

krauñcayati = **kroñcati**, q.v.: hastināgena °yatā (pres. pple.) MSV i.66.11.

Krauñcāna, nt., n. of a city: MSV i.66.2, 10.

Krauḍya, see **koḍya**.

? **krauṣita(-śabda)**, (sound of) *shrieking*: Gv 522.16 (prose) °dam ca narakāṇām śrnyāt. Evidently a false hyper-Skt. form, based on some MIndic derivative of root *kruś*; no recorded form suggests itself as the precise source. Textual corruption, beyond the obvious *ś* for *ś*, is probably concerned.

klamatha, kilamatha, m. (= Skt. Lex. *kla*°, Pali *kilamatha*; § 22.44), *weariness, fatigue*: Mvy 7336 *klamathā*; SP 21.4; 258.8 (vs); LV 392.18; 416.20; Śikṣ 252.10; Bbh 81.1; 185.6; 187.11; *kilamatha*, Mv ii.483.11 (vs), by plausible em., *naitam* (so with v.l., text na *etam*, unmetr.) *kilamatham mahyam* (the forms are n. sg., as if nt.; otherwise the word is always m.); iii.331.6 (prose) *ātmakilamathānuyogo*; Gv 488.16 (vs) *kilamatho* (meter correct).

klāmāti (1) = Skt. *klāmyati*, *gets weary*; *klāmed* MSV ii.85.1; (2) (as in Pali *kilamati*), *goes short of* (instr.): mā . . . piṇḍakena k . . . tha (lacuna; ed. *klāmatha*) MPS 13.9; *klāntāḥ piṇḍakena* MSV iv.137.9.

klīsyati, also **kili**° (= Pali *kilissati*, ppp. *kiliṭṭha*, neg. a-ki°; Skt. not in this mg.), *becomes soiled* (see also **saṃklīsyati**): Divy 193.20 *akliṣṭāni* (em., confirmed by the foll.) *vāsāmsi klišyanti* (mss. *kliš*°); 57.19 *akliṣṭāni vāsāmsi*; cf. Pali *akiliṭṭha-vasana*; ppp. *kiliṣṭa*, *afflicted*, LV 131.17; Mv iii.446.1.

kleśa (also semi-MIndic **kileśa**), m. (= Pali *kileśa*), *impurity, depravity*; on relation to **anuśaya**, q.v., see esp. LaVallée Poussin, *AbhidhK.* v.1 note 4; *Dharmas* 67 six *kleśa*: *rāga*, *pratigha*, *māna*, *avidyā*, *kudrṣṭi*, *vicikitsā*; *AbhidhK.* v.2, six *anuśaya*, same list (for the last two, the synonyms *ḍṣṭi*, *vimati*); Kv 80.5, read, *katimāḥ saṭ kleśāḥ* (no list given); the word is extremely common, but usually vague and undefined; Mvy 862; LV 8.18; 11.5; 12.12, etc. etc.; *kileśa*, Mv i.299.16 (vs; mss. *kilena*, em. Senart), and others, § 3.109. A discussion in *Burnout*, *Lotus*, 443 ff.

kleśa-jñeya, nt. dvandva, see Suzuki, *Studies*, *Glossary* and p. 177, = *kleśāvaraṇa* and *jñeyāvaraṇa*, the (hindrances constituted by) *depravities and objects of (false, finite) knowledge*: Lañk 23.2 *kleśajñeyam ca te sadā viśuddham*.

Kleśa-māra, m. (= Pali *Kileśa*°), one of the four *Māras*; see **Māra**.

klomaka, m. (= Pali *kilomaka*; to Skt. *kloman* plus -ka), *lung*, or *pleura* (seemingly the latter in Pali, cf. *Buddhaghosa* as quoted by Childers): Mvy 4018 °kaḥ = Tib. *glo ba*, *lung*; Śikṣ 70.1; 209.9 °kaḥ (in list of bodily parts).

kvātha (m.; in this mg. Skt. Lex.), *misery, sorrow*: *asmābhir anena kvātha-kāyena prāptavyam prāptam* (so punctuate) MSV i.5.17, *by this body of misery we have got all we could get*.

kṣaṇa, m. (= Pali *khāṇa*), *birth under favorable conditions*. There are 8 **akṣaṇa** (q.v.) but only 1 *kṣaṇa*, viz., *birth as a man in the 'middle region'*, where a Buddha is to be expected, at a time when he is born, and with the mental capacity to assimilate his doctrine (Pali AN iv.227.8 ff.): Mv ii.363.4 *kṣaṇam* (acc.) *ekam buddhotpādam suśobhanam*; Suv 41.(13-)-14(-15) (*bhavantu aṣṭākṣaṇavitivṛttāḥ*, so read) *āsādayantu kṣaṇarājam* (*the supreme favorable birth*) *uttamam*, (*labhantu buddhehi samāgamam sadā*); Śikṣ 2.4; 114.15 *kṣaṇasampad*, *the good luck of (this) favorable birth*; 282.1 *kṣaṇa-gati-pratilabdheṇa having obtained the lot of . . .*; Kv 18.19 *sarvakṣaṇopapannāḥ sattvā(h)*, *all creatures born under (the described) favorable conditions*, cf. *Sūtrāl.* xiii.10 *kṣaṇopapatti*. (In Mv ii.378.1 Senart *kṣaṇāms ca*, but keep *kṣaṇāc ca* with mss., and *instantly*.) Once, however, *kṣaṇa* in this sense seems to be

pluralized: Mv ii.392.5-6 so *akṣaṇāni parivarjayitvā*, *kṣaṇā ca tasya bhavanti viśiṣṭā* (but mss. *bhavati viśiṣṭo*, taking *kṣaṇā* as n. sg., § 8.24); the same vs Śikṣ 306.1 even makes 8 *kṣaṇa*, obviously as mechanical pendant to the 8 *akṣaṇa*: so *akṣaṇam vai vijahāti sarvaṃ*, *aṣṭākṣaṇāś cāsya viśiṣṭa bhonti*. This is a secondary distortion. In LV 327.12 *dullabho 'dya labhitaḥ kṣaṇavaro amṛto*, *today has been obtained the immortal (nectar-like?) excellent favorable birth that is hard to obtain*, followed by 13 . . . *varjitā (a)kṣaṇaduḥkhā asurasurapure*, *avoided the pains of unfavorable births in the cities of asuras and gods*; evidently both *kṣaṇa* and *akṣaṇa* (the latter includes birth as a god!) are used in their standard meanings; but here the use of *kṣaṇa* is not strictly logical, since the Bodhisattva himself is speaking! [In Divy 76.25; 465.23 read **kṣūṇa**, q.v.]

[**kṣaṇā**, f., acc. to Divy 643.2, = Skt. *kṣaṇa*, of a definite unit of time; but in line 3 the word is nt., *kṣaṇāny*; and in the parallel 644.11 it seems to have been recorded first as m., *kṣaṇaḥ* (mss. however are corrupt), then nt., as in 643.3. See the passages, s.v. **tatkṣaṇa**. Prob. the fem. *kṣaṇā* is a mere corruption.]

kṣaṇika, adj., *empty* (of the hands): read in Mv ii.252.14 *kṣaṇikena* (Senart °tena with 1 ms., v.l. *kṣami-kena*) *hasteṇa gṛham gacchati*, *hato bhavati*, *went home empty-handed and was depressed* (of a fowler who caught no birds); iii.171.6, read *svakaṃ ca hastam kṣaṇikam* (so 1 ms., v.l. *kṣeṇikam*; Senart em. implausibly) *paśyati* (*having given away a beautiful lotus, and now regretting the gift*); repeated 171.9. Is this an extension of the mg. of JM. *khaṇika*, *idle, unemployed, out of work* (which is itself derived from Skt. *kṣaṇin*, *at leisure*)? In any case the two Mv passages confirm each other; *kṣaṇika* is certainly the true form in both, and the mg. is certain.

kṣaṇe-kṣaṇā, adv. (? perh. for °ṇac = °ṇāt, before c-) *moment by moment, from moment to moment*: LV 321.5 (prose) *kāścid* (daughters of Māra) *avagunṭhikayā* (? see this) *vadanāni chādayanti sma*, *kṣaṇe-kṣaṇā copadarśayanti sma*. So Lefm. with best mss., supported by Weller's ms. 1; Calc. with some mss. *kṣaṇena*.

-kṣattam, -kṣatto = **-kṛtvā** for Skt. *-kṛtvas*, q.v.

kṣatra (nt.) = *kṣetra*, *field*. Cf. Pali DN 3.93.13 *khetānam patī ti . . . khattiyō* (in an etymology), which shows that a popular association of *kṣatriya* with *kṣetra* (or of their MIndic equivalents) existed. Doubtless as a result of this, the secondary etymological blend-form *kṣatra* occurs often in LV, as in 208.13; 283.8; 352.18; 354.14, 22; 355.16; 357.4; 366.8; in all these all mss. and Lefm. *kṣa*°; in LV 290.8, 15; 353.1 Lefm. *kṣe*° but most mss. *kṣa*°. The mss. of Mv also—sometimes nearly all of them—read *kṣa*°, as in v.l. for *kṣe*° at i.121.9, 11, 12; 122.1, 2. In all these cases there is no doubt of the mg. *field*; it seems to me that Lefm. was right in recognizing the existence in BHS of *kṣatra* in this sense, because of its frequent occurrence, which the etym. in DN supports.

kṣatriyāni (= Skt. Lex. and Gr. only; § 22.10; Pali Lex. *khattiyāni*, only cited by Childers from *Abhidhānapadīpikā* 236; AMg. *khattiyāni*), *kṣatriya-woman*: Mv iii.21.1 (vs). In literary Skt. only *kṣatriyā*; Lex. also *kṣatriyī* = literary Pali *khattiyī* (also °yā and *khattī*).

kṣapaṇa, m., *a member of some heretical* (not Buddhist as BR state) *sect*: Mvy 3530. Perh. a Jaina; AMg. has *khavaṇa*, seemingly applied to Jains; the word is not recorded in Pali.

kṣamam, nt. impersonal adj. (or adv.), *it is fitting*, construed with *gdve*. (cf. Speyer, VSS §§ 221, 222): LV 315.14 (vs) *vāyasa-gardabha-ruditam nivartitavyam kṣamaṃ śighram*, . . . *it is fitting that one turn back quickly*; 315.20 (vs) *nivartitavyam kṣamam prājñāḥ*.

kṣamaṇa (nt.; = Pali *khamana*, with dental n; not in Skt., tho normal formation from *kṣam* with -ana), *tolerance, patience*: Bbh 171.7 *param kṣamaṇam anā-*