

ghātaśīlam ca sambhāvayet; a-kṣa°, intolerance, 171.14 akṣamaṇa-śīlatayā; in Lañk 237.17 seems = kṣānti, q.v., prob. in sense of *intellectual receptivity*, vikalpasyā-pravṛtti-kṣamaṇa-tā grāhyagrāhakahaparijñayā sā kṣānti-pāramitā.

kṣamaṇīya, adj. or subst. nt. (= Pali khamaniya, Vin. i.59.10, also with yāpanīya), *tolerable, endurable* (condition): SP 429.4, see s.v. **yāpanīya**. Both this form and **kṣemaṇīya(-tara, q.v.)** are used in what is clearly the same locution, bracketed with yāpanīya; kṣam° is supported by Pali khamaniya, but **kṣemaṇīya-prccha, q.v.**, supports kṣem°. Etymologically both forms can be justified in a way, but kṣemaṇīya looks strange as a derivative of kṣema (premaṇīya is not a perfect parallel) and may be a blend of kṣamaṇīya with kṣema. Or is it a direct imitation of premaṇīya, a near-synonym?

kṣamati, oftener °te (in mgs. 2, 3 = Pali khamati), (1) *is worthy*: LV 383.17 (vs) (sa bhājanam . . .) pratigrahitum kṣamate, na cānyah; (2) *is worth*, with acc. mūlyam *price*, or another word naming the price or value; so in Pali, Vin. i.281.24 upadḍha-kāsinam khamamāno, *being worth half a thousand*: Mv iii.375.18 sarvām kāsi-bhūmim kṣamati, and 376.1 upārdha-kāsim kṣamati, see s.v. **kāsi**, 2; mūlyam kṣamate LV 63.19; SP 264.15; 406.10 (all prose); in the last, text imām sahālokadhātum mūlyena kṣamati, but read with most mss. mūlyam kṣamate, *is worth this whole sahā-world as a price*; the other passages similarly; (3) impersonally, *seems good, pleases*: yathā te kṣamate, *as seems good to you, as you think best*, Divy 70.18; AsP 16.7; MSV ii.74.11; sarvam me bho Gautama na kṣamata iti Av ii.187.10 (and ff.); yam (= yad) vā vo kṣamati tam karoṭha Mv i.311.10-11.

kṣamāpayati (in mg. 1 = Skt. id., the semi-MIndic form; in both mgs. = Pali khamāpeti), (1) *asks pardon*, with acc.: °payanti LV 379.6; °penti Mv iii.359.10; °payed Sādh 108.7; °payām āsa Mmk 640.19; (2) *takes leave of, says farewell to*, with acc.: °payitvā LV 38.14; Divy 556.25.

kṣamuda, m., a high number: Mvy 7745 = Tib. bzod yas (cf. **kṣepu**).

Kṣamottara, n. of a former Buddha: Mv iii.233.1.

kṣampana, nt., Mvy 8965, some article of a monk's equipment; acc. to Tib. ḥur rdo, lit. *noise-stone*, but as a cpd. *sling* (for throwing stones; so also Jap. and one Chin. rendering, the other *cannon*, perh. orig. *catapult?*). But what would a monk use a *sling* for? In a wholly different direction leads AMg. khampanaya, *winding-sheet* (Ratnach.); if our word is related to this it might mean *sheet or large piece of cloth* of some kind. Uncertain.

kṣaya, m. (as in Skt., and Pali khaya), *exhaustion, perishing, decay*; (special uses, 1) āyuh-kṣayāya Mv i.52.6, āyuhkṣayāya ca karmakṣayāya ca i.338.17, (beings fall from heaven to earth) *in order to 'exhaust'* (work out, finish) *their* (destined) *life* (and the force of their past deeds); so, I agree with Senart, the text seems to mean; but in the Pali form of the same passage DN i.17.27 we find ablatives, āyukkḥayā vā puññakkḥayā vā, *because of the exhaustion of their lives* (in heaven) *or of their merits* (entitling them to live there, they fall to earth); (2) kṣaya-jñāna (= Pali khayañāna), *knowledge of* (the fact of) *decay, perishability*, in °na-lābhikam kuśalamūlam Mvy 1209; a-śuddha-kṣaya-jñāna-viśayinām Lañk 17.6-7, *that do not belong to the sphere of pure knowledge of perishability?*) [(3) in Gv 106.5 and 18 read **akṣaya**, q.v., for kṣaya, a high number.]

Kṣayāpagata, m., n. of a samādhi: Mvy 550; ŚsP 1418.20.

kṣara (m.? = Pali khara, said by Jāt. comm. to mean a *saw*, twice in Jāt. vss.; used for *cutting ivory* or an elephant's tusk), *a sharp cutting tool, perhaps a saw*: Divy 417.10 (vs) kṣareṇa jihvām atha kartayāmi (cf., in prec. line, chinnāmi(!) nāsām krakacena vāsyāḥ;

krakaca, *saw*, in its Pali form kakaca, is the Jāt. comm.'s def. of khara).

kṣānti, f. (= Pali khanti, used in this sense but not properly defined in Dictt., see AbhidhK. La V-P. vi.165, n. 2, et alibi, see Index; good statement Lévi, Sūtrāl. Transl. p. 123, cf. text xi.52 and comm.; Suzuki, Studies in Lañk., 125-7 et alibi), *intellectual receptivity; the being ready in advance to accept knowledge*; a preliminary stage leading to jñāna but distinguished from jñāna by the fact that it is still characterized by doubt, AbhidhK. vii.1-2; the 8 kṣānti there referred to are paired with 8 corresponding jñāna to make up the 16 citta-kṣaṇāḥ Mv 1217 ff., = caturāryasatyesu ṣoḍaśa kṣānti-jñāna-lakṣaṇāḥ Dharmas 96; in this list are 8 pairs of jñāna-kṣānti and jñāna, e.g., first, duḥkhe dharmajñāna-kṣānti, *receptivity to knowledge of the truth in respect to misery*, then duḥkhe dharmajñāna, du° 'nvayajñāna-kṣānti, du° 'nvayajñāna; and so with samudaye, nirodhe, and mārge instead of duḥkhe. So **anutpattika-dharma-kṣānti**, q.v., *receptivity to the fact that states-of-being have no origination*; dharmanidhyāna-kṣānti, *receptivity to reflection on the states of being*, Sūtrāl. xiv.26 comm., see transl. n. 3; similarly, sarvadharmasvabhāvanidhyāna-kṣānti Gv 248.4; dharmanidhyānādhimukti-kṣānti Bbh 195.10; samyaksamtiraṇa-kṣānti Bbh 81.22; avaiartika-kṣānti-pratilabdḥās ca bhaviṣyanti SP 259.13, and will become possessed of the intellectual receptivity of non-returners (see **avaivartika**); ānulomiki kṣānti Mvy 6571; Dbh 53.24; ānulomika-dharma-kṣānti-dharmalokamukham LV 35.20; nāham . . . teṣām . . . ānulomikām api kṣāntim vadāmi, kutaḥ punar buddhajñānam RP 34.13-14, *I do not attribute to them even the intellectual receptivity that conforms* (to continued religious development), *still less Buddha-knowledge!*; ghoṣānugā kṣānti, see **ghoṣānuga**; this with ānulomiki (or equivalent) and anutpattika-dharma- (or equivalent) form a triad of kṣānti, Samādḥ p. 22 l. 4 ff.; Sukh 55.13 (see Régamey, cited s.v. ghoṣānuga); **anutpāda-** (and °de) kṣānti, q.v., and anupalambhadharma-kṣ° RP 12.2, both = anutpattika-dharma-kṣ°; a different triad of kṣānti, Dharmas 107 (dharmanidhyāna-, duḥkhādhivāsana-, paropakāradha(r)-ma-); kṣānti is the 3d of the **nirvedha-bhaga**, q.v., Mvy 1214 (Sūtrāl. xiv.26, comm.).

-kṣāntika, ifc. Bhvr. (= **kṣānti**, q.v.; cf. Pali -khantika), *characterized by intellectual receptivity*: gambhīra-kṣ° Śikṣ 67.9; apratilabdha-kṣ° 270.6; mṛdu-kṣāntikenāpi jñānena Bbh 236.13; pratilambha-kṣ° Sukh 56.13 (pratilambha, *acceptance*, sc. of truth; not *patience under censure*, SBE 49 pt. 2, 52).

Kṣāntipradīpaś(ī)ri, n. of a former Buddha: Gv 285.18 (vs).

Kṣāntipriyā, n. of a gandharva maid: Kv 5.7

Kṣāntimaṇḍalapradīpa, n. of a former Buddha: Gv 257.23.

Kṣāntivādin, or (once) °vāda (= Pali Khantivādin), n. or epithet of an ascetic, previous incarnation of Śākyamuni; in Pali (Jāt. 313) his original name was Kuṇḍaka, but he is commonly referred to as Khantivādin; in Jm 182.1 ff. Kṣā° is an epithet, his name not being given; no other name for him is recorded in BHS; the story is told in Jm, and in Mv, where he is called Kṣāntivāda iii.357.9, °vādin 20 ff. and 309.15; referred to Kv 24.18; Vaj 31.17; and presumably Māy 256.23 (a maharṣi).

kṣāmodara, Mvy 304, or **kṣāma-kukṣi(-tā)**, Dharmas 84, *slender-bellied*, one of the anuvyañjana, q.v. (No. 36); LV instead **cāpodara**, q.v.; Mv ii.44.3 mss. corruptly **chādoradā, chāto°**, Senart em. **cāpodarā**, but chā- may represent a MIndic form of kṣāma-. Tib. renders Mvy 304 by phyal phyāñ ñe ba, *slender-belly*.

kṣāraka (= khāraya, nt., = mukula, Deśin. 2.73;