

mss., Senart va) rūpaṃ ābādhāya duḥkhāya saṃvarteta, ṛdhyāc ca rūpe kāmākārikatā, evaṃ me rūpaṃ bhavatu evaṃ mā bhavatu (etc.), ... one could make what he pleased in regard to his form ... See in Pali Vin. i.13.19 ff., essentially the same passage (but without this word).

kāma-guṇa, m. pl. (= Pali id., defined as the objects of the five senses, e. g. AN iii.411.4 ff.), qualities of desire, regularly five in number, in some passages clearly understood as the objects of the five senses as in Pali; so Mv iii.417.2 pañca kāmagaṇe (n. pl.; read °ṇā?) loke manaḥ-ṣaṣṭhā praveditā (so read with mss.), tatra me vigato chando ...; SP 79.8 (mā ... 'bhīramadhvaṃ hīneṣu) rūpa-śabda-gandha-rasa-sparśeṣu; atra hi yūyaṃ traidhātuke 'bhiratāḥ pañca-kāmagaṇa-sahagatayā tṛṣṇayā dahyatha; yet in Mv ii.116.17 pañca kāmagaṇāṃ (acc. pl.), specifically listed as nāyaṃ gītaṃ vāditāṃ tūryaṃ striyo; the fact seems to be that the phrase became a stock formula or cliché, often used without definite association with any list; so Mvy 5378, 7373 mentions the 5 kāmagaṇa, but never lists them (in 871 even the number 5 is lacking). The old tradition that they are the objects of the 5 senses never died out, however; see LaVallée-Poussin, AbhidhK. iii.86 note 2. With the number 5 they are mentioned SP 78.12; 111.6; 213.6; LV 186.19; 215.3; Mv i.31.5; ii.170.13, etc.; without the number e. g. LV 45.4; 173.19 and 22 (cited Śikṣ 204.7 and 10); Mv ii.142.5, 12.

kāmaṅgama, adj. or subst. m. and f. °mā (= Pali id., Childers, without reference; cf. Skt. kāmaga and Lex. kāmāgāmin, kāmāṅgāmin; all these in mg. 1), (1) going at will, freely, where one lists: Śikṣ 32.15 (sarvasattvā) kāmāṅgamā bhavantu sarvatragāminībuddhabhūmipratilabdāḥ; (2) going according to the desire (of someone else, sc. a master); a servant: Divy 302.26 yeṣāṃ ahaṃ dāsaḥ preṣyo nirdeṣyo bhūjīṣyo nayena kāmāṅgamaṃ teṣāṃ pūjyaḥ ca bhaviṣyāmi; Gv 412.7 (ahaṃ te ...) yathecchā-paribhogyā yena kāmāṅgamā sarvatrātyantānugāminī ... sarvakāryotsukā.

kāmacchanda, m. (= Pali id.), desire for lusts, one of the 5 nīvaraṇa, q.v. (as in Pali): Mvy 2218.

Kāmada, m. or nt., n. of a locality: Māy 93.

Kāmadeva, n. of a former Buddha: Mv i.140.14.

kāma-dhātu, m. (= Pali id.), the world (region, sphere) of desire, including all states of existence up to and including that of the paranirmitavaśavartin gods; the gods who live in this region are called kāmāvacara (see deva): very common, e. g. Mv ii.314.12; LV 45.15; 48.17; 299.20; Jm 192.11; esp. contrasting with rūpa-dhātu and ārūpya-dhātu, qq.v., LV 428.19; Mvy 3072; KP 94.4.

kāmadhātuka, adj., of the kāma-dhātu, q.v.: Gv 203.8 (sarva-) kāmadhātuka-deva-manuṣyātīkrānta-

kāmadada, adj. (cf. -dada), desire-giving; with vṛkṣa, = Skt. kalpavṛkṣa: Gv 495.3 °dada-vṛkṣa-bhūtaṃ (bodhicittam). See also kāma-dada, s.v. -dada.

Kāmarūpin, n. of a mountain: °pī Divy 450.10; 455.29.

Kāmarūpinī, n. of a kind of magic: Divy 636.27.

kāma-vitarka, m. (= Pali °vitakka), (sinful) thinking on lusts: Mv i.145.16 = 202.13 = ii.6.10.

Kāmasreṣṭha (cf. Pali Kāmaseṭṭha, n. of a yakṣa), (1) n. of a yakṣa: Māy 236.27; (2) n. of a gandharva: Suv 162.4.

Kāmāpavādakasūtra, nt., n. of a work: Śikṣ 76.16.

kāmāvacara, m. (rarely f., see below; = Pali id.; cf. -avācāra), dwelling in the kāma-dhātu or the realm of desire, ep. of a group (regularly six; ṣaṭ-kāmāvacarā devāḥ Dharmas 127; LV 290.2) of classes of gods (for list see s.v. deva): LV 30.5; 59.17 (they are kāmādhātu-stha 59.11); 83.6 (read °cara-deve); 99.8; 273.16; 290.2; 300.3; 302.5 (here a list of some of their 'overlords'); 369.12; 413.5; Divy 140.18; 203.11; 327.29; Mv i.159.6; 209.6 = ii.11.13; i.265.18; ii.2.8; iii.223.8; Mvy 6895; Suv 10.3; Mmk

69.8; Gv 121.22; Bbh 295.23; Karmav 30.13; °vacarā apsaraso LV 353.9; seemingly used in a broader sense (as also in Pali) to refer to any beings 'subject to desires' Mvy 2154.

kāminikā (= Skt. kāmīni), a loving woman (endearing dim., § 22.34); applied to daughters of Māra: LV 322.20 (vs) prekṣasu nātha (perhaps read prekṣa sunātha, § 30.16) su-kāminikāṃ; 323.14 (vs) na hi bhūñjasi kāminikāṃ.

Kāminī, n. of a goddess: Sādh 502.8.

Kāmpillaka (v.l. Kam°), adj., of Kampilla (Kāmpilya): Mv iii.156.12 °ko ca rājā Brahmaddatto.

Kāmbojaka, adj., f. °ikā (Skt. Gr. id.), of Kamboja: °ikānām kanyānām MSV iii.136.20.

Kāmbojī, n. of a rākṣasi: Māy 240.23; cf. kamboja.

kāya, normally m. (= Skt., but sometimes nt., LV 289.20, vs, naivāsanāt kāyam ataś caṣṣyate, my body shall by no means move from this seat; Mv i.44.4 hāyīṣyati asura-kāyam, n. sg.; ii.124.2-3 idam eva kāyam, acc. sg., twice; SP 52.8, vs, avanāmitaṃ kāyu, n. sg.; but WT with ms. K' °taḥ): (1) sometimes, as in Pali, body used instead of Skt. tvac as term for the organ of touch: Mvy 2036 kāyāyatanam; 2053 kāya-dhātuh; its object is spraṣṭavya, q.v.; (2) as in Pali (Skt. Lex.), body in the sense of group, collection, mass, crowd, totality: usually at the end of cpds., as jana-k°, mahato janakāyasyārthāya, for the welfare of a great crowd (? the vast mass or totality) of people, SP 41.1; 81.2; 162.10; mahatā janakāyena parivṛtaṃ, by a large retinue ... SP 103.6; taṃ ca mahāntaṃ janakāyam ... adhyabhāṣat LV 124.13; mahājana-kāya = the body of the populace (contrasting with kings and great men), Mv i.37.1; 198.15; ii.2.17; and probably LV 131.22; sarva eva Jambudvīpanivāsī janakāya Divy 59.22; bala-kāya, body of troops, army, vārāṇasī (so read) caturaṅgena balakāyena veṣṭitā (so with v.l.) Mv ii.82.11; caturaṅgena balakāyena LV 14.22; caturaṅga-bala-kāyam (miss. vara for bala) samnahitvā hastikāyam aśvak° rathak° pattik° samnahitvā Mv i.30.6; caturaṅgabalakāyo ii.111.7; (hastyaśvārtha)padāti-balakāya-samanvitāḥ LV 22.15; mahāntaṃ hastikāyam ... pattikāyam avahāya Mv ii.161.5 f.; pattikāya-parivṛtaḥ Divy 618.24; sattvakāye, in the (whole) mass of creatures, Mv i.158.10; 159.5; rājño Māndhātasya putrapautra-kāye napta-pranapti-kāye (so read) bahūni rājasahasrāṇi Mv i.348.9, in the body (mass) of King M.'s sons, grandsons, and remoter descendants there were many thousands of kings (misunderstood by Senart; fem. forms impossible); tailavyāmiśro gandhakāyo (a collection of perfume, i. e. of sweet-scented substances) dattaḥ (at a stūpa) Av i.362.1; sa paśyati mahāprajño dharmakāyam aṣeṣataḥ SP 143.3 (vs), ... the whole mass of conditions of existence (cf. sarva-dharmān 143.1); in the same sense, māyāsvapnasvabhāvasya dharmakāyasya kaḥ stavaḥ Lañk 22.12 (vs); (visaṃvādakaṃ sarvam eva) dharmakāyam Mv ii.147.18, disappointing (is) the whole mass of conditions of existence; probably also, dharmakāyājñāna-śarīratvān ... LV 428.21-22, because his body contains (or consists of) knowledge of the whole mass of states of existence (he is called a Great Tree); otherwise Foucaux; prob. also, na rājan kṛpaṇo loke dharmakāyena samspr̥ṣet Divy 560.2 (vs), ... with the mass of material conditions (surely not 'spiritual body' with Index); acc. to LaV-P. AbhidhK. vii.81, n. 1, 'souvent dharmakāya = le corps des écritures = le deuxième ratna'; I have not found this usage; he refers to Bodhicaryāv. i.1, where I see no such mg. in the word; to Divy 396 (? line 28, śarīraṃ ... dharmamayam); and to Przyłuski, Aṣoka, 359, where it does not have that meaning but contrasts with rūpakāya, q.v.; sparśa-kāya, see this; nāma-kāyaḥ, collection of 'names' = words Mvy 1996, vyañjana-k° 1997, c. of 'letters', sounds, or syllables (= akṣara), and pada-k° 1998, c. of phrases, expressions, sentences (these terms explained in LaVallée Poussin, AbhidhK. ii.238-40; Tib. renders kāya bv tshogs, mass,