

as 'proclitic', no longer enclitic; he says the same is authorized for Pali by the Mukhamattadīpanī, a comm. on Kaccāyana. Alleged cases are cited in Mv i.3.11; 57.10; 83.17 (? read 16?); 158.1; 241.13. In some of these (e. g. 158.1) ca seems to me quite normal; in others the position may be peculiar, as sometimes it is in Pali, see Childers s.v., but I do not believe it ever introduces a following word or phrase; some of the passages cited are violently emended by Senart in other respects. The Pali Dictt. do not recognize the usage alleged by Senart, and I am not convinced that it occurs in BHS.)

cakaṭi, in °ty-odana, some inferior kind of porridge: Divy 496.9, 11, 12, 26; 497.2; and °ti-taṇḍulāḥ, grains intended for such a porridge, perhaps grains of cakaṭi (some sort of cereal?), Divy 496.21.

cakoraka, nt. (cf. JM. caora, a kind of dish, Samarāiccakahā), acc. to Tib. and Chin. apparently a covered cup or vessel used as a lamp: Mvy 8953 = Tib. skoṅ po (or skoṅ bu, or sgron bu; the first two cup or vessel, the third lamp) kha sbyar (mouth closed); Chin. covered lamp vessel.

cakra, nt., circle; (= Pali cakka) one of the four circles or states of (desirable, happy) existence (in which gods and men may find themselves): catvāri devamanu-ṣyānām cakrāṇi Mvy 1603 (similarly Pali AN ii.32.1), listed 1604-7, pratirūpadeśavāsaḥ, satpuruṣāpāśrayam, ātmanāḥ samyakprañidhānam, pūrve ca kṛtapuṇyatā (= Pali ibid. 5 paṭirūpadesavāso sappurisūpassayo at-tasammāpañidhi pubbe ca katapuññatā); see further **cakra-bheda**, **vidyuc-cakra**.

cakraka (= cakra plus -ka, m.c.?), circle: anādi-bhava-cakrake Mmk 434.21 (vs).

cakra-peyāla, m. or nt. (see **peyāla**), successive round (of listed items): MSV ii.206.11; **anayā vartanyā** °laḥ 208.13; but °lam, nt., 209.20.

cakrabheda (m.); = Pali cakka°, parallel with samghabheda, breaking of the 'circle' (of unity), sowing discord: °da-vastu Mvy 9114 = Tib. ḥkhor lo mi mthun pa, circle non-harmony.

Cakravartidatta, n. of a former Buddha: Mv i.139.11.

Cakravartin, (1) n. of one of the Uṣṇīṣa-rājānaḥ (see **uṣṇīṣa** 3): Mmk 41.10; (2) n. of one of the **krodha**, q.v.: Dharmas 11.

Cakravartinī, n. of a yoginī: Sādh 427.8.

Cakravartī-sūtra, n. of a work: Karmav 59.21; designated as part of the Abhidharma, 94.7; 102.1; 103.6.

Cakravartinī, n. of a yoginī: Sādh 427.7.

cakravāḍa, regularly m. (nt. forms rare; = Skt. °vāla, Pali cakkavāḷa), n. of a mountain or rather mountain-range, supposed to surround the earth: sometimes sg., Mvy 4149 °ḍaḥ; SP 363.5; Dh 96.4; Mv ii.332.2 śailo . . . °ḍo; more often pl.; often followed by **mahācakravāḍa**, esp. in cpd. (dual dvandva Kv 91.11-12; Dharmas 124), oftener pl., or in longer cpds. where both have stem form, or both sg. (Mvy 4149, 4150), LV 150.1; 277.9; Mv i.6.1; ii.300.17; SP 244.11; Śikṣ 246.2; Suv 86.7; Sukh 36.14-15; 63.3; without mahācakra°, SP 355.5 (pl.); LV 316.13 (pl.); Mv ii.341.10 (stem in cpd.); Sāmādh 19.19 (vs, text cakravāḍa, meter requires cakravāḍo or °ḍā); in fig. use, (puṇya-)cakravāḍaṃ loke parisamsthāpāyisyati Gv 112.22.

Cakravālagupta, n. of a former Buddha: Mv i.139.9 (vv.ll. cakravāḍa°, °vāra°; read prob. °vāḍa°).

Cakravacitra, n. of a lokadhātu: Gv 150.3.

cakravimāla, nt., a kind of flower: Mvy 6187.

Cakravegā, n. of a yoginī: Sādh 427.7.

Cakravyūha, n. of a kiṃnara-king: Kv 3.2.

cakraśataptra, nt., a kind of flower: Mvy 6188.

Cakrākṣaraparivartavyūha, n. of a (perhaps imaginary) Buddhist work (dharmaparyāya): Gv 72.26; 75.12.

Cakrāntara, n. of a future Pratyekabuddha: Av i.133.10.

cakrika, adj., or subst. m., (1) some sort of professional entertainer, perh. a juggler who does tricks with wheels or discs (cf. BR s.v. cakrin, 7; a Skt. Lex. possibly gives this mg., but it is uncertain): Mv iii.113.2 (mss. here corrupt); 442.8; (2) (a) tricky, crafty (person): °kaḥ Mvy 7326; this seems to be the mg. indicated by Tib. (five renderings), Chin., and Jap., and supported by the adjoining words (jihma, kuṭila, Mvy 7324-5); cf. Skt. (Rājat.) cakrikā, Rānke (BR); (3) see s.v. **cakrika**.

cakrikā, acc. to Tib. double door-bar: Mvy 9344 = Tib. sgo gtan zuṅ can. Chin. contains the words double and bar. I do not know just what is meant.

-cakṣuka, ifc. for **cakṣus**, q.v.

Cakṣuṣmatī, n. of a goddess: Mvy 4326.

cakṣus, in pañca-c° (= Pali pañca-cakkhu), the five superior qualities of vision (partly physical, partly mental or spiritual) possessed by a Buddha (cf. pañcacakṣuḥ-samanvāgata LV 3.5; 403.2, of Buddha); listed, in agreement except for order, Dharmas 66; Sūtrāl. xviii.54, comm.; and Mv i.158.1 ff., where each is explained in some detail, viz. māṃsa-c° 158.8-159.5; divya-c° 159.5-7; prajñā-c° 159.8-9; dharmā-c° 159.9-160.7 (= daśānām balānām manovibhūtā, 159.10; then follows a statement on the 10 bala, 159.12-160.5, in verse); and buddha-c° 160.7-16 (this = the 18 āveṇikā buddhadharmāḥ, which are then listed). In Pali (see Childers and PTSD) the list contains māṃsa-, dibba-, paññā-, and buddha-cakkhu, but for dharmā- substitutes samanta-c° (before or after buddha-c°). A difficult and corrupt line, Mv i.42.15 = 53.12 = 337.4 (in the last printed by Senart as prose), contains some form of bhava-cakṣuka, which Senart regards as containing a *bhava-cakṣu(s) = māṃsa-c°, quite wrongly; his transl. (note on 42.15) misunderstands māṃsa-c° which is a complimentary and superior power, not one to be derogated. Possibly rather eye of existence and agreeing with prajñā-skandha (337.4 prajñā-cakṣu[r])? The preponderant evidence of the mss. points to bhava-cakṣuke (or °ko or °kaiḥ) apāye prajñāskandho (or °dhe, °dhā; 337.4 see above) niveśeyam (? °yaḥ, or other vv.ll.). All too obscure to be useful.

-cagghati, see **uc-**, **sam-cagghati**.

caṅkrama, m. and (less regularly) nt. (= Pali caṅkama; to **caṅkramati**), (1) act of walking, in purely physical sense: vivṛtaḥ śobhate ārya āsana-sthāna-caṅkrame LV 157.15 (vs), when uncovered (unveiled), a noble person shines (is distinguished) in sitting, standing, and walking; these are three of the (usually four) modes of physical behavior (the fourth being lying down), see s.v. **īryāpatha** 4; AsP 520.13; RP 45.18; cognate acc. °mam caṅkramyate or °mati, see (4) below; (2) walking, wandering, as an occupation or mode of life: in Karmav 104.14 one of the daśa guṇāḥ paiṇḍapātikatve, ten advantages in the mendicant's life, is, caṅkramo 'sya upārjito bhavati, he has acquired (a life of) walking, wandering about; (3) place of walking, promenade (in the sense of ground where walking is done): of walks in groves or parks (secular), ekaikam caṅkrama-varaṃ . . . kalpayatha Mv ii.18.16 (vs), Śuddhodana says, adorn (or with mss. kalpayama, let us adorn) every excellent promenade (in the Lumbini grove, in preparation for Māyā's visit); gr̥ha-dhana-dhānyāśayana-vasanam caṅkramodyānāni cānekaśo yācānakebhyo niṣṛṣṭāni LV 318.5 (prose), . . . promenades and parks were bestowed on beggars many times; (4) especially, promenade, terrace, place for walking (often rendered cloister), for monks or Buddhas or other ascetics; sometimes associated with places for 'standing, sitting, lying down', the other **īryāpatha**, see mg. (1) above: samyak-sambuddhānām adhiṣṭhitāni caṅkramā niṣadyāni śayyāni Mv ii.163.18; teṣām bhikṣūnām sthānāni caṅkramāni niṣadyāni śayyāni Mv iii.420.15; teṣu ca caṅkrameṣu niṣadyāsv āsaneṣu ca Gv 518.7 (places); oftener associated