

with a vihāra (from which it seems that one *climbed or mounted* to the caṅkrama, cf. Pali Therag. 271 ... vihāra upanikkhamim, caṅkamam abhirūhanto; so frequently abhi-ruh- occurs in BHS with this word): aranyavāsi (loc.; v.l. °se) tiṣṭhanto caṅkrame (WT °mam with K') abhiruhyā ca SP 335.5 (vs); āramās caṅkramā dattāh (to Buddha and his monks) 341.13 (vs); ye keci bhikṣū sugatasya śāsane, abhiyuktarūpā sthita caṅkrameṣu 365.5 (vs); (yasmimś ca ... grāme vā nagare vā ...) janapada-pradeśe vā caṅkrame vā vihāre vā ayaṃ Lalitavistaro ... pracariṣyati LV 442.11; bhikṣūṇāṃ saptaratnacetān vihārān kārayām āsa mañi-caṅkramān (prob. Karmadh., not Bhvr.) ... RP 56.13; in Mv i.318.10 text, bhagavato Kāśyapasya caṅkrama-ṣaṣṭiḥ, for which Senart's note suggests caṅkrama-bhūmiḥ (violent em.l.), but mss. kramkrame (or kramkame) ṣa°; possibly read caṅkrame yaṣṭiḥ, *stick (pole, flagstaff?) in K's promenade*; (vihārān...) āramān ramaṇiyāṃś ca caṅkrama-sthāna-śobhitān SP 334.9 (vs; ca°-sthāna, *place of promenade*, substantially = caṅkrama?); (vihārāḥ ... bhikṣusahasrāvāsā āramapūṣpo-śobhitāś) caṅkramavanopetāḥ SP 339.3, ... *provided with promenades and groves*; of a brahmanical ascetic, atha Brahmaṇḍa māṇavako 'nyatarasmin pradeśe kuṭim kārayitvā caṅkramam (a walking-ground, in the wilds) pratiṣṭhāpya sattvānām arthāya tapas taptavān Divy 477.17-19; (Bhagavataś) caṅkrame dattaḥ (sc. pradīpaḥ) Divy 90.3, *a lamp was given to the Lord on his promenade* (i. e. *the place of exercise? or on his walk*, to mg. 1?); loc. or acc., followed by form of the cognate verb, bhagavāṃś cāśya nātidūre caṅkrame caṅkramyate Av i.183.1; ānādo bahir vihārasyābhyavakāśe caṅkrame caṅkramyate 228.9; (Buddha speaks) yan nūnāham pauruṣamātram vaihāyasam antarikṣe dirgham caṅkramam caṅkrameyam Mv iii.114.12-13, which he does in 15, di° ca° caṅkramati aspraṅto pādātalehi bhūmiyam; in a dream the Bodhisattva sees himself, tathāgato ... sambodhim anabhisambuddho mahato miḍhaparvatasya uparim anupalipyamāno caṅkramam caṅkrame (aor.) Mv ii.137.11-12 and 139.7-8; *the long(-continued) promenade* (cf. Mv iii.114.12-13 above) seems to have been a special spiritual exercise, to which exceptional importance is attached, and the cognate accus. in the following may be partly a noun of action, tho it seems rarely if ever completely separate from the place-designation; the Buddha, in the 2d or 3d week after enlightenment, (dvītiye) saptāthe tathāgato dirghacaṅkramam caṅkramyate sma LV 377.4, (trītiyam) saptāham pritisukhena dirgham caṅkramam caṅkrame (aor.) Mv iii.281.12; (Buddha, vihārāto nir-gamya ... smitam praduṣkaritvā) dirgham caṅkramam caṅkrame (aor.) Mv i.317.(7-9); without use of the word dirgha, the like is presented in SP, with emphasis on spiritual results: (the Bodhisattva Sarvasattvapriyadarśana) dvādaśa varṣasahasrāni caṅkramābhīrūḍho (Tib. ḥchag pa la zhugs śin, *having begun, undertaken, a walk*) 'bhūn mahāvīryārambheṇa yogābhiyukto 'bhūt SP 405.13, followed by reference to this in 408.14 (vs), spoken by the Bodhisattva S., ayaṃ mamā caṅkrama rāja śreṣṭha yasmin mayā sthīva samādhi labdhah; similarly, yadā ca sa dharmabhāṇako 'smin dharmaparyāye cintāyogam anuyuktaś caṅkramābhīrūḍho bhaviṣyati, tadāham ... tasya dharmabhāṇakasya caṅkrama-kuṭim (Tib. ḥchag pah, = caṅkrama, gnas, = *place, esp. abode, habitation*); cf. kuṭim and caṅkramam together in Divy 477.17-19 above) upasaṅkramiṣyāmi (*I will go to his promenade-hut* which perhaps might be in a vihāra, but in any case must be the place where he rested during his caṅkrama with its long-continued attendant spiritual exercises) ... asya dharmaparyāyasyārakṣāya SP 474.11-475.2; ye ... ekaviṃśatīdivasāni caṅkramābhīrūḍhā abhiyuktaś bhaviṣyanti, teṣām aham ... ekaviṃśatīme divase teṣām dharmabhāṇakānām caṅkramam āgamiṣyāmy ... SP 476.3-5

(note here the evident reference to caṅkrama as a definite place!); in Kv caṅkramaṇa, q.v., is used in the same local sense, but twice followed by caṅkrama in this same sense: tato vimānān niṣkramya svaka-svakāni caṅkramaṇāni pratyudgatāḥ (sc. Bodhisattvāḥ), caṅkrame-caṅkrame ... (follows description of their physical beauties and decorations) Kv 65.1-2; (pious kinnaras) ṣaṭpāramitā-sāṅkathya(m) krtvā svaka-svakāni caṅkramaṇāni caṅkramanti (cf. cognate verb with caṅkrama, above); kecit suvarṇamayāś caṅkramā(s) teṣu caṅkrameṣu sāmantaṅkeṣu kalpavrkṣāḥ, etc. Kv 66.6-7.

caṅkramaṇa, nt. (= Pali caṅkamana; in sense of caṅkrama 4; in Skt. °ṇa only n. act., *walking, strolling*), *place of promenade* (for a monk): (tavārthāya divyāni sauvarṇamayāni) °ṇāni kariṣyāmaḥ Kv 42.21; svakasvakāni caṅkramaṇāni 65.1; 66.6; in both of these followed by forms of **caṅkrama**, q.v., in the same sense, referring to places of promenade.

caṅkramati (= Pali caṅkamati; Skt. caṅkramyate, rarely °mate, °mati; § 39.1), *wanders, strolls, roams*: opt. °mi SP 344.1; °med LV 369.1; aor. °mi LV 368.16; etc., see Chap. 43, s.v. kram (5).

? **caṅkramya-yuktāḥ** SP 13.2 (vs), so both edd., as cpd.; perh. Tib. understood it so, ḥchag pa byed ciñ, *making wandering* (no other rendering for yuktāḥ in Tib.); if so, we must assume an otherwise unknown noun caṅkramya = caṅkrama(na), *wandering* (based on the normal Skt. pres. caṅkramya-te = BHS caṅkramati?). Burnouf clearly understood caṅkramya as separate word, ger. to **caṅkramati**; Kern *actively engaged in walking*, which is ambiguous but suggests rather a cpd.

caccara (m. or nt.; = Pali id., Skt. catvara), *square, four-crossroads*: so it seems that the mss. must read, or intend, at SP 88.1 (vs), where KN sthītu catvarasmin (kept by WT without note), but with note over the final letter: 'O. care the others caresmin'. This very imperfect annotation seems to mean that the Nep. mss. have caccaresmin (*caccaresmin or *caresmin would be unparalleled, morphologically and semantically incomprehensible, and metrically impossible); caccare, seemingly the reading of 'O' = Kashgar rec., would be metrically defective, lacking the necessary last syllable.

cañca, m., acc. to Chin. box, but acc. to Tib. gab tse, defined in all Tib. Dictt. as *a tablet used in divination*; BR *Korb* (accepting Chin.?): Mvy 5911; preceded by ṭaṅka, *chisel*, and followed by piṭhari, *pot* (in a list of implements and utensils). Cf. **cañcu**.

Cañcā (Pali Ciñcā), n. of a brahman girl who falsely accused Buddha: Lañk 240.12; MSV i.161.1 ff.; 212.10. **cañcitāśraya** (cañcita, ppp. of Skt. cañc, plus **āśraya**, q.v.), *with shaking* (quivering, trembling) *body*: Av i.243.7, repeated 247.5; 268.10. Speyer, Corr. ii.209, adopts from Kern an em. carvitāśraya, which seems to me singularly implausible; text is quite sound.

cañcu, nt., in Divy 131.21, 22, 24, and same passage MSV i.250.9 ff., said to mean lit. *box* (cf. **cañca**), and to be applied to a type of *famine*: trividham durbhikṣam bhaviṣyati, cañcu śvetāsthi śalākāvṛtti (Divy mss. °ttim; MSV ms. ślakā°) ca. tatra cañcu ucya te samudgake, tasmīn manuṣyā vijāni prakṣipyānāgate (MSV °ta-) sattvapekṣayā sthāpayanti mṛtānām (MSV asmākam) anena te vijakāyam (MSV anena bijena manuṣyāḥ kāryam) kariṣyanti. idam samudgakaṃ baddhvā cañcu ucya te.

caṭita, ppp. as adj. and subst. (to caṭ, in this sense only in cpds. in Skt., except caṭita, *zerbrochen*, once acc. to pw; BR s.v. caṭ erroneously *abfallen* for Pañcat. Koseg. 131.1; not recorded in MIndic), *broken down, or cracked*: caṭita-sphuṭitān (adj.) vihārān Kv 13.9; stūpa-bimbāni caṭita-sphuṭitāni viśīrṇa-bhūtāni 13.11; tenāsau dṛṣṭaḥ stūpaḥ; caṭita-sphuṭitakaḥ prādurbhūtaḥ Divy 22.27, *he saw that stūpa; it appeared cracked and broken* (ruined);