

moon), n. of two former Buddhas, in the same list: Mv iii.233.4; 236.17 f.

Candrottarajñānin, n. of a Bodhisattva: Gv 2.15.

Candrottarā, n. of a girl, and "rā-dārikā-paripṛcchā, n. of a work in which she appears: (both) Śiṅ 78.19.

Candrodgata, n. of a Bodhisattva: Gv 442.20.

candrobhāsa (for candrāvabhāsa), m. or nt., a kind of gem: Mv ii.310.16.

candropaniṣad, pl., a class of gods, lit. based on the moon: °do devās candram eva puraskṛtya (sc. āgatāḥ) Mahāsamāj., Waldschmidt Kl. Skt. Texte 4, 183.15 (vs); Tib., ibid. 204.1, zla la gnas pa, dwelling in the moon; = Pali DN ii.259.23 candassūpanisā devā candam āgu purakkhatvā; comm. ii.690.12 = canda-nissitakā devā. Or possibly like the moon? cf. **upaniṣad**. Similarly **sūryo-paniṣad**.

Candrolkādhārin, n. of a Bodhisattva: Gv 441.26.

(capalam, adv., rare in Skt., see BR 5.1411; not recorded in Pali, but AMg. capalam, cavalam; quickly: chandakā capalu mā vilamba he LV 210.4 (vs), so read for Lefm. vilambahe (§ 30.8), quickly, Chandaka! don't delay, I say!; dadāhi capalam LV 220.16 (vs), give it quickly!; sampūryate capalam eva Mv ii.136.8 (vs).)

camara, m., a high number: Mvy 7787 = Tib. rgod-yas (mg.?).

camasa, m., Mvy 4050, acc. to one Tib. version rna śal, tip or lobe of ear; v.l. sna śal (not recorded; sna = nose but Dictt. do not record śal except in rna śal). Perhaps named from fancied resemblance to the (flat) shape of the utensil called camasa.

camu, **camū**, (1) as in Skt., host, army, but with masc. ending (otherwise only fem.): mārasya jetuṃ camūn LV 276.6 (end of stanza; no v.l.); (2) f., coffin (rare in Skt., only early, see BR s.v. camū 2, and Kauś 48.4): (so mṛtako puruṣo ...) camusmiṃ prakṣipitvā subaddham kṛtvā ... Mv ii.173.6; etām camuṃ 173.12; camuṃ 173.13, 14; 174.4, 9.

Campaka (same as Pali Campeyya), n. of a nāga-king: Mv ii.177.13 ff.; colophon 188.22 iti śricampakā-nāgarājasya jātakam (= Pali Campeyya-Jāt., 506) samāptam.

Campakavarṇā, n. of a lokadhātu, in the west: LV 291.17.

Campakavimalaprabha, n. of a Bodhisattva: Gv 442.24.

caraka, m. (not noted in Pali; rare in Skt., see pw s.v. 1 c; but recorded in AMg. as caraga-, cpd. with parivvāyaga, just as in BHS), one of a heretical sect of ascetics; regularly followed in comp. by parivrājaka, the two possibly (as allegedly in AMg., above, see Ratnach.) denoting a single sect or class of persons, rather than two: usually preceded, immediately or otherwise, by anyatīrthika (LV 2.21; Mv iii.412.7) or anyatīrthya (SP 276.2); caraka-parivrājaka- LV 2.21; 380.12; SP 276.2; Mv iii.412.7; Śiṅ 331.11. The proper Tib. translation seems to be spyod pa pa; so both LV passages (Foucaux reads dpyod pa pa for 2.21, but my photostat of the Lib. of Congr. ed. spyod ...) and SP; spyod = car-. But Jäschke defines this by Mimāṃsaka, the correct term for which is dpyod pa pa (both terms are given for Mimāṃsaka in Mvy 3517; Mvy seems to omit caraka); dpyod = examine (mimāṃs-); Tib. tradition has confused the two.

Carakā, n. of a goddess: Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 185.17.

carāṇa, nt., (1) a high number: Mvy 7914 (cited from Gv; Tib. gdab yas); Gv 106.16; 133.26; (2) residence (of a king): rājñas carāṇa-koṣṭhe MSV ii.61.12, on the top part of the king's residence; so Tib., rgyal poḥi (king's) khab (read khab, residence, of a king) kyl (gen. suffix) khañ (house) tog tu (on top); for this mg. of koṣṭha cf. dvāra-koṣṭha(ka).

carāma, nt., a high number: Mvy 7915 (cited from Gv; Tib. mthaḥ hbyam); Gv 106.16 (follows carāṇa; but omitted in Gv 133.26).

carāma-bhavika, adj. (Pali carimabhava plus ika), living in one's last existence, destined to be reborn no more: said of Bodhisattvas, LV 22.4; 85.11 etc.; Kv 68.23; 75.5; Mmk 324.7; Gv 438.23; (bodhisattvasyaikajātiprati-baddhasya, bound to only one further rebirth) caramabhavikasya vā Bbh 229.1; without noun, Mvy 7003; of the barber-disciple Upāli, Mv iii.179.8; said of Rāhula before ordination, Mv iii.263.11 (note in 13, said of the same, etehi eva skandhehi parinirvāpayitavyam); said of śrāvaka-pratyekabuddha-yānika, Gv 141.5; of creatures (sattva) in general, not specifically classified, Divy 1.17; 174.1; 177.20; 264.2, 6; 331.5; 423.14; Av ii.135.8.

carāma-śayana, 'last couch', funeral bier (wrongly Bendall and Rouse): (-vastraviśeṣair) āchāditasya carāma-śayanāvasthitasya ... kālakriyā bhaviṣyati Śiṅ 208.4.

cari, or **cari** (i chiefly or wholly m.c.), f. (not recorded in MIndic; = Skt. caryā, Pali cariyā, both also in BHS, see s.v.v.; cf. § 3.115), course of conduct, regular system of action (esp. religious); particularly with reference to the programmatic course of a Bodhisattva, leading to enlightenment; (on its four aspects or stages see s.v. caryā;) these forms chiefly, but not exclusively, in verse; see also **cāri**, **cārikā**; in prose the usual expression is (Bodhisattva-)caryā, e. g. SP 7.1; 65.5; LV 90.10; Gv 58.9; but even in prose note (bo)dhisattva-cari-niṣpanda- LV 5.1 (all mss., only Calc. °carita°), and cf. Bhadracari-vidhi-pūrvakam Śiṅ 139.13 (prose; the bhadra-cari is the bodhisattva-cari; the work of this name is elsewhere called Bhadra-caryā in the prose of Śiṅ, 290.8; 291.9; 297.1); in Bhad itself the form is Bhadracari wherever meter does not require i, as in the cpd. °cari-prañidhāna 2, 49, 54, 61, where in the seam of the cpd. the consonant cluster makes the preceding syllable long; cf. also the acc. sg. °cariṃ (not °carim) 17, 22, 26, 51, 62; Watanabe wrongly regards the title as primarily °cari. (All remaining citations in this article are from verses.) caryā may be used even in vss, where meter is indifferent (so SP 67.13) or requires long first syllable (SP 68.6), tho in the latter case **cāri** (°i) and **cārikā**, qq.v., are also found; nearly all the cases here cited refer to the religious course leading to enlightenment, to Buddhahood or Bodhisattvahood, but occasionally the term is applied to any or all human courses of action, including such as are disapproved; iya bāla-cari, this foolish (or childish) course LV 174.9, 11 (vs); jāniya te carim ca SP 45.3, knowing them (all the creatures of the world) and their (various) course(s) of action; carim-carim jāniya nityakālam vadāmi sattvāna tathā-tathāham SP 326.11, knowing the various modes of conduct (of beings) always, I speak to creatures in this or that way (Kashgar rec., Thomas ap. Hoernle MR 133.1, cari acari, metrically impossible, and uninterpretable; Thomas the moving and not-moving [of living beings], which seems unacceptable); jagataḥ prajānase yā carir yatha ca karmasambhavaḥ RP 6.1; otherwise, referring to the course of Bodhisattvas, also called the true (bhūta), subtle (sūkṣma), pure (viśuddha), supreme (uttama) course, the course of (leading to) enlightenment (bodhi-), of morality (śīla-), or other similar epithets; also duṣkara-, referring to Śākyamuni's temporary experiment with severe austerities; often former, ancient (pūrva, purima) with allusion to the length of it thru many past births; frequently a form of the cognate verb car (also ā-car) is used with it: sūkṣmām carim SP 12.7; te (sc. of the Buddha) ātmana yādṛṣi cari 63.13; bhūtām carim 64.2 (but in adjoining prose, 64.13, 65.5, caryā); 127.10; 193.6; yathā cari mahya sutena cirṇa 203.4; smara cari purimām LV 161.21; yām evā varacari (acc.) caritas tvam tām evā cari vibhaja jagasya 164.16; purimām prañidhāna-carim 175.14; tām pūrvacarim