

(= Pali chandāraha, see esp. Vin. i.318.11, *one who has the right to a valid vote*) ca chandenānītā bhavanti (*are agreed in consenting*) MSV ii.210.3; (3) n. of Buddha's charioteer, oftener called **Chandaka** (4), q.v.: LV 133.6; Divy 391.24; both times in vss, the -ka possibly dropped m.c., cf. § 22.24 (note that Chandaka is the form used in prose two lines before in Divy); but in MSV iii.28.8 ff. (prose) also Chanda, = Pali Channa, assumed in DPPN to be this same person; here as in Vin. ii.21.7 ff. subjected to **utkṣepaṇīya**; MPS 29.15; the corresponding name in Pali is Channa; (4) n. of one of the ṣaḍvārgika monks: Mvy 9474.

chandaka, (1) nt. (= Pali id.; from chanda plus -ka; see also **chanda-yācaka**), '*free-will offering*', general collection of alms for the community of monks, made by going the rounds of the town and inviting subscriptions from all citizens (Av ii.39.4 ff. describes this); chandakāni Av i.269.9; otherwise only **chandaka-bhikṣaṇa** (nt.) in same mg., MSV i.61.19; ii.77.15; Av i.257.8, 11; 313.9; 314.2, 4; 317.16; ii.39.4 ff.; in i.264.2 (see Speyer's Index) read chandaka-(ed. chandana)-bhikṣaṇa (ms. and ed. bhikṣa; but the missing -ṇa is read in line 7 below); (2) in Av ii.55.3 . . . indriyair avikalatvasya kuśaladharmachandakasya āścaryādbhuto loke prādurbhāvaḥ, Speyer, Index, renders -chandaka by *gathering* (of merit); but cf. Pali dhamma-chanda, *desire for the Law*, opp. to kāma-chanda, *desire for lusts*; this is certainly the word involved; either chandaka = chanda (ka svārthe), or, perhaps better, read -chandatvasya, which matches the preceding series of nouns in -tva-sya, *the appearance in the world of a state of desiring meritorious* (or, *felicitous*) *dharma* (Law, or states of being?) *is a prodigious marvel*; (3) in Mvy 2225 text tīvrena chandakāḥ, presumably adj., *desiring* (*vehemently*); but v.l. chandena, and so Mironov without v.l. (also Index of Kyoto ed. lists this reference under chanda, not under chandaka); this is prob. the true reading: *with vehement desire* (**chanda**); (4) n. of the Bodhisattva's charioteer (in Pali Channa; here rarely **Chanda**, q.v.); sometimes even when the meter seems to demand Chanda, Chandaka is written, as in Mv i.154.9; this is the regular form in prose and vs; Mv i.154.5 (prose), 6, 9; 155.14; ii.25.12 (prose); 114.5 (prose); 159.12 ff.; 189.1 ff.; iii.91.7; 262.8; LV 94.13; 95.10; 123.8; 210.3 ff.; 228.17 ff.; 237.18; Divy 391.22; sent with Kālodāyin by Suddhodana as messenger to Buddha after his enlightenment, Mv ii.233. 11 ff.

Chandaka-nivartana, nt. (see prec.), n. of a caitya built on the spot where Chandaka left the Bodhisattva as he gave up worldly life: LV 225.13.

chanda-yācaka, adj. with bhikṣu, *monk begging for the chandaka* (-bhikṣaṇa), q.v.: MSV i.62.1, 2, 4 °kā (bhikṣavaḥ).

chandasvinī (from Skt. chandas plus -vin; sc. vidyā?), *metrics, versification*: LV 156.19 °vinyām (prose); so nearly all mss., v.l. chandasi nyāya-; . . . bodhisattva eva viśiṣyate sma); Tib. tshig (*word*) sdeb pa (*combining*); also *to make poetry, to compose verses*, Jā.).

chandārhin, m. (= Pali chandāraha), see s.v. **chanda** (2).

chandika (from chanda plus -ika; = Pali id., not well defined PTSD, cf. CPD a-chandika), *desirous*, with instr., inf., at end of cpds., or without complement: parasmai cārthikāya chandikāya kulaputrāya . . . yācamānāya AsP 102.19; chandiko bhaviṣyati . . . lekhayitum Śikṣ 49.15; (buddhagūṇebhiḥ) Śikṣ 342.20 (vs); bhūyaś-chandika, *desiring more, greedy*, Mvy 2211; °ka-tā, abstr., in tivra-cch° KP 155.6, kuśala- 8.

channa-daśa, adj., (*garment*) *with hidden fringe or border*, forbidden to monks: MSV ii.95.7, 13; prob. corruption for Pali accinnadasa, in corresp. passage Vin. i.306.25; see **-daśaka**.

chambati (= Pali chambhati, perhaps to be read here; derivs. of this root are spelled with b, not bh, in this text; see also **sa-cchambita**; cf. the next entries, and (**ac**)**chambhin**, (**ac**)**chambhita**(tva)), *is frightened*: bibhety api chambaty apy uttrasaty api, Dhvajāgrasūtra, Waldschmidt, Kl. Skt. Texte 4, p. 49, line 23. The MIndic chambhati is clearly based on Skt. skambh-; BHS (rarely) uses the equivalent stambh- in the same sense, see **a-stambhin**.

chambhita-tva, nt. (= **chambh**°, see prec.), *state of being frightened*: Dhvajāgrasūtra (as prec.), 47.6, 16, 24.

chambhin, adj. (= **chambhin**, see prec.), *frightened*: Dhvajāgrasūtra, Waldschmidt, Kl. Skt. Texte 4, p. 49, line 22.

chambhita, adj. (ppp., cf. prec. entries and next, also **acchambhita**; Pali id., for Skt. *skambhita = BHS stambh-, § 2.18, cf. **a-stambhin**), *frightened*: °to Mv ii.357.8.

chambhitatva, nt. (= Pali °tatta; cf. prec. entries), *consternation*: SP 63.5; Gv 159.24; 166.5; Dbh 12.23; Dbh.g. 2(338).11, 13.

chambhin, see **chambhin** and **acchambhin**, and cf. **astambhin**.

[**chayika**, read **chāyika**, q.v.]

[**challa**, text in Mv ii.125.8 kola-challaṃ pi āhāram āharanti; so one ms., but v.l. kolaṃ curṇṇa, which clearly points to kola-cūrṇaṃ = Pali kola-cūrṇaṃ, MN i.80.3 in a closely parallel passage; so read; *powder of jujube-berries*. Senart assumes a m. or nt. equivalent of challi, *bark* (Pali, late and lex. Skt., see Schmidt, Nachträge.)]

chava, adj. (also **śava**, q.v.; Pali chava, homonymous with chava = Skt. śava, *corpse*, and perhaps ultimately the same word, cf. Senart, Mv i.583), *base, vile, wretched*: śūrām sāhasikām chavām (acc. pl.) Mv i.278.10; pattrāhāro chavāvāsī Mv iii.435.22, *having a wretched dwelling*.

chavi (= Skt., Pali id., *skin, bark* (of a tree): kovidārasya chavigandhaḥ Gv 501.11 (prose). Acc. to the English of Ratnach., chavi may have this mg. in AMg.; this is a translation of Hindi chāl, which seems to mean both *skin* and *bark*; whether the AMg. word also means *bark* I do not know.

chāgalaka, adj. (to Skt. °la), *of a goat*: °ka ḍṛti, *goatskin bag*, MPS 7.5.

(**chāta**, adj., *thin*; occurs, tho rarely, in Skt., as well as Pkt. chāa, cf. Deśin. 3.33, with comm.; Pischel 328; Schmidt, Nachträge; acc. to Pischel, Pali chāta, Pkt. chāa, *hungry*, is an unrelated word, from *psāta, while our chāta is from *kṣāta; this theory seems speculative. In Mv i.147.2 = 203.17 = ii.7.13 (vs) Senart em. cāpodare, but read chātodare with all mss. in first and third citations (in second nābhodare); cf. chātodari in comm. to Deśin., above; also Jm 3.8 kṣudhā chātatarodarīm.)

[**chāttraka**, nt., see **chattraka**.]

-chāda, ifc. (cf. Skt. chādana etc.; this stem seems not recorded anywhere), *cover, protection*: tad rājyaṃ dharmachādaṃ (*with dharma as its protection*) prādāt Gv 416.19 (prose).

(**chādayati**, Skt., (1) *covers*: in Mv iii.55.4, text, kuñjaraṃ pi so . . . ṣaṣṭihāyanam balaśaktikāye chādita-vyaṃ manyeya, yo me . . . ṣaḍ vābhijñā balaṃ (so mss.) vaśibhāvaṃ chādayitavyaṃ manyeyā (the last part, from yo . . ., repeated 6-7, 8, 9-10). For the first chādita-vyaṃ, Senart thinks a form of **chādḍeti** must be read; but the Pali parallel SN ii.222.10 reads tālapattikāya chādetabbam, (an elephant) *to be covered with a palm-leaf*, which proves chādita-vyaṃ correct. Perhaps read before it (with the Pali) tāla-pattikāye; possibly, however, tala-śaktikāye (closer to our mss.), *with an upheld arm or hand*, see s.v. **talaśaktikā**. (2) *protects, helps, saves* (cf. pw s.v. 6, *schützen*): in LV 168.8 (vs) read, kṛpakaruṇā janiyā atiraudre chādītu so bho (so best ms. A; all other mss. and Calc. śobhe, which