

**cāritra** (nt.), in °tram āpadyate (with loc.; = Pali cāritam āpajjati, with loc.), has dealings with, visits, cultivates, esp. said of a monk who takes food at the house of laymen: (bhikṣuḥ . . .) kuleṣu cāritram āpadyeta Prāt 522.4. The Pali phrase is rendered goes on his (begging) rounds in SBE 13.42.

**Cāritramati**, n. of a Bodhisattva: ŚsP 34.15.

**Cāritravatī**, n. of a samādhi: Mvy 579; ŚsP 1421.17.

**cāritravant**, adj. (= caritavant, °tāvin), that has pursued the (true, religious) course: māmsam sarvam abhaksyam cāritravato bodhisattvasya Lañk 246.5 (prose).

**cārikā**, m. c. for cārikā, q.v., Gv 57.15.

**Cāru**, n. of a cakravartin king: Mvy 3559. Seems to correspond to Pali Cara, or Caraka Mahāv. ii.2. Cf. Upacāru.

**Cāruḡandha**, n. of a former Buddha: Mv i.139.7.

? **Cārucaraṇa**, n. of a former Buddha: Mv i.138.14; mss. Cārucaraṇādasiddharaṅgaḥ; Senart em. Cārucaraṇaḥ Prasiddharaṅgaḥ.

**Cāruḡhada** (v.l. °chattra), n. of a former Buddha: Mv i.137.8.

**Cārudanta**, n. of a former Buddha: Mv i.141.3.

**Cārunetra**, n. of a Buddha: Mv i.123.19.

**Cārubhānu**, n. of a former Buddha: Mv i.139.4.

**Cārumant(a)**, nom. °taḥ, n. of a cakravartin king: Mvy 3561.

**Cāruvarṇa**, n. of a disciple of Buddha: Mv i.182.17.

-cāla, see prthivi-cāla.

**cikitsikā** (= Skt. °tsā, plus -ka svārthe), medical treatment: MSV ii.140.9 °sikāṃ kurmaḥ (in 10 °tsāṃ kuryāma; both prose).

**cikka**, m., or cikkā (n. pl. °ās; cf. Skt. cikkaṇa, esp. s.v. 5 in pw), sticky matter, as secreted from the eyes: cikkās tathākṣṇoḥ krimivac ca jantoḥ Śikṣ 231.11 (vs).

**cikkhala** (adj., or less likely subst. m. or nt.; cf. Skt. Lex. cikkhalla, Pali and AMg. cikkhalla, AMg. also cikkhila, all nouns), muddy (or mud, mire): °le bhūpradeṣe MSV ii.79.18; Tib. rdzab can gyi phyogs, muddy place.

**cicca**, or **ciccha**, m., a kind of malevolent supernatural being: Mvy 4377 ciccha, in Index var. cicca; Mironov cicca, v.l. ciccha; follows kākḥorda and vetāla, followed by preṣaka; = Tib. sems (b)sgyur ba (?); in similar lists of evil spirits, cicca Māy 220.18; 245.16.

**Cicchaka**, var. for Śirṣaka, n. of a nāga-king, q.v.: Mvy 3283; Mironov Cicchaka, v.l. Śirṣaka.

**ciṭciṭāyati**, °te, once ciṭa°, once ciṭciṭi° (= Pali ciṭciṭāyati), onomat., splutters, used of the noise made by hot things, especially (at least in Pali) in contact with water: cakram (a hot metal disk, 604.15) ciṭciṭāyamāna-dahanakaṇacayodgāraraudram Divy 606.1; with subject sarṣapāḥ, ciṭciṭāyanti Mmk 298.2; 719.1; °ṭiyanti Mmk 295.6; with subject an ayomaya cakra, or triśūla, ciṭciṭāyati Mmk 687.9. In these BHS passages it is not clear whether contact with water or other liquids is implied.

**cita** (orig. ppp. of Skt. ci-), orig. piled up, heaped up; so, thick, dense (of hair), stout, large (of fingers), full, stout (of the space between the shoulders), in cpds. (1) cita-keśa, having thick, dense hair, one of the anuvyañjana of the Buddha: Mvy 343 = Tib. stug pa, dense, thick; Mv ii.44.10, so read with one ms., the other vivitra° (Senart em. citra°); instead Dharmas 84 has citra-keśa, which I believe is certainly a corruption; lacking in the LV list; (2) citāṅguli, with stout, large fingers, another anuvyañjana: Mvy 274 (here Tib. rgyas = large); confirmed by Pali acc. to Burnouf, Lotus, 585; this time the corruption citrā° (above) is more widespread, being printed in Mv ii.43.9 (only one ms., lacuna in the other); Dharmas 84 (but one ms. cimṭā°); and LV 106.12-13 (Lefm. anupūrvacitrāṅguli ca, combining this with anupūrvāṅguli; most mss. have the reverse order, as does Tib., which also renders by rgyas pa = large, proving that it had citā°

and not citrā°); (3) citāntarāṃsa (or °śa) (= Pali citantaramsa, e.g. DN ii.18.10; comm. ii.449.6 antaramsam vuccati dvinnam koṭṭhāsānam antaram; taṃ citam pari-punṇam assā ti), with full, well filled-in, space between the shoulders, one of the 32 lakṣaṇa: Mvy 251, Tib. thal goṅ rgyas pa = large shoulders; so also Tib. on LV 105.18; all lists of the lakṣaṇa (q.v.) intend the same form, only varying between °āṃsa and °āṃśa. In Gv 69.26 read citta with 2d ed. for cita; see s.v. avabhā. See also next.

**cita-vistara**, m., some kind of ornament: Mvy 6044 = Tib. tshoṅ-tshoṅ (said to be a kind of ornament; as adj. or adv. apparently even[ly]) bśibs (or gśibs) pa, perhaps literally arranged evenly? Chin. hair-net. Does the BHS form mean lit. of full extent? Cf. cita.

**citāṅguli**, citāntarāṃsa, see s.v. cita.

1 **citta** (= Pali id., also citra, = AMg. citta, = Skt. caitra), n. of the first month of spring (as usually reckoned, but here called 'the first month of summer', evidently implying a division of the year into only three seasons, spring-summer constituting one season of four months; see Senart's note); grīṣmāna māse prathame cittasmim (so, or cittesmim, mss.; Senart em. caitrasmim) Mv i.294.3 (vs).

2 **citta**, m. (in Skt. only nt.), thought: used with masc. adj. and pron. forms in Bhad 19 abhiyukto . . . cittu . . . ye . . . āvarāṇiyās (sc. cittāḥ).

-**cittaka** = Skt. citta, thought, in Bhvr. cpd.: eka-cittakāḥ, single-minded, Av i.378.4 (prose).

**citta-kṣaṇa**, m. (1) a moment of thought: Gv 222.22, see s.v. anujava; adv. pracittakṣaṇam, in each moment of thought: Gv 242.21; 252.13; cf. AbhidhK. LaV-P. ii.153; (2) in Mvy 1216 ṣoḍaśa-c°, the 16 . . . listed in 1217 ff., name for what in Dharmas 96 are called caturāryasatyeṣu ṣoḍaśa kṣāntijñānalakṣaṇāḥ; they are summarized s.v. kṣānti, q.v. It is not clear to me what (citta-)kṣaṇa could mean as applied to these categories, and the use in Dharmas of (jñāna-)lakṣaṇa instead suggests that kṣaṇa might be a corruption for lakṣaṇa; but Tib. on Mvy has skad cig ma = kṣaṇa.

**citta-grāha**, m. (or nt.), fancy of the mind, desire: devasya °ham kariṣyāmi MSV iii.138.2.

**citta-dhārā**, stream of thought: (teṣāṃ, sc. sattvānām, ahaṃ) nānābhāvāṃ cittadhārāṃ prajānāmi Vaj 39.11. Cf. next.

**Cittadhārābuddhisamkusumitābhyudgata**, n. of a former Buddha: Sukh 5.19. Cf. prec.

**citta-paryāya** = cetaḥ-p°, q.v. (see also abhijñā).

**Cittaratha**, MIndic for Citra°, q.v.

**cittavistarā** (Senart suggests that this is Pkt. for citra-vi°), n. of 5th (bodhisattva-) bhūmi: Mv i.76.15.

**Cittaśāśvata**, n. of a Tathāgata: Sādh 445.11, 13.

**Cittasthita**, m., n. of a samādhi: Mvy 561; or **Cittasthiti** (in same list), ŚsP 1419.21.

[**cittikāra**, false reading for citri° or citri°, q.v.: LV 196.3; by em. 270.6.]

**cittotpāda**, m. (= Pali cittuppāda), production of intention, resolution; cf. the phrase cittaṃ utpādayati, common in BHS, see s.v. utpādayati: antaśa ekacittotpādenāpy anumoditam idaṃ sūtram SP 224.6, by even so much as a single ('production of intent', i.e.) deliberate mental act this sūtra has been approved; śobhanas te cittotpādaḥ, that is an excellent resolution of yours, a fine ideal, Divy 389.10; (anena) kuśalamūlena cittotpādena, by this resolution which constituted a root of merit, Av i.4.2; 10.1 etc.; ii.96.9; iha bodhisattvasya prathamaś cittotpādaḥ sarvabodhisattvasamyakprañidhānam ādyam Bbh 12.1; yenāsyāikacittotpādo 'pi kṣiyeta Śikṣ 49.10, even a single resolution (as in SP 224.6 above); sarvajñatācittotpādaratne Śikṣ 184.10, in the 'jewel' of a determination to obtain omniscience; saha-cittotpādāt, as soon as the thought arose, Divy 212.18, 27; 221.21, 23 etc.; Av i.32.1; ii.95.1-2, 11;