

**culuculāyati** (? cf. Hem. 4.127 culuculai = spandate), onomat. verb, perhaps *quivers*: manahśilām tri-(text tr-)-lohapariveṣṭitām kṛtvā mukhe prakṣipya tāvaj japed yāvāc culuculāyati Mmk 319.11, similarly 15; 324.1.

**culla**, in cullākṣa, see **cūlla**.

**Culla-pantha**, = **Cūḍapanthaka**, q.v.; so read in Sukh 2.11 for Culla-patka, a monstrous form for which, amazingly, there is no ms. authority, whereas one ms. (reading -patthēna) obviously intends -panthēna (instr.) as the note points out (two mss. omit the word; the fourth -pacchēna, surely for -patthēna = panthēna).

**cūḍa**, adj. (= Pali cūḷa; cf. culla, cūlla), *small, petty, insignificant*; always followed by paramacūḍa, and followed or preceded by dhanva (for **dhandha**, q.v.) and paramadhanva: Divy 488.26; 489.19; 490.7, 19; 492.21; 504.18.

**Cūḍakā**, n. of an apsaras: Kv 3.12.

**Cūḍa-panthaka** (Cūḷa°, Cūḍā°; also **Culla-pantha**, **Suddhi-panthaka**, qq. v.; = Pali Cūḷa°, n. of a disciple of the Buddha: Cūḍa° Mvy 1054 (v.l. Cūḷa°; Mironov Cūḍa° only); MSV i.206.4 ff.; Divy 493.12 (in other places in Divy called simply **Panthaka**, q.v.); Cūḍa° Karmav 43.1 (doubtless by error; v.l. Vṛddha-p°; not in Tib.). The first element has nothing to do with cūḍā but means *lesser, minor*; he is contrasted with **Mahā-panthaka** Divy 493.11, 12.

**cūḍā** (cf. JM.cūḷā, seemingly used in the general sense of *ornament*, see Sheth s.v.), *ornament* (for the head): yat te drṣṭā bhūṣaṇā uhyamānā, cūḍā vastrā mahya mañice 'drṣāsi LV 195.19 (vs). Prob. = the usual Skt. cūḍāmaṇi; Tib. cod pan, *diadem, tiara* (usually = mukuṭa).

**Cūḍapanthaka**, see **Cūḍap°**.

**cūḍā-pratigrahaṇa**, nt., '*reception of the hair-knot*', n. of the caitya commemorating the Bodhisattva's cutting off of his hair-knot and its reception by the gods: LV 225.19.

**Cūḍāmanidhara**, n. of a nāga: Mvy 3362.

**cūḍāmaha**, m. or nt., *festival of the (Bodhisattva's) hair-knot* (in honor of his cutting it off): (trāyatrīmṣatsu) deveṣu °ho vartate LV 225.18; (trāyatrīmṣadbhavane . . .) °ham ca vartati Mv ii.166.1.

**cūḍika**, m., or °kā, f., applied to a lokadhātu, see s.v. **sāhasracūḍika**.

**cūḍikābaddha**, adj. (= Pali cūḷi°, read with PTSD cūḷi°, SN ii.182.16), *filled full, crammed* (lit. to the top): (sacet . . .) jambūdvīpaḥ paripūrṇas cūḍikābaddhas tathā-gataśarīrāṇām . . . AsP 94.3, etc.; (a silk cloth, kāśikā . . .) pūrṇā cūḍikābaddhā (with dust, in a rain of dust) Divy 577.2. Cf. next.

**cūḍikāvabaddha** = prec.: Mvy 6356 = Tib. byur bur (read byur with Jā. and Das?) gyur ba, *become heaped up*.

**Cūḍeśvara**, n. of a suparṇin, previous birth of Vaiśravaṇa (**mahārājan**): MSV i.260.19 ff.

**cūrṇa**, adj. ? in Mv ii.87.12 (kim) karmārāṇām sarva-cūrṇa-karmam? sūciyo, *what is the most delicate* (so Senart; or, *profound, significant, important?*) *work of smiths? Needles*. Perh. cf. JM. cūrṇa, n., defined by Sheth pada-viśeṣa, gambhīrārthaka pada, mahārthaka śabda. Sheth derives from a Skt. cūrṇa, of which I can find no trace; if a secondary derivative of cūrṇa, it might mean lit. *polished with powder, rubbed down*, or the like, and so *refined or subtle*. Cf. Skt. cūrṇi, cūrṇī, and s.v. **cūrṇika** below (?).

**cūrṇa-kuṭṭa**, prob. *grinder of powder* (for perfumes): Mv iii.113.10; 442.15; in both foll. by gandhataḷika or °laka.

**cūrṇika**- (perh. for °kā, m.c.; cf. Skt. cūrṇi, cūrṇī), *commentary*: ākhyāyiketihāsādyair gadya-cūrṇika-vārttikaiḥ Laṅk 363.7 (vs).

**cūlaka**, m., in udaka-c°, *mouthful or handful, small draught, of water*: °kāḥ, n. pl., Mmk 690.23; 704.20 (both

prose). In place of Skt. culuka (which occurs 714.19) or cūlaka (719.14); the latter is recorded in late Skt. in pw and Schmidt, Nachtr. Is the form with ū a mere corruption?

**Cūlapanthaka**, see **Cūḍa°**.

**Cūliyā**, n. of a sister of Māyā: Mv i.355.17.

**cūlla-** (= Pali culla, cūḷa), in cūllākṣa, adj., *small-eyed*: Mvy 8834 = Tib. mig chuñ ba. The Index records also cūllākṣa; Mironov only the latter.

**cūṣaka**, m., '*sucker*', a class of malevolent superhuman beings: Mmk 17.5. Also **mahācūṣaka**, ibidem.

**cetaḥparyāya**, m., *way of thought, manner of mind*; less often citta-pa°; commonly preceded by para- or parasya, *of others*; knowledge of *other's mental make-up* is one of the **abhijñā**, q.v.; so also in Pali, where Buddha is parassa (para-) ceto-(citta-)pariyāya-kusala (-kovidā), as one of the abhiññā. In Bhik 27a.5 cetaḥparyāyasya is not preceded by para- or equivalent, but the meaning is certainly the same, since other abhiññā precede and follow it (divyasya śrotṛasya, pūrvanivāsasya). In Mv iii.321.13 Buddhas are called cetaḥparyāyasampannāḥ, probably also with implication of para-, tho here most of the other abhiññā are not listed; but the next following epithet is ṛddhiprātihāryasampannā(h), which recalls one of them.

**cetanaka**, or (v.l. of Mvy with Mironov) **cait°**, nt. (to next but one, q.v.), *price*: Mvy 8392 °kāni = Tib. rin thañ, *price*; Prāt 492.12, 13 (bhikṣum punar uddiṣya ajñātinaḥ ḡhapatinaḥ . . .) cīvara-cetanakāny upaskṛtāni syur etair ahaṃ cīvaracetanakair evamrūpaṃ cīvaraṃ cetayitvā evamnamānaṃ bhikṣum āchādayiṣyāmi; similarly 493.1, 3, 7 etc., always cet°. The corresponding Pali (see next but one) has (cīvara-)cetāpana, from the caus. of the verb, which alone is recorded in Pali; its mg. can only be substantially the same, *price* (of an article ordered to be bought).

1 **cetayati** (Skt. caus. of cit, not in this mg.; = Pali ceteti), *longs for* (dat.): samghasya ca alābhāya apadāya °yati MSV iii.8.14.

2 **cetayati** (the verb on which is based Pali caus. cetāpeti, below), *buys*: cetayitvā, ger., Prāt 492.13; 493.2, 4, 9 etc., see **cetanaka**. In Lang. 22.98 it was stated that the subject of Pali cetāpeti, *causes to be bought, has bought*, 'is always a monk or nun, who instigates (a layman) to buy (something for himself or herself)'. This is true only in Vin. iv.250.14-15; in Vin. iii.216.13 and 237.10 the subject is a layman, tho the mg. is certainly *causes to be bought, has bought* (for the benefit of a monk). Vin. iii.216.13 is the same passage as Prāt 492.13 (see **cetanaka**) where cetayitvā, *having bought*, replaces Pali cetāpetvā, *having had* (ordered) *bought* (for a monk). The non-caus. form of Prāt proves the meaning of the caus. Pali form, which Pali interpreters have not understood. The former is not recorded in Pali, nor the latter in BHS. The etymology is unknown but the mg. is clear from the contexts.

? **cetayika** (v.l. ve°), Mv iii.442.19, some sort of entertainer. Form and mg. alike obscure; no correspondent in parallel passages iii.113.4 (see Senart's note here) etc. If the reading ve- were accepted, one might think of reading vetālika or °ḍika (Skt. vaitālika), were it not for the fact that this word seems likely to have been read in 442.8 in the same list (Senart here tālika, but mss. vetaddika, vetarddi°), and in 113.2 Senart em. vaitālika for mss. tetālika, tetarika.

**cetasika**, adj. (MIndic for cait°), = **caitasika**, q.v.: Mv ii.260.7; iii.66.7, 14 (see **vedayita**, which Senart reads); KP 103.5; Divy 352.15 ff.; Av i.31.14. All cited under **cait°**.

**ceti** = **cetika**, **cetiya**, **caitya**, qq.v. (see § 3.115): ceti bhu (mss. bhū, Lefm. em. m.c., printing cetibhu as one word) trisahasraḥ kim puṇas tubhya kāyaḥ LV 368.18 (vs), *the 3000-fold world has become* (= abhūt) *an*