

object of reverence (a shrine) . . . So Tib.: ston gsum (= 3,000) mchod rten (= caitya) gyur na (*become*) . . .

cetika, nt. (prob. hyper-Skt. for MIndic *cetiya*, but cf. **caityaka**) = **ceti**, **cetiya**, **caitya**; only in vss: LV 389.10 *cetikaṃ* (v.l. *cetikaṃ*), parallel to 388.12 *cetiyaṃ* (v.l. *cetikaḥ*, °ko); dattvā patākāṃ bhagavata cetikeṣu Śiḥ 302.3, parallel to Mv ii.375.9 *cetiyeṣu* (mss. corruptly *jātiyeṣu*); so in Śiḥ 303.4, 7; 304.4, 8, etc., *cetika* regularly where Mv parallels (ii.379.7 etc.) have *cetiya*.

cetiya, nt. or (when applied to a person) m. (= Pali id., Skt. *caitya*), *sanctuary, temple*; but also, *object* (of any kind) or *person worthy of veneration*; this form common in even the prose of Mv, only in vss of other texts; cf. also **ceti**, **cetika**. In sense of a *shrine* (building) *cāpālaṃ nāma cetiyaṃ* LV 388.12 = Mv iii.306.14 (vs); *cāpālaṃ cetiyaṃ* Mv i.299.22 (prose), and ff.; *cetiyeṣu* Mv i.223.11 = ii.26.8 (vs); other forms, ii.354.11; 364.11, 13; 365.20 ff.; iii.50.19; 303.1, etc.; *cetiya*- (mss. mostly *cetiyaṃ*-, perhaps read so; one ms. once *cetika*-)-*pūjakaṃ* (taṃ kulāṃ) Mv i.198.2 = ii.1.12 (prose), *shrine-revering*, of the family in which a Bodhisattva is born the last time (LV 24.9 *caitya-pūjakaṃ* in same passage); of the Buddha himself, *sarvalokasya cetiyo* Mv ii.349.6; 359.8; iii.273.5, the *Revered One of the whole world*; *lokasya cetiya* (voc.) Mv ii.294.14; *cetiyaṃ naraṇāṃ* ii.296.13; *lokacetiyaḥ* LV 97.10 (vs), of the Bodhisattva; *utpanno iha loki cetiyo divi bhuvī mahitāḥ* LV 363.2 (vs), of the same; of the miraculously produced four bowls, *dhāret' ime cetiya saṃmataite* (so read with v.l., text °matite) LV 383.12, *preserve them; they (shall be) honored as revered objects; cetiyārthe* (so with mss.) Mv ii.263.12 (prose), *for the purpose of* (making it, viz. the spot where Buddha became enlightened) *an object of veneration* (universal emperors will never master, *adhiṣṭhanti* with v.l., that spot except for this purpose).

cetovimukta, adj. (cf. next), *emancipated in mind*: *rāgavirāgāya* °ktaḥ MSV iii.53.13.

cetovimukti, *emancipation of mind* = Pali *cetovimutti*, acc. to PTSD always with *paññāvimutti*: LV 418.18 °tiḥ *prajñāvimukti* ca; both also Mv ii.139.6; iii.333.16; but in iii.333.13 *prajñāvi*° is lacking. In all four described by the adj. **akopya**, q.v.

ceto-samādhi, f. (= Pali id., also *citta-s*°), *concentration of mind*, here as leading to the magic power of becoming invisible: *tathārūpāṃ °dhim samāpadye yathā* . . . *mātā-pitarau nādrṣetsuḥ* Mv iii.409.12 (prose).

? **cedācitta**, instr. *cedācittena* LV 431.12 (prose; so only one ms.; v.l., two mss., °cintena; all other mss. and Calc. have a haplographic omission here), is uninterpretable to me; I must assume a corruption, perhaps a misprint. Not noted by Weller. Foucaux's Tib. omits the passage. (The particle *ced* can, it seems, hardly be involved.)

celaka, **cellaka**, see **cailaka**.

Celā, n. of a daughter of **Siṃha** (8): MSV ii.8.8 ff. **caitanaka**, nt., var. for **cet**°, q.v.: Mvy 8392.

caitasika, fem. °kī, adj., rarely quasi-subst. with ellipsis of *dharma*, sometimes written **cetasika**, q.v. (= Pali *cetasika*); in the following *cait*° is written except in the passages listed s.v. **cet**°; *mental, of the mind*: often contrasted with *kāyika*, sometimes also with *vācika*; *sarvākāyika-caitasika-prapīditāny* Gv 96.4; *kāyika-caitasikaṃ* . . . *sukhaṃ* 169.10; *kāyikaṃ caitasikaṃ* (sc. *sukhaṃ*) Bbh 26.2; *cetasikena* (parallel to *kāyikena* and *vācikena*) *sthāmena* Mv ii.260.7; *kāyikaṃ ca me duḥkhaṃ cetasikaṃ ca* Av i.31.14; *kāyikāḥ klamāḥ caitasikāḥ* (so!) *apy upāyāsāḥ* Bbh 194.21; without such contrasting words, °kī (sc. *vedanā*) Mvy 7551; *caitasikenābhyāsenā* Śiḥ 33.16; *cittāni caitasika-saṃjñī* (acc. pl. of -*saṃjñā*) *vitarkitāni* LV 151.13; esp. with *dharma*, regularly pl., *mental states* or *conditions of existence*, °kā *dharmāḥ* Mvy 1922; read *cetasikā* in Mv iii.66.7, 14 (ye . . . *dharmā pratitya utpad-*

yante, so substantially with mss., . . .) *te* . . . *cetasikā* (Senart *vedayitā*; mss. in 14 *cetasitā* or °*yitā*, one ms. in 7 *vetayitā*); *na cittaṃ na cetasikā dharmāḥ* KP 103.5, *there is no mind, no mental states of existence*; *cittacaitasikānāṃ eva dharmānāṃ* Bbh 99.4, and °*kā dharmāḥ* 5, apparently *the mind's mental states, states that are mental as belonging to the mind* (?), cf. Pali *citta-cetasikā dhammā*, *Dhammasaṅgaṇi* 1022 ff. But in other occurrences of both together, in Pali and BHS, *cittaṃ* and *caitasikā dharmāḥ* (*cetasikā dhammā*), or *caitasika* (usually masc. pl.) with *dh*° understood, constitute a duality, *the mind and mental states-of-being*. (For Pali see e.g. *Vism.* 1.84.25 *citta-cetasikānāṃ samaṃ sammā ca ādhānaṃ*; *mind and mental properties*, Maung Tin.) Cf. KP 103.5, above, and: *kuśalānāṃ ca citta-caitasikānāṃ* (so read) *anusmṛtir* Śiḥ 33.13, *remembrance of meritorious mind and mental states*. In *Divy* 352.15 *kidrśās te cittacetasikāḥ* (certainly sc. *dharmāḥ*) *pravartante*, *kliṣṭā vākliṣṭā vā*, and similarly in the sequel, the cpd. may perhaps be a *Tatp.*, *mental states of the mind*, rather than a *dvandva*. On the other hand cf. *Sūtrā*. xi.30, comm., *marīcikopamaṃ dvau dharmāu, cittaṃ caitasikāś ca*; here the duality is obvious, and *dharmāḥ* is certainly to be supplied with *cait*°. In *AbhidhK.* the usual equivalent is **caitta**, q.v.; note that the word *dharma* regularly has to be supplied, or at least is not expressed, but note *LaV-P.* viii.159 *avasthāviṣe*° *pi hi nāma cetasā caitasiko bhavati* (is *dharmāḥ* here also to be supplied with the masc. quasi-subst. *caitasiko*?). As in *Sūtrā*. above, they are false, delusive, illusory.

Caitika (= Pali *Cetiya*, DPPN 2, = *Apacara*), n. of a lying king (former birth of *Devadatta*): MSV iv.245.6 ff.

caitta, adj. from *citta* in origin but regularly substantivized as masc.; fundamentally a Buddhist word, equivalent to **caitasika**, q.v.; common in *AbhidhK.*, see *LaV-P.* Index; *mental state or condition of being*, regularly cpd. or associated with *citta*, as a duality: *Laṅk* 150.14 *citta-caitta-kalāpo*, *mind and the whole mass of mental things* (et alibi in *Laṅk*); *MadhK* 11.9 *citta-caittānāṃ*; 274.7 *-citta-caitta-*, *la pensée et ses dérivés*, ed. note. See esp. *AbhidhK.* ii.149 *citta-caittāḥ* (note masc. l.) *sahāvaśyam*; *LaV-P.*, note, says *citta* = *manas* = *vijñāna*; *caitta* = *caitasā* = *caitasika* = *cittasamprayukta* (cf. also ii.150).

caitya, nt., like its MIndic substitutes **ceti**, **cetika**, **cetiya** (also **caityaka**), seems to be used more broadly than in Skt., as any *object of veneration*: *lokasya caityam* Śiḥ 56.11 (said of any ornament of a stūpa); 136.2 (of the monkish robes); *caitya-bhūtaḥ* Vaj 34.12, *of the nature of an object of veneration* (said of any place where 'this sūtra' shall be proclaimed). See **mahācaitya**.

caityaka (nt.; Skt. *caitya* plus -*ka*); may possibly be the direct ancestor of **cetika**, q.v., or a further hyper-Sktization of that form if, as I think likely, **cetika** is itself a semi-Sanskritized substitute for MIndic *cetiya*), *temple, shrine*: °*keṣu* Śiḥ 301.1 (= Mv ii.373.17 *cetiyeṣu*). **caitradaṇḍika**, see **vetra**°.

Caitraratha(-vāna), doubtless to be identified with Skt. id. (n. of a grove constructed by the *gandharva* *Citraratha* for *Kubera*), = **Citraratha**, q.v., as n. of a grove of the *Trāyastriṃśa* gods: Mvy 4197; *Divy* 194.2.

callaka, (1) m. (from Skt. *cela* or *caila*, *cloth*), *a monk* (cf. *Burnouf*, *Intr.*, 57; *Lotus*, 392; *Kern*, *SBE* 21.186 note 1), said to mean, specifically, *one who wears no more than a (loin-)cloth*: *te cailaka-bhūta* SP 192.9 (vs), *turned into monks*; but most mss. read *celaka*, *ceḍaka*, or *cellaka*, or the like; (2) nt. (= Skt. *cela*, *caila*, also *celaka*, see *Schmidt*, *Nachträge*; *AMg.* *celaa*), *cloth*: °*kaṃ*, acc. sg., Mv iii.163.9 (prose).

cailoṇḍūka (or °*ḍuka*? m. or nt.; cf. Skt. *caila*, *cela*, and *uṇḍuka*; = Pali *celaṇḍuka*, or °*ḍaka*, which in MN i.150.17 clearly means *turban*, with comm. ii.158.28 ff., not *loincloth* with PTSD; *celoṇḍukaḥ*, *turban* (*široveṣṭe*), also