

fruit. — *Cīncāmla* (°*cā-am*°) or *śhūcā-sāra*, as, m. an acid pot-herb, *Rumex Vesicatorius*.

**चित्राटक** *cīncāṭaka*, as, m. a various reading for *cīncōṭaka*.

**चित्रिनी** *cīncīni*, f., N. of a town.

**चित्रि** *cīncī*, f. the plant *Abrus Precatorius*; [cf. *kāka-cīncā*.]

**चित्रोटक** *cīncōṭaka*, as, m. a kind of plant, = *ankalodya* or *kraucīcādana*.

**चि** *cit*, cl. 1. and 10. P. *chetati* and *chetayati*, &c., to send out or forth (as a messenger), to give orders to a servant; to be a servant. *Ceta*, as, m. a servant, &c. See s. v.

**चित्** 1. 2. 3. *cit*. See under rt. 1. 2. 3. *ci*.

**चित्** 4. *cit* (= *kit*, which is by some regarded as a separate root; cf. *keta*, &c.; cf. also rt. *chit*), cl. 1. 3. P. *chetati*, *chikēti*, *chiceta* or *chiketa*, *chikēte* or *chiketēte* (Ved. 3rd pl. *chikēte* or *chikētrire*; Part. *chikētāna* or *chikētāna*), *chēshyati*, *chēti*; Let. *chikētati* or *chiketati*; *chētum* or *chētūm*, to perceive, fix the mind upon, attend to, be attentive, observe, notice, take notice of (with gen. or acc., e.g. *yajñasya* or *yajñaṃ chētati*, he takes notice of the sacrifice); to aim at, intend, design (with dat., e.g. *yudhaye chikētati*, he intends fighting), to desire, long for (with acc.); to be anxious about, to care for; to resolve; to understand, comprehend, know, make known; to recover consciousness, become conscious; P. and A. to become perceptible, to appear; to be regarded as; to be known; Pass. Aor. *chēti*: Caus. P. A. *chitayati* Ved., and *chētayati*, -*te*, -*yitum*, *ketayati*, -*yitum* (see *keta*, p. 252), to cause to attend, to make attentive, remind of; to cause to comprehend or understand, instruct, teach; to observe, perceive, be intent upon; to form an idea in the mind, be conscious of, understand, comprehend, think, reflect upon; to form a conception, have a right notion; to appear, be conspicuous, shine: Desid. P. A. *chicitishati*, *chēcitishati*, *chikitsati*, -*te*; Inf. *chikitsitum*, to intend, have in view, aim at, desire, long for; to care for, be anxious about; to treat medically, heal, cure, attend as a physician (in these senses the form *chikitsati* is usual); to wish to appear; to remove, destroy; to keep down, press down; to doubt: Caus. of the Desid. *chikitsayati*, to cure, to heal; Intens. *chēcītyate*, *chēcēti*; [cf. Libh. *ketu*.]

*Cikiti*, t, i, t, Ved. understanding, knowing, experienced.

*Cikita*, as, m., N. of a man; [cf. *chikita*.]

*Cikītāna*, as, m., N. of a man; [cf. *chikītānyana* and *chēkītāna*.]

*Cikītānyana*, as, m. a descendant of *Cikita*; [cf. *chikītānyana*.]

*Cikīti*, is, is, i, Ved. knowing, acquainted with, experienced.

*Cikītu*, us, us, u, Ved. understanding, knowing, experienced; (us), f. understanding, intellect.

*Cikītvān*, ā, m., Ved. understanding, intellect.

*Cikītras*, vān, vshī, vas, one who has observed, observing, attending to, attentive, knowing, understanding, experienced, conversant with.

*Cikītrīti*, ind., Ved. with intelligence, intelligently; with deliberation, deliberately; (Sāy.) making known (= *jñāpāyanti* in Rig-veda IV. 5, 4). — *Cikītrivimanas*, ās, ās, as, Ved. one whose mind is attentive; coming from an intelligent mind, well considered; (Sāy.) one who knows all hearts.

*Cikītsaka*, as, m. a physician, doctor, practiser in medicine.

*Cikītsana*, am, n. healing, practising medicine, medical attendance.

*Cikītsā*, f. the practice or science of medicine, healing, curing, administering or applying remedies; (in the system of medicine) one of the six sections,

therapeutics. — *Cikītsā-halikā*, f. title of a medical work by *Tīṣata*. — *Cikītsākalikā-ṭikā*, f. a commentary on the last work by *Chandratā*. — *Cikītsā-kāumudī*, f. title of a medical work by *Kāśī-rāja*. — *Cikītsā-tattva-jñāna*, am, n. title of a medical work by *Dhanvantari*. — *Cikītsā-darpaṇa*, am, n. title of a medical work by *Divodāsa*.

*Cikītsita*, as, ā, am, treated medically, remedied, healed, physicked, cured; (am), n. healing, remedying, medical attendance; pl. the chapters of the therapeutical section of medicine; (as), m., N. of a man.

*Cikītsu*, us, us, u, Ved. wise, cunning.

*Cikītsya*, as, ā, am, to be treated medically, to be cured, curable.

5. *cit*, t, f. thought, intelligence, intellect, understanding, mind; the soul, heart. — *Cit-āndrikā*, f. title of a commentary on the *Prabodha-āndrodaya* by *Gapeśa*. — *Cit-chakti* (*cit + sakti*), is, f. mental power, intellectual capacity. — *Cit-śruka* (*cit-śru*), as, m., N. of a scholiast on the *Bhāgavata-Purāna*; (i), f. or *cit-sukhī*, f. the commentary written by this scholiast. — *Cit-pati*, is, m., Ved. the lord of thought. — *Cit-pravṛttī*, is, f. thinking, reflection. — *Cit-svarūpa*, am, n. pure intelligence, an epithet of the Supreme. — *Cit-ācīchakti-yukta* (-*acīśa*°), as, ā, am, having power over matter and spirit. — *Cit-āmbara*, as, m., N. of the author of a law-book. — *Cit-asthi-mālā*, f. title of a commentary on a grammatical work. — *Cit-ātmaka*, am, n. consciousness, perception. — *Cit-ātman*, ā, m. the thinking principle, pure intelligence, spirit. — *Cit-ullāsa*, as, ā, am, gladdening the mind or heart. — *Cit-gaṇana-āndrikā*, f. title of a literary work. — *Cit-rūpa*, as, ā, am, consisting of intelligence; wise, intelligent, of liberal or expansive mind; amiable, good-hearted; (am), n. pure intelligence, the Supreme Being as identified with intellect or intelligence. — *Cit-vilāsa*, as, m. a pupil of *Sar-karācārya*. — *Cin-maya*, as, i, am, spiritual, 'all intelligence,' as an epithet of the Deity; (am), n. pure intelligence. — *Cin-mātra*, am, n. pure intelligence.

2. *chīti*, is, f. understanding; (is), m. the thinking mind.

*Citta*, as, ā, am, perceived, observed, considered; reflected upon; resolved; intended, aimed at, understood; visible, perceptible; (am), n. attending, observing; thinking, reflecting, imagining, thought; intention, aim, wish; the heart considered as the seat of intellect; the mind, the reasoning faculty; intellect, reason; reason personified; [cf. *a-citta*, *iha-c*, *cala-c*, *pūrva-c*, *prāyas-c*, &c.] — *Citta-kalita*, as, ā, am, anticipated, expected, calculated; known. — *Citta-garbhā*, f., Ved. visibly pregnant. — *Citta-cārīn*, i, inī, i, proceeding or acting according to the wish of another (with gen.). — *Citta-janman*, ā, m. produced within the mind, love, the god of love; [cf. *citta-bhū*, *citta-yoni*, *manasi-ja*.] — *Citta-jña*, as, ā, am, knowing the hearts, heart-searching. — *Cittajñatā*, f. knowledge of the heart. — *Cittanāśa*, as, m. loss of conscience. — *Citta-nirvṛttī*, is, f. contentment of mind, happiness. — *Citta-pramāthīn*, i, inī, i, moving or touching the heart, exciting passion or love, afflicting the mind. — *Citta-prasāna*, as, ā, am, satisfied in mind, composed, complacent, tranquil, content. — *Citta-prasanna-tā*, f. happiness of the mind, gaiety, joy. — *Citta-prasādāna*, am, n. gladdening of the mind. — *Cittabhava*, as, ā, am, being in the thoughts, felt, perceived. — *Citta-bheda*, as, m. inconsistency, contrariety of purpose or will. — *Citta-bhū*, ūs, m. love, the god of love. — *Citta-bhrama-cikītsā*, f. 'medical treatment of mental derangement,' a chapter of the medical work *Vaidya-valabha*. — *Citta-moha*, as, m. confusion or infatuation of mind. — *Citta-yoni*, is, m. love; see *citta-janman*. — *Citta-rāga*, as, m. affection, passion, desire. — *Citta-vat*, ān, atī, at, endowed with understanding, reasonable; kind-hearted, amiable. — *Cittavat-kartrika*, as, ā, am, (a root) employing an intelligent agent (e.g. *Deva-*

*dattah paçati*, *Deva-datta* cooks). — *Citta-vikāra*, as, m. change of thoughts or feelings, disturbance of mind. — *Citta-vikārīn*, i, inī, i, changing a person's character or feeling. — *Citta-vināśana*, as, ā, am, destroying the conscience. — *Citta-viplava*, as, m. disturbance of mind, madness, insanity. — *Citta-vibhrama*, as, m. derangement of mind, madness. — *Citta-viślesha*, as, m. parting of hearts, breach of friendship. — *Citta-vṛttī*, is, f. disposition of mind, feeling; inward purpose, emotion; thinking, imagining. — *Citta-vedanā*, f. anxiety, affliction. — *Citta-vaikalya*, am, n. bewilderment of mind, distraction, perplexity. — *Citta-samhātī*, is, f. a multitude of thoughts or emotions, many minds. — *Citta-sankhya*, as, ā, am, pervading the heart, penetrating the soul, knowing the thoughts. — *Cittasamunnatī*, is, f. pride of heart, arrogance, hauteur, haughtiness. — *Citta-stha* or *citta-shhita*, as, ā, am, fixed in the mind, being in the heart; (as), m., N. of a *Samādhi*. — *Citta-hārīn*, i, inī, i, stealing the heart, fascinating, agreeable, beautiful. — *Citta-hṛt*, t, t, i, fascinating, winning. — *Cittānuvartin* ('*ta-an*'), i, inī, i, gratifying wishes, humouring. — *Cittāpahāraka* ('*ta-ap*'), as, ikā, am, or *cittāpahārīn* ('*ta-ap*'), i, inī, i, heart-stealing, captivating, attractive. — *Cittābhoga* ('*ta-ābh*'), as, m. full consciousness, consciousness of pleasure or pain, the attention of the mind to its own sensations. — *Cittāsanga* ('*ta-ās*'), as, m. attachment, affection, love. — *Cittaikiya* ('*ta-ai*'), am, n. unanimity, harmony, agreement. — *Cittānnutī* ('*ta-un*'), is, f. pride of heart, arrogance.

1. *chīti*, is, f. thinking, thought, reflection; understanding, wisdom; thoughts, devotion (in pl.); intention; a wise person; thought personified as the wife of *Atharvan* and mother of *Dadhyaç*; [cf. *a-cīti*, *pūrva-cīti*, *prāyas-cīti*.]

*Cittin*, i, inī, i, Ved. intelligent, wise.

*Citti-kṛi*, cl. S. P. A. -*karoti*, -*kurute*, -*kartum*, to make anything an object of thought or reflection.

*Citti-kṛta*, as, ā, am, fixed in the mind.

*Citta*, as, ā, am, perceptible, visible, conspicuous, excellent, distinguished; bright, clear, bright-coloured; variegated, spotted, speckled; rough, agitated (as the sea, opposed to *sama*); clear, loud, perceptible (as a sound); various, different, manifold; strange, wonderful, surprising, (*kim utra cītram*, what is there surprising in that? there is nothing strange in that); containing the word *citra*; (as), m. variety of colour; N. of several plants, viz. *Plumbago Zeylanica*, *Ricinus Communis*, *Jonesia Āsoka*; a form of *Yama*; N. of a king; of a descendant of *Ganga* and of *Gaṅsra*; of a son of *Dhṛita-rāshṭra*; of a king of *Dravīda*; (ā), f. *Spica Virginis*, a star in the virgin's spike, a constellation; (according to the more ancient reckoning the twelfth, according to the new the fourteenth lunar mansion); a kind of snake; N. of several plants, viz. *Anthericum Tuberosum* or *Salvinia Cucullata*, *Cucumis Maderaspatanus*, a kind of cucumber; also = *dantī*; *Ricinus Communis*; the *Myrobalan* tree; also = *mrigeravāru* and *gaṅḍā-dūrva*; *Rubia Munjista*; N. of a metre, a kind of *Mātrāsamaka*, containing 4 x 16 syllabic instants; another metre consisting of four lines of fifteen syllables each; another metre consisting of four lines, of sixteen syllables each; worldly illusion, unreality; N. of an *Apsaras*; also of a sister of *Kṛishṇa* and wife of *Arjuna*, = *su-bhadṛā*; also of a daughter of *Gada*, or (according to a various reading) of *Kṛishṇa*; also of a river; (am), n. anything bright or coloured which strikes the eyes; a brilliant ornament, an ornament; a bright or extraordinary appearance, a wonder; the ether, sky, heaven; a spot; a circular ornament, a sectarian mark on the forehead; white or spotted leprosy; a picture, painting, sketch, delineation; variety of colour; various modes of writing or arranging verses in the shape of mathematical or other fanciful figures, (this is done either by leaving out syllables which occur repeatedly, or by representing words in a shortened form); playing upon words, punning in the form of question and answer, facetious