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

चिञ्चाटक *ciñcāṭaka, as*, m. a various reading for *ciñcoṭaka.*

चिञ्चिनी *ciñcinī*, f., N. of a town.

चिञ्ची *ciñcī*, f. the plant Abrus Precatorius; [cf. *kāka-ciñcā.*]

चिञ्चोटक *ciñcoṭaka, as*, m. a kind of plant, = *amkalodya* or *krauñcādana.*

चिट् *ciṭ*, cl. 1. and 10. P. *ceṭati* and *ceṭayati*, &c., to send out or forth (as a messenger), to give orders to a servant; to be a servant.

Ceṭa, 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. *cint*), cl. 1. 3. P. *cetati, cikitti, cicēta* or *cikēta, cikite* or *cekite* or *cicite* (Ved. 3rd pl. *cikitre* or *cikitrire;* Part. *cikitāna* or *cekitāna*), *cetishyati, acētīt;* Let, *ciketati* or *cikētat;* *cettum* or *cetitum*, to perceive, fix the mind upon, attend to, be attentive, observe, notice, take notice of (with gen. or acc., e.g. *yajñasya* or *yajñaṃ cetati*, he takes notice of the sacrifice); to aim at, intend, design (with dat., e.g. *yudhaye ciketati*, 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. *acēti:* Caus. P. A. *citayati* Ved., and *cetayati, -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. *cicitishati, cicetishati, cikitsati, -te;* Inf. *cikitsitum*, 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 *cikitsati* is usual); to wish to appear; to remove, destroy; to keep down, press down; to doubt: Caus. of the Desid. *cikitsayati*, to cure, to heal; Intens. *cecityate, cecetti;* [cf. Lith. *kettu.*]

Cikit, t, t, t, Ved. understanding, knowing, experienced.

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

Cikitāna, as, m., N. of a man; [cf. *caikitāneya* and *cekitāna.*]

Cikitāyana, as, m. a descendant of Cikita; [cf. *caikitāyana.*]

Cikiti, is, is, i, Ved. knowing, acquainted with, experienced.

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

Cikitvan, ā, m., Ved. understanding, intellect.

Cikitvas, vān. ushī, vas, one who has observed, observing, attending to, attentive, knowing, understanding, experienced, conversant with.

Cikitvit, ind., Ved. with intelligence, intelligently; with deliberation, deliberately; (Sāy.) making known (= *jñāpayantīm* in Ṛig-veda I V. 52, 4). — *Cikitvinmanas, ās, as*, Ved. one whose mind is attentive; coming from an intelligent mind, well considered; (Sāy.) one who knows all hearts.

Cikitsaka, as, m. a physician, doctor, practiser in medicine.

Cikitsana, am, n. healing, practising medicine, medical attendance.

Cikitsā, f. the practice or science of medicine, healing, curing, administering or applying remedies; (in the system of medicine) one of the six sections, therapeutics. — *Cikitsā-kalikā*, f. title of a medical work by Tiśaṭa. — *Cikitsākalikā-ṭīkā*, f. a commentary on the last work by Candraṭa. — *Cikitsā-kaumudī*, f. title of a medical work by Kāśī-rāja. — *Cikitsā-tattva-jñāna. am*, n. title of a medical work by Dhanvantari. — *Cikitsā-darpaṇa, am*, n. title of a medical work by Divodāsa.

Cikitsita. 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.

Cikitsu, us, us, u, Ved. wise, cunning.

Cikitsya, as, ā, am, to be treated medically, to be cured, curable.

5. *cit, t*, f. thought, intelligence, intellect, understanding, mind; the soul, heart. — *Cic-candrikā*, f. title of a commentary on the Prabodha-candrodaya by Gaṇeśa. — *Cic-chakti* (*cit* + *śakti*), *is*, f. mental power, intellectual capacity. — *Cic-chuka* (*cit-śu*°), *as*, m., N. of a scholiast on the Bhāgavata-Purāṇa; (*ī*), f. or *cit-sukhī*, f. the commentary written by this scholiast. — *Cit-pati, is*, m., Ved. the lord of thought. — *Cit-pravṛitti, is*, f. thinking, reflection. — *Cit-svarūpa, am*, n. pure intelligence, an epithet of the Supreme. — *Cid-acic-chakti-yukta* (*-acit-śa*°), *as, ā, am*, having power over matter and spirit. — *Cid-ambara, as*, m., N. of the author of a law-book. — *Cid-asthi-mālā*, f. title of a commentary on a grammatical work. — *Cid-ātmaka, am*, n. consciousness, perception. — *Cid-ātman, ā*, m. the thinking principle, pure intelligence, spirit. — *Cid-ullāsa, as, ā, am*, gladdening the mind or heart. — *Cid-gagana-candrikā*, f. title of a literary work. — *Cid-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. — *Cid-vilāsa, as*, m. a pupil of Śaṅkarāchārya. — *Cin-maya, as, ī, am*, spiritual, 'all intelligence,' as an epithet of the Deity; (*am*), n. pure intelligence. — *Cin-mātra, am*, n. pure intelligence.

2. *čiti, 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-čitta, iha-c*°, *cala-c*°, *pūrva-c*°, *prāyaś-c*°, &c.] — *Citta-kalita, as. ā, am*, anticipated, expected, calculated; known. — *Citta-garbhā*, f., Ved. visibly pregnant. — *Citta-cārin, ī, iṇī, 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. *čitta-bhū, čitta-yoni, manasi-ja.*] — *Citta-jña, as, ā, am*, knowing the hearts, heart-searching. — *Cittajña-tā*, f. knowledge of the heart. — *Citta-nāśa, as*, m. loss of conscience. — *Citta-nirvṛitti, is*, f. contentment of mind, happiness. — *Citta-pramāthin, ī, iṇī, i*, moving or touching the heart, exciting passion or love, afflicting the mind. — *Citta-praśama, as, ā, am*, satisfied in mind, composed, complacent, tranquil, content. — *Citta-prasanna-tā*, f. happiness of the mind, gaiety, joy. — *Citta-prasādana, am*, n. gladdening of the mind. — *Citta-bhava, 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-čikitsā*, f. 'medical treatment of mental derangement,' a chapter of the medical work Vaidya-vallabha. — *Citta-moha, as*, m. confusion or infatuation of mind. — *Citta-yoni, is*, m. love; see *čitta-janman.* — *Citta-rāga, as*, m. affection, passion, desire. — *Citta-vat, ān, atī, at*, endowed with understanding, reasonable; kind-hearted, amiable. — *Cittavat-kartṛika, as, ā, am*, (a root) employing an intelligent agent (e.g. *Devadattaḥ pacati*, Deva-datta cooks). — *Citta-vikāra, as*, m. change of thoughts or feelings, disturbance of mind. — *Citta-vikārin, ī, iṇī, 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-viśleṣha, as*, m. parting of hearts, breach of friendship. — *Citta-vṛitti, 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-saṃhati, is*, f. a multitude of thoughts or emotions, many minds. — *Citta-saṅkhya, as, ā, am*, pervading the heart, penetrating the soul, knowing the thoughts. — *Citta-samunnati, is*, f. pride of heart, arrogance, hauteur, haughtiness. — *Citta-stha* or *čitta-sthita, as, ā, am*, fixed in the mind, being in the heart; (*as*), m., N. of a Samādhi. — *Citta-hārin, ī, iṇī, i*, stealing the heart, fascinating, agreeable, beautiful. — *Citta-hṛit, t, t, t*, fascinating, winning. — *Cittānuvartin* (°*ta-an*°), *ī, inī, i*, gratifying wishes, humouring. — *Cittāpahāraka* (°*ta-ap*°), *as, ikā, am*, or *cittāpahārin* (°*ta-ap*°), *ī, iṇī, 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. — *Cittāsaṅga* (°*ta-ās*°), *as*, m. attachment, affection, love. — *Cittaikya* (°*ta-aik*°), *am*, n. unanimity, harmony, agreement. — *Cittonnati* (°*ta-un*°), *is*, f. pride of heart, arrogance.

1. *čitti, 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 Dadhyać; [cf. *a-čitti, pūrva-čitti, prāyaś-čitti.*]

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

Cittī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum*, to make anything an object of thought or reflection.

Cittī-kṛita, as, ā, am, fixed in the mind.

Citra, 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 atra čitram*, what is there surprising in that? there is nothing strange in that); containing the word *čitra;* (*as*), m. variety of colour; N. of several plants, viz. Plumbago Zeylanica, Ricinus Communis, Jonesia Aśoka; a form of Yama; N. of a king; of a descendant of Ganga and of Gauśra; of a son of Dhṛita-rāshṭra; of a king of Draviḍa; (*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 Cucculata, Cucumis Maderaspatanus, a kind of cucumber; also = *dantī;* Ricinus Communis; the Myrobalan tree; also = *mṛigervāru* and *gaṇḍa-dūrvā;* Rubia Munjista; N. of a metre, a kind of Mātrāsamaka, containing 4 × 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-bhadrā;* 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 sectarial 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