This fine expression — actually a Sanskrit phrase rather than a single word — is nicely translated as ‘nonplussed’, which itself derives from the Latin non plus ‘not more’, describing a moment when we can say nothing more about a puzzling situation. While not quite in the same league as such monstrous compound words as ‘Pseudopseudohypoparathyroidism’ in English, किकर्तिवयविमूढ़ has an impressive ring to it. A few years ago a group of my students adopted it as their mascot, using it whenever they could; and given the many opportunities for bewilderment in the world, this meant that we heard it quite frequently.

किकर्तिवयविमूढ़ comprises three Sanskrit elements:

किम्— what? etc. — equivalent to Hindi क्या (compare किकर servant; a ‘doer-of-whatever’)
कत्त्वय— [that which] is to be done — (also used as a Hindi noun with the sense ‘duty’)
बिमूढ़— perplexed — मूढ़ puzzled, with the prefix वि- (here an intensifier)

From the internet:

एक किकर्तिवयविमूढ़ प्रधानमंत्री
A nonplussed prime minister [referring to Manmohan Singh, in 2012]

विवेक मंत्री और रक्षा मंत्री इस अवसर पर सवा की भावत किकर्तिवयविमूढ़ हो गए हैं
The foreign minister and the minister of defence are, as usual, bewildered on this occasion.

धरमजयगढ़ क्षेत्र में फिर हायायों का उल्पत, तीन परों को ढहाया, वन अमला बना रहा किकर्तिवयविमूढ़
More havoc caused by elephants in Dharamjaigarh [in Chattisgarh], three houses demolished, forest authorities continually bewildered.

It’s worth noting a close relative of किकर्तिवयविमूढ़ in the word किजवत्ती tradition, legend, hearsay. The first element is again किम् what; the second is the third-person plural of the verb वदति to speak, say (from which derives Hindi बना to speak; to wager). Thus the literal meaning of the whole word is what do they say? or more simply what they say — a logical way of referring to something that is heard but not substantiated.

Another term with similar meaning is बन्त्यकथा, glossed by OHED as ‘a tradition; a legend; an assertion without textual support; a fiction’. This word is commonplace, but its imagery is obscure; the literal meaning seems to be ‘tooth narrative’ (?), but बन्त्य does not usually supply the meaning ‘oral’, which is carried by मौिखक (‘of the mouth, मुख’). When it comes to explaining the origin of बन्त्यकथा, therefore, I am किकर्तिवयविमूढ़.