

parāmarśa, m. (to next; = Pali parāmāsa), *clinging to*; see **ḍṣṭi-p°** and **śīlavrata-p°**.

parāmrśati (= Pali °masati; in Skt. seems not used in same mgs.), *cleaves or adheres to, takes up or is attached to* (in an unworthy, disapproved way): Lañk 119.2 śīlam ... na parāmrśati srotaāpannaḥ, *does not adhere to moral rules* (in an unenlightened way, as the sequel explains; see **śīlavrataparāmarśa**); AsP 292.15, 17; 293.4 mā ... samyaksambodhiṃ rūpataḥ (etc.) parāmrśaḥ, *do not attach yourself* (cleave) *to enlightenment as form* (etc.); followed 292.18; 293.5 by **aparāmrśā** (q.v.) hi ... sarvajñatā, *for omniscience is unattached* (not unworthily affected, untarnished). See also **parāmrśā**.

parāmrśā (ppp. of prec.; = Pali °maṭṭha; cf. **a-parā°**), (*unworthily*) *adhered to*: Ud xi.4 (= Pali Dh. 311) śrāmaṇyaṃ duṣparāmrśam *evilly adhered to*; the next vs 5 is a secondary imitation of this, and only as such has śrāmaṇyaṃ suparā°, *well or properly adhered to* (su-parā° is really a contradiction in terms, as if one said 'a righteous infatuation'); Mv 7031. [In Ud xiv.7 = MSV ii.183.4 parāmrśā = *considered, deliberate*, a Skt. mg. of the verb; so Tib. indicates; MSV ms. parāmrśā, ed. wrongly em. parimuṣṭa, cf. Pall. The whole vs is substantially right in text of Ud, wrong in MSV.]

parāmrśti, f. (= **parāmarśa**: to **parāmrśati**, q.v.), (*unworthy, disapproved*) *adherence, clinging to*: Lañk 119.3; 179.2; 180.7.

-parāyaṇīya, adj. (or subst., nt.; Skt. parāyaṇa plus -īya), *that which has ... as its goal; what tends towards ... as its goal or refuge*: likhāpanīyaṃ bodhi-parāyaṇīyaṃ (delete daṇḍa or transpose it to here); bodhiparāyaṇaṃ niyatam Mmk 38.21, *what tends to the goal (or refuge) of enlightenment is to be depicted; (then) the goal (refuge) of enlightenment is certain*.

Parārthasavihāras(ī)ri, n. of a Buddha: Gv 285.24 (vs).

parāvṛtta, ppp., and **parāvṛtti**, n. act. (both Skt.), *reversed, and reversion, revulsion*, of the basic mentality (esp. called **āśraya**, q.v., in Suzuki, Studies, 390 with refs.); technically of the fundamental change in mental attitude which is taught as necessary to knowledge of the true doctrine: parāvṛttāśraya (text °vṛtā°) Lañk 9.11; cf. 10.14; parāvṛtṭy-āśraya, *having the basis* (of consciousness) *characterized by* (this) *revulsion* 93.3 (or read °vṛttāśra°?); parāvṛtta, e. g. 284.11; °tti 10.14; for others see Suzuki's Index and Glossary; also in AbhidhK, see LaV-P's Index; Sūtrāl. ix.12-17 (Lévi *20, *24).

parāhaṇana, nt. (to next; here domal n), *beating* (of a drum, here the 'drum of the law'): mahādharmabheri-°naṃ SP 16.12 (prose).

parāhanati (also °nati), °hanti (not recorded in MIndic; in Skt. not in this mg.; cf. **parāhaṇana**), *strikes*; esp. a drum (bheri, dundubhi, either lit., or fig. dharma-bh°, -du°, *the drum of the law*): °hananti SP 12.12 (read °ti m.c.); 69.11; °hane, 1 sg. opt., Mv i.42.8; °hanasva (Kashgar rec. °hanāhi) SP 178.10; °haniṣyati SP 421.8; °haniṣyasi Suv 90.9; °ghnanto, pple., Sukh 61.2; °hanantaṃ Suv 20.8; °hanyamānair, pass. pres. pple., LV 274.12; °hatā Suv 62.3; a gong (gaṇḍī), °hatya, ger., Av i.272.1; vāditra-bhāṇḍāni parāhatāni Divy 203.14; (piṇḍapātam) parāhatya Av ii.156.2; the earth (mahī, pṛthivī, dharāṇī) °hanti LV 266.14; °hanati Mv ii.282.8; °hatya Gv 221.23; °hanitvā LV 12.19 (vs).

parikaṭṭaka, m. (mss.; Senart °ḍḍhaka; to next, plus -aka), *leader, manager, ruler*: Mv ii.254.15 (of a flock of birds); 256.20 (of deer). Cf. **parikaṣṭaka**.

parikaṭṭati (mss.; Senart °kaḍḍhati; see Chap. 43 s.v. kaṭṭ-ati; in mg. = Skt. pari-kṣṭ), *leads, governs, manages*, said of the leader of a flock of deer: °ti Mv ii.255.17, 18.

parikathā (= Pali id., both senses; Skt. Lex. only),

(1) *roundabout talk; indirect allusion* (see s.v. **avabhāsa**): Divy 92.18 ff.; (2) *more generally, talk, perhaps lengthy speech*: LV 242.22 (vs) parikatha bhikṣu yaḍi na bhā-rasamjñā, *if a (long) tale does not seem to you a burden*; but Foucaux takes parikatha as 2 sg. impv. to °kathayati; Tib. dge sloṅ (= bhikṣu) khur gyi ḥdu śes (*notion of burden*) med (not) na (= yaḍi) gsuṅs (*speak*; verb or noun?); more especially of a *religious talk, sermon or dialogue*, Divy 225.26; 235.25 (bhikṣavo ...) °thām kurvanti.

parikaraṇa (nt.; to next, plus -ana), *help, assistance, service*: paraduḥkheṣu parikaraṇakuśalāś ca (of Bodhisattvas) Mv i.133.18.

parikarati (= Pali id.; possibly denom. to Skt. parikara; cited °karoti PTSD, but all its citations fit the stem in -a), *aids, serves, waits upon*: (mātaram pitaram ...) parikared Divy 51.23 (prose).

(**parikarma-kathā**, Divy 210.9, acc. to Index, *prayer* (?); but rather *speech of preparation* (Skt. parikarma), sc. for religious life: (mayā ... Buddha speaking of his past existences) evaṃvidhā parikarmakathā kṛtā yad ... prāṇīsatasahasraṇi grhāśramam apahāya ṛṣayaḥ pravrajitvā etc.)

parikarmaṇa, nt., n. sg. °naṃ, = **parikarma** (§ 17.28), or n. act. to Skt. parikarmayati with -ana, *working over, preparation* (of Bodhisattvas, compared to jewels): buddhorasānāṃ parikarmaṇam tathā KP 92.8 (vs); cf. vaidūryaratne parikarma niyamte, read niyate, line 6).

parikarmī-karoti (Skt. parikarma-n plus kar-; = Skt. parikarmayati), *works up, makes ready*: °kuru MSV i.31.2.

parikaṣṭaka, m. (to Skt. parikaṣṭati; cf. **parikaṭṭaka**), *one who controls, manages*: (dvāv agrāmātyau ...) rāja-parikaṣṭakau rājaparipālakau Divy 318.19-20.

parikaṣṭana, nt. (not noted in these mgs.), (1) *carrying about in the mind, thinking on, planning*: idam agram vyāpādānām yad utānantarya-parikaṣṭanaṃ Śikṣ 172.2. Acc. to Bendall 408, a parallel text has ānantaryopakraṇaṃ; Tib. cited as byed par šom pa, *preparing to commit*; (2) (cf. Pali parikaḍḍhati, in this sense) *attracting, drawing to oneself*: svapakṣa-parikaṣṭanākāraṃ Śikṣ 190.18, *having the form of attracting (drawing to oneself) one's own allies* (presumably 'good friends' who help one in the right path); parikaṣṭanārtham bālānām Lañk 135.5 = 321.7 (vs), *for the sake of drawing the simple-minded to myself*.

parikaṣṭayati, °te (1) (= Skt. parikaṣṭati, *carries around*; in Skt. karṣayati is used in the sense of karṣati) *carries around* (a child, said of a nurse): Divy 475.14, see s.v. **añkadhātṛi**; (2) perhaps *attracts, draws to oneself* (see s.v. **parikaṣṭana**, 2): (buddhavaṃśam anudhārya-ṣyasi dharmavaṃśa pariśodhayiṣyasi) saṃghavaṃśa parikaṣṭayasi Gv 484.12 (vs). Or can the word here mean *you will support, nurse, carry around the Order* (as a nurse carries a child; above)?

parikalpa, m. (not in Skt., except rarely Jain Skt., see Schmidt, Nachträge, where it is rendered *Täuschung*; Pali parikappa, acc. to PTSD *assumption, supposition, surmise*; once, Therag. 940, said to mean *preparation, intention, strategem*, but at least as possible would be *vain, false imaginings* for parikappehi there), *fundamentally* (1) *surmise, assumption, hypothesis, figment of imagination*, regularly with implication of falsity or unreliability (cf. **parikalpayati**); sometimes of an innocent *hypothesis* or frankly *imaginary assumption*: parikalpam upādāya Śikṣ 87.15, 16; 166.11, *assuming a hypothetical case, to take an imaginary hypothesis*; but chiefly with derogatory implication, *vain fancy*, as something to be got rid of; often with **kalpa** and **vikalpa**, qq.v.; sarva-kalpa-vikalpa-parikalpa-prahāṇāya LV 34.11; na kalpo na vikalpo na parikalpaḥ Śikṣ 272.7; kalpavikalpa-parikalpa- KP 94.3