

(prose; Tib. omits the equivalent of parik°, doubtless by haplography); parikalpa-saṃjñā-vigatā(h) Gv 478.8 (vs); (avikalpe bodhisattvajñānamāṇḍale) sarva-kalpa-parikalpā na samvidyate (= 'yante; read so?') Gv 350.6; sukham atra (sc. grhāvāse) kutah katham kadā vā parikalpa-praṇayam na ced upaiti Jm 108.6, whence, how, and when could there be happiness in this (householder's life), if (as has been shown in the prec. vs) it does not come to one who is devoted to vain imaginings? (otherwise Speyer); abhūta-(q.v.)-parikalpa- Lañk 38.4; abhūta-parikalpa-samutthitā ca Suv 58.1 (said of the body), arisen from unreal imaginings; -parikalpa-samutthita- Gv 466.21; parikalpa-samucchrita LV 174.8 (vs), produced by vain imaginings, said of kāmagaṇāh, which are called māyamarici-samā(h) and the like in the same vs; parikalpa-samucchritāḥ (Mironov -samutthitāḥ) Mvy 7423; Tib. here yoṅs su rtogs pa, and regularly so or with rtog (pa) for rtogs (pa), as in Suv 58.1 and LV 34.11 (but in LV 174.8 rtogs); this is a woodenly literal rendering; yoṅs su = pari, while kalpa is rendered rtog(s) pa, defined consider, reflect, discern, perceive, understand (the distinction between rtog and rtogs which Jā. sets up is clearly not maintained in the texts); the derogatory connotation is recognized s.v. rtog pa by Jā. and Das, yet Das erroneously renders the cpd. yoṅs su rtogs pa las byuñ ba, 'having arisen from quite reliable information (parikalpa-samucchriti)'; vikalpa is rendered rnam par rtog(s) pa; (2) nt. or m., prose version of a jātaka or legend; four times in colophons of Mv, always at the end of prose accounts; in the first three followed by verse accounts of the same story: parikalpa-padam Mv ii.181.3; samāptam śyāmakajātakasya parikalpaṃ 219.17; samāptam hastinikajātakasya parikalpaṃ iii.133.5; padumāvatiye parikalpo samāpto (v.l. °paṃ samāptam) 170.10 (here not followed by any version in verse).

**parikalpayati** (cf. prec.), imagines or distinguishes falsely: °payan, pres. pple., Lañk 57.6; °pita, ppp., Lañk 19.1; °pita as one of the three svabhāva, q.v., wrongly imagined, 51.1, 2; 130.9; explained 67.3 ff.; with lakṣaṇa, 3, q.v., instead of svabhāva, °pita-lakṣaṇam Mvy 1663; Sūtrāl. xi.38, 39 (Lévi: indice imaginaire).

**-parikāṅkṣin**, adj., in a-pari°, (not) desiring: Mv i.134.3, see s.v. nirvṛti 2. (There is a v.l. a-pratikāṅkṣ°.)

**parikātara**, adj. (pari-, intensive), very cowardly: Jm 223.12.

**Parikāla**, n. of a nāga king: Māy 247.35.

**Parikīṭa**, n. of a nāga king: Māy 247.35.

**parikīleti** (pari plus denom. from kīla, stake, cf. Skt. kīlita), puts stakes around (a tree, for protection): (so dāni taṃ) nyagrodhapotam . . . parikhaneti parikīleti parikuddāleti (? see this) Mv iii.301.16.

**parikuṭṭaka**, abusing, reviling: °kāḥ, v.l. of Kashgar rec. and La Vallée-Poussin JRAS 1911.1076 for SP 272.8 parivādakāḥ and 12 anukuṭṭakāḥ.

? **parikuḍyati**, perhaps to be read in Mv iii.301.16 (see **parikuddāleti**), walls about (?).

? **parikuddāleti**, so Senart's note for his text parikuḍḍāleti; he assumes pari plus denom. from Skt. kuddāla, hoes or spades around (a tree): Mv iii.301.16, see **parikīleti**. But the mss. read °kuḍeti or °kūdyeti, which looks more like a denom. from kuḍya (Lex. also kūḍya), wall; perhaps walls about?

**Parikūṭa**, n. of a nāga king: Mvy 3295.

? **pari-krūdyate**, read prob. **pari-kūdyate**, (pass. of pari with kūḍ-, kīl-, qq.v. in pw), is roasted: (iha te) bālāḥ parikrūdyante (all mss. -kr-, but read °kūḍ°) sūnā-kāṣṭheṣv (most mss. śūnā°; read śūlā°) ivorabhrāḥ LV 207.10 (prose), in this (life) fools are roasted all around (turned over fires) like rams on spits (lit. spit-sticks).

**-parikha**, ifc. Bhvr. (= Skt. parigha, Pali usually paligha, once palikha, Geiger 39.2, where kh is explained as dialectic for gh; another possible explanation would

be confusion with Skt. and Pali parikhā, ditch, trench), obstacle; chiefly in cpd. utkṣipta-p°, with obstacles removed: LV 428.16 (prose), Lefm. em. °parikheda, but mss. clearly tho corruptly point to °parikha, confirmed by Mv iii.225.6; Samādh p. 28 line 13; also udīrṇa-p° Samādh p. 28, line 14.

**parikhaṇḍa**, see **pariṣaṇḍa**.

**parikhanati** (= Pali pali°; Skt. only ger. parikhāya, once in AGS, see BR), digs up, roots out: (mūlam) parikhānya Mv iii.284.18 (em., but confirmed by same line in Pali with palikhāya, SN i.123.6; one ms. palikhan-, perhaps read so).

**-pariga** (Skt. Gr. only), going about: -gaganaparigā nadanti mahatsvarāḥ Mv i.100.8 (vs).

**parigaṇa**, m., house: Mvy 7511 = Tib. khañ khyim; MSV ii.128.11. Orig. doubtless attendants, household, like Skt. parijana.

**parigardha** (m.), greediness: upasthānaparicaryā-parigardham adhipatiṃ kṛtvā Bbh 171.23.

**parigaveṣaṇa** (to °gaveṣate plus -ana), act of searching for: °ṣaṇāvipravasiṇāśayena (so read, 2d ed., see **vipravasati**) Gv 533.1.

**parigaveṣatā**, read prob. °ṣaṇa-tā, or possibly °ṣaṇā, f.; = prec.: citta-parigaveṣa-tāye (loc.; so text) KP 97.3, see next.

**parigaveṣate**, rarely °ti (this cpd. of Skt. gaveṣate is recorded only in BHS; cf. prec. two), searches all round for, looks intently for (acc.): kumāraṃ °ṣamāṇaḥ LV 132.1; gr̥hapatim parimārgati °veṣati Gv 142.23; arthān parimārgate °veṣate Dbh 19.9; -devatām °veṣamāṇo Gv 365.19; °ṣamāṇa- Gv 532.24; cittam °veṣate KP 97.4, looks hard for, tries to find (Bendall and Rouse inquires into, but the sequel shows that the point is that the citta cannot be found however hard one searches for it); this is cited Śikṣ 233.15; ātmanaḥ parigaveṣyamāṇānupalambhāt KP 104.7 (pres. passive pple.).

**parigrddha**, adj., greedy, grasping: Divy 351.10; RP 29.14; Gv 387.5; a-parigrddha-cetasāḥ Gv 323.18; see **paliguddha**, and **parigredha**.

**parigrhita**, ppp. (in mg. comprehended, °taṃ bodhisattvaih LV 423.14, may be regarded as standard Skt., where at least close relatives of this word are so used), ungenerous, close-fisted, stingy, in neg. a-pari°: amātsaryo 'ham (Buddha speaks) kulaputrā aparigrhitacitto . . . buddhajñānasya dātā SP 485.1, I am, gentlemen, one who gives out the Buddha-knowledge without selfishness, with heart not niggardly (restricted); Tib. ḥdzin pa (= parigrhita; note that zin pa, a form of the same Tib. verb, renders **parigrddha**, q.v.) sems (= citta) med do (I am not). The word of course is not connected with **parigrddha**; Skt. parigrhita has mgs. like limited, restricted, of which this is a specialization.

**parigodha**, m., see **pali**°.

? **parigohya**, in Mv i.196.2 tripauruṣa-parigohyāni, is or represents a word meaning circumference (epithet of iṣikāni, so ed., see **iṣika**); mss. corrupt, see Senart's note. The same word, whatever it was, should surely be read as final member of the word read by Senart tripauruṣoc-cāni iii.228.13 (see s.v. **udvedha**).

**parigraha**, nt. (Skt. only masc.), property: SP 85.4 (vs), here predicate noun to subj. gr̥ham, neut.; perhaps by assimilation of gender; (may be m. or nt.,) (saddharma-puṇḍarīkaṃ nāma) dharmaparyāyam . . . sarvabuddha-parigraham . . . samprakāśayām āsa SP 181.6, perhaps which is the property of all the Buddhas (one Chin. transl. protected, guarded, or preserved by the Buddhas); vaipulya-sūtrāṇa parigrahe SP 98.3 (vs), in the acquisition of the . . . (substantially so used in Skt.).

**-parigrāhaka**, adj. or subst. m., completely grasping, comprehending (not recorded in this mg.): °kaḥ, mahāyāna-p° Mvy 6351; saddharma-p° 6352; pravacana-p° Divy 379.9.