

vacanaḥ (Bhvr.) Dbh 24.18; vacanaṃ parihāryaṃ pariharati 21, *keeps his speech guarded*.

parikṣā, Skt., *investigation, testing*, of valuable things: Divy mentions eight parikṣā in the cliché cited s.v. **udghaṭaka**, q.v., 3.19 etc., and **ghaṭaka**; single complete lists are rare but by combining the Divy lists preceding occurrences of the cliché it seems that we get vastu-, dāru-, ratna-, hasti-, aśva-, kumāra- (or puruṣa-), kumārī (°rikā-, or strī-), and vastra- (442.1, in a list also containing vastu-) parikṣā; these all occur, in different order, MSV iii.20.3 ff.

parikṣate = Skt. parikṣate, *examines*: Divy 407.5; cf. **upaparikṣ°**; **nirikṣyate**; § 2.23; Chap. 43, s.v. ikṣ (2).

1 paritta, adj. (= **paritta**, q.v.; cf. also **parittaka**, **parittaśubha**, **parittābha**), *small, limited, restricted, minor*; very common: Mvy 1918; SP 211.10; LV 402.3, 4; 438.10; Mv i.316.2; ii.49.17; Av i.329.10; Suv 6.5; 9.12; Divy 498.12; 504.12; Śikṣ 54.3; Dbh 26.21; Bbh 125.6; Sukh 25.4; mā parittamanām (I for °manas) utpādaya Gv 528.19, *don't be faint-hearted* ('small-minded'); a-paritta, *not small*, Mv ii.44.8.

2 paritta (nt.; = Pali 2 paritta, see PTSD, or °ttā), *protection, safeguard, refuge* (from Skt. pari-trā-): suparitam (v.l. °itam) bhāvayīṣyati Mv ii.145.8, *he* (the Bodhisattva) *will produce, effect, a good safeguard* (refuge, against the ills of life); otherwise, but very implausibly, Senart. The i may be due to influence of the very common homonym, **1 paritta**; but, of course, the i of the preverb pari- is otherwise capable of lengthening in Skt.

parittaka, adj. (= Pali parittaka), = **1 paritta**, q.v.: Mv i.57.5 (prose); iii.244.8 (vs, meter bad).

parittaśubha (= Pali parittaśubha), m. pl., *of limited magnificence*, one (usually the 1st) of the classes of rūpāvacara gods in the 3d dhyānabhūmi; usually with **deva**, q.v.: LV 150.7; Mv ii.314.8; 360.19; Mvy 3094; Dharmas 128; Divy 68.15 (mss. mostly paritā°); 367.12; Gv 249.13; Av i.5.3 etc.

parittābha (= Pali parittā°), m. pl., *of limited radiance*, one (usually the 1st) of the classes of rūpāvacara gods of the 2d dhyānabhūmi; usually with **deva**, q.v.: LV 150.6; Mv ii.348.19; Mvy 3090; Dharmas 128; Divy 68.14 and 367.12 (mss. in both paritā°); Mmk 43.21; Gv 249.14; Av i.5.2, etc. Once, in Mv ii.163.17, seems to be used otherwise, as adj., but the expression is very strange, possibly corrupt; at the time of the Bodhisattva's abhiniṣkramaṇa, the habitations of various gods became completely purified; at the end of the list, in 16, śuddhāvāsānām (highest of rūpāvacara gods, and far higher than parittābha gods) devānām bhavanāni (etc.); then, in 17, evaṃ ca teṣu śuddhāvāseṣu deveṣu parittābhānām samyak-saṃbuddhānām adhiṣṭhitāni caṅkramā niṣadyāni śayyāni tāni pi ativa pariśuddhāni abhūnsuḥ paryavadātā. I cannot explain the dwelling of Perfectly Enlightened Buddhas 'of limited radiance' among śuddhāvāsa gods.

parindanā (also **pari°**; to next), *the giving over, presenting*: °nā- Dbh 95.10; 99.33; °nayā Vaj 20.5, 11 (Pargiter ap. Hoernle MR 179 pari°); °nām Sukh 73.11; AsP 462.16.

parindāmi (= **parin°**, q.v.), *I present, hand over*: °āmi AsP 460.14; 461.12; ppp. °dita AsP 218.18; Vaj 20.4, 10 (Pargiter ap. Hoernle MR 179 parindita).

pareṇa (in Skt. seems to be used in time expressions only in meaning *afterwards, later*, as adv., or prep. with abl. or gen., *after, later than*; acc. to PTSD, Pali para is used also of 'remote past'), (1) alone, postpos. with gen., *before* (of remote past time; lit. *beyond*): kalpānām p° Gv 232.5; (2) in collocation with following parataram or °reṇa, as postpos. with abl. or gen., of both future and past time; future, *beyond, later than, after*: tataś ca bhūyaḥ pareṇa paratareṇa SP 151.4, 153.6; (tataḥ) pareṇa paratareṇa SP 269.1; tataḥ pareṇa parataram SP 156.9 (prob. temporal, *after that*, but could possibly be local, *beyond that point*);

after gen. of noun, *after, later than*: pareṇa parataram SP 206.10-11; Sukh 5.7 (Dīpaṃkarasya) and ff.; of past time, *before, long before*, with prec. gen. of noun, pareṇa paratareṇa Gv 150.3; 222.13; °taram Gv 380.21-22; in a longer phrase, prec. by abl. of pronoun or gen. of noun, tataḥ (or tebhyaḥ, SP 375.10, or gen. of noun, Gv 352.3) pareṇa paratareṇa yad āsit tena kālena (following an expression for a very long time in the past) SP 156.2; 375.10; Gv 352.3.

paropara, pron. adj. (= Skt. paraspara, AMg. paroppara; not recorded in Pali), *one another*: °raṃ ca yathābhīprāyaṃ samāgacchanti Mv iii.394.1.

parṇaka, (1) nt. (= Pali parṇaka), *leaf*: śirna-°kāni samudāniya Divy 582.22; *feather*, (paryāṅkaḥ . . .) tūlikā-parṇakāstīrṇaḥ Sukh 67.7; (2) adj. (or parṇika = parṇin?), fem. °ikā, *leafy, made of leaves*: °kāṃ kuṭim abhinirmāya Divy 574.6.

parṇakula, °kulaka (m. or nt.), acc. to Senart a certain kind of rice; more likely, I think, some special preparation (*curry?*) of rice: ekam-ekam ca (sc. bhikṣuṇa) sapta-sapta puruṣā sapta-saptehi niṣṭhānehi parṇakulakena ca śālinām Mv i.325.11 (so mss.; Senart śālinā by em.), *seven men served each monk with seven dishes and with . . . (curry?) of rice*; parṇakula-śālisya śata (mss. śaka) vāhām preṣayet Mv i.329.12, *sent . . . carts (loads) of . . . (? curry-) rice*, i. e. of rice prepared in this style.

Parṇaśabari, Mmk 318.13, or °śavari, Sādh 306.11 et alibi, n. of a goddess.

-parpaṭaka, m. (= Skt. °ṭa, a kind of cake; AMg. pappāḍa, *a thin paper-like dried cake*, Ratnach.; in Pali only recorded in bhūmi-pappāṭaka), noted only in **bhū-**, **bhūmi-**, **prthivi-p°**, qq.v., all of which (certainly the first two) seem clearly to mean a kind of *edible mushroom* (like Pali bhūmi-p°, above); lit. *earth-(pan)cake* or the like.

[**parmakana**, nt., see **varmakānaka**.]

paryāṅkin, adj. (unrecorded), *squatting in the position called* (Skt.) *paryāṅka*: °naṃ Sādh 35.6 et alibi; see also **ardha-paryāṅkin**.

[**paryāṅhate**, *roams about*: so Kashgar rec. for paryeṣati SP 251.2 (vs), see **paryeṣati** (2); so also, in the same passage, LaV-P in JRAS 1911.1071; read prob. paryāṅvate, see next.]

? **paryāṅvati**, *roams about* (cf. **anvati**): sā codyānaṃ paryāṅvantī . . . Mv i.99.8 (vs), so Senart by plausible em. for hopelessly corrupt and metr. deficient mss. Cf. prec.

paryadhigacchati, *attains completely*: sujātadarśanatvaṃ ca śreṣṭhī paryadhigacchasi (3 sg. aor.) Mv i.188.3 (vs).

paryanta, (1) nt. (in Skt. only m.), *end*: °tam (n. sg.), prāptam mayā . . . LV 372.21 (at end of line of vs; in 374.3 paryantaḥ . . . prāpto, in same series of vs; both times no v.l.); (2) at end of a cpd., *pātra-paryanta*, m. Prāt 499.3 (= Pali patta-pariyanta, Vin. iii.246.13; comm. iii.708.33 evaṃ parivattetvā pariyante thitapatto), *the last, worst* (of its kind, here *bow!*), Chin. *le plus laid*; cf. the following; (3) adj., in obscure passage LV 147.2 evaṃ aparyantāḥ sarvaśākyakumārā atha paryantaś ca bodhisattvaḥ; essential mg. must be *thus all the Śākya youths were unsuccessful* (didn't get to the solution? sc. in mathematical computation), *and on the other hand the B. was successful*. The Tib. reads as if the two terms pary° and apary° were reversed: de ltar (= evaṃ) sā kya gzhon nu de dag (*youths*) thams cad (*all*) ni phug thug par gyur (? *became arrived at end?* Foucaux, *urent poussés à bout*), byañ chub sems dpaḥ la ni thug paḥi mthaḥ med par gyur to (Foucaux, *sans que le B. eût été poussé à bout lui-même*; Tib. is not quite clear to me but certainly contains a negative). If the apparent transposition in Tib. authorized the assumption that the true text was paryantāḥ śākyakumārā athāparyantaś ca bodhisattvaḥ, this and the preceding (2) would authorize setting up an adj.