

pāda-vanda, adj., f. °ī (cf. AMg. pāya-vandaya acc. to Sheth, °vandaṇa acc. to Ratnach, id.), *saluting (one who salutes) the feet*: °vando Mv ii.108.4, 10; °vandiyo, n. pl. f., iii.265.17.

pāda-veṣṭanikā (so also Mironov; BR °ka), *stocking, sock*: Mvy 8970 = Tib. ḥbog, which Jā. and Das define as a kind of upper garment; but Chin. as above.

pādādhiṣṭhāna, nt., *foot-support, footstool*. Mvy 9054 = Tib. rkañ (misprinted rkan) rten.

pādāstaraka, m., and °raṇa, nt. (cf. Skt. āstarāṇa, and Pali attharaka, *rug*), *foot-rug*: (antaḥpurasya arthāye...) pādāstarāṇāni pi kriyanti Mv ii.470.7, and . . . pādāstarakā pi kriyanti 11. In the same long sentence; what difference there may have been between the two is not clear.

pāpaka, once °ika, f. °ikā, adj. (Skt. Pali id. only *bad, evil*), (physically) *ugly*: (°ka)rūpeṇa Mv ii.440.8, 15; kāyena pāpakā iii.15.18; without any such qualifying noun, ii.440.10, 11, 12, 18; iii.8.5 ff.; note esp. na me . . . śrutam vā drṣṭam vā rājā pāpiko (only case of masc. °ika) ti, nāpi rājā pāpikāye striyāye sārddham abhiraṃati ii.440.12-13, *I have never heard of or seen that a king was called ugly, etc.*; always with reference to Kuśa (who was very ugly but not at all wicked) and a possible bride for him.

pāpattika, pāpantika, pāpāntika, see **pāṭayantika**.

Pāpā (= Pali Pāvā; recorded in Jain texts, Colebrooke, Misc. Essays 2.215, or 2d ed. 193, as Pāpāpurī, Pāvāpurī), n. of a city of the Mallas: MSV i.282.1 ff.

pāpimant (cf. Pali pāpimant, id.), (*the Evil (One)*), ep. of Māra, = the more usual (Skt.) pāpiyāms (whence the ī by blending, otherwise based on the Pali form): n. sg. °mām, before t- °māms SP 289.15 Kashgar rec., for text with Nep. °yāms; °mām Mv i.42.3; 230.10; 240.19; ii.268.9; 404.20; iii.281.12; 416.1; voc. °mam Mv ii.238.1; iii.416.6; °mām (nom. used as voc., so mss., Senart em. °mam) ii.238.16; °mam (to Mindic stem in °ma for °mant, § 18.58, q.v. for others), acc. sg. (v.l. °mām), Mv iii.416.4; °matā, instr., Mv i.270.12; °mataś, °mato, gen., KP 33.1; Mv ii.264.10 (note māro pāpiyām, v.l. °mām, in prec. line).

Pāpiyaka, adj., of Pāpā: °kā Mallāḥ MPS 31.2.

Pāpeya, pl., *people of Pāpā*: MSV i.282.4 ff.

? **pāma**, see **yāma 2, poma**.

-pāya, adj. (M. id. defined as subst. m., *act of drinking*) in pāniya-p°, with implication of purpose (so in **pāyaka** 1, q.v.), *drinking (in order to drink) water*: (yo) tatrodakahrade otarati pāniyapāyo mṛgo va . . . Mv iii.29.12; similarly 13; 30.1; 31.8.

pāyaka, adj. or subst. m. (Skt. *drinking, drinker*), (1) *drinking*, with implication of purpose (see **-pāya**, and § 22.3): pāniyam pāyako Mv iii.29.11, *to drink water*; (2) *young (of an animal)*, orig. presumably 'drinker', *suckling*: yathā āraṇyakam nāgam pṛṣṭhato 'nveti pāyako Mv iii.459.21 (vs); mg. confirmed by same line in Pali, Jāt. v.259.21 . . . pota anveti pacchato (pota = pāyaka).

pāyattika, pāyantika, see **pāṭayantika**.

pāragata, adj. (= Pali id.; Skt. pāraga; Skt. °gata in lit. mg., of a river, Ind. Spr. 1047, and in Jain Lex. = an arhant or Tirthamkara), *gone to the farther shore (of existence)*, ep. of Buddha and arhants or disciples of his: pāragato pāragataparivāro (of Buddha) Mv iii.64.11.

Pāragā, n. of the mother of Śyāmaka in the Ś. Jātaka: Mv ii.210.6 ff.; 218.9; 229.12. In the corresp. Pali Sāma Jāt. she is named Pārikā

Pāraṃgata, (1) n. of a former Buddha: Mv iii.231.7; (2) n. of a Bodhisattva: Gv 442.1.

pārajanmika, adj. (para-janman plus -ika), *of a future birth*: Mvy 2979.

pārami-, °mī (f.; = Pali id., in Pali used both as in BHS, pāramippatta, °mim-gata, Childers, and, usually in the form pārami, as equivalent of BHS pāramitā 2; BHS seems to use it only once in this latter sense; seems

clearly deriv. in secondary -a, fem. -i, from parama), *mastery, supremacy*; usually in vss; in LV 414.19 (vs) read ṣaḍi pārami te, *the six supremacies (= pāramitā 2) are thine* (see § 19.24); otherwise noted by me only in forms °mi-, °mī-, and (with -gata) most commonly °mim-, in comp. with following -gata or -prāpta (edd. often print the cpd. as two words), *arrived at, attained to mastery*, often in comp. with preceding word stating the field of mastery, but also used absolutely, aham atra °mī-prāpto SP 35.6 (vs; so ed. with Kashgar rec.; Nep. mss. pāramitā-, cpd. with foll. nirdiṣṭāḥ); or with gen. or loc. preceding; pāramigata SP 451.5 (vs, rddhibala-); 453.2 (vs, svaramaṇḍala-), 5 (vs, sarvagūṇa-); LV 28.6 (vs, iṣvaśraśiṣyeṣu ca); 398.19 (vs, āryadharmeṣv iha); Divy 637.5 (vs, printed as prose; mantrāṇam); Mv i.47.4 (vs, vaśi-, q.v.); 74.4 (vs, rddhipādabala-); 129.6 (vs, śastre hi, so divide), *for I have attained supremacy in weapons* (even beyond you, see **ati-r-iva**); 164.11 (vs, cittasthititve asi); 166.9 (vs, śreṣṭheṣu dharmeṣu; 3 mss. unmetr. °mi-gato; the other three °mim-gato; Senart em. °mī-gato, why?); 169.18 (vs, puṇyeṣu); Gv 488.22 (vs, sarvabuddhagūṇa-); the preceding nouns are only rarely those included in the lists of **pāramitā** (2), but such occur with °mim-gata Mv ii.368.2 (vs, kṣāntiye); RP 5.16 (vs, praññ' upāya sada); °mi-gata RP 13.11 (vs, dhyāne vīryagūṇe ca); in the last, and in the foll. cases, it seems likely that the short i is m.c.: mi-gata LV 110.7 (vs, vararūpa-, read as cpd.); Mv i.215.4 and ii.18.1 (vs, rūpa-, in 18.1 read anurūpa-); ii.33.16 (vs, devagūṇa-); iii.355.12 (vs, cittacarita-); but before prāpta I have found °mī-prāpta only in the doubtful passage SP 35.6, above; no certain case of °mim-prāpta (cf. Mv i.226.9 below); and otherwise only °mī-prāpta, once in prose, Mv i.237.12 (uttamadamaśamatha-); and in vss (note that the syllable °mi- may be metrically either long, as in Pali °mippatta, or short!), LV 437.12 (vineya-); Śikṣ 324.20; Mv i.115.7 (vaiśāradyavara-); 152.11 = 226.5 = ii.29.8 (lakṣaṇa- or °ṇa-gūṇa-; mss. always °mi-, but the syllable is long in the last two cases, short in the first); i.152.15 = 226.9 (here mss. °mim-prāp°! but °mi in the others; syllable is long) = ii.29.12 (lakṣaṇagūṇa-).

pāramitā (= Pali id., to prec. plus -tā; in Pali synonym of pārami or °mi in all respects), (1) = prec., *mastery, supremacy, perfection*, in general sense, cpd. with preceding attribute indicating the field of mastery: garbhāvakrānti-°tā Mv i.214.12 = ii.17.11, *supremacy (supremeness, perfection) as regards entry into the womb*; sarvakūśaladharmā-vaśibhāva-°tām Mv ii.261.7; jina-°tāve 402.22 (*of the Jinas*); uttama-damatha-śamatha-°tā-prāpta Mv iii.64.6 (cf. i.237.12 s.v. **pārami**); sarvaceto-vaśi- (see **vaśin**)-pārama-°tā-prāpta LV 425.22 (prose); in LV 376.18 (vs), read probably daśabalagūṇa-pāramitā-(m.c. for °tā, which all mss. read; Lefm. em. °mi-)prāptam; possibly to be classed with (2) below are mahopāyakaśalya-jñāna-(29.10 adds darśana-)pārama-°tā-prāpta SP 29.10; 77.8 (both prose); (2) one or more of a technical list of (usually six, sometimes ten, rarely five or seven) *supreme virtues, of Buddhas, or (to be cultivated by) Bodhisattvas*; usually rendered *perfection*; Burnouf, Lotus 544 (App. VII deals with this category *vertu transcendante*; the lit. mg. was surely *supremacy*: (five) SP 334.2 °tāḥ pañca (and pañca is v.l. for ṣaṭ ca SP 142.7); pañcasu °tāsu SP 332.10 (prose), listed in the foll. as dāna, śīla, kṣānti, vīrya, dhyāna; but a sixth, praññā-p°, is separately mentioned after the list in 333.1; (*six*) listed, as just cited from SP 332.10 ff., Dharmas 17 (cf. 18 cited below); Mv iii.226.2 ff.; Divy 476.2 ff.; Bbh 4.13 ff.; 58.16 f.; Lañk 237.6; Sūtrāl. xvi.2 and 3, comm.; described in brief statements Śikṣ 187.5-15; in Kv 50.16 ff. with substitution of dhairya for vīrya; without listing, but with number 6, SP 17.15; 142.7 (v.l. pañca, above); 256.10; 259.3; 262.1; 264.10; Divy 95.19; 265.2; 490.16,