

pariskāra, q.v., piṇḍapāta occurs as always in Pali, beside °pātra, the latter e. g. Suv 112.9; Śikṣ 41.18; Sukh 27.1; LV 2.22; also mss. at Av i.13.4 et alibi, Speyer, note ad loc.; it seems that both forms mean simply *alms-food* (-attainment, put into a monk's bowl), as is quite obvious in Pali, see Childers and PTSD, and in some BHS passages; the BHS °pātra was doubtless due to popular etym., association with pātra = Pali patta, *bowl*; the secondary and unoriginal it occurs so often that it seems probably to have been used in BHS tradition, by the side of °pāta, *food thrown into a monk's almsbowl*; see also (besides s.v. **pariškāra**) s.v. **paścādbhakta**: °pāta Mvy 2374; 8571; 8581; 8591; 8671; Divy 188.24; 236.28; 262.23; 553.3, 10; 573.10; Jm 19.25; RP 29.13; Śikṣ 128.2, 8; 215.7; Prāt 500.4 ff. (so regularly in Prāt); Bhik 23a.1; °pāta-cārika, *living by alms-begging*, RP 57.10 (= °pātika), °pātra, besides cases in cpds. cited above, Śikṣ 312.14; v.l. in Mvy 8571, 8581, 8591, above; ekapiṇḍapātreṇa Mv iii.225.10, 13, 21, *with nothing but (a bowl of) almsfood*.—See Rander, Hobogirin 158.

piṇḍapātika, m. (= Pali id.; to prec.; BHS also **paṇḍ**°, q.v.), *one who lives on alms-food*, one of the 12 **dhūtaguṇa**, q.v.: AsP 387.4; Divy 141.21; Av i.248.4; °ka-tva, abstr., Karmav 105.5 (note paṇḍ° in 104.14).

piṇḍavamśa, n. of an ancient king. MSV i.63.4, etc. **piṇḍa-veṇu**, m., a kind of bamboo: °ṇuḥ Mvy 4216. (**piṇḍāraka**, presumably = Skt. °dāra; in Skt., Schmidt, Nachträge, s.v.; -ka svārthe; n. of one or more plants: °ka-puṣpāṇām Mmk 712.15, 18, prose.)

piṇḍārtha, m. (= Pali piṇḍattha), *meaning of the sum or whole mass, summary meaning*: (asya tu granthavistarāśyāyam) °tho . . . dhārayitavyaḥ Śikṣ 127.9.

piṇḍālu, m. (f.? Skt. Lex. id.; °lū, f., Schmidt, Nachträge; AMg. °lu, m.), an edible root or tuber: °luḥ Mvy 5769 = Tib. do baḥi rdog ma, do baḥi dag pa, cf. Das do baḥi tog ma, *root of Jerusalem artichoke*, also *potato*.

piṇḍikā, adj. (= s.v. **piṇḍakā**; recorded in late Skt., see Schmidt, Nachträge, defined *Opferkloss*, (*alms*)-*food*: Divy 88.8, 11, 19, 23, 27; 89.4 (but in 89.1 note piṇḍakāḥ, m., as in Skt.); MSV i.86.12 ff. (always this, never °akā).

piṇḍita, adj. (= Pali id.; the word is Skt., but is not there recorded of sounds), *full, compact*, of sound: Mv i.171.7 (vs), cited s.v. **avistara**, q.v.

piṇḍī (in Skt. app. not precisely in this sense; also in AMg., whether in this sense is not clear), *large group, collection*: buddhapiṇḍī nirmitā Divy 162.15; buddhapiṇḍyā (gen.) nimittam 163.1.

piṇḍoddāna, nt. (see **uddāna**), apparently *abridged summary or statement of contents*: Mvy 1474 = Tib. sdus paḥi (*abridgement*) sdom; MSV ii.3.1, 5; iii.61.1.

piṇḍopadhāna, nt. (cf. Skt. upadhāna, *cover*), *cover for alms food*, i. e. *for the alms-bowl*: °nam Mvy 8960 = Tib. lhuṅ bzed gyi (read kyi?) kha gyogs, *cover for the open (top) of the alms-bowl*; tasmād anujānāmi °nam dhārayitavyam iti Divy 84.22 = MSV i.84.2, *therefore I authorize an alms-food (bowl) cover to be maintained* (to prevent undesired things falling into it). Wrongly Dutt Introd. p. 10. ? **Piṇḍola-Kapila**, see s.v. **Kapila**.

Piṇḍola Bharadvāja (Divy, Mmk, MSV) or **Bhārād**° (Karmav), = Pali Pi° Bhāradvāja, n. of one of Buddha's disciples, called 'chief of lion's-roarers (**siṃhanādin**; so in Pali sihanādin, °dika): Divv 399.30 ff.; 404.1 (represented as still living in the time of Aśoka, to whom he presents himself); Mmk 111.12; Karmav 62.5; MSV i.183.18 ff.

Pitānandin, n. of a yakṣa: Māy 44.

Pitāputrasamāgama (once Pitṛ-putṛ°), m., n. of a work: Mvy 1333; Śikṣ 181.12; 244.11 (Pitṛ°) = Bcṭ 326.24.

pitṛjña, *father-honoring*, see under **mātrjña**, which regularly precedes this.

Pitṛputrasamāgama, see **Pitā**°.

pithati, oftener **pithayati**, or **pitheti** (see also (a)pi-

dheti; to Skt. api-dhā; Geiger 39.5; in Pali only pass. pi-thiyati, pithiyati, in some mss. pidhiyati; cf. AMg. pihei) (1) *covers*: etaṃ maṇim pāṇinā pithiyeyāsi (2 sg. opt. of caus. of pass., *you are to cause to be covered*) Mv iii.25.6 (Senart em. pidhi°); (śarāveṇa, sc. pratikṛtim) pithayet Mmk 287.1; pithayet sarvavidīśām 362.15; yasya pāpakṛtam karma kuśālena pithiyate Ud xvi.9, 10 (= Pali Dh. 173, where pithiyati); (2) *shuts, closes*, esp. a door, also a window, the mouth: dvārās te pithitā(h) LV 220.20; dvārā pithetha LV 201.17 (vs), *shut the doors*; nagaradvārāṇi pithayata LV 228.2 (prose); in Mmk 560.27 perh. read dvāram (for text **śuddhāram**, q.v.) pithayitvā; sa pithad evam cittam utpādayati Śikṣ 348.10–11 (prose), *he, closing (the door), forms this thought*; here pithad stands for pithan, pres. pple. n. sg. m., perh. owing to association with Skt. (a)pidadhat? cf. Bendall's note; pithita-vāṭayāne Mv iii.122.5 (vs, so read, see **vāṭayāna**); mukhadvāram . . . pithitam Divy 232.20; (3) *blocks, suppresses* (the senses, ascetically): na cendriyāṇi pithayati sma LV 257.2 (prose; Tib. bkag), of the Bodhisattva performing austerities (yet he did not grasp the objects of sense); (4) *blocks* (a way), in lit. sense: mārgo . . . pithitāḥ Divy 7.1; (5) *closes* (the door to) or *blocks* (the way to), evil states of existence (either dvāra or mārga, or a synonym, may be used, or neither; the figure is clearly derived from 2 and 4 above): (tisṛṇām durgatinām) dvāram pithitam bhaviṣyati SP 260.9; pithitā apāyapatha LV 117.9 (vs); pithitum apāyapatha yeṣa matir vivṛtum ca ṣaḍ-(Calc. ṣaḍ-; read sad-) gatipatham hy amṛtam LV 46.7 (vs), . . . *to block the ways to evil and open the immortal way to good fates* (Foucaux *la bonne voie*); (sarvā)pyadurgati-pithita-gatiḥ LV 273.1 (prose); sarvāny akṣaṇāni pithitāny abhūvan LV 278.22; pithitāni . . . apāyapathāni Suv 62.10; kumārṅga sarvaṃ pithita apāyabhūmiḥ Śikṣ 307.3 (vs; Bendall's note misunderstands); (sarvākṣaṇa-dvārakapāṭāni) pithapayisyati Gv 112.20 (prose; would seem to be fut. of a caus. analogous to sthapaya-, dāpaya-, etc., but prob. read pithayisyati); -pithita, m.c. for pi°, Gv 55.1, see s.v. **pithana**; pithanti (2d ed pibanti, which is absurd) sarvākṣaṇāpyadurgativinipāṭadvārāṇi Gv 63.15.

pithana- or **°nā-** (n. act. to prec., suffix -ana, -anā), *the shutting off, blocking*: pithanārthāya apāyabhūminām LV 178.7 (vs; Tib. lam ni bcad pa, *blocking the way*); vitathagrāha-pithanā-su-pithitam Gv 55.1 (vs; °nā could be m.c., as pith° certainly is); sarvākṣaṇagati-dvārā-pithanārthana Gv 98.1 (prose).

? **pithānita** (!, in kṛtarakṣā-pithānitam, Mmk 57.18; 60.18; acc. to Tib. and Chin. the cpd. means *having made the rite of security*. See Lalou, Iconographie, 23 note 1; as there suggested our word seems to be related to, or corrupted from, some form of vi-dhā (perh. vidhāna).

pidhayati, **pidhāyati**, **pidheti** (also **apidheti**; to Skt. (a)pi-dhā; and cf. **pitha(ya)ti**, *covers*; also *closes* (a door): (dvāram) pidhāyitvā Mmk 566.18, and pidhayitvā 21 (one of the two seems likely to be a corruption, but see Chap. 43, s.v. dhā); apidheti, *covers, conceals*, Mv ii.493.8; pidheti 17; 496.2; pidhehi 494.7; avidyā-pidhitā (ppp.) bālās Śikṣ 81.1; pidhāpetha, caus. impv., Mv iii.126.18 (prose); pidhiyantu, pass., iii.23.18 (vs).

? **pinya**, m., (mg. unknown) Divy 650.9, pinyādhyāyaḥ, colophon of a section omitted in ed., which only quotes in a note the following: kṛttikāyām jātasya mukhe caturāṅgulih (mss. °leḥ) pinyo dakṣiṇato 'syaḥ lomaṣaḥ kṛṣṇalohitaḥ.

[**Pipāsa**, Māy 253.1, n. of a river, read (Skt.) Vipāśā.] ? **pipāsin**, adj. (= Pali °si; Skt. °sā plus -in), *thirsty*: read prob. bhukṣa-pipāsino (ed. °sitā, mss. cited as °sito; a n. pl. is needed) madhukarāḥ LV 328.12 (vs).

Pippalāyana, of a brahman (māṇava) living at **Pippalavati**, who got a share of the fuel used in cremating the Buddha: MPS 51.19 ff. He replaces the