

cittam prañihitam 14; the wish may be for the enlightenment (bodhi, or the like) of others: evaṃ ca (sc. Sujātā) prañidadhāti sma ('after eating my food, may the Bodhisattva attain enlightenment!') LV 265.14; bodhāya cittam atulam prañidhāya sattvām (gen. pl.) LV 356.11 (vs), *fixing our minds in an unequalled degree on the enlightenment of creatures* (Bodhisattvas speaking); varāgrasattve prañidhenti bodhaye LV 183.12 (vs), (women) *earnestly wished for enlightenment for* (loc., lit. in the case of) the Supreme Being (the Bodhisattva); but commonly the object is enlightenment or Buddhahood for the maker of the vow, which is very often taken under the inspiration of an earlier Buddha: (bodhāya cittam) prañidadhā Bbh 12.5, *fixing the mind on enlightenment*; bodhāye (or °ya) prañidhento, pres. pple., Mv i.80.7, 9, 10, 12, 14 (mss. often prañidhyanto); °dheti Mv i.83.8 (naraśiṃhatāye, for Buddhahood); °dhesi (aor.; used absolutely) Mv i.42.6 = 53.3 = 336.19; i.49.16; purā prañidhitvā (ger.; absolute) Mv i.96.10; °dheti i.120.5 (bodhāye); mss. °dheti, °dhyanti, Senart em. °dhento i.120.12 (bodhāya); °dhintāna (gen. pl. pres. pple.; Senart °dhentāna) bodhāya i.124.18 (vs); °dheti i.127.1 (samyaksambodhāye); 193.9 (buddhatvāya); °dhento i.127.4 (bodhāya); yebhir manaḥ prañihitam varabuddhabodhau LV 343.10 (vs); yam mayā bodhāya prañihitam Mv i.46.1 *that* (or, since) *I have made a vow for enlightenment*; bodhāye prañihitam i.47.16; with cognate noun, asamkhyeya-praṇihitā prañidhi Mv iii.281.8-9 (sc. for bodhi); with goal in acc., prañidhisi (m.c. for °dhesi, 2 sg.) cārikām asamām Gv 57.15 (vs), *thou vowest the matchless course* (of a Bodhisattva), and similarly prañidhisi 57.20 (samantabhadrām . . . cārika, acc.).

prañidhāna, nt. (m. modifiers Bhad 58; = Pali prañidhāna; like prañidhi, n. act. to prañidadhāti, prañidhenti), *fixation* of mind (ceto-pra° Mv i.239.5; iii.138.19; Pali ceto-pañidhi), and so *ardent desire, earnest wish, vow*; sometimes (but rarely) of purely worldly desires, which are reprobated, prañidhāna-vivarjitam SP 142.8 (vs); usually religious at least in basis, fulfillment being expected on the ground of acts of merit, which are often mentioned in a solemn declaration of wish; the thing desired may nevertheless be worldly (wealth, or special marks of grace), tho often the intention is stated to use it for religious purposes: Mv i.302.19 (magic possession of garlands); iii.414.12 (fortunate rebirths); Divy 23.17; 65.10 (to become a cakravartin); or it may be truly religious, yet not Buddhahood or Bodhisattvahood, SP 242.4 (here made by a past Buddha, to do services to Buddhas to come); most commonly to win enlightenment, i. e. to become a Buddha, SP 43.12; LV 31.22 (°na-paripūryai, so with mss.; cf. prañidhi-paripūrye); 180.1; 415.15; Mv i.39.8; 104.3; 239.5; iii.138.19; Divy 66.22; 90.3; Av i.8.12; prañidhāna-caryā, *a whole course of prañidhānas*, Mv i.1.3, see s.v. caryā; when made by a Bodhisattva it may mean rather the vow to follow the Bodhisattva-course, and may then be called specifically caryā-pra° SP 64.13, 14, or bhadracarī-pra° Bhad 2, etc.; prañidhāna is one of the ten bala of a Bodhisattva, Mvy 764, and one of his vaśitā, Mvy 778; anuloma-pra° Mv i.1.11, *continued successive pra°*, seems to mean a pra° repeated by the same individual (Śākyamuni in previous incarnations as cakravartin), in similar terms, as described later in i.48.17 ff.; there are ten mahāprañidhāna of a Bodhisattva, Dbh 14.15 ff., described at length (ten such are referred to in Sūtrāl. iv. 12, but the list quoted from another source by Lévi, note to Transl., is quite different from the Dbh list); four pūrva-praṇidhāna-padāni LV 204.16, each described in the sequel in an entire paragraph; three kinds of pra° Dharmas 112, viz. susthāna-prābandhikam (see **prābandhika**), sattvārtha-prābandhikam, buddhakṣetra-pariśodhakam. Rarely prārthanā, q.v., appears to be used of the 'earnest wish' for enlightenment.

Prañidhānasāgaraprabhāsa(i)ri, n. of a Buddha: Gv 285.13 (vs).

prañidhi, m., sometimes f., even nt. (= Pali, and once BHS, pañidhi, q.v., f. acc. to PTSD, m. acc. to Childers; both are right) = **prañidhāna**, q.v. for development of mgs.; gender f., (prañidhim . . .) yā ti (= te) abhūṣi LV 167.15 (vs); yā prañidhi 175.13 (vs); saīṣa te . . . prañidhi 283.2 (vs); °dhī . . . paripūrṇā 364.10 (vs); °dhi iyam evarūpā (mss. °pāḥ) 415.21 (vs); prathamā prañidhi (v.l. °mo °dhiḥ) Mv i.48.16; caturthi tadā prañidhiḥ āsit 54.6; pañcamā °dhiḥ 54.7; prathamā °dhir 81.2 (these in Mv all prose); neut., tam yuṣmākam mūlaprañidhim Mv i.45.8 (complete sentence!); dvitīyaprañidhim tadāsi 54.3, *then was the 2d pra°* (Senart em. °yo prañidhi); of worldly desires, nāstīha me prañidhi saṃskṛtasarvakāmaḥ RP 45.7 (vs), and so in **a-praṇidhi**, q.v.; religious in basis, for desired fate in rebirths on basis of past merit, Av i.171.1; of religious desires, but other than Buddhahood or Bodhisattvahood, Mv ii.276.10; LV 386.14, 16 (Traṇṣa and Bhallika had made a prañidhi in a former birth that the Buddha might 'turn the wheel of the law' after eating their food; this was fulfilled); a Bodhisattva is called prañidhi-sāgaru SP 447.4, *an ocean of pious vows*; mūlapra°, *the original or primary vow* leading to ultimate enlightenment, Mv i.45.8; commonly of the vow to gain enlightenment, LV 161.19; 167.13; Mv i.237.18; ii.259.14; Jm 204.1; Av i.4.1; Gv 255.17; prañidhi-paripūrye Mv ii.205.16 (so mss., instr., see s.v. **prañidhāna-paripūryai**); paripūritavya prañidhi Gv 58.4 (vs); to this, the common sense also belong the citations of pra° with f. and nt. gender, above.

prañidheti, see prañidadhāti.

? **prañidhyeti** (if correct, cpd. of Skt. dhyāyati), *meditates on*: °dhyenti te prathamajanmasthitāḥ Gv 371.24 (vs); object may be in prec. line 23, sarvaṃ jināna aparāntaviyūhameghān, but this could be object of paśyanti in line 22, in which case °dhyenti could be an error for °dheti, *make a solemn vow*, to **prañidheti**, °dadhāti, q.v. for similar corruptions recorded in mss. of Mv.

prañita, adj. (= Pali pañita, esp. of food, but also of dhamma, sattā, creatures, etc.), *superior, excellent, distinguished, first-class*; esp. of food (and drink) and sometimes used, without noun, of fine food: °ta-vijñāpanam Mvy 8462, *asking for fine food*, = Tib. zas (food) bsod pa (good) sloṅ ba (begging), something forbidden to monks by Prāt 511.2 (°ta-bhojanāni . . .); elsewhere, of food (sometimes drink), LV 387.5; Mv i.113.6; 211.9 = ii.15.8; ii.274.9; iii.39.5; 142.2, 15, etc.; Divy 13.7; 50.14, etc. (common); Jm 19.25; Av i.64.9; 264.11, etc. (common); LV 214.21 (rasām prañitam, acc. pl.); of living creatures (sattva), esp. bracketed with hīna, low, sometimes also with madhya(ma), middling, SP 9.8; 370.2; LV 151.14; 344.11; 399.22; Mv ii.132.8; Bbh 391.2, 3; of dharma, LV 393.16; Mv i.173.11 f. (opp. hīna); Divy 385.20; Bbh 33.16; of divine existences, Divy 98.21 (devanikāya); Av i.259.4 and 292.1 (trayastrimśa); misc., Mvy 1200, 2527 (unspecified); = Tib. gya nom pa; SP 341.12 (see **prañāpta**); 214.2 (jñānam); 350.11 (prañita-mukha-maṇḍalaḥ, *having an excellent round mouth, or face*); LV 47.7 (dhyānasukham); 196.5 (dāna); 196.7 (bodhimārga); 242.9 (kāma, *desires = desirable things*); Mv i.290.20 and 291.2 (ratanam); ii.279.4 (artha, *the goal of the Bodhisattva*); Bbh 120.9 (vastu).

prañetara or °tāra (MIndic extension in -a of Skt. prañetar), *leader, guide*: vinā prañetareṇa (v.l. °tāreṇa) Mv ii.218.3 (prose).

pratata, adj. (ppp. of Skt. pra-tanoti; in this mg. seems not recorded), *extensive, great*: paritrāyate tasmād vicitrāt pratatād ugrād bhayāt Bbh 5.6; (kusido nodagra-) pratata-vīrya-samanvāgataḥ 11.12.

pratara (m. or nt.), perhaps = Pali patara (Jāt.