

Āg. 1.3; of dharma, esp. as being pratityasamutpanna, Mv iii.61.4; Av ii.194.3; kāmānām Bhik 24a.3; of misc. or unspecified evils, LV 431.3; Gv 189.21; Mvy 7666 (°nisargah).

pratiniḥsṛjati, often written °nisṛjati (= Pali paṭinissajjati; cf. prec.), *renounces, abandons* (usually a wrong opinion, or something evil): °nisṛjya Mvy 2547; °nisṛjati 2556; °nisrakṣyati 5232 (v.l. and Mironov °kṣati); °nisṛjati... dāruṇam manam (=manah) Mv i.184.11 (Senart em. °niḥsr°); tām drṣṭim pratiniḥsṛja 192.1, Senart's em., mss. °niḥsara; tām drṣṭim °niḥsṛjya (mss. mostly °jā) 192.2, confirming the em.; °niḥsarati would seem to require an abl., *depart or escape from*; Pali has paṭinissarati, Nett. 113.1, 9, 11, used absolutely, without dependent noun, *escape, be freed* (comm. acc. to PTSD niyyāti, vimuccati); the extracts from the comm. in PTS ed. do not contain this or any gloss; kleśagaṇam... pratiniḥsṛṣṭam Divy 44.17; (°nisṛṣṭam) 275.8; drṣṭim pratiniḥsṛjaty Av ii.190.2 (mss. °jyaty; Speyer em. °nisr°!); pratiniḥsṛja AsP 328.6, 15, see s.v. **pratideśayati** (2); pratiniḥsṛje(d) Prāt 514.14, 15 (a wrong opinion); caus. pratiniḥsṛjapayisyanti MSV iv.140.7.

pratināu (cf. AMg. paḍiṇāvīyā, *boat coming to meet another boat, meeting-boat, landing-boat* (to bring persons ashore from a sea-going ship): so dāni tataḥ yānapātrāto pratināvam (acc.) āruhiṣyatīti Mv ii.90.11; same form 13.

pratipamsayati (see pams°), *disparages, reviles, in return*: (pamsito na) pratip° KP 107.3.

pratipakṣa, nt.? (in Skt. only m., *rival, enemy*; acc. to PTSD, Pali paṭipakkha also adj., *opposed, opposite*; perh. *obstacle* in Vv. comm. 20.24 [puññakiriya...]) paṭipakkha-chedana-samatthā, *obstacle* (? so Index); (vatsa yadi kevalam) cittam parijñātam na śakyasi, pratipakṣam mocayitum Divy 352.18, *there is an obstacle to setting you free (if it interferes with...)*.

pratipakṣika, adj. (= Pali paṭipakkhika), = **prāti°**, q.v.

pratipanya, *merchandise in exchange*: °yam, acc., Divy 173.5; 271.27; 564.2. (Schmidt, Nachträge, records Skt. pratipanyatā, once.)

pratipattavya, gdve. of prati-pad-, nt. as quasi-postpos. with gen., *on account of*: devasya °tavyam MSV ii.20.10, (it is) *on account of your Majesty*; so Tib., lhaḥi slad du ḥo.

pratipatti, f. (not far in mg. from Skt. id., BR s.v. 5; but closer to Pali paṭipatti), *behavior, practice, performance*, esp. *good behavior*, religiously; opp. to **vipratipatti**, q.v.; here are included some passages previously misinterpreted (esp. those from SP): pratipatti (acc.) darseti bahuprakāram (v.l. °rām) SP 120.5 (vs), (the Buddha) *shows* (to men of various sorts) *good behavior in many ways, or the various sorts of good behavior*; pratipattiyā ca sampādayet 395.12 (prose), and (who) *shall put into effect* (this sūtra) *by his behavior (conduct, in practice)*; ye tubhya dharmā śrutvā pratipattim esyati hi LV 355.12 (vs), *who, having heard the dharma from you, will arrive at proper behavior* (i.e. will put it into practice); °tīya sampanno Mv ii.357.20, *perfect in behavior*; ārādhyate satpratipattimadbhir dharmo Jm 106.19, *by those having virtuous behavior*; °tti-guṇa-sauṣṭhavāc ca 142.17, °tti-śobhayā 20; vācayā yatha vādanti te budhās tatra caiva pratipattiyā (in actual practice) sthitāḥ RP 11.1 (vs); śrutvā ca tasmim pratipattīye sthito 36.12 (vs), and *having heard it he remains steadfast in it by his behavior*; °ttī ca mayāpi bhāṣitā iha sūtre 59.10 (vs); pratipattitu Śikṣ 4.16, *thru their holy behavior*; sarvabodhisattvaśikṣā-pratipattayaḥ Gv 461.9 (Bhvr., *characterized by practice of...)*; °ttiṣu vyādhinirghātana-samjñā Gv 464.10, misquoted śatrunirghātana° Śikṣ 36.4, *to good behavior (should be attributed) the name of destroyer of diseases*; bhūtapratipattiḥ śramaṇaḥ KP 125.1, *a monk of true (correct) behavior*; Bbh 3.22; 4.2 (see s.v. **pratipanna**);

213.18; pratipatti-kāmo Dbh.g. 16(352).17; Dbh 25.13 ff.; note esp. line 15, ... anavakāso yad ātmā vipratipatti-sthitāḥ parān samyak-pratipattau sthāpayet..., *it is inconceivable that myself remaining in evil behavior should establish others in good behavior*; pratipatti-vipratipatti-sthitānā(m) sattvānām anutsargaḥ (not dismissing) ekām-śavacanatā (speaking to them in the same way) KP 25.7; (eteṣu...) dharmeṣu pratipattir na vipratipattiḥ Samādh p. 14 line 2, *good, not bad, behavior*; sarvatragāmini-pratipattijñāna-balam Dharmas 76, see s.v. **pratipad**, which is here and often interchangeable with pratipatti. In MSV ii.86.10 read with ms. amuko bhikṣuḥ sa bhagavatā pratipa(t)tyeva vyākṛtaḥ (ed. °tāḥ, doubtless misprint): pratipattiyā iva, *as it seems by his intellectual realization* (so Skt. pratipatti), or *with confidence due to experience* (so AMg. paḍivatti); the ed. em. to pratipadyeva, stating in note that Tib. reads sna nas, which means *formerly* and which I cannot relate to either reading. Is there a corruption?

pratipad, f., also °dā (= Pali paṭipadā), *course of conduct, practice, behavior*, esp. *good, approved behavior*, = **pratipatti**, q.v.; acc. to Childers and PTSD, so also primarily Pali paṭipadā; this mg. is recognized by Speyer on Av ii.130.2, which he reads by em. aranya°dam samādāya (better, I think arañam pra°, see s.v. **aranya**; in that case render *passionless way of behavior*); he also accepts this mg. in punyām pratipadam udbhāvayan dānadamasamyamādibhiḥ Jm 100.10, *displaying meritorious behavior by...; vākpragraheṇa pratipannayena Jm 105.2, by (the kind of) acceptance of his words which consists of behavior, i. e. by not only assenting verbally but putting them into practice*; (anayāpi... caryāyanayāpi) pratipadā LV 263.11 (pratipad = caryā), and similarly 264.18; often rendered *way, path*, and called 'a quasi-synonym of magga' in PTSD; this is due to the fact that the *middle course of conduct*, madhyamā pratipad(ā), is (in BHS as in Pali) identified with the eight-fold way (mārga) stated in the fourth Noble Truth, but the terms are quite differently defined, ma° pra° being the course of *behavior* which steers between the two extremes (anta) of violent asceticism and worldliness; the lack of real synonymy between Pali magga and paṭipadā is shown, e. g., by DN ii.154.25–26 (kaṅkhā vā vimati vā) Buddhe vā dhamme vā samghe vā magge vā paṭipadāya vā (obviously different things must be meant); madhyamayaiva pratipadā LV 416.21 (contrasted with amadhyamā pratipad = violent asceticism, 416.19); here as elsewhere such a statement introduces the Four Noble Truths, the fourth of which is duḥkhanirodhaḥgāmini pratipad (with or without āryasatyam, in LV 417.3, 12 without it, in 12 = eṣa evāryāstāṅgamārgaḥ); so Mvy 1314, 1319, 1324; Mv ii.138.5 (with āryasatyam) and 10 (without it); 285.4 (without it); SP 179.3 (with it); more metaphysical interpretations of the term madhyamā pratipad in Bbh 39.26; KP 52.6 and repeatedly in following sections; one of the ten bala of a Tathāgata is sarvatragāmani-pratipaj-jñānam Mvy 125, cf. sarvatragāmini-(the more usual form)-pratipatti-jñāna-balam Dharmas 76 (note obvious equivalence of pratipad and pratipatti), *power of knowledge of courses of conduct which may lead to any result*; in same context sarvatragāminim ca pratipadam (v.l. °dām) veti Mv i.159.13 (vs), and, for another, see s.v. **pratipadā**; parānukampā-pratipad Jm 28.7, *conducting oneself with compassion for others*; nairyāṇika- (and °kī) pratipad, see s.v. **nairyāṇika**; śaikṣa-pratipady uttarikaraṇīyam (see this) Sukh 2.13, *in the course (practice)*; here we could also, no doubt, translate *path* of the **śaikṣa** (q.v.); there are four courses of conduct (Tib. lam, *way, path*, but also *manner of conduct*) Mvy 1244–1248, viz duḥkhā pra° dhandhābhijñā, sukhā pra° dhandhābhijñā, duḥkhā pra° kṣiprābhijñā, sukhā pra° kṣiprā° (for the corresponding Pali list, and interpretation, see Childers s.v. paṭipadā). See also next.