

153.10 (vs), for choosing this or that (action) according to his view.

**pravikṣipta**, ppp., (carelessly) thrown down, scattered about (Tib. bzahag pa): MSV iv.120.11 (here em.), 17; 121.7.

**pravicaya**, m. (= Pali pavi°; to Skt. pravacinoti), *discriminating comprehension* (generally rendered *investigation*, PTSD, *Untersuchung*, pw, which seems to me not quite exact); Tib. on Mvy rab tu (= pra) rnam par (= vi) hbyed pa (*separate, divide, classify, select*): esp. dharmapra°, one of the (sam)bodhyaṅga (Pali dhamma-vicaya), Mvy 990; LV 34.4; and dharmā° elsewhere, LV 181.16 (°ya-kuśalo); KP 50.2 (°ya-kausalāya); Mvy 846; buddhadharma-pra° Dbh 71.5; dharmāṅgāṃ (here prob. *states of being*) pra° Bbh 212.4; loka-pra°-saṃpannā(h) Mv ii.290.3 and iii.320.12, of Bodhisattvas or Buddhas; (acintya)jñānamāhātmyaṃ ca pravacinvan, dhāraṇīsamādhi-°cayam ca pariśodhayān Dbh 73.13; pravicyaya-(v.l.)°ye buddhyā Lañk 15.2, with mind set on discernment (no dependent noun; could hardly be *investigation*); ā paramāṇu-°cayād Lañk 52.6; others, Bbh 31.25; Gv 248.23.

**pravicāra** (m.; cf. next, and AMg. paviyāra, *sexual intercourse*), *amusement*: only in °cārārtham, following mama eva kriḍārtham ratyartham, Mv ii.115.13, 17; of luxurious apartments; there is nothing to indicate specifically sexual enjoyments.

**pravicāraṇa**, nt., or °nā, f., (1) = prec. (from next plus suffix -ana; cf. paricāraṇa, °nā, used in exactly the same phrase; JM. paviyāraṇā, *sexual intercourse*), *amusement* (not necessarily sexual): only in °cāraṇārtham, in the same formula in which pravicyāra and paricāraṇa (°nā) occur: Mv ii.117.4, 6, 8, 11, 14; (2) (from Skt. pravicyārayati; Skt. °cāraṇā defined BR 7.1776 *Unterscheidung*, so v.a. Art'), *investigation, thorough consideration*: (sarva)dharmapravicyāraṇābhinihāra- Gv 364.26.

**pravicyārayati**, °retī (see prec. two; in Skt. *investigates fully, becomes well cognizant of, knows well*, and so in BHS, e. g. Dbh.g. 44(70).10, see s.v. **paricyārayati** 3), *amuses oneself*, especially (but not exclusively) sexually with women; in this sense the verb is unrecorded outside of BHS, and almost limited to Mv; but see prec. two items for AMg. and JM. related nouns; as Senart points out, i note 396, this seems to be somehow due to confusion with **paricyārayati** (1) with which its use is identical; but it occurs once in LV, and too often in Mv to be emended, esp. in view of the noun relatives in AMg. and JM.; nārīhi pravicyāretī Mv iii.8.17; almost always, like paricyārayati (1), follows forms of kriḍati and ramati (°te), so (not always of sexual pleasure) LV 72.18; Mv i.31.6 (repeated with paricār° 32.6); 32.8; ii.111.15, 16; 144.10, 13; 146.6; 151.6; 170.14; 171.16; 444.12; iii.37.10, 11; 162.10; caus. in force, suṣṭhu kumāraṃ kriḍāpetha ramāpetha pravicyārayetha (so mss., Senart em. °cārāpetha) Mv ii.151.13, *amuse the prince* . . .; pass. (cf. Pali paricyāriyati to paricyāretī) is *entertained*: devī Māyā . . . sukhaiḥ pravicyāryate Mv i.99.3.

**pravijrmbhitā**, ppp. f. (to Skt. pra-vi-jrmbh-, once in pw in somewhat different mg.), *spreading out (her legs)*, of a woman in childbirth: (sā, i. e. Māyā, in bearing the Bodhisattva) °tā sallīṃ (or °lā) Mv i.149.16 (here Senart keeps pratijr° with mss.) = 217.17 = ii.19.18 (vs); in the two last Senart pravi°, which is suggested by readings of mss. ii.19.18 and should certainly be read each time); cf. LV 83.5 (prose) vijrmbhamānā sthitābhūt, which means the same; wrongly Senart's note Mv i.495.

**Praviṇa**, n. of a rākṣasa king: Mmk 17.27.

**pravidarbhayati** (= vidarbh°, q.v.), ger. °bhya, *interlacing* (writing letters between the letters of a mantra): Sādh 367.7 (prose).

**pravidarśayati** (= Pali pavidamseti), *reveals*: sarvajñabhūmiṃ °yanti Gv 364.16 (vs).

**pravidārayati** (unrecorded, but cf. Skt. °dāra, subst., and Lex. °dāraṇa), *rends, splits*: °dārayaṃ (for °yan, pres. pple.) Divy 606.3 (śīraḥ); °dārya, ger., Divy 592.12; °dāryamāna-(pres. pass. pple.) Divy 592.6 (-hṛdaya); 604.15 (-mūrdhan).

**pravidāha-** (m.?), *destroying or consuming flame*: °ha-jena tivreṇa duḥkhena Divy 606.6; 607.24. (No pra-vi-dah- recorded.)

**pravibhakti** (f.; = AMg. pavibhatti; cf. Pali °bhajati, Skt. °bhāga), *division, distribution*: āryalaukika-°ti-tām (prajānāti) Dbh 74.18; daśabhūmivyavasthāna-nirdeśa-°tim avatarati 78.11.

**pravibhāvayati** (cf. Skt. °bhāva, subst.), *makes to appear*: bodhisattvānām tathatāyām (q.v.) °vyamānānām (being made to appear): AsP 320.15; 321.2.

**pravibhāsayati**, *illuminates* (bodhisattvavimokṣam . .) °sayatā (pres. pple. instr. sg.) Gv 69.25.

**pravirājate** (AMg. pple. pavirāyamāna), *gleams forth*: ābheyam (ābhā iyam) °te surucirā LV 108.18 (vs).

**pravirohati** (once in late Skt., Schmidt, Nachträge), *grows up or out, develops*: pravirokṣyamāna-taruṇa-pakṣaḥ Jm 98.8, of a young bird, whose tender wings were still to grow out; pakṣau samyak pravirurohatuḥ 98.14; pravirūḍha-vilāsa-sikhāgaru-vṛkṣa-vanam Divy 598.8.

**praviloma**, adj. (pra-, intens., plus Skt. viloma, unless error for pratiloma), *very contrary, opposed, averse*: saṃsārasrota-°ma-sthitāḥ sumedhāḥ Gv 393.4.

**praviveka**, m. (= Pali pa°; cf. Skt. pravivikta, *solitary*), *solitude, seclusion*: °ka-jaḥ Mvy 6344 (Tib. rab tu dben pa las . . .); LV 161.6; 180.17; Śikṣ 50.12 (ms. °vekya); 124.18; Bbh 9.2; 26.11; 246.20; Jm 11.21; 107.6; 108.21, etc.

? **praviśamayati**, perhaps *stills, causes to subside*: smṛtīm upasthāpayati (q.v. 2) praviśamayati Divy 542.22; seems to be opposite (or, perhaps, equivalent?) of upasthāp°, but I do not understand the passage; Index leaves praviś° untranslated; context seems to throw no light on it. Cf. **pratiśamayati**, which however does not seem to fit in this place.

**praviśiṣṭa-tara**, adj. comp. (prob. pra- intens. plus viś°; cf. AMg. pavisiṭṭha, printed °siṭha in Ratnach.), *more highly distinguished (excellent)*: Divy 252.17 (prose).

**praviśajati** (cf. Skt. viśajati, regarded as pass. to vi-saṅj-, of which active is viśajati), *applies oneself earnestly*: MSV ii.88.2 (and fl.), see s.v. **ātāpayati**.

**praviṣṭaka** (specifying -ka, to praviṣṭa), *one that had entered in*: Mv ii.169.11 (śreṣṭhisya ekaputrako dvādaśavarṣikena) krayeṇa °ko.

**praviṣṭamāna**, see § 34.1.

**pravisarpin**, adj., *spreading out, pushing out* (intrans.): Jm 96.21. No \*pra-vi-sarp- seems to be recorded. **pravisārayati** (caus. to Skt. \*pravisarati in ppp. °sṛta, BR, and adj. °sārin, Schmidt, Nachträge), *causes to go apart*: (stūpasya) dve bhitti °yati sma SP 249.1 (prose); °sāryate, pass., id. 2, so Nep. mss., Kashgar rec. apāvṛṇvanti, KN em. °sāryete because of dual subject, unnecessarily.

**pravistarāna** (nt.), °na-tā (cf. Skt. pravistara, °stāra), *expansion, spreading out*: cittanagara-°na-prayuktena Gv 430.22, cited Śikṣ 123.5; °na-tā (in cpd.) Gv 152.24; śāstrāṇām °na-tayā Bbh 264.24.

**pravuccati**, °te (= Pall pavuccati; semi-MIndic for procayate), *is said, declared*: SP 129.14 °ti, and 130.4 °te, both with v.l. °cya°; both vss. Cf. also **sampravutta**.

(**pravṛtta**, acc. to Senart nt. noun, *la mode d'action*, but rather ppp. as in Skt., in Mv 1.159.5 [tac ca samyak-sambuddhānām mānsacakṣuṣaḥ] varṇam pravṛttam, sthānam ca yathānyeṣāṃ sattvānām . . ., and that color of the fleshy eye of Buddhas is developed, and its position, just as of other creatures; so line 7, [divyacakṣuḥ] tat pravṛttam manomayeṣu rūpeṣu [tat = divyacakṣuḥ].)