

Mmk 58.11; 75.10; 289.19; 669.22-23 (°rakapakṣe pūrṇamāsyām); 675.28; 676.28; 715.6, et alibi; śuklapūrṇamāsyām prātihāraka-pratipūrṇāyām 79.19, *on the full-moon day of a bright fortnight, when (the moon) is full in a prātihāraka* (sc. pakṣa; the only case noted in which this is omitted); prātihāraka-pakṣe 290.1; śuklapakṣe prātihāraka-pakṣe vā 145.21 (prose; is the omission of -ka a mere corruption?), *in a bright fortnight, or in a prāti° one*; prātihāraka-pakṣe 36.25; 675.7 (foll. by śuklatrayodaśyām; evidently the 'extraordinary' fortnight could be either 'light' or 'dark'); prātihāraka-pakṣam ārabhya 675.22 (passages with prāti° all prose).

prātihāra-pakṣa = prec., q.v.

prātihāraka, (1) -pakṣa, = °raka, q.v.; (2) in mahā-prā°, adj., either *highly exceptional* (place), or (prob. more likely, adj. to **prātihārya**), (place) *of extraordinary things, miracles*: Devāvatāre (q.v.) mahācāitye Saṃkṣāye (q.v.) mahāprātihārike Mmk 88.14 (vs).

prātihārya, nt. (cf. **prātihāraka-pakṣa**; = Pali pātihārya, °hāraka, °hera, °hira), *extraordinary occurrence, miracle*: three kinds attributed to Buddhas, ṛddhi-pr° *magic performance* (as by indrajāla), ādeśanā-pr° *mind-reading*, and anuśāni-pr° *miracle of admonition* (effecting destruction of someone's vices), see LaVallée-Poussin, AbhidhK. vii.110; in Pali iddhi-, ādeśanā-, anuśāni-pātihārya; listed Mvy 232-4; Dharmas 133; Mv i.238.4-5; iii.137.17-18 (dharmadeśanā- instead of ād°); 321.13; Bbh 210.4-5 (here anuśāni for anuśāni); Gv 537.8, read sarvānuśāny-ādeśanārddhi-prātihāryāni (text corruptly °ādeśena viprāti°); ṛddhi-prā°, without the other two, SP 388.2, 4; 406.12; LV 73.1; 83.8; 85.12; 88.7; Mv i.266.17 (a clear indrajāla, multiplication of Buddha figures so that one sits under each of many parasols); ii.314.18; iii.409.17; 412.9; Divy 144.4 ff.; Av i.3.4; Mmk 182.14; Bbh 82.5; ṛddhi and prātihārya separate and parallel, Sukh 42.16 ṛddhyā vā prātihāryeṇa vā; yamaka-prātihārya (Pali yamakam pātihāryam, Mahāv. 17.44; yamaka-pātihāra; see LaVallée-Poussin, l.c.), 'twin miracle', one which manifests itself in a double way, Mv iii.115.19 (illustrations in the sequel); 116.18 (described as examples of ṛddhi-prāt° 116.6, 19); 254.8; yamakāni prāt° 410.5 (examples follow); mahānimitam prāt° SP 7.4, 6; nimita-prāt° Dbh.g. 50(76).2; mahā-prāt° SP 17.6; Divy 126.16; 147.23 ff.; Suv 88.11; other occurrences SP 392.8; 459.8; LV 88.9 bodhisattva-prāt°; 101.3; 377.16; Mv iii.51.13-14; 242.12; Divy 49.19; 133.9; 313.14; 365.19; Av i.24.5; 83.1 (title of chap. 15) etc.; Suv 157.15; Kv 13.14; Bbh 13.24.

prātihāryaka (nt.; = prec.), *miracle*: vividhah °yakāḥ Sādh 32.8 (vs; -ka may be m.c.).

Prātihārya-sūtra, title of Divy xii: Divy 166.28 (colophon); a version of **Mahāprātihārya**, q.v.

[**prātyāya**, error for **pratyāya**, q.v.]

prāthamakalpika, adj. (in Skt. used in sense of BHS **prathamakalpika**, q.v.; so also Gv 281.25; 352.6; 358.10; 381.9; here in the sense of Pali **paṭhamakappika**, Childers, and Andersen, Reader, 4.10; 10.25), *belonging to the first world-age*: °kānām sattvānam Divy 631.2; also Buddhacarita ii.49.

prāthujjanika = **pārthagj°** (q.v.).

prādakṣiṇa (seemingly nt. = Skt. °ṇya), *circumambulation to the right, respectful behavior*: kurvanti °ṇam LV 283.4 (vs); but perhaps prā- m.c. for Skt. **pradakṣiṇam**, adv.

prādu(h)karma (nt.; = Pali **pātukamma**; cf. Skt. **prāduṣkaraṇa** etc.), *manifestation, making visible*: Mv ii.121.10 (Senart **prādur-k°**, but mss. **prādukarmāye**, or **prādurkamāya** with misplaced r; read prob. **prāduka°**, semi-MIndic); **prāduṣkarmāye** 122.5; 123.2 (all datives).

? **prādur-bhāmi** (= °bhavāmi), *I appear*: Gv 70.9 (prose), immediately following **antardhāmi**, *I disappear*,

and may be modelled on it; see Chap. 43, s.v. bhū, 7; but 2d ed. °bhavāmi.

prādeśika, f. °kī, adj. (see **pradeśa**; in Skt. usually *local*, so also Mmk 268.5, vs, °ke 'tha durge vā ekadeśe nro bhavet; but also see BR 5.1634, which shows that Skt. usage is not far from BHS), *restricted* (in scope), *limited*: °ka-yāna (= **hinayāna**, which in Mvy immediately precedes) Mvy 1254; Śiḥ 183.10; na cāyam vidhiḥ °kaḥ Śiḥ 125.8 (i. e. it is universal and absolute); °kī śūnyatā (read °ta, m.c.) tīrthikānām Samādḥ p. 31 line 16; °ka-citta-tā Dbh 25.22; of jñāna, Bbh 236.13; ŚsP 615.13.

prādeśya, adj. (= Skt. °śika; see **pradeśa-rājan**), *local, of a country*: °yās ca rājānaḥ Mv i.103.3 (contrasted with **cakravartinah**).

prānta, adj. (see next two; = Pali **panta**, said to occur only with **senāsana**; Skt. as noun only, *border*, etc.), *secluded, solitary, distant, remote*, perh. sometimes with implication of *in the jungle*; orig. *bordering, on the border* (between jungle and settled country?): in Mvy °taḥ, alone, 2990 = Tib. nags mthah, *forest border*; 7224 = Tib. mthah, *border*; but in **prānta(m) śayyāsanam** 2988 = Tib. bas mthahi, *of border country*; vṛkṣamūlāni prāsādikāni . . . prāntāni viviktāni Mv ii.123.17; prānto pravivikto iii.130.6, *lonely and solitary*; **prānta-vāṭikā** Divy 631.14; (bodhisattvah) **saputradāraḥ prānta** (mss. **prāpta**) *eva tu Jm 60.6* (paradox; *tho with son and wife, he was quite solitary*); **prāntavane** . . . **abhinivasanti** RP 31.14; **prānta-śayyāsana** (cf. Pali, above) Mv ii.212.9; iii.422.9 (vs); RP 14.14; in Mvy 2988 printed **prānta(m) śayyāsanam**, Mironov °tam śa°, no v.l.; **śayyāsanāni** . . . **prāntāni** Mv iii.200.16; °ntāni ca śayyāsanāni 348.4; **prānta-śayanāsana** (sevīnas) Divy 312.9; **prānta-śayanāsana-bhaktā(h)** Divy 88.14; 132.21 (°śayana-bhaktā); 191.26; 538.17; 582.8; °tāni śayanāsāni Divy 344.10; Av ii.119.12; °tam ca śayanāsanam Ud xxxii.27(32).

prānta-koṭika, adj. (cf. prec.), *extreme* (lit. *having a remote end*): °kam dhyānam Mvy 1482 = Tib. rab kyī mthar phyin pa.

prāntaśayyāsanika, adj. (see s.v. **prānta**), *having bed and seat in a lonely (forest?) place*: (tatra ye bhikṣava) āraṇyakāḥ °kās . . . Śiḥ 55.9 (prose).

prāpadyate, *falls to the lot of* (gen.): MSV ii.98.14 °ta iti, parallel to **pratipadyate** in same line; but no parallel in **lābhaḥ kasya prāpadyate** ii.110.4, 7, etc.; 113.17 etc.; 119.8. No **prā-ā-pad-** otherwise recorded.

prāpunati, also °neti (and with n for ṇ), (= Skt. **prāpnoti**, Pali **pāpunati**), *attains*: **prāpuṇehi** Mv iii.270.14 (mss.; Senart em. °āhi); °neti Mv iii.418.11 (taken by Senart as caus., but the mss. are extremely corrupt and the text very doubtful); °ṇitvā Sukh 24.12; °ṇe (3 pl. aor.) Mv ii.302.21; °netsuḥ (mss.; aor., 3 sg. subject) Mv iii.338.20.

-prāpta, ppp. (= Skt. id., Pali -patta), in āścarya-, **adbhuta-pr°** generally means *filled with astonishment and wonder* (e. g. SP 188.5). But in SP 183.4-5 āścarya-prāptā . . . **adbhuta-prāptā** ime ṣoḍaśa śramaṇerāḥ, rather, something like *arrived at a wonderful thing or condition, marvelously successful*. In KP 9.5 and 10.5 **dāntājāneya-prāpta** (bodhisattva), and KP 9.14; 10.17, 20 **ājanya-prāpta** (bodhisattva), clearly *arrived at (the condition of being . . .)* i. e. *become (tamed) noble (steeds, see ājanya, ājāneya)*. In most of these, Tib. renders **prāpta** by **thob pa**, which acc. to Jā. primarily means *get, attain*, but in expressions like **saṅs rgyas thob pa become** (lit. *get*) *a Buddha*. This latter seems clearly parallel to the use of **-prāpta** in these KP passages. Ordinarily a cpd. ending in **-prāpta** has as its prior member an abstract noun. Note however that some such prior members may be either abstract or concrete; thus **adbhuta** may mean either *surprising* or *surprise*. Possibly the KP usage arose by analogy of such compounds. There are other cpds. of **prāpta** with a preceding adj.; see s.v. **niṣkāṅkṣa**.