

Tirha. — *Pāpa-han*, *ā*, *ghnī*, *a*, sin-destroying, destroying the wicked. — *Pāpa-hara*, *as*, *ā*, *am*, removing evil, destroying sin; (*am*), *n.* a means of removing evil; (*ā*), *f.*, *N.* of a river. — *Pāpākyā* (*pa-ākā*), *f.*, *scil. gati*, epithet of one of the seven divisions of the planetary courses (according to the Parāśara-tantra extending over the constellations Hasta, Maitra, and Viśākha). — *Pāpānkusā* (*pa-an*), *f.*, *N.* of the eleventh day in the light half of the month Āsīna. — *Pāpācāra* (*pa-āc*), *as*, *ā*, *am*, ill-conducted, following evil courses, practising evil, living an evil life, vicious. — *Pāpātman* (*pa-āt*), *ā*, *ā*, *a*, evil-minded, wicked; (*ā*), *m.* a sinner, reprobate, wretch; (opposed to *dharmātman*). — *Pāpādharma* (*pa-adh*), *as*, *ā*, *am*, the lowest of the wicked, exceedingly low or wicked. — *Pāpānuvāsita* (*pa-an*), *as*, *ā*, *am*, addicted to sin, sinful. — *Pāpānta* (*pa-an*), *am*, *n.*, *N.* of a Tirtha ('where sins come to an end'). — *Pāpāpanutti* (*pa-ap*), *is*, *f.* 'removal of sins', expiation. — *Pāpāpāhiyam* (*pa-av*), *ind.*, *Ved.* wrongfully staying away or remaining behind. — *Pāpāsāya* (*pa-ās*), *as*, *ā*, *am*, evil-intentioned, wicked, sinful. — *Pāpāhā* (*pa-ah*), *am*, *n.*, *Ved.* an unlucky day. — *Pāpāhi* (*pa-ahī*), *is*, *m.* a snake, serpent. — *Pāpoka* (*pa-uk*), *as*, *ā*, *am*, *Ved.* addressed in ill-omened words.

Pāpaka, *as*, *ikā*, *am*, *bad*, *evil*, *wicked*; (*am*), *n.* evil, wrong, wickedness, sin; (*as*), *m.* a wicked person, rascal; an evil or malignant planet.

Pāpala, *as*, *ā*, *am*, *impacting* or *incurring* guilt; (*am*), *n.* a particular measure.

Pāpin, *i*, *inī*, *t*, *wicked*, *sinful*, *bad*; a sinner, criminal.

Pāpishtha, *as*, *ā*, *am*, *worst*, *lowest*, *most* *wicked*; *exceedingly* *bad*, *very* *wicked*. — *Pāpishtha-tama*, *as*, *ā*, *am*, *worst*, *most* *wicked*; *worse*, *more* *wicked*. — *Pāpishtha-tara*, *as*, *ā*, *am*, *worse*, *more* *wicked*; *the* *very* *worst*; *exceedingly* *wicked*.

Pāpiya, *as*, *ā*, *am*, *worse*, *etc.*; (a contracted form of *pāpiyas* below.)

Pāpiyas, *ān*, *asi*, *as*, *worse*, *worse* *off*, *more* *wretched* *or* *miserable*; *lower*, *poorer*; *more* *wicked*; *very* *bad* *or* *wicked*, *very* *criminal*; *mārah* *pāpiyān*, (with Buddhists) *the* *evil* *spirit*, *the* *devil*; (*as*), *m.* a wicked man, wretch, villain. — *Pāpiyas-tara*, *as*, *ā*, *am*, = *pāpiyas*. — *Pāpiyas-tva*, *am*, *n.* the state of being very wicked, great wickedness.

Pāpman, *ā*, *m.* evil, unhappiness, evil plight, suffering; crime, evil, sin, wickedness; (*ā*, *ā*, *n.*), *injurious*, *hurtful*, *evil*.

पापापुरी *pāpāpurī*, *f.* = *pāvāpurī*, *f.*, *N.* of a town near Rājā-gṛiha.

पामन् *pāman*, *ā*, *m.* (fr. rt. *pai*), a kind of skin disease, cutaneous eruption, herpes, scab. — *Pāma-ghna*, *as*, *ī*, *am*, 'destroying the scab; (*as*), *m.* sulphur; (*i*), *f.* a species of plant (= *Latukā*). — *Pāma-val*, *ān*, *atī*, *at*, diseased with herpes.

Pāmana, *as*, *ā*, *am*, diseased with herpes. — *Pāmanam-bhāvuka*, *as*, *ā*, *am*, *Ved.* becoming diseased with herpes.

Pāmara, *as*, *ā*, *am*, diseased with herpes, scabby; wicked, vile; low, vulgar, base; stupid; (*as*), *m.* a man of the lowest extraction, a man engaged in any degrading occupation; an idiot, fool; a wicked man; (*am*), *n.* evil, bad character, wickedness. — *Pāmaroddhārā* (*ra-ud*), *f.* 'removing herpes', a species of plant (= *gudūcī*).

Pāmā, *f.* herpes, scab (enumerated among the forms of so-called mīd leprosy). — *Pāmāri* (*mā-ri*), *is*, *m.* 'enemy of the scab', sulphur.

पाम्प *pāmpa*, *as*, *ī*, *am*, belonging to or situated on the river Pampa.

Pāmpāna, *as*, *ī*, *am*, belonging or relating to the river Pampā.

पाय *pāya*, *am*, *n.* (fr. rt. *i. pā*), water. — *Pāya-guṇḍa*, *as*, *m.*, *N.* of the author of a commentary on the Laghu-śābdenḍu-śekhara.

Pāyaka, *as*, *ikā*, *am*, drinking; [cf. *taila-pāyikā*.]

Pāyana, *am*, *n.* the causing or giving to drink; (*Sāy*) = *i. pāna*, a beverage; (*ā*), *f.* causing to drink; watering, moistening.

Pāyin, *i*, *inī*, *t*, (at the end of a comp.) drinking; [cf. *kuṇḍa-p*, *kshūra-p*, *chandrikā-p*.]

1. pāyu, *us*, *m.* the anus. — *Pāyu-kshālana-bhūmi*, *is*, *f.* or *pāyu-kshālana-vesman*, *a*, *n.* a water-closet, privy. — *Pāyu-bheda*, *as*, *m.*, *Ved.* (in *astrol.*) *N.* of two ways in which an eclipse terminates.

1. pāyya, *as*, *ā*, *am*, to be drunk, to be caused to drink; (*am*), *n.* water; drinking.

पायस *pāyasa*, *as*, *ī*, *am* (fr. *payas*), prepared with or made of milk or water; (*as*, *am*), *m.* *n.* food prepared with milk, rice boiled in milk; an oblation of milk, rice, and sugar; the resin of *Pinus Longifolia*; turpentine; (*am*), *n.* milk; a kind of divine beverage, nectar (*Rām. I. 15, 8*). — *Pāyasa-dāḍha*, *as*, *ā*, *am*, scalded by milk-porridge.

Pāyasika, *as*, *ī*, *am*, fond of boiled milk, relating to any mixture of milk, &c.

पायिक *pāyika*, *as*, *m.* a foot-soldier, footman; (probably a corruption of *pādātika*.)

पायु *2. pāyu*, *us*, *m.* (fr. rt. *3. pā*; for *1.* see above), *Ved.* a guard, protector; *N.* of a man; (*avas*), *m.* *pl.* protecting powers or actions.

2. pāyya (for *1.* see above), protection (at the end of a comp.; cf. *nri-p*).

पाय्य *3. pāyya*, *am*, *n.* measure; practice, profession.

पाय्य *4. pāyya*, *as*, *ā*, *am*, low, vile, reprehensible, contemptible.

पार *pāra*, *as*, *m.* (fr. rt. *i. pri* or *rt. prī*), crossing [cf. *dush-p*]; the further shore or opposite bank of a river; the further side, concluding bound; the end or limit of anything, the utmost reach or extent; quicksilver; *N.* of a sage, a son of *Prithu-sheṇa* and father of *Nīpa*; of a son of *Samara* and father of *Prithu*; of a son of *Anga* and father of *Divi-ratha*; (*ās*), *m.* *pl.*, *N.* of a class of deities under the ninth *Manu*; (*ā*), *f.*, *N.* of a river (said to flow from the *Pāriyātra* mountains or the central and western portion of the *Vindhya* chain); (*i*), *f.* a quantity of water; a small water-jar, drinking-vessel, glass, cup; a milk-pail; a rope for tying an elephant's feet; pollen; (*am*), *n.* (according to some also *as*, *m.*), the further or opposite end or bank of a river; the totality of an object, the fullest extent (with *gen.*, e. g. *tamasas*, of darkness; *kāraṇānām*, of tortures); extremity, end, aim (in this sense also *m.*); *pāram gam*, to cross over; to fulfil (e. g. *pratiyāyāh* *pāram sa gatah*, he fulfilled his promise); to become proficient in; *pāram nī*, to bring to a close; [cf. *para*, *param*; *Gr. πόρος, πέρα, πέρην, περαιν, πέρω, περαιο-ς, περ-τη, Περαιεύ-ς, πέρας, περην, ἀπεραιο-ς*; *Lat. per*; *Lith. per*, 'across'; *Slav. polū*, 'the opposite bank.']. — *Pāra-kāma*, *as*, *ā*, *am*, desirous of reaching the opposite shore. — *Pāra-ga*, *as*, *ā*, *am*, going to the opposite shore, crossing over, going through or over or across or to the end, ferrying across, intending to cross; one who has arrived at the end, accomplishing, one who has accomplished or completely mastered, completely familiar or conversant with, knowing thoroughly, well versed in (with *gen.* or *loc.* or in a comp., e. g. *Vedānām pāragah*, well versed in the Vedas; *pratiyñā-p*, fulfilling or keeping a promise); profoundly learned; going over or beyond the world; (*am*), *n.* keeping, fulfilling. — *Pāra-gata*, *as*, *ā*, *am*, or *pāra-gāmin*, *i*, *inī*, *t*, one who has reached the opposite shore, passed over in safety, crossed; passed beyond the world, pure, holy; (*as*), *m.* (with *Jainas*) an *Arhat* or *deified* saint and teacher. — *Pāra-gati*, *is*, *f.* going through, reading, studying through.

— *Pāra-gamana*, *am*, *n.* reaching the opposite shore, crossing, going to the end. — *Pāra-tara*, *as*, *ī*, *am*, arriving at the opposite shore, crossing over.

— *Pāra-tas*, *ind.*, *Ved.* on the opposite bank, on the further side. — *Pāra-daṇḍaka*, *as*, *m.* (perhaps a *Vjiddhied* form fr. *para + daṇḍaka*), *N.* of a country (part of Orissa). — *Pāra-darsaka*, *as*, *ā*, *am*, showing the opposite bank. — *Pāra-darsana*, *as*, *ā*, *am*, beholding the opposite bank or shore, able to survey all things. — *Pāra-drisvan*, *ā*, *ari*, *a*, one who has seen the opposite bank, completely familiar with, knowing thoroughly; long-sighted, far-seeing, wise. — *Pāra-dhvaja*, *ās*, *m.* *pl.* 'banners of the further shore', *N.* of certain banners brought from beyond the sea (from Ceylon) and borne in procession by the kings of *Kāśmīra*. — *Pāra-netṛī*, *tā*, *trī*, *trī*, bringing to the further shore. — *Pāramīta*, *as*, *ā*, *am*, gone to the opposite bank; crossed, traversed; transcendent (as spiritual knowledge); (*ā*), *f.* (probably a contracted form for *pāramīta-tā*), coming to the opposite bank, complete attainment, perfection (the Buddhists enumerate six or sometimes ten *Pāramitās* or perfections as belonging to a *Bodhisattva*). — *Pārāpāra* (*ra-ap*), *am*, *n.* = *pārāvāra*, the nearer and further bank, both banks, (a various reading for *pārāvāra*, *q. v.*); (*as*), *m.* the sea, ocean. — *Pārāyaṇa* (*ra-ay*), *am*, *n.* going over, going across; reading from one end to the other, reading through, perusing, studying, study; reading a *Purāṇa* or causing it to be read; the whole, totality, entireness, completeness [cf. *dhātu-p*, *nāma-p*]; *N.* of a grammatical work; (*i*), *f.* a *N.* of the goddess *Sarasvatī*; an act, action; considering, meditating; light. — *Pārāyaṇa-māhātmya*, *am*, *n.*, *N.* of a section of the *Pātāla-khaṇḍa* of the *Pādma-Purāṇa*. — *Pārāyaṇika*, *as*, *ī*, *am*, reading to (aoy *one*), teaching how to pronounce; (*as*), *m.* a lecturer, reader of the *Purāṇas*; a pupil, scholar; (*ās*), *m.* *pl.* epithet of a particular school of grammarians. — *Pārāyaṇiya*, *am*, *n.*, *N.* of a grammar. — *Pārāvāra* (*ra-av*), *am*, *n.* the further and the nearer bank or shore, the opposite banks (e. g. *pārāvārasya nauh*, a boat which plies from one side to the other); (*as*), *m.* the sea, ocean; [cf. *pārāpāra*.] — *Pārāvāriṇa*, *as*, *ā*, *am*, on both sides of a river, &c., one who goes to both sides. — *Pāre-gangam*, *ind.* on the other side of the *Gangā*, beyond the *Ganges*. — *Pāre-visoka*, *N.* of a place. — *Pāre-sindhu*, *ind.* on the other side of the *Sindhu*, beyond the *Indus*.

1. pāra, *as*, *ī*, *am* (for *2.* see p. 567, col. 1), carrying over, bearing across, saving, delivering (in *ugra-p*, *q. v.*); enabling to cross (a river or the world).

1. pāraṇa, *as*, *ā*, *am* (for *2.* see p. 567, col. 1), bringing over, carrying across, saving, delivering; (*am*), *n.* fulfilling, accomplishing; reading through, reading, studying; the complete text (of a book); (*am*, *ā*), *n. f.*, also *erata-pāraṇa*, concluding a fast, eating or drinking after a fast, breakfast; [cf. *sonīta-p*.] — *Pāraṇa-karman*, *a*, *n.* exercise in reading, mode of reading.

Pārāniya, *as*, *ā*, *am*, having an attainable end, capable of being completed or brought to an end.

1. pāraya, *Nom. P. A. pārayati*, *-te*, &c., to bring over, lead over; to be able; (this is also regarded as the *Caus.* of *rt. i. pri*, *q. v.*)

2. pāraya, *as*, *ā*, *am*, able, adequate, fit for.

1. pārayat, *an*, *antī*, *at*, being able, competent. **1. pārayishnu**, *us*, *us*, *u* (for *2.* see *s. v.*). *Ved.* bringing to a successful issue, causing to succeed, victorious.

Pārīna, *as*, *ā*, *am*, being on the other or opposite side; crossing to the other or opposite side; (at the end of a comp.) completely familiar with, well acquainted with [cf. *trivarga-p*]; (*as*), *m.*, *N.* of a man (= *pārīna*).

Pārīya, *as*, *ā*, *am*, (at the end of a comp.) completely familiar with, well acquainted with.

Pārya, *as*, *ā*, *am*, *Ved.* being on the opposite side or bank; upper; last, final; giving the last stroke, decisive (e. g. *pārye dhane*, *Ved.* in a decisive battle); causing to succeed, helping through; effectual, efficient; (*am*), *n.* end; decision.