

acquired, procured, won; incurred, contracted; suffered, endured; one who has attained to or arrived at; arrived, come, present; come to a close, completed, arrived at maturity; (in gram.) obtained from a rule, following from a rule, valid in consequence of a rule (e.g. *iti prāpte*, because it so follows from a preceding rule); (in medicine) described (as a symptom); fixed, placed; proper, right; (*ās*), m. pl., N. of a people. — *Prāpta-kārin*, *i*, *ī*, *ī*, doing what is fit or proper. — *Prāpta-kāla*, *as*, m. a time or moment arrived, a favourable moment, a fit time, proper season; (*as*, *ā*, *am*), one whose time has come (e.g. *prāpta-kālo dehi*, a mortal whose time, i. e. whose last hour, is come); opportune, seasonable, suitable; arrived at maturity, marriageable; fated, destined; (*am*), ind. at the right time, opportunely. — *Prāptakāla-tva*, *am*, n. the being a favourable moment, timeliness, seasonableness; (*tvāt*), ind. because it is the proper season. — *Prāpta-jivāna*, *as*, *ā*, *am*, restored to life. — *Prāpta-dosha*, *as*, *ā*, *am*, one who has incurred guilt, one who has committed an offence. — *Prāpta-pañcatva*, *as*, *ā*, *am*, arrived at dissolution into the five elements, deceased, dead. — *Prāpta-buddhi*, *is*, *īs*, *i*, possessed of understanding, enlightened, instructed, intelligent; regaining consciousness, becoming conscious (after fainting), recovering. — *Prāpta-bhāra*, *as*, m. a draught-ox or beast of burden. — *Prāpta-bhāva*, *as*, *ā*, *am*, one who has attained to any state or condition, of a good disposition; (*as*), m. a young bullock, an ox, (? for *prāpta-bhāra*.) — *Prāpta-manoratha*, *as*, *ā*, *am*, one who has obtained his wish. — *Prāpta-yavuna*, *as*, *ā*, *am*, one who has attained the age of puberty, being in the bloom of youth. — *Prāpta-rāpa*, *as*, *ā*, *am*, of a proper form, fit, proper, suitable; handsome, pleasing, beautiful; learned, wise, educated. — *Prāpta-val*, *ān*, *atī*, *at*, one who has attained to or arrived at; one who has obtained or gained. — *Prāpta-vara*, *as*, *ā*, *am*, fraught with blessings. — *Prāpta-vyavahāra*, *as*, m. a young man come of age, an adult, one able to conduct his own affairs and responsible for his conduct. — *Prāpta-sūrya*, *as*, *ā*, *am*, having the sun (vertical). — *Prāptānujña* (*ta-an*), *as*, *ā*, *am*, one who has received permission to withdraw, allowed to depart. — *Prāptāparādha* (*ta-ap*), *as*, *ā*, *am*, one who has committed an offence, guilty of an offence. — *Prāptārtha* (*ta-ar*), *as*, *ā*, *am*, one whose object is attained, successful; (*as*), m. an object attained, an advantage gained. — *Prāptārthagrahaka* (*tha-ag*), *am*, n. the not securing of advantages gained. — *Prāptāvasara* (*ta-av*), *as*, *ā*, *am*, taking or finding occasion, opportune, seasonable; (*as*), m. a proper time, suitable occasion. — *Prāptodaya* (*ta-ud*), *as*, *ā*, *am*, one who has attained exaltation, fortune.

Prāptavya, *as*, *ā*, *am*, to be attained to, to be reached, attainable; to be met with or found; to be gained or obtained, obtainable, procurable; a fanciful name given to a man in the Pañca-tantra (who, whenever asked his name, replied *prāptavyam artham labhate manushyah*, a man takes anything that is to be got, see Pañca-tantra, p. 128. 17).

Prāpti, *is*, f. attaining to, attainment, reaching, arriving at, arrival, coming; coming or lighting upon, meeting with, finding; obtaining, getting, gaining, acquisition, profit, gain, advantage; reach, range; the power of obtaining everything, one of the eight superhuman faculties; obtaining by actions done in a former existence; discovering by perception, guessing, conjecture; the being valid, holding good (of a rule); lot, share, portion, fortune, luck, good luck; (in dramatic language) happy denouement, successful termination of a plot; (in astrology) N. of the eleventh lunar mansion (= *āya*, *lābha*); *Prāpti* personified as wife of Sama (associated with Asti as a daughter of Jarā-sandha); a collection, assemblage, quantity. — *Prāpti-mat*, *ān*, *atī*, *at*, one who has attained to or reached. — *Prāpti-sama*, *as*, m. a particular *jāti* (q. v.) in logic. — *Prāpti-āśū*, *f*. the hope of obtaining (an object).

1. *prāpya*, *as*, *ā*, *am*, to be attained, to be arrived at, attainable, obtainable, acquirable, procurable [cf. *sukha-p*]; proper, fitting, suitable.

2. *prāpya*, ind. having attained to or arrived at; having come upon or met with; having obtained or gained; having incurred; having suffered or endured.

Prāpyamāna, *as*, *ā*, *am*, being attained to or arrived at; taking place (according to a rule in gram.).

प्राप 2. *prāpa*, *as*, *ā*, *am* (fr. *pra* + *ap*), abounding with water, watery (?).

प्रापणिक *prāpanika*, *as*, m. (fr. rt. 2. *paṇ* with *pra*; according to Malli-nātha fr. *pra-paṇa*), a trader, dealer, retail dealer; [cf. *āpanika*.]

प्रापेय *prāpeya* for *prādheya*, q. v.

प्राबन्ध *prābandha* in *kesara-prābandhā*, q. v.

प्राबल्य *prābalya*, *am*, n. (fr. *pra-bala*), superiority of force, superior force, predominance, ascendancy; powerfulness, power, vigour, might, force.

प्राबालिक *prābālika*, *as*, m. (fr. *pra-bāla*), a vender of coral, coral merchant.

प्राबोधक *prābodhaka*, *as*, m. (= *pra-bodhaka*), a minstrel employed to wake the king in the morning; (a various reading for *prābodhika*.)

Prābodhika, *as*, m. (fr. *pra-bodha*), dawn, day-break.

प्राबञ्जन *prābhānjana*, *as*, *i*, *am* (fr. *pra-bhānjana*), presided over by the god of wind; (*am*), n., scil. *nakshatra* or *bha*, the Nakshatra Svāti.

प्राभव *prābhava*, *am*, n. (fr. *pra-bhu*), pre-eminence, superiority, supremacy.

Prābhavatya, *am*, n. (fr. *pra-bhavat*), superiority, power, authority, ascendancy.

Prābhūtika, *as*, *i*, *am* (fr. *pra-bhūta*), see Vārttika II. to Pāp. IV. 4. I.

प्राभाकर *prābhākara*, *as*, m. (fr. *prābhākara*), a follower of Prabhā-kara, the designation of a particular philosophical sect (a branch of the Mīmāṃsā school).

प्राभातिक *prābhātika*, *as*, *i*, *am* (fr. *prābhāta*), belonging or relating to the morning, matutinal.

प्राभासिक *prābhāsika*, *as*, *i*, *am*, belonging to the place Prabhāsa, q. v.

प्राभृत *prābhṛita*, *am*, n. (fr. *pra-bhṛiti*), a present, gift, offering of ceremony; an offering to a deity or sovereign; a bribe; a term applied to the chapters of the Sūrya-prajñapti. — *Prābhṛiti-kṛita*, *as*, *ā*, *am*, given as a present, offered.

Prābhṛitaka, *am*, n. a present, an offering.

प्रामति *prāmati*, *is*, m., N. of one of the seven sages in the tenth Manv-antara; (also read *prāptati*; cf. *pra-mati*.)

प्रामाणिक *prāmānika*, *as*, *i*, *am* (fr. *prāmāna*), forming or being a measure; established by proof, resting or founded on an authority, proceeding from evidence or authority, being of authority, authoritative; authentic, credible; true; (*as*), m. one who accepts proof or rests his arguments on authority; a president, the chief or head of a trade. — *Prāmānika-tva*, *am*, n. = *prāmānya* below.

Prāmānya, *am*, n. the being established by proof, the resting upon authority; the being an authority; the being a rule, the being a proof; proof, evidence, authority; authenticity, credibility, genuineness (= *pramāṇa-tā*). — *Prāmānya-vāda*, *as*, m., N. of a Nyāya work by Rāghu-nātha. — *Prāmānya-vādin*, *i*, m. one who affirms or believes in proof.

प्रामादिक *prāmādika*, *as*, *i*, *am* (fr. *prāmāda*), arising from carelessness or negligence, blundering, faulty, erroneous, incorrect, wrong; *prāmādikaḥ pāṭhaḥ*, a wrong reading. — *Prāmādika-tva*, *am*, n. erroneousness, incorrectness.

Prāmādyā, *as*, m. a species of plant, Gendarussa (= *atarūsha*) Adhadota or *Vulgaris*; (*am*), n. madness, frenzy, fury; intoxication.

प्रामीत्य *prāmītya*, *am*, n. debt.

प्रा मोदक *prāmōdaka*, *as*, *i*, *am* (fr. *prāmōda*), charming, transporting, enchanting.

प्राय *prāya*, *as*, m. (fr. rt. 5. *i* with *pra*), setting out or starting (for a battle, Ved.; Sāy. = *pra-veśa*, entering, or = *yuddha*, battle); going away, departure, departure from life, seeking death by fasting, sitting down and fasting to death (as a religious or penitentiary act, or like the practice of sitting in Dharmā, to enforce compliance with a demand; often used in connection with rt. 4. *ās* or with *upa-viś*, e.g. *prāyam āsmahe*, we sit down seeking death by fasting; but in such examples *prāyam* may perhaps be regarded as the indeclinable participle of rt. 5. *i* with *pra*; cf. *prāyopaveśa*); principal part, largest portion, plurality, majority, majority of cases, general rule, abundance, plenty, excess, (when used at the end of adj. comps. often translatable by 'in most cases,' 'for the most part,' 'as a general rule,' 'generally,' 'well nigh,' 'almost,' 'nearly,' e.g. *daṇḍa-p*, one who generally inflicts punishment; *jīta-p*, almost conquered; cf. *ārya-p*, *gata-p*, *duḥkha-p*, *samstuta-p*, *śiddha-p*: or translatable by 'abounding in,' 'much,' 'exceeding,' 'abundant,' e.g. *sāli-p*, 'abounding in rice'; cf. *hīṃsā-p*: or by 'like,' 'resembling,' e.g. *amṛita-prāya*, *as*, *ā*, *am*, like nectar); a stage or condition of life (as youth, age, &c.); (*am*), n. sin (?); *prāyeṇa*, ind. for the most part, in most cases, mostly, commonly, as a rule; in all probability, probably, likely; much more, much rather. — *Prāya-gata*, *as*, *ā*, *am*, near departure from life, nigh unto death. — *Prāya-śīta*, *prāya-śīti*, see Scholast on Pāp. VI. 1, 157, and cf. *prāyaś-śīta*, &c. — *Prāya-darśana*, *am*, n. a common or ordinary phenomenon. — *Prāya-bhava*, *as*, *ā*, *am*, being commonly the case, usually met with. — *Prāya-vidhāyīn*, *i*, *īnī*, *i*, resolved to die of starvation. — *Prāyaś-śīta*, *am*, n. (*prāya* + *śīta* with *ś* euphonicly inserted), an expiation, expiatory act, atonement, penance, satisfaction, compensation, indemnification, amends; (*as*, *ā*, *am*), belonging to or included in an expiation or atonement, expiatory. — *Prāyaś-śīta-tattva*, *am*, n., N. of a work by Rāghu-nādana. — *Prāyaś-śīta-dīpikā*, *f*, N. of a work on ritual by Varā-da. — *Prāyaś-śīta-paddhati*, *is*, *f*, N. of a work by Kāma-deva. — *Prāyaś-śīta-ratna*, *am*, n., N. of a work by Kamalākara-bhaṭṭa. — *Prāyaś-śīta-vidhī*, *is*, m. a prescribed rule of penance or expiation. — *Prāyaś-śīta-viveka*, *as*, m., N. of a work by Śīla-pāpi on expiatory ceremonies. — *Prāyaś-śīti*, *is*, *is*, *i* (*prāya* + *śīti* with *ś* euphonicly inserted), expiating, atoning; (*is*), *f*. expiation, atonement, penance. — *Prāyaś-śītika*, *as*, *i*, *am*, expiating, expiatory, performing penance (?); expiable. — *Prāyaś-śītin*, *i*, *īnī*, *i*, one who does penance or has to make expiation. — *Prāyaś-śīti-mat*, *ān*, *atī*, *at*, making atonement, expiating, performing penance. — 1. *prāyaś-śītiya*, Nom. A. *prāyaś-śītiyate*, *-yitum*, to have to expiate, to be obliged to perform penance. — 2. *prāyaś-śītiya*, *as*, *ā*, *am*, relating to expiation or penance, expiatory. — *Prāyaś-śītiya-tā*, *f*. obligation to make an atonement. — *Prāyaś-śītendu-śekhara* (*ta-in*), *as*, m., N. of a work by Kāśi-nātha on expiatory ceremonies. — *Prāyopagamana* (*ya-up*), *am*, n. going to meet death, seeking death (by abstaining from food). — *Prāyopaviśhā* (*ya-up*), *as*, *ā*, *am*, or *prāyopaveśin*, *i*, *īnī*, *i*, one who sits down in expectation of death, one who calmly awaits the approach of death (by abstaining from food), one who sits in Dharmā to compel compliance with a demand; [cf. *prāyopaveśa*.] — *Prāyopaveśa* (*ya-up*), *as*, m. or *prāyopaveśana*, *am*, n. or *prāyopaveśanikā*, *f*. abstaining from food and awaiting in a sitting posture the approach of death,