

certainly the same as the nāga king of the same name. Māy 247.2 (and cf. Pāṇḍu, Pāṇḍaka).

Pāṇḍukambalaśilā (= Pali Paṇḍu^osilā), *the throne of Indra* (perhaps orig., the stone of which it is made): Divy 194.3, 11; 195.10; Av ii.89.5; °lā-talam Mvy 7127.

pāṇḍuraka, (1) adj., f. °ikā (= Skt. pāṇḍura), *white*: °ikā (paṭṭikā) Divy 352.19 (prose; in next line °rām); (2) m. (cf. Paṇḍaraka, Paṇḍulaka, Pāṇḍu), n. of a nāga king: Mvy 3250.

Pāṇḍurā, see Paṇḍarā.

pāṇḍula, v.l. for pāṇḍala, q.v.

Pāṇḍulaka, see Paṇḍ°.

Pāṇḍu-lohita, °taka, °tika (= Pali Paṇḍu[ka]-lohita, here named for two members of the chabbaggiya; not mentioned among the *ṣaḍvārgika* in BHS), adj. pl. with bhikṣavaḥ, a group of troublesome monks: °ta MSV iii.5.2 (vs, bad meter); °taka ib. 12.; °tika 1.2; 5.7; 6.6, 14, 20, etc.

Pāṇḍya-māthura, n. of a town, acc. to Lévi 92 the modern Madura: Māy 39.

pāta, m., *attainment, getting, what comes or is got*: bhikṣūṇāṃ cīvara-pāto (Tib. rñed pa = lābha) deyaḥ MSV ii.97.6; in this sense also in piṇḍa-pāta, q.v.

pātayati (caus. of Skt. pat), (1) *puts back into a whole* (what has been divided, to divide it again): °yitvā MSV ii.119.19, and ff.; (2) with roma (= Pali lomam pāteṭi), *lets (the hair) hang down*, as sign of humble penitence (see romapāta and s.v. prakaca): Bhik 28b.4; MSV iii.7.14.

pātayantika, adj., and °kā, subst. (for alternative Pali and BHS forms see below), *causing fall* (to an evil existence, if not repented and expiated); this is clearly the usual Northern interpretation; one of the three main kinds of monkish transgressions, the others being *pārājika* and *saṃghāvaśeṣa*, qq.v.: as adj., °ka with dharmā, (trayāṇāṃ dharmāṇāṃ anyatamānyatamena dharmeṇa vadet pārājikena vā saṃghāvaśeṣeṇa vā) pātayantikena vā Prāt 489.(1-3), and ff.; there are 30 offenses called *niḥsargikāḥ* (q.v.) pātayantikā dharmāḥ 490.8, listed in the following where each is called °gikā °yantikā (subst. fem.), 490.11-12 and ff.; they are followed by 90 pātayantikā dharmāḥ 502.13, each again styled pātayantikā (subst. fem.) 502.15 ff.; °tikā dharmāḥ also Mvy 8417 = Tib. ltuñ byed, lit. *making fall*, usually rendered *transgression*; the Pali correspondents are 30 nissaggiyā pācittiyā dhammā Vin. iii.195.1, each one styled nissaggiyam pācittiyam (nt., not f.) id. 18, etc., followed by 92 pācittiyā dhammā, Vin. iv.1, each one styled pācittiyam 2.14 ff. On the various forms of Pali and BHS see (besides older treatments, now obsolete) S. Lévi, JA. Nov.-Dec. 1912, 506-8, and esp. Waldschmidt, Kl. Skt. Texte 3.116f., who says inter alia: In den späteren Turfanfragmenten erscheint ganz allgemein als Sanskritform pātayantikā' (so e.g. op. cit. 41.1). He notes that pāteṭi is used in Pali in explaining pācittiya, Vin. v.148.30, and that pātayati is similarly used in BHS in explaining the mg. of other (substitute) forms, see below. He states that Chin., like Tib. (regularly ltuñ byed, above), supports this mg. On the other hand he reports a BHS ms. reading pāca(tt)i, which reminds one of the Pali form; and shows that pātayantika, and other alternative forms, are rendered in ways which suggest association (certainly unhistorical) with root pac-; he cites a passage (p. 117) reading pātayantikā, pacati dahati uddahati avyutthitasāvāraṇakṛtyam karoti, tenāha pātayantikā, and compares Divy 544.10 pāyantiketī (text pāpāntī°, as also 543.24; in 544.15 mss. pāyantikām, read thus all three times with Lévi l.c. above) dahati pacati pātayati (so with Lévi for text yāt°). Besides the popular etymology pāpāntikā of the Divy mss., just cited, Das gives pāpātmikā for Tib. ltuñ byed. The same word is read pāyattikāḥ (sc. dharmāḥ)

Mvy 8360; (naiḥsargikāḥ, q.v., = niḥsa°) pāyattikāḥ 8383, and pāpattikā (f.) 9223, but with vv.ll. in one or more of these places (besides pāyattikā in the last) pāyantika (pāyantikām āpattim, acc., MSV ii.174.9), pāpantika, pātāyantika, pātavantika, (acc. to Waldschmidt also pādāyantika, and with °kā as subst. f. (pāyantikayā, instr., MSV iii.109.20). There is moreover (besides pācatti cited by Waldschmidt above) prāyaścittikāḥ (sc. dharmāḥ) Mvy 8418 (śuddha-p°, acc. to Tib. *only, merely prāy°*, hbañ zhiḡ tu hgyur ba); (snāna-)prāyaścittikāḥ 8484 (both these = Tib. ltuñ byed); and prāyaścittikāḥ (sc. dharmāḥ) Mvy 9307 (= Tib. ltuñ ba, *fall*), which is followed by śuddha- (Tib. ma hñres pa, *unmixed*) -pāpattikāḥ (sc. dharmāḥ; Tib. again ltuñ ba, = prec.) 9308, cf. 8418 above, and s.v. śuddhaka. Lévi l.c. points out the phonetic difficulty of deriving Pali pācittiya from BHS prāyaścittika, and proposes an orig. *prācittia plus -ika, thru *pācittika to pāci°, *la pensée en avant*, = either (des actes commis) *avec précipitation*, or *qui précipitent* (aux enfers). He cites a Tocharian loan pāyiti, which he says goes back to pāyantika. It is obvious that the orig. form and mg. of the word can not be confidently reconstructed.

pātalikā, or pāt°, *receptacle, pouch*: lavaṇa-p° Mvy 9018 = Tib. tshva (*salt*) khug (*pouch*). Text pāt° (and so Mironov); Index pātalikā, but lavaṇa-pātalikā (so BR). Etym.?

Pātāla, n. of a locality: Māy 90 (cf. Lévi p. 103, suggesting the port at the mouth of the Indus).

pātra, regularly nt., (1) with masc. forms, in Skt. mg. *bowl*: caturī pātrām, acc. pl., LV 185.8 (vs); tenemi pātrās (acc. pl.) caturāḥ... dadanti 385.7 (vs; in prec. line pātrāṇi); (2) = Skt. yāna-pātra, *ship* (cf. Eng. *vessel* in same mg.; not recorded elsewhere), in siddha-pātra, *with successful ship* (after a voyage): Mv iii.287.8; 288.15; 298.17; v.l. each time siddha-yānapātra, which is read in text with both mss. iii.286.17.

pātra-kara, -karaka, or -kāṭaka, see the latter forms.

pādaka, (m. or nt., in mgs. 1 and 2 = Skt. pāda), (1) *foot of a bed or seat*: Mvy 8512 = Tib. ḥkhri ḥi rkañ ba (°ka-sampādanam); (2) *upright pillar of a balustrade*: Mv i.194.20 (em.); 195.1, 4; iii.227.8, 11 ff. (see *sūcika*); (3) adj., *connected with, relating to* (Tib. sbyor ba) *a word* (Skt. pada = Tib. tshig), in pūrva-pā° Mvy 7616, pācāt-pā° 7617.

pāda-dhāvanikā, *place for washing the feet*: Mvy 9348; so Chin., and Tib. rkan pa pa bkru baḥi sa (BR understand *sand for foot-washing*, but Tib. sa here means *place*).

-pādapaka, ifc. (= Skt. pādapa, with ka prob. endearing dim., § 22.34), *tree*: LV 321.20 (vs).

pāda-phalaka, nt. (cf. Skt. pādaphalikā, Schmidt, Nachträge), *foot-board, foot-rest*, some sort of board, platform, or rest under the feet: °kaṃ Mv ii.82.15 (cf. pādāmūle phalake 18); °kāni 465.1; read °phalakāni 475.9 (mss. °phullakāni, Senart em. °phalakā).

pāda-bandha, m., = **pāda-b°**, q.v.: Mvy 4980 (after **muṣṭi-b°**, **śikhā-b°**) = Tib. gom stañs, *step-posture*, or *gom stabs, step-manner* (the latter used by Tib. on LV for pāda-b°). The definitions given by Das for these Tib. cpds. cannot apply to our passages, which clearly relate to archery; see **muṣṭi-b°**.

pādamaya, in danta°mayā (v.l. -pādakāma) pi kriyanti Mv ii.473.12, some product of the ivory-worker's craft; prob. corrupt.

pādamūlika, m. (= Pali id.), *servant, attendant*: rāja-°kānām LV 2.20 (prose) = Tib. rgyal poḥi zham riñ (Foucaux) or zhabs ḥbriñ (var. for the same, Library of Congress text) ba, *king's subordinate followers or servants*.

pādālikhita-lipi, a kind of script *written with the foot*: LV 126.8 (so Tib.).