

7.13 (nagaram); of mountains, (mahā-)parvata, 102.26; 107.27; 113.8.

praḡṇhāti (not in this-mg. in Skt.; = Pali paggaṇhāti, used with cittaṃ as object), *exercises, activates* (the mind): cittaṃ °ṇhāti Mvy 964 (follows vīryam ārabhate); praḡṇhākāle (see **praḡraha**) cittaṃ °ṇhāti Bbh 205.16.

praḡḡharati, see **praḡharati**.

praḡraha (m.? = Pali paggaḡha), *exertion, energetic activity*: Bbh 205.16 (see **praḡṇhāti**; contrasted with śamatha-kāle, prec. line).

praḡrahaṇa (nt.?), *seizure, convulsion*, as caused by fame: °ṇe Divy 471.4 (see s.v. **apatāna**).

praḡharati (praḡḡh°? below; see **gharati**; Pali paggharati, which because of the double ggh is customarily associated with Skt. ḡṣar-, Geiger 56.2; even Skt., and still more BHS, has forms which at least look as if they came from a root ḡṣr-, ḡṣar-, see Wh. Roots and BR; cf. also **pariḡhareti**), *flows forth*: °ti Mvy 6967 (here v.l. praḡgharati, and so Mironov; the only trace in BHS tradition of the double ggh); Divy 57.21; 409.1; Śikṣ 249.7; Av i.202.13; Karmav 66.4. See also **prākharati** (pra°?). It may be, perhaps, that the BHS forms of ḡṣar- (not in Pali) originated as simplex back-formations from MIndic paggharati, and that praḡharati (instead of praḡḡh°) was influenced by gharati. How are the Skt. forms to be interpreted? Uhlenbeck connects them with ḡṣṛta, *ghee*.

praḡharā, a high number: Mmk 343.24, 25 (= 10 mahāsāgara; see **gharā**).

praḡhātana (to next), dat. °tanāya, quasi-infin., Divy 531.10 (after praḡhātyate 531.9, see next): sā ca tasyāḡ °tanāya . . . avasthitā, *she set about to kill her* (or, *to have her killed*).

praḡhātayati (caus. to Skt. prahanti, but seems nowhere recorded), *causes to be killed* (by another), so clearly pass. praḡhātyate Mv i.181.3; possibly also in Divy 10.2 praḡhātya (ger.), 9 °tayasi, 14 °tita, ppp. (of a butcher or meat-dealer, perhaps *having killed*, but perhaps *killing*, etc.); in Divy 376.21 praḡhātita, *killed*, seemingly not caus., and prob. so praḡhātayitvā 530.13; praḡhātyate 531.9 (but this last perh. caus., *is caused to be killed*); MSV i.5.2 °tayati. Cf. prec.

Pracandā (cf. Skt. id., *eine Form oder Śakti der Durgā*, BR), n. of a yoginī: Sādh 427.3.

pracala (m.?), *setting out*; in °la-parivarta, title of LV Chap. 5; LV 54.17 (colophon), *chapter of departure* (sc. of the Bodhisattva from the Tuṣita heaven to earth).

pracalāyati, °te (= Pali pacalāyati; in Skt. only ppp. °yita and n. act. °yana recorded), *nods* (the head, while sleeping sitting up): °yataḡ Jm 233.8, and °yamānayā Gv 405.9, both pres. pples.

(**pracāra** [m.; cf. Skt. id.], in uncertain mg., Lañk 13.15 [bhagavān . . . rāvaṇasyaiva yoga-]gati-pracāram anuvicintayamānaḡ, *meditating on Rāvaṇa's own conduct in the way of discipline* [? or, *on the appearance of the way of discipline to R.*]). Otherwise Suzuki.)

pracāraṇā, *going about, behavior* (with unfavorable implication): Av ii.136.7 °ṇāyāṃ vartamānāyāṃ, *while his (worldly) behavior* (just alluded to) *continued* (he was rebuked by his monk-superior). Feer, *au moment de l'exercice*; which seems in every way improbable.

pracārika, m. or nt., °kā, f., in pāda-pra°, *journey on foot*: Mmk 694.3-4, ūsmāyamāne pādapracārikāṃ pañcayojanaśatāni gacchati, sarve cāsya pādapracārikā vaśyā bhavanti, *if it steams*, (it augurs that) *he is going a journey of 500 yojanas on foot, and all foot-journeys come under his control*; but the mg. in the next two is obscure to me: ūsmāyamāne (as above!) pādapracārikāṃ (sol) pañcavarṣasahasrāyur bhavati Mmk 713.17, and: pādapracārike (1 loc. sg.?) saptavarṣasahasrāṇi jīvati 718.8-9; in both of these it seems that omens of very long life are inferred, in the first depending on *steaming* of the offering;

the word pādapra° is obscure in application; perhaps read °rikāyām for °rikām in 713.17, and render both words *in case of* (his making) *a fool-journey?*

pracārita (nt.; orig. ppp., cf. Pali pacāreti, *goes about in, frequents*; so, *parts frequented, dwelt in?*), *town, or perhaps region* (about a town): aham api tatra (sc. Rauruka-) pracārite gamiṣyāmi Divy 563.28; aham pracāritam Raurukam gamiṣyāmi 564.5. (One ms. out of four pravārita, both times.)

-pracālaka, (1) °kam, adv. (= Pali -ppacālakam, with kāya-, bāhu-, śisa-, Vin. ii.213.22 f.; iv.188.4, 17, 28), *with shaking* (motion) of (body, arms, head): na kāya-, bāhu-, śirṣa-p° Mvy 8550-2; (2) adj., *shaking, moving* (various parts of the body); in passage corresponding to Pali and Mvy above: Prāt 531.7 ff. na bāhupracālakā antarggham pravekṣyāmaḡ (°ḡṛhe niṣatsyāmaḡ), and so with amsa-, śirṣa-, kāya-, for bāhu-; this form is intended by the Stein ms. fragments publ. La Vallée Poussin, JRAS 1913, 844.14 ff., where text na bāhupracālakāntarggham etc. (like Prāt, also with amsa-, śirṣa-, kāya-).

? **pracoḡaka**, see **praccopaka**.

praccaya (semi-MIndic for **pratyaya**, q.v., = Pali paccaya), in bhojana-gilānapraccayam ṛṣiyogyam Mv i.117.7 (vs); g(i)lānapratyaya (bhaisajya) is the fourth **pariṣkāra** (q.v.) for a monk. It should be noted that the meter proves that paccaya was pronounced.

? **praccopaka**, m. pl., v.l. **pracoḡaka**, Mv iii.442.17, see **pradhvopaka**.

-pracchandika-tā, *desirous-ness, eager-ness*, in tīvra-pracchandikatayā bodhisattvamārgam paryeṣante Gv 492.26, *with ardent eagerness* . . . ; cf. Pali tibba-chanda. No *pracchanda, *eager desire*, seems to be recorded anywhere, but it seems implied as an intensive to Skt. chanda, underlying this adjective.

pracchanna-bhartṛ (cf. AMg., acc. to Sheth, pacchanna-pai, id.), 'secret husband' = (a woman's) *paramour*: °tā Karmav 73.10.

prachāyā (= Pali pa°), *shady place*: MPS 5.3.

prachodāyati, *rears aloft* (its body, śarīram), said of the horse **Vālāha**: °ḡdayitvā, ger., Kv 55.16; 56.19; °ḡdayati 58.7, 8; °ḡdayāmi 58.12. The corresp. expression is atyunnamayati in Divy (120.5), unnāmeti in Mv (iii.75.17); the Pali Jāt. (196) seems to lack a correspondent.

[**prajānīyām**, 1 sg. opt., in Śikṣ 283.10 (sarvasattvānām . . .) svacittacaritāni pra°, read instead praḡjānīyām, *of all creatures may I learn to know the own thoughts and conduct*; cf. line 9 (ekaikasyāpi) sattvasya cittacaritam jānīyām. Bendall and Rouse, 259, interpret as if from pra-jana(ya)ti, *produce*; this is most implausible on formal (linguistic) as well as philological grounds; it assumes an unbelievable opt. of a thematic verb which does not exist in Skt. (only pass. praḡjāyate, °ti) or Pali.]

prajahana (nt.; n. act. to praḡjahati = Skt. °hāti with -ana), *riddance, the getting rid*: sarvasattvakleṣa-prajahanena Gv 356.3.

Prajāgu, n. of a nāga: °guṣ ca Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 177.4. The Pali version has Pāyāgā, n. pl.

-prajāna-tā (from praḡjana = Skt. praḡjanant, *knowing*, pres. pple., §§ 18.52 ff., plus -tā), in dharma-°tāyai, (for) *state of knowing* (the dharma): LV 34.3-4 (prose; no v.l.; both edd.).

prajānāti, °nite (app. not recorded in Skt. or MIndic in this mg.), *claims, makes profession*: with predicate nom., anācāryo bhagavām Gautamo praḡjanāsi Mv iii.326.9-10, *you profess to be untaught?*, and similarly 13-14, 17-18; in the corresp. passage LV 405.22 and 406.4 pratijāṇiṣe (in 405.22 v.l. pra-jā°), which is more normal Skt.; also with acc. (? gen.) of the thing claimed, māṭṭṛgāmo 'samvidyamānaguṇo 'pi guṇān (so prob. read with v.l. for Lefm. with best mss. guṇānām) ātmani praḡjanite LV