

to those there cited): (sūryācandramasāv . . . ābhayābhām na) pratyānubhavas Divy 205.25; possibly also in Dbh 82.19, under 2 above.

pratyānubhāva (m.; cf. prec.), in a sense derived from Skt. *anubhavati* which may mean (*experiences* and so) *attends*, a public gathering (so in Mbh. Cr. ed. 3.51.8 *anubhūyatām ayam . . . svayamvarah* which means *let be attended . . .*): *attendance at, participation in* a meeting (*samajya*, q.v.): Mv iii.393.3.

pratyānubhāṣati (occurs in Skt., Kaut. Arth. Sham.¹ 74.2, where interpretations differ, see Meyer 105 note 1, read again, or read aloud [to the king]; perh., however, *having made an oral reply*, i.e. having composed and recited a reply, *pratyānubhāṣya*, *he should then write a reply*, *pratīlekho bhavet kāryo*; Pali *paccanubhāṣati* also has a different mg. acc. to PTSD), *speaks in reply*: ppp. °bhāṣtam (see § 34.11) Mv iii.393.17 (tāye ca . . .) tam uttaram na °ṣtam.

pratyānuyukta, adj. or subst. m. (cf. next), in Mvy 7664, opp. of *anuyukta* 7665, Tib. respectively *phyir* (= *back, in return*) *brgal*, and *brgal ba*; this may be derived from *rgal ba*, *cross(ed) over* (e.g. a river); so Chin. interprets, and also *praty-anu° crossed back*; but Jā. also allows *brgal* to be connected with *rgol ba*, *contend with, attack*, and states that *phyir rgol ba* refers to *defense against attacks*; derivatives of these two are used of *plaintiff* and *defendant* in lawsuits, and of *disputants* in academic arguments. In this latter sense Jap. interprets *pratyānuyuktaḥ* Mvy 7664, and this seems likely to be right; *anuyukta* then prob. *examined, questioned* (ppp. of Pali *anuyūñjati*, b in CPD), and *praty-anu° counter-questioned, cross-examined*.

pratyānuyujyate (pass. to °yūnakti; cf. prec. and next), *is interrogated*; both verb and noun equivalent to Skt. *paryanuyūnakti*, °yoga, which occur in the vicinity (°yūñjita 84.6, °yogo 84.12) and elsewhere in AsP; the exceptional use of *prati* for *pari* denotes prob. *hostility, counter-*, since it is hostile-sectarians who are referred to: *paraiḥ ca °jyamānaḥ pratyānuyoga-vyākaraṇasamartho bhaviṣyati* AsP 84.20, and *when he is cross-examined by others* (hostile teachers), *he will be able to elucidate the questions asked*.

pratyānuyoga (m.; once in Skt., BR 7.1775, defined *Gegenfrage*; see prec. two), *cross-questioning, (counter-) interrogation*: AsP 84.20.

pratyānuśamsate, expects, looks for: gḍve., pañca tasmīn kule °nuśamsāḥ °śamsitavyāḥ Karmav 40.22, *to be expected* (not à célébrer, Lévi, inconsistently with his rendering of 64.7); *mātāpitarāḥ pañca sthānāni* (see *sthāna*) °śamsamānāḥ putram icchanti 64.7 (here Lévi correctly ont . . . en vue).

pratyanta, adj. (= Pali *paccanta*), *on the border, outside, outer*: MSV ii.188.14 °tāni śayanāsanāni (= *pratyantima*).

praty-antarāpatti, f., *a second repeated offense*, the same as the original one, performed while the culprit was on *mūla-parivāsa* (cf. *antarāpatti*) and concealed: MSV iii.37.15. It leads to *mūlāpakarṣa*.

pratyantika, adj. (not in Pali; cf. next and AMg. *paccantiya*, °tiga), (*located*) *on the extreme boundary, edge, or frontier*: Mv ii.262.14; Kv 42.8.

pratyantima, adj. (= Pali *paccantima*; § 22.15), *belonging to the border or frontier*, cf. prec.: Divy 21.17; 426.25; °māni śayanāsanāni MSV ii.188.13 (in 14 *pratyantāni*); 190.8, 10, *seats on the border, the outer rim*.

praty-andhakāra- (adj.), in °viṭapam (*nyagrodha-pādapam*) Jm 175.18, (*whose branches were*) *a counterpart of night* (prec. by *meghasamghātam iva*; all acc. sg.).

pratyabhijñāta, ppp. of *praty-abhi-jñā-* (not recorded in this mg.), *assented to, promised*: (rājñā) °ta evam astv iti MSV ii.24.19, *he was promised . . .*

pratyaya, m. (once *praccaya*, q.v.; in mg. 1 Skt.; in all mgs. = Pali *paccaya*), (1) *cause*; often clearly a synonym of *hetu*, tho metaphysical writers try to distinguish the two in various ways; see e.g. AbhidhK. LaV-P. ix.241, note 3, *vyākhyā: hetur āsannaḥ pratyayaḥ, viprakṛṣṭas tu pratyaya eva; janako hetuḥ, pratyayas tv ālambanamātram ity apare; paryāyāv etāv ity apare, hetu is the proximate cause (pratyaya), the remote one is pratyaya rather; others say hetu is what generates (produces), pratyaya only the underlying condition; others say the two are synonyms*; where *hetu* and *pratyaya* occur together in parallel phrases older interpreters (Burnouf, Kern on SP, Foucaux on LV) often mistakenly render *pratyaya* by *effect*: ko . . . *hetuḥ kaḥ pratyayaḥ* SP 8.5; *ayam . . . hetur ayam pratyayo* LV 120.19; so, the two being clearly synonyms, LV 128.11; Mv i.66.7; 153.7; ii.283.19 (*taddhetos tatpratyayāt*); Divy 204.7 etc. (ko . . . *hetuḥ kaḥ pratyayo*, common here); Divy 199.12 (*ahetu-pratyayaṃ, mss. °yām, adv.*); Mv iii.57.15 (*hetu-pratyaya-cārikā, Bhvr.*); Av i.82.4 (*taddhetu tatpratyayaṃ ca, adverbs*); with the further synonym *nidāna*, *sahetu sapratyayaṃ ca sanidānam* LV 376.21 (vs), *with (good) ground, cause, and reason*; with *kāraṇa* (Skt.), *dvau kāraṇau tasya . . . dvau ca pratyayau* Suv 11.9 (vs), *two causes and reasons*; technically there are four *pratyaya* listed, viz. *hetu-pr°*, *samanantara-pr°*, *ālambana-pr°*, *adhipati-pr°* (equivalents among 24 *paccaya* in Pali, Vism. 532.11), elaborately discussed AbhidhK. LaV-P. ii.299 ff.; listed Mvy 2266–2270; Bbh 98.26 ff. (brief definitions); seemingly in corrupt form ŚsP 80.4 *ālambanāmateya-samanantara-hetu-pratyayatā* (see s.v. *adhipati*); in Bbh 13.21 ff. a (totally unrelated) list of 4 *pratyaya* and 4 (different) *hetu* of *cittotpāda* in a *Bodhisattva* are listed, the *pratyaya* being *occasions, conjunctions of events* which stimulate *cittotpāda*; they are external to the *Bodhisattva*, while the 4 *hetu* seem more personal and mostly internal (the 4 *hetu* are *gotrasampad, buddha-bodhisattva-kalyāṇamitra-parigrahaḥ, sattveṣu kāruṇyam, and saṃsāraduḥkhāḍ . . . abhīrutā*, 15.11 ff.); *kadācit pratyayaṃ nārāgayiṣyāmi* MSV ii.14.11, *perhaps I shall not get an occasion (opportunity, = avakāśa)*; in Mv iii.338.2, 8 are listed three *pratyaya*, viz. *āśravā(h), vighātā(h), and paridāghā(h)*, for each of the five *skandha*, q.v.; *-pratyayā* (ifc.), for °yāt (= Pali *paccayā*), abl. as *adv., because of . . .* (what precedes in comp.), *kimpratyayā, because of what?* Mv iii.65.13, 15; *avidyāpratyayā*, etc., various cpds., id. 15 ff.; *idampratyayā* 66.1; esp. in the *pratītya-samutpāda*, q.v. for lists, the regular formula begins *avidyāpratyayāḥ* (Bhvr.) *saṃskārāḥ yāvaj jātipratyayaṃ jarāmaraṇam iti* Śāl 76.14, and similarly as a rule when the formula is cited in full in prose, as Mv ii.285.8 ff., iii.448.12 ff. (but even in prose it may be modulated with avoidance of this stock terminology, as Dbh 48.25 ff.); with rather clear reference to this but not in the standard formula, *pratyaya-sambhava* (Bhvr. adj., *dependent in origin*) Suv 57.14; 60.6; 61.2; otherwise used quite as in Skt., *cause*, e.g. *dveṣa-pratyayopasaṃhārah* Av ii.129.14, see *upasaṃhāra* (1); *svapratyayān* (*based on themselves*) *dharmaṃ prakāśayati* SP 29.8, and similarly 131.9 (vs); (2) in *glāna-pratyaya-bhaiṣajya*, *medicine to cure the sick*, the fourth of a monk's 4 *pariṣkāra*, q.v. for lists (in Kv 19.9; 20.20; 40.17 *yāna* is misprinted for *glāna*); here the word *pratyaya* (Tib. on Mvy 5893 misprinted *gos*, read *gso* with Tib. Index and 6139) means substantially *cure*, orig. however clearly (*required*) *means (of treatment)*; note that *pratyaya* in BHS is *not* used as equivalent of *pariṣkāra* in this sense, as Pali *paccaya* is alleged to be used by both Childers and PTSD; *bhojana-gilānapracayaṃ* (semi-MIndic) Mv i.117.7 (vs); (3) *pratyaya-buddha*, one who becomes a *Buddha* by (understanding of) *causes*, = a *pratyeka-buddha*, q.v.: Śikṣ 344.7 (vs),