

where a marginal gloss has *pratyekabuddha* (which would be unmetr.); so also *pratyaya-jina* Dbh.g. 51(77.2); and *pratyaya-yāna* = *pratyeka*-(buddha-)yāna Śiks 328.8 (vs; follows *śrāvakayāna*, and followed by *uttama-yāna* = *mahāyāna*; misunderstood by Bendall and Rouse); the same mg. is expressed by *pratyayair jinā(h)* LV 443.17 (vs; refers to *pratyekabuddhas*, mentioned two lines before); the application of the term is made clear by a passage in SP ch. 3, p. 80, where first, line 5 f., we read: *tatra kecit sattvāḥ paragoṣaśrāvānugamanam ākāṅkṣamāṇā ātmaparinirvāṇahetoḥ caturāryasatyānubodhāya tathāgataśāsane 'bhiyujyante, ta ucyante śrāvakayānam ākāṅkṣamāṇās ... (the hinayāna followers); then, 8 f., anye sattvā anācāryakam jñānam damaśamatham ākāṅkṣamāṇā ātmaparinirvāṇahetoḥ hetu-pratyayānubodhāya tathāgataśāsane 'bhiyujyante, ta ucyante pratyekabuddhayānam ākāṅkṣamāṇās ...; and finally, 11 ff., apare punaḥ sattvāḥ sarvajñajñānam ... ākāṅkṣamāṇā ... sarvasattvaparinirvāṇahetoḥ tathāgatajñānabalavaiśārad-yānubodhāya tathāgataśāsane 'bhiyujyante, ta ucyante mahāyānam ākāṅkṣamāṇās ...; here it is very clearly characteristic of *pratyekabuddhas* that they seek to understand (anubodhāya) grounds and reasons, whereas *śrāvakas* seek to understand only the four noble truths, and *mahāyānists* seek to understand the whole knowledge, etc., of *Tathāgatas*. The *śrāvakas* are also said to be content with following what they hear said by others (i. e. of the gospel); *pratyekabuddhas* go deeper, but not so deep as *mahāyānists*. In Prāt 520.9 *pratyaya-pravāraṇāyā* (see *pravāraṇā*) is, in a v.l., read *pratyeka-prav*, which seems to have been the reading used by Chin. (*secrète*); the Pali parallel, however, Vin. iv.102.38, has *cātumāsa-paccaya-pavāraṇā*, and the old comm., Vin. iv.103.4 ff., understands *paccaya* = *gilāna-paccaya*, i. e. our 2 above; it may be that some confusion has occurred in the tradition; did the Prāt redactor, reading *pratyaya*-, have in mind both the above-mentioned use of *pratyaya-buddha* for *pratyeka-b*, and at the same time the curious use of *pratyeka*- described under that word (and did he even substitute *pratyaya* for it)?*

pratyayana (-tā; to Skt. *praty-eti*, *prati-i*-), *state of reliance upon or confidence in*: (*prajñāpāramitāyāḥ ...*) *yanatā-cittatā* ŚsP 615.11 (prose), *state of having a mind characterized by reliance upon ...; tatpratyayanārtham* MSV iv.229.17, *to give assurance of this* (so Tib.).

praty-aranya-(cara), adj., (*dwelling in* (or near) a forest: (*dadṛśuḥ*) *caram ... gopālakam* Jm 42.4.

pratyarthika, m. (in Skt. only ifc. Bhvr. = *pratyarthin*; = Pali *paccatthika*), *enemy*: sometimes ifc. Bhvr. as in Skt., Mv ii.77.6; RP 1.8; Gv 325.14; but in the rest an independent word; often foll. by the synonym *pratyamitra*; Mvy 2731; Mv i.198.8 = ii.2.5; Av i.177.7; KP 100.4; Bbh 98.16; 190.15; Mmk 24.16; *opponent in a dispute*, MSV i.56.4; *arthika-praty*°, *the two contending parties in a dispute* (Pali *attha-paccatthika*), MSV ii.180.20 ff. (ms. sometimes *arthi-pra*°).

pratyarha, adj., *worthy*: *kā ca pratyaraha*-(semi-Mindic)-*saukhyā* Mv i.143.5 (vs), *and who possesses felicity worthy (to become the Bodhisattva's mother)?; dhūpasya tathāgata-bodhisattva-pūjā-pratyarhasya* Sukh 18.5; *yathā-pratyarha*, adj., *according to deserts* (Skt. *yathārha*): *°rheṣu simhāsaneṣu* LV 13.16; *°rha-dharma-deśanā-kuśalatvād °rha-dharmadeśanā-kuśala ity ucyate* LV 435.8-9; adv. *yathāpratyarham* Mvy 6374.

pratyavakrānta, ppp. (of **praty-ava-kram*-, unrecorded), in periphrastic use, representing preterite verb, *withdrew, retreated*: (*bhadravargiyā ...*) *°tāḥ* Mv ii.241.2; (*Māro ...*) *°to (from the Bodhisattva)* Mv ii.241.6; iii.28.3.

pratyavagāma, m. (to Skt. *praty-ava-gam*-, BR; cf. *°gantavya*, *to be known*, Lañk 188.7, 16), *precise knowledge*: Bbh 74.1 (*jñeyavastu-yathārtha*-); 282.3 (*°mo*

yathābhūta utpadyeta), 19 (*yathābhūtaḥ °ma utpadyate*); 388.23 (*°mah*).

pratyavatarati (AMg. *paccoyarai*, see Sheth), *descends, disembarks*: *vahanāt (from a ship) °tarasva* Divy 229.18.

pratyavabhāṣati, *addresses, calls to* (from a distance, in the places recorded): (*sa tair dūrata eva drṣṭaḥ*.) *te tam °situm ārabdhāḥ* Divy 9.16; (*sā tam dūrata*) *eva °ṣitum ārabdhā* 12.18.

pratyavasaratī, *departs, withdraws, steps back*: ppp. *°srteṣu bhikṣubhikṣuṇiṣu* Divy 235.27, *when ... had departed*; ger. *°srtya* Gv 338.15, *having stepped back, withdrawn*.

pratyavasthāna, nt. (cf. AMg. *paccavatthāna*, *'clearing of a doubt'*; M. id., *refutation*), in Mvy 6507 is defined in Tib. and Chin. as (1) *rejection; getting rid of* (Tib. *phyir gzhil ba*), or (2) *arrangement, establishment* (Tib. *so sor, severally, gzhag pa, arranging*). Both mgs. are supported by forms or derivs. of Skt. *praty-ava-sthā*-, see pw. The word has been noted elsewhere only in Lañk, where it usually, and I think always, has the second mg., *establishment* (of an intellectual truth or argument): *tattva-pra°-kathā* 77.7; *pramāṇatrayāyava-pra°* 92.18; *pra°-gati-svabhāva* 93.11; *siddhānta-pra°* 172.6; *svanaya-pra°* 179.12 (*°na-kathām cintayan, thinking on a discourse for establishment of his own philosophic method*; here only, Suzuki assumes mg. 1, *rejection*, but certainly wrongly); also *svanaya-pra°* 193.12; 230.14, 15; *-jñānādhigama-pra°* 194.18.

pratyavekṣaṇa-tā = next: *yonisodharma-°tāyai* LV 33.3; *yathāśrutadharmayoniśaḥ-°tāyā* Dbh 13.23. Cf. *saṃpratyav*°.

pratyavekṣaṇā (Skt. and BHS *°ṇa*, nt., and Pali *paccavekkhanā*, *°ṇa*; Skt. and BHS also *°vekṣā*, Pali *°vekkhā*), *thorough consideration, reflection, intellectual mastery*; *pratityasamutpāda-pra°* KP 94.2; *°ṇa-jñāna*, one of the five *jñāna*, q.v., Mvy 113; Dharmas 94; Gv 251.7. (The verb *pratyavekṣati* in Skt., also BHS, e. g. *°kṣitvā*, ger., Mv i.275.19.)

pratyāḡacchati (not in this sense in Skt., but = Pali *paccā*°, *backslides* (in religion): *labhyaṃ satpuruṣā °anti* (mss. *pratyaga*°) *akuśalena karmaṇā* (mss. *karmāṇā*), *vipratīṣārī bhavanti* Mv i.37.4 (wrongly Senart's note), *it is possible that good men may backslide ...*

pratyācīkṣati (= Pali *paccācikkhati*; see s.v. *ācīkṣati*), *rejects*: ppp. *°kṣito* Mv iii.196.1, 3.

pratyājaniṣyate, see *°jāyate*.

pratyājāti, f. (to next), *rebirth*: *ucceṣu kuleṣu °tiḥ* Bbh 28.22.

pratyājāyate, once with active ending (once in Skt., Kauś Up. 1.2; = Pali *paccā*°), *is reborn*: *°yate* LV 23.5; Bbh 72.5; *°yante* Sukh 55.17; Kv 42.9, 10; opt. *°yeyam* (active ending) Śiks 170.7 (prose); *°yeraṇ* Sukh 12.11; fut. *°janiṣyante, will be reborn*, Sukh 40.16; 55.18; ppp. *°jāta* SP 225.3; LV 386.12; Sukh 11.12, 15; 40.16; 55.17; Av ii.55.3 (*°ta-tva*, by em., abstract n.); 125.13; Bbh 16.14; Karmav 33.1; 66.1; Gv 506.22 (read with 2d ed. *°jāta* for *°jātā*).

pratyāñi, see s.v. *āñi-pratyāñi-nirhāra-yoga*.

pratyātma-, in comp., and *°mam*, adv., rare in Skt.; = Pali *paccatta(m)*, like BHS fairly common, and in general parallel to it; (*by*) *one's own (separate, individual) self*; adv. *°mam*, Mv iii.317.19 (? by em.); 447.7 (*°mam eva parinirvāyati*); Śiks 246.16 (*yad idam asmin kāye 'dhyātmaṃ pratyātmaṃ āpaḥ*); AsP 103.14 (*yāḥ svayam eva °mam pūjayet*); *°ma-mīmāṃsājñānena* Sukh 3.19; *°ma-vedanīya* (of dharma), *to be personally realized*, Mvy 129.7; Śiks 323.7; *°ma-vedayitavya* (of dharma-vinaya) Mv iii.200.10; esp. common in Lañk, *°ma-gati, the way (of salvation) by personal realization*, Lañk 4.16; 5.5, 14; 6.2, etc.; *°ma-dharma* 6.11; *°ma-dharmatā-suddham*