

wrongly interpreted; it means *removes* [water, or coloring, with a cloth], Vin. ii.122.37 and 151.26; see also next items; the range of mg. in Pali and BHS, for the whole group, is something like *remove, take away, take back, withhold, restrain, holds back, restrains, moderates*: °dhareti or °dhāresi, to be read for mss. °dharehi (Senart em. °dhāreti), Mv iii.339.3, see s.v. **samajya**. In MSV ii.156.5 (at the katha rite) yuṣmābhiḥ svaka-svakāni civarāṇi pratyuddhartavyāniti (prob. read so, text pratyudvar°), *you (monks) are to receive back your several robes*.

pratyuddhāra, m. (to **praty-ud-dharati**, q.v., but in somewhat different mg.; cf. next), *the act of taking back* (approval, or a gift, once given): chanda-°raḥ Mvy 8477 = Tib. dad pa phyir bsgyur ba (*approving, then later changing*); so Jap., which understands the monkish rules of discipline as the object; Chin. *first showing respect for another (person, or possibly thing) then going back on it; changing one's mind*; so interpret pratyuddhāra-tām avabhāsa-tām (q.v.) ca pratilabdhuḥkāmēna Śikṣ 140.6, *by one who (wrongfully) seeks to take back* (prob. a gift he has promised, see next).

1 pratyuddhārya, adj. (gdve. to °dharati, or adj. to °dhāra), in a-pra°, *that is not to be restored or taken back*: apratyuddhāryam aśya (Bhik aśyā) bhavati śrāmaṇyod Mvy 9133; Bhik 23b.5, *not to be restored is his monkhood (her nunhood), of a person permanently expelled*; a-pratyuddhārya-paribhogāḥ Mvy 8493, *use of (a gift once given or promised) which ought not to be taken back*; so Tib. phyir ma blaṅs (or slaṅs, a form of which is used in Tib. version of 9133 above) par spyod pa; Chin. *using again after giving trickily*. The form in °-rya- might perhaps be interpreted as a gerund, see next; it is certainly so used in Prāt 519.5; but the corresp. Pali, Vin. iv.121.16, 19, 22, 31; 122.17 ff., has an adj. apaccuddhāraka (and in 122.21 ff. paccuddhāraka), which means *that ought not (ought) to be taken back*; applied to a monk's robe, as in Prāt; misinterpreted even in CPD. The old Vin. comm., iv.122.19–25, makes my interpretation unmistakably clear; note especially 24 paccuddhārake paccuddhārakasāññi, anāpatti, *there is no offense in the case of a thing that may (properly) be resumed, when (the one who so acts) knows that it is*; cf. 17–18 which explains the circumstances under which it is apaccuddhāraka (implying that it is paccud° in other cases).

2 pratyuddhārya, ger. (to **pratyuddharati**, q.v., or formally to its caus.; influenced by prec.), *having taken back* (something promised as a gift to another): (yaḥ punar bhikṣur bhikṣor . . . civarāṇi uddiśya) tataḥ paścāt pratyuddhārya paribhūjita Prāt 519.5 (Chin. . . *et la reprend ensuite brusquement pour la porter lui-même*); in the light of this possibly interpret Mvy 8493 as containing a ger., see prec.

pratyudyāna, nt. (to Skt. pratyudyāti, Pali paccuyyāti), *going out against* (the enemy, in warfare): Mvy 3614.

? **pratyudvartavya**, see s.v. **pratyuddharati**.

pratyupatiṣṭhāti (not recorded in this sense), *resorts to, takes one's position upon* (a notion, loc.): na dharmasamjñāyām api °tiṣṭhet Vaj 45.16.

pratyupasthāna, nt. (Pali paccupatthāna; cited by pw onte in Skt. from Saṃkara, defined *nahes Bevorstehen*), (1) *presence (of), adhering (to), engaging (in)*, usually cpd. with preceding noun; Tib. on Mvy 185, 7233, ñe bar gnas pa, *remaining near or adherence to*, see s.v. **viṭhapana** (-praty°): -sarvakeśadāha-°na-tvāt LV 424.15; avidyā dvidhakārya-°nā Dbh 49.18, *has a tendency to (produce) results of two kinds; (sattvānām . . .) cittayathāgati-°nā-tām Dbh 74.5, the fact that the minds (of creatures) follow their respective courses; nānopasthāna-°nānām* (Bhvr.) Gv 85.4; (pratyutpannasarvabuddhadharmasamudāgama-) °nena Gv 467.4; (pratyayasya) a-praty° Bbh 34.6, praty° 7; (2) cf. **pratyupasthita**; Pali paccupatthāna, at least as

v.l. gilāna-pacc° for text gilānapatthāna DN iii.191.3), *waiting on, tending*: mātāpitroḥ a-pratyupasthānam Karmav 40.11; mātāpitroḥ °nam 40.17.

pratyupasthita, ppp. (to Skt. praty-upa-sthā-; cf. Sudeśnām pratyupasthāsyē Mbh. Cr. ed. 4.3.18, *I shall wait on S.*), (1) *waiting upon*, often foll. by a form of bhū, *waits upon* (with gen. of person, instr. of thing): buddhakṛtyena sattvānam °to 'bhūt SP 201.2–3, (Pūrṇa) *waited upon creatures with Buddha-service*; buddhakṛtyena ca °taḥ (no person, no form of bhū) SP 204.10 (vs); (rājā . . .) samyak sambuddhasya . . . sarveṇa °to abhūsi (52.12 om. abhūsi) Mv i.49.9; 52.12, *waited upon the Enlightened One with everything* (which he needed); (tasyām) dharmadeśanāyām °tā bhavāmaḥ SP 100.11, *we are in attendance (on the Buddha) at this preaching of the Law*; prob. also tvam evamrūpayā sattvārthakriyayā °sthitā Gv 232.3, *you wait on (creatures) with such activity advantageous to creatures* (but possibly passive, as in next passage); with passive force, pañcasu sthāneṣu °tau (mātāpitrau) Karmav 56.4, *waited upon in five matters* (by their son); (2) *concerned in* (a specialization of the meaning *present, on hand*, Skt. and BHS), with loc. and instr.: (na hy ākāśadhātur) gamane vā āgamane vā °taḥ, na sribbhāvena na puruṣabhāvena °taḥ Śikṣ 250.1, *for the space-element is not concerned in going or coming, nor in femininity or masculinity* (with instr., perh. lit. *attended by?*).

pratyupāsana (nt.; no cpd. of ās- with praty-upa- is recorded anywhere; one might think of em. to **paryupā**°, q.v., but in Pkt. this appears as AMg. etc. pajjuvāsa-, whereas pratyup° would give *paccuv°; hence such an em. could not easily be based on the Pkt. confusion of paḍi- with pari-, § 2.47), *service, waiting upon*: °na-vaine-yānām Gv 348.26.

pratyuptaka, f. °ikā (= Skt. pratyupta, ppp.; the suffix ka may be specifying in Divy 3.7, but apparently not in 2.28), *set* (with jewels), *studded*; see s.v. **āmukta**.

pratyeka-, adj., chiefly as prior member of cpds. (but cf. pratyekāṃ bodhim Divy 294.10; Av i.99.17; °kāyām bodhau Divy 70.6; 209.16; °kā bodhiḥ Av i.136.7), primarily as in Skt., *for a single person, individual, personal*; esp. common in **pratyekabuddha** and other cpds. showing this mg., see the foll. items; in some BHS cpds., in part with equivalents in Pali, this seems to have developed special connotations, possibly owing to the standard contrast between a pratyekabuddha's rating (far inferior) and that of a real (samyak-saṃ-)buddha. So **pratyekaniraya** (Pali paccēka-n°) or °naraka seems clearly to be a place of less severe punishment than a (mahā-, or regular) niraya: note Mv i.103.(7)–9 (yadi kecit, sc. bodhisattvāḥ, kathamcid . . . avicim mahānirayaṃ gacchanti, atha khalu) pratyekanirayaṃ gacchanti (text adds, they are never born as pretas, asuras, etc.); also Mv ii.350.10, 12; pratyekanarakaḥ Mvy 4944 = Tib. ñi tse baḥi (*ephemeral; single, simple*, Jā.; Das adds, *very small, minute; animals that do not live more than a day*) sems can (creatures) dmyal ba (*hell*), app. then a *hell in which creatures live for a short time*; Chin. *individual hell*; no Jap. rendering; iha pratyekanarakeṣūpapannāḥ . . . asmābhir itaś cyutair narakeṣūpapatavyaṃ bhaviṣyati (app. for further, more serious punishment) Divy 335.25; bahuśaṅkur nāma pratyekanarakaḥ Śikṣ 57.1; śramaṇavarṇapratirūpakam nāma pra°-narakam (n. sg.!) Śikṣ 136.10; °narakān Bbh 151.16; °narakaḥ Karmav 53.13–14; (tasminn eva janmani) pratyekasvargam pra°narakam (n. sg.) cānubhūtam 57.2 (refers to story of which 53.13–14 is part); here *private, personal heaven and hell* seem to fit, since the one who experiences both seems to be a single individual (at a given time; a former inhabitant of the pra°naraka is released as the new one arrives); pratyeka-rājan Mv ii.270.10 (see s.v. **prthu**), contrasting with cakravartin, either *minor, subordinate, or individual* (belonging to a single land?);