Tīrtha. — *Pāpa-han, ā, ghnī, a,* sin-destroying, destroying the wicked. — *Pāpa-hara, as, ā, am,* removing evil, destroying sin; (*am*), n. a means of removing evil; (*ā*), f., N. of a river. — *Pāpākhyā* (°*pa-ākh*°), f., scil. *gati,* epithet of one of the seven divisions of the planetary courses (according to the Parāśara-tantra extending over the constellations Hasta, Maitra, and Vi-śākhā). — *Pāpāṅkuśā* (°*pa-aṅ*°), f., N. of the eleventh day in the light half of the month Āśvina. — *Pāpāćāra* (°*pa-āć*°), *as, ā, am,* ill-conducted, following evil courses, practising evil, living an evil life, vicious. — *Pāpātman* (°*pa-ātm*°), *ā, ā, a,* evil-minded, wicked; (*ā*), m. a sinner, reprobate, wretch; (opposed to *dharmātman.*) — *Pāpādhama* (°*pa-adh*°), *as, ā, am,* the lowest of the wicked, exceedingly low or wicked. — *Pāpānuvasita* (°*pa-an*°), *as, ā, am,* addicted to sin, sinful. — *Pāpānta* (°*pa-an*°), *am,* n., N. of a Tīrtha ('where sins come to an end'). — *Pāpāpanutti* (°*pa-ap*°), *is,* f. 'removal of sins,' expiation. — *Pāpāvahīyam* (°*pa-av*°), ind., Ved. wrongfully staying away or remaining behind. — *Pāpāśaya* (°*pa-āś*°), *as, ā, am,* evil-intentioned, wicked, sinful. — *Pāpāha* (°*pa-aha*), *am,* n., Ved. an unlucky day. — *Pāpāhi* (°*pa-ahi*), *is,* m. a snake, serpent. — *Pāpokta* (°*pa-uk*°), *as, ā, am,* Ved. addressed in ill-omened words.

Pāpaka, as, ikā or *akī, am,* bad, evil, wicked; (*am*), n. evil, wrong, wickedness, sin; (*as*), m. a wicked person, rascal; an evil or malignant planet.

Pāpala, as, ā, am, imparting or incurring guilt; (*am*), n. a particular measure.

Pāpin, ī, inī, i, wicked, sinful, bad; a sinner, criminal.

Pāpishṭha, as, ā, am, worst, lowest, most wicked; exceedingly bad, very wicked. — *Pāpishṭha-tama, as, ā, am,* worst, most wicked; worse, more wicked. — *Pāpishṭha-tara, as, ā, am,* worse, more wicked; the very worst; exceedingly wicked.

Pāpīya, as, ā, am, worse, &c.; (a contracted form of *pāpīyas* below.)

Pāpīyas, ān, asī, as, worse, worse off, more wretched or miserable; lower, poorer; more wicked; very bad or wicked, very criminal; *mārah pāpīyān,* (with Buddhists) the evil spirit, the devil; (*as*), m. a wicked man, wretch, villain. — *Pāpīyas-tara, as, ā, am,* = *pāpīyas.* — *Pāpīyas-tva, am,* n. the state of being very wicked, great wickedness.

Pāpman, ā, m. evil, unhappiness, evil plight, suffering; crime, evil, sin, wickedness; (*ā, ā, n*), injurious, hurtful, evil.

पापापुरी *pāpāpurī,* f. = *pāvāpurī,* f., N. of a town near Rāja-gṛiha.

पामन् *pāman, ā,* m. (fr. rt. *pai*), a kind of skin disease, cutaneous eruption, herpes, scab. — *Pāma-ghna, as, ī, am,* destroying the scab; (*as*), m. sulphur; (*i*), f. a species of plant (= *kaṭukā*). — *Pāma-vat, ān, atī, at,* diseased with herpes.

Pāmana, as, ā, am, diseased with herpes. — *Pāmanam-bhāvuka, as, ā, am,* Ved. becoming diseased with herpes.

Pāmara, as, ā, am, diseased with herpes, scabby; wicked, vile; low, vulgar, base; stupid; (*as*), m. a man of the lowest extraction, a man engaged in any degrading occupation; an idiot, fool; a wicked man; (*am*), n. evil, bad character, wickedness. — *Pāmaroddhārā* (°*ra-ud*°), f. 'removing herpes,' a species of plant (= *guḍūćī*).

Pāmā, f. herpes, scab (enumerated among the forms of so-called müd leprosy). — *Pāmāri* (°*mā-ari*), *is,* m. 'enemy of the scab,' sulphur.

पाम्प *pāmpa, as, ī, am,* belonging to or situated on the river Pampā.

Pāmpana, as, ī, am, belonging or relating to the river Pampā.

पाय *pāya, am,* n. (fr. rt. 1. *pā*), water. — *Pāya-guṇḍa, as,* m., N. of the author of a commentary on the Laghu-śabdendu-śekhara.

Pāyaka, as, ikā, am, drinking; [cf. *taila-pāyikā.*]

Pāyana, am, n. the causing or giving to drink; (Sāy.) = 1. *pāna,* a beverage; (*ā*), f. causing to drink; watering, moistening.

Pāyin, ī, inī, i, (at the end of a comp.) drinking; [cf. *kuṇḍa-p*°, *kshīra-p*°, *ćandrikā-p*°.]

1. *pāyu, us,* m. the anus. — *Pāyu-kshālana-bhūmi, is,* f. or *pāyu-kshālana-veśman, a,* n. a water-closet, privy. — *Pāyu-bheda, as,* m., Ved. (in astrol.) N. of two ways in which an eclipse terminates.

1. *pāyya, as, ā, am,* to be drunk, to be caused to drink; (*am*), n. water; drinking.

पायस *pāyasa, as, ī, am* (fr. *payas*), prepared with or made of milk or water; (*as, am*), m. n. food prepared with milk, rice boiled in milk; an oblation of milk, rice, and sugar; the resin of Pinus Longifolia; turpentine; (*am*), n. milk; a kind of divine beverage, nectar (Rām. I. 15, 8). — *Pāyasa-daṇḍha, as, ā, am,* scalded by milk-porridge.

Pāyasika, as, ī, am, fond of boiled milk, relating to any mixture of milk, &c.

पायिक *pāyika, as,* m. a foot-soldier, foot-man; (probably a corruption of *pādātika.*)

पायु 2. *pāyu, us,* m. (fr. rt. 3. *pā*; for 1. see above), Ved. a guard, protector; N. of a man; (*avas*), m. pl. protecting powers or actions.

2. *pāyya* (for 1. see above), protection (at the end of a comp.; cf. *nṛi-p*°).

पाय्य 3. *pāyya, am,* n. measure; practice, profession.

पाय्य 4. *pāyya, as, ā, am,* low, vile, reprehensible, contemptible.

पार *pāra, as,* m. (fr. rt. 1. *pṛi* or rt. *pṛī*), crossing [cf. *dush-p*°]; the further shore or opposite bank of a river; the further side, concluding bound; the end or limit of anything, the utmost reach or extent; quicksilver; N. of a sage, a son of Pṛithu-sheṇa and father of Nīpa; of a son of Samara and father of Pṛithu; of a son of Aṅga and father of Divi-ratha; (*ās*), m. pl., N. of a class of deities under the ninth Manu; (*ā*), f., N. of a river (said to flow from the Pāriyātra mountains or the central and western portion of the Vindhya chain); (*ī*), f. a quantity of water; a small water-jar, drinking-vessel, glass, cup; a milk-pail; a rope for tying an elephant's feet; pollen; (*am*), n. (according to some also *as,* m.), the further or opposite end or bank of a river; the totality of an object, the fullest extent (with gen., e. g. *tamasas,* of darkness; *kāraṇānām,* of tortures); extremity, end, aim (in this sense also m.); *pāraṃ gam,* to cross over; to fulfil (e. g. *pratijñāyāḥ pāraṃ sa gataḥ,* he fulfilled his promise); to become proficient in; *pāraṃ nī,* to bring to a close; [cf. *para, param;* Gr. *πόρο-ς, πέρα, πέρᾱν, περαίνω, πείρω, περαῖο-ς, περά-τη, Πειραιεύ-ς, πέρας, πεῖραρ, ἀπειρέσ-ιο-ς;* Lat. *per;* Lith. *per,* 'across;' Slav. *polŭ,* 'the opposite bank.'] — *Pāra-kāma, as, ā, am,* desirous of reaching the opposite bank. — *Pāra-ga, as, ā, am,* going to the opposite shore, crossing over, going through or over or across or to the end, ferrying across, intending to cross; one who has arrived at the end, accomplishing, one who has accomplished or completely mastered, completely familiar or conversant with, knowing thoroughly, well versed in (with gen. or loc. or in a comp., e. g. *Vedānām pāragaḥ,* well versed in the Vedas; *pratijñā-p*°, fulfilling or keeping a promise); profoundly learned; going over or beyond the world; (*am*), n. keeping, fulfilling. — *Pāra-gata, as, ā, am,* or *pāra-gāmin, ī, inī, i,* one who has reached the opposite shore, passed over in safety, crossed; passed beyond the world, pure, holy; (*as*), m. (with Jainas) an Arhat or deified saint and teacher. — *Pāragati, is,* f. going through, reading, studying through. — *Pāra-gamana, am,* n. reaching the opposite shore, crossing, going to the end. — *Pāra-ćara, as, ī, am,* arriving at the opposite shore, crossing over. — *Pāra-tas,* ind., Ved. on the opposite bank, on the further side. — *Pāra-daṇḍaka, as,* m. (perhaps a Vṛiddhied form fr. *para* + *daṇḍaka*), N. of a country (part of Orissa). — *Pāra-darśaka, as, ā, am,* showing the opposite bank. — *Pāra-darśana, as, ā, am,* beholding the opposite bank or shore, able to survey all things. — *Pāra-dṛiśvan, ā, arī, a,* one who has seen the opposite bank, completely familiar with, knowing thoroughly; long-sighted, far-seeing, wise. — *Pāra-dhvaja, ās,* m. pl. 'banners of the further shore,' N. of certain banners brought from beyond the sea (from Ceylon) and borne in procession by the kings of Kaśmīra. — *Pāra-netṛi, trī, trī, tri,* bringing to the further shore. — *Pāramita, as, ā, am,* gone to the opposite bank; crossed, traversed; transcendant (as spiritual knowledge); (*ā*), f. (probably a contracted form for *pāramitatā*), coming to the opposite bank, complete attainment, perfection (the Buddhists enumerate six or sometimes ten Pāramitās or perfections as belonging to a Bodhisattva). — *Pārāpāra* (°*ra-ap*°), *am,* n. = *pārāvāra,* the nearer and further bank, both banks, (a various reading for *pārāvāra,* q. v.); (*as*), m. the sea, ocean. — *Pārāyaṇa* (°*ra-ay*°), *am,* n. going over, going across; reading from one end to the other, reading through, perusing, studying, study; reading a Purāṇa or causing it to be read; the whole, totality, entireness, completeness [cf. *dhātu-p*°, *nāma-p*°]; N. of a grammatical work; (*ī*), f. a N. of the goddess Sarasvatī; an act, action; considering, meditating; light. — *Pārāyaṇa-māhātmya, am,* n., N. of a section of the Pātāla-khaṇḍa of the Pādma-Purāṇa. — *Pārāyaṇika, as, ī, am,* reading to (any one), teaching how to pronounce; (*as*), m. a lecturer, reader of the Purāṇas; a pupil, scholar; (*ās*), m. pl. epithet of a particular school of grammarians. — *Pārāyaṇīya, am,* n., N. of a grammar. — *Pārāvāra* (°*ra-av*°), *am,* n. the further and the nearer bank or shore, the opposite banks (e. g. *pārāvārasya nauḥ,* a boat which plies from one side to the other); (*as*), m. the sea, ocean; [cf. *pārāpāra.*] — *Pārāvārīṇa, as, ā, am,* on both sides of a river, &c., one who goes to both sides. — *Pāre-gaṅgam,* ind. on the other side of the Gaṅgā, beyond the Ganges. — *Pāre-viśoka,* N. of a place. — *Pāre-sindhu,* ind. on the other side of the Sindhu, beyond the Indus.

1. *pāraka, as, ī, am* (for 2. see p. 567, col. 1), carrying over, bearing across, saving, delivering (in *ugra-p*°, q. v.); enabling to cross (a river or the world).

1. *pāraṇa, as, ā, am* (for 2. see p. 567, col. 1), bringing over, carrying across, saving, delivering; (*am*), n. fulfilling, accomplishing; reading through, reading, studying; the complete text (of a book); (*am, ā*), n. f., also *vrata-pāraṇa,* concluding a fast, eating or drinking after a fast, breakfast; [cf. *śoṇita-p*°.] — *Pāraṇa-karman, a,* n. exercise in reading, mode of reading.

Pāraṇīya, as, ā, am, having an attainable end, capable of being completed or brought to an end.

1. *pāraya,* Nom. P. A. *pārayati, -te,* &c., to bring over, lead over; to be able; (this is also regarded as the Caus. of rt. 1. *pṛi,* q. v.)

2. *pāraya, as, ā, am,* able, adequate, fit for.

1. *pārayat, an, antī, at,* being able, competent.

1. *pārayishṇu, us, us, u* (for 2. see s. v.), Ved. bringing to a successful issue, causing to succeed, victorious.

Pārīṇa, as, ā, am, being on the other or opposite side; crossing to the other or opposite side; (at the end of a comp.) completely familiar with, well acquainted with [cf. *trivarga-p*°]; (*as*), m., N. of a man (= *pāriṇa*).

Pārīya, as, ā, am, (at the end of a comp.) completely familiar with, well acquainted with.

Pārya, as, ā, am, Ved. being on the opposite side or bank; upper; last, final; giving the last stroke, decisive (e. g. *pārye dhane,* Ved. in a decisive battle); causing to succeed, helping through; effectual, efficient; (*am*), n. end; decision.