

elephant. The words °pa and °paka denote a red insect in Skt. and Pali; acc. to BR the cochineal insect.

**Indracūrṇa**, n. of a former Buddha: Mv i.139.7.

**Indrajālin**, n. of a Bodhisattva: LV 291.18.

**Indratapanā**, n. of a capital of the former Buddha Indradhvaja: Mv iii.226.6 ff.

**Indrateja(s)**, n. of a former Buddha: Mv i.136.14 °jah, n. sg.

**Indradatta**, n. of a 'virtuous man' (satpuruṣa, q.v.): SP 3.11.

**Indradamana**, n. of a former Buddha: Av i.86.8 ff.

**Indradeva**, n. of a Bodhisattva: ŚsP 6.10.

**Indradhvaja**, (1) n. of various former Buddhas: Mv i.138.4; iii.226.6 (with capital Indratapanā); Av i.105.3 ff.; 84,000 former Buddhas of this name, Mv i.58.14; 62.4; a Buddha in the southwest quarter, SP 184.11; (2) n. of a nāga: Mvy 3363.

**Indradhvajaketu**, n. of a Tathāgata: Gv 281.7; same as Candradhvajaśriketu 280.12.

**indra-paṭa**, nt., acc. to pw 2.294, *Luftgewand*, so v.a. *Nacktheit*: °taṃ sveta-paṭaṃ dhyuṣita-paṭaṃ Kv 81.6-7; but can indra- have this mg. (= sky, air, as in digambara)? I find no basis for the theory. All the context shows is that persons dressed in these garbs should not be consecrated (dikṣ). What the *garb of Indra* (? of a prince) means is not clear. It is true that sveta-paṭa is recorded as used of the Jain sect otherwise called svetaṃbara; doubtless this was the reason for Boehtlingk's conjecture, based on the assumption that this word equals digambara; but I doubt that this is sufficient to support it. That a real sort of cloth is meant is suggested by nānā-paṭeṣu, line 6.

**Indrapura**, n. of a town: Māy 29.

**Indrabhūti**, n. of an author: Sādh 353.11.

**Indramaghaśrī**, n. of a gandharva-maid: Kv 5.9.

**Indramati**, n. of a Buddhist monk: Gv 47.10.

**indra-yaṣṭi**, f. (nowhere recorded in this sense, which = Skt. indra-cāpa etc.), (1) *rainbow*: LV 296.17 (vs) ke cāgatā vimalaketu yathendrayaṣṭyaḥ, *bright-colored as rainbows*; Śikṣ 258.9 (vs) yatha naru iha indrayaṣṭi (Tib. hjaḥ, *rainbow*) drṣṭvā vimṣṣati aṅgaṣu (= °śas) niḥsvabhāva śūnyam; (2) n. of a nāga: Mvy 3358.

(**Indraśalla**, as n. of a mountain, recorded in BR, pw only as Buddhist, but occurs in Skt., see Kirfel Kosm. 99; noted by me in Māy 253.30; and see next.)

**Indraśailaguhā**, n. of a locality (cf. prec.): Mvy 4124 °guhā, n. sg.

**Indraśrī**, (1) m., n. of a Buddha: Gv 284.15 (vs) °śrī, n. sg.; but see s.v. **Citrārtha**; (2) m., n. of a Bodhisattva: Gv 442.6 °śrīyo, gen. sg.; (3) f., n. of a gandharva maid: Kv 5.9.

**Indrasena**, n. of a nāga: Mvy 3310.

**indrahasta**, m. (°taḥ, n. sg.), Mvy 5823, or °stā, f. (n. sg.), Suv 104.7; Tib. in both dbaḥ poḥi lag (pa), a literal rendering of the Skt., which Das says means 'a plant the viscid aromatic root of which resembles the human arm in shape'; in both Mvy and Suv one item in lists of herbs, oṣadhi (Suv auśadhayo, n. pl.). Mvy has other Tib. renderings, apparently foreign words and not in Dict., ḥab ṣaṅ tse ḥu (which also renders prativiṣam, Mvy 5822) and ḥa ba ṣa tshe ḥu.

**Indrāyudhaśikhin**, n. of a nāga: Mvy 3356.

**indriya**, (1) nt. (Pali also uses the word of this group, see PTSD s.v., B, Nos. 15-19), one of the five moral faculties (śraddhā, vīrya, smṛti, samādhi, prajñā), to which correspond five powers (bala) with the same names: listed Mvy 976-981; Sūtrāl. xviii.55 (and cf. xi.12, Transl. 106, n. 10); Dharmas 47; each treated as a dharmāloka-mukha, LV 33.17-20; mentioned, with balas, but not listed, SP 47.2; 80.1; (2) a high number, Gv 106.3 sattven-driyasya.

**Indriyeśvara**, n. of a boy: Gv 131.5 ff.

**imaṃḥhi**, loc. sg. of idam, = iha, here; repeatedly in Mv, e.g. ii.107.6; 478.7; see § 21.66.

**iyamṭata**, adj., of such an extent, so great, or (here) so small: Sukh 32.1 (prose) tad yathā sa ekavindur iyamṭataḥ sa prathamasaṃnipāto (see **samnipāta**) 'bhūt. Could this be an error for iyantaḥ = Skt. iyān, n. sg. m. of iyant? But I have not noted such MIndic morphology in the prose of Sukh. Emendation to iyattakaḥ (Vedic only and rare) is not attractive.

**iyamduḥkha**, adj., having torments to this extent (iyam for Skt. iyat, see § 18.54): Divy 375.15, 21; 376.1, 9 °khā hi bhikṣavo nārakāḥ (or narakāḥ).

**iranta**(h), n. pl. pres. pple. = Skt. irayantaḥ (§ 3.38), setting in motion: Gv 372.13 (vs) paripācayanti jagu dharmaprabhām iranta (imu . . .) Cf. **iryati**.

**iryāpatha**, MIndic for iryā°, q.v.

**iryati** (= Pali iriyati; cf. Vedic irte), wanders: Mv iii.118.18 vanād vanam iryasi (so mss., Senart em. ir°) camkramanto. The ya-present formation is doubtless due to influence of the noun iryā (see **iryā**), commonly in the cpd. **iryāpatha** or iryā°.

**iryā**, **iryāpatha**, **iryāvanta**, **iryavanta**, semi-MIndic spelling for iry°, q.v.

**irṣyā** = Skt. irṣyā, *jealousy*: all mss. at LV 52.13; 372.17. Weller 20 would em. to Irṣyā; but this may be well Sktization of semi-MIndic ir°, cf. iryā- etc. As Weller notes, irṣyā is found as v.l. in some mss. of Mv (i.37.6; 44.13, four of six mss.; iii.27.17; 164.19); tho in all these cases at least one ms. has ir°, the form ir° may have been original.

**Ilā devī**, n. of a devakumārikā in the northern quarter: Mv iii.309.8 = LV 391.3.

**Isādhāra**, n. of a nāga: Mvy 3333 (but Mironov Isā°); Tib. gśol mdaḥ ḥdzin, *plow-holder* (implying Isā°).

**Isaṃdhara**, m., n. of one of the seven mountains (or mountain ranges) surrounding Sumeru, = **Isādhara**, q.v.; read so at Mv ii.300.18 where the only ms. reads iyamḍharā (Senart em. isaṃdharo).

**Isāna**, m., n. of a region, in the south: Gv 115.1 dakṣiṇāpatha °ṇo nāma janapadas; 116.3.

**Isādhāra**, v.l. in Mironov for Mvy 4144 **Isādhāra**, q.v., n. of a mountain. See also **Isādhāra** (2).

**Isaṃdhara**, see **Isaṃdhara**.

**iṣika**, nt., or **iṣikā**, f. (perhaps also iṣika, nt.; cf. Pali esika, °kā, interpreted in Dictt. as *pillar, post*), *sign-post*: Mvy 7048 iṣikā māpitā bhavanti (Tib. śin-rtags, *tree (or wood) sign*; Chin. app. *sign-post* or the like): Mv i.196.1 and iii.228.12 dvārāṇām purato iṣikāni (iii.228.12 iṣi°, v.l. iṣi°) māpitāni abhūnsuḥ; Śikṣ 173.16 iṣikā-padaṃ vā dadyāt, or *should present a sign-post* (at the caitya of a past Buddha, marking the holy spot; otherwise but implausibly Bendall and Rouse).

**Isidatta** (= Pali Isi°; semi-MIndic for **Ṛṣidatta**, q.v., also Risi°), n. of a sthapatī of King Prasenajit of Śrāvastī (Kosala): Divy 77.27; 466.23, in both read, substantially with mss., (grhapatir) Isidattaḥ Purāṇaḥ sthapatī (dual).

**iṣu**, nt. (in Skt. only m., f.), *arrow*: Mv ii.82.4 and 5 iṣu kṣiptam (n. sg.).

**iṣṭaka**, m. pl., n. of a brahmanical gotra: Divy 635.17.

**iṣṭarūpa**, n. of a former Buddha: Mv i.139.11.

**iṣṭā** (cf. AMg. itṭā, with non-aspirate, beside itṭayā = Skt. iṣṭakā), *brick*: SP 50.9 (vs) iṣṭā-mayā (ed. em. °yān) . . . stūpān. Perhaps loss of suffixal ka m.c.; § 22.24.

**iṣṭikā** (= **iṣṭī**, **istriḥkā**, **istri**, **iṣṭiyā**, all semi-MIndic forms of strī; for i- see § 3.113; cf. Pali itthikā, AMg. itthiyā, etc.; no MIndic \*iṭṭhī or \*iṭṭhikā, with domal stops, seems recorded), *woman*: LV 43.5 (vs) puruṣa-iṣṭika- (m.c. for °kā-) dārakāś ca; 79.20 (vs) iṣṭikān (acc.