

pl.) evam āha; Mv i.244.5 (prose) iṣṭikāye (gen. sg.), v.l. for text iṣṭikāye; ii.384.22 (vs) iṣṭikāsu (no v.l.).

iṣṭiyā, v.l. for text istriyā and °yo at Mv ii.70.1, see s.v. istri. If iṣṭiyā is correct, it corresponds to iṣṭi, q.v., as striyā (n. sg.), q.v., does to stri. It would be n. sg. (while istriyo, at least, is n. pl.).

iṣṭi, iṣṭi (Pali itthi, itthi), = iṣṭikā, istri, qq.v., woman: LV 74.15 (vs) ye ca iṣṭidarakā suduḥkhitā (Lefm. wrongly °darakāsu duḥ°), and what women and boys . . . ; LV 235.15 (vs), perhaps read ima iṣṭi°, cf. ms. A imeṣṭikāmaratim (= imām plus iṣṭi°), for Lefm. ima istri°; Mv ii.299.14 (vs) iṣṭibhāvam, state of (existence as) a woman; other instances as v.l. for forms of istri, q.v.

iṣyate, °ti (= Skt. icchati; acc. to Wh. Roots, used in certain cpds. E +), seeks: Divy 476.16 (na) mama . . . kimcid evam iṣye (1 sg.); 560.7-8 (vs) yadi tvam prītim iṣyasi.

istriḥ = istri, istri, q.v., woman: LV 220.5 (vs)

istrika (n. pl., or stem in comp. with foll.) dārakāś ca; Mv i.244.5 (prose) istriḥkāye (v.l. iṣṭikāye), gen. sg.

istriḥgāra, istriyāgāra, see stryāgāra.

istri, istri (= Aśokan id. [Shāh., Mān.]; Skt. stri; see s.v. iṣṭikā, iṣṭi), woman: SP 358.6; 455.3; LV 42.17; 80.10; 193.14 (istriya gen. pl., = striyām); 195.16; 242.17; 330.14, 18; 340.1; Mv i.303.20; 304.4; all the prec. vss; Mv ii.70.1 (prose) istriyā (instr. sg.; v.l. iṣṭiyā) sma parājita, na ca kaḥimcit istriyo (n. pl.; v.l. iṣṭiyā, q.v.) rājā, sarvatra puruṣo (Senart °śā) rājā; 71.1 istriye (instr. sg., v.l. iṣṭiye); 321.23 istri- (v.l. iṣṭi-) sahasraiḥ; iii.26.21 istriye (oblique case); 84.8, 14 istriḥi (instr. pl.); Śikṣ 242.13 (vs) istriṇām (gen. pl.); Gv 254.16 (vs) istri-koṭi; 255.18 (vs) istri-gaṇāś ca.

iḥatra, adv. (iḥa plus the suffix of amutra, which is the next word in Mvy; cf. AMg. iḥaim, from iḥa plus another loc. ending), here, in this world: Mvy 2975 (foll. by amutra).

## I

?iṅkhaka, °ikā, see iṅkh°.

idrīka, f. °kī, adj. (cf. Skt. idrīśaka; no form in °ika seems recorded), such: SP 325.11 (vs) kriyām idrīśikim (no v.l.).

\*iryati, see iryati.

iryā or iryā (chiefly the latter, semi-MIndic, has been noted; = Pali and AMg. iriyā) = the much commoner iryā-patha (or iryā°), deportment, behavior, particularly good, dignified, proper deportment: Mv i.302.10 iryam (mss., Senart iryām) paśyitvā (of a Pratyekabuddha); iii.60.9 (kalyāṇā) punar iryam pravrajitasya iryā (Senart iryā); 92.10 iryā (Senart iryā); LV 115.2 (vs) teṣa (gods) yathā ca iryā; 116.7 (vs) yathā iryā netra vimalāprabha, since he possesses proper deportment and an eye of pure splendor (so better than taking irya-netra as cpd. with Foucaux); 330.12 (vs) iryām (no v.l. in mss.) caryām ca prekṣate, he (Bodhisattva) regards (considers duly) proper deportment and conduct; MSV ii.186.10 (prose) tayā iryayā caryayā.

iryā-patha, m. (= Pali iriyā-patha, AMg. iriyā-vaha; in mss., esp. of Mv and LV, often written iryā° or iryā°, semi-MIndic, which Lefm. usually keeps but Senart emends to iryā°; once, at least, iriyā-patha, as in Pali, Mv ii.157.1, prose, kept by Senart; also airyāpatha, q.v.; see prec. and next), much commoner than the synonymous iryā, (1) movement (of physical movements of any sort): Mv i.22.11 (prose) chinna-iryāpathā (all mss., Sen. em. °iryā°) gacchanti (mss. gacchati), sinners in hell, confined in huts (gharakehi oruddhā), go with (freedom of) movement cut off, i. e. suffer restraint of movement (but possibly more specifically, suffer restraint of posture, see 4 below, e. g. are not allowed to sit or lie down); (2) applied to any particular course of religious, esp. ascetic, performance, and specifically to disapproved ascetic practices of heretics, such as the 'five-fire' practice (mentioned in the prec.): Divy 350.7 (sa) teṣām-teṣām (of heretical ascetics) iryāpathān vikopayitum ārabdhāḥ; (3) generally less specific, behavior, deportment, good or bad, of people in general; but esp. of the approved deportment of pious Buddhists, of monks, or of Bodhisattvas or Buddhas; most commonly with favorable implication; but this may be made clear by an adjective, esp. prāsādika, gracious, (religiously) attractive: Mv iii.27.3-4 prāsādikena iryāpathena (v.l. iryā°), of a Pratyekabuddha; in Śikṣ 348.6 prāsādika and aprāsādika iryā°, good and bad deportment, contrasted; Divy 82.14 sām-

teneryāpathena, of Mahākāśyapa; LV 427.18 praśānteryā-pathaḥ, and 19 sarveryāpathacaryāviśeṣasamanvāgataḥ, attended by all excellent deportment and behavior, of the Tathāgata; creatures in general vary in deportment, LV 35.8 yathādhimukta-sattveryāpatha- (v.l. cited °iryā°)-samdarśanāya; Gv 527.3-4 sarvasattvādhimuktisamair iryāpathaiḥ; specifically good deportment, SP 282.3 (vs) °patham yo mama rakṣamāṇo bhaveta bhikṣū . . . ; LV 29.4 (vs) iryāpathe-ṣṭhā, abiding in . . . ; 179.17 (bodhi-sattvo . . . sarvāntaḥpurasya . . .) iryāpatham upadarśya, having displayed proper behavior to all the harem (so Tib.); 220.6 iryāpathebhyaś (most mss. iry°) cyutāḥ, fallen away from right behavior; Dbh 71.19 tathāgateryāpathacaryā-cāritrānugato; Mv ii.157.1 (prose) iryāpathasampanno, perfect in deportment, of a monk; 390.8 (vs) iryāpathena su-upeta (with mss.) satvā, (there are no evil-doers here); creatures are well endowed with proper deportment; Av ii.130.4 (corrupt); Mv i.174.11 (vs) iryāpathe (3 mss. iry°) ca vīrye ca dhyāne jñāne śāme dame; iii.346.6 iryāpathe (so mss.) ca vīrye ca dhyāne jñāne tathaiva ca; often it is said that a newly-initiated person (of superior character) shows the iryāpatha, deportment, of a monk of long standing, LV 409.19-20 tad yathāpi nāma varṣaśatopapannasya bhikṣor iryāpathaḥ samvṛtto 'bhūti; Mv iii.65.5 iryāpatho (Senart em. iry°) sāmāṇaṃ samsthihe sayyathāpi nāma varṣaśatopasampannānām bhikṣūṇām; similarly Mv ii.234.5; iii.92.10 (iryā instead of iryāpatho); 180.15; 181.7; 329.12; 413.13; Divy 37.3 (varṣaśatopasampannasya) bhikṣor iryāpathenāvasthitaḥ; Av i.284.9 (dvādaśa-varṣopasampannasyeva) bhikṣor iryāpathena . . . avasthitaḥ; (4) as in Pali iriyāpatha, also used of four postures or bodily attitudes, that is modes of physical behavior, viz. walking, standing, sitting, and lying down: Mvy 212 viḥāyasābhyyudgama caturvidham iryāpatham kalpayati, mounting in the air, displays the four . . . (one of the abhijñā-karmāṇi); Mv i.168.10 (vs) iryāpathām (3 mss. iry°) darśayanti catvāraḥ puruṣottamāḥ, no ca pariśramas teṣām . . . , Buddhas display the four modes of behavior (like other men), and yet they are never weary (i. e. do not need to sit or lie down); AsP 520.12 dvābhyām everyāpathābhyām sthitvā, sthānena caṅkrameṇa ca (only standing and walking; he vows not to sit or lie down) kālam atināmayeyam, repeated (var.) 521.6, which is cited Śikṣ 40.5 dvābhyām everyāpathābhyām . . . ; Gv 22.20 ff., iryāpatha repeatedly of physical movements (walking, standing, and sitting, line 22) of ordinary (not