

The AMg. form tiri, with 'samprasāraṇa', suggests the origin of the penultimate i of **tiriccha**, °cchāna.

**tiryak**, adv. (used in the sense of Pali tiro, BHS **tiras**, **tiraskṛta**, q.v.; the converse use of Skt. **tiras** in the sense of tiryak, *crosswise*, is recorded by BR s.v. 2a from lexicons, and once in Mārka. Pur.; but in this one passage it seems to me that **tiras** may have its Pali mg. of *outside, away, afar*), *outside, away, afar*, in contrast with *iha*; *neha na tiryak nobhayam antarā Śikṣ 252.15*, *not here, not afar, not between the two*. (Bendall and Rouse, Transl. 234 line 2, *across*; but this seems manifest nonsense in the context.)

**tiryakkāma** (-sevin), (one addicted to) *bestiality, sexual love of animals*: °vi Śikṣ 75.17 (punishment for this sin in future lives is described).

**tiryagyonika**, adj. (also **tairyag**°; cf. Pali **tiracchāna-yonika**), *belonging to the animal state of existence*: °kānām (sc. *sattvānām*) *anyonyabhakṣaṇādīduḥkham* LV 86.12.

**Tiryag-lokadhātu**, m. or f., n. of a fabulous lokadhātu where people walk on all fours: Mvy 3070; Tib. *thad ka* = **tiryak** (Das).

**tilakocavaka**, nt., a kind of *arrowhead*: Mvy 6099 (in a list of weapons); acc. to Tib. (*mde hu zur bzhi pa*) and Jap., *an arrowhead with four edges or blades*; Chin. *arrowhead with four layers* (?). I see no etymology for the word; Skt. *tila* plus BHS **kocavaka**, q.v., seems to make no sense.

**tiṣṭhatu** (3 sg. impv. of *sthā*; = Pali **tiṭṭhatu**; so far as I know, not so used in Skt.), *be it so! all right!* as formula of assent: *tiṣṭhatu tāva* LV 287.19 (vs), in Svastika's response to the Bodhisattva's request for grass; rendered by Tib. *freely, khyod bzhes śig, do you take it!* (qy: did Tib. possibly take *tāva* as = *tava*, and understand literally *let it remain yours?*).

**tiṣṭhantika**, adj. (= pres. pple. *tiṣṭhant*; we should expect °ta-ka, but there is no v.l.; -ika is abnormal here; gender is m.), *remaining* (in the world, of Buddhas, contrasting with *nirvṛta*, *entered into nirvāṇa*): *dattā apratimeṣu majjramanasā tiṣṭhantike* (so read, both edd. °t ke) *nirvṛte* LV 291.14 (vs), *were given with loving heart to the Matchless Ones* (Buddhas), *to (one) that was remaining in the world, (and) to (another) who had entered nirvāṇa*. Cf. Senart, Mv i.568, who reads this word correctly, equating it with *tiṣṭhamāno* (*mahāvīro*) i.252.12, but wrongly understands 'nirvṛte; Tib., at least, supports my interpretation: *byams paḥi yid kyo do zla med par bzhus (remaining) dañ (and) mya ṇan ḥdas la* (= *nirvṛta*) *phul*.

**tiṣṭha-vākya**, adj. (cf. Pali **tiṭṭha-bhadantika**, *one who says to a guest, 'wait, sir!'*), *one who says (to a guest) wait!*: *na ca yatra svānu* (= Skt. *śvā*) *bhavatī na cāhitam tena (te na?) tiṣṭhavākyaṣya* LV 258.7 (vs). Acc. to Foucaux's Note, p. 161, Tib. (omitted in F.'s ed.) indicates a reading *tiṣṭha vā gaccha*.

**Tiṣya**, (1) (= Pali **Tissa**), n. of a former Buddha: Mv iii.240.5; 241.15; 243.12; 244.3; 245.14 f.; 247.8; 248.17; LV 5.10; 172.3 (so read for Lefm. **Tikṣṇa**, confirmed by Tib. *ḥod ldan*, as in Mvy 1046 = **Tiṣya**; divide **Tiṣya** *lohamuṣṭinā*); Sukh 6.3; Gv 206.12; (2) n. of a future Buddha: Gv 441.25, in a list of them; cf. Pali **Tissa**, 2 in DPPN, also in such a list, but the lists do not otherwise correspond; (3) (= Pali **Tissa**, in same vs, DN ii.261.13, cf. DPPN **Tissa** 6) n. of a Mahābrahmā: *Mahāsamāj. Waldschmidt Kl. Skt. Texte 4, 191.11*; (4) (= Pali **Tissa**, 5 of DPPN) n. of one of the leading disciples (āśrāvaka) of the Buddha Kāśyapa: Mv i.307.4, 17; (5) in a list of cakravarti-rājānaḥ, Mvy 3605 (Tib. *rgyal*), but the adjoining names are mostly only those of Śākya nobles, contemporaries of the Buddha, incl. even Siddhārtha (1); stands between Nanda and Bhadrīka; (6) as n. for Śāriputra (otherwise **Upaṭiṣya**): SP 91.7 (vs); (7) n. of a brother of Śāriputra: Mv iii.56.11;

(8) n. of Śāriputra's father: Av ii.186.6; (9) in a list of 'disciples' (śrāvaka): Mvy 1046 (Tib. *ḥod ldan*); followed immediately by **Upaṭiṣya**; Śāriputra is named, 1032, in the same list; various monks of the name **Tissa** are mentioned in Pali, see DPPN; (10) n. of a householder (associated with **Puṣya** 4) of Rauruka; converted by Kātyāyana and attained enlightenment: Divy 551.6 ff.; 571.3, 5; apparently not the same as Pali **Tissa**, 13 in DPPN, a *rājā* of Roruva (= Rauruka).

**Tiṣyarakṣitā** (cf. Pali **Tissarakkhā**, here Asoka's second wife), n. of the chief queen of Aśoka: out of jealousy she plotted to destroy the bodhi-tree (as in Pali): Divy 397.21 ff.; made advances to Kunāla, and being rebuffed plotted his ruin, 407.5 ff.

**tisra-loka**, see § 19.8.

**Tikṣṇa**, n. of a nāga: Mvy 3314.

[**tikṣṇam**, in SP 149.2 (sa ca bhagavān . . .) *sthitvā tikṣṇam dharmam deśayiṣyati*, read (a) *bhikṣṇam* with WT and their ms. K'; so Tib. *rtag tu, constantly*.]

**Tikṣṇagandha**, m. pl., n. of a tribe of serpents living in the Saptāśiṣi rivers: Divy 107.22.

**tikṣṇendriya**, adj. (*tikṣṇa*-indriya; = Pali *tikkhindriya*), *of keen senses or faculties*: AsP 387.3 (cited s.v. **ātikṣṇendriya**).

**tīmāyati** (cf. Dhātup. *tīm-* = Skt. *tīm-*; M. *timia*, ppp.), *makes wet, sprinkles*: *sugandhatailena ca vastrāṇi tīmāyivā* Divy 285.25.

**tīra** (m. or nt.), *side* (of a mountain): (*parvatasya vaiḥyavarasya*) *uttare ca* (so mss., Senart *uttarasmi*) *tīre varapārśve* Mv i.70.17 (vs).

**tīraṇa** (= Pali id.) = **samtīraṇa**, q.v.: AbhidhK. LaV-P. i.81.

**-tīriyaka**, adj. or subst. (§ 22.20; cf. Pali **-tīriya**, Vin. ii.287.4), *dwelling* (one who dwells) *on the bank*: *samudra-t°* Mvy 7149 (Tib. *ñogs na gnas pa, dwelling on the bank*).

**tīrthaka** (°ika), see **sama-tīrthika**.

**tīrtha-kara** (see the foll. items; = Pali **titthakara**; cf. Skt. **tīrthamkara**, used by Jains of their own sect-founders; in BHS as in Pali always pejorative, of heretics; see however s.v. **tīrthika**), *heretical sectarian, heresiarch, founder of a heresy*: *śramaṇa-brāhmaṇa-tīrthakarehi* Mv i.234.17; °karā *nigṛhītāḥ* Av ii.187.3; °karāṇām Lañk 11.12. All prose.

**tīrthika** (also **para-t°**; see prec. and next items; prob. Sktized from MIndic (Pali) **titthiya**, see **tīrthya**; both are very common in prose as well as vs), (1) *heretic*; like its relatives, pejoratively used; there is one seeming exception, **tīrthikā vā bhavanti bhavasūdanāḥ Mv i.106.8 (vs), where if the text is correct it seems to be said of Bodhisattvas in the 8th bhūmi that they *become religious prophets* (or the like), *destroying* (the states of normal) *existence*. I suspect a corruption, and cannot explain the text as it stands any more than Senart (his doubtful suggestion based on LV Calc. 313.19 falls now with the reading of that text, which in Lefm. 250.1 is replaced by . . . **tīrthyāḥ, heretics, kurvante**). However, it is barely possible that this one Mv passage preserves the original neutral mg., *adherent (or founder) of (any) religion*. A trace of this may also remain in the not infrequent prefixation of *anya-* to t°, *other* (than Buddhist) *sectarian*, LV 268.12; Mv iii.49.12 (*anyatīrthikapūrvō, formerly a member of another sect*); 412.7; or **para-t°**, q.v.; cf. **kutīrthikā(h)** LV 12.10, *members of base* (heretical) *sects*. Otherwise, and very often, **tīrthika** alone means *heretic* simply: SP 272.10; LV 250.21; 258.1; 260.9; Mv i.45.10; 69.17; ii.135.12; iii.392.7 (*śramaṇa-brāhmaṇa-tīrthika-gaṇikā*, apparently implying that brahmins were not included among **tīrthikas**; this cpd. appears in some of the other passages listed); Mvy 3514; Divy 146.19; 152.5; 275.9; Av i.2.6; 16.3 etc., common; Bhad 52; Bbh 173.11 etc.;**