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ikṣu-kuṭṭitikam, adv. (see note in Śikṣ p. 409), with *kuṭṭyamānasya*, by (the torture of) *being crushed like sugar-cane*: Śikṣ 182.1.

ikṣu-dvādaśī, n. of a festival, *sugarcane-twelfth* (a day on which presents of sugarcane are made): Kārmav 68.19.

Ikṣvāku (= Pali Okkāka 2, DPPN), n. of a legendary king, son of Subandhu and father of Kuśa, named from his birth from a sugar-cane plant: Mv ii.422.20 ff.; iii.1.1 ff.

?**īṅkhika** (or **īṅkh**°), adj., with *śirā* = *sirā*, *vein*, of unknown mg.: pañceṅkhikāḥ *śirā* *mocayitvā* *rudhiram* *pāyitā* (sc. *devī*) MSV ii.15.8; pañceṅkhika-*śirā*vedha 133.9.

īṅgā, a large number or method of computation: LV 148.15; no v.l., but Mvy 7982, citing this LV passage, *itṭā*; Tib. for both *gtan la ḥbebs pa* (v.l. in Mvy *gdan for gtan*), which regularly = *vinīśaya*; is it intended here to render the root *īṅ* in the sense of *separation*? Cf. the phonetic-grammatical use of the root, esp. s.v. *īṅya* in BR.

icchatva = (and prob. false reading for) **itthatva**, q.v. However, if Wogihara were right in his interpretation of **icchantika**, q.v., this would support derivation of **icchatva** from **itthatva**.

icchantika, adj. or subst. m., acc. to Suzuki (Studies, 219 n. 1, and 391), *one destitute of Buddha-nature*: Mvy 2210, 2223 = Tib. *ḥdod chen* (po), (subject to) *great desire* (somehow based on pres. pple. of *icchatī*); Lañk 27.5 *katham* *ko bhavet*; 65.17 **kānām . . . anicchantikā-tā-mokṣam* (read as one cpd. word) *kena pravartate*; and often in Lañk. Wogihara, as cited by Suzuki l. c., thought that the word was derived from **itthamtika* (cf. **itthatva**), *worldly*; Tib. does not support this.

(**icchitavya**, *gdve.*, to be accepted, recognized (as in Skt. *icchatī*): Mv iii.406.8–10 na *khalv ayam gharāvāso vā icchitavyo yasyedṛṣo upabhogaparibhogo*; *niḥsamśayam* *ayam kumāro . . . kṛtādhikāro icchitavyo . . .* Acc. to Senart, MIndic for *ikṣitavya*, to be regarded. But in Pali and Pkt. *icchatī* and derivs. seem always to represent Skt. *is*, *desire* [except that *Sheth* derives some forms from *ips*, *seek*], while only *ikkh-* seems to represent *ikṣ-*)

[**icchu**, see **ucchu**.]

ijta, m.c. for **īñjita**, q.v.

īñcati = **īñjati**, which perhaps should be read: *Mahāsamāj. Kl. Skt. Texte 4, 195.4 tasya romāni neñcati*; Pali equivalent na *saṃ lomam pi iñjayum* DN ii.262.12.

īñjate or **°ti** (= Pali *īñjati*, *iñjamāna*), *moves*, *stirs* (intrans.); *caus. iñjayati*, *moves*, *disturbs* (trans.); frequently spelled in mss. and edd. *iñjya-*, also *ijya-* (esp. in Av, often kept by Speyer, as in i.253.9–10 *anijyamānair indriyaiḥ*, but elsewhere, as i.187.7; 250.1 he reads with mss. *aniñja-* in the same cliché; these readings are probably only corruptions, but see s.vv. **aniñja**, **aniñjya**, and other forms there referred to: na *ceñjate* *balavān* LV 259.7 (of *Bodhisattva*); na *ca iñjate* *bhramati vā* 259.20 (id.); *an-iñjamānās* *ca* SP 24.15 (*Bodhisattvas*); *an-iñjamānam* (*bhikṣum*) Gv 84.18; *romam* *na iñjeya* (opt.) Mv ii.408.5, *a hair would not be moved* (or *caus.*, *it would not move a hair*; mss. *iccheya*, but em. proved by ii.411.8); *an-iñjamānena kāyena sthito* *niñja-* (v.l. *niñjya-*, q.v.) *-prāptena* *ca cittena* SP 5.10, and so read (omitting *ca*; see critical note) 19.14; *an-iñjamānena cittena* SP 159.6; *an-iñjamānena* (see above; vv.ll. *°iñja*°, *°ijya*°) *kāyena* LV 131.2; *an-iñjamānair* (text sometimes *an-ijya*°, see above) *indriyaiḥ* Av i.187.7; 250.1; 253.9–10, etc. (in a cliché, see Index); *caus.*, *inf.*, . . . *me te romāpi neñja-*

yitum samarthāḥ syuḥ Divy 185.10, *they would not be able to move even my hairs*; also *iñjitum* (*caus. inf.*), na *ca samarthā mama romam iñjitum* Mv ii.340.13 = 341.11 (and cf. 340.17); cf. s.v. **iñjitatva**. See also next entries.

iñjana, nt., or **°nā**, f. (both = Pali id.; cf. **an-i**°, prec., and next), *motion*, *wavering*, *vacillation* (of mind; body; hair, as a very small and delicate part of the body): LV 259.9 (vs) *na ceñjanam nāpi manyana-pracāram* (so read, see s.v. **manyana**); Av i.88.7 (prose) *na ca śakitam bhagavato romeñjanam api kartum*; Gv 128.6 (prose) *sarveñjana-manyana* (read so with 2d ed.) *-spandana-prapañcānāpagatacittam*; Gv 253.14 (vs) *na ca tubhya iñjana* (could be nt. or f.) . . . *manyana-spandanā na ca prapañcā*; (the rest are fem.) LV 366.3 (vs) *no ca kāyeñjanā* (n. sg.); Mv ii.414.19 (vs) *na sattvasārasya karonti iñjanā* (acc. sg.; Senart em. *°nām*); RP 12.15 (vs) *citta-iñjanā* (read as cpd.); 13.14 (vs) *citteñjanā*; KP 136.8 (vs) *sarveñjanā-manyana-vipramuktaḥ*; Dbh.g. 26(52).4 *bhāvi tatha abhāve iñjanā nāsti kācit*.

iñjita (= Pali id.), (1) primarily ppp. of **iñjate**, q.v.; see **iñjita-tva**; (2) subst. nt., *motion*, *movement* (literal and physical): Mv i.305.21 (vs) *prāsādiken* *iñjitena* (read *ijitena*; § 2.73; cf. *ijya-* forms s.v. **iñjate**) *praviśantām* (*buddhasya śrāvakān*), *entering with serene walk*; (3) subst. nt., *mobility*, *vacillation*, *unsteadiness*; = **iñjana** or **°nā**, and like these often associated with **manyana** (or **manyita**), **spandita** (miswritten *syā*°), and other qualities deprecated in religious life: Mvy 7218 *°tam* = Tib. *gyo ba*, foll. by *syanditam*; SP 336.3 (vs) *varjītvā iñjitā* (v.l. *°tān*) *manyitāni ca*; 372.7 (prose) *iñjita-manyita-prapañcitāni jñāsyati*; Dbh 64.13 *sarveñjita-manyana-syandita-vikalpāpagato bhavati*; Bbh 339.18 (prose) (**-abhiniveśa-**, q.v.) *-sarveñjitāni . . . prahiyante*; 340.21 *sarvābhiniveśeñjitaprahāṇataḥ ca*. See also **an-iñjita**.

iñjita-tva, nt. (to prec.), *state of being moved*: Mv ii.411.7–8 (*nāpi bodhisattvasya*) *romasyāpi iñjitatvam*, and *not so much as a hair of the B. was moved*.

itṭā, Mvy 7982, prob. error for **īṅgā**, q.v.; cf. however **aṭṭa**.

(**itara**, adj., *commonplace*, *low*, *vulgar*, = Pali *itara* and *ittara*, but also Skt. *itara*, BR 5.1139; hence not a specifically Buddhist word; doubtless specialized semantic development of *itara*, other: e. g. LV 88.11 *itara-jātyāḥ*, *commonplace*, *vulgar people*. No **ittara* has been recorded, but see **itvara**, which is presumed to be its Skt. original.)

itaretara, adj. (= Pali *itaritara*; the Skt. word not in this sense but only reciprocal, cf. Wackernagel II.1 § 60a, note), *any sort of*, *this or that*, *any at all*, *miscellaneous*, *hit-or-miss*: Mvy 2216 *netaretareṇa samtusthīḥ*; Mv iii.348.4 *°reṇa ca piṇḍapātreṇa samtustho bhaveyam*; RP 13.9 *alpecchā itaretarair abhiraṭā(h)*, *pleased (satisfied) with anything at all*; 16.5 *bhavati ca itaretareṇa tuṣṭhā*.

itivrṭta (nt. or m.), = next (rarely): *nīdānetivrṭta-Kv 81.21* (prose), in list of canonical writings.

itivrṭtaka, nt. (in Bbh m.; = **ityukta**, **°taka**, qq.v., = Pali *itivrṭtaka*, which seems clearly based on *iti vuttam* = *ity ukam*, but in BHS has been blended formally, by *Hypersanskritism*, with Skt. *itivrṭta*, nt., see BR; Tib., see below, proves that at least for Tib. translators the word was connected with *vṛtta* rather than *ukta*), n. of a canonical work or type of literature, *story of past events* (associated with *jātaka*): Mvy 1274 = Tib. (*de lta bu*) *byuñ ba* (*-hi sde*), *story*, *history* (root *hbyuñ*, *happen*, *take place*, = *vṛt*); here *itivrṭtakam* is foll. by *jātakam*; SP 45.7 (vs) *sūtrāṇi* (or, with v.l., *sūtrānta*) *bhāṣāmi*