

tathaiva gāthā itivṛttakam jātakam adbhutam ca; Bbh 67.20 (wrongly punctuated) ... prakāśayati (comma, or no punctuation) itivṛttakāmś ca pūrvayogapratīsam-yuktām (= °tān; end of sentence!); Bbh 397.12-13 tathāgataḥ pūrvānte itivṛttakāmś ca jātakāmś ca smṛtvā... Cf. vṛttaka.

**itihāsaka**, nt. (I = Skt. itihāsa, m.), *history, story, legend*: Mvy 4971 °kam, n. sg. (follows purāṇam; gender influenced by this?).

**itthatva**, nt. (= Pali itthatta, *the being in this world*: Mv iii.447.8 (kṣiṇā me jātir ...) noparim itthatvam iti prajānāti. Recorded as icchatva Mv i.52.7 devanikāyato cyavītvā icchatvam āgacchanti, and in similar phrases 52.8; 338.18; ii.133.4. Senart allows icchatva to stand, regarding it as a genuine phonetic alternative form (i.417); and all mss. read so in these passages. But in view of iii.447.8 it seems to me likely that icchatva is a mere graphic corruption, § 2.22. See however *icchatva*.

**ityukta** (nt.), cited by Burnouf, Intr. 60 f., and Kern, SBE 21.45 n. 4; not noted in texts; = next.

**ityuktaka** (nt.; cf. prec.; = *itivṛttaka*, q.v.; a more historical Sktization of Pali itivuttaka), *sayings* (sc. of the Buddha), n. of a canonical work or type of literature: ŚsP 1460.5 gāthoddānanidānatyuktaka- (read °nidānet-yuktaka-)jātaka-.

**itvara**, adj. (= Pali itvara; Skt. Lex., rare and late in lit., see pw; cf. itara, which in Pali is commonly treated as the same word but seems to be unrelated in origin; possibly secondary blending has occurred between the two words), *slight, small, trivial, unimportant; brief, momentary* (of time): Mvy 2699 °ram (n. sg.); Mv iii.186.4 °ram khu ayam tāpo, *this (sun's) heat is a trivial thing*; LV 123.4 (vs) kiṃ tasyābharāṇebhir (so, as one word) itvaraiḥ, *what need has he of trivial* (ordinary, worthless) *ornaments?*; RP 39.12 asāram itvaram ca lokam (acc. sg.); Śiḥ 167.8 mahākāruṇyacittotpādenetvareṇa kāmopasānihitena, *by an impulse of pity, the vile* (? better *trivial, slight*), *and full of desire* (Bendall-Rouse); of virtue, merit, etc., Gv 529.9 itvara-guṇa-samtuṣṭair, *satisfied with slight virtues*; LV 271.3 (vs) itvarapunya devamanujā; Gv 508.24 itvara-kuśalamūlānām devamanuṣyānām (of those who do not follow the Mahāyāna); Śiḥ 60.14 itvara-kuśalamūlāḥ; of time, Bbh 87.4 itvarakālābhyāsāt (*short*), contrasted with dirghakālābhyāsāt line 3; vijñāyate netvaradarśanena Ud xxix.11 = Pali SN i.79.17 (*momentary, fleeting glance*); of gifts, Divy 317.8 kiṃ punar me itvareṇa dānena pratattena.

**idampratyaya**, adj. (= Pali idappaccaya, e. g. Vism. 518.30), *having this* (or *that*) *as its cause*: Dbh 26.3 ... gambhīredampratyayānubodhanena pratyekabuddhāyānam samvartayanti.

**idampratyaya-tā** (= Pali idappaccayatā; abstr. from prec.), *state of having this* (or *that*) *as its cause*; generally in comp. with pratītya-samutpāda, *dependent origination owing to the state of* (etc.); so also the Pali equivalent is usually cpd. with paṭiccasamuppāda (or °panna), tho the editions wrongly separate the words, as in Vin. i.5.1: idampratyayatā-pratītyasamutpādam Gv 89.13; Bbh 204.25; 396.21; °pādena Bbh 110.23; °pādānulomāḥ Bbh 303.22.

**idāni** (MIndic for °nim; cf. dāni), *now*: Mv i.154.15 (vs, m.c.); 247.20 (vs, m.c.; v.l. idāni, unmetr.)

**iddhi** (= Pali-Pkt. id.; MIndic for rddhi), *magic power*: Mv ii.322.1 (vs; read) marūṇa rājā vaśir iddhiprāpto (or perhaps vaśi riddhi°, see this; text divides wrongly, va śiriddhi°).

**idha**, adv. (= Pali id., Skt. iha, § 2.36), *here*: Mv i.19.10 (all mss. but one); 20.6 (4 of 6 mss.); iii.134.20 (no v.l.).

**indra**, m. (1) as in Pali (Sakko devānam indo), the deva who in Skt. is named Indra (but frequently also

called Śakra) is in BHS often called Śakra, devānam indra, *Śakra king of the gods*, the word indra being clearly a common, not a proper, noun; so SP 69.8; LV 62.14; 66.4; etc., passim; this is specially clear when the n. pr. Śakra is omitted but the gen. devānam retained, as in LV 62.15, 18 devānam indra, *O king of the gods!* (2) a high number: Mvy 8022 indrah = Tib. dbaṅ po, *lord* (regularly = indra); (3) n. of a yakṣa: Māy 29; 236.25; (4) n. of a brahman: Divy 74.17 ff.; (5) n. of a king: Mmk 625.21.

**-indraka** (= Pali -indaka), at end of Bhvr. cpds., = indra (either as n. pr. or in the sense of *lord, king*): LV 54.13 (vs) devadānavagaṇāḥ sa-indrakāḥ; 391.14 (vs) devāḥ sa-indrakās; Mv ii.260.4 (prose) sendrakā devā.

**indrakīla**, m. (= Pali inda°, also °khīla; not recorded in this sense in Skt., where it appears to mean *bar, bolt* to a gate or door; AMg. indakhīla, said to mean *a portion of a city gate; a door bolt* ... Ratnach.; qy: was the 'bolt' fastened under the door, in the pavement? cf. Meyer, Kauṭ. 71, 689), *threshold slab*, a stone imbedded in the ground at the entrance to a city gate, or to a palace, house, or apartment: Mvy 5582 °laḥ = Tib. ḥkor gtan, lit. *circle bar*, or Tib. sgoḥi them pa, *threshold of a door*; Das cites both these Tib. phrases as synonymous renderings of indrakīla, and defines them as *steps at the threshold or at the entrance of a house*; cf. Divy 544.7, three indrakīlas, viz. nagare indrakīlo, rājakule ... and antaḥpure ... *thresholds to a city, a royal palace, and a harem*; this passage is a comm. on Divy 543.22 (yaḥ ... bhikṣur ...) rājñāḥ ... indrakīlam vā indrakīla-sāmantam vā samatikrāmed, *if any monk crosses a king's threshold or its environs*; generally referred to as located at a city gate; in entering the city one steps upon it: Mv i.308.7 samanantaram indrakīlam pādena cokramati (= ca-avakr°), *and as soon as he* (Buddha, entering a city) *stepped on the i° with his foot*; Divy 250.20 (Bhagavatā) *sābhisamskāra* (q.v.) indrakīle pādo vyavasthāpitaḥ (in entering a city); 365.1 (Buddhā ...) indrakīle pādau vyavasthāpayanti (in entering a city by the gate); Av i.109.1 yadā ca bhagavatā indrakīle pādo nyastāḥ (in entering a city; the gate is not mentioned); Gv 205.3 rājadhāniṃ praviśata indrakīlam ākrāmataḥ, *as* (a Buddha) *was entering the capital, as he stepped upon the threshold* (pres. pples., gen. sg.); Mv ii.396.3 (vs) so indrakīle (mss. °kilo) sthita, *standing on the threshold*, apparently of the city (rājadhāni) mentioned line 2; used in comparisons as type of immobility, recommended in religious life: Mv i.292.14 yathendrakīlo prthivīsamīśrito syā ... *asamprakampi, as an i° should be fixed in the earth, (so ...) immovable*; Ud xvii.12 indrakīlopamā; in this sense applied to the mind or thoughts of a Buddha or Bodhisattva, Mv ii.261.3 and 262.5 (Bodhisattvas) indrakīlopamacittāṃ ca anuprāpnuvanti; iii.225.5 indrakīlopamacittā (of Buddha); Av i.223.12 bhagavān ... indrakīla iva (here physically and literally motionless, like a threshold-stone) tasmin pradeśe sthitaḥ.

**indrakīlaka**, m. = prec., q.v.: Mv i.195.16 (prose) teṣāṃ ... dvārāṇām caturṇām varṇāṇām indrakīlakā abhunsu, *these gates* (of a city) *had threshold-stones of four colors*.

**Indrakuśa**, n. of a brother of Kuśa: Mv ii.433.16. **Indraketu**, (1) n. of a samādhi: Mvy 531 (not in ŚsP); (2) n. of a former Buddha: LV 172.5; (3) n. of a yakṣa: Samādhi p. 43 line 21.

**Indraketudhvajarāja**, n. of a Buddha: Śiḥ 169.13; (the same?) of a Buddha in the zenith: Sukh 98.15.

**indragopa**, or °paka, in comp. with śiras or śirṣa(n), *redheaded*, said of (miraculous) elephants: LV 55.3-4 (prose) indragopaka-śirāḥ, n. sg., of the Bodhisattva in the form of a small elephant, about to enter his mother's womb (in vs line 7 replaced by suraktaśirṣaḥ); Mv iii.411.4 (prose) indragopa-śirṣam, of another magically created