

## *Iti*

“*Iti*” is a conjunction (*nipāta*), which is widely used with many different connotations. Below are some examples—

### *Iti-1 (nidassana)*

“*Nidassana*” means indication. In many cases, ‘*iti*’ indicates what was stated earlier, or will be stated immediately after. Such *iti* should be translated as ‘thus,’ ‘in this way,’ or ‘in this sense,’ according to the context.

Example:

*Iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbe-nivāsaṃ anussarāmi.* (Vi-1, 5)

**Thus**, I remember various past lives with their conditions and details (like names, castes, appearances, and so on.)

In this example, we need to know three things:

- Nidassana* (indicative conjunction): *iti*
- Nidassetabba* (the indicated): In this example, the indicated is what the Buddha stated earlier regarding how detail he remembered one’s past life.<sup>1</sup>
- Nidassana-vanta* (the verb): the verb that the *iti* (thus) is connected to [“*anussarāmi*” in this example.]

### *Iti-2 (ākāra-jotaka)*

*Ākāra* literally means way or mode (of speaking or thinking), and *ākāra-jotaka* means *ākāra*-indicator. So, this kind of “*iti*” indicates what someone speaks verbally or mentally (a statement within quotation marks). According to English, it should be translated as ‘that’ or ‘thus.’

Example:

“*Handa, mayam, bhante, buddhavacanaṃ Chandaso āropemā*”**ti** (*avocum*).

“Now, sir, we will document the Buddha’s words in Sanskrit,” **thus** (they said).

(They said) **thus**, “Now, sir, we will document the Buddha’s words in Sanskrit.”

**Note:** The first translation is Pāli syntax, and the second is English.

In this example, we need to know three things:

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<sup>1</sup> “There my name was so-and-so, my clan was so-and-so, my caste was so-and-so, my food was such-and-such, I experienced such-and-such pleasant and painful conditions, I lived for so long. Having passed away from there, I arose there. There my name was so-and-so ... And having passed away from there, I arose here.” **Thus** I remember various past, lives, their conditions and details.

- a. *Ākāra-jotaka* (quote-indicator): *iti*.
- b. *Ākāra* (the quote): direct speech (a statement within quotation marks)
- c. *Ākāra-vanta* (the verb): a verb—like said, spoke, thought or assumed—that requires quote/ direct speech

### ***Iti-3 (Nigamana)***

This kind of *iti* marks the end of a statement.

Example:

*Ke pana te 'ti? Sama-sīho hatthājānīyo assājānīyo usabhājānīyo  
purisājānīyo khīṇāsavo 'ti.*

In this regard (*pana*), who are those (who are not frightened by a lion's roar)? **This is the question** (the 1<sup>st</sup> *iti*). They are an identical lion, a heroic elephant, a heroic horse, a heroic bull, a heroic man, and an arahant; **this is the answer** (the 2<sup>nd</sup> *iti*).

**Note:** In this example, two “*iti*” just mark the end of a statement. A statement here can be a question, an answer, or a normal statement. So, it should be translated accordingly.

### ***Iti-4 (Padattha-vipallāsa)***

*Pada-attha* = the meaning of the word, and *vipallāsa* = change. Because of *iti* the meaning of the associated word is changed from its original meaning to the word itself.

Example:

*Samavāyo 'ti ekato samāgamo.*  
*Samavāyo* **means** getting together.

In this example, *samavāyo* is translated as *samavāyo*, but not as getting together. It is the *iti* that makes this change. Therefore, this kind of *iti* is called *padattha-vipallāsa*. This *iti* is normally translated as “this word means.” It is widely used by Pāḷi commentaries to define a word or a phrase.

### ***Iti-5 (Hetu)***

Example:

*Iti-pi so bhagavā arahaṃ.*  
**For these reasons** too the Blessed One is the Worthy One.