

after his long austerities; otherwise known as **Sujātā**, q.v.: Divy 392.12 (vs); in 392.9 (prose) associated in this act with **Nandabālā** (they seem to be regarded as sisters, dual grāmikaduhitryoh), q.v.; (2) n. of a lokadhātu: ŚsP 52.18; (3) n. of a rākṣasī: Māy 240.7; 241.13.

Nandika, (1) (prob. = Pali Nandiya, particularly 1 of DPPN) n. of a disciple of Śākyamuni (or of more than one?): MSV i.187.5 ff.; in lists of mahāśrāvakas Gv 17.23; Sukh 2.8; of śrāvakas Mvy 1043 (on Tib. see s.v. **Nandaka**); of bhikṣus LV 1.16 (Tib. here dgah byed, which in Mvy 1042 = **Nandaka**); prob. a different person is **Nandika** (v.l. °aka) the son of Śukrodana and brother of **Nandana** (1), mentioned as having retired from worldly life Mv iii.177.1; (2) n. of a village chief at Uruvilvā, father of **Sujātā**, q.v.: LV 267.13, 18; (3) n. of a yakṣa (? or, acc. to some versions, n. of a locality): Māy 44. (3) **Nandaka** in DPPN is n. of a yakṣa.)

Nandika-sūtra, n. of a work: Karmav 33.14; 42.5 (see Lévi's note here); 44.6.

nandikāvarta (perh. hyper-Skt. for Pali nandi-yāvatta), n. of a mystic diagram, = Skt. nandyāvarta, which is also recorded in LV: sa-n°, Bhvr., LV 415.13 (prose, no v.l.)

Nandigupta, n. of a former Buddha: Mv i.139.8. (**nandi-ghoṣa** [also **nandī**°, q.v.], some sort of bell or other sound-making instrument, normally referred to as attached to chariots; the word occurs in Skt. but is not rightly defined in BR, pw; not recorded in Pali; acc. to Ratnach., AMg. nandighosa = a sound produced by playing upon twelve kinds of instruments at once: this could scarcely fit nandighoṣa Śikṣ 29.1 in ep. of umbrellas; and AMg. nandighosā is the bell of (a certain deity) acc. to Ratnach.; sa-n°, ep. of chariots: Mv ii.339.17, 19; 420.13; 456.11; iii.22.7 (°śālamkṛta); 178.13; 267.5; 449.20; read nandighoṣa-m-alamkṛtā Mv ii.487.16, of chariots.)

nandi-janana, m., = Skt. nandi-kara, son: Śākya-°ne Tathāgate Mv i.64.9 (vs).

nandidhvaja, some kind of gem: °ja-maṇiratnopama Gv 295.5.

Nandin, n. of two yakṣas: Māy 35; 104.

Nandinagara, n. of a town: Māy 104.

Nandinī, n. of a devakumārikā in the eastern quarter: LV 388.10 = Mv iii.306.7.

Nandirakṣitā, n. of a devakumārikā in the eastern quarter: Mv iii.306.7 (= **Nandivardhanī** of LV).

Nandivardhana, (m. or nt.), n. of a locality: Māy 35 (see Lévi p. 78); MSV i.xviii.3 f.

Nandivardhanī = **Nandirakṣitā** (of Mv): LV 388.10.

Nandisenā, n. of a devakumārikā of the eastern quarter: LV 388.10 = Mv iii.306.7.

Nandihāra, nt., n. of a city: Gv 189.1 etc.

nandī (= Skt. nandi, f.; both in Pali), joy: yo rāgo yā nandī yā trṣṇā Samy Ag 1.2; nandī-rāga, m., app. not dvandva (as taken by PTSD), but passion for joys (cf. Pali MN i.145.3, 4, in sing. and not compounded with another word): °gaḥ Mvy 2217 = Tib. dgah baḥi ḥdod chags, passion for joy(s), so also Tib. on LV below; °gasya MSV i.49.16; °rāgāndhās ca Śikṣ 288.1; (trṣṇā . . .) nandīrā-gasahagatā (as in Pali with taphā) LV 417.8, 10 (in 10 v.l. nandī°); Mv iii.332.6, 7 (no v.l.). All these are prose.

nandighoṣa, (1) = **nandī**°, q.v., but here in °sa-manojña-śabdopacārāṇi, Śikṣ 29.1, Bhvr., ep. of chattrāṇi; (2) n. of Indra's chariot: Av ii.104.3, 13.

Nandidhvaja, n. of a śreṣṭhin: Gv 427.19 (vs).

Nandipāla, a name given to **Ghaṭikāra** in MSV i.217.11; cf. **Jyotipāla** 1, who was a friend of Gh.; °la-sūtra, an account of this story, in the Madhyamāgama, ibid. 12.

nandī-mukhā, °khī, adj. (cf. AMg. nandi, the sound of a particular drum, Ratnach.), with rajanī or rātri (= Pali nandimukhi), (the time at the end of night) just

before the beating of the (morning) drum, i. e., substantially, dawn; so Tib. on LV, rna brduṅ baḥi (of beating the drum) nam tshod tsaṃ na (at the point of time of the night), for °khyām rātrau; in phrase, rātryām paścime yāme aruṇo-dghātanakālasamaye °khyām rātrau LV 345.20; 350.9; nearly the same, but °mukhāyām rajanyām, Mv i.229.6; ii.133.7; 284.16; 415.18; in Pali, . . . pacchime yāme uddhate aruṇe nandimukhiyā rattiyā Vin. i.288.12; ii.236.15 (comm. has an absurd etymological attempt to explain nandimukhi, 1287.1-2).

nandī-rāga, see **nandī**.

Nandottarā, n. of a devakumārikā in the eastern quarter: LV 388.10 = Mv iii.306.7.

[**Nandopananda**, Divy 307.1; 329.9, 14, acc. to ed. name of one individual monk, a member or associate of the ṣaḍvargiya or ṣaḍvargika group, which acc. to Mvy 947.1-2 contained two monks named Nanda and Upananda. This is, I believe, also the intention of Divy. In 307.1 understand Nandopananda- as cpd. with the following bhṛtaka-puruṣaḥ sa, he (the householder just mentioned) is a serving-man of Nanda and Upananda. In 329.9 and 14 understand two vocs., Nanda-Upananda. However, in MSV i.95.4 Nandopananda, sg., is presented in the text as n. of one nāga king; cf. s.v. **Nanda** 2.]

napta = Skt. napṭr (§ 13.4), (nearer) descendant: napta-pranapti-kāye (mss.) Mv i.348.9, in the crowd of his near and remoter descendants; cf. **pranapti**.

nam (nam = Pali nam, Pkt. nam; variously regarded as from Skt. nanu or nūnam), asseverative particle, assuredly, certainly, of course; recognized by Senart only at Mv i.314.11 (see his note), where it is not wholly certain. Clearer cases: āgatvā ca bhuvam śreṣṭhi(m) nam (so several mss.) dhruvam pratipatsyase, . . . yam śraddhā tam samācara (misunderstood and wrongly em. by Senart) Mv i.187.5(-6), and having come, śreṣṭhin, to the spot (where Buddha is), you will assuredly attain security; . . . (now) do what seems best to you; na ca śaknoti ārādhayitum, tāye (mss. yāye) ca nam godhā hrdayam gatā ii.66.11, and he could not pacify her, (because) of course the (incident of the) lizard had gone to her heart (turned her against him); tāta mā nam antarāyam karohi ii.408.10, father, do not, assuredly, make any obstacle (for the Bodhisattva); Mv i.168.18 (vs), see s.v. **vairambha**.

namata (cf. Pali namataka), m. Mvy 586.2, or nt. Mvy 981, MSV ii.52.2 ff., felt; Tib. (h)phyin ba; as material for monks' garments. Cf. **namatika**.

namati, in LV 259.21 (vs) said by Foucaux to mean arise, get up, and vinamate, sit down. But I think the mgs. of both are close to or identical with those of normal Skt. Line 20 reads, na ca iñjate bhramati vā dhyāyaty āsphānakam dhyānam, and he does not stir nor swerve, he practises the āsph° dhyāna; then 21, na ca namati no vinamate na kāyaparirakṣaṇā sprṣati, and he does not bend (to one side?) nor stoop down . . . On the other hand, namati is used as in Pali (apparently not in Skt. so far as recorded) with object cittam, bends, inclines the mind, thought, with loc. (dat.), towards . . .; see **nāmayati**, also used similarly: pravrajyāyai (so Senart, but °ye, which might be loc., is just as plausible; mss. °āryeś, °āyais) cittam name (aor.) Mv i.322.20; ppp., pāmśukūle cittam natam LV 266.3.

namantra, nt., a high number: Gv 133.18; Mvy 788.3 (cited from Gv) = Tib. gzhal med (cf. **namātra**).

namaskara, nt., = °kāra (masc.), homage-paying: nidāna-namaskarāṇi samāptāni Mv i.2.12 (colophon).

namātra, m., a high number: Mvy 775.4 = Tib. gzhal med (cf. **namantra**). The Tib. fits this form (gzhal, measure).

Namuci (= Pali id.), a name for Māra, used chiefly in vss (but also in prose, Dbh 28.17; 90.5); LV 261.6; 302.21 ff.; 311.15; 328.3; 357.14; Mv i.264.9; ii.238.6; 413.2;