

One might be tempted to assume a misreading for Skt. *nāpiti*. But note Pali *nahāmini*, Pv iii.1.13, repeated in comm. 176.1 with gloss *kappaka-jātikā*. Our word looks like confirmation of Kern's conjecture, cited PTSD s.v. *nahāmin*, that the Pali form stands for **pin(i)*.

Nābhigarbha, n. of a Bodhisattva: Gv 2.26.

1 nāma = **avanāma**, q.v., *depression* (of spirits), only in Śikṣ 108.12, see s.v. **unnāma**. In this verse *avanāma* or *onāma* would be unmetrical; but it is barely possible that the text *unnāmanāmāni* should be taken for *unnāma(o)nāmāni*, with MIndic elision in *saṃdhi* of initial *o* (for *ava*) after final *a* in comp.

2 nāma, adv., particle, *pretendedly, quasi-*: *hitakāma* iva *nāma* Jm 20.9, as if *pretendedly desiring his welfare*; *dharmātmako nāma bhūtvā* Jm 143.21, *assuming a righteous character, forsooth*; so also in Aśvaghōṣa's language: Buddhac. iv. 29 (see Johnston's note), Saundaran. iv.15, 17.

nāmaka (nt.; AMg. *nāmaya*; *nāma-n* plus *-ka* svārthe), *name* (in Skt. only ifc. Bhvr.): (*rājā* Kuśo, *ātmano*) *nāmakena ālikhati* Mv ii.463.9 *marks with his own name*; Kuśasya *nāmakaṃ* 13.

nāmatika, adj. (to *namata* plus *ika*), *wearing garments of felt*, one of the **dhūtaguṇa**: Mvy 1130; Dharmas 63; in both v.l. **nāmantika**, q.v. (so text AsP 387.8, but can hardly be right); Mironov cites v.l. *nāmāntika*; *nāmātikaḥ* MSV iii.122.5. Not in Pali.

Nāmatideva (?so, no v.l.; meaning?), n. of a divine Bodhisattva, one of the *trāyastriṃśaka* gods: Mv i.98.1 (prose).

nāman, nt., usually as in Skt. *name, noun*; but in contrast with *pada*, q.v., *sentence*, and *vyafijana*, *sound*, seems to mean (any) *word*: Mvy 1996 *nāma-kāyaḥ* (see *kāya* 2); defined AbhidhK. LaV-P. ii.238 by *saṃjñākarapa*, *ce qui fait naître une idée*; the examples given are in fact nouns, but other parts of speech, if they are not included under this term, are completely ignored here.

nāmana (cf. Pkt. *nāmāna*, *bending, lowering*), see **a-nāmāna-tā**.

Nāmaniyatapraveśa, m., n. of a *saṃādhi*: Mvy 576.

nāmantika, adj., = **nāmatika**, q.v.: AsP 387.8. Can hardly be anything but an error of tradition, despite its widespread occurrence, and should doubtless be emended. (Here too in list of **dhūtaguṇa**.)

nāmayati (cf. also *nāmīta*; caus. of *namati*, which alone seems to be recorded in Pali in these senses, tho *nāmeti* occurs in the literal sense, *bend, trans.*; see **namati**, which in BHS is much rarer in these senses), (1) *inclines*, with object *cittaṃ*, and remoter object (*to, towards*) *dat.* or *loc.* or *infin.*: *āhāram āhartum cittaṃ nāmayati sma* LV 264.12-13, *inclined (made up) his mind to take food*; *bodhāya cittaṃ nāmetvā* Mv ii.362.17; 364.11; *cittaṃ bodhāya nāmāye* 367.13; *nāmetva cittaṃ sahalokanāthe* 385.24, *directing (centering) his thought towards (upon) the Buddha*; *cittaṃ bodhāya nāmayet* Śikṣ 5.18; (2) with other objects than *cittaṃ*, *directs, applies*, something (*acc.*) to (*dat.* or *loc.*): (*citrācāryo* . . .) *citrārthe nāmāyet raṅgān* Lañk 48.9 (vs), *would put colors to use for a picture*; *yac ca śubhaṃ mayi saṃcitu kiṃcid bodhāyī (dat.) nāmāyāmi* (= **yāmi*, m.c.) *ahu sarvaṃ Bhad* 12; *sabhāgacariye (dat.) nāmāyāmi kuśalaṃ imu sarvaṃ* 42; *nāmāyāmi kuśalaṃ imu sarvaṃ* 55 (construe with next), . . . *kuśalaṃ imu sarvaṃ nāmāyāmi vara-Bhadracarīye* 56; *sarva kuśala-mūlaṃ bodhāye nāmāyāmaḥ* LV 369.4 (vs), *let us apply all roots of merit unto enlightenment*; seems used almost in the sense of **upanāmayati**, q.v., *presents, in*: *grhītvā Brahma ojavindu bodhisattva (loc. in sense? § 8.11) nāmāyī* LV 74.2 (vs), *Brahma, taking the drop-of-might (elicit), applied (presented?) it to the B.*

nāmāvaśeṣa, adj. (cf. Skt. *nāmaśeṣa*, same mg.), *of which (only) the name is left, i. e. destroyed, dead*: Divy

185.28 (**saṃ enaṃ karomi*); 187.4; 334.6 (always with forms of *kr-*).

nāmīta (ppp. of *nāmayati*; seems unrecorded in this sense; nearest approach is Pali *pitthiṃ nāmetvā* Jāt. vi.349.24), *bent, of limbs; distorted, deformed*: *na khañja-kubjo nāpi ca nāmītaṅgaḥ* Śikṣ 304.11.

?nāmnas, adv. (abl. of *nāman*, cf. Skt. *nāmatas*, adv.), *by name*; so all Nep. mss. in SP 68.2 (vs), *virajā ca nāmnas tada lokadhātuh*; Kashgar rec. *nāmā* (m.c. for *nāma, by name*); ed. em. *nāmnā*.

nāyaka, *guide*, very common ep. of Buddha, as in Pali: Mvy 20 = Tib. *ḥdren pa, guide*; LV 4.4, et passim.

nāyin = **nāyaka**, but applied to a Bodhisattva (*Mañjuśrī*): *bhāṣitā bodhisattvena Mañjuḥṣeṇa nāyina* Mmk 32.18 (vs).

nārakīya, adj. (Skt. Lex.; cf. next), *of hell*: **yā* (printed *nārakī yā*) *vedanā* Kv 36.11; **yaṃ karma Karmav* 49.9, 15, *deed that results in (rebirth in) hell*.

nārakeya, adj. (subst.; cf. prec.), *inhabitant of hell*: Śikṣ 69.15; 70.6; 72.2.

Nārada, (1) occurs as the n. of the well-known sage, as in Skt., e.g. Mv iii.401.9; (2) in Mv ii.55.3; 63.18 given as n. of the ascetic **Kauśika** (1), q.v., owing to a confusion of tradition (in Pali, which has the original form of the story, he is the same as Skt. *Nārada* and not = *Kosika, Kosiya*); (3) in Mv ii.42.19 and 43.2 (here v.l. *nālada*) the name seems to replace **Nālaka**, q.v., perhaps by corruption of tradition (but cf. the form *Nālada* in Av, also v.l. at Mv ii.43.2).

Nārāyaṇa, (1) (also **Mahā-n**, q.v.; presumably the name of the Hindu god, but used in BHS as a proverbially powerful personage; so also in Pali, see DPPN s.v. *Nārāyana-saṃghāṭa-bala*, 'name given to a certain measure of physical strength . . . [it] was the strength of the Buddha'; but in MPS 31.21 Buddha has the power of many hundreds of *Nārāyaṇas*): *Nārāyaṇa-balam* Mvy 8214 = Tib. *sred med buhi (of Nārāyaṇa, so Das; lit. seems to mean of son of the desireless one) stobs (strength)*; **ṇa-sthāmavān* LV 109.11; 110.8; 291.15 (all vss), *having the might of N.* (Tib. on the last, *sred med bu yi mthu ldan pa*); **ṇa-saṃhananākāyaḥ* SP 428.9-10, said of a Bodhisattva; **ṇa-saṃhananaḥ* MSV i.271.10; *vajradr̥ḍha abhedya nārāyaṇo ātmabhāvo guru* LV 202.17 (vs) = Tib. *sku (body) ni sred med bu yi stobs ldan (having the strength of N.)*, which seems to imply that Tib. took *nārāyaṇo* as an adj., *Nārāyaṇa-like* (in strength); it could perhaps be understood as for **ṇa*, in comp. with *-ātmabhāva* (§ 8.12), *having the body of a N.* (i. e. like N.); *sarvaparvasu caikasmin* (read *caikaikasmin*?) *parvaṇi Nārāyaṇa-bala-samni-viṣṭatā* (. . . *a state of being invested with the power of N.*) Bbh 74.27; see the similar cases s.vv. **Ardhanārāyaṇa**, **Mahānārāyaṇa**; (2) n. of a Buddha: Śikṣ 169.12; (3) n. of a yakṣa: Suv 161.6; (4) n. of a nāga-king: Māy 247.4.

Nārāyaṇapariṣcchā, n. of a work: Śikṣ 21.1; 147.1; 189.7.

Nārāyaṇavīrya, n. of a Tathāgata: Gv 421.20.

Nārāyaṇavratasumeruś(ī)rī, n. of a Buddha: Gv 284.25 (vs).

Nārāyaṇasrīgārbha, n. of a Bodhisattva: Dbh 2.12.

[?nārāsībhāva-h], n. sg., Mvy 2588 (so Mironov, no v.l.), but prob. read with v.l. in Kyōtō ed. *na rāsī*, which accords with Tib. *spuṅ paḥi dños pa med pa, not becoming a heap*; this also fits the context, a chapter entitled *niṣṛjā-paryāyāḥ*.]

Nārikela, see **Nālikera**.

[nāryadhanahina LV 178.5, preceded by *anusmarā*; read *āryadhana*, with Tib., which has no negative. The *n-* belongs with the preceding word, which should be read either *anusmaran(n)*, or with some mss. *anusmaram*, intending the same form, a n. sg. m. pres. pple.]

Nāla = next: Mv iii.387.4 (vs; doubtless m.c.).