

iii.254.6; 381.10; Divy 393.11; Mmk 171.18; Samādh 19.36; RP 58.15; Namucibalanudam, not n. pr. but ep. of the Bodhisattva, Mv i.208.12 = ii.10.20; in same cpd. with Māra, nihata-namuci-mārā(h) Dbh.g. 52(78).4, Bhvr.; pl., perh. used of Māra and his hosts, or like the pl. of Māra, q.v.: tām namucinām (but v.l. °cino, gen. sg.) mahatim avasthām LV 356.9.

**na-yācanaka**, adj. or subst. (see **yācanaka**, 2; = **yācana** plus -ka), hastapralehakair °kair LV 248.17 (prose), (ascetic practices) *consisting of not begging* (qy: perhaps sitting and waiting for food to be brought unsolicited?); mss. vary but Tib. mi sloñ ba confirms the text and mg. In a list of ascetic practices of various sorts.

**nayuta**, m., nt. (not in Pali, which has **nahutam**, nt.; AMg. naua, nauya, defined as 84 lacs of **niyutāṅgas**), seems to occur in BHS as replacement of Skt. **niyuta**, with which it frequently varies in mss.; a moderately large number, generally 100,000,000,000 (**niyuta** in BHS usually the same), and rendered in Tib. (like **niyuta**) **khrag-khrig**, which is given the same value by Jā.: **nayutam**, nt., Mvy 7956, cited from LV 147.21 where Lefm. **niyuto**, m., allegedly with all mss.; but **nayutaḥ** Mvy 8000, and **niyutam**, nt., 7702, 7828, 8056 (in the last, however, the value is only 1,000,000, as shown by the position in the list and Tib. sa ya). Common everywhere: ambiguous as to gender, SP 316.6; LV 36.10; 52.17; Mv iii.443.12; Divy 318.10 (mss.); KP 155.2; Gv 255.20 (etc., but **niyuta** 267.26, 268.14, etc., prob. equally common); Mmk 25.16; Dbh 19.27, 29; masc. (besides the above) LV 12.2, 21; both this and **niyuta** common in LV, side by side in 151.2-3 (vss), **koṭṭīṣaṭam** ca **ayutā** **nayutās** **tathaiva**, **niyutānu** **kaṅkaragati** **tatha** **bimbarās** ca; Mv i.119.8 (°tām, acc. pl.); 247.1 (°tā, n. pl.); RP 5.13 (°tān, acc. pl.); nt. forms, °tāni, Mv i.72.12; 171.12; 209.5 = ii.11.12; Sukh 30.15 (but **niy°** seems commoner in Sukh); in Suv I have noticed only **niy°**. Cf. **mahā-nay°**.

**naraka-kumbha**, n. of a (minor) hell: Mv i.7.8. Senart compares Skt. **naraka-kunḍa**.

**narada**, nt. (Skt. Gr.), a medicinal plant or a product of it, presumably = **nalada**, which Nobel reads with support of Tib.: Suv 105.3 (mss.).

**Naradatta**, (1) n. of a nephew and pupil of the rsi Asita: LV 101.2 ff.; in Mv as in Pali named **Nālaka**; (2) n. of a Bodhisattva: ŚsP 6.8; (3) n. of a virtuous man (**satpuruṣa** q.v.): SP 3.11 (Kashgar rec. **Nāla°**; Burnouf Ratnadatta, noting that all mss. but one read **Nara°**; Tib. mes byin, which should render **Pitāmaha-datta**, doubtless understanding **Nara** as the Primeval Spirit, also sometimes called **Pitāmaha**).

**naradamyasārathi** = **puruṣa-damya°**, q.v.: SP 359.7 (vs); LV 235.10 (vs); Mv i.234.3 (vs); Divy 72.14 (vs). Apparently used only m.c. for **puruṣa°**.

**Naradeva**, n. of a former Buddha: Mv i.141.12.

**Naraṃpravāha** (half the mss. **Nara-pra°**), n. of a former Buddha: Mv i.137.7.

**Nara-rāja**, n. of a yakṣa: Māy 237.1. Read probably **Nala°**; corresponds to Pali **Naḷo rājā** (cited Waldschmidt, Kl. Skt. Texte 4, 175 n.3).

**Naravāhana**, n. of a former Buddha: Mv i.141.13.

**Naravirā**, n. of a yakṣiṇī: Mmk 567.11; 568.22.

**Narasimha**, n. of a nāga king: Māy 246.29.

**Narendra**, n. of a former Buddha: Sukh 6.15.

**Narendraghoṣa**, n. of a former Buddha: Samādh p. 58, line 23 ff.

**Narendrarāja**, n. of a contemporary or future Buddha: Sukh 70.16.

**Nareśvara**, n. of a former Buddha: Mv i.112.7.

**narottama** (= Pali **naruttama**), *highest of men*, standard ep. of a Buddha: Mvy 40 = Tib. mi mchog, *best man*; et passim.

**Nardana**, n. of a nāga king: Mvy 3243; Māy 246.25.

**Nala** (see also **Nara-rāja**), n. of a nāga king: Māy 246.18.

**Nalakūvara**, n. of a yakṣa: Māy 94.

**nala-ghātya**, *reed-slaying* (so Tib., literally, ḥdam bu bcom bzhin): hanmy eṣām (gen. for acc.) **nalaghātyayā** MSV i.177.13; °tyayā **hanīṣyanti** 17. Just what form of killing is meant I do not know. The second member (not in Skt.) = Pali -ghaccā.

**Nalamālin** (= Pali **Naḷamālī**), n. of a mythical sea: Jm 92.9 (vs; °māly eṣa sāgaraḥ).

**Nalinī** (= Pali **Naḷ°**, oftener **Naḷinikā**), n. of the heroine of the **Nalinī Jātaka** (colophon °niye rājakumārīye jātakam Mv iii.152.19), a daughter of a king of Benares, who seduced **Ekaśṛṅga**: Mv iii.146.4 ff.

**nava**, oftener **navaka**, m. (= Pali, both), *newcomer to the Buddhist order, junior, recently ordained monk*; see also **nav(ak)ānta**: **nava**, Māy 219.29; **navakaḥ** Mvy 8742; **navakair ādikarmikair acirappravrajitair** RP 5.1 (prose); °kair acirappravrajitair (text °varjitair) Gv 47.8 (prose); **daharo jātyā °kas tu pravrajyayā** 129.3 (prose); **sthavira-madhya-navakeṣu bhikṣuṣu** Śikṣ 199.16 (prose).

**navakarmika** (= Pali °kammika, said to mean *repairer of buildings*, but see below): Mvy 8735 °kaḥ = Tib. lag gi bla, which Das defines as *one who does general menial service to the congregation of lamas in a monastery*; MSV i.235.6, 9; ii.145.13; he was as a rule himself a monk, but inferior in position and function, as shown by Jm 113.22 (vs) āvāsikaḥ so 'stu mahāvihāre kacaṅgalāyām **navakarmikaḥ** ca (as a punishment). That the **navakarmika** in Pali, too, was low in station among monks is shown by the story of **Sudhamma**, Vin. ii.15.30 ff. (āvāsiko ... **navakammiko** **dhuvaḥbhattiko**), and **navakamme** in Jāt. iv.378.29 seems to mean *manual labor* (certainly not *repairing*, since a new structure was being built). I have found no Pali comm.'s interpretation, but the Pali word seems to need reexamination. Perhaps lit. (*one who performs*) *new-initiate's work* (see **nava**).

**navakānta** (m.) = **navānta**, q.v.: Divy 404.14; Bbh 122.18.

**nava-dānta**, adj. or subst. m., *newly broken in* (to work), a *new hand*: tvam °taḥ, **sthānam** **etad** **vidyate** **yad** **asmākam** **prsthato** **gamiṣyasi** Divy 304.25.

**Navamikā**, n. of a devakumārīkā in the West: LV 390.6 (Calc. with v.l. **navanāmikā**, which is hypermetric).

**nava-yāna-saṃprasthita**, adj. (also **acira-yāna°**, q.v.), *newly entered upon the Vehicle*, (a Bodhisattva) *that is in the early stages of the (mahā-)yāna*: SP 32.5; 218.5; yaḥ kaścid ... **bodhisattvo** 'sya **dharmaparyāya-syottraset** **saṃtraset** ... **navayānasamprasthitah** sa ... **bodhisattvo** **mahāsattvo** **veditavyaḥ**. **sacet** **punaḥ** **śrāvaka-yāniyo** 'sya (etc., as before) **adhimānikaḥ** sa ... **śrāvaka-yānikaḥ** **pudgalo** **veditavyaḥ** SP 233.13 ff. This last passage is decisive. Kern correctly renders the 2d and 3d passages but mistranslates the first; Burnouf misunderstands all three. Similarly SP 312.8; ŚsP 910.11; AsP 139.12 et alibi.

**navara**, m., a high number: Mvy 7783.

**Navasīrṣaka**, n. of a nāga king: Megh 302.16. App. = **Meghasaṃcodana**, q.v., with epithet **navasīrṣa**.

**navāṅga**, adj. (= Pali **navāṅga**), with **śāsana**, (the) *nine-fold* (Buddhist sacred texts): °gam **etan** **mama** **śāsanam** ca SP 46.1 (vs); see Kern, SBE 21.45 note 4.

**navānta**, m. (= Pali **navanta**, CPD s.v. **anta**), *the juniors' end or place*, in an assembly of monks; opp. to **vṛddhānta**: Mvy 8744 °taḥ; Divy 349.26. Also **navakānta**.

[**navutpattika**, Mv iii.179.7, ed. °ko āryadharmānām, if the text were right, would seem to mean *freshly productive, given to ever-new production* (of noble qualities). But this seems forced, and the true reading is doubtless **na utpathika**, nearly with one ms.; see **utpathika**.]

? **navodaka** (nt.?), some kind of food: °kaṃ ca