

\***dhyāyati** or \***dhyāyati**, *burns* (trans.), *cremates*; caus. \***dhyāpāyati** or \***peti**, id., hyper-Skt. to Pali *jhāyati* (intrans.), *jhāpeti* (caus.); § 2.14. Cf. **abhidhyāyati**, which is intrans.; otherwise BHS seems to have only caus., or at least trans., forms; emendation of y to p in four occurrences would make them all caus. in form. Used of *cremating* dead bodies: *dhyāpiyantānam* (em. Senart, mss. *dhyāniy*<sup>o</sup>), pres. pple. pass. gen. pl., of (Buddhas) *being cremated*, Mv i.126.2; (-buddham) *dhyāyetvā* Mv i.302.12; 304.12 (mss.); *dhyāyito* Mv ii.78.15; 174.11; *dhyāpita-* (same mg.) Mv i.357.17; RP 57.2.

[**dhyāyi**, LV 325.6 (vs), read either *dhyāna* (= °ne, before ut-) with best mss., or *dhyāni*; in any case a loc. of *dhyāna*, parallel with *śīle*; so Tib.]

**dhyāyikā** (to Skt. *dhyāyati*, cf. *dhyāyin*), *intent contemplation*: *śiṣavyavalokanānānuvilokayati sma* (Tib. mgo byol nas bltas kyañ), *unmeṣa-dhyāyikayā vā* (or *with open-eyed intentness*, sc. *anuvilokayati*; for this phrase Tib. has no correspondent in Foucaux's text), na ca śaknoti sma draṣṭum (Tib. mthoñ bar mi nus so) LV 62.6. All mss. agree on the cpd.; only Calc. *unmeṣādhyāyikayā*, which is plainly nonsense.

?**dhyuṣita**, adj., ep. of garments or cloth, acc. to pw *blendend weiss*: *cīvarāni* (so) °tāni Kv 78.22; °ta-ṣaṭam 81.7, see s.v. **indra-ṣaṭa**. There is a very dubious record of a Skt. n. pr. *Dhyuṣitāśva*, BR, but this is prob. incorrect. The word *ṣaṭa* is often preceded in comp. by *duṣya-* or *dūṣya-*, designating a *very fine cloth*, and I am inclined to read this; the text of Kv is so corrupt that it seems not implausible.

**dhriyati**, *holds back, resists* (cf. pw s.v. *dhar-* 3, d, *Widerstand leisten*): *avadhyāyanti dhriyanti vivācayanti* Divy 492.17. But see s.v. **vivācayati**; Divy perhaps corrupt for *kṣiyanti* (cf. **kṣiyati**) or *kṣipanti* (Mvy).

**Dhruva**, (1) n. of a śreṣṭhin, instructed and saved by Buddha: legend referred to Mv i.177.14, told 184.19ff. (2) n. of a king: Mmk 625.16; (3) n. of a yakṣa: Māy 72

**Dhvajaketu**, n. of a former Buddha: Mv iii.230.7. **Dhvajadhva**, n. of two former Buddhas in the same list: Mv iii.230.8 f.; 237.6 f.

**dhvaja-baddhaka**, f. °ikā, adj. (= Pali *dhaja-baddha*, Vin. i.74.30 °dham coram; comm. 997.14 *dhajam bandhitvā viya caratīti dhajabandho* [so also several mss. in text!], *Mūladevādayo viya loke pākato ti vuttam hoti*, i. e. *notorious*, as if *having raised a banner of thievery*; SBE

13.196 *who wears the emblems* [of his deeds]; it is not clear where PTSD, which renders *captured*, gets authority for the allegation that *āhaṭa* is meant, since this is not in the comm. on the above Vin. passage, the only one quoted in PTSD s.v.), prob. *notorious* (as a robber): *cauro dhvaja-baddhakaḥ* Mvy 8799 = Tib. *chom rkun por* (as a *robber-thief*) *grags pa* (*famous*; but, curiously, this word may also mean *bound*, acc. to Jā. and Das!); *mā caurī, mā dhvaja-baddhikā* Bhik 16b.2, *you aren't a (female) thief? a notorious one?* (in examination of a candidate for initiation, who must make negative answers). But note that *mā* is found before *both caurī and dhva*<sup>o</sup>, as if each were a noun; this arouses some uneasiness.

**Dhvajamaparājita** (i. e. *dhvaja-m-apar*<sup>o</sup>, m 'hiatus-bridging'), n. of a former Buddha: Mv iii.230.9 f.

**Dhvajarucira**, n. of a former Buddha: Mv iii.230.6.

**Dhvajavati**, n. of one of the four goddesses protecting the Bodhisattva in his mother's womb: LV 66.8. Tib. *rgyal mtshan ldan pa* supports this form, not the v.l. *Dhvajapati*, contrary to Foucaux's assertion.

**dhvajāgra**, nt. (= Pali *dhajagga*), *top of a banner or standard*: °grāṇy api (240.19 adds *asya*, v.l. *cāsyā*) *prapatetsu*(ḥ; mss.) Mv i.230.10 = 240.19.

**Dhvajāgrakeyūra**, (1) m., n. of a samādhi: SP 424.1; Mvy 530 (not in ŚsP); (2) n. of a work: Mvy 1410 (cf. **Dhvajāgrasūtra**).

**Dhvajāgrakeyūrā**, n. of a goddess: Sādh 403.1 etc.

**dhvajāgra-nīśrāvaṇī**, a high number or means of computation (*gaṇanā*): Mvy 7980 (Tib. *nes par*, often = *ni-*, *nis-*, *sgrogs pa*, *proclamation*, for *niśr*<sup>o</sup>); cited from LV 148.14 where Lefm. *niśāmaṇī*; best ms. *niśrā*<sup>o</sup>; no ms. °vaṇī; note *domal ṇ*; Tib. as for Mvy 7980, except *sgrog pa*, which is the form given by Jā.

**dhvajāgra-maṇi**, a high number or means of computation (occurs just before prec.): °nir, n. sg., Mvy 7979; cited from LV 148.13 where Lefm. -*vati* for -*maṇi*, but best ms. -*maṇi*; Tib. on both LV and Mvy *nor bu* = *maṇi*.

**Dhvajāgravati**, n. of a capital city (*rājadhāni*): Gv 444.7.

**Dhvajāgrasūtra**, n. of a work, fragments publ. in *Waldschmidt, Kl. Skt. Texte* 4, pp. 7-8 (excerpted in this book). Cf. Pali *Dhajagga(-sutta)*, SN i.218-220; and (?) **Dhvajāgrakeyūra**.

**Dhvajottama**, n. of three former Buddhas in the same list: Mv iii.230.4 f.; 237.5 f.; 238.7.

## N

1 **na**, pronoun (Pali id.) = *ena*, see § 21.48.

2 **na**- acc. to Senart i n. 381 used in comp. for a-; see **ana-**, which may well be intended here: Mv i.14.10. See however **na-yācanaka**, where *ana-* cannot be assumed without emending.

**nam**, see **nam**.

**nakula**, (1) (m.; cf. next; = AMg. *ṇaula*), a kind of musical instrument: LV 163.6; 206.14; 212.4; Mv ii.159.4; iii.407.19; all prose; Tib. transliterates; (2) n. of a *gandharva*: Suv 162.4.

**nakulaka**, m., (1) = prec. (1), some musical instrument: Mv ii.322.14; iii.70.15; 82.5 (°*kām*, acc. pl.); 270.5 (iii.70.15 prose, the others vss); (2) *money-bag* or *purse*: °ko (°*kaḥ*) *kaṭyām* (133.23 adds *upari*) *baddhas* Divy 124.2; 128.29; 133.23; MSV i.241.8. See under (3). Hertel, ZDMG 67.125, states that *nakula* is used in this sense in Jain Skt. (3) °*kaḥ* Mvy 6024, acc. to Jap. a *purse* (cf. 2) *made out of a mongoose's skin* (adding that in India purses

are so made). However, Tib. glosses *rgyan* (*ornament*) *ne-ḥu le* (*mongoose*) *can* (*having, with*), the whole cpd. interpreted by Das as *ornament made in the shape of a weasel's head*. Not only Tib. *rgyan*, which seems to mean only *ornament*, or at least not *purse*, but also the context supports this general sense; it occurs in the midst of a long list of what are certainly ornaments.

**nakṣatra**, m. (= Skt. nt., once m. in RV), *star, constellation* (recorded only as nt. *nakkhatta, ṇa*<sup>o</sup>, in Pali and AMg., *Ratnach.*, but acc. to Sheth also m. in Pkt.): *ete sapta nakṣatrā* (best ms. °*trāḥ*) *lokapālā*... (n. pl.) LV 388.1 (vs), repeated 21, 389.19.

**Nakṣatragupta**, n. of a former Buddha: Mv i.138.5.

**Nakṣatrarāja**, (1) n. of three former Buddhas: Mv i.137.14; iii.231.9 f.; Śikṣ 9.1; n. of a Buddha in the zenith: Sukh 98.14; (2) n. of a Bodhisattva: SP 3.9.

**Nakṣatrarājaprabhāvabhāsagarbha**, n. of Bodhisattva: Dbh 2.16.