

bhikṣu-bhikṣuṇī-śikṣamāṇā-(! so text)-śrāmaṇera-śrāmaṇery-upāsakopāsikā).

naikhanya, in triparaṣa-naikhanyāni (iṣikāni, or iṣi°) Mv i.196.2; iii.228.13, (having) a part sunk in the earth (measuring three man-lengths). Mss. naikhadya or nakhanya; Senart on i.196.2 reads naikhānya, but in his note adopts °kha° from the parallel; however, naikhānya may be right, for the word is clearly the same as that cited by BR from Ṣaḍv. Br. 4.4 yūpaśya yan naikhānyam.

naigama (= Pali ne°; from Skt. nigama, town, plus -a), townsman; pl. townspeople: SP 115.5; Mv i.313.4; 364.5; (? ii.64.16 naigama-sthānām sarvasya, read nigama° ?) iii.38.2; LV 117.17; Divy 87.1 and 89.2, read sa-naigamam, cf. note p. 706; Divy 404.14; janapadeṣu naigamāḥ LV 391.13 (vs); often (as in Pali) cpd. or associated with jānapada, countryman, countryfolk: SP 108.8; Mv ii.100.14; 424.2; Mvy 3746 (foll. by jānapadaḥ); Divy 143.17; Jm 86.24; Av i.87.9; 184.7; RP 41.15; Bbh 122.2; with jānapada, prob. only an error for jāna°, Mv ii.439.7; 440.1 (but here v.l. jāna°, so read); Divy 211.13.

Naigameśa, n. of a yakṣa: Māy 55.

Naitari, n. of a town: MSV i.xvii.12.

naityaka, nt. (cf. Pali nicca-bhatta, and Skt. naityaka, adj.), food regularly and permanently provided by laymen for monks and nuns: °kam Mvy 5762 = Tib. rtag re (stag res) ḥkhor, constantly recurring; tayā °ka-samucchedaḥ (suspension of regular provision) kṛtaḥ Av i.260.12; in Bhik 23a.2, in a list of kinds of provisions included in atireka (lābha), q.v. (beyond regular piṇḍapāta); context of Mvy 5762 was surely the same.

naibhrtya (nt.; seems not recorded in this sense; Skt. nibhrta plus -ya), stillness, quietude: °tya-nirmukta-samagra-toyaḥ Jm 89.12, all of whose water was deprived of stillness, of the ocean in a storm.

naimitta, m. (= Skt. Lex. id., Pali ne°), soothsayer (much rarer than naimittika, q.v.): Divy 168.23; Mv iii.59.3 (?).

naimittaka, m. (= Pali ne°) = prec.: Divy 168.19; 234.30.

naimittika, m. (= Pali ne°, both mgs.; from nimitta plus -ika), (1) one who hints at a desire for a gift (from a lay patron): RP 58.7 °kāḥ; cf. Wogihara, Lex. 21, 24 f., and next; (2) (commonly) sign-reader, soothsayer, fortune-teller (also nimittika, naimitta, °ttaka; but these are much rarer than naimittika, contrary to Wogihara's statement, above, that the latter is found in Buddhist sources only in the LV and Mvy passages; to disprove this statement, I cite a few of many occurrences, altho the word is also recorded in Skt.): LV 186.15; Mvy 3793; Mv ii.32.6; iii.178.17; Divy 132.8; 168.17; 319.14 ff.; 410.18 f.; 474.26; Av i.13.11 etc.; Gv 53.6.

naimittika-tā (from prec., mg. 1; = Pali nemit°), Bbh 168.21, or °tva, nt., Mvy 2496: hinting at desires, to get particular gifts; one of the 5 mithyājīva of a monk; see references s.v. kuḥana. Tib. renders Mvy gzhog sloñ, indirect begging. See also s.v. nimitta.

naimittiki, hermaphrodite: Mvy 8930 = Tib. mtshan tsam yod pa, of doubtful sexual characteristics (?); Chin. clearly means one with both male and female characteristics; Bhik 16b.1, in list of persons who must not be initiated as a nun.

Nairañjanavāsini, n. of a goddess: Suv 3.11.

Nairañjanā, once Nir° (q.v.; = Pali Nerañjarā), n. of a river in Magadha: LV 248.8; 252.15; 261.3 ff.; 272.8 ff.; 380.12; Mv (incomplete, for others see Index) ii.123.20; 131.12; 207.19; 237.17; 263.16 ff.; 300.14; 302.6 f.; iii.301.8; 425.18; Mvy 4191; Divy 202.7; Mmk 581.12; Buddhacarita xii.90, 108 (in the latter ms. Nir°, see s.v. Nir°).

nairayika, once nir°, q.v., adj., also subst. m., and rarely nt. (= Skt. Lex. id., Pali ner°, which is used in

very similar phrases), of hell: adj. with sattva, creature reborn in hell (said of the damned, not of fiendish tormentors of them with Senart on Mv i.6.14), LV 86.11; Mv i.6.14, etc.; ii.301.6; as subst. without sattva, inhabitant of hell, Mv i.17.6; iii.43.5 (°kāni); one destined for hell, Divy 165.19 (°ko, of a man); adj. with duḥkha, pains of hell, Mv i.5.1; ii.350.6; iii.274.8; Gv 522.20; with kāraṇa, torment, Śikṣ 181.14; °ka-mārga- Śikṣ 215.1, the path to hell; °ka-kāya Dbh 68.7, body (existing) in hell; with āyuh, span of life in (an existence in) hell, Karmav 30.17.

nairātma, prob. only error for °tmya: samathadhanu grhītvā sūnyanairātma-bānaiḥ LV 156.5 (vs), but best ms. °ātmya-; nairātmā sārthavan nityam cittena saha vartate Lañk 372.12 (vs), corrupt in the beginning, read doubtless nairātmyā- (the following word can hardly be right but no plausible em. occurs to me.)

nairātmya, nt. (cf. prec.; to Skt. nirātman plus -ya), the not having a self; the doctrine that there is no self: LV 9.10 etc.; 436.21 (see s.v. ātmya); Mv ii.145.10; 363.9; Mvy 783 °myādhiḡamāt; KP 97.2; Dbh.g. 20(356).14; Lañk 1.4, etc.; two kinds, pudgala-n° and dharmā-n°, Dharmas 116; Bbh 280.19-20 (see the next lines); dharmā-n° Bbh 41.16. Cf. next.

Nairātmya-yoginī, also Nairātmyā, n. of a yoginī: °myā Sādh 443.8, etc.; in 502.15 (the same personage?) named as one of four 'doorkeepers'; °mya-yoginī 445.4 etc., in vss and usually where short a might be m.c., but this could hardly be said of 448.4.

Nairṛta, or °ti (?), m. (Skt. Lex. id.), n. of the guardian (lokapāla) of the southwest; cf. Skt. °ti (diś): °taḥ Dharmas 8; °tiḥ Mvy 3156 (read °taḥ? Mironov, however, °tiḥ, printed Nairṛtiḥ).

nairṇitya, LV 325.10 (vs), false em.; read, substantially with best mss., no vai 'nityaśubhā-anātmabhīr vasi sārḍham (i. e. anitya-śubhā-anātmabhīr etc.). No ms. has nai-]

nairmānika, f. °kā or °kī, adj. (= nirm°; from nirmāna plus -ika), related to magic creation; usually, created by magic: °kenāḡnīnā Divy 186.26; °kaṃ kāyam Lañk 73.9 (see nirmāna-kāya; but in same vs 276.10 nairvāṇikam, q.v.); of a class of Buddhas, contrasted with vipāka-stha, Lañk 34.2 or vaipākika 283.4, 11, magically created as against naturally developed; as ep. of rddhi, f. °kā Bbh 55.21, or °kī 58.20; 63.23 ff., that kind of magic (rddhi) which creates something out of nothing (nirvastukam 63.23), as opposed to pārīnāmika, °kī, that which is based on or involves alteration, transformation of things which have a 'real', natural existence. See next.

nairmita-nairmānika (-vyapetaṃ, sc. Tathāgatam), (cf. prec., and s.v. nirmita), (who transcends) the (forms) connected with the magically transformed and with magic transformation: Lañk 11.17 (prose). Such seems to be the lit. mg., but I do not understand what distinction may have been felt between the two, and Suzuki gives no real help.

nairyānika, f. °kī, °kā, adj. (= niry°, q.v.), conducive to deliverance: LV 239.14 (see s.v. niry°); °ka-pratipad LV 428.17; Mvy 134 (in the 4th vaiśāradya, q.v.; for this Dharmas 77 nairvāṇika); °kīm pratipadam LV 434.5 and 7; Bbh 80.26; 219.11-12; nāyam mārgo nairyāniko Mv ii.198.2; adj. with dharmā Mv ii.259.15; iii.59.14; (dharmā-vinaya) Mvy 1299; śīla Bbh 187.12; artha (the Bodhisattva's goal) Mv ii.279.7; atyantā-nairyānika-tā Bbh 298.12; of cittotpāda (of a Bodhisattva), nairyānikaś cānairyānikaś ca. tatra nairyāniko ya utpanno 'tyantam anuvartate na punar vyāvartate; a-nairy° ... nātyantam anuvartate punar eva vyāvartate Bbh 13.14-17; and so, nairyānikānairyānika-tā Dbh 69.32; drṣṭir āryā °nika MPS 2.35.

nairvāṇa, adj. (= Skt. nirvāṇa, as ppp.; note AMg. nevvāṇa = nirvāṇa as noun), extinguished, lit., of lamps: