

dipā nairvāṅh Divy 90.11 (same passage MSV i.90.13 parinirvāṅh).

nairvāṅika, f. °kī, adj. (= nirv°; neither seems recorded anywhere), relating or conducive to nirvāṅa: Dharmas 77 (same passage in Mvy 134 nairyāṅika, q.v.); °kam kāyam . . . labhante Lañk 276.10 (but same vs Lañk 73.9 nairmāṅikam, which is prob. the correct reading); °kīm bhūmim, the basis of nirvāṅa, Kv 65.9; 66.19; 67.6.

nairvedhika, adj. (to nirvedha; = nirvedhika; cf. next), penetrating, in lit. and fig. sense: °ka-prajñā (= Pali nibbedhika-paññā), Bhvr., °jñāḥ Mvy 1106 = Tib. nes par hbyed pa (= nirvedha); ākāśasadrśāḥ sarvadharmā-nairvedhika-tayā Sukh 60.4, like ether, because they penetrate (intellectually, as ether does physically) all dharma(s) (religious doctrines, or conditions of existence); drṣṭir . . . °kā MPS 2.35.

Nairvedhika-sarva-bhava-talopagata, m., n. of a samādhi: Mvy 596. This seems the correct reading; Mironov °tamopagata; ŚsP 1423.13 °talavigata, but this is certainly an error; Tib. khoṅs-su chud pa for the end of the cpd. = entering within.

nairhetuka, adj. (from nir-hetu(ka), vṛddhi deriv.; cf. āhetuka), arising from no cause: fem. °kī AsP 516.8.

naivakimcanya, m. pl., a class of gods: Mmk 19.11. Nonce-formation, pendant to ākimcanya, q.v., perhaps influenced by naivasamjñānāsamjñāyatana.

[naiva-jīva, assumed by Senart's em. to be adj., not at all alive: yathā naivajivāni evaṃ tiṣṭhanti Mv i.18.8. But the mss. are quite different; em. very uncertain, and even if correct might be taken as separate words, naiva jivāni.]

naivaśaikṣanāśaikṣa, one who is neither a śaikṣa nor an aś° (qq.v.): Mvy 1735.

naivasamjñānāsamjñāyatana (= Pali nevasaññānāsaññāy°, (1) nt., stage of neither consciousness nor unconsciousness: as 4th of the stages of arūpāvacara gods, Mvy 3113; Dbh 34.15; as 4th of the rūpya samāpatti, Mvy 1495; Karmav 47.22; naivasamjñānāsamjñāyatana-samāpatter mārgaḥ LV 244.13 and 245.3; as condition of the 7th vimokṣa, Mvy 1517; as 8th of the sattvāvāsa, Mvy 2296; in Bbh 49.17-18 ākāśavijñānākimcanya-naivasamjñānāsamjñāyatana, the four 'stages' are telescoped in one cpd. (āyatana being understood with all four); Rudraka (Mv Udraka) Rāmaputra taught as the goal association with this stage, °tana-sahavratāyai dharmam deśayati LV 243.17 and 403.10 = Mv ii.119.9 and iii.322.12; (2) m. pl., °yatana devāḥ Mmk 45.7 = next.

naivasamjñānāsamjñāyatanaopaga, °paka, m. pl., the gods who are in the stage named in the prec.: Dharmas 129; Bbh 229.21; Suv 86.12 (here Nobel with 1 ms. °opagātānām, read with the other mss. °opagānām). For the variant form in °opaka see s.v. upaka.

naivākāśānantya, m. pl., a class of gods: Mmk 19.11. Nonce-formation, pendant to ākāśānantya, q.v., perhaps influenced by naivasamjñānāsamjñāyatana.

Naivāla (read Naipāla or Ne°?), Nepal: MSV iv.209.4.

naivāsika, (1) adj. (cf. Skt. Gr. id.; = Pali ne°), resident: Divy 390.4 (vs) °kā yā ihāśokavṛkṣe . . . devakanyā; MSV ii.176.3; (of a monk, dwelling in a monastery) Mvy 8745; Av i.286.4; 287.1 (perhaps servant; = āvāsika, q.v.); (2) m., some sort of monster, python or the like: Mv iii.33.4 (Māro tena kālena . . . ajagaro) naivāsiko abhūṣi; Candropama Sūtra, Hoernle MR 41.3 vyāḍo vā yakṣo vā amanuṣyo vā naivāsiko vā . . .; Bbh 19.26 (vyāḍā vā yakṣā vā) [ed. manuṣyā vā, omit with v.l. and Tib.] amanuṣyā vā naivāsikā vā viheṭhām kartum.

naivadika, m., = next: Mvy 1138 (both edd., no v.l.); MSV iii.122.6.

naivadyika, m. (see also prec.; to niṣadyā plus -ika; = Pali nesajjika), one who sleeps in a sitting posture, one

of the 12 dhūtaguṇa, q.v.: Dharmas 63; AsP 387.7; RP 57.10. All prose.

naišāda, m. (= niṣāda, Pali nesāda; Skt. naiśāda referring to the tribe Niśāda), (bird-)hunter, fowler: Jm 134.23 ff.

naiškramya, nt. (= Pali nekkhama; cf. niṣkramya), departure from the world, renunciation of worldly things: °myāśrita Mv i.173.13 (opp. to gṛhāśrita); Mvy 6755; 7554; °myābhīprāyo Mv i.283.19; °mya-cittasya Śiḥṣ 69.8 (Tatp., the thought of . . .); °mya-cārin Dbh 19.17; others, LV 136.8; 164.6; 170.10; 184.12, 18; 196.14; 439.10; Mv i.107.3; iii.321.12; 357.13; 422.10; Jm 3.2; Bbh 8.26; 26.10 (°mya-sukham); 246.20; Ud xv.19; Lañk 307.2; kāmeṣu °myam Mvy 6444, renunciation as regards desires (lusts).

naiškramyin, adj. (to prec. plus -in), characterized by withdrawal from the world: °myiṅo (by em.) Gautamaśāsanasmim (mss.) Mv i.293.6 (vs) = Pali Sn 228 nikkāmino (one ms. nikkh°), interpreted by Khp. comm. i.184.22 kata-nikkhamana.

naišpeṣika-tā (= Pali nippeṣikatā), extraction of gifts (from laymen, by monks) by means of threats, one of the 5 mithyājīva, see references s.v. kuhana: Bbh 168.22; a-naišpeṣikatā, so read, Śiḥṣ 183.15. Cf. niṣpeṣaṇa and next.

naišpeṣika-tva (text °peṣ°, nt., = prec.: Mvy 2495 = Tib. thob kyis hjal ba, app. something like extortion of property (cf. Das s.v. thob pa II); one Chin. rendering, desire to get something by annoyance.

naišyandika (to niṣyanda plus -ika), of the outcome or result: °kam vīryam Bbh 203.14 (defined by: pūrvahetu-balādhānatayā).

naīsargika, see naihsargika.

naīstārika, adj. (cf. Pali netthāram vattati, the first word representing a Skt. *naistāra; wrongly PTSD), involving termination (of), riddance (from, some penalty or evil): °kam phalasambhavam Mmk 352.22.

naīhsargika, adj. (= nihsargika, q.v.; also written naisar°), involving forfeiture: °kāpattih Mvy 9309 (text nai-sa°, Index naiḥs°, so Mironov with v.l. nai-sa°); °kāḥ pāyattikāḥ (see this; in Pali the corresponding pācittiya offenses include the nissaggiya) Mvy 8383; in both Tib. spañ ba, giving up, renouncing, or the like; applied to robes (civarāṇi), subject to forfeiture: Divy 19.26 (here mss. nai-sa°); 21.21.

naīhsvabhāva, naiḥsvā°, nt. (to Skt. nihsvabhāva plus -ya), state of having no essence; only in vss, but quantity of 2d syllable indifferent: °sva° Lañk 274.3; 295.10; 311.6; 336.2; °svā° 266.12; 280.15.

no hīdam (= Pali no hi idam, PTSD s.v. no), not so!: SP 323.1 (prose).

nau-krama, m., Divy 55.17, 19, or nau-samkrama, m., Divy 55.24 ff.; 386.10; Av i.64.1, 5; 66.3; acc. to Divy Index and Speyer's Index to Av, bridge of boats (joined together): e. g. naukramo māpitaḥ Divy 55.17, 19. But this interpretation is difficult in Divy 386.(9-10), (nauyāne-nāgamīṣyati yāvac ca Mathurām) yāvac ca Pāṭaliputra antarān nauksamkramo 'vasthāpitaḥ, thinking, 'he will come by boat,' established a boat-course from Mathurā as far as Pāṭaliputra. Not only is this a long distance for a 'bridge of boats', but in line 12, as a result of this arrangement, Upagupta mounts on a ship (nāvam abhiruhyā) and proceeds to Pāṭaliputra. Here, at least, the mg. seems then to be course for boats, water-way, navigable passage for ships; and this is possible in all the other passages.

Nyagrodha, m. (1) (= Pali Nigrodha, or °dha-miga), n. of a deer-king: Mv i.359.19 ff. (in the story called in Pali Nigrodhamiga Jātaka); (2) n. of a deity, formerly a goatherd who had planted a nyagrodha tree under which Buddha spent the 6th week after enlightenment: Mv iii.302.3; this tree was the Ajapāla-nyagrodha;