

hetoh, so read with v.l.) kimnidānam vā baddham SP 211.4, for what reason or cause was it tied on?; yan-nidānam, inasmuch as, MSV ii.191.1 (= yad, 190.14), 11, and ff.; esp. commonly preceded by tato, yato, less often ato, ito, it being open to question whether these latter forms are compounded with nidānam (like tan-, kim-, yan-, above), or are dependent ablatives (like the gens. mama, etc., above); editors vary in printing them as one word or two (and so in Pali, tato-, yato-nidānam): tato-nidānam SP 347.12; Mv i.351.12; iii.66.5, 11; Śikṣ 84.6; Vaj 24.15; Bbh 46.25; ato-ni° Divy 448.4; MSV i.51.4; yato-ni° Śikṣ 100.12; Bbh 163.12; Ud ii.20 (dukkham hi yo veda yatonidānam, who knows misery, whence it is caused, = Pali id. in SN i.117.3; same line in Divy 224.18 reads yaḥ prekṣati dukkham ito nidānam, as caused from this); (2) *cause of action, so motive, motivation, in tri-nidāna*, q.v.; also prob. in Av i.169.14, teṣāṃ sattvānāṃ nidānam āśayānuśayaṃ copalākṣya svayam ārabdhaś cikitsām ... kartum, noting the motives, the disposition and inclination (see *anuśaya*) of these creatures (who were afflicted with a pestilence; i. e. finding them worthy), himself undertook to give them medical treatment; otherwise Feer, who understands *cause* (of the disease) of these creatures; it is true that Pali nidāna means *cause (aetiology) of disease* in Miln. 272.13, but it seems to me forcing the Av passage to read that mg. into it, esp. since the coordinated āśayānuśaya can hardly be applied to disease (tho Feer makes the attempt); (3) *beginning, introduction* (cf. Pali Nidāna-kathā, the introduction to Jāt.); nidāna-parivartah prathamah Suv 5.6, colophon to Chap. 1, the first, *Introductory Chapter*; nidāna-namaskarāṇi samāptāni Mv i.2.12, colophon, the introductory salutations; iti śrīmahāvastu-nidāna-gāthā samāptā Mv i.4.11, colophon, the first gāthā of the Mv (lines 9–10, which Senart prints as prose but which obviously were a verse, and the first one in Mv); (4) *theme, content, subject-matter*: vaipulyasūtram hi mahānidānam LV 7.9 (vs), ... having an exalted theme, Tib. gleñ gzhi (*subject of discourse*) chen po (*great*); yathā Śrāvastīyāṃ tatra vinaye tantravāyasya) nidānam varṇayanti Karmav 71.(10–)11, as here in the Vinaya they describe the theme (*matter, account*) of the weaver at Śrāvastī; Śrāvastīyāṃ nidānam Divy 123.16; 198.1: MSV i.v.4, at the beginning of a story, the theme (*subject-matter*) is (laid) in Ś. (so also Pali, e. g. SN v.12.9); yad-yat tvayā-bhīhitam nidāne Divy 626.29 (vs), ... on (this) theme, *subject*; uktam nu te saumya guṇe nidānam 627.1, ... the *subject-matter* (theme, account) on (the subject of) quality; ... vadāmi dharmam, bodhiṃ nidānam kariyāna nityam SP 128.7 (vs), I declare the doctrine, making enlightenment my constant theme; sanidānam aham ... śrāvakāṇāṃ dharmam deśayāmi na anidānam Mv iii.51.12–13, I preach to my disciples the doctrine including its content, not devoid of content; vistareṇa nidānam kṛtvā, a phrase indicating abbreviation of a cliché, making the content (theme, subject-matter) in full, Mv i.4.13–14 (here Senart em. kṛtyam, all 6 mss. kṛtvā, which he keeps in the rest); ii.115.7; iii.224.12; 377.1, 8; 382.9; 389.14; 401.20; in all these reference is to the cliché given in full e. g. Mv i.34.1 ff.; (5) as title of a class or type of work or subdivision of the Buddhist canon, acc. to Tib. on Mvy = gleñ gzhihi (ed. bzhihi) sde, *statement of subject-matter, table of contents, summary* (of a work): Mvy 1272, in list of dvādaśaka-dharma-pravacanam (omitted in Dharmas 62, navāṅga-pravacanāni, see Müller's note); in more informal lists of the same kind SP 45.8; Kv 81.21; (6) *theme, subject*, hence virtually *occasion*, parallel with prakaraṇa and velā, once also *utpatti*, vastu: etasmim nidāne etasmim prakaraṇe tāye velāye (Divy tasyām, misprinted tasyam, velāyām) Mv iii.91.17–18; Divy 654.21, on this occasion, in this connexion, at this time; (asām utpattau) asmin nidāne (asmin prakaraṇe asmin vastuni) Mvy (9209, 9210, (9211–)12).

nideśita, m.c. for nirdeśita, expounded, ppp. of *nirdeśayati (either unrecorded 'caus.' to Skt. nirdiśati, in same mg. as this, or denom. to Skt. nirdeśa): tatra nideśitu (so all mss., Calc. nird° unmetr.; Lefm. em. ti de°) dharma udāro LV 364.3 (vs).

nidrākṣa, adj., f. °ī, *sleepy-eyed* (nidrākṣan): in Mv ii.203.1 (vs) read, nānā-udyānagamana-śrāntā pramadā viya nidrākṣyā (n. pl. f.). So the mss.; Senart em. violently. The meter is almost perfect; we must understand pronunciation nidā° for nidrā°.

nidhūpita, or **nirdhūpita**, q.v. (ppp. of an unrecorded *ni(r)-dhūpayati, perfumed: LV 187.15 (one ms. and Calc. nir°); 203.18 (only Calc. nir°); Mv iii.266.9 (ni-dh° mss., Senart em. vi-dh°); Mvy 6133 (no v.l.; but Mironov nir-dh°, no v.l.). All prose.

nidhyapta, adj., quasi-ppp. (=, and prob. hyper-Skt. back-formation from, Pali nijjhatta; contrary to PTSD, note Vv. comm. 265.24 where nijjhatto is glossed nijjhāpito, saññāya paññattigato; I believe other Pali occurrences may be similarly interpreted; cf. next and the following items), made to understand, comprehending: nidhyapta-cittena Śikṣ 130.13, with comprehending mind.

nidhyapti, f. (=, and prob. hyper-Skt. back-formation from, Pali nijjhatti, on the mg. of which see s.v. **nidhyāpayati**, also cf. **nidhyāna** and **nidhyapta**), profound meditation, (leading to) comprehension: °tiḥ, prob. so read with Mironov for nidhyāptiḥ Mvy 7460 = Tib. nes par sems pa, deep thought (the usual Tib. rendering); gambhīra-ni° Samādh 19.37; dharma-ni° Śikṣ 131.8; 190.18; Gv 163.20; (buddha)-dharma-ni° Samādh 19.14, 15; sarva-dharmasvabhāva-ni° Gv 72.23; citta-ni°, meditation on, or comprehension of, the mind, thoughts, Śikṣ 152.2; KP 107.4; 118.2, 5 (in 5, vs, °ti cittasya); Gv 110.20; svacitta-ni° Dbh 33.28; samādhi-nidhyapti-jñāna- Dbh 70.10; anāgatānāṃ kuśalamūlānāṃ nidhyapti-bodher Śikṣ 33.15, illumination of comprehension of future roots of merit.

nidhyāta (ppp. of Skt. ni-dhyā; not in Pali), comprehended, realized mentally: Vaj 32.14 (with dharma).

nidhyāna, nt. (= Skt. Lex. id., Pali nijjhāna; PTSD def. requires revision, see s.v. **nidhyāpayati**; °nam khamati acc. to PTSD to be pleased with, but MN comm. ii.106.32, on MN 1.133.28, defines it by upaṭṭhahanti, āpātham āgacchanti, i. e. become known, lit. submit to comprehension), profound reflection, (leading to) comprehension: dharma-nidhyānato 'pi kṣamate Bbh 196.26, also thru reflection on (or, comprehension of) the states-of-being he is receptive; cf. dharma-nidhyānādhimuktikṣāntiḥ Bbh 195.10, and sarvadharmasvabhāva-nidhyāna-kṣāntiḥ Gv 248.4, both cited s.v. kṣānti; sattvārtha-nidhyāna-virahitaḥ Bbh 23.11; see s.v. **saṃlakṣaṇā** for Bbh 83.6.

nidhyāpaka, adj., causing comprehension: āraṁkṣasmṛti nidhyāpaka- (so mss., Senart em. °pana-)-smṛtiḥ (Bhvr.) Mv iii.52.4, with mental-intentness on guard and causing comprehension.

? **nidhyāpayati** (= Pali nijjhāpeti, give to understand, Childers; certainly means this in MN i.321.7, = saññāpentī, comm. jānāpentī; in same line nijjhatti, see **nidhyapti**, defined by comm. ii.393.32 as synonym of saññatti; PTSD defs. of this group of words need revision), causes meditation or comprehension; noted only in a probably spurious sentence, atha śuddhāvāsakāyikā devā nidhyāpayanti sma, bodhisattvam āharitum LV 187.19 (bracketed by Lefm., om. most mss., Calc., and Tib.); would seem to mean, then the Ś. gods instigated earnest thought, to draw the Bodhisattva out. (In lines 21 ff. they cause the first of the Four Sightings to appear to him.)

nidhyāpti, Mvy 7460, prob. error for **nidhyapti**, q.v. **ninandati** (unrecorded elsewhere), rejoices, applauds: °dīmsuḥ (or v.l. °dītsuḥ), 3 pl. aor., Mv iii.267.8 (vs, but metr. poor).

nindiya, adj. (= Pali id., Skt. nindya), blameworthy: