

(with antonym **praśamsiya**) Ud viii.3 (same vs in Pali, Sn 658 etc.)

nipaka, (1) m., *chief* (cf. Jain Skt. *nipa*, doubtless semi-Skt. for AMg. *nīva* = Skt. *nīpa*, Ind. Stud. 14.386): Divy 447.27; 451.20; (2) adj., = Pali id., in Pali tradition app. always interpreted as *wise, prudent*, and so *nepakka*, *wisdom, prudence*; occurs in Ud several times, mostly in vss which also occur in Pali with the same word, viz. vi.8; xii.18; xiv.13, 14; xv.6 (here text *nīpaka*, not corrected in ed.; if genuine, could only be hyper-Sktism; the Pali vs. It. 47.3, has *nipako*); in all these occurrences *zealous* (see 3 below) would make quite as good sense; (3) in phrase *nipakasyāṅgasambhārāḥ* Mvy 7023 and Bbh 145.23, *with the collection of parts of the nipaka* (man)? Acc. to Tib. on Mvy, *hgru skyāñ, zealously attending* (?), *zealous*, and so Chin. on Mvy appears to take *nipaka*; Wogihara's Index to Bbh renders it by two Chin. characters which may mean *constantly self-possessed* (possibly associating the word with Pali *niya*, *niyaka*, = Skt. *nija*, *own*?). It would be possible to identify this occurrence of the word with mg. 2; it might mean *prudent, wise*, here; or contrariwise the occurrences under 2 might mean *zealous*. Further complication is caused by **niyaka**, which Tib. seems to interpret as the same as *nipaka*, suggesting graphic confusion; this is proposed in the Index to Mvy and in pw 7.352, where *niyaka* is assumed to stand for *nipaka* and the mg. *wise* is given for both Mvy passages, but doubtfully for the one here under discussion.

nipacchita (related to **nepatthita**, q.v.), seems to be denom. ppp., *clothed*: Kalpanāmaṇḍitīkā, Lūders, Kl. Skt. Texte 2, p. 44, q.v. Since *cch* and *tth* are often confused, possibly *nipatthita* (or even *ne°*) should be read. However, acc. to Pischel 280 AMg. has *nevaccha* and *nevacchiya*, by the side of *nevatta* and *nevattiya*, Ratnach.; and Pischel believes that *cch* is the only 'correct' spelling.

[nipathī], LV 372.3 (vs), seems uninterpretable and has very little ms. support; v.l. (a)narthī, which is metrically and semantically good (see citation s.v. **granthita**), *disadvantageous*, and seems implied by Foucaux's transl.; Tib. omitted in Foucaux but the mg. attributed to Tib. in his Note (193) to transl. of the BHS LV accords well with *anarthī*.]

nipanna, adj. (= Pali id., ppp. of Pali *nipajjati*, Vedic *nipadyate*; not recorded even in Vedic Skt.), *lying down*: Mvy 8602.

nipāta (m.; = Pali id.), *section* (of a literary work), in titles like **Brāhmaṇa-n°**, **Ādhipāda-n°**, qq.v.

nipātayati (caus. of Skt. *nipatati*), *applies* (a word, to . . . , gen.): *katamasyāyam . . . arhacchabdo nipātayate* (pass.) Lañk 120.12, *to which is this word arhat applied?*

nipātin, adj. (= Pali id.; not in this mg. in Skt.), *lying down* (to sleep), *going to bed*: (*kalyotthāyī*) *sāyam nipāti* Bbh 8.7.

nipuṇa, °na, adj. (as in Pali, ep. of dhamma), *subtle*: (*gambhīraḥ . . . dharmo*) . . . *sūkṣmo nipuno* (*duranubodhaḥ*) LV 395.20; 397.13 (both prose; in the second some inferior mss. °na). Acc. to pw 7.352, *fein, zart, zärtlich* also in Jm 20.25 *yuktā . . . daivateṣu parānukampā-nipuṇā pravṛttiḥ*; but here the usual Skt. mg. *skillful* would seem possible (so Speyer).

Nipura, n. of a son of King Sujāta Ikṣvāku: Mv i.348.11, 352.9; and of a son of his son Opura, 352.11. Corresp. to Pali *Sinipura* (also written *Sin°*, °sura, and *Nipura*), see refs. in DPPN.

nibaddha, ppp. of *ni-bandh*, in *aṣṭāpada-ni°*, *adorned, laid out, marked out with* (or, in) *a checkerboard*: Mvy 6062 = Tib. *mg maṅs* (*checkerboard*) *rls su bris pa* (*drawn or painted in the form of*); SP 65.10 and 145.1 *suvarṇa-sūtrāṣṭāpadanibaddham* (*with gold threads . . .*). This seems to have been a fairly standard expression; **vinibaddha**

(q.v., 2) was also used; the use of **vinaddha** (q.v.) in the same cpd. seems to be a mere corruption.

nibhanakṭi (cited in BR only once from the artificial Bhaṭṭ.; cf. AMg. *nibhaṅga*), *breaks*; pass. pple. *nibhajya-māna*, to be read in Śikṣ 230.13, see s.v. **nibhunakṭi**.

nibhā (= Pali id.), *appearance, sheen*: LV 255.6; 256.5, 10 (all prose). In Skt. recorded only as *-nibha* in Bhvr. adjectives; but the existence of the noun in Pali makes Weller's note, 30 f., quite valueless.

[nibhunakṭi], pres. pass. pple., acc. to text *kadalīvan nibhujyamānāsārakaḥ* Śikṣ 230.13. But Transl. of Bendall and Rouse assumes *nibhajy°*, *broken*, citing Tib. *bśig na*, 217 note 3; this is surely right, since it accords with the usual fig. use of the comparison.]

nimantraṇaka, nt. (Skt. °na plus -ka), *a meal to which monks or nuns are invited*: Mvy 5763; Bhik 23a.3 (in list of kinds of food); Av ii.150.3, 5; 154.12 (all prose).

nimantraṇā (= AMg. *nīmantraṇā*; in Skt. and Pali only °na, nt.), *invitation*: na °nām svīkaroti Bbh 162.11.

nīmantritaka (°ta, ppp., plus specifying -ka, § 22.39), *one that has been invited, an invited guest*: Mv iii.383.20; Divy 486.14.

Nimi, (1) (= Pali id., also **Nemi**, q.v.) n. of a king, former incarnation of Śākyamuni; the hero of the Pali *Nimi Jāt.* (541): LV 170.16 (Tib. *mu khyud, rim*, suggesting *Nemi*); MSV i.112.18 ff.; (2) n. of a former Buddha: Sukh 6.9.

nimīñjita, nt., or adj. (see s.v. **mīñj-**, and cf. especially **unmīñjita**, opposite of this and regularly associated), *closing* (as of the mouth): Mvy 2669, 6303 = Tib. *btsun(s) pa*; *ending, finishing* (of an act etc.), AsP 268.19 ff., see **unmīñjita**; adj. (ppp.) *closed* = *concluded, finished*, Dbh 39.22, see *ibid.*

[nimīñati, °nāti, see nīmināti.]

nimitta, nt. (masc., *nimittā* ime LV 109.8, 193.16, vss; besides the Skt. mgs., the following seem worthy of distinct listings; all seem to be also in Pali, for which Childers must be consulted to correct and supplement PTSD), (1) (*sign, mark*, and so) *external aspect or feature, appearance* (but not only visual; cf. AbhidhK. La V-P. i.28 *saṃjñā nimittodgrahaṇātmikā, la notion consiste dans la préhension des caractères*; comm. *nimitta* = *vastuno 'vasthāvisēṣa, les diverses conditions ou manières d'être de la chose*; quite similarly *Lañk*, defined, *yat saṃsthānā-kṛtviśeṣākārārūpādilaṅkaṇam dṛśyate, tan nimittam Lañk* 228.6-7; each of the 5 objects of sense-perception has or consists of a *nimitta*, cf. Suzuki, *Studies*, 156, end: na jātu rūpa-nimittam udgrhitavān na śabda-ni° na gandha-ni° na rasa-ni° na sparśa-ni° RP 42.3-4; na *nimitta-saṃjñāyām api pratītiṣṭhet* Vaj 21.10, 19; cf. 8-9 above, na *rūpapratītiṣṭhitena . . . na śabda* (etc.); *duḥśraddadham etu . . . nimittasamjñin'* (gen. pl., for °inām) *iha bālā-buddhinām* SP 57.7 (vs) . . . *for fools who form notions based on appearances*; *nimittacāriṇa* (gen. pl.) *bravīti dharmam* SP 120.3 (vs) . . . *to men who follow appearances*; *anīya-saṃjñānimitta-kāmehi* Mv i.54.6, *desires for what is impermanent, (mere) name and appearance* (wrongly Senart's note); (for the Bodhisattva about to attain enlightenment) *śūnyā nimittā* Mv ii.341.12; 344.9, *appearances* (esp. prob. as objects of the senses) *are void* (wrongly Senart); so (Buddha) *cakṣuṣā rūpaṃ dṛṣṭvā na ca nimitta-grāhī bhaviṣyan na cānuvyañjanagrāhī* Mv iii.52.6, and with the other senses, incl. *manasā dharmām vijñāya, na ca etc.* (10-11), *when he perceives the objects of sense he is not one who grasps appearances or minor marks* (Pali also associates *nimittaggāhin* and *anuvyañjanaggāhin* in the same way); similarly Śikṣ 357.2, of Bodhisattvas; *saced . . . bodhisattvo . . . rūpe* (and below with *vedanāyām, saṃjñāyām, saṃskāreṣu, vijñāne, the 5 skandhas*) *carati, nimitte carati* (*he operates in, on superficial appearance*) ŚsP 683.4 ff., also . . . *rūpaṃ nityam iti carati, nimitte*