

नितृत् *ni-tuḥ*, cl. 6. P. A. -*tudati*, -*te*, -*totum*. Ved. to pierce, penetrate, pierce into; to goad; (Sāy.) to incite or pain vehemently, or to issue forth (= *nitarāṅ vyathayati* or *nir-gacchati*).
Ni-toda, *as*, m. piercing, a prick, puncture, hole.
Ni-todnī, *ī*, *inī*, *ī*, Ved. piercing, penetrating.

नितृत् *ni-trid*, cl. 7. P. A. -*trīṇati*, -*trīnti*, -*tarditum*. Ved. to pierce, penetrate, cleave in two.

नितृत् *ni-trī*, cl. 6. P. -*tirati*, -*taritum*, -*taritum*. Ved. to dispel, subdue, overpower, obstruct.

नितोशन *ni-tośana*, *as*, *ā*, *am* (fr. rt. *tus* with *ni*), Ved. sprinkling, distributing, granting; (*as*), m. a distributor, granter.

नित्य *nitya*, *as*, *ā*, *am* (fr. *ni*), own (Ved.); continual, perpetual, regularly repeated, constant, uninterrupted, endless, eternal, everlasting; invariable, regular, fixed, regularly prescribed, inevitable, not optional, (opposed to *kāmya* &c.); necessary, obligatory, essential; ordinary, usual, (opposed to *naimittika*, unusual, produced by an unusual cause); constantly dwelling in, perpetually engaged in, (often at the end of a comp., e. g. *arāṅya-nitya*, constantly dwelling in a forest; *tapo-nitya*, engaged in constant penance); (with *samāsa*) a necessary compound which cannot be resolved without losing its meaning, because the separate ideas have merged in one, as in *Jamad-agni*; (with *svarita*) = *jātya*, the primary or independent Svarita, as opposed to the secondary or dependent; (*as*), m. the ocean; (*ā*), f. an epithet of Durgā; a Śakti or form of Durgā; an epithet of the goddess Manasā; (*am*), n. constant and indispensable rite or act; (*am*), ind. always, ever, daily, constantly, continually, perpetually, everlastingly, eternally; *na nityam*, not always, never, (in Manu VI. 8. *nityam an-dātā* = never a receiver.) = *Nitya-karman*, a, n. or *nitya-kriyā*, f. constant act or duty, as observance of the five great sacrifices or any daily and necessary rite. = *Nitya-kṛtīya*, *am*, n. regular and necessary act or ceremony; daily or regular act or routine. = *Nityagati*, *is*, *is*, *ī*, moving continually; (*is*), m. air or wind, the god of wind. = *Nitya-jātā*, *as*, *ā*, *am*, constantly born. = *Nitya-tā*, f. perpetuity, eternity, continuance, continual repetition, (as *maithuna-nityatā*, continually repeated coitus); perseverance; necessity. = *Nitya-tva*, *am*, n. invariableness, perpetuity, eternity; endurance; inevitableness, necessity. = *Nitya-dā*, ind. always, ever, perpetually, constantly, eternally, at all times. = *Nitya-dāna*, *am*, n. daily alms-giving. = *Nitya-dhṛit*, *t*, *t*, *t*, constantly bearing or maintaining, observing daily duties (?). = *Nitya-dhṛita*, *as*, *ā*, *am*, constantly maintained or kept up. = *Nitya-nātha-siddha*, *as*, m., N. of an author. = *Nitya-niyama*, *as*, m. fixed rule, constant observance. = *Nitya-naimittika*, *am*, or *nitya-naimittikam karma*, n. any regularly recurring occasional act or ceremony or any rite constantly performed to accomplish some object, as Śrāddhas at fixed lunar periods. = *Nitya-parivṛtta*, *as*, m., N. of a Buddha. = *Nitya-parikṣhāna*, *am*, n. constant investigation or inspection. = *Nitya-pūjāyantra*, *am*, n. a kind of amulet. = *Nitya-pralaya*, *as*, m. the constant dissolution of living beings. = *Nitya-bhāva*, *as*, m. the state of being eternal, eternity. = *Nitya-maya*, *as*, *ī*, *am*, formed of or consisting of anything eternal, eternal. = *Nityayukta*, *as*, *ā*, *am*, always busy, ever engaged in. = *Nitya-yauvana*, *am*, n. perpetual youth; (*as*, *ī*, *am*), ever or always young; (*ā*), f. an epithet of Draupadi. = *Nityartu* (*ya-ri*), *us*, *us*, *us*, regularly recurring at the seasons, annual. = *Nitya-vatsa*, *as*, *ā*, *am*, Ved. always possessing a calf; (*ā*), f. a particular form of Śama supplication; (*am*), n., N. of several Sāmanas. = *Nitya-vitrasta*, *as*, m. 'constantly scared,' N. of an antelope. = *Nitya-vaikuṇṭha*, *as*, m., N. of a particular residence of Viṣṇu, the heaven of Viṣṇu. = *Nitya-vyaya*, *as*, *ā*, *am*, always expending, constantly disbursing; (*ā*), f. always expending, ever laying out. = *Nitya-sankita*, *as*, *ā*,

am, perpetually alarmed, always suspicious. = *Nitya-saya*, *as*, *ā*, *am*, always sleeping or reclining. = *Nitya-sas*, ind. always, continually, constantly, eternally. = *Nitya-samhr̥ṣhita*, *as*, *ā*, *am*, always exulting or triumphant; always rivalling one another, (in this sense *samhr̥ṣhita* = *sanghr̥ṣhita*). = *Nitya-sama*, *as*, m. the assertion that all things remain the same (?). = *Nitya-samāsa*, see *nitya*. = *Nitya-siddha*, *as*, *ā*, *am*, 'ever perfect,' a Jaina predicate of the soul. = *Nitya-stotra*, *as*, *ā*, *am*, Ved. receiving perpetual praise, constantly lauded. = *Nitya-snāyin*, *ī*, *inī*, *ī*, constantly bathing or making ablutions. = *Nityāna-dhyāya* (*ya-an*), *as*, m. invariable suspension of repetition of the Vedas, (a term applied to periods when the perusal of the Vedas is invariably prohibited, as the day of full moon, new moon, the eighth and fourteenth days of the half month). = *Nityānanda* (*ya-an*), *as*, m. eternal happiness. = *Nityānandaraśodadhī* (*sa-ud*), *is*, m. 'ocean of the essence of eternal joy,' God. = *Nityānandāśrama* (*da-ās*), *as*, m., N. of a commentator. = *Nityānitya* (*ya-an*), *as*, *ā*, *am*, eternal and perishable, permanent and temporary. = *Nityāyukta* (*ya-ay*), *as*, m., N. of a Bodhi-sattva; (also read *nityoyukta*; cf. *nityodyukta*). = *Nityāritra* (*ya-ar*), *as*, *ā*, *am*, Ved. having (its) own oars, ever fitted with oars (i. e. Bodhi-sattva; (also read *nityoyukta*; cf. *nityodyukta*). = *Nityāritra* (*ya-ar*), *as*, *ā*, *am*, Ved. having (its) own oars, ever fitted with oars (i. e. Bodhi-sattva. = *Nityoditta* (*ya-ud*), *as*, m., N. of a man. = *Nityodyakta* (*ya-ud*), *as*, m., N. of a Bodhi-sattva; [cf. *nityāyukta*.]

नित्यज *ni-tyaj*, cl. 1. P. -*tyajati*, -*tyaktum*. Ved. to scare or drive away.

निद *ni-d*, cl. 1. P. A. *nedati*, *nedate*, *nineda*, *nmide* or *ninede*, *neditā*, &c., to be near [cf. rt. *ned*, *nedīyas*, *nedīsh[ha]*]; to ridicule, blame, reproach, censure, &c., (in this sense properly a separate rt., the form of which is usually *nind*, q. v.): Desid., Ved. *ninīsatī*, to wish to reproach or depreciate; [cf. rt. *nind*; Gr. *δ-veid-o-s*, probably *λοιδ-ο-πο-ς*; Goth. *ga-nait-yan*, *nait-eins*, probably *neith*; Old Germ. *neiz-yan*; Angl. Sax. *nael-an*, *nael-ing*, *nidh*, *ge-nidhe*, 'hatred'; Mod. Germ. *neid*, 'envy.']

2. *nid*, *t*, *f*, Ved. mocking, ridiculing, despising, censure, contempt; (*t*), m. one who ridicules or contemns, a blamer, an enemy.

1. *nidāna*, *as*, *ā*, *am*, Ved. (= *nidyamāna*), reproached, ridiculed. (For 2. see 3. *ni-dā*, col. 3.)
Nidyamāna, *as*, *ā*, *am*, being reproached, &c.

निद *ni-da*, *am*, n. (said to be fr. *ni-do*), poison, venom.

निदण्ड *ni-danda*, *as*, m., according to a commentator = *nihita-danda*, a stick put aside or laid down; (*as*, *ā*, *am*), one who has put down a stick (i. e. not using force), one who has laid down a staff.

निदत्त *ni-datta*. See 2. *ni-dā* below.

निदद्रु *nida-dru*, *us*, m. (said to be fr. *nida* + *dru*), a man.

निदर्शन *ni-darśana*. See *ni-dṛś*, col. 3.

निदह *ni-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn down, consume by fire.

Ni-dāgha, *as*, m. (according to native lexicographers also *am*, n.), heat, warmth; the hot season (May and June), summer; internal heat, sweat, perspiration; N. of a man; N. of a son of Pulastya; (*ās*), m. pl. the descendants of the former person. = *Nidāgha-kara*, *as*, m. 'heat causer' or 'hot-rayed,' the sun. = *Nidāgha-kāla*, *as*, m. 'the time of heat,' the hot season, two months previous to the rains, about May and June. = *Nidāgha-sindhu*, *us*, m. a river in hot weather, one nearly dry.

निदा 2. *ni-dā* (rt. 1. *dā*), cl. 3. P. -*dadāti*, &c., Ved. to give. (For 1. *nidā* see above.)

Ni-datta, *as*, *ā*, *am*, given, given absolutely; [cf. *nitta*.]

निदा 3. *ni-dā* (rt. 4. *dā*, to bind), cl. 4. P. -*dyati*, &c., Ved. to fasten.

Ni-dātri, *tā*, *trī*, *trī*, Ved. one who fastens or ties up; (Sāy.) a restrainer, obstructer, (as if fr. rt. 3. *dā*.)

2. *ni-dāna*, *am*, n. (for 1. *nīdāna* see col. 2), a band, a rope, a halter; a rope for tying up a calf &c.; a first or original cause, a primary or remote cause [cf. *ni-bandhana*]; original form, essence, (*nīdāna*, ind. originally, essentially, properly); the cause of a disease, inquiry into the causes of disease, pathology, i. e. study of the symptoms with a view to trace the remote or proximate causes, (regarded as a department of medical science; the sixteen *Nidānas* being the title of the sixteen divisions into which it is divided; cf. *nīdāna-sthāna*); N. of a work on metres and Vedic Stomas (see *nīdāna-sūtra*); end, termination, cessation; purification, purity, correctness; claiming the reward of penitential acts. = *Nīdāna-vat*, *ān*, *atī*, *at*, Ved. founded on a cause, essential. = *Nīdāna-sūtra*, *am*, n. a work in ten Prapāthakas on metres and Vedic Stomas. = *Nīdāna-sthāna*, *am*, n. one of the five departments of medical science, inquiry into the causes of diseases, pathology.

Ni-dāta, *as*, *ā*, *am*, Ved. preserved, concealed; (Sāy.) completely bound or fettered (= *nītarām baddha*).

निदाघ *ni-dāgha*. See *ni-dah*, col. 2.

निदिग्ध *ni-digdha*, *as*, *ā*, *am* (fr. rt. *dih* with *ni*), smeared, anointed, plastered; clinging to; (*ā*), f. small cardamoms.

Nīdigdhiḥkā, f. = *kaṅṭha-kārikā*, a species of prickly nightshade, *Solanum Jacquinii* [cf. *nir-digdhiḥkā*, *nir-dagdhiḥkā*]; cardamoms.

निदिध्यासन *ni-didhyāsana*, *am*, n. (fr. the Desid. of rt. *dhyai*), profound and repeated meditation.

Ni-didhyāsu, *us*, *us*, *u*, desiring to meditate upon.
Ni-didhyeya, *as*, *ā*, *am*, to be deeply meditated upon.

निदिश *ni-diś*, cl. 6. P. -*diśati*, -*deshtum*, to order, point out, &c.; (perhaps for *nir-diś* and apparently only used in the derivatives below.)

Ni-diśta, *as*, *ā*, *am*, ordered, directed; advised, enjoined; explained, pointed out.

Ni-deśa, *as*, m. order, command, direction, instruction; speech, speaking, narration, conversation; vicinity, proximity, neighbourhood, = *bhājana*, a vessel, vase; (*ī*), ind. in the vicinity, near. = *Nidēśa-kārīn*, *ī*, *inī*, *ī*, executing orders, obedient, servile.

Ni-deśin, *ī*, *inī*, *ī*, showing, directing, ordering, pointing out; (*īmī*), f. a region, quarter, point of the compass.

Ni-deśya, *as*, *ā*, *am*, to be ordered, to be told.
Ni-deshtri, *tā*, *trī*, *trī*, who or what points out or orders; explaining, advising, commanding.

निदी *ni-dī*, cl. 3. P. (see rt. 2. *dī*), Ved. to shine down upon; (Sāy. = *nītarām pra-kās*, to shine exceedingly.)

निदुश *nidusa*, *as*, m. a fish.

निदृश *ni-dṛś*, Caus. -*darśayati*, -*yitum*, to cause to see, to show, point, to point out; to introduce, cause to enter; to impart knowledge, communicate, teach; advise; to appear (in a vision) to any person (acc.).

Ni-darśaka, *as*, *ā*, *am*, seeing into, perceiving; seeing; pointing out, proclaiming, announcing.

Ni-darśana, *as*, *ī*, *am*, pointing to, showing, foreshowing, prognosticating, indicating; proclaiming, announcing, teaching; suiting, pleasing; (*ā*), f. a simile, a comparison; (*am*), n. seeing, looking into, view, insight, sight, vision (e. g. *svapna-nīdarśana*, a vision in sleep); pointing to; showing; evidence; an example or illustration; a designation