नितुद् *ni-tud*, cl. 6. P. A. *-tudati, -te, -tottum*, Ved. to pierce, penetrate, pierce into; to goad; (Sāy.) to incite or pain vehemently, or to issue forth (=*nitarāṃ vyathayati* or *nir-gaććhati*).

Ni-toda, as, m. piercing, a prick, puncture, hole.

Ni-todin, ī, inī, i, Ved. piercing, penetrating.

नितृद् *ni-tṛid*, cl. 7. P. A. *-tṛiṇatti, -tṛintte, -tarditum*, Ved. to pierce, penetrate, cleave in two.

नितॄ *ni-tṛi*, cl. 6. P. *-tirati, -taritum, -tarītum*, Ved. to dispel, subdue, overpower, obstruct.

नितोशन *ni-tośana, as, ā, am* (fr. rt. *tuś* with *nis*), Ved. sprinkling, distributing, granting; (*as*), m. a distributer, 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. *araṇya-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-ādātā*= 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-kṛitya, am*, n. regular and necessary act or ceremony; daily or regular act or routine. — *Nitya-gati, is, is, i*, moving continually; (*is*), m. air or wind, the god of wind. — *Nitya-jāta, 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-naimittikaṃ 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-parivṛita, as*, m., N. of a Buddha. — *Nitya-parīkshaṇa, am*, n. constant investigation or inspection. — *Nitya-pūjā-yantra, 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. — *Nitya-yukta, 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 Draupadī. — *Nityartu* (°*ya-ṛi*), *us, us, u*, regularly recurring at the seasons, annual. — *Nitya-vatsa, as, ā, am*, Ved. always possessing a calf; (*ā*), f. a particular form of Sāma supplication; (*am*), n., N. of several Sāmans. — *Nitya-vitrasta, as*, m. 'constantly scared,' N. of an antelope. — *Nitya-vaikuṇṭha, as*, m., N. of a particular residence of Vishṇu, the heaven of Vishṇu. — *Nitya-vyaya, as, ā, am*, always expending, constantly disbursing; (*ā*), f. always expending, ever laying out. — *Nitya-śaṅkita, as, ā, am*, perpetually alarmed, always suspicious. — *Nitya-śaya, as, ā, am*, always sleeping or reclining. — *Nitya-śas*, ind. always, continually, constantly, eternally. — *Nitya-saṃhṛishṭa, as, ā, am*, always exulting or triumphant; always rivalling one another, (in this sense *saṃhṛishṭa=saṅghṛishṭa.*) — *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, i*, constantly bathing or making ablutions. — *Nityānadhyāya* (°*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-ān°*), *as*, m. eternal happiness. — *Nityānanda-rasodadhi* (°*sa-ud°*), *is*, m. 'ocean of the essence of eternal joy,' God. — *Nityānandāśrama* (°*da-āś°*), *as*, m., N. of a commentator. — *Nityānitya* (°*ya-an°*), *as, ā, am*, eternal and perishable, permanent and temporary. — *Nityāyukta* (°*ya-āy°*), *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. according to Sāy. with priests). — *Nityotkshipta-hasta* (°*ya-ut°*), *as*, m. 'who always raises his hand,' N. of a Bodhi-sattva. — *Nityodita* (°*ya-ud°*), *as*, m., N. of a man. — *Nityodyakta* (°*ya-ud°*), *as*, m., N. of a Bodhi-sattva; [cf. *nityāyukta.*]

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

निद् 1. *nid*, cl. 1. P. A. *nedati, nedate, nineda, ninide* or *ninede, neditā*, &c., to be near [cf. rt. *ned, nedīyas, nedishṭha*]; to ridicule, blame, reproach, censure, &c., (in this sense properly a separate rt., the form of which is usually *nind*, q. v.): Desid., Ved. *ninitsati*, to wish to reproach or depreciate; [cf. rt. *nind*; Gr. ὀ-νειδ-ο-ς, probably λοιδ-ο-ρο-ς; Goth. *ga-nait-yan, nai-teins*, probably *neith*; Old Germ. *neiz-yan*; Angl. Sax. *naet-an, naet-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. *nidā*, f., Ved. blame, contempt.

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-daṇḍa, as*, m., according to a commentator =*nihita-daṇḍa*, 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.

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

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

निदह् *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. *nītta.*]

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

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

2. *ni-dāna, am*, n. (for 1. *nidāna* 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, (*nidānena*, 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. *nidāna-sthāna*); N. of a work on metres and Vedic Stomas (see *nidāna-sūtra*); end, termination, cessation; purification, purity, correctness; claiming the reward of penitential acts. — *Nidāna-vat, ān, atī, at*, Ved. founded on a cause, essential. — *Nidāna-sūtra, am*, n. a work in ten Prapāṭhakas on metres and Vedic Stomas. — *Nidāna-sthāna, am*, n. one of the five departments of medical science, inquiry into the causes of diseases, pathology.

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

Nidigdhikā, f. =*kaṇṭa-kārikā*, a species of prickly nightshade, Solanum Jacquini [cf. *nir-digdhikā, nir-dagdhikā*]; 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.

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

Ni-dishṭa, 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; (e), ind. in the vicinity, near. — *Nideśa-kārin, ī, iṇi, i*, executing orders, obedient, servile.

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

Ni-deśya, as, ā, am, to be ordered, to be told.

Ni-deshṭṛi, ṭā, ṭrī, ṭṛi, 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. =*nitarām pra-kāś*, to shine exceedingly.)

निदुश *niduśa, as*, m. a fish.

निदृश् *ni-dṛiś*, 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-nidarśana*, a vision in sleep); pointing to; showing; evidence; an example or illustration; a designation