

or feeble or weary: Caus. *-mlāpayati*, *-yitum*, to make to wither or languish, cause to fade or disappear; to weary, enfeeble.

1. *vi-māna*, *as, ā, am*, faded or withered away; refreshed, fresh, pure.

2. *vi-māna*, *as, ā, am*, unfaded, free from decay; unsoiled.

1. *vi-māpana*, *am*, n. the act of causing to wither or fade away, causing to languish.

2. *vi-māpana*, *am*, n. the act of removing decay or fatigue; refreshing, reviving; cleaning, wiping.

**वियत्** 1. *vi-yat*, cl. I. A. *-yatate*, *-yatitum*, to dispose in various rows (?): Caus. *-yātayati*, *-yitum*, to place in rows, arrange, dispose of; to do penance; to pain, torment, harass, disturb; to punish.

**वियत्** 2. *vi-yat*, *t*, n. (probably connected with *vi-yam* below; but according to some, pres. part. of rt. 5. *i* with 2. *vi*; according to others fr. rt. 1. *vī*), sky, heaven, ether, atmosphere. — *Viyad-cārīn*, *i*, m. 'sky-goer,' a kite (= *çilla*). — *Viyad-gangā*, *f*. 'sky-Ganges,' the heavenly Ganges; the galaxy. — *Viyad-yati*, *is*, *f*. going or moving in the air. — *Viyad-bhūti*, *is*, *f*. 'sky-power,' darkness. — *Viyam-maṇi*, *is*, m. 'sky-gem,' the sun.

*Vī-yati*, *is*, m. (perhaps connected with the above), a bird; N. of a son of Nahusha.

**वियम्** *vi-yam*, cl. I. P. *-yabēhati*, *-yantum*, to stretch out, extend, spread out; to present, grant, bestow, give; to stretch apart; to restrain: Caus. *-yāmayati*, *-yitum*, to cause to stretch out, extend, expand.

*Vi-yata*, *as, ā, am*, stretched out, extended, kept apart; (*am*), ind. separately, at intervals, intermittingly.

*Vi-yama*, *as*, m. restraint, check; rest, cessation, stop; pain, distress.

*Vi-yāma*, *as*, m. restraint, &c. (= *vi-yama*).

**विया** *vi-yā*, cl. 2. P. *-yāti*, *-yātum*, to go away, depart, leave; to go through, pervade, pass through, go across, to run through, drive through; to pierce, destroy.

*Vi-yāta*, *as, ā, am*, 'gone apart or from the right path,' abandoned; shameless, impudent, ill-behaved.

**वियु** *vi-yu* (see rt. 1. *yu*), cl. 3. P. *-yuyoti*, &c., to be separated or parted, to separate (intrans.), to be dissolved; to be separated from or deprived of (with inst.); to separate, exclude, deprive of (with inst.); to keep off, ward off.

*Vi-yuta*, *as, ā, am* (see 1. and 2. *yuta*, p. 817), separated, deprived of, separated from (with inst., e. g. *vatsair viyutāh*, [cows] separated from their calves). — *Viyutārthaka* ('*ta-ar*'), *as, ā, am*, void of meaning.

*Vi-yotri*, *tā, trī, trī*, Ved. separating; warding off, defending; (Sāy.) one who does not mix, not mixing (= *duḥkḥānām amīśrayitri*, R̥g-veda IV. 55. 2).

**वियुञ्ज** *vi-yuj*, cl. 7. P. A. *-yunakti*, *-yunkte*, *-yoktum*, to disjoin, detach, separate, divide; to free or liberate from, separate from (with inst., rarely with abl.); to relax, be slackened, give way, yield (A.): Pass. *-yuyjate*, to be separated from, be deprived of (with inst.); to be relaxed, yield, give way: Caus. *-yoyajati*, *-te*, *-yitum*, to cause to be disjoined, separate; to free or deliver from, deprive of (with inst. or abl.).

*Vi-yukta*, *as, ā, am*, disjoined, detached, separated, sundered, severed; separated from, free from, deprived of, deserted by (with inst. or at the end of a comp.); failing, deficient.

*Vi-yujya*, ind. having separated or detached, having freed or delivered from.

**वि-युग्** *as*, m. separation, disunion, disjunction; loss, death, absence (especially of lovers). — *Viyoga-bhāj*, *k, k, k*, suffering separation. — *Viyoga-vāhya*, *as, ā, am*, excluded from separation, not separated. — *Viyogāvasāna* ('*ga-av*'), *as, ā, am*, ending or

terminating in separation. — *Viyogāvasāna-tva*, *am*, n. termination in separation.

*Viyogin*, *i, inī, i*, being separated or disjoined; apart, absent, remote; (i), m. the ruddy goose; (*inī*), *f*. a woman separated from her husband or lover; a kind of metre having two unequal half lines, the first containing ten and the second eleven syllables, as follow, 00000000, 0000000000, (the fourth Canto of the Kumāra-sambhava is chiefly written in this metre.)

*Vi-yojayati*, *am, anti, at*, separating, separating from; depriving of; lavishing, expending.

*Vi-yojita*, *as, ā, am* (fr. the Caus.), separated, disjoined, disunited; separated from, parted from, deprived of.

**वियोत्** *vi-yotri*. See under *vi-yu*, col. 1.

**वियोनि** *vi-yoni*, *is*, or *vi-yoni*, *f*. various or manifold birth, (according to Kullūka on Manu XII. 27. 'the womb of animals'); an ignominious birth. — *Viyoni-janmādhyāya* ('*ma-adh*'), *as, m*, N. of a chapter of Varāha-mihira's Vṛihaj-jāta.

**विर** *vira*, *as*, m. (according to Sāy. fr. rt. *vri*), Ved. one who goes or departs this life (= *gantri = preta*). — *Virā-sah* or *virā-sāh*, *-shāt, t, t*, Ved. bearing or leading departed spirits, (Sāy. on R̥g-veda I. 35, 6 = *pretān purushān sakate yah*; cf. *jalā-sah, turā-shāh*.)

**विरक्त** *vi-rakta*. See under *vi-ranj*, col. 3.

**विरक्ष** *vi-raksh*, cl. I. P. *-rakshati*, *-rakshitum*, to watch over, guard, protect.

**विरच्** *vi-ṛac*, cl. 10. P. *-ṛacayati*, *-yitum* (Aor. *vy-araracāt*; in one passage *-ariracāt*), to arrange, construct, fabricate, contrive, form, make, prepare; to compose, write (a book); to put on, lay on, inlay; to effect, perform: Pass. *-ṛacyate* (Aor. *vy-aracī*), to be arranged or composed.

*Vi-ṛacana*, *am, ā, n. f.* the act of arranging, arrangement; constructing, contriving, contrivance; making; compiling, composing, composition, compilation; embellishing; embellishment, any artificial or ornamental fabric.

*Vi-ṛacāniya*, *as, ā, am*, to be made, to be composed, &c.

*Vi-ṛacayat*, *an, anti, at*, arranging, making, fabricating, composing, embellishing, &c.

*Vi-ṛacayya*, ind. having arranged, having composed; having marked out.

*Vi-ṛacīta*, *as, ā, am*, arranged, trimmed, constructed, formed, contrived, made, prepared; written, compiled, composed; put on, worn; put in, inlaid, set; embellished, ornamented, furnished with (with inst.). — *Vi-ṛacīta-rāpus*, *us, us, us*, having the body arranged.

**विराज** *vi-rajā*. See under *vi-rajās* below.

**विरजस्** *vi-rajās, ās, ās, as*, free from dust; devoid of passion, passionless; free from the menstrual excretion; (*ās*), m., N. of a son of Paurṇamāsa; of a son of Vasishṭha; of a son of Dhṛit-rāshṭra; (*ās*), *f*. a woman who has ceased to menstruate. — *Vi-rajās-tamas, ās, ās, as*, free from (the qualities of) passion and ignorance. — *Virajo-nibara-bhūshana*, *as, ā, am*, having apparel and ornaments free from dust.

*Vi-rajā*, *as, ā, am*, free from dust; (*as*), m., N. of Vishṇu; of a son of Tvashṭri; (*ā*), *f*. a plant (commonly called Kavittānt); Dūrvā grass; N. of a river; of the wife of Nahusha (daughter of a class of Manes called Sva-svadhā). — *Virajā-kshetra*, *am*, n., N. of a place.

*Vi-rajaska*, *as, ā, am*, free from dust, &c., = *vi-rajās*; (*ā*), *f*. a woman who has ceased to menstruate.

*Viraji-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to render free from dust or passion. — *Virojī-kṛita*, *as, ā, am*, freed from dust, unsoiled, clean; exempt from passion.

*Virajī-bhū*, cl. I. P. *-bhavati*, *-bharitum*, to become free from dust or passion. — *Virajī-bhūta*,

*as, ā, am*, free from dust, clean, clear; free from passion, pure, holy.

**विरच्च** *vi-raccha*, *as, m.* (perhaps connected with *vi-ṛac*), N. of Brahmā; [cf. *virūcā*.]

*Vi-racchi*, *is, m.*, N. of Brahmā.

**विरञ्ज** *vi-ranj*, cl. I. 4. P. A. *-rajati*, *-te*, *-rajyati*, *-te*, *-ranktum*, to be changed in colour, be discoloured, lose the natural colour; to become changed in disposition, become indifferent to, take no interest in, regard with indifference, become estranged or disaffected, grow cold: Caus. *-ranjāyati*, *-yitum*, to colour, dye, make of various colours; to cause to be indifferent, make estranged, cause to dislike.

*Vi-rakta*, *as, ā, am*, discoloured, changed in colour; changed in disposition, disaffected, estranged, averse, indifferent; displeased; free from passion or affection, void of attachment to worldly objects, (in these senses *vi* appears to be privative); impassioned, feeling excessive passion, (in these senses *vi* only intensifies the root.) — *Virakta-citta*, *as, ā, am*, disaffected at heart, estranged. — *Virakta-prakṛiti*, *is, is, i*, whose chiefs or principal officers are disaffected. — *Virakta-bhāva*, *as, ā, am*, having the heart or affections estranged, disinclined to, disliking.

*Vi-rakti*, *is, f*. change of disposition or feeling, estrangement, alienation of mind, aversion, disinclination, dissatisfaction; absence of affection or attachment, freedom from passion, weaniness from the world, (in these senses *vi* appears to be privative.)

*Vi-rāga*, *as*, m. change of colour or feeling, change of nature, (applied in Vedic grammar to the change in consonants which mutually affect each other); absence of desire or passion, indifference, disinclination; disregard of all sensual enjoyment either in this world or the next; stoicism. — *Virāga-vishā-bhṛit*, *t, t, t*, cherishing the poison of dislike, harbouring the poison of aversion. — *Virāgarha* ('*ga-ar*'), *as, ā, am*, qualified for freedom from passion.

*Virāgin*, *i, inī, i*, changed in feeling, estranged; void of passion or desire.

**विरट** *virāṭa*, *as*, m. a kind of black Agalochum; N. of a king.

**विरण** *vi-ṛaṇ*, Caus. *-ṛaṇayati*, *-yitum*, to make to sound forth, cause to sound, play upon (a musical instrument).

**विरण** *virāṇa*, *am*, n. a fragrant grass used in certain religious ceremonies, Andropogon Aromaticum or Muriatum; [cf. *virāṇa*.]

**विरथ** *vi-ratha*, *as, ā, am*, having no car or chariot, chariotless.

**विरद** *vi-rad*, cl. I. P. *-radati*, &c., Ved. to divide, separate, sever, cut through, open; to conduct, convey; to bestow.

**विरप्सा** *vi-raps* (according to some *raps* may be fr. an old Desid. form of rt. *rap* or *rahh*, according to Sāy. *raps* is fr. rt. *rap = lap*), cl. I. A. *-rapsate*, &c., Ved. to be full to overflowing, be ready to burst, to be distended or inflated; to have too much of (inst.); to be praised or hymned, (Sāy. = *tvīdham stūyate*); to shine forth variously, (Sāy. = *vividham rājate*); to sound forth, utter a murmuring sound.

*Vi-rapsa*, *am*, n., Ved. sound, voice, utterance, (Sāy. *virapsam = vākya*); but in R̥g-veda IV. 50, 3. *virapsam = viśeṣeṇa śabdena stotraṃ yathā bhavati tathā*.)

*Vi-rapsin*, *i, inī, i*, Ved. copious, abundant, great, powerful, mighty, (according to Nirukta III. 3 = *mahat*); singing, sounding forth, loud-sounding, uttering various sounds of praise, having various sounds or utterances, (according to Sāy. on R̥g-veda IV. 17, 20. *virapsi = bahuvrīdhā-śabdavan*; in R̥g-veda I. 8, 8. *virapsi = vividha-rākya-yuktā*, and appears to be used for *virapsinī*); shaking, tossing, rocking.