

विरम् vi-ram, cl. 1. P. *-ramati* (rarely also *A. -ramate*), *-rantum*, to cease or desist from, rest from (with abl.); to leave off or discontinue anything (especially applied to discontinuing a speech, e. g. *virarāma* or even *vaśanam virarāma*, he ceased speaking), stop, pause, end, come to an end (e. g. *rātrir vyarānsit*, the night ended): Caus. *-ramayati*, *-rāmayati*, *-yitum*, to cause to leave off or discontinue, make to cease or desist from; to bring to an end, finish.

Virata, *as, ā, am*, ceased from, desisting from (with abl., e. g. *pāpād virataḥ*, ceased from sin), stopped, ceased (e. g. *virateshu munishu*, when the Munis had ceased speaking); rested, ended, concluded. — *Virata-prasaṅga*, *as, ā, am*, one who has left off a habit or practice, one whose occupation has ceased, having no occupation. — *Viratāsaya* (*ta-ās*), *as, ā, am*, one whose desires have ceased, one who has resigned worldly intentions.

Virati, *is, f.* cessation, discontinuance, stop, rest, pause, end, term; indifference.

Viramu, *as, m.* ceasing, desisting, cessation; sunset.

Viramat, *an, anti, at*, ceasing, desisting, resting, stopping; sporting or playing about.

Viramita, *as, ā, am* (fr. the Caus.), made to cease, stopped.

Viramyā, ind. having ceased or desisted.

Virāma, *as, m.* leaving off, cessation, rest, repose, discontinuance (of working, speaking, &c.); stoppage, stop, pause, pause of the voice, stoppage of sound; (in gram.) 'the stop', N. of a small oblique stroke placed under a consonant to denote that it is quiescent, i. e. that it has no vowel inherent or otherwise pronounced after it, (this mark is sometimes used in the middle of conjunctions of consonants; but its proper use, according to native grammarians, is only as a stop at the end of a sentence ending in a consonant); end, conclusion, term; N. of Vishṇu.

विरल virala, *as, ā, am* (perhaps for *vilala*, possessing holes), having interstices, separated by intervals (whether of space or time); not close or compact, open in texture, not thick or dense, fine, thin, delicate; loose, relaxed, wide apart; rare, unfrequent; single; remote; little, few; (*am*), ind. rarely, seldom, unfrequently; (*am*), n. sour curds, coagulated milk (= *dadhi*). — *Virala-jānuka*, *as, m.* 'having knees wide apart', a bandy-legged man. — *Virala-dravā*, f. gruel made of rice or other grain with the addition of ghee, &c. (= *ślakṣha-yavagū*). — *Viralāgata* (*la-āg*), *as, ā, am*, happening rarely, of unfrequent occurrence, rare. — *Virali-kri*, cl. 8. P. *-karoti*, &c., to make rare, lessen, diminish. — *Viraletara* (*la-i*), *as, &c.*, 'other than wide apart', dense, thick, compact, close.

Viralita, *as, ā, am*, not compacted, not dense, (*a-virabita-kapolam*, ind. with closely-united cheeks.)

विरस vi-ras, cl. 1. P. *-rasati*, *-rasitum*, to cry out, cry aloud, scream, shriek.

विरस vi-rasa, *as, ā, am*, juiceless, sapless, flavourless, tasteless, insipid; painful; (*as*), m. pain.

विरह vi-rah, cl. 1. IO. P. *-rahati*, *-rahayati*, *-rahitum*, &c., to abandon, desert, relinquish, leave.

Viraha, *as, m.* separation, parting, absence, (especially) the separation of lovers; separation from (with inst.); loneliness, distance; want; abandonment, desertion, cessation, relinquishment. — *Viraha-guṇita*, *as, ā, am*, increased by separation. — *Viraha-ja* or *viraha-janita*, *as, ā, am*, arising from or produced by separation. — *Viraha-jvara*, *as, m.* the anguish of separation. — *Viraha-vyāpad*, *t, t, t*, impaired or decreased by absence. — *Viraha-sayana*, *am, n.* a solitary couch or bed, i. e. one slept on alone. — *Virahādhiḡama* (*ha-adh*), *as, m.* experiencing the absence of any one, (according to Malli-nātha = *viraha-jāna*). — *Virahānala* (*ha-an*), *as, m.* the fire of separation. — *Virahāta* (*ha-ār*), *as, ā, am*, pained by the absence of a lover. — *Virahā-*

vasthā (*ha-av*), f. a state of separation or absence. — *Virahotkanṭhitā* (*ha-ut*), f. a woman who longs after her absent lover or husband, one distressed by the absence of her husband (said to be one of the incidental characters in a drama).

Virahayat, *an, anti, at*, abandoning, relinquishing, deserting.

Virahayya, ind. having abandoned, having forsaken, leaving.

Virahita, *as, ā, am*, abandoned, deserted, forsaken, relinquished, left, left alone, solitary, lonely, retired or withdrawn from company, separated; devoid of, exempt from, bereft of, destitute of, free from (with inst. or at the end of a comp., and sometimes even with gen.).

Virahin, *i, inī, i*, being separated from, absent (from another), apart from; lonely, solitary; (*inī*), f. a woman separated from her husband or suffering the pangs of absence from her lover; wages, hire.

विराग vi-rāga, &c. See p. 934. col. 3.

विराज vi-rāj, cl. 1. P. A. *-rājati* (in Ved. only P.), *-te*, *-rājitum*, to reign over, rule, govern (Ved. P.); to be illustrious or eminent, be conspicuous, appear to advantage, shine forth, shine out, shine, glitter; to appear as: Caus. *-rājayati*, *-yitum*, to cause to shine forth, make to glitter, fill with brightness, give radiance or lustre, brighten, illuminate.

2. *vi-rāj*, *t, t, t*, shining, radiant; (*t*), m. splendor, beauty; a man of the regal or military class; the first progeny of Brahmā, (according to Manu I. 32, &c., Brahmā having divided his own substance into male and female, produced from the female the male power Virāj, who then produced the first Manu or Manu Svāyambhuva, who then created the ten Prajāpatīs; the Bhāgavata-Purāna states that the male half of Brahmā was Manu, and the other half Satarūpā, and does not allude to the intervention of Virāj; other Purānas describe the union of Satarūpā with Virāj or Puruṣa in the first instance, and with Manu in the second; as a sort of secondary creator, Virāj is sometimes called Prajā-pati, while in Rīg-veda X. 90, 5. he is represented as born from Puruṣa, and Puruṣa from him; in the Atharva-veda VIII. 10, 24, XI. 8, 30, Virāj is spoken of as a female, and regarded as a cow, being elsewhere, however, identified with Prāna); 'ruler of the various forms of bodies', N. of Intellect located in and ruling over the collective aggregate of bodies, the consciousness which perceives collections or aggregates (in the Vedānta phil.); the body; N. of a son of Rādā; of a district; (*t*), f. a particular Vedic metre consisting of four Pādas of ten syllables each, (in Rīg-veda X. 130, 5. this metre is represented as attaching itself to Mitra and Varuṇa, and in Aitareya-Br. I. 4. Virāj is mystically regarded as 'food', and invocations are directed to be made in this metre when food is the especial object of prayer.) — *Virāt-kāmā*, f. a Vedic form of the Sammā metre. — *Virāt-kshetra*, *am, n.*, N. of a district. — *Virāt-pūrva*, f. a Vedic form of the Tri-ṣṭubh metre. — *Virāt-suta*, *as, m.* 'son of Virāj', epithet of a class of Piṭris called Soma-sads (Manu III. 195). — *Virāt-sthānā*, f. a Vedic form of the Tri-ṣṭubh metre. — *Virāt-svarūpa*, *as, ā, am*, consisting of Virāj, (applied to the Supreme Being.) — *Virāt-deha*, *as, m.* 'having the body of Virāj', a term for the universe. — *Virāt-rūpa*, f. a Vedic form of the Tri-ṣṭubh metre (3 × 11 + 8 or rather + 7, giving forty syllables in all).

Virāja, *as, m.* = 2. *vi-rāj*.

Virāyat, *an, anti* (ep. also *ati*), *at*, shining, splendid; handsome.

Virājamāna, *as, ā, am*, shining, brilliant, splendid, handsome, gorgeous.

Virājayat, *an, anti, at*, causing to shine, giving radiance or lustre to, brightening.

Virājita, *as, ā, am*, illuminated, irradiated, splendid; made visible, manifested.

विराट virāṭa, *as, m.*, N. of one of the midland or north-west districts of India (perhaps

Berar); N. of an ancient king of a particular district in India, (the Pāṇḍavas being obliged to live in concealment during the thirteenth year of their exile, journeyed to the court of this king and entered his service in various disguises). — *Virāṭa-ja*, *as, m.* = *rāja-paṭṭa*, a sort of inferior diamond (said to be found in the country Virāṭa). — *Virāṭa-parvan*, *a, n.*, N. of the fourth book of the Mahā-bhārata (describing the adventures of the Pāṇḍu princes when living in the service of king Virāṭa).

Virāṭoka, *as, m.* a diamond of inferior quality.

विरागिन् vi-rāgin, *i, m.* (probably fr. rt. *raṅ* with *vi*), an elephant.

विराध vi-rādḥ, cl. 4. P. *-rādhyati*, &c., *-rādḥum*, to lose or be deprived of anything (inst., Ved.); to hurt, offend, injure, do an injury: Caus. *-rādhayati*, *-yitum*, to oppose, thwart, be at variance, disagree.

Virādḥa, *as, ā, am*, opposed, thwarted; injured, hurt, offended, treated with disrespect, reviled, abused. — *Virādḥyī*, *dhā, dhri, dhri*, opposing, thwarting; offending, injuring; abusive, calumnious.

Virādha, *as, m.* opposition, prevention; vexation, annoyance; a kind of Rākshasa.

Virādhana, *am, n.* the act of opposing, injuring, hurting; pain, agony, anguish.

Virādhayat, *an, anti, at*, opposing, being at variance, disagreeing with.

Virādḥāna, *am, n.* pain (= *vi-rādhana*).

Virādhyat, *an, anti, at*, opposing, thwarting; offending, annoying, injuring, being at variance.

विराल virāla, *as, m.* = *viṭāla*, a cat, q. v.

विराव vi-rāva. See p. 936. col. 1.

विरि vi-ri or *vi-rī* (see rts. 1. *ri, rī*), cl. 9. P. A. *-riṇāti*, *-riṇite*, *-retum*, Ved. to cleave asunder, separate, cut to pieces, kill, destroy, (according to Śay. on Rīg-veda IV. 19, 3. *vi-riṇāḥ* = *vy-ariṇāḥ* = *viśeṣheṇa hatavān asi*.)

विरिच vi-rič, cl. 7. P. A. *-riṇakti*, *-rinkte*, *-rektum*, to empty, make empty, evacuate: Pass. *-ričyate*, to extend or be extended, reach out, surpass, (according to Śay. on Rīg-veda IV. 16, 5. *vi-ričī* = *ati-ričīce*, *adliko babhūva*) = to be emptied or purged: Caus. *-ričayati*, *-yitum*, to cause purging, purge, empty, make empty, cleanse, purify.

Virikta, *as, ā, am*, evacuated, emptied, purged.

Vi-rika, *as, m.* purging, evacuation of the bowels; a purgative, cathartic.

Vi-ričāna, *am, n.* purging, evacuation of the bowels; a purgative. — *Vi-ričāna-dravya*, *am, n.* any purging substance or medicine.

Vi-ričīta, *as, ā, am*, purged, emptied, evacuated.

Vi-ričya, *as, ā, am*, to be purged or emptied.

विरिच vi-riča or *vi-ričāna*, *as, m.* a N. of Brahmā.

Vi-ričī, *is, m.*, N. of Brahmā; of Vishṇu; of Siva.

विरिफित vi-riphita, *as, ā, am*, Ved. deprived of the sound of *r*; pronounced or uttered with great effort.

विरिबि vi-ribdha, *as, ā, am* (fr. rt. *ribh* with *vi*), sounded; (*as*), m. a note, tone, sound (= *svara*). — *Vi-ribhita*, see Scholiast on Pān. VII. 2, 18.

Vi-ribhita, *as, ā, am*, sounded, uttered.

विरिञ्ज vi-riṅ or *vi-riṅ* (see rt. *riṅ*), cl. 6. A. *-riṣate*, &c., Ved. to be dragged or rent apart, to be disarranged or disordered; to be torn off, break off, become rent or torn.

Vi-riṅhita, *as, ā, am*, Ved. rent asunder, broken off, out of due order; (*am*), n. a defect in a sacrifice, (also written *vi-riṅhita*.)

विरि vi-rī. See *vi-ri* above.

विरु vi-ru, cl. 2. P. *-raviti*, *-ravitū*, *-ravitum*, to roar aloud, scream or shout out, cry, buzz, hum,