

addressed in the Mantras; after which come twelve chapters of explanation with an introduction, to which is also added a *Parīṣiṣṭa* of two other chapters; [see *yāska*]: 5. *Jyotiṣha*, 'astronomy,' or rather the Vedic calendar, represented by a small tract in a more modern style than the *Sūtra* works, the object of which is to fix the most auspicious days for sacrifices: 6. *Kalpa*, 'ceremonial,' represented by a large number of *Sūtra* works intended to systematize the tedious and confused ritualistic precepts of the *Brāhmaṇas*; each of the *Vedas* has its own *Kalpa* or *Srauta Sūtras*, [see *sūtra* and cf. *veda*, p. 963]: the first and second of these *Vedāṅgas* is said to be intended to secure the correct reading or recitation of the *Veda*, the third and fourth the understanding of it, and the fifth and sixth its proper employment at sacrifices: the *Vedāṅgas* are alluded to by *Manu*, who calls them, in III. 184, *Pravaçanas*, 'expositions,' a term which is said to be also applied to the *Brāhmaṇas*.) — *Vedāṅgin*, *i*, m. one who studies or teaches the *Vedāṅgas*. — *Vedādi* (*da-adī*), n. or *vedādi-varṇa* (*da-ad*), as, m. or *vedādi-vija* (*da-ad*), am, n. the first syllable of the *Veda* or the mystical name of God, the sacred syllable *Om*. — *Vedādhipāna* (*da-adh*), as, m. the going over or study of the *Vedas*. — *Vedādhipa* (*da-adh*), as, or *vedādhipati* (*da-adh*), is, m. 'one who presides over the *Veda*,' a term applied to certain of the planets, (thus the *Rig-veda* is said to be presided over by the planet *Jupiter* or *Bṛihas-pati*, the *Yajur-veda* by *Venus*, the *Sāma-veda* by *Mars*, and the *Atharva-veda* by *Mercury*.) — *Vedādhyayana* (*da-adh*), am, n. the going over or study of the *Vedas*. — *Vedādhyayin* or *vedādhyayin* (*da-adh*), i, m. one who studies the *Veda*. — *Vedādhyāpaka* (*da-adh*), as, m. one who causes to go over or study the *Veda*, a teacher of the *Vedas*. — *Vedādhyāpana* (*da-adh*), am, n. the causing to go over the *Vedas*, teaching the *Vedas*. — *Vedānta* (*da-an*), as, m. 'end of the *Veda*,' N. of the second and most important part of the *Mīmāṃsā* or third of the three great divisions of *Hindū* philosophy (so called either as teaching the ultimate aim and scope of the *Veda* or simply as founded on the *Upanishads* which come at the end of the *Veda*; this system, although belonging to the *Mīmāṃsā* school [see *mīmāṃsā*] and sometimes called *Uttara-mīmāṃsā*, 'examination of the later portion or *jñāna-kīṇḍa* of the *Veda*,' i. e. of that portion contained in the *Āraṇyakas* and *Upanishads* [which teach the knowledge of *Brahma* or the *Universal Spirit*], stands out prominently by itself as representing the popular pantheistic creed of the *Hindūs* of the present day, which is really based on the *Upanishads* and constitutes the true *Veda* of the modern cultivated *Brāhmaṇ*, underlying also all the polytheism and multiform mythology of the people; it explains the universe synthetically as a development from one principle, and so differs from the analytical *Nyāya* which treats of the various objects constituting the material world as it finds them, without investigating their mutual relation of effect and cause, and from the *Sāṅkhya* which, although also synthetic, propounds a duality of principles to account for the visible universe; according to the *Vedānta* doctrine, *Brahma* [nom. neut. of *brahman*] or the Supreme Soul, also called *Paramātman*, is both the efficient and material cause of the world; the *Ātman* or individual human soul, as well as all the phenomena of nature, being really identical with the *Paramātman*, and their existence being only the result of *Ajñāna* or an assumed ignorance on the part of this Supreme Soul, who is described as both *Creator* and *Creation*, *Actor* and *Act*, *Existence*, *Knowledge*, *Joy*, and as devoid of the three qualities, [see *guṇa*]; the liberation of the human soul, its deliverance from transmigrations, and re-union with the *Paramātman*, with which it is really identified, is only to be effected by a removal of that ignorance which prevents the consciousness of this identity and by a proper understanding of the truth of the *Vedānta*; this system is also sometimes

called *Brahma-mīmāṃsā* and *Sāṅkhya-mīmāṃsā*, 'investigation of the embodied soul' the founder of the school is said to have been *Vyāsa*, also called *Bādarāyana*, and its most eminent teacher was *San̄karāçārya*; (*ās*), m. pl. the *Upanishads* (see *Kullūka* on *Manu* VI. 83), works on the *Vedānta* philosophy. — *Vedānta-kalpataru*, us, m., N. of a work by *Amalananda Vyāsaśrama*. — *Vedānta-kalpatatikā*, f., N. of a work by *Madhu-sūdana-sarasvatī*. — *Vedānta-ga* or *vedānta-jīa*, as, m. a follower or knower of the *Vedānta*. — *Vedānta-pradīpa*, as, m., N. of a commentary by *Rāmānuja* on the *Bādarāyana-sūtra*. — *Vedānta-bhāṣhya*, am, n., N. of a work by *Vyāsa-tīrtha*. — *Vedānta-sāra*, as, m. 'essence or epitome of the *Vedānta*,' N. of a treatise on the *Vedānta* by *Sadānanda*; or a commentary on the *Vedānta-sūtra* by *Rāmānujāçārya*; [cf. *vedānta-pradīpa*]. — *Vedānta-sūtra*, am, n., N. of the aphorisms of the *Vedānta* philosophy ascribed to *Bādarāyana* or *Vyāsa*, (these aphorisms are also called *Brahma-sūtra* and *Sāṅkhya-sūtra*.) — *Vedāntāçārya* (*ta-ad*), as, m., N. of the author of a commentary on the *Guṇa-ratna-kośa*. — *Vedāntābhīhita* (*ta-abh*), as, ā, am, declared in the *Upanishads* or in the *Vedānta*. — *Vedāntin*, i, m. a follower of the *Vedānta* philosophy. — *Vedāntopagata* (*ta-up*), as, ā, am, derived from or produced by the *Vedānta*. — *Vedābhijāna* (*da-abh*), as, m. study of the *Veda*; the repetition of the mystical syllable *Om*. — *Vedārtha* (*da-ar*), as, m. the meaning or sense of the *Veda*. — *Vedārtha-jīa*, as, ā, am, one who knows the meaning of the *Veda*. — *Vedārthapra-kāsa*, as, m., N. of *Sāyana*'s commentary on the *Rig-veda*; or a commentary on the *Taittirīya-samhitā* by *Madhava*. — *Vedārtha-sangraha*, N. of a work by *Rāmānuja*. — *Vedāvātara* (*da-av*), as, m. descent of the *Veda*, revelation of the *Veda*, handing down of the *Veda*. — *Vedāsā* (*da-as*), f., N. of a river. — *Vedesa* (*da-isa*), as, m. 'lord of the *Veda*,' a proper N. — *Vedesa-bhikshu*, us, m., N. of the author of the *Padārtha-kaumudī* commentary. — *Vedokta* (*da-uk*), as, ā, am, taught or declared in the *Vedas*, scriptural. — *Vedodaya* (*da-ud*), as, m. 'origin of the *Veda*,' epithet of *Sūrya* or the *Sun*, (the *Sāma-veda* being said to have proceeded from the *Sun*, *Manu* I. 23.) — *Vedodita* (*da-ud*), as, ā, am, taught or declared in the *Vedas*, scriptural. — *Vedopakaraṇa* (*da-up*), am, n. 'Veda-instrument,' a subordinate science for aiding or supporting the *Veda* (= *vedāṅga*, q. v.). — *Vedana*, am, ā, n. f. perception, knowledge; knowledge obtained by the senses, feeling, sensation; obtaining, acquisition, property, wealth; presenting, delivering; marrying, marriage; the marriage of a *Sūdra* woman with a man of a higher caste, (see *Manu* III. 44; cf. *utkrīṣṭa-v*); the ceremony of holding the ends of a mantle (observed by a *Sūdra* female on her marriage with a man of a higher caste); (*i*), f. the true skin or cutis; (*ā*), f. pain, torment, smart, agony; Pain or Torture (personified as a daughter of *An-ṛita*). — *Vedanā-vat*, ān, atī, at, possessed of pain, full of aches. — *Vedāniya*, as, ā, am, to be perceived, perceptible; capable of being felt; to be known or understood; to be made known. 1. *vedāya*, as, ā, am, who or what knows, knowing; who or what obtains. — *Vedāyāna*, as, ā, am, causing to know, making known, telling, (*a-vedāyāna*, not informing.) — *Vedas*, ās, m. the *Vedas* collectively; (*as*), n. acquisition, wealth (*Ved*). — *Vedasa* in *sarva-vedasa*, q. v. — *Vedāpaya*, Nom. P. *vedāpāyati*, -yitum, to cause to know, impart knowledge. — *Vedi*, is, or *vedī*, f. (in *Satapatha-Brāhmaṇa* I. 2, 5, 7, said to be fr. rt. i. *vid*, 'to acquire'; but perhaps connected with rt. *ve*, 'to weave or bind together'), an altar or raised place made of *Kuśa* grass or strewed with it and prepared for an oblation for placing the vessels used at a sacrifice, a place or ground prepared for sacrifice, (it is more or less

raised and of various shapes); an altar (in general); a quadrangular spot in the court-yard of a temple or palace (usually furnished with a raised floor or seat and covered with a roof supported by pillars, = *vi-tardī*); a bench; a seal-ring; N. of *Sarasvatī* (wife of *Brahmā*); (*is*), m. a teacher, *Paṇḍit*. — *Vedī-jā*, f. 'altar-born,' epithet of *Draupadī*, wife of the *Pāṇḍu* princes, (the fee which *Droṇa* required for instructing the *Pāṇḍu* princes was that they should conquer *Drupada*, king of *Pañçāla*, who had insulted him; they therefore took him prisoner, and he, burning with resentment, undertook a sacrifice to procure a son who might avenge his defeat; two children were then born to him from the midst of the altar, out of the sacrificial fire, viz. a son *Dhṛiṣṭadyumna*, and a daughter *Draupadī* or *Kriṣṇā*, afterwards wife of the *Pāṇḍavas*.) — *Vedī-pratīṣṭha*, as, ā, am, erected on sacrificial ground. — *Vedī-mekhalā*, f. the boundary cord of a sacrificial ground. — *Vedī-vat*, ind. like the sacrificial altar. — *Vediśa* (*da-isa*), as, m. 'lord of the *Vedi*,' epithet of *Agni*; of *Brahmā* (as husband of *Sarasvatī*). — *Vedy-anta*, as, m. the end of the *Vedi*. — *Vedīkā*, f. ground prepared for sacrificial ceremonies, a kind of altar; a quadrangular open shed in the middle of a court-yard (erected for various purposes and furnished with a seat, = *vi-tardī*); an arbour; a seat. — *Vedīta*, as, ā, am, made known, represented. — *Vedītavya*, as, ā, am, to be known or ascertained; to be made known, to be explained or expounded. — *Vedītri*, tā, trī, trī, knowing; a knower, &c.; wise, learned. — *Vedim*, i, imi, i, knowing, acquainted with; espousing, marrying (e. g. *sūdrā-vedi*, a man who marries a *Sūdra* woman); (*i*), m. a knower; a teacher; a learned *Brāhmaṇ*; *Brahmā*; (*i*), n. a kind of plant (= *amba-shīṭhā*). — *Vedī-tā*, f. or *vedī-tva*, am, n. knowledge, wisdom, learning, experience. — *Vedī*, f. = *vedī*, an altar, &c. (See col. 2.) — *Vedīyas*, ān, asī, as, Ved. one who is wiser or very wise, (*Sāy*, = *atīśayena vidvas*, *Rig-veda* VII. 98, 1.) 1. *vedya*, as, ā, am, to be known or ascertained; to be made known; to be explained or taught; to be espoused or married; bringing or causing wealth (*Ved*, *Sāy*, = *dhana-hita*, *lābha-hetu*). 2. *vedya*, as, ā, am, relating or agreeable to the *Vedas*. — *vedyaḍ* *vedaṇḍa*, as, m. (a doubtful word), an elephant. — *vedmukhya* *vedamukhyā*, f. (a doubtful word, cf. *vedha-mukhya*), a sort of insect, the winged bug. — *vedasini* *vedasini*, f., N. of a river, (also written *veda-vatī*, *vetasini*.) — *vedāra* *vedāra*, as, m. a chameleon; a lizard. — *veḥ* *vedha*, as, m. (fr. rt. *vyadh*), penetration, piercing, breaking through, perforation; puncturing, wounding, wound; hole, excavation; the depth of any excavation, depth (in measurement); a particular measure or division of time (= 100 *Truṭis*). — *Vedha-mukhya*, as, m. a kind of *Curcuma*, = *karḍūra*; (*ā*), f. a kind of plant (= *kastūrī*). — *Vedha-mukhyaka*, as, m. zedoary, *Curcuma Zernmbei* (= *haridra*, *drāvidāka*). — *Veddhri*, dhā, m. a piercer, perforator. — *Vedhaka*, as, ā or *ikā*, am, piercing, perforating, a piercer or perforator (of gems); sharp; (*as*), m., N. of one of the divisions of *Naraka*; camphor; (*am*), n. grain, rice in the ear. — *Vedhana*, am, n. the act of piercing, perforation; penetration, excavation; puncturing, pricking; wounding; a thrust; depth (in measurement); (*i*), f. an instrument for piercing an elephant's ear; a small gimblet (for perforating gems, shells, &c.); an auger, gimblet, piercing instrument (in general). — *Vedhanikā*, f. a sharp-pointed perforating instrument (used especially for piercing jewels or shells), an auger, awl, gimblet, &c.