

Vyāsangin, *i*, *ini*, *i*, attaching one's self or applying closely to (anything).

Vy-āsajya, ind. having firmly attached or fastened on, having adhered or inherited separately or severally. — *Vyāsajya-ṛitti*, *is*, *is*, *i*, inhering in more subjects than one (as a quality &c.).

व्यासिद्ध *vy-āsiddha*, *as*, *ā*, *am* (see 2. *ā-siddha*), prohibited, forbidden, restrained; contraband (i. e. not allowed to be sold except to particular persons or in certain places).

Vy-āsedha, *as*, *m*. prohibition, hindrance, restraint.

व्यासुकि *vyāsuki*, *is*, *m*. a proper N.

व्याहन *vy-ā-han* (*vi-ā-*), cl. 2. P. *-hanti*, *-hantum*, to strike at excessively, strike back, repel, repulse; to foil, disappoint; to impede, obstruct, delay; to vex: Caus. *-ghātayati*, *-yitum*, to repel, obstruct.

Vy-āhata, *as*, *ā*, *am*, excessively struck at, struck or hit back; repelled, repulsed; obstructed, impeded; foiled, disappointed, expelled; confused, alarmed.

Vy-āhanyamāna, *as*, *ā*, *am*, being excessively struck back or repelled, being obstructed.

व्याह *vy-ā-hṛi* (*vi-ā-*), cl. 1. P. A. *-harati*, *-te*, *-hartum*, to utter or pronounce a sound, speak, say, tell, declare, narrate, report; to explain; to answer; to cry, scream.

Vy-āharaṇa, *am*, n. the act of uttering or pronouncing, utterance, pronunciation; speech, narration, explanation.

Vy-āharat, *an*, *anti*, *at*, uttering, pronouncing, speaking; uttering a cry (as an animal).

Vy-āhartavya, *as*, *ā*, *am*, to be told or declared or mentioned.

Vy-āhāra, *as*, *m*. utterance, speech, voice; a word, arbitrary sound, language; jest, joke, humorous speech, facetious allusion (a particular Alankāra or figure in rhetoric).

Vy-āhārin, *i*, *ini*, *i*, speaking, saying.

Vy-āhṛita, *as*, *ā*, *am*, spoken, uttered, pronounced, said, declared. — *Vyāhṛita-sandesa*, *as*, *ā*, *am*, one who tells news or communicates information.

Vy-āhṛiti, *is*, *f*. utterance, speech, voice; an utterance, articulate sound, word; a mystical word pronounced after *om* by every Brāhmin in commencing his daily prayers, (cf. Manu II. 76; *bhūr*, *bhuvah*, *svah* are the three great *Vyāhṛitis*, and *mahar*, *q. v.*, is said to be a fourth mystical word, cf. *mahā-ryāhṛiti*). — *Vyāhṛiti-traya*, *am*, n. the three *Vyāhṛitis* or mystical words (described above). — *Vyāhṛiti-pūrvaka*, *as*, *ikā*, *am*, preceded by the three mystical words *bhūr*, *bhuvah*, *svah*.

Vy-āhṛitya, ind. having uttered, having spoken.

व्याह्वे *vy-ā-hve*, cl. 1. P. A. *-hvayati*, *-te*, &c., to call separately or distinctly.

Vy-āhāva, *as*, *am*, *m*. n. a separate or distinct call.

व्यु *vy-u* (*vi-u*), cl. 5. P. *-noti*, Ved. to urge on, drive forward; to incite, animate, (Sāy. = *prerayati*, Ṛig-veda V. 31. 1.)

व्युष् *vy-uksh* (*vi-uksh*, see rt. 1. *uksh*), cl. 6. P. A. *-ukshati*, *-te*, *-ukshitum*, Ved. to sprinkle or pour out; to drip or flow or trickle over (A.).

व्युच्चर *vy-uc̄-car* (*vi-ud-car*), cl. 1. P. A. *-carati*, *-te*, *-caritum*, to go forth in different directions; to go out of the right path; to transgress or offend against, be faithless or disloyal towards (with acc.); to commit adultery with (with inst.).

Vy-uccarat, *an*, *anti*, *at*, offending against, being faithless towards (with acc.); committing adultery.

Vy-uccaramāna, *as*, *ā*, *am*, offending against, being faithless towards (with acc.).

व्युच्छत *vy-uc̄hat*. See 2. *vy-ush*, 3. *vi-vas*.

व्युच्छिद् *vy-uc̄hid* (*vi-ud-hid*), cl. 7. P. A. *-chinatti*, *-chintte*, *-chettum*, to cut entirely off, extirpate, cut up, destroy: Pass. *-chidyate* (ep. also

P. *-chidyati*), to be entirely cut off, be extirpated; to be interrupted, come to an end, become extinct, cease, fail.

Vy-uc̄chitti, *is*, *f*. cutting off, cutting away, cutting short, destruction, rooting up, extirpation.

Vy-uc̄chinna, *as*, *ā*, *am*, cut off, extirpated, completely destroyed, interrupted, come to an end, ceased.

Vy-uc̄chetri, *tā*, *tri*, *tri*, who or what cuts off or destroys, a destroyer.

Vy-uc̄cheda, *as*, *m*. cutting off, cutting short, destruction.

व्युत *vy-uta*, *as*, *ā*, *am* (fr. *vi-ve*), interwoven, woven, sewn; separated, (Sāy. = *vivikta*); stretched out, expanded, (according to Sāy. in this sense fr. rt. *vye*.)

Vy-uti, *is*, *f*. interweaving, weaving, sewing.

Vy-ūta, *as*, *ā*, *am*, interwoven, &c. = *vy-uta* above.

Vy-ūti, *is*, *f*. = *vy-uti* above.

व्युत्क्रम *vy-ut-kram* (*vi-ud-kram*), cl. 1. P. A. *-krāmati*, *-kramate*, *-kramitum*, to go apart or in different directions, go in a wrong direction, go astray; to go or pass by, go beyond, overstep, deviate, go out of the right way, transgress; to disregard, neglect; to go away, depart, leave.

Vy-utkrama, *as*, *m*. going astray or out of the right course, going or passing beyond, transgression, inverted order, reverse or irregular arrangement, derangement, disorder, confusion, contrariety.

Vy-utkramya, ind. having gone forth, having left; having passed by or gone beyond.

Vy-utkrānta, *as*, *ā*, *am*, gone asunder, gone forth, departed, left; passed by, gone beyond, overstepped, transgressed, disregarded, neglected; (*ā*), *f*. a kind of riddle or enigma. — *Vyutkrānta-dharma*, *as*, *ā*, *am*, one who has overstepped his duty, neglectful of duty. — *Vyutkrānta-rajās*, *ās*, *ās*, *as*, one whose impurity has gone away, free from passion.

— *Vyutkrānta-vartman*, *ā*, *ā*, *ā*, one who has gone beyond the right path.

Vy-utkrāmat, *an*, *anti*, *at*, going asunder, going forth.

व्युत्था *vy-ut-thā* (*vi-ud-sthā*), Caus. *-thāpayati*, *-yitum*, to cause to rise up, stir up, excite greatly, rouse, instigate, incite, irritate.

Vy-utthāna, *am*, *n*. 'excessive rising up,' great activity; a kind of dancing or gesticulation; rising up against, opposition, contradiction, doing anything prohibited, obstruction, hindering; separate or individual exertion, independent action, following one's own inclination; the completion of a religious act or vow (as of contemplation or abstraction).

Vy-utthāpita, *as*, *ā*, *am*, made to rise up, roused, brought up.

व्युत्पद् *vy-ut-pad* (*vi-ud-pad*), cl. 4. A. *-pādyaite*, *-pattum*, to arise or originate clearly or in any well ascertained manner, to be produced from or out of; to originate; (in grammar) to be derived (from a root &c.); to have an etymology; to be an accomplished scholar, become perfectly proficient in or conversant with; Caus. *-pādyaati*, *-yitum*, to cause to issue out of, produce, cause; (in grammar) to derive, trace back to a root &c.

Vy-utpatti, *is*, *f*. production, origio, derivation (especially of words from roots &c.), etymology; perfection, completion, perfect conversancy with or proficiency in (literature or science); scholarship, learning. — *Vyutpatti-pakṣhe*, ind. on the side of derivation or etymology (an expression used by Vedic commentators when the accentuation is settled by the affixes and not according to the meaning of the words).

Vy-utpanna, *as*, *ā*, *am*, produced, generated, begotten; derived (from a root &c.); *a-vyutpannam*, an underived or primitive word; formed (as a derivative word); completed, perfected, finished, accomplished; quite conversant with or proficient in (literature &c.); learned.

Vy-utpādaka, *as*, *ikā*, *am*, giving rise to, pro-

ducing, originating, productive; tracing or forming (words).

Vy-utpādya, *as*, *ā*, *am*, derivable, deducible, capable of being formed &c.

Vy-utpitsa, *us*, *us*, *u* (fr. the Desid.), desirous of making proficiency (in any science).

व्युत्सद् *vy-ut-sad* (*vi-ud-*), cl. 1. P. *-sīdati*, *-sattum*, to be unsettled; to be upset or overthrown.

व्युद् *vy-ud* or *vy-und* (*vi-ud*, &c.), cl. 7. P. *-unatti*, *-unditum*, Ved. to spring or gush forth; to wet or sprinkle thoroughly, water, drench.

Vy-utta, *as*, *ā*, *am*, well sprinkled or wetted, drenched.

Vy-undat, *an*, *ati*, *at*, Ved. wetting thoroughly, sprinkling.

Vy-undana, *am*, *n*. the act of well moistening or wetting.

व्युद्स *vy-ud-as* (*vi-ud-*), cl. 4. P. *-asyati*, *-asitum*, to throw or scatter about, cast in every direction; to throw off, cast off, reject, lay aside, give up, abandon, exclude.

Vy-udasta, *as*, *ā*, *am*, thrown or scattered about, cast off, put off, thrown aside.

Vy-udasya, ind. having thrown or scattered in all directions, having thrown off or put away, having thrown aside or abandoned.

Vy-udāsa, *as*, *m*. throwing or scattering in different directions, throwing away or aside, rejection, exclusion (in grammar); prohibition; disregard for, indifference to.

व्युदित *vy-udita*, *as*, *ā*, *am* (fr. rt. *vad* with *vi*), disputed, debated, discussed, contested.

व्युद्दह *vy-ud-ūh* (*vi-ud-*), cl. 1. P. *-ūhati*, *-ūhitum*, Ved. to push apart or asunder, move away, move out, remove; to sweep out or away.

Vy-udūhya, ind. having moved or placed asunder, having removed.

व्युपदेश *vy-upadeśa*, *as*, *m*. pretext, pretence, plausible but false plea, deception.

व्युपनी *vy-upa-nī* (*vi-upa-*), cl. 1. P. A. *-nayati*, *-te*, *-netum*, Ved. to lead or bring separately or one by one.

व्युपयुज् *vy-upa-yuj* (*vi-upa-*), cl. 7. A. *-yunkte*, *-yoktum*, to become closely attached, be concerned about.

व्युपरम् *vy-upa-ram* (*vi-upa-*), cl. 1. A. *-ramate* (ep. also P. *-ti*), *-rantum*, to leave off or pause variously; to be at rest, be tranquil, have repose; to cease, desist from (with abl.).

Vy-uparata, *as*, *ā*, *am*, paused, rested, stopped, interrupted, ceased, desisted; calmed, tranquillized, tranquil.

Vy-uparama, *as*, *m*. pause, cessation, interruption.

Vy-uparamam, ind., Ved. leaving off or pausing variously.

Vy-uparamya, ind. having ceased or desisted from (with abl.), having stopped.

व्युपशम *vy-upaśama*, *as*, *m*. non-cessation, not ceasing or desisting; inquietude.

व्युपारम् *vy-upā-ram* (*vi-upa-ā-*), cl. 1. A. *-ramate* (ep. P. *-ti*), *-rantum*, to desist from, leave off, cease.

व्युपास् *vy-upās* (*vi-upa-as*), cl. 4. P. *-upāsya*, *-upāsītum*, to throw about, distribute.

व्युप्त *vy-upta*, *as*, *ā*, *am* (fr. *vi-vap*), scattered about, disordered, dishevelled. — *Vyupta-keśa*, *as*, *ā* or *i*, *am*, having dishevelled hair; (*as*), *m*. epithet of Rudra and Fire (as identified with Rudra).

व्युज्ज *vy-ubj* (*vi-ubj*), cl. 6. P. *-ubjati*, *-ubjītum*, Ved. to uncover, open, display.

व्युष् I. *vyush* (also read *pyush*), cl. 4. P. *vyushyati*, &c., to burn, (in this sense perhaps for rt. 1. *ush* with *vi*); to divide, distribute,