

arranged &c.; performed, BhP.; composed, written, Kālid.; Pañcat.; put together, spoken, uttered (see comp.); put on, worn, Ragh.; furnished with (instr.), Megh.; put in, inlaid, set, MW.; (ā), f. N. of a woman, Kathās.; -*pada*, mfn. (a speech or song &c.) the words of which are artificially composed or arranged, rhythmic, poetic, Kālid.; -*vapus*, mfn. one who has his body formed or arranged, MW.; -*vāc*, mfn. one who has composed a speech or who has spoken, Ragh.; °*tōkti*, mfn. id., Kathās.

**विरज *vi-rajā*** (3. *vi+rajā* for *rajas*), mf(ā)n. free from dust, clean, pure (also fig. 'free from passion'), ŚBr.; MBh. &c.; free from the menstrual excretion, L.; m. N. of a Marut-vat, Hariv.; of a son of Tvashṭri, BhP.; of a son of Pūrṇiman, ib.; of a pupil of Jātūkarnya, ib.; of the world of Buddha Padma-prabha, SaddhP.; (pl.) of a class of gods under Manu Sāvārṇi, BhP.; (ā), f. Panicum Dactylon (= *dūrva*), MBh. (= *kapitthānī*, L.); of the wife of Nahusha (spiritual daughter of a class of Pitṛis called Su-svadhā or Sva-svadhā), Hariv.; of a mistress of Kṛishṇa (who was changed into a river), Pañcar.; of a Rākshasi, Cat.; n. N. of a place of pilgrimage, MBh.; -*prabha*, m. N. of a Buddha, Buddh.; -*loka*, m. N. of a partic. world, VB.; °*jāksha*, m. N. of a mountain (to the north of Meru), MārKp.; °*jā-kshetra*, n. N. of a sacred district, Cat.; °*jēsvarī*, f. N. of Rādhā, Pañcar.

**Vi-rajās**, mfn. = *raja*, free from dust &c., MBh.; Kāv. &c.; m. N. of a serpent-demon, MBh.; of a Rishi, Hariv.; of a sage under Manu Cākshusha, ib.; of a son of Manu Sāvārṇi, MārKp.; of a son of Nārāyana, MBh.; of a son of Kavi, ib.; of a son of Va-sishṭha, BhP.; of a son of Paurṇamāsa, MārKp.; of a son of Dhṛita-rāshṭra, MBh.; f. a woman who has ceased to menstruate, L.; N. of Durgā, L.; -*karana*, n. freeing from dust, cleansing, KātyŚr.; Sch.; -*tanmas*, mfn. free from (the qualities of) passion and ignorance, L.; -*tejah-svara*, m. N. of a serpent-demon, Buddh.; -*tejo'mbara-bhūshana*, mfn. having apparel and ornaments free from dust, MW.

**Vi-rajaska**, mfn. = *rajās*, MBh.; Hariv.; BhP.; m. N. of a son of Manu Sāvārṇi, BhP.

**Virajī**, in comp. for *vi-rajā* or *vi-rajās*. = √*kṛi*, P. Ā. -*karoti*, -*kurute*, to render free from dust or passion, ib.; -*krīta*, mfn. freed from dust, cleansed, Śiś. xiii, 49. = √*bhū*, P. -*bhavati*, to be or become free from dust or p° (also with √*as*), Pāṇ. v, 4, 51, Sch.; -*bhūta*, mfn. free from dust or p°, pure, MW.

**विरञ्ज *virāñca***, m. (perhaps fr. √*rac*) N. of Brahmā, BhP., Sch.

**Virāñcana** (L.), °*ci* (Kāv.), °*cya* (BhP.), m. id.

**विरञ्ज *vi-rajāñj***, P. Ā. -*rajyati*, °*te*, to be changed in colour, be discoloured, lose one's natural colour, Kāv.; VarBṛS. &c.; to become changed in disposition or affection, become indifferent to, take no interest in (abl. or loc.), MBh.; Kāv. &c.; Caus. -*rañjayati*, to discolour, stain, Suśr.

**Vi-rakta**, mfn. discoloured, changed in colour, Ragh.; changed in disposition, disaffected, estranged, averse, indifferent to, i. e. having no interest in (abl., loc., acc. with *prati*, or comp.), MBh.; Kāv. &c.; become indifferent, i. e. arousing no interest, Rājat.; impassioned, feeling excessive passion, W.; -*citta*, mfn. disaffected at heart, estranged, MW.; -*prakṛiti*, mfn. having disaffected subjects, Kām.; -*bhāva* (Pañcat.), -*hridaya* (Kathās.), mfn. = *citta*; °*tā-sarvasva*, n. N. of wk. °*rakti*, f. change of disposition or feeling, alienation of mind, want of interest, freedom of passion, indifference to (loc., gen. with *upari*, or acc. with *prati*), Rājat.; Pañcat.; BhP.; indifference to worldly objects, weanedness from the world, BhP.; -*mat*, mfn. indifferent to (loc.), Kathās.; connected with freedom from worldly attachment, BhP.; -*ratnāvalī*, f. N. of a Stotra.

2. **Vi-rañga**, m. (for 1. see p. 952, col. 1) = 2. *virāga*, L. (cf. *vairāṅgika*).

**Vi-rajana**, mfn. useful for or causing change of colour, Car.

**Vi-rañjanīya**. See *purīsha-virāñjanīya*. °*rañjita*, mfn. estranged, cooled in affection, R.

2. **Vi-rāga**, m. (for 1. see p. 952, col. 1) change or loss of colour, Naish.; excitement, irritation, Pāṇ. vi, 4, 91; aversion, dislike or indifference to (loc., abl., or comp.), Kāv.; Rājat.; BhP.; indifference to external things or worldly objects, Sāmkhyak.; the faulty suppression of a sound in pronunciation,

RPrāt.; a partic. high number, Buddh.; -*vat*, mfn. indifferent (*sarvatra*, 'to everything'), Cat.; -*vishabhrī*, mfn. cherishing the poison of dislike or aversion, MW.; °*gārha*, mfn. qualified for freedom from passion (= *vairāṅgika*), L. °*rāgaya*, Nom. P. °*yati*, to estrange, alienate, Vishṇ.; to displease, Divyāv.; °*gīta*, mfn. exasperated, irritated, Vajracch.; ifc., feeling aversion or dislike to, MBh. °*rāgin*, mfn. indifferent to (loc.), MBh.; R. &c.

**विरट *virāṭa***, m. the shoulder, W.; a kind of black Agallochum, ib.; N. of a king, ib.

**विरण *vi-√2. raṇ***, Caus. -*raṇayati*, to cause to sound, make to resound, play upon (a musical instrument), BhP.

**Vi-rāṇin**, m. an elephant, L.

**विरण 1. *vi-raṇa***. See *ā-v°*.

**विरण 2. *virāṇa***, n. = *virāṇa*, Andropogon Muricatus, L.

**विरत *vi-rata*, *vi-rati* &c.** See under *vi-√ram* below.

**विरथ *vi-ratha* &c.** See p. 952, col. 1.

**विरह *vi-√rad***, P. -*radati*, to rend asunder, sever, RV. i, 61, 12; to open to, bestow on, vii, 62, 3.

**विरद *virada***. See *viruda*.

**विरप् *vi-√raps***, Ā. -*rapsate*, to be full to overflowing, abound in (gen.), have too much of (instr.), RV.; AV. °*rapsā*, mf(ā)n. copious, abundant, RV. i, 8, 8; m. superabundance, ib. iv, 50, 3 &c. °*rapsin*, mfn. copious, exuberant, powerful, mighty, RV.; AV.; VS.

**विरम् *vi-√ram***, P. -*ramati* (rarely Ā.; cf. Pāṇ. i, 3, 83), to stop (esp. speaking), pause, cease, come to an end, TS. &c. &c.; to give up, abandon, abstain or desist from (abl.), KātyŚr.; MBh. &c.; Caus. -*rāmayati*, to cause to stop or rest &c., bring to an end, finish, R.; BhP.: Desid., see *vi-riransā*.

**Vi-rata**, mfn. stopped, ceased, ended, R.; Kālid. &c. (n. impers., e.g. *viratam vācā*, 'the speech ended', Kathās.); one who has given up or resigned or ceased or desisted from (abl., loc., or comp.), MBh.; Kāv. &c.; -*tva*, n. the having come to an end, cessation, Śāh.; -*prasāṅga*, mfn. one who has ceased from being occupied in (loc.), Kum. iii, 47; °*tāśaya*, mfn. one whose desires have ceased or who has resigned worldly intentions, MW. °*rati*, f. cessation, pause, stop, end (ibc. = finally), Kāv.; Kathās. &c.; end of or cæsura within a Pāda, Śrutab.; resignation, desistence or abstention from (abl., loc., or comp.), Kāv.; Vedāntas.; ŚāringS.

**Vi-rama**, m. cessation, end, MBh.; BhP.; sunset, Śiś. ix, 11; (ifc.) desistence or abstention from, MBh. °*ramana*, n. ceasing, cessation, KātyŚr.; (ifc.) desistence from, Subh. °*ramita*, mfn. (fr. Caus.) made to cease, stopped, BhP.

**Vi-rāma**, m. cessation, termination, end, ŚāringGr.; Mn. &c. (acc. with √*yā* or *pra-√yā*, to come to an end, rest); end of a word or sentence, stop, pause (ifc. = ending with), APrāt.; Pāṇ. &c.; end of or cæsura within a Pāda, Śrutab.; (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); desistence, abstention, Kās.; Vop.; exhaustion, languor, Car.; N. of Vishṇu, MBh.; of Śiva, Śivag.; -*tā*, f. cessation, abatement, Pañcar. °*rāmaka*, mfn. ending in (ifc.), L. °*rāmana*, n. a pause, Hcat.

**Vi-riransā**, f. (fr. Desid.) the wish to cease or desist from, Subh.

**विरल *virala***, mf(ā)n. (perhaps from *vira* = *vila* for *bila* + *la*, 'possessing holes') having interstices, separated by intervals (whether of space or time), not thick or compact, loose, thin, sparse, wide apart, MBh.; Kāv. &c.; rare, scarcely found, unfrequent, scanty, few, Kāv.; Kathās. &c. (ibc. and *am*, ind. sparsely, rarely, seldom; *viralah* with or without *ko'pī*, one here and there); n. sour curds (= *dadhi*), L. -*jānuka*, m. 'having knees wide apart,' a bandy-legged man, L. -*tā*, f. rareness, scarcity, Venīs. -*dravā*, f. gruel made of rice or

other grain with the addition of ghee &c., Suśr. -*druma*, mfn. (a wood) consisting of trees planted sparsely, Hariv. -*pātaka*, mfn. rarely committing crimes, sinning rarely, Vet. -*pārsvaga*, mfn. having a scanty retinue, Rājat. -*bhakti*, mfn. of little variety, monotonous, Ragh. -*sasya-yuta*, mfn. scantily furnished with grain, VarBṛS. **Viralāgata**, mfn. happening rarely, rare, MW. **Viralānguli**, mfn. (feet) having the toes wide apart, VarBṛS. **Viralātapa-cchavi**, mfn. (a day) having little sunshine, Śiś. **Viralētara**, mfn. 'other than wide apart,' dense, thick, close, L.

**Viralāya**, Nom. P. °*yate*, to be thin or rare, to become clearer (as a wood), Kād.

**Viralikā**, f. a kind of thin cloth, L.

**Viralita**, mfn. not dense or close (in *a-v°*), Uttarak.

**Viralī-√kṛi**, P. -*karoti*, to scatter, disperse, Śiś. (-*krīta*, mfn., Hariv.); to make clearer (a wood), Kād.

**विरव *vi-rava***. See under *vi-√1. ru*.

**विरस् *vi-√1. ras***, P. -*rasati*, to cry out, yell, shriek, Hariv.; Bhaṭṭ.

**विरस *vi-rasa* &c.** See p. 952, col. 1.

**विरह *vi-√rah***, P. -*rahayati* (inf. -*rahitum*; ind. p. -*rahayya*), to abandon, desert, relinquish, leave, ŚāringGr.; R.; BhP.

**Vi-raha**, m. abandonment, desertion, parting, separation (esp. of lovers), absence from (instr. or comp.), MBh.; Kāv. &c.; lack, want (ifc. = lacking, with the exception of), Kāv.; Kathās. &c.; -*gūṇita*, mfn. increased by separation, Megh.; -*ja*, mfn. arising from s°, Śak.; -*janita*, mfn. id., MW.; -*jvara*, m. the anguish of s°, ib.; -*virasa*, mfn. painful through (the idea of) separation, Śāntiś.; -*vyāpad*, mfn. decreased by s°, Megh.; -*śayana*, n. a solitary couch or bed, Megh.; °*hādhi-gama*, m. experiencing s°, ib.; °*hānala*, m. the fire of s°, ib.; °*hārita*, mfn. pained by s°, W.; °*hāvasthā*, f. state of s°, MW.; °*hōtkant'hikā*, f. (in dram.) a woman who longs after her absent lover or husband, Śāh.; °*hōtsuka*, mfn. suffering from s°, A. °*rahita*, mfn. abandoned, deserted, solitary, lonely, separated or free from, deprived of (instr., gen., or comp.), MBh.; Kāv. &c.; (āt), ind. with the exception of (gen.), Kāraṇḍ. °*rahin*, mfn. separated, parted (esp. from a beloved person), lonely, solitary, Kāv.; Kathās. &c.; absent, Bhart.; (ifc.) abstaining from, Sarvad.; (iṅī), f. a woman separated from her husband or lover, W.; wages, hire, ib.; °*nī-mano-vinoda*, m. N. of wk. °*rahī-√kṛi*, P. -*karoti*, to separate from (instr.), R.

**विराज् *vi-√rāj***, P. Ā. -*rājati*, °*te*, to reign, rule, govern, master (gen. or acc.), excel (abl.), RV.; AV.; Br.; to be illustrious or eminent, shine forth, shine out (abl.), glitter, ChUp.; Mn.; MBh. &c.; to appear as (nom.), MBh.; Caus. -*rājayati*, (rarely °*te*) cause to shine forth, give radiance or lustre, brighten, illuminate, MBh.; R. &c.

2. **Vi-rāj**, mfn. (for 1. see p. 949, col. 3) ruling far and wide, sovereign, excellent, splendid, RV.; mfn. a ruler, chief, king or queen (applied to Agni, Sarasvatī, the Sun &c.), ib.; AV.; VS.; Br.; MBh.; f. excellence, pre-eminence, high rank, dignity, majesty, TS.; Br.; ŚrS.; m. or f. the first progeny of Brahmā (according to Mn. 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 Svāyambhūva, who then created the ten Prajā-patis; the BhP. states that the male half of Brahmā was Manu, and the other half Śata-rūpā, and does not allude to the intervention of V°; other Purāṇas describe the union of Śata-rūpā with V° or Puruṣha in the first instance, and with Manu in the second; Virāj as a sort of secondary creator, is sometimes identified with Prajā-pati, Brahmā, Agni, Puruṣha, and later with Vishṇu or Kṛishṇa, while in RV. x, 90, 5 he is represented as born from Puruṣha, and Puruṣha from him; in the AV. viii, 10, 24; xi, 8, 30, V° is spoken of as a female, and regarded as a cow; being elsewhere, however, identified with Prāṇa), IW. 22 &c.; (in Vedānta) N. of the Supreme Intellect located in a supposed aggregate of gross bodies (= *vaiśvānara*, q. v.), Vedāntas.; m. a warrior (= *kshatriya*), MBh.; BhP.; the body, MW.; a partic. Ekāha, PañcavBr.; Vait.; N. of a son of Priya-vrata and Kāmyā, Hariv.; of a son of Nara, VP.; of Buddha,