

Vetāla or demon to king Vikramāditya (of which there are 5 recensions extant, one by Kshemendra in his *Bṛihat-kathā-mānjari*, one by Soma-deva in the *Kathā-sarit-sāgara*, and the other three by Jambhala-datta, Vallabha, and Śiva-dāsa; versions of these popular tales exist in Hindi, Tamil and Telugu, and almost every Hindū vernacular). — **पुरा**, n. N. of a town, Sindh. — **भाष्ठा**, m. N. of a poet (the author of the *Niti-pradīpa*, and one of the 9 men of letters said to have flourished at the court of Vikramāditya; cf. *nava-ratna*), Cat. — **रसा**, m. a partic. mixture, L. — **विषति**, f. N. of a collection of 20 Vetāla tales by Veṅkaṭa-bhaṭṭa. — **संधाना**, n. winning or securing (the favour of) a Vetāla, Kathās. — **सिद्धि**, f. the supernatural power of a Vetāla, Buddh. — **स्तोत्रा**, n. N. of a Stotra. **Vetālākhyāyikā**, f. N. of wk. **Vetālāsana**, n. a kind of posture (in which the right hand holds the toe of the left foot, and the left hand holds the toe of the right foot), L. **Vetālōtthāpana**, n. the act of raising a Vetāla, Mālatim.

वेत्तृ 1. *vettri*, mfn. (fr. √I. *vid*) one who knows or feels or witnesses or experiences, a knower, experiencer, witness, ŚvetUp.; MBh. &c.; m. a sage, one who knows the nature of the soul and God, W. — **त्वा**, n. knowledge, MW.

वेत्तृ 2. *vettri*, m. (fr. √3. *vid*) one who obtains in marriage, an espouser, husband, Āpast.

वेत्र *vetra*, m. n. (accord. to Uṇ. iv, 166, fr. √I. *vī*; prob. connected with √I. *ve*, cf. *venu*) a kind of large reed (used for making sticks, prob. Calamus Rotang or Fasciculatus), Kauś.; MBh. &c.; n. a cane, staff, VarBṛS.; BhP.; MaitrUp.; Sch.; the rod or mace of an officer, staff of a door-keeper (see comp.); the tube of a flute, Saṃgīt. — **करि**, m. n. the shoot or fresh sprout of a reed, Suśr. — **करा**, m. a worker in reed, R. — **किंका-वेणु**, m. pl. different sorts of reed, BhP. — **ग्राहणा**, n. 'grasping the staff,' the office of a door-keeper, Ragh. — **दाण्डिका**, m. 'reed-staff bearer,' a door-keeper, L. — **धारा**, m. 'staff-bearer,' a door-keeper, L.; (ā), f. a female door-keeper, Ragh. — **धारका**, m. = *dhara*, L. — **धारिन**, m. 'staff-bearer,' the servant of a great man, Pañcad. — **नदी**, f. N. of a river, Divyāv. — **पानि**, m. 'staff-handed,' a mace-bearer, Hariv. — **फला**, n. the fruit of *Vetra*, Suśr. — **भ्रित**, m. = *dhara*, Dharmas. — **यश्टि**, f. a staff of reed or cane, Śak. — **लाता**, f. 'reed-branch,' a staff or stick, Pañcat.; — **काया**, m. a heap of sticks, R.; — **मया**, mf(ā)n. made of sticks, Hcar. — **वत**, mfn. containing or consisting of reeds, BhP.; m. N. of a mythical being (a son of Pūshan), Kathās.; (atī), f. a female door-keeper, Śak.; Prab.; a form of Durgā, Hariv. (v. l. *citra-rathī*); N. of a river (now called the Betwā, which, rising among the Vindhya hills in the Bhopāl State and following a north-easterly direction for about 360 miles, falls into the Jumnā below Hamīrpur), MBh.; R. &c.; of the mother of *Vetrāsura*, VarP. — **वाना-महामत्या**, n. N. of wk. — **व्यासक्ता-हस्ता**, mfn. one whose hands cling to a reed or reeds, MBh. — **हान**, m. N. of Indra, L. (prob. w. r. for *vritra-han*). — **हस्ता**, m. = *pāni*, Kathās. **Vetrāgra**, n. the point of a reed, Suśr. **Vetrāghāta**, m. a blow with a cane, a caning, MW. **Vetrābhīghāta**, m. id., Kautukas. **Vetrāmīla**, m. (prob.) = *vetasāmīla*, Suśr. **Vetrāvati**, f. N. of a river, Cat. (cf. *vetra-vatī* and Vām. v, 2, 75). **Vetrāsana**, n. 'cane-seat,' a small oblong low couch of cane-work (used as a dooly or litter); °*nāsīna*, mfn. seated on such a seat, Kum. **Vetrāsava**, m. the juice or decoction of *Vetra*, Suśr. **Vetrāsura**, m. N. of an Asura, VarP. (v. l. *vair*°).

Vetrakīya, mfn. reedy, abounding with reeds or canes, g. *naḍḍī*; (ā), f. a reedy place, Pāṇ. vi, 4, 153, Sch. — **ग्रिहा**, n., — **वाना**, n. N. of places, MBh.

Vetrika, m. pl. N. of a people, MBh. (v. l. *venika*).

Vetrin, mfn. (ifc.) having a cane, having anything for a cane, MaitrUp.; m. a staff-bearer, door-keeper, Rājat.

Vetriya, mfn. (fr. *vetra*), g. *utkarādi*.

वेद 1. *veda*, m. (fr. √I. *vid*, q. v.) knowledge, true or sacred knowledge or lore, knowledge of ritual, RV.; AitBr.; N. of certain celebrated works which constitute the basis of the first period of the Hindū religion (these works were primarily three, viz. 1. the *Rig-veda*, 2. the *Yajur-veda* [of which there are,

however, two divisions, see *taittirīya-samhitā*, *vājasaneyi-samhitā*], 3. the *Sāma-veda*; these three works are sometimes called collectively *trayī*, 'the triple Vidyā' or 'threefold knowledge,' but the *Rig-veda* is really the only original work of the three, and much the most ancient [the oldest of its hymns being assigned by some who rely on certain astronomical calculations to a period between 4000 and 2500 B. C., before the settlement of the Āryans in India; and by others who adopt a different reckoning to a period between 1400 and 1000 B. C., when the Āryans had settled down in the Panjāb]; subsequently a fourth Veda was added, called the *Atharva-veda*, which was probably not completely accepted till after Manu, as his law-book often speaks of the three Vedas—calling them *trayam brahma sanātanam*, 'the triple eternal Veda,' but only once [xi, 33] mentions the revelation made to Atharvan and Aṅgiras, without, however, calling it by the later name of *Atharva-veda*; each of the four Vedas has two distinct parts, viz. 1. Mantra, i. e. words of prayer and adoration often addressed either to fire or to some form of the sun or to some form of the air, sky, wind &c., and praying for health, wealth, long life, cattle, offspring, victory, and even forgiveness of sins, and 2. Brāhmaṇa, consisting of Vidhi and Artha-vāda, i. e. directions for the detail of the ceremonies at which the Mantras were to be used and explanations of the legends &c. connected with the Mantras [see *brāhmaṇa*, *vidhi*], both these portions being termed *Śruti*, revelation orally communicated by the Deity, and heard but not composed or written down by men [cf. I. W. 24 &c.], although it is certain that both Mantras and Brāhmaṇas were compositions spread over a considerable period, much of the latter being comparatively modern; as the Vedas are properly three, so the Mantras are properly of three forms, 1. *Ṛic*, which are verses of praise in metre, and intended for loud recitation; 2. *Yajus*, which are in prose, and intended for recitation in a lower tone at sacrifices; 3. *Sāman*, which are in metre, and intended for chanting at the Soma or Moon-plant ceremonies, the Mantras of the fourth or *Atharva-veda* having no special name; but it must be borne in mind that the *Yajur* and *Sāma-veda* hymns, especially the latter, besides their own Mantras, borrow largely from the *Rig-veda*; the *Yajur-veda* and *Sāma-veda* being in fact not so much collections of prayers and hymns as special prayer- and hymn-books intended as manuals for the *Adhvaryu* and *Udgātṛi* priests respectively [see *yajur-veda*, *sāma-veda*]; the *Atharva-veda*, on the other hand, is, like the *Rig-veda*, a real collection of original hymns mixed up with incantations, borrowing little from the *Rig* and having no direct relation to sacrifices, but supposed by mere recitation to produce long life, to cure diseases, to effect the ruin of enemies &c.; each of the four Vedas seems to have passed through numerous *Śākhās* or schools, giving rise to various recensions of the text, though the *Rig-veda* is only preserved in the *Śākala* recension, while a second recension, that of the *Bhāshkalas*, is only known by name; a tradition makes *Vyāsa* the compiler and arranger of the Vedas in their present form: they each have an Index or *Anukramaṇī* [q. v.], the principal work of this kind being the general Index or *Sarvānukramaṇī* [q. v.]; out of the Brāhmaṇa portion of the Veda grew two other departments of Vedic literature, sometimes included under the general name *Veda*, viz. the strings of aphoristic rules, called *Sūtras* [q. v.], and the mystical treatises on the nature of God and the relation of soul and matter, called *Upanishad* [q. v.], which were appended to the *Āraṇyakas* [q. v.], and became the real Veda of thinking Hindūs, leading to the *Darśanas* or systems of philosophy; in the later literature the name of 'fifth Veda' is accorded to the *Itihāsas* or legendary epic poems and to the *Purāṇas*, and certain secondary Vedas or *Upa-vedas* [q. v.] are enumerated; the *Vedāṅgas* or works serving as limbs [for preserving the integrity] of the Veda are explained under *vedāṅga* below: the only other works included under the head of Veda being the *Parīśiṣṭas*, which supply rules for the ritual omitted in the *Sūtras*; in the *Bṛihad-āraṇyaka Upanishad* the Vedas are represented as the breathings of *Brahmā*, while in some of the *Purāṇas* the four Vedas are said to have issued out of the four mouths of the four-faced *Brahmā* and in the *Vishṇu-Purāṇa* the Veda and *Vishṇu* are identified), RTL. 7 &c.; IW. 5; 24 &c.; N. of the num-

ber 'four,' VarBṛS.; *Śrutabh.*; feeling, perception, ŚBr.; = *vṛitta* (v. l. *vitta*), L. (cf. 2. *veda*). — **कर्त्तृ**, m. 'author of Veda,' N. of the Sun, MBh.; of Śiva, Pañcar.; of *Vishṇu*, ib. — **कवि-स्वामिन**, m. N. of a poet, Cat. — **करा**, m. the composer of the Veda, Kusum. — **कराणा-कराणा**, n. 'cause of the cause of the V°,' N. of *Kṛishṇa*, Pañcar. — **कुम्भा**, m. N. of a preceptor, Kathās. — **कुशला**, mfn. versed in the V°, MW. — **काuleyaka**, m. 'belonging to the family of the V°,' N. of Śiva, L. — **गता**, mfn. standing at the fourth place, Śrutabh. — **गर्भा**, mf(ā)n. full of the Veda, Cat.; m. N. of *Brahmā* (also transferred to *Vishṇu*), BhP.; a *Brāhman*, L.; N. of a *Brāhman*, *Kshitiś*. (v. l. *garva*); of a treatise on the sacred syllable *Om*, Cat.; (ā), f. N. of the *Sarasvati*, BhP.; °*bha-rāsi*, m. N. of a man, Inscr.; °*bhā-purī-māhātmya* or °*bhā-māhātmya*, n. N. of wk. — **garva**, see *garbha*. — **गथा**, m. N. of a *Rishi*, Hariv. — **गाम्भीर्या**, n. the deep or recondite sense of the V°, MW. — **गुप्ता**, mfn. 'one who has preserved the Veda,' N. of *Kṛishṇa* (a son of *Parāśara*), BhP. — **गुप्ति**, f. the preservation of the V° (by the *Brāhmanical* caste), W. — **गुह्या**, mfn. concealed in the V° (said of *Vishṇu*), Pañcar. (°*hyōpaniśhad*, f., ŚvetUp.) — **घोशा**, m. the sound caused by the recitation of the V°, L. — **कक्षुस**, n. the V° compared to an eye, MBh.; the eye for seeing (or discerning the sense of) the V°, Cat. — **जानानि**, f. 'mother of the Veda,' N. of the *Gāyatrī*, *KūrmaP.* — **ज्ञा**, mfn. knowing the Veda, Mn. xii, 101. — **तत्त्वा**, n. 'Veda-truth,' the true doctrine of the Veda, Cāṇ. — **तत्त्वार्था**, m. the true doctrine and meaning of the Veda, Mn. iv, 92; — *vid* or *vidvas*, mfn. knowing the true meaning of the V°, ib., v, 42; iii, 96. — **तत्पार्या**, n. the real object or true meaning of the V°, MW. — **ताजसा**, n. N. of wk. — **त्रया**, n. (Mn.), — **त्रयि**, f. (Prab.) the three V°s. — 1. — **त्वा**, n. (for 2. see p. 1017, col. 3) the nature of the V°, Hariv. — **दक्षिणा**, f. the fee for instruction in the V°, Āpast. — **दरसाना**, n. the occurring or being mentioned in the V° (°*nāt*, 'in accordance with the V°'), *Sūryas*. — **दरसिन**, mfn. 'V°-seeing,' one who discerns the sense of the V°, Mn. xi, 234. — **दाला**, mfn. 'four-leaved,' Hcar. — **दाना**, n. the imparting or teaching of the Veda, Cat. — **दीपा**, m. 'lamp of knowledge or of the V°,' N. of *Mahī-dhara's* Comm. on the *Vājasaneyi-samhitā*. — **दीपिका**, f. N. of a Comm. on the *Brahma-sūtras* by *Rāmānujācārya* (= *vedānta-dīpa*). — **द्रिष्टा**, mfn. approved or sanctioned by the V° or Vedic ritual, MBh. — **धारा**, m. N. of a man (= *vedāsa*), Cat. — **धारमा**, m. N. of a son of *Paila*, Cat. — **धाराणा**, n. keeping the V° (in the memory), MBh. — **धवनि**, m. = *ghosha*, R., Sch. — **नदा**, m. = *ghosha*, W. — **निघण्टु**, m. N. of a Vedic glossary (commonly called *Nighaṇṭu*, q. v.), Sch. — **निधि**, m. 'Veda-treasure,' a *Brāhman*, MW.; N. of a man, Cat.; — *tīrtha*, m. N. of a preceptor of the *Madhva* or *Ānanda-tīrtha* school (who died A. D. 1576), ib. — **निन्दका**, m. 'Veda-denier,' any one who disbelieves in the Veda, an unbeliever, atheist, Buddhist, Jaina, L. — **निन्दā**, f. denying the Veda, unbelief, heresy, Mn. xi, 56. — **निन्दin**, m. = *nindaka*, *Kāvya*. — **निर्घोशा**, m. = *ghosha*, VarBṛS. — **पाथितृ**, m. one who recites or repeats the Veda, L. — **पाथा** or **पाथin**, m. the path of the Veda, BhP. — **पादा-दरपाना**, m. N. of a treatise on the *Pada*-text of the Veda (cf. *pada-pāṭha*). — **पादा-स्तावा**, (prob.) w. r. for *pāda-stava*. — **पाथा**, m. a partic. text or recitation of the Veda, L. — **पाथका** (Nilak.), — **पाथin** (MānGr.), mfn. = *paṭhitrī*. — **पादा-रामायणा**, n. N. of a wk. on *Bhakti*. — **पादा-सिवा-स्तोत्रा**, n., — **पादा-स्तावा**, m., — **पादा-स्तोत्रा**, n. N. of *Stotras*. — **पारागा**, m. 'one who has gone to the further end of the Veda,' a *Brāhman* skilled in the Veda, Gaut.; Vas. &c. — **पारयाना-विधि**, m. N. of wk. — **पुण्या**, n. merit (acquired) by (the reciting or repeating) the V°, Mn. ii, 78. — **पुरुशा**, m. the V° personified, AitĀr. — **प्रकāsa**, m. N. of wk. — **प्रदāna**, n. = *dāna*, Mn. ii, 171. — **प्रपाद**, f. N. of partic. formulas (in which *pra-pad* occurs), Kauś. — **प्रवादा**, m. a statement or declaration of the V°, MBh. — **प्लाविन**, m. one who promulgates or publicly teaches the V°, *Yājñ*. — **फाला**, n. the meritorious fruit or result of (reciting or repeating) the V°, Mn. i, 109. — **बाहु**, m. 'Veda-armed,' N. of one of the 7 *Rishis* under *Manu Raivata*, Hariv.; of a son of *Pulastya*, VP.; of a son of *Kṛishṇa*, BhP. — **बाह्या**, m. 'outside the Veda,' an unbeliever, sceptic, Saṃk., Sch.; mfn. not founded on, i. e. contrary to the Veda,