

Vetāla or demon to king Vikramāditya (of which there are 5 recensions extant, one by Kshemendra in his Bṛihat-kathā-mañjarī, one by Soma-deva in the Kathā-sarīt-sāgara, and the other three by Jambhala-datta, Vallabha, and Śiva-dāsa; versions of these popular tales exist in Hindī, Tamil and Telugu, and almost every Hindū vernacular). — *pura*, n. N. of a town, Sinhās. — *bhaṭṭa*, m. N. of a poet (the author of the Nīti-pradīpa, and one of the 9 men of letters said to have flourished at the court of Vikramāditya; cf. *nava-ratna*), Cat. — *rasa*, m. a partic. mixture, L. — *viṣṭi*, f. N. of a collection of 20 Vetāla tales by Venkaṭa-bhaṭṭa. — *sādhana*, n. winning or securing (the favour of) a Vetāla, Kathās. — *siddhi*, f. the supernatural power of a Vetāla, Buddh. — *stotra*, 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. vetṭri, mfn. (fr. √I. *vid*) one who knows or feels or witnesses or experiences, a knower, experiencer, witness, SvetUp.; MBh. &c.; m. a sage, one who knows the nature of the soul and God, W. — *tva*, n. knowledge, MW.

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

वेत्र *vetra*, m. n. (accord. to Uṇ. iv, 166, fr. √I. *vi*; prob. connected with √I. *ve*, cf. *veṇu*) 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, Samgīt. — **karīra**, m. n. the shoot or fresh sprout of a reed, Suśr. — **kāra**, m. a worker in reed, R. — **kīcaka-veṇu**, m. pl. different sorts of reed, BhP. — **grahaṇa**, n. 'grasping the staff,' the office of a door-keeper, Ragh. — **daṇḍika**, m. 'reed-staff bearer,' a door-keeper, L. — **dhara**, m. 'staff-bearer,' a door-keeper, L.; (ā), f. a female door-keeper, Ragh. — **dhāraka**, m. = *dhara*, L. — **dhārin**, m. 'staff-bearer,' the servant of a great man, Pañcad. — **naḍī**, f. N. of a river, Diyyāv. — **pāṇi**, m. 'staff-handed,' a mace-bearer, Hariv. — **phala**, n. the fruit of *Vetra*, Suśr. — **bhṛit**, m. = *dhara*, Dharmas. — **yaṣṭi**, f. a staff of reed or cane, Śak. — **latā**, f. 'reed-branch,' a staff or stick, Pañcat.; — **caya**, m. a heap of sticks, R.; — **maya**, mfn. made of sticks, Hcar. — **vat**, 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. — **vana-māhātmya**, n. N. of wk. — **vyāsakta-hasta**, mfn. one whose hands cling to a reed or reeds, MBh. — **han**, m. N. of Indra, L. (prob. w. r. for *vritra-han*). — **hasta**, m. = *pāṇi*, 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. **Vetrāvātī**, 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); °*nāsina*, 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. *vaitr*).

Vetrakīya, mfn. reedy, abounding with reeds or canes, g. *naḍḍi*; (ā), f. a reedy place, Pāṇ. vi, 4, 153, Sch. — **grīha**, n., — **vana**, 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, Rājāt.

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 Rīg-veda, 2. the Yajur-veda [of which there are,

however, two divisions, see *taittirīya-saṃhitā*, *vājasaneyi-saṃhitā*], 3. the Sāma-veda; these three works are sometimes called collectively *trayī*, 'the triple Vidyā' or 'threefold knowledge,' but the Rīg-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 *Srutī*, 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. Rīc, 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 Rīg-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 Rīg-veda, a real collection of original hymns mixed up with incantations, borrowing little from the Rīg 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 Rīg-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 Parisiṣṭas, 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.; Srutabh.; feeling, perception, ŚBr.; = *vṛitta* (v. l. *vitta*), L. (cf. 2. *veda*). — **karṭṛi**, m. 'author of Veda,' N. of the Sun, MBh.; of Śiva, Pañcar.; of Vishṇu, ib. — **kavi-svāmin**, m. N. of a poet, Cat. — **kāra**, m. the composer of the Veda, Kusum. — **kāraṇa-kāraṇa**, n. 'cause of the cause of the V°,' N. of Kṛishṇa, Pañcar. — **kumbha**, m. N. of a preceptor, Kathās. — **kuśala**, mfn. versed in the V°, MW. — **kauleyaka**, m. 'belonging to the family of the V°,' N. of Śiva, L. — **gata**, mfn. standing at the fourth place, Śrutab. — **garbha**, mfn. full of the Veda, Cat.; m. N. of Brahmā (also transferred to Vishṇu), BhP.; a Brāhman, L.; N. of a Brāhman, Kshitī. (v. l. *-garva*); of a treatise on the sacred syllable Om, Cat.; (ā), f. N. of the Sarasvatī, BhP.; °*bha-rāsi*, m. N. of a man, Inscr.; °*bhā-purī-māhātmya* or °*bhā-māhātmya*, n. N. of wk. — **garva**, see *-garbha*. — **gātha**, m. N. of a Rishi, Hariv. — **gāmbhīrya**, n. the deep or recondite sense of the V°, MW. — **gupta**, mfn. 'one who has preserved the Veda,' N. of Kṛishṇa (a son of Parāśara), BhP. — **gupti**, f. the preservation of the V° (by the Brāhmanical caste), W. — **guhya**, mfn. concealed in the V° (said of Vishṇu), Pañcar. (°*hyōpani-shad*, f., SvetUp.) — **ghoṣha**, m. the sound caused by the recitation of the V°, L. — **cakshus**, n. the V° compared to an eye, MBh.; the eye for seeing (or discerning the sense of) the V°, Cat. — **jananī**, f. 'mother of the Veda,' N. of the Gāyatrī, KūrmaP. — **jāa**, mfn. knowing the Veda, Mn. xii, 101. — **tattva**, n. 'Veda-truth,' the true doctrine of the Veda, Cāṇ. — **tattvārtha**, 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. — **tātparya**, n. the real object or true meaning of the V°, MW. — **taljasa**, n. N. of wk. — **traya**, n. (Mn.), — **trayī**, f. (Prab.) the three V°. — 1. — **tva**, n. (for 2. see p. 1017, col. 3) the nature of the V°, Hariv. — **dakṣiṇā**, f. the fee for instruction in the V°, Āpast. — **darśana**, n. the occurring or being mentioned in the V° (°*nāt*, 'in accordance with the V°'), Sūryas. — **darśin**, mfn. 'V°-seeing,' one who discerns the sense of the V°, Mn. xi, 234. — **dala**, mfn. 'four-leaved,' Hcat. — **dāna**, n. the imparting or teaching of the Veda, Cat. — **dīpa**, m. 'lamp of knowledge or of the V°,' N. of Mahī-dhara's Comm. on the Vājasaneyi-saṃhitā. — **dīpikā**, f. N. of a Comm. on the Brahma-sūtras by Rāmānujācārya (= *vedānta-dīpa*). — **dṛiṣṭa**, mfn. approved or sanctioned by the V° or Vedic ritual, MBh. — **dhara**, m. N. of a man (= *vedāsa*), Cat. — **dharmā**, m. N. of a son of Paila, Cat. — **dhāraṇa**, n. keeping the V° (in the memory), MBh. — **dhvani**, m. = *ghoṣha*, R., Sch. — **nāda**, m. = *ghoṣha*, W. — **nighaṇṭu**, m. N. of a Vedic glossary (commonly called Nighaṇṭu, q. v.), Sch. — **nidhi**, m. 'Veda-treasure,' a Brāhman, MW.; N. of a man, Cat.; — *īrtha*, m. N. of a preceptor of the Madhva or Ānanda-tīrtha school (who died A. D. 1576), ib. — **nindaka**, m. 'Veda-denier,' any one who disbelieves in the Veda, an unbeliever, atheist, Buddhist, Jaina, L. — **nindā**, f. denying the Veda, unbelief, heresy, Mn. xi, 56. — **nindin**, m. = *nindaka*, Kāvyaḍ. — **nirghoṣha**, m. = *ghoṣha*, VarBṛS. — **paṭhīrī**, m. one who recites or repeats the Veda, L. — **patha** or **pathin**, m. the path of the Veda, BhP. — **pada-darṣana**, m. N. of a treatise on the Pada-text of the Veda (cf. *pada-pāṭha*). — **pada-stava**, (prob.) w. r. for *-pada-stava*. — **pāṭha**, m. a partic. text or recitation of the Veda, L. — **pāṭhaka** (Nilak.), — **pāṭhin** (MānGr.), mfn. = *paṭhīrī*. — **pāda-rāmāyana**, n. N. of a wk. on Bhakti. — **pāda-śiva-stotra**, n., — **pāda-stava**, m., — **pāda-stotra**, n. N. of Stotras. — **pāraga**, m. 'one who has gone to the further end of the Veda,' a Brāhman skilled in the Veda, Gaut.; Vas. &c. — **pārāyana-vidhi**, m. N. of wk. — **puṇya**, n. merit (acquired) by (the reciting or repeating) the V°, Mn. ii, 78. — **purusha**, m. the V° personified, AitAr. — **prakāśa**, m. N. of wk. — **pradāna**, n. = *dāna*, Mn. ii, 171. — **prapaḍ**, f. N. of partic. formulas (in which *pra-pad* occurs), Kauś. — **pravāda**, m. a statement or declaration of the V°, MBh. — **plāvin**, m. one who promulgates or publicly teaches the V°, Yājñ. — **phala**, n. the meritorious fruit or result of (reciting or repeating) the V°, Mn. i, 109. — **bāhu**, 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. — **bāhya**, m. 'outside the Veda,' an unbeliever, sceptic, Śamk., Sch.; mfn. not founded on, i. e. contrary to the Veda,