

who wrote for Shah Jehān the *Pārasī-prakāśa* and the *Śrāddha-dīpikā*, A. D. 1643). — *śāstra*, n. the doctrine of the Vedāṅgas, Jyot. **Vedāṅgin**, m. one who studies or teaches the Vedāṅgas, MW.

Vedānta, m. end of the Veda (= 'complete knowledge of the Veda,' cf. *vedānta-ga*), TĀr.; MBh.; N. of the second and most important part of the Mīmāṃsā or third of the three great divisions of Hindū philosophy (called Vedānta either as teaching the ultimate scope of the Veda or simply as explained in the Upanishads which come at the end of the Veda; this system, although belonging to the Mīmāṃsā [q. v.] and sometimes called Uttara-mīmāṃsā, 'examination of the later portion or *jñāna-kāṇḍa* [q. v.] of the Veda,' is really the one sole orthodox exponent of the pantheistic creed of the Hindūs of the present day—a creed which underlies all the polytheism and multifarious mythology of the people; its chief doctrine [as expounded by Śaṅkara] is that of Advaita i. e. that nothing really exists but the One Self or Soul of the Universe called Brahman [neut.] or Paramātmān, and that the Jivātman or individual human soul and indeed all the phenomena of nature are really identical with the Paramātmān, and that their existence is only the result of Ajñāna [otherwise called Avidyā] or an assumed ignorance on the part of that one universal Soul which is described as both Creator and Creation; Actor and Act; Existence, Knowledge and 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 Paramātmān, with which it is really identified, is only to be effected by a removal of that ignorance through a proper understanding of the Vedānta; this system is also called *Brahma-mīmāṃsā* and *Śārirakamīmāṃsā*, 'inquiring into Spirit or embodied Spirit:' the founder of the school is said to have been Vyāsa, also called Bādarāyaṇa, and its most eminent teacher was Śaṅkarācārya, Up.; MBh. &c.; (*ās*), m. pl. the Upanishads or works on the Vedānta philosophy, Kull. on Mn. vi, 83. — *kataka*, m., — *kathā-ratna*, n. N. of wks. — *karṭri*, m. the author of the Vedānta, Pañcar. — *kalpataru*, m. (*ru-ṭikā*, f., — *parimāla*, m., — *parimāla-khaṇḍana*, n., — *mañjarī*, f.), — *kalpadruma*, m., — *kalpalatā* or *ṭikā*, f., — *kārikā-vali*, f. N. of wks. — *krīṭ*, m. = *karṭri*, Bhag. — *kaumudī*, f., — *kaustubha*, m. (*bha-prabhā*, f.) N. of wks. — *ga*, m. one who has gone to the end of the Veda or who has complete knowledge of the Veda (= *veda-pāra-ga*), MBh.; a follower of the Vedānta, W. — *gamya*, mfn. accessible or intelligible by the Vedānta, MārKp. — *grantha*, m., — *candrikā*, f., — *cintāmani*, m. N. of wks. — *jñā*, m. a knower of the V°, W. — *dīndima*, m., — *tattva*, n. (*tva-kaumudī*, f., — *dīpana*, n., — *bodha*, m., — *muktāvali*, f., — *sāra*, m.; *tvōdaya*, m.) N. of wks. — *tātparya*, n. the object or purport of the V°, Sarvad. — *dīpa*, m., — *dīpikā*, f. N. of wks. — *desika*, m., — *nayanācārya*, m. N. of authors, Cat. — *nayana-bhūṣhaṇa*, n., — *nāma-ratna-sahasra-vyākhyāna*, n., — *nirṇaya*, m. N. of wks. — *nishṭha*, mfn. founded or resting on the V°, MBh. — *nyāya-mālā*, f., — *nyāya-ratnāvali* *brahmādvaitāmṛita-prakāśikā*, f., — *padārtha-saṅgraha*, m., — *paribhāṣhā*, f., — *parimāla*, m., — *pārijāta-saurabha*, n., — *prakaraṇa*, n. (*na-vākyāmṛita*, n.), — *prākriyā*, f. N. of wks. — *prāñihita-dhī*, mfn. one who has his mind fixed upon the V°, Bhartṛ. — *pradīpa*, m. (= *sāra*, q. v.), — *bhāṣhya*, n., — *bhūṣhaṇa*, n., — *maṅgala-dīpikā*, f., — *manana*, n., — *mantra-viśrāma*, m., — *mālā*, f., — *muktāvali*, f., — *raṅghā*, f. N. of wks. — *ratna*, n. the jewel of the V°; — *kośa*, m., — *traya-parikṣhā*, f., — *mañjūshā*, f., — *mālā*, f.; *ṭndkara*, m. N. of wks. — *rahasya*, n. 'secret doctrine of the V°,' N. of wks.; — *dīpikā*, f. N. of wks.; *vettri*, m. a knower of the secret d° of the V°. — *vākya*, n. a statement of the V°; — *cūdāmani*, m. N. of wk. — *vāgīśa*, m. (with *bhāṭṭācārya*) N. of two authors, Cat. — *vāda*, m. assertion of the V° doctrine, Sarvad.; *dārṭha*, m., *dāvali*, f. N. of wks. — *vādin*, mfn. one who asserts the V° doctrine, Tattvas. — *vārttika*, n., — *viśaya*, m. N. of wks. — *viśāna*, n. knowledge of the V°, MuṅḍUp.; — *naukā*, f. N. of wk. — *vid*, mfn. knowing the V°, Vedāntas. — *vidyā*, f. knowledge of the V°; — *viśaya*, m., — *sāgara*, m. N. of wks. — *vibhāvanā*, f., — *vilāsa*, m., — *vivarana*, n., — *viveka*, m. (*ka-cūdāmani*, m.), — *vṛitti* (?), f. N. of wks. — *vedin*, m. = *vid*, Pañcar. — *śata-sloki*, f., — *śāstra* (?), n. (*tra-saṅkṣhīpta-pra-*

kriyā, f.; *ṭrāmbudhi-ratna*, n.), — *sikhāmani*, m., — *siromani*, m., — *śruti-sāra-saṅgraha*, m., — *saṅgraha*, m., — *saṅjñā*, f. (*ṭjñā-nirūpana*, n., — *prākriyā*, f.), — *sapta-sūtra*, n., — *sammata-karma-tattva*, n. N. of wks. — *sāra*, m. 'essence or epitome of the V°,' N. of various wks.; (esp.) of a treatise on the V° by Sadānanda Yogīndra and of a brief Comm. on the V°-sūtra by Rāmānujācārya (cf. *pradīpa*); — *padya-mālā*, f., — *viśrāmōpaniśhad*, f., — *saṅgraha*, m., — *sāra*, m. (or *jñāna-bodhinī*, an abstract of Sadānanda's Vedānta-sāra), — *siddhānta-tātparya*, n.; *ṭrōpaniśhad*, f. N. of wks. — *siṅha*, m. (= *sata-sloki*), — *siddhānta*, m. (*ta-kaumudī*, f., — *candrikā*, f., — *dīpikā*, f., — *pradīpa*, m., — *bheda*, m., — *muktāvali*, f., — *ratnāñjali*, m., — *sūkti-mañjarī-prakāśa*, f.), — *sudhā-rahasya*, n. N. of wks. — *sūtra*, n. N. of the aphorisms of the V° philosophy (ascribed to Bādarāyaṇa or Vyāsa, also called *Brahma-sūtra* or *Śāriraka-s°*); — *muktāvali*, f., — *vṛitti saṅkṣhīptā*, f. N. of wks. — *saurabha*, n., — *syamantaka*, m. N. of wks. **Vedāntācārya**, m. N. of various teachers (esp. of a follower of Rāmānuja, founder of a separate sect, RTL. 124); — *caritra* (with *vaibhava-prakāśikā*), — *tārā-hārāvali*, f., — *dina-caryā*, f., — *prapadana*, n., — *maṅgala-dvādaśī*, f., — *viśraha-dhyāna-paddhati*, f., — *viśaya*, m., — *saptati*, f. N. of wks. **Vedāntādhikaraṇa-cintāmani**, m., *ṭkaraṇa-mālā*, n. N. of wks. **Vedāntābhīṭa**, mfn. declared in the Upanishads or in the Vedānta, Mn. vi, 83. **Vedāntāmṛita**, n. (and *ṭmṛita-cid-ratna-cashaka*, m.) N. of wks. **Vedāntārtha**, m. the meaning or sense of the V°; — *vivecana-mahābhāṣhya*, n., — *saṅgraha*, m., — *sāra-saṅgraha*, m. N. of wks. **Vedāntāloka**, m. a collective N. of Vijñāna-bhikṣu's dissertations on a number of Upanishads. **Vedāntāvabhṛitha-pluta**, m. one who performs an ablution after acquiring complete knowledge of the Veda, MBh. ii, 1908. **Vedāntōpagata**, mfn. derived from or produced by the V°, Mn. ii, 160. **Vedāntōpadeśa**, m., *ṭōpaniśhad*, f., *ṭōpanyāsa*, m. N. of wks.

Vedāntin, m. a follower of the Vedānta philosophy, Sarvad.; (*ṭi-brūva*, mfn. one who calls himself a Vedāntin, Kap., Sch.; *ṭi-mahādeva*, m. N. of a lexicographer, Vās., Introd.)

Vedāpaya (fr. I. *veda*), Nom. P. *ṭyati*, to cause to know, impart knowledge, Pāṇ. iii, 1, 25, Vārt. 2, Pat. **Vedāpti**, &c. See p. 1016, col. 2.

1. **Vedi**, m. a wise man, teacher, Paṇḍit, L.; f. knowledge, science (see *a-v°*); a seal-ring (also *ṭdikā*), L.; (*ṭi*), f. N. of Sarasvatī, L.

2. **Vedi**, in comp. for 1. *vedin*. — *tā*, f. and 1. *tva*, n. acquaintance or familiarity with (see *karuna-* and *kārunya-v°*, and cf. under 3. *vedī*).

Vediśa, m. 'lord of the wise,' N. of Brahmā, L.

Veditavyā, mfn. to be learnt or known or understood, ŚBr. &c. &c.; to be known or recognized as, to be taken for, to be meant, Kās.

Veditṛi or **veditṛi**, mf (ṭṛi) n. knowing, a knower (with acc. or gen.), AV.; ŚBr.; MBh. &c. (cf. *sarva-v°*).

1. **Vedin**, mfn. (for 2. 3. see col. 3) knowing, acquainted with or versed in (ifc.), Mn.; MBh. &c. (cf. *sarva-v°*); feeling, perceiving, MBh.; Pur.; announcing, proclaiming, MBh.; R.; m. N. of Brahmā, L.; (*inī*), f. N. of a river, R.

Vedīyas, mfn. knowing (others 'finding,' 'acquiring,' fr. *√3. vid*) better than (abl.), RV. vii, 98, 1.

1. **Vēdyā**, mfn. notorious, famous, celebrated, RV.; AV.; to be learnt or known or understood, that which is learnt, ŚvetUp.; MBh. &c.; to be recognized or regarded as, MBh.; Hariv.; BhP.; relating to the Veda, MBh. (cf. g. *gav-ādī*). — *tva*, n. knowableness, intelligibility, Śaṅk.

Vedyā, f. knowledge, RV.; instr. sg. (= nom.) and pl. 'with kn°,' i. e. manifestly, actually, indeed, ib.

वेद 2. *veda*, m. (fr. *√3. vid*) finding, obtaining, acquisition (see *su-v°*); property, goods, ĀśvGr. — *tā* (*vedā-*), f. (prob.) wealth, riches, RV. x, 93, 11.

2. **Vēdana**, mfn. finding, procuring (see *nashṭa-* and *pati-v°*); n. the act of finding, falling in with (gen.), MBh.; the act of marrying (said of both sexes, esp. the marriage of a Śūdra woman with a man of a higher caste; cf. Mn. iii, 44, and *utkrishṭa-v°*), Mn.; Yājñ.; the ceremony of holding the ends of a mantle (observed by a Śūdra female on her marriage with a man of a higher caste), W.; property, goods, RV.; AV.

2. **Vēdas**, n. property, wealth, RV.; AV.

Vedasa. See *sarva-v°*.

2. **Vedin**, mfn. marrying (see *sūdrā-v°*).

Vēdishṭha, mfn. getting or procuring most, RV. viii, 2, 24.

Vēduka, mfn. acquiring, obtaining, TS.; TBr.

2. **Vēdyā**, mfn. to be (or being) acquired, TS.; VS.; to be married (see *a-v°*).

वेद 3. *vedā*, m. (perhaps connected with *√1. ve*, to weave or bind together) a tuft or bunch of strong grass (Kūsa or Muñja) made into a broom (and used for sweeping, making up the sacrificial fire &c., in rites), AV.; MS.; Br.; ŚrS.; Mn. — *trīṇa*, n. pl. the bunch of grass used for the above, ĀśvGr. — 2. *tvā*, n. (for 1. see p. 1015) state of being a V°, MaitrS. — *pralava*, m. a bunch of grass taken from the V°, MānGr. — *yashṭi*, f. the handle of the broom called V°, L. (v. l. *deva-y°*). — 2. *śiras*, n. (for 1. see p. 1016, col. 2) the head or broom end of the V° (cf. prec.), ĀśvGr.; *ṭro-bhūṣhaṇa*, n. N. of wk. — *starāṇa*, n. the strewing or scattering of the bunch of grass called V°, Kāty.

3. **Vēdi**, f. (later also *vedī*; for 1. 2. see col. 2) an elevated (or according to some excavated) piece of ground serving for a sacrificial altar (generally strewed with Kūsa grass, and having receptacles for the sacrificial fire; it is more or less raised and of various shapes, but usually narrow in the middle, on which account the female waist is often compared to it), RV. &c. &c.; the space between the supposed spokes of a wheel-shaped altar, Śulbas.; a kind of covered verandah or balcony in a court-yard (shaped like a Vedi and prepared for weddings &c., = *vitardī*), Kāv.; Kathās.; a stand, basis, pedestal, bench, MBh.; Kāv. &c.; N. of a Tirtha, MBh. (only *ṭi*); n. a species of plant (= *ambashṭha*), L.

— *karāṇa*, n. the preparation of the Vedi, LāṭyŚr.; pl. the implements used for it, ĀpŚr. — *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 Pāñcāla, 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 Dhṛiṣṭya-dyumna, and a daughter Draupadī or Kṛiṣṇā, afterwards wife of the Pāṇḍavas), L. — 2. *tvā*, n. (for 1. see under 2. *vedī*) the state or condition of being a Vedi or altar, MaitrS. — *para*, m. pl. N. of a country and people, L. — *purisha*, m. the loose earth of the sacrificial ground, ĀśvGr. — *pratiśṭha*, mfn. erected on s° gr°, MW. — *bhājanā*, n. that which is substituted for the s° gr°, ŚBr. — *matī*, f. N. of a woman, Daś. — *madhya*, mf (ā) n. (a woman) having a waist resembling a Vedi (q. v.), Kād. — *māna*, n. the measuring out of a (place for the) s° gr°, L. — *mekhalā*, f. the cord which forms the boundary of the Uttara-vedī, BhP. — *lakshāṇa*, n. N. of the 24th Pariś. of the AV. — *loshṭa*, m. a clod of earth taken from the s° gr°, MānGr. — *vat*, ind. like a Vedi, MW. — *vimānā*, n. = *māna*, ŚBr. — *śronī* or *śronī*, f. (met.) the hip-like side of the Vedi, ŚrS. — *shād* (for *-sad*), mfn. sitting on or at the V°, VS.; TBr.; m. = *prācīna-barhis*, BhP. — *sambhavā*, f. = *jā*, Venīs. — *sammāna*, n. = *māna*, ĀpŚr. — *sādhana-prakāra*, m. N. of wk. **Vediśa**, see under 2. *vedī*, col. 2.

Vedika, m. a seat, bench, R.; Hariv.; (*ā*), f. (cf. *vedaka* and 1. *vedī*) id., MBh.; Kāv. &c.; a sacrificial ground, altar, VarBṛS.; a balcony, pavilion (= *vitardī*), Naish.; Vās.; Pañcat.

Vedikā-krama, m. N. of a wk. on the construction of fire-altars.

3. **Vedin**, n. a species of plant (= *ambashṭha*), L. (cf. 2. *vedī*).

Vedī. See under 1. and 3. *vedī*.

Vedika (ifc.) = *vedī*, a pavilion, balcony, Kathās.

Vedy, in comp. for 3. *vedī*. — *agni*, m. the fire on the Vedi, Vait. — *antā*, m. the end or edge of the V°, ŚBr.; Lāṭy. — *antara*, n. the interior of the V°, KātyŚr. — *ardha*, m. 'half of a V°,' N. of two mythical districts held by the Vidyādhara (on the Himālaya, one to the north, and one to the south), Kathās. — *ākṛiti*, f. a kind of V°, MānGr. — *āstarāṇa*, n. covering the V° with Darbha grass, L. (cf.