

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 multiform 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 Paramātman, and that the Jīvātman or individual human soul and indeed all the phenomena of nature are really identical with the Paramātman, 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 Paramātman, 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. — *kartri*, m. the author of the Vedānta, Pañcar. — *kalpataru*, m. (*ru-tikā*, f., — *parimala*, m., — *parimala-khaṇḍana*, n., — *mañjarī*, f.), — *kalpa-druma*, m., — *kalpalatā* or *tikā*, f., — *kārikā-vali*, f. N. of wks. — *kṛit*, m. = *kartri*, 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, MärkP. — *grantha*, m., — *candrikā*, f., — *cintāmaṇi*, m. N. of wks. — *jñā*, m. a knower of the V°, W. — *diṇḍima*, 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. — *deśika*, 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., — *paribhāshā*, f., — *parimala*, m., — *pārijāta-saurabha*, n., — *prakaraṇa*, n. (*na-vākyāmṛita*, n.), — *prakriyā*, f. N. of wks. — *pranīhita-dhī*, mfn. one who has his mind fixed upon the V°, Bhartṛ. — *pradīpa*, m. (= *sāra*, q. v.), — *bhāshya*, n., — *bhūṣhaṇa*, n., — *maṅgala-dīpikā*, f., — *manana*, n., — *mantra-viśrāma*, m., — *mālā*, f., — *muktāvali*, f., — *rakshā*, f. N. of wks. — *ratna*, n. the jewel of the V°; — *kośa*, m., — *traya-parīkshā*, f., — *mañjūshā*, f., — *mālā*, f.; *tnākara*, m. N. of wks. — *rahasya*, n. 'secret doctrine of the V°,' N. of wk.; — *dīpikā*, f. N. of wk.; *vettri*, m. a knower of the secret d° of the V°. — *vākya*, n. a statement of the V°; — *cūḍāmaṇi*, m. N. of wk. — *vāgīśa*, m. (with *bhāṭṭācārya*) N. of two authors, Cat. — *vāda*, m. assertion of the V° doctrine, Sarvad.; *dārtha*, m., *dāvali*, f. N. of wks. — *vādin*, mfn. one who asserts the V° doctrine, Tattvas. — *vārttika*, n., — *vijaya*, m. N. of wks. — *vijñāna*, n. knowledge of the V°, MuṇḍUp.; — *naukā*, f. N. of wk. — *vid*, mfn. knowing the V°, Vedāntas. — *vidyā*, f. knowledge of the V°; — *vijaya*, m., — *sāgara*, m. N. of wks. — *vibhāvanā*, f., — *vilāsa*, m., — *vivarana*, n., — *viveka*, m. (*ka-cūḍāmaṇi*, m.), — *vṛitti* (?), f. N. of wks. — *vedin*, m. = *vid*, Pañcar. — *sata-ślokī*, f., — *śāstra* (?), n. (*tra-saṅkshipta-pra-*

*kriyā*, f.; *trāmbudhi-ratna*, n.), — *śikhāmaṇi*, m., — *siromaṇi*, m., — *śruti-sāra-saṅgraha*, m., — *saṅgraha*, m., — *saṁjñā*, f. (*jñā-nirūpana*, n., — *prakriyā*, 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 Yogindra and of a brief Comm. on the V°-sūtra by Rāmānujācārya (cf. *pradīpa*); — *padya-mālā*, f., — *viśrāmōpanishad*, f., — *saṅgraha*, m., — *sāra*, m. (or *jñāna-bodhinī*, an abstract of Sadānanda's Vedānta-sāra), — *siddhānta-tātparya*, n.; *rōpanishad*, f. N. of wks. — *sinha*, m. (= *sata-ślokī*), — *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 saṅkshiptā*, 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 *vaiḥbhava-prakāśikā*), — *tārā-hārdvali*, f., — *dina-caryā*, f., — *prapadana*, n., — *maṅgala-dvādaśī*, f., — *vigraha-dhyāna-paddhati*, f., — *vijaya*, m., — *saptati*, f. N. of wks. **Vedāntādhikaraṇa-cintāmaṇi**, m., **karāṇa-mālā**, n. N. of wks. **Vedāntābhīhita**, mfn. declared in the Upanishads or in the Vedānta, Mn. vi, 83. **Vedāntāmṛita**, n. (and *mṛita-cid-ratna-cashaka*, m.) N. of wks. **Vedāntārtha**, m. the meaning or sense of the V°; — *vivecana-mahābhāshya*, n., — *saṅgraha*, m., — *sāra-saṅgraha*, m. N. of wks. **Vedāntāloka**, m. a collective N. of Vijñāna-bhikshu's dissertations on a number of Upanishads. **Vedāntāvabhīṣita-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., **tōpanishad**, f., **tōpanyāsa**, m. N. of wks.

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

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

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

2. **Vedi**, in comp. for 1. *vedin*. — *tā*, f. and 1. *tva*, n. acquaintance or familiarity with (see *karuṇa*- and *kāruṇya-v°*, and cf. under 3. *vedī*). **Vediśa**, m. 'lord of the wise,' N. of Brahṁā, 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.

**Veditri** or **veditri**, mf (*tri*) 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 Brahṁā, L.; (*inī*), f. N. of a river, R.

**Vedīyas**, mfn. knowing (others 'finding,' 'acquiring,' fr.  $\sqrt{3}$ . *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.  $\sqrt{3}$ . *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 *nashta*- 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 mangle (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 *śūdrā-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  $\sqrt{1}$ . *ve*, to weave or bind together) a tuft or bunch of strong grass (Kuśa or Muñja) made into a broom (and used for sweeping, making up the sacrificial fire &c., in rites), AV.; MS.; Br.; ŚrS.; Mn. — *triṇa*, 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. — *yasṭi*, 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.; *ro-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 Kuśa 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 Tīrtha, MBh. (only *i*); n. a species of plant (= *ambashṭha*), L.

— *karāṇa*, n. the preparation of the Vedi, LātyŚr.; 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 Dhṛishṭya-dyumna, and a daughter Draupadī or Kṛishṇā, 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. — *purīsha*, m. the loose earth of the sacrificial ground, ĀśvGr. — *pratishṭha*, 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. — *lakshana*, n. N. of the 24th Paris. 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. — *śroṇi* or *śroṇī*, 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*, Venis. — *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, VarBrS.; 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.; Lāty. — *antara*, n. the interior of the V°, KātyŚr. — *ardha*, m. 'half of a V°,' N. of two mythical districts held by the Vidyādhars (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.