

or away, throw (effort) into, divide, separate, dispose, arrange; scatter, disperse; expel, remove, RV. &c. &c.

Vy-asana, n. moving to and fro, wagging (of a tail), Pān. iii, 1, 20, Vārt. 3; throwing (effort) into, assiduity, industry, Bhartṛ.; Subh.; separation, individuality, W.; attachment or devotion or addiction to (loc. or comp.), passion, (esp.) evil passion, sin, crime, vice (said to arise either from love of pleasure or from anger; eight are enumerated under the first head, viz. *mṛigayā, dyūta* or *aksha, divā-svapna, purivāda, śrīyāh, mada, taurya-trika, vrīthā-tyā*; and eight under the second, viz. *paiśunya, sāhasa, droha, irshyā, asūyā, artha-dūshana, vāk-pārushya, danḍa-pārushya*, qq.vv.), Mn. vii, 47, 48; MBh. &c.; favourite pursuit or occupation, hobby, MBh.; Pañcat.; Rājat.; evil predicament or plight, disaster, accident, evil result, calamity, misfortune (*vyasanāni*, pl. misfortunes), ill-luck, distress, destruction, defeat, fall, ruin, Mn.; MBh. &c.; setting (of sun or moon), Mṛicch.; Śak.; fruitless effort, L.; punishment, execution (of criminals), MW.; incompetence, inability, W.; air, wind, ib.; tale-bearing, L.; *-kāla*, m. time of need, Subh.; *-prasārīta-kara*, mfn. having the hand stretched forth for (inflicting) calamity, Hit.; *-prahārin*, mfn. inflicting calamity, giving trouble or pain, W.; *-prāp-ti*, f. occurrence of calamity, Sāh.; *-brahma-cārin*, m. a companion of adversity, fellow-sufferer, Mudr.; *-mahārṇava*, m. a sea of troubles, Mṛicch.; *-rak-shin*, mfn. preserving from calamity, R.; Kathās.; *-vat*, mfn. one who has had ill-luck with (comp.), Kām.; *-vāgurā*, f. the net or snare of adversity, R.; *-samsthita*, mfn. one who indulges in any whim or favourite fancy, Pañcat.; *°nākrānta-tva*, n. distressful condition, grievous distress, MW.; *°nāgama*, m. approach of calamity, Śukas.; *°nātibhāra*, mfn. weighed down or overburdened with misfortunes, MW.; *°nātyaya*, m. the passing away of calamity or distress, BhP.; *°nānantaram*, ind. immediately after misfortune, Kāv.; *°nāpāta*, m. (= *°nāgama*), Rājat.; *°nāvāpa*, m. receptacle or abode of calamity, BhP.; *°nāvāta* or *°nāpluta*, mfn. involved in or overwhelmed with c°, MW.; *°nārta*, mfn. afflicted by calamity, suffering pain, L.; *°nātsava*, m. a feast for the (evil) passions, an orgy &c., VarBṛS.; *°nādyaya*, m. the rising or approaching of misfortune, Pañcat.; mfn. followed by or resulting in calamities, MBh.

Vyasani, in comp. for *vyasanin*. — *tā*, f. devotion or attachment to (loc. or comp.), fancy for, Kāv.; Hit.; an evil passion, Kathās. — *tva*, n. (ifc.) attachment or addiction to, Rājat.

Vyasanin, mfn. working hard, taking great pains, MBh.; (ifc.) passionately addicted to, fond of, Kāv.; Kathās.; addicted to any kind of vice or evil practice (as gaming, drinking &c.), vicious, dissolute, Yājñ.; Hariv.; Kāv.; having a favourite pursuit or occupation, Śamk.; calamitous, unfortunate, unlucky with, suffering through or from (comp.), MBh.; Kāv. &c.

Vyasanī-√kṛi, P. *-karoti*, to consider or characterize as a vice, Jātakam.

Vyasanīya, m. a vicious person, profligate, libertine, W.

Vy-asta, mfn. cut in pieces, dismembered (said of Vṛitra), RV. i, 3, 2, 7; torn asunder, gaping, TPrāt.; severed, separated, divided, distinct (*vy-aste kāle*, 'at different times', 'now and then'), single, simple, Mn.; MBh. &c.; multiplied, various, manifold, Prab.; Kāvād.; opposed to, inverse, reverse (see comp.); disordered, disarranged, confused, bewildered (see comp.); scattered, dispersed, Jyot.; Uttarar.; expelled, removed, Megh.; spread, extended (see comp.); changed, altered (see comp.); inherent in or pervading all the several parts of anything (in phil. opp. to *sam-asta*), penetrated, pervaded; (*am*), ind. severally, separately, partially, MW.; *-keśā*, m(ē)n. having dishevelled hair, AV.; *-tā*, f., *-tva*, n. severalty, individuality, W.; individual inherence, ib.; agitation, bewilderment, ib.; *-trairāśika*, n. the rule of three inverted, Col.; *-nyāsa*, mfn. 'having separate impressions,' rumped (as a couch), Ratnāv. ii, 11; *-pada*, n. confused statement of a case (in a law-court; as, when a man is accused of debt, it is stated in defence that he has been assaulted), counter-plaint, Yājñ., Sch.; (in gram.) a simple or uncompounded word, W.; *-puccha*, mfn. having an extended tail, Śulbas.; *-vātrim-dīva*, mfn. dividing or separating night and day, MW.; *-vidhi*, m. inverted rule, any rule for inversion, Col.; *-vṛitti*, mfn. (a word) whose proper force or meaning is changed or altered, Ragh. xi, 73.

Vyastāra, m. (said to be fr. *vyasta* + *āra* fr. *√4. ri*; but rather formed in analogy to *vi-stāra*, fr. *√stri*) the issue of the fluid from the temples of an elephant in rut, L.

Vy-astikā, ind. with arms or legs spread asunder, Mahāv.; *-kṛita*, mfn. being in the above position, ib.

Vy-āsa, m. severing, separation, division, Sarvad.; a kind of drawl (as a fault in pronunciation), ĀPrāt.; extension, diffusion, prolixity, detailed account (instr. abl. and *-tas*, ind. in detail, at length, fully), MBh.; Suśr.; BhP.; width, breadth, the diameter of a circle, Śulbas.; VarBṛS.; 'distributing, disjoining,' N. of the Pada-pāṭha or 'disjoined text,' ĀPrāt.; 'arranger, compiler,' N. of a celebrated mythical sage and author (often called Veda-vyāsa and regarded as the original compiler and arranger of the Vedas, Vedānta-sūtras &c.; he was the son of the sage Parāśara and Satyavati, and half-brother of Vicitra-vīrya and Bhīshma; he was also called Vādarāyaṇa or Bādarāyaṇa, and Kṛishṇa from his dark complexion, and Dvaipāyana because he was brought forth by Satyavati on a Dvīpa or island in the Jumnā; when grown up he retired to the wilderness to lead the life of a hermit, but at his mother's request returned to become the husband of Vicitra-vīrya's two childless widows, by whom he was the father of the blind Dhṛita-rāshṭra and of Pāṇḍu; he was also the father of Vidura [q.v.] by a slave girl, and of Śuka, the supposed narrator of the Bhāgavata-Purāṇa, he was also the supposed compiler of the Mahā-bhārata, the Purāṇas, and other portions of Hindū sacred literature; but the name Vyāsa seems to have been given to any great typical compiler or author), MBh.; Hariv.; Pur., cf. IW. 371, n. 2; 373 &c.; a Brāhman who recites or expounds the Purāṇas &c. in public (= *pāṭhaka-brāhmaṇa*), MW.; n. a bow weighing 100 Palas, L. — *kūṭa*, n. N. of a wk. (containing puzzles for the amusement of Rāma in his solitude on the Mālyavat and for the delectation of simple minds). — *keśava*, m., *-ganapati*, m. N. of authors, Cat. — *gadya*, n. N. of a Stotra. — *giri* (?), m. N. of an author, Cat. — *gītā*, f. pl. N. of a ch. of the Kūrma-Purāṇa. — *caritra*, n., *-tātparyā-nirṇaya*, m. N. of wks. — *tīrtha*, n. N. of a Tīrtha, Cat.; m. (also *-tīrtha-bindu* or *-bhīkshu*, *vyāsa-yati*, and *vyāsa-rāja*) N. of an author of various Comms. and founder of the Vyāsa-rāya-matha (who died A. D. 1339), Cat. — *tulasī*, m., *-try-ambaka*, m. N. of men, ib. — *tva*, n. the state or title of a compiler, MBh. — *dattī*, m. N. of a son of Vara-ruci, Cat. — *darśana-prakāra*, m. N. of wk. — *dāsa*, m. N. of a man, Cat. (also surname of Kshemendra); of a chief of the Vaikhānasa sect, MW. — *deva*, m. the divine sage Vyāsa, ib.; N. of an author, Cat. (also *-deva-mīśra*). — *nārāyaṇa*, m., *-nābha*, m. N. of men, ib. — *pari-pricohā*, f., *-pūjana-saṃhitā*, f. N. of wks. — *pūjā*, f. 'honour paid to an expounder of the Purāṇas,' N. of a partic. observance; *-paddhati*, f., *-vidhi*, m. N. of wks. — *prabhākara* (?), N. of wk. — *bhāshya-vyākhyā*, f. N. of a Commentary. — *mātri*, f. 'mother of Vyāsa,' N. of Satyavati, L. — *mūrti*, m. N. of Śiva, Śivag. — *yati* and *-rāja*, see *-tīrtha*. — *vatsa*, m. N. of an author, Cat. — *vana*, n. N. of a sacred forest, MBh. — *varya*, m. N. of a man (the father of Hanumad Ācārya), Cat. — *viṭṭhala*, m. (with *ācārya*) N. of an author, ib. — *śataka*, n., *-śikshā*, f., *-śuka-saṃvāda*, m. N. of wks. — *sadānandajī*, m. N. of a grammarian, Cat. — *saṃāsa*, m. du. diffuseness and conciseness (instr. or *-tas*, ind. 'in a diffuse and concise manner'); *°sin*, mfn. diffuse and concise, MBh. — *siddhānta*, m. N. of wk. — *sū*, f. = *mātri*, L. — *sūtra*, n. = *brahma-s*° (q.v.); *-candrikā*, f., *-bhāshya*, n., *-vṛitti*, f., *-vyākhyā*, f., *-saṃkara-bhāshya*, n., *-saṃgati*, f. N. of wks. on the above Sūtra. — *stuti*, f. N. of wk. — *sthalī*, f. N. of a place, MBh. — *smṛiti*, f. N. of a law-book (mentioned by Yājñ. and in the PadmaP.) **Vyāsācala**, m. N. of a poet, Cat. **Vyāsācārya**, m. N. of a teacher of the Mādhyā school (later called Veda-vyāsa-tīrtha, died 1560 A.D.), ib. **Vyāsādi-pañca-siddhānta**, m. pl., **Vyāsādri-taramgīnī**, f. N. of wks. **Vyāsāranya**, m. N. of the Guru of Viśvēśvara, Cat. **Vyāsāsrama**, m. N. of Amalānanda, ib. **Vyāsāshtaka**, n. N. of a hymn (containing the praise of Śiva, from the Kāśī-khaṇḍa). **Vyāsēsvara**, n. N. of a Tīrtha, Cat. (also *-tīrtha*).

Vyāsīya, mfn. relating to Vyāsa; n. a work by Vyāsa, Cat.

व्यसि *vy-asi*, *vy-asu* &c. See p. 1028, col. 3.

व्यह *vy-√ah* (only 3. pl. pf. *-āhuḥ*), to explain, assign a reason, AitBr.

व्याकरण *vy-ākaraṇa* &c. See *vy-ā-√1. kṛi*.

व्याकीर्ण *vy-ā-kīrṇa*, mfn. (*√kṛi*) scattered or tossed in every direction, confused, disturbed, troubled, VarBṛS.; Pañcat.; n. confusion (of the cases), Prātāp.; *-keśara*, mfn. having a disordered or rough mane, Pañcat.; *-mālya-kavara*, mfn. variegated with interspersed garlands, MW.; *°nārcis*, mfn. having scattered or dim flames, VarBṛS.

व्याकुञ्चित *vy-ā-kuñcita*, mfn. (*√kuñc*) distorted, crooked, contracted, curved, L.

व्याकुल *vy-ākula*, mf (ā) n. (fr. 3. *vi + ā-kula*) entirely filled with or full of (instr. or comp.), MBh.; Kāv. &c.; intently engaged in or occupied with (comp.), Kālid.; Prab.; bewildered, confounded, perplexed, troubled, MBh.; Kāv. &c.; confused, disordered (*am*, ind.), ib.; quivering (as lightning), Uttarar.; m. N. of a king, Buddh.; *-citta* (Suśr.), *-cetas* (MārKP.), mfn. agitated or perplexed in mind; *-tā*, f., *-tva*, n. perturbation, agitation, bewilderment, alarm, Kathās.; Pañcat.; MārKP.; *-dhrūva*, m. N. of a king, Buddh.; *-manas*, *-mānasa*, MBh.; R., mfn. (= *-citta*); *-mūrdhaja*, mfn. (ifc.) having the hair disarranged or dishevelled, Kathās.; *-locana*, mfn. (ifc.) having the eyes dimmed, MBh.; *-hṛidaya*, mfn. (= *-citta*), Pañcat.; *°lālāpa*, mfn. uttering confused or discordant sounds, Kathās.; *°lëndriya*, mfn. (= *-citta*), MBh.; R.

Vyākulaya, Nom. P. *°yati*, to agitate, confuse, flurry, distract, Pañcar.; Pañcat.; to disarrange, throw into confusion, Prab.

Vyākulita, mfn. filled with, full of, Hariv.; R.; Kathās.; perplexed, bewildered, distracted, alarmed; MBh.; R. &c.; confused, disarranged, disturbed, corrupted, R.; Suśr.; *-cetana*, *-manas*, *-hṛidaya*; *°tāntarātman*, *°lëndriya*, mfn. agitated or perplexed in mind, alarmed, bewildered, frightened. — **ākulitin**, mfn. = *vyākulitam anena*, g. *ishṭādi*.

Vyākulī, in comp. for *vy-ākula*. — *√kṛi*, P. *-karoti*, to confound, perplex, bewilder, Kāv.; Kathās. — *kṛita*, mfn. filled with, full of (instr. or comp.), VarBṛS.; Pañcat.; perplexed, bewildered, R.; Kathās.; confused, disarranged, R. — *√bhū*, P. *-bhavati*, to become perplexed or bewildered, Pañcat. — *bhūta*, mfn. put to confusion, ib.

व्याकूल *vy-ā-kūta*, m. or n. pain, sorrow, Nalac. *°ākūti*, f. wrong or evil intention, fraud, deception, L.

व्याकृ *vy-ā-√1. kṛi*, P. *Ā. -karoti*, *-kurute*, to undo, sever, divide, separate from (instr.), RV.; AV.; VS.; ŚBr.; to expound, explain, declare, MBh.; R.; (with Buddhists) to predict (esp. future births), Divyāv.; to prophesy anything (acc.) about any one (acc.), Lalit.; Kāraṇḍ.; Pass. *-kriyate*, to be divided or separated, ŚBr.

Vy-ākaraṇa, n. separation, distinction, discrimination, MBh.; explanation, detailed description, ib.; Suśr.; manifestation, revelation, MBh.; Hariv.; (with Buddhists) prediction, prophecy (one of the nine divisions of scriptures, Dharmas. 62), SaddhP. &c.; development, creation, Śamk.; BhP.; grammatical analysis, grammar, MuṇḍUp.; Pat.; MBh. &c.; grammatical correctness, polished or accurate language, Subh.; the sound of a bow-string, L.; *kaunḍīnya*, m. N. of a Brāhman, Buddh.; *-kaustubha*, m. or n., *-khaṇḍana*, n., *-dhuṇḍhikā*, f., *-traya*, n., *-dīpa*, m. (also *-dīpa-vyākaraṇa*, n.), *-dīpikā*, f., *-durgatāḍ-ghāta*, m. N. of gram. wks.; *-prakriyā*, f. grammatical formation of a word, etymology, MW.; *-mahā-bhāshya*, n. the Mahā-bhāshya of Patañjali; *-mūla*, n., *-vāda-grantha*, m., *-saṃgraha*, m., *-sāra*, m. N. of gram. wks.; *-siddha*, mfn. established by grammar, grammatical, MW.; *°nāgama*, m. traditional rules of grammar, ib.; *°nātmaka*, mfn. having the nature or faculty of discrimination, MBh.; *°nāttara*, m. N. of Śiva, RTL. 84, n. 1. *°ākaraṇaka*, n. a bad grammar, Pat. *°ākartṛi*, m. one who develops or creates, creator (*-tva*, n.), Śamk.; an expounder, Divyāv. *°ākāra*, m. change of form, deformity, W. (cf. 2. *vi-kāra*); development, detailed description, Kull.; *-dīpikā*, f. N. of wk.

Vy-ākṛita, mfn. separated, divided, developed, unfolded; analyzed, expounded, explained (see *ā-vy*°); transformed, disfigured, changed, W. *°ākṛiti*, f. separation, distinction, ŚBr.; detailed description, explanation, Suśr.

Vy-ākriyā, f. development, creation, Śamk.