

poet, a grammarian, and a lexicographer), RPrāt.; Kathās.&c. — **paribhāshā**, f. pl. N. of a gram.wk. — **śālā**, f., g. *chātry-ādi*. — **śikshā**, f. N. of a wk. on Vaidic phonetics (also written *vyāla-s*°).

Vyādiya, mfn. coming from or composed by Vyādi (pl. the adherents of V°), g. *gahādi*. — **paribhāshā-vṛitti**, f. N. of wk.

Vyādyā, f. patr. fr. *vyādi*, g. *kraudy-ādi*.

चातन् *vy-ā-√tan* (only **Ā**. pf. 3. sg. -*tene*, Śiś. viii, 56; and 3.pl. -*tenire*, Kir. xv, 42, both with pass. meaning), to spread about, display, produce.

चातुक्षी *vy-āty-ukshī*, f. (√*uksh*; cf. *vy-ābhy-ukshī*) mutual sprinkling with water, Śiś.; Prasannar.

चादा *vy-ā-√ī.dā*, P. **Ā**. -*dadāti*, -*datte*, to open wide, open (esp. the mouth, with or scil. *mu-kham*; **Ā**., 'to open the m° of another person, cause any one to open the m°', Siddh.), ChUp.; MBh. &c.

Vy-āta, mfn. opened (esp. applied to the mouth), MBh.; expanded, vast, W.; n. the opened mouth, open jaws, AV.; VS.; ŚBr.; °*ttānana* or °*ttāsyā*, mfn. open-mouthed, MBh.

Vy-ādāna, n. opening wide, opening, Bālar.; Hit. **Vy-ādāya**, mfn. having opened &c. (with *śrinvat*, 'hearing with open mouth', BhP.; with *svapiti*, 'he sleeps with open mouth', Pān. iii, 4, 21, Vārt. 5); -*svāpīn*, m. 'sleeping with open mouth', N. of a demon, Suparn.

Vy-ādita, mfn. opened (= *vy-āta*); °*tāsyā*, mfn. open-mouthed, MBh.; Hariv.

चादिश् 1. *vy-ā-diś*, f. (cf. *vy-ā-√diś*) a partic. point of the compass (prob. the point between two *vi-diś*, see p. 950, col. 3), MBh.

चादिश् 2. *vy-ā-√diś*, P. -*diśati*, to point out separately, divide among, distribute, TS. &c. &c.; to point out, show, explain, teach, R.; Prab.; to prescribe, enjoin, MBh.; Kāv. &c.; to appoint, assign, despatch to any place or duty, direct, order, command (with dat., loc., or *prati*), ib.; to declare, foretell, Mālav. v, 1/2 (v. l. *ādīshā* for *vy-ād*°).

Vy-ādīsa, m. N. of Vishṇu, L. °*ādīshā*, mfn. distributed, pointed out, explained, prescribed, ordered, declared, indicated, foretold, MBh.; Kāv. &c.

Vy-ādeśa, m. detailed or special injunction, direction, order, command, R.

चादीर्घ *vy-ā-dīrgha*, mfn. stretched out longways to the full extent, Bharṭṛ.; Var.

चादीर्घ *vy-ā-dīrgha*, mfn. 'stretched open' (in °*dīrghāsyā*, m. 'open-jawed', a lion), L.

चादीप *vy-ā-√dīp*, Caus. -*dīpayati*, to inflame or illuminate thoroughly, MBh.

चादृश् *vy-ā-√driś*, Pass. -*driśyate*, to be clearly seen or visible, BhP.

चाध *vyādha* &c. See *√vyadh*, p. 1031.

चाधा *vy-ā-√ī.dhā*, Pass. -*dhīyate*, to be separated or divided, Br.; to be out of health, feel unwell, ChUp.

Vy-ādhamā, m. (rather fr. *√dhā* than fr. *√dhmā*; accord. to some also *vy-ādāhāva*, fr. *√dhū*) India's thunderbolt (= *vajra*), L.

Vy-ādhi, m. (less probably from *√vyadh*, p. 1031) disorder, disease, ailment, sickness, plague (esp. leprosy), ChUp.; Mn.; MBh. &c.; Disease personified (as a Child of Mṛityu or Death), VP.; any tormenting or vexatious person or thing (ifc., e.g. *strī-v*°, a plague of a woman, very troublesome woman), VarBṛS.; Costus Speciosus or Arabicus, L. — **kara**, mfn. causing sickness, VarBṛS. — **grasta**, mf(ā)n. seized or afflicted with disease, MW. — **ghāta**, m. 'illness-destroyer', Cathartocarpus Fistula (also °*taka*), Suśr.; Bhpr.; Calamus Rotang, L. — **ghna**, mf(ā)n. removing or destroying disease, W.; m. Cathartocarpus Fistula, Dhany. — **durbhiksha-pīdita**, mf(ā)n. afflicted with sickness and famine, MW. — **nigraha**, m. suppression of disease, Suśr. — **nirjaya**, m. the subduing of a disease, ib. — **pīdita**, mfn. afflicted with dis°, Mn.; Śukas.; Vet. — **bahula**, mfn. frequently visited with disease (as a village), Mn. iv, 60. — **bhaya**, n. fear of disease, VarBṛS. — **yukta**, mf(ā)n. suffering from illness, sick, W. — **rahita**, mf(ā)n. free from disease, convalescent, W. — **ripu**, m. 'foe of disease', Webera Corymbosa or Pterospermum Acerifolium, L. — **var-dhaka**, m. 'dis°-increaser', nickname of a physician, Kautukar. — **sangha-vimardana**, n. N. of wks.

— **samuddeśīya**, mfn. descriptive of the nature of diseases, Suśr. — **siddhānjana**, n. N. of wk. — **sindhu**, m. 'sea of diseases', nickname of a physician, Hāsy. — **sthāna**, n. 'station of dis°', the body, L. — **hantri**, mfn. = *ghna*, MW.; m. yam, L.

Vyādhitā, mf(ā)n. afflicted with disease, diseased, sick, GrŚrS.; Mn.; Yājñ. &c.

3. **Vyādhin**, mfn. (for 1. and 2. see p. 1031, col. 2), id., MW.

Vyādhy, in comp. for *vy-ādhi*. — **argala**, N. of wk. — **ārta**, mfn. pained with or suffering from disease, Mn. viii, 64. — **upaśama**, m. allaying or curing diseases, W.

चाधी *vy-ā-dhī*, f. (√*ī.dhī* or *dhīyati*) care, sorrow, AV.

चाधू *vy-ā-√dhū*, P. **Ā**. -*dhūnoti*, °*nute*, to shake off, shake to and fro, move or toss about, MBh.; R.; Kālid. °*ādhhūta*, mfn. shaken about, agitated, tremulous, Kāv.

चाध्मातक *vy-ā-dhmātaka*, n. (√*dhmā*) a swollen corpse, L.

चान *vy-āna* &c. See *vy-√an*, p. 1031.

चानद् *vy-ā-naddha*, mfn. (√*nah*) connected mutually, interspersed, Hariv.

चानम् *vy-ā-√nam*, P. **Ā**. -*namati*, °*te*, to bend or bow down, MW.

Vy-ānata, mfn. bent down, having the face bent towards the ground, ib.; n. a kind of coitus, ib.; -*karana*, n. a partic. posture in coitus, ib.

Vy-ānamra, mfn. bowed or bent down, Alam-kāras. °*rī-√kri*, P. -*karoti*, to bow down, humble, put to shame, Bhām.

चानशि *vy-ā-nasī*, mfn. (√*ī.nas*) pervading, penetrating (with acc.), RV. (Naigh. iii, 1 among the *bahu-nāmāni*). °*ānaśin*, mfn. = *vyāpana-śīla*, Sāy.

चानी *vy-ā-√nī*, **Ā**. -*nayate*, to pour in separately, ŚBr.

चाप *vy-√āp*, P. -*āpnoti* (rarely **Ā**. -*āp-nute*), to reach or spread through, pervade, permeate, cover, fill, AV. &c. &c.; to reach as far as, extend to, L. (cf. Pān. v, 2, 8): Pass. *vy-āpyate* (see *vy-āpyamāna*): Caus. *vy-āpyati* (see *vy-āpita*): Desid. *vīpsati* (see *vīpsa*).

Vy-āpaka, mf(ā)n. pervading, diffusive, comprehensive, widely spreading or extending, spreading everywhere (*vyāpakam ny-√as* or *nyāsam-√kri*, to put or place or fix or make applicable everywhere, AgP.); KathUp., MBh. &c.; (in logic) invariably pervading or inherent or concomitant (as an attribute which is always found [as smoke] where some other [as fire] is found), Bhāshāp.; IW. 62; (in law) comprehending all the points of an argument, pervading the whole plea, W.; (ifcā), f. a woman who shows herself everywhere (?), MW.; -*tā*, f., -*tva*, n. pervasion, diffusion, comprehensiveness, invariable concomitance or inherence (in logic), BhP.; Bhāshāp. &c.; (-*tā-vādārtha*, m. N. of wk.); -*nyāsa*, m. (in the Tantra system) a partic. disposition or arrangement of mystical texts over the whole person, L.

Vy-āpana, n. spreading through, pervading, penetration, covering, filling, Sāh.; Sāy. on RV. i. 113, 14. °*āpanīya*, mfn. to be pervaded or penetrated, permeable, Nir.

Vyāpi, in comp. for *vy-āpin*. — **tva**, n. the state of pervading, pervasion, extensiveness, extent, universality, extension to (ifc.), ĀśvŚr.; MBh.; Vedāntas.

Vy-āpita, mfn. (fr. Caus.) filled up, filled, Pañcat.

Vy-āpin, mfn. reaching through, pervading, covering, diffusive, comprehensive, spreading everywhere, spread over (ifc.), extending or reaching or continuing to or filling up or containing (ifc.), Nir.; ŚvetUp.; MBh. &c.; invariably inherent or concomitant (in logic), Bhāshāp.; m. 'pervader', N. of Vishṇu, MW.; an invariably pervading property as characteristic, ib.

Vy-āpta, mfn. spread through, pervaded, extended, covered or filled with, thoroughly occupied or penetrated by (as the universe by spirit), filled up, full, ŚvetUp.; Bhag.; R. &c.; comprehended or included under (a general notion), having invariably inherent properties, invariably pervaded or attended or accompanied by (in logic; e.g. *dhūmo vahninā vyāptah*, 'smoke is invariably attended by fire'), Bhāshāp.; occupied, obtained, taken possession of,

MBh.; Prab.; Pañcat.; wealthy, rich, AitBr.; celebrated, famous, W.; placed, fixed, ib.; open, outspread, expanded, ib.; -*tama*, mfn. most diffused, NṛisUp.; °*tāntara*, mfn. having intervals or apertures or recesses filled up, MW.

Vy-āpti, f. (ifc. °*tika*) acquisition, attainment, accomplishment, AV.; ŚBr.; pervasion, inherence, inherent and inseparable presence of any one thing in another (as of oil in sesame seed, heat in fire &c.), universal pervasion, invariable concomitance, universal distribution or accompaniment (e.g. 'smoke is always pervaded by fire,' or 'fire is necessarily attended with smoke,' cf. IW. 62), Kap.; Nyāyam., Sch.; universality, universal rule without an exception, Sarvad.; Vedāntas.; omnipresence, ubiquity (as a divine attribute), W. — **karman**, mfn. whose business or function is to acquire or attain, Naigh. ii, 18. — **graha**, m. apprehension of a general proposition or of universal concomitance, induction, MW.; N. of wk. (also °*hōpāya*, m. °*hōpāya-tippāni*, f., °*hōpāya-pūrva-paksha-prakāśa*, m., °*hōpāya-rahasya*, n.) — **jñāna**, n. knowledge of pervading inherence or of the presence of invariably concomitant properties, W. — **nirūpana**, n. N. of wk. — **nīścaya**, m. (in logic) the ascertainment of pervading inherence or universal concomitance, MW. — **pañcaka**, n. (and °*ka-tīkā*, f., -*rahasya*, n.), -**parishkāra**, m., -**pūrva-paksha-prakāśa**, m., -**pūrva-paksha-rahasya**, n. N. of wks. — **mat**, mfn. spreading, extending, Śamk.; possessing pervasion, universally diffused or pervading, Mn.; Tarkas.; pervaded, attended by, MW.; -*tva*, n. the capacity of extending or pervading, Nir. — **lakshana**, n. a sign or proof of universal pervasion or of the invariable attendance of an inherent property or characteristic, W.; N. of wk. — **vēda**, m. statement or assertion of universal pervasion &c.; -*kroḍa*, m., -*kroḍa-pattra*, n., -*prakāśa*, m., -*rahasya*, n. N. of wks.

Vyāpty, in comp. for *vy-āpti*. — **anugama**, m., -**anugama-prakāśa**, m., -**anugama-rahasya**, n., -**anugama-vādārtha**, m., -**anugamāloka**, m. N. of wks.

Vy-āpya, mfn. permeable, penetrable, capable of being attended by any inherent characteristic, BhP.; Kap., Sch.; Tarkas.; n. that which may be the site or locality of universal pervasion or of an invariably concomitant cause or characteristic (e.g. 'smoke which is invariably pervaded by fire'), IW. 62; the sign or middle term of an inference, proof, reason, cause (= *sādhana*, *hetu*), L.; Costus Speciosus or Arabicus, L.; -*tā*, f., -*tva*, n. permeableness, the state of being pervaded or attended by, Tarkas.; the capacity of obtaining, MW.

Vy-āpyamāna, mfn. being pervaded or permeated or comprehended or included, Pān. iii, 4, 56.

चापद् *vy-ā-√pad*, **Ā**. -*padyate*, to fall away, fall into misfortune, perish, be lost, fail, miscarry, MBh.; Suśr.; to disappear, be changed into another sound or symbol, RPrāt., Sch. (cf. *vy-āpana*): Caus. -*pādāyati*, to cause to perish, make worse, injure, hurt, spoil, kill, destroy, MBh.; Kāv. &c.

Vy-āpatti, f. falling into calamity or misfortune, suffering injury, failure, loss, ruin, death, ŚrS.; MBh. &c.; disappearance, substitution (of one sound or letter by another), RPrāt.

Vy-āpad, f. (cf. *vi-pad*) misfortune, calamity, derangement, disorder, failure, ruin, death, MBh.; Kāv. &c.

Vy-āpana, mfn. fallen into misfortune, disordered, spoiled, corrupted, Suśr.; hurt, injured, destroyed, perished, MBh.; disappeared, changed by the substitution of another sound or symbol (esp. applied to the change of Visarga or Visarjanīya to its corresponding sibilants; when Visarga remains unchanged it is called *vi-krānta*, q. v.), RPrāt.; -*citta*, mfn. evil-minded, malicious, Divyāv.

Vy-āpāda, m. destruction, ruin, death, Rājat.; evil intent or design, malice, Buddh. (one of the ten sins, Dharmas. 56). °*āpādaka*, mfn. destructive, murderous, fatal (as a disease), Rājat. °*āpādana*, n. destruction, killing, slaughter, death by (comp.), MärkP.; Suśr.; Pañcat.; ill-will, malice, W. °*āpādāniya*, mfn. to be destroyed or killed (-*tā*, f.), Pañcat. °*āpādāyitavya*, mfn. id., Hit. °*āpādita*, mfn. destroyed, killed, slain (-*vat*, mfn. one who has destroyed &c.), MBh.; Hit. °*āpādya*, mfn. to be killed or destroyed, MW.

चापलसिका *vyāpalandikā* (?), the neck, L.