

**बुद्ध्य**  $\sqrt{uksh}$ , P.  $\bar{A}$ . -*ukshati*, °*te*, (P.) to sprinkle, pour out, ŚBr.; (Ā.) to besprinkle, wet, RV. x, 90, 3.

**बुद्ध्य**  $\sqrt{uc-car}$  (-*ud- $\sqrt{car}$* ), P.  $\bar{A}$ . -*carati*, °*te*, to go forth in different directions, ŚBr.; to go out of the right path, transgress or offend against, be faithless or disloyal towards (acc.), MBh.; to commit adultery with (instr.), ib.

**बुद्ध्य**  $\sqrt{ucchat}$  &c. See *vi- $\sqrt{2}$ . vas*.

**बुद्ध्य**  $\sqrt{uc-chid}$  (-*ud- $\sqrt{chid}$* ), only Pass. (with act. terminations) -*chidyati*, to be cut off or interrupted or extirpated, become extinct, come to an end, cease, fail, MBh.

**Vy-ucchitti**, f. cutting off or short, interruption, disturbance, MBh.; MärkP. °*ucchinna*, mfn. cut off, extirpated, destroyed, interrupted, ceased, MBh.; Kāv. &c. °*ucchettri*, mfn. who or what cuts off or destroys (see *a-vyucchettri*). °*uccheda*, m. = °*ucchitti*, HPariś.

**बुद्ध्य**  $\sqrt{ucya}$ , mfn. ( $\sqrt{vac}$ ) to be contradicted or contested (n. impers.), TāṇḍBr.

**बुद्ध्य**  $\sqrt{uta}$ , mfn. ( $\sqrt{ve}$ ) interwoven, woven, variegated (as a garment), RV.; ŚBr.; levelled (as a road), RV. iii, 54, 9. °*uti*, f. weaving, sewing, L. °*ūta*, mfn. = °*uta*, HPariś.; KātyŚr., Sch. °*ūti*, f. = °*uti*, L.

**बुद्ध्य**  $\sqrt{ut-kram}$ , P. -*krāmati*, to go apart or in different directions, AitBr.; ŚBr.; to overstep, transgress, neglect, Ragh.; to go astray, MW.

**Vy-utkrama**, m. going astray or out of the right course, inverted order, Sāṅḍ.; Vedāntas.; transgression, offence, VarBṛS.; BhP.; dying, death, L. °*utkramaṇa*, n. going apart, separation, Pāṇ. viii, 1, 15.

**Vy-utkrānta**, mfn. gone apart or in different directions &c. (pl. with *dvandvam* = 'paired off'), Pāṇ. ib., Sch.; gone away, departed, removed, ceased (see comp.); transgressed, disregarded, ib.; (ā), f. (scil. *prahelikā*) a kind of riddle, Kāvyaḍ.; -*jivita*, mfn. one whose life has departed, lifeless, dead, Daś.; -*dharma*, mfn. neglectful of duty, MBh.; -*rajas*, mfn. one whose impurity is removed, free from passion, ib.; -*varman*, mfn. one who has gone beyond the right path, Bhaṭṭ.; °*taka-samāpatti*, f. a partic. stage of concentration, Buddh.

**बुद्ध्य**  $\sqrt{ut-tri}$ , Caus. -*tārayati*, to pour out in different directions, MānŚr.

**बुद्ध्य**  $\sqrt{ut-tras}$ , Caus. -*trāsayati*, to scare or frighten away, disperse, ĀpŚr.

**बुद्ध्य**  $\sqrt{ut-thā}$  (-*ud- $\sqrt{sthā}$* ), P.  $\bar{A}$ . -*tishthati*, °*te*, to rise in different directions (as light), RV.; to turn away from (abl.), give up, abandon, ŚBr.; to swerve from duty, forget one's self, MBh.; R.; to come back (from sea, cf. *vy-ut- $\sqrt{pad}$* ), Divyāv.; Caus. -*thāpayati*, to cause to rise up &c.; to call in question, disagree about (acc.), MBh.; to seduce, win over, ib.; to set aside, remove, depose (from a place), Kathās.; to abandon treacherously, ib.

**Vy-utthātavya**, n. (impers.) it is to be desisted from (abl.), Śaṅk.

**Vy-utthāna**, n. rising up, awakening (a partic. stage in Yoga), Vedāntas.; yielding, giving way (in *a-vy*), MBh.; swerving from the right course, neglect of duties, ib.; opposition, L.; independent action, L.; a kind of dancing or gesticulation, MW. °*utthāpita*, mfn. (fr. Caus.) made to rise up, roused, brought up, ib.

**Vy-utthita**, mfn. greatly divergent in opinion, MBh.; strongly excited or agitated (see comp.); swerving from duty (with or scil. *dharmāt*), Hariv.; Sarvad.; -*citta*, mfn. strongly excited in mind, Sarvad.; °*utthāva*, m. N. of a prince, VP.; °*utthāriya*, mfn. greatly agitated in the senses or feelings, Hariv.

**बुद्ध्य**  $\sqrt{ut-pad}$ ,  $\bar{A}$ . -*padyate* (aor. *vy-ud-apādi*), to proceed from, arise, originate, have origin or derivation (esp. in gram.), be derived (from a root &c.), Śiś. x, 23; (P.) to come back (from sea, cf. *vy-utthā*), Divyāv.; to resist (?), ib.; Caus. -*pādayati*, to cause to arise or come forth, produce, cause, BhP.; (in gram.) to derive, trace back to a root &c., Śaṅk.; to discuss in detail, Hcar.; Desid., see *vy-utpitsu*, col. 2.

**Vy-utpatti**, f. production, origin, derivation (esp. in gram.), etymology, Nyāyam.; Sāh.; Vop.; development, perfection, growth (esp. in knowledge), proficiency (esp. in literature or science), comprehensive learning or scholarship, Nyāyam.; Kap.; Bālar. &c.; difference of tone or sound (fr. 3. *vi* denoting variation), VarBṛS.; -*dīpikā*, f. N. of a wk. (also called *prākṛita-prakriyā-vṛitti*); -*paksha*, ind. on the side of derivation or etymology (an expression used by Vedic commentators when the accentuation is settled by the affixes and not accord. to the meanings of the words); -*mat*, mfn. learned, cultured, Śaṅk.; -*ratnākara*, m., -*rahasya*, n. N. of wks.; -*rahita*, mfn. destitute of (clear) derivation, not to be explained etymologically, Kusum.; -*vāda*, m., -*vāda-kroḍa-pattra*, n., -*vāda-ṭikā*, f., -*vāda-pattra*, n., -*vāda-paryāya-pattra*, n., -*vāda-rahasya*, n., -*vādārtha*, m. N. of wks.

**Vy-utpanna**, mfn. arisen, originated, derived (esp. in gram.), to be explained etymologically (see *a-vy*); learned, accomplished, experienced, versed in (instr.), Bhartṛ.; BhP.; Nyāyam., Sch.

**Vy-utpādaka**, mfn. (fr. Caus.) giving rise to, producing, productive, MW.; tracing back (a word to its root &c.), explaining etymologically, L. °*utpādāna*, n. etymological explanation, derivation from (abl.), Madhus.; teaching, instruction, VarBṛS., Sch. °*utpādya*, mfn. capable of being traced back to its root, derivable, Śaṅkhyak.; to be explained or discussed, Nyāyam.

**Vy-utpitsu**, mfn. (fr. Desid.) desirous of making proficiency (in any science), MW.

**बुद्ध्य**  $\sqrt{ut-sad}$ , P. -*sīdati*, to go out or away, AitBr.; to be unsettled, MW.; to be upset or overthrown, ib.

**बुद्ध्य**  $\sqrt{ut-sic}$ , P. -*sīcati*, to pour out or sprinkle in different directions, ĀpŚr.

**Vy-utseka**, m. pouring out in different directions, ĀpŚr., Sch.

**बुद्ध्य**  $\sqrt{ut-srij}$ , P. -*srijati*, to give away, give up, leave, abandon, ĀpŚr.; BhP.

**Vy-utsarga**, m. renunciation, resignation, HYog.

**बुद्ध्य**  $\sqrt{ut-srip}$ , P. -*sarpati*, to go out (of a place), AitBr.

**बुद्ध्य**  $\sqrt{ud}$  (or *und*), P. -*unatti*, to spring or gush forth, RV.; to sprinkle thoroughly, wet, drench, ib.; AV.

**Vy-ūtta**, mfn. well sprinkled or wetted, drenched, TS.

**Vy-ūdana**, n. the act of well moistening or wetting, VS.

**बुद्ध्य**  $\sqrt{ud-2. as}$ , P. -*asyati*, to throw about, scatter, Kauś.; MBh.; to discharge, emit, Gaut.; to cast off, reject, give up, abandon, MBh.; Kāv. &c.

**Vy-udasta**, mfn. thrown or scattered about, cast off, thrown aside, MBh.; Kāv. &c.

**Vy-udāsa**, m. throwing away, giving up, abandonment, MBh.; rejection, exclusion, Sāh.; Kull.; disregard for, indifference to, W.; destruction (of an enemy), Śiś. xv, 37; cessation, end, Nalōd.

**बुद्ध्य**  $\sqrt{udita}$ , mfn. ( $\sqrt{vad}$ ) disputed, debated, discussed, contested, ŚaṅkhBr.

**बुद्ध्य**  $\sqrt{ud-1. ūh}$ , P. -*ūhati* (Pot. -*uhyāt*), to push apart or asunder, move away or out, TS.; to sweep out or away, ŚBr.; KātyŚr.

**बुद्ध्य**  $\sqrt{ud-grantha}$ , n. ( $\sqrt{grath}$ ) binding up with several strings, KātyŚr.

**बुद्ध्य**  $\sqrt{ud-2. dhāv}$ , Caus. -*dhāvayati*, to cause to be rubbed off or polished or cleansed, Lāṭy.

**बुद्ध्य**  $\sqrt{ud-dhri}$  (-*ud- $\sqrt{hri}$* ), P. -*harati* (ind. p. -*uddhāram*), to distribute in drawing up or taking out, TS.; ŚrS.; Nyāyam.; to extract, draw out of (abl.), BhP.

**बुद्ध्य**  $\sqrt{un-misra}$ , mfn. intermingled or mixed with, soiled or adulterated with (instr.), MBh. (v. l. *vi-misra*).

**बुद्ध्य**  $\sqrt{vyupa}$  (?), m. one who eats out of his own hands, L.

**बुद्ध्य**  $\sqrt{vyupa-kāra}$ , m. ( $\sqrt{1. kri}$ ) completely observing or accomplishing or satisfying (duty &c.), R.

**बुद्ध्य**  $\sqrt{vy-upa-jāpa}$ , m. ( $\sqrt{jap}$ ; less correct *vy-upa-jāva*) whispering aside or apart, telling in a whisper, Āpast.

**बुद्ध्य**  $\sqrt{vy-upa-toda}$ , m. ( $\sqrt{tud}$ ) striking against, ib.

**बुद्ध्य**  $\sqrt{vy-upa-deśa}$ , m. ( $\sqrt{diś}$ ) pretext, pretence, W. (prob. w. r. for *vy-upa-deśa*).

**बुद्ध्य**  $\sqrt{vy-upa-ni}$ , P. -*nayati*, to lead or bring (sacrificial victims) separately or one by one, ŚBr.

**बुद्ध्य**  $\sqrt{vy-upa-patti}$ , f. ( $\sqrt{pad}$ ) re-birth, Divyāv.

**बुद्ध्य**  $\sqrt{vy-upa-yuj}$ ,  $\bar{A}$ . -*yunkte*, to be concerned about or intent upon (acc.), MBh. v, 992 (v. l.)

**बुद्ध्य**  $\sqrt{vy-upa-ram}$ ,  $\bar{A}$ . -*ramate* (ep. also °*ti*; ind. p. -*ramam*; in augmented forms not separable from *vy-upa- $\sqrt{ram}$*  below), to leave off or pause variously, ĀśvŚr.; to come to an end, cease, MBh.; Hariv.; to desist from (abl.), MBh.

**Vy-uparata**, mfn. rested, stopped, ceased, desisted, MBh.; Mṛicch.

**Vy-uparama**, m. pause, cessation, interruption, MBh.; Hariv.; Kāv.; end, close (of day), Hariv.; (am), ind., see *vy-upa- $\sqrt{ram}$*  above.

**बुद्ध्य**  $\sqrt{vy-upa-viś}$ , P. -*viśati*, to sit down at different places, ŚBr.

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**बुद्ध्य**  $\sqrt{vy-upa-śam}$ , P. -*śamyati* (ep. also °*te*), to become quiet, be allayed, cease, MBh.

2. **Vy-upasama**, m. (for 1. see p. 1029, col. 1) cessation, end, Mālatim. (v. l. for *vy-uparama*), Sāh.; relief, Divyāv.

**Vy-upasānta**, mfn. calmed, allayed, ceased (as pain), Kāraṇḍ.; desisting, Divyāv.

**बुद्ध्य**  $\sqrt{vy-upa-ram}$ , P. -*ramati*, to desist from, leave off, cease, Hariv. (cf. *vy-upa- $\sqrt{ram}$*  above).

**बुद्ध्य**  $\sqrt{vy-upa-2. as}$ , P. -*upāsyati*, to throw about, distribute, ŚBr.

**बुद्ध्य**  $\sqrt{vy-upa-3. i}$ , P. -*upāṣti*, to extend or be distributed (intr.) in or over, Kath.

**बुद्ध्य** I.  $\sqrt{vy-upta}$ , mfn. (p. p. of *vi- $\sqrt{1. vap}$* ) shaved, shorn; -*keśa*, mfn. one whose hair is shorn, MaitrS.

**बुद्ध्य** 2.  $\sqrt{vy-upta}$ , mfn. (p. p. of *vi- $\sqrt{2. vap}$* ) scattered about, disordered, dishevelled; -*keśa*, mfn. having dishevelled hair, BhP.; m. N. of Rudra and of Fire (as identified with R°), MW.; -*jatā-kalāpa*, mfn. having a dishevelled mass of hair, BhP.

**बुद्ध्य**  $\sqrt{vy-ubj}$ , P. -*ubjati*, to uncover, open, display, AV.

**बुद्ध्य** I.  $\sqrt{vyush}$  (also read *pyush*), cl. 4. P. *vyushati*, to burn (in this sense perhaps = *vy- $\sqrt{1. ush}$* ), Dhātup. xxvi, 7; to divide, distribute (in this sense also written *pyus*, *push*, *byus*, *bus*), ib. 108; cl. 10. P. *vyoshayati*, to reject, discharge, emit (in this sense also written *pus*), ib. xxxii, 92.

1. **Vyushṭa**, mfn. (perhaps rather *vy-ushṭa*, fr.  $\sqrt{1. ush}$ ; cf. above) burnt, W.

**Vyosha**. See s. v.

**बुद्ध्य** 2.  $\sqrt{vy-ush}$ , f. (fr. *vi- $\sqrt{2. vas}$* ) dawn, daybreak, AV. xiii, 3, 21 (loc. *vy-ushṭi*, as inf., RV. v, 35, 8 &c.; cf. also *ā-vyusham* and *upa-vyusham*).

**Vy-ushasa**. See *upa-vyushasam*.

1. **Vy-ushita**, n. daybreak (only in loc.), ŚaṅkhŚr.

2. **Vy-ushṭa**, mfn. dawned, become daylight, grown bright or clear, ŚBr.; MBh. &c.; n. daybreak, L.; fruit, result (= *phala*), L.; m. Daybreak personified (as a son of Kalpa, or as a son of Pushpārṇa and Doshā, or as a son of Vibhā-vasu and Ushas), BhP.; -*trirātra*, m., g. *yuktārōhy-ādi*, Kās. (v. l. *vyushṭi-tr*°).

1. **Vy-ushṭi**, f. the first gleam or breaking of dawn, daybreak, RV.; AV.; Br.; consequence, fruit, reward for (gen., loc., or comp.), requital (of good or evil), MBh.; Kāv. &c.; grace, beauty, ChUp. iii, 13, 4; increase, prosperity, felicity, W.; a hymn, praise (= *stuti*), L.; N. of partic. bricks, ĀpŚr.; of