or feeble or weary: Caus. *-mlāpayati, -yitum,* to make to wither or languish, cause to fade or disappear; to weary, enfeeble.

1. *vi-mlāna, as, ā, am,* faded or withered away; refreshed, fresh, pure.

2. *vi-mlāna, as, ā, am,* unfaded, free from decay; unsoiled.

1. *vi-mlāpana, am,* n. the act of causing to wither or fade away, causing to languish.

2. *vi-mlāpana, am,* n. the act of removing decay or fatigue; refreshing, reviving; cleaning, wiping.

वियत् 1. *vi-yat,* cl. 1. A. *-yatate, -yatitum,* to dispose in various rows (?): Caus. *-yātayati, -yitum,* to place in rows, arrange, dispose of; to do penance; to pain, torment, harass, disturb; to punish.

वियत् 2. *vi-yat, t,* n. (probably connected with *vi-yam* below; but according to some, pres. part. of rt. 5. *i* with 2. *vi;* according to others fr. rt. 1. *vī*), sky, heaven, ether, atmosphere. — *Viyaććārin, ī,* m. 'sky-goer,' a kite (= *ćilla*). — *Viyadgaṅgā,* f. 'sky-Ganges,' the heavenly Ganges; the galaxy. — *Viyad-gati, is,* f. going or moving in the air. — *Viyad-bhūti, is,* f. 'sky-power,' darkness. — *Viyan-maṇi, is,* m. 'sky-gem,' the sun.

Vi-yati, is, m. (perhaps connected with the above), a bird; N. of a son of Nahusha.

वियम् *vi-yam,* cl. 1. P. *-yaććhati, -yantum,* to stretch out, extend, spread out; to present, grant, bestow, give; to stretch apart; to restrain: Caus. *-yāmayati, -yitum,* to cause to stretch out, extend, expand.

Vi-yata, as, ā, am, stretched out, extended, kept apart; (*am*), ind. separately, at intervals, intermittingly.

Vi-yama, as, m. restraint, check; rest, cessation, stop; pain, distress.

Vi-yāma, as, m. restraint, &c. (= *vi-yama*).

विया *vi-yā,* cl. 2. P. *-yāti, -yātum,* to go away, depart, leave; to go through, pervade, pass through, go across, to run through, drive through; to pierce, destroy.

Vi-yāta, as, ā, am, 'gone apart or from the right path,' abandoned; shameless, impudent, ill-behaved.

वियु *vi-yu* (see rt. 1. *yu*), cl. 3. P. *-yuyoti,* &c., to be separated or parted, to separate (intrans.), be dissolved; to be separated from or deprived of (with inst.); to separate, exclude, deprive of (with inst.); to keep off, ward off.

Vi-yuta, as, ā, am (see 1. and 2. *yuta,* p. 817), separated, deprived of, separated from (with inst., e. g. *vatsair viyutāḥ,* [cows] separated from their calves). — *Viyutārthaka* (°*ta-ar*°), *as, ā, am,* void of meaning.

Vi-yotṛi, tā, trī, tṛi, Ved. separating; warding off, defending; (Sāy.) one who does not mix, not mixing (= *duḥkhānām amiśrayitṛi,* Ṛig-veda IV. 55, 2).

वियुज् *vi-yuj,* cl. 7. P. A. *-yunakti, -yuṅkte, -yoktum,* to disjoin, detach, separate, divide; to free or liberate from, separate from (with inst., rarely with abl.); to relax, be slackened, give way, yield (A.): Pass. *-yujyate,* to be separated from, be deprived of (with inst.); to be relaxed, yield, give way: Caus. *-yojayati, -te, -yitum,* to cause to be disjoined, separate; to free or deliver from, deprive of (with inst. or abl.).

Vi-yukta, as, ā, am, disjoined, detached, separated, sundered, severed; separated from, free from, deprived of, deserted by (with inst. or at the end of a comp.); failing, deficient.

Vi-yujya, ind. having separated or detached, having freed or delivered from.

Vi-yoga, as, m. separation, disunion, disjunction; loss, death, absence (especially of lovers). — *Viyoga-bhāj, k, k, k,* suffering separation. — *Viyoga-vāhya, as, ā, am,* excluded from separation, not separated. — *Viyogāvasāna* (°*ga-av*°), *as, ā, am,* ending or terminating in separation. — *Viyogāvasāna-tva, am,* n. termination in separation.

Viyoyin, ī, inī, i, being separated or disjoined; apart, absent, remote; (ī), m. the ruddy goose; (*inī*), f. a woman separated from her husband or lover; a kind of metre having two unequal half lines, the first containing ten and the second eleven syllables, as follow, ⏑⏑–⏑–⏑–⏑–, ⏑⏑–⏑–⏑–⏑–⏑–, (the fourth Canto of the Kumāra-sambhava is chiefly written in this metre.)

Vi-yojayat, an, antī, at, separating, separating from; depriving of; lavishing, expending.

Vi-yojita, as, ā, am (fr. the Caus.), separated, disjoined, disunited; separated from, parted from, deprived of.

वियोतृ *vi-yotṛi.* See under *vi-yu,* col. 1.

वियोनि *vi-yoni, is,* or *vi-yonī,* f. various or manifold birth, (according to Kullūka on Manu XII. 27. 'the womb of animals'); an ignominious birth. — *Viyoni-janmādhyāya* (°*ma-adh*°), *as,* m., N. of a chapter of Varāha-mihira's Vṛihaj-jātaka.

विर *vira, as,* m. (according to Sāy. fr. rt. *vṛi*), Ved. one who goes or departs this life (= *gantṛi* = *preta*). — *Virā-śah* or *virā-śāh, -śāt, t, t,* Ved. bearing or leading departed spirits, (Sāy. on Ṛig-veda I. 35, 6 = *pretān purushān sahate yaḥ;* cf. *jalā-śah, turā-śhāh.*)

विरक्त *vi-rakta.* See under *vi-raṅj,* col. 3.

विरक्ष् *vi-raksh,* cl. 1. P. *-rakshati, -rakshitum,* to watch over, guard, protect.

विरच् *vi-rać,* cl. 10. P. *-raćayati, -yitum* (Aor. *vy-araraćat;* in one passage *-arīraćat*), to arrange, construct, fabricate, contrive, form, make, prepare; to compose, write (a book); to put on, lay on, inlay; to effect, perform: Pass. *-raćyate* (Aor. *vy-araći*), to be arranged or composed.

Vi-raćana, am, ā, n. f. the act of arranging, arrangement; constructing, contriving, contrivance; making; compiling, composing, composition, compilation; embellishing; embellishment, any artificial or ornamental fabric.

Vi-raćanīya, as, ā, am, to be made, to be composed, &c.

Vi-raćayat, an, antī, at, arranging, making, fabricating, composing, embellishing, &c.

Vi-raćayya, ind. having arranged, having composed; having marked out.

Vi-raćita, as, ā, am, arranged, trimmed, constructed, formed, contrived, made, prepared; written, compiled, composed; put on, worn; put in, inlaid, set; embellished, ornamented, furnished with (with inst.). — *Viraćita-vapus, us, us, us,* having the body arranged.

विरज *vi-raja.* See under *vi-rajas* below.

विरजस् *vi-rajas, ās, ās, as,* free from dust; devoid of passion, passionless; free from the menstrual excretion; (*ās*), m., N. of a son of Paurṇamāsa; of a son of Vasishṭha; of a son of Dhṛitarāshṭra; (*ās*), f. a woman who has ceased to menstruate. — *Vi-rajas-tamas, ās, ās, as,* free from (the qualities of) passion and ignorance. — *Virajo-'mbara-bhūshaṇa, as, ā, am,* having apparel and ornaments free from dust.

Vi-raja, as, ā, am, free from dust; (*as*), m., N. of Vishṇu; of a son of Tvashṭṛi; (*ā*), f. a plant (commonly called Kavitthānī); Dūrvā grass; N. of a river; of the wife of Nahusha (daughter of a class of Manes called Sva-svadha). — *Virajā-kshetra, am,* n., N. of a place.

Vi-rajaska, as, ā, am, free from dust, &c., = *vi-rajas;* (*ā*), f. a woman who has ceased to menstruate.

Virajī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to render free from dust or passion. — *Virajī-kṛita, as, ā, am,* freed from dust, unsoiled, clean; exempt from passion.

Virajī-bhū, cl. 1. P. *-bhavati, -bhavitum,* to become free from dust or passion. — *Virajī-bhūta, as, ā, am,* free from dust, clean, clear; free from passion, pure, holy.

विरञ्च *vi-rañća, as,* m. (perhaps connected with *vi-rać*), N. of Brahmā; [cf. *viriñća.*]

Vi-rañći, is, m., N. of Brahmā.

विरञ्ज् *vi-rañj,* cl. 1. 4. P. A. *-rajati, -te, -rajyati, -te, -rañktum,* to be changed in colour, be discoloured, lose the natural colour; to become changed in disposition, become indifferent to, take no interest in, regard with indifference, become estranged or disaffected, grow cold: Caus. *-rañjayati, -yitum,* to colour, dye, make of various colours; to cause to be indifferent, make estranged, cause to dislike.

Vi-rakta, as, ā, am, discoloured, changed in colour; changed in disposition, disaffected, estranged, averse, indifferent; displeased; free from passion or affection, void of attachment to worldly objects, (in these senses *vi* appears to be privative); impassioned, feeling excessive passion, (in these senses *vi* only intensifies the root.) — *Virakta-ćitta, as, ā, am,* disaffected at heart, estranged. — *Virakta-prakṛiti, is, is, i,* whose chiefs or principal officers are disaffected. — *Virakta-bhāva, as, ā, am,* having the heart or affections estranged, disinclined to, disliking.

Vi-rakti, is, f. change of disposition or feeling, estrangement, alienation of mind, aversion, disinclination, dissatisfaction; absence of affection or attachment, freedom from passion, weanedness from the world, (in these senses *vi* appears to be privative.)

Vi-rāga, as, m. change of colour or feeling, change of nature, (applied in Vedic grammar to the change in consonants which mutually affect each other); absence of desire or passion, indifference, disinclination; disregard of all sensual enjoyment either in this world or the next; stoicism. — *Virāga-vishabhṛit, t, t, t,* cherishing the poison of dislike, harbouring the poison of aversion. — *Virāgārha* (°*ga-ar*°), *as, ā, am,* qualified for freedom from passion.

Virāgin, ī, iṇī, i, changed in feeling, estranged; void of passion or desire.

विरट *viraṭa, as,* m. a kind of black Agallochum; N. of a king.

विरण् *vi-raṇ,* Caus. *-raṇayati, -yitum,* to make to sound forth, cause to sound, play upon (a musical instrument).

विरण *viraṇa, am,* n. a fragrant grass used in certain religious ceremonies, Andropogon Aromaticum or Muricatum; [cf. *vīraṇa.*]

विरथ *vi-ratha, as, ā, am,* having no car or chariot, chariotless.

विरद् *vi-rad,* cl. 1. P. *-radati,* &c., Ved. to divide, separate, sever, cut through, open; to conduct, convey; to bestow.

विरप्श् *vi-rapś* (according to some *rapś* may be fr. an old Desid. form of rt. *rap* or *rabh,* according to Sāy. *rapś* is fr. rt. *rap* = *lap*), cl. 1. A. *-rapśate,* &c., Ved. to be full to overflowing, be ready to burst, to be distended or inflated; to have too much of (inst.); to be praised or hymned, (Sāy. = *vividhaṃ stūyate*); to shine forth variously, (Sāy. = *vividhaṃ rājate*); to sound forth, utter a murmuring sound.

Vi-rapśa, am, n., Ved. sound, voice, utterance, (Sāy. *virapśam* = *vākyam;* but in Ṛig-veda IV. 50, 3. *virapśam* = *viśeshṇa śabdena stotraṃ yathā bharati tathā.*)

Vi-rapśin, ī, inī, i, Ved. copious, abundant, great, powerful, mighty, (according to Nirukta III. 3 = *mahat*); singing, sounding forth, loud-sounding, uttering various sounds of praise, having various sounds or utterances, (according to Sāy. on Ṛig-veda IV. 17, 20. *virapśī* = *bahu-vidha-śabdavān;* in Ṛig-veda I. 8, 8. *virapśī* = *vividha-vākya-yuktā,* and appears to be used for *virapśinī*); shaking, tossing, rocking.