वृचीवत् *vṛicīvat, ān,* m., Ved., N. of the oldest of the sons of the Asura Vara-śikha; (*antas*), m. pl. the sons or family of Vara-śikha (slain by Indra).

वृज् 1. *vṛij,* cl. 1. P. *varjati,* cl. 7. P. (Ved. also A.) *vṛiṇakti, vṛiṅkte* (in this class the rt. is sometimes written *vṛić*), cl. 2. A. *vṛikte* (in this cl. the rt. is sometimes written *vṛiṅj*, to which the 3rd sing. Pres. *vṛiṅkte* may be referred), *vavarja, vavṛije,* (according to some also) *vavarćа, vavṛiṅje, varjishyati, -te* (Ved. *varkshyati, -te*), *avarjīt, avarjishṭa* (Vedic forms *avṛik, vark, varktam;* Perf. part. fem. *vavarjushī*), *varjitum,* (according to some also) *vṛiṅjitum* (Ved. Inf. *vṛijadhyai, vṛiṅjase*), to bend, turn (Ved.); to turn away, avert, divert, alienate (Ved. A.); to apply to one's own use, choose for one's self (A.); to exclude, ward or keep off, remove, set aside; to abandon, lose; to bestow (Ved.); to efface, atone for, purify, purge, (in the above senses generally A.); to clear; to pull up, dig up, or (according to Sāy.) cut or strew (the sacred grass); to cut off, cut to pieces, (Sāy. on Ṛig-veda VI. 26, 3. *vark=chedituvān asi*); to injure, kill, (Ṛig-veda VI. 18, 8): Pass. *vṛijyate,* to be bent, &c.; to be cut or injured, &c., (Sāy. on Ṛig-veda I. 84, 6. *vṛijyate=chidyate*): Caus. or cl. 10. P. *varjayati* (sometimes also A. *varjayate*), *-yitum,* Aor. *avavarjat,* to cause to bend or turn or turn away; to exclude, remove, set aside, take away, deprive; to abandon, avoid, shun, abstain from, renounce, give up, leave off, omit, disclaim; to leave out, except, exempt, spare; to dismiss; to discharge, give out: Pass. of Caus. *varjyate,* &c., to be excluded from or deprived of anything (inst.), lose (see *varjita*): Desid. *vivarjishati, -te:* Intens. *varīvṛijyate, varvarkti,* &c., to turn aside, divert: Caus. of Intens. *varīvarjayati,* Ved. to turn or move in different directions; [cf. Gr. *εἰργ-νυ-μι, εἰργ-ω, εἰργ-μό-s, εἰρκ-τή,* Ανακόοργο-s: Lat. *urg-e-o, ex-urg-e-o; vergere:* Goth. *vrik-a, vruggo:* Old Germ. *reccheo; wurgjan:* Angl. Sax. *vring-an; wealc-an,* 'to roll;' (probably also) *wrenc,* 'deceit:' Lith. *verz-iu:* Slav. *vrag-u.*]

Vṛikta, as, ā, am, cleared, cleaned; spread, strewn. —*Vṛikta-barhis, is, is, is,* Ved. one who has cleared the *barhis* (said of a sacrificial priest or Ṛitv-ij); one who has spread or strewn the sacrificial grass, (Sāy.=*stīrṇa-barhis,* Ṛig-veda III. 2, 5.)

Vṛikti, is, f., Ved. texture.

2. *vṛij,* in Naigh. II. 9. *vṛik* is enumerated among the *bala-nāmāni.* (See *vṛijana* below.)

Vṛijana, as, ā, am, crooked, curved (Ved.); strong, vigorous, (Sāy.=*bala-vat,* Ṛig-veda V. 44, 1); moving, transient, any living being regarded as transient, (Sāy.=*gamana-śīla=jaṅgama=prāṇi-jāta,* Ṛig-veda I. 48, 5); (*as*), m. curled hair, hair; (*am*), n. an enclosure, field cleared for pasture or agriculture; a kind of camp or camping ground; sky, atmosphere; anything crooked or to be avoided; sin, wickedness, calamity; force, energy, strength (=*bala,* Naigh. II. 9); battle, conflict; oblation, sacrifice (?).

Vṛiji, is, f., N. of a country, =*Vraja* (the modern Braj, to the west of Delhi and Agra).

Vṛijika, as, ī, am, belonging to the district of Vraja or Braj; a native &c. of that country.

Vṛijina, as, ā, am, crooked, bent, curved; wicked; (*as*), m. curled hair, hair; (*am*), n. anything crooked or to be avoided, wrong, sin, vice, wickedness, (Sāy. = *varjanīya, pāpa,* Ṛig-veda IV. 23, 8); distress, misery, affliction; red leather. —*Vṛijina-vartani, is, is, i,* Ved. going on wrong tracks or roads, following evil courses, wicked.

Vṛijya, as, ā, am, to be bent, to be turned away.

वृञ् *vṛiñj.* See rt. 1. *vṛij.*

वृढ *vṛidha.* See under rt. 1. *vṛih.*

वृण *vṛiṇ,* cl. 8. P. A. *vṛiṇoti, vṛiṇute,* to consume, eat; cl. 6. P. *vṛiṇati,* to please, gratify, exhilarate.

वृत 1. *vṛit* (for rt. 3. *vṛit* see p. 958, col. 1), cl. 1. A. (in 2nd Fut., Aor., and Cond. also P.; in Ved. and ep. P. also in other forms) *vartate* (ep. *vartati*), Perf. *vavṛite* (Ved. *vāvṛite,* P. *vavarta*), 2nd Fut. *vartishyate* and *varitsyati,* Aor. *avartishṭa* and *avṛitat,* Cond. *avartishyata* and *avartsyat* (Vedic forms [*anu*]-*vartti,* [*ā*]*varta, avart,* [*sam-ā*]*vavartti*), *vartitum,* to turn, turn one's self, turn round, revolve, roll, move, go; to move on, pass on, go on in regular course, proceed, run a course, follow on; to be or be situated in any particular manner or circumstances, to be, exist, live, subsist, remain, dwell, be fixed, abide, stay, (*manasi* or *hṛidaye* or *hṛidi vṛit,* to dwell or be turned over or thought over in the mind, &c.); to be present; to take place, happen, come to pass; to conduce, tend to (with dat.); to depend upon (with loc.); to occupy one's self, employ one's self, be occupied or engaged in (with loc., *upakāre vṛit,* to give assistance); to behave, demean one's self, act, practice, do, act towards (with loc.), occupy one's self with (with inst.), act in any particular manner (with inst., e. g. *dharmeṇa vṛit,* to act justly; *amāyayā vṛit,* to act guilelessly; *vyājena vṛit,* to act deceitfully); to enter upon a particular course of conduct, act a part, (sometimes with acc. *vṛittim* added, e. g. *vartase vṛittim akshudrām,* thou art acting no mean part; *yāṃ vṛittiṃ vartāmi pāṇḍaveshu,* whatever course I enter upon towards the Pāṇḍavas): Pass. *vṛityate,* Aor. *avarti,* &c., to be turned, &c.: Caus. *vartayati, -te,* Aor. *avīvṛitat, avavartat,* to cause to turn or revolve, cause to roll, cause to move or move round, turn, move; to brandish (as a weapon); to cause to move away, remove (Ved.); to shed (as tears &c.); to cause to proceed, cause to be or exist, make; to cause to take place, cause to pass (as time), spend, pass, lead a life, live, (sometimes with acc. *vṛittim* added, or sometimes with inst. *vṛittyā* or *vṛittena,* or sometimes with inst. of other words, e. g. *bhaikshyeṇa vartayati,* he lives by begging); to perform, practice, do, exhibit; to maintain one's self, subsist (A.); to relate, recount, declare; to perceive, comprehend; to care for (with dat.); to read, study [cf. *vṛitta*]; (according to some) to speak; to shine: Desid. *vivartishate* and *vivṛitsati,* to wish to remain, desire to stay, &c.: Intens. *varīvṛityate, varīvṛitīti, varvṛitīti, varīvṛitīti, varvartti, varivartti, varīvartti;* [cf. Lat. *vert-o, versus;* Goth. *vaírthan, ana-vaírths, vaurs-tva;* Mod. Germ. *werde, ward;* Angl. Sax. *weordhan, ward, weard, wyrd;* Lith. *wartau, werciu, wartoju, wirs-tu;* Slav. *vrat-i-ti.*]

Vivṛitsat, an, antī, at (fr. the Desid.), wishing to be or exist.

Vivṛitsitṛi, tā, trī, tṛi, one who wishes to be.

2. *vṛit, t, t, t,* turning, turning round, moving, existing; (*t*), f., Ved. a turo, action, act, deed; (*t*), ind. 'finished,' a grammatical term signifying that a series of roots acted on by a grammatical rule ends with the word preceding *vṛit.*

1. *vṛitta, as, ā, am,* turned; round, rounded, circular; been, existed, lived; happened, (*kiṃ-vṛitta, as, ā, am,* 'one who says to himself, What has happened?' one who allows himself to be taken by surprise, incautious); occurred, past, gone, finished; dead, deceased; done, performed, acted, engaged in, undertaken; proceeded, proceeding from, derived from; read through, studied; fixed, firm; unimpaired; famous; (*as*), m. a tortoise; (*ā*), f. a kind of tree or shrub (=*jhiṇṭhirishṭā*); (*am*), n. a circle, circumference; (in astronomy) the epicycle (=*paridhi*); event, occurrence, news; procedure; practice, profession, occupation, mode of life, means of subsistence; act, action, behaviour, manner, demeanour, (*ujjhita-dhairya-vṛittam,* without regard to dignity of manner); conduct; observance of any enjoined practice, established rule or usage, actual practice, law; 'the turn of a line,' final rhythm, rhythm; verse, metre. — *Vṛitta-karkaṭī,* f. the water-melon (= *shaḍ-bhujā*). — *Vṛitta-khaṇḍa, am,* n. a portion or segment of a circle. — *Vṛitta-gandhi, is, is, i,* having only the smell of verse or rhythm; (*i*), n. epithet of a particular kind of prose. — *Vṛitta-guṇḍa, as,* m. a kind of grass (= *dīrgha-nāla*). — *Vṛitta-ćūḍa* or *vṛitta-ćaula, as, ā, am,* whose tonsure has been performed, tonsured, (this should be performed at the age of one or three years, cf. Manu II. 35.) — *Vṛitta-jña, as, ā, am,* knowing actions or established practices. — *Vṛitta-taṇḍula, as, a,* m. a sort of grass (=*yava-nāla*). — *Vṛitta-tas,* ind. according to the practice or observance of caste, according to usage or customary procedure, (*vṛittataḥ pāpam,* a sin according to caste.) — *Vṛitta-nishpāvikā,* f. a kind of leguminous plant (=*nakha-nishpāvī*). — *Vṛitta-parṇī,* f. a kind of plant (=*pāṭhā*). — *Vṛitta-pushpa, as,* m. the Sirīsha tree; the Kadamba; =*vānīra;* =*kubjaka;* =*mudgara.* — *Vṛitta-pratyabhijña, as, ā, am,* well versed in sacred rites. — *Vṛitta-phala, as,* m. the pomegranate (=*dāḍima*); the jujube; (*ā*), f., N. of various plants, = *vārtākī,* = *śaśāṇḍulī,* = *āmalakī;* (*am*), n. black pepper. — *Vṛitta-bāhu, us, us, u,* round-armed, (see Pāṇ. IV. 1, 67.) — *Vṛitta-mallikā,* f. a species of plant (=*modinī,* =*śvetārka*). — *Vṛitta-yamaka, am,* n. a kind of verse containing a play on words, (see *yamaka.*) — *Vṛitta-ratnākara* (°*na-ā*°), *as,* m. 'ocean of metres,' N. of a short metrical treatise on Post-vedic metres by Kedāra. — *Vṛitta-ratnākara-ṭīkā,* f. and *vṛitta-ratnākara-setu, us,* m., N. of two commentaries on the above-mentioned work. — *Vṛitta-vat, ān, atī, at,* one who has performed the duties of caste or calling, well-conducted. — *Vṛitta-vija, as,* m. a kind of plant, =*bhiṇḍā;* (*ā*), f. another plant, =*āḍhakī.* — *Vṛitta-vījakā,* f. a kind of plant, = *pāṇḍura-phalī.* — *Vṛitta-śata, am,* n., N. of a work mentioned in the Śūdra-dharma-tattva. — *Vṛitta-śastra, as, ā, am,* one who has studied (the science of) arms or warfare (=*adhīta-śastravidya,* Bhaṭṭi-k. IX. 19). — *Vṛitta-sampanna, as, ā, am,* well behaved or conducted, behaving with propriety. — *Vṛitta-sādin, ī, inī, i,* destroying established usage, worthless, mean, vile. — *Vṛitta-stha, as, ā, am,* abiding in the duties of caste or calling. — *Vṛittādhyayanarddhi* (°*ta-adh*°, °*na-ṛid*°), *is,* f. increase of moral conduct and study, holiness resulting from observance of rules and study (of scripture). — *Vṛittānuvartin* (°*ta-an*°), *ī, inī, i,* conforming to rule, obedient. — *Vṛittānusāra* (°*ta-an*°), *as,* m. conforming to prescribed practice; conformity to metre; (*āt*), ind. according to the metre or measure of a verse, for the sake of the metre. — *Vṛittānusārin, ī, iṇī, i,* conforming to established rule or practice, doing what is enjoined or proper. — *Vṛittānta* (°*ta-an*°), *as,* m., (rarely) *am,* n. 'the end or result of a course of action,' occurrence, incident, event; tidings, rumour, report, intelligence; a tale, story, narrative, history, account; an ancient story; topic, subject; sort, kind, difference; mode, manner, state, condition; interval, rest, leisure, opportunity; property, nature; the whole, totality; alone, solitary. — *Vṛittānta-darśin, ī, inī, i,* witnessing or being a spectator of any action. — *Vṛittāntānveshaka* (°*ta-an*°), *as, ikā, am,* inquiring into what takes place. — *Vṛittevāru* (°*ta-ir*°), *us,* m. a water-melon (= *shaḍ-bhujā*). — *Vṛittoru* (°*ta-ūru*), *us,* f. a round-thighed woman, (see Pāṇ. IV. 1, 69.) — *Vṛittaujas* (°*ta-oj*°), *ās, ās, as,* having unimpaired power, whose (creative) energy had free and unobstructed course, (Manu I. 6); of great energy, mighty, irresistible.

Vṛittaka, am, n. a particular kind of prose composition.

Vṛitti, is, f. turning, turning round, revolving; the circumference of a circle or wheel; being, existence, abiding (often at the end of comps., e. g. *tad-vṛitti, is, is, i,* abiding in that), staying, remaining; state, condition; proceeding, career, course of conduct, conduct, behaviour, action (often at the end of comps., cf. *vaka-v*°); operation, practice, business, profession, function, office, employment