addressed in the Mantras; after which come twelve chapters of explanation with an introduction, to which is also added a Pariśishṭa of two other chapters; [see *yāska*]: 5. *Jyotisha*, 'astronomy,' or rather the Vedic calendar, represented by a small tract in a more modern style than the Sūtra works, the object of which is to fix the most auspicious days for sacrifices: 6. *Kalpa*, 'ceremonial,' represented by a large number of Sūtra works intended to systematize the tedious and confused ritualistic precepts of the Brāhmaṇas; each of the Vedas has its own Kalpa or Śrauta Sūtras, [see *sūtra* and cf. *veda*, p. 963]: the first and second of these Vedāṅgas is said to be intended to secure the correct reading or recitation of the Veda, the third and fourth the understanding of it, and the fifth and sixth its proper employment at sacrifices: the Vedāṅgas are alluded to by Manu, who calls them, in III. 184, Pravaćanas, 'expositions,' a term which is said to be also applied to the Brāhmaṇas.) — *Vedāṅgin*, *ī*, m. one who studies or teaches the Vedāṅgas. — *Vedādi* (*°da-ādi*), n. or *vedādi-varṇa* (*°da-ādi°*), *as*, m. or *vedādi-vīja* (*°da-ādi°*), *am*, n. the first syllable of the Veda or the mystical name of God, the sacred syllable *Om*. — *Vedādhigama* (*°da-adhi°*), *as*, m. the going over or study of the Vedas. — *Vedādhipa* (*°da-adhi°*), *as*, or *vedādhipati* (*°da-adhi°*), *is*, m. 'one who presides over the Veda,' a term applied to certain of the planets, (thus the Ṛig-veda is said to be presided over by the planet Jupiter or Bṛihas-pati, the Yajur-veda by Venus, the Sāma-veda by Mars, and the Atharva-veda by Mercury.) — *Vedādhyayana* (*°da-adhi°*), *am*, n. the going over or study of the Vedas. — *Vedādhyayin* or *vedādhyāyin* (*°da-adhi°*), *ī*, m. one who studies the Veda. — *Vedādhyāpaka* (*°da-adhi°*), *as*, m. one who causes to go over or study the Veda, a teacher of the Vedas. — *Vedādhyāpana* (*°da-adhi°*), *am*, n. the causing to go over the Vedas, teaching the Vedas. — *Vedānta* (*°da-an°*), *as*, m. 'end of the Veda,' N. of the second and most important part of the Mīmāṇsā or third of the three great divisions of Hindū philosophy (so called either as teaching the ultimate aim and scope of the Veda or simply as founded on the Upanishads which come at the end of the Veda; this system, although belonging to the Mīmāṇsā school [see *mīmāṇsā*] and sometimes called Uttara-mīmāṇsā, 'examination of the later portion or *jñāna-kāṇḍa* of the Veda,' i. e. of that portion contained in the Āraṇyakas and Upanishads [which teach the knowledge of Brahma or the Universal Spirit], stands out prominently by itself as representing the popular pantheistic creed of the Hindūs of the present day, which is really based on the Upanishads and constitutes the true Veda of the modern cultivated Brāhman, underlying also all the polytheism and multiform mythology of the people; it explains the universe synthetically as a development from one principle, and so differs from the analytical Nyāya which treats of the various objects constituting the material world as it finds them, without investigating their mutual relation of effect and cause, and from the Sāṅkhya which, although also synthetic, propounds a duality of principles to account for the visible universe; according to the Vedānta doctrine, Brahma [nom. neut. of *brahman*] or the Supreme Soul, also called Paramātman, is both the efficient and material cause of the world; the Ātman or individual human soul, as well as all the phenomena of nature, being really identical with the Paramātman, and their existence being only the result of Ajñāna or an assumed ignorance on the part of this Supreme Soul, who is described as both Creator and Creation, Actor and Act, Existence, Knowledge, Joy, and as devoid of the three qualities, [see *guṇa*]; the liberation of the human soul, its deliverance from transmigrations, and re-union with the Paramātman, with which it is really identified, is only to be effected by a removal of that ignorance which prevents the consciousness of this identity and by a proper understanding of the truth of the Vedānta; this system is also sometimes called Brahma-mīmāṇsā and Śārīraka-mīmāṇsā, 'investigation of the embodied soul:' the founder of the school is said to have been Vyāsa, also called Bādarāyaṇa, and its most eminent teacher was Saṅkarāćārya); (*ās*), m. pl. the Upanishads (see Kullūka on Manu VI. 83), works on the Vedānta philosophy. — *Vedānta-kalpataru*, *us*, m., N. of a work by Amalānanda Vyāsāśrama. — *Vedānta-kalpalatikā*, f., N. of a work by Madhu-sūdana-sarasvatī. — *Vedānta-ga* or *vedānta-jña*, *as*, m. a follower or knower of the Vedānta. — *Vedānta-pradīpa*, *as*, m., N. of a commentary by Rāmānuja on the Bādarāyaṇa-sūtra. — *Vedānta-bhāshya*, *am*, n., N. of a work by Vyāsa-tīrtha. — *Vedānta-sāra*, *as*, m. 'essence or epitome of the Vedānta,' N. of a treatise on the Vedānta by Sadānanda; of a commentary on the Vedānta-sūtra by Rāmānujāćārya; [cf. *vedānta-pradīpa*.] — *Vedānta-sūtra*, *am*, n., N. of the aphorisms of the Vedānta philosophy ascribed to Bādarāyaṇa or Vyāsa, (these aphorisms are also called Brahma-sūtra and Śārīraka-sūtra.) — *Vedāntāćārya* (*°ta-āć°*), *as*, m., N. of the author of a commentary on the Guṇa-ratna-kośa. — *Vedāntābhihita* (*°ta-abhi°*), *as*, *ā*, *am*, declared in the Upanishads or in the Vedānta. — *Vedāntin*, *ī*, m. a follower of the Vedānta philosophy. — *Vedāntopagata* (*°ta-up°*), *as*, *ā*, *am*, derived from or produced by the Vedānta. — *Vedābhyāsa* (*°da-abhy°*), *as*, m. study of the Veda; the repetition of the mystical syllable *Om*. — *Vedārtha* (*°da-ar°*), *as*, m. the meaning or sense of the Veda. — *Vedārtha-jña*, *as*, *ā*, *am*, one who knows the meaning of the Veda. — *Vedārtha-prakāśa*, *as*, m., N. of Sāyaṇa's commentary on the Ṛig-veda; of a commentary on the Taittirīya-saṃhitā by Mādhava. — *Vedārtha-saṅgraha*, N. of a work by Rāmānuja. — *Vedāvatāra* (*°da-av°*), *as*, m. descent of the Veda, revelation of the Veda, handing down of the Veda. — *Vedāśvā* (*°da-aś°*), f., N. of a river. — *Vedeśa* (*°da-īśa*), *as*, m. 'lord of the Veda,' a proper N. — *Vedeśa-bhikshu*, *us*, m., N. of the author of the Padārtha-kaumudī commentary. — *Vedokta* (*°da-uk°*), *as*, *ā*, *am*, taught or declared in the Vedas, scriptural. — *Vedodaya* (*°da-ud°*), *as*, m. 'origin of the Veda,' epithet of Sūrya or the Sun, (the Sāma-veda being said to have proceeded from the Sun, Manu I. 23.) — *Vedodita* (*°da-ud°*), *as*, *ā*, *am*, taught or declared in the Vedas, scriptural. — *Vedopakaraṇa* (*°da-up°*), *am*, n. 'Veda-instrument,' a subordinate science for aiding or supporting the Veda (= *vedāṅga*, q. v.).

Vedana, *am*, *ā*, n. f. perception, knowledge; knowledge obtained by the senses, feeling, sensation; obtaining, acquisition, property, wealth; presenting, delivering; marrying, marriage; the marriage of a Śūdra woman with a man of a higher caste, (see Manu III. 44; cf. *utkrishṭa-v°*); the ceremony of holding the ends of a mantle (observed by a Śūdra female on her marriage with a man of a higher caste); (*ī*), f. the true skin or cutis; (*ā*), f. pain, torment, smart, agony; Pain or Torture (personified as a daughter of An-ṛita). — *Vedanā-vat*, *ān*, *atī*, *at*, possessed of pain, full of aches.

Vedanīya, *as*, *ā*, *am*, to be perceived, perceptible; capable of being felt; to be known or understood; to be made known.

1. *vedaya*, *as*, *ā*, *am*, who or what knows, knowing; who or what obtains.

Vedayāna, *as*, *ā*, *am*, causing to know, making known, telling, (*a-vedayāna*, not informing.)

Vedas, *ās*, m. the Vedas collectively; (*as*), n. acquisition, wealth (Ved.).

Vedasa in *sarva-vedasa*, q. v.

Vedāpaya, Nom. P. *vedāpayati*, *-yitum*, to cause to know, impart knowledge.

Vedi, *is*, or *vedī*, f. (in Satapatha-Brāhmaṇa I. 2, 5, 7. said to be fr. rt. 1. *vid*, 'to acquire;' but perhaps connected with rt. *ve*, 'to weave or bind together'), an altar or raised place made of Kuśa grass or strewed with it and prepared for an oblation for placing the vessels used at a sacrifice, a place or ground prepared for sacrifice, (it is more or less raised and of various shapes); an altar (in general); a quadrangular spot in the court-yard of a temple or palace (usually furnished with a raised floor or seat and covered with a roof supported by pillars, = *vitardi*); a bench; a seal-ring; N. of Sarasvatī (wife of Brahmā); (*is*), m. a teacher, Paṇḍit. — *Vedi-jā*, f. 'altar-born,' epithet of Draupadī, wife of the Pāṇḍu princes, (the fee which Droṇa required for instructing the Pāṇḍu princes was that they should conquer Drupada, king of Pañćāla, who had insulted him; they therefore took him prisoner, and he, burning with resentment, undertook a sacrifice to procure a son who might avenge his defeat; two children were then born to him from the midst of the altar, out of the sacrificial fire, viz. a son Dhṛishṭa-dyumna, and a daughter Draupadī or Kṛishṇā, afterwards wife of the Pāṇḍavas.) — *Vedi-pratishṭha*, *as*, *ā*, *am*, erected on sacrificial ground. — *Vedi-mekhalā*, f. the boundary cord of a sacrificial ground. — *Vedi-vat*, ind. like the sacrificial altar. — *Vediśa* (*°di-īśa*), *as*, m. 'lord of the Vedi,' epithet of Agni; of Brahmā (as husband of Sarasvatī). — *Vedy-anta*, *as*, m. the end of the Vedi.

Vedikā, f. ground prepared for sacrificial ceremonies, a kind of altar; a quadrangular open shed in the middle of a court-yard (erected for various purposes and furnished with a seat, = *vi-tardi*); an arbour; a seat.

Vedita, *as*, *ā*, *am*, made known, represented.

Veditavya, *as*, *ā*, *am*, to be known or ascertained; to be made known, to be explained or expounded.

Veditṛi, *tā*, *trī*, *tṛi*, knowing; a knower, &c.; wise, learned.

Vedin, *ī*, *inī*, *i*, knowing, acquainted with; espousing, marrying (e. g. *śūdrā-vedī*, a man who marries a Śūdra woman); (*ī*), m. a knower; a teacher; a learned Brāhman; Brahmā; (*i*), n. a kind of plant (= *amba-shṭhā*). — *Vedi-tā*, f. or *vedi-tva*, *am*, n. knowledge, wisdom, learning, experience.

Vedī, f. = *vedi*, an altar, &c. (See col. 2.)

Vediyas, *ān*, *asī*, *as*, Ved. one who is wiser or very wise, (Sāy. = *atiśayena vidvas*, Ṛig-veda VII. 98, 1.)

1. *vedya*, *as*, *ā*, *am*, to be known or ascertained; to be made known; to be explained or taught; to be espoused or married; bringing or causing wealth (Ved., Sāy. = *dhana-hita*, *lābha-hetu*).

2. *vedya*, *as*, *ā*, *am*, relating or agreeable to the Vedas.

वेदण्ड *vedaṇḍa*, *as*, m. (a doubtful word), an elephant.

वेदमुख्या *vedamukhyā*, f. (a doubtful word, cf. *vedha-mukhya*), a sort of insect, the winged bug.

वेदसिनी *vedasinī*, f., N. of a river, (also written *veda-vatī*, *vetasinī*.)

वेदार *vedāra*, *as*, m. a chameleon; a lizard.

वेध *vedha*, *as*, m. (fr. rt. *vyadh*), penetration, piercing, breaking through, perforation; puncturing, wounding, wound; hole, excavation; the depth of any excavation, depth (in measurement); a particular measure or division of time (= 100 Truṭis). — *Vedha-mukhya*, *as*, m. a kind of Curcuma, = *karćūra*; (*ā*), f. a kind of plant (= *kastūrī*). — *Vedha-mukhyaka*, *as*, m. zedoary, Curcuma Zemmbet (= *haridrā*, *drāviḍaka*).

Veddhṛi, *dhā*, m. a piercer, perforator.

Vedhaka, *as*, *ā* or *ikā*, *am*, piercing, perforating, a piercer or perforator (of gems); sharp; (*as*), m., N. of one of the divisions of Naraka; camphor; (*am*), n. grain, rice in the ear.

Vedhana, *am*, n. the act of piercing, perforation; penetration, excavation; puncturing, pricking; wounding; a thrust; depth (in measurement); (*ī*), f. an instrument for piercing an elephant's ear; a small gimblet (for perforating gems, shells, &c.); an auger, gimblet, piercing instrument (in general).

Vedhanikā, f. a sharp-pointed perforating instrument (used especially for piercing jewels or shells), an auger, awl, gimblet, &c.