वौषट् *vaushaṭ*, ind. (perhaps for a form *vokshat* fr. rt. 1. *vah*, and meaning 'may he, i.e. Agni, carry the offering to the gods;' according to others merely a lengthened form of *vashaṭ*, q.v.), an exclamation or formula used on offering an oblation to the gods or Manes with fire; [cf. Zend *vaoshaṭ*.]

व्य 1. *vya*, *as*, m. (fr. rt. *vye*), a coverer.

व्य 2. *vya* (contracted fr. *avyaya*), a technical symbol for indeclinables such as *ni*, *ćit*, *svar*, &c.

व्यंश *vy-aṃśa*, *as*, m., N. of a son of Vipraćitti.

Vy-aṃśaka, *as*, m. a mountain.

व्यंशुक *vy-aṃśuka*, *as*, *ā*, *am*, without a garment, undressed, naked.

व्यंस् *vy-aṃs* (*vi-aṃs*), cl. 10. P. *-aṃsayati*, *-yitum*, to divide asunder, divide; to render useless or harmless, foil, ward off; to deceive.

Vy-aṃsaka, *as*, m. a cheat, rogue, juggler.

Vy-aṃsana, *am*, n. cheating, tricking, deceiving.

Vy-aṃsanīya, *as*, *ā*, *am*, to be deceived or cheated.

Vy-aṃsita, *as*, *ā*, *am*, tricked, deceived, cheated; disappointed in one's expectations.

व्यंस *vy-aṃsa*, *as*, *ā*, *am*, Ved. without a shoulder, shoulderless, mutilated, (Sāy. = *vigatāṃsa-ćhinna-bāhu*); (*as*), m., N. of a Rākshasa.

व्यक्त *vy-akta*, *vy-akti*. See col. 2.

व्यक्ष *vy-aksh* (*vi-aksh*), cl. 1. 5. P. *-akshati*, *-akshṇati*, &c. = *vy-aś*, to pervade, &c.

व्यक्ष *vy-aksha*, *as*, *ā*, *am*, (in astronomy) having no latitude; [cf. *nir-aksha*.]

व्यग्र *vy-agra*, *as*, *ā*, *am*, bewildered, perplexed, distracted; agitated, alarmed, frightened; zealous, eager, eagerly engaged in, occupied, zealously occupied; (*as*), m., N. of Vishṇu. — *Vyagra-tā*, f. or *vyagra-tva*, *am*, n. perplexedness, perplexity, confusion, anxiety; zealous occupation, zeal. — *Vyagra-purandhri-varga*, *as*, *ā*, *am*, having companies of matrons zealously occupied. — *Vyagra-manas*, *ās*, *as*, perplexed or bewildered in mind.

व्यङ्ग *vy-aṅga*, *as*, *ā*, *am*, limbless, deformed, mutilated; lamed, lame; bodiless; ill-arranged; (*as*), m. a cripple; a frog; discoloration of the face, dark spots on the cheek. — *Vyaṅgatva*, *am*, n. mutilation; the state of a cripple, maimedness. — *Vyaṅgārtha* (°*ga-ar*°), *as*, m. (in rhetoric) suggested sense or meaning.

Vyaṅgaya, Nom. P. *vyaṅgayati*, *-yitum*, to mutilate, maim, cripple.

व्यङ्गार *vy-aṅgāra*, *as*, *ā*, *am*, without charcoal, having no fire, (*vyaṅgāre*, at the time when the burning charcoal is extinguished.)

व्यङ्गुल *vy-aṅgula*, *am*, n. the sixtieth part of an Aṅgula.

व्यच् 1. *vyać* (probably connected with 2. *vy-ać*), cl. 6. P. *vićati*, *vivyāća*, *vyaćishyati*, *avyaćīt* or *avyāćīt*, *vyaćitum*, to cheat, trick, defraud, deceive; to encompass, embrace, surround (Ved.); to pervade, contain (Ved.): Caus. *vyāćayati*, *-yitum*, Aor. *avivyaćat*: Desid. *vivyaćishati*: Intens. *vevīćyate*, *vāvyaćīti* or *vāvyakti*.

Vyaćas, *as*, n., Ved. anything which is expanded or spread, (Sāy. = *vyāptam antarikṣham*); expanse, amplitude, vastness, (Sāy. = *vyāpana*.) — *Vyaćasvat*, *ān*, *ati*, *at*, Ved. expansive, (Sāy. = *vyāptimat*, Ṛig-veda II. 3, 5); (according to some) emulous, (see Ṛig-veda VI. 25, 6, Nirukta VIII. 10.)

Vyaćishṭha, *as*, *ā*, *am*, Ved. expanding everywhere, extending far and wide.

व्यच् 2. *vy-ać* or *vy-añć* (*vi-ać*), cl. 1. P. A. *-aćati*, *-añćati*, *-te*, *-añćitum*, Ved. to force or bend asunder, sunder, separate; to make wide, extend.

Vy-aćyamāna, *as*, *ā*, *am*, being widened, being extended.

व्यज् *vy-aj* (*vi-aj*), cl. 1. P. *-ajati*, *-ajitum*, Ved. to throw in various directions, toss about, move to and fro.

Vy-aja, *as*, m. a fan (= *vy-ajana*).

Vy-ajanu, *am*, n. a palm-leaf or other substance used as a fan, a fan (in general).

व्यञ् *vy-añj* (*vi-añj*), cl. 7. P. A. *-anakti*, *-aṅkte*, *-aṅktum* or *-añjitum*, to anoint thoroughly (Ved.); to decorate, adorn, make beautiful or handsome (A., Ved.); to cause to appear, develop, manifest; to discriminate, make clear: Pass. *-ajyate*, to be manifested or developed; to be expressed: Caus. *-añjayati*, *-yitum*, to cause to appear, make clearly visible or manifest.

Vy-akta, *as*, *ā*, *am*, adorned, decorated, handsome, beautiful (Ved.); caused to appear, manifested, developed, manifest, apparent, evident, specifically known or understood; specified, distinguished; specific, individual; wise, learned; (*as*), m. 'the manifested,' epithet of Vishṇu; (*am*), n. 'the discrete or discernible,' that which is developed as the product of *a-vyakta*, q.v. (in the Sāṅkhya philosophy); (*am*), ind. manifestly, evidently, clearly, certainly. — *Vyakta-gaṇita*, *am*, n. calculation with known numbers, arithmetic. — *Vyakta-tā*, f. or *vyakta-tva*, *am*, n. distinctness, manifestation. — *Vyakta-tāraka*, *as*, *ā*, *am*, having clear stars. — *Vyakta-dṛishṭārtha* (°*ta-ar*°), *as*, *ā*, *am*, perceiving or witnessing a transaction with one's own eyes, any one present as an eye-witness, a witness (in general). — *Vyakta-bhuj*, *k*, *k*, *k*, consuming everything manifested or all visible things (said of time). — *Vyakta-rāśi*, *is*, f. (in arithmetic) known or absolute quantity. — *Vyakta-rūpa*, *as*, m. 'having a manifested form,' epithet of Vishṇu. — *Vyakta-rūpin*, *ī*, *iṇī*, *i*, having a discernible shape. — *Vyakta-lakshman*, *ā*, *ā*, *a*, having evident signs, having clear marks, clearly characterised. — *Vyakta-vikrama*, *as*, *ā*, *am*, displaying valour. — *Vyaktī-karaṇa*, *am*, n. the act of making manifest or clear or distinct. — *Vyaktī-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to make manifest, make clear or distinct. — *Vyaktī-kṛita*, *as*, *ā*, *am*, made clear or manifest, made distinct. — *Vyaktī-bhū*, cl. 1. P. *-bhavati*, *-bhavitum*, to become clearly visible, be distinct or clear. — *Vyaktī-bhūta*, *as*, *ā*, *am*, become clearly visible, distinct, clear. — *Vyaktodita* (°*ta-ud*°), *as*, *ā*, *am*, spoken clearly or plainly.

Vy-akti, *is*, f. visible appearance or manifestation, making clear or evident, clearness, distinctness, discernibility, discrimination; specific appearance or variation, individuality; a person, an individual (opposed to *jāti*), variety; gender (in gram.); case, inflection, the proper form of any inflected word; a vowel (?). — *Vyakti-tā*, f. or *vyakti-tva*, *am*, n. distinctness, individuality, personality.

Vy-angya, *as*, *ā*, *am*, to be indicated correctly, to be intimated by sarcastic allusions or insinuations (applied to figurative or poetical speech, allusive language or insinuation, sarcasm, covert expression of suspicion or contempt, &c.). — *Vyangyokti* (°*ya-uk*°), *is*, f. covert language, sarcastic insinuation.

Vy-añjaka, *as*, *ikā*, *am*, making clear, clearly showing, manifesting, indicating, denoting, declaring; (*as*), m. external indication of passion or feeling, gesture, dramatic action; feeling; a sign, mark, symbol; figurative expression or insinuation. — *Vyañjaka-tva*, *am*, n. the containing figurative or allusive expressions, indication by covert insinuations or elliptical language. — *Vyañjakārtha* (°*ka-ar*°), *as*, m. (in rhetoric) a suggestive or significant sense.

Vy-añjana, *am*, n. the act of making clear, marking, distinguishing, indicating; a consonant (as marking or distinguishing sound); a mark, spot, sign, token; insignia, paraphernalia; a mark or sign of puberty; the beard; mark of sex or gender, a privy part (male or female); anything used in dressing or preparing food, anything mixed with food, seasoning, sauce, condiment; a limb, member (= *ava-yava*); day, = *dina*; (*am*, *ā*), n. f. figurative expression or insinuation; irony, sarcasm; (*ā*), f. the third power of a word, suggestion. — *Vyañjana-saṅgama*, *as*, m. a collection or group of consonants. — *Vyañjana-sandhi*, *is*, m. the junction of consonants (in grammar). — *Vyañjana-sannipāta*, *as*, m. the falling together or conjunction of consonants. — *Vyañjana-sthāne*, ind. in the place of condiment, as seasoning. — *Vyañjanā-vṛitti*, *is*, f. figurative or elliptical style. — *Vyañjanodaya* (°*na-ud*°), *as*, *ā*, *am*, followed by a consonant. — *Vyañjanopadha* (°*na-up*°), *as*, *ā*, *am*, preceded by a consonant.

Vy-añjayat, *an*, *antī*, *at*, making clearly visible or manifest.

Vy-añjiyishu, *us*, *us*, *u*, wishing to make clearly visible, trying to make manifest, wishing to detect or expose, &c.

Vy-añjita, *as*, *ā*, *am*, clearly manifested or made visible, distinguished, marked, characterised. — *Vyañjita-vṛitti-bheda*, *as*, *ā*, *am*, having varying actions manifested.

व्यडम्बक *vyaḍambaka* or *vyaḍambana* or *vyaḍambara*, *as*, m. (said to be fr. rt. 1. *aḍ* with *vi*), the castor-oil plant, Ricinus Communis.

व्यत् *vyat*. See under rt. 1. *vī*, p. 953.

व्यतिकृ *vy-ati-kṛi* (*vi-ati-*), cl. 8. A. *-kurute*, &c., to act mutually or reciprocally: Pass. *-kriyate*, to be greatly changed or moved.

1. *vy-atikara*, *as*, *ā*, *am*, acting reciprocally, acting on or with one another, reciprocal; pervading, spreading through or over; contiguous to, in contact with; (*as*), m. reciprocal action, reciprocity, mutual relation, exchange, interchange; contact, contiguity, union; alternation; action (in general); obstruction, hindrance, reverse, misfortune, calamity; opportunity.

Vy-atikṛita, *as*, *ā*, *am*, pervaded.

व्यतिकॄ *vy-ati-kṝi* (*vi-ati-*), Pass. *-kīryate*, &c., to be scattered in different directions; to be mixed together.

2. *vy-atikara*, *as*, m. a scattering in different directions, mixing or blending together, mixture.

Vy-atikīrṇa, *as*, *ā*, *am*, scattered about in different directions, mixed together.

व्यतिक्रम् *vy-ati-kram* (*vi-ati-*), cl. 1. P. A. *-krāmati*, *-kramate*, *-kramitum*, to go or pass by, pass over or beyond; to elapse, be spent (said of time); to step over, transgress, offend against; to excel, surpass, conquer; to neglect, omit, violate, forget; to apply one's self to anything (acc.) in a wrong manner.

Vy-atikrama, *as*, m. passing over or beyond, transgressing, deviating; violating, non-performance, disregard, neglect, breach, (*saṃvido vyatikramaḥ*, violation or breach of a contract); inverted order, inversion, reverse, contrariety, opposition, the contrary of anything, the contrary of right, crime, vice, fault, sin; the contrary of prosperity, adversity, misfortune.

Vy-atikramin, *ī*, *iṇī*, *i*, passing over, deviating, transgressing.

Vy-atikramya, ind. having passed over or beyond, having transgressed or violated; having disregarded or neglected.

Vy-atikrānta, *as*, *ā*, *am*, passed over; gone by, elapsed; transgressed, violated, retracted; neglected, disregarded; reversed, inverted.

व्यतिगम् *vy-ati-gam* (*vi-ati-*), cl. 1. P. *-gaćchati*, *-gantum*, to go or pass by, to be spent (as time).

Vy-atigata, *as*, *ā*, *am*, passed by, elapsed.

व्यतिगा *vy-ati-gā* (*vi-ati-*), cl. 3. P. *-jigāti*, *-gātum*, to pass by.

व्यतिचर् *vy-ati-ćar* (*vi-ati-*), cl. 1. P. (ep. also A.) *-ćarati* (*-te*), *-ćaritum*, to transgress against, commit an offence against, offend.

व्यतिचुम्ब् *vy-ati-ćumb* (*vi-ati-*), cl. 1. P.