Vyathi, is, is, i, Ved. agitated, quivering, moving about, troubled, distressed, (Sāy. = *vyathita*, Ṛig-veda V. 59, 2; = *calita*, X. 86, 2); (*is*), m. a weapon, (Sāy. = *śastra*, Ṛig-veda VI. 28, 3); a malevolent or evil-disposed person, (Sāy. = *bādhaka, rākshasa*, Ṛig-veda IV. 4, 3; = *hiṃsaka*, VI. 62, 3.)

Vyathita, as, ā, am, agitated, disquieted, perturbed, pained, tortured; distressed, afflicted; disturbed, troubled; alarmed, frightened.

Vyathitavya, as, ā, am, to be pained or distressed.

Vyathis, is, n., Ved. perturbation, anger (according to Naigh. II. 13; perhaps referrible to *vyathi* above).

Vyathya, as, ā, am, to be pained or distressed, &c.

Vyathyamāna, as, ā, am, being disquieted or agitated, being pained or distressed.

Vyathyayas, in Naigh. I. 14. a various reading for *a-vyathayas,* (see *a-vyathi.*)

व्यद् *vy-ad* (*vi-ad*), cl. 2. P. *-atti, -attum,* to bite through or on all sides, gnaw, nibble, eat.

व्यध् *vyadh,* cl. 4. P. *vidhyati, vivyādha, vyatsyati, avyātsīt, vyaddhum* (ep. *veddhum*), to pierce, perforate; to strike, beat, smite, stab; to pick; to tear, hurt, wound; to wave in triumph: Pass. *vidhyate,* to be pierced: Caus. *vyādhayati, -yitum,* Aor. *avivyadhat:* Desid. *vivyatsati:* Intens. *vevidhyate, vāvyaddhi* (?); [cf. perhaps Gr. *fεθ* in *ἀεθλος.*]

Viddha, as, ā, am, pierced, perforated, wounded, &c. See p. 920, col. 2.

Viddhvā, ind. having pierced, having struck.

Vidhyat, an, antī, at, piercing, perforating; stabbing, striking, wounding, killing.

Vidhyamāna, as, ā, am, being pierced or struck or wounded.

Vedha, vedhaka, &c. See p. 965, col. 3.

Vyadha, as, m. piercing, perforating; striking, smiting; a stroke, wound; (*ā*), f. bleeding.

Vyadhana, am, n. the act of piercing, perforating.

Vyadhya, as, ā, am, to be pierced or wounded, (in this sense also *vyādhya*); (*as*), m. an effigy or mark for archers to shoot at, a butt, target, (according to Śabda-k. = *dhanur-guṇa?*)

Vyādha, as, m. 'one who pierces or wounds,' a hunter, one who lives by killing deer, &c., (if regarded as a particular caste, supposed to be the son of a Kshatriya by a Sarvasvin mother); a low man, wicked person. — *Vyādha-tā,* f. the state or business of a hunter. — *Vyādha-bhīta, as,* m. 'afraid of hunters,' a deer.

Vyādhāya, Nom. A. *vyādhāyate,* &c., to become a hunter.

1. *vyādhin, ī, inī, i,* possessing hunters, frequented by hunters.

2. *vyādhin, ī, inī, i,* piercing, wounding.

व्यधिकरण *vy-adhikaraṇa, am,* n. the subsisting or inhering in different receptacles or subjects or substrata (sometimes applied to a loose or ambiguous argument; probably opposed to *samānādhikaraṇa,* see *viśesha-vyāpti*).

व्यधित *vyadhita, as, ā, am* (a doubtful word), made, done (?).

व्यध्व *vy-adhva, as,* m. a bad road, wrong road.

Vy-adhvan, ā, m., Ved. 'having various paths,' epithet of Agni, (Sāy. = *vividha-jvāla,* Ṛig-veda I. 141, 7.)

व्यन् *vy-an* (*vi-an*), cl. 2. P. *-aniti, -anitum,* Ved. to breathe through, breathe.

व्यनुधा *vy-anu-dhā* (*vi-anu-*), cl. 3. A. *-dhatte, -dhātum,* Ved. to unfold, display, (according to Sāy. on Ṛig-veda I. 166, 10. *vi-dhire* = *vividhaṃ dhārayanti,* apparently connecting *dhire* with *vi* and not with *vy-anu.*)

व्यनुनद् *vy-anu-nad* (*vi-anu-*), Caus. *-nādayati, -yitum,* to cause to resound or re-echo, fill with noise or cries, &c.

Vy-anunāda, as, m. reverberation, loud and extending sound or noise.

Vy-anunādayat, an, antī, at, causing to resound or reverberate, filling with sound or noise.

व्यन्तर *vy-antara, as,* m. a kind of supernatural being, (eight classes are enumerated, viz. Piśāća, Bhūta, Yaksha, Rākshasa, Kinnara, Kimpurusha, Mahoraga, and Gandharva.)

व्यन्वाभ् *vy-anv-ā-rabh* (*vi-anu-ā-*), cl. 1. A. *-rabhate,* &c., Ved. to hold or touch on both sides.

व्यप् *vyap,* cl. 10. P. *vyāpayati, -yitum,* to throw (= rt. 1. *vip*); to throw away, diminish, waste; [cf. rt. *vyay.*]

व्यपकृष् *vy-apa-kṛish* (*vi-apa-*), cl. 1. P. *-karshati, -karshṭum, -krashṭum,* to draw or drag away or off; to lead astray, seduce; to take off (as clothes), undress; to take away, remove, give up.

Vy-apakarshat, an, antī, at, drawing off or away.

Vy-apakṛishṭa, as, ā, am, drawn or dragged off, drawn aside, taken away, taken off, removed.

व्यपक्रम् *vy-apa-kram* (*vi-apa-*), cl. 1. P. *-krāmati, -kramitum,* to go away, move off, retire, depart.

व्यपगम् *vy-apa-gam* (*vi-apa-*), cl. 1. P. *-gaććhati, -gantum,* to go away, retire, retreat, escape, disappear; to move away from, be entirely removed from.

Vy-apagaććhat, an, antī, at, going away, leaving.

Vy-apagata, as, ā, am, gone away or off, gone; departed from, fallen away from (with abl.); disappeared. — *Vyapagata-śuć, k, k, k,* one whose sorrow has departed, free from grief.

Vy-apagama, as, m. going away, departure.

व्यपत्रप् *vy-apa-trap* (*vi-apa-*), cl. 1. A. *-trapate* (ep. also P. *-ti*), *-trapitum, -traptum,* to turn away through shame or embarrassment; to become shy, be ashamed.

Vy-apatrapa, as, ā, am, shameless, (in this word *vi* is privative.)

Vy-apatrapat, an, antī, at, = *vy-apatrapamāṇa.*

Vy-apatrapamāṇa, as, ā, am, turning away through shame, being ashamed; shy.

व्यपदिश् *vy-apa-diś* (*vi-apa-*), cl. 3. 6. P. *-dideshṭi, -diśati, -deshṭum,* to point out, indicate, represent, signify, mean, intend; to designate, name; to represent falsely, feign, pretend, hold forth as a pretext: Pass. *-diśyate,* to be represented or shown, (*iti vy-apadiśyate,* so it is represented, so it is said or intended or signified, such a form of expression is used): Caus. *-deśayati, -yitum,* to cause to be named after, call after.

Vy-apadiśat, an, atī or *antī, at,* representing.

Vy-apadiśya, ind. having represented or shown; having represented falsely, having feigned or pretended.

Vy-apadishṭa, as, ā, am, represented, signified, shown, informed, named; tricked; pleaded as a pretext or in excuse.

Vy-apadeśa, as, m. representation, information, apprising, notice, hint; a particular form of speech; designation by name or appellation; a name, title, appellation; family, race; fame, renown; fraud, craft; stratagem, device, pretext, excuse.

Vy-apadeshṭṛi, ṭā, ṭrī, ṭri, one who represents or shows, one who designates or names; one who represents falsely, one who pretends or makes pretexts, deceiving, a cheat, impostor.

व्यपदृश् *vy-apa-dṛiś* (*vi-apa-*), Pass. *-dṛiśyate,* to be clearly seen, be distinctly visible.

व्यपनश् *vy-apa-naś* (*vi-apa-*), Caus. *-nāśayati, -yitum,* to cause to disappear entirely, cause to perish, drive away, remove.

व्यपनी *vy-apa-nī* (*vi-apa-*), cl. 1. P. *-nayati, -netum* (Ved. also *-nayitum*), to lead away, take away; to carry away, remove, drive away, banish; to take off, lay aside; to get rid of: Caus. *-nāyayati, -yitum,* to cause to lead or carry away.

Vy-apanayat, an, antī, at, leading or taking away, driving away, removing.

Vy-apanāyita, as, ā, am (fr. the Caus.), caused to be led or taken away, &c.

Vy-apanīta, as, ā, am, led off, taken away, taken off, removed.

Vy-apanīya, ind. having led or taken away, having taken off or laid aside, having put away.

व्यपनुद् *vy-apa-nud* (*vi-apa-*), cl. 6. P. A. *-nudati, -te, -nottum,* to drive away, remove.

व्यपमुच् *vy-apa-muć* (*vi-apa-*), cl. 6. P. A. *-muńćati, -te,* &c., to loosen, take off, remove, lay aside.

Vy-apamućya, ind. having loosed or taken off.

व्यपया *vy-apa-yā* (*vi-apa-*), cl. 2. P. *-yāti* (ep. also A. *-te*), *-yātum,* to go away, retire from, withdraw; to pass away, disappear.

Vy-apayāta, as, ā, am, gone away, retired, withdrawn.

व्यपरुध् *vy-apa-rudh,* cl. 7. P. A. *-runaddhi, -runddhe,* to exclude from sovereignty or power, dethrone, dismiss, dispossess, (in Rāmāyaṇa II. 58, 23. [Bombay ed.] the Intens. form *vyaparorudhaḥ* occurs.)

व्यपरुह् *vy-apa-ruh* (*vi-apa-*), Caus. *-ropayati, -yitum,* to root up, eradicate, extirpate; to lay aside, remove, take off; to deprive of, expel from (with inst. or abl.).

Vy-aparopaṇa, am, n. the act of rooting up, extirpating; expelling, removing; cutting up, cutting off.

Vy-aparopita, as, ā, am, rooted up, extirpated, eradicated; expelled.

Vy-aparopya, ind. having taken off.

व्यपवह् *vy-apa-vah* (*vi-apa-*), cl. 1. P. A. *-vahati, -te,* &c., to drive away, remove, expel; to manifest, display, exhibit.

Vy-apoḍha, as, ā, am, driven or frightened away, expelled, removed; opposite, contrary, reverse; manifested, displayed, exhibited. — *Vyapoḍhābhra* (*°ḍha-abh°*), *as, ā, am,* having the clouds driven away.

Vy-apohya, ind. having driven away, having removed or got rid of; having passed through a place, (*vy-apohya* and *vy-apoḍha* may equally be referred to *vy-apoh,* see rt. 1. *ūh.*)

व्यपवृज् *vy-apa-vṛij* (*vi-apa-*), Caus. *-varjayati, -yitum,* to leave off entirely, relinquish, give up, abandon.

Vy-apavarjita, as, ā, am, entirely relinquished or given up.

व्यपवृत् *vy-apa-vṛit* (*vi-apa-*), cl. 1. A. *-vartate,* &c. (see rt. 1. *vṛit*), to turn away from, leave; to desist from (with abl.).

व्यपव्यध् *vy-apa-vyadh* (*vi-apa-*), cl. 4. P. *-vidhyati, -vyaddhum,* to break to pieces, to throw or cast away.

Vy-apaviddha, as, ā, am, broken to pieces, thrown about in confusion, cast away, rejected, discarded. — *Vyapaviddha-vṛishī-maṭha, as, ā, am,* whose (ascetic) seats and cells were discarded or abandoned.

व्यपसृज् *vy-apa-sṛij* (*vi-apa-*), cl. 6. P. *-sṛijati, -srashṭum,* to let go; to send away, dismiss, throw away, relinquish, abandon.

व्यपसृप् *vy-apa-sṛip* (*vi-apa-*), cl. 1. P. *-sarpati, -sarptum, -sraptum,* to go away, creep away, run away, escape.

व्यपह् *vy-apa-hṛi* (*vi-apa-*), cl. 1. P. A. *-harati, -te, -hartum,* to take away, carry away, remove; to cut off.