Vyasanīya, as, m. a vicious person, profligate, libertine.

Vy-asta, as, ā, am, cast apart, thrown asunder, separated, divided, separate, severed, distinct, uncompounded, simple, broken asunder, broken to pieces, shattered; different, manifold, various, changed, altered; thrown or tossed about, scattered, dispersed; agitated, disturbed, troubled, confused, confounded, bewildered; cast aside or away, expelled, removed, spread; thrown upside down, upset, reversed, inverted, disordered, disarranged, out of order, uneven, reverse, inverse, opposite, opposed to, set or struck against; penetrated, pervaded, inherent in or pervading all the several parts of anything, (opposed to *sam-asta,* q.v.); (*am*), ind. severally, separately, partially. — *Vyasta-keśa, as, ī, am,* having dishevelled hair. — *Vyasta-tā,* f. or *vyasta-tva, am,* n. severalty, individuality; several inherence; agitation, bewilderment. — *Vyasta-trairāśika, am,* n. the rule of three inverted. — *Vyasta-pada, am,* n. confused statement of a case (in a court of law), confusion in accusation and defence (as when a man is charged with debt his defence is that he has been struck); a simple or uncompounded word (in gram., opposed to *samasta-pada,* q.v.). — *Vyasta-rātrindiva, as, ā, am,* dividing or separating night and day. — *Vyasta-vidhi, is,* m. inverted rule, any rule for inversion. — *Vyasta-vṛitti, is, is, i,* (a word) whose proper force or meaning is changed or altered.

Vyastāra, am, n. (said to be fr. *vyasta* + *āra* fr. rt. 4. *ṛi*), the issue of the fluid from the temples of an elephant.

Vy-asya, ind. having thrown asunder, having thrown or tossed about, having dispersed or scattered; having arranged in order.

Vy-āsa, as, m. distributing or disposing in different directions, distribution or separation into parts, (in Atharva-veda Prātiśākhya III. 68. said to mean 'the disjoined or Pada text'); severing; severalty, distinction, detail; diffusing, extending; diffusion, extension, width, breadth, the breadth or diameter of a circle; a particular measure; a fault in pronunciation, a kind of drawl [cf. *pīḍana, vi-hāra*]; disposing in order, arranging, an arranger, compiler; N. of a celebrated sage and author (often called Veda-vyāsa and regarded as the original arranger of the Vedas &c. and founder of the Vedānta philosophy [see *vedānta*]; he was the son of the sage Parāśara and Satyavatī, who afterwards, as the wife of Śāntanu, gave birth to Vicitra-vīrya and Bhīshma; he was therefore half-brother of these latter; Parāśara met Satyavatī, when quite a girl, as he was crossing the river Jumnā; their child Vyāsa was called Kṛishṇa from his dark complexion, and Dvaipāyana because he was brought forth by Satyavatī on a Dvīpa or island in the Jumnā; when grown up he retired to the wilderness to lead the life of a hermit, but at his mother's request returned to become the husband of Vicitra-vīrya's two childless widows, by whom he was the father of the blind Dhṛita-rāshṭra and of Pāṇḍu; he was also the father of Vidura by a slave girl [see *vidura,* p. 918] and of Śuka, the supposed narrator of the Bhāgavata-Purāṇa: the Vishṇu-Purāṇa III. 3. enumerates twenty-eight Vyāsas or arrangers of the Vedas in the twenty-eight Dvāpara ages of the Vaivasvata Manv-antara; the first Vyāsa is said to have been Svayam-bhū or Brahmā himself, and the twenty-eighth was Kṛishṇa-dvaipāyana: the name Vyāsa seems to have been given to any great compiler or author, and this title is conferred not only on the arranger of the Vedas and the Purāṇas, but also on the compiler of the Mahā-bhārata, the Brahma-sūtra of the Vedānta philosophy, a Dharma-śāstra, the Yoga-sūtra-bhāshya, the Vakra-tuṇḍa-stotra, the Vakra-tuṇḍāshṭaka hymns, and the Śiva-dhanur-veda: the following are synonyms for Vyāsa, Vādarāyaṇa or Bādarāyaṇa, Dvaipāyana, Kṛishṇa-dvaipāyana, Pārāśari, Māṭhara, Kānīna, Sātyavata, Satya-bhārata, Satya-rata); a Brāhman who recites or expounds the Purāṇas &c. in public (= *pāṭhaka-brāhmaṇa*). — *Vyāsa-tīrtha, am,* n., N. of a place; (*as*), m., N. of a commentator. — *Vyāsa-tva, am,* n. the state or title of a compiler. — *Vyāsa-dāsa, as,* m., N. of a chief of the Vaikhānasa sect. — *Vyāsa-deva, as,* m. the divine sage Vyāsa. — *Vyāsa-pūjā,* f. honour paid to an expounder of the Purāṇas. — *Vyāsa-bhāshya-vyākhyā,* f., N. of a commentary by Vāćas-pati. — *Vyāsa-mātṛi, tā,* f. 'mother of Vyāsa,' epithet of Satyavatī. — *Vyāsa-vana, am,* n., N. of a sacred forest. — *Vyāsa-śuka-saṃvāda, as,* m. 'dialogue between Vyāsa and Śuka,' N. of a philosophical discourse on the vanity of everything except religion (said to be extracted from the Mahā-bhārata). — *Vyāsa-sūtra, am,* n., N. of a work. — *Vyāsa-smṛiti, is,* f., N. of a law-book. — *Vyāsāshṭaka* (°*sa-ash*°), N. of a hymn. — *Vyāsāsana* (°*sa-ās*°), *am,* n. the seat of an expounder of the Purāṇas. — *Vyāseśvara-tīrtha, am,* n., N. of a chapter of the Śiva-Purāṇa.

Vyāsīya, as, ā, am, relating to Vyāsa.

व्यसु *vy-asu, us, us, u,* breathless, without breath, inanimate, lifeless.

व्यह् *vy-ah* (*vi-ah*), Perf. *-āha* (see rt. 3. *ah*), to explain, assign a reason.

व्यह्न *vy-ahna, as, ā, am* (according to Vopadeva III. 42. the loc. may be *vy-ahne, vy-ahani,* or *vy-ahni*), done or happening on separate days; (according to some) done or produced in two days.

व्याकरण *vy-ākaraṇa.* See under *vy-ā-kṛi.*

व्याकीर्ण *vy-ākīrṇa, as, ā, am* (fr. rt. *kṛī* with *ā* and *vi*), scattered or tossed in every direction, thrown about or away. — *Vyākīrṇa-keśara, as, ā, am,* having a disordered or rough mane. — *Vyākīrṇa-mālya-kavara, as, ā, am,* variegated with interspersed garlands. — *Vyākīrṇārćis* (°*ṇa-ar*°), *is, is, is,* Ved. having scattered or divided flames.

व्याकुञ्चित *vy-ākuńćita, as, ā, am,* distorted, crooked, contracted, curved.

व्याकुल *vy-ākula, as, ā, am,* confounded, confused, agitated, discomposed, bewildered, perplexed, troubled, dimmed, overcome with fear; busily occupied about anything. — *Vyākula-ćitta, as, ā, am,* or *vyākula-ćetas, ās, ās, as,* or *vyākula-manas, ās, ās, as,* or *vyākulātman* (°*la-āt*°), *ā, ā, a,* agitated or perplexed in mind, flurried, having a mind distracted with grief. — *Vyākula-tā,* f. or *vyākula-tva, am,* n. perturbation, agitation, perplexity, bewilderment, alarm. — *Vyākulī-kṛi,* cl. 8. P. *-karoti, -kartum,* to bewilder, render confused or perplexed, trouble. — *Vyākulī-bhū,* cl. 1. P. *-bhavati,* &c., to become perplexed. — *Vyākulendriya* (°*la-in*°), *as, ā, am,* having the senses bewildered, one who has lost his senses, discomposed, ruffled.

Vyākulaya, Nom. P. *vyākulayati, -yitum,* to agitate, flurry, confuse, frighten.

Vyākulita, as, ā, am, agitated, flurried, perplexed, confounded, alarmed.

व्याकृति *vy-ākṛiti, is,* f. wrong or evil intention, fraud, deception, disguise (= *bhaṅgi*).

व्याकृ *vy-ā-kṛi* (*vi-ā-*), cl. 8. P. A. *-karoti, -kurute, -kartum,* to undo, decompose, analyse, separate, divide; to expound, explain, utter.

Vy-ākaraṇa, am, n. undoing, analysis, explaining, expounding; grammatical analysis, grammar (regarded as one of the Vedāṅgas, see *vedāṅga,* p. 964, col. 3). — *Vyākaraṇa-prakriyā,* f. grammatical formation of a word, etymology. — *Vyākaraṇa-siddha, as, ā, am,* established by grammar, conformable to grammar, grammatical. — *Vyākaraṇāgama* (°*ṇa-āg*°), *as,* m. traditional rules of grammar.

Vy-ākāra, as, m. transformation, change of form, distortion, deformity.

Vy-ākṛita, as, ā, am, analysed, decomposed, separated, expounded, explained, made clear; transformed, disfigured, deformed, distorted, changed.

Vy-ākṛiti, is, f. analysing, explaining, making clear; grammar; change of form, development.

Vy-ākṛitya, ind. having separated.

व्याकृष् *vy-ā-kṛish* (*vi-ā-*), cl. 1. P. *-karshati, -karshṭum, -krashṭum,* to draw or drag in different directions, draw apart, separate; to draw off or away, take off, put off, throw off; to remove.

Vy-ākṛishṭa, as, ā, am, drawn off, taken off, thrown off.

व्याकोश *vy-ākośa, as, ā, am,* expanded, blossomed, blown (as a flower).

Vy-ākosha, as, ā, am, = *vy-ākośa* above.

व्याक्रुश् *vy-ā-kruś* (*vi-ā-*), cl. 1. P. *-krośati, -kroshṭum,* to cry out aloud, complain, lament.

Vy-ākrośat, an, antī, at, crying out aloud, making loud lamentations.

व्याक्षिप् *vy-ā-kship* (*vi-ā-*), cl. 6. P. A. *-kshipati, -te, -ksheptum,* to throw or toss about; to carry away; to stretch out or forth, open; to shoot off (as a bow).

Vy-ākshipta, as, ā, am, tossed hither and thither, tossed about; torn asunder, carried away, distracted, stretched out, stretched forth. — *Vyākshipta-manas, ās, ās, as,* or *vyākshipta-hṛidaya, as, ā, am,* having the mind or heart tossed about, distracted in mind.

Vy-ākshepa, as, m. throwing or tossing about; obstruction, hinderance, delay, (*a-vyākshepa,* absence of delay.)

व्याक्षोभ *vy-ā-kshobha, as,* m. commotion, perturbation, agitation, disturbed state, disturbance.

व्याख्या 1. *vy-ā-khyā* (*vi-ā-*), cl. 2. P. *-khyāti, -khyātum,* to explain in detail, expound, interpret, illustrate; to speak at length, tell in full; to relate, narrate, tell (a story); to communicate, inform; to name, call: Pass. *-khyāyate,* to be explained: Desid. *-ćikhyāsati,* to intend or wish to explain, be about to expound.

2. *vy-ākhyā,* f. explanation, exposition, interpretation, gloss, comment, paraphrase. — *Vyākhyāgamya* (°*yā-āg*°), *am,* n. anything which can only be understood by explanation, a kind of *uttarābhāsa,* q.v.; indistinct assertion or declaration (said to proceed from grammatical inaccuracy or faulty construction), any obscure statement or passage. — *Vyākhyā-sudhā,* f. 'nectar of exposition,' N. of a commentary on the Amara-kosha by Bhānujī-dīkshita.

Vy-ākhyāta, as, ā, am, explained in detail, expounded, interpreted, illustrated; spoken in full, related, narrated, told, spoken, said; conquered, overcome (?).

Vy-ākhyātavya, as, ā, am, requiring to be expounded or commented upon.

Vy-ākhyātṛi, tā, m. an explainer, commentator, expounder.

Vy-ākhyāna, am, n. explaining, expounding, commenting; explanation, exposition; gloss, comment, interpretation. — *Vyākhyāna-yogya, as, ā, am,* deserving exposition.

Vy-ākhyeya, as, ā, am, to be explained or expounded, to be described.

Vyāćikhyāsita-grantha, as, m. one who is about to explain a book.

व्याघट्ट्न *vy-āghaṭṭana, am,* n. (fr. rt. *ghaṭṭ* with *ā* and *vi*), rubbing together, friction; churning.

Vy-āghaṭṭita, as, ā, am, rubbed together, rubbed; churned, stirred.

व्याघात *vy-āghāta, as,* m. (fr. *vy-ā-han*), striking against, beating, wounding, destroying, destruction; a blow, stroke; obstacle, impediment, hinderance; the thirteenth of the astronomical Yogas; the tree Cassia Fistula; a particular figure of rhetoric (described as the production of two different effects from a similar cause or by similar agency); contradiction, inconsistency of statement.

Vy-āghātaka, as, ā or *ikā, am,* striking against, opposing, thwarting, hindering, impeding, resisting; one who opposes or resists, an obstructor.