spread through, go everywhere, overspread, pervade, permeate, fill up, occupy, cover, fill; to reach as far as, extend to: Pass. *-āpyate*, &c.: Caus. *-āpayati*, &c.: Desid. *vīpsati*; [cf. *vīpsā*.]

Vy-āpaka, as, ikā, am, pervading, diffusive, comprehensive, going everywhere, widely spreading, extending over the whole of anything, extensive, invariably concomitant or inherent; (in law) comprehending all the points of an argument, pervading the whole plea; (*as*), m. (in logic) 'the pervader,' a pervading attribute, one invariably concomitant (i. e. always found where some other is found); (*ikā*), f. an impudent woman; (*am*), n. an invariably concomitant or inherent property or characteristic.—*Vyāpaka-tā*, f. or *vyāpaka-tva, am*, n. pervasion, diffusion, extensiveness, comprehensiveness; invariable concomitance or inherence.—*Vyāpaka-nyāsa, as*, m. (in the Tantra system) a particular disposition or arrangement of mystical texts over the whole person, (according to Śabda-k. = *śirastaḥ pādāntam pādataḥ śiro 'ntam mūla-mantra-vinyāsaḥ*.)

Vy-āpana, am, n. the act of spreading through or throughout, pervading, penetrating, penetration, filling up; covering.

Vy-āpanīya, as, ā, am, fit to be pervaded or penetrated, permeable.

Vy-āpita, as, ā, am (fr. the Caus.), filled up, filled.

Vyāpin, ī, inī, i, reaching through, pervading, extending over or to, covering; all-pervading, diffusive, comprehensive, co-extensive, invariably inhereot or concomitant; (*ī*), m. 'the pervader,' N. of Vishṇu; a pervading property or characteristic.—*Vyāpi-tva, am*, n. the state of pervading, extensiveness, extent, pervasion, diffusedness.

Vy-āpta, as, ā, am, spread through, pervaded, pervading, extended, thoroughly occupied or penetrated by (as the universe by spirit, &c.); encompassed, surrounded; filled up, full; comprehended or included (under a general notion); having inherent properties, invariably attended or accompanied (e. g. smoke is invariably attended by fire or necessarily includes or implies fire); obtained, possessed, possessed of; celebrated, famous; placed, fixed; open, outspread, expanded.—*Vyāpta-tama, as, ā, am*, most diffused.—*Vyāptāntara* (°*ta-an*°), *as, ā, am*, having intervals or holes or recesses filled up.

Vy-āpti, is, f. the act or state of pervading, pervasion, pervadedness, permeation, pervading inherence, the inherent and inseparable presence of any one thing in another (as of oil in sesamum seed, heat in fire, &c.), universal pervasion, inseparable involvedness, invariable concomitance, invariable attendance on an ascertained sign, universal distribution (in logic), universal accompaniment of the middle term by the major (e. g. smoke is always pervaded by fire or fire is necessarily involved in smoke; it is this idea of pervasion that constitutes the peculiarity of the Hindū syllogism); universality, universal or general rule or law without an exception; omnipresence, ubiquity (as a divine attribute); fulness; obtaining, gaining, acquiring.—*Vyāpti-karman, ā, ā, a*, Ved. whose function is diffusion.—*Vyāpti-graha, as*, m. apprehension of a general proposition or of universal concomitance, induction.—*Vyāpti-jñāna, am*, n. knowledge of pervading inherence or of the presence of invariably concomitant properties.—*Vyāpti-niścaya, as*, m. (in logic) the ascertainment of pervading inherence or universal concomitance.—*Vyāpti-mat, ān, ati, at*, possessing pervasion, universally diffused, pervading; pervaded, attended by.—*Vyāpti-lakshaṇa, am*, n. sign or proof of universal pervasion or of the invariable attendance of an inherent property or characteristic.

Vy-āpnuvāna, as, ā, am, pervading, permeating, penetrating.

1. *vy-āpya*, ind. having pervaded, having penetrated, &c.

2. *vy-āpya, as, ā, am*, permeable, penetrable; capable of being attended by any inherent characteristic or constantly pervaded or accompanied by it; (*am*), n. that which may be the site or locality of universal pervasion or of an invariably concomitant cause or characteristic (e. g. smoke is invariably pervaded by fire); the sign or middle term of an inference, the proof, reason, cause (= *sādhana, hetu*); a particular medicinal plant, Costus Speciosus (= *kush(ha)*).—*Vyāpya-tā*, f. or *vyāpya-tva, am*, n. permeableness, the state or capacity of being invariably pervaded or attended by; capacity of obtaining.—*Vyāpyatvāsiddhi* (°*va-as*°), *is*, f. (in logic) imperfect conclusion (i. e. where the alleged invariableness of concomitancy is not real).

Vy-āpyamāna, as, ā, am, being pervaded, being permeated or penetrated.

व्यापद् 1. *vy-ā-pad* (*vi-ā-*), cl. 4. A. *-padyate, -pattum*, to fall away, fall down, fall into misfortune, perish; to disappear, be inaudible (as a sound): Caus. *-pādayati, -yitum*, to cause to perish, destroy, kill; to make worse, injure, hurt, spoil.

Vy-āpatti, is, f. falling into misfortune, ruin; change, substitution of one thing for another, (*varṇa-v*°, substitution of one letter for another; as the change of Visarga into its corresponding sibilant.)

2. *vy-āpad, t*, f. death, decease; ruin, disease, calamity; derangement.

Vy-āpanna, as, ā, am, fallen into misfortune, miscarried, failed; dead, deceased, expired, killed, perished; diseased; deranged, disordered; hurt, injured; changed, altered, substituted (as one letter or symbol for another, especially applied to the change of the Visarjanīya or Visarga to its corresponding sibilants; when this symbol remains unchanged it is called *Vikrānta*).

Vy-āpāda, as, m. destroying, destruction, ruin, injury, evil design, the wish or project to injure another.

Vyāpādaka, as, ikā, am, destructive, murderous.

Vy-āpādana, am, n. the act of destroying, destruction, killing, slaying; malice.

Vy-āpādanīya, as, ā, am, to be killed, liable to death, worthy of death or destruction.—*Vyāpādanīya-tā*, f. the necessity of being killed.

Vy-āpādayitavya or *vy-āpādya, as, ā, am*, to be killed, to be put to death.

Vy-āpādita, as, ā, am, destroyed, killed, slain; hurt, injured.—*Vyāpādita-vat, ān, atī, at*, one who has killed or destroyed.

व्यापृ *vy-ā-pṛi* (*vi-ā-*), cl. 6. A. *-priyate, -partum*, to be occupied or engaged in (with loc.); to be busy or occupied about anything (with *artham* or *hetoḥ* at the end of a comp.), be employed or placed in any office: Caus. *-pārayati, -yitum*, to cause to be employed, set to work, set in motion or action; to occupy with, engage upon (with loc., rarely with inst.); to employ, use, apply to any use or purpose, entrust with, charge, commission, place (in any office); to place, set, fix (e. g. *vyāpārayāmāsa karam*, he placed his hand; *vyāpārayāmāsa viloćanāni*, he fixed his eyes).

Vy-āpāra, as, m. occupation, employment, business, trade, profession; exercise, practice, exertion, activity; work, affair, operation, action, act, transaction, doing, performance.—*Vyāpārāveśa* (°*ra-āv*°), *as*, m. the arising of a determination or resolve (in phil.).

Vy-āpārayat, an, antī, at, setting to work, employing; busying, exercising; placing; moving.

Vy-āpārita, as, ā, am, made to be busy, set to work, engaged, occupied, employed.

Vyāpārin, ī, iṇī, i, occupied, busy; transacting business; engaged in trade, a dealer, trader, agent; exercising, practising; causing action or motion, moving, motive.

Vy-āpṛita, as, ā, am, occupied, engaged or occupied in (with loc.), engaged, employed, busy, appointed to any office; (*as*), m. a minister, employé, chargé d'affaires (= *karma-saćiva*).

Vy-āpriyamāṇa, as, ā, am, being occupied or engaged in (with loc.).

व्याप्त *vy-āpta, vy-āpti*. See col. 1.

व्याभञ्ज् *vy-ā-bhañj* (*vi-ā-*), cl. 7. P. *-bhanakti, -bhaṅktum*, to break to pieces, shatter.

Vy-ābhagna, as, ā, am, broken to pieces, shattered.

व्याभाष् *vy-ā-bhāsh* (*vi-ā-*), cl. 1. A. *-bhāshate, -bhāshitum*, to speak to, address; to profess, declare.

Vy-ābhāshamāṇa, as, ā, am, speaking to, addressing.

Vy-ābhāshita, as, ā, am, spoken to, addressed; spoken, pronounced [cf. *duḥkha-v*°]; (*am*), n. a speech.

व्याभुज् *vy-ā-bhuj* (*vi-ā-*), cl. 6. P. *-bhujati, -bhoktum*, to bend.

Vy-ābhugna, as, ā, am, bent.

व्याभ्युक्षी *vy-ābhy-ukshī*, f. (probably fr. rt. 1. *ukṣh* with *abhi, ā*, and *vi*, cf. *vy-āty-ukshī*), gamboling in water, bathing for pleasure.

व्याम *vyāma, as*, m. (probably for *vy-āyāma*, q. v.), a fathom or the space between the tips of the fingers of either hand when the arms are extended; disregard, disrespect (?); smoke (?).

Vyāmana, am, n. = *vyāma* above.

व्यामर्ष 1. *vy-āmarsha, as*, m. (fr. rt. 1. *mṛish* with *ā* and *vi*), impatience.

व्यामर्ष 2. *vy-āmarsha, as*, m. (fr. rt. 1. *mṛiś* with *ā* and *vi*), rubbing out, erasure.

1. *vy-āmṛishṭa, as, ā, am*, rubbed out, effaced, rubbed.

व्यामिश्र *vy-ā-miśra, as, ā, am*, intermixed, blended together, mingled, confused,

व्यामील्य *vy-ā-mīlya*, ind. (fr. rt. *mīl* with *ā* and *vi*), having closed and opened, having twinkled, &c.

व्यामुच् *vy-ā-muć* (*vi-ā-*), cl. 6. P. A. *-muñćati, -te, -moktum*, to emit, discharge.

Vy-āmoka, as, m. release or freeing from, getting rid of.

व्यामुह् *vy-ā-muh* (*vi-ā-*), cl. 4. P. *-muhyati*, &c., to become stupified or bewildered. to be infatuated: Caus. *-mohayati, -yitum*, to stupify, bewilder, perplex, infatuate.

Vy-āmūḍha, as, ā, am, entirely stupified, thoroughly infatuated or bewildered, bewitched.

Vy-āmoha, as, m. bewilderment, embarrassment, error, foolishness.

Vy-āmohita, as, ā, am, bewildered, infatuated.

व्यामृज् *vy-ā-mṛij* (*vi-ā-*), cl. 2. P. *-mārshṭi*, &c., to rub off.

2. *vy-āmṛishṭa*, rubbed off.—*Vyāmṛishṭa-tilaka, as, ā, am*, one who has the Tilaka mark rubbed off.

व्यायम् *vy-ā-yam* (*vi-ā-*), cl. 1. P. *-yaććhati* (Ved. and ep. also A. *-te*), *-yantum, -yamitum*, to draw apart or asunder, stretch or draw out, extend; to drag or tear off (P.); to struggle or contend about (loc.), fight together (usually A.); to make efforts, strive, endeavour; to sport, dally: Caus. *-yamayati* or *-yāmayati, -yitum*, to cause to stretch out or struggle, make great effort or exertion, take exercise.

Vy-āyaććhat, an, antī, at, struggling or contending about.

Vy-āyaććhamāna, as, ā, am, struggling or contending together; fighting, quarrelling.

Vy-āyata, as, ā, am, drawn asunder, separated, drawn out, extended, long, tall; expanded, wide open; exercised, disciplined; busy, engaged, occupied: hard, firm; mighty, powerful, strong, intense, deep, much, excessive; (*am*), ind. excessively.—*Vyāyata-tva, am*, n. firmness.—*Vyāyata-pāta, as*, m. a strong or intense blow, a deep stroke (= *avagāḍha*).

Vy-āyāma, as, m. drawing or stretching out; a particular measure of length (= a fathom measured by the two extended arms, cf. *vyāma*); struggling,