Vyāsangin, i, inī, i, attaching one's self or applying closely to (anything).

Vy-āsajya, ind. having firmly attached or fastened on, having adhered or inhered separately or severally. — *Vyāsajya-vṛitti, is, is, i,* inhering in more subjects than one (as a quality &c.).

व्यासिद्ध *vy-āsiddha, as, ā, am* (see 2. *ā-siddha*), prohibited, forbidden, restrained; contraband (i. e. not allowed to be sold except to particular persons or in certain places).

Vy-āsedha, as, m. prohibition, hindrance, restraint.

व्यासुकि *vyāsuki, is,* m. a proper N.

व्याहन् *vy-ā-han* (*vi-ā-*), cl. 2. P. *-hanti, -hantum,* to strike at excessively, strike back, repel, repulse; to foil, disappoint; to impede, obstruct, delay; to vex: Caus. *-ghātayati, -yitum,* to repel, obstruct.

Vy-āhata, as, ā, am, excessively struck at, struck or hit back; repelled, repulsed; obstructed, impeded; foiled, disappointed, expelled; confused, alarmed.

Vy-āhanyamāna, as, ā, am, being excessively struck back or repelled, being obstructed.

व्याहृ *vy-ā-hṛi* (*vi-ā-*), cl. 1. P. A. *-harati, -te, -hartum,* to utter or pronounce a sound, speak, say, tell, declare, narrate, report; to explain; to answer; to cry, scream.

Vy-āharaṇa, am, n. the act of uttering or pronouncing, utterance, pronunciation; speech, narration, explanation.

Vy-āharat, an, antī, at, uttering, pronouncing, speaking; uttering a cry (as an animal).

Vy-āhartavya, as, ā, am, to be told or declared or mentioned.

Vy-āhāra, as, m. utterance, speech, voice; a word, articulate sound, language; jest, joke, humorous speech, facetious allusion (a particular Alaṅkāra or figure in rhetoric).

Vy-āhārin, ī, iṇī, i, speaking, saying.

Vy-āhṛita, as, ā, am, spoken, uttered, pronounced, said, declared. — *Vyāhṛita-sandeśa, as, ā, am,* one who tells news or communicates information.

Vy-āhṛiti, is, f. utterance, speech, voice; an utterance, articulate sound, word; a mystical word pronounced after *om* by every Brāhman in commencing his daily prayers, (cf. Manu II. 76; *bhūr, bhuvaḥ, svar* are the three great Vyāhṛitis, and *mahar,* q. v., is said to be a fourth mystical word, cf. *mahā-vyāhṛiti.*) — *Vyāhṛiti-traya, am,* n. the three Vyāhṛitis or mystical words (described above). — *Vyāhṛiti-pūrvaka, as, ikā, am,* preceded by the three mystical words *bhūr, bhuvaḥ, svar.*

Vy-āhṛitya, ind. having uttered, having spoken.

व्याह्वे *vy-ā-hve,* cl. 1. P. A. *-hvayati, -te,* &c., to call separately or distinctly.

Vy-āhāva, as, am, m. n. a separate or distinct call.

व्यु *vy-u* (*vi-u*), cl. 5. P. *-unoti,* Ved. to urge on, drive forward; to incite, animate, (Sāy. = *prerayati,* Ṛig-veda V. 31, 1.)

व्युक्ष् *vy-uksh* (*vi-uksh,* see rt. 1. *uksh*), cl. 6. P. A. *-ukshati, -te, -ukshitum,* Ved. to sprinkle or pour out; to drip or flow or trickle over (A.).

व्युच्चर् *vy-uć-ćar* (*vi-ud-ćar*), cl. 1. P. A. *-ćarati, -te, -ćaritum,* to go forth in different directions; to go out of the right path; to transgress or offend against, be faithless or disloyal towards (with acc.); to commit adultery with (with inst.).

Vy-uććarat, an, antī, at, offending against, being faithless towards (with acc.); committing adultery.

Vy-uććaramāṇa, as, ā, am, offending against, being faithless towards (with acc.).

व्युच्छत् *vy-uććhat.* See 2. *vy-ush,* 3. *vi-vas.*

व्युच्छिद् *vy-uć-ćhid* (*vi-ud-ćhid*), cl. 7. P. A. *-ćhinatti, -ćhintte, -ćhettum,* to cut entirely off, extirpate, cut up, destroy: Pass. *-ćhidyate* (ep. also P. *-ćhidyati*), to be entirely cut off, be extirpated; to be interrupted, come to an end, become extinct, cease, fail.

Vy-uććhitti, is, f. cutting off, cutting away, cutting short, destruction, rooting up, extirpation.

Vy-uććhinna, as, ā, am, cut off, extirpated, completely destroyed, interrupted, come to an end, ceased.

Vy-uććhettṛi, tā, trī, tṛi, who or what cuts off or destroys, a destroyer.

Vy-uććheda, as, m. cutting off, cutting short, destruction.

व्युत *vy-uta, as, ā, am* (fr. *vi-ve*), interwoven, woven, sewn; separated, (Sāy. = *vivikta*); stretched out, expanded, (according to Sāy. in this sense fr. rt. *vye.*)

Vy-uti, is, f. interweaving, weaving, sewing.

Vy-ūta, as, ā, am, interwoven, &c. = *vy-uta* above.

Vy-ūti, is, f. = *vy-uti* above.

व्युत्क्रम् *vy-ut-kram* (*vi-ud-kram*), cl. 1. P. A. *-krāmati, -kramate, -kramitum,* to go apart or in different directions, go in a wrong direction, go astray; to go or pass by, go beyond, overstep, deviate, go out of the right way, transgress; to disregard, neglect; to go away, depart, leave.

Vy-utkrama, as, m. going astray or out of the right course, going or passing beyond, transgression, inverted order, reverse or irregular arrangement, derangement, disorder, confusion, contrariety.

Vy-utkramya, ind. having gone forth, having left; having passed by or gone beyond.

Vy-utkrānta, as, ā, am, gone asunder, gone forth, departed, left; passed by, gone beyond, overstepped, transgressed, disregarded, neglected; (*ā*), f. a kind of riddle or enigma. — *Vyutkrānta-dharma, as, ā, am,* one who has overstepped his duty, neglectful of duty. — *Vyutkrānta-rajas, ās, ās, as,* one whose impurity has gone away, free from passion. — *Vyutkrānta-vartman, ā, ā, a,* one who has gone beyond the right path.

Vy-utkrāmat, an, antī, at, going asunder, going forth.

व्युत्था *vy-ut-thā* (*vi-ud-sthā*), Caus. *-thāpayati, -yitum,* to cause to rise up, stir up, excite greatly, rouse, instigate, incite, irritate.

Vy-utthāna, am, n. 'excessive rising up,' great activity; a kind of dancing or gesticulation; rising up against, opposition, contradiction, doing anything prohibited, obstruction, hindering; separate or individual exertion, independent action, following one's own inclination; the completion of a religious act or vow (as of contemplation or abstraction).

Vy-utthāpita, as, ā, am, made to rise up, roused, brought up.

व्युत्पद् *vy-ut-pad* (*vi-ud-pad*), cl. 4. A. *-padyate, -pattum,* to arise or originate clearly or in any well ascertained manner, to be produced from or out of; to originate; (in grammar) to be derived (from a root &c.); to have an etymology; to be an accomplished scholar, become perfectly proficient in or conversant with: Caus. *-pādayati, -yitum,* to cause to issue out of, produce, cause; (in grammar) to derive, trace back to a root &c.

Vy-utpatti, is, f. production, origin, derivation (especially of words from roots &c.), etymology; perfection, completion, perfect conversancy with or proficiency in (literature or science); scholarship, learning. — *Vyutpatti-pakshe,* ind. on the side of derivation or etymology (an expression used by Vedic commentators when the accentuation is settled by the affixes and not according to the meaning of the words).

Vy-utpanna, as, ā, am, produced, generated, begotten; derived (from a root &c.; *a-vyutpannam,* an underived or primitive word); formed (as a derivative word); completed, perfected, finished, accomplished; quite conversant with or proficient in (literature &c.); learned.

Vy-utpādaka, as, ikā, am, giving rise to, producing, originating, productive; tracing or forming (words).

Vy-utpādya, as, ā, am, derivable, deducible, capable of being formed &c.

Vy-utpitsu, us, us, u (fr. the Desid.), desirous of making proficiency (in any science).

व्युत्सद् *vy-ut-sad* (*vi-ud-*), cl. 1. P. *-sīdati, -sattum,* to be unsettled; to be upset or overthrown.

व्युद् *vy-ud* or *vy-und* (*vi-ud,* &c.), cl. 7. P. *-unatti, -unditum,* Ved. to spring or gush forth; to wet or sprinkle thoroughly, water, drench.

Vy-utta, as, ā, am, well sprinkled or wetted, drenched.

Vy-undat, an, atī, at, Ved. wetting thoroughly, sprinkling.

Vy-undana, am, n. the act of well moistening or wetting.

व्युदस् *vy-ud-as* (*vi-ud-*), cl. 4. P. *-asyati, -asitum,* to throw or scatter about, cast in every direction; to throw off, cast off, reject, lay aside, give up, abandon, exclude.

Vy-udasta, as, ā, am, thrown or scattered about, cast off, put off, thrown aside.

Vy-udasya, ind. having thrown or scattered in all directions, having thrown off or put away, having thrown aside or abandoned.

Vy-udāsa, as, m. throwing or scattering in different directions, throwing away or aside, rejection, exclusion (in grammar); prohibition; disregard for, indifference to.

व्युदित *vy-udita, as, ā, am* (fr. rt. *vad* with *vi*), disputed, debated, discussed, contested.

व्युदूह् *vy-ud-ūh* (*vi-ud-*), cl. 1. P. *-ūhati, -ūhitum,* Ved. to push apart or asunder, move away, move out, remove; to sweep out or away.

Vy-udūhya, ind. having moved or placed asunder, having removed.

व्युपदेश *vy-upadeśa, as,* m. pretext, pretence, plausible but false plea, deception.

व्युपनी *vy-upa-nī* (*vi-upa-*), cl. 1. P. A. *-nayati, -te, -netum,* Ved. to lead or bring separately or one by one.

व्युपयुज् *vy-upa-yuj* (*vi-upa-*), cl. 7. A. *-yunkte, -yoktum,* to become closely attached, be concerned about.

व्युपरम् *vy-upa-ram* (*vi-upa-*), cl. 1. A. *-ramate* (ep. also P. *-ti*), *-rantum,* to leave off or pause variously; to be at rest, be tranquil, have repose; to cease, desist from (with abl.).

Vy-uparata, as, ā, am, paused, rested, stopped, interrupted, ceased, desisted; calmed, tranquillized, tranquil.

Vy-uparama, as, m. pause, cessation, interruption.

Vy-uparamam, ind., Ved. leaving off or pausing variously.

Vy-uparamya, ind. having ceased or desisted from (with abl.), having stopped.

व्युपशम *vy-upaśama, as,* m. non-cessation, not ceasing or desisting; inquietude.

व्युपारम् *vy-upā-ram* (*vi-upa-ā-*), cl. 1. A. *-ramate* (ep. P. *-ti*), *-rantum,* to desist from, leave off, cease.

व्युपास् *vy-upās* (*vi-upa-as*), cl. 4. P. *-upāsyati, -upāsitum,* to throw about, distribute.

व्युप्त *vy-upta, as, ā, am* (fr. *vi-vap*), scattered about, disordered, dishevelled. — *Vyupta-keśa, as, ā* or *ī, am,* having dishevelled hair; (*as*), m. epithet of Rudra and Fire (as identified with Rudra).

व्युब्ज *vy-ubj* (*vi-ubj*), cl. 6. P. *-ubjati, -ubjitum,* Ved. to uncover, open, display.

व्युष् 1. *vyush* (also read *pyush*), cl. 4. P. *vyushyati,* &c., to burn, (in this sense perhaps for rt. 1. *ush* with *vi*); to divide, distribute,