

यादसायनः *m.*, यादःपतिः *m.*, यादसायनः.—(As holding the cord, with which he binds incorrigible offenders under the water) यासो *m.* (नं), यासून् *m.*, यासायनः *m.* His consort is called वह्णानी, वह्णी. His son सगतिः *m.*, सगस्यः, वारुणः. His vahana or vehicle is a fish.

*To VARY, v. a.* अन्यरूपीकृ. भिन्नरूपीकृ. अन्यथा कृ. विपर्यय, परिवृत्त in caus., विहृ, भेद कृ, भिन्नोक्त, *see To CHANGE.*

*To VARY, v. n.* अन्यथा भू. अन्यरूपीभू. भिन्नरूपीभू. भिन्नोभू. भिन्नः-व्रा-  
-न् भू. परिवृत्त (c. 1. -वर्तेते) (—Celtar) गुतिः *f.*—(Leap) DIFFER.

VASCULAR, *a.* नाडीसंस्थी &c., नाडीमयः-यो-यं, नाडीपरिधिः &c.

VASE, *s.* पात्रं, भाजनं, कुम्भः, कलशः-शोः; 'golden vase,' गडुकः-दूकः, गडुकः, भृङ्गाः, कनकालुका, कनकालुः *f.*

VASSAL, VASSALAGE. *See* DEPENDANT, DEPENDANCE.

VAST, *a.* समहान्-हती-हन् (नं), सप्तसिंहान् &c., सप्तसिंहान्-हती &c., अपरिमितः-ता-तं, पुलः-ला-लं. *See* HUGE, IMMENSE.

VASUDEVA, *s.* (Father of Krishna, and son of Śūra, called Ānakadundubhi, because at his birth the gods sounded with joy the drums of heaven, as foreseeing that Vishnu would take a human form in one of his family) वसुदेवः, शानकदुन्दुभिः *m.*, दुन्दुः.

VAT, *s.* महाभासं, वृहद्भासं; 'indigo vat,' नीलभासः.

VAULT, *s.* (Arched roof) खोदकशीर्षि, *see* ARCH; 'vault of heaven,' खगोलः, नभोमण्डलः—(Celtar) गुतिः *f.*—(Leap) वलितं.

*To VAULT, v. a. or n.* वल्य, लह्, सु. *See To LEAP, JUMP.*

*To VAUNT, VAUNTER, VAUNTING. See To BOAST, BRAG, &c.*

VEAL, *s.* गोवत्सलं, वत्सलं, वत्सालिनी.

VEDA, *s.* वेदः. This is the name given to the four most ancient sacred books of the Hindus, viz. the Rich or Rīg-veda सारवेदः, the Yajus or Yajurveda यजुर्वेदः, the Śāman or सामवेदः, and the Atharvan or Atharva-veda अथर्ववेदः. Of these the Rīg-veda is the most celebrated. It consists of metrical hymns or prayers termed śūktas or mantras, each stanza of which is called a ṛc, addressed chiefly to the gods of the elements, Fire, Air, the Sun, &c., and ascribed to different holy authors or Ṛishis. The Yajurveda consists principally of prayers and invocations applicable to the consecration of the utensils and materials of sacrificial worship. It is divided into two parts, the white and black, the former of which is attributed to the saint Yājñavalkya, and the latter to Tittiri. The Sama-veda is little else than a recast of the Rīg-veda, being made up of many of the same hymns, broken into parts and arranged anew for the purpose of being chanted during various expiatory ceremonies. The Atharva-veda has little in common with the other three in its character or style. Its language indicates a different and later era, and it may therefore be regarded as a supplement to the three others. Hence it is that many passages are found in Sanskrit writings which limit the number of Vedas to three. Each of the Vedas consists of two distinct component parts, viz. the Mantra

portion, and the Brāhmaṇa portion. The Mantra portion is a collection or Sāhitā of śūktas, or hymns as above described, the composition of which is supposed to have taken place about twelve or thirteen centuries B. C.; the Brāhmaṇa portion is a collection of rules for the repetition of the Mantras at certain particular ceremonies, with directions for the performance of such ceremonies, and illustrative remarks explanatory of their origin. This portion of the Vedas is supposed to have been composed about seven or eight centuries B. C. The Vedas were collected and arranged into books and chapters by the sage Krishnadwaipayana, surnamed Vyāsa, who is supposed to have lived in the eleventh century after Christ; *see* under PURĀNA. The Vedas collectively are often called ध्रुतिः or साक्षात्, and a Brāhmaṇa conversant with them श्रोत्रिः or ध्रुतिनः.—(The three Vedas) वेदत्रयं-यो, त्रयो; 'duty enjoined by them,' त्रयोपध्यान्.—(The four Vedas) चतुर्वेदः; 'one who is conversant with them,' चतुर्विदः, चतुर्वेदः, चतुर्विदः. The Āyur-veda, or code of medicine, is regarded by some as a part of the Atharva-veda, by others as an Upa-veda, *see* under SCRIPTURE.

VEDĀNGA, *s.* वेदोपकरणं. *See* under SCRIPTURE.

VEDĀNTA, *s.* (System of Philosophy). *see* under SCHOOL, SCRIPTURE. 'Follower of the Vedānta system,' वेदान्ती *m.* (नं).

*To VEER, v. n.* परिवृत्त (c. 1. -वर्तेते-तिष्ठते), विपरिवृत्त, परिवृत्त भिन्नदिशं गम् or इ, अन्यदिशं गम् or इ.

VEGETABLE, *s.* (Plant, any thing germinating) उद्भिद् *m. f. n.*, उद्भिज्जं, उद्भिदं, शोषधिः-पी *f.*, वृक्षः; 'the vegetable kingdom,' नृणनातिः *f.* नं.—(Edible plant) शाकः, शदः; 'abounding with vegetables,' शाकिनः-नो-नं.

VEGETABLE, *a.* उद्भिद् *m. f. n.*, उद्भिज्जः-ज्ञा-ज्जं, शाकसंस्थी &c.

*To VEGETATE, v. n.* उद्भिद् in pass., स्फुट्. *See To GERMINATE.*

VEGETATION, *s.* (Germination), *see* the word.—(Plants in general) वृक्षजातिः *f.* नं, वृक्षादिजातिः *f.*, तरुगुल्माद *n.*; 'wild vegetation,' वज्रलं.

VEHEMENCE, *s.* तीक्ष्णता, चखता, प्रचखता, तीव्रता, संरम्भः, वेगः, प्राचल्यं, कुदृहलं, कौदृहलं, रभसः, उग्रता.

VEHEMENT, *a.* तीक्ष्णः-हला-हलं, चखः-हला-हलं, प्रचखः &c., उग्रहलः &c., तीव्रः-वा-वै, प्रचलः-ला-लं, उग्रः-या-यं, कुदृहलं-लिनी-ल्लि (नं), कौदृहलान्वितः-ता-तं, चलता-वतो-वत् (नं).

VEHEMENTLY, *adv.* सतीक्ष्णं, उग्रहलं, प्रचलं, तीव्रं, प्रचलं.

VEHICLE, *s.* (Carriage) वाहनं, यानं, वाहः, वाहं, रथः, पिनानं दृष्टारं, यचं, पारयं, *see* CARRIAGE; 'a mediate one, as a horse dragging a carriage,' वैनीतकः-कं.—(Medium) द्वारं.—(Fluid in which medicine is taken) अनुपानं.

VEL, *s.* तिक्तस्त्रीणी, अयुगलं, अयुगलिका, यजुर्वेदः, पदः, नेत्रचक्षं निषीतः-ता-तं, प्रायुतः-ता-तं, निवृत्तः-ता-तं, निषीतः-लो-लं, पिनानं, चावरकः, चावरयं, तिरोधानं, छादनं-नी, यवनिता, निरि-  
ज्जनी, शीतिः *f.*

*To VEL, v. a.* अयुगलं (c. 10. -गुणयति-विहृ), गुणय, छद् (c. 10.