

विवृत्ति— A hiatus left between a final vowel and an initial vowel (a type of junction).

ते + आ = त आ. तस्मै + इति = तस्मा इति.

विशिष्टलिङ्ग— Word of a different gender; P. 2.4.7.

विशेषण— Qualifier, a natural application of the term 'qualifier' (in a शब्दबोध) is to refer to what is expressed in the subject or what denotes the distinctive characteristic of the विशेष्य (qualified). Thus in the knowledge 'the tall man' height is a qualifier.

विशेषवचन— A specific term opposed to the generic term (सामान्यवचन); P. 8.3.74.

विशेष्य— A natural application of the term qualificand (विशेष्य) is to refer to what is expressed by the subject of the sentence or what stands as a leading concept in the शब्दबोध. In the knowledge 'भूतले घटः' 'on the ground (is) a pot', pot is the qualificand, while in the knowledge 'घटवद् भूतलम्' 'pot-possessing (is) the ground', ground is the qualificand.

विशेष्यविशेषणभाव— Connection between the term qualifying and the term qualified.

विश्वकर्मशास्त्रिन— Author of व्याकृति, a commentary on प्राक्रियाकौमुदी.

विश्वनाथ दण्डिभट्ट— A commentator of परिभाषेन्दुशेखर and बृहच्छब्देन्दुशेखर. A pupil of बालशास्त्री राजने.

विश्वेश्वर— Author of व्याकरणसुधामहानिधि.

विषयसप्तमी— Loc. of the domain concerned (that is, locative meaning in the domain of; opp. to the परसप्तमी).

विष्णुशास्त्री भट्ट— Author of चिच्छन्द्रिका, a commentary on परिभाषेन्दुशेखर. He flourished in the 19th century A. D.

विष्णुशास्त्री भट्ट— Author of विष्णुभट्टी, a commentary on परिभाषेन्दुशेखर.

विष्णुमित्र— Author of क्षीरोदर, a commentary on पातञ्जलभाष्य.

विष्णुमिश्र— Author of a commentary on the भूरिप्रयोग of पद्मनाभ.

विसर्ग— Voiceless ह् (-h) which occurs primarily in final position.

विसर्जनीय— cf. विसर्ग.

वीरेश्वर— Son of शेषकृष्ण, the preceptor of भट्टोजी दीक्षित. Himself the preceptor of जगन्नाथ.

वृत्— The word 'वृत्' employed at the end of the गणपाठ shows that the list in the गणपाठ is exhaustive and not merely illustrative.

वृत्ति— (1) The power of expressing a sense different

from what was inherent originally in the word. When a word undergoes a वृत्ति or modification, it gains an additional sense. This additional sense always refers to something other than the original connotation of the word, to express the sense of another word by a different word is a वृत्ति.

This वृत्ति is of five sorts I. (1) कृत्, the process by which a primary noun is derived from a verbal root. (2) तद्धित, the process by which a secondary noun is formed from a primitive noun. (3) समास, the process by which two or more nouns are composed to form one noun. (4) एकशेष, the process by which one is retained to the exclusion of other nouns and the noun so retained denotes all the nouns so excluded. (5) सनाद्यन्त धातुः, the process by which a verb is formed from a noun and a derivative verb from a primitive verb, such as the Desiderative, the Causative, the Intensive and the Denominative verbs. कृतद्धित-समासैकशेषसनाद्यन्तधातुरूपाः पञ्च वृत्तयः। परार्थोभिधानं वृत्तिः। Sk. II. (1) Turning into something, paraphrasing Pāṇini's abstract formulation into syntactically complete and understandable sentences, as a designation of abstract procedure through which one expression or sound turns into another one. (2) Method of composition; Mbh.

वृत्तिरत्न— A commentary on Kāśikā Vṛtti on Pāṇini's Aṣṭādhyāyī.

वृत्तिसमवायार्थ— [The letters mentioned in the first fourteen aphorisms] are intended for the grouping of letters suited to पाणिनि's method of composition.

वृद्ध— The word that contains आ, ऐ or औ (वृद्धि vowels) in the first syllable; P. 1.1.72.

वृद्धि— Increase, extension, (in grammar) vowels आ, ऐ, औ; P. 1.1.1; the term वृद्धि corresponds to the Indo-European 3rd grade vowels (raised grade vowels).

वृषभदेव— Commentator of वाक्यपदीय.

वैकृतध्वनि— The actual sound spoken by the speaker and heard by the listener. It includes all the various differences in intonation, tempo, pitch etc. depending on individual speaker.

वैखरी— A form of speech spoken by men. It is revealed by the air which passes to the region of the mouth from the region of the heart. This is fourth stage of gradual amplification of sound and is intelligible.

वैयनाथ पायगुंडे— A pupil of नागोजी भट्ट. He is also called बालभट्ट. He is the author of गदा on परिभाषेन्दुशेखर; चिदस्थिमाला, on शब्देन्दुशेखर; प्रभा, on शब्दकौस्तुभ; भावप्रकाशिका, on शब्दरत्न; छाया, on महाभाष्यप्रदीपोद्योत and कला, on व्याकरणसिद्धान्तमञ्जूषा. The son of महादेव and