

Viṭṭhalēśa or **lēsvara**, see above. **Viṭṭhalō-pādhya-pattra**, n. N. of wk.

विट्पण्य *viṭ-panya, viṭ-pati* &c. See under 2. *viṣ*.

विठङ्क *viṭhaṅka*, mfn. bad, vile, W.

विठर *viṭhara*, mfn. = *vāgmin*, eloquent (applied to Bṛihas-pati), L.

विठल *viṭhala, viṭṭhala*. See *viṭṭhala*.

विठोबा *viṭho-bā*. See *viṭṭhala*.

विड 1. *viḍ* (cf. *√biḍ* and *viḍ*; prob. artificial and of doubtful connection with the following words), cl. 1. P. *veḍati*, to call, cry out, curse, swear, Dhātup. ix, 30, v.1.; to break, W.

2. **Viḍ**, f. a bit, fragment, W.

Viḍa, m. n. a kind of salt (either factitious salt, procured by boiling earth impregnated with saline particles, or a partic. kind of fetid salt used medicinally as a tonic aperient, commonly called Vit-lavan or Bit-noben, cf. *viḍ-lavana*; it is black in colour and is prepared by fusing fossil salt with a small portion of Emblic Myrobalan, the product being muriate of soda with small quantities of muriate of lime, sulphur, and oxide of iron), Suśr.; m. N. of a country and its king, Inscr.; a fragment, bit, portion(?), W. — **gandha**, n. the medicinal salt described above, W. — **lavana**, m. n. id., MBh.; Bhpr.

Viḍaṅga, mfn. clever, able, skilful, L.; m. and (ā), f. Embelia Ribes, L.; n. the fruit of the above plant (a vermifuge), L.

विडम्ब *vi-ḍamb*, Ā. *-ḍambate*, to imitate, vie with, BhP.; P. *-ḍambayati*, to imitate, copy, emulate, equal, be a match for any one or anything, Hariv.; Kāv.; Kāvyaḍ.; to mock, deride, ridicule, Hariv.; to impose upon, take in, cheat, deceive, Śak.; Bharṭṛ.; Pañcat.; to afflict, MW. **ḍamba**, mfn. imitating, representing, BhP.; m. mockery, derision, Kāv.; Sāh.; degradation, desecration, VarBṛS.; afflicting, distressing, annoyance, MW. **ḍambaka**, mfn. imitating, strikingly resembling, Kād.; disgracing, profaning, Kāv.; BhP. **ḍambana**, mfn. imitating, representing, acting like, BhP.; n. and (ā), f. imitation, copying, representing, playing the part of any one, imposture, disguise (esp. applied to a god assuming human form), Kāv.; Pur. (acc. with *√kṛi*, to imitate, copy, represent); derision, ridiculousness, mockery, scoff, scorn, vexation, mortification, MBh.; Kāv. &c. (acc. with *√kṛi*, to mock, deride); disgrace, degradation, profanation, BhP.; abuse, misuse, VarBṛS.; disappointing, frustrating, MW. **ḍambanīya**, mfn. to be imitated &c.; to be distressed or annoyed, MW. **ḍambita**, mfn. imitated, copied &c.; disguised, transformed, distorted, Hariv.; vexed, mortified, W.; low, poor, abject, ib.; deceived, disappointed, frustrated, MW.; n. an object of ridicule or contempt, despicable object, ib.; **lēsvara**, mfn. imitating or representing Śiva, Ragh. **ḍambin**, mfn. imitating, copying, bearing a striking resemblance, Uttarak.; Kād.; mocking, deriding, vying with, surpassing, Śiś.; Kāvyaḍ.; disgracing, degrading, profaning, VarBṛS.; causing deception or error, MW. **ḍambya**, n. an object of ridicule or contempt, BhP.

विडायतनीय *viḍ-āyataniya*. See under 2. *viṣ*.

विडारक *viḍāraka, viḍāla*. See *biḍ*°.

विडिनायकवि *viḍi-nātha-kavi*, m. (also written *viḍi-n*°) N. of an author, Cat.

विडीन *vi-ḍina*, n. (*√ḍi*) the act of flying aslant or obliquely (one of the different modes of flight attributed to birds; others being *avī-*, *uḍ-*, *ni-*, *pari-*, *pra-*, *saṃ-ḍina*, and *ḍina-ḍinaka*, q.v.), MBh.

Vi-ḍinaka, n. flying apart, ib.

विडु *viḍu, viḍula*, w.r. for *viḍ*°.

विडूरज *viḍūra-ja* for *vi-dūra-ja*, p. 966, col. 1. (Cf. *vaidurya*.)

विडोजस *viḍ-ojas* or *viḍ-ajās*, m. (also written *biḍ*°; said to be fr. *viḍ* = 2. *viṣ* + *ojas*) N. of Indra, Kālid.; Śatr. (in BhP. viii, 5, 41 as two words, meaning 'the Vaiśya and his trade').

विङ्गन्ध *viḍ-gandha, viḍ-graha* &c. See under 3. *viṣh*.

विडु *viḍḍa*, n. bone, L. — **sinha**, m. N. of a man, Rājat.

विडूल *viḍḍhala*, v.1. for *viṭṭhala*, q.v.

विट् *viṭ*, cl. 10. P. *viṭayati*, 'to kill' or 'to perish,' Dhātup. xxxii, 116 (v.1.)

विट्क *viṭka*, w.r. for *vi-ṭaṅka*, Vcar.

विट्मूत्र *viṭ-mūtra*. See under 3. *viṣh*.

वितंस *vi-tansa*, m. (*√tans*) any net or chain or apparatus for catching and confining beasts and birds, L. (cf. *vī-t*°; *ava-t*° and *ut-tansa*).

वितस् *vi-√taksh*, P. *-takshati*, to cut off, cleave or split in pieces, RV.

Vi-tashta, mfn. hewn or carved out, planed, fashioned, ŚBr.

वितड *vi-√taḍ*, P. *-tāḍayati* (Ved. Impv. *-tāḍhi, -tāḍhi*, for *-taḍḍhi*), to strike back, dash to pieces, RV.; to strike against (loc.), Pañcat.; to wound, MBh.

Vi-taṅḍa, m. (prob. connected with prec.) a sort of lock or bolt with three divisions or wards, W.; an elephant, ib.; (ā), f. cavil, captious objection, fallacious controversy, perverse or frivolous argument (esp. in Nyāya, 'idly carping at the arguments or assertions of another without attempting to prove the opposite side of the question,' cf. IW. 64), Nyāyas. (*-tva*, n., Sch.); Sarvad.; MBh. &c.; criticism, W.; a ladle, spoon, L.; Arum Colocasia, L.; = *karavīri*, L.; = *silāhvaya*, L.

Vi-taṅḍaka, m. N. of an author (*-smṛiti*, f. his wk.)

वितत *vi-tata* &c. See below.

वितथ *vi-tatha*, mf(ā)n. (fr. *vi* + *tathā*, not so) untrue, false, incorrect, unreal, vain, futile (instr. 'falsely'; *°thaṃ √kṛi*, 'to revoke, annul'), Mn.; MBh. &c.; free from (abl.), Āpast.; m. N. of Bharad-vāja, Hariv.; of a partic. class of domestic deities, VarBṛS.; Heat.; *-tā*, f. untruth, falsehood (acc. with *√gam*, 'to become a lie'), Hariv.; *-prajayatna*, mfn. one whose efforts are futile or in vain, Ragh.; *-maryāda*, mfn. incorrect in behaviour, MBh.; *-vāc* (Sighās.), *-vādin* (Kathās.), mfn. speaking a falsehood, lying; *°thābhiniवेश*, m. inclination to falsehood, Mn.; Yājñ. (*-vat*, mfn. prone to falsehood, Yājñ. iii, 135); *°thya*, mfn. untrue, MW.

Vi-tathaya, Nom. P. *°yati*, to render untrue, accuse of falsehood, Śiś.

Vi-tathī-√kṛi, P. *-karoti*, to render vain or futile, MBh.; Kum.; to remove, expel, Dharmas.

वितद्वापण *vi-tad-bhāṣaṇa*. See *a-vit*°.

वितदु *vitadru*, f. N. of a river, Uṇ. iv, 102, Sch.

वितन *vi-√tan*, P. Ā. *-tanoti, -tanute* (fut. *-tāyitā*, BhP.), to spread out or through or over, cover, pervade, fill, TUp.; MBh. &c.; to spread, stretch, extend (a net, snare, cord &c.), RV. &c. &c.; to draw or bend (a bow), MBh.; to spread out i.e. lay on, impose (a yoke), RV.; to apply (ointment), Kāv.; to extend, make wide (with *tanvās*, the bodies, = to oppose or resist boldly, RV.; with *padāni*, steps, = to stride, Git.); to unfold, display, exhibit, manifest, RV. &c. &c.; to carry out, perform, accomplish (esp. a rite or ceremony), ib.; to sacrifice, Hariv.; to cause, effect, produce, Sāh.; to make, render (two acc.), Prasannar.

Vi-tata, mfn. spread out, extended &c.; diffused, drawn (as a bow-string), RV.; bent (as a bow), R.; covered, filled, Hariv.; prepared (as a road), AV.; extensive, far-spreading, broad, wide (*am*, ind.), VS. &c. &c.; n. any stringed instrument (such as a lute &c.), L.; *-tva*, n. extendedness, expansiveness, largeness, Hariv.; Pur.; *-dhanvan*, mfn. one who has drawn a bow to its full stretch, MBh.; *-vapus*, mfn. having an elongated body, MW.; *°tādharma* (*vi-*), mfn. one who has prepared a sacrifice, ŚBr.; *°tāyudha*, mfn. = *vitata-dhanvan*, MBh.; *°tātsava*, mfn. one who has arranged a festival, Kathās.

Vi-tati, f. extent, length, BhP.; spreading, extension, expansion, diffusion, ib.; excess, Kāv.; quantity, collection, cluster, clump (of trees &c.), Kir.

Vitati, in comp. for *vi-tata*. = **karana**, f. spreading, W. = *√kṛi*, P. *-karoti* (pp. *-kṛita*), to stretch out, expand, Naish.

Vi-tatya, Nom. Ā. *°yate*, to stretch, expand, be diffused, ĀpŚr.

Vi-tana. See *āhara-vitanā*.

Vi-tanitrī, mfn. one who spreads or extends, BhP. 2. **Vi-tāna**, m. n. (for 1. see p. 950, col. 3) extension, great extent or quantity, mass, heap, plenty, abundance, Kāv.; VarBṛS.; high degree, Bhartṛ.; manifoldness, variety, Git.; performance, accomplishment, development, growth, BhP.; an oblation, sacrifice, MBh.; Śiś.; BhP.; an awning, canopy, cover, MBh.; Kāv. &c.; the separate arrangement of the three sacred fires or the separate fires themselves, GṛŚrS.; m. or n. (?) a partic. bandage for the head, Suśr.; (ā), f. N. of the wife of Sattrāyaṇa, BhP.; n. N. of a partic. metre or of a class of metres, Piṅg., Sch.; Col.; leisure, opportunity, L.; *-kalpa*, m. N. of a Parisiṣṭa belonging to the Atharva-veda, Caran.; *-mūlaka*, n. the root of Andropogon Muricatus, L.; *-vat*, mfn. having a canopy or awning, Kum. **°tānaka**, m. n. an awning, canopy, covering, (esp.) a cloth spread over a large open hall or court (in which dancing, singing &c. are exhibited), R.; Kathās.; quantity, mass, Śiś.; an expanse, W.; Caryota Urens, L.

Vi-tānāya, Nom. (only Pass. *°yate* impers.) to represent an awning or canopy, Mālatim.

Vi-tānī, in comp. for *vi-tāna*. = *√kṛi*, P. *-karoti* (pp. *-kṛita*), to spread or extend over (as a canopy &c.), overshadow, MW. = *√bhū*, P. *-bhavati*, to represent a canopy, Bālar.

वितनसाय *vitantasāyā*, mfn. to be shaken or set in violent motion, RV.

वितप *vi-√tap*, P. Ā. *-tapati*, °te, (P.) to give out heat, TBr.; to force asunder, tear, penetrate, RV.; AV.; (Ā.; cf. Pāṇ. i, 3, 27, Sch.) to burn (intr.), Bhaṭṭ.; to warm one's self or any member of the body, Pāṇ. i, 3, 27, Vārtt. 1, Pat.: Caus. *-tāpayati*, to heat, warm, VarBṛS.

वितमस् *vi-tamas*. See p. 950, col. 3.

वितरण *vi-taraṇa* &c. See under *vi-√trī*.

वितरम् *vi-tarām*, ind. (fr. 3. *vi* + *taram*) farther, farther off, more distant (either in space or time), more, RV. **°tarām**, id., ŚBr.; ĀpŚr.

वितर्क *vi-√tark*, P. *-tarkayati*, to reflect, ponder, think, believe, suppose, conjecture, consider as or take for (acc.), MBh.; Kāv. &c.; to find out, ascertain, Kathās. **°tarka**, m. conjecture, supposition, guess, fancy, imagination, opinion, MBh.; Kāv. &c.; doubt, uncertainty, Yogas.; Sarvad.; a dubious or questionable matter, Yogas.; reasoning, deliberation, consideration, Kāv.; Sāh.; purpose, intention, Jātakam.; a teacher, instructor in divine knowledge, W.; a partic. class of Yogīs, Jātakam.; N. of a son of Dhṛita-rāshṭra, MBh.; pl. N. of the five principal sins, Jātakam.; *-padavī*, f. the path of conjecture or supposition, Prab.; *-vat*, mfn. (speech) containing a c° or s°, Daśar. **°tarkana**, n. reasoning, conjecture, doubt, L. **°tarkita**, see *a-vitarkita*. **°tarkya**, mfn. to be considered, questionable, doubtful, BhP.

वितर्दि *vi-tardi* or *°dikā*, f. (said to be fr. *√trid*) a raised and covered piece of ground in the centre of a house or temple or in the middle of a court-yard, verandah, balcony &c., R.; Rājat. (L. also *°tardi*, *°tarddhī* and *°tarddhikā*).

वितष्ट *vi-tashta*. See col. 2.

वितस्त *vi-tasta*, mfn. (said to be fr. *√tans* or *tas*) = *upa-kshīṇa*, Nir. iii, 21, Sch.; (ā), f., see below; *-datta*, m. (for *vitastā-d*°, cf. Pāṇ. iv, 3, 63) N. of a merchant, Kathās.; *°tādri*, m. N. of a mountain, Rājat. **°tāstā**, f. N. of a river in the Panjāb (now called Jhelum or Bitasta or Bihat = the Hydaspes or Bidaspes [Ptolemy] of the Greeks; it rises in Kaśmīr; cf. *pañca-nada*), RV.; MBh. &c. (*-tva*, n., Rājat.); = *vi-tasti* (in *tri-vitastā*, q.v.); *°khyā* (*°tastākhyā*), n. N. of the habitation of the serpent-demon Takshaka in Kaśmīra, Rājat.; *-purī*, f. N. of a town, Cat.; *-māhātmya*, n. N. of wk.

वितस्ति *vi-tasti*, f. (once in Heat. m.; prob. fr. *√tan*) a partic. measure of length (defined either as a long span between the extended thumb and little finger, or as the distance between the wrist and the