

variously, speak against, abuse, revile, MBh.; (in gram.) to admit an alternative, be optional, Kāt.

2. **Vi-bhāshā**, f. (for 1. see p. 951, col. 3) an alternative, option, optionality (*vi-bhāshayā*, optionally), one of two ways (cf. *vi-kalpa*), APrāt.; (in gram.) the allowing a rule to be optional (of two kinds, viz. *prāpta-v°* or *prāpte v°*, an option allowed in a partic. operation which another rule makes necessary; *aprāpta-v°* or *aprāpte v°*, an option allowed in a partic. operation which another rule makes impossible), Pāṇ. i, 1, 44 &c.; -*vṛitti*, f. N. of wk. **°bhāshita**, mfn. admitting an alternative (esp. in gram. = optional), Nir.; Kauś.; Pāṇ.

विभास् *vi-√bhās*, *Ā. -bhāsate* (in Ved. also P.), to shine brightly or pleasantly, be bright, AV.; R.; Śatr.: Caus. *-bhāsayati*, to cause to shine, illuminate, brighten, MBh. **°bhās**, f. brightness, splendour, Kir. ix, 9; -*vat*, mfn. very brilliant or resplendent, Cat. **°bhāsā**, m. N. of one of the 7 suns, TĀr.; a partic. Rāga, Vās.; Gīt.; N. of a deity, MārKp.; (*ā*), f. shining brightly, light, lustre, W. **°bhāsita**, mfn. (fr. Caus.) made bright, illuminated, MBh.

विभिद् *vi-√bhid*, P. *Ā. -bhinatti*, *-bhintte*, to split or break in two, break in pieces, cleave asunder, divide, separate, open, RV. &c. &c.; to pierce, sting, ŚBr.; MārKp.; to loosen, untie, Hariv.; BhP.; to break, infringe, violate, R.; Bālar.; BhP.; to scatter, disperse, dispel, destroy, MBh.; Kāv. &c.; to alter, change (the mind), MBh.; BhP.: Pass. to be split or broken, burst asunder &c. (also P. Cond. *vy-abhetsyat*, ChUp.); to be changed or altered, R.; BhP.: Caus. *-bhedayati*, to cause to split &c.; to divide, alienate, estrange, MBh.; R.

Vi-bibhitsu, mfn. (fr. Desid.) wishing to break asunder, purposing to cleave or pierce, MW.

Vi-bhitti, f. cleaving, splitting, Kāth.; ShaḍvBr.

Vi-bhida, m. N. of a demon, Suparṇ.; (*ā*), f. 'perforation' and 'falling away', 'apostasy', Śiś. xx, 23.

Vi-bhindu, mfn. splitting or cleaving asunder, RV.; m. N. of a man, ib. **°bhinduka**, m. N. of an Asura, PañcavBr.

Vi-bhinna, mfn. split or broken in two &c.; passed across or through (as by a heavenly body), VarBṛS.; opened blown, Ragh.; cleft (said of the temples of an elephant which exude during rut), Bhartṛ.; broken, destroyed, BhP.; altered, changed (also in one's feelings), Kāv.; Kathās.; alienated, estranged, become faithless, Rājat.; separated, divided, Kathās.; disunited, living at variance, R.; (a place) filled with dissensions, Kathās.; disappointed (see *āsā-v°*); contradictory, Subh.; various, manifold, Kathās.; MārKp.; mingled with (instr.), Kir.; m. N. of Śiva, MBh.; -*lamisra*, mfn. having darkness expelled or destroyed, MW.; -*tā*, f., -*tva*, n. the state of being broken or split asunder or scattered &c., ib.; -*darśin*, mfn. seeing different things, discerning differences, discerning well, MārKp.; -*dhairya*, mfn. having firmness or constancy shaken, BhP.; -*vesha*, mfn. dressed in various garments, Pañcar.; **°nnānga**, mfn. one who has his body pierced or transfixed, R.

Vibhinnī-√kṛi, P. *-karoti*, to separate, divide, HYog.

Vi-bhettri, mfn. one who splits or breaks asunder, a destroyer of (gen.), Śak.

Vi-bheda, m. breaking asunder, splitting, piercing, division, separation, MBh.; R. &c.; knitting, contraction (of the brows), Sāh.; interruption, disturbance, Bālar.; change, alteration, Car.; diverging (in opinion), dissension, disagreeing with (*samam*), MBh.; Kāv. &c.; distinction, variety, VarBṛS.; Kathās.; BhP.

Vi-bhedaka, mfn. distinguishing anything (gen.) from (abl.), Cat.; m. = *vibhīdaka*, L. **°bhedana**, mfn. splitting, cleaving, piercing, VarBṛS.; n. the act of splitting &c., Nir.; MBh.; setting at variance, disuniting, MBh.; R. &c. **°bhedika**, mfn. separating, dividing (ifc.), Kāraṇḍ. **°bhedin**, mfn. piercing, rending (see *marmā-bh°*); dispelling, destroying (with gen.), Hariv. **°bhedyā**, mfn. to be split or cleft or broken, MBh.

विभी *vi-√bhī*, P. *-bibheti*, to be afraid of, fear, MBh.; MārKp.: Caus. *-bhīshayati*, *°te*, to frighten, terrify, intimidate, RV.; TS.; MBh.

1. **Vi-bhīta**, mfn. (for 2. see col. 2) afraid, intimidated, MārKp.

Vi-bhīshaka, mf (*ikā*) n. frightening, terrifying,

MW.; (*ikā*), f. the act of terrifying, means of terrifying, terror, MBh.; Kāv. &c.; **°shikā-sthāna**, n. an object or means of terrifying, MW.

Vi-bhīshana, mf (*ā*) n. terrifying, fearful, horrible, RV. &c. &c.; bullying or blustering (as language), MW.; m. miscarriage, abortion, MBh.; Amphidonax Karka, L.; N. of a brother of Rāvaṇa (his other brothers were Kubera [by a different mother] and Kumbha-karṇa; both Rāvaṇa and Vibhīshana are said to have propitiated Brahmā by their penances, so that the god granted them both boons, and the boon chosen by V° was that he should never, even in the greatest calamity, stoop to any mean action; hence he is represented in the Rāmāyaṇa as endeavouring to counteract the malice of his brother Rāvaṇa, in consequence of which he was so ill-treated by him that, leaving Laṅkā, he joined Rāma, by whom, after the death of Rāvaṇa, V° was placed on the throne of Laṅkā), MBh.; Hariv.; R. &c.; N. of two kings of Kāśmīra (the sons of Go-narda and Rāvaṇa), Rājat. i, 192 &c. (in later times V° appears to have been used as a general N. of the kings of Laṅkā); N. of an author, Cat.; (*ā*), f. N. of one of the Mātṛis attending on Skanda, MBh.; n. the act or a means of terrifying, terror, intimidation, MBh.; N. of the 11th Mubūrta, Cat.; **°nābhīshaka**, m. 'V°'s inauguration, N. of R. v, 91 (accord. to one recension).

Vi-bhīshā, f. the wish or intention of terrifying, MBh. **°bhīshikā**, f., see under *vi-bhīshaka* above.

Vi-bhetavya, n. (impers.) it is to be feared, Pañcat.; Hit. (v. l.)

विभीत 2. *vibhīta*, m. n. = next, ŚārṅgS.

Vibhītaka, m. (or *ī*, f.) the tree Terminalia Bellerica; n. its berry (used as a die), ŚBr.; MBh. &c.

Vibhīdaka, m. n. id., RV.; GṛŚrS. (cf. *vi-bhedaka* under *vi-√bhid*).

विभु *vi-bhu* &c. See col. 3.

विभुक्त *vi-bhukta* ($\sqrt{3}$. *bhuj*), in *bhukta-v°*, g. *śāka-pārthivādi* (Siddh. on Pāṇ. ii, 1, 69).

विभुग् *vi-bhugna*, mfn. ($\sqrt{1}$. *bhuj*) bent, bowed, crooked, L.

Vi-bhujā, mfn., in *mūla-v°* (q. v.)

विभू *vi-√bhū*, P. *-bhavati*, to arise, be developed or manifested, expand, appear, RV.; TS.; MuṇḍUp.; to suffice, be adequate or equal to or a match for (dat. or acc.), ŚBr.; to pervade, fill, PañcavBr.; to be able to or capable of (inf.), BhP.; to exist (in *a-vibhavat*, 'not existing'), KātyŚr.: Caus. *-bhāvayati*, to cause to arise or appear, develop, manifest, reveal, show forth, display, ŚāṅkhBr.; MBh. &c.; to pretend, feign, Kull. on Mn. viii, 362; to divide, separate, BhP.; to perceive distinctly, find out, discover, ascertain, know, acknowledge, recognise as (acc.), MBh.; Kāv. &c.; to regard or consider as, take for (two acc.), Kuval.; to suppose, fancy, imagine, BhP.; Pañcar.; to think, reflect, Kathās.; Pañcat.; to suppose anything of or about (loc.), BhP.; to make clear, establish, prove, decide, Mn.; Yājñ.; to convict, convince, Yājñ.; Daś.: Pass. of Caus. *-bhāvayate*, to be considered or regarded as, appear, seem (nom.), MBh.; Kāv. &c.: Desid., see *-bubhūshā*: Intens., see *-bobhuvat*.

Vi-bubhūshā, f. (fr. Desid.) the wish or intention to manifest one's self, BhP. **°bubhūshu**, mfn. wishing to develop or expand one's self, ib.

Vi-bobhuvat, mfn. (fr. Intens.) spreading or expanding exceedingly over (loc.), MaitrS.

Vi-bhava, mfn. powerful, rich, MBh. xiii, 802; m. being everywhere, omnipresence, Kaṇ.; development, evolution (with Vaishṇavas 'the evolution of the Supreme Being into secondary forms'), Sarvad.; power, might, greatness, exalted position, rank, dignity, majesty, dominion, R.; Kālid.; VarBṛS. &c. (ifc. with loc., 'one whose power consists in,' Gīt.); influence upon (loc.), ŚāṅkhŚr.; (also pl.) wealth, money, property, fortune, MBh.; Kāv. &c.; luxury, anything sumptuary or superfluous, Hcar.; magnanimity, lofty-mindedness, W.; emancipation from existence, Inscr.; BhP.; N. of the 2nd year in Jupiter's cycle of 60 years, VarBṛS.; destruction (of the world), Buddh.; (in music) a kind of measure; -*kshaya*, m. loss of fortune or property, Cāṇ.; -*tas*, ind. according to rank or fortune or dignity, Kālid.; Prab.; -*matī*, f. N. of a princess, Rājat.; -*mada*, m. the pride of power, MW.; -*vat*, mfn. possessed

of power, wealthy, Mṛicch. **°bhavin**, mfn. rich, wealthy, Śiś.

2. **Vi-bhāva**, m. (for 1. see under *vi-√bhā*) any condition which excites or develops a partic. state of mind or body, any cause of emotion (e. g. the persons and circumstances represented in a drama, as opp. to the *anu-bhāva* or external signs or effects of emotion), Bhar.; Daśar.; Sāh. (-*tva*, n.); a friend, acquaintance, L.; N. of Śiva, Pañcar. **°bhāvaka**, mfn. causing to appear, procuring or intending to procure (ifc.), MBh. iii, 1347 (Nīlak.); discussing, W. **°bhāvana**, mfn. causing to appear, developing, manifesting, Hariv.; (*ā*), f. (in rhet.) description of effects the causes of which are left to be conjectured (or, accord. to some, 'description by negatives, bringing out the qualities of any object more clearly than by positive description'), Vām.; Kāv. &c.; n. causing to appear or become visible, development, creation, BhP. (Sch. = *pālana*); showing, manifesting, Kull. on Mn. ix, 76; clear perception, examination, judgment, clear ascertainment, Mn.; Vikr.; (ifc.) reflection on, Kathās.; the act of producing a partic. emotion by a work of art, Sāh.; **°nālamkāra**, m. the rhetorical figure described above, MW. **°bhāvanīya**, mfn. (fr. Caus.) to be clearly perceived or ascertained, MārKp.; to be convicted (= *bhāvya*), Kull. on Mn. viii, 60. **°bhāvita**, mfn. (fr. Caus.) caused to arise or appear &c.; -*tva*, n. the state of being perceived or judged, W. **°bhāvin**, mfn. mighty, powerful, Śiś.; (ifc.) causing to appear (*varṇa-v°*, m. N. of Śiva), MBh. xiii, 1219; arousing a partic. emotion (esp. of love), Nalōd. **°bhāvya**, mfn. to be clearly perceived or observed, distinguishable, comprehensible, MBh.; Kāv. &c.; to be attended to or heeded (n. impers. 'it should be heeded'), MBh.; Kāv. &c.

Vi-bhū or (Ved.) **vi-bhū**, mf (*ū* or *vi*) n. being everywhere, far-extending, all-pervading, omnipresent, eternal, RV.; VS.; Up.; MBh. &c.; abundant, plentiful, RV.; VS.; Br.; mighty, powerful, excellent, great, strong, effective, able to or capable of (inf.), RV. &c. &c.; firm, solid, hard, L.; m. a lord, ruler, sovereign, king (also applied to Brahmā, Viṣṇu, and Śiva), MBh.; Kāv. &c.; (ifc.) chief of or among, VarBṛS.; a servant, L.; the sun, L.; the moon, L.; N. of Kubera, L. (W. also 'ether; space; time; the soul'); N. of a god (son of Veda-siras and Tushitā), BhP.; of a class of gods under Manu Sāvārṇi, MārKp.; of Indra under Manu Raivata and under the 7th Manu, ib.; BhP.; of a son of Viṣṇu and Dakṣiṇā, BhP.; of a son of Bhaga and Siddhi, ib.; of Buddha, L.; of a brother of Śakuni, MBh.; of a son of Śambara, Hariv.; of a son of Satya-ketu and father of Su-vibhu, VP.; of a son of Dharma-ketu and father of Su-kumāra, ib.; of a son of Varsha-ketu and father of Anarta, Hariv.; of a son of Prastāva and Niyutsā, BhP.; of a son of Bhṛigu, MW.; pl. N. of the Ribhus, RV.; -*krātu*, mfn. strong, heroic, RV.; -*tā*, f. power, supremacy, W.; -*tva*, n. being everywhere, omnipresence, ŚvetUp.; Sarvad.; omnipotence, sovereignty, PraśnUp.; Śak.; Bālar.; -*tva-samārthana*, n. N. of wk.; -*pramīta*, n. the hall of Brahmā, KaushUp.; -*māt*, mfn. extending everywhere, RV.; joined with the Vibhus or Ribhus, VS.; AitBr.; ŚrS.; -*varman*, m. N. of a man, Inscr. **°bhūvarī**, f. (prob. f. of *vi-bhūvan*) far-reaching, Kāth.

Vi-bhū, in comp. for **vi-bhu**; -*dāvan*, mfn. bestowing richly, liberal, TS.; -*māt*, mfn. joined with the Vibhus or Ribhus, MaitrS.; -*vasu* (*vibhū*), mfn. possessing mighty treasures or wealth, RV.

Vi-bhūta, mfn. arisen, produced &c.; great, mighty (see comp.); m. = next, Buddh.; -*ṇ-gamā*, f. a partic. high number, Buddh.; -*dyumna* (*vi*), mfn. abounding in splendour or glory, RV.; -*manas*, mfn. (used to explain *vi-manas*), Nir. x, 26; -*rāti* (*vi*), mfn. bestowing rich gifts.

Vi-bhūti, mfn. penetrating, pervading, Nir.; abundant, plentiful, RV.; mighty, powerful, ib.; presiding over (gen.), ib. viii, 50, 6; m. N. of a Sādhyā, Hariv.; of a son of Viśvāmītra, MBh.; of a king, VP.; f. development, multiplication, expansion, plenty, abundance, Kāv.; Kathās. &c.; manifestation of might, great power, superhuman power (consisting of eight faculties, especially attributed to Śiva, but supposed also to be attainable by human beings through worship of that deity, viz. *animan*, the power of becoming as minute as an atom; *laghiman*, extreme lightness; *prāpti*, attaining or reaching anything [e. g. the moon with the tip of the