

n.) N. of a wk. on law (compiled by a number of Paṇḍits); °*dārnava-setu*, m. N. of a legal digest by Bāṇeśvara and others (compiled by order of Warren Hastings); °*dārthin*, m. 'seeking for litigation,' a litigant, prosecutor, plaintiff, Yājñ., Sch.; °*ddspada*, n. the subject of a lawsuit (°*di-bhūta*, mfn. become the subject of a lawsuit, litigated, contested at law), ib. °*vādin*, mfn. disputing, contending; a litigant, party in a lawsuit, Mn.; MBh.; Kathās.

विवध *vi-√vadh* (only aor. *vy-āvadhāt*, Subj. *vi-vadhishah*), to destroy utterly, RV.

विवध *vi-vadhā* or *vi-vadhā*, m. (prob. fr. *√vadh* = *vah*; cf. *vadhū*) a shoulder-yoke for carrying burdens, TĀr.; ĀśvGr. &c. (cf. *vi-* and *sa-*); a store of grain or hay, provisions &c., Kāv.; Kām.; Pañcat.; a partic. Ekāha, Vaitān.; a road, highway, L. (*vi*°, Pat. on Pāṇ. ii, 3, 12, Vārt. 1); a ewer, pitcher, W.; the income which a king obtains from his subjects, L.; (*vi-vadhā*), f. a yoke (fig.), i. e. chain, fetters (cf. *vriddha-*°).

Vi-vadhika or **vi-vadhika**, mf(ā)n. one who carries a burden on a shoulder-yoke, Pāṇ. iv, 4, 17; m. a dealer, pedlar, hawker, W.

विवन्दिषा *vivandishā*, f. (fr. Desid. of *√vand*) the wish to salute or worship, HParis.

Vivandishu, mfn. wishing to salute, intending to praise, MärkP.

विवयन *vi-vayana*. See under *vi-√ve*.

विवर *vi-vara*, *vi-varaṇa* &c. See under *vi-√I. vri*, p. 988.

विवरुण *vi-varuṇa* &c. See p. 952, col. 2.

विवर्जक *vi-varjaka*, *vi-varjana* &c. See under *vi-√vrij*, p. 988.

विवर्ण *vi-√varṇ* (also written *vi-√vriṇ*), q.v.), P. *-varṇayati* (aor. *vyavirṇat*), to excel in painting or description, Uttarar.; to discolour, Jātakam.; to dispraise, Divyāv. °*varṇayitavya*, mfn. to be disapproved, ib. °*varṇita*, mfn. dispraised, disapproved, Lalit.

विवर्ण *vi-varṇa* &c. See p. 952, col. 2.

विवर्त *vi-varta*, *vi-vartana* &c. See under *vi-√vrit*, p. 988.

विवर्ध *vi-√vardh*, P. *-vardhayati*, to cut off, sever, MW.

I. Vi-wardhana, n. (for 2. see under *vi-√vridh*) the act of cutting off, cutting, dividing, W.

I. Vi-wardhita, mfn. (for 2. see ib.) cut off, cut, divided, ib.

विवर्मन् *vi-varman* &c. See p. 952, col. 2.

विवर्षण *vi-varshaṇa* &c. See *vi-√vrish*.

विवल *vi-√val*, P. *-valati*, to turn away or aside (intr.), Kpr. °*valā*, mfn. (applied to a metre), VS. °*valita*, mfn. turned away, averted, Amar.

विवल्ग *vi-√valg*, P. *-valgati*, to leap, jump, spring, Mṛicch.; to burst asunder, MW.

विवत्रि *vi-vavri*, *vi-vaśa* &c. See p. 952, col. 2.

विवस् *vi-√2. vas* (cf. *vyush*), P. *vy-ucchati*, to shine forth, shine, dawn, RV. &c. &c.; (*vi-vāste*), to illumine, ŚBr.; Caus. *-vāsayati*, to cause to shine, RV.; TS.; Br.

Vi-vasvat or **vi-vāsvat**, mfn. shining forth, diffusing light, matutinal (applied to Ushas, Agni &c.; *sadane vivasvatah*, 'at the seat of Fire'), RV.; VS.; Kāth.; m. 'the Brilliant one,' N. of the Sun (sometimes regarded as one of the eight Ādityas or sons of Aditi, his father being Kaśyapa; elsewhere he is said to be a son of Dākshāyaṇī and Kaśyapa; in epic poetry he is held to be the father of Manu Vaivasvata or, according to another legend, of Manu Sāvārṇi by Sa-varṇā; in RV. x, 17, 1 he is described as the father of Yama Vaivasvata, and in RV. x, 17, 2 as father of the Āśvins by Saranyū, and elsewhere as father of both Yama and Yamī, and therefore a kind of parent of the human race), RV. &c. &c.; the Soma priest, RV. ix, 14, 5 &c.; N. of Aruṇa (charioteer of the Sun), W.; of the seventh or present Manu (more properly called Vaivasvata, as son of Vivasvat), RV. viii, 52, 1; N. of a Daitya, MBh.; a god, L.; N. of the author of the hymn RV. x, 13

(having the patronymic Āditya), Anukr.; N. of the author of a Dharma-sāstra (cf. *-smṛiti*); (*atī*), f. N. of the city of the Sun, L.; *-suta*, m. 'son of Vivasvat,' N. of Manu Vaivasvata, Mn. i, 62; *-smṛiti*, f. the law-book of Vivasvat; (*°vad*)-*vāta*, mf(ā)n. (prob.) loved by Vivasvat, TS. °*vāsvan*, only in instr. pl. (prob. = 'to shine forth'), RV. i, 187, 7.

3. Vi-vāsa, m. (for 1. and 2. see p. 952, col. 2) shining forth, dawning, ĀśvGr.; *-kāle*, ind. at the time of daybreak, ib. 1. °*vāsana*, mfn. (for 2. see under *vi-√4. vas*) illumining, Nir.; n. illumination, ib.; *-vat*, mfn. (used to explain *vi-vasvat*), ib.

Vy-ushṭa, **vy-ushṭi**. See 2. *vy-√ush*.

विवस् *vi-√4. vas*, Ā. *-vaste*, to change clothes, TS.; ĀśvGr.; to put on, don, Bhāṭṭ.; Caus. *-vāsayati* (Pass. *-vāsate*), to put on, don, MBh.

2. Vi-vāsana, n. (for 1. see *vi-√2. vas*) being clothed in or covered with (instr.), MBh.

विवस् *vi-√5. vas*, P. *-vasati*, to change an abode, depart from (abl.), BhP.; (with *brahmacaryam*), to enter upon an apprenticeship, become a pupil, ChUp.; to abide, dwell, live, MBh.; R.; to pass, spend (time), ib. &c.; Caus. *-vāsayati*, to cause to dwell apart, banish, expel, MBh.; Kāv. &c.; to send forth, dismiss, MBh.

4. Vi-vāsa, m. (for 3. see under *vi-√2. vas*) leaving home, banishment, MBh.; R. &c.; separation from (instr.), MBh.; *-karaṇa*, n. causing banishment, banishing, transporting, W. 3. °*vāsana*, n. the act of banishing, banishment, exile, R.; Uttarar. °*vāsaitri*, m. an expeller, TBr., Sch. °*vāsita*, mfn. banished, exiled, transported, W. °*vāsya*, mfn. to be expelled or exiled, Mn.; Yājñ.; R. **Vy-ushita**, **vy-ushṭa**. See 2. *vy-ushita*.

विवह *vi-√vah*, P. *-vahati* (rarely Ā.), to bear or carry off, remove, RV.; MBh.; to lead away (the bride from her father's house), take in marriage, marry, AV. &c. &c.; (also Ā., with or without *mīthas*) to marry or form a matrimonial alliance together, Gobh.; Āpast.; BhP.; Caus. *-vāhayati*, to marry (a girl) to (gen. or *saha*), MBh.; Pañcat.; (Ā.) to lead home, take to wife, Kathās.; Vet.; Pañcat.

Vi-vaḥa, m. 'carrying away,' N. of one of the seven winds, MBh.; Hariv.; of one of the seven tongues of fire, Col.

Vi-vāhā, m. leading away (of the bride from her father's house), taking a wife, marriage with (instr. with or without *saha*), AV. &c. &c. (eight kinds of marriage are enumerated in Mn. iii, 21, viz. Brāhma, Daiva, Ārsha, Prājāpatya, Āsura, Gāndharva, Rākshasa, and Paisāca; cf. Yājñ. i, 58-61 and IW. 190 &c.); a partic. wind, Śak., Sch. (prob. w. r. for *vi-vaḥa*) a vehicle (and 'marriage'), AitBr. vii, 13; n. a partic. high number, Buddh.; *-karman*, n., °*ma-paddhati*, f. N. of wks.; *-kāma*, mfn. desirous of marriage, MW.; *-kārikā*, f. pl. N. of wk.; *-kāla*, m. the (right) time for m°, VarBṛS.; *-griha*, n. 'm°-house,' the house in which a wedding is celebrated, Kathās.; *-caturthika*, n. or *-caturthi-karman*, n. N. of wks.; *-catuṣṭaya*, n. a quadruple m°, the marrying of four wives, MW.; *-tattva* (or *udvāha-t°*), n., *-tattva-dīpikā*, f. N. of wks.; *-dīkshā*, f. the m° rite, m° ceremony, Ragh.; (*°kshā-tilaka*, m. n. a Tilaka mark made on the forehead during a m° cer°, MW.; *°kshā-vidhi*, m. the preparatory rites of m°, ib.); *-dvir-āgamana-paddhati*, f. N. of a wk. (containing rules to be observed on a bride's coming for the second time from her father's to her husband's house); *-nepathya*, n. a m°-dress, Mālav.; *-paṭala*, m. n. N. of various wks. (or of that section in an astrological wk. that treats of the times fit for m°); *-paṭaha*, m. a m°-drum, Mṛicch.; *-paddhati*, f., *-prākaraṇa*, n. (and °*na-īkā*, f.), *-prayoga*, m., *-bhūṣhaṇa*, n., *-mela-vāṇi-vidhi*, m. N. of wks.; *-yajña*, m. a m°-sacrifice, MW.; *-ratna*, n. N. of wk.; *-vidhi*, m. the law of m°, Mn. ix, 65 (also N. of wk.); *-vrindāvana*, n. N. of an astrol. wk. by Keśavārka; *-vesha*, m. (ifc. f. ā) a m°-dress, Ragh.; *-samaya*, m. = *-kāla*, Pañcat.; *-sambandha*, m. relation or connection by m°, Praçand.; *-siddhānta-rahasya*, n., *-saukhyā*, n. N. of wks.; *-sthāna*, n. the place for a m°-ceremony (before a house), ĀpGr., Sch.; *-homa*, m. = m°-sacrifice; (*°ma-vidhi*, m. and °*mōpayuktā mantrāḥ*, m. pl. N. of wks.); *°hōgni*, m. a m°-fire, ĀśvGr.; *°hādi-karmanām prayoga*, m. N. of wk.; *°hārtha*, m. purpose of m°, a m° suit, MW.; *°hēcchu*, mfn. desirous of m°, ib.;

°*hōtsava*, m. 'marriage feast,' N. of wk. °*vāhanīyā*, f. to be led away (as a bride), to be married, Daś. °*vāhayitavya*, mfn. = *vi-vāhya*, Gobh., Sch. °*vāhita*, mfn. caused to marry, married (said of men and women), Pañcat.; Kathās. °*vāhin*, see *a-* and *dvi-vivāhin*. °*vāhya*, mfn. to be married, marriageable, Kathās.; connected by marriage, Yājñ. i, 110 (cf. *a-viv°*); m. a son-in-law, MānGr.; Gobh. &c.; a bridegroom, W.

Vi-vodhri, m. a husband, L.

I. Vy-ūḍha, mfn. (for 2. see under *vy-√ūh*) led home, married, Kathās.; BhP.

विवा *vi-√vā*, P. *-vāti*, to blow on all sides or in every direction, blow through, blow, RV. &c. &c.

विवाक *vi-vāka*, *vi-vāc*. See under *vi-√vac*.

विवात *vi-vāta*, *vi-vāsa* &c. See p. 952.

विवान *vi-vāna*. See *vi-√ve*, p. 989.

विवारयिषु *vivārayishu*, mfn. (fr. Desid. of Caus. of *√I. vri*) wishing to keep back or ward off (an army), MBh.

विवालयिषु *vivālayishu*, mfn. (fr. Desid. of Caus. of *√val*) wishing to recover, HParis.

विविक्त *vi-vikta*, *vi-vikvās* &c. See below.

विविक्श *viviksh*, *vivikshu*. See p. 989.

विविग्ग *vi-vigna*, mfn. (*√vij*) very agitated or alarmed, Kālid.; Kathās. &c.

Vi-vejita, mfn. (fr. Caus.) terrified, frightened, Hariv. 568 (v. l. *pratodita* and *virejita*).

विविच *vi-√vic*, P. *-vinakti*, to sift (esp. grain by tossing or blowing), divide asunder, separate from (instr. or abl.), ŚBr.; ŚrS.; BhP.; to shake through (acc.), RV. i, 39, 5; to cause to lose, deprive of (abl.), Bhāṭṭ.; to distinguish, discern, discriminate, KathUp.; BhP.; to decide (a question), MBh.; to investigate, examine, ponder, deliberate, Kāv.; Kathās.; BhP.; to show, manifest, declare, MBh.; Pass. *-vicyate*, to go asunder, separate (intrans.), AV.; Caus. *-vecayati*, to separate, distinguish, Mn.; Suśr.; to ponder, investigate, examine, Pañcar.; Sāh.

Vi-vikta, mfn. separated, kept apart, distinguished, discriminated, Kap.; MBh.; BhP.; isolated, alone, solitary, Mn.; MBh. &c.; (ifc.) alone with i. e. intent upon (e. g. *ciṅtā-v°*), MBh.; free from (instr. or comp.), Hariv.; Kum.; pure, clean, neat, trim, Mn.; MBh. &c.; clear, distinct, Hariv.; Kām.; discriminative, judicious (= *vi-vekin*), L.; profound (as judgment or thought), W.; m. = *vasu-nandana* or *vasu-nanda*, L.; n. separation, solitude, a lonely place (see comp.); clearness, purity, MärkP.; *-ga*, mfn. going to a lonely place, seeking solitude, Kathās.; *-carita*, mfn. faultless in conduct or behaviour, BhP.; *-cetas*, mfn. pure-minded, ib.; *-tarka*, mfn. clear in reasoning, MW.; *-tā*, f. separation, isolation, Rājat.; clearness, purity, Suśr.; being well, good health, ib.; distinction, discrimination, L.; an empty or free place, loneliness, MW.; *-tva*, n. solitude, Mṛicch.; *-drishṭi*, mfn. clear-sighted, BhP.; *-nāman*, m. N. of one of the 7 sons of Hiranya-retas and of the Varsha ruled by him, ib.; *-bhāva*, mfn. having a mind separated or abstracted (from other pursuits), intent on any object, W.; *-varṇa*, mfn. containing letters or syllables distinctly enunciated, MW.; *-sarana* (BhP.), *-sevin* (Bhag.), mfn. resorting to or seeking solitude; °*kiśana*, mfn. having a secluded seat, sitting at a sequestered place, Mn. ii, 215; °*ktī-kṛita*, mfn. emptied, cleared, Kathās.; left, deserted, Ragh.

Vi-vikti (*vi-*), f. separation, division, VS.; discrimination, discernment, Sarvad.

Vi-vikvās, mfn. discriminating, discerning (applied to Indra), RV. iii, 57, 1.

Vi-vici, id. (applied to Agni or Indra), RV.; Br.; ĀśvGr.; °*ciṣṭi*, f. an oblation made to Agni Vivici, TS., Sch.

Vi-veka, m. discrimination, distinction, Mn.; Sarvad.; Suśr.; consideration, discussion, investigation, Gīt.; MärkP.; Sarvad.; true knowledge, discretion, right judgment, the faculty of distinguishing and classifying things according to their real properties, ChUp.; Kap. &c.; (in Vedānta) the power of separating the invisible Spirit from the visible world (or spirit from matter, truth from untruth, reality from mere semblance or illusion); a water-