

— *Vijihma-tā*, f. or *vijihma-tva*, am, n. crookedness, dishonesty, craftiness.

**विजीव** *vi-jīva*, cl. I. P. *-jīvati*, *-jīvitum*, to revive, return to life.

**विजुल** *vijula*, as, m. the silk-cotton tree.

**विजम्ब** *vi-jimbh*, cl. I. A. *-jimbhate*, *-jimbhitum*, to yawn, gape; to open (intrans.), unfold, expand, become expanded or developed or exhibited, spread out, blossom; to extend; to spring open, spring back (as a bow); to become displayed, break forth or out, appear, rise; to display activity or energy, exhibit courage, &c.

*Vi-jimbhāna*, am, n. yawning, gaping; expanding, unfolding, displaying, exhibiting, extending; blossoming, budding; pastime, sport (especially amorous).

*Vi-jimbhita*, as, ā, am, yawned, gaped; expanded, opened, unfolded, displayed, exhibited, acted; blossomed; arisen, appeared; sported, wanted; (am), n. pastime, sport; wish, desire; act. — *Vi-jimbhita-sneha*, as, ā, am, displaying affection.

**विजेह** *vi-jeh*, cl. I. A. *-jehate*, *-jehitum*, to open the mouth.

*Vi-jehamāna*, as, ā, am, Ved. opening wide; darting forth, (Sāy. = *prakshiptat*.)

**विजोपस** *vi-joshas*, ās, ās, as, Ved. disunited, estranged from each other, no longer friends.

**विज्जन** *vijjana*, as, ā, am, m. f. n. sauce &c. mixed with rice-water or gruel.

*Vijjala*, as, ā, am, m. f. n. = *vijjana* above; (am), n. an arrow. — *Vijjala-pura*, N. of a town.

*Vijjila*, as, ā, am, m. f. n. sauce &c. mixed with rice-gruel.

**विज्जाका** *vijjākā*, f., N. of a female poet.

**विज्जुलिका** *vijjūhikā*, f., N. of a kind of plant (= *jatukā*).

**विज्ञ** *vi-jñā*. See below.

**विज्ञा** *vi-jñā*, cl. 9. P. A. *-jñāti*, *-jñāte*, *-jñātum*, to distinguish, discern, understand, observe, perceive, know, recognise, know thoroughly or well, have a right knowledge of; to be familiar with; to find out, investigate, inquire, ascertain, learn, learn from (with gen.); to hear, to consider as; to explain; to become wise or learned (Manu IV. 20): Caus. *-jñāpayati* and *-jñāpayati*, *-jñāyati*, to make known, declare, report, communicate, announce to any one (acc.); to make any one understand, apprise, teach, instruct; to make a representation or request (in a respectful manner), ask, beg; to inform any one of anything (with two acc.): Desid. *-jñāsatī*, to wish to understand or know, &c.

*Vi-jñāat*, an, atī, at, distinguishing, understanding, knowing, recognising, possessing various or extended knowledge, wise, considerate; (an), m. a wise man, sage.

*Vi-jñāṣā*, f. a desire of knowing distinctly, wish to prove or try.

*Vi-jñā*, as, ā, am, knowing, intelligent; wise, learned; proficient, conversant, clever, experienced, skilful, prudent, discreet; (as), m. a wise man. — *Vijñā-tā*, f. or *vijñā-tva*, am, n. intelligence, wisdom, learning, skill, cleverness. — *Vijñā-buddhi*, īs, f. Indian spikenard (= *jaṭā-mānī*).

*Vi-jñāpta*, as, ā, am, made known, reported, represented; appraised, respectfully informed or told.

*Vi-jñāpti*, īs, f. information, representation, respectful statement or communication; a report, announcement.

*Vi-jñāta*, as, ā, am, discerned, understood, known, perceived; celebrated, famous, notorious. — *Vijñā-tārtha* (‘*ta-ar*’), as, ā, am, one who is acquainted with any matter or the true state of a case.

*Vi-jñātri*, tā, tri, tri, one who knows or understands, an experienced person.

*Vi-jñāna*, am, n. the act of distinguishing or per-

ceiving or recognising, discerning, understanding, comprehending, distinction, intelligence, knowledge, science, learning, worldly knowledge of any kind (including all subjects except that understanding of the true nature of God or Brahma which is acquirable only by abstract meditation and the study of the Vedas), wisdom; business, employment; music. — *Vijñāna-kanda*, as, m. a proper N. — *Vijñāna-kaumudī*, f., N. of a Buddhist woman. — *Vijñāna-pāda*, as, m. (see *pāda*), an epithet of Vyāsa. — *Vijñāna-bhikṣu*, us, m., N. of the author of the *Yoga-sāra-saṅgraha*, the *Yoga-vārtika*, the *Sāṅkhya-sāra*, and the *Brahmādarśa*. — *Vijñāna-maya*, as, ī, am, consisting of knowledge or intelligence, all knowledge, intellectual (said of the first or innermost of the several sheaths of the soul). — *Vijñānamaya-kosha*, as, m. the sheath consisting of intelligence, the intelligent sheath (of the soul, according to the Vedānta philosophy) or that sheath which is caused by the understanding being associated with the organs of perception. — *Vijñāna-mātrika*, as, m. ‘parent of knowledge,’ an epithet of Buddha. — *Vijñāna-lalita*, N. of a work. — *Vijñāna-vāda*, as, m. the theory of *Vi-jñāna*, ideal theory. — *Vijñānesvara* (‘*na-īs*’), as, m. ‘master of knowledge,’ N. of the author of the *Mitākṣharā* commentary.

*Vijñānika*, as, ī, am, learned, well-informed, clever, skilful, proficient, conversant.

*Vi-jñāpaka*, as, ikā, am (fr. the Caus.), who or what makes known or apprises, making known, giving information; (as), m. an informant; an instructor.

*Vi-jñāpana*, am, ā, n. f. the act of making known or acquainting, teaching; representing, informing; information, instruction; respectful communication or representation.

*Vi-jñāpanīya*, as, ā, am, to be made known or represented, to be apprised.

*Vi-jñāpita*, as, ā, am, apprised, informed, instructed; respectfully told or represented.

*Vi-jñāpti*, īs, f. representing, informing; respectful communication or representation.

*Vi-jñāya*, ind. having known or perceived, having understood, having ascertained, having recognised.

*Vi-jñeya*, as, ā, am, to be perceived or known or understood; cognizable, intelligible, comprehensible, discernible, recognizable.

**विज्वर** *vi-jvara*, as, ā, am, free from fever or pain; free from distress; exempt from decay.

**विज्वर** *vi-jharjhara*, as, ā, am, making a harsh or rattling sound, discordant.

**विज्वरविन्दु** *viñilavindu*, N. of a town.

**विज्वर** *viñjāmarā*, am, n. the white of the eye.

**विज्वली** *viñjoli*, f. a line, row, range.

**विड** *viḍ* (also written *biḍ*; cf. rt. 1. *viḍ*), cl. I. P. *-veḍati*, *-veḍitum*, to sound; to curse, swear at, revile.

*Viḍa*, as, m. a voluptuary; a paramour; (in the drama) the companion of a prince or dissolute young man or sometimes of a courtesan, (he resembles in some respects the *Vidūshaka*, being generally represented as a parasite on familiar terms with his associate, but at the same time accomplished in the arts of poetry, music, and singing); a catamite; a rogue, cheat; N. of a mountain; the *Khayar* tree, *Mimosa* *Catechu*; a medicinal salt (= *viḍ-lavaṇa*); a rat; the orange tree; a branch and its shoot. — *Viḍapa*, as, m. a keeper of catamites. — *Viḍa-priya*, as, m. a kind of tree (= *mudgara*). — *Viḍa-mākhika*, as, n. a sort of mineral (= *tāpya*). — *Viḍa-lavaṇa*, am, n. a medicinal salt (= *viḍ-lavaṇa*, q. v.).

2. *viḍapa*, as, am, m. n. (according to *Uṇādis*. 111. 145. fr. rt. *viḍ* in the sense ‘to sound’), the young branch of a tree or creeper; a new shoot or sprout, branch (in general); a bush; a clump, cluster, thicket, tuft; spreading, expansion; the septum of the scrotum. — *Viḍapu-śas*, ind. in branches, in shoots.

*Viḍapin*, ī, iṅ, ī, having branches; (ī), m. a tree (in general); the large Indian fig-tree, *Ficus Indica*. — *Viḍapi-mṛiga*, as, m. ‘tree-animal,’ a monkey, ape; [cf. *taru-mṛiga*.]

**विटङ्क** *vi-ṭanka* or *vi-ṭankaka*, as, am, m. n. (see rt. *ṭank*), a dove-cot, an aviary (perhaps in this sense fr. 2. *vi*, a bird, + *ṭanka*); the loftiest point.

*Vi-ṭankita*, as, ā, am, marked, stamped, laden with.

**विट्टि** *viṭṭi*, īs, f. yellow sanders. — *Viṭṭi-kaṇṭhi-rava*, as, m., N. of the grammarian *Varada-rāja*.

**विट्टारिका** *viṭ-kārikā*, *viṭ-cara*, &c. See under 3. *viṣ*.

**विट्टल** *viṭṭhala*, as, m. (or commonly *viṭṭhala*), N. of a god worshipped at *Pandhar-pur* or *Punderpoor* in the *Bombay* presidency, (he is stated to be an incarnation of *Vishṇu* or *Kṛishṇa* himself, who is believed to have visited this city); N. of the author of the *Prasāda* commentary and of the *Vaiṣṇava-siddhānta-dīpikā*. — *Viṭṭhala-dikṣita*, as, m., N. of the author of the *Kuṇḍa-maṇḍapa-siddhi*.

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

**विटङ्क** *viṭhanka*, as, ā, am, bad, vile.

**विठर** *viṭhara*, as, m. an epithet of *Vṛihas-pati*.

**विड** 1. *viḍ* (= rt. *viḍ*, q. v.), cl. I. P. *-veḍati*, *-veḍitum*, to call out, cry out against, curse, swear at, revile; to break (?).

2. *viḍ*, ṭ, f. a fragment, bit (?).

*Viḍa*, am, n. a kind of factitious salt (procured by boiling earth impregnated with saline particles); a particular kind of fetid salt (used medicinally as a tonic aperient, commonly called *Vit-lavan* or *Bit-noben*, cf. *viḍ-lavaṇa*; it is black in colour and is prepared by fusing fossil salt with a small portion of *Embic Myrobalan*, the product being muriate of soda with small quantities of muriate of lime, sulphur, and oxide of iron); a fragment, bit, portion (?). — *Viḍa-gandha*, am, n. the medicinal salt described above.

*Viḍanga*, as, ā, am, clever, able, skilful, conversant; (as, am), m. n. *Erycibe Paniculata*, a vegetable and medicinal substance (considered of great efficacy as a vermifuge).

**विडम्ब** *vi-ḍamb*, cl. 10. P. *-ḍambayati*, *-yitum*, to imitate, act like (= *anu-kṛī*), copy, emulate, simulate (with acc., e. g. *taḍid-vilasitāni viḍambayanti*, they imitate the flashes of lightning); to give anything another form, transform, distort; to impose upon, deceive, cheat; to ridicule, deride, mock; to afflict.

*Vi-ḍamba*, as, m. imitation; afflicting, distressing, annoyance.

*Vi-ḍambana*, am, ā, n. f. imitation, copying, assuming a similar appearance or dress, disguise, masquerade, transformation, imposture, (*ku-viḍambanā*, f. base imposture); deceiving, deception, fraud, breach of faith; disappointing, frustrating; afflicting, distressing, vexation, mortification, pain, distress; ridiculing, ridiculousness, ludicrousness.

*Vi-ḍambanīya*, as, ā, am, to be imitated, to be assumed as a disguise; to be distressed or annoyed.

*Vi-ḍambayat*, an, anti, at, imitating, copying; assuming, putting on (a borrowed dress or appearance).

*Vi-ḍambita*, as, ā, am, imitated, copied, assumed, put on (as a borrowed form &c.), simulated, transformed, distorted; mocked at, ridiculed, derided; deceived, disappointed, frustrated; vexed, mortified; distressed, low, poor, abject; (am), n. an object of ridicule or contempt, despicable object.

*Viḍambin*, ī, iṅ, ī, imitating, resembling; causing deception or error.