

(as property), being in one's possession. — *Vidyamāna-keśa*, as, ā, am, one who possesses hair. — *Vidyamāna-tā*, f. or *vidyamāna-tva*, am, n. existence, presence. — *Vidyamāna-mati*, is, is, i, possessing understanding.

*Vidyā*, f. knowledge, (*kāla-v*°, knowledge of time, i. e. of the almanac), learning, scholarship, philosophy, science, (according to some there are four Vidyās or sciences, 1. *trayī*, the triple Veda; 2. *āhvikshikā*, logic and metaphysics; 3. *daṇḍa-nīti*, the science of government; 4. *vārtā*, practical arts, such as agriculture, commerce, medicine, &c.; and Manu VII. 43. adds a fifth, viz. *ātma-vidyā*, knowledge of soul or sublime theological truth: according to others, Vidyā has fourteen divisions, viz. the four Vedas, the six Vedāngas, the Purāṇas, the Mīmāṃsā, Nyāya, and Dharma or law; or with the four Upa-vedas, eighteen divisions); a spell, incantation; the goddess Durgā; the tree Prema Spinosa; magical skill; a kind of magical pill (which placed in the mouth is supposed to give the power of ascending to heaven).

— *Vidyā-kara*, as, i, am, causing wisdom, giving knowledge or science; (as), m. a learned man, (in this sense the word may also be divided into *vidyā-ākara*, 'a mine of learning.'). — *Vidyākara-vāṅmāyeyin*, ī, m., N. of an author. — *Vidyāgama* (*vyā-āg*°), as, m. acquirement of knowledge, proficiency in science. — *Vidyā-śāna*, as, ā, am, or *vidyā-śūnu*, us, us, u (*śāna* and *śūnu* are regarded by Pāpini as Taddhita affixes), am, n. acquirement or knowledge. — *Vidyā-tas*, ind. from learning, than learning (after a compar.). — *Vidyā-dala*, as, m. 'science-leaved,' N. of the Bhūrja or Bhojpratta tree (the leaves of which are used for writing). — *Vidyā-dātṛi*, tā, trī, trī, one who gives or imparts knowledge, a teacher, instructor. — *Vidyā-dāna*, am, n. the giving of knowledge, teaching. — *Vidyā-devī*, f. 'goddess of learning,' a female divinity peculiar to the Jains, (sixteen are named, Rōhīṇī, Prajñaptī, Vajra-śṛīṅkhala, Kuliśāṅkuśā, Cakreśvartī, Nara-dattā, Kālī, Mahā-kālī, Gauṛī, Gandhārī, Sarvaśtra-mahājyālā, Mānavī, Vairāṭyā, A-śūptā, Mānāsī, Mahā-mānāsikā.). — *Vidyā-dhana*, am, n. wealth consisting in learning, money acquired by scholarship. — *Vidyā-dhara*, as, m. 'magical-knowledge holder,' a particular kind of good or evil genius attending upon the gods, (according to Kullūka on Manu XII. 47 = *devānyūyājin*); a kind of spirit or fairy; N. of several persons; (ī), f. a female of the same class of genii, a fairy, sylph. — *Vidyādihara-tāla*, as, m., N. of a particular time in music. — *Vidyādhara-āyāra* (*ra-ād*°), as, m., N. of an author. — *Vidyā-dhuri-parijana*, as, ā, am, attended by Vidyā-dharis. — *Vidyādhāra* (*yā-ād*h°), as, m. a receptacle of knowledge. — *Vidyādhirāja* (*yā-ād*h°), as, m. a proper N. — *Vidyā-nagara*, am, n., N. of a city. — *Vidyā-nanda*, as, m. 'pleasure of knowledge,' N. of a chapter of the Pañca-daśī; of an author. — *Vidyā-nivāsa*, as, m., N. of the author of a commentary on the Mugdha-bodha. — *Vidyā-nivāsa-bhattachārya*, as, m., N. of the author of the Sač-ārita-mīmāṃsā. — *Vidyānūpālana* (*vyā-an*°), am, n. the act of cherishing or patronising learning, encouragement or cultivation of science; acquiring learning, studying. — *Vidyānūpālīn* (*vyā-an*°), ī, mī, i, cherishing or encouraging science, acquiring learning. — *Vidyānūsevana* (*vyā-an*°), am, n. the cultivation of science or learning. — *Vidyānūsevīn* (*vyā-an*°), ī, mī, i, cultivating learning, engaged in study. — *Vidyānta* (*vyā-an*°), am, n. the end of knowledge. — *Vidyā-pati*, is, m., N. of a poet; of the author of the Gaṅgā-vākyaśānti; of the author of the Varsha-kṛitya. — *Vidyā-pradāna*, am, n. 'the bestowing of knowledge,' N. of a section of the Purāṇa-sarva-sva. — *Vidyā-prāpti*, is, f. acquirement of knowledge; any acquisition made by learning. — *Vidyā-phala*, am, n. the fruit of learning. — *Vidyābhīmāna* (*vyā-abh*°), am, n. the fancy or idea that one possesses learning. — *Vidyābhīmānavat* (*vyā-abh*°), ān, atī, at, fancying that one possesses learning, imagining one's self learned. — *Vidyā-*

*bhīyāsa* (*vyā-abh*°), as, m. practice or pursuit of learning, application to books, study. — *Vidyāraṇya* (*vyā-ar*°), as, m., N. of a poet; of the author of the Vidyārtha-dīpikā. — *Vidyā-ratna*, am, n. the jewel of learning; valuable knowledge. — *Vidyā-ratnākara* (*na-āh*°), as, m., N. of a work by Dhana-pati. — *Vidyārambha* (*vyā-ar*°), as, m. 'commencement of knowledge,' N. of a section in the Purāṇa-sarva-sva. — *Vidyārjana* (*vyā-ar*°), am, n. the acquirement of knowledge; acquiring anything by knowledge or by teaching. — *Vidyārjita* (*vyā-ar*°), as, ā, am, acquired or gained by knowledge. — *Vidyārtha* (*vyā-ar*°), as, m. the seeking for knowledge. — *Vidyārtha-dīpikā*, f., N. of a work by Vidyāraṇya. — *Vidyārtha-prakāśikā*, f., N. of a work. — *Vidyārthīn* (*vyā-ar*°), ī, mī, i, seeking for knowledge, studious; (ī), m. a student, pupil, scholar, disciple. — *Vidyālakṣā-bhattachārya* (*vyā-al*°), as, m., N. of the author of annotations on Goyācandra's commentary. — *Vidyā-labdha*, as, ā, am, acquired or gained by learning. — *Vidyālaya* (*vyā-al*°), as, m. abode or seat of learning, a school, college; N. of a place. — *Vidyā-lābha*, as, m. acquisition of learning; any acquirement gained by learning. — *Vidyā-vat*, ān, atī, at, possessed of learning or science, learned. — *Vidyā-vayo-vṛiddha*, as, ā, am, advanced in learning and years. — *Vidyā-vinoda*, as, m., N. of a poet. — *Vidyā-viśiṣṭa*, as, ā, am, distinguished by learning, possessed of science or scholarship. — *Vidyā-vihina*, as, ā, am, deprived of knowledge, misinstructed, ignorant. — *Vidyā-vṛiddha*, as, ā, am, old in knowledge, increased or advanced in learning. — *Vidyā-vyavasāya*, as, m. the pursuit of science. — *Vidyā-vrata-snātaka* or *vidyā-snātaka*, as, m. a Brāhman who has finished his period of studentship, (see *snātaka*). — *Vidyā-hina*, as, ā, am, destitute of knowledge or learning, uninstructed, ignorant. — *Vidyopārjana* (*vyā-up*°), am, n. acquisition of knowledge. — *Vidyopārjita* (*vyā-up*°), as, ā, am, acquired by learning.

*Vidvas*, vām, ushī, vat, one who knows, knowing, understanding (with acc., Rīg-veda X. 8, 8; Kīrāt. XI. 30), learned, (*kāla-v*°, 'learned in time,' an almanac-maker); intelligent, wise; (*vām*), m. a wise man, scholar, sage, seer. — *Vidvajana*, as, m. a wise man, a sage, seer. — *Vidvat-kalpa*, as, ā, am, a little learned, slightly learned. — *Vidvat-tama*, as, ā, am, wisest, very wise. — *Vidvat-tara*, as, ā, am, wiser, very wise; [cf. *vidush-tara*.] — *Vidvat-tva*, am, n. scholarship, science, wisdom. — *Vidvad-deśya* or *vidvad-deśya*, as, ā, am, = *vidvat-kalpa*. — *Vidvan-moda-tarangīnī*, f., N. of a philosophical work by Rāma-deva.

*Vinda*, vīdamāna, &c. See p. 925, col. 3. *Vinna*, as, ā, am [cf. *vitta*], known; discussed, judged; obtained, gained; married; placed, fixed.

*Vividvas*, ān, ushī, at, one who has known or obtained or found.

*Vividvas*, ān, ushī, at, one who has known, knowing, wise; one who has obtained.

*Veda*, vedya, &c. See s. v.

*Vi-dāś* vi-daś, cl. 1. P. -daśati, -dāśtūm, to bite into pieces, bite asunder, bite; to crush.

*Vi-daśa*, as, m. any pungent food which excites thirst (= *ava-daśa*).

*Vi-daśyamāna*, as, ā, am, being bitten.

*Vi-dāśya vi-dagdha*. See under *vi-dah*.

*Vi-dāśya vi-day*, cl. 1. A. -dayate, -dayitum, Ved. to divide asunder, separate; to dissipate, dispel. (Sāy. = *vi-bādhat*); to destroy, injure greatly; to consume, devour. (Sāy. = *bhakhshayati*); to distribute, grant, bestow. (Sāy. = *viśeṣeṇa dadāti*.)

*Vi-dayamāna*, as, ā, am, dividing; dissipating; destroying; distributing.

*Vi-dar* vi-dara, See under *vi-drī*.

*Vi-darbh* vi-darbhā, as, ā, m. f. (said to be fr. *vi*, 'without,' + *darbhā*, 'sacred grass,' supposed not to grow in Vidarbha because the son of a saint

died of a wound inflicted by a sharp blade of this grass), a district and city to the south-west of Bengal, the modern Berar proper; (as), m. the king of Vidarbha; any dry or desert soil; (ās), m. pl., N. of a people. — *Vidarbha-jā*, f. 'Vidarbha-born,' epithet of the wife of the saint Agastya; of Damayantī (wife of Nala and heroine of the poem so called); of Rukmiṇī (wife of Kṛishṇa). — *Vidarbha-tanayā* or *vidarbha-rāja-tanayā* or *vidarbha-subhṛū*, us, f. 'daughter of the king of Vidarbha,' Damayantī. — *Vidarbha-nagarī*, f. the city of Vidarbha. — *Vidarbha-pati*, is, or *vidarbha-rāj*, ī, or *vidarbha-rāja*, as, or *vidarbha-rājan*, ā, or *vidarbhadhī-pati* (*bha-adh*°), is, m. the king of Vidarbha. — *Vidarbha-rājadhāni*, f. the city or capital of Vidarbha. — *Vidarbhābhīṃkha* (*bha-abh*°), as, ī, am, having the face turned towards Vidarbha, facing Vidarbha.

*Vi-darśin* vi-darśin. See under *vi-drīś*.

*Vi-dal* vi-dal, cl. 1. P. -dalati, -dalitum, to break or burst asunder, burst or break to pieces; to be rent or split; to open, expand, blow.

1. *Vi-dala*, as, ā, am, rent asunder, split; opened, expanded, blown (as a flower &c.); (as), m. rending, dividing, separating; a cake; mountain ebony, Bauhinia Varietata; (ā), f. a plant, = *trivṛit*; (am), n. a shallow basket made of split bamboos or any vessel of wicker-work; split peas; pomegranate bark; the cuttings or chips of any substance, anything pared or split; a twig. — *Vidali-karaṇa*, am, n. the act of rending asunder, dividing, &c. — *Vidali-kṛt*, cl. 8. P. A. -karoti, -kurute, -kartum, to rend asunder, tear, split, divide. — *Vidali-kṛta*, as, ā, am, rent asunder, split, torn, broken; cut, divided, separated.

*Vi-dalana*, am, n. the act of tearing or rending asunder, splitting.

*Vi-dalita*, as, ā, am, burst asunder, rent, torn, split; crushed; blown, expanded (as a flower).

*Vi-dal* 2. vi-dala, as, ā, am, having no leaves, leafless.

*Vi-das* vi-das, cl. 4. P. -dasyati, -dasitum, Ved. to waste away, become exhausted, fail, be wanting, wither away, come to an end. (Sāy. = *upa-kshiyate*, *vi-sushyati*.)

*Vi-dasta*, as, ā, am, wasted away, exhausted.

*Vi-dah* vi-dah, cl. 1. P. -dahati, -dagdhum, to burn out, cauterize (a wound &c.); to burn, consume by fire, scorch, parch, shrivel up, destroy by fire: Pass. -dahyate, to be burnt; to suffer from internal heat, burn, be inflamed; to be consumed by grief; to be puffed up, boast.

1. *Vi-dagdhā*, as, ā, am, burnt, inflamed; consumed by fire or internal heat; cooked; digested; destroyed, decomposed, corrupt, spoiled, turned sour; clever, shrewd, well-bred, knowing, witty, sharp; subtle, cunning, crafty, sly, artful, intriguing; (as), m. a learned or clever man, a scholar, Paṇḍit; a libertine, intriguer; N. of a teacher of the school of the Vājasaneyins or White Yajur-veda; (ā), f. a sharp or knowing woman. — *Vīdagdhā-tā*, f. or *vidagdhā-tva*, am, n. sharpness, shrewdness, cleverness, wit; elegance. — *Vīdagdhā-mādhava*, am, n., N. of a drama ascribed to Rūpa (containing seven acts and written A. D. 1549; it relates to the loves of Kṛishṇa and Rādhā, and is in fact the Gīta-govinda dramatised). — *Vīdagdhā-mukha-maṇḍana*, am, n., N. of a work by Dharmā-dāsa.

2. *Vi-dagdhā*, as, ā, am, unburnt, uncooked, undigested, ill-concocted.

*Vi-dāha*, as, m. burning; great heat, inflammation, pungency.

*Vi-dāhin*, ī, mī, i, burning, hot; pungent, acrid; (ī), n. any substance that causes inflammation.

*Vi-dā* 1. vi-dā (see rt. 1. dā), cl. 3. P. -dadāti, -dātum, to give out, distribute, grant.

*Vi-datta*, as, ā, am, given out, distributed.

*Vi-dā* 2. vi-dā (= vi-do, see rt. 3. dā), cl.