

part asunder, become divided, burst asunder; to flow asunder, melt, become melted, liquefy: Caus. *-drāvayati*, *-yitum*, to cause to disperse, drive away, put to flight, frighten away, scare, chase away.

Vi-drava, *as*, m. running in different directions, running away, flight, panic, agitation; retreat, escape; flowing out, oozing; flowing asunder, melting, liquefaction; censure, abuse, reproach; intellect, understanding.

Vi-drāva, *as*, m. running away, flight, panic, retreat; liquefaction.

Vi-drāvaka, *as*, *ikā*, *am*, driving away; causing to flow or melt, liquefying.

Vi-drāvāna, *am*, n. the act of driving away, chasing, defeating; causing to flow or melt, liquefying.

Vi-drāvita, *as*, *ā*, *am*, caused to disperse, driven away, put to flight; liquefied, fused.

Vi-druta, *as*, *ā*, *ani*, flown, fled; running hither and thither, going fast; agitated, alarmed; liquefied, liquid, fluid (as an oily or metallic substance when heated).

विद्रुम *vi-druma*, *as*, m. a tree bearing precious gems; coral; a young sprout or shoot. *-Vidruma-tāta*, *as*, *ā*, *am*, having banks of coral. *-Vidruma-dehātā*, *f.* a threshold of coral. *-Vidruma-latā*, *f.* a branch of coral; a sort of vegetable perfume. *-Vidruma-latikā*, *f.* a kind of perfume (= *nalikā*).

विद्रे *vi-drai* (see *vi-drā*), *cl.* 1. P. *-drāyati*, *-drātam*, to awake from one's sleep.

विद्वस् *vidvas*, *vidvat-iva*, &c. See p. 919.

विद्विष 1. *vi-dvish*, *cl.* 2. P. A. *-dveshṭi*, *-dviṣhte*, *-dveshtum*, to dislike, hate, be hostile to; (A.) to hate each other mutually, dislike one another: Caus. *-dveshayati*, *-yitum*, to cause to dislike or hate, make hostile, render an enemy, make hostile towards one another.

2. *vi-dvish*, *f*, *ṭ*, *ṭ*, hostile, inimical; an enemy, foe.

Vi-dvisha, *as*, *ā*, *am*, hating, inimical, adverse; (*as*), m. an enemy.

Vi-dvishat, *an*, *atī*, *at*, hating, hostile; an enemy, foe.

Vi-dvishṭa, *as*, *ā*, *am*, hated, disliked, odious. *-Vidvishṭā-tā*, *f.* hatred, dislike, hostility.

Vi-dvesha, *as*, m. enmity, hatred, contempt. *-Vidvesha-rīra*, *as*, m., N. of a chief of the Saivas.

Vi-dveshaka, *as*, *ikā*, *am*, hating, hostile; a hater, enemy.

Vi-dveshāna, *as*, m. one who hates, a hater; (*i*), *f.* a woman of a resentful disposition; (*am*), n. causing abhorrence, hatred, enmity.

Vi-dveshīm, *i*, *īṇi*, *i*, hating, hostile, inimical; (*i*), m. an enemy. *-Vidveshi-prabhava*, *as*, *ā*, *am*, proceeding from an enemy.

Vi-dveshtri, *tā*, *trī*, *trī*, one who hates, an enemy; hating, hostile, inimical, adverse.

विध 1. *vidh* (= *rt*, *vith*), *cl.* 1. A. *vedhate*, *vedhitum*, to ask, beg.

विध 2. *vidh* (thought by some to have been developed out of *vi-dhā* and *rt*, *vyadh*), *cl.* 6. P. *vidhāti*, *vivedhā*, *vedhishyati*, *avedhit*, *vedhitum*, to dispose (Ved.); to perform (Ved.); to administer, govern, rule, command; to worship, honour, sacrifice; to pierce, (in this sense for *rt*, *vyadh*): Caus. *vedhayati*, *-yitum*, Aor. *avividhat*: Desid. *vedidhishati* and *vedidhishati*: Intens. *vedidhyate*, *vedidhāti*, *vedidhi*.

1. *vidha*, *as*, *ā*, m. *f.* (more properly *ft*, *rt*, *vyadh*), piercing, penetrating, penetration. (For 2. *vi-dha* see under *vi-dhā*, *col.* 2.)

Vidhat, *an*, *atī* or *anī*, *at*, Ved. worshipping, honouring.

विधन *vi-dhana*, *as*, *ā*, *am*, devoid of wealth, having no riches, poor. *-Vidhana-tū*, *f.* destitution, poverty.

विधत्ते *vi-dharti*, *vi-dharman*, &c. See under *vi-dhri*, p. 922, *col.* 2.

विधवत *vi-dhavana*, &c. See p. 922, *col.* 1.

विधवा *vi-dhavā*, *f.* (see 2. *dhava*), a husbandless woman; a widow; [cf. Lat. *vidua*, *viduus*; Goth. *viduwo*; Angl. Sax. *wuduwe*, *wuduwa*; Slav. *vidova*; Hib. *feadh*; perhaps Gr. *ἡθῆος*.] *-Vidhavā-gāmin*, *i*, m. one who has intercourse with a widow. *-Vidhavā-dharma*, *as*, m. 'the duty of widows', N. of a section of the *Purāna-sarva-sva*. *-Vidhavāvedana* ('*vā-āv*'), *am*, n. marrying a widow.

विधा *vi-dhā*, *cl.* 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to distribute, apportion, bestow, grant; to procure, furnish; to give out, diffuse; to extend (Ved.); to put in order, arrange, regulate, dispose, make ready, prepare, attend to; to prescribe, ordain, direct, enjoin, settle, fix; to appoint, commission, depute; to place on, put on or in, put down, lay down, lay aside; to place, put, lay (in general); to hold, possess, assume, take; to form, build, create; to perform, effect, accomplish, produce, establish, cause, occasion, render, make, do, act, act towards, treat as, (these senses may be almost endlessly modified by using *vi-dhā*, like *kri*, in connection with various nouns, e. g. *śig-hatvaṃ vidhā*, to change into a lion; *kāmaṃ vidhā*, to fulfil a wish; *vr̥ttim vidhā*, to fix a livelihood or maintenance; *hr̥daye vidhā*, to lay to heart; *śastrāṇi vidhā*, to lay down arms; *mantram vidhā*, to hold a consultation; *rājyam vidhā*, to carry on a government, rule; *pūjām vidhā*, to do honour to, show respect to, worship; *śaucaṃ vidhā*, to perform purification; *lajjām vidhā*, to display bashfulness; *maitryam vidhā*, to make friendship; *sandhīm vidhā*, to conclude peace; *kalahaṃ vidhā*, to pick a quarrel; *vairam vidhā*, to declare war; *kolāhalaṃ vidhā*, to raise a clamour; *taṃ nripaṃ vidadhuh*, they made him king): Pass. *-dhiyate*, to be distributed or apportioned; to be arranged or attended to; to be prescribed or settled, &c.; to be taken or reckoned for, &c.: Caus. *-dhāpayati*, *-yitum*, to cause to put in order or arrange or fix; to cause to put, cause to be laid: Desid. *-dhitsati*, *-te*, to wish to distribute or bestow, to wish to arrange, try to fix; to wish or intend to do or perform or accomplish or effect; to wish to render, &c.

Vi-dadhat, *at*, *atī*, *at*, distributing, granting, procuring, arranging, prescribing, fixing, performing, &c.; holding, having, assuming, wearing.

2. *vi-dha*, *as*, m. form, manner, measure, kind, sort (often at the end of comp., see *evam-v*^o, *tathā-v*^o, *dvi-v*^o, *bahu-v*^o, &c.); fold (at the end of comp., especially after numerals, see *ashṭa-v*^o, *sapta-v*^o); the food of elephants; prosperity; (*ā*), *f.* form, formula, rule; manner, kind, sort; act, action; doing well, prosperity, affluence; wages, hire; fodder, the food of elephants, horses, &c.; [cf. Old Pruss. *vida-s*, *wid-s*, *sta-vida-s*, *sta-vids*, 'of such sort'; *ka-wid-s* (fem. *ka-wida*), 'of which kind'; *kitta-widin*, *kitta-widei*, 'in any way.']

Vi-dhas, *ās*, m., N. of Brahmā; [cf. *vedhas*.]

Vi-dhātavya, *as*, *ā*, *am*, to be done according to rule, to be observed (as a rite or ceremony); to be prescribed or regulated; to be done or performed or effected.

Vi-dhātṛi, *tā*, *trī*, *trī*, arranging, disposing, making, creating; = *medhāvīn* (according to Naigh. III. 15); (*tā*), m. an arranger, disposer, maker, creator; N. of Brahmā (as creator of the world); N. of Viśvakarman; fate, destiny; N. of Kāma (god of love); of a son of Bhṛigu; of a son of Viṣṇu and Lakshmi; spirituous liquor; (*trī*), *f.* long pepper. *-Vidhātṛi-bhū*, *ūs*, m. 'son of Brahmā', epithet of Nārada, (see *nārada*). *-Vidhātṛi-vaśā*, ind. from the will of Brahmā; through the power of fate or destiny. *-Vidhātṛāyus* ('*trī-āy*'), *us*, m. the sunflower; sunshine, (according to Śabda-k. = *sūrya-sobhā*.)

Vi-dhāna, *am*, n. the act of arranging, disposing, prescribing, enjoining, ordering, performing, making;

arrangement, disposition, creation; act, action, (especially) the performance of prescribed acts or rites; rule, precept, ordinance, injunction, regulation, sacred text; act of worship, rite, ceremony; form, formula, mode, method, manner, (*tathā-v*^o), following such a mode or method; means, expedient; gaining, obtaining, taking, possessing; wealth; act of hostility; conflict of opposite feelings; an elephant's fodder; (in grammar) affixing, prefixing, taking as an affix, &c.; (*as*, *ā*, *am*), acting, performing, possessing, assuming, wearing, having. *-Vidhāna-ga*, *as*, m. 'rule-goer,' a Paṇḍit, a wise or learned man, teacher. *-Vidhānāja*, *as*, m. one who knows rules or rites, a Paṇḍit, wise man. *-Vidhāna-yukta*, *as*, *ā*, *am*, agreeable to rule, conformable to sacred precept.

Vi-dhānaka, *as*, *ā*, *am*, disposing, arranging, one who knows how to arrange; (*am*), n. affliction, distress, pain (= *vyathā*).

Vi-dhāya, ind. having disposed or arranged, having placed or put on; having taken or assumed, &c.; having formed or created; having rendered.

Vi-dhāyaka, *as*, *ikā*, *am*, disposing, arranging, performing; consigning, delivering, one who entrusts or deposits anything or causes it to be fixed or secure. *-Vidhāyaka-iva*, *am*, n. consignment or delivery of anything, making anything firm or secure.

Vi-dhāyān, *i*, *īṇi*, *i*, disposing, arranging; making, forming, building; causing, occasioning; placing, fixing, securing; delivering, entrusting; establishing a rule or law.

Vi-dhāsyat, *an*, *atī* or *anī*, *at*, wishing or purposing to arrange; intending to direct or enjoin or prescribe, wishing to make or do or perform, &c.

Vi-dhi, *is*, m. a rule, form, formula, sacred precept, injunction, rubric, sacred text or scripture, text prescribing any act or observance, order, command, ordinance, statute, law, direction for the performance of a rite as given in the Brāhmaṇa portion of the Veda, (according to Śāy. the Brāhmaṇa consists of two parts, 1. *Vidhi* or commandment, e. g. *yajeta*, he ought to sacrifice; *kuryāt*, he ought to perform; 2. *Artha-vāda* or explanatory statements as to the origin of rites and use of the Mantras, mixed up with legends and illustrations), any prescribed act or rite or ceremony, an act or action in general, behaviour, conduct, mode of life, method, manner, way, means; kind, sort; creation; the creator; N. of Brahmā; of Viṣṇu; fate, destiny, luck; time; fodder, food for elephants or horses; a physician; (*iṣ*), *f.* N. of a goddess. *-Vidhi-gṇa*, *as*, *i*, *am*, 'rule-destroying,' one who deviates from or disregards rules, disturbing modes of proceeding. *-Vidhi-jña*, *as*, *ā*, *am*, 'rule-knowing,' one who knows the prescribed mode or form; learned in ritual; (*as*), m. a Brāhmaṇ who knows the ritual, a ritualist. *-Vidhi-tas*, ind. according to rule. *-Vidhi-darsaka*, *as*, or *vidhi-darśin*, *i*, m. 'rule-shower,' a priest whose business is to see that everything at a sacrifice is done according to prescribed rules and to correct any deviation from them. *-Vidhi-dṛishṭa*, *as*, *ā*, *am*, prescribed or approved by rule. *-Vidhi-dēśaka*, *as*, m. 'rule-shower,' a priest who corrects errors at a sacrifice. *-Vidhi-dēvidha*, *am*, n. diversity of rule, variance of rite.

-Vidhi-paryāgata, *as*, *ā*, *am*, come into possession through destiny. *-Vidhi-pūrvakam*, ind. after due observance of rule, according to rule. *-Vidhi-prayukta*, *as*, *ā*, *am*, performed according to rule.

-Vidhi-prayoga, *as*, m. the application of a rule, acting according to rule. *-Vidhi-prasanga*, *as*, m. application of a rule, acting upon a rule. *-Vidhi-yajna*, *as*, m. a ceremonial act of worship. *-Vidhi-yoga*, *as*, m. the occurrence of fated or predestined events; combining for any act or rite. *-Vidhi-va-sāyana*, N. of a work by Appayya Dikshita (contending the Mimāṃsā as expounded by Bhaṭṭa Kumāra).

-Vidhi-vaṭ, ind. agreeably to rule, according to law, in due form, conformably to established ordinances. *-Vidhi-vadhū*, *ūs*, *f.* 'wife of Brahmā,' epithet of Sarasvatī. *-Vidhi-vihita*, *as*, *ā*, *am*, established by rule, prescribed by law. *-Vidhi-hīna*, *as*, *ā*, *ani*, destitute of rule, unauthorised, irregular.