

the form *vi-bābadhe* is assigned to *vi-bādh*); to set free.

*Vi-baddha, as, ā, am*, bound or fastened on different sides, fastened; entirely stopped, obstructed, constipated.

*Vi-badhya*, ind. having bound or fastened.

*Vi-bandha, as, m*, binding, obstruction, constipation, ischuria.

*Vi-bandhana, am, n*, the act of fastening or binding on both sides, (*paraspara-vibandhana, as, ā, am*, mutually bound, depending on each other.)

*विबाध्* *vi-bādḥ*, cl. I. A. *-bādḥate, -bādhitum*, to press or drive asunder or in different directions; to press hard upon, drive away, chase away; to oppress, molest, harass, torment, persecute, pain, injure: Intens. *vi-bābadhe* (see under *vi-bandh*).

*Vi-bādḥā, f*, pressure, pain, agony, anguish.

*विवात्य* *vi-bātya, as, ā, am*, Ved. passed beyond a state of youth, in full vigour; swollen (said of a river).

*विबुध्* *vi-budh*, cl. 4. A. *-budhyate, -bodhum*, to awake (intrans.), be awake or awakened; to become conscious, perceive, observe, learn, ascertain: Caus. *-bodhayati, -yitum*, to awaken; to cause to perceive or observe, make conscious, restore to consciousness.

1. *vi-buddha, as, ā, am*, wide awake, awakened, aroused, awake, expanded, blossomed; clever, experienced, knowing, skillful (e. g. *karmasu vibuddhaḥ*, skillful in business).—*Vibuddha-kamala, as, ā, am*, having expanded lotuses.

2. *vi-buddha, as, ā, am*, without consciousness, unconscious.

*Vi-budha, as, m*, a learned or wise man, teacher, Paṇḍit; a god, immortal; the moon; N. of the author of the *Jaṇma-pradīpa*.—*Vibudha-prīyā, f*, 'favourite of the gods,' N. of a metre.—*Vibudharījaya, as, m*, a victory (won) by the gods.—*Vibudha-vidriśh, f*, or *vibudha-satru, us, m*, a foe of the gods; a demon.—*Vibudhādhipati ('dha-adh')*, is, or *vibudhesvara ('dha-īś')*, as, m. the lord of the immortals.

*Vi-budhāna, as, m*, a wise man, teacher, preceptor.

*Vi-budhya, ind.* having become conscious, having perceived or learnt.

1. *vi-bodha, as, m*, awaking; perceiving, observing, discovering; intelligence; (in the drama) the unfolding of the faculties, becoming conscious, awaking, (one of the *Vyabhičāra-bhāvas*).

2. *vi-bodha, as, m*, want of consciousness, inattention, absence of mind.

*Vi-bodhana, am, n*, the act of awakening, awaking.

*Vi-bodhita, as, ā, am*, awakened, aroused; caused to perceive or know, instructed.

*विबोक्* *vibboka, as, m*, (also written *bibboka, vibvoka, q. q. v. v.*), (in erotic poetry) affectation of indifference to a beloved object through pride and conceit.

*विब्रू* *vi-brū*, cl. 2. P. A. *-bravīti, -brūte*, &c. (see *rt. brū*), to speak out, say, speak, utter; to speak in detail, particularize, interpret, explain, declare; to speak of or about (with acc.); to speak at variance; to say what is false, declare falsely, explain falsely; to contradict, disagree with, be at variance with; to dispute, contend about (Ved. A.).

*Vi-bruvat, an, āti* (ep. *anti*), at, speaking out, speaking, saying, declaring, particularizing, interpreting; speaking falsely, saying what is untrue or unjust.

*Vi-bruvāna, as, ā, am*, speaking out, saying, declaring, nattering.

*विभज्* *vi-bhaj*, cl. I. P. A. *-bhajati, -te, -bhaktum* (Ved. inf. *-bhajam*), to divide, apportion, distribute, assign; to share together or with each other, participate in (A.); to take possession of; to separate, divide, part, cut; to honour, worship: Caus. *-bhāja-*

*yati, -yitum*, to cause to distribute or divide or share, apportion: Pass. of Caus. *-bhājjate*, to be caused to be divided, be apportioned.

*Vi-bhaktā, as, ā, am*, divided, portioned, partitioned; parted, separated, distinct; different, multifarious; retired, secluded, isolated; measured; regular, symmetrical; ornamented; (*as*), m. an epithet of Kārtikeya; (*am*), n. solitude, separatedness; isolation.—*Vi-bhaktā-ja, as, m*, a son born after the partition of the family property between his parents and brethren.

*Vi-bhakti, is, f*, a division, partition; part, portion, share of inheritance, &c.; (in grammar) inflection of nouns, declension, an affix of declension, case; (according to Pāṇini's system) a termination or inflection either of a case or of the persons of a tense, (certain Taddhita affixes which are used like case-terminations have also the name *vi-bhakti*.)

*Vi-bhaktri, tā, tri, tri*, one who distributes or dispenses, a dispenser, distributor.

*Vi-bhajanīya, as, ā, am*, to be apportioned or partitioned; to be divided, divisible.

*Vi-bhajya, ind.* having divided or parted, having portioned or distributed, having allotted.

*Vi-bhajyamāna, as, ā, am*, being divided or parted; being apportioned.

*Vi-bhāga, as, m*, division, separation, disjunction, (one of the twenty-four *Guṇas* of the *Nyāya*); portion, part, share; the share or portion of an inheritance; partition of inheritance, law of inheritance, distribution, apportionment; arrangement; a section, (*kūrma-v*, a section of a globe, hemisphere); the numerator of a fraction (in arithmetic).—*Vibhāga-kalpanā, f*, apportioning or allotment of shares or portions.—*Vibhāga-tas, ind.* according to a part or share, proportionately.—*Vibhāga-dharma, as, m*, the law of division, rule of inheritance.—*Vibhāga-patirikā, f*, a deed of partition.—*Vibhāga-bhā, k, m*, one who shares in a portion of property already distributed, (applied especially to a son by a father and mother of the same tribe, born subsequently to a distribution of property amongst his parents and brethren, in which case he inherits the portion allotted or reserved to the parents).—*Vibhāga-sas, ind.* according to a part or share, part by part, share by share, proportionately.—*Vibhāgeśhu ('ga-īś')*, us, us, u, wishing for a partition or distribution.

*Vi-bhājana, am, n*, the act of causing to share or distribute, participation.

*Vi-bhājita, as, ā, am*, caused to be divided, distributed, apportioned, partitioned.

*Vi-bhājya, as, ā, am*, to be divided or apportioned, portionable, divisible.

*Vi-bhājyamāna, as, ā, am*, being caused to be divided, being distributed or apportioned.

*विभङ्ग* *vi-bhaṅg*, cl. 7. P. A. *-bhanakti, -bhanktum*, to break asunder, break to pieces.

*Vi-bhagna, as, ā, am*, broken asunder, broken to pieces, shattered, crushed.

*Vi-bhanga, as, m*, breaking, fracture; division; stopping, stoppage, obstruction; bending, contracting (especially of the eyebrows); expression or play of features.

*Vibhaṅgin, ī, inī, ī*, wavy, undulating, wrinkled.

*विभव* *vi-bhava, &c.* See under I. *vi-bhū*.

*विभा* I. *vi-bhā, cl. 2. P. -bhāti, -bhātum*, to shine or gleam forth; to shine brightly, glitter; to appear as, appear to be, seem; to come to light, be visible, appear; to lighten up, illuminate, brighten.

2. *vi-bhā, f*, light, lustre; a ray of light; beauty.

*Vi-bhā-kara, as, m*, 'light-maker,' the sun; fire; N. of a kind of plant or tree (= *arka, ātraka*).

*Vi-bhā-vas, ān, m*, (a doubtful word), the sun(?).

*Vi-bhā-vasu, us, us, u*, abounding in light, (Sāy. *dipti-rocana*); (*us*), m. the sun, fire; the moon; a sort of necklace or garland; N. of a Gandharva (who is said to have stolen the Soma from Gāyatri as she was carrying it to the gods).—*Vibhā-sāh, f, f, f*, Ved. splendor-surpassing.

*Vi-bhāt, ān, āti* or *ānti, āt*, shining, splendid; (*āti*), f. epithet of the dawn.

*Vi-bhāta, as, ā, am*, shining, bright, luminous; (*am*), n. dawn, day-break.

*Vibhā-van, vā, vari, va*, Ved. radiant, shining, resplendent, illuminating, (in *Rig-veda* X. 8. 4. *vibhāvā* is by some translated 'the divider,' as if from *vi-bhū*); (*vari*), f. the dawn (= *ushas*, Naigh. I. 8); night, (in this sense *vi* is probably privative); turmeric; a harlot, bawd; the shreds of a garment torn in a scuffle (?).

*विभासक* *vibhāṅḍaka, as, m*, N. of a hermit; of a Muni (son of Kaśyapa and father of Rishya-ṅginga).

*Vi-bhāṅḍi, f*, a kind of creeping plant (= *ā-var-taki*).

*विभाव* *vi-bhāva*. See p. 931, col. I.

*विभाष* *vi-bhāsh*, cl. I. A. *-bhāshate, -bhāshitum*, to speak variously; to speak against, revile, abuse.

*Vi-bhāshā, f*, an alternative, option, one of two ways; (in grammar) the allowing a rule to be optional, (it is of two kinds, viz. 1. *prāpta-v* or *prāpte v*, an option allowed in a particular operation which another rule makes necessary; 2. *aprāpta-v* or *aprāpte v*, an option allowed in a particular operation which another rule makes impossible.)

*Vi-bhāshita, as, ā, am*, made optional (in grammar).

*Vi-bhāshya, ind.* having reviled or abused.

*विभास्* *vi-bhās*, cl. I. A. (Ved. also P.) *-bhāgate (-bhāsati), -bhāsitum*, to shine brightly or pleasantly, be bright: Caus. *-bhāsayati, &c.*, to cause to shine, illuminate, brighten.

*Vi-bhāsa, f*, shining brightly, light, lustre.

*Vi-bhāsita, as, ā, am*, made bright, lighted, illuminated, shining.

*विभिद्* *vi-bhid*, cl. 7. P. A. *-bhinatti, -bhittite, -bhettum*, to split or break in two, break in pieces, cleave apart or asunder, cleave, divide, separate, pierce, open; to loosen, untie; to scatter, disperse, dispel, drive away, destroy; to disunite, cause disunion, set at variance, estrange: Pass. *-bhid-yate*, to burst asunder; to become disunited; to be set at variance, be estranged or alienated; to change, become changed: Caus. *-bhedayati, -yitum*, to divide; to alienate, estrange; to dispel, remove.

*Vi-bhidtsu, us, us, u*, wishing to break asunder, purposing to cleave or pierce.

*Vi-bhidya, ind.* having split in two, having cut asunder, having cleaved; having divided or separated, &c.

*Vi-bhidyamāna, as, ā, am*, being broken or split asunder; being divided or scattered; being pierced or wounded.

*Vi-bhidu, us, us, u*, Ved. splitting or cleaving asunder, dissevering, shattering; (*us*), m. Ved. a proper N.

*Vi-bhinna, as, ā, am*, broken or split asunder, divided, pierced, broken, wounded; scattered, dispersed, dispelled, destroyed; bewildered, estranged, alienated, perplexed, deceived; moved to and fro; disappointed; become faithless; various, different; mixed, intermixed, mingling (with inst.); (*as*), m. an epithet of Siva.—*Vibhinna-tamisra, as, ā, am*, having the darkness dispelled.—*Vibhinna-tā, f*, or *vibhinna-tva, am, n*, the state of being broken or split asunder; the state of being scattered, &c.

*Vi-bhetri, tā, m*, one who splits or breaks asunder, a destroyer.

*Vi-bheda, as, m*, breaking asunder, dividing, breaking, division, separation; piercing, wounding; violating; bewildering, perplexing, confusing; contradiction; enmity, opposition; variety, distinction.

*Vi-bhedana, am, n*, the act of splitting or cleaving asunder; breaking, dividing; separating, setting at variance.