

1. 58-61.)—*Vivāha-kāma*, as, ā, am, desirous of marriage.—*Vivāha-kūshāya*, am, n. a quadruple marriage, the marrying four wives.—*Vivāha-tattva*, am, n., N. of a part of the Smṛiti-tattva.—*Vivāha-dikshā*, f. the marriage rite, marriage ceremony.—*Vivāha-dikshā-tilaka*, as, am, m. n. a Tilaka made on the forehead for a matrimonial ceremony.—*Vivāha-dikshā-vidhi*, is, m. the preparatory rites of matrimony.—*Vivāha-yajña*, as, m. a matrimonial sacrifice.—*Vivāha-vidhi*, is, m. the law of marriage.—*Vivāha-vṛndā-vana*, N. of an astrological work by Keśavāika.—*Vivāhārtha* (°ha-ar°), as, m. purpose of marriage, a marriage suit.—*Vivāheḍhu* (°ha-ić°), us, us, u, desirous of marriage.

Vivāhita, as, ā, am, caused to marry, married.
Vivāhīn, ī, inī, ī, taking a wife, marrying; relating to marriage; [cf. a-vivāhīn.]

Vivāhya, as, ā, am, to be married, marriageable; (as), m. a son-in-law; a bridegroom.

Vivodhri, dhā, m. one who takes in marriage, a bridegroom, husband.

Vy-ūḍha. See s. v.

विवा वि-व्, cl. 2. P. -*vātī*, -*vātum*, to blow on all sides, blow in every direction, blow, blow through.

Vivāt, ān, āti or āntī, āt, blowing on all sides, blowing, blowing gently.

Vivāyama, as, ā, am, blowing.

विवाक वि-व्, cl. 2. P. -*vāc*. See under *vi-vać*.

विवाश वि-व्, cl. 2. P. -*vāśa*, ās, m. pl., N. of a mythical caste in Plaksha-dvīpa (corresponding to the Vaiśyas).

विविशति वि-वि-, cl. 4. P. -*viśati*, is, m., N. of one of Dhṛtarāshṭra's sons.

विविक्षस् वि-वि-, cl. 4. P. -*vikṣas*, ān, m. (fr. rt. *vić*), Ved. one who possesses discrimination, discriminating; an epithet of Indra (in R̥g-veda III. 57, 1).

विविक्ष वि-वि-, cl. 4. P. -*vikṣ*, *vikṣat*, &c. See under rt. *i. viś*, p. 941, col. 2.

विविग्न वि-वि-, cl. 4. P. -*vigna*, as, ā, am, very agitated or alarmed, terrified; very angry.

विविच वि-वि-, cl. 7. 3. P. A. -*vinakti*, -*vinkte*, -*vevakti*, -*vevikte*, -*vevaktum*, to separate or divide asunder, rend or tear asunder; to distinguish, discriminate, decide, judge between (two sides of a question); to alter; to tear up, remove: Caus. -*vevāyati*, -*yitum*, to separate, distinguish, discriminate.

Vivikta, as, ā, am, separated, disjoined, detached, kept apart, scattered, abstracted, sequestered; single, alone, lonely, solitary, private, deserted; distinguished, discriminated, judged; discriminative, judicious; profound (as judgment or thought); pure, faultless; intent on; (am), n. separation, loneliness, privacy, abstraction; a solitary place.—*Vivikta-tarka*, as, ā, am, clear in reasoning.—*Vivikta-tā*, f. the being separated, separation, loneliness, privacy; an empty or free space.—*Vivikta-bhāva*, as, ā, am, having a mind separated or abstracted (from other pursuits), intent on any object.—*Vivikta-varṇa*, as, ā, am, having letters or syllables distinctly enunciated.—*Vivikta-sevin*, ī, inī, ī, seeking solitude, solitary, retired, recluse.—*Vivikṭasana* (°tu-ās°), as, ā, am, having a secluded seat, sitting in a sequestered place.

Vivīć, is, is, ī, Ved. separating, discriminating, a discriminator, (Sāy. = *vivēćaka*); (is), m. 'the separator,' epithet of Agni.

Vivīćya, ind. having discriminated or judged, having discussed or considered; having properly discriminated; dividing or discriminating in regular order; severally, one by one.

Vivēka, as, m. discrimination, judgment, the faculty of distinguishing and classifying things according to their real properties; (in the Vedānta system) the power of separating the invisible Spirit from the visible world, (or spirit from matter, truth from untruth, reality from mere semblance or illusion); true knowledge; discretion; discussion, investigation; a receptacle for water, reservoir, basin

(= *jala-droṇi*).—*Vivēka-ja*, as, ā, am, produced or arising from discrimination.—*Vivēka-jña*, as, ā, am, skilled in discrimination, intelligent.—*Vivēka-jñāna*, am, n. knowledge arising from discrimination, faculty of discrimination.—*Vivēka-tā*, f. or *vivēka-tva*, am, n. judgment, discrimination, the faculty of judgment.—*Vivēkadṛṣṭva-tā*, f. or *vivēkadṛṣṭva-tva*, am, n. the character of a discerning man, discrimination, discernment.—*Vivēka-dṛṣṭvan*, ā, m. one who sees or is conversant with true knowledge, a wise or discerning man.—*Vivēka-padavī*, f. 'path of discrimination,' reflection.—*Vivēka-vilāsa*, as, m., N. of a work.—*Vivēka-sāra*, N. of a general Vedānta disquisition in sixteen sections by Rāmedra-yati.—*Vivēka-sindhu*, N. of an elementary treatise on the Vedānta by Mukunda-rāja.

Vivēkīn, ī, inī, ī, discriminating, discriminative, judicious, prudent, discreet; (ī), m. a judge, discriminator, sage, philosopher.—*Vivēkī-tā*, f. or *vivēkī-tva*, am, n. discriminativeness, discrimination, discussion.

Vivēkavyaya, as, ā, am, to be distinguished or discriminated, to be discussed or judged.

Vivēktri, tā, m. one who judges, a judge, decider (of questions or causes), sage, wise man.

Vivēcana, am, ā, n. f. the act of discrimination, discriminating or distinguishing (as truth from falsehood, reality from semblance), the making a distinction; investigation, judgment, decision.

Vivēcāniya or *vi-većya*, as, ā, am, to be distinguished or judged, to be discussed, distinguishable.

Vivēćita, as, ā, am, discriminated, distinguished, investigated.

विविदिवस् वि-वि-, cl. 4. P. -*vidivas*, *vidivas*. See p. 919.

विविध वि-वि-, cl. 4. P. -*vidha*, as, ā, am, of various sorts or kinds, divers, manifold, sundry, various, multifarious; (am), n. variety of action or gesture.—*Vividhārūpa-dhṛti*, t, t, t, having various forms.—*Vividhā-gama* (°dha-āg°), as, ā, am, comprising various sacred (or traditional) works.—*Vividhopala-bhūshita* (°dha-up°), as, ā, am, decorated with various jewels.

विविशिवस् वि-वि-, cl. 4. P. -*viśivas*, *viśivas*. See p. 941.

विवीत वि-वि-, cl. 4. P. -*vīta*, as, m. an inclosed spot of ground (abounding in grass, wood, &c.), a preserved or inclosed pasture ground, paddock.—*Vivīta-bhartṛi*, tā, m. the owner of a preserved or inclosed pasture.

विवृ वि-वि-, cl. 5. 9. P. A. -*vṛinoti*, -*vṛiṇute*, -*vṛināti*, -*vṛiṇite* (in the Veda the form *vy-avar* frequently becomes *vy-āvar* or *vy-āval*), -*vṛaritum*, -*vṛaritam*, to uncover, spread out, open, unfold, display, discover, reveal, make clear, illuminate, make manifest, proclaim, publish, explain, describe, comment upon; to cover over, cover up, stop up; to obtain (Ved., according to Sāy. on R̥g-veda VII. 90, 4. *vivavruḥ* = *vyvṛiṇvan* = *alabhanta*).

Vivara, as, m. expansion, opening, widening, separation; (am), n. a fissure, hole, chasm, cave, cavern, butrow, hollow, vacuity; a sequestered or solitary place; interval, intermediate space, space; a breach, fault, flaw, defect, vulnerable place, weak point, wound; a symbolical expression for the number nine, (see *randhira*).—*Vivara-nālikā*, f. a pipe, fife, flute.—*Vivare-sad*, t, t, t, abiding in intermediate space, an inhabitant of the sky.

Vivaraṇa, am, n. the act of uncovering, spreading out, expanding, opening, unfolding, displaying, exposing, laying bare or open; explanation, exposition, interpretation, gloss, comment, translation; detailing, describing, description, specification, detailed account; a sentence.

Vivarishu, us, us, u, wishing to make manifest or display; wishing to explain or declare.

Vivāra, as, m. dilatation, expansion; open or expanded state of the organs of speech, expansion of the throat in articulation, (one of the Ābhyantara-prayatnas or efforts of articulate utterance which take place within the mouth, opposed to *sam-vāra*.)

Vivṛiṇvat, an, āti, āt, making manifest, explaining, declaring.

Vivṛiṇvāna, as, ā, am, uncovering, explaining, publishing, &c.

Vivṛita, as, ā, am, uncovered, unconcealed, (a-*vivṛita*, hidden, concealed), unclosed, opened, open (as the organs of speech for articulation); bare, barren (as ground, earth, &c.); spread out, expanded, extended, extensive, ample, spacious, large; displayed, unfolded, exposed, discovered, made manifest, evident; published, divulged, proclaimed, explained, interpreted, expounded; (am), ind. openly, in the sight of every one; (ā), f. a particular disease, an ulcer attended with much pain and heat; (am), n. (in grammar) open articulation, approach of the tongue towards the organ of speech but without contact.—*Vivṛita-pauruṣa*, as, ā, am, one whose prowess is displayed, displaying valour.—*Vivṛita-mayana*, am, n. an open smile, a smile by which the teeth are shown.—*Vivṛitākṣa* (°ta-ak°), as, ī, am, open-eyed, large-eyed; (as), m. a cock.—*Vivṛitāṣya* (°ta-ās°), as, ā, am, open-mouthed.

Vivṛitān, ān, āti, āt, one who has opened.

Vivṛiti, is, f. expansion, making clear, manifestation; display; exposure, discovery; explanation, exposition, gloss, comment, interpretation.—*Vivṛiti-vimarsīnī*, f., N. of a work by Abhinava-gupta.

Vivṛitya, ind. having uncovered, having opened, having expanded, displaying wide.

विवृक्य वि-वृ-, cl. 4. P. -*vṛikya*. See under *vi-vrać*.

विवृज वि-वृ-, cl. 10. P. A. -*varjaya*, -*te*, -*yitum*, to exclude; to avoid, shun, abandon, leave; to distribute, give: Pass. of Caus. -*varjyate*, to be avoided.

Vi-varjana, am, n. the act of excluding, abandoning, leaving, shunning.

Vi-varjaniya, as, ā, am, to be excluded, to be abandoned, to be shunned or avoided, to be quitted.

Vi-varjayat, an, ānti, āt, avoiding, shunning, leaving.

Vi-varjita, as, ā, am, left, abandoned; avoided by, shunned by (with inst. or at the end of a comp.); destitute of, deprived of, entirely free or exempt from, without, (māna-*vi-varjitam*, ind. without honour, dishonourably); excepting, excluding; distributed, given.

Vi-varjya, ind. having avoided, having abandoned.

Vivṛikta, as, ā, am, abandoned, left; (ā), f. a woman disliked or deserted by her husband (= *dur-bhagā*).

विवृण वि-वृ-, cl. 6. P. -*vṛiṇati*, &c., or Caus., to exhilarate.

विवृत वि-वृ-, cl. 1. A. -*vartate* (rarely P. -*vartati*), -*vartitum*, to turn round, roll round, revolve, whirl round; to roll onwards, become unrolled; to roll over; to turn or roll about, roll or turn hither and thither, move about, wind about; to move through; to roll or turn away from, depart from, turn back, return; to roll down, descend; to attack: Caus. -*vartayati*, -*yitum*, to cause to turn round or revolve, cause to alternate.

Vivarta, as, m. turning round, revolving, revolution, going or whirling round; dancing; rolling onwards; unrolling, rolling back, returning, rolling about, moving hither and thither, changing from one state to another, passing through various existences or states of being; modification, altered condition; human error (consisting in the mistaking unreal objects and conceiving them to be what they are not, as mirage for water, a rope for a snake, &c.); the unreal (as opposed to Brahma the only real essence); collection, assemblage, heap, multitude.

Vivarta-vāda, as, m. maintaining or asserting that Brahma or the one eternal essence manifests himself in various illusory forms.

Vivartana, am, n. (in some senses fr. the Caus.), turning round, revolving, revolution (as of a wheel &c.), whirling or going round, circumambulating