

the Buddhist priests met or walked about; afterwards these halls were used as temples, and sometimes became the centre of a whole monastic establishment); a temple; the palace of Indra or a banner (= *vai-jayanta*); a palace; N. of a district; the shoulder; a sort of bird, = *vindu-rekhaka*; (in Vedic ritual) a term for varying a verse (by taking it to pieces, joining to each of its Pādas a Pāda taken from another verse, and reciting both parts in such a way as if they formed only one verse; cf. *vy-atimarsā*). — *Vihāra-griha*, *am*, n. a pleasure-house, play-house, theatre. — *Vihāra-bhūmi*, *is*, f. ground or place for roaming about, grazing ground, pasturage. — *Vihāra-vat*, *ān*, *atī*, *at*, taking pleasure or relaxation, enjoying one's self.

Vihāraka or *vihārīka*, *as*, *ikā*, *am*, roaming or walking about, a roamer; belonging to a Buddhist temple or convent.

Vihārin, *i*, *īpi*, *i*, expanding; taking pleasure or relaxation, wandering or roaming about for pleasure, enjoying one's self; beautiful.

Vi-hṛta, *as*, *ā*, *am*, expanded; sported, played; taken out, transposed, varied, (in Vedic ritual applied to the transposing of the Pādas in singing the Shodāśī hymns, see *vi-hāra*); (*am*), n. one of the ten blandishments or feminine modes of indicating love, hesitation or reluctance to avow feelings to a lover, (some of the others are *līlā*, *lalita*, *kupfāmīta*, *mottāyita*, *vi-dhīti*, *kīla-kīncīta*, &c., q. q. v. v.)

Vi-hṛtī, *is*, f. taking away; opening, expansion; sport, pastime, pleasure.

Vi-hṛtya, *ind*. having opened or spread out, having expanded; having roamed about or sported, having rambled, having disported.

विहृत् *vi-heṭha*, *as*, m. (see *rt. heṭh*), hurt, injury; the act of afflicting or harassing.

Vi-heṭhaka, *as*, m. an injurer, one who inflicts pain or injury on another; a reviler.

Vi-heṭhana, *am*, n. the act of injuring, hurting, wounding, killing; afflicting, distressing; rubbing, grinding; injury, harm, pain, sorrow, affliction.

विहृ *vi-hru* (*hru* = *hṛi*, cf. *vi-hṛi* below), cl. 9. P. *hrupaṭi*, &c., Ved. to injure, hurt, destroy, (Sāy. *vi-hrupaṭi* = *vi-hvarati*, *Ṛig-veda* I. 166, 12.)

Vi-hruta, *as*, *ā*, *am*, Ved. injured, hurt, spoiled [cf. *a-v*]; fractured, dissevered, (Sāy. = *vi-dhīna*, *vi-bādhitā*.)

विह्वय *vihlava*, *as*, m., N. of a native of Kāsmīra (author of the following poem). — *Vihlava-kāvya*, *am*, n. the poem of Vihlava. N. of a poem (containing the *Caura-pañcāśikā*, said to have been recited when Vihlava was on the point of being put to death by king Vīra-siṅha, whose daughter he had secretly espoused).

विह्वल *vi-hval*, cl. 1. P. *hvalati*, *-hvalitum*, to shake or move about, stagger, tremble, be agitated.

Vi-hvala, *as*, *ā*, *am*, shaking about, agitated, alarmed, perturbed, disquieted, confused, overcome with fear, beside one's self, delirious; distressed, afflicted; languishing; desponding; fused, liquid. — *Vihvala-tā*, *f*. or *vihvala-tva*, *am*, n. agitation, perturbation, consternation, anxiety. — *Vihvalī-kṛita*, *as*, *ā*, *am*, made confused or agitated; fused, liquid.

Vihvalat, *am*, *antī*, *at*, trembling, agitated.

Vi-hvalita, *as*, *ā*, *am*, agitated, alarmed, staggering.

विह्व *vi-hṛi*, cl. 1. P. *hvarati*, *-hvaratum*, Ved. to be crooked, curved; to hurt (?).

विह्वे *vi-hve*, cl. 1. P. A. *-hvyati*, *-te*, &c., to call upon, invoke, worship.

Vi-hava, *as*, m., Ved. an invocation, invitation.

वी 1. *vī*, cl. 2. P. *veti* (2nd sing. Impv. *vīhi*, 3rd pl. *vyantu*), *vivāya*, *veshyati*, *avaishit*, *vetum*, to go, move; to go towards, approach, (in *Ṛig-veda* I. 77, 2. *veḥ* 2nd sing. Impv.

= *veti* = *gacchati*); to pervade; to bring, convey, offer; to attain, obtain, accept; to conceive, become pregnant, engender, bring forth; to desire, love, wish for, (according to Nirukta IX. 42, 43. *vītām* = *pi-betām* or *kāmayetām*); to eat, enjoy, consume, partake of (with gen. or acc.); to send, throw, hurl, cast; to drive (in this sense regarded as a substitute for *rt. aj*): Pass. or cl. 4. A. *vīyate*, to be gone, &c.: Caus. *vāyayati*, *-yitum*, Aor. *avīyayat*, to cause to go or approach; to cause to obtain or accept; to cause to eat or partake of; to cause to desire or love; to cause to conceive (in this sense also *vāpayati*): Desid. *vīvīshati*: Intens. *veviyate*, *vevayīti*, *veveti*, (see also *vevi*); [cf. Gr. *οἶσω*, *οἶσθω*; Lat. *in-ventus*, *in-vitare*.]

2. *vī*, *is*, *is*, *i*, Ved. going, moving, (according to Sāy. *veḥ* = *gantryāh*, *Ṛig-veda* III. 5, 5); pervading, extensive, (Sāy. = *vyāpta*, *Ṛig-veda* IV. 5, 8); (*is*), f. the act of going, motion; covering. (For *vī*, 'a bird,' see under 2. *vī*, p. 908.)

Vīka, *as*, m. (according to Upādi-s. III. 47. fr. *vī*, a substitute for *rt. aj*), a bird; air, wind; the mind.

1. *vīta*, *as*, *ā*, *am*, gone, approached; led round the sacrificial fire (said of a horse, *Ṛig-veda* I. 162, 15); accepted, acceptable, approved, liked, loved; desired, wished for, beautiful (Ved.); tranquil, quiet, tame, unfit for war; (*as*), m. a horse or elephant untrained or unfit for war; (*am*), n. the goading of an elephant. — *Vīta-tama*, *as*, *ā*, *am*, Ved. most acceptable, (Sāy. = *atīśayena kānta*, *Ṛig-veda* VII. 1, 18.) — *Vīta-prīshtha*, *as*, *ā*, *am*, Ved. having beautiful backs (said of horses, Sāy. = *kānta-prīshtha*, *Ṛig-veda* I. 162, 7). — *Vīta-vāra*, *as*, *ā*, *am* (see 2. *vāra*), Ved. having a handsome tail, (Sāy. = *kānta-bala*, *pṛāpta-bala*, *Ṛig-veda* VIII. 46, 23.)

Vīti, *is*, f. going, moving, motion; engendering, producing; eating, food, (Ved. inst. = *vītyā*, 'with food,' *Ṛig-veda* VI. 16, 46); enjoyment; cleaning, cleansing; light, lustre; (*is*), m. a horse. — *Vīti-hotra*, *as*, m., N. of Agni or fire; of the sun; of a son of Priya-vrata; of a son of Tāla-jangha; (*as*, *ā*, *am*), Ved. one who offers the sacrificial meal to the gods; (*ās*), m. pl., N. of a sect of fire-worshippers; of a branch of the Haihaya tribe. — *Vīti-hotraka*, *as*, m., N. of Agni or fire; of the sun.

Vyat, *am*, *atī*, *at*, going, moving, &c., (Sāy. *vyantah* = *gacchantah*, *Ṛig-veda* VI. 1, 4.)

वी 3. *vī* (*vi-i*), cl. 2. P. *vy-eti* (3rd pl. *vi-yanti*), Impf. *vy-ati*, Perf. *vīyāya*, *vy-etum* (for *vyayati*, *vyayayati*, see *vyay*), to go apart or in different directions; to go or extend in every direction, to be diffused or scattered, become distributed or divided; to go away, disappear, vanish, be lost; to go through, traverse: cl. 4. A. *vīyate*, to go apart or away, &c., (Sāy. *vīyase* = *gacchasi*, *Ṛig-veda* IX. 86, 37; according to some *vīyase* is an Intens. form.)

2. *vīta*, *as*, *ā*, *am* (for 3. *vīta* see under *rt. vye*), gone away, departed, disappeared; set free, loosed, let go, exempt, freed from, devoid of. — *Vīta-kalmasha*, *as*, *ā*, *am*, freed from taint or sin. — *Vīta-kāma*, *as*, *ā*, *am*, free from desire. — *Vīta-gṛhīṇa*, *as*, *ā*, *am*, one from whom mercy has departed, merciless. — *Vītagṛhīṇa-tā*, *f*. mercilessness. — *Vīta-janma-jarasa*, *as*, *ā*, *am*, not subject to birth or old age. — *Vīta-dambha*, *as*, *ā*, *am*, free from pride, not proud, humble, lowly. — *Vīta-bhaya*, *as*, *ā*, *am*, fearless, undaunted; (*as*), m. epithet of Vishṇu. — *Vīta-bhī*, *īs*, *is*, *i*, free from fear, intrepid. — *Vīta-matsara*, *as*, *ā*, *am*, free from envy, free from passion. — *Vīta-manyu*, *us*, *us*, *u*, exempt or free from sorrow; free from resentment or anger. — *Vīta-mala*, *as*, *ā*, *am*, free from obscurity or darkness, clear, pure. — *Vīta-moha*, *as*, *ā*, *am*, freed from illusion. — *Vīta-rāga*, *as*, *ā*, *am*, having the passions gone, free from passions or affections, dispassionate, devoid of desire, calm, tranquil; colourless, bleached; (*as*), m. a sage with subdued passions; a deified

Buddhist or Jaica saint. — *Vīta-rāga-stuti*, *is*, *f*., N. of a work. — *Vīta-viruddha-buddhi*, *is*, *is*, *i*, one whose hostile feelings have passed away, without hostile intentions, peaceable. — *Vīta-śanka*, *as*, *ā*, *am*, freed from fear, fearless. — *Vīta-śoka*, *as*, *ā*, *am*, free from care or sorrow; (*as*), m. the Aśoka tree, *Joasia Aśoka*. — *Vīta-śoka-bhayābādhā* ('*ya-ab*'), *as*, *ā*, *am*, free from the disturbance of sorrow and fear. — *Vīta-apriha*, *as*, *ā*, *am*, free from wish or desire. — *Vīta-havya*, *as*, m., N. of a descendant of Angiras (author of the hymn *Ṛig-veda* VI. 15); of a king. — *Vītollāya-bandha* ('*ta-ut*'), *as*, *ā*, *am*, having the fastening of the knot gone, (Kīrat. VIII. 51.) — *Vītottara* ('*ta-ut*'), *as*, *ā*, *am*, having no answer, unable or disinclined to reply; (*am*), ind. without answering.

वीकाश 1. *vī-kāśa*, *as*, m. (for 1. *vi-kāśa*), manifestation, display; ether, heaven.

2. *vi-kāśa*, *as*, m. (for 2. *vi-kāśa*), absence of manifestation; solitude, privacy.

वीक्ष *vīksh* (*vi-iksh*), cl. 1. A. *vīkshate* (ep. also P. *-ti*), *vīkshītum*, to see, behold, view, observe, look at, consider, regard, discern, (*hṛidi vīksh*, to see in the heart, ponder); to look upon as, regard as (e. g. *pūtri-vad vīksh*, to look upon as a father): Pass. *vīkshyate*, to be seen; to look like, appear, seem.

Vīksha, *as*, *ā*, m. f. sight, gazing at, seeing, investigation; (*am*), n. surprise, astonishment; any visible object. — *Vīkshāpanna* ('*sha-āp*'), *as*, *ā*, *am*, one who experiences surprise, astonished, surprised.

Vīkshāya, *am*, *ā*, n. f. the act of seeing or observing, looking at, sight.

Vīkshāniya, *as*, *ā*, *am*, visible, perceptible, observable.

Vīkshāmāna, *as*, *ā*, *am*, seeing, looking at, observing, regarding.

Vīkshāta, *as*, *ā*, *am*, seen, viewed, beheld, regarded, considered; (*am*), n. a look, glance, sight.

1. *vīkshya*, *as*, *ā*, *am*, visible, perceptible; to be gazed at, astonishing, wonderful; (*am*), n. any visible object, anything to be gazed at; wonder, surprise; (*as*), m. a dancer, actor; a horse.

2. *vīkshya*, *ind*. having seen or viewed, having considered.

Vīkshyamāna, *as*, *ā*, *am*, being seen or beheld, being gazed at.

वीखा *vīkhā*, *f*. walking, (for *vīkhā?*)

वीक्ष *vīksh* (*vi-inkh*), Caus. *vīkshayati*, *-yitum*, to toss to and fro (trans.).

Vīkhā, *f*. going, moving, proceeding, progress, locomotion; a particular mode of moving; dancing; one of a horse's paces; cowach, *Carpogon Pruriens* (= *śūka-sīmbi*); = *sandhi* (according to *Sabda-k.*)

वीङ्ग *vīng* (*vi-ing*), cl. 1. P. *vīngati*, *vīngitum*, Ved. to move to and fro, oscillate.

Vīngita, *as*, *ā*, *am*, moved to and fro.

वीचयन *vī-čayana*, *am*, n. (for *vi-čayana*, see under 3. *vi-či*, p. 914), research, inquiry.

वीचि *vīci*, *is*, m. f. (according to Upādi-s. IV. 72. fr. *rt. ve*), a wave, small wave, ripple; inconstancy, thoughtlessness; pleasure, delight, happiness; leisure, interval, rest; a ray of light; small, little. — *Vīci-kshobha*, *as*, m. agitation or roughness of waves. — *Vīci-mālīn*, *i*, m. 'wave-garlanded,' the ocean.

Vīci, *f*. = *vīci* above. — *Vīci-taranga-nyāya*, *as*, m. wave-undulation-method, (according to the *Bhāṣā-parīccheda* 166 and *Siddhānta-muktāvalī*, p. 103, the cause of the production of sound in the ear.)

वीज *vīj* [cf. *rt. I. vīj*], cl. 1. A. *vījate*, *vījītum*, to go; cl. 10. P. *vījayati*, *-yitum* (perhaps a Nom. fr. *vījaya*, q. v.), to fan, cool by blowing upon or fanning; Pass. *vījyate*, to be fanned; [cf. Lat. *vigeo*.]