'not worn out,' 'ever fresh;' cf. *a-kuṇṭha*), N. of Vishṇu's heaven; (*ā*), f., N. of the mother of Vishṇu.

Vi-kuṇṭhita, as, ā, am, obtuse, blunt; weak, feeble.

विकुस *vi-kusra, as,* m. (in Uṇādi-s. II. 15. said to be fr. rt. *kas* with *vi*), the moon, (said to be also written *vi-krasra.*)

विकूज् *vi-kūj,* cl. 1. P. *-kūjati, -kūjitum,* to coo, chirp, sing (as a bird &c.), make any cry or sound, hum, buzz.

Vi-kūjana, am, n. cooing, chirping, humming, grumbling, rumbling, (*antra-vikūjana,* rumbling of the bowels.)

विकूण *vi-kūṇ,* cl. 10. P. *-kūṇayati, -yitum,* Ved. to contract.

Vi-kūṇana, am, n. a side-glance, leer, wink.

Vi-kūṇikā, f. the nose.

विकृ *vi-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to make different, form variously, give a different shape to anything, transform, alter, change, convert, cause to alter; to cause any one to change his state or opinions; to cause to change for the worse, distort, deprave, pervert, deform, render deformed, spoil; to display; to form or produce variously (as sound, A.); to be changed, undergo a change, change for the worse, deteriorate, change one's state or opinions (A.); to rejoice (A.); to feel aversion (A.); to act in various ways (A.); to decorate in various manners; to move to and fro, become restless (A.); to put into practice, exercise; to distribute; to extend; to destroy, annihilate; to act in a hostile or unfriendly way towards (with gen. or loc. of the person); to contend together: Pass. *vi-kriyate,* &c., to be changed, undergo a change; to act as a substitute for, act in place of (with acc., Ved.): Caus. *-kārayati, -yitum,* to cause to change or be changed.

Vi-kara, as, m. sickness, disease, loss of health.

Vi-karaṇa, as, m., scil. *pratyaya,* (in grammar) a term for the affix or conjugational characteristic which is placed between the root and terminations, the inserted conjugational affix; (according to Pāṇini these affixes are *śap, śapo luk, ślu, śyan, śnu, śa, śnam, u, yak,* and *čli* with its substitutes *tāsi, sya,* and *sip,* the first eight of which are added in the Present, Imperfect, Imperative, and Potential, and before a Kṛit which contains a mute palatal *ś,* when these affixes denote the Kartṛi or Agent, i. e. the Active; when, however, they denote the Karman or Bhāva, i. e. the Passive or Neuter, then *yak* is added; *čli* is added in the Aorist, *tāsi* in the 1st Future, *sya* in the 2nd Future and Conditional, and *sip* before Leṭ.)

1. *vi-karman, a,* n. various business or duty; prohibited or unlawful act, fraud; retiring from business; (*ā, ā, a*), acting variously; acting wrongly. — *Vi-karma-kṛit, t, t, t,* acting in various ways, acting wrongly or illegally, one who does forbidden acts. — *Vikarma-kriyā,* f. an illegal or immoral act, vicious conduct. — *Vikarma-stha, as, ā, am,* doing what is illegal or immoral, addicted to vice, engaged in prohibited acts; engaged in various business.

2. *vi-karman, ā, ā, a,* not acting, free from action.

Vikarmika, as, ī, am, transacting various affairs; doing forbidden acts; acting wrongly; (*as*), m. a clerk or superintendant of markets or fairs.

Vi-kāra, as, m. change of form or nature, alteration or deviation from any natural state; change for the worse, change from a state of health, disease, sickness; a wound; change of mind; change from the quiescent condition of the soul, perturbation, emotion, passion, feeling, excitement; (in the Sāṅkhya philosophy) a production or that which is evolved from a previous source or *pra-kṛiti,* q. v., a modification or result of the modification of the *prakṛitayaḥ* or producers. — *Vikāra-tas,* ind. from change, through change. — *Vikāra-tva, am,* n. the state of change, condition of transforming, transformation.

Vi-kārita, as, ā, am, caused to be changed, made to undergo a change, converted, perverted; rendered unfavourable or unfriendly.

Vi-kārin, ī, iṇī, i, producing a change, modifying; undergoing a change; producing a change for the worse, spoiling; feeling emotion, falling in love; (*ī*), m., N. of the seventh year of Jupiter's cycle.

Vi-kurvāṇa, as, ā, am, undergoing or causing a change of form or of mind, &c.; feeling emotions of joy, &c., rejoicing, being glad.

Vi-kṛita, as, ā, am, altered, changed, modified, transformed, changed in form or feeling; changed for the worse, sick, diseased, mutilated, maimed, deformed, disfigured; unnatural; imperfect, unfinished, incomplete; affected by passion, overcome by emotion; entertaining feelings of disgust or aversion, averse, estranged; strange, extraordinary; (*am*), n. change, alteration; change for the worse, a diseased state; disgust, aversion. — *Vikṛita-darśana, as, ā, am,* changed in appearance. — *Vikṛita-buddhi, is, is, i,* changed in mind, estranged, made unfriendly or ill-disposed. — *Vikṛita-loćana, as, ā, am,* having excited eyes. — *Vikṛita-vadana, as, ā, am,* having a distorted face, ugly-faced. — *Vikṛitākāra* (°*ta-ā*k°), *as, ā, am,* changed in form or appearance, misshaped, distorted in form. — *Vikṛitākṛiti* (°*ta-ā*k°), *is, is, i,* having a deformed shape or aspect. — *Vikṛitāṅga* (°*ta-a*n°), *as, ā, am,* changed in form, having misshaped limbs, deformed. — *Vikṛitānana* (°*ta-ā*n°), *as, ā, am,* having a distorted countenance, ugly-faced.

Vi-kṛiti, is, f. change, alteration of any kind (as of purpose, mind, form, nature, &c.), change from a natural or healthy state, sickness, disease; change from a quiescent state, emotion, anger, wrath, fear; (in the Sāṅkhya philosophy) a production or that which is evolved from a previous *pra-kṛiti* or producer (see *vi-kāra,* col. 1); fermented or spirituous liqoor; a species of metre (the stanza consisting of four lines of two syllables each, variously arranged); = *ḍimbha* (according to Śabda-k.); (*is*), m., N. of a king. — *Vikṛiti-mat, ān, atī, at,* possessed of change, changed; diseased, wounded; changeable. — *Vikṛiti-vijñāniya,* N. of a chapter in the Aṣhṭāṅga-hṛidaya-saṃhitā.

Vi-kṛitī, f. = *vi-kṛiti* above.

Vi-kriyā, f. alteration, change; transformation, change of mind, &c., any change from a natural or quiescent state, disease, injury, mischief, emotion, anger, any sudden affection or seizure [cf. *bhūta-v°, roma-v°*]; a preparation or dish of rice, &c.

विकृत् *vi-kṛit,* cl. 6. P. *-kṛintati, -kartitum,* to cut into or through, divide by cutting, tear to pieces, destroy.

Vi-karta, vi-karttṛi in *go-v°,* q. q. v. v.

Vi-kartana, as, m. the sun; the plant Calotropis Gigantea (= *arka*); a son who has usurped his father's kingdom.

विकृश *vi-kṛiś,* Caus. *-karśayati, -yitum,* to make thin, emaciate, attenuate; to distort, deform.

विकृष *vi-kṛish,* cl. 1. P. *-karshati,* cl. 6. P. A. *-kṛishati, -te, -karshṭum* or *-krashṭum,* to draw asunder, tear asunder, drag apart, draw across, drag hither and thither, draw different ways, drag to and fro, drag excessively, drag along, drag after, draw away, draw out, pull out, extend, draw away from; to withdraw, deprive of, withhold, keep back; to destroy; to pull or drag or draw (in general); to draw a furrow, plough (cl. 6); to draw (a bow-string, cl. 1), bend (a bow).

Vi-karsha, as, m. dragging or drawing asunder, pulling apart, pulling out; an arrow.

Vi-karshaṇa, as, m. 'the distractor,' one of the five arrows of Kāmadeva; (*am*), n. the act of drawing asunder, pulling, drawing, dragging; the drawing (of a bow); the act of dragging or throwing across, a cross throw (in wrestling &c.).

Vi-karshat, an, antī, at, dragging asunder or across.

Vi-kṛishṭa, as, ā, am, dragged asunder, drawn asunder or apart; analyzed; dragged hither and thither; dragged excessively; drawn towards, attracted, dragged, drawn, pulled, drawn (as a bow-string); drawn out, extended, protracted, long; sounded, making a noise (= *śabdāyamāna*). — *Vikṛishṭa-kāla, as,* m. a long period, (*vikṛishṭa-kālais,* ind. for a long time or extended period.)

Vi-kṛishya, ind. having drawn or dragged asunder.

Vi-kṛishyamāṇa, as, ā, am, being dragged asunder, being dragged or pulled about hither and thither.

विकॄ *vi-kṝi,* cl. 6. P. *-kirati, -karitum* or *-karītum,* to scatter in different directions, throw about, sprinkle, toss about, disperse; to spread about, expand, extend; to dissolve; to scatter over, overwhelm, cover, fill with; to tear asunder, split, rend; to revile; to contaminate.

Vi-kira, as, m. scattering, tearing, one who scatters or tears, a bird, a scattered portion or fallen fragment, anything dropped; a well.

Vi-kiraṇa, am, n. (according to Śabda-k. *vikīraṇa*), the act of scattering, throwing or spreading about, dispersing, tearing; spreading abroad; knowledge, fame; (*as*), m. gigantic swallow wort, Calotropis Gigantea (= *arka*).

Vi-kirat, an, atī or *antī, at,* scattering about, sprinkling, throwing in different directions, covering (with arrows &c.).

Vi-kīrṇa, as, ā, am, scattered or spread about, extended, diffused; celebrated, famous. — *Vikīrṇa-keśa* or *vikīrṇa-mūrdhaja, as, ā, am,* having dishevelled hair. — *Vikīrṇa-roman, a,* n. or *vikīrṇa-sāṅjña, am,* n. a sort of perfume (= *sthauṇeya*).

Vi-kīrya, ind. having scattered about, having spread in different directions.

Vi-kīryamāṇa, as, ā, am, being scattered, being tossed about, being agitated, &c.

विकॢप् *vi-klṛip,* cl. 1. A. *-kalpate, -kalpitum,* to change or alternate with (with inst.); to be doubtful or questionable, be subject to doubt or alternative, be optional or not decided: Caus. P. *-kalpayati, -yitum,* to prepare or arrange or dispose differently; to prescribe variously; to make, compose, form; to change or exchange with anything; to divide (Ved.); to weigh alternatives, admit anything as doubtful or optional; to choose one out of two alternatives (Ved.); to doubt, consider as doubtful, be doubtful about, consider with distrust; to consider possible, conjecture, presume; to reflect upon.

Vi-kalpa, as, m. alternation, alternative, option; distinction; uncertainty, ambiguity; indecision, doubt, hesitation; error, mistake, ignorance; (in rhetoric) antithesis of opposites; (in grammar) admission of an option or alternative, the allowing a rule to be observed or not at pleasure; (*ās*), m. pl., N. of a people, (also read *vikalya.*) — *Vikalpa-jāla,* a snare-like dilemma from which there is no escape. — *Vikalpopahāra* (°*pa-up*°), *as,* m. an optional offering.

Vi-kalpaka, at the end of an adj. comp. = *vi-kalpa;* [cf. *nir-v°, sa-v°.*]

Vi-kalpana, am, n. the giving or allowing an option or alternative, admitting of doubt or uncertainty; indecision; inconsideration.

Vi-kalpayat, an, antī, at, preparing or disposing differently, composing; exchanging with; weighing alternatives, deliberating, doubting.

Vi-kalpita, as, ā, am, made optional, held to be optional; (in grammar) optionally enforced, applied or not at pleasure, (*a-vikalpita,* not subject to doubt, undoubted.)

Vi-kalpin, ī, iṇī, i, possessing doubt or indecision, possessing an illusion, (*nīlāśoka-vikalpi-keśa-nikaraḥ,* having a mass of hair possessing the illusion of the dark Aśoka.)

विकेश 1. *vi-keśa, as, ī, am,* having loose or dishevelled hair; (*ī*), f. a woman with loose hair; a small braid or tress of hair first tied up separately and then collected into the Veṇī or larger braid.

2. *vi-keśa, as, ī, am,* hairless, without hair, bald; (*as*), m., N. of a Muni; (*ī*), f. a woman without hair; N. of the wife of Śiva manifested in the form of Mahī or the Earth (one of his eight Tanus or visible forms).