ordered; to confuse, disturb (cl. 9): Caus. *-kshobhayati, -yitum*, to cause to move or shake, agitate, excite, disturb, confuse, throw into disorder (as an army).

Vi-kshobha, as, m. shaking, agitating, agitation, confusion, conflict, struggle, trepidation, alarm, panic.

Vi-kshobhita, as, ā, am, shaken about, agitated, tossed about, scattered.

Vi-kshobhya, ind. having agitated or disturbed, disturbing.

विख *vikha, as, ā, am*, noseless; [cf. *vikhu, vikhya, vikhra, vikhru, vigra.*] — *Vikha-nas, ās*, m. epithet of Brahmā.

विखण्ड् *vi-khaṇḍ*, cl. 10. P. *-khaṇḍayati, -yitum*, to break into fragments, break up, cut or divide into pieces; to cleave or tear asunder, dismember; to scatter, disturb, trouble; to interrupt.

Vi-khaṇḍita, as, ā, am, broken up, cut into pieces, divided; torn apart or asunder, cleft in two; refuted.

विखन् *vi-khan*, cl. 1. P. A. *-khanati, -te, -khanitum*, to dig up.

Vi-khānasa, as, m. a kind of hermit (said to be so called from living on roots; cf. *vaikhānasa*).

विखाद *vi-khāda, as*, m., Ved. = *saṅgrāma* (according to Naigh. II. 17).

विखासा *vikhāsā*, f. the tongue.

विखिद् *vi-khid*, cl. 6. P. *-khindati, -khettum*, Ved. to strike or tear asunder, rend apart.

विखु *vikhu, us, us, u*, noseless; [cf. *vikha.*]

Vikhya, as, ā, am, = *vikhu*, noseless.

विखुर *vi-khura, as*, m. 'hoofless,' a goblin, demon, Rākshasa; a thief.

विख्या *vi-khyā*, cl. 2. P. *-khyāti, -khyātum*, to look about, look at, view, see; to shine; to make visible, illuminate; to celebrate; to call, name: Caus. *-khyāpayati, -yitum*, to make visible; to make known, communicate, announce, declare, proclaim, promulgate, publish abroad, celebrate.

Vi-khyāta, as, ā, am, generally known, notorious, renowned, famous, celebrated; known as, called, named; avowed, confessed.

Vi-khyāti, is, f. fame, celebrity, notoriety.

Vi-khyāpana, am, n. making known, declaring, announcing, publishing; explanation, exposition; avowing, acknowledging, confessing.

विखु *vikhra, as, ā, am*, noseless; [cf. *vikha.*]

Vikhru, us, us, u, = *vikhra*, noseless.

विगण् *vi-gaṇ*, cl. 10. P. *-gaṇayati, -yitum*, to reckon, compute, calculate; to deliberate, consider, reflect; to esteem, regard; to consider as; to disregard, take no notice of.

Vi-gaṇana, am, n. reckoning, computing; considering, deliberating; reckoning off, discharge of a debt.

Vi-gaṇayya, ind. having reckoned; having deliberated or weighed; not having considered.

Vi-gaṇita, as, ā, am, reckoned, calculated; considered, weighed; reckoned off, discharged (as a debt).

विगद् *vi-gad*, cl. 1. P. *-gadati, -gaditum*, to talk about, speak about, repeat, spread a report.

Vi-gada, Ved. talking or sounding variously.

Vi-gadita, as, ā, am, talked about, spoken about, spread abroad (as a report).

विगन्धक *vi-gandhaka, as*, m. 'having a bad smell,' the Indgudī tree.

Vi-gandhi, is, is, i, smelling badly, having an unpleasant smell, stinking.

Vigandhikā, f. = *hapushā*, q. v.

विगम् *vi-gam*, cl. 1. P. *-gaććhati, -gantum*, to go away, pass away, depart, disappear, cease, die, disperse: Caus. *-gamayati, -yitum*, to cause to go or pass away; to spend.

2. *vi-gata, as, ā, am* (for 1. *vi-gata* see under 2. *vi*), gone away, departed, disappeared, ceased, gone; dead; parted, severed, separated; freed or exempt from, devoid of; lost; destitute of light, obscured, gloomy, dark. — *Vigata-kalmasha, as, ā, am*, free from stain or soil, unsoiled, free from sin, sinless; pure, righteous. — *Vigata-klama, as, ā, am*, one whose fatigues have ceased, relieved from fatigue. — *Vigata-jñāna, as, ā, am*, one who has lost his wits. — *Vigata-jvara, as, ā, am*, cured of fever; freed from feverishness or morbid feeling, freed from trouble or distress of mind; exempt from decay. — *Vigata-bhī, īs, īs, i*, one whose fears are gone, free from fear. — *Vigata-manyu, us, us, u*, free from resentment. — *Vigata-rāga, as, ā, am*, devoid of passion or affection. — *Vigata-lakshaṇa, as, ā, am*, devoid of good or lucky marks, unfortunate, unlucky. — *Vigata-śrīka, as, ā, am*, destitute of fortune, unfortunate, unprosperous. — *Vigata-saṅkalpa, as, ā, am*, devoid of purpose or design, without resolution. — *Vigata-sneha, as, ā, am*, void of affection. — *Vigata-sneha-sauhṛida, as, ā, am*, one who has relinquished love and friendship. — *Vigata-spṛiha, as, ā, am*, devoid of wish or desire, indifferent. — *Vigatārtavā* (°*ta-ār*°), f. a woman in whom the menstrual excretion has ceased, one past child-bearing or one past the age of fifty-five.

Vi-gama, as, m. departure, secession, decease, death, withdrawing, relinquishment, separation.

Vi-gāma, as, m., Ved. a step, pace, stride, (in Ṛig-veda I. 155, 4. applied to the three strides of Vishṇu; Sāy. = *vividha-gamana.*)

विगर *vi-gara, as*, m. 'not swallowing,' an abstemious man; a naked ascetic; a mountain.

विगर्ज् *vi-garj*, cl. 1. P. *-garjati, -garjitum*, to roar out, cry out.

विगर्ह् *vi-garh*, cl. 1. A. *-garhate, -garhitum*, to blame, abuse, reproach, revile; to disdain, despise, contemn: Caus. *-garhayati, -yitum*, to revile, rail at, vituperate.

Vi-garhaṇa, am, ā, n. f. blaming, blame, abusing, abuse, censure, reproach.

Vi-garhaṇiya, as, ā, am, reprehensible, blamable, bad, wicked.

Vi-garhita, as, ā, am, abused, reviled, blamed; disdained, despised; reprobated, scouted, condemned; prohibited; low, vile; wicked, bad.

1. *vi-garhya, as, ā, am*, reprehensible, blamable. — *Vigarhya-kathā*, f. reprehensible speech, scandal.

2. *vi-garhya*, ind. having blamed or reviled.

विगल् *vi-gal*, cl. 1. P. *-galati, -galitum*, to flow or ooze or trickle away, drain off, fall in drops, drip, distil; to melt away, liquefy, pass away, disappear, fade away, disperse; to fall down or out, drop down, drop out; to become loose or untied.

Vi-galat, an, anti, at, flowing away, trickling, dropping, oozing; melting away, dissolving, fading, dispersing.

Vi-galita, as, ā, am, flowed away, flowing, trickled, distilled, oozed, fallen, dropped, melted away, liquefied, dissolved; dissipated, dispersed, gone, decayed; slackened, untied (as a knot); loose, disordered (as hair or dress), untied, detached. — *Vigalita-keśa, as, ā, am*, having dishevelled hair. — *Vigalita-nīvi, is, is, i*, having the knot untied.

विगा *vi-gā* (see rt. 1. *gā*), cl. 3. P. *-jigāti, -gātum*, Ved. to go or pass away, disappear.

विगान *vi-gāna*. See under *vi-gai*, col. 3.

विगाह् *vi-gāh*, cl. 1. A. *-gāhate, -gāhitum, -gāḍhum*, to plunge or dive into (with acc. or loc.), bathe in; to agitate or stir about, disturb; to enter into or engage upon; to enter, penetrate, advance into, pervade; to come on, set in (as a season, the night, &c.): Pass. *-gāhyate*, to be plunged into or penetrated, to be entered into or engaged upon.

Vi-gāḍha, as, ā, am, plunged into, (*ambhasi vigāḍha-mātre*, at the very moment of the water being plunged into), bathed in, immersed, bathed, bathing; come on, advanced, set in, taken place; deep, excessive.

Vi-gāḍhṛi, ḍhā, ḍhrī, ḍhṛi, one who plunges into; one who agitates or disturbs.

Vi-gāha, as, m. the act of plunging into (literally or figuratively), bathing.

Vi-gāhamāna, as, ā, am, plunging into, bathing; advancing into, penetrating, advancing, proceeding; perceiving, knowing.

Vi-gāhya, ind. having plunged into, having bathed, having entered.

Vi-gāhyamāna, as, ā, am, being plunged into, being agitated, being entered or penetrated.

विगुण *vi-guṇa, as, ā, am*, void of qualities; having no merit, worthless, bad, barren.

विगुप् *vi-gup*, Desid. A. *-jugupsate*, to shrink away from, shun.

विगूढ *vi-gūḍha, as, ā, am* (see rt. 1. *guh*), concealed, hidden; blamed, reproached, censured. — *Vigūḍha-cārin, ī, iṇī, i*, proceeding or acting secretly.

विगै *vi-gai*, cl. 1. P. *-gāyati, -gātum*, to sing variously, sing discordantly or badly; to decry, abuse, reproach, blame.

Vi-gāna, am, n. singing discordantly, defamation, ill report, detraction, scandal; censure, reproach.

Vi-gīta, as, ā, am, sung or said variously; badly sung; decried, abused, reproached; contradicted, contradictory, inconsistent.

Vi-gīti, is, f. singing in various ways, singing ill; reproach, abuse; contradiction; a kind of metre.

विग्न *vigna*. See under rt. 1. *vij*.

विग्र *vigra, as, ā, am* (perhaps for *vi-agra*), noseless [cf. *vikha*, &c.]; wise, (according to Naigh. III. 15 = *medhā-vin.*)

विग्रथ् *vi-grath* or *vi-granth* (see rt. 1. *grath*), cl. 9. P. *-grathnāti, -granthitum*, to connect, tie or bind together, wind round.

Vi-grathita, as, ā, am, connected; containing knots; having tubercles; clotted; bound up, hindered, obstructed, impeded.

विग्रह् *vi-grah* (see rt. *grah*), cl. 9. P. A. *-gṛihṇāti, -gṛihṇīte* (Ved. *-gṛibhṇāti, -gṛibhṇīte*), *-grahītum*, to stretch out or apart, spread out; to hold apart, keep separate, distribute into parts, divide, dissolve, resolve, separate (anything into its constituent elements), isolate; to quarrel, fight, war, wage war, wage war against (with acc.); to assault, seize, lay hold of, take up; to receive in a friendly manner, welcome; to perceive, observe: Caus. *-grāhayati, -yitum*, to cause to fight, cause to wage war against: Desid. *-jigṛikshati*, to wish to fight against.

Vi-gṛihīta, as, ā, am, stretched out or apart, separated, divided, dissolved; isolated; opposed; encountered (as in fight), warred against; obstructed; seized, taken up.

Vi-gṛihya, ind. having stretched out or apart, having warred against or contended with.

Vi-gṛihyamāṇa, as, ā, am, being warred upon or contended with.

Vi-graha, as, m. stretching out or apart, extension, expansion; shape, form, figure; the body; (in grammar) separation, resolution, analysis, resolution of a compound word into its constituent parts, the separation or analysis of any word capable of separation, (such words are Kṛidantas, Taddhitas, all Samāsas or compound words, Ekaśeshas, and all derivative verbs like desideratives &c.; the only words incapable of resolution being the simple verb, the singular of the noun, and a few indeclinables not derived from roots; all compounds being called *nitya* or 'fixed,' when their meaning cannot be ascertained through an analysis of their component parts; cf. *jamad-agni*);