—*Vijihma-tā*, f. or *vijihma-tva*, *am*, n. crookedness, dishonesty, craftiness.

विजीव् *vi-jīv*, cl. 1. P. *-jīvati*, *-jīvitum*, to revive, return to life.

विजुल *vijula*, *as*, m. the silk-cotton tree.

विजृम्भ् *vi-jṛimbh*, cl. 1. A. *-jṛimbhate*, *-jṛimbhitum*, to yawn, gape; to open (intrans.), unfold, expand, become expanded or developed or exhibited, spread out, blossom; to extend; to spring open, spring back (as a bow); to become displayed, break forth or out, appear, rise; to display activity or energy, exhibit courage, &c.

Vi-jṛimbhaṇa, *am*, n. yawning, gaping; expanding, unfolding, displaying, exhibiting, extending; blossoming, budding; pastime, sport (especially amorous).

Vi-jṛimbhita, *as*, *ā*, *am*, yawned, gaped; expanded, opened, unfolded, displayed, exhibited, acted; blossomed; arisen, appeared; sported, wantoned; (*am*), n. pastime, sport; wish, desire; act.—*Vi-jṛimbhita-sneha*, *as*, *ā*, *am*, displaying affection.

विजेह् *vi-jeh*, cl. 1. A. *-jehate*, *-jehitum*, to open the mouth.

Vi-jehamāna, *as*, *ā*, *am*, Ved. opening wide; darting forth, (Sāy. =*prakshipat.*)

विजोषस् *vi-joshas*, *ās*, *ās*, *as*, Ved. disunited, estranged from each other, no longer friends.

विज्जन *vijjana*, *as*, *ā*, *am*, m. f. n. sauce &c. mixed with rice-water or gruel.

Vijjala, *as*, *ā*, *am*, m. f. n. =*vijjana* above; (*am*), n. an arrow.—*Vijjala-pura*, N. of a town.

Vijjila, *as*, *ā*, *am*, m. f. n. sauce &c. mixed with rice-gruel.

विज्जाका *vijjākā*, f., N. of a female poet.

विज्जूलिका *vijjūlikā*, f., N. of a kind of plant (=*jatukā*).

विज्ञ *vi-jña*. See below.

विज्ञा *vi-jñā*, cl. 9. P. A. *-jānāti*, *-jānīte*, *-jñātum*, to distinguish, discern, understand, observe, perceive, know, recognise, know thoroughly or well, have a right knowledge of; to be familiar with; to find out, investigate, inquire, ascertain, learn, learn from (with gen.); to hear, to consider as; to explain; to become wise or learned (Manu IV. 20): Caus. *-jñapayati* and *-jñāpayati*, *-yitum*, to make known, declare, report, communicate, announce to any one (acc.); to make any one understand, apprise, teach, instruct; to make a representation or request (in a respectful manner), ask, beg; to inform any one of anything (with two acc.): Desid. *-jijñāsati*, to wish to understand or know, &c.

Vi-jānat, *an*, *atī*, *at*, distinguishing, understanding, knowing, recognising, possessing various or extended knowledge, wise, considerate; (*an*), m. a wise man, sage.

Vi-jijñāsā, f. a desire of knowing distinctly, wish to prove or try.

Vi-jña, *as*, *ā*, *am*, knowing, intelligent; wise, learned; proficient, conversant, clever, experienced, skilful, prudent, discreet; (*as*), m. a wise man.—*Vijña-tā*, f. or *vijña-tva*, *am*, n. intelligence, wisdom, learning, skill, cleverness.—*Vijña-buddhi*, *is*, f. Indian spikenard (=*jaṭā-māṇsī*).

Vi-jñapta, *as*, *ā*, *am*, made known, reported, represented; apprised, respectfully informed or told.

Vi-jñapti, *is*, f. information, representation, respectful statement or communication; a report, announcement.

Vi-jñāta, *as*, *ā*, *am*, discerned, understood, known, perceived; celebrated, famous, notorious.—*Vijñātārtha* (*°ta-ar°*), *as*, *ā*, *am*, one who is acquainted with any matter or the true state of a case.

Vi-jñātṛi, *tā*, *trī*, *tṛi*, one who knows or understands, an experienced person.

Vi-jñāna, *am*, n. the act of distinguishing or perceiving or recognising, discerning, understanding, comprehending, distinction, intelligence, knowledge, science, learning, worldly knowledge of any kind (including all subjects except that understanding of the true nature of God or Brahma which is acquirable only by abstract meditation and the study of the Vedas), wisdom; business, employment; music.—*Vijñāna-kanda*, *as*, m. a proper N.—*Vijñāna-kaumudī*, f., N. of a Buddhist woman.—*Vijñāna-pāda*, *as*, m. (see *pāda*), an epithet of Vyāsa.—*Vijñāna-bhikshu*, *us*, m., N. of the author of the Yoga-sāra-saṅgraha, the Yoga-vārttika, the Sāṅkhya-sāra, and the Brahmādarśa.—*Vijñāna-maya*, *as*, *ī*, *am*, consisting of knowledge or intelligence, all knowledge, intellectual (said of the first or innermost of the several sheaths of the soul).—*Vijñānamaya-kosha*, *as*, m. the sheath consisting of intelligence, the intelligent sheath (of the soul, according to the Vedānta philosophy) or that sheath which is caused by the understanding being associated with the organs of perception.—*Vijñāna-mātṛika*, *as*, m. 'parent of knowledge,' an epithet of Buddha.—*Vijñāna-lalita*, N. of a work.—*Vijñāna-vāda*, *as*, m. the theory of Vi-jñāna, ideal theory.—*Vijñāneśvara* (*°naīś°*), *as*, m. 'master of knowledge,' N. of the author of the Mitākṣharā commentary.

Vijñānika, *as*, *ī*, *am*, learned, well-informed, clever, skilful, proficient, conversant.

Vi-jñāpaka, *as*, *ikā*, *am* (fr. the Caus.), who or what makes known or apprises, making known, giving information; (*as*), m. an informant; an instructor.

Vi-jñāpana, *am*, *ā*. n. f. the act of making known or acquainting, teaching; representing, informing; information, instruction; respectful communication or representation.

Vi-jñāpanīya, *as*, *ā*, *am*, to be made known or represented, to be apprised.

Vi-jñāpita, *as*, *ā*, *am*, apprised, informed, instructed; respectfully told or represented.

Vi-jñāpti, *is*, f. representing, informing; respectful communication or representation.

Vi-jñāya, ind. having known or perceived, having understood, having ascertained, having recognised.

Vi-jñeya, *as*, *ā*, *am*, to be perceived or known or understood; cognizable, intelligible, comprehensible, discernible, recognizable.

विज्वर *vi-jvara*, *as*, *ā*, *am*, free from fever or pain; free from distress; exempt from decay.

विझर्झर *vi-jharjhara*, *as*, *ā*, *am*, making a harsh or rattling sound, discordant.

विञ्जिलविन्दु *viñjilavindu*, N. of a town.

विञ्जामर *viñjāmara*, *am*, n. the white of the eye.

विञ्जोली *viñjolī*, f. a line, row, range.

विट् *viṭ* (also written *biṭ*; cf. rt. 1. *viḍ*), cl. 1. P. *veṭati*, *veṭitum*, to sound; to curse, swear at, revile.

Viṭa, *as*, m. a voluptuary; a paramour; (in the drama) the companion of a prince or dissolute young man or sometimes of a courtezan, (he resembles in some respects the Vidūshaka, being generally represented as a parasite on familiar terms with his associate, but at the same time accomplished in the arts of poetry, music, and singing); a catamite; a rogue, cheat; N. of a mountain; the Khayar tree, Mimosa Catechu; a medicinal salt (=*viḍ-lavaṇa*); a rat; the orange tree; a branch and its shoot.—1. *viṭa-pa*, *as*, m. a keeper of catamites.—*Viṭa-priya*, *as*, m. a kind of tree (=*mudgara*).—*Viṭa-mākshika*, *as*, m. a sort of mineral (=*tāpya*).—*Viṭa-lavaṇa*, *am*, n. a medicinal salt (=*viḍ-lavaṇa*, q. v.).

2. *viṭapa*, *as*, *am*, m. n. (according to Uṇādi-s. III. 145. fr. rt. *viṭ* in the sense 'to sound'), the young branch of a tree or creeper; a new shoot or sprout, branch (in general); a bush; a clump, cluster, thicket, tuft; spreading, expansion; the septum of the scrotum.—*Viṭapa-śas*, ind. in branches, in shoots.

Viṭapin, *ī*, *inī*, *i*, having branches; (*ī*), m. a tree (in general); the large Indian fig-tree, Ficus Indica.—*Viṭapi-mṛiga*, *as*, m. 'tree-animal,' a monkey, ape; [cf. *taru-mṛiga*.]

विटङ्क *vi-ṭaṅka* or *vi-ṭaṅkaka*, *as*, *am*, m. n. (see rt. *ṭaṅk*), a dove-cot, an aviary (perhaps in this sense fr. 2. *vi*, a bird, +*ṭaṅka*); the loftiest point.

Vi-ṭaṅkita, *as*, *ā*, *am*, marked, stamped, laden with.

विटि *viṭi*, *is*, f. yellow sanders.—*Viṭi-kaṇṭhī-rava*, *as*, m., N. of the grammarian Varada-rāja.

विट्टारिका *viṭ-kārikā*, *viṭ-ćara*, &c. See under 3. *vish*.

विट्ठल *viṭṭhala*, *as*, m. (or commonly *viṭhṭhala*), N. of a god worshipped at Pandhar-pur or Punderpoor in the Bombay presidency, (he is stated to be an incarnation of Vishṇu or Kṛishṇa himself, who is believed to have visited this city); N. of the author of the Prasāda commentary and of the Vaishṇava-siddhānta-dīpikā.—*Viṭṭhala-dīkshita*, *as*, m., N. of the author of the Kuṇḍa-maṇḍapa-siddhi.

विट्पण्य *viṭ-paṇya*, *viṭ-pati*, &c. See under 2. *viś*.

विठङ्क *viṭhaṅka*, *as*, *ā*, *am*, bad, vile.

विठर *viṭhara*, *as*, m. an epithet of Vṛihaspati.

विड् 1. *viḍ* (=rt. *viṭ*, q. v.), cl. 1. P. *veḍati*, *veḍitum*, to call out, cry out against, curse, swear at, revile; to break (?).

2. *viḍ*, *ṭ*, f. a fragment, bit (?).

Viḍa, *am*, n. a kind of factitious salt (procured by boiling earth impregnated with saline particles); a particular kind of fetid salt (used medicinally as a tonic aperient, commonly called Vit-lavan or Bit-noben, cf. *viḍ-lavaṇa*; it is black in colour and is prepared by fusing fossil salt with a small portion of Emblic Myrobalan, the product being muriate of soda with small quantities of muriate of lime, sulphur, and oxide of iron); a fragment, bit, portion (?).—*Viḍa-gandha*, *am*, n. the medicinal salt described above.

Viḍaṅga, *as*, *ā*, *am*, clever, able, skilful, conversant; (*as*, *am*), m. n. Erycibe Paniculata, a vegetable and medicinal substance (considered of great efficacy as a vermifuge).

विडम्ब् *vi-ḍamb*, cl. 10. P. *-ḍambayati*, *-yitum*, to imitate, act like (=*anu-kṛi*), copy, emulate, simulate (with acc., e. g. *tadid-vilasitāni viḍambayanti*, they imitate the flashes of lightning); to give anything another form, transform, distort; to impose upon, deceive, cheat; to ridicule, deride, mock; to afflict.

Vi-ḍamba, *as*, m. imitation; afflicting, distressing, annoyance.

Vi-ḍambana, *am*, *ā*, n. f. imitation, copying, assuming a similar appearance or dress, disguise, masquerade, transformation, imposture, (*ku-viḍambanā*, f. base imposture); deceiving, deception, fraud, breach of faith; disappointing, frustrating; afflicting, distressing, vexation, mortification, pain, distress; ridiculing, ridiculousness, ludicrousness.

Vi-ḍambanīya, *as*, *ā*, *am*, to be imitated, to be assumed as a disguise; to be distressed or annoyed.

Vi-ḍambayat, *an*, *antī*, *at*, imitating, copying; assuming, putting on (a borrowed dress or appearance).

Vi-ḍambita, *as*, *ā*, *am*, imitated, copied, assumed, put on (as a borrowed form &c.), simulated, transformed, distorted; mocked at, ridiculed, derided; deceived, disappointed, frustrated; vexed, mortified; distressed, low, poor, abject; (*am*), n. an object of ridicule or contempt, despicable object.

Viḍambin, *ī*, *inī*, *i*, imitating, resembling; causing deception or error.