part asunder, become divided, burst asunder; to flow asunder, melt, become melted, liquefy: Caus. *-drāvayati, -yitum,* to cause to disperse, drive away, put to flight, frighten away, scare, chase away.

Vi-drava, as, m. running in different directions, running away, flight, panic, agitation; retreat, escape; flowing out, oozing; flowing asunder, melting, liquefaction; censure, abuse, reproach; intellect, understanding.

Vi-drāva, as, m. running away, flight, panic, retreat; liquefaction.

Vi-drāvaka, as, ikā, am, driving away; causing to flow or melt, liquefying.

Vi-drāvaṇa, am, n. the act of driving away, chasing, defeating; causing to flow or melt, liquefying.

Vi-drāvita, as, ā, am, caused to disperse, driven away, put to flight; liquefied, fused.

Vi-druta, as, ā, am, flown, fled; running hither and thither, going fast; agitated, alarmed; liquefied, liquid, fluid (as an oily or metallic substance when heated).

विद्रुम *vi-druma, as,* m. a tree bearing precious gems; coral; a young sprout or shoot. —*Vidruma-taṭa, as, ā, am,* having banks of coral. —*Vidruma-dehalī,* f. a threshold of coral. —*Vidruma-latā,* f. a branch of coral; a sort of vegetable perfume. —*Vidruma-latikā,* f. a kind of perfume (=*nalikā*).

विद्रे *vi-drai* (see *vi-drā*), cl. 1. P. *-drāyati, -drātum,* to awake from one's sleep.

विद्वस् *vidvas, vidvat-tva,* &c. See p. 919.

विद्विष् 1. *vi-dvish,* cl. 2. P. A. *-dveshṭi, -dvishṭe, -dveshṭum,* to dislike, hate, be hostile to; (A.) to hate each other mutually, dislike one another: Caus. *-dveshayati, -yitum,* to cause to dislike or hate, make hostile, render an enemy, make hostile towards one another.

2. *vi-dvish, ṭ, ṭ, ṭ,* hostile, inimical; an enemy, foe.

Vi-dvisha, as, ā, am, hating, inimical, adverse; (*as*), m. an enemy.

Vi-dvishat, an, atī, at, hating, hostile; an enemy, foe.

Vi-dvishṭa, as, ā, am, hated, disliked, odious. —*Vidvishṭa-tā,* f. hatred, dislike, hostility.

Vi-dvesha, as, m. enmity, hatred, contempt. —*Vidvesha-vira, as,* m., N. of a chief of the Śaivas.

Vi-dveshaka, as, ikā, am, hating, hostile; a hater, enemy.

Vi-dveshaṇa, as, m. one who hates, a hater; (*i*), f. a woman of a resentful disposition; (*am*), n. causing abhorrence, hatred, enmity.

Vi-dveshin, i, iṇī, i, hating, hostile, inimical; (*i*), m. an enemy. —*Vidveshi-prabhava, as, ā, am,* proceeding from an enemy.

Vi-dveshṭṛi, ṭā, ṭrī, ṭri, one who hates, an enemy; hating, hostile, inimical, adverse.

विध् 1. *vidh* (=rt. *vith*), cl. 1. A. *vedhate, vedhitum,* to ask, beg.

विध् 2. *vidh* (thought by some to have been developed out of *vi-dhā* and rt. *vyadh*), cl. 6. P. *vidhali, vivedha, vedhishyati, avedhīt, vedhitum,* to dispose (Ved.); to perform (Ved.); to administer, govern, rule, command; to worship, honour, sacrifice; to pierce, (in this sense for rt. *vyadh*): Caus. *vedhayati, -yitum,* Aor. *avīvidhat:* Desid. *vividhishati* and *vivedhishati:* Intens. *vevidhyate, vevidhīti, veveddhi.*

1. *vidha, as, ā,* m. f. (more properly fr. rt. *vyadh*), piercing, penetrating, penetration. (For 2. *vi-dha* see under *vi-dhā,* col. 2.)

Vidhat, an, atī or *antī, at,* Ved. worshipping, honouring.

विधन *vi-dhana, as, ā, am,* devoid of wealth, having no riches, poor. —*Vidhana-tā,* f. destitution, poverty.

विधर्तृ *vi-dhartṛi, vi-dharman,* &c. See under *vi-dhṛi,* p. 922, col. 2.

विधवन *vi-dhavana,* &c. See p. 922, col. 1.

विधवा *vi-dhavā,* f. (see 2. *dhava*), a husbandless woman, a widow; [cf. Lat. *vidua, viduus;* Goth. *viduvo;* Angl. Sax. *wuduwe, wuduwa;* Slav. *vidova;* Hib. *feadhb;* perhaps Gr. *ἡίθεος.*] —*Vidhavā-gāmin, ī,* m. one who has intercourse with a widow. —*Vidhavā-dharma, as,* m. 'the duty of widows,' N. of a section of the Purāṇa-sarva-sva. —*Vidhavāvedana* (°*vā-āv*°), *am,* n. marrying a widow.

विधा *vi-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to distribute, apportion, bestow, grant; to procure, furnish; to give out, diffuse; to extend (Ved.); to put in order, arrange, regulate, dispose, make ready, prepare, attend to; to prescribe, ordain, direct, enjoin, settle, fix; to appoint, commission, depute; to place on, put on or in, put down, lay down, lay aside; to place, put, lay (in general); to hold, possess, assume, take; to form, build, create; to perform, effect, accomplish, produce, establish, cause, occasion, render, make, do, act, act towards, treat as, (these senses may be almost endlessly modified by using *vi-dhā,* like *kṛi,* in connection with various nouns, e.g. *siṅhatvaṃ vidhā,* to change into a lion; *kāmaṃ vidhā,* to fulfil a wish; *vṛittiṃ vidhā,* to fix a livelihood or maintenance; *hṛidaye vidhā,* to lay to heart; *śastrāṇi vidhā,* to lay down arms; *mantraṃ vidhā,* to hold a consultation; *rājyaṃ vidhā,* to carry on a government, rule; *pūjāṃ vidhā,* to do honour to, show respect to, worship; *śaucaṃ vidhā,* to perform purification; *lajjāṃ vidhā,* to display bashfulness; *maitryaṃ vidhā,* to make friendship; *sandhiṃ vidhā,* to conclude peace; *kalahaṃ vidhā,* to pick a quarrel; *vairaṃ vidhā,* to declare war; *kolāhalaṃ vidhā,* to raise a clamour; *taṃ nṛipaṃ vidadhuḥ,* they made him king): Pass. *-dhīyate,* to be distributed or apportioned; to be arranged or attended to; to be prescribed or settled, &c.; to be taken or reckoned for, &c.: Caus. *-dhāpayati, -yitum,* to cause to put in order or arrange or fix; to cause to put, cause to be laid: Desid. *-dhitsati, -te,* to wish to distribute or bestow, to wish to arrange, try to fix; to wish or intend to do or perform or accomplish or effect; to wish to render, &c.

Vi-dadhat, at, atī, at, distributing, granting, procuring, arranging, prescribing, fixing, performing, &c.; holding, having, assuming, wearing.

2. *vi-dha, as,* m. form, manner, measure, kind, sort (often at the end of comps., see *evaṃ-v*°, *tathā-v*°, *dvi-v*°, *bahu-v*°, &c.); fold (at the end of comps., especially after numerals, see *aśhṭa-v*°, *sapta-v*°); the food of elephants; prosperity; (*ā*), f. form, formula, rule; manner, kind, sort; act, action; doing well, prosperity, affluence; wages, hire; fodder, the food of elephants, horses, &c.; [cf. Old Pruss. *vida-s, wid-s, sta-vida-s, sta-wids,* 'of such sort;' *kawid-s* (fem. *ka-wida*), 'of which kind;' *kittawidin, kitte-widei,* 'in any way.']

Vi-dhas, ās, m., N. of Brahmā; [cf. *vedhas.*]

Vi-dhātavya, as, ā, am, to be done according to rule, to be observed (as a rite or ceremony); to be prescribed or regulated; to be done or performed or effected.

Vi-dhātṛi, tā, trī, tri, arranging, disposing, making, creating; =*medhāvin* (according to Naigh. III. 15); (*tā*), m. an arranger, disposer, maker, creator; N. of Brahmā (as creator of the world); N. of Viśvakarman; fate, destiny; N. of Kāma (god of love); of a son of Bhṛigu; of a son of Vishṇu and Lakshmī; spirituous liquor; (*trī*), f. long pepper. —*Vidhātṛi-bhū, ūs,* m. 'son of Brahmā,' epithet of Nārada, (see *nārada.*) —*Vidhātṛi-vaśāt,* ind. from the will of Brahmā; through the power of fate or destiny. —*Vidhātrāyus* (°*trī-āy*°), *us,* m. the sunflower; sunshine, (according to Śabda-k. =*sūrya-śobhā.*)

Vi-dhāna, am, n. the act of arranging, disposing, prescribing, enjoining, ordering, performing, making; arrangement, disposition, creation; act, action, (especially) the performance of prescribed acts or rites; rule, precept, ordinance, injunction, regulation, sacred text; act of worship, rite, ceremony; form, formula, mode, method, manner, (*tathā-v*°, following such a mode or method); means, expedient; gaining, obtaining, taking, possessing; wealth; act of hostility; conflict of opposite feeliogs; an elephant's fodder; (in grammar) affixing, prefixing, taking as an affix, &c.; (*as, ā, am*), acting, performing, possessing, assuming, wearing, having. —*Vidhāna-ga, as,* m. 'rule-goer,' a Paṇḍit, a wise or learned man, teacher. —*Vidhāna-jña, as,* m. one who knows rules or rites, a Paṇḍit, wise man. —*Vidhāna-yukta, as, ā, am,* agreeable to rule, conformable to sacred precept.

Vi-dhānaka, as, ā, am, disposing, arranging, one who knows how to arrange; (*am*), n. affliction, distress, pain (=*vyathā*).

Vi-dhāya, ind. having disposed or arranged, having placed or put on; having taken or assumed, &c.; having formed or created; having rendered.

Vi-dhāyaka, as, ikā, am, disposing, arranging, performiog; consigning, delivering, one who entrusts or deposits anything or causes it to be fixed or secure. —*Vidhāyaka-tva, am,* n. consignment or delivery of anything, making anything firm or secure.

Vi-dhāyin, ī, inī, i, disposing, arranging; making, forming, building; causing, occasioning; placing, fixing, securing; delivering, entrusting; establishing a rule or law.

Vi-dhāsyat, an, atī or *antī, at,* wishing or purposing to arrange; intending to direct or enjoin or prescribe, wishing to make or do or perform, &c.

Vi-dhi, is, m. a rule, form, formula, sacred precept, injunction, rubric, sacred text or scripture, text prescribing any act or observance, order, command, ordinance, statute, law, direction for the performance of a rite as given in the Brāhmaṇa portion of the Veda, (according to Sāy. the Brāhmaṇa consists of two parts, 1. Vidhi or commandment, e.g. *yajeta,* he ought to sacrifice; *kuryāt,* he ought to perform; 2. Artha-vāda or explanatory statements as to the origin of rites and use of the Mantras, mixed up with legends and illustrations), any prescribed act or rite or ceremony, an act or action in general, behaviour, conduct, mode of life, method, manner, way, means; kind, sort; creation; the creator; N. of Brahmā; of Vishṇu; fate, destiny, luck; time; fodder, food for elephants or horses; a physician; (*is*), f., N. of a goddess. —*Vidhi-ghna, as, ī, am,* 'rule-destroying,' one who deviates from or disregards rules, disturbing modes of proceeding. —*Vidhi-jña, as, ā, am,* 'rule-knowing,' one who knows the prescribed mode or form; learned in ritual; (*as*), m. a Brāhman who knows the ritual, a ritualist. —*Vidhi-tas,* ind. according to rule. —*Vidhi-darśaka, as,* or *vidhi-darśin, ī,* m. 'rule-shower,' a priest whose business is to see that everything at a sacrifice is done according to prescribed rules and to correct any deviation from them. —*Vidhi-dṛishṭa, as, ā, am,* prescribed or approved by rule. —*Vidhi-deśaka, as,* m. 'rule-shower,' a priest who corrects errors at a sacrifice. —*Vidhi-dvaidha, am,* n. diversity of rule, variance of rite. —*Vidhi-paryāgata, as, ā, am,* come into possession through destiny. —*Vidhi-pūrvakam,* ind. after due observance of rule, according to rule. —*Vidhi-prayukta, as, ā, am,* performed according to rule. —*Vidhi-prayoga, as,* m. the application of a rule, acting according to rule. —*Vidhi-prasaṅga, as,* m. application of a rule, acting upon a rule. —*Vidhi-yajña, as,* m. a ceremonial act of worship. —*Vidhi-yoga, as,* m. the occurrence of fated or predestined events; combining for any act or rite. —*Vidhi-rasāyana,* N. of a work by Appayya Dīkshita (confuting the Mīmāṃsā as expounded by Bhaṭṭa Kumārila). —*Vidhi-vat,* ind. agreeably to rule, according to law, in due form, conformably to established ordinances. —*Vidhi-vadhū, ūs,* f. 'wife of Brahmā,' epithet of Sarasvatī. —*Vidhi-vihita, as, ā, am,* established by rule, prescribed by law. —*Vidhi-hīna, as, ā, am,* destitute of rule, unauthorised, irregular.