the form *vi-bābadhe* is assigned to *vi-bādh*); to set free.

Vi-baddha, as, ā, am, bound or fastened on different sides, fastened; entirely stopped, obstructed, constipated.

Vi-badhya, ind. having bound or fastened.

Vi-bandha, as, m. binding, obstruction, constipation, ischury.

Vi-bandhana, am, n. the act of fastening or binding on both sides, (*paraspara-vibandhana, as, ā, am,* mutually bound, depending on each other.)

विबाध् *vi-bādh,* cl. 1. A. *-bādhate, -bādhitum,* to press or drive asunder or in different directions; to press hard upon, drive away, chase away; to oppress, molest, harass, torment, persecute, pain, injure: Intens. *vi-bābadhe* (see under *vi-bandh*).

Vi-bādhā, f. pressure, pain, agony, anguish.

विबाल्य *vi-bālya, as, ā, am,* Ved. passed beyond a state of youth, in full vigour; swollen (said of a river).

विबुध् *vi-budh,* cl. 4. A. *-budhyate, -boddhum,* to awake (intrans.), be awake or awakened; to become conscious, perceive, observe, learn, ascertain: Caus. *-bodhayati, -yitum,* to awaken; to cause to perceive or observe, make conscious, restore to consciousness.

1. *vi-buddha, as, ā, am,* wide awake, awakened, aroused, awake, expanded, blossomed; clever, experienced, knowing, skilful (e.g. *karmasu vibuddhaḥ,* skilful in business). — *Vibuddha-kamala, as, ā, am,* having expanded lotuses.

2. *vi-buddha, as, ā, am,* without consciousness, unconscious.

Vi-budha, as, m. a learned or wise man, teacher, Paṇḍit; a god, immortal; the moon; N. of the author of the Janma-pradīpa. — *Vibudha-priyā,* f. 'favourite of the gods,' N. of a metre. — *Vibudha-vijaya, as,* m. a victory (won) by the gods. — *Vibudha-vidvish, ṭ,* or *vibudha-śatru, us,* m. a foe of the gods; a demon. — *Vibudhādhipati* (°*dha-adh*°), *is,* or *vibudheśvara* (°*dha-īś*°), *as,* m. the lord of the immortals.

Vi-budhāna, as, m. a wise man, teacher, preceptor.

Vi-budhya, ind. having become conscious, having perceived or learnt.

1. *vi-bodha, as,* m. awaking; perceiving, observing, discovering; intelligence; (in the drama) the unfolding of the faculties, becoming conscious, awaking, (one of the Vyabhicāra-bhāvas.)

2. *vi-bodha, as,* m. want of consciousness, inattention, absence of mind.

Vi-bodhana, am, n. the act of awakening, awaking.

Vi-bodhita, as, ā, am, awakened, aroused; caused to perceive or know, instructed.

विब्बोक *vibboka, as,* m. (also written *bibboka, vivvoka,* q.q.v.v.), (in erotic poetry) affectation of indifference to a beloved object through pride and conceit.

विब्रू *vi-brū,* cl. 2. P. A. *-bravīti, -brūte,* &c. (see rt. *brū*), to speak out, say, speak, utter; to speak in detail, particularize, interpret, explain, declare; to speak of or about (with acc.); to speak at variance; to say what is false, declare falsely, explain falsely; to contradict, disagree with, be at variance with; to dispute, contend about (Ved. A.).

Vi-brurat, an, atī (ep. *antī*), *at,* speaking out, speaking, saying, declaring, particularizing, interpreting; speaking falsely, saying what is untrue or unjust.

Vi-bruvāṇa, as, ā, am, speaking out, saying, declaring, uttering.

विभज् *vi-bhaj,* cl. 1. P. A. *-bhajati, -te, -bhaktum* (Ved. inf. *-bhājam*), to divide, apportion, distribute, assign; to share together or with each other, participate in (A.); to take possession of; to separate, divide, part, cut; to honour, worship: Caus. *-bhājayati, -yitum,* to cause to distribute or divide or share, apportion: Pass. of Caus. *-bhājyate,* to be caused to be divided, be apportioned.

Vi-bhakta, as, ā, am, divided, portioned, partitioned; parted, separated, distinct; different, multifarious; retired, secluded, isolated; measured; regular, symmetrical; ornamented; (*as*), m. an epithet of Kārttikeya; (*am*), n. solitude, separatedness; isolation. — *Vibhakta-ja, as,* m. a son born after the partition of the family property between his parents and brethren.

Vi-bhakti, is, f. a division, partition; part, portion, share of inheritance, &c.; (in grammar) inflection of nouns, declension, an affix of declension, case; (according to Pāṇini's system) a termination or inflection either of a case or of the persons of a tense, (certain Taddhita affixes which are used like case-terminations have also the name *vi-bhakti.*)

Vi-bhaktṛi, tā, trī, tṛi, one who distributes or dispenses, a dispenser, distributer.

Vi-bhajanīya, as, ā, am, to be apportioned or partitioned; to be divided, divisible.

Vi-bhajya, ind. having divided or parted, having portioned or distributed, having allotted.

Vi-bhajyamāna, as, ā, am, being divided or parted; being apportioned.

Vi-bhāga, as, m. division, separation, disjunction, (one of the twenty-four Guṇas of the Nyāya); portion, part, share; the share or portion of an inheritance; partition of inheritance, law of inheritance, distribution, apportionment; arrangement; a section, (*kūrma-v*°, a section of a globe, hemisphere); the numerator of a fraction (in arithmetic). — *Vibhāga-kalpanā,* f. apportioning or allotment of shares or portions. — *Vibhāga-tas,* ind. according to a part or share, proportionately. — *Vibhāga-dharma, as,* m. the law of division, rule of inheritance. — *Vibhāga-pattrikā,* f. a deed of partition. — *Vibhāga-bhāj, k,* m. one who shares in a portion of property already distributed, (applied especially to a son by a father and mother of the same tribe, born subsequently to a distribution of property amongst his parents and brethren, in which case he inherits the portion allotted or reserved to the parents.) — *Vibhāga-śas,* ind. according to a part or share, part by part, share by share, proportionately. — *Vibhāgecchu* (°*ga-icch*°), *us, us, u,* wishing for a partition or distribution.

Vi-bhājana, am, n. the act of causing to share or distribute, participation.

Vi-bhājita, as, ā, am, caused to be divided, distributed, apportioned, partitioned.

Vi-bhājya, as, ā, am, to be divided or apportioned, portionable, divisible.

Vi-bhājyamāna, as, ā, am, being caused to be divided, being distributed or apportioned.

विभञ्ज *vi-bhañj,* cl. 7. P. *-bhanakti, -bhaktum,* to break asunder, break to pieces.

Vi-bhagna, as, ā, am, broken asunder, broken to pieces, shattered, crushed.

Vi-bhaṅga, as, m. breaking, fracture; division; stopping, stoppage, obstruction; bending, contracting (especially of the eyebrows); expression or play of features.

Vibhaṅgin, ī, iṇī, i, wavy, undulating, wrinkled.

विभव *vi-bhava,* &c. See under 1. *vi-bhū.*

विभा 1. *vi-bhā,* cl. 2. P. *-bhāti, -bhātum,* to shine or gleam forth; to shine brightly, glitter; to appear as, appear to be, seem; to come to light, be visible, appear; to lighten up, illuminate, brighten.

2. *vi-bhā,* f. light, lustre; a ray of light; beauty. — *Vibhā-kara, as,* m. 'light-maker,' the sun; fire; N. of a kind of plant or tree (= *arka, citraka*). — *Vibhā-vas, ān,* m. (a doubtful word), the sun (?). — *Vibhā-vasu, us, us, u,* abounding in light, (Sāy. *dipti-rocana*); (*us*), m. the sun, fire; the moon; a sort of necklace or garland; N. of a Gandharva (who is said to have stolen the Soma from Gāyatrī as she was carrying it to the gods). — *Vibhā-sāh, ṭ, ṭ, ṭ,* Ved. splendor-surpassing.

Vi-bhāt, ān, atī or *āntī, āt,* shining, splendid; (*atī*), f. epithet of the dawn.

Vi-bhāta, as, ā, am, shining, bright, luminous; (*am*), n. dawn, day-break.

Vibhā-van, vā, varī, va, Ved. radiant, shining, resplendent, illuminating, (in Ṛig-veda X. 8, 4. *vibhāvā* is by some translated 'the divider,' as if from *vi-bhū*); (*varī*), f. the dawn (= *ushas,* Naigh. I. 8); night, (in this sense *vi* is probably privative); turmeric; a harlot, bawd; the shreds of a garment torn in a scuffle (?).

विभाण्डक *vibhāṇḍaka, as,* m., N. of a hermit; of a Muni (son of Kaśyapa and father of Ṛishya-śṛiṅga).

Vi-bhāṇḍī, f. a kind of creeping plant (= *ā-vartakī*).

विभाव *vi-bhāva.* See p. 931, col. 1.

विभाष् *vi-bhāsh,* cl. 1. A. *-bhāshate, -bhāshitum,* to speak variously; to speak against, revile, abuse.

Vi-bhāshā, f. an alternative, option, one of two ways; (in grammar) the allowing a rule to be optional, (it is of two kinds, viz. 1. *prāpta-v*° or *prāpte v*°, an option allowed in a particular operation which another rule makes necessary; 2. *aprāpta-v*° or *aprāpte v*°, an option allowed in a particular operation which another rule makes impossible.)

Vi-bhāshita, as, ā, am, made optional (in grammar).

Vi-bhāshya, ind. having reviled or abused.

विभास् *vi-bhās,* cl. 1. A. (Ved. also P.) *-bhāsate* (*-bhāsati*), *-bhāsitum,* to shine brightly or pleasantly, be bright: Caus. *-bhāsayati,* &c., to cause to shine, illuminate, brighten.

Vi-bhāsā, f. shining brightly, light, lustre.

Vi-bhāsita, as, ā, am, made bright, lighted, illuminated, shining.

विभिद् *vi-bhid,* cl. 7. P. A. *-bhinatti, -bhintte, -bhettum,* to split or break in two, break in pieces, cleave apart or asunder, cleave, divide, separate, pierce, open; to loosen, untie; to scatter, disperse, dispel, drive away, destroy; to disunite, cause disunion, set at variance, estrange: Pass. *-bhidyate,* to burst asunder; to become disunited; to be set at variance, be estranged or alienated; to change, become changed: Caus. *-bhedayati, -yitum,* to divide; to alienate, estrange; to dispel, remove.

Vi-bibhitsu, us, us, u, wishing to break asunder, purposing to cleave or pierce.

Vi-bhidya, ind. having split in two, having cut asunder, having cleaved; having divided or separated, &c.

Vi-bhidyamāna, as, ā, am, being broken or split asunder; being divided or scattered; being pierced or wounded.

Vi-bhindu, us, us, u, Ved. splitting or cleaving asunder, dissevering, shattering; (*us*), m., Ved. a proper N.

Vi-bhinna, as, ā, am, broken or split asunder, divided, pierced, broken, wounded; scattered, dispersed, dispelled, destroyed; bewildered, estranged, alienated, perplexed, deceived; moved to and fro; disappointed; become faithless; various, different; mixed, intermixed, mingling (with inst.); (*as*), m. an epithet of Śiva. — *Vibhinna-tamisra, as, ā, am,* having the darkness dispelled. — *Vibhinna-tā,* f. or *vibhinna-tva, am,* n. the state of being broken or split asunder; the state of being scattered, &c.

Vi-bhettṛi, tā, m. one who splits or breaks asunder, a destroyer.

Vi-bheda, as, m. breaking asunder, dividing, breaking, division, separation; piercing, wounding; violating; bewildering, perplexing, confusing; contradiction; enmity, opposition; variety, distinction.

Vi-bhedana, am, n. the act of splitting or cleaving asunder; breaking, dividing; separating, setting at variance.