विभी 1. *vi-bhī*, cl. 3. P. *-bibheti*, &c., to be afraid of, fear: Caus. *-bhīshayati*, &c., to frighten, terrify, intimidate.

2. *vi-bhī*, *īs*, *īs*, *i*, free from fear.

Vi-bhīta, *as*, *ā*, *am*, fearless; (*as*, *ā*, *am*), m. f. n. the plant Terminalia Belerica.

Vibhītaka, *as*, *ī*, *am*, m. f. n. the tree Terminalia Belerica.

Vi-bhīshaka, *as*, *ikā*, *am*, frightening, terrifying, intimidating, threatening, bullying; (*ikā*), f. the act of terrifying, terror; a means of terrifying.—*Vibhīshikā-sthāna*, *am*, n. an object or means of terrifying.

Vi-bhīshaṇa, *as*, *ā* or *ī*, *am*, terrifying, intimidating, terrific, fearful, terrible, formidable, horrible; bullying or blustering (as language); (*am*, *ā*), n. f. the act of terrifying, the property of exciting fear, a means of terrifying, terror; (*as*), m., N. of a brother of Rāvaṇa, (his other brothers were Kuvera [by a different mother] and Kumbha-karṇa; both Rāvaṇa and Vibhīshaṇa are said to have propitiated Brahmā by their penances, so that the god granted them both boons, and the boon chosen by Vibhīshaṇa was that he should never, even in the greatest calamity, stoop to any mean or wicked action; hence he is represented in the Rāmāyaṇa as opposing and endeavouring to counteract the malice of his brother Rāvaṇa, in consequence of which he was so ill-treated and insulted by Rāvaṇa that, leaving Laṅkā, he joined the side of Rāma, by whom, after the death of Rāvaṇa, Vibhīshaṇa was placed on the throne of Laṅkā); N. of several kings, (in later times Vibhīshaṇa appears to have been used as a general name of the kings of Laṅkā.)—*Vibhīshaṇa-vākya*, *am*, n. 'speech of Vibhīshaṇa,' N. of several chapters in the Sundara-kāṇḍa of the Rāmāyaṇa.—*Vibhīshaṇābhisheka* (°*ṇa-abh*°), *as*, m. 'inauguration of Vibhīshaṇa,' N. of the ninety-first chapter of the Sundara-kāṇḍa of the Rāmāyaṇa (according to one recension).

Vi-bhīshayat, *an*, *antī*, *at*, terrifying, causing terror or alarm.

विभीदक *vibhīdaka*, *as*, m., Ved. a kind of tree (from the nuts of which dice are made; cf. *vi-bhītaka*); dice, gambling, (Sāy. = *aksha*.)

विभुग्न *vi-bhugna*, *as*, *ā*, *am* (rt. 1. *bhuj*), bent, bowed, crooked.

विभू 1. *vi-bhū*, cl. 1. P. A. *-bhavati*, *-te*, *-bhavitum*, to arise, be produced, become developed, be manifested, expand, appear; to pervade; to be equal to, suffice for; to prevail, have power, be capable of, be able to (with inf.): Caus. *-bhāvayati*, *-yitum*, to cause to arise, cause to be developed or expand, make manifest, develop, cause to appear clearly, manifest, reveal, show forth, display; to cause to be apart, separate; to perceive distinctly, find out, trace out, discover, ascertain, detect, observe, know, feel; to recognise; to suppose, fancy, imagine; to suppose anything (acc.) of or about any one (loc.); to think about, reflect upon; to make clear, establish, prove, decide; to convict, convince: Pass. of Caus. *-bhāvyate*, to be considered or regarded as, to appear, seem.

Vi-bobhuvat, *at*, *atī*, *at* (fr. the Intens.), Ved. spreading in every direction.

Vi-bhava, *as*, m. power, might, supreme power, superhuman power; substance, thing, property, wealth; magnanimity, lofty-mindedness; emancipation from existence; N. of the thirty-sixth year of Jupiter's cycle.—*Vibhava-tas*, ind. according to power, according to dignity or majesty; in regal state or ceremony.—*Vibhava-mada*, *as*, m. the pride of power.—*Vibhava-vat*, *ān*, *atī*, *at*, possessed of power, wealthy.

Vi-bhavat, *an*, *antī*, *at*, pervading, prevailing.

Vi-bhāva, *as*, m. any condition which excites or develops a particular state of mind or body, (in dramatic composition one of the three divisions of Bhāvas, the other two being Anu-bhāvas and Sāttvika-bhāvas, see *bhāva*); any causative or exciting property (as dress, perfumes, &c. causing amorous desire, extravagant gesture causing mirth, distress causing tenderness, arms and tumult causing wrath or heroism); a friend, acquaintance.

Vi-bhāvaka, *as*, *ā*, *am*, causing to appear clearly, manifesting, showing, illustrating; discussing.

Vi-bhāvana, *am*, *ā*, n. f. the causing to appear distinctly, clear perception, distinguishing or perceiving distinctly, conception, imagination, examination, discrimination, judgment, clear ascertainment; discussion; (in rhetoric) description of effects not arising from the usual causes, peculiar causation; or, according to some, description by negatives, bringing out the qualities of any object more clearly than by positive description.—*Vibhāvanālaṅkāra* (°*nā-al*°), *as*, m. (in rhetoric) the rhetorical figure described above.

Vi-bhāvanīya, *as*, *ā*, *am*, distinguishable, ascertainable, to be judged or determined.

Vi-bhāvita, *as*, *ā*, *am*, made to appear clearly, manifested; proved, established; judged, discriminated; perceived, ascertained, seen, conceived, known, understood, convicted, convinced.—*Vibhāvita-tva*, *am*, n. the state of being perceived or judged.

Vibhāvin, *ī*, *inī*, *i*, filled with amorous sentiments, exciting emotion of love, (see *vi-bhāva*, col. 1.)

Vi-bhāvya, *as*, *ā*, *am*, distinguishable, to be clearly perceived or seen or observed; remarkable; to be conceived or imagined.

Vi-bhu, *us*, *us* or *vī*, *u* (in Ved. the fem. is always *vibhvī*, Pāṇ. IV. 1, 47), being everywhere, pervading all material things, developing in all directions, omnipresent, eternal (Ved.); mighty, very powerful or great, excellent, eminent, supreme; capable, able to (with inf., e. g. *pūrayituṃ vibhuḥ*, able to fill); firm, solid, hard; (*us*), m. (Ved. acc. *vibhvam*, Ved. nom. pl. *vibhvas*), ether; space; time; the soul; a lord, ruler, sovereign, master, owner (often used in addressing a superior); N. of Brahmā; of Viṣṇu; of Śiva; of a son of Bhṛigu; a servant.—*Vibhu-kratu*, *us*, *us*, *u*, Ved. mighty in action, effecting much, (Sāy. = *bahu-karman*.)—*Vibhu-tā*, f. or *vibhu-tva*, *am*, n. might, power, capacity, supremacy.—*Vibhu-pramita*, *am*, n., Ved. the hall of Brahmā.—*Vibhu-mat*, *ān*, *atī*, *at*, Ved. mighty, powerful.—*Vibhū-vasu*, *us*, *us*, *u* (for *vibhu-vasu*), Ved. having mighty treasures or wealth.

2. *vi-bhū*, *ūs*, &c., Ved. expanding, pervading, epithet of a particular Prāṇa.

Vi-bhūta, *as*, *ā*, *am*, arisen, produced, developed, manifested, appeared, displayed; great, mighty.—*Vibhūta-dyumna*, *as*, *ā*, *am*, Ved. abounding in glory or in food, (Sāy. = *prabhūta-yaśas* or *prabhūtānna*.)—*Vibhūta-rāti*, *is*, *is*, *i*, Ved. making great gifts.

Vi-bhūti, *is*, m. great power, might, dominion, supremacy, dignity; great success, prosperity, welfare; superhuman power (consisting of eight faculties, especially attributed to Śiva, but supposed also to be attainable by human beings through a course of austere worship in honour of that deity, viz. *aṇiman*, the power of becoming as minute as an atom; *laghiman*, extreme lightness; *prāpti*, the power of attaining or reaching anything, as illustrated by the power of touching the moon with the tip of the finger; *prākāmya*, irresistible will; *mahiman*, illimitable bulk; *īśitā*, supreme dominion; *vaśitā*, the power of subjugating by magic; and *kāmāvasāyitā*, the power of suppressing all desires); the ashes of cow-dung &c. (which Śiva is said to smear his body, and hence used in imitation of him by devotees); (*is*, *is*, *i*), Ved. very powerful, mighty.—*Vibhūti-dvādasī*, f., N. of a particular Vrata or religious observance.—*Vibhūti-mat*, *ān*, *atī*, *at*, powerful, possessed of excellence or dignity, superhuman; smeared with ashes.—*Vibhūti-yoga*, *as*, m., N. of the sixth canto of the Śiva-gītā.

Vi-bhvan, *ā*, &c., Ved. displayed, developed, diffused; great, mighty; (*ā*), m., N. of a son of Su-dhanvan (brother of Ṛibhu, q. v., regarded as one of the three Ṛibhus).—*Vibhva-tashṭa*, *as*, *ā*, *am*, Ved. cut out or fashioned by Vibhvan (said of the rivers which were supposed to be carved out by him, as the artificer of Varuṇa); modelled by Vibhvan, very perfect or handsome (according to Sāy. on Ṛig-veda V. 58, 4).—*Vibhvā-sah* (*vibhvā* for *vibhva*), Ved. conquering or overcoming the mighty, (Sāy. = *mahato-'bhibhavitṛi*.)

विभूष् *vi-bhūsh*, cl. 1. 10. P. *-bhūshati*, *-bhūshayati*, *-bhūshitum*, *-bhūshayitum*, to decorate, adorn; to shine forth, appear, (according to Sāy. on Ṛig-veda I. 112, 4. *vibhūshati* may = *vyāpto bhavati*, the rt. *bhūsh* being sometimes used in the Veda as another form of rt. 1. *bhū*, in the sense of 'to obtain, attain.')

Vi-bhūshaṇa, *am*, n. decoration, ornament.—*Vibhūshaṇodbhāsin* (°*ṇa-ud*°), *ī*, *inī*, *i*, glittering with ornaments.

Vi-bhūshā, f. ornament, decoration; light, lustre, splendor, beauty.

Vi-bhūshita, *as*, *ā*, *am*, adorned, decorated, ornamented.—*Vibhūshitāṅga* (°*ta-aṅ*°), *as*, *ā*, *am*, decorated about the body.

Vi-bhūshin, *ī*, *iṇī*, *i*, adorning, decorating; adorned, decorated.

Vi-bhūshya, ind. having adorned or decorated.

विभृ *vi-bhṛi*, cl. 1. P. A. *-bharati*, *-te*, cl. 3. P. A. *-bibharti*, *-bibhṛite*, &c., *-bhartum*, to support; to bear or carry in different directions, spread out; to distribute, diffuse (A.): Intens. (for Intensive forms see under rt. *bhṛi*), to move to and fro, wave about, brandish, toss about; to roam or sport about, (according to Sāy. in this sense for *vi-hṛi*; cf. *vi-bhṛitra*.)

Vi-bhṛita, *as*, *ā*, *am*, upheld, supported, maintained, held, retained.

Vi-bhṛitra, *as*, *ā*, *am*, Ved. borne in various directions, (Sāy. = *nānā-sthāneshu vihṛita*); employed in various sacred rites, (according to Sāy. on Ṛig-veda I. 71, 3. *vi-bhṛitrāḥ* = *agni-hotrādi-karmaṇi viharantyaḥ*.)

Vi-bhṛitvan, *ā*, m., Ved. one who bears or supports.

विभ्रंश् *vi-bhraṇś* (sometimes written *vi-bhraṇs*), cl. 4. P., 1. A. *-bhraśyati*, *-bhraṇśate*, *-bhraṇśitum*, to fall down, fall, go to ruin, decay; to fall away, fall off; to disappear, vanish; to be unfortunate, fail; to fall away from, stray from, be separated from (with abl.); to be deprived of, lose: Caus. *-bhraṇśayati*, *-yitum*, to cause to fall off, strike or knock off, break off, to cause to fall, lead astray, seduce; to cause to disappear or vanish, destroy, annihilate, ruin; to divert from (with abl.), deprive of.

Vi-bhraṇśa, *as*, m. falling away, &c.; a precipice.

Vi-bhraṇśita, *as*, *ā*, *am* (fr. the Caus.), caused to fall away; struck off, broken off; led astray, seduced; made to disappear, destroyed; deprived of.—*Vibhraṇśita-jñāna*, *as*, *ā*, *am*, deprived of reason or consciousness.—*Vibhraṇśita-pushpa-pattra*, *as*, *ā*, *am*, having the flowers and leaves knocked off.

Vi-bhraṇśin, *ī*, *inī*, *i*, falling away, falling off; dropping, falling, fallen.

Vi-bhrashṭa, *as*, *ā*, *am*, fallen away or off, broken off or from, separated from, gone astray; fallen, decayed, failed, ruined, lost, disappeared, vanished.—*Vibhrashṭa-timira*, *as*, *ā*, *am*, whose darkness has vanished or disappeared (said of the sky).—*Vibhrashṭa-harsha*, *as*, *ā*, *am*, fallen from or deprived of joy.

विभ्रम् *vi-bhram*, cl. 1. 4. P. *-bhramati*, *-bhrāmyati*, *-bhramitum*, to wander or roam about, roam through or over; to flit or hover about; to move to and fro, roll about; to disperse, scatter, scare or frighten away; to fall into disorder or confusion,