I. 58–61.) — *Vivāha-kāma, as, ā, am,* desirous of marriage. — *Vivāha-catush'taya, am,* n. a quadruple marriage, the marrying four wives. — *Vivāha-tattva, am,* n., N. of a part of the Smṛiti-tattva. — *Vivāha-dīkshā,* f. the marriage rite, marriage ceremony. — *Vivāha-dīkshā-tilaka, as, am,* m. n. a Tilaka made on the forehead for a matrimonial ceremony. — *Vivāha-dīkshā-vidhi, is,* m. the preparatory rites of matrimony. — *Vivāha-yajña, as,* m. a matrimonial sacrifice. — *Vivāha-vidhi, is,* m. the law of marriage. — *Vivāha-vṛindā-vana,* N. of an astrological work by Keśavārka. — *Vivāhārtha* (°*ha-ar*°), *as,* m. purpose of marriage, a marriage suit. — *Vivāheċċhu* (°*ha-iċ*°), *us, us, u,* desirous of marriage.

*Vi-vāhita, as, ā, am,* caused to marry, married.

*Vivāhin, ī, inī, i,* taking a wife, marrying; relating to marriage; [cf. *a-vivāhin.*]

*Vi-vāhya, as, ā, am,* to be married, marriageable; (*as*), m. a son-in-law; a bridegroom.

*Vi-voḍhṛi, ḍhā,* m. one who takes in marriage, a bridegroom, husband.

*Vy-ūḍha.* See s. v.

**विवा** *vi-vā,* cl. 2. P. *-vāti, -vātum,* to blow on all sides, blow in every direction, blow, blow through.

*Vi-vāt, ān, āti* or *āntī, āt,* blowing on all sides, blowing, blowing gently.

*Vi-vāyamana, as, ā, am,* blowing.

**विवाक** *vi-vāka, vi-vāċ.* See under *vi-vaċ.*

**विवाश** *vivāśa, ās,* m. pl., N. of a mythical caste in Plaksha-dvīpa (corresponding to the Vaiśyas).

**विविंशति** *vi-viṅśati, is,* m., N. of one of Dhṛitarāshṭra's sons.

**विविक्वस्** *vivikvas, ān,* m. (fr. rt. *vić*), Ved. one who possesses discrimination, discriminating; an epithet of Indra (in Ṛig-veda III. 57, 1).

**विविक्ष** *vivikṣh, vivikṣhat,* &c. See under rt. 1. *viś,* p. 941, col. 2.

**विविग्न** *vi-vigna, as, ā, am,* very agitated or alarmed, terrified; very angry.

**विविच्** *vi-vić,* cl. 7. 3. P. A. *-vinakti, -vinkte, -vevekti, -vevikte, -vektum,* to separate or divide asunder, rend or tear asunder; to distinguish, discriminate, decide, judge between (two sides of a question); to alter; to tear up, remove: Caus. *-veċayati, -yitum,* to separate, distinguish, discriminate,

*Vi-vikta, as, ā, am,* separated, disjoined, detached, kept apart, scattered, abstracted, sequestered; single, alone, lonely, solitary, private, deserted; distinguished, discriminated, judged; discriminative, judicious; profound (as judgment or thought); pure, faultless; intent on; (*am*), n. separation, loneliness, privacy, abstraction; a solitary place. — *Vivikta-tarka, as, ā, am,* clear in reasoning. — *Vivikta-tā,* f. the being separated, separation, loneliness, privacy; an empty or free space. — *Vivikta-bhāva, as, ā, am,* having a mind separated or abstracted (from other pursuits), intent on any object. — *Vivikta-varṇa, as, ā, am,* having letters or syllables distinctly enunciated. — *Vivikta-sevin, ī, inī, i,* seeking solitude, solitary, retired, recluse. — *Viviktāsana* (°*ta-ās*°), *as, ā, am,* having a secluded seat, sitting in a sequestered place.

*Vi-viċi, is, is, i,* Ved. separating, discriminating, a discriminator, (Sāy. = *viveċaka*); (*is*), m. 'the separator,' epithet of Agni.

*Vi-viċya,* ind. having discriminated or judged, having discussed or considered; having properly discriminated; dividing or discriminating in regular order; severally, one by one.

*Vi-veka, as,* m. discrimination, judgment, the faculty of distinguishing and classifying things according to their real properties; (in the Vedānta system) the power of separating the invisible Spirit from the visible world, (or spirit from matter, truth from untruth, reality from mere semblance or illusion); true knowledge; discretion; discussion, investigation; a receptacle for water, reservoir, basin (= *jala-droṇī*). — *Viveka-ja, as, ā, am,* produced or arising from discrimination. — *Viveka-jña, as, ā, am,* skilled in discrimination, intelligent. — *Viveka-jñāna, am,* n. knowledge arising from discrimination, faculty of discrimination. — *Viveka-tā,* f. or *viveka-tva, am,* n. judgment, discrimination, the faculty of judgment. — *Vivekadṛiśva-tā,* f. or *viveka-dṛiśva-tva, am,* n. the character of a discerning man, discrimination, discernment. — *Viveka-dṛiśvan, ā,* m. one who sees or is conversant with true knowledge, a wise or discerning man. — *Viveka-padavī,* f. 'path of discrimination,' reflection. — *Viveka-vilāsa, as,* m., N. of a work. — *Viveka-sāra,* N. of a general Vedānta disquisition in sixteen sections by Rāmendrayati. — *Viveka-sindhu,* N. of an elementary treatise on the Vedānta by Mukunda-rāja.

*Vivekin, ī, inī, i,* discriminating, discriminative, judicious, prudent, discreet; (ī), m. a judge, discriminator, sage, philosopher. — *Viveki-tā,* f. or *viveki-tva, am,* n. discriminativeness, discrimination, discussion.

*Vi-vektavya, as, ā, am,* to be distinguished or discriminated, to be discussed or judged.

*Vi-vektṛi, tā,* m. one who judges, a judge, decider (of questions or causes), sage, wise man.

*Vi-veċana, am, ā,* n. f. the act of discrimination, discriminating or distinguishing (as truth from falsehood, reality from semblance), the making a distinction; investigation, judgment, decision.

*Vi-veċanīya* or *vi-veċya, as, ā, am,* to be distinguished or judged, to be discussed, distinguishable.

*Vi-veċita, as, ā, am,* discriminated, distinguished, investigated.

**विविदिवस्** *vividivas, vividvas.* See p. 919.

**विविध** *vi-vidha, as, ā, am,* of various sorts or kinds, divers, manifold, sundry, various, multiform; (*am*), n. variety of action or gesture. — *Vividha-rūpa-dhṛit, t, t, t,* having various forms. — *Vividhāgama* (°*dha-āg*°), *as, ā, am,* comprising various sacred (or traditional) works. — *Vividhopala-bhūshita* (°*dha-up*°), *as, ā, am,* decorated with various jewels.

**विविशिवस्** *viviśivas, viviśvas.* See p. 941.

**विवीत** *vi-vīta, as,* m. an inclosed spot of ground (abounding in grass, wood, &c.), a preserved or inclosed pasture ground, paddock. — *Vivīta-bhartṛi, tā,* m. the owner of a preserved or inclosed pasture.

**विवृ** *vi-vṛi,* cl. 5. 9. P. A. *-vṛiṇoti, -vṛiṇute, -vṛiṇāti, -vṛiṇīte* (in the Veda the form *vy-avar* frequently becomes *vy-āvar* or *vy-āvaḥ*), *-varitum, -varītum,* to uncover, spread out, open, unfold, display, discover, reveal, make clear, illuminate, make manifest, proclaim, publish, explain, describe, comment upon; to cover over, cover up, stop up; to obtain (Ved., according to Sāy. on Ṛig-veda VII. 90, 4. *vivavruḥ* = *vyavṛiṇvan* = *alabhanta*).

*Vi-vara, as,* m. expansion, opening, widening, separation; (*am*), n. a fissure, hole, chasm, cave, cavern, burrow, hollow, vacuity; a sequestered or solitary place; interval, intermediate space, space; a breach, fault, flaw, defect, vulnerable place, weak point, wound; a symbolical expression for the number nine, (see *randhra.*) — *Vivara-nālikā,* f. a pipe, fife, flute. — *Vivare-sad, t, t, t,* abiding in intermediate space, an inhabitant of the sky.

*Vi-varaṇa, am,* n. the act of uncovering, spreading out, expanding, opening, unfolding, displaying, exposing, laying bare or open; explanation, exposition, interpretation, gloss, comment, translation; detailing, describing, description, specification, detailed account; a sentence.

*Vivarīshu, us, us, u,* wishing to make manifest or display; wishing to explain or declare.

*Vi-vāra, as,* m. dilatation, expansion; open or expanded state of the organs of speech, expansion of the throat in articulation, (one of the Ābhyantara-prayatnas or efforts of articulate utterance which take place within the mouth, opposed to *saṃ-vāra.*)

*Vi-vṛiṇvat, an, atī, at,* making manifest, explaining, declaring.

*Vi-vṛiṇvāna, as, ā, am,* uncovering, explaining, publishing, &c.

*Vi-vṛita, as, ā, am,* uncovered, unconcealed, (*a-vivṛita,* hidden, concealed), unclosed, opened, open (as the organs of speech for articulation); bare, barren (as ground, earth, &c.); spread out, expanded, extended, extensive, ample, spacious, large; displayed, unfolded, exposed, discovered, made manifest, evident; published, divulged, proclaimed, explained, interpreted, expounded; (*am*), ind. openly, in the sight of every one; (*ā*), f. a particular disease, an ulcer attended with much pain and heat; (*am*), n. (in grammar) open articulation, approach of the tongue towards the organ of speech but without contact. — *Vivṛita-paurusha, as, ā, am,* one whose prowess is displayed, displaying valour. — *Vivṛita-smayana, am,* n. an open smile, a smile by which the teeth are shown. — *Vivṛitākṣha* (°*ta-ak*°), *as, ī, am,* open-eyed, large-eyed; (*as*), m. a cock. — *Vivṛitāsya* (°*ta-ās*°), *as, ā, am,* open-mouthed.

*Vivṛitavat, ān, atī, at,* one who has opened.

*Vivṛiti, is,* f. expansion, making clear, manifestation; display; exposure, discovery; explanation, exposition, gloss, comment, interpretation. — *Vivṛiti-vimarśinī,* f., N. of a work by Abhinava-gupta.

*Vi-vṛitya,* ind. having uncovered, having opened, having expanded, displaying wide.

**विवृकण** *vi-vṛikṇa.* See under *vi-vraść.*

**विवृज्** *vi-vṛij,* Caus. or cl. 10. P. A. *-varjayati, -te, -yitum,* to exclude; to avoid, shun, abandon, leave; to distribute, give: Pass. of Caus. *-varjyate,* to be avoided.

*Vi-varjana, am,* n. the act of excluding, abandoning, leaving, shunning.

*Vi-varjanīya, as, ā, am,* to be excluded, to be abandoned, to be shunned or avoided, to be quitted.

*Vi-varjayat, an, antī, at,* avoiding, shunning, leaving.

*Vi-varjita, as, ā, am,* left, abandoned; avoided by, shunned by (with inst. or at the end of a comp.); destitute of, deprived of, entirely free or exempt from, without, (*māna-vivarjitam,* ind. without honour, dishonourably); excepting, excluding; distributed, given.

*Vi-varjya,* ind. having avoided, having abandoned.

*Vi-vṛikta, as, ā, am,* abandoned, left; (*ā*), f. a woman disliked or deserted by her husband (= *durbhagā*).

**विवृण** *vi-vṛiṇ,* cl. 6. P. *-vṛiṇati,* &c., or Caus., to exhilarate.

**विवृत्** *vi-vṛit,* cl. 1. A. *-vartate* (rarely P. *-vartati*), *-vartitum,* to turn round, roll round, revolve, whirl round; to roll onwards, become unrolled; to roll over; to turn or roll about, roll or turn hither and thither, move about, wind about; to move through; to roll or turn away from, depart from, turn back, return; to roll down, descend; to attack: Caus. *-vartayati, -yitum,* to cause to turn round or revolve, cause to alternate.

*Vi-varta, as,* m. turning round, revolving, revolution, going or whirling round; dancing; rolling onwards; unrolling, rolling back, returning, rolling about, moving hither and thither, changing from one state to another, passing through various existences or states of being; modification, altered condition; human error (consisting in the mistaking unreal objects and conceiving them to be what they are not, as mirage for water, a rope for a snake, &c.); the unreal (as opposed to Brahma the only real essence); collection, assemblage, heap, multitude. — *Vivarta-vāda, as,* m. maintaining or asserting that Brahma or the one eternal essence manifests himself in various illusory forms.

*Vi-vartana, am,* n. (in some senses fr. the Caus.), turning round, revolving, revolution (as of a wheel &c.), whirling or going round, circumambulating