

arch and containing four or originally two stars placed under the regency of a dual divinity, *Indrāgnī*, Indra and Agni; it is probably to be connected with the quadrangle of stars α, β, γ Libræ; see *nakshatra*; the cucurbitaceous plant *Momordica Charantia*, (in this sense fem. sing.)—*Viśākha-ja*, *as*, m. 'born under the asterism *Viśākha*, the orange, *Citrus Aurantium* (as coming into season when the sun is in this asterism, or about the end of October).—*Viśākha-datta*, *as*, m., N. of the author of the *Mudrā-rākshasa* drama.—*Viśākha-yūpa*, *as*, m., N. of a king.

Viśākhalā, *am*, n. an attitude in shooting. (See *vi-sākha*.)

विशाखिल *viśakhila*, *as*, m., N. of an author.

विशातन *vi-sātana*, &c. See under *vi-śad*.

विशाप *viśāpa*, *as*, m., N. of a Muni.

विशाखण *vi-sāraṇa*. See under *vi-śrī*.

विशाखद *viśārada*, *as*, \bar{a} , *am* (said to be connected with *viśāla*), learned, wise; skilful, skilled in, versed in, conversant with (often at the end of comps., cf. *sarva-sāstra-v*); famous, celebrated; confident, bold, presuming.

विशाल *viśāla*, *as*, \bar{a} , *am* (in *Uṇādi-s. I. 117*, said to be fr. *rt. 1. viś*; according to some connected with 2. *vi-śrī*), large, great, wide, broad, extensive; great, eminent, illustrious; (*as*), m. a sort of deer; a sort of bird; N. of a son of *Triṇāvindu*; (\bar{a}), f., N. of the city *Ujjayini* or *Ougein*; of another town (see *vaiśālī*, *vaiśālī*) the bitter apple, *Cucumis Colocynthis*; (\bar{i}), f. a particular plant (= *aṣṭa-modā*).—*Viśāla-kula*, *am*, n. a great or illustrious family; (*as*, \bar{a} , *am*), of noble family.—*Viśāla-kula-sambhava*, *as*, \bar{a} , *am*, sprung from an illustrious race.—*Viśāla-tā*, *f*, or *viśāla-tva*, *am*, n. largeness, greatness, width, breadth, expansion, magnitude, bulk; eminence, distinction.—*Viśāla-tva*, *k*, m. 'having large bark,' the tree *Echites* *Scholaris*.—*Viśāla-nagara*, *am*, n., N. of a town.—*Viśāla-netra*, *as*, \bar{a} , *am*, large-eyed.—*Viśāla-purī*, *f*, N. of a town.—*Viśālākṣha* ('*la-ak*'), *as*, \bar{i} , *am*, large-eyed, having beautiful eyes; (*as*), m. epithet of *Śiva*; of *Garuḍa*; N. of a son of *Dhṛitarāshṭra*; (\bar{i}), f. epithet of *Pārvatī*; N. of a daughter of *Sāṅḍilya*.

विशिक्षु *vi-śikṣhu*, *us*, *us*, *u* (see *śikṣhu*), Ved. especially instructing or accomplishing, (*Sāy.* = *viśeṣheṇa śikṣhayitri*, *sādhayitri*.)

विशिक्ष *vi-śikṣha*, *as*, \bar{a} , *am*, devoid of the *Sikha* or tuft of hair left on the head after tonsure; pointless, without a point or top, without a crest; weak (Ved. ?); (*as*), m. an arrow; an iron crow, (in these and some following senses *vi* may denote intensity or largeness); a sort of *Sara* or reed; (\bar{a}), f. a spade; a hoe; a minute arrow; a sort of pin or needle; a spindle; a highway, broad or carriage road; a barber's wife; a sick room or the dwelling of the sick.—*Viśikṣha-sreṇī* or *viśikṣhāvālī* ('*ka-āv*'), f. a line of arrows.

विशिक्ष *vi-śiṅj*, cl. 2. A. -*śiṅkte*, -*śiṅjītum*, to sound, resound, tinkle.

Vi-śiṅjana, *as*, \bar{a} , *am*, sounding, singing, uttering cries; tinkling.

विशित *vi-śita*, *as*, \bar{a} , *am* (fr. *rt. 1. śi* or *rt. 2. śi* with *vi*), sharpened, sharp.

विशिप *viśīpa*, *am*, n. (in *Uṇādi-s. III. 145*, said to be fr. *rt. 1. viś*), a house; a palace; a temple.

विशिषि *viśī-sīpa*, *as*, m. (so divided in the *Paṭa* text), Ved. 'deprived of jaws' or 'noseless,' N. of a person represented in *Rig-veda V. 45. 6*, as conquered by *Manu*, (*Sāy.* = *vigata-hanu*; *Sāy.* also that *Manu* may stand for *Indra*, and *Viśī-sīpa* mean *Vṛitra*.)

विशिष्य *vi-śiṣh*, cl. 7. P. -*śinashṭi*, -*śeṣhṭum*, to distinguish, make distinct or different; to particularize, specify, define, describe; to excel (with acc.): Pass. -*śiṣhyate*, to be distinguished; to differ or be different from; to be better than or more excellent than (with abl. and sometimes with inst., e. g. *maunāt satyaṃ viśiṣhyate*, truth is more excellent than silence; *yajñaiḥ śhītir viśiṣhyate*, continuance in duty is better than sacrifices); to be of more weight; to be best: Caus. -*śeṣhayati*, -*yitum*, to distinguish, make distinct or different, define.

Vi-śiṣhṭa, *as*, \bar{a} , *am*, distinguished, distinct, particular, especial, special, peculiar; having distinctive qualities or exclusive properties; superior, excellent, choice, more excellent, better; distinguished by, endowed with, possessed of, having; (*as*), m., N. of *Vishṇu*.—*Viśiṣhṭa-tā*, *f*, or *viśiṣhṭa-tva*, *am*, n. distinction, individuality, the having distinguishing or characteristic qualities, speciality, peculiarity (of any kind); excellence, superiority, eminence.—*Viśiṣhṭa-buddhi*, *is*, *f*, 'differenced knowledge,' distinguishing knowledge (e. g. the knowledge of 'a man carrying a staff' which distinguishes him from 'a man' indifferently).—*Viśiṣhṭa-varṇa*, *as*, \bar{a} , *am*, having a distinguished colour.—*Viśiṣhṭadvaita-vādin* ('*ta-ād*'), *i*, *ini*, *i*, one who asserts the identity of what is distinct, i. e. of the two distinct things *Prakṛiti* and *Puruṣa* with *Brahma*.—*Viśiṣhṭopamā* ('*ta-up*'), *f*, a particular comparison.—*Viśiṣhṭopamā-yukta* ('*ta-up*'), *am*, n., scil. *rūpaka*, a metaphor which contains a particular comparison (said to be a variety of the *Rūpaka* or metaphor general).

Vi-śeṣha, *as*, m. the act of distinguishing or discriminating, discrimination; difference, distinction, individuality, individual identity (consisting in distinction from every other individual or species), characteristic difference, peculiar mark, special property, speciality, peculiarity (sometimes at the beginning of compounds and to be translated by 'peculiar,' 'special,' &c., cf. *viśeṣha-guṇa*); particularity; (in the *Vaiśeṣhika* school of the *Nyāya* phil.) the eternal distinguishing nature or individual essence of each of the nine *Dravyas* or substances (i. e. of each of the five atoms of earth, water, fire, air, and mind, and of ether, time, space, and soul; these nine eternal substances are said to be so essentially different that one can never be the other); predicament (in logic); peculiar attribute; (in grammar) a word which defines or limits the meaning of another word, (any word in which the general meaning of another word is merged is said to be the *Viśeṣha* of that word); a distinguishing mark made on the forehead with sandal; species, kind, sort, variety, mode, manner, various method (often at the end of comps., e. g. *vṛikṣha-viśeṣha*, a kind of tree; *tapo-viśeṣhāḥ*, m. pl. various kinds of penance; and sometimes to be translated by 'different,' 'special,' e. g. *puruṣha-v*, a different man; *daśā-v*, a special condition); variation, change, alteration for the better, amendment; a favourable turn or crisis in sickness; a distinct or different object; a limb, member; distinction, peculiar merit, excellence, superiority; the best of anything (at the end of comps. or even at the beginning, and sometimes to be translated by 'excellent,' 'superior,' e. g. *rasa-v*, an excellent juice, cf. *prasādhana-v*); a particular figure in rhetoric (said to be of three kinds, cf. *viśeṣhokti*, col. 3); N. of the mundane egg; *viśeṣheṇa* or *viśeṣhāt*, ind. especially, particularly, even more.—*Viśeṣha-kāma*, *as*, \bar{a} , *am*, peculiarly desirous or amorous.—*Viśeṣha-kṛt*, *l*, *l*, *t*, making a distinction, distinguishing.—*Viśeṣha-guṇa*, *as*, m. a special or distinct quality, distinguishing property; an object or substance of a single and distinct kind (as soul, time, space, ether, and the atoms of earth, water, fire, air, and mind).—*Viśeṣha-jña*, *as*, \bar{a} , *am*, knowing distinctions, critical, intelligent, wise, discriminating, a connoisseur.—*Viśeṣha-tas*, ind. especially, particularly, in particular, specifically.—*Viśeṣha-dharma*, *as*, m. a peculiar or different duty; a special law.—*Viśeṣha-padartha* ('*da-ar*'), *as*, m.

(in the *Nyāya*) the category of particularity.—*Viśeṣha-pratishedha*, *as*, m. a special exception.—*Viśeṣha-pramāna*, *am*, n. special authority.—*Viśeṣha-bhāvanā*, *f*, reflecting on or perceiving differences; (in mathematics) a particular operation in extracting roots, composition by the difference of the products.—*Viśeṣha-ramaṇīya*, *as*, \bar{a} , *am*, especially delightful, particularly pleasant.—*Viśeṣha-lakṣhaṇa*, *am*, n. any specific or characteristic mark or sign.—*Viśeṣha-līnga*, *am*, n. a particular mark, specific property, attribute of a subordinate class.—*Viśeṣha-rācana*, *am*, n. a special text, different text, special rule or precept.—*Viśeṣha-vat*, *ān*, *atī*, *at*, possessed of some distinguishing property, peculiar, excellent, superior, better.—*Viśeṣha-vidas*, *ān*, m. eminently learned, a sage, philosopher.—*Viśeṣha-vidhi*, *is*, m. a special rule or observance, special form.—*Viśeṣha-vyāpti*, *is*, *f*, (in logic) a form of *Vyāpti* or pervasion, (according to *Sabda-k.* = *pratiyogi-vyadhikaraṇa* - *svasamānādhikaraṇāntyantābhāve* - *pratiyogitva*).—*Viśeṣha-sālin*, *i*, *ini*, *i*, possessing peculiar merit or excellence.—*Viśeṣha-sūtra*, *am*, n. (in grammar) a special rule (= *apa-vāda*).—*Viśeṣhātīdeśa* ('*sha-at*'), *as*, m. a special supplementary rule.—*Viśeṣhārtham* ('*sha-ar*'), ind. for the sake of distinction or difference.—*Viśeṣhārthin* ('*sha-ar*'), *i*, *ini*, *i*, seeking for excellence or distinction; particular in searching for (anything).—*Viśeṣhokti* ('*sha-uk*'), *is*, *f*, (in rhetoric) 'statement of distinction' or 'description of excellence,' (either coupling cause with effect so as to explain any peculiar condition or enhancing the beauty of a subject by dwelling upon certain adverse circumstances in spite of which this excellence exists); enumeration of merits, panegyric.—*Viśeṣhōchhrasita* ('*sha-uc*'), *am*, n. the peculiar breath or life (of another), a peculiar treasure (applied to an object especially dear).—*Viśeṣhōdḍesa* ('*sha-ud*'), *as*, m. (in the *Nyāya*) a particular kind of enunciation.

Vi-śeṣhaka, *as*, \bar{a} , *am*, distinguishing, discriminative, characteristic, attributive; (*as*, *am*), m. n. any distinguishing property or characteristic; an attribute, predicate; a mark on the forehead made with sandal &c. (worn either as an ornament or for sectarian distinction; *pattra-viśeṣhaka*, strokes or lines drawn on the face with pigments); discriminative faculty or perception; a particular arrangement of poetical composition.—*Viśeṣhaka-śchedya*, *am*, n. a particular form of *Tilaka* or sectarian mark, (according to *Sabda-k.* = *catuṣṣhasṭi-kalāntargata-shaṣṭhika-lā*.)

Vi-śeṣhaṇa, *as*, \bar{i} , *am*, distinguishing, discriminative, attributive; distinctive (as a property &c.); (*am*), n. the act of distinguishing or discriminating, distinction, discrimination; a distinguishing mark or attribute; a word which particularizes or defines another word, the 'differencer' or distinguisher of another word (which other word is called *vi-śeṣhya*, q. v.); an epithet, attribute, adjective; a word used in apposition.—*Viśeṣhaṇa-tā*, *f*, the state of a distinguisher or of distinguishing, the being a distinguishing mark; the being an adjective; individuality.—*Viśeṣhaṇatā-sambandha*, *as*, m. the relation of predicability, relation of predicate to subject.—*Viśeṣhaṇa-vat*, *ān*, *atī*, *at*, endowed with discriminating; having a distinguishing attribute.—*Viśeṣhaṇa-varga*, *as*, m., N. of a division of the *Sabdaratnāvalī* lexicon.

Vi-śeṣhaṇīya, *as*, \bar{a} , *am*, to be distinguished or discriminated; to be marked as different or distinct; to be particularized.

Vi-śeṣhita, *as*, \bar{a} , *am*, distinguished, made different or distinct, defined, separated, divided; having as an attribute, distinguished by an attribute; predicated; excellent, superior.

Vi-śeṣhya, *as*, \bar{a} , *am*, to be distinguished or discriminated; requiring to be defined or determined; distinguished, pre-eminent, principal, primary, chief; (*am*), n. the word to be 'differenced' or distinguished, the thing or object to be particularized or defined by another word (which other word is called