

some highly prized object, yet mentioning the difference, e.g. *dyūtaṃ nāma puruṣasyāsinhāsanaṃ rājyam*, 'truly gambling is a man's throneless kingdom,' Mṛicch. ii, 4; Vām. iv, 3, 23 (cf. Kāv. ii, 323 &c.); enumeration of merits, panegyric, W.; *śhōchvasita*, n. the peculiar breath or life, cherished object, a peculiar treasure (applied to an object especially dear), MW.; *śhōddeśa*, m. (in Nyāya) a partic. kind of enunciation, ib.

Vi-śeṣhaka (ifc.) = *vi-śeṣha*, distinction, difference, Bhāṣhāp.; mfn. distinguishing, qualifying, specifying, L.; m. n. a mark on the forehead (made with sandal &c.), R.; Mālav.; Kathās. (cf. *pattra-v*); an attribute, predicate, W.; m. a partic. figure of speech (in which the difference of two objects otherwise said to be similar is dwelt upon; cf. *vi-śeṣhōkti*), Kuval.; N. of a scholar, Buddh.; of a country, Nalac.; (*ikā*), f. a kind of metre, Col.; n. a series of three stanzas forming one grammatical sentence; cf. *yugma* and *kalāpaka*, Śatr.; -*cchedya*, n. N. of one of the 64 Kalās (prob. the art of painting sectarian marks on the forehead), Cat.

Vi-śeṣhaṇa, mfn. distinguishing, discriminative, specifying, qualifying, L.; distinctive (as a property), W.; n. the act of distinguishing &c., distinction, discrimination, particularization, BhP.; Sarvad.; Sāh.; a distinguishing mark or attribute, MBh.; (in gram.) 'differencer,' a word which particularizes or defines (another word which is called *vi-śeṣhya*, q.v.), attribute, adjective, adverb, apposition, predicate, Pān.; Tarkas.; Sāh. &c.; a species, kind, MBh. vii, 1124; surpassing, excelling, ib. i, 73; (in rhet.) = *viśeṣhōkti*, Sāh.; -*khaṇḍana*, n., -*jñāna-vādartha*, m. N. of wks.; -*tā*, f. the state of a distinguisher or of distinguishing, Bhāṣhāp.; individuality, MW. (-*sambandha*, m. the relation of predicate to subject, ib.); -*traya-vaiyarthya*, n. N. of wk.; -*tva*, n. = -*tā*, MW.; adjectival nature, Sāy.; -*dvaya-vaiyarthya*, n. N. of wk.; -*pada*, n. a title of honour, Mudr.; -*mātra-prayoga*, m. the use of an adjective for a substantive (e.g. *sāgarāmbarā*, 'the sea-girt,' for *prithivī*, 'the earth'), Vām. v, 1, 10; -*viśeṣhya-tā*, f., -*viśeṣhya-bhāva*, m. the relation of predicate and subject, Vedāntas.; -*vat*, mfn. endowed with discrimination, MW.; having a distinguishing attribute, ib.; -*varga*, m. N. of a ch. of the Śabda-ratnāvali lexicon. *śe-ṣhaṇī-√kṛi*, P. -*karoti*, to predicate, Kusum. -*śeṣhaṇīya*, mfn. to be distinguished or discriminated, W.; to be marked as different or distinct, ib.; to be particularized, MW.

Vi-śeṣhita, mfn. (fr. Caus.) distinguished, defined, characterized, Śamk.; preferred, Kām.; superior to, better than (abl.), MBh.; surpassed, exceeded, Hariv.; Mālav.; predicated, attributed, W. *śe-ṣhin*, mfn. distinct, individual, BhP.; (ifc.) vying with, rivalling, Hariv.

Vi-śeṣhya, mfn. to be (or being) distinguished or qualified or particularized (see comp.); n. (in gram.) the word to be 'differenced' or distinguished (from another word which is called *vi-śeṣhaṇa*, q.v.), a substantive, noun, the object or subject of a predicate, Pān.; Tarkas.; Vedāntas.; -*tā*, f. the being defined or qualified, substantival nature, Kusum. (-*vāda*, m. N. of wk.); -*tva*, n. = -*tā*, f., KātyŚr., Sch. *śeṣhyaka* (ifc.) = *śeṣhya*, Bhāṣhāp.

विशिस *vi-śis*. See *vi-√śās*, p. 990, col. 2.

विशी *vi-√śi*, Ā. -*śete*, to lie outstretched, BhP.; to remain lying or sitting, R.; to be subject to doubt, Śamk.

Vi-śaya, m. the middle, centre, Śulbas.; doubt, uncertainty, Jaim.; Śamk.; = *āśraya*, L.; -*vat*, mfn. = next, Nir. *śayin*, mfn. doubtful, uncertain (*yi-tva*, n. doubt, uncertainty), ĀpŚr., Sch.

Vi-śāya, m. sleeping and watching alternately, W. (cf. Pān. iii, 3, 39). *śāyin*, mfn., g. *grahādi*.

विशीत *viśita*, m. N. of a man (cf. *vaiśiti*).

विशीर्ण *vi-śirṇa* &c. See under *vi-√śri*.

विशुक *viśuka*, m. *Calotropis Gigantea* Alba, L.

विशुखि *viśukhi*, m. N. of a son of Kaśyapa, MBh.

विशुध *vi-√śudh*, P. Ā. -*śudhyati*, *te*, to become perfectly pure (esp. in ritual sense), Mn.; Yājñ. &c.; to become clear (said of the senses), R.; (in alg.) to remain naught, Bijag.; Caus. -*śodha-*

yati, to purify (esp. ritually), MBh.; Pañcar.; Suśr.; to improve, correct, Yājñ., Sch.; to free from suspicion, exculpate, Yājñ.; MBh.; R.; to justify, MBh.; to set clear, fix or determine accurately, Yājñ.; VarBrS.; (in alg.) to subtract, VarBrS.

Vi-śuddha, mfn. completely cleansed or purified (also in a ritual sense), clean, clear, pure (lit. and fig.), Mn.; MBh. &c.; free from vice, virtuous, honest, MBh.; Kāv. &c.; brilliantly white (as teeth), Ritus.; thoroughly settled or established or fixed or determined or ascertained, ib.; (ifc.) one who has gone through or thoroughly completed (*upadeśa-v*), Mālav.; cleared i.e. exhausted, empty (as a treasury), Rājat.; (in alg.) subtracted, Gol.; n. a kind of mystical circle in the body (cf. *cakra* and *vi-śud-dhi-c*); -*kaṇa*, mfn. one whose acts are pure or virtuous, BhP.; -*gātra-tā*, f. the having bright or pure limbs (a minor mark of a Buddha), Dharmas. 84; -*cāritra*, m. 'of virtuous conduct,' N. of a Bodhi-sattva, SaddhP.; -*tā*, f. (Kāv.), -*tva*, n. (Śamk.) purity; -*dhishana* mfn. having the mind purified, BhP.; -*dhī*, mfn. id., Rājat.; -*dhīra*, mfn. pure and grave, Kathās.; -*netra-tā*, f. having the eyes bright (one of the minor marks of a Buddha), Dharmas. 84; -*pārshni*, mfn. having the rear or back protected or covered, Kām.; -*prakṛiti*, mfn. of pure or virtuous disposition, Rājat.; -*bhāva* (R.), -*manas* (Bhartṛ.), mfn. pure-minded; -*mugdha*, mfn. p^o and innocent, Mālatīm.; -*rasa-dīpikā*, f. N. of wk.; -*vanśya*, mfn. of a p^o or virtuous family, Rājat.; -*sattva*, mfn. of a pure character, MuṇḍUp.; -*sattva-pradhāna*, mfn. chiefly characterized by pure goodness, MW.; -*sattva-vijñāna*, mfn. of pure character and understanding, R.; -*siṅha*, m. N. of a man, Buddh.; -*svara-nirghoṣhā*, f. a partic. Dhāraṇī, Buddh.; -*ddhātman*, mfn. of a p^o nature or character, MBh.; R. &c.; -*ddhēśvara-tantra*, n. N. of a Tantra.

Vi-śuddhi, f. complete purification, purity (also fig.), holiness, virtue, Mn.; MBh. &c.; rectification, removal of error or doubt, W.; settlement (of a debt), Śamkhyak., Sch.; retribution, retaliation (see *vaira-v*); perfect knowledge, BhP.; (in alg.) a subtractive quantity, Bijag.; = *sama*, L.; -*cakra*, n. a kind of mystical circle or mark in the body (said to be in the region of the throat), Cat.; -*darpana*, m. N. of wk.; -*mat*, mfn. possessing purity, free from sin or vice, pure, Mcar.

Vi-śodhana, mf(ā)n. cleansing, purging, washing away, R.; Suśr. &c.; m. N. of Vishṇu, MBh.; (*ī*), f. Croton Polyandrum or Tigilium, L.; N. of the capital of Brahmā, L.; n. cleansing, Suśr.; lopping (of trees), VarBrS.; purification (in the ritual sense), Mn.; Yājñ.; a laxative, Suśr.; the becoming decided or certain (*a-v*), Vishṇ.; subtraction, VarBrS. *śo-dhaniya*, mfn. to be purified or cleansed &c.; to be treated with laxatives, Car.; purging, ib.; to be rectified or corrected, MW. *śodhita*, mfn. (fr. Caus.) purified, cleansed, freed from soil or taint, Yājñ.; VarBrS. *śodhin*, mfn. purifying, cleaning, clearing (*dhi-tva*, n.), Hit.; (*inī*), f. Tiaridium Indicum, L.; *dhinī-bīja*, n. Croton Jamalgota, ib. *śodhya*, n. to be cleansed or purified &c.; to be subtracted from (abl.); n. debt, L.

विशुन्यलवण *viśuntha-lavaṇa*, n. rock salt, L.

विशुभ *vi-√śubh*, Ā. -*śobhate*, to shine brightly, be beautiful, MBh.

Vi-śobhita, mfn. (fr. Caus.) beautified or adorned with (instr. or comp.), MBh.; R.

विशुष *vi-√śuṣ*, cl. 4. P. Ā. -*śuṣhyati*, *te*, to become very dry, dry up, wither away, MBh.; R. &c.; Caus. -*śoṣhayati*, to make dry, dry up, desiccate, ib.

Vi-śoṣha, m. dryness, drought, Vcar. *śoṣhana*, mfn. drying, desiccative, MBh.; Bh.; healing (a wound; cf. *vraṇa-viś*); n. the act of drying up, desiccation, Rājat.; Suśr. *śoṣhita*, mfn. (fr. Caus.) completely dried up or withered, Kum. *śoṣhin*, mfn. drying up, withering, Ragh.; making dry, desiccating, Suśr.

विशून्य *vi-śūnya*, *vi-śūla*, *vi-śrīṅkhala* &c. See p. 952, col. 3.

विशुध *vi-√śridh*, Ā. -*śardhate*, to break wind, Suśr.

Vi-śardhita, n. the act of breaking wind, ib.

विशृ *vi-√śri*, Pass. -*śiryate* (aor. -*śāri*,

RV.), to be broken or shattered or dissolved, crumble or fall to pieces, waste away, decay, RV. &c. &c.; to be scattered or dispersed, Hariv.; to be severed from (abl.), R.; to be damaged or destroyed, perish, Mn.; MBh. &c.

Vi-śarā, mfn. tearing asunder, rending, TS.; m. a kind of disease, AV.; killing, slaughter, L.

2. Vi-śaraṇa, n. (for 1. see p. 952, col. 3) dissolution, Dhātup.; killing, slaughter, L. *śarāru*, mfn. falling to pieces, being scattered or dispersed, Vcar.; Hcar.; frail, perishable, Śil.; Hcar.; -*tā*, f. dissolution, decay, Kpr.; frailty, perishableness, Rājat. *śarika* (*vi-*), m. a kind of disease, AV. *śāraṇa*, n. killing, slaughter, L.

Vi-śirṇa, mfn. broken, shattered &c.; scattered, dispersed (as an army), R.; fallen out (as teeth), Kāv.; squandered (as a treasure), MBh.; rubbed off (as unguent), GāruḍaP.; frustrated (as an enterprise), Śāntiś.; destroyed (as a town), R.; -*jirṇa-vasana*, n. pl. worn and shattered garments, Bhartṛ.; -*tā*, f. crumbling or falling to pieces, Kām.; -*dhāra*, mfn. intermittent (as urine), BhPr.; -*pañkti*, mfn. having broken ranks or lines, Ragh.; -*parṇa*, m. Azadirachta Indica, L.; -*mūrti*, mfn. having the body destroyed (said of Kāma-deva), Kum. *śirya*, mfn. to be broken to pieces or dissolved, W.

विशेष *vi-śeṣha* &c. See p. 990, col. 2.

विशोक *vi-śoka*. See p. 952, col. 3.

विशोभगीन *viśobhagīna*, mf(ā)n. an adj. or epithet applied to Sarasvatī, ĀpŚr. (cf. *veśa-bhagīna* and *veśo-bhagīna*).

विशोविशीय *viśoviśīya*, n. N. of various Sāmans, TāṇḍyaBr. (also *Agner viś*, ĀrshBr.)

विशौजस् *viś-aujas*. See p. 989, col. 2.

विश्वकद्र *viś-cakadra*, m. (said to be fr. 2. *viś* = 3. *vi* + *c*) 'a dog-keeper' (regarded as a low man) or 'a dog,' Nir. ii, 3, Sch.; *drākharsha*, m. the chastiser of a dog-keeper or of a dog, ib.

विश्व *viśna*, m. (fr. *√vich*), Pān. iii, 3, 90.

विश्वपति *viś-pāti*, *viś-pātnī*. See under 2. *viś*, p. 989, col. 2.

विश्वला *viśpālā*, f. (accord. to some fr. 2. *viś* and *pālā* = *pālā*) N. of a woman (whose lost leg was replaced by the Aśvins), RV. -*vasu* (*viś-pālā-*), mfn. (prob.) kind or friendly to Viśpālā (said of the Aśvins), ib.

विश्रण *vi-√śraṇ*, Caus. -*śrāṇayati*, to give away, distribute, present, Gobh.; MBh. &c. *śraṇa-na*, n. gift, donation, L. *śrāṇana*, n. id., R.; Naish. *śrāṇika*, mfn. (ifc.) treating of the gift or bestowal of, R. (v.l.) *śrāṇita*, mfn. given away, distributed, bestowed, Gobh.; R. &c.

विश्रथ *vi-√śrath* (only 3. sg. pf. Ā. -*śa-śrathe*), to open for one's self, RV. ix, 70, 2; Caus. -*śrathayati* (2. sg. Impv. -*śrathāya*, Subj. aor. -*śiśrathah*), to loosen, untie, RV.; AV.; to remit, pardon (a sin), RV. iv, 12, 4; to destroy, ib. ii, 28, 7.

विश्रम् *vi-√śram*, P. -*śrāmyati* (ep. also -*śramati*, *te*; ind. p. -*śrāmya* or -*śramya*), to rest, repose, recreate one's self, ŚBr.; MBh. &c.; to rest from labour, cease, stop, desist, Kāv.; Kathās.; Rājat.; to rest or depend on (loc.), Kāv.; to rest i.e. trust or confide in, rely on, R.; Cāṇ.; to feel at ease or comfortable, R.; Bhartṛ.: Pass. -*śrāmyate* (aor. *vy-śrāmi*, Vop.; esp. 3. sg. Impv.; -*śrāmyatām*, 'you may rest,' 'enough of this'), Bhartṛ.; Ratnāv.: Caus. -*śrāmayati*, to cause to rest, make to cease, stop, ŚāṅkhGr.; MBh.; Kāv. &c.; to cause to rest or settle down on (loc.), Ragh.; Desid., see *vi-śiśramishu*.

Vi-śrama, m. rest, repose, quiet, relaxation, Kālid.; Śiś.; Vās.; N. of a scribe, MW. *śramana*, n. resting, relaxation, MBh.; Kathās.; BhP. *śramita*, mfn. made to rest, allayed, Gīt.

Vi-śrānta, mfn. reposed, rested or ceased from (comp.), MBh.; Kāv. &c.; reposing, taking rest, VarBrS.; Pañcat.; abated, ceased, stopped, Kāv.; Kathās.; coming to rest or to an end, reaching to (acc. or comp.), Kāv.; Rājat.; feeling at ease in or with (loc.), R.; (in comp.) destitute of (see *viveka-v* and comp. below); m. N. of a king, VP.; -*katha*, mfn. speechless, dumb, mute, Ragh.; -*karna-yugala*, mfn. (for *k*^o -*y*^o -*v*^o) reaching to the ears, Caurap.; -*nyāsa*, m. N. of wk.; -*pushpōdgama*, mfn. ceased