

viśeshya, q. v.), a substantive, noun, the object or subject of a predicate, (according to some, in these senses, also masc.) = *Viśeshya-tā*, f. the being to be described or defined; the condition of a substantive.

Viśeshyaka in *taivād-viśeshyaka*, as, ā, am, relating to (an object) possessing such an attribute.

विशीर्षणं *vi-śirshan*, ā, ā, Ved. headless, without a head.

विशील *vi-śīla*, as, ā, am, ill-behaved, indecorous, immoral; badly conducted, ill-mannered, not observing approved usages.

विशुद्ध *vi-śudh*, cl. 4. P. *-śudhyati*, *-śod-dhum*, to be completely purified or cleansed; to become pure: Caus. *-śodhayati*, *-yitum*, to purify, cleanse.

Vi-śuddha, as, ā, am, completely purified or cleansed; cleared; clean; pure, free from all vice or fault; pious, virtuous, honest; humble, modest, compliant; rectified, corrected, accurate; (am), n. a kind of mystical circle in the body, (see *cakra*, cf. *viśuddhi-cakra*). = *Viśuddha-dhishana*, as, ā, am, having the understanding or mind purified. = *Viśuddha-bhāva*, as, ā, am, having a pure mind or disposition, pure-minded. = *Viśuddha-vāṅśya*, as, ā, am, of a pure family. = *Viśuddha-sattva-pradhāna*, as, ā, am, chiefly characterized by pure goodness. = *Viśuddhātman* ('*dha-āl*'), ā, ā, a, having a pure soul, pure-minded, innocent. = *Viśuddhesva-tantra* ('*dha-is*'), am, n., N. of a work.

Vi-śuddhi, is, f. complete purity; purifying; purification, sanctification, holiness; rectitude, rectification, correction, correctness, removal of error or doubt; equality, sameness, similarity; (in algebra) a subtractive quantity. = *Viśuddhi-cakra*, am, n. a kind of mystical circle or mark in the body (said by some to be in the region of the throat). = *Viśuddhi-bhāj*, k, k, k, possessing purity, free from sin or vice, pure.

Vi-śodhana, am, n. the act of purifying, cleaning, freeing from soil, defect, or sin; expiation; (ī), f. a particular plant or tree (= *danti*); N. of the capital of Brahmā.

Vi-śodhanīya, as, ā, am, to be purified or cleansed, to be freed from taint or sin; to be rectified or corrected.

Vi-śodhita, as, ā, am, purified, cleansed, freed from soil or taint.

Vi-śodhitāya, as, ā, am, = *vi-śodhanīya* above. *Vi-śodhinī*, ī, inī, ī, purifying, cleaning, clearing; (inī), f. a particular plant (= *nāga-danti*). = *Viśodhitā*, f. or *viśodhit-tva*, am, n. purifying, cleaning, clearing, freeing from obstructions; rectifying, correcting. = *Viśodhinī-vīja*, am, n. = *jaya-pāla* (according to *Sabda-k.*).

Vi-śodhya, as, ā, am, to be purified or cleaned, to be freed from taint or fault; to be rectified; (am), n. a debt.

विशुभ *vi-śubh*, cl. 1. A. *-śobhate*, *-śobhī-tum*, to shine brightly, be beautiful.

विशुष्प *vi-śuṣh*, cl. 4. P. *-śuśhyati*, *-śoṣh-tum*, to become very dry, dry up, to become withered: Caus. *-śośhayati*, *-yitum*, to make dry, dry up, desiccate.

Vi-śuṣhka, as, ā, am, completely dried up, very dry; withered; thirsty.

Vi-śoṣhāna, as, ī, am, drying, desiccative; epithet of a weapon; (am), n. the act of drying, desiccating, desiccation.

Vi-śoṣhita, as, ā, am, completely dried up, dried.

विशूल *vi-śūla*, as, ā, am, destitute of a spear or pike, without a spear.

विशूलल *vi-śrīnkhalā*, as, ā, am, unfettered, unshackled, unchecked, unrestrained, uncurbed; dis-solute.

विश्र *vi-śri*, Pass. *-śiryate*, to be broken or split in pieces; to crumble or fall to pieces, lose

cohesion, be dissolved, become rotten, decay; to waste away, become emaciated; to shrivel or fade away, disappear.

Vi-śara, as, m. splitting, bursting; destroying, killing, slaying, slaughter.

Vi-śaraṇa, am, n. the act of splitting, destroying, killing, &c.

Vi-śaraṇa, am, n. the act of splitting, shattering, destroying.

Vi-śirṇa, as, ā, am, shattered, broken to pieces, wrecked; decayed, withered, rotten, dried up, dry; shrunk, shrivelled; impaired, wasted. = *Viśirṇa-parṇa*, as, m. the Nimb tree (= *nimba*). = *Viśirṇa-mūrti*, is, m. 'having his body destroyed or reduced to ashes,' epithet of Kāma-deva.

Vi-śirya, as, ā, am, to be broken to pieces or dissolved; likely or fit to crumble or fall to pieces.

Vi-śiryat, an, anti, at, being shattered or dashed to pieces, crumbling away.

Vi-śiryamāṇa, as, ā, am, being shattered or destroyed or wasted; wasting away, decaying, perishing.

विशोक *vi-śoka*, as, ā, am, freed from grief, free from sorrow, happy; (as), m., N. of a Muni; the Aśoka tree; (ā), f. exemption from grief, (one of the original properties of man.) = *Viśoka-koṭa*, N. of a mountain. = *Viśoka-deva*, as, m. a proper N. = *Viśoka-parvan*, a, n., N. of a section of the *Mahā-bhārata*.

विश्रकट *viś-śakadra*, as, m. (said to be fr. *vi-s* for *vi + śakadra*, cf. *viśva-kadru*), Ved. (according to some) a low man who deals in dogs, a dog-dealer, (according to others) a dog (regarded as a despicable animal). = *Viśśakadrākaraṣa* ('*ra-āk*'), as, m. (according to some) one who drags about or chastises the above, (see *Nirukta* II. 3.)

विश्र *viśna*, as, m. (fr. rt. *vich*, Pāṇ. VI. 4, 19), lustre, splendor.

विश्रपाल *viśpalā*, f. a proper N.

विश्रय *vi-śray*, cl. 10. P. *-śraṇayati*, *-śrā-yayati*, *-yitum*, to give away, distribute, present.

Vi-śraṇana, am, n. the act of giving away, distribution, gift, donation.

Vi-śraṇana, am, n. = *vi-śraṇana* above.

Vi-śraṇita, as, ā, am, given away, distributed, bestowed.

Vi-śraṇya, ind. having given or bestowed.

विश्रय *vi-śrath* (connected with *vi-slath*, q. v.), cl. 10. P. *-śrathayati*, *-yitum*, Ved. to loosen, relax, untie, release; to become loose.

विश्रम *vi-śram*, cl. 4. P. *-śrāmyati* (ep. even d. I. *-śramati*), *-śramitum*, to cease from labour or toil, rest, repose; to cease: Pass. *-śram-yate*, Aor. *vy-śrami* or *vy-śrāmi*: Caus. *-śramayati* (ep. *-śrāmya*), *-yitum*, to cause to rest, make to cease from toil.

Vi-śrama, as, m. rest, repose, quiet; cessation from labour or fatigue, remission of work, relaxation; N. of a scribe.

Vi-śramita, as, ā, am, made to rest; completely wearied, exhausted.

Vi-śramya, ind. having rested, having reposed, &c.

Vi-śrānta, as, ā, am, rested, reposed, reposing; ceased, ceasing, desisting from; calm, composed.

Vi-śrānti, is, f. rest, repose, cessation from toil or occupation.

Vi-śrāma, as, m. rest, repose, cessation from toil or occupation; pause, stop, cessation; tranquillity, composure.

विश्रम्भ *vi-śrambh* (also written *vi-srambh*), cl. 1. A. *-śrambhate*, *-śrambhī-tum*, to entrust, confide, be confident.

Vi-śrabdha, as, ā, am, entrusted, trusted, confided, confided in, confided to; trusty, trustworthy, confidential; confiding, confident, fearless; firm, quiet, steady; reposed, rested, tranquil, patient,

meek, lowly-minded, not lofty; excessive, exceeding, much; (am), n. confidingly, trustfully, without fear, without hesitation, quietly. = *Viśrabdha-tā*, f. or *viśrabdha-tva*, am, n. trustiness; trustworthiness. = *Viśrabdha-nawoḥhā*, f. a confiding bride, (one of the several classes into which brides are divided.)

Vi-śrambha, as, m. trust, confidence; rest; the relaxing of the organs of utterance, lowering or sinking of the voice (applied to the An-udāta accent in grammar); affection, affectionate inquiry; playful or amorous quarrel, festive or sportive tumult; killing. = *Viśrambhālāpa* ('*bha-āl*'), as, m. confidential talk, affectionate conversation.

Vi-śrambhin, ī, inī, ī, trusting, confiding, confiding in; trusty, faithful, trustworthy.

विश्रवस् *vi-śravas*, *vi-śrāva*. See below.

विश्रणित *vi-śraṇita*, *vi-śrāṇya*. See under *vi-śray*, col. 2.

विश्रि 1. *vi-śri*, is, m. death (according to *Sabda-k.*).

विश्रि 2. *vi-śri*, cl. 1. P. A. *-śrayati*, *-śrayate*, *-śrayitum*, Ved. to be opened, be set open (A.); to be diffused, diffuse, spread out, expand (A.); to devote one's self to, serve, enjoy (A.); to open, spread out, spread over (P.); to have recourse to, approach.

Vi-śraya, as, m. the having recourse to, dependance upon, abode, asylum.

Vi-śrayamāṇa, as, ā, am, Ved. diffusing, spreading, serving, enjoying, (Sāy. = *ni-śhevamāṇa*.)

Vi-śrayin, ī, inī, ī, having recourse to, living or dwelling in; depending on, serving.

विश्रु 1. *vi-śru*, Pass. *-śrūyate*, to be heard in various places; to be heard of far and wide, to be celebrated: Caus. *-śrāvayati*, *-yitum*, to cause to be heard everywhere, cause to be heard, narrate; to cause to resound; to call out.

Vi-śravas, ās, m., N. of the father of Kuruera and of Rāvaṇa; (according to the *Rāmāyaṇa*, *Viśravas* was son of the sage *Pulastya*, who was the son of *Brahmā*; cf. *vaiśravaṇa*.)

1. *vi-śrāva*, as, m. great fame or celebrity.

1. *vi-śrāvāṇa*, am, n. causing to hear, narrating, apprising.

Vi-śrāyā, ind. having caused to be heard.

1. *vi-śruta*, as, ā, am, heard of far and wide, noted, renowned, celebrated, famous, notorious, well known; pleased, delighted, happy. = *Viśruta-vat*, ān, m., N. of a king. = *Viśrutābhūjana* ('*ta-abh*'), as, ā, am, of a renowned family, of noted birth.

1. *vi-śruti*, is, f. celebrity, fame, notoriety.

विश्रु 2. *vi-śru* = *vi-sru*, q. v.

2. *vi-śrāva*, as, m. flowing forth or away, dropping.

2. *vi-śrāvāṇa*, am, n. causing to flow forth; bleeding, (see *vi-śrāvāṇa*.)

2. *vi-śruta*, as, ā, am, flowed away, flowing forth.

2. *vi-śruti*, is, f. flowing, oozing.

विश्रय *vi-ślath* [cf. *vi-śrath*], cl. 1. P. *-slathati*, cl. 10. P. *-slathayati*, &c., to be loose or relaxed; to loosen.

Vi-ślatha, as, ā, am, untied, loose, relaxed, languid. = *Viślathārga* ('*tha-an*'), as, ā, am, having relaxed limbs, relaxed, weak, nerveless.

विश्रिप् *vi-śliṣh*, cl. 4. P. *-śliśhyati*, *-śliśh-tum*, to be disunited or separated, be divided, be broken: Caus. *-śliśhayati*, *-yitum*, to cause to be disunited, separate.

Vi-śliṣhā, as, ā, am, disunited, disjoined, separated.

Vi-śleṣha, as, m. disunion, disjunction, separation (especially of lovers, or of husband and wife); distance, absence, bereavement; a chasm; (in arithmetic) the converse of addition. = *Viśleṣha-jāti*, is, f. (in arithmetic) the assimilation of difference, the reduction of fractional difference.