

Vi-śleshita, *as, ā, am*, disunited, severed, separated, divided.

Vi-śleshin, *i, inī, i*, disunited, severed, falling from.

विश्वोक *vi-sloka*, *as, m.* a kind of metre.

विश्व *viśva*, *as, ā, am* (in Uṇādi-s. I. 151. said to be fr. rt. 1. *viś*, 'to pervade'; according to some connected with rt. *śvi* with *viś*; declined as a pronominal, like *sarva*, nom. pl. masc. *viśve*, see Gram. 238; cf. *śāsvat*, *śāsvata*), all, every, every one, (*viśvasmā* Indra *uttarah*, Indra is higher than all, R̥g-veda X. 86, 1), entire, whole, universal; (*as*), m., N. of a kind of deity belonging to a class of ten (forming one of the nine Gaṇas or classes enumerated under Gaṇa-devatā, q. v.; in R̥g-veda X. 130, 5. they are associated with the Jagati metre, and called *Viśve devāḥ*, which may have originally denoted 'all the gods collectively,' though the introduction of the *Viśvas* under the name *viśva-devāḥ* or *viśve-devāḥ*, as a separate troop or Gaṇa of deities, seems to have taken place at an early period: according to the *Viṣṇu* and other Purāṇas they were sons of *Viśva*, daughter of *Dakṣha*, and their names are as follow, 1. *Vasu*, 2. *Satya*, 3. *Kratu*, 4. *Dakṣha*, 5. *Kāla*, 6. *Kāma*, 7. *Dhṛiti*, 8. *Kuru*, 9. *Purū-ravas*, 10. *Mādravas*; two others are added by some authorities, viz. 11. *Roçaka* or *Loçana*, 12. *Dhivani* [also written *Dhṛi*?] they are particularly worshipped at the *Srāddhas* or funeral obsequies in honour of deceased ancestors: moreover, according to *Manu* III. 90, 121, offerings should be made to them daily,—these privileges having been bestowed on them, it is said, by *Brahmā* and the *Pitṛis*, as a reward for certain severe austerities they had performed on the *Himālaya*: sometimes, however, it is difficult to decide whether the expression *viśve devāḥ* refers to all the gods or to the particular troop of deities described above); N. of Intellect in the *Vedānta* philosophy, or (according to some) the faculty which perceives Singleness, (perhaps translatable by 'the Pervader;' according to a commentator = *sthūla-sarīra-vyashṭi-upahita-çaitanya*, 'intellect located in the distributive aggregate of material bodies'); N. of a well known lexicon, = *viśva-prakāśa*, q. v.; (*ā*), f., N. of a daughter of *Dakṣha* and wife of *Dharma*; the plant *Aconitum Ferox*; a tree used for dying red (commonly called *Atis* = *Betula*); the shrub *Asparagus Racemosus* (= *satāvāri*); another plant (= *pippali*); dry ginger; (*am*), n., the whole world, universe, whole creation; dry ginger. — *Viśva-kadru*, *us, us, u*, wicked, vile; (*us*), m. a dog trained for the chase; sound, noise. — *Viśva-karman*, *ā, m.* 'one who does universal acts, all-doer, all-creator, all-maker,' N. of the architect or artist of the gods (said to be son of *Brahmā*, and in the later mythology sometimes identified with *Tvaṣṭri*, q. v., not only as an architect, but as a kind of chief engineer or forger of divine weapons, and inventor of the *agny-astra*, q. v.; in this capacity *Viśva-karman* is said to have revealed the *Śihāpatya-veda*, q. v., or fourth *Upa-veda*), and to preside over all manual labours as well as the sixty-four mechanical arts, [whence he is worshipped by *Kārus* or *artizans*]; in the *Vedic* mythology, however, the office of *Indian Vulcan* is assigned to *Tvaṣṭri* as a distinct deity, *Viśva-karman* being rather identified with *Prajā-pati* [*Brahmā*] himself as the creator of all things and architect of the universe; in the hymns *R̥g-veda* X. 81, 82, he is represented as the universal Father and Generator, the one all-seeing God, who has on every side eyes, faces, arms, and feet, who blows forth heaven and earth with his arms and wings, who knows all worlds, gives the gods their names, and is beyond the comprehension of mortals; in *Nirukta* X. 26 and elsewhere in the *Brahmaṇyas* he is called a son of *Bhuvana*, and *Viśva-karman* *Bhauvana* is described as the author of the two *R̥g-veda* hymns X. 81, 82, mentioned above; moreover, a doubtful legend is told of his having offered up all beings, including himself, in sacrifice; the *Rāmāyaṇa* represents him as having built the city of *Lankā* for the *Rākshasas*, and as

having generated the ape *Nala*, who made *Rāma's* bridge from the continent to the island; the name *Viśva-karman*, meaning 'doing all acts,' appears to be sometimes applicable as an epithet to any great divinity; epithet of *Sūrya* or the Sun; of one of the seven principal rays of the sun (supposed to supply heat to the planet *Mercury*); epithet of *Mahā-deva* (*Mahā-bh. Śānti-parvan* 10332); epithet of *Indra* (*R̥g-veda* VIII. 87, 2); of a son of the *Vasu* *Prabhāsa*; any great saint. — *Viśvakarma-sūtā* or *viśvakarma-jā*, f. 'daughter of *Viśva-karman*,' epithet of *Satya* (one of the wives of the Sun). — *Viśva-kāya*, *as, ā, am*, whose body is the universe (said of *Viṣṇu*); (*ā*), f., N. of a goddess. — *Viśva-kārya*, *as, m.*, N. of one of the seven principal rays of the sun (supposed to supply heat to the planet *Venus*; cf. *viśva-karman*). — *Viśva-kṛit*, *t, t, t*, making or creating all; (*t*), m. the creator or maker of all things; epithet of *Viśva-karman*, son of *Brahmā*, (see above); N. of a son of *Gādhi* or *Gāthin*, and brother of *Viśva-mitra*. — *Viśva-kṛita*, *as, ā, am*, made by *Viśva-karman* (?). — *Viśva-kṛishṭi*, *is, is, i*, Ved. (probably known to all men; [cf. *viśva-çarshani*].) — *Viśva-keṭu*, *us, m.* 'whose banner is the universe,' epithet of *A-niruddha*, (a form of *Kāma*, as son of *Pradyumna*). — *Viśva-kosha*, *as, m.* the lexicon called *Viśva* (= *viśva-prakāśa*). — *Viśva-ga*, *as, m.* 'going everywhere,' N. of *Brahmā*. — *Viśva-gandha*, *as, m.* 'having much odour,' an onion; (*ā*), f. 'having all fragrance,' the earth (as having the quality of odour, see *gupa*); (*am*), n. myrrh (= *vola*). — *Viśva-guṇādarśa* (*ṇa-ād'*), *as, m.* 'mirror of the virtues of the world,' N. of a work by *Venkaṭa* (relating the history of Southern India). — *Viśva-gudh*, *ghut, t, t*, all-enveloping. — *Viśva-gūrta*, *as, ā, am*, Ved. approved by every body, accomplisher of all deeds, prepared for all acts. (Sāy. = *sarveshu kāryeshūdyata*, *R̥g-veda* VIII. 1, 22.) — *Viśva-goptr*, *tā, m.* 'preserver of the universe,' epithet of *Viṣṇu*; of *Indra*. — *Viśva-granthi*, *is, f.* the plant *Cissus Pedata* (= *haṇsa-paṇḍ*). — *Viśvan-hara*, *as, i, am*, all-creating, making all; (*as*), m. the eye. — *Viśva-çakra*, *am, n.*, N. of a particular kind of large gift or offering consisting of a mass of pure gold. — *Viśva-çaksha*, *as, ā, am*, Ved. all-seeing. — *Viśva-çakshas*, *ās, ās, as*, Ved. all-seeing, all-beholding, (said of *Viśva-karman*, *R̥g-veda* X. 81, 2, and of *Sūrya* I. 50, 2.) — *Viśva-çandra*, *as, ā, am*, Ved. all-radiant, all-brilliant. — *Viśva-çarshani*, *is, is, i*, Ved. known to all men, extending everywhere, world-wide, seeing everything, comprising all men. — *Viśva-jana*, *am, n.* all men, all mankind, mankind generally. — *Viśva-janīna*, *as, ā, am*, fit or good for all men, suitable to all mankind. — *Viśva-janīna-vṛitti*, *is, is, i*, whose conduct or actions are for the benefit of the whole world. — *Viśva-janīya*, *as, ā, am*, relating or suitable to all men. — *Viśva-janya*, *as, ā, am*, belonging or relating to all mankind, fit or good for all men, universally beneficial. — *Viśva-jit*, *t, t, t*, all-conquering, all-subduing; (*t*), m., N. of a particular ceremony or sacrifice; the cord or noose of *Varuṇa*; N. of a son of *Gādhi* and brother of *Viśva-mitra*; of a son of *Satya-jit*. — *Viśva-jinva*, *as, ā, am*, Ved. all-refreshing, all-sustaining. — *Viśva-jū*, *ās, ās, u*, Ved. all-impelling, (Sāy. = *viśvāya prerayitrī*, *R̥g-veda* IV. 33, 8.) — *Viśva-tas*, &c., see p. 945, col. 3. — *Viśva-tur*, *ūr, ūr, ūr*, Ved. all-subduing, conquering everything. — *Viśva-darśata*, *as, ā, am*, Ved. all-conspicuous, visible to all; to be honoured by all. — *Viśva-deva*, *as, m.* a *Viśva-deva* or deity of a particular class, see under *Viśva*; (*ā*), f. the plant *Hedysarum Lagopodioides*; (*as, ā, am*), possessing all divine attributes, containing all the gods. — *Viśva-devya*, *as, ā, am*, Ved. distinguished by all divine attributes; relating or acceptable to all the gods, *R̥g-veda* III. 2, 5. — *Viśva-dohas*, *ās, ās, as*, Ved. milking or yielding all things, all-productive. — *Viśva-dhara*, *as, m.* 'all-containing,' a proper N. — *Viśva-dhāyas*, *ās, ās, as* (see 1, and 2. *dhāyas*), Ved. one who bears everything, all-sustaining, all-nourishing. — *Viśva-dhārin*,

i, inī, i, all-maintaining, all-sustaining; (*i*), m. a deity; (*inī*), f. the earth. — *Viśva-dhṛik*, *k, k*, sustaining everything, (see *dhṛik*). — *Viśva-dhenā*, *f.*, Ved. 'all-cherisher, all-fosterer,' epithet of the earth. — *Viśva-nātha*, *as, m.* 'lord of the universe,' N. of *Siva* (especially as the object of adoration at *Benares*, cf. *viśveṣa*); N. of the author of the *Candra-kalā* drama, the *Sāhitya-darpana*, and various other works; of several other authors and commentators. — *Viśva-nātha-deva*, *as, m.*, N. of the author of the *Kuṇḍa-maṇḍapa-kaumudī*. — *Viśvanātha-pañcāna* or *viśvanātha-bhaṭṭācārya*, *as, m.*, N. of the author of the *Bhāṣhā-pariçhedā*, and of a commentary on the *Nyāya-sūtra* of *Gotama*. — *Viśva-pā*, *ās, m.* 'all-protecting, all-nourishing,' the sun; the moon; fire. — *Viśva-pāla*, *as, m.* 'all-protector,' N. of a merchant. — *Viśva-pāvana*, *as, i, am*, world-purifying; (*i*), f. holy basil (= *tulasi*). — *Viśva-pāṣi*, Ved. having all sorts of ornaments; (*Sāy.*) *Viśva-pāṣi* having many forms (= *bahu-rūpa*). — *Viśva-pūṣh*, *t, t, t*, all-nourishing. — *Viśva-pūjītā*, f. 'adored by all,' holy basil (= *tulasi*). — *Viśva-pesas*, *ās, ās, as*, Ved. containing all beauties; multifarious, (*Sāy.* = *bahu-viḍha-rūpa-yukta*). — *Viśva-prakāśa*, *as, m.*, N. of a lexicon by *Maheśvara* (more briefly called *Viśva*). — *Viśva-psan*, *ā, m.* (according to some corrupted from *viśva + bhasam*, cf. *bhasad*), a god; fire or the deity of fire, *Agni*; the moon; the sun. — *Viśva-psnya*, *as, ā, am* (*psnya* said to be for *psanya* fr. rt. *pśā*), Ved. feeding everything; having many forms or whose forms pervade everything, (*Sāy.* = *vyāpta-rūpa*). — *Viśva-budbuda*, *as, m.* the world regarded as a bubble. — *Viśva-bodha*, *as, m.* a *Buddha* or *Buddhist* deified saint. — *Viśva-bharas*, *ās, ās, as*, Ved. all-bearing, all-supporting. — *Viśva-bhānu*, *us, us, u*, Ved. having light on all sides, all-illuminating, (*Sāy.* = *sarvato vyāpta-tejaska*). — *Viśva-bhāvana*, *as, m.* 'creator of the universe,' N. of *Viṣṇu*. — *Viśva-bhuj*, *k, k, k*, all-enjoying, all-possessing; eating all things; (*k*), m. epithet of *Indra*. — *Viśva-bhujā*, f., N. of a tutelary goddess. — *Viśva-bhū*, *ūs, m.* the third of the *Buddhas* (according to some systems). — *Viśva-bheshaja*, *am, n.* 'universal-medicine,' dry ginger; (*as*), m., Ved. a universal remedy, panacea. — *Viśva-bhojana*, *am, n.* the eating of all sorts of food. — *Viśva-bhojas*, *ās, ās, as*, Ved. all-nourishing, one who enjoys all things, granting all enjoyment. — *Viśva-bhrāj*, *t, t, t*, Ved. all-illuminating. — *Viśva-madā*, f. 'all-delighting,' N. of one of the seven tongues of fire. — *Viśva-manas*, *ās, m.*, N. of the author of the hymns *R̥g-veda* VIII. 23–26 (having the patronymic *Vaiśva*). — *Viśva-manus*, *us, us, us*, Ved. (probably) known to all men; [cf. *viśva-kṛishṭi*]. — *Viśva-mānusha*, *as, ā, am*, Ved. (probably) known to all men [cf. *viśva-manus*]; (*as*), m. every mortal, (*Sāy.* = *sarvo manushyah*, *R̥g-veda* VIII. 45, 42.) — *Viśva-inva*, *as, ā, am*, Ved. expanding everywhere, pervading everything, (*Sāy.* = *viśvam vyāpnuvāna*); gratifying all, (*Sāy.* = *viśva-tarpana*). — *Viśva-mukhi*, f., N. of *Dākshyaṇī* (as worshipped in *Jālandhara*). — *Viśva-mūrti*, *is, is, i*, one whose form is the universe, existing in all forms; an epithet of the Supreme Spirit. — *Viśvamūrti-mat*, *ān, atī, at*, having or taking all forms, existing in all forms, omnipresent. — *Viśvam-ējaya*, *as, ā, am*, Ved. shaking everything, making everything tremble; [cf. *janam-ējaya*]. — *Viśva-meltni*, f., N. of a lexicon. — *Viśvam-bhara*, *as, ā, am*, supporting the universe, all-sustaining, all-maintaining; (*as*), m. the Supreme Being; epithet of *Viṣṇu*; of *Indra*; (*ā*), f. the earth. — *Viśva-vamharādhipa* (*rā-adh'*), *as, m.* 'lord of the earth,' a king. — *Viśva-yoni*, *is, m.* 'source of the universe,' N. of *Brahmā*; of *Viṣṇu*. — *Viśva-ratha*, *as, m.*, N. of a son of *Gādhi* and brother of *Viśva-mitra*. — *Viśva-rāj*, *f, m.* a universal sovereign. — *Viśva-ruçī*, f. 'all-glittering,' epithet of one of the seven tongues of fire, (sometimes regarded as a goddess). — *Viśva-rūpa*, *as, ā, am*, taking all forms, existing in all forms, of every kind, universal, omnipresent; (*as*), m. an epithet of *Viṣṇu*; N. of a