

to, firmly rooted; in contact with, hung or suspended on (anything); emaciated, (Sāy. = *visheshēṇa sahitāvayava, kṛishāvayava.*)

*Vi-shanga, as, m.* attachment, contact; hanging or depending on.

*विषण्ड vishanḍa, am, n.* the fibres of the stalk of the water-lily.

*विषावर vishavara, as, m.* a buffalo.

*विषद् vi-shad (-sad), cl. 1. 6. P. -shidati* (Impf. *vy-ashidat* or *vy-asidat*, Pān. VIII. 3, 119; Perf. *vi-shasāda*, Pān. VIII. 3, 118), -*shattum*, to sink down, be exhausted; to be sorrowful or afflicted or dejected; to despair, despond; to be afraid; Caus. -*shādāyati, -yitum*, to cause to sink down, exhaust, make sorrowful or fearful, afflict, vex, grieve.

*Vi-shaṇḍa, as, ā, am,* dejected, sad, desponding, spiritless, downcast, out of spirits, wanting in energy, disinclined to exertion. - *Vishanḍa-tā, f.* or *vishanḍa-tea, am, n.* dejection, sadness, want of energy or spirit, languor, lassitude (especially as one of the effects of unsuccessful love). - *Vishanḍa-mukha, as, ī, am,* or *vishanḍa-nadana, as, ā, am,* dejected in countenance, looking sad or dejected. - *Vishanḍa-rūpa, as, ā, am,* having a sorrowful aspect, being in a sorrowful mood.

*Vi-shāda, as, m.* dejection, depression, lowness of spirits, despondency, want of energy, languor, lassitude (especially as the result of unrequited love); sadness, sorrow, affliction; disappointment, despair (one of the *Vyabhičārī-bhāvas*); fear, weakness; dulness, stupidity, insensibility (= *moha*).

*Vi-shādāta, as, ā, am,* caused to sink down, made sorrowful, dejected.

*Vishādīn, ī, inī, ī,* dejected, disconsolate, sad. *Vi-shādāt, am, antī, ut,* sinking down, desponding, sorrowing, despairing.

*विषम vi-shama, as, ā, am,* uneven, rough, rugged, hilly, difficult of access; unequal, irregular; odd, not even (in numbers); different; difficult, hard to be understood (as a book); rough, coarse, rude, cross; disagreeable, painful, troublesome, vexatious; odd, unusual, unequalled, unparalleled; intermittent, inconstant; unfair, dishonest, partial; bad, adverse, unpropitious; wicked; fearful, awful, unhappy; (*as*), *m., n.* of Vishnu; (*am*), *n.* unevenness, inequality; oddness (of numbers); an inaccessible place, thicket, pit, precipice; difficulty, pain, misfortune; (in rhetoric) description of unusual or incompatible cause and effect; (*am*), *ind.* unequally, unfairly. - *Vishama-karna, as, ī, am,* (or *am, n.*?), a quadrangle or tetragon with unequal diagonals; the hypothenuse of a right-angled triangle (especially as formed between the gnomon of a dial and the two sides of the shadow). - *Vishama-karman, a, n.* an odd or unequalled act; (in arithmetic or algebra) the finding of two quantities when the difference of their squares is given and either the sum or difference of the quantities. - *Vishama-kāla, as, m.* an unfavourable time, inauspicious season. - *Vishama-khāta, am, n.* an irregular excavation or solid, one with unequal sides. - *Vishama-caturasa or vishama-caturbhūja, am, n.* an unequal four-sided figure, a trapezium. - *Vishama-ēhadā, as, m.* 'having uneven or odd leaves,' the plant *Echites Scholaris*. - *Vishama-ēhāyā, f.* 'uneven-shadow,' the shadow of the gnomon at noon when the sun is on the equinoctial line. - *Vishama-jvara, as, m.* irregular fever, irregularly remittent fever. - *Vishama-tribhūja, as, m.* a scalene triangle. - *Vishama-dhātū, us, us, u,* one whose bodily humors are unequally proportioned, unhealthy. - *Vishama-nayana, as, m.* 'having three or an odd number of eyes,' an epithet of Siva. - *Vishama-pada, as, ī, am,* having unequal footmarks. - *Vishama-bhojana, am, n.* eating at irregular hours. - *Vishama-maya, as, ī, am,* produced by or resulting from inequality. - *Vishama-rūpa, as, ā, am,* produced by or resulting from unequal quantities or qualities. - *Vishama-lakṣmī, īs, f.* adverse fortune, bad luck. - *Vishama-vibhāga, as,*

*m.* unequal division of property amongst co-heirs.

- *Vishama-sāyīn, ī, inī, ī,* sleeping irregularly.

- *Vishama-sīhā, as, ā, am,* 'unfairly left,' unjust, unfair (as applied to a division of property &c.).

- *Vishama-sīla, as, ā, am,* 'having an uneven disposition,' cross tempered, rough, difficult. - *Vishama-sāhasa, am, n.* irregular boldness, temerity, daring. - *Vishama-stha, as, ā, am,* standing unevenly; being in an inaccessible position; being in embarrassed circumstances, being in difficulty or misfortune. - *Vishamāksha ('ma-ak'), as, m.* 'having three or an odd number of eyes,' an epithet of Siva.

- *Vishamāna ('ma-an'), am, n.* irregular or unusual food. - *Vishamāyudha ('ma-ay'), as, m.* 'having five or an odd number of arrows,' an epithet of Kāma-deva. - *Vishamāvātāra ('ma-av'), as, m.* descending on uneven ground. - *Vishamāsana ('ma-as'), am, n.* eating irregularly (either as to quantity or time). - *Vishamāsaya ('ma-as'), as, ā, am,* having an unfair disposition, dishonest, crafty. - *Vishamī-bhū, cl. 1. P. -bhavati.* &c., to become uneven or irregular, to stumble. - *Vishamekshaṇa ('ma-ik'), as, m.* - *vishamāksha,* an epithet of Siva. - *Vishameśhu ('ma-ish'), us, m.* 'having an odd number of arrows,' an epithet of Kāma-deva; [cf. *vishamāyudha.*] - *Vishamonnata ('ma-un'), as, ā, am,* unevenly raised. - *Vishamopala ('ma-up'), as, ā, am,* having rough stones or rocks.

*Vishamīta, as, ā, am,* made uneven or irregular, made crooked, frowning, (*vishamīta-śakshushā,* with frowning or scowling eye); made difficult to be walked on.

*Vishamīya, as, ā, am,* connected with or produced by inequality, resulting from inequalities, unequal, uneven, irregular.

*विषय vi-shaya. See col. 3.*

*विषह vi-shah (-sah), cl. 1. A. -shahate,*

-*shahātum* or -*sodhum* (not -*shoḍhum*, Pān. VIII. 3, 115), to endure, bear, suffer, sustain; to be able to resist or overcome; to be able to conquer; to be able to settle or determine; to be able to do anything (with infin., e.g. *vīhātum vishēhe*, he was able to quit).

1. *vi-shahya, as, ā, am,* to be borne or endured; possible to be determined, (*śimāyām avishahyāyām*, when a boundary is not possible to be settled, *Manu VIII. 265*); possible.

2. *vi-shahya, ind.* having endured, having borne, &c.

*Vi-soḍha, as, ā, am* (Pān. VIII. 3, 115), endured, borne.

*विषा vi-shā, ind. See vi-sho.*

*विषाण vishāṇa, as, am, m. n.* (probably fr. *vi-sho*, thought by others to be fr. rt. 2. *vish*), a horn, the horn of any animal (usually neut., *kharī-v*, an ass's horn, i.e. a mere chimera or impossibility, = *śaśa-v*, q. v.), the tusk of an elephant or boar; (*ī*), *f.* a particular plant (the fruit of which is compared to a ram's horn, = *mesha-sringī*); a medicinal root, = *kshīra-kākoli*; (*am*), *n.* a sort of medicinal plant, *Costus Speciosus* (= *kushtha*). - *Vishāṇa-kōsha, as, m.* the hollow of a horn. - *Vishāṇonnāmāta-skandha ('ṇa-un'), as, ā, am,* having shoulders raised up towards (or high enough to meet) the horns. - *Vishāṇollikhita-skandha ('ṇa-ul'), as, ā, am,* whose shoulders are grazed or scratched by his horns (said of the leader of a herd of cattle to mark superiority).

*Vishāṇīka, f.* a sort of plant (= *mesha-sringī*).

*Vishāṇīn, ī, inī, ī,* having horns, horned, having huge tusks; (*ī*), *n.* any horned animal or animal having tusks; a bull; an elephant.

*विषाद् vi-shādā. See col. 1.*

*विषि vi-shi (-si), cl. 5. 9. P. A. -shinoti,*

-*shinute, -shināti, -shinīte, -shetum*, to bind to (any one or anything), attach, connect; to conciliate, appease (Ved.); to unbind, loosen.

*Vi-shaya, as, m.* an object of sense, (these are five in number, the five *indriya* or organs of sense having each their proper *vishaya* or object, viz. 1. *śabda*, 'sound,' for the ear, cf. *śruti-vishaya*; 2. *sparsa*, 'tangibility,' for the skin; 3. *rūpa*, 'form' or 'colour,' for the eye; 4. *rasa*, 'savour,' for the tongue; 5. *gandha*, 'odour,' for the nose; and these five *Vishayas* are sometimes called the *Guṇas* or 'properties' of the five elements, ether, air, fire, water, earth, respectively; cf. *śruti-vishaya-guṇa*); a symbolical expression for the number five; anything perceptible by the senses, any object (of affection, of desire, of art, &c.); object of concern or attention, worldly object or aim, pursuit, affair, concern, business, transaction; worldly or sensual enjoyment, pleasure of sense, sensuality, subject, subject-matter, topic, the subject of a book, (at the end of an adj. comp. = 'being on the subject of,' 'treating of,' 'relating to,' e.g. *dhana-vishaya, as, ā, am*, relating to wealth); subject of an argument, general head, (one of the *Adhikaraṇas*, see *adhi-karaṇa*); a country, native country, home, region, district, province, kingdom, realm, domain, empire, place; department, field, sphere, element, peculiar province, peculiar abode (e.g. a particular study is the *vishaya* of its professors, a particular town of its citizens, water of fish, air of birds, &c.); that which comes within the range of sight, horizon, scope, range, compass, reach [cf. *śakshur-v*]; refuge, asylum; anything indigenous or peculiar to a province, &c.; a religious obligation or observance; a collection of villages; a lover, husband; semen virile; *vishaye*, loc. c. sing. in or on any object, (often used by commentators to denote that a word is in the loc. c.), on the subject of, in relation to, in regard to, concerning, regarding, with reference to, (*atra vishaye*, with regard to this object; *strīṇāṃ vishaye*, concerning women; *dhana-vishaye*, on the subject of wealth.) *Vishaya* may be often used in some of the above senses at the end of adj. comps. (e.g. *avakāśa-vishaya, as, ā, am*, having space as a sphere of action; *ananya-v*, having regard to no other object; cf. *palāyana-v*, *a-śakshur-v*). - *Vishaya-karman, a, n.* worldly business or act. - *Vishaya-kāma, as, m.* desire of worldly goods or pleasures. - *Vishaya-grāma, as, m.* the aggregate or assemblage of objects of sense or visible objects. - *Vishaya-jñāna, am, n.* acquaintance with worldly affairs. - *Vishaya-tā, f.* or *vishaya-tva, am, n.* the character or condition of an object, the relation between an object and the knowledge of it (in phil.). - *Vishaya-pratyabhijñāna, am, n.* the recognition of objects (in phil.). - *Vishaya-pravaṇa, as, ā, am,* attached to objects of sense, addicted to sensual objects. - *Vishaya-vāsin, ī, inī, ī,* engaged in the affairs of life. - *Vishaya-vicāra, as, m., n.* of a treatise by Gaḍādhara. - *Vishaya-saṅga-jā, as, ā, am,* produced by addiction to sensuality. - *Vishaya-sukha, am, n.* the pleasures of sense. - *Vishaya-sprīhā, f.* desire for objects of sense, longing for sensual objects. - *Vishayātma ('ya-āt'), as, ā, am,* consisting of or identified with sensual or worldly objects, having a sensual nature, sensual, carnal. - *Vishayābhiratī ('ya-abh'), īs, f.* the enjoyment of objects of sense. - *Vishayāsakta ('ya-as'), as, ā, am,* attached to objects of sense, devoted to the world. - *Vishayī-karaṇa, am, n.* the making anything an object of perception or thought, taking cognizance of an object. - *Vishayī-kṛī, cl. 8. P. -kṛoti, -kṛtum*, to make anything an object of sense or an object of thought; to apprehend, take cognizance of, perceive. - *Vishayī-kṛta, as, ā, am,* made an object of sense or activity; perceived. - *Vishayī-bhū, cl. 1. P. -bhavati, -bhavitum*, to become an object of sense or perception; to become an object of concern or attention; to become the province or property of any one or anything. - *Vishayī-bhūta, as, ā, am,* become or made an object of perception, &c. - *Vishayāśhin ('ya-ash'), ī, inī, ī,* desirous of objects of sense, devoted to worldly pursuits. - *Vishayopasevā ('ya-up'), f.* addiction to pleasures of sense, sensuality.