

Vishayaka, *as*, *ā*, *am*, relating to an object; (at the end of comps.) having for an object or subject, relating to, having reference to, on the subject of, treating of, concerning. — *Vishayaka-tva*, *am*, n. the being an object, the state of an object or affair or circumstance.

Vishayāyin, *i*, *m*. (according to some fr. *vishaya + yin = vin*), any one addicted to objects of sense or attentive to worldly objects; a man of business, man of the world; a king; a sensualist, voluptuary, epicurean; epithet of Kāma-deva (the god of love); a materialist, one who disbelieves the existence of anything not cognizable by the senses; an organ of sense.

Vishayin, *i*, *mī*, *i*, relating to objects of sense, attached to sensual objects, engaged or interested in worldly occupations or enjoyments; sensual, carnal, worldly; (*i*), *m*. a king (as ruling a country or engaged in the business of government); a man of business, man of the world, worldling; a sensualist, voluptuary; epithet of Kāma-deva (god of love); a materialist, one who disbelieves or denies the existence of everything except objects of sense; (*i*), *n*. an organ of sense.

Vishayīya, *as*, *ā*, *am*, relating to an object, &c.
2. *vi-shīta*, *as*, *ā*, *am* (for 1. see p. 946, col. 3; for 3. see under *vi-sho*), unfastened, loosened, let loose, unarrested, discharged, (Sāy. = *vi-mukta*, *vi-shyūta*.)

विषु *vishu*, ind. (perhaps connected with 1. *vi* or for an original *drishu*, loc. pl. of *drī*, see 1. *vi*), in two equal parts, equally, variously, differently, manifold, many; same, like. — *Vishu-pada*, *am*, n. the autumnal equinox (?). — *Vishu-rūpa*, *as*, *ā*, *am*, Ved. of various or different shape or colour, &c. — *Vishū-ṛit*, *t*, *l*, *l* (*vishū* for *vishu*), Ved. turning or moving everywhere, existing everywhere.

Vishuṇa, *as*, *ā*, *am*, having various motion or extension, moving variously, going in various ways, having various forms, (Sāy. = *vishu-ānē* or *vishvag-ānāna* or *nānā-rūpa*); having uniform motion; adverse, hostile, disorderly, wicked, (Sāy. = *vi-shama*, Rīg-veda VII. 21, 5; = *parān-mukha*, Rīg-veda V. 34, 6); (*as*), *m*. the equinox (= *vishuva* below).

Vishupa, *am*, n. = *vishuva*, the equinox.
Vishura, *am*, n. (abbreviated from *vishu-va*), 'point of equal separation,' the equinoctial point, the first point of Aries or Libra into which the sun enters at the vernal or autumnal equinox. — *Vishu-śhāyā*, *f*, the shadow of the gnomon or index of a dial at noon when the sun is on the equinoctial points. — *Vishu-āna*, *am*, n. the day of the equinox. — *Vishu-ārekhā*, *f*, the equinoctial line. — *Vishu-va-sankrānti*, *is*, *f*, the sun's equinoctial passage, the passing of the sun into the next sign at either equinox.

Vishu-va, *t*, *n*. (probably formed fr. *vishu + vat*), 'possessing a separation into two equal parts,' the point of equal separation, i. e. the equinoctial point or equinox; the central day in a Śattra or sacrificial session. — *Vishu-va-prabhā*, *f*, the equinoctial shadow. — *Vishu-va-sankrānti*, *is*, *f*, the sun's equinoctial passage, the passing of the sun into the next sign at either equinox. — *Vishu-va-dhā*, *ās*, *f*, the equinoctial shadow. — *Vishu-va-ṛit*, *am*, n. the equinoctial circle or line. — *Vishu-va-maṇḍala*, *am*, n. the equinoctial circle or line.

Vishu-ānē, *an*, -*śhūcī*, *ak* (fr. *vishu + anē*; sometimes incorrectly written *vishānē*), going everywhere, all-pervading; separating into two or into several parts, different, various; alternately (as day and night); (*ak*), *n*. the equinox; (*ak*), ind. every way, all around, all about, everywhere; alternately, (Sāy. = *samyak*, Rīg-veda I. 146, 3). — *Vishu-va-shēna* or *vishu-va-sēna*, *as*, *m*. (sometimes written *vishu-va-sēna*), 'whose hosts or powers go everywhere,' epithet of Vishṇu, or of a particular form of that deity to whom the fragments of a sacrifice are offered; N. of the fourteenth Manu; of a king; (*ā*), *f*. a kind of plant (commonly called Priyangu).

— *Vishu-va-sēna* *priyā*, *f*. 'beloved of Vishṇu,' an epithet of Lakshmi; a sort of yam, Dioscorea. — *Vishu-va-śva*, *as*, *m*. N. of a king. — *Vishu-va-āyat*, *an*, *antī*, *at*, spreading or going in every direction. — *Vishu-va-gata*, *as*, *ā*, *am*, gone all about, spread, extended. — *Vishu-va-gati*, *is*, *f*. going all about, going everywhere, entering into every (topic). — *Vishu-va-jyotiḥ*, *is*, *m*. N. of the eldest of the 100 sons of Sata-jit. — *Vishu-va-vāyu*, *us*, *m*. a kind of noxious wind which blows from all quarters.

Vishu-va-dryānē, *an*, -*drīcī*, *ak* (fr. *vishu + adri + anē*; cf. *udryānē*, *madryānē*), going everywhere, all-pervading, going in all directions.

Vishu-ānē, *ān*, *m*. (for *vishu-ānē*), Ved., N. of an Asura who had the power of going everywhere (Rīg-veda I. 117, 16).

विषुचिका *vi-shūcīkā*, *f*. cholera, = *vi-sū-cīkā*, *q. v.*

विषुवत् *vishūvat*, *ān*, *atī*, *at* (in the Pada text of Rīg-veda I. 84, 10. *vishu-va*), Ved. pervading, (Sāy. = *vyāpti-yukta*, as if fr. rt. 2. *vish*); poured forth (as Soma juice); prepared in the sacrifice, (as if for *vi-shūvat* fr. rt. 3. *su*); (*ān*), *m*. a particular kind of sacrifice; [cf. *vishu-va*.]

विषो *vi-sho* (-*so*), cl. 4. P. -*vishyati*, -*śhātum*, Ved. to gush out, rush forth; to bring to an end or issue, cause to issue out; to open, distend, (Sāy. = *vivṛitam kṛi*); to offer.

Vi-shā, ind. (said in Unādi-s. IV. 36. to be fr. *vi-sho* above), intellect, understanding. (For *vishā* see under *vishā*, p. 946, col. 2.)

3. *vi-shīta*, *as*, *ā*, *am* (for 1. see p. 946, col. 3; for 2. see col. 1), opened, &c.

Vi-shyat, *an*, *antī*, *at*, throwing, hurling, (Sāy. = *pra-kshāpat*, Rīg-veda V. 45, 1.)

विष्क *vishk* [cf. rt. *vashk*], cl. 10. P. *vishkayati*, -*yitum*, to see, perceive.

विष्कन्द *vi-shkand* (also written *vi-skand*, *q. v.*), cl. 1. P. -*shkandati* (or -*skandati*), -*shkantum* (or -*skantum*), to go in different directions, wander about, stray, disperse; to go away.

Vi-shkantā, *tā*, *trī*, *trī*, going in various directions, dispersing; going away.

Vi-shkanda, *as*, *m*. dispersing, going away.
Vi-shkana, *as*, *ā*, *am* (not *vi-shkana*, see Pān. VIII. 3, 73), gone in various directions, dispersed, gone away.

विष्कम्भ *vi-shkambh*. See *vi-shkambh*.

विष्कम्भ *vi-shkambh* (also written *vi-skambh*, *q. v.*), cl. 5. P. 1. A. -*shkambhnoti*, -*shkambhātī*, -*shkambhāte* (Pān. VIII. 3, 77), -*shkambhātum* (Ved. Inf. *vishkambh*, Sāy. = *vi-shkambhaṇāya*), to fix firmly, support, prop; to obstruct; to fix asunder, fix separately, hold asunder; to set free, allow to come forth, escape.

Vi-shkambhā, *as*, *ā*, *am*, fixed firmly, obstructed, impeded.

Vi-shkambhita, *as*, *ā*, *am*, Ved. fixed or held asunder, separately fixed.

Vi-shkambha *as*, *m*. obstacle, hindrance, impeding, resistance; the bolt or bar of a door, the supporting beam or pillar of a house; a post; a tree; the first of the twenty-seven astronomical periods called Yogas, the leading star of the first lunar mansion; an interlude or introductory scene (coming between the acts [anḱayor madhya-vartī] and performed by an inferior actor or actors [*nīca-pātra-prayajitāḥ*], who explain to the audience the progress of the plot, and thus bind firmly together the story of the drama by concisely alluding to what is supposed to have happened in the intervals of the acts or what is likely to happen at the end, cf. *pra-veśaka*); spreading, extension; the breadth or diameter of a circle; action, doing anything; a particular posture practised by Yogins or devotees.

Vi-shkambhaka, *as*, *m*. = *vi-shkambha* above.

Vi-shkambhaṇa, *am*, n. the act of obstructing, impeding, &c.

Vi-shkambhita, *as*, *ā*, *am*, impeded, hindered, obstructed, precluded, shut out from.

(*Vi-shkambhin*, *i*, *mī*, *i*, obstructive, impeding; *i*, *m*. the bolt or bar of a door.

विष्किर *vish-kira*, *as*, *m*. (fr. *vi-kṛi* with euphonic *s* inserted, cf. *vi-kira*), scattering about, tearing to pieces; one who scatters about or tears in pieces; a cock; a bird (in general).

विष्ट *vishṭa*. See p. 946, col. 3.

विष्टन् *vi-shṭan* (*vi-stan*), cl. 1. P. -*shṭanati*, -*shṭantim*, to groan, sigh.

विष्टप *vishṭap*, *p*, *f*. (probably connected with *vi-shṭambh* below), 'anything fixed,' a place, region, world; the firmament, heaven, (Sāy. = *svargaloka*.)

Vishṭapa, *as*, *am*, *n*. a world, region, place, (Sāy. = *sthāna*; cf. *piṣṭapa*); a vessel, cup (Ved.).

विष्टम्भ *vi-shṭambh* (-*stambh*), cl. 5. P. -*shṭambhnoti*, -*shṭambhātī* (Perf. *vi-tastambha*), -*shṭambhātum*, to prop or fix asunder, hold or keep apart, fix firmly, prop, support; to place or put down firmly, plant (the feet) firmly; to obstruct, stop, prohibit, hinder; Caus. -*shṭambhayati*, -*yitum*, to cause to stop, obstruct; to paralyse.

Vi-shṭabdhā, *as*, *ā*, *am*, fixed apart; fixed firmly, propped, supported, stayed, fixed, firm, well-supported, placed firmly, planted in or upon; obstructed, stopped, hindered, paralysed, made stiff or motionless. — *Vi-shṭabdhā-tā*, *f*. firmness, confidence.

Vi-shṭabha, *am*, *n*. 'that which is fixed or planted firmly,' the world.

Vi-shṭabhīta, *as*, *ā*, *am*, fixed firmly, propped, supported.

Vi-shṭabhya, ind. having fixed asunder, having propped, having planted (the feet) firmly, having rested upon, having stopped, having made to stand still.

Vi-shṭambha, *as*, *m*. a support, supporter, prop (Ved.); planting firmly, placing in or on; stepping, planting the feet; obstruction, impediment, hindrance, obstacle; stopping, staying; obstruction of the urine or feces, ischuria, constipation; paralysis, loss of motion.

Vi-shṭambhin, *i*, *mī*, *i*, obstructing, stopping, impeding, hindering; checking (as perspiration &c.), chilling; making motionless.

विष्टर *vi-shṭara*, *as*, *m*. (= *vi-stara*, see under *vi-stri*), anything spread out, a layer, bed, couch; a seat, stool, chair, couch, &c.; the seat of the presiding Brahman at a sacrifice (either real or in effigy); a seat made of twenty-five straws of Kuśa grass tied up in a sheaf; a handful of Kuśa grass; a tree. — *Vishṭara-bhāj*, *k*, *h*, *k*, occupying a seat, seated. — *Vishṭara-sṛavas*, *ās*, *m*. 'having broad or spreading ears (?)', an epithet of Vishṇu or Kṛishṇa. — *Vishṭara-sha*, *as*, *ā*, *am*, sitting on a seat, reclining on a bed (of leaves &c.). — *Vishṭarottara* ('*ra-ut*'), *as*, *ā*, *am*, covered with Kuśa grass.

Vi-shṭāra, *as*, *m*. (only used for *vi-stāra* when metre is denoted, according to Pān. VIII. 3, 94, III. 3, 34), expansion, extension. — *Vishṭāra-pankti*, *is*, *f*. a particular form of Pankti metre (consisting of four lines, the first and last lines having eight syllables each and the second and third twelve each). — *Vishṭāra-bṛihālī*, *f*. a species of Bṛihati metre (containing eight syllables in the first and fourth lines and ten in the second and third lines).

Vishṭārin, *i*, *mī*, *i*, Ved. epithet of a kind of oblation.

विष्टि *vishṭi*. See p. 941, col. 2.

विष्टिरस *vishṭiras*, pl., this word occurs in Rīg-veda II. 13, 10. in connection with *shat*, and is said by Sāy. to mean the six widely spread objects (*vishṭirāsh shat*), viz. heaven, earth, day, night, water, and plants.

विष्टु *vi-shṭu* (-*stū*), cl. 2. P. -*shṭauti*, -*shṭa-*