

*viti* (Impf. *vy-ashṭaut* or *vy-astaut*, Pān. VIII. 3. 71), -*shṭotum*, to praise very much, extol with praises.

*Vi-shṭāva*, N. of a division of the *Vi-shṭiti* (?).

*Vi-shṭuta*, *as, ā, am*, praised highly, extolled.

*Vi-shṭuti*, *is, f*, a variety of arrangement for reciting the verses of the *Tri-vrit Stoma*, (three such varieties are enumerated, viz. *udyati*, *parivartinī*, and *kulāvīni*); (*ayas*), *f. pl.*, N. of particular treatises on Vedic ritual.

**विश्वल** *vi-shṭhala* (i. e. *vi-sth<sup>o</sup>*), *am, n.* a remote place, a spot situated apart or at a distance.

**विद्या** 1. *vi-shṭhā* (-*sthā*), *cl. I. A. -tishṭhate* (ep. also *P. -ti*), *Aor. vy-ashṭhāt, -shṭhātum*, to stand apart; to stand firmly, remain stationary or fixed, stay, abide, remain, dwell, stop; to be diffused or spread abroad; to spread everywhere, be present in; to go out; to attack, invade.

*Vi-tashṭhāna*, *as, ā, am, Ved.* (for *vi-tishṭhāmāna*), stopping, being stopped or impeded.

*Vi-tishṭhāmāna*, *as, ā, am*, remaining fixed or stationary, abiding, staying, being permanent.

2. *vi-shṭhā*, *f.*, Ved. intermediate space, interval.

*Vi-shṭhāta*, *as, ā, am*, abiding, stopping; fixed.

**विद्या** 3. *vishṭhā*, *f.* (probably connected with *vishṭā*, see under 2. *vishṭā*), feces, excrement.

**विष्णु** *vishṇupāṇū*, *ūs, m.*, Ved., N. of a *Rishi* (restored to his father *Viśvaka* by the *Āsīvas*).

**विष्णु** *vishṇu*, *us, us, u* (in *Unādi-s. III. 39*, said to be fr. rt. 2. *vish*, 'to pervade'; according to some fr. rt. 1. *viś*), all-pervading, encompassing, pervading, penetrating (Ved); (*us*), *m.*, N. of one of the principal *Hindū* deities, (in the later mythology regarded as 'the preserver,' and with *Brahmā* 'the creator' and *Siva* 'the destroyer,' constituting the well-known *Tri-mūrti* or triad; although *Vishṇu* comes second in the triad he is identified with the supreme deity by his worshippers; in the Vedic period, however, he is not placed in the foremost rank, and though frequently invoked with *Indra*, *Vāruṇa*, the *Maruts*, *Rudra*, *Vāyu*, and the *Ādityas*, his superiority to these is never stated, and he is even described in one place as celebrating the praises of *Indra* and deriving his power from that god [cf. his later name *Indrānuja*, 'younger brother of *Indra*'], the point which distinguishes him from the other Vedic deities being chiefly his striding over the heavens, which he is said to do in three paces [see *tri-vikrama*], explained as denoting the threefold manifestations of light in the form of fire, lightning, and the sun, or as designating the three daily stations of the sun in his rising, culminating, and setting; the later legend of the *Vāmana* *Ava-tāra* grew out of this Vedic conception [see *bali*]; he does not appear to have been included at first among the *Ādityas* or sons of *Aditi*, whose number in the Vedic period varies from six to eight, though in later times, when their number was raised to twelve, representing the sun in the twelve months of the year, *Vishṇu* is accorded the foremost place among them; in the *Brahmaṇas* he is identified with sacrifice, and in one described as a dwarf; in the *Mahā-bhārata* and *Rāmāyaṇa* he is not connected with the sun, but gradually rises to the supremacy which he now enjoys as the most popular deity of modern *Hindū* worship, and although in some passages of the former he is represented as paying homage to *Siva* [cf. his name *Siva-kīrtana*], the great rivalry between these gods and their worshippers—who are respectively called *Vaiśṇavas* and *Saivas*, and who each exalt their favourite to the first place in the *Hindū* Pantheon—is not fully developed till the period of the *Purāṇas*; the distinguishing feature in the character of the *Post-vedic Vishṇu* is his condescending to become incarnate in a portion of his essence on ten principal occasions, to set right particular disturbances or deliver mankind from certain great dangers; his ten principal incarnations or *Ava-tāras* are, 1. the *Matsya* or 'fish'; 2. the *Kūrma* or 'tortoise'; 3. the *Varāha* or 'boar'; 4. the *Nara-*

*siṅha* or 'man-lion'; 5. the *Vāmana* or 'dwarf' [see *bali*]; 6. *Paraśu-rāma* or 'Rāma with the axe,' i. e. *Rāma*, son of *Jama*-agni; 7. *Rāma-āndra* or 'the illustrious Rāma,' i. e. *Rāma*, the son of *Daśaratha* and hero of the *Rāmāyaṇa*; 8. *Kṛishṇa* or 'the dark One,' who is held by the *Vaiśṇavas* to be not so much an incarnation of *Vishṇu* as the very essence of *Vishṇu* or rather *Vishṇu* himself, so that the *Bala-rāma* incarnation, which is sometimes mixed up with this eighth *Ava-tāra*, is also occasionally substituted for it; 9. *Buddha* or 'the enlightened One,' by adopting whom the *Brahmans* appeared to have desired to effect a compromise between their own creed and Buddhism; 10. *Kalki*, which is yet to come; see these various incarnations s. v.; some of the *Purāṇas* multiply these *Ava-tāras* to the number of twenty-two or even twenty-four; as the supreme being *Vishṇu* is often identified with *Nārāyaṇa*, the personified *Purusha* or primeval living spirit [described as moving on the waters, reclining on *Śeṣha*, the serpent of infinity, while the god *Brahmā* emerges from a lotus growing from his navel; cf. *Maṇu I. 10*]; the wife of *Vishṇu* is *Lakshmi* or *Srī*, and his paradise is called *Vaiṅkṣha*; he is usually represented with a peculiar mark on his breast called *Srī-vatsa*, and as holding a *śankha* or conch-shell called *Pañcajanya*, a *śakra* or quoit-like missile-weapon called *Su-darśana*, a *gādā* or club called *Kaṇmodaki*, and a *padma* or lotus; he has also a bow called *Sārnaga*, and a sword called *Nandaka*; his *vāhana* or vehicle is *Garuḍa*, q. v.; he has a jewel on his wrist called *Syamantaka*, another on his breast called *Kaustubha*, and the river *Ganges* is said to issue from his foot; the demons slain by him in his character of 'preserver from evil,' or by *Kṛishṇa* as identified with him, are *Madhu*, *Dhenuka*, *Cāṅūra*, *Yamala*, and *Arjuna* [see *yamalarjuna*], *Kālaemi*, *Hayagrīva*, *Sakaṭa*, *Ariṣṭa*, *Kaitabha*, *Kaṇsa*, *Keśin*, *Mura*, *Silva*, *Mainda*, *Dvi-vida*, *Rāhu*, *Hiraṇyakaśipu*, *Vāṇa*, *Kāliya*, *Naraka*, *Bali*; he is worshipped under a thousand names, which are all enumerated in the *Anuśāna-parvan* of the *Mahā-bhārata*, ll. 6950-7056; for his epithet, 'younger brother of *Indra*,' see *bali*; he is sometimes regarded as the divinity of the lunar mansion called *Śravaṇa*; *Vishṇu Prājāpatya* is said to be the author of *Rig-veda X. 184*; N. of *Agni* or fire; of one of the *Vasus*; of an ancient law-giver or writer of a law-book; a pure or pious person (= *suddhīc*).—*Vishṇu-riksha*, *am, n.* (according to the *Sabda-k.*) the *Nakshatra* or lunar mansion called *Śravaṇa* (presided over by *Vishṇu*).—*Vishṇu-kanda*, a species of bulbous root (= *jala-vāsa*, *bahu-sampūta*).—*Vishṇu-kavi*, *is, m.*, N. of a poet.—*Vishṇu-kāñcī*, *f.*, N. of a town (said to have been founded by *Sankara*).—*Vishṇu-kānti-tīrtha*, *am, n.*, N. of a place.—*Vishṇu-krama*, *as, m.* the step of *Vishṇu*; [cf. *tri-vikrama*.]—*Vishṇu-krāntī*, *f.* the plant *Clitoria Ternatea* (= *a-parājītā*).—*Vishṇu-gupta*, *as, m.* 'hidden by *Vishṇu*,' N. of the *Muni* *Vātsyāyana*; of the saint *Kauṇḍīya* (said to have been concealed by *Vishṇu* when pursued by *Siva*, whom he had incensed); N. of the sage *Cāṅakya*; of a follower of *Sankarācārya*; a species of root (= *vishṇu-kanda*).—*Vishṇu-guptaka*, *am, n.* a kind of root (= *cāṅakya-mūlaka*).—*Vishṇu-grīha*, *am, n.* 'Vishṇu's abode,' N. of a country or city, (also called *Stambapura*).—*Vishṇu-śakra*, *am, n.* the discus or quoit-like weapon of *Vishṇu*; epithet of a particular mystical circle (formed from the lines in the hand).—*Vishṇu-āndra*, *as, m.*, N. of an astronomer.—*Vishṇu-tattva-nirṇaya*, *as, m.* 'investigation or proof of the essence of *Vishṇu*,' N. of a work.—*Vishṇu-tīrtha*, *am, n.* 'Vishṇu's Tīrtha,' N. of a place of pilgrimage.—*Vishṇu-tulya-parākrama*, *as, ā, am*, having power equal to that of *Vishṇu*.—*Vishṇu-taila*, *am, n.* a kind of medicinal oil (said to have been fabricated by the *Āsīvas*, = *pūraṇa*).—*Vishṇu-datta*, *as, m.* 'Vishṇu-given,' a proper N.—*Vishṇu-dattaka*, *as, m.*, N. of a scribe.—*Vishṇu-dāsa*, *as, m.* 'Vishṇu's slave,' N. of a *Brahman*.

—*Vishṇu-dāvata*, *as, &c.*, having *V. dā* for a presiding deity.—*Vishṇu-dāvata*, *as, ā, am*, having *Vishṇu* for a presiding deity; (*3*), *f.*, N. of the eleventh and twelfth lunar day of each fortnight.—*Vishṇu-dharmā*, *as, m.* a kind of *Sādhha*.—*Vishṇu-dharmottara* ('*ma-ut*'), *am, n.*, N. of a work consisting of a dialogue between the son of *Janam-jaya* and *Saunaka*, &c.—*Vishṇu-dvish*, *f, m.* 'hating *Vishṇu*,' (with *Jains*) an epithet of nice beings at enmity with *Vāsudeva* (= *prati-vāsudeva*).—*Vishṇu-pañjara*, *am, n.* a kind of mystical prayer or charm for securing the favour of *Vishṇu*, (see *pañjara*).—*Vishṇu-pada*, *am, n.* 'station or step of *Vishṇu*,' the meridian sky (Ved. = *mādhyaṇḍīnam antari-ṣham*), the sky, heaven, atmosphere; an image of the foot of *Vishṇu* worshipped at *Gayā*; the sea of milk; a lotus; (*ī*), *f.*, N. of the *Ganges* (as issuing from *Vishṇu*'s foot); one of the twelve *Sankrāntis* or sun's passages into a sign of the zodiac (especially the first sign after the equinox).—*Vishṇupada-tīrtha*, *am, n.*, N. of a Tīrtha sacred to *Vishṇu*.—*Vishṇupadi-śakra*, *am, n.* a particular astrological circle or diagram.—*Vishṇupady-utpatti*, *is, f.* 'source of the *Vishṇu-padi*,' N. of a chapter in the *Śrīṣṭi-khaṇḍa* of the *Padma-Purāṇa*.—*Vishṇu-pura*, *am, n.* *Vishṇu*'s city or abode; (*ī*), *f.*, N. of a city.—*Vishṇu-purāṇa*, *am, n.*, N. of one of the most celebrated of the eighteen *Purāṇas*, (this *Purāṇa* conforms more than any other to the definition *pañca-lakṣhaṇa*, q. v.; it is divided into six books, the first treats of the details of creation, and explains how the universe proceeded from *Pra-kṛiti* or the eternal germ of all material things, and how after the world had been fitted for the reception of living creatures, it was peopled by the *Prajā-patis* or patriarchs and their posterity, who are described as governing the earth during the *Svāyambhuva Manv-antara*; the second continues the kings of this period, and the mention of *Bharata*, who gave his name to *India*, leads to many curious geographical and astronomical details; the third treats of the *Vedas* and other sacred writings, as well as of caste and the principal *Hindū* institutions; the fourth gives a list of dynasties and a kind of historical chronicle mixed with fable; the fifth is entirely devoted to the life of *Kṛishṇa*; the sixth contains an account of the dissolution of the world and the end and renovation of all things).—*Vishṇu-pṛīti*, *is, f.* land granted rent-free to *Brahmans* in honour of *Vishṇu* or to maintain his worship.—*Vishṇu-bhaktā*, *as, m.* a worshipper of *Vishṇu*.—*Vishṇu-bhakti*, *is, f.* the worship of *Vishṇu*.—*Vishṇu-bhakti-ān-drodaya* ('*ra-ud*'), *as, m.*, N. of a work.—*Vishṇu-bhakti-rahasya*, *am, n.* 'mystery of the worship of *Vishṇu*,' N. of a work.—*Vishṇu-bhaṭṭa*, *as, m.*, N. of a scribe.—*Vishṇu-mandira*, *am, n.* *Vishṇu*'s temple; = *vishṇu-grīha*, q. v.—*Vishṇu-māya*, *as, ā, am*, emanated from *Vishṇu*.—*Vishṇu-māyā*, *f.* 'Vishṇu's illusion,' N. of *Durgā*.—*Vishṇu-nāhāt-māya*, *am, n.* 'the glory or majesty of *Vishṇu*,' N. of a chapter of the *Liṅga-Purāṇa*.—*Vishṇu-mitra*, *as, m.*, N. of a priest; of the author of a *Prāti-śakhya* commentary (with the surname *Kunāra*).—*Vishṇu-yaśas*, *ās, m.*, N. of the son of *Brahma-yaśas* and father of *Kalki*.—*Vishṇu-yāmala-tantra*, N. of a *Tantra* work.—*Vishṇu-ratha*, *as, m.* 'Vishṇu's chariot,' N. of *Garuḍa*, the bird and vehicle of *Vishṇu*.—*Vishṇu-rahasya*, *am, n.* 'mystical doctrine of *Vishṇu*,' N. of a work.—*Vishṇu-rāta*, *as, m.* 'Vishṇu-given,' N. of king *Parikshit*.—*Vishṇu-lingi*, *f.* a quail.—*Vishṇu-loka*, *as, m.* *Vishṇu*'s world; = *brahma-loka* (according to some accounts; or placed above it, according to others).—*Vishṇu-vallabha*, *as, ā, am*, beloved by *Vishṇu*; (*ā*), *f.* the plant *Echites Caryophyllata*; a small fragrant shrub, *Ocymum Sanctum*; an epithet of *Lakshmi*.—*Vishṇu-vājapeyin*, *ī, m.*, N. of an author.—*Vishṇu-rāhana* or *vishṇu-rāhya*, *as, m.* 'Vishṇu's vehicle,' epithet of *Garuḍa*.—*Vishṇu-sarman*, *ā, n.*, N. of a leader of the sect of *Bhaktas*; of the author of the *Pañca-tantra*; of a scribe.—*Vishṇu-*