

rakṣhī, *ī*, *īni*, *ī*, guarding against or warding off hostility. — *Vātra-suddhī*, *is*, f. the removal or wiping out of a grudge, revenge, retaliation. — *Vairātanka* (*ra-āc*), *as*, m. the Arjuna tree. — *Vairānubandha* (*ra-an*), *as*, m. beginning or commencement of hostilities. — *Vairānubandhin*, *ī*, *īni*, *ī*, commencing hostilities, leading to or resulting in enmity or hostility; (*ī*), m. the colorific or heating solar ray; epithet of Vishnu. — *Vairāroha* (*ra-ār*), *as*, m. rise or advance of hostility, desperate combat. — *Vairī-bhū*, cl. I. P. — *bhāvati*, &c., to become hostile, be changed into enmity or hatred. — *Vairōddhāra* (*ra-ud*), *am*, n. removal or redemption of a grudge, taking revenge, retaliation.

Vairāya, Nom. A. *vairāyate*, *-yitum*, to become hostile, behave inimically, act in a hostile manner, fight.

Vairāyamāna, *as*, *ā*, *am*, becoming hostile or inimical, being an enemy.

Vairin, *ī*, *īni*, *ī*, hostile, malicious, revengeful; (*ī*), m. a hero; an enemy. — *Vairī-tū*, f. or *vairī-tva*, *am*, n. heroism; enmity, hostility, malice, hatred.

वैरक्त *vairakta*, *am*, n. (fr. *vi-rakta*), freedom from worldly affections and passions, absence of affection or attachment, aversion, displeasure, dislike.

वैरङ्गिक *vairāngika*, *as*, m. (fr. *vi-rāṅga*), one who has subdued all passions and desires, a devotee, ascetic.

वैरल्य *vairalya*, *am*, n. (fr. *vi-rāla*), looseness or openness (of texture), fineness; rareness, scarceness.

वैराम *vairāga*, *am*, n. (fr. *vi-rāga*), absence of worldly passion, freedom from all desires.

Vairāngika, *as*, m. an ascetic who has subdued his passions and is free from desire.

Vairāgin, *ī*, m. an ascetic or devotee who has subdued all worldly desires; a particular class of religious mendicants.

Vairāgya, *am*, n. freedom from passion, dispassion, absence of all worldly desires and appetites, asceticism, devotion. — *Vairāgya-śataka*, *am*, n. N. of one hundred verses on asceticism by Bhartṛhari. (these verses constitute the third Sataka in his work.)

वैराज *vairāja*, *as*, *ī*, *am* (fr. 2. *vi-rāj*), consisting of the Virāj metre, composed in this metre; consisting of ten syllables (as a Pāda); or of belonging to the district called Virāj; epithet of particular worlds; (*as*), m. a son or descendant of Virāj, Manu Svāyambhuva; a patronymic of the Vedic Rishi Rishabha; (*ās*), m. pl. N. of a particular class of deities; of a class of Pitṛis; (*am*), n. N. of the Virāj metre; of a particular Sāman or portion of the Sāma-veda.

Vairājaka, *as*, m. epithet of the nineteenth Kalpa.

वैराट *vairāṭa*, *as*, *ī*, *am* (fr. *vi-rāṭa*), relating or belonging to Virāṭa; (*as*), m. an earth-worm; a particular insect (= *indra-gopa*). — *Vairāṭa-deśa*, *as*, m., N. of a country. — *Vairāṭa-rāja*, *as*, m., N. of a king.

Vairāyā, f., N. of one of the sixteen Vidyā-devīs or goddesses of learning (with Jainas).

वैरिण *vairiṇa*, *as*, m. (see *viraṇa*), Ved. a kind of Viraṇa grass, (Sāy. = *viraṇa-prakāra*, R̥g-veda I. 191, 3.)

वैरिन् *vairin*. See above.

वैरूप *vairūpa*, *am*, n. (fr. *vi-rūpa*), Ved., N. of a particular Sāman; (*as*), m. a patronymic of the Vedic Rishi Aśṭā-daṅṣhṭra; of Nabha-prabhedana; of Sata-prabhedana; of Sadhri; (*ās*), m. pl., N. of a race of Pitṛis (occupying the third or highest heaven).

Vairūpa, *am*, n. difference or diversity of form, variety of shape; deformity, ugliness. — *Vairūpyatā*, f. deformity, malformation.

वैरोचन *vairocana*, *as*, *ī*, *am* (fr. *vi-rocana*),

belonging to or coming from the Sun; descended from Virocana, &c.; (*as*), m. a Buddha (the third of the Dhyāni-buddhas); a patronymic of the celebrated Daitya Bali (sovereign of Mahābali-pura, see *bali*); of the son of Agni; of the son of Sūrya (the Sun); a Siddha, a sort of demigod or deified mortal. — *Vairocana-niketana*, *am*, n. 'abode of Bali,' Pātāla or that portion of the lower regions over which Bali presides, (see *bali*.)

Vairocāni, *is*, m. a Buddha; a patronymic of Bali, (see above); of the son of Agni; of the son of Sūrya.

वैरोचि *vairoci*, *is*, m., N. of the Daitya Vāna.

वैल *vaila*, *as*, *ī*, *am* (fr. *vila*), relating or belonging to a hole or pit. — *Vaila-stha*, *am*, n., Ved. a pit, burying-place, (according to Sāy. on R̥g-veda I. 133, 3. *mahā-vailasthe = sarvair gantavye mahā-smāśāne* or *nāga-loke*.) — *Vaila-sthāna*, *am*, n., Ved. a place like a hole, a pit; a burying-place. — *Vaila-sthāna*, *am*, n., Ved. a pit.

वैलक्ष्य *vailakshya*, *am*, n. (fr. *vi-lakshya*), contrariety, difference, disparity, opposition; *pūrookta-vailakshyena*, in opposition to what was before stated.

वैलक्ष्य *vailakshya*, *am*, n. (fr. *vi-laksha*), absence of mark or characteristic; contrariety, reverse, inversion; the reverse of what is usual or natural, unnaturalness, affectation; *sa-vailakshyam*, affectedly, in a forced manner, unnaturally.

वैलोम्य *vailomya*, *am*, n. (fr. *vi-loma*), contrariety, reverseness, opposition, oppositeness.

वैल्य *vailva*, *as*, *ī*, *am* (fr. *vilva*), relating or belonging to the Vilva tree; made of Vilva wood; (*am*), n. the fruit of the Vilva or *Ægle* Marmelos. — *Vailva-maya*, *as*, *ī*, *am*, made or consisting of the Vilva or of its wood, &c.

वैवधिक *vaidhika*, *as*, m. (fr. *vi-vadha*), a dealer, peddler, hawker, vender of various substances (as grain, oil, ghee, fruit, sweetmeats, &c., = *vivadhika*).

वैवर्य *vairanya*, *am*, n. (fr. *vi-varṇa*), diversity of colour, change of colour or complexion; deviation or secession from tribe or caste, &c.; heterogeneity, diversity, difference.

वैवर्त *vairvarta*, *am*, n. (fr. *vi-varta*), revolution, change or modification of existence; [cf. *brahma-vairvarta*.]

वैवस्वत *vivasvata*, *as*, m. (a patronymic fr. *vivasvat*), N. of Yama as son of Vivasvat, (see Yama); the seventh Manu or Mann of the present period (as son of Vivasvat and brother of Yama); the planet Saturn; one of the Rudras; (*am*), n., scil. *antara*, epithet of the seventh or present Manvantara (as presided over by Manu Vivasvata); (*ī*), f. a patronymic of Yami; the south, the southern quarter. — *Vivasvata-tirtha*, *am*, n., N. of a celebrated shrine and Tirtha. — *Vivasvata-manvantara*, *am*, n., N. of the seventh or present Manvantara, q. v.

वैवाहिक *vivāhika*, *as*, *ī*, *am* (fr. *vi-vāha*), belonging or relating to marriage, matrimonial, nuptial; (*as*, *am*), m. n. a marriage, wedding; (*as*), m. a son's father-in-law or a daughter's father-in-law, i. e. the father of a son's wife or of a daughter's husband.

Vivāhya, *as*, *-hī*, *am*, relating to marriage.

वैवृत्त *vairvṛtti*, *as*, *ī*, *am* (fr. *vi-vṛitti*), of or belonging to Vi-vṛitti; (*as*), m. a particular modification of Vedic accent.

वैवद्य *vaisadya*, *am*, n. (fr. *vi-sada*), whiteness; cleanness, purity, clearness, perspicuity.

वैवन्त *vaisanta*, *as*, *ī*, *am* (fr. *vesanta*), Ved. belonging to the Soma ladle or cup; (*am*), n.

a cup of Soma juice, (according to modern scholars Vaisanta in R̥g-veda VII. 33, 2. is probably the name of a river.)

वैशम्पायन *vaisampāyana*, *as*, m., N. of a celebrated sage (the original teacher of the Taittirīya-saṃhitā or collection of hymns of the Black Yajurveda, see *taittirīya-saṃhitā*); he was also the narrator of the Mahā-bhārata to Janain-jaya; N. of the author of a law-book.

Vaisampāyaniya, *as*, *ā*, *am*, of or belonging to Vaisampāyana.

वैशाली *vaisālī*, f. [cf. *visālī*], N. of a town to the north of Pātāli-putra; [cf. *vaisālī*.]

वैशस *vaisasa*, *as*, *ī*, *am* (fr. a form *vi-sasa*, derived fr. *vi-sas*; cf. *vi-sasana*), relating to slaughter or destruction, destructive; (*am*), n. rendering in pieces; slaughter, destruction; distress, pain, anguish, hindrance, impediment.

वैशस्त्र I. *vaisastra*, *am*, n. (fr. *vi-śastri*), government, sway, rule.

2. *vaisastra*, *am*, n. (fr. *vi-śastra*), the state of being unarmed, defencelessness.

वैशाख *vaiśākha*, *as*, m. (fr. *vi-śākhā*), the first of the twelve months constituting the Hindu solar year (answering to April-May); a charming-stick; (*am*), n. a particular attitude in shooting (standing with the feet a span apart); (*ī*), f. the day of full moon in the month Vaiśākha (= *rakta-purnānavā*); N. of a wife of Vasu-deva. — *Vaiśākha-vadī*, ind. in the dark half of the month Vaiśākha.

Vaiśākhyā, *as*, m., N. of a Muni.

वैशारद्य *vaiśāradya*, *am*, n. (fr. *vi-śārada*), cleverness, expertness, skill.

वैशाल *vaiśāla*, *as*, m. (fr. *vi-śāla*), N. of a Muni; (*ī*), f., N. of a town [cf. *visālā*]; of a wife of Vasu-deva.

वैशिक *vaiśika*, *as*, m. (fr. *veśyū*), a particular kind of Nāyaka or lover (in erotic poetry), one who associates with courtesans; (*am*), n. harlotry, the allurements of harlots, arts of courtezans.

वैशिष्ट *vaiśiṣṭa*, *am*, n. (fr. *vi-śiṣṭa*), distinction, difference (= *vaiśiṣṭya* below).

Vaiśiṣṭya, *am*, n. endowment with some distinguishing property or attribute, endowment with, possession of; distinction, peculiarity, difference, the state of distinguishing or being distinguished, differing; excellence.

वैशेषिक *vaiśeṣika*, *as*, *ī*, *am* (fr. *vi-śeṣa*), characteristic; belonging to the Vaiśeṣika doctrine, (in this sense fr. *vaiśeṣika*, *am*, n.); (*as*), m. a follower of the Vaiśeṣika doctrine; (*am*), n., N. of one of the two great divisions of the Nyāya school of philosophy founded by Kaṇāda, (it was probably a later development of the other great division or 'Nyāya proper' founded by Gautama, with which it agrees in its analytical method of treating the various subjects of inquiry, but from which it differs in propounding only seven categories or topics instead of sixteen; and more especially in its doctrine of *viśeṣa*, 'particularity or individual essence', i. e. in its maintaining the eternally distinct or *svi generts* nature of the nine substances, air, fire, water, earth, mind, ether, time, space, and soul, of which the first five, including mind, are held to be atomic: the seven Padārthas or categories are, 1. Dravya, 'substance,' divided into nine, as above stated; 2. Guṇa, 'quality,' of which there are twenty-four [see *guṇa*]; 3. Karman, 'action'; 4. Sāmānya, 'genus' and 'species'; 5. Viśeṣa, 'particularity,' described above; 6. Samavāya, 'co-inherence' or 'perpetual intimate connection'; 7. A-bhāva, 'non-existence' or 'privation'; Kaṇāda's system allows only two of the Pramāṇas, i. e. instruments or means of obtaining true knowledge, of the four admitted by the Nyāya proper, viz. *pratyakṣa* or knowledge