arch and containing four or originally two stars placed under the regency of a dual divinity, *Indrāgnī*, Indra and Agni; it is probably to be connected with the quadrangle of stars *ι, α, β, γ* Libræ; see *nakshatra*); the cucurbitaceous plant Momordica Charantia, (in this sense fem. sing.) — *Viśākha-ja, as,* m. 'born under the asterism Viśākha,' the orange, Citrus Aurantium (as coming into season when the sun is in this asterism, or about the end of October). — *Viśākha-datta, as,* m., N. of the author of the Mudrā-rākshasa drama. — *Viśākha-yūpa, as,* m., N. of a king.

Viśākhala, am, n. an attitude in shooting. (See *ri-śākha.*)

विशाखिल *viśākhila, as,* m., N. of an author.

विशातन *vi-śātana,* &c. See under *vi-śad.*

विशाप *viśāpa, as,* m., N. of a Muni.

विशारण *vi-śāraṇa.* See under *vi-śṛī.*

विशारद *viśārada, as, ā, am* (said to be connected with *viśāla*), learned, wise; skilful, skilled in, versed in, conversant with (often at the end of comps., cf. *sarva-śāstra-v°*); famous, celebrated; confident, bold, presuming.

विशाल *viśāla, as, ā, am* (in Uṇādi-s. I. 117. said to be fr. rt. 1. *viś;* according to some connected with 2. *ri-śrī*), large, great, wide, broad, extensive; great, eminent, illustrious; (*as*), m. a sort of deer; a sort of bird; N. of a son of Tṛiṇavindu; (*ā*), f., N. of the city Ujjayinī or Ougein; of another town (see *vaiśālī, vaiśalī*); the bitter apple, Cucumis Colocynthis; (*ī*), f. a particolar plant (= *aja-modā*). — *Viśāla-kula, am,* n. a great or illustrious family; (*as, ā, am*), of noble family. — *Viśāla-kula-sambhava, as, ā, am,* sprung from an illustrious race. — *Viśāla-tā,* f. or *viśāla-tva, am,* n. largeness, greatness, width, breadth, expansion, magnitude, bulk; eminence, distinction. — *Viśālatvać, k,* m. 'having large bark,' the tree Echites Scholaris. — *Viśāla-nagara, am,* n., N. of a town. — *Viśāla-netra, as, ā, am,* large-eyed. — *Viśālapurī,* f., N. of a town. — *Viśālāksha* (*°la-ak°*), *as, ī, am,* large-eyed, having beautiful eyes; (*as*), m. epithet of Śiva; of Garuḍa; N. of a son of Dhṛitarāshṭra; (*ī*), f. epithet of Pārvatī; N. of a daughter of Śāṇḍilya.

विशिक्षु *vi-śikshu, us, us, u* (see *śikshu*), Ved. especially instructing or accomplishing, (Sāy. = *viśeshena śikshayitṛi, sādhayitṛi.*)

विशिख *vi-śikha, as, ā, am,* devoid of the Śikhā or tuft of hair left on the head after tonsure; pointless, without a point or top, without a crest; weak (Ved. ?); (*as*), m. an arrow; an iron crow, (in these and some following senses *vi* may denote intensity or largeness); a sort of Śara or reed; (*ā*), f. a spade; a hoe; a minute arrow; a sort of pin or needle; a spindle; a highway, broad or carriage road; a barber's wife; a sick room or the dwelling of the sick. — *Viśikha-śreṇī* or *viśikhāvalī* (*°khāv°*), f. a line of arrows.

विशिञ्ज् *vi-śiñj,* cl. 2. A. *-śinkte, -śiñjitum,* to sound, resound, tinkle.

Vi-śiñjāna, as, ā, am, sounding, singing, uttering cries; tinkling.

विशित *vi-śita, as, ā, am* (fr. rt. 1. *śi* or rt. *śo* with *vi*), sharpened, sharp.

विशिप *viśipa, am,* n. (in Uṇādi-s. III. 145. said to be fr. rt. 1. *viś*), a house; a palace; a temple.

विशिशिप्र *viśi-śipra, as,* m. (so divided in the Pada text), Ved. 'deprived of jaws' or 'noseless,' N. of a person represented in Ṛig-veda V. 45, 6, as conquered by Manu, (Sāy. = *vigata-hanu;* Sāy. also that Manu may stand for Indra, and Viśi-śipra mean Vṛitra.)

विशिष् *vi-śish,* cl. 7. P. *-śinashṭi, -śeshṭum,* to distinguish, make distinct or different; to particularize, specify, define, describe; to excel (with acc.): Pass. *-śishyate,* to be distinguished; to differ or be different from; to be better than or more excellent than (with abl. and sometimes with inst., e. g. *maunāt satyaṃ viśishyate,* truth is more excellent than silence; *yajñaiḥ sthitir viśishyate,* continuance in duty is better than sacrifices); to be of more weight; to be best: Caus. *-śeshayati, -yitum,* to distinguish, make distinct or different, define.

Vi-śishṭa, as, ā, am, distinguished, distinct, particular, especial, special, peculiar; having distinctive qualities or exclusive properties; superior, excellent, choice, more excellent, better; distinguished by, endowed with, possessed of, having; (*as*), m., N. of Vishṇu. — *Viśishṭa-tā,* f. or *viśishṭa-tva, am,* n. distinction, individuality, the having distinguishing or characteristic qualities, speciality, peculiarity (of any kind); excellence, superiority, eminence. — *Viśishṭa-buddhi, is,* f. 'differenced knowledge,' distinguishing knowledge (e. g. the knowledge of 'a man carrying a staff' which distinguishes him from 'a man' indifferently). — *Viśishṭa-varṇa, as, ā, am,* having a distinguished colour. — *Viśishṭādvaita-vādin* (*°ṭa-ad°*), *ī, inī, i,* one who asserts the identity of what is distinct, i. e. of the two distinct things Prakṛiti and Puruśa with Brahma. — *Viśishṭopamā* (*°ṭa-up°*), f. a particular comparison. — *Viśishṭopamā-yukta* (*°ṭa-up°*), *am,* n., scil. *rūpaka,* a metaphor which contains a particular comparison (said to be a variety of the Rūpaka or metaphor general).

Vi-śesha, as, m. the act of distinguishing or discriminating, discrimination; difference, distinction, individuality, individual identity (consisting in distinction from every other individual or species), characteristic difference, peculiar mark, special property, speciality, peculiarity (sometimes at the beginning of compounds and to be translated by 'peculiar,' 'special,' &c., cf. *viśesha-guṇa*); particularity; (in the Vaiśeshika school of the Nyāya phil.) the eternal distinguishing nature or individual essence of each of the nine Dravyas or substances (i. e. of each of the five atoms of earth, water, fire, air, and mind, and of ether, time, space, and soul; these nine eternal substances are said to be so essentially different that one can never be the other); predicament (in logic); peculiar attribute; (in grammar) a word which defines or limits the meaning of another word, (any word in which the general meaning of another word is merged is said to be the Viśesha of that word); a distinguishing mark made on the forehead with sandal; species, kind, sort, variety, mode, manner, various method (often at the end of comps., e. g. *vṛiksha-viśesha,* a kind of tree; *tapo-viśeshāḥ,* m. pl. various kinds of penance: and sometimes to be translated by 'different,' 'special,' e. g. *purusha-v°,* a different man; *daśā-v°,* a special condition); variation, change, alteration for the better, amendment; a favourable turn or crisis in sickness; a distinct or different object; a limb, member; distinction, peculiar merit, excellence, superiority; the best of anything (at the end of comps. or even at the beginning, and sometimes to be translated by 'excellent,' 'superior,' e. g. *rasa-v°,* an excellent juice, cf. *prasādhana-v°*); a particular figure in rhetoric (said to be of three kinds, cf. *viśeshokti,* col. 3); N. of the mundane egg; *viśeshena* or *viśeshāt,* ind. especially, particularly, even more. — *Viśesha-kāma, as, ā, am,* peculiarly desirous or amorous. — *Viśesha-kṛit, t, t, t,* making a distinction, distinguishing. — *Viśesha-guṇa, as,* m. a special or distinct quality, distinguishing property; an object or substance of a single and distinct kind (as soul, time, space, ether, and the atoms of earth, water, fire, air, and mind). — *Viśesha-jña, as, ā, am,* knowing distinctions, critical, intelligent, wise, discriminating, a connoisseur. — *Viśesha-tas,* ind. especially, particularly, in particular, specifically. — *Viśesha-dharma, as,* m. a peculiar or different duty; a special law. — *Viśesha-padārtha* (*°da-ar°*), *as,* m. (in the Nyāya) the category of particularity. — *Viśesha-pratishedha, as,* m. a special exception. — *Viśesha-pramāṇa, am,* n. special authority. — *Viśesha-bhāvanā,* f. reflecting on or perceiving differences; (in mathematics) a particular operation in extracting roots, composition by the difference of the products. — *Viśesha-ramaṇīya, as, ā, am,* especially delightful, particularly pleasant. — *Viśesha-lakshaṇa, am,* n. any specific or characteristic mark or sign. — *Viśesha-linga, am,* n. a particular mark, specific property, attribute of a subordinate class. — *Viśesha-vaćana, am,* n. a special text, different text, special rule or precept. — *Viśesha-vat, ān, atī, at,* possessed of some distinguishing property, peculiar, excellent, superior, better. — *Viśesha-vidvas, ān,* m. eminently learned, a sage, philosopher. — *Viśesha-vidhi, is,* m. a special rule or observance, special form. — *Viśesha-vyāpti, is,* f. (in logic) a form of Vyāpti or pervasion, (according to Śabda-k. = *pratiyogi-vyadhikaraṇa - svasamānādhikaraṇātyantābhāvā - pratiyogitva.*) — *Viśesha-śālin, ī, inī, i,* possessing peculiar merit or excellence. — *Viśesha-śāstra, am,* n. (in grammar) a special rule (= *apa-vāda*). — *Viśeshātideśa* (*°sha-at°*), *as,* m. a special supplementary rule. — *Viśeshārtham* (*°sha-ar°*), ind. for the sake of distinction or difference. — *Viśeshārthin* (*°sha-ar°*), *ī, inī, i,* seeking for excellence or distinction; particular in searching for (anything). — *Viśeshokti* (*°sha-uk°*), *is,* f. (in rhetoric) 'statement of distinction' or 'description of excellence,' (either coupling cause with effect so as to explain any peculiar condition or enhancing the beauty of a subject by dwelling upon certain adverse circumstances in spite of which this excellence exists); enumeration of merits, panegyric. — *Viśeshoććhvasita* (*°sha-uć°*), *am,* n. the peculiar breath or life (of another), a peculiar treasure (applied to an object especially dear). — *Viśeshoddeśa* (*°sha-ud°*), *as,* m. (in the Nyāya) a particular kind of enunciation.

Vi-śeshaka, as, ā, am, distinguishing, discriminative, characteristic, attributive; (*as, am*), m. n. any distinguishing property or characteristic; an attribute, predicate; a mark on the forehead made with sandal &c. (worn either as an ornament or for sectarial distinction; *pattra-viśeshaka,* strokes or lines drawn on the face with pigments); discriminative faculty or perception; a particular arrangement of poetical composition. — *Viśeshaka-ćchedya, am,* n. a particular form of Tilaka or sectarial mark, (according to Śabda-k. = *ćatuḥshashṭi-kalāntargata-shashṭhakalā.*)

Vi-śeshaṇa, as, ī, am, distinguishing, discriminative, attributive; distinctive (as a property &c.); (*am*), n. the act of distinguishing or discriminating, distinction, discrimination; a distinguishing mark or attribute; a word which particularizes or defines another word, the 'differencer' or distinguisher of another word (which other word is called *vi-śeshya,* q. v.); an epithet, attribute, adjective; a word used in apposition. — *Viśeshaṇa-tā,* f. the state of a distinguisher or of distinguishing, the being a distinguishing mark; the being an adjective; individuality. — *Viśeshaṇatā-sambandha, as,* m. the relation of predicability, relation of predicate to subject. — *Viśeshaṇa-vat, ān, atī, at,* endowed with discrimination; having a distinguishing attribute. — *Viśeshaṇa-varga, as,* m., N. of a division of the Śabda-ratnāvalī lexicon.

Vi-śeshaṇīya, as, ā, am, to be distinguished or discriminated; to be marked as different or distinct; to be particularized.

Vi-śeshita, as, ā, am, distinguished, made different or distinct, defined, separated, divided; having as an attribute, distinguished by an attribute; predicated; excellent, superior.

Vi-śeshya, as, ā, am, to be distinguished or discriminated; requiring to be defined or determined; distinguished, pre-eminent, principal, primary, chief; (*am*), n. the word to be 'differenced' or distinguished, the thing or object to be particularized or defined by another word (which other word is called