viśeshaṇa, q.v.), a substantive, noun, the object or subject of a predicate, (according to some, in these senses, also masc.) — *Viśeshya-tā*, f. the being to be described or defined; the condition of a substantive.

Vi-śeshyaka in *tadvad-viśeshyaka, as, ā, am*, relating to (an object) possessing such an attribute.

विशीर्षन् *vi-śīrshan, ā, ā, a*, Ved. headless, without a head.

विशील *vi-śīla, as, ā, am*, ill-behaved, indecorous, immoral; badly conducted, ill-mannered, not observing approved usages.

विशुध् *vi-śudh*, cl. 4. P. *-śudhyati, -śoddhum*, to be completely purified or cleansed; to become pure: Caus. *-śodhayati, -yitum*, to purify, cleanse.

Vi-śuddha, as, ā, am, completely purified or cleansed; cleared; clean; pure, free from all vice or fault; pious, virtuous, honest; humble, modest, compliant; rectified, corrected, accurate; (*am*), n. a kind of mystical circle in the body, (see *ćakra*, cf. *viśuddhi-ćakra*.) — *Viśuddha-dhishaṇa, as, ā, am*, having the understanding or mind purified. — *Viśuddha-bhāva, as, ā, am*, having a pure mind or disposition, pure-minded. — *Viśuddha-vaṇśya, as, ā, am*, of a pure family. — *Viśuddha-sattva-pradhāna, as, ā, am*, chiefly characterized by pure goodness. — *Viśuddhātman* (°*dha-āt°*), *ā, ā, a*, having a pure soul, pure-minded, innocent. — *Viśuddheśva-tantra* (°*dha-iś°*), *am*, n., N. of a work.

Vi-śuddhi, is, f. complete purity; purifying; purification, sanctification, holiness; rectitude, rectification, correction, correctness, removal of error or doubt; equality, sameness, similarity; (in algebra) a subtractive quantity. — *Viśuddhi-ćakra, am*, n. a kind of mystical circle or mark in the body (said by some to be in the region of the throat). — *Viśuddhi-bhāj, k, k, k*, possessing purity, free from sin or vice, pure.

Vi-śodhana, am, n. the act of purifying, cleaning, freeing from soil, defect, or sin; expiation; (*ī*), f. a particular plant or tree (=*dantī*); N. of the capital of Brahmā.

Vi-śodhanīya, as, ā, am, to be purified or cleansed, to be freed from taint or sin; to be rectified or corrected.

Vi-śodhita, as, ā, am, purified, cleansed, freed from soil or taint.

Vi-śodhitavya, as, ā, am, =*vi-śodhanīya* above.

Vi-śodhin, ī, inī, i, purifying, cleaning, clearing; (*inī*), f. a particular plant (=*nāga-dantī*). — *Viśodhi-tā*, f. or *viśodhi-tva, am*, n. purifying, cleaning; clearing, freeing from obstructions; rectifying, correcting. — *Viśodhinī-vija, am*, n.=*jaya-pāla* (according to Śabda-k.).

Vi-śodhya, as, ā, am, to be purified or cleaned, to be freed from taint or fault; to be rectified; (*am*), n. a debt.

विशुभ् *vi-śubh*, cl. 1. A. *-śobhate, -śobhitum*, to shine brightly, be beautiful.

विशुष् *vi-śush*, cl. 4. P. *-śashyati, -śoshṭum*, to become very dry, dry up, to become withered: Caus. *-śoshayati, -yitum*, to make dry, dry up, desiccate.

Vi-śushka, as, ā, am, completely dried up, very dry; withered; thirsty.

Vi-śoshaṇa, as, ī, am, drying, desiccative; epithet of a weapon; (*am*), n. the act of drying, desiccating, desiccation.

Vi-śoshita, as, ā, am, completely dried up, dried.

विशूल *vi-śūla, as, ā, am*, destitute of a spear or pike, without a spear.

विशृङ्खल *vi-śṛinkhala, as, ā, am*, unfettered, unshackled, unchecked, unrestrained, uncurbed; dissolute.

विशृ *vi-śṛī*, Pass. *-śīryate*, to be broken or split in pieces; to crumble or fall to pieces, lose cohesion, be dissolved, become rotten, decay; to waste away, become emaciated; to shrivel or fade away, disappear.

Vi-śara, as, m. splitting, bursting; destroying, killing, slaying, slaughter.

Vi-śaraṇa, am, n. the act of splitting, destroying, killing, &c.

Vi-śāraṇa, am, n. the act of splitting, shattering, destroying.

Vi-śīrṇa, as, ā, am, shattered, broken to pieces, wrecked; decayed, withered, rotten, dried up, dry; shrunk, shrivelled; impaired, wasted. — *Viśīrṇa-parṇa, as*, m. the Nimb tree (=*nimba*). — *Viśīrṇa-mūrti, is*, m. 'having his body destroyed or reduced to ashes,' epithet of Kāma-deva.

Vi-śīrya, as, ā, am, to be broken to pieces or dissolved; likely or fit to crumble or fall to pieces.

Vi-śīryat, an, antī, at, being shattered or dashed to pieces, crumbling away.

Vi-śīryamāṇa, as, ā, am, being shattered or destroyed or wasted; wasting away, decaying, perishing.

विशोक *vi-śoka, as, ā, am*, freed from grief, free from sorrow, happy; (*as*), m., N. of a Muni; the Aśoka tree; (*ā*), f. exemption from grief, (one of the original properties of man.) — *Viśoka-koṭa*, N. of a mountain. — *Viśoka-deva, as*, m. a proper N. — *Viśoka-parvan, a*, n., N. of a section of the Mahā-bhārata.

विश्वकद्रु *viś-ćakadru, as*, m. (said to be fr. *vi-s* for *vi*+*ćakadru*, cf. *viśva-kadru*), Ved. (according to some) a low man who deals in dogs, a dog-dealer, (according to others) a dog (regarded as a despicable animal). — *Viśćakadrākarsha* (°*ra-ākṛ°*), *as*, m. (according to some) one who drags about or chastises the above, (see Nirukta II. 3.)

विश्न *viśna, as*, m. (fr. rt. *viś*, Pāṇ. VI. 4, 19), lustre, splendor.

विश्पला *viśpalā*, f. a proper N.

विश्रण् *vi-śraṇ*, cl. 10. P. *-śraṇayati, -śrāṇayati, -yitum*, to give away, distribute, present.

Vi-śraṇana, am, n. the act of giving away, distribution, gift, donation.

Vi-śrāṇana, am, n.=*vi-śraṇana* above.

Vi-śrāṇita, as, ā, am, given away, distributed, bestowed.

Vi-śrāṇya, ind. having given or bestowed.

विश्रथ् *vi-śrath* (connected with *vi-ślath*, q.v.), cl. 10. P. *-śrathayati, -yitum*, Ved. to loosen, relax, untie, release; to become loose.

विश्रम् *vi-śram*, cl. 4. P. *-śrāmyati* (ep. even cl. 1. *-śramati*), *-śramitum*, to cease from labour or toil, rest, repose; to cease: Pass. *-śramyate*, Aor. *vy-aśrami* or *vy-aśrāmi*: Caus. *-śramayati* (ep. *-śrāmaya*), *-yitum*, to cause to rest, make to cease from toil.

Vi-śrama, as, m. rest, repose, quiet; cessation from labour or fatigue, remission of work, relaxation; N. of a scribe.

Vi-śramita, as, ā, am, made to rest; completely wearied, exhausted.

Vi-śramya, ind. having rested, having reposed, &c.

Vi-śrānta, as, ā, am, rested, reposed, reposing; ceased, ceasing, desisting from; calm, composed.

Vi-śrānti, is, f. rest, repose, cessation from toil or occupation.

Vi-śrāma, as, m. rest, repose, cessation from toil or occupation; pause, stop, cessation; tranquillity, composure.

विश्रम्भ *vi-śrambh* (also written *vi-srambh*), cl. 1. A. *-śrambhate, -śrambhitum*, to entrust, confide, be confident.

Vi-śrabdha, as, ā, am, entrusted, trusted, confided, confided in, confided to; trusty, trustworthy, confidential; confiding, confident, fearless; firm, quiet, steady; reposed, rested, tranquil, patient, meek, lowly-minded, not lofty; excessive, exceeding, much; (*am*), n. confidingly, trustfully, without fear, without hesitation, quietly. — *Viśrabdha-tā*, f. or *viśrabdha-tva, am*, n. trustiness; trustworthiness. — *Viśrabdha-navoḍhā*, f. a confiding bride, (one of the several classes into which brides are divided.)

Vi-śrambha, as, m. trust, confidence; rest; the relaxing of the organs of utterance, lowering or sinking of the voice (applied to the An-udātta accent in grammar); affection, affectionate inquiry; playful or amorous quarrel, festive or sportive tumult; killing. — *Viśrambhālāpa* (°*bha-āl°*), *as*, m. confidential talk, affectionate conversation.

Vi-śrambhin, ī, inī, i, trusting, confiding, confiding in; trusty, faithful, trustworthy.

विश्रवस् *vi-śravas, vi-śrāva.* See below.

विश्राणित *vi-śrāṇita, vi-śrāṇya.* See under *vi-śraṇ*, col. 2.

विश्रि 1. *vi-śri, is*, m. death (according to Śabda-k.).

विश्रि 2. *vi-śri*, cl. 1. P. A. *-śrayati, -śrayate, -śrayitum*, Ved. to be opened, be set open (A.); to be diffused, diffuse, spread out, expand (A.); to devote one's self to, serve, enjoy (A.); to open, spread out, spread over (P.); to have recourse to, approach.

Vi-śraya, as, m. the having recourse to, dependance upon, abode, asylum.

Vi-śrayamāṇa, as, ā, am, Ved. diffusing, spreading, serving, enjoying, (Sāy.=*ni-shevamāṇa*.)

Vi-śrayin, ī, iṇī, i, having recourse to, living or dwelling in; depending on, serving.

विश्रु 1. *vi-śru*, Pass. *-śrūyate*, to be heard in various places; to be heard of far and wide, to be celebrated: Caus. *-śrāvayati, -yitum*, to cause to be heard everywhere, cause to be heard, narrate; to cause to resound; to call out.

Vi-śravas, ās, m., N. of the father of Kuvera and of Rāvaṇa; (according to the Rāmāyaṇa, Viśravas was son of the sage Pulastya, who was the son of Brahmā; cf. *vaiśravaṇa*.)

1. *vi-śrāva, as*, m. great fame or celebrity.

1. *vi-śrāvaṇa, am*, n. causing to hear, narrating, apprising.

Vi-śrāvya, ind. having caused to be heard.

1. *vi-śruta, as, ā, am*, heard of far and wide, noted, renowned, celebrated, famous, notorious, well known; pleased, delighted, happy. — *Viśruta-vat, ān*, m., N. of a king. — *Viśrutābhijana* (°*ta-abh°*), *as, ā, am*, of a renowned family, of noted birth.

1. *vi-śruti, is*, f. celebrity, fame, notoriety.

विश्रु 2. *vi-śru*=*vi-sru*, q.v.

2. *vi-śrāva, as*, m. flowing forth or away, dropping.

2. *vi-śrāvaṇa, am*, n. causing to flow forth; bleeding, (see *vi-srāvaṇa*.)

2. *vi-śruta, as, ā, am*, flowed away, flowing forth.

2. *vi-śruti, is*, f. flowing, oozing.

विश्लथ् *vi-ślath* [cf. *vi-śrath*], cl. 1. P. *-ślathati*, cl. 10. P. *-ślathayati*, &c., to be loose or relaxed; to loosen.

Vi-ślatha, as, ā, am, untied, loose, relaxed, languid. — *Viślathāṅga* (°*tha-aṅ°*), *as, ā, am*, having relaxed limbs, relaxed, weak, nerveless.

विश्लिष् *vi-ślish*, cl. 4. P. *-ślishyati, -śleshṭum*, to be disunited or separated, be divided, be broken: Caus. *-śleshayati, -yitum*, to cause to be disunited, separate.

Vi-śliṣhṭa, as, ā, am, disunited, disjoined, separated.

Vi-śleṣha, as, m. disunion, disjunction, separation (especially of lovers, or of husband and wife); distance, absence, bereavement; a chasm; (in arithmetic) the converse of addition. — *Viśleṣha-jāti, is*, f. (in arithmetic) the assimilation of difference, the reduction of fractional difference.