Vi-śleshita, as, ā, am, disunited, severed, separated, divided.

Vi-śleshin, ī, iṇī, i, disunited, severed, falling from.

विश्लोक *vi-śloka, as,* m. a kind of metre.

विश्व *viśva, as, ā, am* (in Uṇādi-s. I. 151. said to be fr. rt. 1. *viś,* 'to pervade;' according to some connected with rt. *śvi* with *vi;* declined as a pronominal, like *sarva,* nom. pl. masc. *viśve,* see Gram. 238; cf. *śaśvat, śāśvata*), all, every, every one, (*viśvasmād Indra uttaraḥ,* Indra is higher than all, Ṛig-veda X. 86, 1), entire, whole, universal; (*as*), m., N. of a kind of deity belonging to a class of ten (forming one of the nine Gaṇas or classes enumerated under Gaṇa-devatā, q. v.: in Ṛig-veda X. 130, 5. they are associated with the Jagatī metre, and called Viśve devāḥ, which may have originally denoted 'all the gods collectively,' though the introduction of the Viśvas under the name *viśva-devāḥ* or *viśve-devāḥ,* as a separate troop or Gaṇa of deities, seems to have taken place at an early period: according to the Vishṇu and other Purāṇas they were sons of Viśvā, daughter of Daksha, and their names are given as follow, 1. Vasu, 2. Satya, 3. Kratu, 4. Daksha, 5. Kāla, 6. Kāma, 7. Dhṛiti, 8. Kuru, 9. Purū-ravas, 10. Mādravas; two others are added by some authorities, viz.. 11. Roćaka or Loćana, 12. Dhvani [also written Dhūri?]: they are particularly worshipped at the Śrāddhas or funeral obsequies in honour of deceased ancestors: moreover, according to Manu III. 90, 121, offerings should be made to them daily,—these privileges having been bestowed on them, it is said, by Brahmā and the Pitṛis, as a reward for certain severe austerities they had performed on the Himālaya: sometimes, however, it is difficult to decide whether the expression *viśve devāḥ* refers to all the gods or to the particular troop of deities described above); N. of Intellect in the Vedānta philosophy, or (according to some) the faculty which perceives Singleness, (perhaps translatable by 'the Pervader;' according to a commentator = *sthūla-śarīra-vyashṭy-upahita-ćaitanya,* 'intellect located in the distributive aggregate of material bodies'); N. of a well known lexicon, = *viśva-prakāśa,* q. v.; (*ā*), f., N. of a daughter of Daksha and wife of Dharma; the plant Aconitum Ferox; a tree used for dying red (commonly called Atis = Betula); the shrub Asparagus Racemosus (= *śatāvarī*); another plant (= *pippalī*); dry ginger; (*am*), n. the whole world, universe, whole creation; dry ginger. — *Viśva-kadru, us, us, u,* wicked, vile; (*us*), m. a dog trained for the chase; sound, noise. — *Viśva-karman, ā,* m. 'one who does universal acts, all-doer, all-creator, all-maker,' N. of the architect or artist of the gods (said to be son of Brahmā, and in the later mythology sometimes identified with Tvashṭṛi, q. v., not only as an architect, but as a kind of chief engineer or forger of divine weapons, and inventor of the *agny-astra,* q. v.; in this capacity Viśva-karman is said to have revealed the Sthāpatya-veda, q. v., or fourth Upa-veda, and to preside over all manual labours as well as the sixty-four mechanical arts, [whence he is worshipped by Kārus or artizans]; in the Vedic mythology, however, the office of Indian Vulcan is assigned to Tvashṭṛi as a distinct deity, Viśva-karman being rather identified with Prajā-pati [Brahmā] himself as the creator of all things and architect of the universe; in the hymns Ṛig-veda X. 81, 82. he is represented as the universal Father and Generator, the one all-seeing God, who has on every side eyes, faces, arms, and feet, who blows forth heaven and earth with his arms and wings, who knows all worlds, gives the gods their names, and is beyond the comprehension of mortals; in Nirukta X. 26. and elsewhere in the Brāhmaṇas he is called a son of Bhuvana, and Viśva-karman Bhauvana is described as the author of the two Ṛig-veda hymns X. 81, 82, mentioned above; moreover, a doubtful legend is told of his having offered up all beings, including himself, in sacrifice; the Rāmāyaṇa represents him as having built the city of Laṅkā for the Rākshasas, and as having generated the ape Nala, who made Rāma's bridge from the continent to the island; the name Viśva-karman, meaning 'doing all acts,' appears to be sometimes applicable as an epithet to any great divinity); epithet of Sūrya or the Sun; of one of the seven principal rays of the sun (supposed to supply heat to the planet Mercury); epithet of Mahā-deva (Mahā-bh. Śānti-parvan 10332); epithet of Indra (Ṛig-veda VIII. 87, 2); of a son of the Vasu Prabhāsa; any great saint. — *Viśvakarma-sutā* or *viśvakarma-jā,* f. 'daughter of Viśva-karman,' epithet of Saṅjñā (one of the wives of the Sun). — *Viśva-kāya, as, ā, am,* whose body is the universe (said of Vishṇu); (*ā*), f., N. of a goddess. — *Viśva-kārya, as,* m., N. of one of the seven principal rays of the sun (supposed to supply heat to the planet Venus; cf. *viśva-karman*). — *Viśva-kṛit, t, t, t,* making or creating all; (*t*), m. the creator or maker of all things; epithet of Viśva-karman, son of Brahmā, (see above); N. of a son of Gādhi or Gāthin, and brother of Viśvā-mitra. — *Viśva-kṛita, as, ā, am,* made by Viśva-karman (?). — *Viśva-kṛishṭi, is, is, i,* Ved. (probably) known to all men; [cf. *viśva-ćarshaṇi.*] — *Viśva-ketu, us,* m. 'whose banner is the universe,' epithet of A-niruddha, (a form of Kāma, as son of Pradyumna.) — *Viśva-kosha, as,* m. the lexicon called Viśva (= *viśva-prakāśa*). — *Viśva-ga, as,* m. 'going everywhere,' N. of Brahmā. — *Viśva-gandha, as,* m. 'having much odour,' an onion; (*ā*), f. 'having all fragrance,' the earth (as having the quality of odour, see *guṇa*); (*am*), n. myrrh (= *vola*). — *Viśva-guṇādarśa* (°*ṇa-ād*°), *as,* m. 'mirror of the virtues of the world,' N. of a work by Veṅkaṭa (relating the history of Southern India). — *Viśva-gudh, ghut, t, t,* all-enveloping. — *Viśva-gūrta, as, ā, am,* Ved. approved by every body, accomplisher of all deeds, prepared for all acts, (Sāy. = *sarveshu kāryeshūdyata,* Ṛig-veda VIII. 1, 22.) — *Viśva-goptṛi, tā,* m. 'preserver of the universe,' epithet of Vishṇu; of Indra. — *Viśva-granthi, is,* f. the plant Cissus Pedata (= *haṃsa-padī*). — *Viśvan-kara, as, ī, am,* all-creating, making all; (*as*), m. the eye. — *Viśva-ćakra, am,* n., N. of a particular kind of large gift or offering consisting of a mass of pure gold. — *Viśva-ćaksha, as, ā, am,* Ved. all-seeing. — *Viśva-ćakshas, ās, ās, as,* Ved. all-seeing, all-beholding, (said of Viśva-karman, Ṛig-veda X. 81, 2, and of Sūrya I. 50, 2.) — *Viśva-ćandra, as, ā, am,* Ved. all-radiant, all-brilliant. — *Viśva-ćarshaṇi, is, is, i,* Ved. known to all men, extending everywhere, world-wide, seeing everything, comprising all men. — *Viśva-jana, am,* n. all men, all mankind, mankind generally. — *Viśva-janīna, as, ā, am,* fit or good for all men, suitable to all mankind. — *Viśva-janīna-vṛitti, is, is, i,* whose conduct or actions are for the benefit of the whole world. — *Viśva-janīya, as, ā, am,* relating or suitable to all men. — *Viśva-janya, as, ā, am,* belonging or relating to all mankind, fit or good for all men, universally beneficial. — *Viśva-jit, t, t, t,* all-conquering, all-subduing; (*t*), m., N. of a particular ceremony or sacrifice; the cord or noose of Varuṇa; N. of a son of Gādhi and brother of Viśvā-mitra; of a son of Satya-jit. — *Viśva-jīva, as, ā, am,* Ved. all-refreshing, all-sustaining. — *Viśva-jū, ūs, ūs, u,* Ved. all-impelling, (Sāy. = *viśvasya prerayitṛi,* Ṛig-veda IV. 33, 8.) — *Viśva-tas,* &c., see p. 945, col. 3. — *Viśva-tur, ūr, ūr, ūr,* Ved. all-subduing, conquering everything. — *Viśva-darśata, as, ā, am,* Ved. all-conspicuous, visible to all; to be honoured by all. — *Viśva-deva, as,* m. a Viśva-deva or deity of a particular class, see under *viśva;* (*ā*), f. the plant Hedysarum Lagopodioides; (*as, ā, am*), possessing all divine attributes, containing all the gods. — *Viśva-devya, as, ā, am,* Ved. distinguished by all divine attributes; relating or acceptable to all the gods, Ṛig-veda III. 2, 5. — *Viśva-dohas, ās, ās, as,* Ved. milking or yielding all things, all-productive. — *Viśva-dhara, as,* m. 'all-containing,' a proper N. — *Viśva-dhāyas, ās, ās, as* (see 1. and 2. *dhāyas*), Ved. one who bears everything, all-sustaining, all-nourishing. — *Viśva-dhārin, ī, iṇī, i,* all-maintaining, all-sustaining; (*ī*), m. a deity; (*iṇī*), f. the earth. — *Viśva-dhṛik, k, k,* sustaining everything, (see *dhṛik.*) — *Viśva-dhenā,* f., Ved. 'all-cherisher, all-fosterer,' epithet of the earth. — *Viśva-nātha, as,* m. 'lord of the universe,' N. of Śiva (especially as the object of adoration at Benares, cf. *viśveśa*); N. of the author of the Ćandra-kalā drama, the Sāhitya-darpaṇa, and various other works; of several other authors and commentators. — *Viśva-nātha-deva, as,* m., N. of the author of the Kuṇḍa-maṇḍapa-kaumudī. — *Viśvanātha-pañćānana* or *viśvanātha-bhaṭṭāćārya, as,* m., N. of the author of the Bhāshā-pariććheda, and of a commentary on the Nyāya-sūtra of Gotama. — *Viśva-pā, ās,* m. 'all-protecting, all-nourishing,' the sun; the moon; fire. — *Viśva-pāla, as,* m. 'all-protector,' N. of a merchant. — *Viśva-pāvana, as, ī, am,* world-purifying; (*ī*), f. holy basil (= *talasī*). — *Viśva-piś,* Ved. having all sorts of ornaments; (Sāy.) having many forms (= *bahu-rūpa*). — *Viśva-push, t, t, t,* all-nourishing. — *Viśva-pūjitā,* f. 'adored by all,' holy basil (= *talasī*). — *Viśva-peśas, ās, ās, as,* Ved. containing all beauties; multiform, (Sāy. = *bahu-vidha-rūpa-yukta.*) — *Viśva-prakāśa, as,* m., N. of a lexicon by Maheśvara (more briefly called Viśva). — *Viśva-psan, ā,* m. (according to some corrupted from *viśva* + *bhasan,* cf. *bhasad*), a god; fire or the deity of fire, Agni; the moon; the sun. — *Viśva-psnya, as, ā, am* (*psnya* said to be for *psanya* fr. rt. *psā*), Ved. feeding everything; having many forms or whose forms pervade everything, (Sāy. = *vyāpta-rūpa.*) — *Viśva-budbuda, as,* m. the world regarded as a bubble. — *Viśva-bodha, as,* m. a Buddha or Buddhist deified saint. — *Viśva-bharas, ās, ās, as,* Ved. all-bearing, all-supporting. — *Viśva-bhānu, us, us, u,* Ved. having light on all sides, all-illumining, (Sāy. = *sarvato vyāpta-tejaska.*) — *Viśva-bhāvana, as,* m. 'creator of the universe,' N. of Vishṇu. — *Viśva-bhuj, k, k, k,* all-enjoying, all-possessing; eating all things; (*k*), m. epithet of Indra. — *Viśva-bhujā,* f., N. of a tutelary goddess. — *Viśva-bhū, ūs,* m. the third of the Buddhas (according to some systems). — *Viśva-bheshaja, am,* n. 'universal-medicine,' dry ginger; (*as*), m., Ved. a universal remedy, panacea. — *Viśva-bhojana, am,* n. the eating of all sorts of food. — *Viśva-bhojas, ās, ās, as,* Ved. all-nourishing, one who enjoys all things, granting all enjoyment. — *Viśva-bhrāj, t, t, t,* Ved. all-illuminating. — *Viśva-madā,* f. 'all-delighting,' N. of one of the seven tongues of fire. — *Viśva-manas, ās,* m., N. of the author of the hymns Ṛig-veda VIII. 23–26 (having the patronymic Vaiyaśva). — *Viśva-manus, us, us, us,* Ved. (probably) known to all men; [cf. *viśva-kṛishṭi.*] — *Viśva-mānusha, as, ā, am,* Ved. (probably) known to all men [cf. *viśva-manus*]; (*as*), m. every mortal, (Sāy. = *sarvo manushyaḥ,* Ṛig-veda VIII. 45, 42.) — *Viśvam-inva, as, ā, am,* Ved. expanding everywhere, pervading everything, (Sāy. = *viśvaṃ vyāpnuvāna*); gratifying all, (Sāy. = *viśva-tarpaṇa.*) — *Viśva-mukhī,* f., N. of Dākshāyaṇī (as worshipped in Jālandhara). — *Viśva-mūrti, is, is, i,* one whose form is the universe, existing in all forms; an epithet of the Supreme Spirit. — *Viśvamūrti-mat, ān, atī, at,* having or taking all forms, existing in all forms, omnipresent. — *Viśvam-ejaya, as, ā, am,* Ved. shaking everything, making everything tremble; [cf. *janam-ejaya.*] — *Viśva-mohinī,* f., N. of a lexicon. — *Viśvam-bhara, as, ā, am,* supporting the universe, all-sustaining, all-maintaining; (*as*), m. the Supreme Being; epithet of Vishṇu; of Indra; (*ā*), f. the earth. — *Viśvambharādhipa* (°*rā-adh*°), *as,* m. 'lord of the earth,' a king. — *Viśva-yoni, is,* m. 'source of the universe,' N. of Brahmā; of Vishṇu. — *Viśva-ratha, as,* m., N. of a son of Gādhi and brother of Viśvā-mitra. — *Viśva-rāj, t,* m. a universal sovereign. — *Viśva-rućī,* f. 'all-glittering,' epithet of one of the seven tongues of fire, (sometimes regarded as a goddess.) — *Viśva-rūpa, as, ā, am,* taking all forms, existing in all forms, of every kind, universal, omnipresent; (*as*), m. an epithet of Vishṇu; N. of a