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

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

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

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

विष्टल *vi-shṭhala* (i.e. *vi-sth°*), *am*, n. a remote place, a spot situated apart or at a distance.

विष्ठा 1. *vi-shṭhā* (*-sthā*), cl. 1. 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-tasthāna, *as*, *ā*, *am*, Ved. (for *vi-tishṭhamāna*), stopping, being stopped or impeded.

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

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

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

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

विष्णापू *vishṇāpū*, *ūs*, m., Ved., N. of a Ṛishi (restored to his father Viśvaka by the Aśvins).

विष्णु *vishṇu*, *us*, *us*, *u* (in Uṇādi-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 Śiva '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, Varuṇa, 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 Brāhmaṇas 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 Śiva [cf. his name *Śiva-kīrtana*], the great rivalry between these gods and their worshippers—who are respectively called Vaishṇavas and Śaivas, 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 Avatāras 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 Jamad-agni; 7. Rāma-ćandra 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 Vaishṇavas 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 Brāhmans appear 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 Śesha, the serpent of infinity, while the god Brahmā emerges from a lotus growing from his navel; cf. Manu I. 10]; the wife of Vishṇu is Lakshmī or Śrī, and his paradise is called Vaikuṇṭha; he is usually represented with a peculiar mark on his breast called Śrī-vatsa, and as holding a *śaṅkha* or conch-shell called Pāñćajanya, a *ćakra* or quoit-like missile-weapon called Su-darśana, a *gadā* or club called Kaumodakī, and a *padma* or lotus; he has also a bow called Śārṅga, 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, Cāṇūra, Yamala, and Arjuna [see *yamalārjuna*], Kālanemi, Hayagrīva, Śakaṭa, Arishṭa, Kaiṭabha, Kaṃsa, Keśin, Mura, Sālva, Mainda, Dvi-vida, Rāhu, Hiraṇya-kaśipu, Vāṇa, Kāliya, Naraka, Bali; he is worshipped under a thousand names, which are all enumerated in the Anuśāsana-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 Ṛig-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 (= *śuddha*). — *Vishṇu-ṛiksha*, *am*, n. (according to the Śabda-k.) the Nakshatra or lunar mansion called Śravaṇa (presided over by Vishṇu). — *Vishṇu-kanda*, a species of bulbous root (= *jala-vāsa*, *bahu-samputa*). — *Vishṇu-kavi*, *is*, m., N. of a poet. — *Vishṇu-kāńćī*, f., N. of a town (said to have been founded by Śaṅkara). — *Vishṇu-kāntī-tīrtha*, *am*, n., N. of a place. — *Vishṇu-krama*, *as*, m. the step of Vishṇu; [cf. *tri-vikrama*.] — *Vishṇu-krāntā*, f. the plant Clitorea Ternatea (= *a-parājitā*). — *Vishṇu-gupta*, *as*, m. 'hidden by Vishṇu,' N. of the Muni Vātsyāyana; of the saint Kauṇḍinya (said to have been concealed by Vishṇu when pursued by Śiva, whom he had incensed); N. of the sage Cāṇakya; of a follower of Śaṅkarāćārya; a species of root (= *vishṇu-kanda*). — *Vishṇu-guptaka*, *am*, n. a kind of root (= *ćāṇakya-mūlaka*). — *Vishṇu-gṛiha*, *am*, n. 'Vishṇu's abode,' N. of a country or city, (also called Stambapura.) — *Vishṇu-ćakra*, *am*, n. the discus or quoit-like weapon of Vishṇu; epithet of a particular mystical circle (formed from the lines in the hand). — *Vishṇu-ćandra*, *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 Aśvins, = *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 Brāhman. — *Vishṇu-daivata*, *as*, &c., having Vishṇu for a presiding deity. — *Vishṇu-daivatya*, *as*, *ā*, *am*, having Vishṇu for a presiding deity; (*ī*), f., N. of the eleventh and twelfth lunar day of each fortnight. — *Vishṇu-dharma*, *as*, m. a kind of Śrāddha. — *Vishṇu-dharmottara* (*°ma-ut°*), *am*, n., N. of a work consisting of a dialogue between the son of Janam-ejaya and Śaunaka, &c. — *Vishṇu-dvish*, *ṭ*, m. 'hating Vishṇu,' (with Jainas) an epithet of nine 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. = *mādhyandinam antarikṣham*), 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 Saṅkrāntis or sun's passages into a sign of the zodiac (especially the first sign after the equinox). — *Vishṇupadatīrtha*, *am*, n., N. of a Tīrtha sacred to Vishṇu. — *Vishṇupadi-ćakra*, *am*, n. a particular astrological circle or diagram. — *Vishṇupady-utpatti*, *is*, f. 'source of the Vishṇu-padī,' N. of a chapter in the Śrishṭi-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 *pañća-lakshaṇa*, 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-prīti*, *is*, f. land granted rent-free to Brāhmans in honour of Vishṇu or to maintain his worship. — *Vishṇu-bhakta*, *as*, m. a worshipper of Vishṇu. — *Vishṇu-bhakti*, *is*, f. the worship of Vishṇu. — *Vishṇu-bhakti-ćandrodaya* (*°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-gṛiha*, q.v. — *Vishṇu-maya*, *as*, *ī*, *am*, emanated from Vishṇu. — *Vishṇu-māyā*, f. 'Vishṇu's illusion,' N. of Durgā. — *Vishṇu-māhātmya*, *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 Prātiśākhya commentary (with the surname Kumāra). — *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 Parīkshit. — *Vishṇu-liṅgī*, 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 Lakshmī. — *Vishṇu-vājapeyin*, *ī*, m., N. of an author. — *Vishṇu-vāhana* or *vishṇu-vāhya*, *as*, m. 'Vishṇu's vehicle,' epithet of Garuḍa. — *Vishṇu-śarman*, *ā*, m., N. of a leader of the sect of Bhaktas; of the author of the Pañća-tantra; of a scribe. — *Vishṇu-*