rakshin, ī, iṇi, i, guarding against or warding off hostility. — *Vaira-śuddhi, is*, f. the removal or wiping out of a grudge, revenge, retaliation. — *Vairātanka* (°*ra-āt*°), *as*, m. the Arjuna tree. — *Vairānubandha* (°*ra-an*°), *as*, m. beginning or commencement of hostilities. — *Vairānubandhin, ī, iṇi, i*, commencing hostilities, leading to or resulting in enmity or hostility; (*ī*), m. the calorific or heating solar ray; epithet of Vishṇu. — *Vairāroha* (°*ra-ār*°), *as*, m. rise or advance of hostility, desperate combat. — *Vairī-bhū*, cl. 1. P. *-bhavati*, &c., to become hostile, be changed into enmity or hatred. — *Vairoddhāra* (°*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.

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

Vairin, ī, iṇi, i, hostile, malicious, revengeful; (*ī*), m. a hero; an enemy. — *Vairi-tā*, f. or *vairitva, 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 *vairaṅgika, as*, m. (fr. *vi-raṅga*), one who has subdued all passions and desires, a devotee, ascetic.

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

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

Vairāgika, 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 Bharṭṛi-hari, (these verses constitute the third Śataka 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); of or 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 Ṛishi Ṛishabha; (*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.

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

वैरिण *vairiṇa, as*, m. (see *vīraṇa*), Ved. a kind of Vīraṇa grass, (Sāy. = *vīraṇa-prakāra*, Ṛig-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 Ṛishi Ashṭā-daṃshṭra; of Nabha-prabhedana; of Śata-prabhedana; of Sadhri; (*ās*), m. pl., N. of a race of Pitṛis (occupying the third or highest heaven).

Vairūpya, am, n. difference or diversity of form, variety of shape; deformity, ugliness. — *Vairūpya-tā*, f. deformity, malformation.

वैरोचन *vairoćana, as, ī, am* (fr. *vi-roćana*), belonging to or coming from the Sun; descended from Viroćana, &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. — *Vairoćana-niketana, am*, n. 'abode of Bali,' Pātāla or that portion of the lower regions over which Bali presides, (see *bali*.)

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

वैरोचि *vairoći, is*, m., N. of the Daitya Vāṇa.

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 Ṛig-veda I. 133, 3. *mahā-vailasthe = sarvair gantavye mahā-śmaśāne* or *nāga-loke*.) — *Vaila-sthāna, am*, n., Ved. a place like a hole, a pit; a burying-place. — *Vaila-sthānaka, am*, n., Ved. a pit.

वैलक्षण्य *vailakshaṇya, am*, n. (fr. *vilakshaṇa*), contrariety, difference, disparity, opposition; *pūrvokta-vailakshaṇyena*, 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.

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

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

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

वैवस्वत *vaivasvata, as*, m. (a patronymic fr. *vivasvat*), N. of Yama as son of Vivasvat, (see Yama); the seventh Manu or Manu 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 Vaivasvata); (*ī*), f. a patronymic of Yamī; the south, the southern quarter. — *Vaivasvata-tīrtha, am*, n., N. of a celebrated shrine and Tīrtha. — *Vaivasvata-manvantara, am*, n., N. of the seventh or present Manvantara, q. v.

वैवाहिक *vaivāhika, 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.

Vaivāhya, as, -hī, am, relating to marriage.

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

वैशद्य *vaiśadya, am*, n. (fr. *vi-śada*), whiteness; cleanness, purity, clearness, perspicuity.

वैशन्त *vaiśanta, as, ī, am* (fr. *veśanta*), Ved. belonging to the Soma ladle or cup; (*am*), n. a cup of Soma juice, (according to modern scholars Vaiśanta in Ṛig-veda VII. 33, 2. is probably the name of a river.)

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

Vaiśampāyanīya, as, ā, am, of or belonging to Vaiśampāyana.

वैशली *vaiśalī*, f. [cf. *viśalā*], N. of a town to the north of Pāṭali-putra; [cf. *vaiśālī*.]

वैशस *vaiśasa, as, ī, am* (fr. a form *vi-śasa*, derived fr. *vi-śas*; cf. *vi-śasana*), relating to slaughter or destruction, destructive; (*am*), n. rending in pieces; slaughter, destruction; distress, pain, anguish, hindrance, impediment.

वैशस्त्र 1. *vaiśastra, am*, n. (fr. *vi-śastṛi*), government, sway, rule.

2. *vaiśastra, 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 Hindū solar year (answering to April–May); a churning-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-punarnavā*); N. of a wife of Vasu-deva. — *Vaiśākhavadi*, ind. in the dark half of the month Vaiśākha.

Vaiśākhya, as, m., N. of a Muni.

वैशारद्य *vaiśāradya, am*, n. (fr. *viśārada*), cleverness, expertness, skill.

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

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

वैशिष्ट *vaiśishṭa, am*, n. (fr. *vi-śishṭa*), distinction, difference (= *vaiśishṭya* below).

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

वैशेषिक *vaiśeshika, as, ī, am* (fr. *viśesha*), characteristic; belonging to the Vaiśeshika doctrine, (in this sense fr. *vaiśeshika, am*, n.); (*as*), m. a follower of the Vaiśeshika 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 *viśesha*, 'particularity or individual essence,' i. e. in its maintaining the eternally distinct or *sui generis* 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. Viśesha, '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. *pratyaksha* or knowledge