

VIRILITY, *s.* वीर्यं, पुरुषत्वं, वीरपता, पुंस्त्वं, पुंसा, पुंशक्तिः *f.* जनन-शक्तिः *f.*, पुरुषशक्तिः *f.*, चीन-*n.*

VIRTUAL, *a.* वलसदृशः-शी-शी-*n.* वलसद्भाषः-शा-शं, वाच्यः-चो-वं, वाच्यविकः-को-कं, गुणसिद्धः-हा-हं, व्यपेक्षदृशः-शी-शं.

VIRTUALLY, *adv.* वलसदृश्येन, वलुत्तत्, व्यपेक्षत्, सारत्.

VIRTUE, *s.* (Moral goodness) धर्मः, पुण्यं, श्रेयस्, धर्माचारं, धर्माचारः, साधुत्वं, साधुवृत्तिः *f.*, साधुवृत्तं, साधुशैलता, सदाचारः, सुकृति, सुचरितं-चं, सचरितं, दर्शनं, नीतिः *f.*; 'personified,' वृत्तः—(Strength, power) प्रभावः, शक्तिः *f.*, बलं, प्राचल्यं; 'latent virtue,' भस्मी *n.*—(Good quality, excellence) गुणः, सदुक्तः, सुगुणः, सुलक्षणं; 'virtue and vices,' गुणगुणाः *m. pl.*, गुणदोषाः *m. pl.*

VIRTUOUS, *a.* धार्मिकः-को-कं, धर्मी-भिर्मीणी-भिर्मी (न्), पुण्यशैलः-हा-हं, साधुशैलः &c., साधुवृत्तः-ज्ञ-ज्ञं, साध्याचारः-रा-रं, साधु-धी-धु, धर्माचारी-रिणी &c., सुकृती &c., कृती &c., सुकृत् *m. f. n.*, पुण्यभाक् *m. f. n.* (न्), सार्मिकः-को-कं, सधुशैलः-हा-हं, न्यायाचारः &c., गुणवान्-वती-वत् (न्), गुणी &c., गुणाश्रयः-या-यं, चारुचरितः-वा-वं, अपकल्प्यः-वा-वं, *see* Good; 'a virtuous wife,' सती, साध्वी, महासती; 'a virtuous person,' सज्जनः; 'a virtuous young girl,' सद्युवती.

VIRTUOUSLY, *adv.* धर्मेण, धर्मेण, धर्मानुसारेण, पुण्यवत्.

VIRULENCE, *s.* यवता, कटुता, तीक्ष्णता, चाला. *See* MALIGNITY.

VIRULENT, *a.* यवः-यं, चतितोक्षः &c. *See* MALIGNANT.

VISAGE, *s.* मुखं, आननं, वदनं, चास्त्रं, वक्त्रं. *See* FACE.

VISCERA, *s.* प्ल. सन्नाधि *n. pl.*, उदरं. *See* BOWELS, ENTRAILS.

VISCERAL, *a.* चालिकः-को-कं, चौरिकः-को-कं.

VISCID, VISCIOUS, *a.* सान्द्रः-न्द्रा-न्द्रं, श्यानः-ना-नं, शीनः &c., चनः-ना-नं, चवलेक्षः-क्षा-क्षं, क्षिप्तः &c. *See* GLUTINOUS, STICKY.

VISHNU, *s.* विश्वः. The second person of the Hindú triad, and the most celebrated and popular of all the Indian deities. He is the personification of the preserving power, and became incarnate in nine different forms, for the preservation of mankind in various emergencies. Before the creation of the universe, and after its temporary annihilation, he is supposed to sleep on the waters, floating on the serpent Sesha, and is then identified with Nārāyaṇa. Brahmā, the creator, is fabled to spring at that time from a lotus which grows from his navel, whilst thus asleep. Vishnu's wife is called Lakshmi, and the vehicle on which he rides, Garuḍa. *See* LAKSHMI, GARUḍA. His ten avatārs or incarnations are: 1. The Matsya, or Fish. In this avatār Vishnu descended in the form of a fish to save the pious king Satyavrata, who with the seven Rishis and their wives had taken refuge in the ark to escape the deluge which then destroyed the earth. 2. The Kūrma, or Tortoise. In this he descended in the form of a tortoise, for the purpose of restoring to man some of the comforts lost during the flood. To this end he stationed himself at the bottom of the ocean, and allowed the point of the great mountain Mandara to be placed upon his back, which served as a hard axis, whereon the gods and demons,

with the serpent Vāsuki twisted round the mountain for a rope, churned the waters for the recovery of the amrita or nectar, and fourteen other sacred things, *see* OCEAN. 3. The Vardha, or Boar. In this he descended in the form of a boar to rescue the earth from the power of a demon called 'golden-eyed,' Hiranyāksha. This demon had seized on the earth and carried it with him into the depths of the ocean. Vishnu dived into the abyss, and, after a contest of a thousand years, slew the monster. 4. The Narasinha, or Man-lion. In this monstrous shape of a creature half-man, half-lion, Vishnu delivered the earth from the tyranny of an insolent demon called Hiranyakāśipu. 5. Vāmana, or Dwarf. This avatār happened in the second age of the Hindús or Tretā yug, the four preceding are said to have occurred in the first or Satya yug; the object of this avatār was to trick Bali out of the dominion of the three worlds. Assuming the form of a wretched dwarf he appeared before the king, and asked, as a boon, as much land as he could pace in three steps. This was granted; and Vishnu, immediately expanding himself till he filled the world, deprived Bali at two steps of heaven and earth, but in consideration of some merit, left Pātāla still in his dominion. 6. Parāsurāma. 7. Rāmachandra; for an account of both these, *see* RĀMA. 8. Kṛishna, or, according to some, Balarama, *see* KRISHNA, RĀMA. 9. Buddha. In this avatār Vishnu descended in the form of a sage, for the purpose of making some reform in the religion of the Brahmins, and especially to reclaim them from their proneness to animal sacrifice. Many of the Hindús will not allow this to have been an incarnation of their favourite god. 10. Kalki, or White Horse. This is yet to come. Vishnu, mounted on a white horse, with a drawn scimitar, blazing like a comet, will, according to prophecy, end this present age, viz. the fourth or Kali yug, by destroying the world, and then renovating creation by an era of purity. Many of the names of Vishnu correspond with those of Kṛishna, who is by many identified with Vishnu, *see* KRISHNA. Some of his other names are here given.—(Supporter of the universe) विश्वम्भरः.—(Mover on the waters) नारायणः.—(From whose navel comes the lotus from which Brahmā springs) वचनमः, वचननिभः.—(Sleeper on a lotus) पद्मेऽश्रयः, नलिनेऽश्रयः.—(The best male) पुरुषोत्तमः.—(The four-armed) चतुर्भुजः.—(Holder of the conch-shell) शङ्खो *m.*—(Discuss-holding) चक्रवातिः *m.*—(Holding a bow made of horn) शङ्खो *m.*—(The seizer) हरिः *m.*—(Foe of the demons) दैत्यादिः *m.*—(Having ten incarnations) दशावतारः.—(Taker of three strides, under the 5th or Dwarf avatār) त्रिचक्रमः, त्रिचक्रः.—(Destroyer of Bali) बलिहर्षी *m.*—(Husband of Lakshmi, or attended by her as the goddess of fortune) लक्ष्मीपतिः *m.*