विपाण्डु *vi-pāṇḍu, us, us, u*, pale, pallid (Kirāt. IV. 24), painted with different yellow colours.

Vi-pāṇḍura, as, ā, am, pale, pallid, white.

विपादिका *vi-pādikā*, f. (fr. *pāda* with *vi*), a disease of the foot, a sore or tumour on the foot; a riddle, enigma.

विपापा *vi-pāpā*, f., N. of a river.

विपाल *vi-pāla, as, ā, am*, having no keeper or attendant, unguarded, unattended.

विपाश् *vi-pāś, ṭ*, f. (according to Sāy. fr. rt. *paṭ* or rt. *paś*), the Vipāś or Vipāśā river, (see below.) — *Vipāṭ-chutudrī*, f. du. the rivers Vipāś and Sutudrī, (in Ṛig-veda III. 33. is a dialogue between Viśvā-mitra and these two rivers.)

Vi-pāśa, as, ā, am, unnoosed, uncorded, unfastened, untied, unfettered, freed from a noose, devoid of fastenings or ties; (*ā*), f. the Vipāśā or Beas river, one of the five rivers of the Pañjāb (said to be so called as having destroyed the cord which the Muni Vasishṭha had tied round his neck when about to hang himself through grief for the death of his son slain by Viśvā-mitra; this river is considered to be identical with the Hyphasis of Arrian, the Greek name being a corruption of Bipasha; it rises in the Himālaya, and after a course of about 220 miles joins the Sutlej south-east of Amritsar).

Vi-pāśin, ī, iṇī, i, Ved. without fastenings, with unloosed or dissevered fastenings or cords.

विपिन *vipina, am*, n. (according to Uṇādi-s. II. 52. fr. rt. *vep*), a wood, forest, thicket, grove. — *Vipina-tilaka*, a species of metre.

Vipināya, Nom. A. *vipināyate*, &c., to be like a wood or thicket.

विपुल *vi-pula, as, ā, am* (see rt. *pul*), large, great, extensive, broad, wide, spacious, roomy, capacious; abundant; deep, profound; (*as*), m. the mountain Meru (or the western branch of it); the Himālaya mountain; a respectable man; N. of a pupil of Deva-śarman (who guarded the virtue of Ruci, his preceptor's wife, when tempted by Indra during her husband's absence); (*ā*), f. the earth; N. of Dākshāyaṇī in Vipula; a form of the Āryā metre in which the line is irregularly divided by the cesura or pause, (three species of this form are reckoned, viz. Ādi-vipulā, having the pause in the first line; Antya-vipulā, having it in the second; Ubhaya-vipulā, having it in both lines.) — *Vipula-ćchāya, as, ā, am*, having ample shade, shady, umbrageous. — *Vipula-jaghanā*, f. a woman with large hips. — *Vipula-tā*, f. or *vipula-tva, am*, n. largeness, greatness, magnitude, extent, width, spaciousness. — *Vipula-mati, is, is, i*, endowed with great understanding. — *Vipula-rasa, as*, m. 'having abundant juice,' the sugar-cane. — *Vipula-vrata, as, ā, am*, one who practises great devotion. — *Vipula-śroṇī*, f. (a woman) having swelling hips, round-limbed. — *Vipulāyatāksha* (°*la-āy*°, °*ta-ak*°), *as, ā, am*, having large and long eyes. — *Vipulekshaṇa* (°*la-ik*°), *as, i, am*, large-eyed. — *Vipuloraska* (°*la-ur*°), *as, ā, am*, broad-chested.

विपुलक *vi-pulaka, as, ī, am*, free from erection of the hair, devoid of horripilation.

विपुलिन *vi-pulina, as, ā, am*, without islands, having no islands or sandbanks.

विपुष्ट *vi-pushṭa, as, ā, am*, ill-fed, underfed; [cf. *pushṭa-vipushṭau.*]

विपू *vi-pū*, cl. 9. P. *-punāti, -pavitum*, to cleanse thoroughly, purify effectually.

Vi-pavya, as, ā, am, to be cleansed or purified.

1. *vi-pūya, as*, m. the Muñja grass, Saccharum Munja (so called from being cleaned before being made into ropes).

2. *vi-pūya*, ind., Ved. having purified, &c.

विपृक्त *vipṛikvat* [cf. rt. 1. *pṛić*], Ved. = *sarvato vyāptam*, that which is everywhere diffused, (Ṛig-veda V. 2, 3.)

विपृच् *vi-pṛić, k*, f. (sec rt. 1. *pṛić*), Ved. disuniting, expelling, driving away, (Sāy. = *pṛithak-karaṇa.*)

विपृच्छम् *vi-pṛiććham*, ind. to ask, to make various inquiries, (Sāy. = *vividham prashṭum*, Ṛig-veda VII. 86, 3.)

विपृथ *vi-pṛitha, as*, m., N. of a son of Citraka.

विपृथु *vi-pṛithu, us*, m., N. of a king.

विपोधा *vipo-dhā*. See under 2. *vip*.

विप्र *vipra, vipra-kanyā*, &c. See p. 926, col. 2.

विप्रकृ *vi-pra-kṛi*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to treat with disrespect, hurt, injure; to offend, disturb, oppress.

Vi-prakāra, as, m. treating with disrespect, injury, offence; contumely, abuse; opposition, counteraction; retaliation; wickedness; various manner.

Vi-prakārin, ī, iṇī, i, treating with contempt, opposing, opposed to, retaliating.

Vi-prakṛita, as, ā, am, treated with disrespect or contempt, injured, offended, oppressed; reviled, abused; opposed, counteracted; retaliated, requited.

Vi-prakṛiti, is, f. injury, offence; abuse, contumely; retort, retaliation.

विप्रकृष् *vi-pra-kṛish*, cl. 1. P. *-karshati, -karshṭum, -krashṭum*, to draw apart, draw away, draw out.

Vi-prakarsha, as, m. distance, remoteness.

Vi-prakṛishṭa, as, ā, am, drawn or removed away, drawn out, extended, protracted, lengthened; remote, distant; carried away, carried off; (*am*), ind. far, far away. — *Viprakṛishṭa-tva, am*, n. remoteness, distance.

Vi-prakṛishṭaka, as, ā, am, remote, distant.

विप्रकॄ *vi-pra-kṝi*, cl. 6. P. *-kirati, -karitum* or *-karītum*, to scatter or throw about, spread abroad.

Vi-prakīrṇa, as, ā, am, thrown about, scattered or spread abroad, dispersed; dishevelled, loose; dashed to pieces; outstretched, expanded, wide, broad. — *Viprakīrṇa-śiroruha, as, ā, am*, having dishevelled or flowing hair.

विप्रगम् *vi-pra-gam*, cl. 1. P. *-gaććhati, -gantum*, to go apart or asunder, be dispersed or scattered.

विप्रचित्ति *vipraćitti, is*, m., N. of a Dānava.

विप्रचिन् *vi-pra-ćint*, cl. 10. P. *-ćintayati, -yitum*, to meditate or reflect on, think about.

Vi-praćintya, having reflected on, having thought about.

विप्रणश् *vi-pra-ṇaś* (*-naś*), cl. 1. 4. P. *-ṇaśati, -ṇaśyati, -naṇshṭum, -nashṭum* (see 2. *pra-ṇaś*; cf. Pāṇ. VIII. 4, 36), to be lost, disappear; to have no effect or result, bear no fruit: Caus. *-ṇāśayati, -yitum*, to cause to be lost.

Vi-pranashṭa, as, ā, am (not *vi-praṇashṭa*, see 2. *pra-ṇaś*; cf. Pāṇ. VIII. 4, 36), lost, disappeared, vanished; vain, fruitless. — *Vipranashṭa-viśeshaka, as, ā, am*, one who has lost his discriminative faculty.

विप्रतिकृ *vi-prati-kṛi*, cl. 8. P. *-karoti*, &c., to counteract, oppose.

Vi-pratikāra, as, m. counteraction, opposition, contradiction, reverse; retaliation.

Vi-pratikṛita, as, ā, am, counteracted, opposed; requited.

विप्रतिपद् *vi-prati-pad*, cl. 4. A. *-padyate, -pattum*, to go in different or opposite directions, go hither and thither, turn here and there; to be perplexed or confused, be uncertain how to act, waver; to differ, be of different opinions or interests, be mutually opposed.

Vi-pratipatti, is, f. going in different or opposite directions, perplexity, confusion; difference, opposition (of opinion or interests), mutual contrariety, discrepancy, contest, dispute, contradiction, conflict (of evidence), dissent, objection (in argument); various acquirement or acquisition, conversancy; mutual connection or relation.

Vi-pratipadya, as, ā, am, to be mutually opposed or contradicted, to be contested; to be variously acquired.

Vi-pratipadyamāna, as, ā, am, being disputed or contested; being in course of acquirement.

Vi-pratipanna, as, ā, am, gone in different or opposite directions, perplexed, confused, bewildered; mutually opposed, opposite, dissentient, being at variance; contradicted, disputed, contested; conversant or acquainted with in various ways; mutually connected.

विप्रतिभा *vi-prati-bhā*, cl. 2. P. *-bhāti, -bhātum*, to appear as, seem.

विप्रतिषिद्ध *vi-pratishiddha, as, ā, am* (fr. rt. *sidh* with *prati* and *vi*), contradicted, opposed, prohibited, forbidden.

Vi-pratishedha, as, m. a grammatical term implying that two different operations can be undertaken according to two different rules (the last mentioned being then generally regarded as operative *para-vipratishedhena*, 'by the prohibition of the other').

विप्रतिसार *vi-pratisāra, as*, m. (fr. rt. *sṛi* with *prati* and *vi*), repentance; evil, wickedness, evil action; hate, enmity, rage, wrath.

Vi-pratīsāra, as, m. = *vi-pratisāra* above.

विप्रतॄ *vi-pra-tṝi*, Caus. *-tārayati, -yitum*, to impose upon, deceive, cheat.

Vi-pratārita, as, ā, am, imposed upon, deceived.

विप्रथ् *vi-prath*, cl. 1. A. *-prathate* (Ved. also P. *-prathati*), *-prathitum*, to spread out, extend (Ved. P.), to be widely extended, be expanded or spread abroad: Caus. *-prathayati, -yitum*, to spread out, extend, spread abroad, celebrate; to display, exhibit.

Vi-prathayat, an, antī, at, spreading abroad, diffusing.

Vi-prathita, as, ā, am, spread out, spread abroad, widely diffused or extended.

विप्रदह *vi-pra-daha, as*, m. (probably fr. rt. 1. *dah* with *pra* and *vi*), dried fruit or roots, &c.

विप्रदुष्ट *vi-pradushṭa, as, ā, am* (see rt. *dush*), very sensual or dissolute, spoiled, vitiated, defiled; corrupt, bad. — *Vipradushṭa-bhāva, as, ā, am*, having a very vicious or sensual disposition, vicious, sensual, corrupt, bad.

विप्रदुह् *vi-pra-duh*, cl. 2. P. *-dogdhi, -dogdhum*, Ved. to receive, accept, take, (Sāy. *vipra-duhanti* = *labhante*, Ṛig-veda IV. 24, 9.)

विप्रधाव् *vi-pra-dhāv*, cl. 1. P. A. *-dhāvati, -te, -dhāvitum*, to run in different directions, disperse.

विप्रनष्ट *vi-pranashṭa*. See *vi-pra-ṇaś*.

विप्रबुध *vi-pra-budh*, cl. 4. A., 1. P. *-budhyate, -bodhati*, &c., to awake: Caus. *-bodhayati, -yitum*, to awaken, arouse; to admonish, advise, explain.

Vi-prabuddha, as, ā, am, awakened, awake.

Vi-prabodhita, as, ā, am (fr. the Caus.), aroused, admonished, explained.

विप्रमत्त *vi-pramatta* (?), see Kathā-s. 34, 255.

विप्रमुच् *vi-pra-muć*, cl. 6. P. A. *-muńćati, -te, -moktum*, to loosen, unfasten, take off; to liberate, release, set free, deliver; to discharge, cast, hurl, shoot: Pass. *-mućyate*, to be liberated or released.