

**विपारु** *vi-pāṇḍu*, *us, us, u*, pale, pallid (Kīrat. 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.

**विपाश** *vi-pāś*, *f.* (according to Sāy. fr. *rt. paś* or *rt. pas*), the Vipāś or Vipāśā river, (see below). — *Vipāś-dhātudrī*, *f. du.* the rivers Vipāś and Sutudrī, (in Rīg-veda III. 33. is a dialogue between Vipāś-mitra and these two rivers.)

*Vi-pāśa*, *as, ā, am*, unnoosed, 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 Panjāb (said to be so called as having destroyed the cord which the Muni Vasishtha 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*, *i, inī, i*, Ved. without fastenings, with unloosed or discovered fastenings or cords.

**विपिन** *vipina*, *am, n.* (according to Unādis. II. 52. *f. 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 Dakṣhāyaṇī 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-cchāya*, *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-śronī*, *f.* (a woman) having swelling hips, round-limbed. — *Vipulāyatāksha* (*°la-āy*, *°ta-ak*), *as, ā, am*, having large and long eyes. — *Vipulokṣhaṇa* (*°la-ik*), *as, i, am*, large-eyed. — *Vipulovaska* (*°la-ur*), *as, ā, am*, broad-chested.

**विपुलक** *vi-pulaka*, *as, i, 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-puṣṭa*, *as, ā, am*, ill-fed, underfed; [cf. *puṣṭa-vipuṣṭau*.]

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

*Vi-pūya*, *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** *viprikat* [cf. *rt. i. priḥ*], Ved. =

*sarvato vyāptam*, that which is everywhere diffused, (Rīg-veda V. 2, 3.)

**विपृच** *vi-priḥ*, *k, f.* (see *rt. i. priḥ*), Ved. disuniting, expelling, driving away, (Sāy. = *prithak-karāṇa*.)

**विपृञ्चम्** *vi-priḥcam*, *ind.* to ask, to make various inquiries, (Sāy. = *vividham prashṭum*, Rīg-veda VII. 86, 3.)

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

**विपृथु** *vi-priṭhu*, *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, -kuruḥ, -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*, *i, inī, 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.

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

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

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

*Vi-prakṛiṣṭaka*, *as, ā, am*, remote, distant.

**विप्रकृ** *vi-pra-kṛi*, *cl. 6. P. -kirati, -karitum or -karitum*, to scatter or throw about, spread abroad.

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

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

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

**विप्रचिन्त** *vi-pra-čint*, *cl. 10. P. -čintayati, -yitum*, to meditate or reflect on, think about.

*Vi-pračintya*, having reflected on, having thought about.

**विप्रणश** *vi-pra-ṇaś* (*-naś*), *cl. 1. 4. P. -ṇaśati, -naśayati, -naśiṣṭum, -naśiṣṭum* (see 2. *pra-ṇaś*), to be lost, disappear; to have no effect or result, bear no fruit; Caus. *-ṇaśayati, -yitum*, to cause to be lost.

*Vi-pranashṭa*, *as, ā, am* (not *vi-pranashṭa*, see 2. *pra-ṇaś*; cf. Pān. 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 *ni*), repentance; evil, wickedness, evil action; hate, enmity, rage, wrath.

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

**विप्रतृ** *vi-pra-tṛi*, Caus. *-tārayati, -yitum*, to impose upon, deceive, cheat.

*Vi-pratṛita*, *as, ā, am*, imposed upon, deceived.

**विप्रथ** *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. i. 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.

**विप्रदुह** *vi-pra-duh*, *cl. 2. P. -dogdhi, -dogdhum*, Ved. to receive, accept, take, (Sāy. *vipraduhanti* = *labhante*, Rīg-veda IV. 24, 9.)

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

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

**विप्रबुध** *vi-pra-budh*, *cl. 4. A., 1. P. -budhayate, -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.

**विप्रमुच** *vi-pra-muḥ*, *cl. 6. P. A. -muñcati, -te, -muktum*, to loosen, unfasten, take off; to liberate, release, set free, deliver; to discharge, cast, hurl, shoot; Pass. *-muḥyate*, to be liberated or released.