

receive an invitation from (with loc., e.g. *taemin* Indra *upahavam atchata*, Indra wished to receive an invitation from him).

Upa-havya, *as*, *m.*, N. of a ceremony.

Upa-hūta, *as*, *ā*, *am*, invoked, invited.

Upa-hūya, *ind.* having invoked or called or addressed.

Upa-hvāna, *am*, *n.* act of inviting.

उपांशु *upāṅśu*, *ind.* in a low voice, in a whisper; secretly, in secret (e.g. *upāṅśu-vrata*, a vow observed in secret); (*us*), *m.* a prayer uttered in a low voice; muttering prayers, reciting them in a low voice so as not to be overheard; N. of a Soma offering. — *Upāṅśu-kṛidita*, *as*, *ā*, *am*, played with in secret, made the companion of (a king's) private amusements.

उपाक *upāka*, *as*, *ā*, *am* (fr. rt. *anō* with *upa*), Ved. brought near to one another, joined, approximate; (*e*), Ved. du. an epithet of night and morning; (*e*), *ind.* in the next neighbourhood, in the presence of, before. — *Upāka-śakshas*, *ās*, *ās*, *as*, Ved. standing present before the eyes.

उपाकृ *upā-kṛi* (*upa-ā-kṛi*), cl. 5. S. P. A. *-kṛinoti*, *-nīte*, *-karoti*, *-kurute*, *-kartum*, to bring near or towards, to fetch; to summon, invite; to deliver, commit to, offer, grant, bestow; to acquire, obtain; to bring about, make preparations for a sacred action; to undertake, begin; to enter.

Upā-karaṇa, *am*, *n.* bringing near, inviting, invitation to begin; a term applied to certain sentences, called *Praishas* &c., with which one priest invites another to perform a sacrifice; immolation, sacrifice of an animal duly consecrated; preparation, beginning; commencement of reading the Veda after the performance of a preparatory rite.

Upā-karman, *a*, *n.* preparation, beginning; a ceremony performed before reading the Vedas; beginning to read the Vedas.

Upā-kṛita, *as*, *ā*, *am*, brought near, invited, addressed with invitational sentences; (*as*), *m.* a sacrificial animal killed during the recitation of prescribed prayers; attended with evil omens, disastrous, calamitous; (*as*), *m.* misfortune; a portent, a phenomenon announcing calamity.

उपाक्रम *upā-kram* (*upa-ā-kram*), cl. 1. P. A., 4. P. *-krāmati*, *-kramate* (ep. also *-krāmte*), *-krāmīyati*, *-kramītum*, to advance against in order to seize, to fall upon, take possession of.

उपाक्षम् *upāksham* (*upa-ak^o*), *ind.* before the eyes.

उपाख्या *upā-khyā* (*upa-ā-*), cl. 2. P. *-khyāti*, *-tum*, to tell a story, narrate; to relate or give an account about anything (with acc.); to observe (?).

Upā-khyā, *as*, *ā*, *am*, observable by the eyes; [cf. *nir-upākhyā*]; (*as*), *m.*, N. of a man.

Upākhyāna (*upa-ākh^o*), *am*, *n.* a tale, a short narrative, an episode; telling or repetition of a story already heard from another.

Upākhyānaka, *am*, *n.* a short tale.

उपागम् *upā-gam* (*upa-ā-*), cl. 1. P. *-gacchati*, *-gantum*, to go near or towards, to approach, visit; to return; to pass into any condition or relation; to undergo, suffer, endure; to occur, to come or fall to one's share.

Upā-gata, *us*, *ā*, *am*, approached, arrived; occurred, happened; promised; suffering, feeling.

Upā-gama, *as*, *m.* approach, arrival; occurrence; promise, agreement; the state of suffering, feeling.

Upā-gamya or *upā-gatya*, *ind.* having approached, having gone near or towards.

उपागु *upā-gū* (*upa-ā-gū*), cl. 3. P. *-jigāti*, *-gātum*, to come near, approach, come to.

उपाग्नि *upāgni* (*upa-agni*), *ind.* near a fire.

उपाग्र *upāgra* (*upa-ag^o*), *am*, *n.* the part which is next to the end or top; a secondary member.

उपाग्रह *upā-grah* (*upa-ā-grah*), cl. 9. P. A. *-grīhṇāti*, *-nīte* (Ved. *-grīhṇāti*, *-nīte*), *-grāhitum*, to comprehend, embrace.

Upā-grahaṇa, *am*, *n.* reading the Vedas after initiation.

उपाग्रहायणम् *upāgrahāyaṇam* or *upāgrahāyaṇi* (*upa-ag^o*), *ind.* towards the day of full moon in the month *Agrahāyaṇa*.

उपाग्रा *upā-ghrā* (*upa-ā-ghrā*), cl. 1. P. *-jighrati*, *-ghrātum*, to smell at; to kiss.

उपाङ्क *upāṅka*, *as*, *ā*, *am* (fr. *upa-anka*), to be marked.

उपाङ्ग *upāṅga* (*upa-an^o*), *am*, *n.* a subdivision; any minor limb or member; a subsidiary or supplementary work of low value; a supplement of a supplement; secondary portion of science; (twelve *Angas* and *Upāṅgas* constitute the sacred writings of the Buddhists); the sectarian mark made with Sandal &c. on the forehead. — *Upāṅga-gīta*, *am*, *n.* a kind of song.

उपाचर *upā-čar* (*upa-ā-*), cl. 1. P. A. *-čarati*, *-te*, *-ritum*, Ved. *-tave*, &c., to come near to; to attend upon, be attached to, to wait on, serve; to be obedient; to treat.

Upā-čartta, *as*, *ā*, *am*, attached to any one's service, obedient; (in gram.) that rule of Sandhi by which the sound *Visarga* becomes *s* before *k* and *p*.

Upā-čāra, *as*, *m.* position (as of a word in a sentence); procedure; Sandhi by which the sound *Visarga* becomes *s* before *k* and *p*.

उपाच्छिद् *upā-čchid* (*upa-ā-čhid*), cl. 7. P. A. *-čchinnati*, *-čchinte*, *-čchettum*, to tear away from, cut off from.

उपाज् *upāj* (*upa-aj*), cl. 1. P. A., Ved. *upājati*, *-te*, *-jitum*, to bring near to.

Upāje-kṛi, to support. — *Upāje-kṛīya* or *upāje-kṛīva*, *havi*, supported.

उपाञ्च *upāñč* (*upa-anč*) or *upāč* (*upa-ač*), cl. 1. P. A. *upāñčati*, *-te*, or *upāčati*, *-te*, *-čtum*, to draw (water).

उपाञ्जना *upāñjana*, *am*, *n.* (fr. rt. *añj* with *upa*), anointing, plastering the ground with cow dung &c.

उपातिगम् *upāti-gam* (*upa-ati-gam*), cl. 1. P. *-gacchati*, *-gantum*, to pass over, cross (a river).

उपाती *upāti* (*upa-ati-i*), cl. 2. P. *upātyeti*, *-tum*, to pass over, to be added as a surplus.

Upāty-aya, *as*, *m.* neglect or disobedience of customs; disorderly behaviour.

उपादा *upā-dā* (*upa-ā-dā*), cl. 3. A. *-datte*, *-dātum*, to receive, accept; to gain, acquire; to take, appropriate to one's self; to take away or off, carry off, steal; to seize, lay hold of, gather; to draw (water); to assume a form; to feel, perceive, consider, regard; to take in addition, include, comprise; to employ, apply, use; to undertake, begin; to mention, enumerate; Caus. *-dāpayati*; *-yītum*, to cause to employ or apply; to make use of: Desid. P. *-dītsati*, to strive to obtain.

Upā-dta, *as*, *ā*, *am*, received, accepted, acquired, gained, obtained; appropriated; taken away; seized, gathered; shaped; felt, perceived, regarded; comprised; employed, used; begun; enumerated; allowed in argument, granted, conceded; (*as*), *m.* an elephant out of rut. — *Upā-dta-raṅhas*, *ās*, *ās*, *as*, acquiring speed, quick, fleet. — *Upā-dta-sastra*, *as*, *ā*, *am*, taking up arms, armed.

Upā-dāna, *am*, *n.* taking, acquiring, taking away, abduction, appropriating to one's self, accepting, employment, using, becoming familiar with; mentioning, enumeration; saying, speaking; including, containing; abstraction, withdrawing the organs of sense and perception from the outer world; cause, motive; imme-

diately or proximate cause; the formal or distinct form, the material cause; a double meaning, an expression conveying a sense besides that which appears intended; (with Buddhists) conception; effort or exertion of body or speech. — *Upādāna-kāraṇa*, *am*, *n.* a proximate cause.

Upā-dāya, *ind.* having seized, containing; including, inclusive of; together with; by means of.

Upā-dēya, *as*, *ā*, *am*, to be taken or received, acceptable, admissible; to be chosen; to be selected, excellent, admirable.

उपादिक *upādika*, *as*, *m.* a sort of insect; [cf. *utpādaka*.]

उपादिश *upā-dīś* (*upa-ā-*), cl. 6. P. A. *-dīśati*, *-te*, *-deshtum*, to advise, show, point out, to indicate, inform, declare; to prescribe, give an order.

उपाद्रु *upā-dru* (*upa-ā-*), cl. 1. P. *-dravati*, *-drotum*, to run near to.

उपाधा *upā-dhā* (*upa-ā-*), cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to place near, place upon; to offer; render, make, effect, fix; to keep, hold.

1. *upā-dhī*, *is*, *m.* (for 2. see below), deceit, deception, disguise (in the Vedānta this is especially applied to certain natural forms or properties, considered as disguises of the spirit); that which more closely defines, a discriminative or distinguishing property, an attribute, a peculiarity, an indispensable condition; limitation (e.g. *an-upādhi-ramanīyo deśah*, a country beautiful without limitation, i. e. altogether beautiful); a title, a discriminative appellation, a nickname; a purpose, an occasion, an object; (in logic) a special cause for a general effect; (in rhetoric) the natural character of species, quality or action. *Upādhi-tas*, *ind.* in consequence of a peculiarity. (At the end of a compound the affix *ka* may be added to *upādhi*, e.g. *asty-upādhi-ka*, having 'is' as an attribute.)

Upā-dhīta, *as*, *ā*, *am*, deposited, placed; put on, worn; joined, annexed; agreed upon, made or done mutually; (*as*), *m.* a fiery portent, a meteor, a comet.

उपाधि 2. *upā-dhi*, *is*, *m.* (fr. rt. *dhyai* with *upa-ā*), reflection on duty; virtuous reflection; a man who is careful to support his family. (For 1. see under *upā-dhā* above.)

उपाधिक *upādhi-ka* (*upa-adh^o*), *as*, *ā*, *am*, exceeding, supernumerary.

उपाध्याय *upādhy-āya*, *as*, *m.* (fr. rt. 5. *i* with *upa-adhi*), a sub-teacher who instructs in a part only of the Veda or in grammar and the other *Ve-dāṅgas*, and is therefore inferior to the *Ācārya* who instructs in the whole Veda with the *Kalpa* and *Upanishads* (see *Manu* II. 141); a spiritual teacher, a teacher in general; (*ā*), *f.* a female preceptor; (*ī*), *f.* a female teacher or the wife of a teacher.

Upādhyāyāni, *f.* the wife of a teacher.

उपानस *upānasa*, *as*, *ā*, *am* (fr. *upa* and *anas*), Ved. being on a carriage; (*am*), *n.* the space in a carriage; carriage-load; anything placed on a carriage.

उपानह *upā-nah*, *t*, *f.* (rt. *nah*), a sandal, a shoe. — *Upānad-gūḍha*, *as*, *ā*, *am*, covered with a shoe.

उपानी *upā-nī* (*upa-ā-*), cl. 1. P. A. *-nuyati*, *-te*, *-netum*, to lead or carry or bring near or towards; lead away, carry off; to initiate, consecrate; [cf. *upa-nī*.]

उपानुवाक्य *upānuvākya* (*upa-an^o*), *as*, *ā*, *m.*, Ved. an epithet of *Agni*; (*am*), *n.*, N. of a section of the *Taittirīya-Saṃhitā*.

उपान्त *upānta* (*upa-an^o*), *am*, *n.* proximity to the edge or margin, border, edge; the angle of the eye; immediate proximity; the last letter but one; (*as*, *ā*, *am*), near to the end, last but one; near. — *Upānta-sarpin*, *ī*, *tñī*, *i*, coming near.