–14 To undertake, begin ; as in उपात्तयज्ञः. –15 To mention, enumerate ; इति पूर्वसूत्रोपात्तानां Sk. —*Caus.* 1 To cause to use, apply or employ. –2 To make use of.

उपात्त *p. p.* 1 Got, received, acquired, obtained ; ° विद्यः R. 5. 1 ; जन्मांतर° K. 96, 166, 334, 346. –2 Appropriated. –3 Taken away, seized. –4 Felt, perceived, regarded. –5 Employed, used; Ku. 7. 20. –6 Comprised. –7 Begun, commenced. –8 Mentioned. –9 Allowed in argument, granted, conceded. —त्तः An elephant out of rut. –**Comp.** —रंहस् *a.* speedy, quick, fleet. —वर्ण *a.* celebrated in song ; Ku. 5. 56. —शस्त्र *a.* taking up arms, armed.

उपादानं 1 Taking, receiving, acquisition, obtaining ; विश्रब्धं ब्राह्मणः शूद्रात् द्रव्योपादानमाचरेत् Ms. 8 417 ; 12. 7 ; विद्या° K. 75. –2 Taking away, appropriating to oneself. –3 Employment, using ; becoming familiar with. –4 Mention, enumeration. –5 Saying, speaking. –6 Including, containing. –7 Withdrawing the organs of sense and perception from the external world and its objects. –8 A cause, motive, natural or immediate cause ; पाटवोपादानः भ्रमः U. 3 v. l. ; प्रकृष्टपुण्यपरिपाकोपादानो महिमा स्यात् U. 6. –9 The material out of which anything is made, the material cause ; निमित्तमेव ब्रह्म स्यादुपादानं च वेक्षणात् Adhikaraṇamâlâ. –10 A mode of expression in which a word used elliptically, besides retaining its own primary sense, conveys another (in addition to that which is actually expressed) ; स्वसिद्धये पराक्षेपः...उपादानं K. P. 2. –11 (With Buddhists) Conception. –12 Effort of body or speech. –**Comp.** —कारणं a material cause ; प्रकृतिश्चोपादानकारणं च ब्रह्माभ्युपगंतव्यं S. B. —लक्षणा= अजहत्स्वार्था q. v. ; see K. P. 2 ; S. D. 14.

उपादेय *pot. p.* 1 Capable of being taken. –2 Capable of being endured ; Mál. 10. –3 Acceptable, admissible. –4 To be chosen or selected. –5 Excellent, admirable.

उपादिकः A sort of insect.

उपाधा 3 U. 1 To place near or upon. –2 To offer, give, impart. –3 To put on, wear. –4 To create, cause, produce; कोपोपाहितबाष्प Bh. 3. 85; Gît. 10. –5 To render, make, effect. –6 To keep, hold.

उपाधिः 1 Fraud, deceit, trick. –2 Deception, disguise (in Vedânta). –3 Discriminative or distinguishing property, attribute, peculiarity ; तदुपाधावेव संकेतः K. P. 2. It is of four kinds:— जाति, गुण, क्रिया, संज्ञा. –4 A title, nick-name; (भट्टाचार्य, महामहोपाध्याय, पंडित &c.); बी. ए. इत्युपाधिधारिणः (modern use). –5 Limitation, condition (as of time, space &c.); अनुपाधिरमणीयो देशः Prab. a country altogether (or naturally) beautiful; (oft. occurring in Vedânta phil.); देहाद्युपाधिरचितो भेदः S. B.; U. 6. 12; Mál. 1. 24. –6 A trace, mark ; भौमा उपाधयः Mv. 7. 22. –7 A purpose, occasion, object. –8 (In logic) A special cause for a general effect ; साध्यव्यापकत्वे सति साधनाव्यापक उपाधिः ; as आर्द्रेधनं (wet fuel) is the उपधि of the *hetu* वह्निमत्त्व in the inference पर्वतो धूमवान् वह्नेः. –9 Reflection on duty or a virtuous reflection. –10 A man who is careful to support his family.

उपाधिक *a.* Exceeding, supernumerary, additional.

उपाहित *p. p.* 1 Deposited, placed. –2 Put on, worn. –3 Connected, joined ; ° इयामरुचश्च चंदनाः Ki. 8. 12 showing. –4 Ascribed or attributed to (आरोपित). –5 Agreed upon, done by mutual agreement. —तः A fiery portent, danger or destruction from fire.

उपाध्यायः [उपेत्याधीयते अस्मात्, उप-अधि-इ-घञ्] 1 A teacher or preceptor in general. –2 Particularly, a spiritual teacher, religious preceptor ; (by Y. 1. 35, a sub-teacher who instructs for wages only in a part of the Veda and is inferior to an आचार्य ; एकदेशमुपाध्यायः) ; cf. Ms. 2. 141 ;—एकदेशं तु वेदस्य वेदांगान्यपि वा पुनः । योऽध्यापयति वृत्त्यर्थमुपाध्यायः स उच्यते ॥ see अध्यापक and under आचार्य also. —या A female preceptor. —यी 1 A female preceptor. –2 The wife of a preceptor.

उपाध्यायानी The wife of a preceptor.

उपानस् *a.* [उपगतमनः शकटं पितरं वा] 1 Like a cart, being in a cart. –2 Like a father (uncle &c). —*n.* 1 The space in a carriage. –2 Anything placed in a carriage, carriage-load.

उपानह् *f.* [उप-नह्-क्विप् उपसर्गदीर्घः] A sandal, shoe ; उपानद्गूढपादस्य सर्वा चर्मावृतेव भूः H. 1. 142 ; Ms. 2. 246 ; श्वा यदि क्रियते राजा स किं नाश्नात्युपानहं H. 3. 58 ; cf. 'What is bred in the bones cannot go out of flesh', or 'Habit is second nature'.

उपांत *a.* Near to the end, last but one. —तः 1 Border, edge, margin, skirt, point (of anything) ; उपांतयोर्निष्कुषितं विहंगैः R. 7. 50 Ku. 3. 69, 7. 32 ; Amaru. 23 ; U. 1. 26 ; वल्कल° K. 136. –2 The corner or angle of the eye ; विलोचने तिर्यगुपांतलोहिते Ku. 5. 74 ; नयनोपांतविलोकितं च यत् 4. 23 ; R. 3. 26. –3 Immediate proximity, vicinity; तयोरुपांतस्थितसिद्धसैनिकं R. 3. 57, 7. 24, 16. 21 ; Me. 24. –4 Side or slope (नितंब); Me. 18. –5 The last letter but one.

उपांतिक *a.* Near, proximate, neighbouring. —कं Vicinity, proximity.

उपांतिम *a.* Proximate, near.

उपांत्य *a.* Last but one ; उत्तमपदमुपांत्यस्योपलक्षणार्थम् Sk. —त्यः The corner of the eye. —त्यं Vicinity.

उपाप्तिः *f.* 1 Reaching to. –2 Obtaining, getting.

उपाभृत् *f.* Bringing near or taking away (उपाहरण).

उपायः, उपायन See under उपे.

उपायात *a.* Approached, come near. —तं 1 Arrival. –2 An event, incident.

उपारः [उप-कृ-कर्मणि घञ्] 1 Proximity. –2 A mistake, offence, sin.

उपारम् 1 P. 1 To sport, amuse oneself, delight in. –2 To cease, desist (from) ; दानप्रवृत्तेरनुपारतानां R. 16. 3 ; Ku. 3. 58 ; to rest, come to a stand-still ; वातवर्षमुपारतं Râm.

उपारत *p. p.* 1 Delighted. –2 Returned ; Ki. 4. 10. –3 Engaged in, occupied with. –4 Frequenting, resorting to.

उपारंभः Beginning, commencement.