Upa-mantrin, ī, iṇī, i, inviting, persuading.

उपमन्थनी *upa-manthanī*, f. (rt. *math*), a staff for stirring.

Upa-manthitṛi, tā, trī, tṛi, Ved. stirring up.

उपमन्यु *upa-manyu, us, us, u*, Ved. zealous, striving after; (Sāy.) knowing, understanding, intelligent; (*us*), m., N. of a pupil of Dhaumya Āyoda.

उपमा 2. *upa-mā*, cl. 2. P., 3 or 4. A. *-māti, -mimīte, -māyate, -mātum*, to measure one thing by another, compare; Ved. to give, grant.

3. *upa-mā*, f. resemblance, equality, similarity; a resemblance, as a picture, portrait, image, &c.; a simile; comparison, a particle of comparison; (*as, ā, am*, at the end of a Bahu-vrīhi compound) like, similar to, resembling (e. g. *amaropama*, resembling an immortal). — *Upamā-dravya, am*, n. any object used for a comparison. — *Upamā-rūpaka, am*, n. a figure in rhetoric combining comparison and metaphor. — *Upameta* (°*mā-ita* ?), *as, ā, am*, compared with ?; (*as*), m., N. of the tree Vatica Robusta.

1. *upa-mātṛi, tā*, m. an image-maker, a portrait-painter.

Upa-māna, am, n. comparison, resemblance, analogy; a simile; that with which anything is compared; a particle of comparison; (in the Nyāya phil.) recognition of likeness, comparison, the third of the four pramāṇas or means of correct knowledge. — *Upamāna-cintāmaṇi, is*, m. title of a philosophical work. — *Upamānopameya-bhāva* (°*na-up*°), *as*, m. the connection between the subject of comparison and the comparison adduced.

Upa-mita, as, ā, am, compared, illustrated by comparison, similar.

Upa-miti, is, f. resemblance, comparison, a likeness, a picture, image, &c.; analogy; knowledge of things derived from analogy or resemblance; inference, induction.

Upa-meya, as, ā, am, (with inst. or as last member of a compound) to be compared, comparable with; (*am*), n. the subject of a comparison, that which is compared (opposed to *upa-māna*, that with which it is compared). — *Upameyopamā* (°*ya-up*°), f. the resemblance of any object to that compared with it; reciprocal comparison, as of the moon to a beautiful face.

उपमाति *upa-māti, is*, f. (fr. rt. *man* with *upa*), Ved. approaching with a prayer; addressing, address; (Sāy.) comparison; (*is*), m. approaching in a friendly way; obliging; one who may be addressed, affable, especially as an epithet of Agni; (Sāy.) granting wealth. — *Upamāti-vani, is, is, i*, Ved. one who receives addresses in a friendly way; (Sāy.) destroyer of an enemy.

Upa-mīmāṃsā, f., Ved. deliberation, investigation, consideration.

उपमातृ 2. *upa-mātṛi, tā*, f. (a second mother), a wet nurse; a near female relative.

उपमाद *upa-māda, as*, m., Ved. enjoyment, delight.

उपमारण *upa-māraṇa, am*, n. (fr. rt. *mṛi*), Ved. submerging (in water &c.).

उपमालिनी *upa-mālinī*, f. a species of the Ati-śakvarī metre.

उपमास्य *upa-māsya, as, ā, am*, Ved. occurring every month, monthly.

उपमित *upa-mit, t*, f., Ved, a prop, a stay.

उपमूलम् *upa-mūlam*, ind. at the root.

उपमृद् *upa-mṛid*, cl. 9. P. *-mṛidnāti, -mardītum*, to crush, bruise, dash to pieces, destroy; rub down.

Upa-marda, as, m. friction, rubbing down, bruising; destruction; reproach, abuse, refutation of a charge.

Upa-mardaka, as, ā, am, crushing, destroying, destructive; (*as*), m. refutation of a charge.

उपयज् *upa-yaj, ḍ*, f., Ved., N. of eleven additional formulas at a sacrifice.

Upa-yashṭṛi, ṭā, m., Ved. the priest who utters these verses.

Upa-yāja, as, m. additional formulas at a sacrifice; N. of a younger brother of Yāja.

उपयन्त्र *upa-yantr*, cl. 10. P. *-yantrayati, -yitum*, to solicit or compel any one to do anything.

उपयम् *upa-yam*, cl. 1. P. A. *-yaććhati, -te, -yantum*, to take a wife, marry; to seize, take, receive, hold; to offer.

Upa-yantṛi, tā, m. a husband.

Upa-yantra, am, n. (with *upa* implying inferiority) a minor surgical instrument or implement; a secondary application of any kind, as actual cautery, escharotics, &c.

Upa-yama, as, m. marriage, marrying.

Upa-yamana, am, n. marrying; taking a wife; (ī), f. any support of stone, clay, gravel &c. for holding fire-wood; a sacrificial ladle; (*as, ā, am*), that upon which anything is placed, a support.

Upa-yāma, as, m., Ved. taking up with a ladle; a ladle (?); the verses or formulas uttered in ladling out the Soma juice; marriage.

उपया *upa-yā*, cl. 2. P. *-yāti, -tum*, to approach, undergo.

Upa-yāta, as, ā, am, arrived; (*am*), n. arrival, return.

Upa-yāna, am, n. coming near, approaching.

Upa-yāyin, ī, inī, i, coming towards, approaching.

उपयाचक *upa-yāćaka, as, ā, am* (rt. *yāć*), an asker, solicitor, begging.

Upa-yāćana, am, n. soliciting, approaching with a request or prayer.

Upa-yāćita, as, ā, am, requested, solicited; offered, especially to the deities to render them propitious; (*am*), n. prayer, request (to a deity).

उपयिचारिक *upayićārika, as*, m. any one employed to guard a Vihāra; a wrong reading for *upavihārika* (?).

उपयुज् *upa-yuj*, cl. 7. P. A. *-yunakti, yunkte, -yoktum*, to harness (as horses to a carriage); to occupy, take possession of; to use, employ, apply; to bestow upon; to attach one's self to, be devoted to; to appropriate, consume, eat.

Upa-yukta, as, ā, am, attached, adapted, suitable, appropriate, useful; worthy, serviceable; proper, right; taken, eaten, touched.

Upa-yuñjāna, as, ā, am, attaching, taking, appropriating.

Upa-yuyukshu, us, us, u, about to employ or apply.

Upa-yoktavya, as, ā, am, to be employed.

Upa-yoga, as, m. application, employment, use, service, utility; administration of medicines, preparation of them; fitness, suitableness; contact, proximity; any act tending to effect a desired object; good conduct, observing established practices. — *Upayogaṃ gam* or *vraj*, to be employed or used.

Upa-yogin, ī, inī, i, employing, using; what is employed, conducive or contributing to, serviceable, useful, convenient; appropriate; favourable, propitious; touching, in contact with. — *Upayogi-tā*, f. or *upayogi-tva, am*, n. usefulness; fitness, suitableness; occasion, need; favour, propitiousness.

Upa-yojana, am, n. harnessing a horse (by the side of another); a team.

Upa-yojya, as, ā, am, to be employed or used.

उपयोषम् *upa-yosham*, ind. a word expressing great pleasure; [cf. *upa-josham*.]

उपर *upara, as, ā, am* (fr. *upa*), Ved. situated below, under; posterior, later; nearer, approximate; *uparāsu* (loc. fem. pl.), in the proximity of, near to; (*as*), m. the lower stone on which the Soma is laid that it may be ground by means of other stones held in the hands; the lower part of the sacrificial post; a cloud; region (?). — *Upara-tāt*, ind., Ved. in the proximity or circumference.

उपरक्त *upa-rakta, as, ā, am* (fr. rt. *rañj* with *upa*), afflicted, overtaken by calamity; (*as*), m. eclipsed (as sun or moon), Rāhu the ascending node.

Upa-rāga, as, m. colour; darkening, an eclipse of the sun or moon; Rāhu or the ascending node; an inauspicious event, calamity, affliction; misbehaviour, ill conduct; reproach, abuse.

उपरक्षण *upa-rakshaṇa, am*, n. a guard, an outpost.

उपरचित *upa-raćita, as, ā, am*, made, prepared.

उपरत्न *upa-ratna, am*, n. a secondary or inferior gem, a diamond of low value.

उपरम् *upa-ram*, cl. 1. P. A. *-ramati, -te, -rantum*, to cease, end, terminate, be finished; to desist; to cause to cease or desist: Caus. *-ramayati, -yitum*, to cause to cease or desist, stop, render quiet.

Upa-rata, as, ā, am, ceased, stopped; dead; withdrawn or retired from. — *Uparata-karman, ā, ā, a*, ceasing from works or from relying on them. — *Uparata-rāga, as, ā, am*, ceasing to dance or play. — *Uparata-vishayābhilāsha* (°*ya-abh*°), *as, ā, am*, ceasing from all desire after worldly things. — *Uparata-spṛiha, as, ā, am*, void of desire. — *Uparatāri* (°*ta-ari*), *is, is, i*, having no foe, being at peace with all.

Upa-rati, is, f. ceasing, stopping; death; refraining from sensual enjoyment, abstaining from prescribed acts; great or exquisite pleasure (?).

Upa-rama, as, m. stopping, ceasing; abstaining from, giving up; death.

Upa-ramaṇa, am, n. abstaining from the pleasures of sense or from ceremonial acts (with abl.); ceasing, discontinuance.

Upa-rāma, as, m. ceasing, stopping.

उपरव *upa-rava, as*, m. (fr. rt. *ru* with *upa*), a sound-hole, (designation of certain holes which increase the sound of the stones when the Soma is being ground.)

उपरस *upa-rasa, as*, m. a secondary mineral, as red chalk, bitumen, &c.; a secondary passion or feeling; a subordinate flavour.

उपराज *upa-rāja, as*, m. a viceroy.

Upa-rājam, ind. near a king.

उपरि *upari*, ind. (as a separable adverb) above, upon, on, upwards, towards the upper side of (opposed to *adhas* and *nīćā*, e. g. *upari yā*, to go upwards; sometimes written with a following word as if compounded with it, e. g. *upari-ćihnita*, marked above); besides, in addition to, further (*sahasraṃ śatāny upari ćāshṭau*, 1000 and 800 in addition); afterwards (e. g. *upari payaḥ pibet*, he should drink milk afterwards); *upari upari*, higher and higher; repeatedly, continuously.

(As a separable preposition, with acc., loc., or gen.) over, above, upon, on, at the head of, on the upper side of, beyond (e. g. *upari śailaṃ gam*, to go over the mountain; *upari Laṅkāyāṃ samprāptaḥ saḥ*, he arrived over Laṅkā; *upary upari sarveshām atishṭhat*, he stood at the very head of all; *ātmānaṃ tasya upari kshiptvā*, having thrown himself upon him); in connection with, with reference to, with regard to, towards (with gen., e. g. *mama upari vikāritaḥ*, changed in feeling with regard to me; *putrasya upari kruddhaḥ*, enraged towards his son); after (with abl., e. g. *muhūrtād upari*, after a minute); [cf. Zend *upara*; Goth. *ufar*; Old Germ. *obar*; Mod. Germ. *über*; Eng. *over*; Gr. *ὑπέρ*; Lat. *super*.]

Upari may also be used at the end of a compound; e. g. *tadupari gantum*, to fall upon him, to attack him.

Upari often stands at the beginning of a compound, as in the following examples. — *Upari-gata, as, ā, am*, gone up, ascended. — *Upari-ćara, as*, m. epithet of the king Vasu ('walking in the air'). — *Upari-ćita, as, ā, am*, piled over or above.