receive an invitation from (with loc., e. g. *taṃmin Indra upahavam aiśchata*, 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 *upāṃśu*, ind. in a low voice, in a whisper; secretly, in secret (e. g. *upāṃśu-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. — *Upāṃśu-krīḍita, as, ā, am*, played with in secret, made the companion of (a king's) private amusements.

उपाक *upāka, as, ā, am* (fr. rt. *añć* 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-ćakshas, ās, ās, as*, Ved. standing present before the eyes.

उपाकृ *upā-kṛi* (*upa-ā-kṛi*), cl. 5. 8. P. A. *-kṛiṇoti, -ṇute, -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, beginniog; a ceremony performed before reading the Vedas; beginning to read the Vedas.

Upā-kṛita, as, ā, am, brought near, invited, addressed with invitatory 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.

उपाक्रम् *upā-kram* (*upa-ā-kram*), cl. 1. P. A., 4. P. *-krāmati, -kramate* (ep. also *-krāmate*), *-krāmyati, -kramitum*, to advance against in order to seize, to fall upon, take possession of.

उपाक्षम् *upāksham* (*upa-akº*), 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-khya, as, ā, am, observable by the eyes; [cf. *nir-upākhya*]; (*as*), m., N. of a man.

Upākhyāna (*upa-ākhº*), *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. *-gaćchati, -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, as, 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.

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

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

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

उपाग्रह् *upā-grah* (*upa-ā-grah*), cl. 9. P. A. *-gṛihṇāti, -ṇīte* (Ved. *-gṛibhṇāti, -ṇīte*), *-grahītam*, to comprehend, embrace.

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

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

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

उपाङ्क् *upāṅkya, as, ā, am* (fr. *upa-aṅka*), to be marked.

उपाङ्ग *upāṅga* (*upa-anº*), *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 Aṅgas and Upāṅgas constitute the sacred writings of the Buddhists); the sectarial mark made with Sandal &c. on the forehead. — *Upāṅga-gīta, am*, n. a kind of song.

उपाचर् *upā-ćar* (*upa-ā-*), cl. 1. P. A. *-ćarati, -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-ćarita, 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-ćāra, 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-ććhid* (*upa-ā-ćhid*), cl. 7. P. A. *-ććhinatti, -ććhinte, -ććhettum*, 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-kṛitya* or *upāje-kṛitvā*, having supported.

उपाञ्च् *upāñć* (*upa-añć*) or *upāć* (*upa-ać*), cl. 1. P. A. *upāñćati, -te*, or *upāćati, -te, -ćitum*, to draw (water).

उपाञ्जन *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. *-gaćchati, -gantum*, to pass over, cross (a river).

उपाती *upātī* (*upa-ati-i*), cl. 2. P. *upāty-eti, -tum*, to pass over; to be added as a surplus.

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

उपादा *apā-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, -yitum*, to cause to employ or apply; to make use of: Desid. P. *-ditsati*, to strive to obtain.

Upā-tta, 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. — *Upātta-raṇhas, ās, ās, as*, acquiring speed, quick, fleet. — *Upātta-śastra, 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; immediate 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-deya, 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.*]

उपादिश् *upā-diś* (*upa-ā-*), cl. 6. P. A. *-diśati, -te, -deshṭum*, 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-dhi, 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-ramaṇīyo deśaḥ*, 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-upādhika*, having 'is' as an attribute.)

Upā-hita, 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 *upādhika* (*upa-adhº*), *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 Vedāṅgas, 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.

Upādhyāyānī, 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. *-nayati, -te, -netum*, to lead or carry or bring near or towards; lead away, carry off; to initiate, consecrate; [cf. *upa-nī.*]

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

उपान्त *upānta* (*upa-anº*), *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, iṇī, i*, coming near.