

**Upa-nivishṭa**, mfn. besieging, R.; occupying, inhabiting, MBh.; occupied, inhabited, Vāyup.

**Upa-niveśin**, mfn. adherent, belonging to, Vārt. on Pāṇ. i, 4, 1.

**उपनिवृ** *upa-ni-√vri*, P. to restrain, keep off, R.

**उपनिवृत्** *upa-ni-√vrit*, Ā. -*varate*, to come again, be repeated, AitBr.; ŚāṅkhBr.; RPrāt.: Caus. P. -*varatayati*, to bring or fetch again, AitBr. vii, 5, 5.

**उपनिवेश** *upa-niveśa*, as, m. a suburb, Hariv. 8962.

**उपनिवेश** *upa-ni-√veshṭ*, Ā. -*veshṭate*, to surround, ŚBr. v, 3, 4, 11.

**उपनिशम्** *upa-ni-√sam*.

**Upa-niśamya**, ind. p. having perceived, perceiving, MBh. viii, 1738.

**उपनिश्रि** *upa-ni-√sri*, P. -*śrayati*, to go near or to the side of, ŚBr. xiv, 4, 2, 23; Ā. -*śrayate*, to cling to, lean against, ŚBr.; ŚāṅkhBr. & Śr.

**उपनिषद्** 1. *upa-ni-śhad* (*upa-ni-√sad*), P. (pf. -*ni-śhadus*) to sit down near to; to approach, set about, AV. xix, 41, 1; ŚBr.; Kauś.

2. **Upa-nishād**, t, f. (according to some) the sitting down at the feet of another to listen to his words (and hence, secret knowledge given in this manner; but according to native authorities *upa-nishad* means 'setting at rest ignorance by revealing the knowledge of the supreme spirit'); the mystery which underlies or rests underneath the external system of things (cf. IW. p. 35 seqq.); esoteric doctrine, secret doctrine, mysterious or mystical meaning, words of mystery &c., ŚBr.; ChUp. &c.; a class of philosophical writings (more than a hundred in number, attached to the Brāhmaṇas [but see Īsopanishad]; their aim is the exposition of the secret meaning of the Veda, and they are regarded as the source of the Vedānta and Sāṃkhya philosophies; for the most important of the Upanishads, see IW. p. 37 seq.) -*t-√I. kṛi* (*upanishat-√I. kṛi*), to treat anything as a mystery (?), Pāṇ. i, 4, 79. - **brāhmaṇa**, n., -*ratna*, n., -*vivarana*, n., N. of works.

**Upa-nishada**, am, n. = 2. *upa-nishād* above (esp. occurring ifc.)

**Upa-nishādīn**, mf(*inī*)n. staying or sitting near at hand, ŚBr. ix, 4, 3, 3.

**उपनिषेव** *upa-ni-√sev* (*upa-ni-√sev*), Ā. to devote one's self to, MBh.

**उपनिष्कर** *upa-nish-kara*, as, m. (*√kṛi*), a main road, highway, L.

**उपनिष्क्रम** *upa-nish-kram* (*upa-ni-√kram*), P. -*krāmati*, to go out towards, ŚBr.

**Upa-nishkramana**, am, n. the act of going or stepping out towards, PārGr.; taking a child in the fourth month of its age for the first time into the open air (usually called *nishkramana*, q. v., one of the Sāṃskāras or religious rites; cf. Mn. ii, 34), Hcat.; L.; a main road, road, Gaut. ix, 65; L.

**Upa-nishkramya**, ind. p. having gone or going out towards, stepping out, going out, ŚBr.; ŚāṅkhŚr.; MBh.

**Upa-nishkrānta**, mfn. one who has gone out of, R.

**उपनिहन्** *upa-ni-√han*, P. -*hanti*, to hammer or ram down (a stake) by the side of, ŚBr.; KātyŚr.

**उपनी** 1. *upa-√nī*, P. Ā. -*nayati*, -*te* (Ā. Pot. -*nayita*, HirGr. i, 1, 2; p. -*nāyamāna*, AV.) to lead or drive near, bring near, bring, adduce, offer, RV. ii, 3, 10; iii, 35, 3; ŚBr.; TBr.; MBh.; Mn.; Ragh.; to bring information, communicate; to lead or bring near to one's self, take possession of, R.; Kathās.; to lead, guide, MBh.; BhP.; to lead or draw towards one's self (said of the Guru who, in the ceremony of initiation, draws the boy towards himself); to initiate into one of the twice-born classes by investing with the sacred thread &c. (only Ā., Pāṇ. i, 3, 36), AV. xi, 5, 3; ŚBr.; ĀśvGr.; ŚāṅkhGr. &c.; Mn. &c.; to bring about, produce, cause, Gīt.; Prab.; Sāh.; to bring into any state, reduce to, R.; Hariv.; Kām. &c.; to take into one's service (only Ā., Pāṇ. i,

3, 36): Caus. -*nāyayati*, to cause to initiate (a pupil), Mn. xi, 191.

**Upa-naya**, as, m. the bringing near, procuring, MBh.; attaining, obtaining, obtainment, BhP.; employment, application, R.; appl. cation (the fourth member in a fivefold syllogism), Sarvad.; Tarkas, &c.; introduction (into any science), VarBrS.; initiation = the next, L.

**Upa-nayana**, am, n. the act of leading to or near, bringing, R.; BhP.; Vikr.; employment, application, Car.; introduction (into any science), Prab.; leading or drawing towards one's self; that ceremony in which a Guru draws a boy towards himself and initiates him into one of the three twice-born classes (one of the twelve Sāṃskāras or purificatory rites [prescribed in the Dharma-sūtras and explained in the Gṛihya-sūtras] in which the boy is invested with the sacred thread [different for the three castes] and thus endowed with second or spiritual birth and qualified to learn the Veda by heart; a Brāhman is initiated in the eighth year [or seventh according to Hiranyakeśin; or eighth from conception, according to Śāṅkhāyana &c.], a Kshatriya in the eleventh, a Vaiśya in the twelfth; but the term could be delayed); see IW. p. 201; RTL. p. 360 seqq.; ĀśvGr. i, 19-22; ŚāṅkhGr. ii, 1-6; PārGr. ii, 2-5; Gobh. ii, 10; HirGr. i, 1 seqq.; Mn. ii, 36; Yājñ. i, 14. - **cintāmaṇi**, m., -**lakshana**, n., N. of works.

**Upa-nāyā**, as, m. leader, RV. ix, 91, 4; initiation, = *upa-nayana*, L.

**Upa-nāyana**, am, n. initiation, = *upa-nayana* above.

**Upa-nāyika**, mfn. fit or belonging to an offering, Hariv. 4417 (v. l. *auṣanāyika*).

**Upa-nīta**, mfn. led near, brought near, RV. i, 129, 2; MBh.; Mṛicch.; VarBrS. &c.; led to a man, married (?), RV. x, 109, 4 = AV. v, 17, 6; adduced; presented &c.; initiated, BhP.; Mn. ii, 49; Ragh. &c.; (as), m. a boy brought near to a Guru and initiated into one of the twice-born classes (by investiture with the sacred thread and other ceremonies).

**Upa-nīti**, is, f. initiation, = *upa-nayana* above, Nyāyam.

**Upa-netavya**, mfn. to be brought near; to be applied, R.; L.

**Upa-netrī**, mf(*trī*)n. one who brings near, Kum. i, 61; (*tā*), m. the spiritual preceptor, Pañcat.

**उपनी** 2. *upa-nī* (*upa-ni-√i*), P. -*ny-eti*, to enter into, move towards, ŚBr.

**उपनुद्** *upa-√nud*.

**Upa-nunna**, mfn. driven near, wafted, Śis. iv, 68.

**उपनृत्** *upa-√nrit*, P. Ā. -*nṛityati*, -*te*, to dance before, dance round (acc.), MBh.; Hariv.; R.

**Upa-nṛitta**, mfn. any person before or round whom it is danced, MBh. v, 4100.

**Upa-nṛitya**, am, n. a place for dancing, R.

**उपन्यस्** *upa-ny-√2.as*, P. -*asyati*, to place down, put down, R.; to announce, MBh.; to speak of, mention; to explain; to hint, allude, suggest, Kir.; Kāvyaṅg.

**Upa-nyasta**, mfn. mentioned, explained, brought forward, hinted at, alluded, Yājñ.; Śak. 200, 2; Hit.

**Upa-nyasya**, ind. p. having put down &c.

**Upa-nyāsa**, as, m. putting down, placing near to, juxta-position, Comm. on Pāṇ.; bringing or procuring (requisites), MBh.; bringing forward, speaking of, mention; statement, suggestion, hint; quotation, reference, Mn.; Mālav.; Sāh.; Daśar. &c.; pretext, Amar. 23; proof, reason, Sāh.; a particular kind of treaty or alliance, Kām.; Hit.; (in dram.) propitiation, gratifying, Sāh.; a deposit, pledge, pawn, W.

**Upa-nyāsya**, mfn. to be adduced or stated, W.

**उपन्याचर** *upa-ny-ā-√car*, P. -*cāṛati*, to enter into, penetrate, ŚBr. vi, 5, 4, 10.

**उपन्यासु** *upa-ny-ā-√plu*, Ā. -*plavate*, to swim near, ŚBr.

**उपन्याह** *upa-ny-ā-√hri*, to bring near, offer (a present to a teacher), Gobh. iii, 4, 2.

**उपपक्ष** *upa-pakshā*, as, m. the armpit; (*au*), m. du. the hair under the armpits, TBr. - **daghnā**, mfn. reaching to the armpit, ŚBr.

**Upapakshyā**, mfn. being on the shoulder, AV. vii, 76, 2.

**उपपक्ष्म** *upa-pakshma*, ind. (fr. -*pakshman*), on the eye-lash, Suśr.

**उपपत्** *upa-√pat*, P. -*patati*, to fly near, hasten towards, RV.; BhP.

**Upa-pāta**, as, m. accident, occurrence, misfortune, KātyŚr.

**Upa-pātin**, mfn. ifc. falling to, hastening towards.

**उपपतनीय** *upa-patanīya*, am, n. a smaller sin, minor offence, = *upa-pātaka*, q. v., SāmavBr. i, 5, 14.

**उपपति** *upa-patī*, is, m. a paramour, gallant, VS. xxx, 9; Mn.; Yājñ.; Kathās.

**उपपथ** *upa-patha*, as, m. appendix [Aufrecht], BrahmaP.; (*am*), ind. on the way or road, Vop.

**उपपद्** 1. *upa-√pad*, Ā. -*padate*, (rarely P.) -*ti*, to go towards or against, attack, AV. iv, 18, 2; to approach, come to, arrive at, enter, MBh.; Pañcat.; VarBrS.; Kāraṇḍ.; to approach or come to a teacher (as a pupil), MBh.; to approach for succour or protection; to approach or join with in speech, AitBr. vii, 17, 5; to reach, obtain, partake of; to enter into any state, MBh.; R.; Hariv.; to take place, come forth, be produced, appear, occur, happen; to be present, exist, Lāty.; to be possible, be fit for or adequate to (with loc.), ĀśvGr.; Kauś.; Mn.; MBh. &c.; to be regular or according to rules; to become, be suitable, MBh.; R.; Suśr.; Śak. &c.; Caus. P. -*pādāyati*, to bring to any state (with two acc.); to cause anything (acc.) to arrive at (loc. or dat.), cause to come into the possession of, offer, present, MBh.; MārKP.; Mn.; Yājñ.; Ragh. &c.; to cause to come forth or exist; to accomplish, effect, cause, produce, Lāty.; MBh.; Megh. &c.; to get ready, prepare, make fit or adequate for, make conformable to, MBh.; R.; to furnish or provide or endow with, MBh.; Kām. &c.; to make anything out of, Prab.; to examine; to find out, ascertain, R.; Mn. &c.; to prove, justify, Sarvad.; Comm. on Prab., on Kap. &c.; to attend on a patient, physic, Suśr. i, 56, 20; Car.

**Upa-patti**, is, f. happening, occurring, becoming visible, appearing, taking place, production, effecting, accomplishing, MBh.; BhP.; Bhag.; Ragh. &c.; proving right, resulting; cause, reason; ascertained or demonstrated conclusion, proof, evidence, argument, Sarvad.; Sāh.; Vedāntas.; Naish.; Rājat. &c.; fitness, propriety, possibility, KātyŚr.; MBh. &c. (instr. *upa-pattiyā*, suitably, in a fit manner); association, connection, possession; religious abstraction, L. - **parityakta**, mfn. destitute of argument or proof, unproved, unreasonable, Rājat. - **mat**, mfn. demonstrated, proved. - **yukta**, mfn. id. - **sama**, m. (in log.) a kind of contradiction in which both the contradicting assertions are supposed to be demonstrable (e. g. sound is uneternal, because it is produced; it is eternal, because it is not tangible), Nyāyad.; Nyāyak.

2. **Upa-pad**, t, f. the act of happening, occurring, taking place.

**Upa-panna**, mfn. one who has approached a teacher (as a pupil), Suśr.; Vedāntas.; one who has approached for protection, R.; one who has obtained or reached, MBh.; R.; Kās. on Pāṇ. iv, 2, 13; obtained, reached, gained; happened, fallen to one's share, produced, effected, existing, being near at hand, MBh.; Yājñ.; Ragh. &c.; endowed with, possessed of, furnished with, MBh.; Mn. &c.; fit, suited for the occasion, adequate, conformable, Śak.; Vikr.; Rājat. &c.

**Upa-pāda**, as, m. happening; effecting, accomplishing; see *dur-upapāda* and *yathōpapādām*.

**Upa-pādaka**, mfn. causing to occur or happen, producing, effecting, making visible, Sāh.

**Upa-pādana**, mfn. id.; (*am*), n. the act of causing to appear, effecting, doing, MBh.; bringing near, BhP.; giving, delivering, presenting; proving or establishing by argument, Sarvad.; explaining, examining, L.

**Upa-pādāniya**, mfn. to be treated medically, Car.

**Upa-pādita**, mfn. effected, accomplished, performed, done; given, delivered, presented; proved, demonstrated; treated medically, cured.