

उपाग्र upāgra, am, n. the part which is next to the end or top, Comm. on Pāṇ.; a secondary member, L.

Upāgrya, am, n. a secondary member, L.

उपाग्रह upā-grah.

Upā-grīhya, ind. p. having taken with, together with, BhP. x, 58, 55.

Upā-grahana, am, n. commencement of reading the Veda (after the performance of initiation &c., see upā-karaṇa), L.

उपाग्रहायणम् upāgrahāyaṇam, ind. (fr. āgrahāyaṇī with upa, Pāṇ. v, 4, 110), near the day of full moon in the month A-grahāyaṇa.

Upāgrahāyaṇi, ind. id.

उपाग्रा upā-√ghrā, P. -jighrati (and -ghrāti, Ā. -jighrate, ep.) to smell at; to kiss, apply the lips to (loc.), MBh.; R.; Ragh.

उपाङ्ग upāṅkya, mfn. (√āṅk), to be marked or stamped. — **prishṭha, m., N.** of an Ekāha (q. v.) sacrifice, ŚāṅkhŚr.

उपाङ्ग I. upāṅga (for 2. see upāṅj), am, n. a minor limb or member of the body, MārK. P.; Sarvad.; a subdivision; a supplementary or additional work, secondary portion of a science, MBh.; Hariv. &c. (such as the Purāṇas, the Nyāya, Mīmāṃsā, and the Dharma-sāstras); N. of a class of sacred writings of the Jainas (eight are enumerated, the last of which includes four subdivisions); a sectarian mark (made with sandal &c.) on the forehead, L.; (in mus.) a particular drum-like instrument. — **gīta, n.** a kind of song, Rājat. — **lalitā-vrata, n.** a particular observance.

उपाचर upā-√car, P. -carati, to come near to, approach, RV. i, 46, 14; 187, 3; ŚBr. ii, iv; to attend upon, wait on, serve, be obedient, RV.; MBh. ii, 408; to physic, Suśr.

Upā-carita, as, m. (in Gr.) a particular Sandhi rule (by which a Visarga in the Pada-pāṭha becomes s before k and p in the Saṃhitā, e. g. yās pātih, RV. x, 24, 3), RPrāt. 260, &c.

Upā-cāra, as, m. proceeding, procedure, ŚāṅkhŚr.; established use (of a word), Nir. i, 4; a particular Sandhi (see above), APrāt. iv, 74; RPrāt.

Upā-cīrṇa, mfn. deceived, MBh. xviii.

उपाच्युतम् upācyutam, ind. in the proximity of A-cyuta or Kṛishṇa, BhP. x.

उपाज upāj (upa-√aj), P. (Impv. upājatu, RV. x, 19, 2) Ā. (I. sg. upāje, AV. v, 11, 2; impf. upājata, RV. i, 161, 6) to drive near or towards.

Upāje, ind. so as to help or support (optionally to be regarded as a gati [q. v.] in connection with √kri, Pāṇ. i, 4, 73; upāje-kṛitya or upāje kṛitvā, ind. p. having helped, supporting, Kāś. on Pāṇ.)

उपाजिनम् upājīnam, ind. on a skin, Pāṇ. vi, 2, 194.

उपाञ्च upāñc (upa-√añc), P. -acati, to draw up (e. g. water), ŚBr. xiii.

Upāka, mf(ā)n. brought near to each other, joined, approximate, (only e) f. du. (said of night and morning), RV. i, 142, 7; iii, 4, 6; x, 110, 6; (upāke) AV. v, 12, 6; 27, 8; (e), ind. (upāke) in the next neighbourhood, in the presence of, before (with gen.), RV. — **cakshas (upāke)**, mfn. standing present before the eyes, to be seen from near at hand, RV. viii, 6, 25.

उपाञ्ज upāñj (upa-√añj), P. -anakti, to smear or anoint (with butter), grease (e. g. a wheel), TS. ii, 6, 3, 4; iii.

Upākta, mfn. anointed, greased, TS. ii, 6, 3, 3.

2. Upāṅga (for 1. see above), as, m. the act of smearing, anointing, Car.

Upāñjana, am, n. the act of anointing, smearing, KātyŚr.; besmearing (the ground with cow-dung &c. for purification), Mn. v, 105, &c.

उपातङ्ग upātāṅkya, am, n. (√tāñc), runnet for coagulating milk, TBr. iii, 7, 4, 2.

उपाती upātī (upa-ati-√i), P. -eti, to be added as a surplus, ŚBr. xii; to pass over, neglect.

Upāty-aya, as, m. transgressing, neglect or disobedience of customs, Pāṇ. iii, 3, 38.

उपादा upā-√I. dā, Ā. -datte (once P., pf. 3. pl. -dadus, BhP. i, 8, 12) to receive, accept, gain,

acquire, appropriate to one's self, take away, carry off, steal, MBh.; BhP.; Mālav. &c.; to take with; to take in addition, include, comprise; to take as help, use, employ, apply, BhP.; Pat. (cf. upā-dāya); to seize, lay hold of, gather, take up, draw up, MBh.; Ragh.; Kum. &c.; to assume (a form or meaning), BhP.; MārK. P.; Pat. &c.; to cling to; to feel, perceive, experience, MBh. vii; Śis. vi, 23; Ritus. &c.; to consider, regard, MBh. xii; to mention, enumerate; to set about, undertake, begin, Hariv.; Kum. &c.; Caus. P. -dāpayati, to cause to use or employ, Comm. on KātyŚr.; Desid. P. -ditsati, to strive to acquire, BhP. v, 14, 7.

Upā-tta (contracted fr. upā-datta; cf. ā-tta), mfn. 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, L. — **raṅhas, mfn.** acquiring speed, quick, fleet. — **vi-dya, mfn.** one who has acquired knowledge, learned, Kathās. — **śastra, mfn.** one who has taken up arms, armed.

Upā-dāna, am, n. the act of taking for one's self, appropriating to one's self, MBh.; Mn. &c.; perceiving, noticing, learning, acquiring (knowledge), Hit.; Vop.; accepting, allowing, including; employment, use, Sāh.; Sarvad.; Kap.; saying, speaking, mentioning, enumeration, Vedāntas.; Kāś.; Siddh.; abstraction, withdrawing (the organs of sense from the outer world), L.; (with Buddh.) grasping at or clinging to existence (caused by trishṇā, desire, and causing bhava, new births); (with Rāmānujas) preparation (of perfumes, flowers &c. as one of the five elements of worship), Sarvad.; cause, motive, material cause; material of any kind, Sāṃkhyak.; Vedāntas.; Kap. &c.; offering, present, L. — **kāraṇa, n.** a proximate cause. — **tā, f., -tva, n.** the state of being a material cause, Kap. — **lakshañā, f.** implied signification (beyond the literal meaning, e. g. kuntāḥ praviśanti, 'spears pierce,' where kuntāḥ implies kuntināḥ, 'spearmen'), Sāh. 14; Sarvad.

Upā-dāya, ind. p. having received or acquired &c.; receiving, acquiring &c.; taking with, together with, MBh.; Hariv.; Kathās. &c.; including, inclusive of, BhP.; Comm. on RPrāt. &c.; by help of, by means of (acc.), MBh.

Upā-ditsā, f. (fr. Desid.), wish or readiness to accept, Sarvad.

Upā-deya, mfn. to be taken or received; not to be refused; to be allowed, admissible, acceptable, Śāntiś.; Sarvad.; Kap. &c.; to be included, included, Sāh.; to be chosen or selected, excellent, admirable. — **tva, n.** selection, choice, preference.

उपादिक upādika, as, m. a kind of insect, L.

उपादिञ्ज upā-√diś, P. -diśati, to advise, show, point out, prescribe, command, MBh.; BhP.; to indicate, inform, declare, BhP. i.

उपादीप upā-√dip.

Upā-dīpta, mfn. blazing, flaming, ŚBr. vii.

उपाद्य upādya, mfn. next to the first, the second, ĀśvŚr. v, 6, 27.

उपादु upā-√dru, P. (Impv. 2. sg. -drava) to run or hasten near to, RV. vi, 48, 16.

उपाधा upā-√dhā, P. Ā. -dadhāti, -dhatte, to place upon, put on, ŚBr. x; BhP.; to seize, lay hold of, take up, MBh.; to keep, hold back, TBr. ii; to seduce (a woman), R.

Upā-dhāya, ind. p. taking up or with, together with, ŚBr. iv.

I. Upā-dhi (for 2. see s. v.), is, m. that which is put in the place of another thing, a substitute, substitution, R.; anything which may be taken for or has the mere name or appearance of another thing, appearance, phantom, disguise (said to be applied to certain forms or properties considered as disguises of the spirit, W.), Prab.; Bhāshāp.; Sāh. &c.; anything defining more closely, a peculiarity; an attribute (asty-upādhi, having 'is' as an attribute); title, discriminative appellation, nickname; limitation, qualification (e. g. an-upādhi-rāmañya, beautiful without limitation, i. e. altogether beautiful); (in log.) a qualifying term added to a too general middle term to prevent ativyāpti; that which is placed under, supposition, condition, postulate, Sarvad.; Vedāntas.; Tarkas.; BhP. &c.; deception, deceit, MBh. iii, 13017; species. — **khaṇḍana, n., N.** of

a work. — **tas, ind.** in consequence of any qualification or condition. — **dūshakatā-bīja, n., -nyāya-saṅgraha, m., N.** of works. — **mātrāyām, ind.** for the sake of mere appearance, Kauś. — **vivṛiti, f., -siddhānta-grantha, m., N.** of works.

Upā-hita, mfn. put or placed on, deposited; set out, proposed (as a prize), ŚBr. xi; caused, effected, produced, Bhartṛ.; Git.; joined, annexed, L.; agreed upon, made or done mutually, L.; (as), m. outbreak of fire, fire, Gaut. xvi, 34.

उपाधाव upā-√dhāv, P. -dhāvati, to run towards, BhP.; Caus. -dhāvayati, to carry or convey towards, ŚBr. x.

उपाधि 2. upā-dhi (for 1. see col. 2), is, m. (√dhyat), point of view, aim, Car.; reflection on duty, virtuous reflection, L.; a man who is careful to support his family, L.

उपाधिक upādika, mfn. exceeding, super-numerary.

उपाधिरुह upādhi-√ruh, P. -rohati, to ascend or mount up to, ŚBr. iii, vi.

उपाध्मा upā-√dhmā, P. (aor. -adhmasit) to blow into, MBh.; Hariv.

उपाध्याय upādhyāya, as, m. (√i), a teacher, preceptor (who subsists by teaching a part of the Veda or Vedāṅgas, grammar &c.; he is distinguished from the Ācārya, q. v.), Mn. iv, 141, &c.; Yājñ. i, 35; MBh.; Śak. &c.; (ā or ī), f. a female teacher, Kāty. on Pāṇ. iii, 13, 21; (ī), f. the wife of a teacher, Kāty. on Pāṇ. iv, 1, 49. — **sarvasva, n., N.** of a grammar (frequently referred to by the Comm. on Uṇ.)

Upādhyāyānī, f. the wife of a teacher, Kāty. on Pāṇ. iv, 1, 49.

Upādhyāyī-√I. kri, to choose as teacher, appoint as teacher, Bālar.; N.

उपाध्वयु upādhvayū, us, m. a second Adhvaryū (in place of the true Adhvaryū), MBh. xiii.

उपानस upānasā, mfn. (fr. anas with upa), being or standing on a carriage, RV. x, 105, 4; (am), n. the space in a carriage, AV. ii, 14, 2.

Upānasyaka, as, m., N. of Indra, ĀpŚr.

उपानह upā-nāh, t, f. (fr. √nah with upa [not upā], Pāṇ. vi, 3, 116), a sandal, shoe, TS.; ŚBr.; Mn.; MBh. &c. (ifc. with affix -ka, upānatka; cf. an-upā°, sōpā°).

Upā-nād (in comp. for upā-nāh above). — **gūḍha, mfn.** covered with a shoe, Hit. — **yuga, n.** a pair of shoes, ĀśvGṛ. iii, 8, 1.

Upā-naha, as, m. (in comp.) = upā-nāh, MBh.; Pāṇ. v, 4, 107.

Upānahin, mfn. having shoes, shoed, Āp.

उपानी upā-√nī, P. Ā. -nayati, -te, to convey or bring or lead near, MBh.; BhP.; R. &c.; to draw near, MBh. iii; BhP. viii; to lead away or off, carry off, R.; BhP.; to lead near, introduce to; to imitate, MBh. v, 1339.

Upā-nayana, am, n. the act of leading near or home (a wife), BhP.

उपानुवाक्य upānuvākya, mfn. to be invoked with Anuvākyaś (q. v.); (as), m., N. of Agni, TĀr. i, 22, 11; (am), n., N. of a particular section of the Taittiriya-saṃhitā.

उपान्त upāntā, mfn. near to the end, last but one; (am), n. proximity to the end or edge or margin; border, edge, TS. vi; Ragh.; Pañcat.; Kir. &c.; the last place but one, VarBṛS.; immediate or close proximity, nearness, Kathās.; Rājat.; Megh. &c.; (e), ind. in the proximity of, near to; (am, āt), ind. (ifc.) near to, towards; the last letter but one, L.; the corner of the eye, W. — **bhāga, m.** border, edge, Kum. — **sarpin, mfn.** creeping or coming near.

Upāntika, am, n. vicinity, proximity, MBh.; Pañcat. &c.; (am), ind. near to, towards; (āt), ind. from the neighbourhood; (mfn.) near, proximate, neighbouring, L.

Upāntima, mfn. the last but one, Bijag.

Upāntya, mfn. id., VarBṛS.; Śrutab.

उपान्वारुह upānvā-√ruh, P. -rohati, to mount (a carriage) after and by the side of another one, MBh. v, 4745.

उपाप upāp (upa-√I. āp), P. -āpnoti, to