

f.) *a.* Annual, yearly. —कः 1 An astrologer. —2 An almanac-maker.

सांवादिक् *a.* (की *f.*) 1 Colloquial. —2 Controversial. —कः A disputant.

सांवृत्तिक *a.* (की *f.*) Illusory, phenomenal.

सांशयिक *a.* (की *f.*) 1 Doubtful. —2 Uncertain, irresolute. —कः A doubtful or dangerous deed; Pt. 3. 12.

सांसारिक *a.* (की *f.*) Worldly, mundane; सांसारिकेषु च सुखेषु वयं रसज्ञाः U. 2. 22.

सांसिद्धिक *a.* 1 Natural, existing naturally, innate, inherent. —2 Effected naturally, spontaneous. —3 Absolute. —4 Effected by supernatural means. —Comp. —द्रवः natural fluidity (opp. नैमित्तिक 'generated') (belonging to water only).

सांस्थानिकः A fellow-countryman.

सांज्ञाधिग A general flow or stream.

सांहननिक *a.* (की *f.*) Bodily, corporeal.

साक A vegetable, herb; cf. शाक.

साकम् *ind.* 1 With, together with (with instr.); यासी गुरुजनैः साकं स्वयमानानांबुजा Bv. 2. 132; 1. 41; Mu. 3. 10. —2 At the same time, simultaneously.

साकल्यं Entirety, totality, the whole or entire part of a thing; यावत्साकल्ये; Nalod. 3. 19. (साकल्येन 'entirely, completely, thoroughly'; Ms. 12. 25).

साकांक्ष *a.* 1 Desirous. —2 Having significance.

साकूत *a.* 1 Having meaning, significant, meaning; साकूतस्मितं Gīt. 2; साकूतं वचनं &c. —2 Intentional. —3 Amorous, wanton. —तं *ind.* 1 Meaningfully, significantly; as in साकूतं मां निर्वर्ण्य. —2 Amorously. —3 Feelingingly, pathetically. —4 Attentively.

साकेतं N. of the city of Ayodhyā; साकेतनाथोऽजलिभिः प्रणमः R. 14. 13, 13. 79, 18. 36; अरुणचवनः साकेतं Mbh. —ताः (*m. pl.*) The inhabitants of Ayodhyā.

साकेतकः An inhabitant of Ayo-

dhyā. —कं = साकेतं.

साकुक् A quantity of fried grain (सकु). —कः Barley.

साक्षात् *ind.* 1 In the presence of, before the very eyes, visibly, openly, evidently. —2 In person, actually, in bodily form; साक्षात् प्रियमुपगतमपश्यत् पूर्व S. 6. 15; 1. 6. —3 Directly. In comp. it is often translated by 'incarnate'; साक्षाद्यनः; or by 'open, direct'; तत्साक्षात्प्राप्तयेः कोवाय Māl. 1. 11. (साक्षात्कु 1. to see with one's own eyes, realize personally. —2. to have an intuitive perception or manifestation of; साक्षात्कुतधर्माण नृपयः U. 7). —Comp. —करण 1. causing to be visibly present. —2. making evident to the senses. —3. intuitive perception. —कारः perception, apprehension, knowledge.

साक्षिन् *a.* (की *f.*) [सह अक्षि अस्य; साक्षाद् दृष्टा साक्षी वा P. V. 2. 91] 1 Seeing, observing, witnessing. —2 Attesting, testifying. —म. 1 A witness, an observer, an eye-witness, कलं तपःसाक्षिषु दृष्टमेव Ku. 5. 60. —2 The Supreme Being. —Comp. —द्वैधं divergent evidence, discrepancy between witnesses. —प्रत्ययः the evidence of witnesses. —भाहित *a.* borne out or proved by evidence.

साक्ष्यं 1 Evidence, testimony; तमेव चाभाय विवाहसाक्ष्ये R. 7. 20. —2 Attestation.

साक्षेप *a.* Taunting, abusive.

साख्य *a.* (की *f.*) 1 Relating to a friend. —2 Friendly, amicable. साख्यं Friendship.

सागरः [समरेण निर्वृत्तः अण्] 1 The ocean, sea; सागरः सागरोपमः; (fig. also); वयासागर, विद्यासागर &c.; cf. समर. —2 The number 'four' or 'seven'. —3 A kind of deer. —Comp. —अनुकूल *a.* situated along the sea-coast. —अंत *a.* bounded by the sea, sea-girt. —अंबरा, नैमिः, मेखला the earth. —आलयः N. of Varuna. —उत्थं sea-salt. —गा 1, a river. —2. the Ganges. —गामिनी a river. —ग्वनं navigating (the ocean).

साग्नि *a.* 1 Having fire. —2 Taking the sacred fire.

साग्निक् *a.* 1 Maintaining or pos-

sessing fire. —2 Attended by fire. —कः A house-holder who maintains the sacred fire.

साग्र *a.* 1 Entire. —2 With a surplus, more than.

सांकर्य Mixture, confusion, promiscuous or confused mixture.

सांकल *a.* (की *f.*) Produced or effected by addition.

सांकाश्य-इया N. of the capital of Kusadhvaja, brother of Janaka.

सांकेतिक *a.* (की *f.*) 1 Symbolical, indicative. —2 Conventional.

सांक्षेपिक *a.* (की *f.*) 1 Abridged, short, concise.

सांख्य *a.* [संख्यया निर्वृत्तः अण्] 1 Relating to number. —2 Calculating, enumerating. —3 Discriminative. —4 Deliberating, reasoning, a reasoner; त्वं गतिः सर्वसांख्यानं योगिनां त्वं परायणं Mb. —ख्यः, —ख्यं N. of one of the six systems of Hindu philosophy, attributed to the sage Kapila; (this philosophy is so called because it 'enumerates' twenty-five *Tattvas* or true principles; and its chief object is to effect the final emancipation of the twenty-fifth *Tattva*, i. e. the *Purusha* or soul, from the bonds of this worldly existence—the fetters of phenomenal creation—by conveying a correct knowledge of the twenty-four other *Tattvas* and by properly discriminating the Soul from them. It regards the whole universe as a development of an inanimate principle called *Prakriti* q. v., while the *Purusha* is altogether passive and simply a looker-on. It agrees with the Vedānta in being synthetical and so differs from the analytical Nyāya or Vaiśeṣika, but its great point of divergence from the Vedānta is that it maintains two principles which the Vedānta denies, and that it does not admit God as the creator and controller of the universe, which the Vedānta affirms); सांख्यमित्र कपिलाधिष्ठितं K. —ख्यः 1 A follower of the Sāṅkya philosophy; Bg. 3. 3, 5. 5. —2 An epithet of Siva. —Comp. —प्रसादः, —मुख्यः epithets of Siva.

सांग *a.* [सहानेन अंगैर्वा] 1 Having