

सञ्जु sañ-jñu. See I. sañ-jñā, p. 1051, col. 2.

सञ्ज्वर sañ-jvar (sam-j^o; cf. sañ-jūro, sañ-jval), cl. I. P. -jvarati, -jvaritum, to be in great fever or heat, be greatly depressed or grieved, be afflicted or sorrowful, grieve.

Sañ-jvara, as, m. great heat or fever; heat, the heat of fire, burning, scorching, a burn; the heat of anger, indignation. — Sañ-jvara-*vat*, *ān*, *atī*, *at*, full of heat or fever, hot. — Sañ-jvarātura ('ra-āt'), as, ā, am, afflicted or affected with fever, fevered.

Sañ-jvārin, ī, imī, i, fevered, diseased, feverish.

सञ्ज्वल sañ-jval (sam-j^o), cl. I. P. -jvalati, -jvalitum, to blaze up, burn brightly, flame: Caus. -jvalayati, -yitum, to cause to blaze up or flame, light up, illuminate, kindle, light; to inflame.

Sañ-jvalat, an, antī, at, blazing, flaming, burning. Sañ-jvalya, ind. having lighted, having kindled (a fire &c.).

सट् saṭ, cl. I. P. saṭati, sasōṭa, saṭitum, to be a part or portion; cl. 10. P. sāṭayati, -yitum, (not to be distinguished fr. rt. sāt), to manifest, show.

सट् saṭa, am, ā, n. f. (= jaṭā, śaṭā; according to some also as, m.), an ascetic's matted or clotted hair, the hair collected into a loose braid and twisted forwards upon the forehead, a braid of hair (in general); the mane (of a lion &c.); the bristles (of a boar); a crest, (in these last three senses usually ā, f.); — Saṭānka ('tā-an'), as, m. 'mane-marked,' a lion. — Saṭā-pāṭala, as, m. the red mane (of a lion).

सट्कार sa-ṭankāra, as, ā, am, having notoriety or fame, famous.

सटि saṭi, is, f. (= saṭi), the plant called zedoary or a kind of Curcuma.

Saṭikā, f. = saṭi, saṭi.

Saṭi, f. = saṭi above; a kind of perfume.

सटिक sa-ṭika, as, ā, am, accompanied by a comment or exposition, explained by a commentary.

सट् saṭ, cl. 10. P. saṭayati, -yitum, to hurt, injure, kill; to be strong or powerful; to give; to take; to dwell, inhabit.

सट्टक saṭṭaka, am, n. a sort of minor drama (in Prākṛit).

सट्वा saṭvā, f. a kind of bird; a musical instrument (= vādya).

सट् saṭh (= rts. svāṭh, 3. saṭh, śvāṭh), cl. 10. P. sāṭhayati, -yitum, to finish, complete, adorn; to leave unfinished; to go, move.

सट्ठी saṭṭhī, f. the plant zedoary; [cf. saṭi.]

सणसूत्र saṇa-sūtra, am, n. (for saṇa-sūtra), hempen cord or thread, packthread.

सणहाम saṇahāsha, N. of a place.

सण्ड saṇḍa, as, m. (= saṇḍa, shaṇḍa), a eunuch.

सण्डिश saṇḍiśa, as, m. (= san-daṇḍa), a pair of tongs or nippers.

सण्डी sañ-ḍī (sam-ḍī), cl. I. 4. A. -ḍayate, -ḍiyate, -ḍaytum, to fly together.

Sañ-ḍina, am, n. flying together, one of the modes of flight attributed to birds; alighting from a flight, perching (as a bird).

सत् sat, am, atī, at (Pres. part. of rt. I. as), being, existing; real, essential, true; good, virtuous; right, proper; excellent, best; handsome, beautiful; venerable, respectable; wise, learned; firm, steady; (ṛ), f. a virtuous wife, &c., (see p. 1053); (sat), n. that which really is, entity or existence, essence, the true being, the really existent, the self-existent or

Universal Spirit, Brahma; that which is good or real or true, reality, truth; water, (in Naigh. I. 12. sat is enumerated among the udaka-nāmāni; cf. sā-tīna); (sat), ind. well, rightly, fitly; [cf. Gr. *av* (Ion. *éw* for *éōw*); Lat. *sens*, *sens*-is, in *pra-sens*, *ab-sens*; Lith. Nom. m. *esans*, f. *esanti*.] — Sač-carita or sač-carita, am, n. good conduct, good behaviour; (as, ā, am), well-conducted, well-behaved, virtuous, honest, upright. — Sač-carita-mimānsā, f., N. of a work by Vidyā-nivāsa-bhaṭṭācārya. — Sač-čū, ī, n. 'existence and thought,' epithet of Brahma or the Supreme Spirit. — Sač-čūl-anśa, as, m. a portion of existence and thought. — Sač-čūl-ātman, ā, m. the soul which consists of entity (or essence) and thought. — Sač-čūl-ānanda, am, n. 'existence (or entity), thought (or knowledge), and joy,' epithet of Brahma or the Supreme Spirit; of Vishnu. — Sač-čūl-ānanda-maya, as, ī, am, consisting of existence, thought, and joy. — Sač-čūl-ānanda-stotra, am, n., N. of a hymn addressed to Gaṇeśa (extracted from the Saṅkumāra-saṃhitā). — Sač-čhila (sat-ś'), as, ā, am, of a virtuous disposition, benevolent. — Sač-čhūdra (sat-śū'), as, m. a good Śūdra, a Śūdra who has gone through the ceremonies customary in some places even for men of the lower caste. — 2. sajjana, as, ā, am (for I. sajjana see under rt. 2. sajj, p. 1049), well-born, of good family, respectable, reputable, virtuous, good; (as), m. a good man, virtuous man; a proper N. — Sajjana-garhita, as, ā, am, despised by the virtuous. — Sajjana-valabha, 'friend of the good,' N. of a work. — Sajjaneśha ('na-iś'), as, ā, am, desired or chosen by the good. — Sajjanaśivasati ('na-ek'), is, is, ī, residing only in the good. — Saṭi-tā, &c., see under saṭi, p. 1055. — Saṭ-kadamba, as, m. 'good Kadamba,' a species of Kadamba, (Nuclea Cordifolia). — Saṭ-kartri, tā, trī, tri, acting well; treating well or kindly; (tā), m. epithet of Vishnu. — Saṭ-karman, a, n. a good or virtuous act, pious deed; virtue, piety; hospitality; funeral obsequies; expiation. — Saṭ-kavi-mīśra, as, m., N. of a poet. — Saṭ-kāncānāra, as, m. 'good mountain ebony,' a sort of ebony (= rakta-kāncāna). — Saṭ-kānda, as, m. a hawk, kite. — Saṭ-kāra, as, m. kind action, kind treatment, hospitable treatment or reception, hospitality; reverence, respect; care, attention; a meal; a festival, religious observance. — Saṭ-kārāra ('ra-ar'), as, ā, am, worthy of hospitable treatment. — Saṭ-kula, am, n. a good family, noble family. — Saṭ-kulina, as, ā, am, belonging to a good family, born of a noble family, well-born, nobly descended. — Saṭkuloḍbhava ('la-uḍ'), as, ā, am, sprung from a noble family. — Saṭ-kṛ, cl. 8. P. A. -karoti, -kurute, &c., to do well or rightly, treat well or kindly, treat with respect, receive hospitably, welcome; to honour, worship; to adorn: Caus. -kārayati, &c., -yitum, to cause to be treated with respect or reverence, show reverence, pay respect. — Saṭ-kṛta, as, ā, am, done well, acted rightly or properly; treated with respect or hospitality; respected, revered, honoured; worshipped, adored, welcomed, saluted; entertained; (as), m. epithet of Śiva; (am), n. virtue; respect; hospitality. — Saṭ-kṛit, is, f. doing good, acting properly, virtue, morality; treating with respect, hospitality. — Saṭ-kṛitya, ind. having treated with respect, &c., having hospitably entertained. — Saṭ-kṛiyā, f. a good action, virtuous action, doing good, charity, virtue; respectful treatment, salutation, welcome, courtesy, worship, homage, hospitality; any purificatory ceremony; funeral or obsequial ceremonies. — Saṭ-tama, as, ā, am, very good or right; most virtuous; excellent, best; very venerable or respectable. — Saṭ-tā, f. existence, entity, being, reality; a particular Jāti (in phil.); goodness, excellence, see sat-tva below. — Saṭ-tā-mātra, am, n. mere entity or existence. — Saṭ-tā-*vat*, *ān*, *atī*, *at*, endowed with existence, possessing reality. — Saṭ-tā-vāpya ('tā-av'), as, ā, am, included in (the notion of) existence. — Saṭ-tva, am, n. being, existence, (īśvara-sattva, the existence of a Supreme Being), entity, essence, nature, true essence, life, the principle

of being, breath, spirit, mind, sense, consciousness; an embryo; substance, thing, wealth; elementary substance (as earth, air, fire, &c.); anything of which a property may be predicated; any living or sentient being, animal, beast, evil being, demon, spirit, ghost, goblin, monster, (in these senses also as, m.); a substantive, noun; goodness, virtue, excellence; truth, certainty, reality; strength, energy, vigour, power, courage, self-command, sound sense, good sense, wisdom; the quality of purity or goodness (regarded in philosophy as the highest of the three Guṇas which are supposed to constitute the external world, the other two being *rajas* and *tamas*, see *guṇa*); the quality of *sattva* renders a person in whom it predominates chaste, true, honest, wise, &c., and a thing pure, clean, &c.); any natural property, quality, characteristic, disposition; (as), m., N. of a son of Dhṛita-rāshtra. — Saṭ-tva-kāshāya, as, m. one of the signs of decay (with Buddhists, see *kāshāya*). — Saṭ-tva-guṇa, as, m. the quality of purity or goodness, (see above). — Saṭ-tvagūṇin, ī, imī, i, having the above quality predominant. — Saṭ-tva-tā, f. purity, goodness, the existence of the Saṭ-tva-guṇa. — Saṭ-tva-pradhāna, as, ā, am, having the quality of goodness predominant. — Saṭ-tvam-*vijaya*, as, ā, am, terrifying living beings, making animals tremble. — Saṭ-tva-*vat*, *ān*, *atī*, *at*, endowed with life, living, existent, a living being; endowed with or possessed of the true essence; endowed with strength, magnanimous, endowed with the quality of goodness, pure, virtuous. — Saṭ-tva-*viplava*, as, m. loss of consciousness. — Saṭ-tva-*vihita*, as, ā, am, effected or caused by nature, natural; caused by goodness; virtuous, upright. — Saṭ-tva-*vr̥tti*, is, f. the condition or quality of goodness, &c. — Saṭ-tva-*śīla*, as, ā, am, of a virtuous disposition, disposed to what is right and good. — Saṭ-tva-*śāmbudhi*, is, f. purity of nature or disposition. — Saṭ-tva-*samāvishṭa*, as, ā, am, filled or thoroughly penetrated by the quality of goodness. — Saṭ-tva-*sampanna*, as, ā, am, endowed with the quality of goodness, good, excellent; equable, even-minded. — Saṭ-tva-*sainplava*, as, m. universal destruction of beings; loss of vigour. — Saṭ-tva-*sāra*, as, m. essence of strength; a most powerful person. — Saṭ-tva-*śha*, as, ā, am, being in the nature (of anything); inherent in animals; animate; being in the quality of goodness, excellent, holy, pure. — Saṭ-tva-*śrīpa* ('ra-an'), as, ā, am, according to nature, in conformity with natural character. — Saṭ-tva-*sāha* ('va-u'), as, m. natural energy; (av), m. du. courage and energy. — Saṭ-tva-*sāha-*vat*, *ān*, *atī*, *at*, endowed with courage and energy. — Saṭ-tva-*śrīka* ('va-u'), as, ā, am, one in whom the quality of goodness predominates. — Saṭ-tva-*śreka* ('va-u'), as, m. excess or predominance of the quality of goodness, superabundance of energy or wisdom. — Saṭ-pati, is, m., Ved. a good lord; the lord of the good, lord of real men, lord of heroes; epithet of Indra. — Saṭ-pattra, am, n. the new leaf of a water-lily. — Saṭ-patha, as, m. a good road; good course of life, correct or virtuous conduct; orthodox doctrine. — Saṭ-pari-graha, as, m. acceptance (of gifts) from a proper person. — Saṭ-pasu, us, m. a good or suitable animal, a victim fit for a sacrifice. — Saṭ-pātra, am, n. a proper object of presents or honours, a worthy or virtuous person. — Saṭ-pātra-*varsha*, as, m. raining down or bestowing favours on worthy objects, judicious liberality. — Saṭ-pātra-*varshin*, ī, imī, i, bountiful to worthy objects. — Saṭ-putra, as, m. a virtuous son; a son who performs all the prescribed rites in honour of his ancestors. — Saṭ-purusha, as, m. a good or virtuous man, worthy man. — Saṭ-pushpa, as, ā, am, having good flowers. — Saṭ-pratipaksha, as, m. (in logic) a counterbalanced reason or one along with which there exists another equally good on the opposite side (as sound is eternal because it is audible, sound is non-eternal because it is a product); contrariety of argument, existence of opposite premises proving the existence or non-existence of a thing. — Saṭpratipakshī-tā, f. the condition of*