

rightly, duly, RV.; VS.; TS.; kindly, properly, amicably, MW.

**Sādhyā**, mfn. to be subdued or mastered or won or managed, conquerable, amenable, MBh.; R. &c.; to be summoned or conjured up, L.; to be set to rights, to be treated or healed or cured, Suśr.; MBh.; Kathās.; to be formed (grammatically), Vop.; to be cultivated or perfected, Kāv.; to be accomplished or fulfilled or brought about or effected or attained, practicable, feasible, attainable, Mn.; MBh. &c.; being effected or brought about, taking place, Kās.; to be prepared or cooked, Car.; to be inferred or concluded, Sarvad.; Bhāṣhāp.; Kpr.; to be proved or demonstrated, Ragh.; Sāh.; to be found out by calculation, VarBrS.; Gaṇit.; to be killed or destroyed, MW.; relating to the Sādhyas (see below), MBh.; BhP.; m. (pl.) 'they that are to be propitiated,' N. of a class of celestial beings (belonging to the *Gaṇa-devatā*, q. v., sometimes mentioned in the Veda [see RV. x, 90, 16]; in the ŚBr. their world is said to be above the sphere of the gods; according to Yāska [Nir. xii, 41] their locality is the Bhuvārloka or middle region between the earth and sun; in Mn. i, 22, the Sādhyas are described as created after the gods with natures exquisitely refined, and in iii, 195, as children of the Soma-sads, sons of Virāj; in the Purāṇas they are sons of Sādhyā, and their number is variously twelve or seventeen; in the later mythology they seem to be superseded by the Siddhas, see *siddha*; and their names are Manas, Mantṛi, Prāṇa, Nara, Pāna, Vinirbhaya, Naya, Daṇsa, Nārāyaṇa, Vṛisha, Prabhu), RV. &c. &c.; the god of love, L.; N. of a Vedic Rishi, IndSt.; of the 21st astronomical Yoga, L.; (ā), f. N. of a daughter of Dakṣha and wife of Dharma or Manu (regarded as the mother of the Sādhyas), Hariv.; Pur.; (am), n. accomplishment, perfection, W.; an object to be accomplished, thing to be proved or established, matter in debate, ib.; (in logic) the major term in a syllogism, ib.; silver, L.; N. of a Sāman, ĀrshBr. — **kośa**, m. N. of a dictionary. — **tā**, f. practicableness, feasibility, MW.; conquerableness (see *a-s*°); curableness (see *a-s*°); *tvāvacchedaka*, n. the distinguishing property of the thing to be proved, MW. — **tva**, n. curableness, Suśr.; perfectibility, Sarvad.; practicability, Kāv.; KapS.; Bhāṣhāp. — **paksha**, m. the side of the thing to be proved (in a lawsuit), MW. — **pramāṇa-samkhyā-vat**, mfn. containing the number of the things to be proved and of the proofs, Yājñ., Sch. — **rshi** (°*ya + rishi*), m. N. of Śiva, MW. — **vat**, mfn. comprehending the point to be proved, Yājñ., Sch.; containing the major term (in logic), W.; m. the party on whom the burden of proof in a lawsuit rests, W. — **vyāpaka**, mfn. (in log.) invariably inherent in that which is to be proved, ib.; — **tā**, f. invariable inherence in what is to be pr°; — **sama**, m. an assertion identical with the point to be proved, petitio principii, Sarvad.; Nyāyad.; — **tva**, n. sameness with the point to be pr° (°*tvāt*, 'because it is the same with what is to be pr°'), Nilak.; Nyāyad. — **sādhana**, n. the means of establishing what is to be proved (e.g. a Hetu or reason), effecting what has to be done &c., W.; — **kaumudī**, f., — **khaṇḍa**, N. of wks. — **siddha**, mfn. to be still accomplished and already accomplished, R. — **siddhi**, f. accomplishment of what has to be done, MW.; the establishing of what has to be proved, IW.; the success of an undertaking, accomplishment, fulfilment, ib.; proof, conclusion, ib.; — **pāda**, m. the fourth stage or division of a sujt at law, judgment, decision, ib. **Sādhyābhāva**, m. absence of the thing to be proved, ib.; impossibility of cure, ib.

2. **Sādhyā**, ind. (for 1. see under *sādhyā*) = *sādhuyā*, TS.; TBr.

**Sādhv**, in comp. for *sādhv*. — **anindita**, mfn. unblamed by the good, of irreproachable character, W. — **apāsana-vidhi**, m. N. of wk. — **aryā**, mfn. (ā)n. (prob.) truly faithful, RV. — **alamkṛita**, mfn. beautifully adorned, MW. — **asādhū**, mfn. good and bad (—*tva*, n.), VarBrS.; m. pl. the good and the wicked, MBh.; n. du. good and bad things, ŚBr.; R. — **ācāra**, m. the conduct of the good, virtuous c°, VarBrS.; mfn. well-conducted c°, Mn.; MBh.

**Sādhvī**, f. See under *sādhvī*, p. 1201, col. 2.

**Sādhvika**. See *sa-sādh*°, p. 1192, col. 2.

**सार्धमित्रिक** *sārdhamitrika*, mf(ā or ī)n. (fr. *sadha-mitra*), g. *kāśy-ādi*.

**साध्य** *sādhyā*. See p. 1201, col. 2, and *√sādh*, p. 1200, col. 3.

**सार्धर्मिक** *sārdharmika*, m. (fr. *sa-dharma*) one of the same faith or religion, HPariś.

**Sādharmya**, n. community or equality of duty or office or properties, sameness or identity of nature, likeness or homogeneity with (gen. or comp.), MBh.; Kāv. &c.; the being of the same religion, MW.; — *sama*, m. (in Nyāya) a pretended or sham objection, Nyāyas.

**साधान** *sādhāna*, mfn. together with the receptacle, ŚBr.

**साधार** *sādhāra*, mfn. having a support or basis or foundation, NṛisUp.; Pañcar. (cf. *niḥ-* and *bahu-s*°).

**Sādhāraṇa**, mf(ī or ā)n. 'having or resting on the same support or basis,' belonging or applicable to many or all, general, common to all, universal, common to (gen., dat., instr. with and without *saha*, or comp.), RV. &c. &c.; like, equal or similar to (instr. or comp.), Hariv.; Kālid.; behaving alike, Dhūrtas.; having something of two opposite properties, occupying a middle position, mean (between two extremes, e.g. 'neither too dry nor too wet,' 'neither too cool nor too hot'), Suśr.; Kām.; VarBrS.; (in logic) belonging to more than the one instance alleged (one of the three divisions of the fallacy called *anaiikāntika*, q. v.); generic, W.; m. N. of the 44th (or 18th) year of Jupiter's cycle of 60 years, VarBrS.; (ī), f. a key, L.; a twig of bamboo (perhaps used as a bolt), MW.; m. or n. (?) N. of a Nyāya wk. by Gadā-dhara; (am), n. something in common, a league or alliance with (comp.), Subh.; a common rule or one generally applicable, W.; a generic property, a character common to all the individuals of a species or to all the species of a genus &c., ib.; (am), ind. commonly, generally, L. — **kroḍa**, m., — **grantha**, m. N. of wks. — **tā**, f. commonness, community (°*tām √nī*, 'to make common property'), Rājat. — **tva**, n. universality, Nyāyam., Sch.; temperateness, Suśr. — **deva**, m. N. of an author, Cat. — **deśa**, m. common land, MW.; a wild marshy country, ib. — **dhana**, n. joint or common property, ib. — **dharma**, m. com° or universal duty, conduct or duty binding on all castes and orders alike (as humanity &c.), IW. — **nyāsa**, m. N. of wk. — **paksha**, n. common side or party, middle side, the mean (between two extremes), MW. — **pūrva-paksha-rahasya**, n., — **prāyaścitta-saṅgraha**, m., — **rahasya**, n., — **vāda**, m., — **vrata-pratishṭhā-prayoga**, m. N. of wks. — **strī**, f. a common woman, harlot, Sāh. **Sādhāraṇāsādhāraṇānu-pasamhāri-virodha-grantha**, m. or °*rodhin*, n. N. of wk.

1. **Sādhāraṇī**, f. See under *sādhāraṇa*.

2. **Sādhāraṇī**, in comp. for °*raṇa*. — *√kṛi*, P. — *karoti*, to make common property, share with (*saha*), R.; Kād.; to make equal with (comp.), MBh. — *√bhū*, to become equal, Ragh.

**Sādhāraṇya**, n. commonness, universality, Sāh.; Sarvad. &c.; equalness, analogy, Sāh.; = *kuñcika*, MW.; (ā), ind. commonly, all together, RV.

**Sādhārīta**, mfn. supported, Campak.

**Sādhṛita**, n. 'what is held together,' a stall, shop, W.; an umbrella, parasol, ib.; a flock of peacocks, ib.

**साधिक** *sādhika*, mf(ā)n. (for *sādhikā* see *sādhaka*, p. 1201, col. 1) having excess or a surplus, excessive, increased, more than full or complete, Gobh.; Pur.; Divyāv.

**साधिषेप** *sādhikshepa*, mfn. having or showing contempt, taunting, ironical (as language), MBh.

**साधिदैव** *sādhidaiiva*, mfn. (united or identified) with supreme deity, W.

**Sādhidaiivata**, mfn. having a tutelary deity, Śak. (v. l.)

**साधिभूत** *sādhibhūta*, mfn. (identified) with the Being who is 'the substratum of all material objects,' W. **Sādhibhūtādhidaiiva**, mfn. identical with the Adhibhūtas and Adhidaiivas (qq. vv.), Bhag.

**साधिमान** *sādhimāna*, mfn. with the surplus or excess, ŚBr.

**साधियज्ञ** *sādhijajña*, mfn. one with the Being who presides over sacrifice, Bhag.

**साधिवास** *sādhivāsa*, mfn. having perfume, fragrant, MBh.

**साधिष** *sādhishṭha*, *sādhīyas*. See p. 1201.

**साधिष्ठान** *sādhishṭhāna*, mfn. having a solid basis, possessing a firm foundation, R.

**साधु** *sādhv* &c. See p. 1201, col. 2.

**साध्य** *sādhyā* &c. See col. 1.

**साध्यवसाना** *sādhavyasānā* or °*nikā*, f. (in rhet.) an elliptical figure of speech (in which the meaning is left to be implied), Sāh.; Sarvad.

**Sādhavyasāya**, mfn. elliptical, Pratāp.

**साध्यास** *sādhyaśa*, mfn. having an addition, Lāṭy.

**साध्याहार** *sādhyaḥāra*, mfn. having or with something to be supplied, ĀpGr., Sch.

**साध** *sādhra*, n. N. of various Sāmans, ĀrshBr.

**साध्वस** *sādhvasa*, n. (ifc. f. ā; fr. *sa + dhvasa* = *dhvansa*) consternation, perturbation, alarm, terror, fear of (gen. or comp.; °*saṃ √gam*, 'to become terrified'), MBh.; Kāv. &c.; (in dram.) false alarm, sudden fright, panic (one of the 7 divisions of the Bhaṇikā, q. v.), Sāh. — **vipluta**, mfn. overwhelmed with consternation, MW.

**सानग** *sānaga*, m. (fr. *sanaga*) N. of a teacher, MaitrS.

**सानकुमार** *sānatkumāra*, mfn. relating to Sanat-kumāra; m. pl. a partic. class of gods, Dharmas.; n. N. of an Upa-purāṇa.

**सानत्सुजात** *sānatsujāta*, mfn. relating to Sanat-sujāta, MBh.

**सानन्द** *sānanda*, mf(ā)n. having joy or happiness, joyful, glad, delighted with (comp.), Kāv.; Kathās.; m. a kind of tree, L.; N. of a youth attendant on Rādhā, Pañcar.; (with *miśra*) N. of an author, Cat.; (ā), f. a form of Lakṣmī, ib.; (am), ind. joyfully, with delight, Kāv.; Sāh. — **gadgada-padam**, ind. speaking indistinctly through joy, Gīt. — **govinda**, N. of various wks. — **nī**, f. N. of a river, MārkaP. **Sānandāśru**, n. tears of joy, Pañcar.

**सानन्दूर** *sānandūra*, N. of a Tirtha, Cat. — **māhātmya**, n. N. of a ch. of the VarP.

**सानल** *sānala*, mfn. containing fire, MW.; together with the Nakṣatra Kṛittikā, VarBrS.; m. the resinous exudation of the Śāl tree, W.

**सानसि** *sānasī*, *sānin*. See p. 1196, col. 3.

**सानाथ्य** *sānāthya*, n. (fr. *sa-nātha*) assistance, aid, help, Kathās.

**सानिका** *sānikā*, f. (of unknown derivation) a flute, pipe, L.

**Sāneyikā** and **sāneyī**, id., L.

**सानिबाप** *sānibāpa* (of unknown meaning), Pañcad.

**सानु** *sānu*, m. n. (accord. to Up. i, 3 fr. *√san*; collateral form 3. *snu*) a summit, ridge, surface, top of a mountain, (in later language generally) mountain-ridge, table-land, RV. &c. &c. (L. also, 'a sprout; a forest; road; gale of wind; sage, learned man; the sun'). — **ja**, m. (for *sānuja* see p. 1203, col. 1) 'produced on table-land,' Xanthoxylon Alatum, Bhpr.; n. the flower of Hibiscus Mutabilis, L. — **prastha**, m. N. of a monkey, R. — **mat**, mfn. having a summit or ridge, R.; m. a mountain, hill, Kāv.; Rājat.; (atī), f. N. of an Apsaras, Śak. — **ruha**, mfn. growing on a mountain-ridge (as a wood), R. **Sānukā**, mfn. elevated, arrogant (Sāy.; but see p. 1196, col. 3).

**सानुकम्प** *sānukampa*, mf(ā)n. full of pity, compassionate, tender, kind (am, ind.), Daś.; Kathās.

**सानुकूल** *sānukūla*, mfn. (= *anukūla*) favourable, agreeable, Cāṇ.

**Sānukūlya**, n. favour, service, assistance, Sāh.

**सानुक्रोश** *sānukrośa*, mf(ā)n. full of compassion, compassionate, merciful, kind (am, ind.; —*tā*, f.), MBh.; R. &c.

**सानुग** *sānuga*, mfn. having attendants, with followers, Mn. iii, 87.

**सानुचर** *sānucara*, mf(ī)n. id., Kauś.; Car.