

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.; Bhāshāp.; 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 Bhuvarloka 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they are sons of Sādhyā, and their number is variously twelve or seventeen; in the later mythology they seem to be superseded by the Siddhas, see *siddha*; and their names are Manas, Mantṛi, Prāna, Nara, Pāna, Vinirbhaya, Naya, Daṇṣa, Nārāyaṇa, Vṛisha, Prabhu), RV.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*°); *°tāvachchedaka*, n. the distinguishing property of the thing to be proved, MW. — **tvā**, n. curableness, Suśr.; perfectibility, Sarvad.; practicability, Kāv.; KapS.; Bhāshāp. — **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 proved, ib. — **sama**, m. an assertion identical with the point to be proved, petitio principii, Sarvad.; Nyāyad.; — **tva**, n. sameness with the point to be proved (*°tvāt*, 'because it is the same with what is to be proved'), 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, fulfillment, 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*) = *sādhyā*, TS.; TBr.

Sādhv, in comp. for *sādhu*. — **anindita**, mfn. unblamed by the good, of irreproachable character, W. — **apāsana-vidhi**, m. N. of wk. — **aryā**, mf(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.

साधमित्रिक *sādhmitrika*, mf(ā) n. (fr. *sadha-mitra*), g. *kāśy-ādi*.

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

साधर्मिक *sādharmika*, m. (fr. *sa-dharma*) one of the same faith or religion, HParis.

Sādharmya, n. community or equality of duty or office or properties, sameness or identity of nature, likeness or homogeneousness 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 *anāikāntika*, 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*. — *√kri*, 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.

Sādhārita, 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 *sādhika*, p. 1201, col. 1) having excess or a surplus, excessive, increased, more than full or complete, Gobh.; Pur.; Divyāv.

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

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

Sādhidāivata, mfn. having a tutelary deity, Śak. (v.1.)

साधिभूत *sādhibhūta*, mfn. (identified) with the Being who is 'the substratum of all material objects,' W. **Sādhibhūtādhidāiva**, mfn. identical with the Adhibhūtas and Adhidāivas (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 *sādhu* &c. See p. 1201, col. 2.

साध्य *sādhyā* &c. See col. 1.

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

Sādhyaśāya, mfn. elliptical, Pratāp.

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

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

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

साध्वस *sādhvasa*, n. (ifc. f. ā; fr. *sa + dhvasa = dhvasa*) consternation, perturbation, alarm, terror, fear of (gen. or comp.); *°sam √gam*, 'to become terrified'), MBh.; Kāv. &c.; (in dram.) false alarm, sudden fright, panic (one of the 7 divisions of the Bhaṅikā, 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.

सानसुजात *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 *mīra*) N. of an author, Cat.; (ā), f. a form of Lakshmi, 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, MārKp. **Sānandāśru**, n. tears of joy, Pañcar.

सानन्दर *sānandūra*, N. of a Tīrtha, Cat. — **māhātmya**, n. N. of a ch. of the VarP.

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

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

सानाथ *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 Uṇ. 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.