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

सांवादिक 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. —कं 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.

सांस्राविणं 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.); यांती गुरुजनैः साकं स्ववमानाननांबुजा 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 Gît. 2; साकूतं वचनं &c. -2 Intentional. -3 Amorous, wanton. —तं *ind.* 1 Meaningly, significantly; as in साकूतं मां निर्वर्ण्य. -2 Amorously. -3 Feelingly, pathetically. -4 Attentively.

साकेतं N. of the city of Ayodhyâ; साकेतनाथोऽजालिभिः प्रणेमुः R. 14. 13, 13. 79, 18. 36 ; अरुणद्यवनः साकेतं Mbh. —ताः (*m.* pl.) The inhabitants of Ayodhyâ.

साकेतकः An inhabitant of Ayodhyâ. —कं =साकेतं.

साकुक A quantity of fried grain (सक्तु). —कः Barley.

साक्षात् *ind.* 1 In the presence of, before the very eyes, visibly, openly, evidently. -2 In person, actually, in bodily form ; साक्षात् प्रियानुपगतामपह्राय पूर्वं *S.* 6. 15 ; 1. 6. -3 Directly. In comp. it is often translated by ' incarnate ' ; साक्षाद्यमः ; or by ' open, direct ' ; तत्साक्षात्क्रियानिषेधः कोपाय Mâl. 1. 11. (साक्षात्कृ 1. to see with one's own eyes, realize personally. -2. to have an intuitive perception or manifestation of ; साक्षात्कृतधर्माण ऋषयः U. 7). **-Comp.** —करणं 1. causing to be visibly present, -2. making evident to the senses. -3. intuitive perception. —कारः perception, apprehension, knowledge.

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

साक्ष्यं 1 Evidence, testimony ; तमेव चाधाय विवाहसाक्ष्ये R. 7. 20. -2 Attestation.

साक्षेप a. Taunting, abusive.

साखेय a. (यी f.) 1 Relating to a friend. -2 Friendly, amicable. साख्यं Friendship.

सागरः [सगरेण निर्वृत्तः अण्] 1 The ocean, sea ; सागरः सागरोपमः ; (fig. also) ; व्याकरणसागर, विद्यासागर &c. ; cf. सगर. -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, -नेमिः, मेखला the earth. —आलयः N. of Varuṇa. —उत्थं sea-salt. —गा 1. a river. -2. the Ganges. —गामिनी a river. —प्लवनं navigating (the ocean).

साग्नि a. 1 Having fire. -2 Taking the sacred fire.

साग्निक a. 1 Maintaining or possessing fire. -2 Attended by fire. —कः A house-holder who maintains the sacred fire.

साग्र a. 1 Entire. -2 With a surplus, more than.

सांकर्यं Mixture, confusion, promiscuous or confused mixture.

सांकल a. (लीं f.) Produced or effected by addition.

सांकाश्यं-श्या N. of the capital of Kusadhvaja, brother of Janaka.

सांकेतिक a. (की f.) 1 Symbolical, indicatory. -2 Conventional.

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

सांख्य a. [संख्यया निर्वृत्तं अण्] 1 Relating to number. -2 Calculating, enumerating. -3 Discriminative. -4 Deliberating, reasoning, a reasoner ; त्वं गतिः सर्वसांख्यानां 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 Prakṛiti q. v., while the *Purusha* is altogether passive and simply a looker-on. It agrees with the Vedânta in being synthetical and so differs from the analytical Nyâya or Vaiseshika; but its great point of divergence from the Vedânta is that it maintains two principles which the Vedânta denies, and that it does not admit God as the creator and controller of the universe, which the Vedânta affirms) ; सांख्यमिव कपिलाधिष्ठितं K. —ख्यः 1 A follower of the Sânkya philosophy ; Bg. 3. 3, 5. 5. -2 An epithet of *Siva*. **-Comp.** —प्रसादः, -मुख्यः epithets of *Siva*.

सांग a. [सहांगेन अंगैर्वा] 1 Having