— *Śruti-ćodana, am,* n. 'Veda-precept,' holy precept or injunction, the doctrine of the Vedas. — *Śruti-jīvikā,* f. a law-book or code of laws. — *Śruti-tat-para, as, ā, am,* intent on hearing; intent on studying the Veda. — *Śruti-dvaidha, am,* n. disagreement or contradiction of any two passages in the Vedas or of two Vedas. — *Śruti-dhara, as, ā, am,* ascertaining or perceiving by the ear, hearing; holding or observing the Vedas; (*as*), m., N. of a poet; [cf. *śruta-dhara.*] — *Śruti-nidarśana, am,* n. the evidence of revelation, testimony of the Veda. — *Śruti-prasādana, as, ī, am,* gratifying the ear, grateful to the ear. — *Śruti-prāmāṇyatas,* ind. on the authority of the Veda, with the sanction of the Veda. — *Śruti-maṇḍala, am,* n. 'ear-circle,' the outer ear. — *Śruti-mat, ān, atī, at,* possessed of ears, capable of hearing. — *Śruti-mūla, am,* n. the root of the ear; the text of the Vedas. — *Śruti-mūlaka, as, ā, am,* founded on the Veda, springing from the Veda. — *Śruti-mṛigya, as, ā, am,* to be sought by hearing or by the Vedas (not by sight). — *Śruti-varjita, as, ā, am,* devoid of hearing, deaf; ignorant or unread in the Vedas. — *Śruti-vipratipanna, as, ā, am,* dissenting from revelation, disregarding the doctrine of the Veda. — *Śruti-vishaya, as,* m. the object of hearing (i. e. sound, see *vishaya*); subject-matter or doctrine of the Veda, any sacred matter or ordinance; (*as, ā, am*), conversant with sacred matters, familiar with the Veda. — *Śruti-vishaya-guṇa, as, ā, am,* 'having the quality [sound] which is the object of hearing or which is perceptible by the ear,' epithet of ether. — *Śruti-vedha, as,* m. the piercing or boring of the ear. — *Śruti-sphoṭā,* f. a kind of creeper (= *karṇa-sphoṭā*). — *Śruti-smṛiti, i,* f. du. the Veda and legal tradition, the Veda and institutes of law. — *Śruti-smṛiti-viruddha, as, ā, am,* opposed to the Vedas and to tradition or law. — *Śruti-smṛiti-vihita, as, ā, am,* enjoined by the Vedas and the law. — *Śruti-smṛity-udita, as, ā, am,* declared or enjoined by the Veda and law. — *Śruty-anuprāsa, as,* m. repetition of sound, alliteration. — *Śruty-ukta* or *śruty-udita, as, ā, am,* said or enjoined by the Vedas.

Śrutin, ī, inī, i, hearing; obeying, observing; having or possessing the Veda, following the Veda.

Śrutī, f. = *śruti.*

Śrut-karṇa, as, ā, am, Ved. one who has hearing ears, quick-hearing.

Śrutya, as, ā, am, Ved. to be heard, famous, glorious.

Śrutvā, ind. having heard or listened to, &c.

Śruśrutavat, ān, atī, at (doubtful; said to be a reduplicated form), one who has heard.

Śrushṭa, as, ā, am, Ved. (according to some) heard, handed down, (*śrushṭe,* according to tradition or ordinance.)

Śrushṭi, is, f., Ved. hearing, listening to, audience; help, assistance; a boon; prosperity, happiness, abundance, (Sāy. = *yajña-phala-rūpaṃ sukham,* Ṛig-veda I. 69, 4.) — *Śrushṭi-gu, us,* m., N. of the author of one of the Vālakhilya hymns. — *Śrushṭi-mat, ān, atī, at,* Ved. possessing happiness, prosperous, happy, (Sāy. = *sukha-vat.*)

Śrushṭī, ind. (according to some an old inst. or dat. for *śrushṭyai*), Ved. having heard, having listened to, (Sāy. = *śrutvā,* Ṛig-veda VIII. 23, 14); 'as soon as heard,' readily, quickly, in a moment, (Sāy. = *kshipram;* in Ṛig-veda II. 3, 9. *śrushṭī* is regarded as a nom. c. masc. and explained by *kshipra-guṇaḥ.*)

Śrushṭi-van, ā, arī, a, Ved. possessing happiness, granting prosperity, (Sāy. on Ṛig-veda I. 45, 2. explains *śrushṭīvānaḥ* by *śrushṭiḥ phalasya dānaṃ tad-bhājaḥ;* in Ṛig-veda I. 119, 1. *śrushṭīvānam* = *kshipraṃ sambhajamānam* or *sukhavantam; śrushṭīvariḥ* = *sukhavatyaḥ,* Ṛig-veda X. 30, 11); listening to, helping (according to some).

Śrūyamāna, as, ā, am, being heard, heard. — *Śrūyamāṇa-tva, am,* n. the state or condition of being heard.

Śrotavya, as, ā, am, to be heard or listened to.

1. *śrotas, as,* n. the ear; an organ of sense; the trunk of an elephant (as his special organ). — *Śrotāpanna, as,* m., N. of one of the four orders of Buddhist Āryas. — *Śroto-randhra, am,* n. an aperture of the proboscis, a nostril.

Śrotu, us, us, u, Ved. hearing, a hearer; renowned. — *Śrotu-rāti, is, is, i,* Ved. having renowned wealth or gifts.

Śrotṛi, tā, trī, tṛi, one who hears, hearing, a hearer; (*tā*), m. a pupil.

Śrotra, am, n. the organ of hearing, ear; conversancy with the Veda or sacred revelation; the Veda; [cf. Angl. Sax. *hleodhor.*] — *Śrotra-pādānuga, as, ā, am,* agreeable to the ear. — *Śrotra-peya, as, ā, am,* to be imbibed by the ear, i. e. to be heard respectfully. — *Śrotra-bhid, t, t, t,* splitting the ears. — *Śrotra-mūla, am,* n. the root of the ear. — *Śrotra-sukha, as, ā, am,* sounding agreeably, melodious, musical. — *Śrotrādi* (°*ra-ādi*), *i,* n. 'the ear and the other senses,' i. e. the five senses, (see *indriya.*)

Śrotriya, as, ā, am, learned in the Veda, conversant with sacred revelation, teachable, docile, well-behaved; (*as*), m. a Brāhman versed in the study of the Vedas, a theologian, divine; a Brāhman following a particular branch or school of the Vedas. — *Śrotriya-tā,* f. conversancy with the Vedas, the being a learned Brāhman. — *Śrotriya-sva, am,* n. the property of a learned Brāhman, (Manu VIII. 149.)

Śromata (according to Sāy. to be connected with rt. 1. *śru*), Ved. fame, renown, (Sāy. *śromatāya* = *kīrttimattvāya,* Ṛig-veda I. 182, 7; *śromatebhiḥ* = *śrotavyair yaśobhiḥ,* Ṛig-veda VI. 19, 10; *śromatena* = *śravaṇīyena puṃstvena,* Ṛig-veda VIII. 66, 9.)

Śroshamāṇa, as, ā, am, Ved. hearing, listening.

Śrauta, as, ī, am, relating to the ear or hearing; relating or belonging to the Veda, prescribed by the Vedas, founded on the Vedas; sacrificial; (*am*), n. any observance ordained by the Vedas; preservation of the sacred fire; the three sacred fires collectively, (viz. *gārhapatya, āhavanīya,* and *dakshiṇa*); (*ī*), f. comparison expressed by a particle (?). — *Śrauta-karman, a,* n. a Vedic rite. — *Śrauta-paddhati, is,* f., N. of a work, (probably belonging to the Sāma-veda.) — *Śrauta-prāyaśćitta, am,* n., N. of a Pari-śishṭa of the Sāma-veda. — *Śrauta-śrava, as,* m. a proper N. — *Śrauta-sūtra, am,* n., N. of certain Sūtras or Sūtra works based on Śruti or the Veda, see *sūtra,* (ascribed to various authors, such as Āśvalāyana, Kātyāyana, Sāṅkhāyana, &c.) — *Śrauta-smārta-kriyā,* f. any act conformable to law and the Veda. — *Śrauta-smārta-dharma, as,* m. a duty enjoined by law and the Veda. — *Śrauta-homa-pariśishṭa, am,* n. a Pari-śishṭa of the Sāma-veda.

Śrautarsha, as, m. a patronymic from Śrutarshi, a son of Śrutarshi.

Śrautra, am, n. the ear; that which relates to the ear or hearing; conversancy with the Vedas.

Śraushaṭ, ind. 'may he, i. e. the god, hear us!' an exclamation used in making an offering with fire to the gods or departed spirits; [cf. *vaushaṭ.*]

श्रु 2. *śru* (a less correct reading for rt. 1. *śru,* q. v.), cl. 1. P. *śravati,* &c., to flow, go, &c.

2. *śrava, as,* m. (for *srava,* q. v.), flowing, oozing, dripping.

2. *śravaṇa, am,* n. (for *sravaṇa,* q. v.), the act of flowing, dripping, oozing.

2. *śrāva, as,* m. (for *srāva,* q. v.), flowing, oozing, dropping.

Śruva, as, m. (for *sruva,* q. v.), a sacrificial ladle, (according to some *am,* n.); a sacrifice, oblation; (*ā*), f. a kind of creeper or shrub (= *mūrvā*). — *Śruvā-vṛiksha, as,* m. the Vikaṅkata tree.

2. *śrotas, as,* n. (for *srotas,* q. v.), the current of a stream. — *Śroto-'ñjana, am,* n. antimony, (for *sroto-'ñjana,* q. v.)

श्रुग्वारु *śrugvāru, us,* m. the plant Flacourtia Sapida (= *vikaṅkata*).

श्रुघ्निका *śrughnikā,* f. impure carbonate of soda, natron, alkali.

श्रुष् *śrush,* a form in Ved. assumed by rt. 1. *śru* (q. v.) in certain tenses and derivatives.

Śrushṭa, śrushṭi, śrushṭī, &c. See col. 1.

श्रू *śrū, ūs,* according to Vopa-deva XXVI. 75. connected with a rt. *śriv* for *sriv.*

श्रेक् *śrek,* another form of rt. *srek,* q. v.

श्रेटी *śreṭī,* f. (perhaps connected with *śreṇī,* cf. *średhī*), a particular numerical notation or progression of figures in arithmetic.

श्रेणि *śreṇi, is,* m. f. or *śreṇī,* f. (according to Uṇādi-s. IV. 51. fr. rt. *śri*), a line, row, range; a troop, multitude, number, quantity; a corporation or company of artisans following the same business, a guild or company of traders dealing in the same articles; a bucket, baling vessel. — *Śreṇi-dat* (?), *an,* m. according to Sāy. on Ṛig-veda X. 20, 3. *śreṇi-dan* = *abhīshṭa-phala-samūha-pradaḥ* or *śatru-bhyo jvāla-paṅkti-pradaḥ.* — *Śreṇi-mat, ān,* m. the commander or master of a company, chief of a corporate body or guild. — *Śreṇi-śas,* ind. in rows or lines; in troops or flocks. — *Śreṇī-dharma, ās,* m. pl. the customs of trades or guilds, (Manu VIII. 41.) — *Śreṇī-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to arrange in line or in regular order, to be or become a heap. — *Śreṇī-bhūta, as, ā, am,* arranged in rows, formed in lines; become or made a heap.

Śreṇika, as, m., N. of one of the kings of Magadhā (said to have been contemporary with and patron of Sākya-siṅha); (*ā*), f. a tent.

श्रेधी *średhī,* f. [cf. *śreṭī, śreṇī*], any set or succession of distinct things; (in arithmetic) progression; sequence. — *Średhī-phala, am,* n. the sum of a progression. — *Średhī-vyavahāra, as,* m. the ascertainment or determination of progressions.

श्रेयस् *śreyas, ān, asī, as* (considered as compar. of either *śrī-mat* or *praśasya*), better, more excellent, superior, preferable; best, excellent, most excellent; more fortunate, very fortunate, more prosperous, very prosperous; most beloved; (*as*), ind. well, most excellent, rather, (*śreyas—na,* rather—than); (*as*), n. virtue, moral merit; an act leading to the chief temporal good; good fortune, auspiciousness, prosperity, bliss, final happiness or beatitude; (*ān*), m., N. of the eleventh Arhat, (see below); epithet of the second Muhūrta; N. of the third month (according to a particular reckoning); (*asī*), f. a plant resembling pepper, Pothos Officinalis; the shrub Cissampelos Hexandra; yellow myrobalan; other plants (= *pāṭhā;* = *rāsnā*). — *Śreyaḥ-pari-śrāma, as, ā, am,* toiling after final emancipation. — *Śreyas-kara, as, ī, am,* making better or superior; effecting happiness, ensuring felicity, conferring future felicity; auspicious, propitious. — *Śreyas-kāma, as, ā, am,* desiring final felicity, &c. — *Śreyas-tara, as, ā, am,* very much better. — *Śreyas-tva, am,* n. betterness, superiority; final felicity, &c. — *Śreyo-'rthin* (°*yas-ar*°), *ī, inī, i,* desirous of the good (of others), wishing well; seeking happiness, desirous of felicity, seeking merit in the performance of religious rites &c., ambitious.

Śreyasa at the end of a comp., e. g. *niḥ-śreyasa, śvaḥ-śreyasa,* q. q. v. v.

Śreyasitarā or *śreyasītarā,* f. a more excellent woman, (Pāṇ. VI. 3, 45.)

Śreyāṅśa, as, m., N. of the eleventh Arhat of the present Avasarpiṇī, (also written *śreyāṇsa.*)

Śreshṭha, as, ā, am, best (with gen. or loc., e. g. *teshām* or *teshu śreshṭhaḥ,* best of them), excellent, most excellent, very eminent or illustrious, pre-eminent, highest in rank, higher in rank; most prosperous; oldest, senior; (*as*), m. a Brāhman; a