सञ्जु *saṅ-jju.* See 1. *saṅ-jña*, p. 1051, col. 2.

सञ्ज्वर् *saṅ-jvar* (*sam-j°*; cf. *saṅ-jūrv*, *saṅ-jval*), cl. 1. P. *-jvarati*, *-jvaritum*, to be in great fever or heat, be greatly depressed or grieved, be afflicted or sorrowful, grieve.

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

Saṅ-jvārin, *ī*, *iṇī*, *i*, fevered, diseased, feverish.

सञ्ज्वल् *saṅ-jval* (*sam-j°*), cl. 1. P. *-jvalati*, *-jvalitum*, to blaze up, burn brightly, flame: Caus. *-jvālayati*, *-yitum*, to cause to blaze up or flame, light up, illuminate, kindle, light; to inflame.

Saṅ-jvalat, *an*, *antī*, *at*, blazing, flaming, burning.

Saṅ-jvālya, ind. having lighted, having kindled (a fire &c.).

सट *saṭ*, cl. 1. P. *saṭati*, *sasāṭa*, *saṭitum*, to be a part or portion; cl. 10. P. *sāṭayati*, *-yitum*, (not to be distinguished fr. rt. *sāṭ*), to manifest, show.

सट *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.) — *Saṭāṅka* (*°ṭā-an°*), *as*, m. 'mane-marked,' a lion. — *Saṭā-pāṭala*, *as*, m. the red mane (of a lion).

सटङ्कार *sa-ṭaṅkāra*, *as*, *ā*, *am*, having notoriety or fame, famous.

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

Saṭikā, f. = *saṭi*, *saṭī*.

Saṭī, f. = *saṭi* above; a kind of perfume.

सटीक *sa-ṭīka*, *as*, *ā*, *am*, accompanied by a comment or exposition, explained by a commentary.

सट्ट *saṭṭ*, cl. 10. P. *saṭṭayati*, *-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).

सट्टा *saṭṭā*, f. a kind of bird; a musical instrument (=*vādya*).

सठ *saṭh* (=rts. *svaṭh*, 3. *śaṭh*, *śvaṭh*), cl. 10. P. *sāṭhayati*, *-yitum*, to finish, complete, adorn; to leave unfinished; to go, move.

सठी *saṭhī*, f. the plant zedoary; [cf. *saṭī*.]

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

सणहाश *saṇahāsha*, N. of a place.

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

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

सण्डी *saṇ-ḍī* (*sam-ḍī*), cl. 1. 4. A. *-ḍayate*, *-ḍiyate*, *-ḍayitum*, to fly together.

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

सत् *sat*, *an*, *atī*, *at* (Pres. part. of rt. 1. *as*), being, existing; real, essential, true; good, virtuous; right, proper; excellent, best; handsome, beautiful; venerable, respectable; wise, learned; firm, steady; (*ī*), 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. *satīna*); (*sat*), ind. well, rightly, fitly; [cf. Gr. *ὤν* (Ion. *ἐών* for *ἐσών*); Lat. *sens*, *sent-is*, in *præ-sens*, *ab-sens*; Lith. Nom. m. *esaũs*, f. *esanti*.] — *Saććarita* or *sać-ćaritra*, *am*, n. good conduct, good behaviour; (*as*, *ā*, *am*), well-conducted, well-behaved, virtuous, honest, upright. — *Saććarita-mīmāṃsā*, f., N. of a work by Vidyā-nivāsa-bhaṭṭāćārya. — *Sać-ćit*, *t*, n. 'existence and thought,' epithet of Brahma or the Supreme Spirit. — *Sać-ćid-aṃśa*, *as*, m. a portion of existence and thought. — *Sać-ćid-ātman*, *ā*, m. the soul which consists of entity (or essence) and thought. — *Sać-ćid-ānanda*, *am*, n. 'existence (or entity), thought (or knowledge), and joy,' epithet of Brahma or the Supreme Spirit; of Vishṇu. — *Sać-ćid-ānanda-maya*, *as*, *ī*, *am*, consisting of existence, thought, and joy. — *Saććidānanda-stotra*, *am*, n., N. of a hymn addressed to Gaṇeśa (extracted from the Sanatkumāra-saṃhitā). — *Sać-ćhīla* (*sat-śī°*), *as*, *ā*, *am*, of a virtuous disposition, benevolent. — *Saććhūdra* (*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 1. *sajjana* see under rt. 2. *sañj*, 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-vallabha*, 'friend of the good,' N. of a work. — *Sajjaneshṭa* (*°na-ish°*), *as*, *ā*, *am*, desired or chosen by the good. — *Sajjanaikavasati* (*°na-ek°*), *is*, *is*, *i*, residing only in the good. — *Satī-tā*, &c., see under *sati*, p. 1055. — *Sat-kadamba*, *as*, m. 'good Kadamba,' a species of Kadamba, (Nauclea Cordifolia.) — *Sat-kartṛi*, *tā*, *trī*, *tṛi*, acting well; treating well or kindly; (*tā*), m. epithet of Vishṇu. — *Sat-karman*, *a*, n. a good or virtuous act, pious deed; virtue, piety; hospitality; funeral obsequies; expiation. — *Sat-kavi-miśra*, *as*, m., N. of a poet. — *Sat-kāńćanāra*, *as*, m. 'good mountain ebony,' a sort of ebony (=*rakta-kāńćana*). — *Sat-kāṇḍa*, *as*, m. a hawk, kite. — *Sat-kāra*, *as*, m. kind action, kind treatment, hospitable treatment or reception, hospitality; reverence, respect; care, attention; a meal; a festival, religious observance. — *Satkārārha* (*°ra-ar°*), *as*, *ā*, *am*, worthy of hospitable treatment. — *Sat-kula*, *am*, n. a good family, noble family. — *Sat-kulīna*, *as*, *ā*, *am*, belonging to a good family, born of a noble family, well-born, nobly descended. — *Satkulodbhava* (*°la-ud°*), *as*, *ā*, *am*, sprung from a noble family. — *Sat-kṛi*, 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. — *Sat-kṛita*, *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. — *Sat-kṛiti*, *is*, f. doing good, acting properly, virtue, morality; treating with respect, hospitality. — *Sat-kṛitya*, ind. having treated with respect, &c., having hospitably entertained. — *Sat-kriyā*, 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. — *Sat-tama*, *as*, *ā*, *am*, very good or right; most virtuous; excellent, best; very venerable or respectable. — *Sat-tā*, f. existence, entity, being, reality; a particular Jāti (in phil.); goodness, excellence, see *sat-tva* below. — *Sattā-mātra*, *am*, n. mere entity or existence. — *Sattā-vat*, *ān*, *atī*, *at*, endowed with existence, possessing reality. — *Sattāvāpya* (*°tā-av°*), *as*, *ā*, *am*, included in (the notion of) existence. — *Sat-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-rāshṭra. — *Sattva-kashāya*, *as*, m. one of the signs of decay (with Buddhists, see *kashāya*). — *Sattva-guṇa*, *as*, m. the quality of purity or goodness, (see above.) — *Sattvaguṇin*, *ī*, *iṇī*, *i*, having the above quality predominant. — *Sattva-tā*, f. purity, goodness, the existence of the Sattva-guṇa. — *Sattva-pradhāna*, *as*, *ā*, *am*, having the quality of goodness predominant. — *Sattvam-ejaya*, *as*, *ā*, *am*, terrifying living beings, making animals tremble. — *Sattva-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. — *Sattva-viplava*, *as*, m. loss of consciousness. — *Sattva-vihita*, *as*, *ā*, *am*, effected or caused by nature, natural; caused by goodness; virtuous, upright. — *Sattva-vṛitti*, *is*, f. the condition or quality of goodness, &c. — *Sattva-śīla*, *as*, *ā*, *am*, of a virtuous disposition, disposed to what is right and good. — *Sattva-saṃśuddhi*, *is*, f. purity of nature or disposition. — *Sattva-samāvishṭa*, *as*, *ā*, *am*, filled or thoroughly penetrated by the quality of goodness. — *Sattva-sampanna*, *as*, *ā*, *am*, endowed with the quality of goodness, good, excellent; equable, even-minded. — *Sattva-samplava*, *as*, m. universal destruction of beings; loss of vigour. — *Sattva-sāra*, *as*, m. essence of strength; a most powerful person. — *Sattva-stha*, *as*, *ā*, *am*, being in the nature (of anything); inherent in animals; animate; being in the quality of goodness, excellent, holy, pure. — *Sattvānurūpa* (*°va-an°*), *as*, *ā*, *am*, according to nature, in conformity with natural character. — *Sattvotsāha* (*°va-ut°*), *as*, m. natural energy; (*au*), m. du. courage and energy. — *Sattvotsāha-vat*, *ān*, *atī*, *at*, endowed with courage and energy. — *Sattvodrikta* (*°va-ud°*), *as*, *ā*, *am*, one in whom the quality of goodness predominates. — *Sattvodreka* (*°va-ud°*), *as*, m. excess or predominance of the quality of goodness, superabundance of energy or wisdom. — *Sat-pati*, *is*, m., Ved. a good lord; the lord of the good, lord of real men, lord of heroes; epithet of Indra. — *Sat-pattra*, *am*, n. the new leaf of a water-lily. — *Sat-patha*, *as*, m. a good road; good course of life, correct or virtuous conduct; orthodox doctrine. — *Sat-parigraha*, *as*, m. acceptance (of gifts) from a proper person. — *Sat-paśu*, *us*, m. a good or suitable animal, a victim fit for a sacrifice. — *Sat-pātra*, *am*, n. a proper object of presents or honours, a worthy or virtuous person. — *Satpātra-varsha*, *as*, m. raining down or bestowing favours on worthy objects, judicious liberality. — *Satpātra-varshin*, *ī*, *iṇī*, *i*, bountiful to worthy objects. — *Sat-putra*, *as*, m. a virtuous son; a son who performs all the prescribed rites in honour of his ancestors. — *Sat-purusha*, *as*, m. a good or virtuous man, worthy man. — *Sat-pushpa*, *as*, *ā*, *am*, having good flowers. — *Sat-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. — *Satpratipakshi-tā*, f. the condition of