Subhāgamas). — *Sanatkumarīya*, N. of a Tantra work. — *Sanatkumāropapurāṇa* (°*ra-up*°), *am*, n., N. of an Upa-Purāṇa. — *Sanat-sujāta*, *as*, m., N. of the second of the seven mind-born sons of Brahmā. — *Sanatsujātīya*, *as*, *ā*, *am*, relating to Sanat-sujāta.

Sanaya, *as*, *ā*, *am*, Ved. old, ancient (=*purāṇa*, Nirukta IV. 19).

2. *sanas* = 2. *sana*, p. 1056. — *Sano-jā*, *ās*, *ās*, *am*, Ved. = *sana-ja*, q. v.

Sanā, ind. (properly an old inst. fr. 2. *sana*, p. 1056), always, eternally, perpetually; [cf. Angl. Sax. *sin*, especially at the beginning of comps.; Old Germ. *sin*; Goth. *sin* in *sin-teins*.]

Sanāt, ind. (properly abl. fr. 2. *sana*), Ved. 'from ancient times,' of old, always, eternally, perpetually, ever, (*na sanāt*, never.)

Sanātana, *as*, *ī*, *am*, eternal, continual, perpetual; firm, fixed, permanent; primeval, ancient; (*as*), m. epithet of Vishṇu; of Śiva; of Brahmā; of one of Brahmā's sons; of one of Rudra's sons; of a teacher of the Śata-patha-Brāhmaṇa; a guest of the Manes, one who must always be fed whenever he attends Śrāddhas or obsequial ceremonies; (*ī*), f., N. of the goddess Lakshmī; of Durgā; of Sarasvatī; [cf. Goth. *sinteins*, *sinteino*.] — *Sanātana-tama*, *as*, m. 'the most eternal, most ancient,' epithet of Vishṇu. — *Sanātana-śarman*, *ā*, m., N. of an author of a commentary on the Megha-dūta.

Sanāya, Nom. A. *sanāyate*, Ved. to act like an immortal being, be eternal.

सनग *sanaga*, *as*, m., N. of a teacher of the Śata-patha-Brāhmaṇa.

सनन्द *sa-nanda*, *as*, m. 'joy-possessing,' N. of one of the four sons of Brahmā (inhabiting Janar-loka; see *loka*); one of the sons of Rudra.

Sa-nandana, *as*, m., N. of one of the mind-engendered sons of Brahmā (said to have preceded Kapila in teaching the Sāṅkhya phil.); of a pupil of Saṅkarāćārya and author of the Paṅća-pādikā; of a commentator. — *Sanandana-saṃhitā*, f., N. of a Tantra work, (one of the Śubhāgamas.)

सनरद्विप *sa-nara-dvipa*, *as*, *ā*, *am*, accompanied by men and elephants.

सनलदानलद *sa-naladānala-da* (°*da-an*°, cf. 3. *da*), *as*, *ā*, *am*, having the Nalada (i. e. Andropogon Muricatus or Uśīra plant) and appeasing heat, (Kirāt. V. 25.)

सनसूत्र *sana-sūtra*, *am*, n. (=*śaṇa-sūtra*), hempen cord or string, packthread; a net made of hemp.

सनाकवनित *sa-nāka-vanita*, *as*, *ā*, *am*, having celestial women or Apsarases.

सनाथ *sa-nātha*, *as*, *ā*, *am*, having a master or protector; having a lord or husband; occupied by, possessed by; endowed with, possessed of, possessing, having; (*ā*), f. a woman whose husband is living. — *Sanātha-tā*, f. the state of having a protector or husband. — *Sanāthī-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to make to possess a master or protector.

सनाभि *sa-nābhi*, *is*, *is*, *i*, connected by the same navel or womb, uterine, nearly related, kindred; like, resembling; affectionate; having even or evenly formed naves (Ved.); (*is*), m. a near kinsman, uterine brother, one of the same family name; a relation or kinsman as far as the seventh degree (=*sa-piṇḍa*, q. v.); (*ayas*), f. pl. 'the sisters,' epithet of the fingers, (enumerated among the *anguli-nāmāni* in Naigh. II. 5.)

Sa-nābhya, *as*, m. a relation as far as the seventh degree.

सनामक *sa-nāmaka*, *as*, *ikā*, *am*, having the same name; (*as*), m. the tree Hyperanthera Moringa.

Sa-nāman, *ā*, *ā* or *-mnī*, *a*, having the same name.

सनारु *sanāru*, *us*, m., N. of a teacher of the Śata-patha-Brāhmaṇa.

सनिःश्वासम् *sa-niḥśvāsam*, ind. with a sigh.

सनियम *sa-niyama*, *as*, *ā*, *am*, performing or observing religious ceremonies, engaged in religious observances.

सनिर्घात *sa-nirghāta*, *as*, *ā*, *am*, accompanied by a hurricane or whirlwind.

सनिर्घृण *sa-nirghṛiṇa*, *as*, *ā*, *am*, merciless, cruel.

सनिर्वेदम् *sa-nirvedam*, ind. in a modest manner, with humility, humbly; despairingly; with indifference.

सनिष्ठीव *sa-niṣhṭhīva*, *am*, n. sputtered speech, speech accompanied with sputtering or emission of saliva.

Sa-niṣhṭheva, *am*, n. = *sa-niṣhṭhīva* above.

सनीड *sa-nīḍa*, *as*, *ā*, *am*, having a nest or abode; having or occupying the same nest or abode, dwelling together; near, proximate.

Sa-nīḷa, *as*, *ā*, *am*, Ved. = *sa-nīḍa* above.

सनीय *sanīya*, *ās*, m. pl., N. of a people.

सनुतर् *sanutar*, ind. (thought by some to be fr. *sānu* + *tas*), Ved. from behind, behind the back, in concealment, secretly, clandestinely, (enumerated in Naigh. III. 25. among the *nirṇītāntarhita-nāmadheyāni*); far away, far off.

Sanutya, *as*, m., Ved. one who lies in ambush (as a thief; Sāy. *antarhite deśe bhavaś ćoraḥ*).

सनेमि *sa-nemi*, *is*, *is*, *i*, Ved. 'having the halves,' complete, entire, whole, (see *nema*); having equal or even fellies, i. e. revolving with even motion, (Sāy. *samāna-nemy ekaprakāra-vahir-valayam akshīṇa-nemi*, Ṛig-veda I. 164, 14); (*i*), ind. wholly, entirely; enumerated among the *purāṇa-nāmāni* in Naigh. III. 27; = *kshipram*, (Nirukta XII. 44.)

सनोजा *sano-jā*. See under 2. *sanas*, col. 1.

सन्त *santa*, *as*, m. the two hands opened and the palms joined (=*saṃhata-tala*).

सन्तक्ष *san-taksh* (*sam-t*°), cl. 1. P. *-takshati*, *-takshitum*, *-tashṭum*, to cut out, form, fashion by cutting; to construct, compose (hymns &c., Ved.); to cut through, cut to pieces, wound; to hurt by words.

San-takshaṇa, *am*, n. cutting language, sarcasm, scoff, reproach.

San-takshya, ind. having cut out, &c.

San-tashṭa, *as*, *ā*, *am*, cut out, formed, cut through, &c.

सन्तड् *san-taḍ* (*sam-t*°), cl. 10. P. *-tāḍayati*, *-yitum*, to strike effectually, strike or hit hard, hit (with an arrow &c.); to beat or play a musical instrument.

San-tāḍya, ind. having struck or hit.

सन्तन् *san-tan* (*sam-t*°), cl. 8. P. A. *-tanoti*, *-tanute*, *-tanitum*, to stretch or extend along, stretch over, cover with, cover over; to join or connect together, make continuous; to effect, accomplish; to exhibit, display, evince; to be connected or combined with (Ved.): Caus. *-tānayati*, *-yitum*, to cause to extend, cause to accomplish, cause to be finished.

San-tata, *as*, *ā*, *am* [cf. *sa-tata*], stretched along, extended along, stretched or spread over, covered over, connected together, sewn or woven together, extended; continued, continuous, uninterrupted, regular, continual, lasting, eternal; much, many; (*am*), ind. constantly, continually, eternally, always. — *Santata-jvara*, *as*, m. continuous fever. — *Santata-varshin*, *ī*, *iṇī*, *i*, raining continuously. — *Santata-vepathu*, *us*, *us*, *u*, trembling all over. — *Santatāpad* (°*ta-āp*°), *t*, *t*, *t*, one whose misfortunes are continuous. — *Santatābhyāsa* (°*ta-abh*°), *as*, m. habitual practice, regular study or repetition (of the Vedas &c.).

San-tati, *is*, f. stretching or extending along, stretching or spreading over, extent, expanse; continuity; a continuous line, row, range; uninterrupted succession, descent; lineage, race, progeny, offspring; a son; a daughter; a number of people, multitude; (*is*), m., N. of a son of Alarka.

Santateyu, *us*, m., N. of a son of Raudrāśva.

San-tani, *is*, m., Ved. extension; continuous stream.

San-tanvat, *an*, *atī*, *at*, extending along, covering over, covering with.

San-tāna, *as*, *am*, m. n. extending, extension, expansion, spreading; the being spread or increased, continuance, continuous succession, lineage, race, family; progeny, offspring; a son or daughter; one of the five trees of Indra's paradise. — *Santāna-sandhi*, *is*, m. peace cemented by family alliance (by giving a daughter in marriage, &c.).

Santānaka, *as*, *ikā*, *am*, stretching, spreading, who or what spreads; (*as*), m. one of the trees of Indra's heaven, the Kalpa tree or its flower; (*ikā*), f. froth, foam; cream, coagulated milk, custard; a cobweb; the blade of a knife or sword. — *Santānakā-kīrṇa* (°*ka-ākī*°), *as*, *ā*, *am*, strewn with celestial flowers, &c. (from the Kalpa tree).

सन्तप् *san-tap* (*sam-tap*), cl. 1. P. *-tapati*, *-taptum*, to heat thoroughly, make red hot, cause to glow, inflame; to scorch, parch, dry up; to pain by heat, torture: Pass. *-tapyate* (ep. P. *-ti*), to be well heated, to become hot, suffer great pain or torment; to undergo penance; to be penitent, repent: Caus. *-tāpayati*, *-yitum*, to cause to be heated, to make very hot, heat, scorch, burn, inflame, set on fire; to foment; to burn up, consume; to pain by heat, torment, torture, distress, harass; (with *ātmānam*) to torture or torment one's self, harass the body by penance: Pass. of Caus. *-tāpyate*, to be made very hot, &c.

San-tapana, *am*, n. the act of inflaming or tormenting.

San-tapta, *as*, *ā*, *am*, greatly heated or inflamed, red hot, glowing; melted, burnt up, scorched, dried up, inflamed with passion, &c.; suffering great pain or anguish, tormented, distressed, afflicted, wearied, fatigued. — *Santapta-ćāmīkara*, *am*, n. glowing or molten gold. — *Santapta-rajata*, *am*, n. molten silver. — *Santapta-vakshas*, *ās*, *ās*, *as*, oppressed in the chest or breathing, short-breathed. — *Santapta-hṛidaya*, *as*, *ā*, *am*, feeling great anguish of heart. — *Santaptāyas* (°*ta-ay*°), *as*, n. heated iron, red hot iron.

San-tapya, ind. having undergone penance.

San-tapyamāna, *as*, *ā*, *am*, being inflamed, being tormented or distressed. — *Santapyamāna-manas*, *ās*, *ās*, *as*, one whose mind is in a state of torture.

San-tāpa, *as*, m. great heat, burning heat; inflammation, fire; affliction, pain, anguish, distress; passion; remorse, resentment, penance, penitence, repentance. — *Santāpa-hara*, *as*, *ā* or *ī*, *am*, removing heat, cooling; consolatory, consoling.

San-tāpana, *as*, *ī*, *am*, burning up, scorching, inflaming; (*am*), n. the act of burning, scorching; paining, affliction; exciting passion; (*as*), m., N. of one of the arrows of Kāma-deva.

San-tāpayitvā (anom. ind. part.), having burnt up or inflamed.

San-tāpita, *as*, *ā*, *am*, made very hot, burnt up, scorched; inflamed, consumed; tormented, pained, harassed, distressed, afflicted, wearied.

San-tāpya, ind. having caused to be heated.

सन्तम् *san-tam* (*sam-t*°), cl. 4. P. *-tāmyati*, *-tamitum*, to be distressed, pine away, become exhausted.

San-tamaka, *as*, m. oppression or distress (in breathing &c.).