Ganges; a river, stream.—*Sāgara-gāminī*, f. 'ocean-going,' a river. — *Sāgaraǵā-suta, as*, m. 'son of the Ganges,' epithet of Bhīshma. — *Sāgaran-gama, as, ā, am*, flowing to the ocean. — *Sāgara-datta, as*, m. 'Ocean-given,' a proper N. — *Sāgara-dhīra-ćetas, ās, ās, as*, whose mind is as firm or as deep as the ocean.—*Sāgara-nemi, is*, f. 'ocean-encircled,' the earth. — *Sāgara-paryanta, as, ā, am*, bounded by the sea. — *Sāgara-plavana, am*, n. navigating the ocean, leaping across the sea. — *Sāgara-mekhala, as, ā, am*, girdled by the ocean, sea-girt; (*ā*), f. the earth. — *Sāgara-vat*, ind. like the ocean. — *Sāgarānukūla* (°*ra-an*°), *as, ā, am*, situated on the sea-coast. — *Sāgarānta* (°*ra-an*°), *as, ā, am*, ending at the sea, bounded by the ocean, sea-girt. — *Sāgarāmbarā* (°*ra-am*°), f. 'ocean-clothed,' the earth. — *Sāgarālayaḥ* (°*ra-ā*l°), *as*, m. 'ocean-dwelling,' epithet of Varuṇa. — *Sāgareśvara-tīrtha, am*, n., N. of a Tīrtha. — *Sāgarottha* (°*ra-ut*°), *am*, n. 'produced in the sea,' sea-salt. — *Sāgarodgāra* (°*ra-ud*°), *as*, m. the swelling or heaving of the sea. — *Sāgaroddhūta-niḥsvana* (°*ra-ud*°), *as, ā, am*, raising a sound like the ocean.

साग्नि *sāgni* (*sa-ag*°), *is, is, i*, having fire; taking the sacred fire; (*i*), ind. along with fire.

Sāgnika, as, ā, am, possessing or maintaining a fire; associated with Agni; (*as*), m. a householder who maintains a sacred fire.

साग्र *sāgra* (*sa-ag*°), *as, ā, am*, with a surplus, more than; (*am*), ind., Ved. for a longer period, for a whole life.

साङ्कर्य *sāṅkarya, am*, n. (fr. *saṅ-kara*), mixing or blending together confusedly, confusion, mixture. — *Sāṅkarya-vāda, as*, m., N. of a short Nyāya treatise.

साङ्कल *sāṅkala, as, ī, am* (fr. *saṅ-kala*), effected or produced by addition, accumulated, &c.

साङ्काश्य *sāṅkāśya*, N. of the country of king Kuśa-dhvaja (brother of Janaka); (*ā*), f., N. of Kuśa-dhvaja's capital, (Rāmāyaṇa I. 70, 3.) — *Sāṅkāśya-nātha, as*, m. 'lord of Sāṅkāśya,' epithet of Kuśa-dhvaja, (see *sītā*.)

साङ्कुर *sāṅkura* (*sa-aṅ*°), *as, ā, am*, possessing shoots or buds, budding, in bud.

साङ्कृति *sāṅkṛiti, is*, m., N. of a sage (son of Viśvā-mitra, and founder of the Vaiyāghrapadya family).

Sāṅkṛitya, as, m., N. of a Muni; (*ās*), m. pl., N. of a family or race.

साङ्केतिक *sāṅketika* (fr. *saṅketa*), *as, ī, am*, conventional; indicatory, symbolical, expressed by signs or tokens or marks, consisting of signs, &c.

साङ्क्षेपिक *sāṅkshepika, as, ī, am* (fr. *saṅ-kshepa*), throwing together, abridging; abridged, contracted, concise, summary, short.

साङ्ख्य *sāṅkhya, as, ā, am* (fr. *saṅ-khyā*), relating to number or calculation, reckoning up, calculating, enumerating, deliberating, reasoning; rational, discriminative; (*as, am*), m. n., N. of one of the three great divisions of Hindū philosophy, (ascribed to the sage Kapila, q. v., and so called as 'reckoning up' or 'enumerating' twenty-five Tattvas or true principles, its object being to effect the final liberation of the twenty-fifth Tattva [Purusha, the Soul] from the fetters of the phenomenal creation by conveying the correct knowledge of the twenty-four other Tattvas, and rightly discriminating the Soul from them; these twenty-four principles are divided into eight Prakṛitis or Producers and sixteen Vikāras or Productions; the eight Producers start from a Mūla-prakṛiti or original Producer [variously called Pradhāna, 'chief one;' A-vyakta, 'unevolved;' Brahman, 'supreme;' Māyā, 'power of illusion;' Bahu-dhānaka, 'much-containing'], which is emphatically *the* Prakṛiti, 'First-producer,' or 'Originant,' being a kind of primordial germ whence all the twenty-three remaining Tattvas are evolved; its first production is the 2nd Tattva, viz. Buddhi, Intellect [sometimes called *Mahat* from its being the great source of the two other internal organs or instruments, Ahaṅkāra and Manas, which are both modifications of it]; 3rd in order comes Ahaṅkāra, 'the I-making' principle or sense of individuality; 4th come the five Tan-mātras or subtile elementary particles out of which the five grosser elements are evolved; the preceding eight principles constitute the Producers, [all but the first being of course in one sense also Productions]; then follow, as proceeding from the Tan-mātras, the five Sthūla-bhūtas or grosser elements [also called Mahā-bhūta], viz. a. *ākāśa*, space or ether, having the Guṇa or property of sound [*śabda*], which is the Vishaya or object of apprehension for the corresponding Indriya or organ, the Ear; b. *vāyu*, air, having the Guṇa or property of tangibility or touch [*sparśa*], which is the Vishaya for the Skin; c. *tejas* or *jyotis*, fire or light, having the property of form or colour [*rūpa*], which is the Vishaya for the Eye; d. *āpas*, water, having the property of savour or taste [*rasa*], which is the Vishaya for the Tongue; e. *prithivī* or *bhūmi*, earth, having the property of odour or smell [*gandha*], which is the Vishaya for the Nose, [see *guṇa*]; each of these elements after the first having also the Guṇa or Guṇas of the preceding besides its own, and these Guṇas being sometimes identified with the Tan-mātras; then follow the eleven organs, produced like the Tan-mātras from the 3rd Tattva Ahaṅkāra, forming with them a class of sixteen [*shoḍaśakaḥ*]; these eleven organs are the five above-named Buddhīndriyāṇi or organs of sense, viz. ear, skin, eye, tongue, nose; the five Karmendriyāṇi or organs of action, viz. larynx, hand, foot, arms, and organ of generation; and an eleventh organ called Manas, commonly translated 'mind,' which stands between both sets of Indriyas as an internal organ of perception and action, or of cognition and volition, [see *manas*]: the twenty-fifth Tattva, Purusha or Soul, is to be wholly distinguished from the twenty-four just enumerated; it is neither a Producer nor Production; it is altogether passive, and simply a looker-on, having nothing whatever to do with the acts of creation, which it only contemplates, uniting itself with unintelligent Prakṛiti, as a lame man mounted on a blind man's shoulders, for the sake of observing and enjoying the acts of this Prakṛiti, who herself cannot see or observe anything; without that union no creation can take place any more than can the birth of a child without the union of male and female; this view of creation implies the eternal existence of innumerable separate individual souls, each soul by its junction with Prakṛiti causing the creation of its own phenomenal world, which world, however, has an existence of its own independent of all connection with the particular Purusha to which it is joined; moreover, each soul is invested in the first place with a subtile body [*linga-śarīra* or *sūkshma-śarīra*] composed of Buddhi, Ahaṅkāra, the five Tan-mātras, and the eleven organs, and afterwards with a grosser body formed of the five elements; the former accompanying the soul through all its transmigrations, while the latter perishes; this system also teaches that Prakṛiti and its products may be regarded as made up of three ingredients in a state of equipoise, viz. Sattva, Rajas, and Tamas, Goodness, Passion, and Darkness, commonly called Guṇas, but rather substances than qualities, and more correctly translated 'fetters,' because they are like a triple-stranded rope [see *guṇa*] which binds and confines the soul: the Sāṅkhya system agrees with the Vedānta in being synthetical, and so differing from the Analytical Nyāya; its great point of divergence from the Vedānta is in maintaining two principles which the Vedānta denies, [see *vedānta*]; it is said to be atheistical as ignoring all notice of a Supreme Soul, whose existence is, however, established by the Yoga branch of the Sāṅkhya proper, [see *yoga*]: the vague outlines of the system before its crystallization into a distinct school of dualism are propounded in the first Book of Manu: its more fully developed doctrines are contained in the Sāṅkhya-sūtras ascribed to Kapila, in the Tattva-samāsa, or Summary of Principles, ascribed to the same author, in the Sāṅkhya-kārikā [see below], and the numerous commentaries on these works, some of which are enumerated below: the Buddhist system and that of bishop Berkeley in Europe have many points of connection with the Sāṅkhya, but the modern philosophers of India pay far more attention to the Nyāya and Vedānta); a follower of the Sāṅkhya system of philosophy; a patronymic of the Vedic Ṛishi Atri; epithet of Śiva. — *Sāṅkhya-kārikā*, f., N. of a collection of memorial verses or stanzas by Īśvara-kṛishṇa in which a summary of the Sāṅkhya system is given. — *Sāṅkhya-kārikā-bhāshya, am*, n., N. of a commentary by Gauḍa-pāda on the Sāṅkhya-kārikā. — *Sāṅkhya-kaumudī*, f. = *sāṅkhya-tattva-kaumudī*; N. of another commentary by Rāma-kṛishṇa-bhaṭṭāćārya on the Sāṅkhya-kārikā. — *Sāṅkhya-krama-dīpikā*, f., N. of a commentary on the Tattva-samāsa. — *Sāṅkhya-ćandrikā*, f., N. of a commentary on the Sāṅkhya-kārikā by Nārāyaṇa-tīrtha. — *Sāṅkhya-tattva-kaumudī*, f., N. of a commentary on the Sāṅkhya-kārikā by Vāćaspati-miśra. — *Sāṅkhya-tattva-pradīpa, as*, m., N. of a brief exposition of the Sāṅkhya system by Kavi-rāja-yati. — *Sāṅkhya-tattva-vilāsa, as*, m., N. of a commentary by Raghunātha-tarka-vāgīśa-bhaṭṭāćārya on the Sāṅkhya-tattva-kaumudī. — *Sāṅkhya-pravaćana, am*, n. 'exposition or interpretation of the Sāṅkhya system,' N. given by the commentator Vijñāna-bhikshu to the six books containing the Sūtras of the Sāṅkhya system of philosophy ascribed to Kapila; N. of the Yoga-sūtras (ascribed to Patañjali, see *yoga-sūtra*; the title Sāṅkhya-pravaćana appears to be more properly applied to this division of the Sāṅkhya). — *Sāṅkhya-pravaćana-bhāshya, am*, n., N. of a commentary on the Sāṅkhya-sūtra by Vijñāna-bhikshu. — *Sāṅkhya-prasāda, as*, m. epithet of Śiva. — *Sāṅkhya-bhāshya, am*, n. = *sāṅkhya-pravaćana-bhāshya*. — *Sāṅkhya-bhikshu, us*, m. a particular kind of mendicant. — *Sāṅkhya-mukhya, as*, m. epithet of Śiva. — *Sāṅkhya-yoga, as*, m. 'application of the Sāṅkhya doctrine to the knowledge of spirit,' N. of the second chapter of the Bhagavad-gītā, (perhaps so named as setting forth both the Sāṅkhya and Yoga doctrines in regard to the soul; according to Śabdak. = *jñāna-yoga* or *brahma-vidyā*.) — *Sāṅkhya-yoga-pravartin, ī*, m. epithet of Śiva. — *Sāṅkhya-vṛitti-prakāśa, as*, m. = *sāṅkhya-tattva-vilāsa*. — *Sāṅkhya-vṛitti-sāra, as*, m., N. of a commentary on the Sāṅkhya-sūtra by Mahā-deva Sarasvatī. — *Sāṅkhya-śāstra, am*, n. the Sāṅkhya doctrine or system of philosophy; any treatise upon it. — *Sāṅkhya-sāra* or *sāṅkhya-sāra-viveka, as*, m., N. of a work by Vijñāna-bhikshu. — *Sāṅkhya-sūtra, am*, N. of six books of aphorisms of the Sāṅkhya philosophy ascribed to Kapila, (the number of aphorisms is said to be 526.) — *Sāṅkhya-sūtra-vivaraṇa, am*, n., N. of a commentary on the Tattva-samāsa. — *Sāṅkhyārtha-tattva-pradīpikā* (°*ya-ar*°), f., N. of a brief exposition of the Sāṅkhya system by Bhaṭṭa-keśava. — *Sāṅkhyārtha-saṅkhyāyika* (°*ya-ar*°) = *sāṅkhya-tattva-vilāsa*. — *Sāṅkhyālaṅkāra* (°*ya-al*°), *as*, m. = *sāṅkhya-krama-dīpikā*.

Sāṅkhyāyana, as, m. (probably for *śāṅkhyāyana*), N. of a Muni; of the author of certain Gṛihya-sūtras, &c. — *Sāṅkhyāyana-sūtra, am*, n. the Sūtras of Sāṅkhyāyana.

साङ्ग *sāṅga* (*sa-aṅ*°), *as, ā* or *ī, am*, having members or subdivisions; comprising every subordinate part, complete in every part, finished; together with the Aṅgas of the Veda, (see *vedāṅga*.)