act of accomplishing, effecting, performing; settling; accomplishment, completion, complete attainment of any object; a means of accomplishing or effecting, means of obtaining, means or expedient (in general); efficient cause, source, cause (in general); an instrument, agent; the instrumental case (in grammar); a bodily organ; the penis; an udder; an implement, utensil, apparatus; matter, materials, ingredient, substance; a medicinal preparation, drug, medicine; a component part of an army, any military apparatus, force, army; aid, assistance, an assistant; substantiation, proof, establishment of the truth, demonstration; a reason or premise leading to a conclusion, middle term or Hetu in a syllogism (= *vyāpya*, q. v.); accomplishing anything by magic or incantations, magic; enforcement of payment or settlement (of a debt), compelling the delivery of anything, infliction of a fine (in law); good works, penance, self-mortification, the observance of moral and ceremonial duties, attainment of beatitude; wealth; advantage, profit; friendship; the act of subduing, overcoming; subduing by charms, stupefying, fascinating; conciliating, propitiating, worshipping; killing, destroying; killing metals, depriving them by oxydation &c. of their metallic properties (especially said of mercury); burning on the funeral pile, obsequies; setting out, proceeding, going; going quickly; going after, following. — *Sādhana-kriyā*, f. (in Pāṇini) an action connected with a Kāraka; a finite verb; a Kṛid-anta affix. — *Sādhana-catushṭaya*, *am*, n. four kinds of proof (in phil.). — *Sādhanatā*, f. or *sādhana-tva*, *am*, n. being a means of attaining (e. g. *dharmasya tattva-jñānādi-sādhanatve kim mānam*, what proof is there of merit being the means of attaining to the knowledge of the truth?); the state of perfection. — *Sādhana-nirdeśa*, *as*, m. the production of proof (in law); the indication of premises leading to a conclusion. — *Sādhana-pañcaka*, *am*, n., N. of five stanzas giving rules for the attainment of Pra-śānti or quiescence. — *Sādhana-pattra*, *am*, n. any written document used as evidence or proof. — *Sādhana-rūpin*, *ī*, *iṇī*, *i*, having the form of an instrument, having the form or character of a means or expedient. — *Sādhanārha* (°*na-ar*°), *as*, *ā*, *am*, worthy of being accomplished. — *Sādhanāvyāpaka* (°*na-av*°), *as*, *ā*, *am*, (in logic) not invariably attending on the proof. — *Sādhanāvyāpaka-tā*, f. or *sādhanāvyāpaka-tva*, *am*, n. non-invariable attendance on the proof or on what is brought forward in proof.

Sādhanā, f. accomplishment, completion; propitiation, worship, adoration.

Sādhanīya, *as*, *ā*, *am*, to be accomplished or effected; to be proved.

Sādhanta, *as*, m. a beggar, mendicant.

Sādhayat, *an*, *antī*, *at*, accomplishing, effecting; perfecting, purifying; substantiating, proving; enforcing payment, recovering (a debt &c.), subduing; conciliating; waiting upon, serving.

Sādhita, *as*, *ā*, *am*, effected, completed, finished, achieved, accomplished, succeeded; settled, fulfilled; substantiated, proved; made good, settled (as a debt), discharged, recovered; obtained; fined; amerced, punished by fine, made to pay; awarded (as a punishment or fine); subdued, mastered; enabled to effect or obtain.

Sādhiman, *ā*, m. perfection, goodness, excellence.

Sādhishṭha, *as*, *ā*, *am* (superl. of *sādhu*), best, most excellent; very fit, most proper or right; hardest, very hard or firm, (in these senses regarded as an irregular superl. of *vāḍha*, cf. *sādhaya*.)

Sādhīyas, *ān*, *asī*, *as* (compar. of *sādhu*), better, more excellent; more right, more proper; very right or proper; very handsome; harder, firmer, very hard or firm, (in these last senses regarded as a compar. of *vāḍha*.)

Sādhu, *us*, *us* or *-vī*, *u*, perfect, excellent, good, eminent; virtuous, honourable, pious, righteous, faithful, pure; correct, pure, classical (as a language &c.); fit, proper, right; kind, beautiful, pleasing; well-born, noble, of honourable or respectable descent; (*us*), m. a good or honest man, a saint, sage; a Jina or deified Jaina saint; a merchant; a money-lender, usurer; (according to some) a derivative or inflected noun; (*vī*), f. a chaste or virtuous woman; a saintly woman; a faithful wife; a particular root, = *medā*; (*u*), ind. well; well done! good! indeed; enough, away with! (with inst.). — *Sādhu-karman*, *ā*, *ā*, *a*, Ved. doing kind actions, beneficent. — *Sādhu-kīrtti*, *is*, m. 'having a good reputation,' a proper N. — *Sādhu-gata*, *as*, *ā*, *am*, resorted to by the good, respectable, virtuous. — *Sādhu-ja*, *as*, *ā*, *am*, well-born, of noble family or descent. — *Sādhu-jana*, *as*, m. a good person, good people. — *Sādhu-tas*, ind. from a good man. — *Sādhu-tā*, f. or *sādhu-tva*, *am*, n. goodness, excellence, correctness. — *Sādhu-devin*, *ī*, *inī*, *i*, Ved. skilfully playing. — *Sādhu-dvītīya*, *as*, *ā*, *am*, having a merchant as second, accompanied by a merchant. — *Sādhu-dhī*, *is*, f. a good understanding; good disposition; (*is*, *īs*, *i*), having a good understanding, wise, well-disposed; (*īs*), f. a wife's mother, husband's mother, mother-in-law. — *Sādhu-pushpa*, *am*, n. a beautiful flower; the shrub Hibiscus Mutabilis. — *Sādhu-bhāva*, *as*, m. good nature, goodness, kindness. — *Sādhu-mat*, *ān*, *atī*, *at*, good. — *Sādhu-mata*, *as*, *ā*, *am*, well thought of, highly prized, praised. — *Sādhu-manya*, *as*, *ā*, *am*, thinking one's self good or virtuous. — *Sādhu-ratna-sūri*, *is*, m., N. of the author of a commentary on the Nava-tattva. — *Sādhu-vat*, ind. as if good, as if correct. — *Sādhu-vāda*, *as*, m. a cry of 'good!' — *Sādhu-vāha*, *as*, m. a good horse, well-trained horse. — *Sādhu-vāhin*, *ī*, m. 'carrying well,' a good horse, well-trained horse; (*ī*, *inī*, *i*), having good horses. — *Sādhu-vṛiksha*, *as*, m. a good tree; the Kadamba tree; another tree (= *varuṇa*). — *Sādhu-vṛitta*, *am*, n. good conduct, virtue, piety; (*as*, *ā*, *am*), well-conducted, upright; (*as*), m. a well-conducted person, a virtuous or honest man. — *Sādhu-vṛitti*, *is*, f. good profession or means of living; good exposition, excellent commentary; good or excellent practice, the moral and ritual observances of the Hindūs; (*is*, *is*, *i*), well-conducted, well-behaved, virtuous. — *Sādhu-śabda*, *as*, m. a cry of 'good!' — *Sādhu-śīla*, *as*, *ā*, *am*, well-disposed, virtuously inclined; virtuous, righteous. — *Sādhuśīla-tva*, *am*, n. good disposition, virtuous inclination. — *Sādhu-saṃsarga*, *as*, m. association with the good. — *Sādhu-samācāra*, *as*, *ā*, *am*, well-behaved. — *Sādhu-sammata*, *as*, *ā*, *am*, approved by the good. — *Sādhūkta* (°*dhu-uk*°), *as*, *ā*, *am*, said or declared by the good. — *Sādhv-anindita*, *as*, *ā*, *am*, unblamed or unreproached by the good, of irreproachable character. — *Sādhv-alaṅkṛita*, *as*, *ā*, *am*, beautifully adorned. — *Sādhv-ācāra*, *as*, *ā*, *am*, well-conducted, of virtuous conduct.

Sādhuka, *as*, m., N. of a low or degraded tribe.

Sādhuyā, ind., Ved. kindly, properly, amicably.

Sādhya, *as*, *ā*, *am*, to be accomplished or effected; to be formed; practicable, feasible, attainable; to be proved or demonstrated; to be substantiated or made good; to be inferred or concluded (in logic); to be subdued or mastered, subduable, to be conquered, conquerable; to be killed or destroyed; to be cured, curable; (*as*), m. a particular celestial being, (see below); a deity (in general); the twenty-second astronomical Yoga; a particular Mantra; N. of a Muni; (*ās*), m. pl. 'the perfect or pure ones,' N. of a class of celestial beings belonging to the *Gaṇa-devatā*, q. v., sometimes mentioned in the Veda, (see Ṛig-veda X. 90, 16; in the Śatapatha-Brāhmaṇa their world is said to be situated above the sphere of the gods; according to Yāska [Nirukta XII. 41] they are the gods whose locality is the sky, i. e. the Bhuvar-loka or middle region between the earth and sun; in Manu I. 22. the Sādhyas are described as created after the gods with natures exquisitely refined, and in III. 195. they are said to be children of the Soma-sads, who are described as sons of Virāj; in the Purāṇas they are regarded as sons of Sādhyā, and their number is variously given as twelve or seventeen; but in the later mythology the Sādhyas seem rather to be superseded by the Siddhas, see *siddha*; their names are sometimes given as follows, Manas, Mantṛi, Prāṇa, Nara, Pāna, Vinirbhaya, Naya, Daṃsa, Nārāyaṇa, Vṛisha, Prabhu); (*ā*), f., N. of a daughter of Daksha and wife of Dharma (regarded as the mother of the Sādhyas); (*am*), n. accomplishment, perfection; an object to be accomplished (in law), the thing to be proved or established by proof, the matter in debate; (in logic) the major term in a syllogism, the subject of a proposition. — *Sādhya-tā*, f. the state of being able to be accomplished or effected, practicableness, feasibility; conquerableness; curableness. — *Sādhya-tāvaćchedaka* (°*tā-av*°), *am*, n. the characteristic or distinguishing property of the thing to be proved or of the major term. — *Sādhya-paksha*, *as*, m. the side of the thing to be proved, the plaint in a lawsuit. — *Sādhyarshi* (°*ya-ṛishi*), *is*, m. epithet of Śiva. — *Sādhya-vat*, *ān*, *atī*, *at*, comprehending the point to be proved; (*ān*), m. the party on whom the burden of proof in a lawsuit rests; (*at*), n. that which contains the Sādhya or major term (i. e. the *paksha* and its *sapaksha*). — *Sādhya-vyāpaka*, *as*, *ā*, *am*, (in logic) invariably attending on what is to be proved. — *Sādhyavyāpaka-tā*, f. invariable attendance on what is to be proved or the property to be established. — *Sādhya-samatva*, *am*, n. sameness with the point to be proved, (*sādhya-samatvāt*, because it is in the same condition with what is to be proved.) — *Sādhya-sādhana*, *am*, n. the means of establishing what is to be established (e. g. a Hetu or reason), effecting what may be or is to be done, &c. — *Sādhya-siddhi*, *is*, f. the effecting of what has to be done; the establishing of what has to be established or proved; the success of an undertaking, accomplishment, completion, fulfilment; proof, conclusion. — *Sādhyasiddhi-pāda*, *as*, m. the fourth stage or division of a suit at law, judgment, decision. — *Sādhyābhāva* (°*ya-abh*°), *as*, m. absence of the thing to be proved; absence of the subject of a proposition; impossibility of cure.

Sādhyamāna, *as*, *ā*, *am*, being effected, being in course of accomplishment; being subjected to, capable of proof, in course of proof; being proceeded against (at law).

Sādhvī, f. See under *sādhu*.

साधय *sādhaya* (according to Vopa-deva XXI. 16. fr. *vāḍha*), Nom. P. *sādhayati*, *-yitum*, to make hard or firm; [cf. *sādhishṭha*, *sādhīyas*, col. 1.]

साधर्म्य *sādharmya*, *am*, n. (fr. *sa-dharma*), community or equality of duty or office; community of properties, sameness of nature, common character, likeness; the being of the same religion.

साधारण *sādhāraṇa*, *as*, *ā* or *ī* (generally *ī*), *am* (fr. *sa-dhāraṇa*), belonging or applicable to many, common to many, general, universal, common, joint; spreading everywhere (applied to 'the atmosphere' or 'sky' or 'ether' according to Śabda-k. on Naigh. I. 4); (in logic) belonging to more than the one instance alleged; equal, like, similar; generic; (*as*), m., N. of the forty-fourth (or eighteenth) year of Jupiter's cycle of sixty years; (*am*), n. a common rule or precept or one generally applicable; a generic property, a character common to all the individuals of a species or to all the species of a genus, &c.; (*ī*), f. a twig of bamboo (perhaps used as a bolt); a key (= *kuṅćikā*, Śabda-k.). — *Sādhāraṇa-tva*, *am*, n. commonness, community, universality, common right, joint interest, general law. — *Sādhāraṇa-deśa*, *as*, m. common land; a wild marshy country. — *Sādhāraṇa-dhana*, *am*, n. joint or common property. — *Sādhāraṇa-dharma*, *as*, m. common or universal duty, conduct or duty binding on all castes and orders alike (as humanity &c.). — *Sādhāraṇa-paksha*, *as*, n. common side or party, middle side, the mean (between two extremes).