

m., Ved. epithet of Manu; [cf. *śraddha-deva*.]  
 —*Śraddhānvita* (°*dhā-an*), *as, ā, am*, endowed with faith, faithful, believing. — *Śraddhā-manas*, *ās, ās, as*, Ved. having a faithful mind, faithful-hearted. — *Śraddhā-maya*, *as, ī, am*, full of faith, believing. — *Śraddhā-yukta*, *as, ā, am*, having faith, believing. — *Śraddhā-rahita*, *as, ā, am*, deprived of faith, distrustful, disbelieving. — *Śraddhāvat*, *ān, atī, at*, having faith, trusting, believing. — *Śraddhā-virahita*, *as, ā, am*, void of faith, destitute of belief. — *Śraddhā-samanvita*, *as, ā, am*, = *śraddhānvita* above.

*Śrad-dhā* (cf. perhaps *cred-o* for *cred-do*), cl. 3. P. A. -*dadhāti*, -*dhātte*, -*dhātum*, to place confidence in, have faith in, trust, believe, (*śraddhātum arhaḥ*, worthy to be believed, trustworthy); to respect.

*Śrad-dhātṛi*, *tā, trī, trī*, one who believes, a believer.

*Śraddhātu*, *us, us, u*, disposed to trust, faithful, believing; desirous, wishing; (*us*), f. a pregnant woman long for anything.

*Śrad-dheya*, *as, ā, am*, to be trusted, reliable, worthy of confidence. — *Śraddheya-tā*, f. trustworthiness.

**श्रय** *śrath* or *śranth* (connected with rt. *slath*, of which it appears to be an older form; cf. also rt. *grath*), cl. 1. g. 10. P. *śrathati*, *śranthati*, *śrathnāti* (Ved. also A. *śrathnīte*), *śrathayati*, *śranthayati*, *śasrantha* (or *śarātha*, 3rd pl. *śasranthuh* or *śrethuh*, Pān. I. 2, 6), *śranthishyati*, *asranthī* (Ved. forms *śisrathat*, *śisrathas*, *śisrathantu*, *śrathnās*), *śrathitum*, *śranthitum*, *śrathayitum*, to untie, loosen, let loose, discharge, liberate, set free, release, remove; to hurt, injure, destroy, kill, (usually cl. 9. or *śrathati* for *śnathati*, cf. rt. *snath*); to bind, tie, connect, arrange [cf. rt. *grath*]; to strive eagerly, endeavour, use exertion, (in this sense only cl. 10.); to delight repeatedly, amuse; cl. 1. g. 9. A. *śranthate*, *śrathnīte* (in neut. sense or Pass. refl.), to be loosened or dissolved or untied, to be loose; to be weak; to be shallow; cl. 10. P. A. *śrathayati*, -*te*, -*yitum*, to loosen, release (Ved.); to relax efforts; to be loose or relaxed, be weak or infirm: Caus. *śranthayati*, -*te*, -*yitum*, Aor. *asāsrathat*, -*ta*, to cause to loosen, release, &c.; [cf. Gr. κλάω, κλάωος; Lat. crates, rete, res-tis (for ret-tis); Goth. af-hlathan; Old Germ. hla-dan, hlast; Angl. Sax. hla-dan, hlaest.]

*Śrathana*, *am, ā, n*, the act of untying, loosening; destroying, killing; tying, stringing, binding, connecting; making effort, exertion; delighting repeatedly.

*Śrathivā*, ind. having loosened, &c.

*Śrathnāna*, *as, ā, am*, Ved. loosening, untying.

*Śrantha*, *as, m*, loosening, liberating; looseness, flaccidity; tying, binding, stringing together; N. of Vishnu.

*Śranthana*, *am, ā, n*, f. the act of loosening, untying; tying, binding, stringing together (flowers &c.); killing, destroying.

*Śranthita*, *as, ā, am*, loosed, let loose; strung, connected, bound together; hurt, injured, killed; overcome, overpowered; delighted.

*Śranthivā*, ind. having loosened, &c.

**श्रद्ध** *śrad-dha*, *śrad-dhā*, &c. See under *śrat*.

**श्रपण** *śrapana*, *śrapita*, &c. See cols. 2, 3.

**श्रम** *śram*, cl. 4. P. *śramyati* (sometimes also A. -*te*), *asāramā*, *asramat* or *asramit*, *asramitum*, to make effort, exert one's self, take pains; to perform acts of penance or austerity, mortify the body; to be wearied or fatigued; to be distressed or pained: Pass. *śramyate*, Aor. *asrami*: Caus. *śramayati*, -*yitum*, Aor. *asāramat*; [cf. perhaps Angl. Sax. *hearm*; Old Germ. *ramen*, *ramjan*.]

*Śrama*, *as, m*, exertion, labour, toil, taking pains; penance, austerity, mortification of the body; hard study, (*śramaṇi kri*, to make exertion, study); exercise, military exercise, drill; weariness, fatigue; distress, pain. — *Śrama-karshita*, *as, ā, am*, worn out by toil; weighed down with fatigue. — *Śrama-jala*, *am, n*, 'toil-water,' perspiration. — *Śrama-mohita*, *as, ā, am*, bewildered by exertion, paralysed or stupefied by fatigue. — *Śrama-sādhyā*, *as, ā, am*, to be accomplished by labour. — *Śrama-siddha*, *as, ā, am*, accomplished by labour or exertion. — *Śrama-sthāna*, *am, u*, 'labour-place,' a place for work or exercise, workshop, drilling-place. — *Śrama-māmbu* ('*ma-am*'), *u, u*, 'toil-water,' perspiration; [cf. *śrama-jala*.] — *Śramārta* ('*ma-ār*'), *as, ā, am*, overcome with fatigue, wearied.

*Śramaṇa*, *as, ā, ī, am*, making effort or exertion, toiling, labouring; following a low or menial business; base, vile, bad; (*as*), m. one who performs acts of penance and austerity, an ascetic, devotee, one who restrains his passions and mortifies his body; a religious mendicant; a Buddhist ascetic; a beggar; (*ā, ī*), f. a woman of low caste or business; a female mendicant, (*kumāra-śramaṇā*, a female mendicant even in girlhood); a handsome woman; Bengal madder (= *manjishthā*); another plant (= *mun-ḍiri*); Indian spikenard (= *jaṭā-mānsi*).

*Śramaṇāya*, Nom. A. *śramaṇāyate*, -*yitum*, to become a Śramaṇa, become a beggar, be reduced to beggary.

*Śramayu*, *us, us, u*, Ved. weary, overcome with fatigue.

*Śramin*, *ī, inī, ī*, making great efforts, laborious, diligent; undergoing fatigue or weariness; wearying, tiring.

*Śrānta*, *as, ā, am*, wearied, fatigued, tired, exhausted, distressed; calmed, tranquil; (*as*), m. one whose passions are subdued, an ascetic. — *Śrānta-sampvāhana*, *as, ā, am*, soothing a weary person (by rubbing or shampooing his limbs); relieving or tending the wearied (by offering a seat &c.).

*Śrānti*, *ī, f*, fatigue, weariness, exhaustion.

*Śrāma*, *as, m*, a temporary shed (= *maṇḍapa*); a month; time.

**श्रम्भ** *śrambh* (also written *srambh*; generally found with the prefix *vi*, see *vī-śrambh*, p. 943), cl. 1. A. *śrambhate*, *śasrambhe*, *śrambhishyate*, *śrambhitum*, to be careless or inattentive, be negligent, neglect; to err, do wrong.

**श्रय** *śraya*, *śrayaṇa*, &c. See p. 1025, col. 2.

**श्रव** *śrava*, *śravaka*, *śravaṇa*, &c. See p. 1027, col. 1.

**श्रा** *śrā* or *śrai* (also written *srai*, cf. *śai*; connected with rt. 2. *śrī*), cl. 2. 4. P. *śrāti*, *śrāyati* (or cl. 1. if fr. the form *śrai*), *śnisat*, *śrāyati*, *asrāsīt*, *śrātum*, to boil, seethe, cook, dress, mature, ripen; to sweat: Pass. *śrāyate*, Aor. *asrāyī*: Caus. *śrapayati*, -*te*, -*yitum*, Aor. *asī-śrapat*, to cause to boil or cook, to boil; to render mature or ripe; *śrapayati*, -*yitum*, to make hot, heat; to cause to sweat, (according to Vopa-deva XXI. 16. *śrōpayati* = *praśasyam ācāshṭe*): Pass. of Caus. *śrapyate* or *śrapyate*, Aor. *asrāpī* or *asrāpī*: Desid. *śisrāsati*: Intens. *śāsraṇyate*, *śāsraī*, *śāsreti*; [cf. Gr. κριβανος, κριβανον, κριβανος, κριβανν, κριβανος, κριβανος, κριβανος, (probably) κριβανος, (perhaps also) κριβανος, κριβανος, (according to some also perhaps) κριβανος or κριβανος, κριβανος for κριβανος; κριβανος: Lat. cremare, carbo, (probably) calere, cinis; culina: Goth. *hauri*, *hlaif*: Old Germ. *riji* (= Mod. Germ. *reif*), *herpist*: Angl. Sax. *heordh*, *hlof*, *herfest*, *herfest*, *ripe*: Lith. *is-sirpstu*: Hib. *cramhain*, 'I concoct, digest.']

*Śrita*, *as, ā, am*, boiled, &c. See s. v.

*Śrapaṇa*, *am, ā, n*, f. the act of causing to boil or boiling.

*Śrapaṇiṇa*, *as, ā, am*, to be boiled.

*Śrapayat*, *an, anti, at*, causing to boil, boiling, cooking.

*Śrapayitavya*, *as, ā, am*, to be boiled.

*Śrapayitvā*, ind. having caused to be boiled or dressed.

*Śrapita*, *as, ā, am*, caused to be boiled; boiled (said to be applied to anything except water, milk, or ghee, cf. *śrita*); seethed, sodden; (*ā*), f. rice-gruel; (*am*), n. boiled meat, &c.

*Śrāna*, *as, ā, am*, boiled (said to be applied to anything except water, milk, or ghee), stewed, cooked, prepared, dressed [cf. *śrita*, 2. *śrita*]; moist, wet; (*ā*), f. rice-gmel; (*am*), n. boiled meat, &c.

*Śrāta*, *as, ā, am*, Ved. = *śrāna* above.

**श्रद्ध** *śraddha*, *as, ā, am* (fr. *śrad-dhā*, see *śrad-dha*), faithful, believing; (*am*), n., N. of a kind of funeral rite or ceremony in honour of the departed spirits of dead relatives observed with great strictness at various fixed periods and on occasions of rejoicing as well as mourning, (these ceremonies are of three principal kinds, 1. Nitya, i. e. general and constant, in honour of the Pitris or deceased ancestors and progenitors collectively [also called *pārvaṇa*, *aśtaka*, q. v. v.], when three Piṇḍas or balls of meal [see *piṇḍa*] and water are offered to three paternal ancestors and three maternal forefathers [see *pitri*]; 2. Naimittika, i. e. occasional and special, as, for instance, in behalf of a parent or some one relative recently deceased [called also *ekoddishṭa*, q. v.]; the object being twofold, viz. first, the re-embodiment of his soul in some kind of form after burning his corpse; secondly, the raising him from the regions of the atmosphere, where he would otherwise roam among demons and evil spirits, to a particular heaven above, where he is, as it were, deified among the shades of departed kinsmen; the offering of the funeral Piṇḍa or ball of meal is in this case the office of the nearest male kinsman, and confers the title to any property that may be inherited: 3. Kāmya, i. e. voluntary and performed apparently by way of supererogation for the greater benefit of deceased ancestors or for obtaining increase of religious merit, &c.: other Śraddha ceremonies and oblations appear to have more reference to the living than the dead, and to be performed either for the sake of *pushi* and *vidhi*, 'increase of prosperity,' &c., or as thank-offerings on various joyful occasions, such as the birth of a son, when gifts and food are offered to the living relations and assisting Brāhmins present: there is also an important Śraddha, called *Daiva*, in honour of the *Viśva-devas* or *Viśve Devāḥ*, 'deities collectively' [see *viśva*]: the Śraddha to a recently deceased relative should be offered on the day after mourning expires, and at intervals during twelve successive months, and afterwards on all anniversaries of his death; that to the Pitris collectively should take place on the dark fortnight of a lunation as well as at various other seasons, different names being given to the various Śraddhas according to the times and objects of their performance, see *aśtaka*, *ekādaśī*, *māsika*, *anv-āhārya*, *daśa-piṇḍa-śraddha*, *preta-śraddha*, *sapindikāna*, *mahālaya*, *vṛddhi-śraddha*, *śuddhi*, *nāndī-mukha*); gifts or offerings at a Śraddha. — *Śraddha-kara*, *as, ī, am*, or *śraddha-kartri*, *tā, trī, trī*, one who performs a Śraddha, the offerer of an obsequial oblation. — *Śraddha-karma*, *n*, a Śraddha rite, a funeral ceremony. — *Śraddha-kalpa*, *as, m*, N. of a *Parīśiṣṭa* of the *Yajur-veda* (ascribed to *Kātyāyana*). — *Śraddha-kalpa-bhāṣya*, *am*, n. a commentary on the Śraddha-kalpa (ascribed to *Gobhila*). — *Śraddha-kalpa-latā*, *f*, N. of a work by *Nanda-paṇḍita*. — *Śraddha-kṛit*, *t*, m. the performer of a funeral rite. — *Śraddha-kriyā*, *f*, a Śraddha ceremony, funeral rite. — *Śraddha-candrīkā*, *f*, 'Śraddha-elucidation,' N. of a work. — *Śraddha-cintāmaṇi*, *ī, m*, 'Śraddha-gem,' N. of a work by *Siva-rāma* on funeral rites. — *Śraddha-tattva*, *am*, n. 'Śraddha-truth,' N. of two portions of *Raghu-nandana's Smṛiti-*