

—*Śruti-bodana*, *am*, n. 'Veda-precept,' holy precept or injunction, the doctrine of the Vedas. —*Śruti-jivikā*, *f*, a law-book or code of laws. —*Śruti-tatpara*, *as, ā, am*, intent on hearing; intent on studying the Veda. —*Śruti-dvaidha*, *am*, n. disagreement or contradiction of any two passages in the Vedas or of two Vedas. —*Śruti-dhara*, *as, ā, am*, ascertaining or perceiving by the ear, hearing; holding or observing the Vedas; (*as*), *m*, N. of a poet; [cf. *śruti-dhara*.] —*Śruti-nidarsana*, *am*, n. the evidence of revelation, testimony of the Veda. —*Śruti-prasādana*, *as, ī, am*, gratifying the ear, grateful to the ear. —*Śruti-prāmānyatas*, *ind*, on the authority of the Veda, with the sanction of the Veda. —*Śruti-maṅḍala*, *am*, n. 'ear-circle,' the outer ear. —*Śruti-mat, ān, atī, at*, possessed of ears, capable of hearing. —*Śruti-mūla*, *am*, n. the root of the ear; the text of the Vedas. —*Śruti-mūlaka*, *as, ā, am*, founded on the Veda, springing from the Veda. —*Śruti-mrīgya*, *as, ā, am*, to be sought by hearing or by the Vedas (not by sight). —*Śruti-varjita*, *as, ā, am*, devoid of hearing, deaf; ignorant or unread in the Vedas. —*Śruti-vipratipanna*, *as, ā, am*, dissenting from revelation, disregarding the doctrine of the Veda. —*Śruti-vishaya*, *as, m*, the object of hearing (i. e. sound, see *vishaya*); subject-matter or doctrine of the Veda, any sacred matter or ordinance; (*as, ā, am*), conversant with sacred matters, familiar with the Veda. —*Śruti-vishaya-guṇa*, *as, ā, am*, 'having the quality [sound] which is the object of hearing or which is perceptible by the ear,' epithet of ether. —*Śruti-vedha*, *as, m*, the piercing or boring of the ear. —*Śruti-sphoṭā*, *f*, a kind of creeper (= *karna-sphoṭā*). —*Śruti-smṛiti*, *ī, f*, du. the Veda and legal tradition, the Veda and institutes of law. —*Śruti-smṛiti-viruddha*, *as, ā, am*, opposed to the Vedas and to tradition or law. —*Śruti-smṛiti-vihita*, *as, ā, am*, enjoined by the Vedas and the law. —*Śruti-smṛity-udita*, *as, ā, am*, declared or enjoined by the Veda and law. —*Śruty-anuprāsa*, *as, m*, repetition of sound, alliteration. —*Śruty-ukta* or *śruty-udita*, *as, ā, am*, said or enjoined by the Vedas. —*Śruti*, *ī, īni, ī*, hearing; obeying, observing; having or possessing the Veda, following the Veda. —*Śruti*, *f*, = *śruti*. —*Śrut-karṇa*, *as, ā, am*, Ved. one who has hearing ears, quick-hearing. —*Śrutyā*, *as, ā, am*, Ved. to be heard, famous, glorious. —*Śrutvā*, *ind*, having heard or listened to, &c. —*Śrutvatarat, ān, atī, at* (doubtful; said to be a reduplicated form), one who has heard. —*Śrushā*, *as, ā, am*, Ved. (according to some) heard, handed down, (*śrushāte*, according to tradition or ordinance.) —*Śrushī*, *īa, f*, Ved. hearing, listening to, audience; help, assistance; a boon; prosperity, happiness, abundance, (Sāy. = *yajña-phala-rūpaṇ sukham*, Rīg-veda I. 69. 4.) —*Śrushī-gu*, *us, m*, N. of the author of one of the Valakbilya hymns. —*Śrushīmat, ān, atī, at*, Ved. possessing happiness, prosperous, happy, (Sāy. = *sukha-vat*.) —*Śrushī*, *ind*, (according to some an old inst. or dat. for *śrushīyā*), Ved. having heard, having listened to, (Sāy. = *śrutvā*, Rīg-veda VIII. 23. 14); 'as soon as heard,' readily, quickly, in a moment, (Sāy. = *kohīpram*; in Rīg-veda II. 3. 9. *śrushī* is regarded as a nom. c. masc. and explained by *kohīpra-guṇa*.) —*Śrushī-ean, ā, ari, a*, Ved. possessing happiness, granting prosperity, (Sāy. on Rīg-veda I. 45. 2. explains *śrushīvānaḥ* by *śrushīḥ phalasya dānam tad-bhājāḥ*; in Rīg-veda I. 119. 1. *śrushīvānam* = *kohīpraṇ sambhajaṃnānam* or *sukhavantam*; *śrushīvāriḥ* = *sukhavatyāḥ*, Rīg-veda X. 30. 11); listening to, helping (according to some). —*Śrūyamāna*, *as, ā, am*, being heard, heard. —*Śrūyamāna-va*, *am*, n. the state or condition of being heard.

*Śrotavya*, *as, ā, am*, to be heard or listened to. 1. *śrotas*, *as, n*, the ear; an organ of sense; the trunk of an elephant (as his special organ). —*Śrotā-āpanna*, *as, m*, N. of one of the four orders of Buddhist Āryas. —*Śroto-randhra*, *am*, n. an aperture of the proboscis, a nostril. —*Śrotu*, *us, us, u*, Ved. hearing, a hearer; renowned. —*Śrotu-rāṭi*, *is, is, ī*, Ved. having renowned wealth or gifts. —*Śrotī*, *tā, trī, trī*, one who hears, hearing, a hearer; (*tā*), *m*, a pupil. —*Śrotra*, *am*, n. the organ of hearing, ear; conversancy with the Veda or sacred revelation; the Veda; [cf. Angl. Sax. *hleodor*.] —*Śrotra-padānuga*, *as, ā, am*, agreeable to the ear. —*Śrotra-peya*, *as, ā, am*, to be imbibed by the ear, i. e. to be heard respectfully. —*Śrotra-bhīd, ī, t, t*, splitting the ears. —*Śrotra-mūla*, *am*, n. the root of the ear. —*Śrotra-sukha*, *as, ā, am*, sounding agreeably, melodious, musical. —*Śrotrādi* ('*ra-ādi*'), *ī, n*, 'the ear and the other senses,' i. e. the five senses, (see *indriya*.) —*Śrotriya*, *as, ā, am*, learned in the Veda, conversant with sacred revelation, teachable, docile, well-behaved; (*as*), *m*, a Brāhman versed in the study of the Vedas, a theologian, divine; a Brāhman following a particular branch or school of the Vedas. —*Śrotriya-tā*, *f*, conversancy with the Vedas, the being a learned Brāhman. —*Śrotriya-sva*, *am*, n. the property of a learned Brāhman, (Mañ VIII. 149.) —*Śromata* (according to Sāy. to be connected with *rt. ī, śru*), Ved. fame, renown, (Sāy. *śromatāya* = *kirtimatvāya*, Rīg-veda I. 182. 7; *śromatebhīḥ* = *śrotaryair yasobhīḥ*, Rīg-veda VI. 19. 10; *śromatena* = *śravaṇiyena punstvena*, Rīg-veda VIII. 66. 9.) —*Śroshamāna*, *as, ā, am*, Ved. hearing, listening. —*Śrauta*, *as, ī, am*, relating to the ear or hearing; relating or belonging to the Veda, prescribed by the Vedas, founded on the Vedas; sacrificial; (*am*), *n*, any observance ordained by the Vedas; preservation of the sacred fire; the three sacred fires collectively, (*viz. gārhapatya, āhavanīya, and dakṣhiṇa*); (*ī*), *f*, comparison expressed by a particle (?). —*Śrauta-karman, a, n*, a Vedic rite. —*Śrauta-paddhati*, *is, f*, N. of a work, (probably belonging to the Sāma-veda.) —*Śrauta-prāyascitta*, *am, n*, N. of a Parisiṣṭa of the Sāma-veda. —*Śrauta-śrava*, *as, m*, a proper N. —*Śrauta-sūtra*, *am, n*, N. of certain Sūtras or Sūtra works based on Śruti or the Veda, see *sūtra*, (ascribed to various authors, such as Āśvalāyana, Kātyāyana, Sāṅkhayana, &c.) —*Śrauta-smārta-kriyā*, *f*, any act conformable to law and the Veda. —*Śrauta-smārta-dharma*, *as, m*, a duty enjoined by law and the Veda. —*Śrauta-homa-pariśiṣṭa*, *am, n*, a Parisiṣṭa of the Sāma-veda. —*Śrautarsha*, *as, m*, a patronymic from Śrutarshi, a son of Śrutarshi. —*Śrautra*, *am, n*, the ear; that which relates to the ear or hearing; conversancy with the Vedas. —*Śraushat*, *ind*, 'may he, i. e. the god, hear us!' an exclamation used in making an offering with fire to the gods or departed spirits; [cf. *vaushat*.] —*श्रु* 2. *śru* (a less correct reading for *rt. śru*, *q. v.*), *cl. I. P. śravati*, &c., to flow, go, &c. 2. *śrava*, *as, m*, (for *śrava*, *q. v.*), flowing, oozing, dripping. 2. *śravaṇa*, *am, n*, (for *śravaṇa*, *q. v.*), the act of flowing, dripping, oozing. 2. *śrāvā*, *as, m*, (for *śrāvā*, *q. v.*), flowing, oozing, dripping. —*Śruva*, *as, m*, (for *sruva*, *q. v.*), a sacrificial ladle, (according to some *am, n.*); a sacrifice, oblation; (*ā*), *f*, a kind of creeper or shrub (= *mūrvā*). —*Śruvā-vriksha*, *as, m*, the Vikankata tree. 2. *śrotas*, *as, n*, (for *śrotas*, *q. v.*), the current of a stream. —*Śrota-ñjana*, *am, n*, antimony, (for *śroto-ñjana*, *q. v.*)

*श्रुग्वारु* *śrugvāru*, *us, m*, the plant *Flacourtia Sapida* (= *vikankata*). —*श्रुमिका* *śrugmika*, *f*, impure carbonate of soda, natron, alkali. —*श्रुष्* *śrush*, a form in Ved. assumed by *rt. ī, śru* (*q. v.*) in certain tenses and derivatives. —*Śrushā*, *śrushī*, *śrushī*, &c. See *col. 1*. —*श्रु* *śrū*, *ūs*, according to Vopa-deva XXVI. 75. connected with a *rt. śriv* for *śriv*. —*श्रेक* *śrek*, another form of *rt. srek*, *q. v.* —*श्रेटी* *śreṭī*, *f*, (perhaps connected with *śreṇī*, cf. *średhī*), a particular numerical notation or progression of figures in arithmetic. —*श्रेणि* *śreṇī*, *is, m. f.* or *śreṇī*, *f*, (according to Uṇādi-s. IV. 5. 1. *fr. rt. śri*), a line, row, range; a troop, multitude, number, quantity; a corporation or company of artisans following the same business, a guild or company of traders dealing in the same articles; a bucket, baling vessel. —*Śreṇī-dat* (?), *an, m*, according to Sāy. on Rīg-veda X. 20. 3. *śreṇīdan* = *abhishta-phala-samūha-pradaḥ* or *śatrubhyo jvala-pankti-pradaḥ*. —*Śreṇī-mat, ān, m*, the commander or master of a company, chief of a corporate body or guild. —*Śreṇī-śas*, *ind*, in rows or lines; in troops or flocks. —*Śreṇī-dharma, ās, m. pl.* the customs of trades or guilds, (Mañ VIII. 41.) —*Śreṇī-bhū*, *cl. I. P. -bhavati, -bhavitum*, to arrange in line or in regular order, to be or become a heap. —*Śreṇī-bhūta*, *as, ā, am*, arranged in rows, formed in lines; become or made a heap. —*Śrenika*, *as, m*, N. of one of the kings of Magadhā (said to have been contemporary with and patron of Śākya-siṅha); (*ā*), *f*, a tent. —*श्रेधी* *średhī*, *f*, [cf. *śreṭī, śreṇī*], any set or succession of distinct things; (in arithmetic) progression; sequence. —*Średhī-phala*, *am, n*, the sum of a progression. —*Średhī-nyavahāra*, *as, m*, the ascertainment or determination of progressions. —*श्रेयस्* *śreyas, ān, asī, as* (considered as compar. of either *śri-mat* or *praśasya*), better, more excellent, superior, preferable; best, excellent, most excellent; more fortunate, very fortunate, more prosperous, very prosperous; most beloved; (*as*), *ind*, well, most excellent, rather, (*śreyas-na*, rather—than); (*as*), *n*, virtue, moral merit; an act leading to the chief temporal good; good fortune, auspiciousness, prosperity, bliss, final happiness or beatitude; (*ān*), *m*, N. of the eleventh Arhat, (see below); epithet of the second Muḥūrta; N. of the third month (according to a particular reckoning); (*asī*), *f*, a plant resembling pepper, *Pothos Officialis*; the shrub *Cissampelos Hexandra*; yellow myrobalan; and other plants (= *pāṭhā*; = *rāsnā*). —*Śreyah-pari-śrāna*, *as, ā, am*, toiling after final emancipation. —*Śreyas-kara*, *as, ī, am*, making better or superior; effecting happiness, ensuring felicity, conferring future felicity; auspicious, propitious. —*Śreyas-kāma*, *as, ā, am*, desiring final felicity, &c. —*Śreyas-tara*, *as, ā, am*, very much better. —*Śreyas-tva*, *am, n*, betterness, superiority; final felicity, &c. —*Śreyo-rthīn* ('*yas-ar*'), *ī, īni, ī*, desirous of the good (of others), wishing well; seeking happiness, desirous of felicity, seeking merit in the performance of religious rites &c., ambitious. —*Śreyasa* at the end of a comp., e. g. *nīh-śreyasa, śvah-śreyasa*, *q. v. v.* —*Śreyasitarā* or *śreyasitarā*, *f*, a more excellent woman, (Pāp. VI. 3. 45.) —*Śreyānsa*, *as, m*, N. of the eleventh Arhat of the present Avasarpīnī, (also written *śreyānsa*.) —*श्रेष्ठ* *śreṣṭha*, *as, ā, am*, best (with gen. or loc., e. g. *teshām* or *teshu śreṣṭhāḥ*, best of them), excellent, most excellent, very eminent or illustrious, pre-eminent, highest in rank, higher in rank; most prosperous; oldest, senior; (*as*), *m*, a Brāhman; a