

Subhāgamas). — *Sanatkumariya*, N. of a Tantra work. — *Sanatkuṃārapurāṇa* ('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. — *Sanatsujātiya*, as, ā, am, relating to Sanat-sujāta.

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

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

Sanū, ind. (properly an old inst. fr. 2. *sanā*, 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. *sanā*), 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 Viṣṇu; of Śiva; of Brahmā; of one of Brahmā's sons; of one of Rudra's sons; of a teacher of the Sata-patha-Brahmaṇa; a guest of the Manes, one who must always be fed whenever he attends Śrāddhas or obsequial ceremonies; (ī), f., N. of the goddess Lakṣmī; of Durgā; of Sarasvatī; [cf. Goth. *sintains*, *sintaino*.] — *Sanātana-tama*, as, m. 'the most eternal, most ancient,' epithet of Viṣṇu. — *Sanātana-sarman*, 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 Sata-patha-Brahmaṇa.

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.

Sanandana, as, m., N. of one of the mind-generated sons of Brahmā (said to have preceded Kapila in teaching the Sāṅkhya phil.); of a pupil of Saṅkarācārya and author of the Pañca-pādikā; of a commentator. — *Sanandana-saṃhita*, f., N. of a Tantra work, (one of the Subhāgamas.)

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

सनलदानलद *sa-naladānala-da* (^oda-an^o, cf. 3. *da*), as, ā, am, haviṅg the Nalada (i. e. Andropogon Muricatus or Ustira plant) and appeasing heat, (Kīrāt. V. 25.)

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

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

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. — *Sanāthi-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to make to possess a master or protector.

सनाभि *sa-nābhi*, is, is, ī, 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 *arguli-nāmāni* in Naigh. II. 5.)

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

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

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

सनारु *sanāru*, us, m., N. of a teacher of the Sata-patha-Brahmaṇa.

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

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

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

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

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

सनिघ्नीव *sa-nishṭhiva*, am, n. sputtered speech, speech accompanied with spattering or emission of saliva.

Sa-nishṭhava, am, n. = *sa-nishṭhiva* above.

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

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

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

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

Sanutyā, as, m., Ved. one who lies in ambush (as a thief; Śāy. *antarhite dese bhavas corah*).

सनेमि *sa-nemi*, is, is, ī, Ved. 'having the halves,' complete, entire, whole, (see *nema*); having equal or even felines, i. e. revolving with even motion, (Śāy. *samāna-nemy ekaparakāra-vahirvalayam akṣhīna-nemi*, Ṛig-veda I. 164, 14); (ī), ind. wholly, entirely; enumerated among the *purāṇa-nāmāni* in Naigh. III. 27; = *kṣhīpram*, (Nirukta XII. 44.)

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

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

सन्तक्ष *san-taksh* (*san-t^o*), cl. I. P. -*takshati*, -*takshītum*, -*takshum*, 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-taksha, ind. having cut out, &c.

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

सन्तड *san-taḍ* (*san-t^o*), 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* (*san-t^o*), 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. — *San-tata-jvara*, as, m. continuous fever.

— *Santata-varshin*, ī, īnī, ī, raining continuously.

— *Santata-vepathu*, us, us, u, trembling all over.

— *Santatāpad* ('*ta-āp*'), ī, t, t, one whose misfortunes are continuous. — *Santatābhyaśa* ('*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 Raudraśva.

San-tant, is, m., Ved. extension; continuous stream.

San-tawal, an, ati, 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-āḥ*'), as, ā, am, strewn with celestial flowers, &c. (from the Kalpa tree).

सन्तप *san-tap* (*saṃ-tap*), cl. I. P. -*tapati*, -*taptum*, to heat thoroughly, make red hot, cause to glow, inflame; to scorch, parch, dry up; to pain by heat, torture: Pass. -*tāpyate* (ep. P. -*tī*), to be well heated, to become hot, suffer great pain or torment; to undergo penance; to be penitent, repeat: Caus. -*tāpyati*, -*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 *ātmanam*) to torture or torment one's self, harass the body by penance: Pass. of Caus. -*tāpyate*, to be made very hot, &c.

San-tāpana, 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-dāmikara*, am, n. glowing or molten gold. — *Santapta-rajata*, am, n. molten silver. — *Santapta-vakṣhas*, ās, ās, am, oppressed in the chest or breathing, short-breathed. — *Santapta-hridaya*, as, ā, am, feeling great anguish of heart. — *Santaptāyas* ('*ta-ay*'), as, n. heated iron.

San-tāpya, ind. having undergone penance.

San-tāpyamāna, as, ā, am, being inflamed, being tormented or distressed. — *Santāpyamāna-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* (*saṃ-t^o*), cl. 4. P. -*tām-yati*, -*tamitum*, to be distressed, pine away, become exhausted.

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