

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. — *Sādhanā-kriyā*, f. (in Pāṇini) an action connected with a Kāraṇa; a finite verb; a Kṛid-anta affix. — *Sādhanā-catusthaya*, *am*, n. four kinds of proof (in phil.). — *Sādhanā-tā*, f. or *sādhanā-tva*, *am*, n. being a means of attaining (e. g. *dharmaṣya tattva-jñānādi-sādhanatve kim nānam*, what proof is there of merit being the means of attaining to the knowledge of the truth?); the state of perfection. — *Sādhanā-nīrdeśa*, *as*, m. the production of proof (in law); the indication of premises leading to a conclusion. — *Sādhanā-pañcaka*, *am*, n., N. of five stanzas giving rules for the attainment of Pra-śānti or quiescence. — *Sādhanā-patṛa*, *am*, n. any written document used as evidence or proof. — *Sādhanā-rūpiṇi*, *i*, *inī*, *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. — *Sādhanāvīyāpaka* (*na-av*), *as*, *ā*, *am*, (in logic) not invariably attending on the proof. — *Sādhanāvīyāpaka-tā*, f. or *sādhanāvīyāpaka-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.

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

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

Sādhitā, *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.

Sādhitam, *ā*, *m*, perfection, goodness, excellence. — *Sādhiṣṭha*, *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 *vādha*, cf. *sādhaya*.)

Sādhiyas, *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 *vādha*.)

Sādhu, *us*, *us* or *vi*, *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; (*vi*), *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*, *i*, *inī*, *i*, *Ved*, skillfully playing. — *Sādhu-dvītya*, *as*, *ā*, *am*, having a merchant as second, accompanied by a merchant. — *Sādhu-dhī*, *is*, *f*, a good understanding; good disposition; (*is*, *is*, *i*), having a good understanding, wise, well-disposed; (*is*), *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. — *Sādhumanya*, *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-vaṭ*, *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*, *i*, *m*, 'carrying well,' a good horse, well-trained horse; (*i*, *inī*, *i*), having good horses. — *Sādhu-ṛiksha*, *as*, *m*, a good tree; the Kadamba tree; another tree (= *varuṇa*). — *Sādhu-ṛitta*, *am*, n. good conduct, virtue, piety; (*as*, *ā*, *am*), well-conducted, upright; (*as*), *m*, a well-conducted person, a virtuous or honest man. — *Sādhu-ṛitti*, *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-śila*, *as*, *ā*, *am*, well-disposed, virtuously inclined; virtuous, righteous. — *Sādhuśila-tva*, *am*, n. good disposition, virtuous inclination. — *Sādhu-samsarga*, *as*, *m*, association with the good. — *Sādhu-samācāra*, *as*, *ā*, *am*, well-behaved. — *Sādhu-sammata*, *as*, *ā*, *am*, approved by the good. — *Sādhuṣṭha* (*dhu-ṣṭ*), *as*, *ā*, *am*, said or declared by the good. — *Sādhu-anīndita*, *as*, *ā*, *am*, unblamed or unreproached by the good, irreproachable character. — *Sādhu-alankṛita*, *as*, *ā*, *am*, beautifully adorned. — *Sādhu-ācāra*, *as*, *ā*, *am*, well-conducted, of virtuous conduct.

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

Sādhu, *ind*, *Ved*, kindly, properly, amicably.

Sādhiya, *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 *Rig-veda* X. 90, 16; in the Satapatha-Brahmaṇa 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 Bhuvan-loka or middle region between the earth and sun; in Manu I. 22. the Sādhiyas 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 Virāḥ; in the Purāṇas they are regarded as

sons of Sādhiyā, and their number is variously given as twelve or seventeen; but in the later mythology the Sādhiyas seem rather to be superseded by the Siddhas, see *siddha*; their names are sometimes given as follows, Manas, Mantri, Prāṇa, Nara, Pāna, Vinirbhaya, Naya, Daṅsa, Nārāyaṇa, Vṛisha, Prabhu; (*ā*), *f*, N. of a daughter of Dakṣa and wife of Dharmā (regarded as the mother of the Sādhiyas); (*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. — *Sādhiya-tā*, *f*, the state of being able to be accomplished or effected, practicableness, feasibility; conquerableness; curableness. — *Sādhiya-tāvācchedaka* (*tā-av*), *am*, n. the characteristic or distinguishing property of the thing to be proved or of the major term. — *Sādhiya-pakṣa*, *as*, *m*, the side of the thing to be proved, the plaintiff in a lawsuit. — *Sādhiyarshī* (*ya-rishi*), *is*, *m*, epithet of Siva. — *Sādhiya-vaṭ*, *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 Sādhiya or major term (i. e. the *pakṣa* and its *śapakṣa*). — *Sādhiya-vyāpaka*, *as*, *ā*, *am*, (in logic) invariably attending on what is to be proved. — *Sādhiyavyāpaka-tā*, *f*, invariable attendance on what is to be proved or the property to be established. — *Sādhiya-samatva*, *am*, n. sameness with the point to be proved, (*sādhiya-samatvāt*, because it is in the same condition with what is to be proved.) — *Sādhiya-sādhanā*, *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. — *Sādhiya-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. — *Sādhiyasiddhi-pāda*, *as*, *m*, the fourth stage or division of a suit at law, judgment, decision. — *Sādhiyābhāva* (*ya-abh*), *as*, *m*, absence of the thing to be proved; absence of the subject of a proposition; impossibility of cure.

Sādhiyamāna, *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).

Sādhi, *f*. See under *sādhu*.

साधय *sādhaya* (according to Vopa-deva XXI. 16. fr. *vādha*), *Nom. P. sādhayati*, *-yitum*, to make hard or firm; [cf. *sādhiṣṭha*, *sādhiyas*, col. I.]

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 *i* (generally *i*), *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.; (*i*), *f*, a twig of bamboo (perhaps used as a bolt); a key (= *kuṅṁkīkā*, 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-pakṣa*, *as*, *n*, common side or party, middle side, the mean (between two extremes).