

Dictionary thinks it is an adjective equivalent in sense to *sabhā-ga*, 'going to the assembly.' As he is dedicated to Dharma, 'Justice,' it is difficult not to see in him a member of the *Sabhā* as a law court, perhaps as one of those who sit to decide cases: there is nothing to show whether the whole assembly did so, or only a chosen body. The special use of *Sabhācara* suggests the latter alternative. See also *Sabhāsad*.

**Sabhā-pati**, 'lord of the assembly,' is an epithet in the *Śatarudriya*.<sup>1</sup>

<sup>1</sup> *Vājasaneyi Saṃhitā*, xvi. 24; *Taittirīya Saṃhitā*. iv. 5, 3, 2; *Kāthaka Saṃhitā*, xvii. 13, etc.

**Sabhā-pāla** is found in the *Taittirīya Brāhmaṇa* (iii. 7, 4, 6), where the sense may be 'guardian of an assembly hall.'

**Sabhāvin** in the *Taittirīya Brāhmaṇa* (iii. 4, 16, 1) denotes, according to the commentator *Sāyaṇa*, the 'keeper of a gambling hall.'

**Sabhā-sad**, 'sitter in the assembly,' is probably a technical description of the assessors who decided legal cases in the assembly (*cf.* *Sabhācara*). The term, which is found in the *Atharvaveda*<sup>1</sup> and later,<sup>2</sup> cannot well merely denote any member of the assembly. It is also possible that the *Sabhāsads*, perhaps the heads of families, were expected to be present at the *Sabhā* oftener than the ordinary man: the meetings of the assembly for justice may have been more frequent than for general discussion and decision.

<sup>1</sup> iii. 29, 1 (of Yama); vii. 12, 2; xix. 55, 6.

<sup>2</sup> *Kāthaka Saṃhitā*, viii. 7; *Maitrāyaṇi Saṃhitā*, i. 6, 11; *Taittirīya Brāhmaṇa*, i. 2, 1, 26; *Aitareya Brāhmaṇa*, viii. 21, 14.

**Sabhā-sthānu**. See *Sabhā*.

**Sabheya**. See *Sabhā*.