

d. 117.—With सम् *sam*, Caus. 1. Âtm. To be successful, MBh. 3, 1478. 2. To endow with, Râm. 2, 36, 9. 3. To destroy, MBh. 3, 1683. 4. To extinguish, MBh. 1, 2841. 5. To obtain, Man. 2, 100. 6. To cause to be paid, 8, 213. 7. To regain, 8, 50. —Cf. probably Goth. sandjan; A.S. sendan.

साधक *sâdh + aka*, I. adj., f. *dhikâ*,

1. Accomplishing. 2. Helping, Indr. 5, 56. 3. Magical, Pañch. 241, 2; an adept, Mâlat. 74, 6; 9, 7 (Prâkr.). II. f. *ikâ*, Deep sleep (= *sushupti*, a vedantic term).—Comp. *Uttara-*, m. one who accomplishes what remains, an assistant, Lass. 3, 20. *Kârya-*, adj., f. *dhikâ*, accomplishing one's aim, Hit. i. d. 34, M.M.

साधन *sâdh + ana*, n. 1. Accom-

plishing, Hit. iv. d. 98 (*sâdhya-*, What must be accomplished, i.e. one's aim). 2. Advancement, Man. 4, 196. 3. A means of accomplishing, Pañch. i. d. 8. 4. Wealth. 5. A part of an army, Utt. Râmach. 39, 12. 6. Instrument. 7. Cause, efficient cause, Man. 11, 237; source of prosperity, Man. 12, 100. 8. Subduing by charms, Pañch. 241, 2. 9. Killing, destroying, Kir. 14, 17. 10. Obsequies. 11. Authority. 12. Proof, substantiation. 13. The *hetu* or middle term in an inference. 14. Enforcement of the delivery of anything, of payment, especially juridically, Daçak. in Chr. 180, 20; 185, 21. 15. Medicament, drug. 16. Matter, materials, that of which anything is composed. 17. Substance, thing. 18. The penis, Sâh. D. 212, 19. 19. Going. 20. Following, profit, Pañch. 86, 24. 21. Good works, Windischmann, Sankara, 97. 22. Friendship.—Comp. *A-*, adj. having no means, Hit. i. d. 1, M.M. *Tri-*, adj., f. *nâ*, having a threefold origin, Ragh.

3, 13 (viz. majesty, perseverance, and counsel). *Mantra-*, n. a magical performance, Lass. 3, 16 (*ghora-*, dele before *ghora*). *Lekhana-*, n. writing materials, Çâk. 37, 9 (Prâkr.). *Sâdhya-*, n. effecting what is to be done, Hit. iv. d. 98. *Siddha-*, I. m. white mustard. II. n. 1. the performance of magical rites. 2. the materials employed in magical or alchemical processes.

साधनता *sâdhana + tâ*, f., and साध-

नत्व *sâdhana + tva*, n. State or condition of being a means to a desired end, Bhâshâp. 146 (*tva*); 147 (*tâ*).—Comp. *Bahu-sâdhanatâ*, f. possessing many expedients, Çiç. 9, 6.

साधन्त *sâdhant + a* (vb. *sâdh*), m. A beggar.

साधर्म्य *sâdharma*, i.e. *sa-dharma + ya*, 1. Community, equality, of duty, Vikr. 65, 12. 2. Community of properties, common character, Bhâshâp. 12, 28; likeness, Kusumânj. 3, 9.

साधारण *sâdhâraṇa*, i.e. *sa-dhâraṇa + a*, adj. 1. Belonging to many, common, Bhâshâp. 71; equal, Vikr. d. 34. 2. Like, similar, Lass. 85, 10.—Comp. *A-*, adj. 1. not common, Bhâshâp. 72. 2. unparalleled, Hit. 32, 8, M.M. 3. excessive, Daçak. in Chr. 183, 17.

साधारणत्व *sâdhâraṇa + tva*, and

साधारण्य *sâdhâraṇya*, i.e. *sâdhâraṇa + ya*, n. Community, universality, general law, Journ. of the German Oriental Society, ix. xxxix. 10.

साधिमन् *sâdhiman*, i.e. *sâdhu + iman*, m. Goodness, excellence.

साधिष्ठ *sâdhishṭha*, साधीयम् *sâ-dhīyāṁs*, see *vâdha* and the next.