

Sanātana is the name of a mythical R̥ṣi in the Taittirīya Saṃhitā. In the Bṛhadāraṇyaka Upaniṣad² he appears in the first two Vaṃśas (lists of teachers) as the pupil of **Sanaga** and the teacher of **Sanāru**, both equally mythical persons.

¹ iv. 3, 3 1.

² ii. 5, 22; iv. 5, 28 (Mādhyam̐dina = ii. 6, 3; iv. 6, 3 Kāṇva).

Sanāru. See **Sanātana**.

Sanisrasa. See **Māsa**.

Sam-damśa. See **Gṛha**.

Sam-dāna in the Rigveda¹ and later² denotes a 'bond,' 'halter,' or 'fetter.'

¹ i. 162, 8. 16.

² Av. vi. 103, 1; 104, 1; xi. 9, 3; | Taittirīya Saṃhitā, ii. 4, 7, 2; Satapatha Brāhmaṇa, xiv. 3, 1, 22, etc.

Sam-dhā denotes in the later Saṃhitās and the Brāhmaṇas¹ an 'agreement' or 'compact.'

¹ Av. xi. 10, 9, 15; Taittirīya Saṃhitā, i. 7, 8, 4; | i. 7, 1, 6; ii. 1, 1, 3; Kauṣītaki Upaniṣad, iii. 1.

Sam-dhi denotes the 'juncture' of heaven and earth, the 'horizon,' in the Śatapatha Brāhmaṇa.¹ It also has the sense of 'twilight'² as the juncture of light and dark.

¹ iii. 2, 1, 5; x. 5, 4, 2.

² Vājasaneyi Saṃhitā, xxiv. 25; Taittirīya Brāhmaṇa, i. 4, 5, 1; ii. 2, 9, 8; | dual: Śatapatha Brāhmaṇa, i. 6, 3, 55; ix. 4, 4, 13, etc. The later term is Saṃdhyā.

Sam-nahana in the later Saṃhitās and the Brāhmaṇas¹ denotes a 'band' or 'rope.'

¹ Taittirīya Saṃhitā, i. 1, 2, 2; Śatapatha Brāhmaṇa, i. 3, 3, 6; ii. 6, 1, 15, etc.