

(comp.), Sarvad.; related, connected by marriage, a relative, Mn.; MBh. &c.

Sam-bandhu, m. a kinsman, relative, AV. Paipp.

सम्बर *sambara*, v. l. for *śambara*, *saṃ-vara*, and *sam-bhara* (qq. vv.)

सम्बर्य *sambarya*. See *saṃ-varya*, p. 1114.

सम्बल *sambala*. See *śambala*, p. 1055.

सम्बलन *sambalana*, w. r. for *saṃ-vanana*.

सम्बहुल *sam-bahula*, mfn. very much or many, very numerous, plentiful, abundant, Lalit.; Jātakam.

सम्बाध *sam-√bād*, Ā. -*bād*hate, to press together, compress, press down, AV.; to bind firmly together, ŚāṅkhSr.; to oppress, afflict, torment, R.

Sam-bādhā, m. a throng, crowd; contracted space (ifc. [f. ā] = 'crowded with,' 'full of,' 'abounding with'), MBh.; Kāv. &c.; the female organ of generation, Vām. ii, 1, 17; pressure, affliction, distress, annoy, RV.; AV.; MBh.; the road to Naraka or hell, L.; mf(ā)n. contracted, narrow, Suśr.; cramped with, full of (instr.), Śiś.; -*tandri*, f. pl. affliction and exhaustion, AV.; -*vartin* or (v. l.) -*vartman*, mfn. (pl.) moving in dense crowds, jostling or crowding together on a road, Rāgh. **°bād**dhaka, mfn. pressing together, contracting, Bhaṭṭ.; pressing upon, thronging, crowding, MW. **°bād**dhana, n. (only L.) compressing, obstructing, opposing; a barrier, gate; the female organ; a door-keeper; the point of a stake or spit; (ā), f. rubbing, chafing, Singhās.

सम्बाह *sam-bāha*. See *sam-√bañh*.

सम्बीज *sam-bija*, n. universal seed, Kāśikh.

सम्बुध *sam-√budh*, Ā. -*budhyate* (pr. p. -*budhyamāna*, q. v.), to wake up, MBh.; R.; to perceive or understand thoroughly, notice, observe, know, ib. &c.; Caus. -*bodhayati*, to cause to wake up, rouse, R.; to cause to know, inform, advise, instruct; teach (two acc.), MBh.; Kāv. &c.; to call to, MBh.; Kāś. on Pāṇ. i, 2, 33; to cause to agree, MW.; Desid. of Caus., see *sam-bubodhayishu*.

Sam-buddha, mfn. wide awake, clever, wise, prudent, R.; well perceived, perfectly known or understood, ib.; m. a Buddha or a Jaina deified sage, L. (cf. MWB. 133).

Sam-buddhi, f. perfect knowledge or perception, MW.; calling out to (a person in the distance), making one's self heard, KātyŚr.; Pāṇ. i, 2, 33; the vocative case or its termination, Pāṇ. i, 1, 16 &c.; an epithet, W.

Sam-budhyamāna, mfn. being quite aware, MBh.

Sam-bubodhayishu, mfn. (fr. Desid. of Caus.) wishing to arouse or make attentive, MBh.; wishing to convert, HParis.

Sam-bodha, m. perfect knowledge or understanding, MBh.; Hariv. (sometimes w. r. for *saṃ-rodha*). **°bodhana**, mfn. (partly fr. Caus.) awaking, arousing, MBh.; perceiving, noticing, observing, MBh.; recognizing, MaitrUp.; the act of causing to know, reminding, MBh.; Hariv.; calling to, Pāṇ. ii, 3, 47; the vocative case or its termination, Siddh.; Subh. **°bodhayitri**, mfn. (fr. Caus.) causing to know, informing, MaitrUp. **°bodhi**, f. (with Buddhists) perfect knowledge or enlightenment, MWB. 43 (*°dhy-āṅga*, n. 'an integral part of perfect knowledge or enlightenment,' Lalit.) **°bodhita**, mfn. fully warned, duly apprised, MBh. **°bodhya**, mfn. to be enlightened or instructed, Pañcat.; Kathās.

सम्बृह *sam-√I. bṛih* (or *vṛih*), P. -*bṛihati* (pf. -*babarha* or -*vavarha*), to tear out together, pluck out, extract, AV.; ŚBr.

सम्बृह *sam-√2. bṛih* (or *bṛiñh*), P. -*bṛihati* (pf. -*babarha*), to join firmly, AV.; ŚBr.; Caus. -*barhayati*, to join or unite with (dat.), RV.; -*bṛiñhayati*, to strengthen, refresh, encourage, MBh.

Sam-bṛiñhana, n. (fr. Caus.) strengthening, refreshing, Car.

सम्ब्रू *sam-√brū*, P. Ā. -*bravīti*, -*brūte*, to speak well, converse, RV.; (Ā.) to talk together, agree, ib.; to say anything to (acc.), MBh.

सम्ब्रू *sam-√bhaksh*, P. -*bhakshayati*, to

eat together, ĀśvŚr.; to eat up, devour, consume, MBh.; R. &c.

Sam-bhaksha, mfn. feeding upon (comp.), one who eats or devours, MBh.; eating together, food in common, MW.

सम्भज *sam-√bhaj*, P. Ā. -*bhajati*, °te, to distribute completely, share, bestow, grant, Sāy.; (Ā.) to cause to participate in, present with a gift, PārGr.; MBh.; to divide, Sūryas.

Sām-bhakta, mfn. distributed, divided, shared &c.; participating in, possessed of (gen.), AV.; devoted to, faithfully attached (v. l. *saṃ-sakta*), Hariv. **°bhakti**, f. distribution, allotment, bestowal, Dhātup.; possessing, enjoying, MW.; favouring, honouring, ib. **°bhaktri**, mfn. one who distributes or grants (-*tama*, superl.; -*tara*, compar.), Nir.; Sāy.; one who shares or participates, MW.; one who favours or honours or worships, ib.

Sam-bhaja (of unknown meaning), Sch. on Kauś. xli, 18. **°bhajana**, n. distributing, granting, bestowing, Sāy. **°bhajanīya**, mfn. to be shared in or enjoyed or liked, MW.; to be favoured or honoured, ib.

सम्भञ्ज *sam-√bhañj*, P. -*bhanakti*, to break to pieces, shatter, shiver, MBh.; Kathās.

Sam-bhagna, mfn. broken to pieces, shattered, dispersed, routed, defeated, MBh.; baffled, frustrated, ib.; m. N. of Śiva, ib. (accord. to Nilak. fr. *sam-√bhaj* = *samyak-sevita*).

सम्भर *sam-bharā* &c. See *sam-√bhri*.

सम्भर्त्सित *sam-bhartsita*, mfn. (√*bharts*) much censured, abused, reviled, R.

सम्भल् *sam-√bhal*, P. -*bhālayati*, to observe well, perceive, learn, Naish.

सम्भल *sam-bhalā*, m. (prob. originally = *sam-bhara*; often v. l. for *śambhala*, q. v.) 'one who brings together,' a match-maker, AV.; Kauś.; a suitor, wooer, MW.; a procurer, ib.; (ī), f. a procuress, ib.

Sambhaliya, mfn. relating to a procuress &c., Naish.

सम्भव *sam-bhavā* &c. See p. 1179, col. I.

सम्भा *sam-√bhā*, P. -*bhāti*, to shine fully or brightly, be very bright, TBr.; to shine forth, be visible or conspicuous, MBh.; to appear, seem to be (nom. with and without *iva* or *yathā*), ib.; R. &c.

सम्भाण्डय *sam-bhāṇḍaya* (fr. *sam* + *bhāṇḍa*), Nom. P. Ā. °*yati*, °te, to collect vessels or utensils, Bhaṭṭ.; to gather provisions, Hcar.

सम्भावन *sam-bhāvana* &c. See p. 1179.

सम्भाष *sam-√bhāsh*, Ā. -*bhāshate* (pr. p. in MBh. also -*bhāshat*), to speak together, converse with (instr. with or without *saha*), Gaut.; Mn.; MBh. &c.; to speak to (acc.), address, greet, salute, KaushUp.; MBh.; Kāv. &c.; to join in a conversation, Vait.; to agree, consent, enter into an engagement, R.; to talk over, persuade, Hit.; to speak, say, recite, Hariv.; to have sexual intercourse with, MW.; Caus. -*bhāshayati* (ind. p. -*bhāshitvā*, v. l. in B. for -*bhāshayitvā*), to converse with (instr.), Hariv.; to speak to, address (acc.), R.; to persuade, prevail upon (v. l. for -*bhāvayati*), MBh.

Sam-bhāsha, m. discourse, talk, conversation with (gen. or instr. with or without *saha*, or comp.), Gṛihyas.; R. &c.; (ā), f. id., MBh.; Kāv. &c.; engagement, contract, agreement, Subh.; watchword, W.; greeting, MW.; sexual connection, ib. **°bhāshana**, n. conversation, discourse with (gen., instr., or comp.), MBh.; Kāv. &c.; watchword, MW.; sexual intercourse, ib.; -*nipuna*, mfn. skilled in conversation, Daś. **°bhāshaṇīya**, mfn. to be conversed with, BhP. **°bhāshita**, mfn. spoken or conversed with &c.; n. talk, conversation, Pañcat. **°bhāshin**, mfn. conversing, speaking, Amar. **°bhāshya**, mfn. to be conversed with, MBh.; BhP.; to be addressed, Sāh.; fit for conversation (see *a-s*°).

सम्भिद् *sam-√bhīd*, P. Ā. -*bhinatti*, -*bhintte*, to break to pieces, split or break completely asunder, pierce, hurt, AV. &c. &c.; to bring into contact, combine, join, mingle, TS. &c. &c.; to associate with (acc.), SaddhP.

Sam-bhinna, mfn. completely broken or divided &c.; interrupted, abandoned (see -*vritta*); contracted (see -*sarvāṅga*); joined, combined, mingled,

TS. &c. &c.; come into contact with (comp.), Bhaṭṭ.; close, tight, Pañcar.; solid, compact, MārKP.; -*tā*, f. the being joined or united with, Sarvad.; -*pralāpa*, m. idle talk (with Buddhists one of the 10 sins), Divyāv. (Dharmas. 56); -*pralāpika*, mfn. talking idly, ib.; -*buddhi*, mfn. one whose understanding is broken or impaired, Pat.; -*maryāda*, mfn. one who has broken through barriers or bounds, MBh.; -*vritta*, mfn. one who has abandoned good conduct, ib.; -*vyāñjanā*, f. a kind of hermaphrodite (°*na*, n. 'the condition of a hermaphrodite'), Mahāv.; -*sarvāṅga*, mfn. one who has contracted or compressed the whole body (as a tortoise), MBh.

Sam-bheda, m. breaking, piercing, Suśr.; becoming loose, falling off, ib.; disjunction, division, separation (of friends or allies), sowing dissension, Kām.; a kind, species, Cat.; union, junction, mixture, Kāv.; Sāh.; contact with (comp.), Sāh.; the confluence of two rivers, junction of a river with the sea, ŚBr. (cf. *ā-s*°), TS. &c.; -*vat*, mfn. come into contact or collision with (*sārdham*), Gīt. **°bhedana**, n. breaking, splitting, Cat.; bringing into contact or collision, MW. **°bhedyā**, mfn. to be broken through or pierced or perforated, Sarasv.; to be brought into contact (see *a-s*°).

सम्भीत *sam-bhīta*, mfn. (√*bhī*) greatly alarmed, afraid of (gen.), R.

सम्भुग *sam-bhugna*, mfn. (√*i. bhuj*) completely bent or curved, Bhaṭṭ.

1. **Sambhoga**. See *bhujā-s*°, p. 759, col. I.

सम्भुज *sam-√3. bhuj*, P. Ā. -*bhunakti*, -*bhunkte* (aor. Subj. -*bhujam*, RV.), to eat together, make a meal in common, AV.; Apast.; to enjoy (esp. carnally), Rājat.; to partake of (gen.), RV. ii, 1, 4: Caus. -*bhojayati*, to cause to enjoy or eat, feed any one (acc.) with (instr.), Yājñ.; MBh.; BhP.

Sam-bhukta, mfn. eaten, enjoyed &c.; run through, traversed, VarBṛS., Sch.

Sam-bhoktri, m. an eater, enjoyer, Pañcar.

2. **Sam-bhogā**, m. (ifc. f. ā) complete enjoyment, pleasure, delight in (comp.), ŚBr. &c. &c.; carnal or sensual enjoyment, sexual union with (comp.), MBh.; Kāv. &c.; (in rhet.) a subdivision of the Śṛiṅgāra or sentiment of love (described as 'successful love leading to union,' and opp. to *vī-pralambha*, 'disappointed love, separation'), Daśar.; Sāh. &c. (only L., 'duration; joy; employment, use; a partic. part of an elephant's trunk; a Jaina or Buddhist edict; a libertine'); N. of a man, Buddh.; -*kāya*, m. 'body of enjoyment,' N. of one of the three bodies of a Buddha, MWB. 247; -*kshama*, mfn. suitable for enj°, MW.; -*yakshinī*, f. N. of a Yoginī (also called *Viñā*, w. r. °*kshani*), Cat.; -*vat*, mfn. having enj°, leading a joyous life, VarBṛS.; -*veśman*, n. 'enjoyment-room,' the chamber of a concubine, Cat. **°bhogin**, mfn. enjoying together or enjoying each other mutually, AitBr.; ŚāṅkhSr.; enjoying, using, possessing, Kāv.; VarBṛS.; m. a sensualist, libertine, L. **°bhogyā**, mfn. to be (or being) enjoyed or used (-*tā*, f.), Kām.

Sam-bhoja, m. food, BhP. **°bhojaka**, m. one who serves food, attendant at a meal (perhaps 'a cook'), MBh.; an eater, taster, MW. **°bhojana**, n. eating together, a common meal, dinner party, MBh.; food, Suśr.; (ī), f. eating together, Apast.; Mn.; MBh. **°bhojanīya**, mfn. to be fed, BhP. **°bhojya**, mfn. id., ib.; to be eaten, eatable, MBh.; one with whom one ought to eat (see *a-s*°).

सम्भू *sam-√bhū*, P. Ā. -*bhavati*, °te (ind. p. -*bhūya*, q. v.), to be or come together, assemble, meet, be joined or united with (instr. with or without *saha*, or loc.), RV. &c. &c.; to be united sexually with (instr. with or without *saha* or *sārdham*, or acc.), AV.; ŚBr.; MBh. &c.; to be born or produced from (abl.), arise, spring up, develop, ib.; to happen, occur, be, be found, exist, MBh.; Kāv. &c.; to be possible, Hit.; Vedāntas.; to be or become anything (nom.), RV.; Br.; MBh.; to accrue to, fall to the share of (loc. or gen.), R.; Kathās.; to prevail, be effective, ŚBr.; to be able to or capable of (inf. or loc.), Śiś.; to enter into, partake of, attain to (acc.), Yājñ.; to find room in, be contained in or numbered among (loc.), RV.; MBh. &c.; to be adequate, MBh.; to be capable of holding, Pāṇ. v, 1, 52: Caus. -*bhāvayati*, to cause to be together, bring together, present or affect any one (acc.) with (instr.; with *doshena*, 'to attach blame to,' with