

comp.), ŚrS.; Prāt.; MBh. &c.; confusion, MānGr.; Hariv.; indulging in, partaking of (comp.), R.; Daś.; BhP.; sensual attachment, Mn. vi, 72; a partic. conjunction of celestial bodies, AV. Pariś.; a partic. combination of two humours which produces diseases (cf. *saṃ-nipāta*), Suśr.; community of goods, Dāyabh.; duration, MBh. iii, 11, 238; point of intersection, Śulbas.; acquaintance, familiarity, W.; co-existence (= *samavāya*), ib.; (ī), f., see below; -*ja*, mfn. produced by union or contact, Suśr.; -*tas*, ind. through union or connection, in consequence of intercourse or familiarity, MW.; -*dosha*, m. the fault or evil consequences of association (with bad people), ib.; -*vat*, mfn. being in contact, connected with (comp.; also -*tva*, n.), Kālid.; -*vidyā*, f. the art of intercourse with men, social science, MBh.; *gābhāva*, m. (in Nyāya) a partic. form of the category of non-existence (said to be of three kinds, prior, incidental, and final, or absence of birth, destruction of present being, and necessary cessation of existence); -*prakaraṇa*, n. N. of wk. *sargaka* (īfc.) = *saṃ-sarga*, Kusum. *sargaya*, Nom. P. *yati*, to gather or assemble (trans.) together or round, Bhaṭṭ. *sargin*, mfn. commingled, mixed together, joined or connected or in contact with (comp.), Kāv.; Pur.; partaking or possessed of (comp.), Śamk.; one who lives together with his relatives (after partition of the family inheritance), Dāyabh.; familiar, friendly, acquainted, W.; m. an associate, companion, MW.; (*gi*)-*tā*, f. (Kull.), -*tva*, n. (ĀpŚr.) connection, contact, combination, association. *sargī*, f. purification, purging (in med.), Car.

**Sam-sarjana**, n. meeting, mingling, mixture or combination with (instr.), ĀśvŚr.; AV. Pariś.; attracting, winning over, conciliating, Kām.; = *saṃsargī*, Car.; discharging, voiding, abandoning, leaving, W.

**Sam-sisṛikshu**, mfn. (fr. Desid.) wishing to mix together or unite, W.

**Sam-srīj**, f. commingling, collision, RV. x, 84, 6.

**Sām-sṛiṣṭa**, mfn. gathered together, collected, RV. x, 84, 7; brought forth or born together (as a litter of animals), VS.; associated or connected together (as partners or brothers who combine their property after division), Mn.; Yājñ.; united, combined, mingled or mixed with, involved in (instr.), VS.; ŚBr.; R. &c.; nearly related or acquainted, friendly, familiar, MBh.; R.; Hariv.; affected with (comp.), Suśr.; connected with, belonging to (comp.), Hariv.; mixed, of various kinds, both good and bad in quality &c., ŚBr.; Car.; accomplished, performed (cf. -*maithuna*); cleared through vomiting &c., L.; cleanly dressed, W.; created, MW.; m. N. of a fabulous mountain, Kāraṇḍ.; (am), n. near relationship, friendship, intimacy (*ī* *car*, with loc., 'to enter on intimate relations with'), AitBr.; MBh.; -*karman*, mfn. denoting mixed or various actions, Nir.; -*jī*, mfn. victorious in contest, RV.; -*tva*, n. commixture, union, association, Śamk.; (in law) voluntary reunion or co-residence of kinsmen (as of father and son or of brothers with each other, after partition of the family property), Dāyabh.; -*dhayā*, mfn. sucking (as a calf) and left with (the cow), TBr.; -*bhāva*, m. near relationship, friendship, R.; -*maithuna*, mf(ā)n. one who has performed sexual intercourse, Yājñ.; -*rūpa*, mfn. mixed in form or kind, adulterated, W.; -*homa*, m. a common oblation (to Agni and Sūrya), TBr. *sṛiṣṭi* (sām-), f. union, combination, association, intercourse, MaitrS.; living together in one family, W.; collection, collecting, assembling, ib.; (in rhet.) the association of two distinct metaphors in close proximity in one sentence (cf. *saṃkara*), Vām.; Sāh. *sṛiṣṭin*, m. a re-united kinsman (said of relatives who, after partition of the family inheritance, again live together, annulling the previous partition), Gaut.; Yājñ. &c.; a co-partner, co-parcener, W.

**Sām-srashtṛi**, mfn. one who engages in battle or contest, RV. x, 103, 3; united or connected with or concerned in anything, a partaker (opp. to *pari-drashtṛi*, 'a beholder'), MBh.; one who mixes together or commingles, MW.

**संसृप sam-√srip**, P. Ā. -*sarpati*, *te*, to creep along, glide into (acc.), VS.; to go together, AitBr.; to move, glide along, MBh.; Kāv. &c.; to go to, approach (acc.), MBh.; to go away, withdraw from (abl.), Āpast.

**Sam-sarpa**, mfn. creeping, gliding (in a partic. formula), TS. (*saṃ-sarpā*, VS.); m. a partic. Caturaha, ŚrS.; the intercalary month (occurring in a

year in which there is a Kshaya-māsa), TS. &c.; creeping or gliding along, any equable or gentle motion, W. *sarpaṇa*, n. creeping along, gliding, sneaking, Kād.; an unexpected attack, surprise, VarYogay.; mounting, ascent of (gen.), MBh. *sarpat*, mfn. creeping or moving along; (*sarpad*)-*dhvajinī-vimarda-vilasat-dhūli-maya*, mf(ī)n. filled with dust rising from the tramp of a marching army, Kāthās. *sarpamāṇaka*, mfn. creeping, crawling, MBh. *sarpin*, mfn. creeping, moving gently along, Kād.; floating or swimming about, Śiś.; (īfc.) reaching, extending to (*pi-tā*, f.), Ragh.

**संसेक sam-seka**. See *saṃ-√sic*.

**संसेव sam-√sev**, Ā. -*sevate*, to be associated with (used in explaining *√i.sac*), Nir.; to frequent, inhabit, Subh.; Pañcar.; to wait upon, attend on, serve, honour, worship, salute deferentially, MBh.; Kāv. &c.; to refresh, fan (said of the wind), R.; to court, fondle (carnally), Kāv.; Pañcat.; to be addicted or devoted to, use or employ or practise or perform continually, Mn.; MBh. &c.

**Sam-sevana**, n. waiting on, serving, doing homage, MārKp.; (only īfc.) using, employing, MBh.; exposing one's self to, Kathās.; association or intercourse with (gen.), Jātakam. *sevā*, f. visiting, frequenting, BhP.; use, employment, ib.; attendance, reverence, worship, ib.; (īfc.) inclination to, predilection for, Rājat. *sevita*, mfn. frequented, served &c. (cf. *g. kṛitādi*). *sevitṛi*, mfn. one who uses or employs, VarBrS. *sevin*, mfn. (īfc.) serving, worshipping, Cat. *sevyā*, mfn. to be (or being) frequented, Kathās.; to be served or worshipped, Pañcar.; to be used or employed or practised or indulged in, MBh.; BhP.

**संस्कन्द sam-√skand**, P. -*skandati*, to drip or trickle off, ŚBr.

**संस्कन्ध sām-skandha**, n. a partic. disease, AV.

**संस्कृ sam-s-√i. kṛi** (cf. *saṃ-kṛi*; *upa-s-kṛi* and *pari-sh-kṛi*), P. Ā. -*skaroti*, -*skurute* (impf. *sam-askurvata*, TS.; pf. *saṃ-caskāra*, Nir.; aor. *sam-askṛita*; Prec. *saṃ-skṛiyāt*, *saṃ-skṛiṣhī*-*shīta*; fut. *saṃ-skarishyati*, MBh.; inf. *saṃ-skaritum*, Divyāv.; ind. p. *saṃ-skṛitya*, ŚBr.; Pān. vi, 1, 137), to put together, form well, join together, compose, RV. &c. &c.; (Ā.) to accumulate (*pāpāni*, 'to add evil to evil'), Mṛicch. ix, 4; to prepare, make ready, dress, cook (food), MBh.; R. &c.; to form or arrange according to sacred precept, consecrate, hallow (in various ways; cf. *saṃ-skāra*), Mn.; MBh. &c.; to adorn, embellish, refine, elaborate, make perfect, (esp.) form language according to strict rules (cf. *saṃ-skṛita*), Sarvad.; to correct (astronomically), Sūryas.; Pass. *saṃ-skṛiyate*, to be put together or arranged or prepared or consecrated or refined, Mn.; MBh. &c.; Caus. *saṃ-skārayati*, to cause to (be) put together &c.; to cause to be consecrated, MBh.; Desid. *saṃ-cishkīrshati*, Vop.; Intens. *saṃ-ceshkrīyate*, ib.

**Sam-skarana**, n. the act of putting together, preparing, Gobh.; cremating (a corpse), MBh. *skartavya*, mfn. to be arranged or prepared or made ready, Hariv.; Śamk.; KātyŚr., Sch. *skartṛi*, mfn. one who prepares or dresses or cooks (food), Mn. v, 51; one who consecrates or performs a rite, Uttarar.; one who produces an impression, Jaim., Sch.

**Sam-skāra**, m. (īfc. f. ā) putting together, forming well, making perfect, accomplishment, embellishment, adornment, purification, cleansing, making ready, preparation, dressing (of food), refining (of metals), polishing (of gems), rearing (of animals or plants), GrŚrS.; MBh.; Kāv. &c.; cleansing the body, toilet, attire, Hariv.; forming the mind, training, education, R.; Ragh.; correction (also in an astronomical sense, Sūryas.), correct formation or use of a word, Nir.; Sarvad.; correctness, purity (esp. of pronunciation or expression), MBh.; R. &c.; making sacred, hallowing, consecration, Mn.; MBh. &c.; a sacred or sanctifying ceremony, one which purifies from the taint of sin contracted in the womb and leading to regeneration (12 such ceremonies are enjoined on the first three or twice-born classes in Mn. ii, 27, viz. 1. *garbhādhāna*, 2. *pūṃ-savana*, 3. *sīmāntōnnayana*, 4. *jāta-karman*, 5. *nāma-karman*, 6. *nishkramana*, 7. *anna-prāśana*, 8. *cūḍā-karman*, 9. *upanayana*, 10. *keśānta*, 11. *saṃāvartana*, 12. *vivāha*, qq. vv.; accord. to Gaut.

viii, 8 &c. there are 40 *Samskāras*), GrS.; Mn.; MBh. &c. (IW. 188; 192 &c.; RTL. 353); the ceremony performed on a dead body (i.e. cremation), R.; any purificatory ceremony, W.; the faculty of memory, mental impression or recollection, impression on the mind of acts done in a former state of existence (one of the 24 qualities of the Vaiśeṣikas, including *bhāvanā*, 'the faculty of reproductive imagination'), Kaṇ.; Sarvad. (IW. 69); (pl., with Buddhists) a mental conformation or creation of the mind (such as that of the external world, regarded by it as real, though actually non-existent, and forming the second link in the twelvefold chain of causation or the fourth of the 5 Skandhas), Dharmas. 22; 42; a polishing stone, MW. - *kamalākara*, m. N. of wk. - *karṭṛi*, m. (the Brāhman) who is called in to perform a *Samskāra* ceremony, Gal. - *kaumudī*, f., -*kaustubha*, m. (or -*dīdhiti*, f.), -*gaṅgā-dhara*, m. N. of wks. - *gaṇa-pati*, m. N. of an author, Cat. - *ja*, mfn. produced by purificatory rites, W. - *tattva*, n. N. of a wk. by Raghunandana. - *tā*, f. the state of being a *Samskāra* &c., Vās. - *tva*, n. id. (-*tvaṃ cakshushām sam-√āp*, 'to become a hallowed object to the eye'), KātyŚr.; Mcar.; -*jāti-khaṇḍana*, n. N. of wk. - *dīdhiti*, see -*kaustubha*. - *nāman*, n. the name given to a child at the name-giving ceremony (and corresponding to the name given at baptism), VarBrS. - *nirṇaya*, m., -*nṛi-siṃha*, m., -*paddhati*, f., -*paddhati-rahasya*, n., -*pariśiṣṭa*, n. N. of wks. - *pūta*, mfn. purified by sacred rites or by refinement, Kum. - *prakaraṇa*, n., -*prakāśa*, m., -*pradīpa*, m., -*pradīpikā*, f., -*prayoga*, m., -*bhāskara*, m. N. of wks. - *bhūṣhaṇa*, n. (speech) adorned by correctness, MBh. - *maya*, mf(ī)n. consisting in consecration, Ragh. - *mayūkha*, m., -*muktāvalī*, f., -*ratna*, n., -*ratna-mālā*, f. N. of wks. - *rahita*, mfn. = *hīna* below. - *vat*, mfn. possessed of refinement, possessing correctness, elegant (-*tva*, n.), Kālid.; one who has received an impression, Buddh. - *varjita*, mfn. = *hīna* below. - *vā-dārtha*, m., -*vidhi*, m. (= *grīhya-kārikā*, pl.) N. of wks. - *visiṣṭa*, mfn. made excellent by preparation or by good cooking (as food), Gaut. - *sampanna*, mfn. one who has received a good education, well-educated, R. - *sāgara*, m., -*sāra*, m., -*siddhi-dīpikā*, f., -*saukhyā*, n. N. of wks. - *hīna*, mfn. without purificatory rites; m. a man of one of the three classes who has not been a recipient of initiation with the sacred thread or of the other purificatory ceremonies (and hence becomes an outcaste), L. **Samskārādi-mat**, mfn. one who has received consecration &c., BhP. **Samskārādhikārin**, mfn. one who has a right to receive all the purificatory ceremonies, MW. **Samskārōdyota**, m. N. of wk.

**Sam-skāraka**, mfn. preparing, making ready, KātyŚr., Sch.; purifying, consecrating (-*tva*, n.), MBh.; Jaim.; producing or leaving an impression on the mind, Jaim., Sch.; serving as an article of food or for cooking, MW. *skārya*, mfn. to be prepared or perfected &c.; to be consecrated or hallowed with the necessary ceremonies, Mn.; MBh. &c.; (in astron.) to be corrected, Gol.; receiving a mental impression, Sarvad.

**Sam-skṛitā** (or *sām-skṛita*), mfn. put together, constructed, well or completely formed, perfected, Lalit.; made ready, prepared, completed, finished, RV. &c. &c.; dressed, cooked (as food), MBh.; R.; BhP.; purified, consecrated, sanctified, hallowed, initiated, ŚBr. &c. &c.; refined, adorned, ornamented, polished, highly elaborated (esp. applied to highly wrought speech, such as the Sanskrit language as opp. to the vernaculars), Mn.; MBh. &c.; m. a man of one of the three classes who has been sanctified by the purificatory rites, W.; a learned man, MW.; a word formed according to accurate rules, a regular derivation, ib.; (ām), n. making ready, preparation or a prepared place, sacrifice, RV.; TS.; ŚBr.; GrŚrS.; a sacred usage or custom, MW.; the Sanskrit language (cf. above), Śiksh.; Bhar.; Daśar. &c.; -*tva*, n. the being prepared or made ready &c., Jaim.; -*mañjarī*, f. N. of wk.; -*maya*, mf(ī)n. consisting of Sanskrit, Kāśikh.; -*mālā*, f., -*ratna-mālā*, f., -*vākya-ratnāvalī*, f. N. of wks.; -*vat*, mfn. one who has perfected or elaborated or finished, MW.; *tātman*, m. one who has received the purificatory rites, Mn. x, 110; a sage, W.; *tōkti*, f. refined or polished language, a Sanskrit word or expression, Hit.