

Car.; named, called, VP.; famed, celebrated, notorious, W. °ākhyāna, n. naming, mentioning, Āpast.; Kām.; report, narrative, MBh.; appellation, name, KātyŚr. °ākhyāya, mfn. to be addressed or exhorted, Āpast. (v.l.) °ākhyāyam, ind. while mentioning by name (in *aṅga-s*°), AitBr.

**समागम** sam-ā-√gam, P. -*gacchati*, to come together (in a friendly or hostile manner; also sexually), meet, be united with (instr. with and without *saha* or *sārdham*), ŚBr.; ChUp.; MBh. &c.; to come together (as heavenly bodies in conjunction or occultation), VarBṛS.; to come to, come near, approach, arrive at (acc. or loc.), MBh.; Kāv. &c.; to come back, return from (abl.), ib.; to meet with, come upon, find (acc.), MBh.; Caus. -*gamayati*, to cause to come together, bring together, unite one thing or person (acc.) with another (instr. or loc.), R.; Vikr.

**Sam-āgata**, mfn. come together, met, encountered, joined, assembled, Mn.; Yājñ.; MBh. &c.; being in conjunction with (instr.), VarBṛS.; come to, approached, arrived, returned, R.; Mṛicch. &c.; (ā), f. a kind of riddle or enigma (the meaning of which is hidden by the Saṃdhi, q.v.), Kāv. &c. °āgati, f. coming together, meeting, union, W.; approach, arrival, similar condition or progress, ib.

**Sam-āgantavya**, n. (impers.) it is to be met or approached, Vās.

**Sam-āgama**, m. (ifc. f. ā) coming together (either in a hostile or friendly manner), union (also sexual), junction, encounter or meeting with (instr. with or without *saha*, gen., [rarely] loc., or comp.), Mn.; MBh. &c.; association, assembly of (comp.), MBh.; R.; Kathās.; conjunction (of planets), VarBṛS.; approach, arrival, W.; -*kārin*, mfn. causing union, MW.; -*kshana*, m. the moment of union, Rājat.; -*prārthanā*, f. the desire of association, MW.; -*manoratha*, m. the desire of union, Vikr.; °*mōpāya*, m. means of union, MW. °āgamana, n. coming together, meeting, union (also = sexual intercourse), MBh. °āgamin, mfn. coming together, meeting, Ind. Ant.; future, imminent, ib.

**समागलित** sam-ā-galita, mfn. (√gal) fallen down, fallen, MBh.

**समागाढ** sam-ā-gāḍha, mfn. (√gāh) intense, violent (only in -*tara*, 'more or most intense or violent'), Kāraṇḍ.

**समागृभाय** sam-ā-gṛibhāya, P. -*gṛibhāyati* (√gṛah), to seize together or at once, take hold of, RV.; AV.

**समाघात** sam-ā-ghāta. See sam-ā-√han.

**समाघ्रा** sam-ā-√ghrā, P. -*jighrati*, to smell at, smell, R.; Mṛicch.; to kiss, MBh.; Ragh.

**Sam-āghraṇa**, n. smelling at anything, Kād.

**समाचक्ष** sam-ā-√caksh, Ā. -*cashṭe*, to relate fully, tell, report, MBh.; R.; BhP.

**समाचम्** sam-ā-√cam (only ind. p. -*camya*), to sip water (as a religious act in ceremonial observances, cf. ā-√cam), MBh.

**समाचर** sam-ā-√car, P. -*carati* (ep. also Ā. °*te*), to act or behave or conduct one's self towards (loc.), MBh.; Pañcat.; to practise, perform thoroughly, do, accomplish (with *āhāram* and instr., 'to feed upon'), Mn.; MBh. &c.; to associate with (instr.), Gaut.; (with *dūrāt*) to remove, Mn. iv, 151.

**Sam-ācara**, mfn. practising, observing, W. °ācarana, n. practising, performing, observing, behaving, performance, ib. °ācaranīya, mfn. to be practised or observed, Daś. °ācarita, mfn. practised, performed, done, committed, W.

**Sam-ācāra**, m. (for *samāc*° see p. 1153, col. 1) procedure, practice, conduct, behaviour in (comp.), MBh.; R. &c.; custom, usage, usual way or method, Pañcat.; KātyŚr., Sch.; (ifc.) the customary presentation of, Kathās.; 'doings,' news, report, information, tradition, W.

**Sam-ācīrna**, mfn. performed, done, practised, committed, MBh.

**समाचि** sam-ā-√ci, P. Ā. -*cinoti*, -*cinute*, to put together, heap up, accumulate, MBh.; Hariv.; Pān., Sch.; to load or cover with (instr.), MBh.; R. &c.; to fill up (cavities in a road), AV.

**Sam-ācayana**, n. putting or heaping together, accumulation, aggregation, Pat. on Pān. iii, 1, 19,

Vārt. 3, °ācīta, mfn. heaped together, covered with, overspread, MBh.; Kāv. &c.

**समाचेष्टित** sam-ā-ceshṭita, n. (√cesht) gesture, procedure, behaviour, conduct, Kād.

**समाच्छद्** sam-ā-cchad (√chad), Caus. -*cchādayati*, to cover completely with, overspread, veil, cloud (also fig. to obscure or stupefy the mind), MBh.

**Sam-ācchanna**, mfn. completely covered with &c., W.

**समाच्छिद्** sam-ā-cchid (√chid; only ind. p. -*cchidyā*), to cut or tear off, snatch away, R.

**समाज** sam-āja &c. See sam-√aj, p. 1153.

**समाजुह्वमाण** sam-ājūhṡamāṇa. See sam-ā-√hve, p. 1163, col. 3.

**समाज्ञा** sam-ā-√jñā, to know or understand thoroughly, become acquainted with, ascertain, perceive, observe, recognize, MBh.; Hariv.; Vet.: Caus. -*jñāpayati* (cf. next), to order, command, direct, authorize, MBh.; R. &c.

**Sam-ājñāpta**, mfn. (fr. Caus.) ordered, commanded, directed, Hariv. °ājñā, f. appellation, name, Lāṭy.; TUp.; reputation, fame, L.

**Sam-ājñāta**, mfn. known, ascertained, acknowledged as (nom. or comp.), MBh.; Hariv. °ājñāna, n. the being acknowledged as (comp.), Nyāyas., Sch.

**समातन्** sam-ā-√tan, P. Ā. -*tanoti*, -*tanute*, to extend, stretch, bend (a bow), MBh.; Rājat.; to effect, produce, cause, MBh.

**Sam-ātata**, mfn. extended, stretched, strung (as a bow), MBh.; continuous, uninterrupted, W.

**समाति** samāti. See ā-samāti.

**समातृ** sa-mātrī, f. a stepmother, BhP.

**Sam-mātrika**, mfn. together with a mother, BhP.

**Sam-mātrī-cakravāla**, mfn. attended by the whole circle of divine Mātṛis, MW.

**समादर** sam-ā-dara, m. (√dri) great respect, veneration, MW. °ādaraniya, mfn. to be greatly respected or venerated, ib.

**Sam-ādṛita**, mfn. very respectful, showing great regard, BhP.

**समादा** sam-ā-√dā, P. Ā. -*dadāti*, -*datte*, (P.) to give, bestow, present, MBh.; Hariv.; to give back, restore, BhP.; (Ā.) to take away fully or entirely, take away with one, accept, receive, RV. &c. &c.; to take out or away, remove, withdraw, Mn.; MBh.; to take hold of, grasp, seize, MBh.; to gather, collect, MBh.; to apprehend, perceive, comprehend, find out, Daśar.; to take to heart, reflect on, BhP.; to undertake, begin (with *vacanam* or *vākya*, 'a speech'), MBh.; Caus. -*dāpayati*, to establish, Divyāv.; to instigate (see *sam-ādāpaka* &c.)

**Sam-ādatta**, mfn. taken away, taken hold of, seized, received, BhP.

**Sam-ādāna**, n. taking fully or entirely, taking upon one's self, contracting, incurring, MBh.; beginning, undertaking, Lalit.; resolve, determination, ib. (L. also 'receiving suitable donations; 'the daily observances of the Jaina sect; 'the middle part of the sacrificial post'). °ādānika, mfn. (fr. prec.), Mahāv. °ādāpaka, mfn. (fr. Caus.) exciting, instigating, Divyāv. °ādāpana, n. excitation, instigation, Lalit. °ādāya, ind. having undertaken, Divyāv.

**Sam-ādēya**, mfn. to be taken or received, Pañcat.

**समादिश** sam-ā-√diś, P. -*diśati*, to assign, allot, Mn.; MBh.; R.; to point out, indicate, announce, communicate, declare, Kāv.; VarBṛS.; BhP.; to appoint, name, designate, MBh.; R. &c.; to foretell, foreshow, Kāv.; Kathās.; to direct, advise, order, command to (dat., inf., or -*artham*), ŚrS.; MBh. &c.; Caus. -*deśayati*, to order, command, Pañcat.

**Sam-ādīṣṭa**, mfn. assigned, indicated, directed, commanded, enjoined, MBh.; Kāv. &c.

**Sam-ādēṣa**, m. direction, advice, instruction, order, command, Āpast.; R. &c. °ādēṣana, n. information, instruction, Sāh.

**समाद्रु** sam-ā-√dru, F. -*dravati* (cp. also Ā. °*te*), to run together towards or against, rush at, attack, assail (acc.), MBh.; R.

**समाधा** sam-ā-√I. dhā, P. Ā. -*dadhāti*, -*dhate*, to place or put or hold or fix together, ŚBr.; MBh. &c.; to compose, set right, repair, put in order, arrange, redress, restore, MBh.; Hit.; to put to, add, put on (esp. fuel on the fire), AV.; ŚBr.; R.; to kindle, stir (fire), ŚBr.; to place, set, lay, fix, direct, settle, adjust (with *astram*, 'to adjust an arrow; with *garbham*, 'to impregnate; with *savituh*, 'to lay in the sun; with *drishṭim*, *cittam*, *cetas*, *matim*, *manas*, 'to direct or fix the eyes or mind upon [loc.]; with *matim*, 'to settle in one's mind, resolve, 'make up one's mind' [followed by *iti*]; with *ātmanam* or *manas*, 'to collect the thoughts or concentrate the mind in meditation &c.' without an acc. = 'to be absorbed in meditation or prayer'), RV. &c. &c.; to impose upon (loc.), MBh.; to entrust or commit to (loc.), ib.; to establish in (loc.), Ragh.; to effect, cause, produce, Hariv.; (in the following meanings only Ā.) to take to or upon one's self, conceive (in the womb), put on (a garment or dress), assume (a shape), undergo (effort), show, exhibit, display, MBh.; Kāv. &c.; to devote one's self entirely to, give one's self up to (acc.), R.; Hariv. &c. (once in Bhaṭṭ. P.); to lay down as settled, settle, establish, prove, declare, Kap., Sch.; to admit, grant, Kull. on Mn. viii, 54: Desid. -*dhitsati*, to wish to put together, desire to collect the thoughts, MBh. xii, 9586.

**Sam-ādihā**, m. (only L.) putting together, adjusting, settling, reconciling, clearing up difficulties &c.; completion, accomplishment. °ādihātavya, mfn. to be put in order or set right, Hit.

**Sam-ādihāna**, n. putting together, laying, adding (esp. fuel to fire), Gobh.; composing, adjusting, settling, R.; reconciliation, MBh.; intentness, attention (acc. with √*kṛi*, 'to attend'), eagerness, Śamk.; Pañcar.; fixing the mind in abstract contemplation (as on the true nature of spirit), religious meditation, profound absorption or contemplation, MBh.; Kāv.; Vedāntas.; justification of a statement, proof (cf. -*rūpaka*), Sarvad.; (in logic) replying to the Pūrva-paksha, MW.; (in dram.) fixing the germ or leading incident (which gives rise to the whole plot, e.g. Śak. i, 27); -*mātra*, n. mere contemplation or meditation, MW.; -*rūpaka*, n. a kind of metaphor (used for the justification of a bold assertion), Kāv. &c. °ādihāniya, mfn. to be put together or joined, Uṇ. ii, 109, Sch. °ādihāyaka, mfn. composing, reconciling, Shaḍgurus.

**Sam-ādhi**, m. putting together, joining or combining with (instr.), Lāṭy.; a joint or a partic. position of the neck, Kir.; union, a whole, aggregate, set, R.; Hariv.; Ragh.; completion, accomplishment, conclusion, Kum.; setting to rights, adjustment, settlement, MBh.; justification of a statement, proof, Sarvad.; bringing into harmony, agreement, assent, W.; RPrāt.; intense application or fixing the mind on, intentness, attention (°*dhiṃ* √*kṛi*, 'to attend'), MBh.; R. &c.; concentration of the thoughts, profound or abstract meditation, intense contemplation of any particular object (so as to identify the contemplator with the object meditated upon; this is the eighth and last stage of Yoga [IW. 93]; with Buddhists Samādhi is the fourth and last stage of Dhyāna or intense abstract meditation [MWB. 209]; in the Kāraṇḍa-vyūha several S°s are enumerated), Uṇ.; Buddh.; MBh. &c.; intense absorption or a kind of trance, MBh.; Kāv. &c.; a sanctuary or tomb of a saint, W.; RTL. 261; (in rhet.) N. of various figures of speech (defined as *ārohāvaroha-krama*, *artha-dṛishṭi*, *anya-dharmānām anyatrādhirohāna* &c.), Kāv. &c.; Vām.; Kpr. &c.; N. of the 17th Kalpa (q.v.), of the 17th Arhat of the future Utsarpiṇī, L.; of a Vaiśya, Cat. (accord. to L. also 'silence; a religious vow of intense devotion or self-imposed abstraction; support, upholding; continuance; perseverance in difficulties; attempting impossibilities; collecting or laying up grain in times of dearth'); -*garbha*, m. N. of a Bodhi-sattva, Buddh.; -*tva*, n. the state of profound meditation or devotion, Sarvad.; -*nishṭha*, mfn. devoted to m°, Pañcat.; -*parihāni*, f. diminution of m°, Dharmas. 59; -*prakāraṇa*, n. N. of wk.; -*bala*, n. the force of m°, Dharmas. 75; -*bhaṅga*, m. the disturbing or interruption of m°, Pañcat.; -*bhṛit*, mfn. absorbed in m°, Śiś.; -*bheda*, m. (= -*bhaṅga*), Kum.; -*bhedin*, mfn. one who interrupts m°, Ragh.; -*mat*, mfn. absorbed in m°; Kum.; attentive, R.; making a promise or assent or permission, W.; -*matikā*, f. N. of a woman, Mālav. (v.l. for *samāhitikā* in B.); -*yoga*, m. employment of meditation, the efficacy