

**annena**, 'to give food to', Kāv.; Kathās.; BhP.; to cause to be born or produced, effect, accomplish, make, AitBr.; MBh. &c.; to foster, cherish, MBh.; to resort to (acc.), ib.; to meet with, find (*jīvantim*, 'alive'), Hcar.; to honour, revere, salute, greet, MBh.; Kāv. &c.; to receive or accept graciously, Pañcat.; to imply, suggest a possibility, suppose anything possible in any one (loc. or gen.), MBh.; Kāv. &c.; to regard or consider as (two acc.), Kālid.; Pañcat.; to think it possible that (Pot. with and without *yad*, or fut.), Pāṇ. iii, 3, 155, Sch.; (with *na*) to think it impossible that (Pot. with and without *yad*, *yacca*, *yatra*, *yadā*, *yadī*, or *jātu*; fut. with and without *kiṃ kila*), Pāṇ. iii, 3, 145 &c., Sch.; (Ā.) to reach, arrive at (acc.), Pat.: Pass. of Caus. *-bhāvya*, to be brought about or together &c. (see above); to be (thought) possible or probable or fitting or consistent, Mṛicch.; Kālid. &c.; Desid. *-bhūshati*, to wish to thrive or prosper, ŚāṅkhŚr.

**Sam-bhavá** (or *sám-bhava*), m. (ifc. f. *ā*) being or coming together, meeting, union, intercourse (esp. sexual int<sup>o</sup>, cohabitation), Gobh.; finding room in, being contained in (ifc. = 'contained in'), MBh.; Suśr.; birth, production, origin, source, the being produced from (abl.; ifc. = 'arisen or produced from, made of, grown in'), Mn.; MBh. &c.; cause, reason, occasion (ifc. = 'caused or occasioned by'), ib.; being brought about, occurrence, appearance (ifc. = 'occurring' or 'appearing in'), ib.; being, existence, SvetUp.; MBh. &c.; capacity, ability, possibility (ifc. 'made possible by'; *ena*, 'according to possibility,' 'as possible'), MBh.; MārKp.; Sāh.; (in rhet.) a possible case, Kuval.; (in phil.) equivalence (regarded as one of the Pramāṇas, q. v.; illustrated by the equivalence between one shilling and twelve pence), MW.; agreement, conformity (esp. of the receptacle with the thing received), W.; compatibility, adequacy, ib.; acquaintance, intimacy, ib.; loss, destruction, ib.; (with Buddhists) N. of a world, SaddhP.; N. of a prince, VP.; of the third Arhat of the present Avastarpiṇī, L.; mf(ā)n. existing, being, Pañcar.; *-kāṇḍa*, m. n. N. of a Pauranic wk.; *-parvan*, n. 'the section about the origin (of the gods),' N. of ch. of the first book of the MBh. *°bhavana*, n. containing, Pāṇ. i, 4, 23, Vārtt. 9. *°bhavin*, mfn. possible, Sāh.; Sarvad. *°bhavish-ṇu*, m. a producer, creator, BhP. *°bhavya*, mfn. to be produced together, be capable &c. (cf. *a-s<sup>o</sup>*); m. Feronia Elephantum, L.

**Sam-bhāvana**, mfn. (fr. Caus.) having a high opinion of (comp.), BhP.; (ā), f. (rarely *am*, n.) bringing together, assembling, Pañcat.; bringing near, procuring, R.; coming together, meeting with (gen.), Ratnāv.; worship, honour, respect, esteem, regard for, high opinion of (loc.; *ātmani*, 'of one's self'), MBh.; Kāv. &c.; imagination, supposition, assumption (also as a rhet. figure, described by some as the use of the verb in the Imperative or Potential mood; acc. with *√bhaj*, 'to be supposed'; *°nūj-jhita*, mfn. 'rejected as an assumption,' 'doubted'), Pāṇ.; Kāv.; Sarvad.; Kpr.; Vās., Sch.; fitness, adequacy, Kir.; competency, ability, W.; fame, celebrity, ib. *°bhāvaniya*, mfn. to be partaken of or assisted at (n. impers.), MBh.; to be honoured or respected or greeted, BhP.; to be assumed or supposed, possible, probable, Mṛicch. (cf. *a-s<sup>o</sup>*), Sāh. *°bhāvayitavya*, mfn. to be respected or honoured, Prab.; to be supposed, probable, Śaṃk. *°bhāvayitri*, mfn. one who honours or respects or reveres, Daś. *°bhāvita*, mfn. brought together, brought about &c.; seized, grasped, Kād.; thought highly of, esteemed, honoured, respected, MBh.; Kāv. &c.; honoured or presented with (instr.), BhP.; considered, supposed, conjectured, reflected, MBh.; R. &c.; suited, adequate, fit for, possible, probable, Śak.; Ragh.; n. conjecture, supposition, Ratnāv.; *-tama*, mfn. most honoured or respected, Śaṃk.; *-tara*, mfn. more honoured or esteemed, more confided in, R.; *°tātman*, mfn. noble-minded, of respected character, ib. *°bhāvītavya*, mfn. = *°bhāvayitavya* (v.l. *°bhāvaniya*), BhP. *°bhāvin*, mfn. faithfully adhering or devoted to, Kathās.; suitable, conformable, MBh. *°bhāvya*, m. to be honoured or respected or well treated, Hariv.; MārKp.; to be (or being) honourably mentioned, MBh.; to be regarded or considered as (nom.), Pañcat.; to be supposed or expected, possible, probable, MBh.; Kāv. &c.; suited, fit, adequate, Sāy. (in a quotation); capable of, able to (loc.), Pañcat. (v.l.); m. N. of a son of Manu Raivata, VP.; n. adequacy, competency, fitness, MW.

**Sam-bhu**, mfn. produced from, made of (comp.), Yājñ.; m. a parent, progenitor, Pāṇ. iii, 2, 180, Kās.; N. of a metre, Col.

**Sam-bhūta**, mfn. being or come together, united or combined with (see *-tva*); become, born, produced or arisen or proceeding from, made or composed of (abl. or comp.), Up.; Mn.; MBh. &c.; (ibc.) one in whom anything has arisen &c., i. e. provided with, possessed of &c. (see comp.); become or changed into anything (nom.), MBh.; capable, adequate, equal, W.; m. N. of a son of Trasa-dasyu, Hariv.; VP.; of a judge, Buddh.; *-tva*, n. state of union or combination with (loc.; *pañcusu bhūteshu sambhūta-tvaṃ ni-√gam*, 'to undergo union with the five elements,' i. e. 'to die'), MBh. xiv, 174; *-bhūri-gaja-vāji-padāti-sainya*, mfn. possessed of an army (consisting) of numerous elephants and horses and foot-soldiers, Kathās.; *-vijaya*, m. (= *°ti-vijaya*), HPariś.; *-samtrāsa*, mfn. seized with fear, afraid, alarmed, Rājat. *°bhūti* (*sām-*), f. birth, origin, production (ifc. = 'risen or produced or descended from'), VS. &c. &c.; growth, increase, ŚBr.; ŚāṅkhŚr.; manifestation of might, great or superhuman power (= *vi-bhūti*), BhP. (Sch.); suitability, fitness (also personified as the daughter of Daksha and wife of Marici, or as the wife of Jayad-ratha and mother of Vijaya), Pur.; m. N. of a son of Duḥ-saha, VP.; of a brother of Trasa-dasyu, ib.; of a judge, Buddh.; *-vijaya*, m. (with Jainas) N. of a Śruta-kevalin (also = *ta-vijaya*), HPariś.

**Sam-bhūya**, ind. being together, being united or combined with (in later language often used as an adv. = 'together, in common, in company,' and sometimes forming first member of a comp.; *sambhūya samutthānam*, 'engaging in business after joining partnership,' 'association in trade,' 'partnership'), Mn.; MBh. &c. (cf. IW. 261); *-kārīn*, mfn. acting in concert or in company, a coadjutor, co-partner, colleague, W.; *-gamana*, n. or *-yāna*, n. going in company, Kām. *°bhūyas*, g. *bāhv-ādi*.

**Sam-bhūyasya**, Nom. P. *°syati*, g. *kaṇḍv-ādi*.

**Sam-bhūsh**, P. *-bhūshati*, to procure or provide anything (acc.) for any one (loc.), RV.

**Sam-bhri**, P. *°te* (Ved. pf. *-jabhāra*), to draw together, roll or fold up, RV. i, 115, 4; (Ā.) to close (the jaws), ib. x, 79, 1; to bring together, gather, collect, unite, compose, arrange, prepare, make ready, procure (materials or ingredients of any kind, esp. for a sacrifice; with *sam-bhārān*, 'to collect all requisites,' 'prepare what is necessary'), RV. &c. &c.; to pay back, MaitrS.; to maintain, cherish, R.; to offer, present, MW.: Caus. *-bhārayati*, to cause to bring together or prepare, R.

**Sam-bharā**, mfn. one who brings together, a supporter, bestower, RV.; m. N. of a district and lake in Rājputāna (the lake commonly called Sambhar, where the salt *gaḍa-lavaṇa* is found, lies between the Jaipur and Jodhpur states), L.; *°rōdbhava*, n. 'produced in S<sup>o</sup>,' the above salt, L. *°bhārāṇa*, m. a kind of brick, TS.; (ī), f. a partic. Soma-vessel, KātyŚr.; n. putting together, composition, arrangement, preparation, ShaḍvBr.; KātyŚr.; collection, mass, multitude, RV. *°bharāṇiya*, mfn. to be brought together or collected or combined or united, TBr., Sch.; (ifc.) relating to the preparation of, ŚrS.

**Sam-bhārā**, m. (ifc. f. *ā*) bringing together, collecting (= *sam-bhṛiti*), ŚBr.; preparation, equipment, provision, necessaries, materials, requisite, collection of things required for any purpose (with Buddhists twofold, viz. 1. *puṇya-s<sup>o</sup>*, 'meritorious acts,' and 2. *jñāna-s<sup>o</sup>*, 'science; others add 3. *śamatha-s<sup>o</sup>*, 'quietude,' and 4. *vīdarśana-s<sup>o</sup>*, 'far-sightedness,' Dharmas. 117), AV. &c. &c.; = *-yajus*, TBr.; property, wealth, MBh.; fulness, completeness, ib.; multitude, number, quantity, Kāv.; Pur.; Sarvad.; high degree, excess of (love, anger &c.), Ratnāv.; Vās.; maintenance, support, nourishment, W.; *-tvā*, n. the state of (being) a requisite, ŚBr.; *-yajus*, n. N. of partic. texts, ĀpŚr.; *-śīla*, n. (with Buddhists) the virtue of possessing the requisites (see above), Dharmas. 106. *°bhārin*, mfn. full of (comp.), Kāv. *°bhāryā*, mfn. to be put together or composed of various parts, Br.; ŚrS.; to be prepared or made useful (compar. *-tara*), TS.; to be maintained or nourished, a dependant, W.; m. N. of an Ahīna, ĀśvŚr.

**Sām-bhṛita**, mfn. brought together, collected, assembled, accumulated, concentrated, RV. &c. &c.; provided, stored, laden, filled, covered, furnished or endowed with, possessed of (instr. or comp.), AV. &c. &c.; carried, borne (in the womb), MBh.; well maintained or nourished, RV.; R.; honoured, respected, BhP.; produced, effected, caused, made, prepared, ŚBr.; Kālid.; Suśr.; loud, shrill (as a sound), MBh. vii, 3911; *-kratu*, mfn. one in whom all knowledge is concentrated, intelligent, wise (said of Indra), RV.; *-tama*, mfn. fully concentrated, ŚāṅkhŚr.; *-bala*, mfn. one who has assembled an army, Rājat.; *-śrī* (*sām<sup>o</sup>*), mfn. one in whom all beauty is concentrated, lovely, charming, AV.; Megh.; *-śruta*, mfn. possessed of knowledge, learned, wise, Rājat.; *-sambhāra* (*sām<sup>o</sup>*), mfn. one who has brought together all requisite materials, quite ready or prepared for anything, TS.; MBh.; BhP.; *-sneha*, mfn. full of love for (loc.), Megh.; *°tāṅga* (*sām<sup>o</sup>*), mfn. one whose body is well nourished or fed, TBr.; (ifc.) one whose limbs are covered with, MBh. (B. *sam-vṛit<sup>o</sup>*); *°tārtha*, mfn. one who has accumulated wealth, Ragh.; *°tāśva* (*sām<sup>o</sup>*), mfn. one who has well-fed horses, RV.; *°tāushadha*, mfn. one who has collected many drugs, MBh. *°bhṛiti*, f. collection, L.; equipment, preparation, provision, ĀpŚr.; Kathās.; multitude, Harav.; plenitude, fulness, W.; complete maintenance, support, nourishment, ib. *°bhṛitya*, mfn. to be collected or arranged or prepared, TS.; TBr.; to be maintained or nourished, W. *°bhṛitvan*, mfn. collecting, accumulating, AV.

**Sam-bhrishṭa**, mfn. (*√bhraj*) thoroughly fried or roasted, parched, dried, dry, brittle, Suśr.

**Sam-bhraṣ**, *√bhraṣ* (or *bhraṣ*, only 3. sg. Pot. *°te*, *-bhraṣyeta*), to fall quite away, slip off, ŚāṅkhŚr.

**Sam-bhram**, P. *-bhramati* or *-bhrāmyati*, to roam or wander all about, go quite astray, Kathās.; to be greatly confused, be perplexed or puzzled, MBh.; Kāv. &c.; Caus. *-bhrāmayati*, to lead astray, perplex, bewilder &c.: (only in) Pass. *-bhrāmyate*, to be perplexed about, despair of (abl.), MBh.

**Sam-bhrama**, m. (ifc. f. *ā*) whirling round, haste, hurry, flurry, confusion, agitation, bustling; activity, eagerness, zeal (*āt* and *ena*, 'excitedly, hurriedly'; acc. with *√kri* or *√gam*, and dat., 'to get into a flurry about, show great eagerness or zeal; with *√tyaj* or *vi-√muc*, 'to compose one's self'), MBh.; Kāv. &c.; awe, deference, respect, Kāv.; Kathās.; error, mistake, delusion (ifc. = 'feigning or seeming to be'), Rājat.; Kathās.; grace, beauty (v.l. for *vi-bhrama*), Bhartī.; N. of a class of beings attending on Śiva, Cat.; mfn. agitated, excited, rolling about (as the eyes), BhP.; *-jvalita*, mfn. excited by flurry, MW.; *-bhrīt*, mfn. possessing bewilderment, embarrassed, agitated, ib.

**Sam-bhrānta**, mfn. whirled about, flurried, confused, perplexed, agitated, excited, MBh.; Kāv. &c.; quickened, brisk, lively (gait), R.; *-jana*, mfn. one whose people are bewildered, MW.; *-manas*, mfn. bewildered in mind, MBh. *°bhrānti*, f. agitation, bewilderment, Sāh.

**Sam-bhrāj**, *√bhrāj* (only pr. p. P. *-bhrā-jat*), to shine brightly, sparkle, BhP.

**Sam-bhru**, *√bhru* (only pr. p. P. *-bhrū-jat*), to shine brightly, sparkle, BhP.

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**Sam-mad**, f. (used to explain *samad*), Nir. ix, 17. *°mada*, m. exhilaration, happiness, joy, delight