

-jānīte, -jñātum, to recommend, advise (with gen. of person): Caus. -jñāpayati, -jñāpayati, -yitum, to make known; to recite, repeat.

Sam-vijñāta, as, ā, am, universally known or recognised, generally allowed.

संयितके *saṃ-vi-tark*, cl. 10. P. -*tarkayati*, -yitum, to deliberate about, reflect upon.

संविद् 1. *saṃ-vid*, cl. 2. P. A. (see Vārtt. to Pāp. I. 3. 29), -*veti*, -*vitte* (3rd pl. -*vidate* or -*vidrate*), &c., to know together, know thoroughly, know, recognise; to investigate, explore, examine; to perceive, feel, taste; to come to an understanding, agree together; to admonish, advise, teach; to meditate; cl. 6. P. A. -*vindati*, -*te*, &c., to find, meet with, obtain, acquire, gain; to meet together (with inst.): Pass. -*vidyate*, to be found or obtained; to be, exist: Caus. -*vedayati*, -yitum, to cause to know or perceive, &c.; to make known, inform, announce, instruct; to know, perceive, observe, recognise: Pass. of Caus. -*vedyate*, to be informed, &c.; to be perceived.

Sam-vitti, is, f. perception, ascertainment, knowledge, consciousness, feeling; intellect, understanding; recognition, recollection; mutual reconciliation, accommodation of disputes, harmony.

2. *saṃ-vid*, t, f. knowledge, intellect, understanding; = *mahat* (in philosophy); a mutual understanding, agreement, contract, covenant, engagement; consent, assent, promise; prescribed custom, established usage; an alliance, marriage (Ved.); a watchword, war-cry; war, battle; a name, appellation; a sign, signal; participation, sympathy; pleasing, delighting (= *toshana*); meditation (= *samādhi*); hemp. = *Samvid-vyatikrama*, as, m. breach of promise, violation of contract.

Sam-vidāna, as, ā, am, Ved. being found with or together with; connected, united; agreeing with, harmonious.

Sam-vidita, as, ā, am, known, recognised, understood; well-known; explored; agreed upon, assented to; admonished, advised; (am), n. agreement.

Sam-vidvas, ān, m. one who has known or knows.

Sam-veda, as, m. perception, consciousness, knowledge, understanding.

Sam-vedana, am, n. the act of perceiving; perception, sensation, feeling, suffering.

Sam-vedita, as, ā, am, made known, informed, instructed, &c.

Sam-vedya, as, ā, am, to be known or understood; to be made known; (as), m. the junction of two rivers.

Sam-vedidāna, as, ā, am (fr. the Intens.), Ved. = *saṃ-vidāna* above.

संविधा 1. *saṃ-vi-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to dispose, arrange, fix, settle; to direct, order; to carry on, perform, accomplish, conduct, manage, do, act, render, make, attend to, mind; to use, employ; to set, lay, place, put, (*mānasam* *saṃ-vidhā*, to keep the mind fixed or composed): Pass. -*dhīyate*, to be arranged or fixed; to be performed, &c.

2. *saṃ-vidhā*, f. arrangement, plan, preparation; mode of life.

Sam-vidhātavya, as, ā, am, to be disposed or arranged, &c.

Sam-vidhāna, am, n. disposition, arrangement; performance; plan, mode, rite.

Samvidhānaka, am, n. a strange act, unusual occurrence.

Sam-vidhāya, ind. having disposed or arranged, having appointed or fixed; having directed or ordered; having performed; having used or employed, &c.

Sam-vidhita, as, ā, am, arranged.

संविनी *saṃ-vi-ni*, cl. 1. P. A. -*nayati*, -*te*, -*netum*, to take entirely away, remove, suppress.

Sam-viniya, ind. having removed entirely, having suppressed.

संविन्द *saṃ-vind*. See under 1. *saṃ-vid*.

संविभञ्ज *saṃ-vi-bhaj*, cl. 1. P. A. -*bhajati*, -*te*, -*bhaktum*, to divide, separate; to share with; to give a share to, distribute, apportion (with dat. or gen.); to furnish or provide any one (acc.) with anything (inst.), bestow upon, give to: Caus. -*bhājayati*, -yitum, to cause to be divided.

Sam-vibhakta, as, ā, am, divided, parted, separated, shared with, conferred upon, bestowed, given.

Sam-vibhajya, ind. having divided or distributed.

Sam-vibhāga, as, m. a dividing together, distributing, apportioning, partition; part, portion, share.

Sam-vibhāgin, ī, īnī, ī, sharing in; (ī), m. a sharer, co-partner. = *Samvibhāgi-tā*, f. or *saṃvibhāgi-tva*, am, n. participation, co-partnership.

संविभा *saṃ-vi-bhā*, cl. 2. P. -*bhāti*, -*bhātum*, to long for, be desirous of; to meditate on (= *sankalpayati*).

संविभाष *saṃ-vi-bhāsh*, cl. 1. A. -*bhāshate*, -*bhāshitum*, to speak to, address.

Sam-vibhāshya, ind. having spoken to.

संविमृश *saṃ-vi-mṛśi*, cl. 6. P. -*mṛśati*, &c., to reflect upon, consider.

Sam-vimṛśya, ind. having reflected or considered.

संविराज् *saṃ-vi-rāj*, cl. 1. P. A. -*rājati*, -*te*, &c., to shine forth, be very illustrious.

संविहङ्ग *saṃ-vi-langh*, cl. 10. P. or Caus. -*langhayati*, -yitum, to leap over, pass by, transgress, neglect.

संविवृध् *saṃ-vi-vṛidh*, cl. 1. A. -*vardhate*, -*vardhitum*, to grow, increase, prosper.

संविद्यान् *saṃ-vivyāna*. See *saṃ-vye*.

संविश *saṃ-viś*, cl. 6. P. -*viśati* (ep. also A. -*te*), -*veshṭum*, to enter together; to lie together; to enter; to lie down, rest, repose; to lie or cohabit with (with acc.); to sit down with; to engage in: Caus. -*vesayati*, -yitum, to cause to enter, cause to lie down, cause to rest on, place, lay.

1. *saṃ-viśta*, as, ā, am, entered together; entered; lying down, resting on, reposing; seated together.

Sam-veśa, as, m. sleep, sleeping; lying together, cohabitation, copulation; dreaming, a dream; a seat, chair, stool.

Sam-veśaka in *griha*-e°, q. v.

Sam-veśana, as, m., Ved. one who enters; one who introduces; (am), n. the act of causing to enter or causing to lie down; sexual union, coition.

Sam-veśayat, an, anti, at, making to lie down.

संविष् *saṃ-viśh*, cl. 3. P. A. -*veveshṭi*, -*veviśṭe*, &c., to procure; to clothe, dress.

2. *saṃ-viśṭa*, as, ā, am, clothed, dressed.

संविषा *saṃ-viśhā*, f. the plant Aconitum Ferox (= *atī-viśhā*).

संविहस् *saṃ-vi-has*, cl. 1. P. -*hasati*, &c., to laugh at, laugh.

संवीक्ष *saṃ-viksh* (-*vi-iksh*), cl. 1. A. -*vikshate*, -*vikshitum*, to look about; to look at attentively, look into thoroughly; to perceive.

Sam-vikshaṇa, am, n. looking about in all directions, looking for (anything lost), search, inquiry; looking or gazing attentively.

Sam-vikshya, ind. having looked at or into, having searched for; having perceived.

संवीत *saṃ-vita*. See under *saṃ-vye*.

संवृ *saṃ-vṛi* or *saṃ-vṛī*, cl. 5. 9. 1. P. A. -*vṛinoti*, -*vṛinute*, -*vṛināti*, -*vṛinīte*, -*varati*, -*te*, -*varitum*, -*varitum* (ep. also -*vartum*), to cover over, cover, enclose, hide, conceal; to secure; to keep together, close, shut up, compress, contract; to put or place together, arrange, put in order; to keep or ward off, avert, restrain, keep back, stop; to refuse, reject; to select, choose: Caus. -*vārayati*, -yitum, to cover; to restrain; to keep back, ward off, avert.

Sam-vara, as, m. (sometimes written and con-

founded with *sambara*), covering; comprehending, comprehension, collection; closing, contraction, compression; a causeway, dam, mound, bridge; a kind of deer (= *sambara*); a sort of fish (= *sambara*); N. of a demon, = *sambura*; (am), n. covering, concealment; restraint, self-control, forbearance; a particular religious observance (with Buddhists); water.

Sam-varaṇa, am, n. the act of covering or screening, concealing, enclosing, concealment; a secret; a disguise, pretext; the act of closing, shutting; an enclosure; a sanctuary, house, (in R̥g-veda IX. 107. 9. according to Śāy. *saṃvarāṇāni* = *sambhajanīyāni rasa-rūpāny annāni*; according to some, used as an epithet of rivers enclosed in beds); (as), m., N. of the author of the hymns R̥g-veda V. 33. 34 (having the patronymic Prajāpatya); N. of a king mentioned in the Mahā-bhārata, (the father of Kuru.)

Sam-vāra, as, m. covering, concealing, closing up; compression or contraction of the throat &c. (in pronunciation), obtuse articulation (opposed to *vi-vāra* or acute articulation, and regarded as one of the Vāhya-prayatnas); diminution.

1. *saṃ-vārya*, as, ā, am, to be covered or concealed; to be secured, &c.

2. *saṃ-vārya*, ind. having kept off, having warded off or averted, having repelled.

Sam-vavṛishu, us, us, u, wishing to cover or conceal or disguise, &c.

Sam-vṛiṅvat, an, ati, at, hiding, concealing; compressing.

Sam-vṛiṅvāna, as, ā, am, concealing, hiding, &c.

Sam-vṛita, as, ā, am, covered up, covered, enclosed, enveloped, surrounded; concealed, hidden, kept secret, secured; retired, secluded; closed, shut, shut up, secured, put away, kept in safety; contracted, compressed (as the throat &c.); restrained, suppressed; sequestered, confiscated; filled with, full of; furnished or attended with, accompanied by; (am), n. a secret place; (in grammar) a particular mode of pronunciation, (one of the Ābhyantara-prayatnas) = *Samvṛita-saṃvārya*, as, ā, am, one who conceals what ought to be concealed, securing what ought to be secured. = *Samvṛitākāra* ('*tā-āk*'), as, ā, am, one who conceals all signs of feeling.

Sam-vṛiti, is, f. covering up, concealment, compression, suppression; secret purpose.

Sam-vṛitya, ind. having concealed; having closed or compressed.

संवृह् *saṃ-vṛiṅh* (see rt. *vṛiṅh*, also written *brin*), cl. 1. P. -*vṛiṅhati*, -*vṛiṅhitum*, to join firmly together (Ved.): Caus. -*vṛiṅhayati* (Ved. -*varhayati*), &c., to cause to be joined together, to unite (Ved.); to make strong, strengthen, invigorate; to incite, stimulate, encourage, animate, urge, (Śāy. *saṃ-varhaya* = *utsāhaya*, R̥g-veda VII. 31. 12.)

संवृज् 1. *saṃ-vṛij*, cl. 7. P. A. -*vṛinjati*, -*vṛinjkte*, -*varjitum*, Ved. to bend or attract or appropriate to one's self, carry off, despoil; to devour, consume, (Śāy. = *khādāti*): Desid. -*vivṛikshate*, to wish to appropriate.

Sam-varga, as, m., Ved. plunder, spoils, (Śāy. = *samyag vṛiṣhter varjayati*, discharger of rain, R̥g-veda X. 43. 5); (perhaps) food, (Śāy. *saṃvargam* = *śatrubhyah sahāśchidyamānam*, R̥g-veda VIII. 75. 12); epithet of Agni ('the consumer'). = *Samvarga-jit*, t, m., N. of a preceptor.

Sam-vargya, as, m., N. of a sage.

Sam-varjana, am, u. the act of bending or appropriating to one's self; devouring, consuming.

Sam-vṛikta, as, ā, am, consumed, devoured, destroyed. = *Samvṛikta-dhṛiṣṭu*, us, us, u, Ved. one who has cut off or destroyed valiant (enemies); Śāy. *saichinnā dhṛiṣṭhāna-sīlī śatravo yena*).

2. *saṃ-vṛij*, k, k, k, Ved. one who carries off, a spoiler; one who consumes or destroys.

Sam-vṛijya, ind. = *saṃ-vṛitya*, having carried off, &c.

संवृत् *saṃ-vṛit*, cl. 1. A. -*vartate*, &c.,