

2. *saṃ-śodhya*, ind. having cleansed; having cleared (a road).

संशुभ् *saṃ-śubh*, Caus. -*śobhayati*, -*yitum*, to decorate, adorn.

संशुष्प *saṃ-śuṣh*, cl. 4. P. -*śuṣhyati*, -*śoṣh-tum*, to be completely dried or dried up; Caus. -*śoṣhayati*, -*yitum*, to make dry, dry up.

Sam-śuṣhka, *as, ā, am*, completely dried, dry; withered, sear.

Sam-śoṣhita, *as, ā, am*, made thoroughly dry, dried up.

संशुन् *saṃ-śūna*. See under *saṃ-śri*.

संशो *saṃ-śo* (closely connected with *saṃ-śi*), cl. 3. P. -*śiśāti*, -*śātum*, Ved. to sharpen thoroughly, sharpen up, excite, raise, produce; to finish off, effect, complete, supply, (Sāy. *saṃ-śiśātu = samyak tikṣhāi-karotu = prayacchatu*, R̥g-veda I. 111, 5.)

2. *saṃ-śita*, *as, ā, am*, thoroughly finished or completed, finished off, effected, accomplished; established, decided, determined, certified, certain, well-ascertained; completing, effecting, diligent in accomplishing. - *Saṃśita-vrata*, *as, ā, am*, one who has finished or accomplished a vow, faithful to a vow or obligation. - *Saṃśītātman* ('*ta-āt*'), *ā, ā, a*, one whose mind or spirit is thoroughly matured or disciplined.

संश्रुत *saṃś-śrut*, *t, n.* (according to Uṇādi-s. II. 85. fr. rt. 1. *ś* with *saṃ*; more probably fr. rt. *śat*; cf. *sañcat*, *saṃś-śvat*), deceit, trick, illusion, juggling; (*t*), *m.* a juggler.

Samśāya, Nom. A. *saṃśāyate*, -*yitum*, to con-
jure, juggle; to be cheated or deceived.

संश्रयान् *saṃ-śyāna*, *as, ā, am* (fr. rt. *śyāi* with *saṃ*), contracted, drawn together, shrunk up, congealed, frozen; collapsed; rolled up, gathered up.

संश्राव *saṃ-śrāva*, *as, m.* (for *saṃ-srāva*), flowing or pouring out, sprinkling, aspersion.

संश्रिय *saṃ-śri*, cl. 1. P. A. -*śrayati*, -*te*, -*śrayitum*, to go towards or have recourse to, betake one's self or flee for refuge or succour, seek protection with, seek; to lean on, rest on, depend on; to attain, obtain; to unite with; to approach for sexual intercourse; to serve.

Sam-śiśriṣhu, *us, us, u*, wishing to have recourse to, desiring to adhere to or depend upon; wishing to serve, &c.

Sam-śraya, *as, m.* the having recourse to, betaking one's self to [cf. *kali-ś*], fleeing for refuge or protection, seeking shelter or succour; refuge, shelter, asylum, protection, patronage, favour; a resting-place, dwelling-place; seeking alliance, leaguering together for mutual protection (one of the six Guṇas of a military prince mentioned in Manu VII. 160), league; an aim, object; N. of a Prajā-pati. - *Sam-śraya-kārīta*, *as, ā, am*, caused by alliance (Manu VII. 176).

Sam-śrayin, *i, iṅi, i*, having recourse to, seeking refuge.

Sam-śrīta, *as, ā, am*, gone or fled to for refuge; come for protection or an asylum; taken under protection, sheltered, secured, protected, supported; united, joined; (*as*), *m.* a dependant, servant, follower. - *Saṃśrītānurāga* ('*ta-an*'), *as, m.* the affection of dependants.

Sam-śrītya, ind. having fled to for refuge.

संश्रु *saṃ-śru*, cl. 5. P. A. -*śrinoti*, -*śrin-
nute*, -*śrotum*, to hear well (P.); to listen well or attentively, be attentive (A. without acc. c. following); to promise: Caus. -*śrāvayati*, -*yitum*, to cause to hear, cause to be heard; to narrate, report, recite, tell, proclaim.

Sam-śrāva, *as, m.* hearing or listening atten-
tively; promise, assent, agreement.

Sam-śrāvāna, *am, n.* the act of hearing; the ear.

Sam-śrūta, *as, ā, am*, well heard; promised, agreed, assented.

Sam-śrūtya, ind. having heard or listened atten-
tively, having promised.

संश्रिय *saṃ-śriṣh*, cl. 4. P. -*śriṣhyati*, -*śriṣh-
tum*, to clasp or press together, join together, em-
brace: Caus. -*śriṣhayati*, -*yitum*, to join or connect
together, unite.

Sam-śriṣhṭa, *as, ā, am*, clasped or pressed to-
gether, embraced, joined, united; adjoining, touching,
close together; endowed; possessed of.

Sam-śriṣhya, ind. having clasped or embraced,
having joined together.

Sam-śreṣha, *as, m.* embrace, embracing; union,
connection, junction, association, contact. - *Sam-
śreṣha-vat*, *ān, atī, at*, possessing union or contact,
joined, united.

Sam-śreṣhaṇa, *am, n.* the act of clasping or
pressing together; means of binding together.

Sam-śreṣhita, *as, ā, am*, joined together, united,
attached.

Sam-śreṣhin, *i, iṅi, i*, clasping, embracing, joining
together.

संश्रुत *saṃś-śvat*, *t, n.* = *saṃś-śat*, deceit,
illusion, &c.

संश्रि *saṃ-śri*, cl. 1. P. -*śrayati*, -*śrayitum*,
to swell up, swell greatly.

Sam-śūna, *as, ā, am*, much swelled, swollen.

संसञ्ज *saṃ-sañj*, Pass. -*sajyate*, -*sajjate*
(see rt. 2. *sanj*), to adhere or cling together, stick
close, be attached or connected together, adhere or
cling to; to be entwined.

Sam-sakta, *as, ā, am*, adhered to or stuck together,
joined or attached or linked together, sticking close
to, adhering to, attached or tied to; fastened; re-
strained; closely connected; close, near, adjoining,
contiguous; intent on; possessing, endowed with,
affected by. - *Saṃsakta-manas*, *ās, ās, as*, having
the mind attached or fastened. - *Saṃsakta-yuga*,
as, ā, am, attached to a yoke, harnessed, yoked.
- *Saṃsakta-vadanāśvāsa* ('*na-ās*'), *as, ā, am*,
with breath adhering to the mouth, with suppressed
breath.

Sam-sakti, *is, f.* close adherence, sticking close
together, intimate union or junction; close connec-
tion or contact, proximity; tying or fastening to-
gether; intercourse, intimacy, acquaintance; addiction
or devotion to.

Sam-sajjamāna, *as, ā, am*, adhering or sticking
close together; being prepared or ready.

संसद् 1. *saṃ-sad*, cl. 1. 6. P. -*sīdati* (Ved.
and ep. also A. -*te*), -*sattum*, to sit down together,
sit along with, sit down; to sink down, be afflicted,
be in distress; to pine away.

2. *saṃ-sad*, *t, t, t*, one who sits together, one
who sits at or takes part in a sacrifice; (*t*), *f.* an as-
sembly, meeting, congress, session; a court of justice.

Sam-sāda, *as, m.* a sitting down together, meet-
ing, assembly.

Sam-sīdat, *an, antī, at*, sitting down together,
sinking down.

संसरण *saṃ-saraṇa*. See under *saṃ-śri*.

संसर्ग *saṃ-sarga*, *saṃ-sarjana*, &c. See
under 1. *saṃ-śri*.

संसर्प *saṃ-sarpa*, &c. See under *saṃ-
śrip*.

संसव *saṃ-sava*, *as, m.* (fr. rt. 3. *su* with
saṃ), a confusion of libations, an irregular or sinful
sacrifice (so regarded when two Brāhmins perform
the Soma sacrifice on the same spot and at the same
time).

संसाध *saṃ-sād*, Caus. -*sādhyati*, -*te*,
-*yitum*, to cause to be completely finished; to ac-
complish or perform thoroughly, complete; to finish
off; to settle; to destroy, kill, extinguish; to cause

to be settled or paid; to regain; to obtain; to be
successful (A.): Pass. of Caus. -*sādhyate*, to be com-
pletely accomplished; to be thoroughly provided or
furnished with.

Sam-sādhatay, *an, anti, at*, accomplishing, &c.;
obtaining, receiving, taking.

Sam-sādhyā, ind. having accomplished or per-
formed thoroughly; having destroyed or killed, &c.

संसार *saṃ-sāra*, &c. See under *saṃ-śri*.

संसिच 1. *saṃ-sic*, cl. 6. P. A. -*siñcati*, -*te*,
-*sektum*, to sprinkle over, sprinkle thoroughly, water.
Sam-sikta, *as, ā, am*, well sprinkled or moistened,
watered. - *Saṃsikta-reṇu*, *us, us, u*, having the
dust laid or well watered.

2. *saṃ-sic*, *k, k, k*, Ved. one who sprinkles,
sprinkling.

Sam-sicya, ind. having sprinkled.

Sam-seka, *as, m.* sprinkling over, moistening,
watering.

संसिध *saṃ-sidh*, cl. 4. P. -*sidhyati*, -*sed-
dhum*, to be accomplished or performed thoroughly,
to be made perfect; to be made happy, attain
beatitude.

Sam-siddha, *as, ā, am*, fully done or accom-
plished, made perfect, perfected; one who has at-
tained beatitude.

Sam-siddhi, *is, f.* complete accomplishment, per-
fection, completion, complete attainment, beati-
tude, final emancipation; nature, natural position,
natural state or quality; a passionate or intoxicated
woman.

संसुदा *saṃ-sudā*, *ās, ās, am*, Ved. altogether
munificent, one who gives very liberally, (Sāy. =
samyak sushthu dātṛi.)

संसुप्त *saṃ-supta*. See under *saṃ-svap*.

संसूच *saṃ-sūc*, cl. 10. P. -*sūcayati*, -*yitum*,
to indicate or show plainly, prove, imply, argue; to
inform, tell.

Sam-sūcana, *am, n.* the act of indicating or show-
ing plainly, proving; telling, informing; reproving,
reproaching.

Sam-sūcīta, *as, ā, am*, plainly indicated; in-
formed, told, apprised; reproved.

संसृ *saṃ-sri*, cl. 1. P. -*sarati*, -*sartum*, to
go towards, approach, attain, obtain; to go round,
revolve, pass through a succession of states: Caus.
-*sārāyati*, -*yitum*, to cause to go round or revolve
or pass through.

Sam-saraṇa, *am, n.* going, proceeding, moving
or going round in a circuit, revolving, revolution,
passing through a succession of states, birth and re-
birth of living beings, the world; going well or
unobstructedly, the unresisted march of troops; the
commencement of war or battle; a highway, prin-
cipal road; a resting-place for passengers near the
gates of a city.

Sam-sāra, *as, m.* course, passage, passing through
a succession of states, course or circuit of mundane
existence, transmigration, metempsychosis, the world,
secular life, worldly illusion. - *Saṃsāra-gamana*,
am, n. passing from one state of existence to another
or from one body to another, transmigration, metem-
psychosis. - *Saṃsāra-guru*, *us, m.* 'the Guru of the
world,' epithet of Kāma (god of love). - *Saṃ-
sāra-maṇḍala*, *am, n.* the circle of the world.
- *Saṃsāra-mārga*, *as, m.* the road of the world,
the course or stage of mundane affairs, the world;
the vulva. - *Saṃsāra-mokṣhaṇa*, *as, i, am*, liber-
ating or emancipating from worldly existence;
(*am*), *n.* emancipation from the world. - *Saṃ-
sāra-samudra* or *saṃsāra-sāgara*, *as, m.* the
ocean-like world.

Saṃsārīn, *i, iṅi, i*, passing through (successive
existences), transmigratory, worldly, mundane, secular,
mixing with society, engaged in worldly or secular
occupations; (*i*), *m.* a living or sentient being,
human being, animal, creature, embodied spirit.