

—*Samsāryātman*, *ā, m.* (perhaps rather two separate words), the transmigratory soul, the soul passing through various mundane states, (opposed to *paramātmān*.)

Sam-srīti, *is, f.* course, current, flow, stream, revolution; course of mundane existence, transmigration; the world.

Sam-srītya, *ind.* having gone to or approached, having obtained; having passed onwards or through.

संमृञ्ज *1. saṁ-srīj*, *cl. 6. P. -srījati, -srash-tun,* to let loose together; to mix together, commingle, conjoin, connect, unite; to endow with, bestow upon; to cover with, anoint with (Ved.); to create; Pass. *-srījyate*, to be commingled or mixed, come together; to meet with (with inst.); to converse with.

Sam-sarga, *as, m.* mixture or union together, commixture, conjunction, close or intimate union, close contact, touch, proximity, approximation, association, society, (*pāpishṭha-s*), the society of very low people; intercourse, sexual attachment or connection, copulation, coition; acquaintance, familiarity; intimate relation (= *sam-avāya*), co-existence. — *Samsarga-tas*, *ind.* through union or connection, in consequence of intercourse or familiarity. — *Sam-sarga-dosha*, *as, m.* the fault or evil consequences of society (with bad people). — *Samsarya-vaṭ, ān, atī, at.* = *saṁ-srīṣṭa*, mixed, joined with. — *Sam-sargābhava* (*ḡya-abh*), *as, m.* (in the Nyāya phil.) a particular 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).

Samsargin, *i, iṅi, ī*, commingling, commingled, united or mixed with, in contact with, connected; associated, keeping company, familiar, friendly, acquainted, an acquaintance; (*ī*), *m.* an associate, companion. — *Samsargi-tā, f.* or *samsargi-va*, *am, n.* association, combination, fellowship.

Sam-sarjana, *am, n.* the act of letting loose together, commingling; discharging, voiding, abandoning, leaving.

Sam-sisṛikshu, us, us, u, wishing to mix together or unite.

2. saṁ-srīj, Ved. commingling, collision.

Sam-srījyamāna, *as, ā, am*, being joined or united together.

Sam-srīṣṭa, *as, ā, am*, commingled, mixed together, connected, conjoined, united; composed; associated or connected together (as partners &c.); reunited, rejoined; involved in; clothed in clean garments, cleanly dressed; created. — *Samsrīṣṭa-jit, t, t, t*, Ved. conquering combatants. — *Samsrīṣṭa-va*, *am, n.* commixture, union, association; reunion; (in law) voluntary reunion or co-residence of kinsmen (as of father and son or of brothers with each other, after partition of property). — *Samsrīṣṭa-rūpa*, *as, ā, am*, mixed in form of kind, adulterated.

Sam-srīṣṭi, *is, f.* union, combination, combining, uniting; association, intercourse, co-partnership; living together in one family; collection, collecting, assembling; (in rhetoric) the aggregation or combining of a number of metaphors in one passage.

Samsrīṣṭin, *ī, m.* a reunited kinsman (applied in Hindū law to persons of the same family who, after having made a partition, again live together, annulling the partition previously made); a co-partner, co-partner.

Sam-srāṣṭri, tā, trī, trī, Ved. one who mixes together or commingles.

संसृप *saṁ-srīp*, *cl. 1. P. -sarpati, &c.*, to creep together, creep along with; to flow; to glide, move, wind.

Sam-sarpa, *as, m.* creeping along, gliding, flowing gently; any equable or gentle motion; the intercalary month occurring in a year in which there falls a Kṣhaya-māsa.

Sam-sarpaṇa, *am, n.* the act of creeping along, sneaking; an unexpected attack, surprise.

Sam-sarpat, an, antī, at, creeping or gliding along, flowing.

Sam-sarpin, ī, iṅi, ī, creeping along or over, winding, gliding, flowing.

संसेक *saṁ-seka*. See under **1. saṁ-siḥ**.

संसेव *saṁ-sev*, *cl. 1. A. -sevate, &c.*, to attend on, wait on, serve; to worship.

Sam-sevana, *am, n.* waiting on, attending on, serving.

Sam-sevā, f. service, attendance, reverence, worship.

Sam-sevita, *as, ā, am*, waited on, attended on, served.

संस्कृ *saṁ-s-kṛi* (for *san-kṛi*, *s* being inserted as in *upa-s-kṛi, pari-sh-kṛi*; cf. *san-kṛi*), *cl. 8. P. A. -karoti, -kurate*; Impv. *sans-karotu* (2nd sing. *sans-kuru*); Perf. *sai-śakāra* (2nd sing. *sai-śakarītha*, 1st pl. *sai-śakarīma*, 3rd pl. *sai-śakarūh*); Aor. *A. sam-askṛita*; Prec. *P. sans-kṛiyāt, A. sans-kṛishīṣṭa, -kartum*, to put together, construct, compose, form well or thoroughly, make perfect, elaborate, refine, polish, educate; to fabricate artificially; to form grammatically or accurately; to make ready, prepare, arrange; to cook, dress (food); to form or arrange according to sacred precept, consecrate, sanctify, dedicate, hallow, devote to sacred uses; to invest (with the sacrificial thread); to purify, cleanse; to decorate, embellish, ornament; to heap together, bring together, collect; Pass. *-kṛiyate*, to be well put together or prepared, &c.; to be consecrated; Caus. *-kṛiyati, -yitum*, to cause to form or construct well; to cause to prepare or arrange; to make, render (with two acc.); to cause to consecrate; Desid. *sai-śishkṛishatī*; Intens. *sai-śishkṛiyate*.

Sans-kṛtri, tā, trī, trī, one who makes perfect or polishes, one who prepares or dresses or cooks; one who consecrates, &c.

Sans-kāra, *as, m.* forming well or thoroughly, making perfect, perfecting, completing, finishing, polishing, refining, perfection, refinement, education, accomplishment; forming in the mind, conception, idea, notion; impression, form, mould; impression on the mind or memory; the power of memory, faculty of recollection, self-reproductive quality (one of the twenty-four qualities enumerated in the Vaiśeṣika branch of the Nyāya phil.); any faculty, capacity, instinct; operation, influence; preparation, making ready, preparation of food, &c., cooking, dressing, compounding; decoration, embellishment, ornament, elegance; making sacred, hallowing, consecration, dedication; consecration of a king, &c.; making pure, purification, purity; a sanctifying or purificatory rite or essential ceremony (enjoined on all the first three or twice-born classes; the following are the twelve purificatory rites given in Manu II. 27, but of these ten only are enjoined according to some authorities, the tenth and eleventh being omitted: 1. *garbhādhāna*, 'embryo-reception,' on the first sign of conception, sometimes on a woman's attaining maturity; 2. *pūṁ-savana*, 'male-production,' on the first sign of vitality in the embryo; 3. *simantonmayana*, 'parting the hair' of a pregnant woman in the fourth, sixth, or eighth month of her first pregnancy; 4. *jāta-karmaṇ*, 'birth-ceremony,' i. e. giving the infant butter out of a golden spoon before cutting the navel-string; 5. *nāma-karmaṇ* or *nāma-karaṇa*, 'naming-rite' on the tenth or twelfth day after birth; 6. *nishkramaṇa*, 'taking out' the child when three months old to see the sun or, according to some, to look at the moon; 7. *anna-prāśana*, 'feeding with boiled rice' in the sixth month after birth; 8. *śūḍā-karmaṇ* or *śūḍā-karaṇa*, 'tonsure-rite,' i. e. shaving the head all but the *śūḍā* or one lock in the first or third year after birth; 9. *upa-naya* or *upa-nayana*, 'investiture' with the sacrificial thread, see *upa-naya*; this is the most important of all the Saṅskāras; 10. *keśānta*, 'cutting off the hair'; 11. *saṁ-āvartana*, 'returning,' a rite performed on the student's return home after completing his studies; 12. *vivāha*,

p>'marriage'; other Saṅskāras are mentioned as peculiar to various parts of India, e. g. *an-avalobhana*, performed by a pregnant woman to prevent disappointment or miscarriage; *Vishnu-bali*, an offering to Vishnu on the seventh month of pregnancy; *svargārohaṇa*, *śūrya-vilokana*, *Karṇa-vedha*, q. v. v.); any rite or ceremony; funeral obsequies; a polishing stone. — *Saṅskāra-ja*, *as, ā, am*, produced by purificatory rites. — *Saṅskāra-tattva*, *am, n.*, N. of part of Raghunānandana's *Smṛiti-tattva*. — *Saṅskāra-pūta*, *as, ā, am*, rendered pure by sacred rites, purified by refinement. — *Saṅskāra-bhāskara*, *as, m.*, N. of a work on the Saṅskāras by Sankara. — *Saṅskāra-rahita* or *saṅskāra-varjita* = *saṅskāra-hīna* below. — *Saṅskāra-vaṭ, ān, atī, at*, possessing refinement, cultivated. — *Saṅskāra-vaṭ-va, am, n.* the being possessed of refinement. — *Saṅskāra-vīdhi, is, m.* the rules of Saṅskāra, the law concerning purificatory rites. — *Saṅskāra-hīna*, *as, ā, am*, destitute of purificatory rites; (*as*), *m.* a man of one of the three classes who has not been invested with the sacred thread or received the other purificatory ceremonies (in consequence of which neglect he becomes a Vratya or outcast). — *Saṅskāradhikārin* ('*ra-adh*'), *ī, iṅi, ī*, one who has a right to receive or observe all the purificatory ceremonies.

Saṅskāraka, *as, ā, am*, consecrating, purifying, purificatory; serving as an article of cooking or for preparing any article of food or for dressing it.

Saṅskārya, *as, ā, am*, to be finished or perfected; to be consecrated or initiated.

Saṁskṛita, *as, ā, am*, carefully or accurately formed, artificially made or constructed or fabricated, elaborated, highly wrought, artificial, refined, polished, cultivated, perfected, completed, finished; made ready, prepared, cooked, dressed, compounded; consecrated, sanctified, hallowed, initiated; married, (*a-saṅskṛita*, *as, ā, am*, unmarried); cleansed, cleaned, purified; decorated, embellished, ornamented; excellent, best; (*as*), *m.* a word formed according to accurate rules, a regular derivative; a man of one of the three classes who has received all the purificatory rites; a learned man; (*am*), *n.* language formed by accurate grammatical rules, refined or polished or highly wrought speech, the Sanskrit language; an offering, oblation, sacrifice (Ved.); a sacred usage or custom. — *Saṅskṛitātman* ('*ta-āt*'), *ā, m.* one who has received the purificatory rites; a sage. — *Saṅskṛitokti* ('*ta-uk*'), *is, f.* refined or polished language; a Sanskrit word or expression.

Saṅskṛita-vaṭ, ān, atī, at, one who has perfected or elaborated or polished.

Saṁskṛiti, is, f. = *saṅskāra*.

Saṁskṛitya, *ind.* having perfected, having polished or adorned, &c.; having prepared or dressed, having cooked.

Saṁskṛitma, *as, ā, am*, perfected, polished; fabricated, made.

Saṁskṛiyā, f. any purificatory rite (= *saṅskāra* above); funeral ceremonies or obsequies (burning the dead, &c.).

संस्त *saṁst* = *rt. sas*, q. v.

संस्तम्भ *saṁ-stambh*, *cl. 5. 9. P. -stabh-nati, -stabhāntī, -stabhdm*, to support, prop up; to confirm, establish, corroborate; to stop, restrain; Caus. *-stabhayati, -yitum*, to prop up, stay, support; to confirm, strengthen, encourage; to stop; to make immovable or rigid, stupefy, paralyze.

Sam-stabha, *as, ā, am*, supported, confirmed, corroborated; stopped, stayed, made firm or rigid, &c.

Sam-stabhya, *ind.* having supported, having confirmed or established; having made firm or stable or rigid, &c.; having supported or composed the mind firmly (in affliction).

Sam-stambha, *as, m.* support, supporting, prop; confirming, establishing, fixing, making firm; stop, stay; paralysis, muscular rigidity.