

सन्नाथ sam-bādḥ, cl. 1. A. -bādḥate, &c., to press together, compress, contract; to press heavily on; to bind firmly together; to oppress, afflict, torment.

Sam-bādha, as, m. pressing together, compression, contraction, pressing on, pressure, thronging, blocking up, the being thronged; difficulty, obstruction, (sometimes at the end of comps. in the senses, 'narrow,' 'contracted,' 'confined,' 'blocked up,' 'crowded,' 'completely covered or strewn,' 'obstructed'; cf. *hasty-aśva-ratha-s*, *śura-s*); the female organ of generation; the road to Naraka or hell; fear, dread.

Sam-bādḥaka, as, ā, am, pressing together, compressing, contracting; pressing upon, thronging, crowding.

Sam-bādḥana, am, n. the act of pressing together or compressing; thronging, obstructing, opposing; a barrier, gate; the female organ, (according to Sabda-k. = *madanasya dvāra*) a door-keeper; the point of a stake or spit.

सद्बुध sam-budh, cl. 1. P. A., 4. A. -bodhati, -te, -budhyate (ep. also P. -ti), &c., to perceive or understand thoroughly, have perfect knowledge of; to perceive, notice, observe, know; to wake up: Caus. -bodhayati, -yitum, to cause to know, inform, instruct, advise; exhort, admonish; to explain; to make attentive, cause to wake up, rouse; to call to; to cause to agree.

Sam-budha, as, ā, am, well perceived, perfectly known or understood; thoroughly awake; excessively wise, prudent, clever; (as), m. a Buddha or Jaina deified sage.

Sam-buddhi, is, f. perfect knowledge or perception; calling to; the vocative case (= *sambodhana*); an epithet.

Sam-budhya, ind. awaking, waking up.

Sam-budhyamāna, as, ā, am, being quite aware.

Sam-bodha, as, m. explaining, instructing, informing; throwing, sending; loss, destruction.

Sam-bodhana, am, n. the act of causing to know thoroughly, informing, instructing, explanation, calling to, addressing; the vocative case (in gram.).

Sam-bodhayitvā (anom. ind. part.), having caused to be informed, having instructed.

Sam-bodhita, as, ā, am, fully warned, duly apprised.

Sam-bodhitavat, ān, atī, at, one who has duly warned or apprised.

Sam-bodhya, ind. having explained, having made an excuse or apology.

सद्ब्रुह sam-brūh or **sam-brūḥ**. See *sam-brūḥ*, p. 1038.

सद्ब्रु sam-brū, cl. 2. P. A. -bravīti, -brūte, &c. (see rt. *brū*, p. 694), to speak with, converse with; to talk together, agree; to say anything to any one (with two acc.).

सद्भक्ष sam-bhakṣ, cl. 10. P. -bhakshayati, &c., to eat together, eat up, devour, consume.

Sam-bhaksha, as, m. eating together, food in common.

Sam-bhakshya, ind. having eaten up, having consumed.

Sam-bhakshyamāna, as, ā, am, being consumed.

सद्भज sam-bhuj, cl. 1. P. A. -bhajati, -te, -bhaktum, to distribute completely, apportion, allot, dispense, divide, share, cause to participate in; to bestow, grant; to favour, serve, help; to share in, possess, enjoy (A.).

Sam-bhakta, as, ā, am, distributed, divided, shared; participating or sharing in, enjoying, possessing; devoted to, faithful to, faithfully attached.

Sam-bhakti, is, f. sharing in, possessing, enjoying; participating, causing to participate, distributing; favouring, honouring.

Sam-bhakti, tā, trī, trī, one who shares or participates, one who enjoys or possesses, sharing in, possessing, one who distributes or grants, one who favours or honours or worships.

Sam-bhajana, am, n. causing to share in, distributing, favouring.

Sam-bhajaniya, as, ā, am, to be shared in or enjoyed, to be liked; to be favoured or honoured.

सद्भञ्ज sam-bhāñj, cl. 7. P. -bhanakti, &c., to break to pieces, shatter, shiver.

Sam-bhagna, as, ā, am, broken to pieces, shattered; dispersed, scattered, defeated; (as), m., N. of Siva (= *samyak-sevita*, as if fr. *sam-bhaj*).

सद्भर sam-bhara. See under *sam-bhri*.

सद्भर्त्स sam-bharts, cl. 10. P. A. -bhartsayati, -te, -yitum, to censure greatly, abuse, reproach, find fault with, blame.

Sam-bhartsita, as, ā, am, much censured, abused, reviled.

सद्भल sam-bhal, cl. 10. P. A. -bhālayati, -te, -yitum, to observe well, perceive, hear, see, behold.

सद्भल sambhala, as, m. (for *sam-bhara*), Ved. one who brings together, one who arranges a marriage, a match-maker; a suitor, wooer; a procurer, pimp; (i), f. a procuress, bawd, (also written *sambhali*.)

सद्भव sam-bhava, &c. See under *sam-bhū*.

सद्भा sam-bhā, cl. 2. P. -bhāti, -babhau, -bhātam, to shine fully or brightly, be very bright; to shine forth, be visible, be conspicuous; to appear, seem.

सद्भाण्डय sam-bhāṇḍaya (fr. *bhāṇḍa* with *sam*), Nom. A. -bhāṇḍayate, -yitum, to collect vessels or utensils.

Sam-bhāṇḍya, ind. having collected utensils.

सद्भाव्य sam-bhāvya. See p. 1090.

सद्भाष sam-bhāsh, cl. 1. A. -bhāshate, &c., to speak together, converse with; to address, speak to (with acc.); to greet, salute; to agree together, consent; to talk over, persuade (with acc.); to have sexual intercourse with; to speak, say, recite; Caus. -bhāshayati, -yitum, to converse with (with inst.); to address (with acc.); to persuade (with acc.).

Sam-bhāsha, as, m. conversation [cf. *sneha-s*]; (ā), f. conversation, discourse; greeting; criminal connection; contract, agreement; war-cry, watch-word.

Sam-bhāshana, am, n. conversation, discourse; sexual intercourse; war-cry, watch-word.

Sam-bhāshat, an, antī, at, speaking together.

Sam-bhāshamāna, as, ā, am, speaking or conversing together.

Sam-bhāshita, as, ā, am, spoken to, addressed; said, spoken; (am), n. conversation.

Sam-bhāshitvā (anom. ind. part.), having conversed.

1. *sambhāshya*, as, ā, am, to be conversed with, fit to be talked in, (*asambhāshye dese*, in a place unfit for conversation, Manu VIII. 55.)

2. *sam-bhāshya*, ind. having addressed in suitable language; addressing, accosting; having recited.

सद्भिद् sam-bhid, cl. 7. P. A. -bhinatti, -bhintte, &c., to break to pieces, split or break completely asunder, pierce; to bring into contact, combine, join, mingle, associate with.

Sam-bhinna, as, ā, am, completely broken or divided; shaken, agitated; brought into contact or collision, combined or united with; (as), m. an epithet of Siva. = *Sambhinna-maryāda*, as, ā, am, one who has broken through barriers or bounds. = *Sambhinna-vṛitta*, as, ā, am, one who has abandoned good conduct. = *Sambhinna-sarvānga*, as, ā, am, one who has contracted or compressed the whole body (as a tortoise).

Sam-bheda, as, m. breaking to pieces, splitting, bursting; union, junction, mixture; the confluence of two rivers, the junction of a river with the sea.

Sam-bhedana, am, n. the act of breaking up; bringing into contact or collision.

सद्भीत sam-bhīta, as, ā, am, greatly alarmed, afraid of (with gen.).

सद्भुज 1. sam-bhuj. See rt. 1. *bhuj*.

Sam-bhujna, as, ā, am, completely bent or curved.

सद्भुज 2. sam-bhuj, cl. 7. P. A. -bhumakti, -bhunkte, -bhoktum, to enjoy together, eat together; to enjoy thoroughly, eat; to enjoy carnally; to serve, be of service to (Ved.): Pass. -bhujyate, to be enjoyed together, to be enjoyed: Caus. -bhujayati, -yitum, to cause to enjoy, cause to eat; to feed with (with acc. and instr.).

Sam-bhukta, as, ā, am, well enjoyed; eaten; made use of.

Sam-bhujā, as, ā, am, Ved. universally enjoyed, (Sāy. = *santata-bhujā* or *sam-bhujam* = *samyak bhogāya*, R̥g-veda II. 1, 4.)

Sam-bhujat, an, atī, at, enjoying, &c.; being of service to (Ved.).

Sam-bhoga, as, m. complete enjoyment, pleasure, delight; sensual enjoyment; carnal enjoyment, sexual union; a particular subdivision of the S'ringāra Rasa or sentiment of love (described as successful love leading to union); employment, use; a sensualist, libertine; a Jaina or Buddhist edict (= *sāsana*). = *Sambhogakshama*, as, ā, am, suitable for enjoyment.

Sambhogin, ī, inī, ī, enjoying, addicted to sensual enjoyment, sensual; employing, using; (i), m. a sensualist, libertine.

Sam-bhojaka, as, m. an eater, taster.

Sam-bhujana, am, n. the act of enjoying or eating; feeding; eating together, a meal taken in company, a dinner party; (as, ī, am), eating together; [cf. *saha-bhojana*.]

Sam-bhojya, ind. having caused to enjoy or eat; having fed with.

सद्भुर sam-bhur. See rt. *bhur*.

सद्भूरु sam-bhūrū, as, ā, am (fr. *Intens.*), moving about rapidly; seizing, taking, (Sāy. = *grīhṇat*, R̥g-veda V. 44, 5.)

सद्भू sam-bhū, cl. 1. P. A. -bhavati, -te, &c., to be together, be united with, be joined with, have intercourse with (with inst. or sometimes with acc.), be united sexually with; to meet with; to be born or produced, be engendered, be formed, arise, spring up, proceed, ensue, accrue; to take place, happen, take effect; to be, become, exist, be found, occur; to be composed of, to be adequate for (with inf.), be competent to (with inf.), be able; to be fitting or compatible or consistent; to be possible; to be capable of holding; to be capable of existing in, be contained in; to be numbered among (Ved.): Caus. -bhāvayati, -yitum, to cause to be together, cause to be united or meet together; to bring together; to cause to be born or produced, cause to be or exist, produce, effect, accomplish, make; to manifest, exhibit; to think about, think, imagine, fancy, suppose, consider, believe; to imply, suggest a possibility, suppose anything possible in any one (with loc. or gen.), believe any one capable of; to think highly of, honour, esteem, do honour to, pay one's respects to, salute, greet; to receive or accept with honour or favour; to honour or gratify with, present with (with inst.), bestow; to regard or consider as (with two acc.); to expect: Pass. of Caus. -bhāvayate, to be produced or effected; to be possible; to be honoured or esteemed; to be received with favour; to be supposed or imagined or proved capable of, &c.; to be thought fitting or consistent: Desid. -*bubhāshati*, to wish to be produced, &c.

Sam-bhava, as, m. birth, being, production, existence, arising, springing up; origin, cause, motive; uniting together, combination, mixing, union; compatibility, consistency, appropriateness, adaptation, adequacy; capacity, ability, possibility; agreement, conformity (especially of the receptacle to the thing received); equivalence (regarded as one of the