

Pramāṇas or means of certain knowledge in phil., it may be illustrated by the equivalence known to exist between one shilling and twelve pence); acquaintance, intimacy; loss, destruction; N. of the third Aśhat of the present Ava-sarpiṇī, (also read sam-bhava.)

Sam-bhavat, an, anti, at, being, existing, arising, springing up.

Sam-bhavya, as, ā, am, to be produced together, to be capable, &c.; (as), m. the wood-apple, Feronia Elephantum (= kapitha).

Sam-bhāvana, am, ā, n. f. compatibility, fitness, suitability, adequacy, competency, ability; possibility; (in logic) doubt; (in grammar) the sense of the potential mood; considering, reflecting, supposition, idea, fancy, imagination, thought; regard, esteem; worship, honour, affection, love; paying honour, salutation, greeting; celebrity, fame; a particular Alankāra or figure in rhetoric (described by some as the use of the verb in the imperative or potential mood).

Sam-bhāvanīya, as, ā, am, to be honoured or greeted.

Sam-bhāvayitārya, as, ā, am, to be honoured, &c.

*Sam-bhāvita, as, ā, am, suited, fitted, adequate, capable, suited to, fit for, possible; perceived, thought about, thought of, considered, supposed, conjectured, imagined, reflected; thought highly of, esteemed, honoured, honourable; satisfied.—*Sambhāvita-tara, as, ā, am, more honoured or esteemed, more confided in.—Sambhāvītātman ('ta-āt'), ā, ā, a, noble-minded.**

1. *sam-bhāvya, as, ā, am, to be adapted, to be made fit; suitable, capable; to be supposed capable, to be supposed, supposable, imaginable, probable; to be honoured, &c.; (am), n. adequacy, competency, fitness.*

2. *sam-bhāvya, ind. having honoured or done honour to, having adorned.*

Sam-bhu, us, m. one who is born or produced (= sambhavati yah); a parent, progenitor; a species of the Ati-dhṛiti metre.

*Sam-bhūta, as, ā, am, being together, combined with; become, born, produced, arisen, accrued, proceeded from, formed of, composed; capable, adequate, equal; (as), m., N. of a king.—*Sambhūta-tva, am, n. the being combined or united with (e.g. pañcasu bhūteshu, with the five elements).—Sambhūta-vijaya, as, m. (according to some) N. of a particular Jaina Aśhat (= śruta-kevalin).**

*Sam-bhūti, is, f. the being together, combination; suitability, fitness; Fitness (personified as a daughter of Daksha and wife of Marīci); birth, origin, production; power.—*Sambhūti-vijaya, as, m., N. of one of the six Śruta-kevalins (with Jains).**

*Sam-bhūya, ind. being together, being united or combined with, (sambhūya samutthānam, engaging in business after joining partnership, association in trade, partnership; sometimes written as a compound word.)—*Sambhūya-kārin, i, īpi, i, acting in concert or in company, a coadjutor, co-partner, colleague.—Sambhūya-gamana or sambhūya-yāna, am, a. going in company.**

Sambhūyasya (said to be fr. a form sam-bhūyas), Nom. P. sambhūyasyati, &c., to be born again.

सम्भूय sam-bhūsh, cl. 1. P. -bhūshati, &c., Ved. to procure or provide anything (acc.) for any one (loc.); to obtain, (bhūsh being regarded by Śāy. as a form of rt. i. bhū); to adorn, (Śāy. = alan-kṛi).

सम्भूय sam-bhri, cl. 1. 3. P. A. -bharati, -te, -bibharti, -bibhri, &c., to bring together, collect, unite, concentrate, place together, compose; to prepare, make ready, procure (materials or ingredients of any kind, especially for a sacrifice); to offer, present; to support or maintain well, nourish; to effect; accomplish: Caus. -bhārayati, -yitum, to cause to bring together or prepare.

Sam-bhara, as, m., Ved. one who brings together,

a supporter, bestower, (Śāy. = sambhartṛi, āhāraka, Rīg-veda IV. 17, 11.)

Sam-bhāra, as, n. bringing together, collecting, preparing, preparation, equipment, provision, apparatus, materials, necessaries, constituent part, ingredient, requisite, assemblage of things required for any purpose; multitude, number, quantity, heap, fulness, completeness; wealth; maintaining or supporting well, maintenance, support, nourishment.

Sam-bhārya, as, ā, am, to be maintained or nourished, a dependant.

*Sam-bhṛita, as, ā, am, brought together, collected, assembled, accumulated, concentrated, composed, prepared, got ready, equipped, fitted out, provided, stored, laden, filled, covered, furnished, endowed, possessed of; full, complete, compact; brought, placed, deposited, offered (as an oblation); acquired, obtained, gained; produced, caused; well maintained or nourished; carried, borne.—*Sambhṛita-kṛatu, us, us, u, Ved. one who has accomplished holy acts (said of Indra; Śāy. = sampādita-karman or sampādita-prajña, Rīg-veda I. 52, 8).**

—*Sambhṛita-śrī, is, is, i, one whose beauty is enhanced, richly stored.—Sambhṛita-sambhāra, as, ā, am, one who has brought together all requisite materials or provided all requisites.—Sambhṛitārtha ('ta-ar'), as, ā, am, one who has accumulated wealth.*

Sam-bhṛiti, is, f. collection; equipment, preparation, provision; plenitude, fulness; complete maintenance, support, nourishment.

1. *sam-bhṛitya, as, ā, am, to be maintained or nourished.*

2. *sam-bhṛitya, iad. having brought together, having nourished.*

Sam-bhriyāna, as, ā, am, being collected; being nourished, &c.

सम्भ्रज्ज sam-bhraj's or sam-bhraj's, cl. 4. P. A. -bhrajyati, -te, &c., to fall quite away, glide off, slip away.

सम्भ्रज्ज sam-bhraj. See rt. i. bhraj.

Sam-bhriṣh'a, as, ā, am, thoroughly parched, dried, dry.

सम्भ्रम् sam-bhram, cl. 1. 4. P. -bhramati, -bhramyati, &c., to roam or wander all about, go quite astray; to whirl about, be greatly confused, be perplexed or puzzled: Caus. -bhramayati, -bhramayati, -yitum, to lead astray, perplex, bewilder: Pass. of Caus. -bhramyate, &c., to be led astray, be bewildered, be at a loss, be perplexed about (with abl.).

*Sam-bhrama, as, m. moving about, moving or going round, turning round, whirling about, revolving, haste, hurry; flurry, confusion, agitation; uproar, tumult; fear, terror, alarm; error, mistake, ignorance; bustling activity, zeal; respect, reverence; epithet of a class of beings attending on Śiva.—*Sambhrama-jvalita, as, ā, am, excited by flurry.—Sambhrama-bhrit, t, t, t, possessing bewilderment, embarrassed, agitated.**

*Sam-bhṛanta, as, ā, am, whirled about; flurried, confused, perplexed, troubled, bewildered, stirred up, agitated, excited.—*Sambhṛanta-jana, as, ā, am, one whose people are bewildered.—Sambhṛanta-manas, ās, ās, as, bewildered in mind.**

सम्भ्रान्ज sam-bhraj, cl. 1. A. -bhrajate, &c. (see rt. i. bhraj), to shine brightly, glitter, gleam, sparkle.

Sam-bhrajat, an, anti, at, shining brightly, glittering, sparkling.

सम्भ्रज्ज sam-majj, cl. 6. P. -majjati, &c., to sink together, sink down, to be wholly submerged or immersed.

Sam-magna, as, ā, am, sunk down; immersed; overwhelmed.

सम्भ्रय sam-math or sam-manth, cl. 1. 9. P.

-mathati, -manthati, -mathnāti, &c., to bruise or pound together, crush to pieces.

Sam-mathita, as, ā, am, bruised, pounded, crushed to pieces, destroyed.

सम्मद sam-mad, cl. 4. P. -mādyati (Ved. also cl. 1. P. A. -madati, -mandati, -te), -maditum, to be completely drunk or intoxicated; to be very glad, be greatly pleased with, rejoice at, rejoice: Caus. -mādāyati, -te, -yitum, to make intoxicated; to make cheerful, put in good spirits, exhilarate; to be completely intoxicated (A.).

Sam-matta, as, ā, am, completely intoxicated, greatly exhilarated or excited, intoxicated with love, enraptured; rutting, in rut.

Sam-mada, as, ā, am, greatly exhilarated, happy, glad; (as), n. exhilaration, happiness, joy, pleasure; N. of the king of the fish (in Vishnu-Purāṇa IV. 2).

Sam-māda, as, m. great exhilaration, intoxication, frenzy.

सम्मन् sam-man, cl. 4. A. (ep. also P.) -manyate (-ti), -mantum, to think together, be of the same mind, agree, consent to, assent to, approve, sanction, authorise, permit, allow, recognise; to think highly of, esteem, value, honour; to think, suppose, imagine; to consider or regard as, to have in the mind, intend, contemplate, resolve: Caus. -mānayati, -yitum, to honour, reverence, respect; to consider, regard; to assure of; to instruct, teach, (Pān. I. 3, 36.)

Sam-mata, as, ā, am, agreed, consented or assented to, concurred in, approved; conformable, corresponding, like, resembling, attached, liked, beloved; thought highly of, esteemed, highly honoured, valued; thought, supposed, considered, regarded; (am), n. assent, consent, approval, acquiescence, concurrence; opinion, impression, (sammate sārthavāhasya, under the impression of its being a company of travellers.)

Sam-mati, is, f. sameness of opinion, agreement, consent, assent, approval, approbation; wish, desire; esteem, respect, homage; regard, affection, love; self-knowledge; order, command.

Sammatiya, N. of one of the four divisions of the Vaiśhāhika system of Buddhism (whose founder is said to have been Upāli, a disciple of the great Buddha).

1. *sam-māna, as, m. (according to some also am, n.), honour, respect, homage.*

Sam-mānana, am, n. the act of honouring, worship, homage; instruction, teaching, (Pān. I. 3, 36.)

Sam-mānita, as, ā, am, honoured, treated with reverence or respect.

Sam-mānya, as, ā, am, to be honoured, honourable, respectable.

सम्मन्त्र sam-mantr, cl. 10. A. -mantrayate, -yitum, to consult together, take counsel with (with inst.), hold a council, deliberate, advise, express an opinion; to salute, greet, address.

Sam-mantraṇīya, as, ā, am, to be consulted.

Sam-mantraṇīya (anom. ind. part.), having consulted together.

Sam-mantrya, ind. having consulted together; having saluted.

सम्मर्द sam-marda, sam-mardin, &c. See under sam-mṛid.

सम्मर्शिन sam-marśin. See under sam-mṛis.

सम्मा 1. sam-mā (see rt. 3. mā), cl. 2. P., 3. 4. A. -māti, -mimite (2nd sing. Impv. P., Ved. -mimihī), -māyate, -mātum, to measure out, measure; to make of the same measure, make equal, make to correspond, equalize (in size, number, quantity, &c.); to compare; to mete out, apportion, distribute, grant, bestow (Ved.); to be of the same capacity with, be contained in (with loc.): Pass. -mīyate, to be of the same measure; to be contained in.

2. *sam-mā, f. a kind of Vedic metre.*