am, one whose dress is fastened. — *Saṃyata-vāć, k, k, k,* restrained in speech, taciturn, silent. — *Saṃyatākṣha* (*ta-ak°*), *as, ī, am,* one whose eyes are restrained or closed. — *Saṃyatāñjali* (*°ta-añ°*), *is, is, i,* one whose hands are joined together (for entreaty or salutation, = *baddhāñjali*). — *Saṃyatātman* (*°ta-āt°*), *ā, ā, a,* one whose mind is restrained or subdued, having a well regulated spirit, self-controlled. — *Saṃyatāhāra* (*°ta-āh°*), *as, ā, am,* one whose food is restrained, temperate in eating. — *Saṃyatendriya* (*°ta-in°*), *as, ā, am,* one whose senses or passions are restrained, controlled in feelings. — *Saṃyatopaskara* (*°ta-up°*), *as, ā, am,* one whose house-furniture is kept in order, having a well regulated house.

Saṃyatvara, as, m. (according to Śabda-k.) = *vāg-yata; = jantu-samūha.*

Saṃ-yantṛi, tā, trī, tṛi, one who restrains or keeps in check, restraining, controlling, &c., a restrainer.

Saṃ-yama, as, m. restraint, check, control, forbearance, abstinence; N. of the last three stages of the Yoga system; a religious vow; any religious act on the day preceding a vow or course of penance; avoiding infliction of pain on others, humanity, compassionateness. — *Saṃyama-puṇya-tirtha, as, ā, am,* having restraint for a holy place of pilgrimage.

Saṃ-yamaka, as, ā or *ikā, am,* restraining, checking, curbing; who or what restrains, &c.

Saṃ-yamat, an, antī, at, restraining, subduing, curbing, who or what restrains, &c.

Saṃ-yamana, as, m. one who restrains, a ruler; (*am*), n. the act of restraining, checking; binding, confinement; drawing in; holding, detaining; forbearance, self-denial, control; a religious vow or obligation; a cluster or square of four houses; (*ī*), f., N. of the city or residence of Yama.

Saṃ-yamita, as, ā, am, restrained, checked, controlled, regulated; bound, confined, fettered, held, detained; assembled, collected.

Saṃ-yamin, ī, inī, i, who or what restrains or subdues, restraining, checking, curbing, abstaining; (*ī*), m. one who subdues or controls his passions, an ascetic, saint, sage, hermit.

Saṃ-yamya, ind. having restrained or controlled; having bound together or fastened up; having fastened or closed.

Saṃ-yamyamāna, as, ā, am, being held together or restrained.

Saṃ-yāma, as, m. restraint, check, control, forbearance; abstaining from giving pain to others, humanity. — *Saṃyāma-vat, ān, ati, at,* possessed of restraint, forbearing.

संयस् *saṃ-yas,* cl. 4. 1. P. *-yasyati, -yasati,* &c., to make effort, &c., (see rt. *yas.*)

Saṃ-yāsa, as, m. making effort, exertion, &c.

संया *saṃ-yā,* cl. 2. P. *-yāti, -yātum,* to go or proceed together, go, wander, travel; to come together, assemble, meet; to meet together (hostilely), come to blows, fight; to go to, enter, penetrate; to go to any state or condition (e. g. *ekatāṃ saṃyā,* 'to go to oneness, become one'); to go towards, be directed towards, aim at; to come.

Saṃ-yāta, as, ā, am, gone or proceeded together, travelled.

Saṃ-yātrā, f. travelling, voyaging by sea (to another country).

Saṃ-yāna, as, m. a mould; (*am*), n. going together, going along with, accompanying; proceeding, travelling, departure; the carrying out of a dead body.

संयाच् *saṃ-yāć,* cl. 1. A. *-yāćate, -yāćitum,* to ask, beg, request, implore, solicit.

संयाम *saṃ-yāma.* See above.

संयु *saṃ-yu,* cl. 2. P., 9. P. A. *-yauti, -yunāti, -yunīte,* (for Ved. forms see under rt. 2. *yu*), *-yavitum,* to attach to one's self, lay hold of, attack, consume (Ved.); to attach to, share with, bestow on (Ved.); to join or connect together, mix, mingle, combine, unite.

Saṃ-yavana, am, n. = *saṅ-javana,* a square of four houses.

Saṃ-yāva, as, m. a sort of cake (of wheaten flour fried with ghee and milk and made up into an oblong form with sugar and spices).

Saṃ-yuta, as, ā, am, joined together, connected, joined, attached, mixed with, blended, heaped together; endowed or furnished with; consisting of (with inst.); relating to, implying, (*praishya-s°,* [a name] implying service.)

Saṃ-yuyūshu, us, us, u, wishing to join together, wishing to unite, &c.

संयुज् 1. *saṃ-yuj,* cl. 7. P. A. *-yunakti, -yuṅkte,* &c., *-yoktum,* to join or attach together, connect, combine, unite; to endow with; to form an alliance, league together; to place in, fix in or on, set in (with loc.), direct towards: Pass. *-yujyate,* to be joined together, be united, &c.: Caus. *-yojayati, -te, -yitum,* to cause to join together; to bring together, unite, connect, mix together; to yoke, harness; to prepare, equip (an army); to fasten or fix on, put on (with loc.), direct towards; to shoot, discharge (a missile &c.); to use, employ; to place in, appoint to (an office); to prepare, equip (an army &c.); to furnish or supply with, endow with, provide with, present with; to give over to, entrust with (with acc. and gen.); to bring about, perform, accomplish; to be absorbed, meditate (A.).

Saṃ-yukta, as, ā, am, conjoined, joined with, connected, attached; mixed, blended; accompanied or attended by; endowed or furnished with, possessed of.

Saṃ-yuga, as, m. conjunction, union, mixture; conflict, contest, war, battle, (in Naigh. II. 17. *saṃyuge* [loc. c.] is enumerated among the *saṅgrāmanāmāni.*) — *Saṃyuga-goshpada, am,* n. a contest in a cow's footstep, i. e. an insignificant struggle.

2. *saṃ-yuj, k, k, k,* joined together, united, connected, associated with; possessed of or endowed with good qualities.

Saṃ-yujya, ind. having joined together, becoming united.

Saṃ-yoga, as, m. conjunction, connection, junction, adherence, intimate union, close connection, association, living together; a kind of alliance or peace made between two kings for a common object; (in phil.) simple conjunction or connection; conjunction (as one of the twenty-four Guṇas of the Nyāya); a particular relation, (see under *sam-bandha*); adherence, possession; (in gram.) a conjunct consonant; (in astron.) conjunction of two heavenly bodies; endowment with; annexation, addition, accession; epithet of Śiva. — *Saṃyoga-pṛithaktva, am,* n. (in phil.) separateness or severalty of conjunction, (a term applied to express the distinction between what is optional and non-optional in an action.) — *Saṃyoga-viruddha, am,* n. any eatables which cause disease by being mixed.

Saṃ-yogita, as, ā, am, joined together, connected, annexed.

Saṃ-yogin, ī, inī, i, having union or connection, conjoined, associated; joining, connecting.

Saṃ-yojaka, as, ikā, am, joining together, connecting, uniting.

Saṃ-yojana, am, n. the act of joining or uniting together, conjunction; copulation, coition; (*prahitoḥ ! saṃyojanam,* N. of a Sāman.)

Saṃ-yojita, as, ā, am, conjoined, attached, annexed.

Saṃ-yojya, ind. having joined together or united; having enjoined or directed.

संयुध *saṃ-yudh,* cl. 4. A. *-yudhyate, -yoddhum,* to fight together, fight with, combat, oppose: Caus. *-yodhayati, -yitum,* to cause to fight together, bring into conflict or collision; to fight together, encounter: Desid. *-yuyutsati,* to desire to fight, be eager for battle.

संयुप् *saṃ-yup,* cl. 4. P. *-yupyati,* &c., Ved. to efface: Caus. *-yopayati, -yitum,* to efface, obliterate.

Saṃ-yopayat, an, antī, at, Ved. obliterating, effacing; smoothing.

संरक्ष *saṃ-rakṣh,* cl. 1. P. *-rakshati, -rakshitum,* to guard, watch, take care of, protect, defend, preserve, save; to keep off, ward off.

Saṃ-rakṣha, as, m. protection, care, preservation, ward.

Saṃ-rakshaṇa, am, n. the act of protecting, guarding, preserving, taking care of, charge, custody, protection; saving.

Saṃ-rakshita, as, ā, am, protected, preserved, taken care of.

Saṃ-rakshitavya or *saṃ-rakshaṇiya, as, ā, am,* to be preserved or guarded or taken care of.

1. *saṃ-rakshya, as, ā, am,* = *saṃ-rakshitavya* above.

2. *saṃ-rakshya,* ind. having guarded or protected, &c.

Saṃ-rakshyamāṇa, as, ā, am, being protected or preserved.

संरञ् *saṃ-rañj,* cl. 1. 4. P. A. *-rajati, -te, -rajyati, -te, -ranktum,* to be dyed or coloured, become red; to be affected with any passion: Caus. *-rañjayati, -te, -yitum,* to colour, dye, redden; to please, gratify, charm.

Saṃ-rakta, as, ā, am, coloured, red; impassioned; inflamed, angry, enamoured, charmed; charming, beautiful. — *Saṃrakta-loćana, as, ā, am,* red-eyed, having the eyes reddened (with fury).

Saṃ-rañjayat, an, antī, at, colouring, dyeing; pleasing, gratifying.

Saṃ-rañjita, as, ā, am, coloured, dyed, reddened.

Saṃ-rāga, as, m. colouring; affection, passion; anger.

संरभ् *saṃ-rabh,* cl. 1. A. *-rabhate, -rabdhum,* to seize or take hold of together (Ved.), take hold of mutually; to become possessed of, (Sāy. *saṃrabhemahi* = *saṅgaććhemahi,* Ṛig-veda I. 53, 4, 5); to become roused or incensed or angry.

Saṃ-rabdha, as, ā, am, seized, held, taken hold of (Ved.); closely joined or connected, hand in hand; excited, aroused, exasperated, inflamed, agitated; incensed, enraged, furious, angry; increased, augmented; swelled, swelling; overwhelmed. — *Saṃrabdha-netra, as, ā, am,* having inflamed or angry eyes.

Saṃ-rabhya, ind. having become angry, &c.

Saṃ-rambha, as, m. taking hold of, beginning [cf. *ā-rambha*]; energy, zeal, impetuosity, impetuous onset, turbulence; agitation, flurry, rage, wrath, fury, anger; pride, arrogance; swelling with heat and inflammation. — *Saṃrambha-tāmra, as, ā, am,* red with fury. — *Saṃrambha-parusha, as, ā, am,* harsh from rage, impetuously harsh or rough. — *Saṃrambha-rasa, as, ā, am,* feeling great wrath or resentment. — *Saṃrambha-vega, as,* m. the violence or impetuosity of wrath.

Saṃ-rambhamāṇa, as, ā, am, being aroused or excited, being incensed.

Saṃrambhin, ī, inī, i, agitated, exasperated, flurried; wrathful, furious, angry; proud. — *Saṃrambhi-tā,* f. or *saṃrambhi-tva, am,* n. agitation; wrath, fury; pride.

संरम् *saṃ-ram,* cl. 1. A. *-ramate, -rantum,* to be delighted, find pleasure in (with loc.), rejoice greatly; to have carnal pleasure or sexual intercourse with, dally with.

संरा *saṃ-rā,* cl. 2. P. *-rāti,* &c., Ved. to give liberally, bestow, grant, confer.

Saṃ-rāṇa, as, ā, am, Ved. bestowing, granting, liberal, (Sāy. = *saṃ-ramamāṇa*); sharing, dividing.

संराज् 1. *saṃ-rāj,* cl. 1. P. A. *-rājati, -te, -rājitum,* to reign universally, reign as a paramount sovereign, reign over.