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

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

संशुष् *saṃ-śush*, cl. 4. P. *-śushyati, -śoshṭum*, to be completely dried or dried up: Caus. *-śoshayati, -yitum*, to make dry, dry up.

Saṃ-śushka, as, ā, am, completely dried, dry; withered, sere.

Saṃ-śoshita, as, ā, am, made thoroughly dry, dried up.

संशून *saṃ-śūna.* See under *saṃ-śvi.*

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 tikshṇī-karotu = prayaćchatu*, Ṛig-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. — *Saṃśitātman* (°*ta-āt*°), *ā, ā, a*, one whose mind or spirit is thoroughly matured or disciplined.

संश्चत् *saṃś-ćat, t*, n. (according to Uṇādi-s. II. 85. fr. rt. 1. *ći* with *sam;* more probably fr. rt. *ćat;* cf. *sañćat, saṃ-śvat*), deceit, trick, illusion, juggling; (*t*), m. a juggler.

Saṃśćāya, Nom. A. *saṃśćāyate, -yitum*, to conjure, juggle; to be cheated or deceived.

संश्यान *saṃ-śyāna, as, ā, am* (fr. rt. *śyai* with *sam*), 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.

संश्रि *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.

Saṃ-śiśrīshu, us, us, u, wishing to have recourse to, desiring to adhere to or depend upon; wishing to serve, &c.

Saṃ-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, leaguing 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. — *Saṃśraya-kārita, as, ā, am*, caused by alliance (Manu VII. 176).

Saṃ-śrayin, ī, iṇī, i, having recourse to, seeking refuge.

Saṃ-śrita, 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. — *Saṃśritānurāga* (°*ta-an*°), *as*, m. the affection of dependants.

Saṃ-śritya, ind. having fled to for refuge.

संश्रु *saṃ-śru*, cl. 5. P. A. *-śṛiṇoti, -śṛiṇute, -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.

Saṃ-śrava, as, m. hearing or listening attentively; promise, assent, agreement.

Saṃ-śravaṇa, am, n. the act of hearing; the ear.

Saṃ-śruta, as, ā, am, well heard; promised, agreed, assented.

Saṃ-śrutya, ind. having heard or listened attentively, having promised.

संश्लिष् *saṃ-ślish*, cl. 4. P. *-ślishyati, -śleshṭum*, to clasp or press together, join together, embrace: Caus. *-śleshayati, -yitum*, to join or connect together, unite.

Saṃ-śliṣhṭa, as, ā, am, clasped or pressed together, embraced, joined, united; adjoining, touching, close together; endowed; possessed of.

Saṃ-ślishya, ind. having clasped or embraced, having joined together.

Saṃ-ślesha, as, m. embrace, embracing; union, connection, junction, association, contact. — *Saṃślesha-vat, ān, atī, at*, possessing union or contact, joined, united.

Saṃ-śleshaṇa, am, n. the act of clasping or pressing together; means of binding together.

Saṃ-śleshita, as, ā, am, joined together, united, attached.

Saṃ-śleshin, ī, iṇī, i, clasping, embracing, joining together.

संश्वत् *saṃ-śvat, t*, n. = *saṃś-ćat*, deceit, illusion, &c.

संश्वि *saṃ-śvi*, cl. 1. P. *-śvayati, -śvayitum*, to swell up, swell greatly.

Saṃ-śūna, as, ā, am, much swelled, swollen.

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

Saṃ-sakta, as, ā, am, adhered or stuck together, joined or attached or linked together, sticking close to, adhering to, attached or tied to; fastened; restrained; 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-āś*°), *as, ā, am*, with breath adhering to the mouth, with suppressed breath.

Saṃ-sakti, is, f. close adherence, sticking close together, intimate union or junction; close connection or contact, proximity; tying or fastening together; intercourse, intimacy, acquaintance; addiction or devotion to.

Saṃ-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 assembly, meeting, congress, session; a court of justice.

Saṃ-sāda, as, m. a sitting down together, meeting, assembly.

Saṃ-sīdat, an, antī, at, sitting down together, sinking down.

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

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

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

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

संसाध् *saṃ-sādh*, Caus. *-sādhayati, -te, -yitum*, to cause to be completely finished; to accomplish 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 completely accomplished; to be thoroughly provided or furnished with.

Saṃ-sādhayat, an, antī, at, accomplishing, &c.; obtaining, receiving, taking.

Saṃ-sādhya, ind. having accomplished or performed thoroughly; having destroyed or killed, &c.

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

संसिच् 1. *saṃ-sić*, cl. 6. P. A. *-siñćati, -te, -sektum*, to sprinkle over, sprinkle thoroughly, water.

Saṃ-sikta, as, ā, am, well sprinkled or moistened, watered. — *Saṃsikta-reṇu, us, us, u*, having the dust laid or well watered.

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

Saṃ-sićya, ind. having sprinkled.

Saṃ-seka, as, m. sprinkling over, moistening, watering.

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

Saṃ-siddha, as, ā, am, fully done or accomplished, made perfect, perfected; one who has attained beatitude.

Saṃ-siddhi, is, f. complete accomplishment, perfection, completion, complete attainment, beatitude, final emancipation; nature, natural disposition, 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 sushṭhu dātṛi.*)

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

संसूच् *saṃ-sūć*, cl. 10. P. *-sūćayati, -yitum*, to indicate or show plainly, prove, imply, argue; to inform, tell.

Saṃ-sūćana, am, n. the act of indicating or showing plainly, plainly, proving; telling, informing; reproving, reproaching.

Saṃ-sūćita, as, ā, am, plainly indicated; informed, told, apprised; reproved.

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

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

Saṃ-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, metempsychosis. — *Saṃsāra-guru, us*, m. 'the Guru of the world,' epithet of Kāma (god of love). — *Saṃsāra-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-mokshaṇa, as, ī, am*, liberating or emancipating from worldly existence; (*am*), n. emancipation from the world. — *Saṃsāra-samudra* or *saṃsāra-sāgara, as*, m. the ocean-like world.

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