—*Saṃsāry-ātman*, *ā*, m. (perhaps rather two separate words), the transmigratory soul, the soul passing through various mundane states, (opposed to *paramātman.*)

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

Saṃ-sṛitya, ind. having gone to or approached, having obtained; having passed onwards or through.

संसृज् 1. *saṃ-sṛij*, cl. 6. P. *-sṛijati*, *-srashṭum*, 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. *-sṛijyate*, to be commingled or mixed, come together; to meet with (with inst.); to converse with.

Saṃ-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. —*Saṃsarga-tas*, ind. through union or connection, in consequence of intercourse or familiarity. —*Saṃsarga-dosha*, *as*, m. the fault or evil consequences of society (with bad people). —*Saṃsarya-vat*, *ān*, *atī*, *at*, = *saṃ-sṛishṭa*, mixed, joined with. —*Saṃsargābhava* (°*ga-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).

Saṃsargin, *ī*, *iṇī*, *i*, commingling, commingled, united or mixed with, in contact with, connected; associated, keeping company, familiar, friendly, acquainted, an acquaintance; (*ī*), m. an associate, companion. — *Saṃsargi-tā*, f. or *saṃsargi-tva*, *am*, n. association, combination, fellowship.

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

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

2. *saṃ-sṛij*, Ved. commingling, collision.

Saṃ-sṛijyamāna, *as*, *ā*, *am*, being joined or united together.

Saṃ-sṛishṭa, *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. —*Saṃsṛishṭa-jit*, *t*, *t*, *t*, Ved. conquering combatants. —*Saṃsṛishṭa-tva*, *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). —*Saṃsṛishṭa-rūpa*, *as*, *ā*, *am*, mixed in form or kind, adulterated.

Saṃ-sṛishṭi, *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.

Saṃsṛishṭin, *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-parcener.

Saṃ-srashṭri, *ṭā*, *ṭrī*, *ṭri*, Ved. one who mixes together or commingles.

संसृप् *saṃ-sṛip*, cl. 1. P. *-sarpati*, &c., to creep together, creep along with; to flow; to glide, move, wind.

Saṃ-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 Kshaya-māsa.

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

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

Saṃ-sarpin, *ī*, *iṇī*, *i*, creeping along or over, winding, gliding, flowing.

संसेक *saṃ-seka.* See under 1. *saṃ-sić.*

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

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

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

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

संस्कृ *saṃ-s-kṛi* (for *saṁ-kṛi*, *s* being inserted as in *upa-s-kṛi*, *pari-sh-kṛi*; cf. *saṁ-kṛi*), cl. 8. P. A. *-karoti*, *-kurute*; Impv. *saṃs-karotu* (2nd sing. *saṃs-kuru*); Perf. *saṁ-ćaskāra* (2nd sing. *saṁ-ćaskaritha*, 1st pl. *saṁ-ćaskarima*, 3rd pl. *saṁ-ćaskaruḥ*); Aor. A. *sam-askṛita*; Prec. P. *saṃs-kriyāt*, A. *saṃs-kṛishīshṭa*, *-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. *-kriyate*, to be well put together or prepared, &c.; to be consecrated: Caus. *-kārayati*, *-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. *saṁ-ćikshkīrshati*: Intens. *saṁ-ćeshkrīyate.*

Saṃs-kartṛi, *tā*, *trī*, *tṛi*, one who makes perfect or polishes, one who prepares or dresses or cooks; one who consecrates, &c.

Saṃs-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 Vaiśeshika 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 sigh of conception, sometimes on a woman's attaining maturity: 2. *puṃ-savana*, 'male-production,' on the first signs of vitality in the embryo: 3. *sīmantonnayana*, 'parting the hair' of a pregnant woman in the fourth, sixth, or eighth month of her first pregnancy: 4. *jāta-karman*, 'birth-ceremony,' i. e. giving the infant butter out of a golden spoon before cutting the navel-string: 5. *nāma-karman* 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. *ćūḍā-karman* or *ćūḍā-karaṇa*, 'tonsure-rite,' i. e. shaving the head all but the *ćūḍā* 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 Saṃskāras: 10. *keśānta*, 'cutting off the hair:' 11. *sam-āvartana*, 'returning,' a rite performed on the student's return home after completing his studies: 12. *vivāha*, 'marriage:' other Saṃskāras are mentioned as peculiar to various parts of India, e. g. *an-avalobhana*, performed by a pregnant woman to prevent disappointment or miscarriage; *Vishṇu-bali*, an offering to Vishṇu on the seventh month of pregnancy; *svargārohaṇa*, *sūrya-vilokana*, *karṇa-vedha*, q. q. v. v.); any rite or ceremony; funeral obsequies; a polishing stone. — *Saṃskāra-ja*, *as*, *ā*, *am*, produced by purificatory rites. — *Saṃskāra-tattva*, *am*, n., N. of part of Raghu-nandana's Smṛiti-tattva. — *Saṃskāra-pūta*, *as*, *ā*, *am*, rendered pure by sacred rites, purified by refinement. — *Saṃskāra-bhāskara*, *as*, m., N. of a work on the Saṃskāras by Śaṅkara. — *Saṃskāra-rahita* or *saṃskāra-varjita* = *saṃskāra-hīna* below. — *Saṃskāra-vat*, *ān*, *atī*, *at*, possessing refinement, cultivated. — *Saṃskāravat-tva*, *am*, n. the being possessed of refinement. — *Saṃskāra-vidhi*, *is*, m. the rules of Saṃskāra, the law concerning purificatory rites. — *Saṃskāra-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 Vrātya or outcast). — *Saṃskārādhikārin* (°*ra-adh°*), *ī*, *iṇī*, *i*, one who has a right to receive or observe all the purificatory ceremonies.

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

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

Saṃs-kṛita, *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-saṃskṛita*, *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 Sanskṛit language; an offering, oblation, sacrifice (Ved.); a sacred usage or custom. — *Saṃskṛitātman* (°*ta-āt°*), *ā*, m. one who has received the purificatory rites; a sage. — *Saṃskṛitokti* (°*ta-uk°*), *is*, f. refined or polished language; a Sanskṛit word or expression.

Saṃskṛita-vat, *ān*, *atī*, *at*, one who has perfected or elaborated or polished.

Saṃs-kṛiti, *is*, f. = *saṃs-kāra.*

Saṃs-kṛitya, ind. having perfected, having polished or adorned, &c.; having prepared or dressed, having cooked.

Saṃs-kṛitrima, *as*, *ā*, *am*, perfected, polished; fabricated, made.

Saṃs-kriyā, f. any purificatory rite (= *saṃs-kāra* above); funeral ceremonies or obsequies (burning the dead, &c.).

संस्त *saṃst* = rt. *sas*, q. v.

संस्तम्भ् *saṃ-stambh*, cl. 5. 9. P. *-stabhnoti*, *-stabhnāti*, *-stabdhum*, to support, prop up; to confirm, establish, corroborate; to stop, restrain: Caus. *-stambhayati*, *-yitum*, to prop up, stay, support; to confirm, strengthen, encourage; to stop; to make immovable or rigid, stupefy, paralyze.

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

Saṃ-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).

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