Sañ-ćakshāṇa, as, ā, am, beholding at the same time, observing, surveying, examining.

Sañ-ćakshya, ind. having observed, having reflected on, &c.

सञ्चत् *sañ-ćat, t,* m. (in Uṇādi-s. II. 85. said to be fr. rt. 1. *ći,* the final of the rt. being dropped, and *s* being generally inserted after *sam,* see *sañś-ćat*), cheating, deceit, juggling; a cheat.

सञ्चय *sañ-ćaya,* &c. See under 1. *sañ-ći.*

सञ्चर् *sañ-ćar (sam-ć°;* cf. *san-kram*), cl. 1. P. A. *-ćarati, -te, -ćaritum,* to go or come together, meet, join; to go or walk about, move about, roam, wander, graze; to go through, pass through, pervade, roam through; to go towards, come to, arrive at, reach, attain; to go over to, pass over to, enter; to stay, remain, live in the practice of (with loc.); to practise (with acc.): Caus. *-ćārayati, -yitum,* to cause to come together, make to meet, bring into contact; to cause to go or put in motion, move, lead about; to cause to pass through; to cause to go towards, convey, deliver over to, transmit, communicate; to turn out to graze.

Sañ-ćara, as, m. [cf. *san-krama*], going or passing through, passage, transit; a way, road, route, course, entrance, gate, doorway; difficult passage or progress, travelling by inaccessible routes, any narrow road or difficult pass, a defile, a bridge over a torrent, &c.; emanation, development (in phil.); the body; killing.

Sañ-ćaraṇa, as, ī, am, going together, meeting, converging; (*am*), n. the act of going together; passing through, travelling, going, motion, setting in motion, use.

Sañ-ćarat, an, antī, at, walking or wandering about; passing through.

Sañ-ćaramāṇa, as, ā, am, going about, roaming; passing.

Sañ-ćareṇya, as, ā, am, Ved. moving, movable, unsteady, changeable; (*am*), n. fickleness.

Sañ-ćāra, as, m. passing through, passage, progress, transition, course, a passage, way, road, doorway, entrance; the passage or entrance of the sun into a new sign; difficult progress; difficulty, distress; setting in motion; impelling, inciting, conveying, leading, guiding; transmissioo, communication of disease, contagion; a gem supposed to be in the head of a serpent. — *Sañćāra-jīvin, ī, inī, i,* living with difficulty or by going to others for aid, distressed, calamitous, indigent. — *Sañćāra-pūta, as, ā, am,* purified by the course or passage (of anything).

Sañ-ćāraka, as, ikā, am, conveying, transmitting, communicating, leading; (*as*), m. a leader, guide, messenger; an instigator; an orator; (*ikā*), f. a female messenger, go-between; a procuress; a pair, brace; odour, smell.

Sañ-ćāraṇa, am, n. the act of setting in motion, moving; impelling, instigating; conveying, leading, guiding, transmission.

Sañ-ćārikā, f. See *sañ-ćāraka.*

Sañ-ćārita, as, ā, am, caused to come together, made to meet, brought into contact; caused to go, set in motion, moved, impelled, driven, worked; led, conducted, conveyed, guided; transmitted, communicated (as disease).

Sañ-ćārin, ī, iṇī, i, going together, meeting; moving about, going, moving, roaming, wandering, passing through, passing; changeable, fickle, unsteady, not permanent, transitory (= *vy-abhićārin* and applied to a class of Bhāvas which are the reverse of *sthāyin*); passing with difficulty; difficult to be passed, inaccessible; setting in motion, impelling; acting on, influencing; transmitted, hereditary (as disease); contagious; (ī), m. a particular Bhāva, (see above); air, wind; incense, perfume; (*iṇī*), f. a kind of scandent shrub (= *haṃsa-padī*). — *Sañćāri-bhāva, as,* m. a transitory Bhāva or feeling (= *vyabhićāri-bhāva*); a concomitant feeling.

Sañ-ćārya, ind. having caused to go or move, having conducted or conveyed or led.

सञ्चल् *sañ-ćal (sam-ć°),* cl. 1. P. *-ćalati, -calitum,* to move about, shake, move to and fro, waver, oscillate, quiver, tremble; to move away, move off, move on, depart; to start or jump up: Caus. *-ćālayati, -yitum,* to cause to move about or tremble, put in motion, agitate; to push away, move or drive away, remove, expel.

Sañ-ćala, as, ā, am, moving about, trembling, quivering. — *Sañćala-nāḍi, is,* f. 'quivering tube,' an artery, vein, pulse.

Sañ-ćalana, am, ā, n. f. moving about, agitation, trembling, shaking.

Sañćālana, am, n. the act of causing to move about, shaking, agitation.

Sañ-ćālayat, an, antī, at, causing to shake, agitating.

Sañ-ćālī, f. the shrub Guñjā.

Sañ-ćālya, ind. having moved or thrust away, having ejected.

सञ्चान *sañćāna, as,* m. (according to some) a kind of bird, species of hawk.

सञ्चि 1. *sañ-ći (sam-ći;* see rt. 1. *ći*), cl. 5. P. A. *-ćinoti, -ćinute, -ćetum,* to pile together, pile up, heap up, accumulate, collect, gather together, assemble; to arrange in order.

Sañ-ćaya, as, m. collection, gathering, heaping up, accumulation, construction, heap, hoard, store, multitude, number, quantity.

Sañ-ćayana, am, n. the act of piling together, heaping up, putting together, collecting, gathering; collecting the ashes or bones of a body lately burnt.

Sañ-ćayanīya, as, ā, am, to be gathered or collected.

Sañ-ćayika in *māsa-s,* q. v.

Sañ-ćayitvā (anom. ind. part.), having collected or accumulated.

Sañ-ćayin, ī, inī, i, who or what collects, collecting, accumulating, gathering.

Sañ-ćāyya, as, m. a particular sacrifice at which the juice of the acid Asclepias is drank.

Sañ-ćita, as, ā, am, heaped up, accumulated, collected, gathered, saved, assembled, reckoned up, enumerated; filled with, furnished or provided with, full of; impeded, obstructed; dense, thick (as a wood).

Sañ-ćiti, is, f. a collection; N. of the ninth book of the Śata-patha-Brāhmaṇa.

Sañ-ćinvat, an, atī, at, or *sañćinvāna, as, ā, am,* accumulating, collecting, &c.

Sañ-ćetavya, as, ā, am, to be accumulated or collected.

Sañ-ćeya, as, ā, am, to be accumulated; to be collected or gathered.

सञ्चि 2. *sañ-ći (sam-ći).* See rt. 2. *ći.*

Sañ-ćitya, ind. having reflected, (perhaps for *sañćintya.*)

सञ्चित् *sañ-ćit (sam-ć°;* see rt. 4. *ćit*), cl. 1. 3. P. *-ćetati, -ćiketti, -ćetitum,* Ved. to observe together, survey, view, notice; to be of the same mind or opinion, agree together, be unanimous: Caus. *-ćetayati, -yitum,* to observe, be aware of, perceive.

Sañ-ćikitvas, ān, ushī, at, one who has observed, one who knows thoroughly.

Sañ-ćetayamāna, as, ā, am, observing, being aware of, perceiving.

सञ्चित्रा *sañ-ćitrā (sam-ć°),* f. the plant Salvinia Cucullata (= *mūshā-karṇi*).

सञ्चिन्त् *sañ-ćint (sam-ć°),* cl. 10. P. *-ćintayati, -yitum,* to think about, meditate on, think over, think of, reflect about (with acc.); to reflect, consider; to design, intend, destine.

Sañ-ćintana, am, n. the act of thinking about, considering, reflecting.

Sañ-ćintayat, an, antī, at, thinking of, meditating upon.

Sañ-ćintayitvā (anom. ind. part.), ind. having reflected, &c.

Sañ-ćintita, as, ā, am, thought about, deliberated, weighed; designed, intended (for an office); appointed.

Sañćintita-vat, ān, atī, at, one who has reflected, &c.

Sañ-ćintya, ind. having reflected or considered, being thoughtful, musing, pondering.

सञ्चीवरय *sañ-ćīvaraya,* Nom. *-ćīvarayate, -yitum,* to assume the dress of an ascetic.

सञ्चुद् *sañ-ćud (sam-ć°),* Caus. *-ćodayati, -yitum,* to impel, push on, incite, drive, shoot off; to excite, inflame, arouse, animate, instigate, further; to brandish, wield; to summon, challenge; to procure quickly, assist to obtain (Ved.).

Sañ-ćodita, as, ā, am, impelled, urged on, incited, driven; ordered, commanded.

सञ्चूर्णय *sañ-ćūrṇaya (sam-ć°),* Nom. P. *-ćūrṇayati, -yitum,* to grind to powder, comminute, pulverize.

Sañ-ćūrṇana, am, n. the act of grinding to powder, comminution, crushing or breaking to pieces.

Sañ-ćūrṇita, as, ā, am, completely pulverized, comminuted; cut or broken to pieces.

सञ्चूष् *sañ-ćūsh (sam-ć°),* Pass. *-ćūshyate,* to be in a state of great heat, boil up.

सञ्चेष् *sañ-ćeshṭ (sam-ć°),* cl. 1. A. *-ćeshṭate, -ćeshṭitum,* to be restless or disturbed; to exert one's self, make effort, strive, act.

Sañ-ćeshṭamāna, as, ā, am, being restless or disturbed; making effort, striving.

सञ्च्यु *sañ-ćyu (sam-ć°),* Caus. *-ćyāvayati, -yitum,* to cause to fall off, strike off, knock off, remove.

सञ्छद् 1. *sañ-ćhad (sam-ćh°;* see rt. 1. *ćhad*), cl. 10. P. *-ćhādayati, -yitum,* to cover over, envelop, conceal, hide, obscure; to put on (as a garment).

Sañ-ćhanna, as, ā, am, entirely covered or enveloped, concealed, hidden, obscure; surrounded; invested, clothed.

Sañ-ćhādana, am, n. the act of covering or concealing, obscuring.

Sañ-ćhādya, ind. having covered over or enveloped, &c.

Sañ-ćhādyamāna, as, ā, am, being entirely covered over or concealed.

सञ्छद् 2. *sañ-ćhad* or *sañ-ćhand (sam-ćh°;* see rt. 3. *ćhad*), Caus. *-ćhadayati, -ćhandayati, -yitum,* to gratify with anything (inst.), present, offer.

Sañ-ćhandyamāna, as, ā, am, being presented or offered.

सञ्छिद् *sañ-ćhid (sam-ćh°),* cl. 7. P. A. *-ćhinatti, -ćhintte, -ćhettum,* to cut to pieces; to cut off, hack off, chop off; to cut through, penetrate, pierce, split; to cut away, destroy, remove, resolve (a doubt &c.); to decide, settle, answer (a question &c.): Pass. *-ćhidyate,* to be cut to pieces; to be cut off, &c.

Sañ-ćhidya, ind. having cut to pieces; having cut away, &c.

Sañ-ćhidyat, an, antī, at, mutually cutting off or cutting to pieces.

Sañ-ćhidyamāna, as, ā, am, being cut to pieces, being hacked.

Sañ-ćhinna, as, ā, am, cut to pieces, cut off; dissipated, removed.

सञ्ज् 1. *sañj* (= rts. *sañć,* 1. *sajj*), cl. 1. P. *sañjati,* &c., to go, move.

सञ्ज् 2. *sañj* (sometimes written *sajj,* which appears to be a form of the rt. developed out of *sajjate,* ep. for Pass. *sajyate*), cl. 1. P. *sajati* (ep. also *sajjati*), *sasañja* (ep. also *sasajja*), *sankshyati, asānkshīt, sanktum,* to