cling or adhere to, stick; to fasten: Pass. *sajyate* (ep. also *sajjate*), to be attached, become attached or connected, adhere, cling, stick: Caus. *sañjayati, -yitum*, Aor. *asasañjat*, to cause to stick or cling to; to cause to be connected or have intercourse with: Desid. *sisaṅkshati*: Intens. *sāsajyate, sāsaṅkti*; [cf. Gr. *σάττω, σαγή, σάγμα, σακτός, σάκτωρ*, (probably) *σάκκος, σάκτας*.]

*Sakta, as, ā, am*, clung, stuck or attached to, joined or connected with, in contact with, near at hand, impending; addicted or devoted to, fond of, intent on; diligent, attentive; belonging or related to, concerning; hindered, impeded, (*a-saktam*, ind. uninterruptedly.) — *Sakta-vaira, as, ā, am*, constant in enmity.

*Sakti, is*, f. clinging to, attachment, contact, union, junction, cohesion, addiction to, devotion. — *Sakti-mat, ān, atī, at*, having attachment, attached or addicted to, fond of.

2. *saṅga, as*, m. (for 1. *saṅ-ga* see under *saṅ-gam*), clinging to, adhering to, attachment, addiction or devotion to, fondness, propensity for, worldly or selfish attachment, affection, desire, wish, cupidity. — *Saṅga-rahita, as, ā, am*, free from attachment, indifferent, unworldly, stoical. — *Saṅga-varjita, as, ā, am*, free from worldly attachments or affections, unworldly. — 2. *saṅga-vichyuti, is*, f. separation from worldly affection, dissolution of worldly attachments.

2. *saṅgin, ī, inī, i* (for 1. see under *saṅ-gam*), full of attachment or devotion, attached, devoted, addicted to, fond of, intent on, connected with; full of affection or desire, desirous; libidinous, lustful; continuous, uninterrupted, (Kirāt. XIV. 59.)

*Saṅjana, am*, n. the act of clinging, adhering, sticking.

**सञ्जतर** *saṅjatara, am*, n., N. of a city.

**सञ्जन्** *saṅ-jan* (*sam-j°*), cl. 4. A. *-jāyate, -janitum*, to be born or produced together with; to be born, arise, grow, be produced, come into existence, take place, appear, happen; to become, be; to elapse, pass (as time); to bring forth: Caus. *-janayati, -yitum*, to cause to be born, bring forth, generate, beget, produce, create, cause, form, make.

*Saṅ-ja, as*, m. 'universal producer,' epithet of Brahmā; of Śiva; (*ā*), f. a she-goat.

*Saṅ-janana, am*, n. the act of begetting, causing, producing.

*Saṅ-janayat, an, antī, at*, begetting, producing, causing.

*Saṅ-janita, as, ā, am*, produced, caused, created.

*Saṅ-jāta, as, ā, am*, born, produced, grown, appeared, arisen, become, aroused (often at the beginning of comps. in the sense 'becoming,' 'growing,' 'grown'); elapsed, passed (as time). — *Saṅjāta-kopa, as, ā, am*, growing angry, becoming enraged. — *Saṅjāta-kautuka, as, ā, am*, having the curiosity roused, becoming curious. — *Saṅjāta-nirveda, as, ā, am*, grown despondent. — *Saṅjāta-viśrambha, as, ā, am*, having confidence excited, becoming confident. — *Saṅjātershya* (*°ta-īr°*), *as, ā, am*, becoming envious.

**सञ्जप्** *saṅ-jap* (*sam-j°*), cl. 1. P. *-japati, -japitum*, to whisper or talk about, speak about, tell of, report, communicate.

**सञ्जय** *saṅ-jaya*. See under *saṅ-ji*, col. 2.

**सञ्जर्भुराण** *saṅ-jarbhurāṇa*. See under *sambhur*.

**सञ्जल्प्** *saṅ-jalp* (*sam-j°*), cl. 1. P. *-jalpati, -jalpitum*, to speak or talk together, converse, speak, chatter, chat.

*Saṅ-jalpa, as*, m. talking together, conversation; confused discourse, chattering, uproar, confusion.

*Saṅ-jalpat, an, antī, at*, conversing, speaking; chattering, babbling; talking boldly.

*Saṅ-jalpamāna, as, ā, am*, speaking together, conversing.

*Saṅ-jalpita, as, ā, am*, spoken together, spoken, uttered; (*am*), n. spoken words, talk.

**सञ्जवन** *saṅ-javana, am*, n. (said to be fr. rt. *ju* with *sam*; probably for *saṃ-yavana*, fr. rt. 2. *yu*), a group of four houses, a quadrangle; [cf. *saṃ-yāmana, saṅ-jīvana*.]

**सञ्जि** *saṅ-ji* (*sam-ji*), cl. 1. P. *-jayati, -jetum*, to conquer together; to gain or acquire (by conquest &c.), conquer entirely; to obtain or acquire together, win.

*Saṅ-jaya, as*, m., N. of the charioteer of king Dhṛita-rāshṭra; of a son of Su-pārśva; of a son of Prati-kshatra; of a son of Ranañ-jaya.

*Saṅ-jayat, an, antī, at*, conquering, victorious.

*Saṅ-jigīvas, ān*, m., Ved. one who has completely conquered, victorious.

*Saṅ-jit, t, t, t*, Ved. completely conquering, winning.

*Saṅ-jita, as, ā, am*, entirely conquered, completely overcome, vanquished.

*Saṅ-jiti, is*, f. complete victory.

**सञ्जिहान** *saṅ-jihāna*. See under *saṃ-hā*.

**सञ्जीव्** *saṅ-jīv* (*sam-j°*), cl. 1. P. *-jīvati* (ep. also A. *-te*), *-jīvitum*, to live with or together; to live, exist, live by any business or occupation (with inst.); to revive, be restored to life: Caus. *-jīvayati, -yitum*, to cause to live, make alive, vivify, bring to life, revive, re-animate, animate, enliven; to maintain, nourish.

*Saṅ-jijīvayishu, us, us, u*, wishing to bring to life or enliven.

*Saṅ-jīva, as, ā, am*, living together, living.

*Saṅ-jīvaka, as, ikā, am*, living together; animating; (*as*), m., N. of a bull (in the Hitopadeśa).

*Saṅ-jīvat, an, antī, at*, living together, living.

*Saṅ-jīvana, am*, n. the act of living together; bringing to life, animating, re-animating, life-restoring; a cluster of four houses, a quadrangle [cf. *saṅ-javana*]; a particular hell, (one of the twenty-one kinds mentioned in Manu IV. 89); (*ī*), f. making alive, causing life; epithet of food; a kind of elixir; N. of Malli-nātha's commentaries on the Kumāra-sambhava, Megha-dūta, and Raghu-vaṃśa.

*Saṅ-jīvamāna, as, ā, am*, coming to life, recovering, reviving.

*Saṅ-jīvayat, an, antī, at*, making alive, vivifying, animating; restoring to life.

*Saṅjīvita, as, ā, am*, vivified, enlivened, animated.

*Saṅ-jīvin, ī, inī, i*, rendering alive, enlivening, re-animating.

*Saṅ-jīvya*, ind. having lived together; having lived.

**सञ्जुघुक्षा** *saṅ-jughukshā*. See under *saṅ-guh*.

**सञ्जुष्ट** *saṅ-jushṭa, as, ā, am* (fr. rt. 1. *jush* with *sam*), visited, frequented, inhabited, filled with.

**सञ्जूर्व्** *saṅ-jūrv* (*sam-j°*; connected with *saṅ-jvar*), cl. 1. P. *-jūrvati, -jūrvitum*, Ved. to burn up, consume (by fire).

**सञ्जृम्भ्** *saṅ-jṛimbh* (*sam-j°*), cl. 1. A. *-jṛimbhate, -jṛimbhitum*, to gape open, be unfolded, become displayed, appear.

**सञ्जॄ** *saṅ-jṝī* (*sam-jṝī*, see rt. 3. *jṝī*; cf. rt. 1. *gṛī*), cl. 1. A. *-jarate*, &c., Ved. to sound forth praise, to extol, (Sāy. *saṅjarcta = saṃvardhayatu*, Ṛig-veda IV. 3, 15; *saṅjaratām = stautu*, Ṛig-veda IV. 4, 8.)

**सञ्ज्ञ** 1. *saṅ-jña, as, ā, um* (see 1. *jña*; cf. 1. *pra-jña*), knock-kneed.

*Saṅ-jñu, us, us, u* = *saṃhāta-jānu*, knock-kneed.

**सञ्ज्ञा** *saṅ-jñā* (*sam-j°*), cl. 9. P. A. *-jānāti, -jānīte, -jñātum*, to be of the same mind, agree together, come to a mutual understanding, live in harmony with (with inst. or acc., Pāṇ. II. 3, 22), understand one another (A.); to be conscious, be aware, know, understand, comprehend; to acknowledge, recognise, own (generally A.); to acknowledge or claim as one's own, take possession of (P.); to direct, appoint, assign, intend (for any purpose), destine (usually A.); to think of, recollect sorrowfully (P., with acc. or gen., Pāṇ. I. 3, 46, cf. Pāṇ. II. 3, 52); to watch for: Caus. *-jñapayati, -jñāpayati, -te, -yitum*, to cause to be of one mind or agree together; to appease, gratify, console, satisfy; to cause to acquiesce or agree in, pacify, quiet (especially any animal destined for sacrifice which ought not to be led forcibly but made to resign itself); to cause to be conscious, animate; to make intelligible, cause to be understood or known, cause to understand, apprise, cause to recognise; to make a sign to any one, to communicate or make anything known by signs; to command, enjoin, instruct.

2. *saṅ-jña, as, ā, am*, named, called, designated (fr. the fem. *saṅ-jñā* below, used at the end of adj. comps., cf. *samāsa-s°*); being conscious; (*ā*), f. sense, consciousness, becoming aware of anything, knowledge, understanding, intellect, thought, mind, right mind; sign, token, symbol, gesture, gesticulation; name, appellation, title, designation, term; (in grammar) the name of anything thought of as standing by itself, any name or noun having a special meaning, (the expression *saṅjñāyām* therefore denotes the use of a word in some peculiar sense rather than in its strictly etymological meaning; for example, as a proper name; and a derived or compounded word can only be called Saṅjñā when the idea it expresses is not clearly rendered by analysis); the technical name of any affix, &c. (e. g. the technical expressions *gha, ghu*); N. of the Gāyatrī or most sacred verse of the Veda, (see *gāyatrī*); N. of a daughter of Viśva-karman and wife of the Sun; (*am*), n. a yellow fragrant wood, yellow sanders (= *pīta-kāshṭha*). — *Saṅjñā-tantra, am*, n., N. of an astronomical work by Nīla-kaṇṭha. — *Saṅjñādhikāra* (*°ñā-adh°*), *as*, m. (in Pāṇini) a heading or presiding rule which gives a particular name to the rules which fall under it and influences them all. — *Saṅjñā-prakaraṇa, am*, n. explanation of the grammatical Saṅjñās. — *Saṅjñārtham* (*°ñā-ar°*), ind. for a sign. — *Saṅjñā-vat, ān, atī, at*, having consciousness, become sensible, revived, recovered; having a name or denomination. — *Saṅjñā-vishaya, as*, m. 'having a name for subject,' an epithet, attributive. — *Saṅjñā-suta, as*, m. 'son of Saṅjñā,' Saturn.

*Saṅjñānāna, as, ā, am*, being of the same mind, agreeing; knowing, observing, understanding, watching, waiting, who or what keeps watch.

*Saṅ-jñaka, as, ikā, am*, having a name, called, named (often at the end of comps.; cf. *ravi-s*).

*Saṅ-jñapat, an, antī, at* (ep. for *saṅjñapayat*), instructing, commanding.

*Saṅ-jñapana, am*, n. the act of killing, sacrificing (an animal &c.).

*Saṅ-jñapita, as, ā, am*, sacrificed, killed.

*Saṅ-jñapta, as, ā, am*, apprised; killed, suffocated, sacrificed.

*Saṅ-jñapti, is*, f. apprising, informing; killing, slaying.

*Saṅ-jñā*, f. See above under 2. *saṅ-jña*.

*Saṅ-jñāta, as, ā, am*, known, understood, destined or intended for.

*Saṅ-jñāna, am*, n. knowing, understanding, knowledge.

*Saṅ-jñāpana, am*, n. apprising, informing; teaching; killing, slaughter.

*Saṅ-jñāpita, as, ā, am*, killed, suffocated (as a victim).

*Saṅ-jñāpya*, ind. having made known by signs; having killed.

*Saṅjñita, as, ā, am*, named, called, designated, denominated, termed.

*Saṅjñin, ī, inī, i*, having a name, named, termed, that which receives a name or has a term given to it in grammar.