spirit), religious meditation, profound absorption or contemplation (in general); intentness, attention, eagerness; clearing up a doubt, answering an objection, replying to the Pūrva-paksha (in logic); agreeing, promising; declaring, declaration (in the drama), a leading incident (described as one which unexpectedly gives rise to the whole plot). — *Samādhāna-mātra, am,* n. mere contemplation, only religious meditation.

Sam-ādhāya, ind. having put together, having steadily composed or collected or adjusted, &c.; having fixed (the mind or thoughts) upon, being engaged in religious meditation, being intent upon.

Sam-ādhi, is, m. putting together; collecting or composing the mind, fixing the thoughts, intentness, attentiveness, intent contemplation, profound or abstract meditation (especially on the true nature of spirit &c.), perfect absorption of thought into the one object of meditation (i. e. the Supreme Spirit; this is the eighth and last stage of Yoga); intense absorption or contemplation (in general); silence; devotion; a religious vow or self-imposed restraint; composing differences, making up quarrels, reconcilement; agreement, assent, promise, engagement; making good; requital, retaliation; support, upholding; continuance; completion, accomplishment, conclusion, demonstrated conclusion; attempting impossibilities; perseverance in extreme difficulties; collecting or laying up grain in times of dearth; the joint of the neck; a tomb, grave; a Jaina saint of the future age; a particular figure of rhetoric (described as the coincidence of two events accidentally connected and expressed by a common verb, e. g. *sā jagāma astaṃ ca bhānumān,* she went away and the sun to its setting). — *Samādhi-bhaṅga, as,* m. the breaking or interruption of meditation. — *Samādhi-mat, ān, atī, at,* engaged in meditation, absorbed in contemplation; making a promise, announcing assent or permission. — *Samādhi-yoga, as,* m. application or employment of religious meditation, the efficacy of contemplation. — *Samādhi-stha, as, ā, am,* abiding in contemplation, absorbed in devout meditation.

Samādhin, i, inī, i, absorbed in contemplation, meditating.

Sam-āhita, as, ā, am, placed together, put or fixed together, held together, composed, collected, compiled, accumulated, assembled; comprehended; united, joined, reconciled, adjusted, made up (as a quarrel), set right, put in order, settled, disposed, arranged, repaired; concluded, inferred, demonstrated; agreed upon, assented to; promised; placed or put on, imposed, applied; deposited, entrusted, delivered over; composed or collected (as the thoughts), fixed (in abstract meditation), intently absorbed, very intent on or attentive, abstracted; steadfast, firm, cool, calm; made, effected, accomplished, finished, completed; (*as*), m. a pure or holy man; (*am*), n. great attention or intentness, description of great intentness (as a figure of rhetoric). — *Samāhita-manas, ās, ās, as,* having the mind fixed in contemplation, absorbed in mind.

समाधाव् *sam-ā-dhāv,* cl. 1. P. A. *-dhāvati, -te,* &c., to run together towards, rush towards, run near to.

समाधू *sam-ā-dhū,* cl. 5. P. A. *-dhūnoti, -dhūnute, -dhunoti, -dhunute,* &c., to shake off, drive away, dispel, disperse.

Sam-ādhūta, as, ā, am, driven away, dispersed, scattered.

समाध्मा *sam-ā-dhmā,* cl. 1. P. *-dhamati, -dhmātum,* to blow into (a horn &c.); to inflate; to cause (musical instruments) to sound forth together.

Sam-ādhmāta, as, ā, am, blown into; made to sound forth together; swelled up, puffed up, swollen, inflated.

समाध्यै *sam-ā-dhyai,* cl. 1. P. *-dhyāyati, -dhyātum,* to meditate deeply upon, reflect upon, be lost in thought.

समान 2. *samāna, as, ā* (Ved. also *ī*), *am* (according to some fr. *sa* + *māna,* as if the original meaning were 'having the same measure,' according to others connected with 1. *sama;* in Ṛig-veda V. 87, 4. *samānasmāt,* abl. c. = *samasmāt* = *sarveshām sādhāraṇāt,* see 1. *sama;* for 1. *sam-āna* see under *sam-an*), same, alike, similar, equal (with inst., e. g. *tena samāna,* equal to him), uniform, one; common to all, common, general; good, virtuous; honoured; (*am*), ind. equally with (with inst.); (*as*), m. an equal, friend; any letter which corresponds to another (e. g. a long to its short vowel, a hard guttural to its soft), a letter having the same place or organ of utterance; (*ī*), f. a kind of metre. — *Samāna-kāla* or *samāna-kālīna, as, ā, am,* synchronous, occurring or produced at the same time. — *Samāna-gotra, as, ā, am,* being of the same family (= *sa-gotra,* q. v.). — *Samāna-jana, as,* m. a person of the same family or race. — *Samāna-janman, ā, ā, a,* having a common birth or origin, of equal age. — *Samāna-jāti, is, is, i,* or *samāna-jātīya, as, ā, am,* belonging to the same kind or species, of a common tribe or caste, of the same sort. — *Samāna-tā,* f. or *samāna-tva, am,* n. sameness, equality, likeness; community of kind or quality. — *Samāna-tejas, ās, ās, as,* of equal splendor, equal in glory. — *Samāna-duḥkha, as, ā, am,* having the same griefs, sympathising. — *Samāna-bandhu, us, us, u,* Ved. of the same family. — *Samāna-māna, as, ā, am,* receiving equal honour, equally respected. — *Samāna-yama, as,* m. the same pitch of voice. — *Samāna-yoga-kshema, as, ā, am,* having the same value. — *Samāna-yojana, as, ā, am,* Ved. having the same yoking, harnessed for both alike (said of the chariot of the Aśvins). — *Samāna-ruci, is, is, i,* having the same tastes, taking pleasure in similar objects. — *Samānaruci-tā,* f. the having similar tastes. — *Samāna-rūpā,* f. a kind of riddle or enigma. — *Samāna-vayas, ās, ās, as,* or *samāna-vayaska, as, ā, am,* of the same age. — *Samāna-varcas, ās, ās, as,* Ved. of equal splendor. — *Samāna-śabdā,* f. a kind of riddle or enigma. — *Samāna-śīla, as, ā, am,* of a similar disposition or temper. — *Samānākshara* (°*na-ak*°), 'a monophthong,' N. of the vowels *a, ā, i, ī, u, ū, ṛi, ṝ, ḷri* (as opposed to the *sandhy-akshara* or diphthongs). — *Samānādhikaraṇa* (°*na-adh*°), *am,* n. common or same government; same location, same predicament; a predicament including several things or persons, common or generic property, common substratum; (*as, ā, am*), being in the same predicament, having the same location or sphere; having a common substratum (in the Vaiśeshika phil.); agreeing together in the same case, &c., being in the same government, (see *adhikaraṇa.*) — *Samānādhikāra* (°*na-adh*°), *as,* m. similar office, like rule or government; generic character. — *Samānārtha* or *samānārthaka* (°*na-ar*°), *as, ā, am,* having the same meaning, synonymous. — *Samānārtha-prayojana* (°*na-ar*°), *as, ā, am,* having a common object and purpose, caused by common interests. — *Samānālaṅkāra* (°*na-al*°), *as, ā, am,* wearing the same ornaments. — *Samānodaka* (°*na-ud*°), *as,* m. 'having common water-oblations,' a kinsman connected by the offering of water to the departed spirits of common ancestors, (this relationship is said to extend to the fourteenth degree, the first seven being both Sapiṇḍas and Samānodakas, while the remaining seven are Samānodakas only.) — *Samānodarya* (°*na-ud*°), *as,* m. born from the same womb, a brother of whole blood.

Samānaya, Nom. P. *samāṇayati, -yitum,* to make equal or similar, equalise.

1. *samānayat, an, antī, at* (for 2. see col. 3), equalising, making equal or like.

Samānīkā, f. a kind of metre.

समानी *sam-ā-nī,* cl. 1. P. A. *-nayati, -te, -netum,* to lead or conduct together, unite, bring together, join together, collect, assemble; to lead any one to another, unite one person (acc.) with another (inst. or inst. with *saha*); to lead towards, bring near; to bring on; to pour one liquid into another; to bring or offer an oblation: Caus. *-nāyayati, -yitum,* to cause to be brought together, cause to bring together, cause to be brought near, call together, convoke, assemble.

2. *sam-ānayat, an, antī, at,* bringing together, leading towards, bringing near, &c.

Sam-ānayana, am, n. the act of bringing together, collecting, leading towards, conducting, bringing.

Sam-ānāyya, ind. (fr. the Caus.), having caused to be brought together, having convoked or called together.

Sam-ānīta, as, ā, am, brought together, collected, assembled, led towards or near, conducted, conveyed, brought.

Sam-ānīya, ind. having brought together, having led near, having brought.

समान्त *samānta.* See 1. *samā,* p. 1067.

समाप् *sam-āp,* cl. 5. P. *-āpnoti, -āptum,* to obtain completely, gain; to accomplish, fulfil; to reach: Caus. *-āpayati, -yitum,* to cause to gain or obtain completely, cause to reach or attain entirely; to cause to fulfil, accomplish, bring to an end, finish, complete, conclude: Desid. of Caus. *-āpipayishati,* to wish to cause to complete, try to accomplish: Desid. *-īpsati,* to wish to obtain or reach, wish to accomplish, wish for, desire.

Sam-āpa, as, m. sacrificing, offering oblations to the gods (= *deva-yajana*).

Sam-āpaka, as, ikā, am, accomplishing, completing, fulfilling, finishing; bringing to an end; killing; (*ikā*), f. a verb or any part of speech used as a verb to complete a sentence. — *Samāpaka-kriyā,* f. a finishing act, finishing stroke.

Sam-āpana, am, n. the act of causing to obtain or gain completely, accomplishing, conclusion, completion; acquisition, gain; killing, destroying; a section, chapter, division; profound meditation; (*as, ī, am*), completing, concluding.

Sam-āpanīya, as, ā, am, to be accomplished or completed, &c.

Sam-āpita, as, ā, am, accomplished, finished, concluded, done.

Sam-āpipayishu, us, us, u, wishing to cause to complete, desirous of accomplishing.

Sam-āpta, as, ā, am, concluded, completed, finished, ended, done; clever. — *Samāpta-prāya, as, ā, am,* nearly finished. — *Samāpta-bhūyishṭha, as, ā, am,* nearly completed or ended, having the greater part finished. — *Samāpta-śikṣha, as, ā, am,* one who has completed his studies.

Samāptāla, as, m. (doubtful), a lord, master, (according to Śabda-k. = *pati.*)

Sam-āpti, is, f. complete acquisition, accomplishment, completion, perfection, conclusion, finish, end; reconciling differences, putting an end to disputes. — *Samāpti-sādhana, am,* n. means of accomplishment or completion. — *Samāpty-arthā,* f. part of a stanza given as a trial of skill to be completed; [cf. *samasyārthā.*]

Samāptika, as, ī, am, concluding, completing, final, finite; one who has finished the whole; (*as*), m. one who has completed a course of holy study; a finisher, ender.

1. *sam-āpya, as, ā, am,* = *sam-āpanīya* above.

2. *sam-āpya,* ind. having obtained completely, having completed, &c.

Sam-īpsita, as, ā, am, wished for, longed for, desired.

समापत् *sam-ā-pat,* cl. 1. P. *-patati, -patitum,* to fly together towards; to rush fully upon, fall upon, assail, assault, attack; to come together, be united sexually with (with inst.); to come to, attain to, obtain.

Sam-āpatat, an, antī, at, rushing upon, assailing.

समापद् *sam-ā-pad,* cl. 4. A. *-padyate,*