सम्बाध् *sam-bādh*, cl. 1. A. *-bādhate*, &c., to press together, compress, contract; to press heavily on; to bind firmly together; to oppress, afflict, torment.

Sam-bādha, as, m. pressing together, compression, contraction, pressing on, pressure, thronging, blocking up, the being thronged; difficulty, obstruction, (sometimes at the end of comps. in the senses, 'narrow,' 'contracted,' 'confined,' 'blocked up,' 'crowded,' 'completely covered or strewn,' 'obstructed;' cf. *hasty-aśva-ratha-s°, śara-s°*); the female organ of generation; the road to Naraka or hell; fear, dread.

Sam-bādhaka, as, ā, am, pressing together, compressing, contracting; pressing upon, thronging, crowding.

Sam-bādhana, am, n. the act of pressing together or compressing; thronging, obstructing, opposing; a barrier, gate; the female organ, (according to Śabda-k. = *madanasya dvāra*); a door-keeper; the point of a stake or spit.

सम्बुध् *sam-budh*, cl. 1. P. A., 4. A. *-bodhati, -te, -budhyate* (ep. also P. *-ti*), &c., to perceive or understand thoroughly, have perfect knowledge of; to perceive, notice, observe, know; to wake up: Caus. *-bodhayati, -yitum*, to cause to know, inform, instruct, advise; exhort, admonish; to explain; to make attentive, cause to wake up, rouse; to call to; to cause to agree.

Sam-buddha, as, ā, am, well perceived, perfectly known or understood; thoroughly awake; excessively wise, prudent, clever; (*as*), m. a Buddha or Jaina deified sage.

Sam-buddhi, is, f. perfect knowledge or perception; calling to; the vocative case (= *sam-bodhana*); an epithet.

Sam-budhya, ind. awaking, waking up.

Sam-budhyamāna, as, ā, am, being quite aware.

Sam-bodha, as, m. explaining, instructing, informing; throwing, sending; loss, destruction.

Sam-bodhana, am, n. the act of causing to know thoroughly, informing, instructing, explanation, calling to, addressing; the vocative case (in gram.).

Sam-bodhayitvā (anom. ind. part.), having caused to be informed, having instructed.

Sam-bodhita, as, ā, am, fully warned, duly apprised.

Sam-bodhitavat, ān, atī, at, one who has duly warned or apprised.

Sam-bodhya, ind. having explained, having made an excuse or apology.

सम्बृह् *sam-bṛih* or *sam-bṛiṅh*. See *sam-vṛiṅh*, p. 1038.

सम्ब्रू *sam-brū*, cl. 2. P. A. *-bravīti, -brūte*, &c. (see rt. *brū*, p. 694), to speak with, converse with; to talk together, agree; to say anything to any one (with two acc.).

सम्भक्ष् *sam-bhaksh*, cl. 10. P. *-bhakshayati*, &c., to eat together, eat up, devour, consume.

Sam-bhaksha, as, m. eating together, food in common.

Sam-bhakshya, ind. having eaten up, having consumed.

Sam-bhakshyamāṇa, as, ā, am, being consumed.

सम्भज् *sam-bhaj*, cl. 1. P. A. *-bhajati, -te, -bhaktum*, to distribute completely, apportion, allot, dispense, divide, share, cause to participate in; to bestow, grant; to favour, serve, help; to share in, possess, enjoy (A.).

Sam-bhakta, as, ā, am, distributed, divided, shared; participating or sharing in, enjoying, possessing; devoted to, faithful to, faithfully attached.

Sam-bhakti, is, f. sharing in, possessing, enjoying; participating, causing to participate, distributing; favouring, honouring.

Sam-bhaktṛi, tā, trī, tṛi, one who shares or participates, one who enjoys or possesses, sharing in, possessing, one who distributes or grants, one who favours or honours or worships.

Sam-bhajana, am, n. causing to share in, distributing, favouring.

Sam-bhajanīya, as, ā, am, to be shared in or enjoyed, to be liked; to be favoured or honoured.

सम्भञ्ज् *sam-bhañj*, cl. 7. P. *-bhanakti*, &c., to break to pieces, shatter, shiver.

Sam-bhagna, as, ā, am, broken to pieces, shattered; dispersed, scattered, defeated; (*as*), m., N. of Śiva (= *samyak-sevita*, as if fr. *sam-bhaj*).

सम्भर् *sam-bhara*. See under *sam-bhṛi*.

सम्भर्त्स् *sam-bharts*, cl. 10. P. A. *-bhartsayati, -te, -yitum*, to censure greatly, abuse, reproach, find fault with, blame.

Sam-bhartsita, as, ā, am, much censured, abused, reviled.

सम्भल् *sam-bhal*, cl. 10. P. A. *-bhālayati, -te, -yitum*, to observe well, perceive, hear, see, behold.

सम्भल *sambhala, as*, m. (for *sam-bhara*), Ved. one who brings together, one who arranges a marriage, a match-maker; a suitor, wooer; a procurer, pimp; (*ī*), f. a procuress, bawd, (also written *śambhali*.)

सम्भव *sam-bhava*, &c. See under *sam-bhū*.

सम्भा *sam-bhā*, cl. 2. P. *-bhāti, -babhau, -bhātum*, to shine fully or brightly, be very bright; to shine forth, be visible, be conspicuous; to appear, seem.

साम्भाण्डय *sam-bhāṇḍaya* (fr. *bhāṇḍa* with *sam*), Nom. A. *-bhāṇḍayate, -yitum*, to collect vessels or utensils.

Sam-bhāṇḍya, ind. having collected utensils.

सम्भाव्य *sam-bhāvya*. See p. 1090.

सम्भाष् *sam-bhāsh*, cl. 1. A. *-bhāshate*, &c., to speak together, converse with; to address, speak to (with acc.); to greet, salute; to agree together, consent; to talk over, persuade (with acc.); to have sexual intercourse with; to speak, say, recite; Caus. *-bhāshayati, -yitum*, to converse with (with inst.); to address (with acc.); to persuade, prevail upon.

Sam-bhāsha, as, m. conversation [cf. *sneha-s°*]; (*ā*), f. conversation, discourse; greeting; criminal connection; contract, agreement; war-cry, watch-word.

Sam-bhāshaṇa, am, n. conversation, discourse; sexual intercourse; war-cry, watch-word.

Sam-bhāshat, an, antī, at, speaking together.

Sam-bhāshamāṇa, as, ā, am, speaking or conversing together.

Sam-bhāshita, as, ā, am, spoken to, addressed; said, spoken; (*am*), n. conversation.

Sam-bhāshitvā (anom. ind. part.), having conversed.

1. *sambhāshya, as, ā, am*, to be conversed with, fit to be talked in, (*asambhāshye deśe*, in a place unfit for conversation, Manu VIII. 55.)

2. *sam-bhāshya*, ind. having addressed in suitable language; addressing, accosting; having recited.

सम्भिद् *sam-bhid*, cl. 7. P. A. *-bhinatti, -bhintte*, &c., to break to pieces, split or break completely asunder, pierce; to bring into contact, combine, join, mingle, associate with.

Sam-bhinna, as, ā, am, completely broken or divided; shaken, agitated; brought into contact or collision, combined or united with; (*as*), m. an epithet of Śiva. — *Sambhinna-maryāda, as, ā, am*, one who has broken through barriers or bounds. — *Sambhinna-vṛitta, as, ā, am*, one who has abandoned good conduct. — *Sambhinna-sarvāṅga, as, ā, am*, one who has contracted or compressed the whole body (as a tortoise).

Sam-bheda, as, m. breaking to pieces, splitting, bursting; union, junction, mixture; the confluence of two rivers, the junction of a river with the sea.

Sam-bhedana, am, n. the act of breaking up; bringing into contact or collision.

सम्भीत *sam-bhīta, as, ā, am*, greatly alarmed, afraid of (with gen.).

सम्भुज् 1. *sam-bhuj*. See rt. 1. *bhuj*.

Sam-bhugna, as, ā, am, completely bent or curved.

सम्भुज् 2. *sam-bhuj*, cl. 7. P. A. *-bhunakti, -bhuṅkte, -bhoktum*, to enjoy together, eat together; to enjoy thoroughly, eat; to enjoy carnally; to serve, be of service to (Ved.): Pass. *-bhujyate*, to be enjoyed together, to be enjoyed: Caus. *-bhojayati, -yitum*, to cause to enjoy, cause to eat; to feed with (with acc. and instr.).

Sam-bhukta, as, ā, am, well enjoyed; eaten; made use of.

Sam-bhuja, as, ā, am, Ved. universally enjoyed, (Sāy. = *santata-bhuja* or *sam-bhujam* = *samyak bhogāya*, Ṛig-veda II. 1, 4.)

Sam-bhuñjat, an, atī, at, enjoying, &c.; being of service to (Ved.).

Sam-bhoga, as, m. complete enjoyment, pleasure, delight; sensual enjoyment; carnal enjoyment, sexual union; a particular subdivision of the Śṛiṅgāra Rasa or sentiment of love (described as successful love leading to union); employment, use; a sensualist, libertine; a Jaina or Buddhist edict (= *śāsana*). — *Sambhoga-kshama, as, ā, am*, suitable for enjoyment.

Sambhogin, ī, inī, i, enjoying, addicted to sensual enjoyment, sensual; employing, using; (*ī*), m. a sensualist, libertine.

Sam-bhojaka, as, m. an eater, taster.

Sam-bhojana, am, n. the act of enjoying or eating; feeding; eating together, a meal taken in company, a dinner party; (*as, ī, am*), eating together; [cf. *saha-bhojana*.]

Sam-bhojya, ind. having caused to enjoy or eat; having fed with.

सम्भुर् *sam-bhur*. See rt. *bhur*.

Saṅ-jarbhurāṇa, as, ā, am (fr. Intens.), moving about rapidly; seizing, taking, (Sāy. = *gṛihṇat*, Ṛig-veda V. 44, 5.)

सम्भू *sam-bhū*, cl. 1. P. A. *-bhavati, -te*, &c., to be together, be united with, be joined with, have intercourse with (with inst. or sometimes with acc.), be united sexually with; to meet with; to be born or produced, be engendered, be formed, arise, spring up, proceed, ensue, accrue; to take place, happen, take effect; to be, become, exist, be found, occur; to be composed of, to be adequate for (with inf.), be competent to (with inf.), be able; to be fitting or compatible or consistent; to be possible; to be capable of holding; to be capable of existing in, be contained in; to be numbered among (Ved.): Caus. *-bhāvayati, -yitum*, to cause to be together, cause to be united or meet together; to bring together; to cause to be born or produced, cause to be or exist, produce, effect, accomplish, make; to manifest, exhibit; to think about, think, imagine, fancy, suppose, consider, believe; to imply, suggest a possibility, suppose anything possible in any one (with loc. or gen.), believe any one capable of; to think highly of, honour, esteem, do honour to, pay one's respects to, salute, greet; to receive or accept with honour or favour; to honour or gratify with, present with (with inst.), bestow; to regard or consider as (with two acc.); to expect: Pass. of Caus. *-bhāvyate*, to be produced or effected; to be possible; to be honoured or esteemed; to be received with favour; to be supposed or imagined or proved capable of, &c.; to be thought fitting or consistent: Desid. *-bubhūshati*, to wish to be produced, &c.

Sam-bhava, as, m. birth, being, production, existence, arising, springing up; origin, cause, motive; uniting together, combination, mixing, union; compatibility, consistency, appropriateness, adaptation, adequacy; capacity, ability, possibility; agreement, conformity (especially of the receptacle to the thing received); equivalence (regarded as one of the