Pramāṇas or means of certain knowledge in phil., it may be illustrated by the equivalence known to exist between one shilling and twelve pence); acquaintance, intimacy; loss, destruction; N. of the third Arhat of the present Ava-sarpiṇī, (also read *śam-bhava.*)

Sam-bhavat, an, antī, at, being, existing, arising, springing up.

Sam-bhavya, as, ā, am, to be produced together, to be capable, &c.; (*as*), m. the wood-apple, Feronia Elephantum (=*kapittha*).

Sam-bhāvana, am, ā, n. f. compatibility, fitness, suitableness, adequacy, competency, ability; possibility; (in logic) doubt; (in grammar) the sense of the potential mood; considering, reflecting, supposition, idea, fancy, imagination, thought; regard, esteem; worship, honour, affection, love; paying honour, salutation, greeting; celebrity, fame; a particular Alaṅkāra or figure in rhetoric (described by some as the use of the verb in the imperative or potential mood).

Sam-bhāvanīya, as, ā, am, to be honoured or greeted.

Sam-bhāvayitavya, as, ā, am, to be honoured, &c.

Sam-bhāvita, as, ā, am, suited, fitted, adequate, capable, suited to, fit for, possible; perceived, thought about, thought of, considered, supposed, conjectured, imagined, reflected; thought highly of, esteemed, honoured, honourable; satisfied.—*Sambhāvita-tara, as, ā, am,* more honoured or esteemed, more confided in. — *Sambhāvitātman* (°*ta-āt*°), *ā, ā, a,* noble-minded.

1. *sam-bhāvya, as, ā, am,* to be adapted, to be made fit; suitable, capable; to be supposed capable, to be supposed, supposable, imaginable, probable; to be honoured, &c.; (*am*), n. adequacy, competency, fitness.

2. *sam-bhāvya,* ind. having honoured or done honour to, having adorned.

Sam-bhu, us, m. one who is born or produced (=*sambhavati yaḥ*); a parent, progenitor; a species of the Ati-dhṛiti metre.

Sam-bhūta, as, ā, am, being together, combined with; become, born, produced, arisen, accrued, proceeded from, formed of, composed; capable, adequate, equal; (*as*), m., N. of a king. — *Sambhūtatva, am,* n. the being combined or united with (e.g. *pañcasu bhūteshu,* with the five elements). — *Sambhūta-vijaya, as,* m. (according to some) N. of a particular Jaina Arhat (=*śruta-kevalin*).

Sam-bhūti, is, f. the being together, combination; suitability, fitness; Fitness (personified as a daughter of Daksha and wife of Marīci); birth, origin, production; power. — *Sambhūti-vijaya, as,* m., N. of one of the six Śruta-kevalins (with Jainas).

Sam-bhūya, ind. being together, being united or combined with, (*sambhūya samutthānam,* engaging in business after joining partnership, association in trade, partnership; sometimes written as a compound word.) — *Sambhūya-kārin, ī, iṇi, i,* acting in concert or in company, a coadjutor, copartner, colleague. — *Sambhūya-gamana* or *sambhūya-yāna, am,* n. going in company.

Sambhūyasya (said to be fr. a form *sam-bhūyas*), Nom. P. *sambhūyasyati,* &c., to be born again.

सम्भूष् *sam-bhūsh,* cl. 1. P. *-bhūshati,* &c., Ved. to procure or provide anything (acc.) for any one (loc.); to obtain, (*bhūsh* being regarded by Sāy. as a form of rt. 1. *bhū*); to adorn, (Sāy. =*alaṅ-kṛi.*)

सम्भृ *sam-bhṛi,* cl. 1. 3. P. A. *-bharati, -te, -bibharti, -bibhṛite,* &c., to bring together, collect, unite, concentrate, place together, compose; to prepare, make ready, procure (materials or ingredients of any kind, especially for a sacrifice); to offer, present; to support or maintain well, nourish; to effect; accomplish; Caus. *-bhārayati, -yitum,* to cause to bring together or prepare.

Sam-bhara, as, m., Ved. one who brings together, a supporter, bestower, (Sāy. = *sambhartṛi, dhāraka,* Ṛig-veda IV. 17, 11.)

Sam-bhāra, as, m. bringing together, collecting, preparing, preparation, equipment, provision, apparatus, materials, necessaries, constituent part, ingredient, requisite, assemblage of things required for any purpose; multitude, number, quantity, heap, fulness, completeness; wealth; maintaining or supporting well, maintenance, support, nourishment.

Sam-bhārya, as, ā, am, to be maintained or nourished, a dependant.

Sam-bhṛita, as, ā, am, brought together, collected, assembled, accumulated, concentrated, composed, prepared, got ready, equipped, fitted out, provided, stored, laden, filled, covered, furnished, endowed, possessed of; full, complete, compact; brought, placed, deposited, offered (as an oblation); acquired, obtained, gained; produced, caused; well maintained or nourished; carried, borne. — *Sambhṛita-kratu, us, us, u,* Ved. one who has accomplished holy acts (said of Indra; Sāy. = *sampāditakarman* or *sampāditaprajña,* Ṛig-veda I. 52, 8). — *Sambhṛita-śrī, īs, īs, ī,* one whose beauty is enhanced, richly stored. — *Sambhṛita-sambhāra, as, ā, am,* one who has brought together all requisite materials or provided all requisites. — *Sambhṛitārtha* (°*ta-ar*°), *as, ā, am,* one who has accumulated wealth.

Sam-bhṛiti, is, f. collection; equipment, preparation, provision; plenitude, fulness; complete maintenance, support, nourishment.

1. *sam-bhṛitya, as, ā, am,* to be maintained or nourished.

2. *sam-bhṛitya,* ind. having brought together, having nourished.

Sam-bhriyamāṇa, as, ā, am, being collected; being nourished, &c.

सम्भ्रंश् *sam-bhraṃś* or *sam-bhraś,* cl. 4. P. A. *-bhraśyati, -te,* &c., to fall quite away, glide off, slip away.

सम्भ्रज्ज् *sam-bhrajj.* See rt. 1. *bhrajj.*

Sam-bhṛish.ṭa, as, ā, am, thoroughly parched, dried, dry.

सम्भ्रम् *sam-bhram,* cl. 1. 4. P. *-bhramati, -bhrāmyati,* &c., to roam or wander all about, go quite astray; to whirl about, be greatly confused, be perplexed or puzzled: Caus. *-bhramayati, -bhrāmayati, -yitum,* to lead astray, perplex, bewilder: Pass. of Caus. *-bhrāmyate,* &c., to be led astray, be bewildered, be at a loss, be perplexed about (with abl.).

Sam-bhrama, as, m. moving about, moving or going round, turning round, whirling about, revolving, haste, hurry; flurry, confusion, agitation; uproar, tumult; fear, terror, alarm; error, mistake, ignorance; bustling activity, zeal; respect, reverence; epithet of a class of beings attending on Śiva. — *Sambhrama-jvalita, as, ā, am,* excited by flurry. — *Sambhrama-bhṛit, t, t, t,* possessing bewilderment, embarrassed, agitated.

Sam-bhrānta, as, ā, am, whirled about; flurried, confused, perplexed, troubled, bewildered, stirred up, agitated, excited. — *Sambhrānta-jana, as, ā, am,* one whose people are bewildered. — *Sambhrāntamanas, ās, ās, as,* bewildered in mind.

सम्भ्राज् *sam-bhrāj,* cl. 1. A. *-bhrājate,* &c. (see rt. 1. *bhrāj*), to shine brightly, glitter, gleam, sparkle.

Sam-bhrājat, an, antī, at, shining brightly, glittering, sparkling.

सम्मज्ज् *sam-majj,* cl. 6. P. *-majjati,* &c., to sink together, sink down, to be wholly submerged or immersed.

Sam-magna, as, ā, am, sunk down; immersed; overwhelmed.

सम्मथ् *sam-math* or *sam-manth,* cl. 1. 9. P. *-mathati, -manthati, -mathnāti,* &c., to bruise or pound together, crush to pieces.

Sam-mathita, as, ā, am, bruised, pounded, crushed to pieces, destroyed.

सम्मद् *sam-mad,* cl. 4. P. *-mādyati* (Ved. also cl. 1. P. A. *-madati, -mandati, -te*), *-maditum,* to be completely drunk or intoxicated; to be very glad, be greatly pleased with, rejoice at, rejoice: Caus. *-mādayati, -te, -yitum,* to make intoxicated; to make cheerful, put in good spirits, exhilarate; to be completely intoxicated (A.).

Sam-matta, as, ā, am, completely intoxicated, greatly exhilarated or excited, intoxicated with love, enraptured; rutting, in rut.

Sam-mada, as, ā, am, greatly exhilarated, happy, glad; (*as*), m. exhilaration, happiness, joy, pleasure; N. of the king of the fish (in Vishṇu-Purāṇa IV. 2).

Sam-māda, as, m. great exhilaration, intoxication, frenzy.

सम्मन् *sam-man,* cl. 4. A. (ep. also P.) *-manyate (-ti), -mantum,* to think together, be of the same mind, agree, consent to, assent to, approve, sanction, authorise, permit, allow, recognise; to think highly of, esteem, value, honour; to think, suppose, imagine; to consider or regard as, to have in the mind, intend, contemplate, resolve: Caus. *-mānayati, -yitum,* to honour, reverence, respect; to consider, regard; to assure of; to instruct, teach, (Pāṇ. I. 3, 36.)

Sam-mata, as, ā, am, agreed, consented or assented to, concurred in, approved; conformable, corresponding, like, resembling, attached, liked, beloved; thought highly of, esteemed, highly honoured, valued; thought, supposed, considered, regarded; (*am*), n. assent, consent, approval, acquiescence, concurrence; opinion, impression, (*sammate sārthavāhasya,* under the impression of its being a company of travellers.)

Sam-mati, is, f. sameness of opinion, agreement, consent, assent, approval, approbation; wish, desire; esteem, respect, homage; regard, affection, love; self-knowledge; order, command.

Sammatīya, N. of one of the four divisions of the Vaibhāshika system of Buddhism (whose founder is said to have been Upālī, a disciple of the great Buddha).

1. *sam-māna, as,* m. (according to some also *am,* n.), honour, respect, homage.

Sam-mānana, am, n. the act of honouring, worship, homage; instruction, teaching, (Pāṇ. I. 3, 36.)

Sam-mānita, as, ā, am, honoured, treated with reverence or respect.

Sam-mānya, as, ā, am, to be honoured, honourable, respectable.

सम्मन्त्र् *sam-mantr,* cl. 10. A. *-mantrayate, -yitum,* to consult together, take counsel with (with inst.), hold a council, deliberate, advise, express an opinion; to salute, greet, address.

Sam-mantraṇīya, as, ā, am, to be consulted.

Sam-mantrayitvā (anom. ind. part.), having consulted together.

Sam-mantrya, ind. having consulted together; having saluted.

सम्मर्द् *sam-marda, sam-mardin,* &c. See under *sam-mṛid.*

सम्मर्शिन् *sam-marśin.* See under *sam-mṛiś.*

सम्मा 1. *sam-mā* (see rt. 3. *mā*), cl. 2. P., 3. 4. A. *-māti, -mimīte* (2nd sing. Impv. P., Ved. *-mimīhi*), *-māyate, -mātum,* to measure out, measure; to make of the same measure, make equal, make to correspond, equalize (in size, number, quantity, &c.); to compare; to mete out, apportion, distribute, grant, bestow (Ved.); to be of the same capacity with, be contained in (with loc.): Pass. *-miyate,* to be of the same measure; to be contained in.

2. *sam-mā,* f. a kind of Vedic metre.