

15. —ज *a.* self-born. (—जः) 1. a son or child. —2. sweat, perspiration. (—जा) a daughter. (—जं) blood. —जनः 1. a kinsman, relative; इतः प्रत्यादेशात् स्वजनमनुगतं व्यवसिता S. 6. 8, Pt. 1. 5. —2. one's own people or kindred, one's household. (स्वजन-यते Den. P. 'becomes or is treated as a relation'; Pt. 1. 5.). —जातिः a kinsman. —तज्ज *a.* 1. self-dependent, uncontrolled, independent, self-willed. —2. of age, full-grown. (—जः) a blind man. —देशः one's own country, native country. °जः, °बंधुः a fellow-countryman. —धर्मः 1. one's own religion. —2. one's own duty, the duties of one's own class; Ms. 1. 88, 91; स्वधर्मं निधनं श्रेयः परधर्मो भयावहः Bg. 3. 35. —3. peculiarity, one's own property. —पक्षः 1. one's own side or party. —2. a friend. —परमं-दलं one's own and an enemy's country. —प्रकाश *a.* 1. self-evident. —2. self-luminous. —प्रयोगात् *ind.* by means of one's own efforts. —भटः 1. one's own warrior. —2. body-guard. —भावः 1. own state. —2. an essential or inherent property, natural constitution, innate or peculiar disposition, nature; as in स्वभावो-रुक्तिः Subhāsh.; so कुटिल°, शुद्ध°, शुद्ध°, चपल°, कठिन° &c. °उक्तिः *f.* 1. spontaneous declaration. —2. (in Rhet.) a figure of speech which consists in describing a thing to the life, or with exact resemblance; स्वभावोक्तिस्तु डिभावेः स्वक्रियारूपवर्णनं K. P. 10, or नानावस्थं पदार्थानां रूपं साक्षाद्विवृण्वती Kāv. 2. 8. °वादः the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties, (and not by the agency of a Supreme Being). °सिद्ध *a.* natural, spontaneous, inborn. —भूः 1. an epithet of Brahmar. —2. of Siva. —3. of Vishnu. —योनि *a.* related on the mother's side. (—*m.f.*) own womb, one's own place of birth. (—*f.*) a sister or near female relative. —रसः 1. natural taste. —2. proper taste or sentiment in composition. —3. a kind of astringent juice. —4. the residue of oily substances (ground on a stone). —राज *m.* 1, the Supreme Being. —2. one

of the seven rays of the sun. —रूप *a.* 1. similar, like. —2. handsome, pleasing, lovely. —3. learned, wise. (—रूपं) 1. one's own form or shape, natural state or condition; Pt. 1. 159. —2. natural character or form, true constitution. —3. nature. —4. peculiar aim. —5. kind, sort, species. °असिद्धि *f.* one of the three forms of fallacy called असिद्ध q. v. —लक्षणं a peculiar characteristic or property. —वश *a.* 1. self-controlled. —2. independent. —वहित *a.* 1. self-impelled. —2. alert, active. —वासिनी a woman whether married or unmarried who continues to live after maturity in her father's house. —वृत्ति *a.* living by one's own exertions. —संवृत *a.* self-protected, self-guarded. —संस्था 1. self-abiding. —2. self-possession. —3. absorption in one's own self. —स्थ *a.* 1. self-abiding. —2. self-dependent, relying on one's own exertions, confident, firm, resolute. —3. independent. —4. doing well, well, in health, at ease, comfortable; स्वस्थ एवास्मि Māl. 4; स्वस्थे को वा न पंडितः Pt. 1. 127; see अस्वस्थ also. —5. contented, happy. (—स्थं) *ind.* at ease, comfortably, composedly. —स्थानं one's own place or home, one's own abode; नक्तः स्वस्थानमासाद्य गजेंद्रमपि कर्पति Pt. 3. 46. —हस्तः one's own hand or handwriting, an autograph; see under हस्त. —हस्तिका an axe. —हित *a.* beneficial to oneself. (—तं) one's own good or advantage, one's own welfare.

स्वक *a.* One's own, own. स्वकीय *a.* 1 One's own, own. —2 Of one's own family. —या One's own wife. स्वतस् *ind.* 1 Of oneself, by oneself (used reflexively). —2 From oneself. —Comp. —प्रमाणं, —सिद्ध *a.* self-evident, self-proved, axiomatic. स्वत्वं 1 Self-existence. —2 Ownership, proprietary right. सर्व(क)म् 1 P. (स्व-क-गति) To go, move.

स्वच्छ *a.* [सुष्ठु अच्छः प्रा०] 1 Very clear or transparent, pure, bright, pellucid; स्वच्छस्फटिक, स्वच्छमुक्ताकलं &c. —2 White. —3 Beautiful. —4 Healthy. —च्छः A crystal. —च्छः

White Dûrvā grass. —च्छ 1 A pearl. —2 Pure chalk. —Comp. —पत्रं talc. —वालुकं pure chalk. —मणिः a crystal.

स्वञ्ज 1 A. (स्वञ्जते; the स being changed to ष after prepositions ending in इ or उ) 1 To embrace, clasp; कयाचिदाचुं च चिराय सस्वञ्जे Bv. 2. 178; पर्वश्रुस्वञ्जत नूर्धनि क्षोपजघ्नौ R. 13. 70. —2 To encircle, twist round.

स्वङ्गः An embrace. स्वञ्जनं The act of embracing, an embrace.

स्वह 10 U. (स्व-स्व-व्यति-ते) 1 To go. —2 To finish.

स्वह I. 1 A. (स्वदते, स्वादित) 1 To be liked, be sweet, be pleasant to the taste (with dat. of person); यज्ञवत्ताय स्वदतेऽपूपः Kāśikā; अपां हि तृषाव न वास्विरा स्वदुः सुगंधिः स्वदते तृषाव N. 3. 93; सस्वदे मुखदुरं प्रमदा-भ्यः Si. 10. 23. —2 To taste, relish, eat. —3 To please. —4 To sweeten. —II. 10 U. or Caus. (स्वादयति-ते) 1 To cause to taste or eat. —2 To taste. —3 To sweeten.

स्वदनं Tasting, eating. स्वादित *p.p.* Tasted, eaten. —तं An exclamation meaning 'may it be well tasted or relished', uttered at a Srāddha ceremony after the presentation of rice-balls or oblations of food to the Manes; Ms. 3. 251, 254.

स्वधा [स्वाद्-भा प्र०० दस्य धः] 1 One's own nature or determination, spontaneity. —2 One's own will or pleasure. —3 The oblation of food offered to the Pitris or Manes of deceased ancestors; स्वधाक्षेमहत-स्वराः R. 1. 66, Ms. 9. 142, Y. 1. 102. —4 The food offered to the Manes personified. —5 Food or oblation in general. —6 One's own portion or share. —7 A Srāddha or funeral ceremony. —8 N. of Māyā or illusion. —*ind.* An exclamation uttered on offering an oblation to the Manes (with dat.); पितृभ्यः स्वधा Sk. —Comp. —कर *a.* offering oblations to the Pitris. —कारः the exclamation Svadhā; पूतं हि तद्गृहं यज्ञ स्वधाकारः प्रवर्तते. —निनयनं a formula or sacred text used in making the oblations to the Pitris.