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 प्रस्थावेशात् स्वजनमनुगंतुं व्यवसिता S. 6. 8, Pt. 1. 5. —2. one's own people or kindred, one's household. (स्वजनायते Den. P. 'becomes or is treated as a relation'; Pt. 1. 5.). —ज्ञातिः a kinsman. —तंत्र a. 1. self-dependent, uncontrolled, independent, self-willed. —2. of age, full-grown. (—त्रः) 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; स्वधर्मे निधनं श्रेयः परधर्मो भयावहः Bg. 3. 35. —3. peculiarity, one's own property. —पक्षः 1. one's own side or party. —2. a friend. —परमंडलं 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. bodyguard. —भावः 1. own state. —2. an essential or inherent property, natural constitution, innate or peculiar disposition, nature; as in स्वभावो दुरतिक्रमः Subhâsh.; so कुटिल°, शुद्ध°, मृदु°, 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 डिंभादेः स्वक्रियारूपवर्णनं K. P. 10, or नानावस्थं पदार्थानां रूपं साक्षाद्विवृण्वती Kâv. 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 Brahmaṇ. —2. of Śiva. —3. of Vishṇu. —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,). —राज् *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. (—पं) 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 एवासिन Mâl. 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; नक्रः स्वस्थानमासाद्य गजेंद्रमपि कर्षति 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.** —प्रमाण, °सिद्ध a. self-evident, self-proved, axiomatic.

स्वत्वं 1 Self-existence. —2 Ownership, proprietory right.

**स्वर्(क्)ण** 1 P. (स्वं-क-गति) To go, move.

**स्वच्छ** a. [सुष्ठु अच्छः प्रा°] 1 Very clear or transparent, pure, bright, pellucid; स्वच्छस्फटिक, स्वच्छमुक्ताफलं &c. —2 White. —3 Beautiful. —4 Healthy. —च्छः A crystal. —च्छा White Dûrvâ grass. —च्छं 1 A pearl. —2 Pure chalk. —**Comp.** —पत्रं talc. —वालुकं pure chalk. —मणिः a crystal.

**स्वंज्** 1 A. (स्वंजते; the स् being changed to ष् after prepositions ending in इ or उ) 1 To embrace, clasp; कथाचिरशकुंठय चिराय सस्वजे Bv. 2. 178; पर्वश्रुरस्वजत मूर्धनि ओषजघ्नौ R. 13. 70. —2 To encircle, twist round.

स्वंगः An embrace.

स्वंजनं The act of embracing, an embrace.

**स्वद्** 10 U. (स्व-स्व-यति-ते) 1 To go. —2 To finish.

**स्वद्** I. 1 A. (स्वदते, स्वदित) 1 To be liked, be sweet, be pleasant to the taste (with dat. of person); यज्ञदत्ताय स्वदतेऽपूपः Kâśikâ; अपां हि तृप्तये न वारिधारा स्वादुः सुगंधिः स्वदते तुषारा N. 3. 93; सस्वदे मुखदुर्ग प्रमदाभ्यः Śi. 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.

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

**स्वधा** [स्वद्-आ पृषो° 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 Pitṛis or Manes of deceased ancestors; स्वधालंभहतस्पराः 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 Śrâddha or funeral ceremony. —8 N. of Mâyâ 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 Pitṛis. —कारः the exclamation Svadhâ; पूतं हि तद्गृहं यत्र स्वधाकारः प्रवर्तते. —निलयनं a formula or sacred text used in making the oblations to the Pitṛis.