

ŚVABHOJANA (M). A naraka (Hell). (For further details, see the section on Naraka, under Kāla, Yama).

SVADHĀDEVĪ. Wife of the Manes. There is a story, as given below, in Devī Bhāgavata, Skandha 9, about the birth of this goddess.

At the beginning of creation Brahmā created seven groups of Manes of whom four were embodied and three were lustrous ones. The deities called the Manes are the Agniṣvāttas, the Barhiṣadas, the Somapās, Yama, Anala, Soma and Aryaman. The Śrāddhas (oblations offered to the manes) were stipulated as the food of these manes. It was ordered that the Brahmin who does not make offerings to the manes, will be as mean and despicable as the Brahmin, who has not learned the Vedas, who has not eaten meals presented to an idol in temples, and who has not worshipped Devī (goddess), and that he would not be eligible to perform any religious ceremonies. Thus Brahmā meant Śrāddha as food for the manes. But the portion of the rice balls offered by the Brahmins stipulated as the food of the manes, seldom reached them. At last the manes complained to Brahmā. Then Brahmā created a woman of beauty, youth, knowledge and power to grant boons, and of good character, from a portion of pure nature. She was named Svadhā, and was given to the manes as wife. Then Brahmins were ordered to give offerings to the manes only with the spell (Mantra) of Svadhā. When the Brahmins began to do as they were ordered, the manes also began to get food, and they became contented.

Two daughters named Menā and Dhāriṇī were born to the manes by Svadhādevī. It is mentioned in Viṣṇu Purāṇa, Arṇa 1, Chapter 10, that both of the daughters were expounders of Vedas, full of knowledge and the seat of all good qualities.

SVĀHĀ. A daughter of Bṛhaspati. This Svāhā who was always angry had a son named Kāma. (M.B. Vana Parva, Chapter 219, Verse 22).

SVĀHĀDEVĪ.

1) *General information.* Wife of god Agni (fire). There is a story about the birth of this goddess, as given below, in Devī Bhāgavata, Skandha 9.

In the beginning of creation sufficient arrangements had not been made for food to be supplied to the Devas (gods). They were in misery. At last the devas reached Satyaloka and requested Brahmā to make some arrangements for their food. Brahmā pacified them by saying that he would make available to them, the 'havis' offered by Brahmins as food. Then Brahmā meditated on the Mūla-Prakṛti. A particle of Mūla-Prakṛti appeared before Brahmā and asked him what boon he required. Brahmā said thus :—Oh Goddess ! The gods are miserable due to lack of food. The fire is not powerful enough to digest the 'havis' offered by Brahmins in the fire so as to convert them as food for the gods. The fire would become powerful to digest the havis only if your esteemed self would reside in fire as the power of digestion. Only the havis offered, with the mantra, (spell) ending with the holy name of your glorious self could be digested by fire and taken to the gods as food, and they could accept it as food. So it is my request that your gracious self would become the power that dwells in fire as the figure of wealth and prosperity, adored by men and gods."

But that goddess said that her desire was to get

Śrī Kṛṣṇa as her husband. She did penance to Śrī Kṛṣṇa, who appeared and said : "Devī ! you will take birth as the daughter of King Nagnajit in Varāha Kalpa (a world-age) and then you will become my wife. Now you have to become the wife of Agni under the name Svāhādevī and become the power of digestion, and part of the spell (mantra). You and Agni will be worshipped together by all. From that day onwards Svāhādevī became the wife of Fire. It is mentioned in Viṣṇu Purāṇa, Arṇa 1, Chapter 10, that three sons Pāvaka, Pavamāna and Śuci, were born to the couple. (See under Devī).

2) *Other details.*

(i) It is mentioned in Mahābhārata, Sabhā Parva, Chapter 11, Verse 42, that Svāhādevī remains in the court of Brahmā, glorifying him.

(ii) Once Svāhādevī appeared among the wives of hermits. (M.B. Vana Parva, Chapter 225, Verse 7).

(iii) When Subrahmaṇya was anointed as captain of the army, Svāhādevī also was present. (Mahābhārata, Śalya Parva, Chapter 45, Verse 13).

ŚVAITREYA. Son of Śvitṛā. There is a story in R̥gveda, 1st Maṇḍala, 7th Anuvāka, 33rd Sūkta that Śvaitreya once hid himself under water for fear of enemies.

SVAKṢA. A region in India, very famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 45).

SVANA. Son of the Agni (fire) called Satya. It is said that this Agni is the agent which causes disease to living things. This agni got the name Svana because human beings produce Svana (pitiable cry) when they are afflicted by diseases. (M.B. Vana Parva, Chapter 219, Verse 15).

SVANAYA. Son of King Bhāvayavya. The daughter of this King, who is praised in the R̥gveda, was married by the hermit Kakṣivān. (For further details see under Kakṣivān I, Other details, Para 6).

ŚVAPHALKA. Father of Akrūra. Vṛṣṇi, a Yādava King had two sons Śvaphalka and Citraka. It was divinely ordained that there would not be epidemics and drought in the place where Śvaphalka lived. Once there was no rain for a period of three years in the land of the King of Kāśī. So the King of Kāśī took Śvaphalka with him to his country. With his arrival there was rainfall in the land and the King who was pleased at it gave his daughter Gāndinī in marriage to Śvaphalka.

There is a story about the birth of Gāndinī also. Gāndinī remained in her mother's womb for many years. At last the King of Kāśī called to the child in the womb and said, "Take birth at once; why do you remain there so long?" The child replied, "I shall come out if you allow me to offer a cow as gift every day." The King allowed it and the child was born. She was named "Gāndinī." She used to offer the gift of cows to Brāhmaṇas daily. After she married Śvaphalka, several sons including Akrūra were born to her, (Harivamśa, Chapter 34, Bhāgavata, 10th Skandha).

SVAPNA (DREAM).

1) *General information.* One of the four states of mind.

2) *Result of Svapna.* The Indians believe that there are two kinds of dreams and that they have the power to suggest things going to happen in future. So Indian sages have classified dreams as good dreams and bad dreams.