

*Bad dreams:—**Seeing the following in dream is bad.*

(1) Grass and trees have grown all over the body except the navel. (2) The dust of bronze was sprinkled on the head (3) The head was completely shaved. (4) One (the dreamer) had been nude. (5) He (the dreamer) had worn dirty clothes (6) He had applied oil on the body. (7) One is smeared with mud. (8) He had fallen from a higher level to a lower level. (9) He had married. (10) He had sung songs. (11) He had amused himself by playing a lute etc. (12) He had got on a swing (13) He had obtained lotus flower and metals. (14) He had killed serpents. (15) He had climbed on trees with red flowers or on the back of low caste people, hog, dog, ass, or camel. (16) He had eaten flesh of birds or sesame oil or oil-cake. (17) He had entered the womb of his mother. (18) He had got on a funeral Pyre. (19) The flag post of Indra had been broken down. (20) The Sun and the Moon had fallen down. (21) The gods, Brahmins, Kings or teachers have been angry. (22) Stars or planets have fallen. (23) He had engaged himself in dance or playing musical instruments or singing. (24) He had played musical instruments except the lute (Viṇā). (25) He had been carried down by the current of a river. (26) He had taken bath in muddy water or cowdung water or Ink. (27) He had embraced virgins. (28) He had engaged in pederasty. (29) Limbs of the body were damaged. (30) He had vomited and passed excrements. (31) He had gone to the south. (32) He had caught disease. (33) Fruits have been destroyed (34) Cleavages occurred in minerals. (35) The house was covered with dust. (36) He had swept the house clean. (37) He had played with devils or cruel animals or monkeys or low caste people. (38) Had suffered molestation and hurts from enemies. (39) He had worn hermit's coloured cloth or played with coloured clothes. (40) He drank oil and got immersed in water. (41) He has worn blood-coloured garland and cosmetics.

If the dreams mentioned above are seen it should not be mentioned to anybody. After the dream, either he should sleep again or take bath. To counteract the effects of bad dreams, do one of the following such as offering sesame as oblation in fire; worshipping Viṣṇu or Śiva, or the Sun or Gaṇeśvara; singing hymns of praise; reciting sūktas (verses) such as Puruṣasūkta etc. The dreams seen in the first watch of the night will come into effect within one year; dreams seen in the second watch of the night will take effect within six months; those seen in the third watch of the night will take effect within three months and those seen in the fourth watch of the night will take effect within half a month and those seen at dawn will be realized within ten days. If a bad dream and a good dream are seen in one night, the last one will take effect. So it is better not to sleep any more in the night after seeing a good dream.

*B. Good dreams. Seeing that—*

(1) he has climbed on a mountain or the upper storey of a building, or on the back of an elephant, or horse, or bull or on the top of trees having white flowers, or

in the sky. (2) grass has grown in the loins. (3) several heads have grown. (4) hair is turned grey or adorned with white flowers. (5) one is wearing white cloth. (6) he has caught the Moon, or the Sun or the stars and patted them. (7) one has embraced the flag of Indra or hoisted the flag of Indra. (8) held the earth and fountain. (9) one has attacked the enemies. (10) he has won a controversy, or gambling or a battle. (11) he has eaten raw flesh or pudding. (12) one has bathed in blood. (13) one has drunk Surā (liquor) or blood or milk. (14) one has handled weapons. (15) the sky is clear. (16) drank the milk of cow, buffalo-lioness, elephant or mare, by mouth as their calves do. (17) one got blessings from the gods, or Brahmins, or teachers. (18) one is anointed with water in the horn of cow or water oozed from the lunar region, or anointed as the ruler of a kingdom. (19) the head is wounded or he himself was dead. (20) houses etc. have caught fire. (21) one received the emblems of kings. (22) he has played the instrument lute. (23) a king or elephant or horse or gold or an ox or a cow comes before.

If at the end of the dream he is seen as having climbed on the back of an ox or an elephant or on the top of a house or a mountain or a tree, or as having smeared ghee or excrement on the body or gone to a prohibited woman, or seen white cloth, clear water, tree with fruits, or a clear sky, it forebodes good future. (Agni Purāna, Chapter 229).

**SVARĀṢṬRA.** A country in India famous in the Purānas. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 48.

**SVARAVEDĪ.** A celestial maid. (For further details see under Pramohini).

**SVARBHĀNAVĪ.** The daughter of Svarbhānu. Āyus, the son of Purūravas married Svarbhānavī. Five sons beginning with Nahuṣa were born to the couple. (M.B. Ādi Parva, Chapter 75, Verse 26).

**SVARBHĀNU I.** A Dānava (asura) born to Kaśyapa-prajāpati by his wife Danu. It is mentioned in Mahābhārata, Ādi Parva, Chapter 67, Verse 12 that Ugrasena the father of Kamsa was the rebirth of this Dānava.

**SVARBHĀNU II.** An son born to Śrī Kṛṣṇa by Satyabhāmā. (Bhāgavata, Skandha 10).

**SVARGADVĀRA.** An ancient holy bath, situated in Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Verse 167, that one could attain heaven by bathing in this holy tīrtha.

**SVARGAMĀRGATĪRTHA.** A holy place. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 61, that those who bathe in this holy place will attain the world of Brahmā.

**SVARGĀROHANA PARVA.** An important section in Mahābhārata. (See under Bhārata).

**SVARGATĪRTHA.** A holy place. This place is in the forest Naimiṣa. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 33, that he who lives in this place for a month and gives offerings to the manes, will obtain the fruits of performing Puruṣamedha yajña (A sacrifice).

**SVARNĀ.** A celestial woman. By the blessings of Krauñca a daughter named Vṛndā was born to Svarnā. There were none who were not fascinated by her beauty. Once Śukra asked Svarnā, and obtained Vṛndā, for the asura