

- named Jalandhara. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 4).
- SVARṆABINDU.** A warrior of Subrahmaṇya. (Mahābhārata, Śalya Parva, Chapter 45).
- SVARṆAGRĪVA.** A warrior of Subrahmaṇya. (Mahābhārata, Śalya Parva, Chapter 45).
- SVARṆAROMĀ.** A king of the Solar dynasty. It is stated in Bhāgavata, Skandha 9, that this king was the son of Mahāromā and the father of Prastharomā.
- SVAROCIS.** A son born to the king Dyutimān by his wife Varūthini. He had learned the languages of all the living creatures from Vibhāvāri, the daughter of Mandāra a Vidyādhara, and the art called "Padminīvidyā" from Kalāvatī the daughter of Para, a Yakṣa. Three sons, named Vijaya, Merumanda, and Prabhāva were born to Svarocis by his three wives Manoramā, Vibhāvā, and Kalāvatī. Later from a jungle goddess another son named Svārociṣa also was born to Svarocis. Svārociṣa who was also called Dyntimān, became an emperor afterwards. (Mārkaṇḍeya Purāṇa, 61).
- SVĀROCIṢA.** A Manu. See under Manvantara.
- SVARŪPA.** An asura. This asura remains in the palace of Varuṇa and serves him. (Sabhā Parva, Chapter 9, Verse 14).
- ŚVĀSĀ.** A daughter of Dakṣaprajāpati. Dharmadeva married her. Anila, the Vasu, was born as their son. (M.B. Ādi Parva, Chapter 66, Verse 17).
- SVASTIKA I.** A nāga (serpent) who lived in Girivraja. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 9, Verse 9, that this serpent lives in the palace of Varuṇa.
- SVASTIKA II.** A warrior of Subrahmaṇya. (M. B. Śalya Parva, Chapter 45, Verse 65).
- SVASTIMATĪ.** An attendant of Subrahmaṇya. (M. B. Śalya Parva, Chapter 46, Verse 12).
- SVASTIPURATĪRTHA.** An ancient holy place in Kurukṣetra. Those who visit this holy place will obtain the fruits of giving thousand cows as alms. (M. B. Vana Parva, Chapter 83, Verse 174).
- SVASTYĀTREYA.** An ancient hermit. Mention is made in Mahābhārata, Śānti Parva, Chapter 208, Verse 28 that this hermit had lived in South India.
- SVAŚVA.** A king praised in the Ṛgveda. With a view to obtain a son, he worshipped the Sun and the Sun himself took birth as his son. The son grew up and became king. Once there arose a fight between this king and hermit Etaṣa, in which fight Indra saved the hermit. (Ṛgveda, Maṇḍala 1, Anuvāka 11, Sūkta 61).
- SVĀTĪ.** A grandson of Cākṣuṣa Manu. Ten sons were born to Cākṣuṣa Manu, by his wife Naḍvalā. Svāti was the son of his son Ūru by his wife Āgneyī. Svāti had five brothers named Aṅga, Sumanas, Kratu, Aṅgiras and Gaya. (Agni Purāṇa, Chapter 18).
- SVAVATKA (ŚVAPHALKA).** Father of Akrūra. (See under Śvaphalka)
- ŚVĀVILLOMĀPAHA.** A holy place situated in Kurukṣetra. (Mahābhārata, Vana Parva, Chapter 83, Verse 61).
- SVAYAMBHŪ.** A teacher—priest. This teacher was the first one who had given precedence to the ceremonial rites of Śrāddha (offering to the manes). (M.B. Anuśāsana Parva, Chapter 191).
- SVĀYAMBHUVĀ MANU.** Son of Brahmā and the first of the Manus.
- 1) *Birth.* Svāyambhuva Manu was born as the mental son, and Śatarūpā as the mental daughter, of Brahmā. Svāyambhuva did penance and acquired boons for ruling over the subjects. He married Śatarūpā herself. Brahmā appointed him as the first Manu to rule over the subjects. Two sons named Priyavrata and Uttānapāda and two daughters named Prasūti and Ākūti, were born to Svāyambhuva by his wife Śatarūpā. Of the two daughters Prasūti was given to Prajāpati Dakṣa and Ākūti to Prajāpati Ruci as wives. A son named Yajña and a daughter named Dakṣiṇā were born to Ruci by Ākūti. The children were twins.
- It is believed that Svāyambhuva and Śatarūpā are the first human beings. A story as given below, occurs in Matsya Purāṇa. Brahmā took birth as a man somewhere in Kāśmīra. Brahmā who took birth as man, created Śatarūpā from his own body, without any decrease in its radiance. Svāyambhuva (Brahmā) appreciated the beauty of Śatarūpā. He grew amorous. But Brahmā was ashamed of his feeling, as Śatarūpā being half of his body, was his daughter. Being subjected to love and shame at the same time Svāyambhuva stood there, looking at Śatarūpā. To avoid the look of Brahmā, Śatarūpā moved to one side. Brahmā had no courage to turn his face to that side. So another face sprang up on that side for him. Śatarūpā turned to four sides and Brahmā thus got four faces. His amour subsided. When the desire subsided, a man originated from Brahmā. That man is Svāyambhuva. (For further details see under Manvantara).
- SVAYAṆJĀTA.** A son born to a man by his own wife. (M.B. Ādi Parva, Chapter 119 Verse 33).
- SVAYAMPRABHĀ.** A daughter of Maya, an asura. Two daughters named Svayamprabhā and Somaprabhā were born to Mayāsura. From birth Svayamprabhā became a celibate. Nalakūbara the son of Vaiśravaṇa married Somaprabhā. Svayamprabhā, the celibate, became the maid of Rambhā. (For the rest of the story, see under Rāma Parva 25). (Kathāsarisāgara, Madanamañeukāmbaka, Taraṅga 3).
- SVAYAMVARA I.** A sub-section of Ādi Parva in Mahābhārata. This sub-section comprises Chapters 183 to 191 of Ādi Parva.
- SVAYAMVARA II.** A Kṣatriya custom of princesses selecting their husbands themselves. There are three kinds of Svayamvara. These three types are stipulated for Kings only. The first type is Icchāsvayamvara, the second one is Savyavasthāsvayamvara and the third is Śauryaśulkaśvayamvara. No condition is attached to Icchāsvayamvara. Anybody may be chosen as husband according to the wish of the bride. Damayantī Svayamvara is an example of this. In the second it will be stipulated that the bridegroom will have to possess certain qualifications. In Sitā-Svayamvara Śrī Rāma drew the bow of Tryambaka, and married Sitā. This is an example of the second type of Svayamvara. The third type is meant for adventurous heroes. Arjuna's marrying Subhadrā is an example of the third type of Svayamvara. (Devī Bhāgavata, Skandha 3).
- SVEDAJA.** An asura (demon). (See under Raktaja).
- SVETA I.** A King in ancient India. By his moral and spiritual power he was able to restore his dead son to