

- time of Mārttaṇḍa Varmā the centre of power shifted from Malabar to the south. Even today the memories of the same are brightening spots in the history of Malabar.
- MAMATĀ.** Mother of the sage Dīrghatamas. (See under Dīrghatamas).
- MAMMAṬA.** An Indian scholar who lived about 1100 A.D. He was a great scholar and critic in Sanskrit and was born in Kashmir. His masterpiece was a great book "Kāvya Prakāśa". It is divided into ten chapters. Each chapter is entitled "Ullāsa". There is a view expressed by some people that Mammaṭa wrote only the first nine chapters of this book and the last chapter was written by another scholar named Alaka. Numerous commentaries on Mammaṭa's Kāvya Prakāśa have been published. It is said that Patañjali's commentator Kayyāṭa was the brother of Mammaṭa. "Śabda Vyākāra Vicāra" is another book written by Mammaṭa.
- MĀMṬĪ I.** The disciple of Gautama and the guru of Ātreya. (Bṛhadāraṇyaka Upaniṣad).
- MĀMṬĪ II.** A devotee of Śiva. He was the father of the famous Kālabhīti. (See under Kālabhīti).
- MĀNAGARVĀ.** A celestial maiden who was born as a she-monkey in the vicinity of the Himālayas by a curse of Brahmā. She became the wife of a monkey named Kesari. She was named Anjanā and was the mother of Hanūmān. (For details see under Hanūmān).
- MĀNASA I.** A serpent born of the family of Vāsuki. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 5, Chapter 57, Ādi Parva).
- MĀNASA II.** A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 16, Chapter 57, Ādi Parva).
- MĀNASA IV. (MĀNASASARAS).** A lake on the peak of the Himālayas. Arjuna visited this lake once. (Śloka 4, Chapter 8, Sabhā Parva). In the precincts of this lake many devotees conduct Śiva-worship. They believe they would merge with Śiva at the end of the yuga. Those who bathe in that pond would acquire mokṣa. Mānasasaras is called Ujjānaka also. Vasiṣṭha and Arundhatī became realised souls at this place. (Śloka 14, Chapter 130, Vana Parva). A sage who lived in Mānasasaras in the form of a swan visited Bhīṣma while he was lying on his bed of arrows. (Śloka 98, Chapter 119, Bhīṣma Parva). Once a Devī named Upaśruti pointed out Indra who was hiding amongst the lotus stems in Mānasasaras. It was Brahmā who made this lotus lake and the river Sarayū starts from here. (Bālakāṇḍa, Vālmiki Rāmāyaṇa).
- MĀNASĀDEVĪ.** A devī born of the mind of Kaśyapa Prajāpati. She is known as Jaratkāru also. (For details see under Jaratkāru II).
- MĀNASADVĀRA.** A mountain near Mānasasaras. Because the entrance to the lake of Mānasasaras was through this mountain it got the name of Mānasadvāra. In the centre of this was an āśrama of Paraśurāma. (Śloka 12, Chapter 130, Vana Parva).
- MĀNASAPUTRAS.** The Prajāpatis created by Brahmā from his mind are called the Mānasaputras or spiritual sons of Brahmā. They are Bhṛgu, Pulastya, Pulaha, Kratu, Aṅgiras, Marīci, Dakṣa, Atri and Vasiṣṭha. They are nine in number. (Chapter 7, Amśa 1, Viṣṇu Purāṇa). They are all Prajāpatis and their wives are in order Khyātī, Bhūti, Sambhūti, Kṣamā, Pṛiti, Sannati, Ūrjā, Anasūyā and Prasūti.
- MANASVINĪ.** A daughter of Dakṣaprajāpati. She became the wife of Dharmarāja. Candra was born of this Manasvinī. (Śloka 19, Chapter 66, Vana Parva).
- MANASYU.** A King of the Pūru dynasty. He was the grandson of Pūru and the son of Pravīra. His mother was Śūrasenī. Manasyu begot of his wife Sauvīrī three sons named Śakta, Saṁhana and Vāgmī. (Śloka 6, Chapter 94, Ādi Parva).
- MĀNAVA.** A scholar and an authority on Dharmaśāstra. He was the author of three books namely, Mānava Upapurāṇa, Mānavaśrautasūtra and Mānavavastulakṣaṇa.
- MĀNAVARĀ.** She was the wife of Arthalobha who was the house-keeper of Bāhubala, King of Kāncī. This Mānavarā divorced her husband to marry one who was more wealthy. (Kathāsaritsāgara).
- MĀNAVARJAKA.** A place of habitation of ancient India. (Śloka 50, Chapter 9, Bhīṣma Parva).
- MĀNAVĪ.** A prominent river of ancient India. (Śloka 32, Chapter 9, Bhīṣma Parva).
- MANDAGĀ I.** A river of Purāṇic fame. (Śloka 33, Chapter 9, Bhīṣma Parva).
- MANDAGA II.** A place in the island of Śāka. The Śūdras who reside there are all virtuous people. (Śloka 38, Chapter 9, Bhīṣma Parva).
- MANDAKA I.** One of the sons born to the Yakṣa Mañibhadra of his wife Puṇyajani.
- MANDAKA II.** A place of habitation of Purāṇic fame in ancient India. (Śloka 43, Chapter 9, Bhīṣma Parva).
- MĀNDAKARṆĪ (ŚĀTAKARṆĪ).** A sage. Once this sage spent ten thousand years in a pond performing penance. Devas were bewildered and they sent five beautiful celestial maidens to divert the attention of the sage from his severe austerities. They enticed him and the sage constructed a grand and palatial house for them and stayed there with them. There was always music and dance there. The pond was thereafter known as 'Pañcāpsaras'. Rāma and Lakṣmaṇa during their exile in the forests with Sitā visited this place. (Sarga 11, Araṇyakāṇḍa, Vālmiki Rāmāyaṇa).
- MANDĀKINĪ I.** A maid who fell in love with Bhartṛhari. (See under Bhartṛhari).
- MANDĀKINĪ II.** A river which flows near the mountain of Citrakūṭa. If one bathes in this river one will have to one's credit the benefit of performing one Aśvamedha yajña. If one lives there bathing in that river daily, one will become possessed of Rājalakṣmī (wealth and majesty of a King). (Śloka 29, Chapter 25, Anuśāsana Parva).
- MANDĀKINĪ III.** A river celebrated in the Purāṇas, taking its source from the chain of Kedāra mountains in Uttarā khaṇḍa. It is also known as Mandāgni and Kāligaṅgā. (M.B. Bhīṣma Parva, Chapter 89, Verse 34).
- MANDĀKINĪ IV.** Kubera's park. Since this park is watered by Gaṅgā, it acquired the name Mandākinī. (M.B. Anuśāsana Parva, Chapter 19, Verse 82).
- MANDĀKINĪ V.** Ākāśa Gaṅgā.
- MANDĀKINĪ VI.** One of the two wives of Viśravas, son of Pulastya. A son, Kubera was born to her by the blessing of Śiva. (Padma Purāṇa, Pātāla Khaṇḍa).