

(8) *Sāvāṛṇi*.

(a) *General*. Even in his previous birth he was a devotee of Devī. In his former birth (during the period of Svārociṣa Manvantara) Sāvāṛṇi was born as a King of Caitravaiśya under the name Suratha. The origin of the dynasty known as Caitravaiśya was as follows:—Atri, son of Brahmā had a son named Niśākara. This Niśākara became an emperor by performing Rājasūya. Emperor Niśākara had a son Budha and Budha had a son named Caitra, both of whom were greatly renowned. It was Caitra's family which later on became the reputed Caitra dynasty. The son of that Caitra was Viratha. Suratha was the son of Viratha. This was the previous birth of Sāvāṛṇi Manu. Suratha was a great hero and poet. Once another King besieged his city and defeated him. Suratha left his kingdom and went alone on horseback and took shelter in a dense forest. While wandering in the forest like a mad man with a broken heart, he happened to reach the āśrama of the sage Sumedhas. The sage advised him to worship Devī in order to retrieve his lost kingdom and prosperity. Accordingly the King worshipped Devī who was pleased and restored to him his kingdom and prosperity. Besides, she blessed him that in his next birth he would become Sāvāṛṇi, the King of the Solar dynasty and would be revered as the eighth Manu. Thus the eighth Manu Sāvāṛṇi will be the second birth of Suratha. (Devī Bhāgavata, 10th Skandha).

(b) *Other details*. Sāvāṛṇi is also the son of Sūrya. How he came to be called Sāvāṛṇi is explained below:—Sūrya had three children Manu, Yama and Yamī by Samjñā, the daughter of Viśvakarmā. This Manu was Vaivasvata Manu, the seventh Manu. Unable to bear the intense heat of Sūrya, Samjñā once sent her maid Chāyā to Sūrya in her own disguise and went to the forest for tapas. Sūrya had three children by Chāyā, Śanaiścara, another Manu and Tapatī. This Manu is known as Sāvāṛṇi who will become the eighth Manu. In his time there will be three groups of Devas—Sutapas, Amitābhas and Mukhyas. Each of these groups will consist of twelve persons. The Saptarṣis of the eighth Manvantara are Dīptimān, Gālava, Rāma, Kṛpa, Aśvatthāmā son of Droṇa, Vyāsa son of Parāśara and Ṛṣyaśṛṅga. Mahābali, son of Virocana will be the Indra. Virajas, Urvariyaṇ, Nirmoka and others are the Kings who are the sons of Sāvāṛṇi Manu. (Viṣṇu Purāṇa, Part III, Chapter 2).

(9) *Dakṣa Sāvāṛṇi*.

*General*. At the time of this Manu there are three groups of Devas namely, Pāras, Marīcigarbhas and Sudharmans. Each of the groups contains 12 Devas. The Indra who is the king of those Devas, is the mighty Adbhuta. The Saptarṣis of this Manvantara are:—Savana, Dyutimān, Bhavya, Vasu, Medhātithi, Jyotiṣmān and Satya. Dhṛtaketu, Dīptiketū, Pañcahastā, Nirāmaya, Pṛthuśravas are the sons of Dakṣasāvāṛṇi Manu. (Viṣṇu Purāṇa, Part III, Chapter 2).

(10) *Brahma Sāvāṛṇi*.

*General*. In this Manvantara, the Devas are Sudhāmans and Viśuddhas. Each of these groups will contain 100 Devas. Their Indra will be the heroic Śānti. The Saptarṣis will be Haviṣmān, Sukṛta, Satya, Tapomūrti, Nabhāga, Apratimaujas and Satyaketu. Brahma Sāvāṛṇi will have ten sons, three of whom are, Sukṣetra, Uttam-

aujas and Bhūtisenā who will become Kings. (Viṣṇu Purāṇa, Part III, Chapter 2).

(11) *Dharma Sāvāṛṇi*.

*General*. In this Manvantara there will be three groups of Devas namely, Vihaiṅamas, Kāmagas and Nirvānaratis, each of the groups consisting of 30 Devas. Vṛṣa, Agnitejas, Vapuṣmān, Ghrṇi, Āruṇi, Haviṣmān, and Anagha will be the Saptarṣis. The sons of Dharma Sāvāṛṇi viz., Sarvatraga, Sudharmā, Devānika and others will be the kings of that time.

(12) *Rudra Sāvāṛṇi*.

*General*. This Manu is the son of Rudra. The Indra of this Manvantara will be Ṛtudhāman. There will be five groups of Devas namely, Haritas, Rohitas, Sumānases, Sukarmans and Supāras. Each group will contain 10 Devas. Saptarṣis are Tapasvī, Sutapas, Tapomūrti, Taporati, Tapodhṛti, Tapodyuti and Tapodhana. The sons of this Manu, Devavān, Upadeva and Devaśreṣṭha will be mighty kings. (Viṣṇu Purāṇa, Part III, Chapter 2).

(13) *Raucyadeva Sāvāṛṇi*. (*Ruci*).

*General*. There will be three groups of Devas during this period called Sutrāmans, Sukarmans and Sudharmans. Each of these groups will contain 33 Devas. The mighty Divaspati will be their Indra. Nirmoha, Tattvadarśi, Niṣprakampya, Nirutsuka, Dhṛtimān, Avyaya and Sutapas are the Saptarṣis of that period. Citrasena, Vicitra and other sons of this Manu will be kings. (Viṣṇu Purāṇa, Part III, Chapter 2).

(14) *Indra Sāvāṛṇi* (*Bhaumi*).

*General*. The Indra of this Manvantara will be Śuci. Under his control there will be five groups of Devas. They are Cākṣuṣas, Pavitras, Kaniṣṭhas, Bhṛājakas and Vācāvṛddhas. The Saptarṣis of this period are Agni-bāhu, Śuci, Śukra, Māgadha, Agnīdhra, Yukta and Jita. At that time the sons of the Manu who would rule the earth will be Ūru, Gambhīrabuddhi and others. (Viṣṇu Purāṇa, Part III, Chapter 2).

5). *Some more details*. Fourteen Manus have been mentioned above. Of them, the seventh Manu, Vaivasvata Manu is the Head of the present Manvantara. Some general facts about the Manus are given below:—

1) The six Manus after the eighth one namely, Dakṣasāvāṛṇi, Merusāvāṛṇi, Sūryasāvāṛṇi, Candra-sāvāṛṇi, Rudrasāvāṛṇi and Viṣṇusāvāṛṇi are respectively the re-births of Karūṣa, Pṛṣadhra, Nābhāga, Diṣṭa, Śaryāti and Triśaṅku who were the sons of Vaivasvata Manu. There is a story about their taking re-births. All the six persons mentioned above were once offering worship to the idol of Devī on the banks of the river Kāṇḍī. After twelve years, Devī appeared, under the name of Bhramarāmbikā and blessed them that in their next births they would become rulers of Manvantaras. (Devī Bhāgavata, 10th Skandha).

2) It is said that the four Manus, Svārociṣa, Uttama, Tāmasa and Raivata belonged to Priyavrata's family. It was because Priyavrata who was a Rājarṣi offered tapas to Viṣṇu that four Manus were born in his family. (Viṣṇu Purāṇa, Part III, Chapter 1).

3) It is the power of Viṣṇu that dominates all the Manvantaras as the basic divinity. In the first Svāyambhuva Manvantara it was a part of that power of Viṣṇu itself that originated as Yajñapurūṣa in Ābhūti. After that when Svārociṣa Manvantara came it was again that divinity that took its origin in Tuṣitā as Ajita among the