

Tuṣitas. In Uttama Manvantara that divinity Tuṣita him self was born again under the name of Satya as the son of Satyā in the group of Devas called Satyas. When Tāmasa Manvantara began, that divinity was born again as the son of Haryā as a Hari in the group of Devas called Haris. It was that divinity Hari himself who was born in Sambhūti under the name of Mānasa among the Devas called Raivatas in Raivata Manvantara. In Cākṣuṣa Manvantara that Viṣṇu Bhagavān took birth in Vikunṭhī as one of the Vaikuṅṭhas. In the present Vaivasvata Manvantara, Viṣṇu has incarnated in Aditi as Vāmana, the son of Kaśyapa. That great Vāmana conquered all the three worlds and presented them to Devendra. (Viṣṇu Purāṇa, Part III, Chapter 2).

Besides the fourteen Manus mentioned above, certain other Manus are also referred to in the Purāṇas. Some details about them are given below:—

(1) It is seen from Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, 14th Sarga, verse 11, that Kaśyapa had a wife named Manu.

(2) There is a reference to a Rājarsi (Saintly king) named Manu in Ṛgveda, first Maṇḍala, 16th Anuvāka, 112th Sūkta.

(3) A son named Manu was born to the Agni Tapa or Pāñcājanya. This Manu has another name Bhānu. He had three wives named Suprajā, Bṛhadbhāsā and Niśā. Six sons were born to him by the first two wives. By his third wife he had one daughter and seven sons. (M.B. Vana Parva, Chapter 221, Verse 4).

(4) In Mahābhārata, Śānti Parva, Chapter 57, verse 43, we find a reference to another Manu named Pracetas.

**MĀNYAVATĪ.** Wife of Avikṣit, son of Karandhama. Mānyavatī daughter of Bhīmarāja was carried away by force by Avikṣit from the marriage hall on the marriage day. (Mārkaṇḍeya Purāṇa).

**MANYU I.** A Vedic god. The origin of this god is described in Brahma Purāṇa as follows:—

Once a terrible war broke out between Devas and Asuras. The Devas who were defeated, went to the Gautamī river valley and performed penance to Śiva praying for victory. Śiva produced Manyu from his third eye and presented him to the Devas. In the battle which followed they defeated the Asuras with the help of Manyu.

**MANYU II.** A king of the Pūru dynasty. Bhāgavata, 9th Skandha states that Manyu, the son of Bharadvāja, had five sons including Bṛhatkṣaya.

**MANYUMĀN.** Second son of the Agni Bhānu. (M.B. Vana Parva, Chapter 221, Verse 11).

**MARAṆA (M) (DEATH).** Death is a goddess whose name is Mṛtyu. The Purāṇas state that there was no death in the world before the birth of this goddess. In Mahābhārata, Droṇa Parva, Chapter 53 there is the following story about the circumstances in which Brahmā created Mṛtyu.

Living beings multiplied endlessly on earth. As they had no death, the goddess Earth found their weight too much for her to bear. She went weeping to Brahmā and prayed for his help. At that time, Rudra and Nārada were present in Brahmā's assembly. Brahmā said that he did not like destroying living beings. Because of the pressure of Rudra and Nārada, Brahmā created out of Viśvaprakāṣa (Cosmic Light) a woman. She was born from the south and Brahmā gave her the

name "Mṛtyu". He gave her permission to destroy human beings.

When she heard that she was to kill living beings, she shed tears and Brahmā gathered those tears. She went to Dhenukāśrama and other places and performed tapas. At last Brahmā called her back and assured her that it was not against Dharma to kill living beings. He changed the tears he had gathered from her face into the various diseases and returned them to her. He gave those diseases and the god Yama as her companions. Thus the goddess Mṛtyu started her dance of destruction. (See also under the word PUNARJANMA).

**MĀRDAMAHAṚṢĪ.** One of the sons of Viśvāmitra who was a Brahmavādī. (Śloka 57, Chapter 4, Anuśāsana Parva).

**MĀRGAṆAPRIYĀ.** A daughter born to Kaśyapa Prajāpati of his wife Pradhā. (Śloka 45, Chapter 65, Ādi Parva).

**MĀRGAŚĪRṢAMĀSA.** The month of Dhanu (December). The month has got great Purāṇic importance. If one lives taking food only once during the whole of this month one will be free from all sins and diseases. (Śloka 17, Chapter 106, Anuśāsana Parva). If on the Dvādaśī day in this month one fasts the whole day and night and worships Keśava one will get the benefit of conducting an Aśvamedha yajña. (Śloka 3, Chapter 109, Anuśāsana Parva).

**MARĪCA.** A Dānava. There is a reference to him in Uttara Rāmāyaṇa.

**MĀRĪCA I.** The uncle of Rāvaṇa.

1) *Birth.* On the banks of the river Sarayū, there were two states lying adjacent called Malada and Karuṣa. The great sages conducted Jaladhārā (showering of water) on the head of Indra to absolve him of his sin of killing Vṛtrāsura at this place. At that time Mala (excreta) and Karuṣa (spittings) of Indra fell at those places and so they got the name of Malada and Karuṣa. At that place was born after a few years a demoness named Tāṭakā who had the strength of a thousand elephants. A demon called Sunda married Tāṭakā and she got two sons named Mārīca and Subāhu. (Sarga 24, Bāla Kāṇḍa, Vālmīki Rāmāyaṇa and Bāla Kāṇḍa, Kamba Rāmāyaṇa).

2) *Mārīca in his previous birth.* Mārīca was the servant of the gate-keepers of Vaikuṅṭha. One day Mahāviṣṇu was displeased by a conduct of his and he cursed him to be born as a demon on earth. But he added that Mārīca would get salvation from the curse when he was killed by Śrī Rāma in which capacity Viṣṇu would incarnate soon. He would then return to Vaikuṅṭha to his original place. That was how Mārīca was born as the uncle of Rāvaṇa.

3) *Āśrama life.* Mārīca and Subāhu were two inseparable brothers. They learned all tactics of war and their hobby was to torment the innocent sages of the forests (Sarga 19, Bālakāṇḍa, Vālmīki Rāmāyaṇa). When the exploits of Mārīca became unbearable, Viśvāmitra brought Rāma and Lakṣmaṇa from Ayodhyā for help. The instant Mārīca heard the fierce twang of Rāma's bow he fled to the other shore of the sea. From that day onwards Mārīca grew matted hair and wore barks of trees and spent his life in an āśrama. (Sargas 35 and 36, Araṇyakāṇḍa, Vālmīki Rāmāyaṇa).

4) *Death.* When Rāma and Lakṣmaṇa were living in the Daṇḍakāraṇya with Sītā they were annoyed by a