

CHAPTER 9

Description of Manvantaras and seven Ṛṣis

सूत उवाच

एवं श्रुत्वा मनुः प्राह पुनरेव जनार्दनम्।

पूर्वेषां चरितं ब्रूहि मनूनां मधुसूदन॥ १॥

Sūta said, “O Sages, in this way, listening to the description of creation of the earth, lord Manu questioned lord Janārdana, “O Lord, you kindly spell out the stories of the Manus, who had been born earlier.”

मत्स्य उवाच

मन्वन्तराणि राजेन्द्र मनूनां चरितं च यत्।

प्रमाणं चैव कालस्य तां सृष्टिं च समासतः॥ २॥

एकचित्तः प्रशान्तात्मा शृणु मार्त्तण्डनन्दन।

यामा नाम पुरा देवा आसन्स्वायम्भुवान्तरे॥ ३॥

Lord Matsya said, “O Rājendra, now I shall describe all the Manvantaras, the stories of all the Manus, the rule of each one of them and the details of the contemporary earth, in brief. You listen to the same with an attentive and peaceful mind. O Son of Mārtaṇḍa, in the ancient times, there had been the god known as Svāyambhuva-Manvantara.

सप्तैव ऋषयः पूर्वे ये मरीच्यादयः स्मृताः।

आग्नीध्रश्चाग्निबाहुश्च सहः सवन एव च॥ ४॥

ज्योतिष्मान् द्युतिमान्द्वयो मेधा मेधातिथिर्वसुः।

स्वायम्भुवस्यास्य मनोर्दशैते वंशवर्द्धनाः॥ ५॥

Marīci (Atri) and the like were the Saptarṣis. This Svāyambhuva Manu¹ had ten sons known

1. The name Manu is specially applied to fourteen successive mythical progenitors and sovereigns of the earth described in the Code of Manu and in the later mythology as creating and supporting this world of moving and stationery beings through successive Antaras or long periods of time. Svāyambhuva, who sprang from Svayambhu, the self-born or Brahmā, who according to one account divided himself into persons, male and female,

as Āgnidhra, Agnibāhu, Saha, Savana, Jyotiṣmān, Dyutimān, Havya, Medhā, Medhātithi¹ and Vasu, who were responsible for the expansion of their race.

प्रतिसर्गमिमे कृत्वा जगमुर्ध्वरमं पदम्।

एतत्स्वायम्भुवं प्रोक्तं स्वरोचिषमतः परम्॥६॥

स्वरोचिषस्य तनयाश्चत्वारो देववर्धसः।

नभो नभस्यप्रसृतिभानवः कीर्तिवर्द्धनाः॥७॥

All of them, while creating the Pratisarga achieved the supreme position. Thus the Svāyambhuva Manvantara has been described. Now I describe the Svārociṣa Manu.² Svārociṣa Manu had four sons known as Nabha, Nabhasya, Prasṛti and Bhānu, who had earned the glory like the gods.

दत्तो निश्चयवनस्तम्बः प्राणः कश्यप एव च।

और्वो बृहस्पतिश्चैव सप्तैते ऋषयः स्मृताः॥८॥

देवाश्च तुषिता नाम स्मृताः स्वरोचिषेऽन्तरे।

हस्तीन्द्रः सुकृतो मूर्तिरापो ज्योतिरयः स्मयः॥९॥

वसिष्ठस्य सुताः सप्त ये प्रजापतयः स्मृताः।

द्वितीयमेतत्कथितं मन्वन्तरमतः परम्॥१०॥

In this Manvantara, there were the seven ṛṣis known by the names of Datta, Niścayavana, Stamba, Prāṇa, Kaśyapa, Aurva and Bṛhaspati.

whence was produced Virāṭ and from him the first Manu. According to others Svāyambhuva converted himself into the first man called Svāyambhuva Manu and the first woman called Śata-Rūpā. The first Manu is the author of the Manu Samhitā. He is sometimes called Prajāpati, Hiranyagarbha and Pracetas.

1. Medhātithi is the author of many hymns in the Rgveda and we have therefore Brāhmanas and religious teachers descended from Kṣatriyas.
2. Manu, according to the legend of his birth in the Mārkaṇḍeya Purāṇa, was the son of Svārociṣa, so named from the splendour of his appearance when born and who was the son of the nymph Varūthinī by the Gandharva Kali. The text, in another place, makes him a son of Priyavrata. The Vāyu gives the names of the individuals of these two classes, consisting each of twelve. It furnishes also the nomenclature of all the classes of divinities and of the sons of the Manus in each Manvantara.

The gods of this Svārociṣa Manvantara came to be known as Tuṣitā. The Mahārṣis of the age are known as Vasiṣṭha, Hastīndra, Sukṛta, Mūrtti, Apa, Jyoti, Aya and Smaya. They were seven in number. Thus the second Manvantara has been described.

औत्तमीयं प्रवक्ष्यामि तथा मन्वन्तरं शुभम्।

मनुर्नामौत्तमिर्धत्र दशपुत्रानजीजनत्॥११॥

ईष ऊर्जश्च तर्जश्च शुचिः शुक्रस्तथैव च।

मधुश्च माधवश्चैव नभस्योऽथ नभास्तथा॥१२॥

सहः कनीयानेतेषामुदारः कीर्तिवर्द्धनः।

भावनास्तत्र देवाः स्युरूर्जा सप्तर्षयः स्मृताः॥१३॥

कौकुरुण्डिश्च दाल्भ्यश्च शंखः प्रवहणः शिवः।

सितश्च सस्मितश्चैव सप्तैते योगवर्द्धनाः॥१४॥

Thereafter I am going to describe the Manvantara known as Auttami which bestowed welfare. Manu named Auttami ruled during this time. He had ten sons named Īṣa, Ūrja, Tarja, Śuci, Śukra, Madhu, Mādhava, Nabhasya, Nabhasa and Saha. Of these, tenth son Saha was the youngest and the race was carried on by him. The gods known as Bhāvanas, were born in this Manvantara. The names of the contemporary Saptarṣis were Kaukuruṇḍī, Dālhbhya, Śamkha, Pravahaṇa, Śiva, Sita and Sasmita. All of them were illustrious and the promoters of yoga.

मन्वन्तरं चतुर्थं तु तामसं नाम विश्रुतम्।

कविः पृथुस्तथैवाग्निरकपिः कपिरेव च॥१५॥

तथैव जल्पधीमानौ मुनयः सप्त तामसे।

साध्या देवगणा यत्र कथितास्तामसेऽन्तरे॥१६॥

अकल्मषस्तथा धन्वी तपोमूलस्तपोधनः।

तपोरतिस्तपस्यश्च तपोद्युतिपरन्तपौ॥१७॥

तपोभोगी तपोयोगी धर्माचाररताः सदा।

तामसस्य सुताः सर्वे दशवंशविबर्द्धनाः॥१८॥

The fourth Manvantara is known by the name of Tāmasa, in which there were seven sages known as Kavi, Pṛthu, Agni, Akapi, Kapi, Jalpa and Dhīmān. The contemporary divine gods were known by the name of Sādhyas.

Tamas Manu had ten sons known by the names of Akalmaṣ, Dhanvī, Tapomūla, Tapodhana, Taporati, Tapasyā, Tapodyuti, Parantapa, Tapobhogī and Tapoyogi. All of them possessed the noble conduct and expanded the race.

पञ्चमस्य मनोस्तद्व्रैवतस्यान्तरं शृणु।

देवबाहुः सुबाहुश्च पर्जन्यः सोमपो मुनिः॥ १९॥

हिरण्यरोमा सप्ताश्च सप्तैते ऋषयः स्मृताः।

देवाश्चाभूतरजसस्तथा प्रकृतयः शुभाः॥ २०॥

Now you listen to the details of the fifth Manvantara known as Raivata.¹ The Saptarṣis of this Manvantara were known by the names of Devabāhu, Subāhu, Parjanya, Somapa, Muni, Hiranyaroma and Saptāśca. The gods of the contemporary times were known as Abhūtaraja and all the six Prakṛtis (people) were devoted to noble ways.

अरुणस्तत्त्वदर्शी च वित्तवान् हव्यपः कपिः।

युक्तो निरुत्सुकः सत्वो निर्मोहोऽथ प्रकाशकः॥ २१॥

Raivatāka Manu had ten sons known by the names of Havyapa, Kapi, Yukta, Nirutsuka, Sattva, Nirmoha and Prakāśaka. All of them were quite valorous and devoted to Dharma.

धर्मवीर्यबलोपेता दशैते रैवतात्मजाः।

भृगुः सुधामा विरजाः सहिष्णुर्नाद एव च॥ २२॥

विवस्वानतिनामा च षष्ठे सप्तर्षयोऽपरे।

चाक्षुषस्यान्तरे देवा लेखा नाम परिश्रुताः॥ २३॥

Thereafter, there was the sixth Cākṣusa Manvantara, in which the names of the seven sages had been Bhṛgu, Sudhāmā, Virajā, Sahiṣṇu, Nāda, Vivasvān and Atināma. The gods of the contemporary period were known as Lekhā.

1. Raivata, as well as his three predecessors, is regarded usually as a descendant of Priyavrata. The Mārkaṇḍeya has a long legend of his birth, as the son of king Durgama by the nymph Revatī, sprung from the constellation Revatī, whom Ritavāk, a Muni, caused to fall from heaven.

ऋभवोऽथ ऋभाद्यश्च वारिमूला दिवौकसः।

चाक्षुषस्यान्तरे प्रोक्तं देवानां पंच योनयः॥ २४॥

रुरुप्रभृतयस्तद्व्याक्षुषस्य सुता दश।

प्रोक्ताः स्वायम्भुवे वंशे ये मया पूर्वमेव तु॥ २५॥

अन्तरं चाक्षुषं चैतन्मया ते परिकीर्तितम्।

सप्तमं तत्प्रवक्ष्यामि यद्वैवस्वतमुच्यते॥ २६॥

अत्रिश्चैव वसिष्ठश्च कश्यपो गौतमस्तथा।

भरद्वाजस्तथा योगी विश्वामित्रः प्रतापवान्॥ २७॥

जमदग्निश्च सप्तैते साम्प्रतं ये महर्षयः।

कृत्वा धर्मव्यवस्थानं प्रयान्ति परमं पदम्॥ २८॥

Thus in that Manvantara there were the five types of the gods known as Rbhava, Rbhādyā, Vārimūla and Divaukasa. Earlier, I had described the first Svāyambhuva Manu, who had ten sons, similarly Cākṣusa Manu too had ten sons like Ruru and others. Thus I have introduced you to the Cākṣusa Manvantara. Now I shall describe Cākṣusa Manvantara to you, which is presently known as Vaivasvata. In this particular Manvantara, there are seven ṛṣis known as Atri, Vasīṣṭha, Kaśyapa, Gautama, Yogi, Bharadvāja, Pratāpi, Viśvāmitra and Jamadagni. All the seven ṛṣis defining the dharma ultimately achieved the highest position.

साध्या विश्वे च रुद्राश्च मरुतो वसवोऽश्विनौ।

आदित्याश्च सुरास्तद्वत्सप्त देवगणाः स्मृताः॥ २९॥

In the Vaivasvata Manvantara, there are the seven gods viz. Sādhyā, Viśvedeva, Rudra, Marut, Vasu, Aśvinikumāra and Āditya. These are the seven gods.

इक्ष्वाकुप्रमुखाश्चास्य दशपुत्राः स्मृता भुवि।

मन्वन्तरेषु सर्वेषु सप्त सप्त महर्षयः॥ ३०॥

कृत्वा धर्मव्यवस्थानं प्रयान्ति परमं पदम्।

सावर्ण्यस्य प्रवक्ष्यामि मनोर्भावि तथान्तरम्॥ ३१॥

Vaivasvata Manu too had ten sons including Ikṣvāku and others, who are well known on earth. In this way there are always seven ṛṣis in

each one of the seven Manvantaras, who after protecting the dharma, achieve the highest position. O Royal sage, I am now describing Sāvārṇi Manvantara.

अश्वत्थामा शरद्वांश्च कौशिको गालवस्तथा।
 शतानन्दः काश्यपश्च रामश्च ऋषयः स्मृताः॥ ३२॥
 धृतिर्विरियान्यवसः सुवर्णो वृष्टिरेव च।
 चरिष्णुरीड्यः सुमतिर्वसुः शुक्रश्च वीर्यवान्॥ ३३॥
 भविष्या दश सावर्णेर्मनोः पुत्राः प्रकीर्तिताः।
 रौच्यादयस्तथान्येऽपि मनवः सम्प्रकीर्तिताः॥ ३४॥
 रुचेः प्रजापतेः पुत्रो रौच्यो नाम भविष्यति।
 मनुभूतिसुतस्तद्वद्भ्रैत्यो नाम भविष्यति॥ ३५॥
 ततस्तु मेरुसावर्णिर्ब्रह्मसूनुर्मनुः स्मृताः।
 ऋतश्च ऋतधामा च विष्वक्सेनो मनुस्तथा॥ ३६॥

In this particular Manvantara, Aśvatthāmā, Śaradvān, Kauśika, Gālava, Śātānanda, Kaśyapa and Rāma (Paraśurāma) are the seven Ṛṣis. Sāvārṇi Manu shall have ten sons viz. Dhṛti, Variyān, Yavas, Suvarṇa, Vṛṣṭi, Cariṣṇu, Iḍya, Sumati, Vasu and valorous Śukra. These will be his ten sons. Similar description has been provided for Raucya and other future Manvantaras. At that point of time, Raucya the son of Ruci, would be known as Manu. Similarly, Bhautya, the son of Bhūti shall be known as Manu. Thereafter, Meru-sāvārṇi, the son of Brahmā shall be known as Manu. Besides them Ṛta, Ṛtadhāmā and Viśvakṣena will also be known as Manus.

अतीतानागताश्चैते मनवः परिकीर्तिताः।
 षड्भूतं युगसाहस्रमेभिर्व्याप्तं नराधिप॥ ३७॥
 स्वे स्वेऽन्तरे सर्वमिदमुत्पाद्य सचराचरम्।
 कल्पक्षये विनिर्वृत्ते मुच्यन्ते ब्रह्मणा सह॥ ३८॥

The Manus rule over the earth for 994 *yugas* (in other words the duration of each one of the fourteen Manus, extends upto seventy one divine *yugas*). Thus all of them during their period of rule, create the mobile and immobile

world, are freed with Brahmā at the end of the *kalpa*.

एते युगसहस्रान्ते विनश्यन्ति पुनः पुनः।

ब्रह्माद्या विष्णुसायुज्यं याता यास्यंति वै द्विजाः॥ ३९॥

O Brāhmaṇas, thus all the Manus, are reborn after a thousand *yugas* one after the other and get destroyed as well. Brahmā and other gods on the other hand achieve the *Sāyujya* devotion of Viṣṇu. This process shall be repeated even in future.

इति श्रीमात्स्ये महापुराणे मन्वंतरानुकीर्तनं नाम

नवमोऽध्यायः॥ १॥

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