

- the Brāhmaṇa regretted his fault. (Taraṅga 1, Madana-
mañcukāmbaka, Kathāsaritāsāgara).
- MANOHARĀ I. Wife of the Vasu, Soma. Varcas was
born of her first. Then she had three more sons named
Śīśira, Prāṇa and Ramaṇa. (Śloka 22, Chapter 66, Ādi
Parva).
- MANOHARĀ II. A nymph of Alakāpurī. Once when
Aṣṭāvakra went to the court of Kubera this nymph
gave a performance in dancing in honour of that sage.
(Śloka 45, Chapter 19, Anuśāsana Parva).
- MANOJAVA I. The eldest son of the Vasu Anila.
Anila begot this son of his wife Śivā. (Śloka 25,
Chapter 66, Ādi Parva).
- MANOJAVA II. During the Manvantara of Cākṣuṣa,
the sixth Manu, Indra was Manojava, the leader of
the Devas. (Amśa 3, Chapter 160, Viṣṇu Purāna).
- MANOJAVA III. A follower of Subrahmaṇya. (Śloka 17,
Chapter 46, Śalya Parva).
- MANOJAVA IV. A sacred place situated in Vyāsavana
in Kurukṣetra. If one bathes in a pond there one will
have to one's credit the benefit of making a thousand
Godānas. (Śloka 93, Chapter 88, Vana Parva).
- MANONUGA. A place near the mountain Vāmana in
the island of Krauñca. (Śloka 11, Chapter 12, Bhīṣma
Parva).
- MANORAMĀ I. Wife of Dhruvasandhi King of
Kosala. (See under Dhruvasandhi for details).
- MANORAMĀ II. A celestial woman. She was the
daughter of Kaśyapa Prajāpati, born of his wife
Pradhā. (Śloka 50, Chapter 65, Ādi Parva). She
participated in the Janmotsava of Arjuna. (Śloka 62,
Chapter 122, Ādi Parva).
- MANORAMĀ III. Once by his spiritual powers the
sage Uddālaka brought the river Sarasvatī to his place
of yajña and that diversion was then known as Mano-
ramā. (Śloka 25, Chapter 38, Śalya Parva).
- MANORATHA. A calf once created by Śrī Kṛṣṇa by
his spiritual powers. (See under Surabhi).
- MANOVATĪ. The city of Brahmā. This city is situated
in the centre of the nine cities on the top of the
mountain Mahāmeru. Around it are the cities of the
Aṣṭadīpālakas. (8th Skandha, Devī Bhāgavata).
- MANTHARĀ I. A maid of Kaikeyī the wife of
Daśaratha. This hunchbacked woman was born of the
species of a Gandharvī named Dundubhī. (Śloka 10,
Chapter 276, Vana Parva). When everything was
made ready to crown Śrī Rāma as the heir-apparent
of Ayodhyā, it was Mantharā who persuaded Kaikeyī
to go to Daśaratha and ask him to send Śrī Rāma
to the forests. Had not the cruel tongue of Mantharā
played like that, the history of the solar dynasty itself
would have been different. (See under Kaikeyī).
- MANTHARĀ II. Daughter of Virocana. (Sarga 25,
Bālakāṇḍa, Vālmiki Rāmāyaṇa). Indra killed this
Mantharā.
- MANTHINĪ. A follower of Subrahmaṇya. (Śloka 28,
Chapter 46, Śalya Parva).
- MANTRA. See under Veda.
- MANTRAPĀLA. One of the eight ministers of the
great King Daśaratha. The other seven were : Jayanta,
Dhṛṣṭi, Vijaya, Asiddhārtha, Arthasādhaka, Aśoka and
Sumantra. (Sarga 7, Bāla Kāṇḍa, Vālmiki Rāmāyaṇa).
- MANU I. See under Manvantara.
- MANU II. Son of the Agni Pāñcajanya. Pāñcajanya
had three wives Suprajā, Bṛhadbhāsā and Nisā. He

- got of his first two wives six sons and of his third wife
Nisā, a daughter and seven sons. (Chapter 223, Vana
Parva).
- MANU III. A celestial maiden born to Kaśyapa of
Pradhā. (Chapter 59, Verse 44, Ādi Parva).
- MĀNUṢĀTĪRTHA. A sacred pond lying on the
outskirts of Kurukṣetra. There is a legend showing
the origin of this pond. Once a hunter wounded a
deer with his arrow and the deer ran and dropped
itself into the pond. When it rose up from the water
it became a man. From that day onwards the pond
became holy and got the name Mānuṣātīrtha. (Śloka
65, Chapter 86, Vana Parva).
- MANUSMṚTI. A code of conduct written by Manu
alias Mānavācārya who was the father of man-kind for
the harmonious existence of a social life. The book
contains twelve chapters. The first chapter deals with
the origin of the Smṛti and the origin of the world.
No other Smṛti begins like this and so it is believed
that this chapter must have been added to it later.
The contents of each of the other eleven chapters are
given below :
- Second chapter.* It deals with the sense organs and
stresses the importance of conquering and controlling
them. It describes the qualities of a brahmin.
- Third chapter.* It contains the duties of a householder
after his course of study of the Vedas. Eight different
kinds of marriages are described in it. It also deals with
methods of giving protection to women and children.
- Fourth chapter.* Duties of a brāhmaṇa, study of the
Vedas and responsibilities of a Snātaka are all des-
cribed in this chapter.
- Fifth chapter.* This deals with pure and impure foods,
impurity and methods of purification, women and
their responsibilities.
- Sixth Chapter.* This contains the duties of those who
have entered the āśrama of Vānaprastha and also of
ascetics.
- Seventh chapter.* It deals with the duties of Kings and
ministers.
- Eighth chapter.* It deals with law and justice. It con-
tains laws for the proper conduct of justice and includes
ways and means of settling disputes and handling cases
of debts, sale without right, partnership, duels, theft,
prostitution, boundary disputes and all such matters
as are to be decided by a court of law.
- Ninth chapter.* It deals with the duties of a husband and
wife. It also contains matters relating to property
rights, partition and the duties of a King with regard
to these.
- Tenth chapter.* It deals with the duties of the different
castes, mixed castes and the duties of one in times of
danger.
- Eleventh chapter.* It deals first with penance, observation
of Vratas, Yāgas, Yajñas and fee to the priests. It
then deals with punishments of crimes, expiation for
murder, prostitution etc.
- Twelfth chapter.* It deals with the theory of births and
describes how your deeds in the present life are direc-
tive of the nature of life of your next birth. What
deeds would fetch you what life is also explained. It
contains instructions on Ātmajñāna and the way to
obtain mokṣa (absolute bliss).
- The basis of the present Hindu Law is Manusmṛti and
it is believed to have been written in B.C. 500.