MANUSYA (MAN) The Purāṇas have not given a definite explanation regarding the origin of Man, the most important of all living beings. Many stories regarding the origin of Man were current among the ancient people. According to Hindu Purāṇas Man was born of Svāyambhuva Manu who in turn was born of Brahmā. According to Vālmīki Rāmāyaṇa (Sarga 14, Araṇya Kāṇḍa) all the living beings including man were born to Kaśyapaprajāpati of his eight wives, Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavaśā, Manu and Analā. From Aditi were born the devas; from Diti, the daityas; from Danu, the dānavas; from Kāli, the asuras Kālaka and Naraka; from Tāmrā, the bird-flock Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Sukī; from Krodhavaśā the animal flock, Mṛgī, Mṛgamandā, Harī, Bhadramadā, Mātaṅgī, Śārdūlī, Svetā and Surabhi; from Manu, mankind and from Analā, the flora.

There is basis to believe that the Greeks and the people of Bhārata accepted with slight modifications the theory of evolution. The Daśāvatāras of Viṣṇu almost represents the progressive changes in the form of a living thing from a fish into man. The theory of Darwin that life was first formed in water was current among the sages of ancient Bhārata, even from very early times.

> Apa eva sasarjādau
> Tāsu vīryamapāsṛjat //

(He created water first and cast virility therein).
In the Daśāvatāras (ten incarnations of Viṣṇu) the first avatāra is Matsya (Fish). The next one is Kūrma or Tortoise which is a progress in the form of fish. The third is Varāha or boar which is another step forward in evolution. The fourth is Narasiṁha (Man cum lion) which is the first step towards the formation of Man. That avatāra has got the traits of both man and animal. The next one is Vāmana or a small man. Then Śrī Rāma and Śrī Kṛṣṇa, both fully grown men but with different kinds of culture.

MANVANTARA (M).

1) *Kalpa, Manvantara and Caturyuga.* The Prapañca (universe) is perishable. At one time, it takes its origin, at another time it perishes. Brahmā, the creator of the universe has birth and death. The period between the birth and death of a Brahmā is known as a "Mahā-kalpa". The flood that comes at the death of a Brahmā is called "Mahāpralaya". One day of Brahmā is called Kalpakāla. In the Purāṇas one Kalpa or one day of Brahmā is divided into fourteen parts. The master or ruler of each of these divisions is a Manu. There are fourteen Manus. The life span of each Manu is called a "Manvantaram".

There are seventy one Caturyugas in each Manvantara. The four yugas namely Kṛtayuga, Tretāyuga, Dvāpara-yuga and Kaliyuga make ṇp one Caturyuga. At the end of seventyone such Caturyugas, that is, at the end of every two hundred and eightyfour (71 × 4) yugas, a Manu completes his life-span. Along with that, the Devas who were born at the time of the birth of that Manu, also come to the end of their lives. Fourteen such Manvantaras make one day of Brahmā. It is at the end of that day that the original universe perishes. Brahmā's life-span is 120 years. At the end of that period, that Brahmā perishes. That is to say, at the end of every

42,200 divine days (120 × 360) which is the life-span of a Brahmā, a deluge takes place. Thus in one Brahmā's time 42,200 Kalpas take place. A Brahmā's life span is known as "Mahākalpa" and the close of a Brahmā's period is called "Mahāpralaya".

2) *Human year (Manuṣya varṣa) and Divine year (Deva varṣa).* When two leaves are placed one over the other and they are pierced by a needle, the time required for the needle to pass from the first leaf to the second is called "Alpakāla". Thirty such alpakālas make one "Truṭi". Thirty truṭis make one "Kalā". Thirty Kalās make one "Kāṣṭhā", which is also known as "Nimiṣa" "Noṭi" or "Mātrā". Four "Nimiṣas" make one "Gaṇita". Ten Gaṇitas, one "Neṭuvīrppu". Six neṭu-vīrppus, one "Vināzhikā". Sixty vināzhikās one 'Ghaṭikā'. Sixty ghaṭikās one day (day and night together). Fifteen days, one "Pakṣa". Two Pakṣas, one "Cāndra māsa" (lunar month). One Cāndramāsa for human beings is one "ahorātra" (one day and night making up one full day) for the pitṛs. Twelve Cāndra māsas make one year for human beings. One year for human beings is one ahorātra for the gods. Three hundred ahorātras of gods make one "Deva Vatsara" or "Divya vatsara". 4,800 divyavatsaras make one Kṛta-yuga. 3,600 divyavatsaras make one Tretāyuga, 2,400 divyavatsaras make one Dvāparayuga. 1,200 divya-vatsaras make one Kaliyuga. 12,000 divyavatsaras comprising a set of Kṛta, Tretā. Dvāpara and Kaliyugas make one Caturyuga. A Manu's period is completed at the end of 71 Caturyugas. With that, the first group of gods also comes to an end. At the end of four-teen such Manus, one "Kalpa" is over and a deluge takes place. The whole of this period comprises one night for Brahmā. Night is the time of complete inacti-vity. With the end of the night, creation is started again. When 360 such ahorātras of Brahmā are com-pleted, he completes one year. After completing 120 such years, a Brahmā perishes. Again a period of abso-lute inactivity follows for the length of a Brahmā's life-span. After a period of 120 Brahma varṣas (the life-span of a Brahmā) another Brahmā comes into being. The life-span of Brahmā is shown in the following tabular form :

360 days for gods	—One Deva vatsara.
12,000 Deva vatsaras	—1 caturyuga (36 lakhs years for human beings).
71 caturyugas	—1 Manvantaram (One Manu's life-span).
14 Manvantaras	—1 Kalpa (one day time for Brahmā)
2 Kalpas	—One day (and night) for Brahmā. (Ahorātra)
360 days of Brahmā	—1 Brahma Varṣa
120 Brahma Varṣas	—One Brahmā's life-span.

This life-span of one Brahmā is therefore 30 crores 9 lakhs 17 thousands 376 hundreds of years of human beings.
It is said that a Manu's period of reign is 4,32,000 Manuṣyarvarṣas. (Bhāgavata, 3rd Skandha).

3) *The caturyuga scheme.* A caturyuga consists of the four yugas, namely Kṛta, Tretā, Dvāpara and Kali yugas. At the end of each Caturyuga, the Vedas perish Then the "Saptarṣis" (seven sages) come down from heaven to the earth and restore them again. Manu who is the propounder of Dharma śāstra, is also born