

MAṄḌALAKA. A serpent born of the family of Takṣaka. This was burnt to death in the Sarpasatra of Janamejaya. (Śloka 8, Chapter 57, Ādi Parva).

MANDAPĀLA. A sage. This sage went to the land of the Manes by his powers of penance but returned to earth unable to obtain merit there. He then married a bird and led a family life. (For details see 8th para under Khāṇḍavadāha).

MANDARA I. A tortoise which is a character in the book Pañcatantra. (See under Pañcatantra).

MANDARA II. A brāhmaṇa who is greatly extolled in Śivapurāna. (See under Rṣabha).

MANDARĀ. One of the wives of Viśvakarmā. The monkey named Nala was the son of Mandarā. This monkey was the chief of those who helped Śrī Rāma to build a bridge to Laṅkā. Viśvakarmā had once blessed Mandarā saying that her son would one day become great. (Sarga 22, Vālmiki Rāmāyaṇa).

MANDĀRA I. Eldest son of Hiranyakaśipu. Receiving a boon from Śiva he fought with Indra for crores of years. Mahā Viṣṇu's weapon Cakra and Indra's weapon Vajra, were smashed to pieces when they hit his strong body. (M.B. Anuśāsana Parva, Chapter 19, Verse 32).

MANDĀRA II. A son of the sage Dhaumya. He married Śamikā, the virgin daughter of the Brāhmaṇa Aurva who was a native of Mālava land. (Gaṇeśa Purāna, 2. 34. 14).

MANDĀRALAKSMĪ. Queen of the King named Simhadhvaja. (See under Simhadhvaja).

MANDARAPARVATA (MANDARĀCALA). A mountain of Purāṇic fame. The following information is gathered from Mahābhārata regarding this mountain :

(1) This mountain rises up to ten thousand yojanas and also goes down to ten thousand yojanas. (Chapter 18, Śloka 17, Ādi Parva).

(2) During the time of the churning of Kṣīrābdhi (ocean of Milk) the serpent Ananta brought this mountain as per instructions from Mahāviṣṇu. (Śloka 6, Chapter 18, Ādi Parva).

(3) It was this mountain that was used as the Mantha (churning stick) when the milk-ocean was churned. (Śloka 13, Chapter 18, Ādi Parva).

(4) During the time of churning the Milk-Ocean many inhabitants of Pātāla and animals in the ocean were killed because of the rubbing of this mountain. (Śloka 26, Chapter 18, Ādi Parva).

(5) This mountain resides in the court of Kubera as Devātmā. (Śloka 81, Chapter 10, Sabhā Parva).

(6) This mountain is situated near Kailāsa. Eighty-eight thousand Gandharvas and four times as much of Yakṣakinnaras reside on the top of this mountain. along with Kubera and a yakṣa named Maṇivara. (Śloka 5, Chapter 139, Vana Parva).

(7) Once in a dream Arjuna conducted a trip to Kailāsa accompanied by Śrī Kṛṣṇa and on his way he halted at this mountain. The mountain then shone with the presence of nymphs and heavenly songsters. (Śloka 33, Chapter 80, Droṇa Parva).

(8) In destroying the notorious demon trio called Tripuras, Śiva used this mountain as a bow. (Śloka 76, Chapter 202, Droṇa Parva).

(9) Once when the Sage Aṣṭāvakra was conducting a tour of the northern parts he stayed on this mountain for some time. (Śloka 54, Chapter 19, Anuśāsana Parva).

MANDĀRAVATĪ. A heroine in Kathāsaritsāgara. She is the heroine of the story told by the second Vetāla to King Trivikramasena. (See under Vetāla).

MĀṄḌAVĪ. Wife of Bharata. Rāma married Sītā; Bharata, Māṇḍavī; Lakṣmaṇa, Ūrmilā and Śatrughna, Śrutakīrti (Sarga 73, Bālakāṇḍa, Vālmiki Rāmāyaṇa). Māṇḍavī, Ūrmilā and Śrutakīrti were the daughters of Kuśadhvaja, brother of Janaka. (Bāla Kāṇḍa, Kamba Rāmāyaṇa). Bharata got two sons of Māṇḍavī named Subāhu and Śūrasena. Both of them defeated the Gandharvas and established cities one on each side of the river Sindhu. (Uttara Rāmāyaṇa).

MANDAVISARPIṆĪ. A louse, a character in a story of Pañcatantra. (For details see under Pañcatantra).

MĀṄḌAVYA. A sage. He is known as Aṇīmāṇḍavya also. Once Rāvaṇa beat Māṇḍavya because of his not respecting Rāvaṇa. That day Māṇḍavya cursed him saying "You will also be beaten like this by a brave monkey". (Yuddha Kāṇḍa, Kamba Rāmāyaṇa). (More details can be had from the entry Aṇīmāṇḍavya). The āśrama of Māṇḍavya is considered a holy place. Once the King of Kāśī went to this āśrama and performed severe penance there. (Chapter 186, Udyoga Parva).

MANDEHA(S). See the 2nd para under Pakal.

MĀNDHĀTĀ. A King of pre-eminence in the dynasty of Ikṣvāku.

1) *Genealogy*. Descending in order from Viṣṇu were born — Brahmā — Marīci — Kaśyapa — Vivasvān — Ikṣvāku—Vikukṣi—Śaśāda—Puraṇjaya—Kakutstha — Anenas — Pṛthulāśva — Prasenajit — Yuvanāśva — Māndhātā.

2) *Birth*. Yuvanāśva, father of Māndhātā had a hundred wives. Still he had no children. Greatly griefstricken by the lack of a son he went to the forests to see people of virtue and piety. During his wandering in the forest he happened to reach a club of sages. Yuvanāśva went and sat in their midst. He was happy to be in their midst but was worried in his mind and so he sent up deep sighs as he sat there sad and silent. The sages asked him why he looked so sad and the King crying like a child told them the cause of his grief. The sages took pity on him and made him conduct the yāga 'Indradāvata'. They brought a jug of water made potent by recitals of mantras to be given to the queens to make them pregnant and placed the pot in the yāgaśālā. The yāga was coming to an end. One day the King felt unusually thirsty and unwilling to disturb the sages who were taking rest the King entered the yāgaśālā and finding a jug there full of water drank from it and quenched his thirst, little knowing that it contained the water made potent for a specific purpose by mantras. The next day when the sages went to the yāgaśālā they found the jug almost empty and were worried and started making enquiries. The King then confessed what he had done. The sages said that it was futile to fight against fate and somehow finished the yāga and went to their āśramas.

The King became pregnant and after ten months a child came out bursting open the right side of his stomach. The King consulted his ministers as to what should be done with the child and on their advice the child was taken to the forests and left there. But the child was protected by the Devas and