

but was forced by destiny to marry a cruel and uncharitable husband. The story of this Mandodarī as related to Devī by Mahiṣāsura is given below.

Candrasena, King of Siṃhala, got of his wife Guṇavatī a very beautiful daughter named Mandodarī. Even when she was ten years old the King started searching for a suitable husband for her. He found out Kambu-grīva son of Sudhanvā, King of Madradeśa and informed his daughter about his desire to make him his son-in-law. But Mandodarī replied that she never intended to marry and desired to spend her life worshipping God. Candrasena felt miserable at her reply.

Years went by and Mandodarī became a blooming lady and yet she remained firm in her determination. One day she was playing in the royal gardens with her companions when the prince of Kosala, Virasena came that way by mistake. The extraordinary beauty of the princess attracted him and he made a request to her through her companions to marry him. But Mandodarī refused.

Time rolled on and soon the marriage of her younger sister Indumatī came. Candrasena invited all the neighbouring Kings for that. The King of Madra Cārudeśṇa was also present for the marriage. The King was very charming to look at but was very bad in character. Mandodarī was attracted by his external beauty and she expressed her willingness to marry him. Her father was immensely pleased and on the nearest auspicious day she was given in marriage to Cārudeśṇa.

Mandodarī went to the palace of Cārudeśṇa and they lived happily for some time. One day she saw her husband having sexual acts with the wife of one of the palace servants. She reproached her husband and yet two days later she saw her husband with another servant girl. She was greatly disappointed and she left the palace for the forests where she started performing penance.

MAṆḌŪKA. A class of horse. These highclass horses helped Arjuna in his campaign of victory. (Śloka 6, Chapter 28, Sabhā Parva).

MAṆḌŪKA(S). A tribe. The King of this tribe was Āyus. The daughter of Āyus, Suśobhā was married to Parikṣit of Ikṣvāku dynasty. They had three sons, Śala, Dala and Bala. (Chapter 190, Vana Parva).

MAṆGALA. A deity in the form of Kuja or Planet Mars. There are different versions in the Purāṇas regarding the birth of Maṅgala.

(1) Satī committed suicide at the Dakṣayāga and Śiva greatly griefstricken at the loss of his wife started penance. A sweat drop fell from the forehead of Śiva doing severe penance and Maṅgala was the son born of that drop. Śiva then installed Maṅgala among the Navagrahas and according to the science of astrology this Graha is considered the protector of the landed property and the wife of a person. (Śiva Purāṇa, Rudra Saṃhitā 1-10 and Skanda Purāṇa 4-1-17).

(2) Śiva married Vikeśī daughter of Hiranyākṣa. One day while they were engaged in sexual plays, Agni came to their presence. Enraged at this the eyes of Śiva blazed with anger and a drop of hot water from his eyes fell on the face of Vikeśī and she became pregnant. After some days Vikeśī found it impossible to bear the embryo of Śiva thus formed and she aborted it. A child was born and the goddess of earth took it and

fed it with breast milk. It was that child who later on became Maṅgala. (Skanda Purāṇa).

(3) Maṅgala was born of the blood drops of Śiva. (Bhaviṣya Purāṇa).

(4) Maṅgala was the son of Bharadvāja. (Gaṇeśa Purāṇa).

(5) Maṅgala was the son of Bhūmidevī. Devas, sages, Brāhmaṇas, Manus and Gandharvas all worshipped Bhūmi at the time of Varāhakaḷpa. It is also said in the Vedas that Bhūmidevī is the wife of Mahāviṣṇu's incarnation as Varāha. Maṅgala alias the planet Mars was born to Bhūmidevī of Mahāviṣṇu as Varāha. (9th Skandha, Devī Bhāgavata).

MAṆGALACAṆḌIKĀ. A devī. Vedas and Vedavids alike praise this goddess who is always interested in granting the requests of her devotees. Because she showers prosperity on her devotees she became known as Maṅgalacaṇḍikā. There is another version that she got the name because she was worshipped by Maṅgala (Kuja) and because she grants the requests of Maṅgala. Yet another version is that she got the name because she was worshipped by the King Maṅgala chief of the seven islands. Born of the species of Durgādevī she is very kind and affectionate to her devotees. Paramaśiva worshipped this Devī before he went to destroy the demon-trio Tripuras. (9th Skandha, Devī Bhāgavata).

MAṆI I. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death in the Sarpasatra of Janamejaya. (Śloka 19, Chapter 57, Ādi Parva).

MAṆI II. A sage. This sage was a member of the Brahmasabhā. (Śloka 24, Chapter 11, Sabhā Parva).

MAṆI III. One of the two Pārśadas given to Subrahmaṇya by Candra. The other one was named Sumaṇi. (Śloka 32, Chapter 45, Śalya Parva).

MAṆI IV. A son born to Kaṣyapaṛajāpati of his wife Kadrū. Maṇi lived near the city of Girivraja. This serpent did penance to please Śiva and obtained a boon that Garuḍa should give refuge to him. (31 : 6, Ādi Parva and Brahmāṇḍa Purāṇa).

MAṆIBHADRA I. A Yakṣa. He who worships this Yakṣa would get his desire fulfilled. This Yakṣa is installed in a temple near the city of Tāmrālipti. If anybody commits adultery in that place Maṇibhadra would take him to the temple and keep him there for the night. Next morning he would take the couple before the King and exposing the sin would get them killed by the King.

Once a Vaiśya named Samudradatta committed adultery and another house-holder found it out and took them to the temple of Maṇibhadra and kept them there. Śaktimatī, the virtuous wife of Samudradatta came to know of the mishap to her husband and the intelligent woman went to the temple with materials for worship and under the pretext of worshipping made the priest of the temple open the doors. When she entered Samudradatta felt ashamed and sat with his head bent down. Śaktimatī gave the other woman her own dress taking hers in return and sent her out as Śaktimatī without raising the least suspicion in the priest. Then she remained with Samudradatta, and when in the morning officers of the King came to take them they were surprised to find that the culprits were really husband and wife. The house-holder was punished for giving