

when at the end gods got victory over demons they honoured the mountain and replaced it on its original site 1. 17. 29; the water of the ocean which was churned by gods and demons using Mandara as a churning rod was mixed with the milk of four cows, the daughters of Surabhi, who guarded the four directions (*āsāṁ tu payasā mītram payo nirmathya sāgare*) 5. 100. 11, (1, 7); (2) When gods, led by Indra, were defeated by Vṛtra they sat down on the top of the mountain Mandara and prayed to Viṣṇu; thereupon Viṣṇu showed them the way 5. 9. 52, (5. 10. 6-13); (3) In another version, Viṣṇu advised gods, Indra and the rest, to go to Mandara to see Śiva; only then they would be able to kill their enemy (Vṛtra); then gods, together with Brahman, went to Mandara and saw Śiva there 7. 69. 56; (4) When Śiva's chariot was assembled for his fight with the three sons of Tāraka, riding the *tripuras*, Mandara was made the axle of the chariot (*mandaram parvataṁ cākṣam*) 8. 24. 69; (5) Viṣṇu once hurled Mandara (against his enemy) 3. 99. 14; (6) As directed by Vadānya, Aṣṭāvakra, in his journey towards the north to meet the old female ascetic, came across mountains Kailāsa, Mandara, and Haima, and he went beyond them (*sarvān anucacāra ha || tāt alītya mahāśailān*) 13. 20. 28-29; (7) Nahuṣa, after he became the king of heaven, sported with the Apsarases and the Devakanyās on mountain Kailāsa, Himavant, Mandara and Śveta 5. 11. 9; (8) Mārkaṇḍeya saw, among other mountains, Mandara in the belly of the Bāla (3. 186. 83 = Nārāyaṇa 3. 187. 4) 3. 186. 103. F. Importance : Finds place in the Daivata-Rṣi-Vamśa 13. 151. 26, 2. G. Bad omen

related to it : Among the bad omens noticed by Vyāsa before the war mention is made of the falling down of the summits of the mountains Kailāsa, Mandara and Himavant 6. 3. 35. H. Similes : (1) Hanūmant assumed a form as huge as Vindhya and Mandara 3. 149. 10; (2) The golden mountain with Skanda on it shone like Mandara with the sun having a circle of rays around it 3. 220. 22; (3) Karna with his arrows in his chariot appeared like Mandara with the sun full of rays 8. 26. 15; (4) The towers on the gates of Indraprastha were (huge) like Mandara (*gopurair mandaropamaḥ*) 1. 199. 31; (5) The *vajra* was hurled by Indra at Vṛtra as Mandara was hurled by Viṣṇu 3. 99. 14.

Mandavāhinī f. : Name of a river.

Listed by Saṁjaya among the rivers of the Bhāratavarṣa; its water used by people for drinking 6. 10. 31, 13; all the rivers listed by Saṁjaya are described as mothers of the universe and very strong 6. 10. 35 (for citation see Atikrṣṇā).

Mandākinī¹ f. : Name of a river.

A. Location : Listed by Saṁjaya among the rivers of the Bhāratavarṣa; people use its water for drinking 6. 10. 33, 13; on the Citrakūṭa mountain in the Janasthāna 13. 26. 27; 3. 83. 55. B. Description : Described as a river that frees one from sins (*pāpāpamocanī*) 3. 83. 55; all the rivers listed by Saṁjaya are described as mothers of the universe and very strong 6. 10. 35 (for citation see Atikrṣṇā). C. Holiness : (1) By bathing there and by being engaged in worshipping gods and manes (*tatrābhīṣekah kurvāṇaḥ pitṛdevārcane rataḥ*) one gets the fruit of an Aśvamedha and the highest state