

regions of the Mandara resound with songs of the Kinnaras 7. 57. 26; (4) The regions of the Mandara were illuminated by the different kinds of herbs and by its gold and silver peaks (*hemarūpyamayaiḥ śṛṅgair nānauṣadhividipitān*); they were also adorned by blossoming Mandāra trees 7. 57. 26; (5) The mountain is one of those which are looked upon as difficult of access (*durgamāḥ parvatāḥ*) 3. 140. 8; (6) Mandara was the place of resort of the pious sages who longed for heaven; by the grace of the Mandara, the Brāhmaṇas, the Kṣatriyas, and the Vaiśyas reach heaven and live there with gods, free from distress 3. 43. 22, 23; (7) The mountain had many peaks, bowers, rivers streams and many holy *tīrthas* on it (*tava sātūni kuñjāṁś ca nadyaḥ prasravaṇāni ca | tīrthāni ca supuṇyāni*) 3. 43. 25; (8) Various tribes like the Khasas, the Ekāśanājyohas (? *ekāśanā jyohāḥ*?), the Pradaras, the Dīrghaveṇus, the Paśupas, the Kunindas, the Taṅgaṇas and the Parataṅgaṇas lived there 2. 48. 3. D. Epic events: (1) At the time of the burning of the Khāṇḍava forest a huge peak of the Mandara mountain was uprooted by Indra and hurled, along with trees on it, at Arjuna 1. 218. 47; (2) The tribes living along the Śailodā river flowing between Meru and Mandara brought tributes of various kinds to Yudhiṣṭhira for his Rājasūya 2. 48. 2-5; (3) Arjuna, in the company of Mātali, started from this mountain for his journey to Indraloka; while taking leave of the mountain, Arjuna said that he had lived there happily and had seen there many peaks, bowers, rivers and holy *tīrthas* 3. 43. 21, 24, 25; (4) Lomaśa pointed out Mandara to Yudhiṣṭhira as they were about to enter it after crossing the

Uśirabīja, the Maināka, the Śveta and the Kālāsaila 3. 140. 1, 4; (5) Arjuna and Kṛṣṇa saw the mountain Mandara on their way while they were going to the Kailāsa 7. 57. 26, 29. E. Mythological and past events: (1) When gods were advised by the god Nārāyaṇa to churn the great Kālāsodadhi (1. 15. 11-12), they went to the Mandara but could not lift it (for using it as a churning rod) 1. 16. 1, 4; then, at the bidding of Brahman, the serpent Ananta lifted it for them 1. 16. 5-7; when gods took it to the ocean and told it that they wanted to churn the ocean for *amṛta*, the ocean asked for a share in it as it would bear the pounding by the Mandara 1. 16. 8-9; gods then requested Akūpāra, the king of tortoises, to offer support to the mountain; it agreed and then Indra fixed the top of the mountain on the tortoise with some mechanism (*tasya śailasya cāgraṁ vaḥ yantrenedro 'bhyapiḍayat*); gods then started churning the ocean using Mandara as the churning rod 1. 16. 10-12; from the top of the mountain showers of flowers fell on gods and demons and there arose a loud noise as the ocean was being churned; the great mountain crushed many aquatic creatures and they perished by hundreds; the mountain destroyed many creatures belonging to Varuṇa who lived in Pātāla; huge trees, as they rubbed against each other, fell down, together with the birds on them, from the top of the mountain when the ocean was being churned; fire which arose due to the rubbing of the trees engulfed the Mandara mountain; the fire burnt elephants, lions and other creatures (on the mountain) 1. 16. 17-23; when gods were tired, Viṣṇu gave them strength and exhorted them to agitate the Kālāsa ocean by rotating Mandara 1. 16. 31;