

## Indian Tradition and Character of Mandodari: An Analysis

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### Abstract

India is a country of tradition and culture. Traditions are issue of learning in numerous academic fields, especially in social sciences such as folklore studies biology, anthropology and archaeology. A tradition is a belief or conduct passed down within a cluster or society with representative meaning or special consequence with roots in the past. Mandodari, daughter of Mayasur followed Indian tradition by all her heart. The amalgamating description of tradition denotes to principles, stuffs or customs accomplished or supposed in the past, initiating in it, communicated through time by being taught by one generation to the next and are achieved or thought in the current.

**Keywords:** India, tradition, folklore, Mandodari, principles

The English word Tradition derives from the Latin "traditio" via French, the verb "trader" means to deliver, to transmit, to hand over; it was firstly used in Roman Law to denote the perception of legal transferences and legacy. Tradition can also refer to beliefs or customs that are primeval, with lost or secret origins, existing from time long-established. Formerly, traditions were approved orally, without the need for a writing system. Gears to aid this procedure comprises poetic devices such as alliteration and rhythm. The creation thus well-looked-after are also denoted to as tradition, or as portion of an oral tradition. Even such traditions, yet, are assumed to have initiated (been "invented" by humans) at some point. Traditions are often presumed to be old, unchangeable, and deeply important, however they may occasionally be much less "usual" than is reputed.

It is assumed that at least two transmissions over three peers are mandatory for a practice, certainty, belief or article to be realized as traditional. Some traditions were intentionally conceived for one motive or another, often to highlight or augment the importance of a convinced organization. Traditions may also be modified to suit the wants of the day, and the variations can become acknowledged as a portion of the early tradition. Thus, those booming out the traditions will not be deliberately cognizant of the change, and even if a tradition undergoes foremost changes over several groups, it will be seen as unaffected.

There are several roots and arenas of tradition; they can refer to: The methods of creative inheritance of a specific culture.

1. Views or customs preserved by Church bodies and religious bodies that share customs, antiquity philosophy, culture and, to approximately extent, body of traditions. For example, one can state of Hindu traditions Islamic tradition or Christian. tradition.

2. Opinions or customs introduced and preserved by societies and governments. Many

stuffs, principles and customs can be traditional. Ceremonies of social communication can be traditional, with gestures and slogans such as maxim "thank you", "Namaste".

3. Tradition is frequently used as an adjective such as traditional values, traditional music, traditional medicine and others. In such creation's tradition refers to precise morals and materials certainly to the conversed context, passed through peers.

4. The traditional characteristic of India is to greet everybody by saying 'Namaste' and bow down towards the elder's feet. The traditional family structure in India is a joint family, where countless age group stay together in one family. Society in India still follow the traditional marriage perception of 'Arranged Marriage' where the life partner of a child will be chosen by their parents.

Thus, tradition is the customs and beliefs which are followed by people of one generation to another. Whereas culture is the customs, values, and social behaviour within a group or society. The traditional aspect of India is to greet anybody by saying 'Namaste' and touching the elder's feet. The traditional family structure in India is a joint family, where many generations stay together in one house. People in India still follow the traditional marriage concept of 'Arranged Marriage' where the life partner of a child will be chosen by their parents.

Indian tradition and women dharma for Indian Women:

Though females may be classified according to varna,

they are also measured a section of society in their own right. Dedication towards her spouse is foremost duty of women as described in numerous sacred stories. They do not pass through the four phases accessible to men. Rather the Manu Smriti talks of three phases for a woman:

1.As a child protected by her father: Traditionally, lasses did not receive a formal academic education in past. A female's role, measured vital in preserving societal and edifying ethics, that was educated in the home.

2.As a wedded woman, protected by her spouse: Hinduism places inordinate worth on pre-marital chastity and this has pointedly prejudiced practices. Lasses were engaged and wedded at a very young age. In nuptial life, the wife's roles were centred on the household and she was not loaded with contributing towards the household revenue. Satisfying one's accountability as a loving and accessible parent was measured supreme.

3.As a widow, protected by the firstborn son: If the spouse died or took sannyasa, then the widow would be looked after by the eldest living son. Elder ladies were always treated with great respect.

According to tradition, females, are more delicate than men, so they need and deserve protection. Hindu manuscripts praise the merits of womanhood and of the indispensable role females have in cultivation upcoming peers. Though Hindus are themselves re-examining and reshuffle the roles of females, there still continue influential ideals, exemplified by ladies such as Mandodari, Sita, Gandhari, Draupadi, and Savitri. Such naivety is often at odds with many prevalent attitudes in the West, and those now developing in current India. Traditional womanly ethics and obligations are listed below (please note that numerous parallel practices such as the first one underneath also put on to men):

"As a child, to be dutiful and humble to her parents and elders.

"In domestic life, to attend a worthy spouse and treat his friends, families and relatives with warmth. To avoid mixing intimately with other males.

"To be entirely up-to-date in religious ideologies.

"To be skilled in domestic matters, and to retain the home clean and well-decorated.

"To dress and beautify herself to satisfy her spouse. A wife should avoid dressing up if her husband is away from home.

"To control her ravenousness and hungers and to speak

openly and pleasingly.

"To follow certain vratas (vows) such as fasting on days like Ekadasi (the 11th day of the moon).

"To love, guard and nurture offspring.

"In later life, to bestow time to divine practices and to give direction to younger family members.

Several related practices have been distorted, and fossilised as part of the inherited caste system. Indian females are always following the tradition of India from very beginning of the universe. In earlier Indian literature number of females follow the tradition of India directly, or indirectly. The present paper focuses on the character of Mandodari, though she got very less importance in the great epic The Ramayana, still she is the greatest female who represent Indian tradition with full devotion. The Ramayana defines Mandodari as attractive, virtuous, beautiful and unbiased. She is referred to as one of the Panchakanya ("five virgins") whose names raise the forgiveness of sins. Along with Sita, Mandodari is one of the greatest significant women figures who appear in Ramayana.

### **Mandodari's Birth**

The UttarKanda of the Ramayana mentions that Mayasur visited Svarga, where the apsara Hema was given to him by the gods. They had two sons, Mayavi and Dudunbhi, and a daughter, Mandodari. Later, Hema returned to heaven; Mandodari and her siblings were left with their father. In the Telugu Ranganatha Ramayana Parvati makes a toy, which is turned into a damsel by Shiva. Yet later, Parvati becomes concerned due to the damsel's loveliness; Shiva turns her into a frog, who is later turned back to a human and granted to Mayasur as a offspring. In another Telugu story and the Kuchipudi dance practice, Ravana requests Shiva for Parvati as his companion. Shiva consents; though Parvati generates a look-alike maiden from a frog and commends her to Ravana. Since the lady was shaped from a frog, she was named Mandodari. In the Anand Ramayana, Vishnu generates Mandodari from sandalwood paste smeared on his physique and release Parvati from Ravana by offering him Mandodari as the actual Parvati.

Thus, the story of the birth of the lady is quite mysterious. By the time of her birth it is evident the role of a women though she is goddess, she has to live her life according to her spouse. Lord Shiva did not take permission of Parvati and give promise to Ravana.

Indian Women Dharma and Character of Mandodari

Indian female has to follow the rules of society, according to that rules she always needs protection in every phase of life and that protection she will get from males of house. The character of Mandodari is representative of Indian women Dharma in every phase of life:

#### First phase of Mandodari's life and Indian tradition

Mandodari was supposed to be very caring kid, and she was the lone daughter of Mayasur and Hema. Mandodari was special. She would always try to keep the peace between her two brothers, who fought a lot when they were younger. They were also very risky; their powers were robust and they used them whenever they wanted. One day Mayavi and Dudunbhi had been quarrelling in a minor matter, but yet the argument become vicious. They were punching each other. Young Mandodari hates this so she come with a strategy and make them parted from each other and put them in a separate room. She first actually stepped in between them, then held each by their hair and spoke very calmly. She spoke with each of them separately. Mandodari, even at a young age, had the competence to speak expressively and mildly yet still resolutely enough to get her opinion across. Sometimes her speeches work, sometimes would not. It is evident here as a responsible sister, she tried to make her brothers calm. Here she tries to complete her duty as a sister

Once Ravana visits to the house of Mayasur and falls in love with Mandodari. Ravana put proposal of marriage Infront of Mayasur, which is refused by Mandodari. Then Ravana threatens Mayasur, so as a traditional daughter she has to accept that proposal of Ravana. Mandodari and Ravana are soon wedded with Vedic rituals.

#### Second Phase of Mandodari's life and Indian tradition

Mandodari knew it that Ravana was a womaniser. She loved him, knowing she would be sharing him with all his wives and courtesans. To walk into a polygamous situation, knowing that one's husband would eventually tire of one's physical charms was a strange choice. Mandodari knew it would not be a perfect marriage but still married Ravana to save her Parent and follow the tradition of Indian culture. It would look that Mandodari was totally a creation of the robust patriarchy that our society was. A man called the shots; he had a number of wives. So Mandodari chose to be one of many wives, a not unusual choice that would have presented itself even if she had hunted to consort with another king. Knowing the immoral, insatiable craving of 'her lord', Mandodari was ready for his digressions, his fixed visits to his other wives and concubines. Yet, these seemed not to trouble her.

Despite Ravana's faults, Mandodari loves him and is gratified of his strength. She is conscious of Ravana's weakness towards females. A virtuous lady, Mandodari tries to lead Ravana to virtue, but Ravana always overlooks her guidance. She counsels him to not to pacify the Navagraha the nine heavenly beings that rule one's destiny, and not to seduce Vedvati, who would be born-again as Sita and cause the devastation of Ravana.

She is the mother of three son, whom she lost because of wrong deeds of her husband. She lost near about all her kith and kin including her husband but she did not escape from the duty of a wife.

#### Mandodari's marriage with Vibhishana

The Ramayana of Valmiki is still on Mandodari's destiny after Ravana's demise, many versions of Ramayana state that after the demise of Ravana, Rama counsels Vibhishana to take Mandodari as his spouse, even though he already has a companion. A theory advises that Ravana's race may have had matrilineal families and therefore, to re-establish order in the empire after Ravana's death, it was essential for Vibhishana to marry the ruling queen to get the right to govern. Another theory advises it may be a non-Aryan custom to marry the ruling queen. The wedding between Mandodari and Vibhishana is purely an "act of statesmanship", rather than a wedding based on their "mutual sensual interference". Mandodari may have decided to marry Vibhishana, her younger brother-in-law, as this would lead the realm to success and stability. Another motive for the wedding is as substitute to suicide for the widowed Mandodari, which is prevented by Rama

Mandodari, like the women she signifies, perhaps, hides fury and suffering in her heart as she lives a life of duality: the external made tempestuous by diverse experiences, and a deep, hushed central in her soul where knowledge invents. She has the characteristic of individual right from wrong. She follow all the tradition of Indian culture in all phase of her life; And in a crisis, she knows how to insist on doing what she thinks is right. To her, the dharmic part is inward-looking, while the character of the obedient wife is the external self. Mandodari thought that her duty to her husband on matters of ethics and values finished with her telling him what she believed of his activities. She neither put up any courageous fight to stop him nor measured it her responsibility to do so. Mandodari's character is short in the Ramayana but very significant. She is described as a devout and virtuous royal woman.

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