

wrong information and Samudradatta was set free with his wife. (Kathāmukhalambaka, Kathāsaritsāgara).

MAÑIBHADRA II. A King of the Lunar dynasty. This King had many children of his wife Kavikā. Of these seven sons learned magic from Maya. The seven palm trees which Śrī Rāma broke by an arrow while on his search for Sitā were but the cursed forms of these seven sons. The Purāṇic story relating to Śrī Rāma giving them relief from the curse is narrated in the Kiṣkindhā Kāṇḍa of Kamba Rāmāyaṇa.

The seven sons of Manibhadra after learning magic from Maya created a huge cobra and travelled all over the world on it. One day they reached a mountain near Rṣyamūkācala. They saw the sage Agastya coming that way and just to tease him they coiled that cobra and hid it beneath the ground in the form of a circle and they themselves stood on it as seven palm trees in a circle and caused obstruction to the sage in his path. The sage as he came near the trees knew by his spiritual powers what trick had been played on him and said cursing, "May you stand like this for ever". The princes knew the hideousness of the curse and pleaded for redress and the sage said, "After centuries the incarnation of Viṣṇu as Śrī Rāma would come and give you salvation".

The princes stood there as trees grown to unusual heights with round black trunks casting shades all around. Underneath grew a shrubbage deep and thick and the seven trees stood there presenting to the onlookers a sight of wonder.

Śrī Rāma and party reached the place of the seven trees. Suddenly Rāma took his bow and arrows and pressing his foot on a stone beneath sent an arrow and to the wonder of all, the seven trees standing in a circle fell all together and the arrow returned to his quiver.

When Rāma pressed the stone on the ground with his foot he was pressing on a vital point on the head of the cobra lying coiled in a circle under the ground bearing the seven trees. The cobra got a shock and instantly straightened itself for a second and the trees thus came in a row straight on the path of the arrow of Śrī Rāma. They were all cut at once and before they had time to fall down the serpent coiled itself again and regained his original position and so the trees fell down in the circle in which they stood. All these happened so quickly that nobody was able to see what happened and so every body was surprised to see all the seven trees in a circle falling down by a single arrow. The princes were thus relieved from the curse.

MAÑIBHADRA III.

1) *General information.* A Yakṣa. He was a deity of merchants and travellers. (Śloka 130, Chapter 64, Vana Parva).

2) *Other details.*

(i) He stays in the court of Kubera. (Śloka 15, Chapter 10, Sabhā Parva).

(ii) Once this Yakṣa on the request of a cloud named Kuṇḍadhāra gave a boon to a brahmin. (Śloka 21, Chapter 171, Śānti Parva).

(iii) The sage Aṣṭāvakra once welcomed this Yakṣa. (Śloka 33, Chapter 19, Anuśāsana Parva).

(iv) When Arjuna went to Marutta to bring his wealth Arjuna worshipped this Yakṣa and the Yakṣa blessed him. (Śloka 7, Chapter 65, Aśvamedha Parva).

MĀÑIBHADRA. A Pārśada of Śiva. (See under Candrasena II).

MAÑICARA. A Yakṣa. In the fight between Rāvaṇa and Kubera this Yakṣa helping Kubera created great havoc in the army of Rāvaṇa. (Uttara Rāmāyaṇa).

MAÑIDVĪPA. The abode of Devī. Devī resides in this island which is far beyond Kailāsa. (3rd Skandha, Devī Bhāgavata).

MAÑIGRĪVA. A brother of Nalakūbara. (See under Nalakūbara).

MAÑIJALĀ. A prominent river in Śākadvīpa. (Śloka 32, Chapter 11, Bhīṣma Parva).

MAÑIKĀNCANA. A land portion of Śākadvīpa situated near Śyāmagiri. (Śloka 26, Chapter 11, Bhīṣma Parva).

MAÑIKUṬṬIKĀ. A follower of Subrahmaṇya. (Śloka 20 Chapter 46, Śalya Parva).

MĀÑIKYAVĀCAKAR (MĀÑIKKA-VĀŚAHAR). A devotee and poet who lived in Tamilnāḍu. He is believed to have lived during the period between the eighth and ninth centuries A.D. He was born in Tiruvādvūr in an Ādiśaiva brahmin family. Tiruvādvūr was a village near Madura, the capital of Pāṇḍya kingdom. His father was Śambhupādāśrita and mother Śivajñānavatī. The name given by his parents to Māṇikyavācakar is still unknown. Because he was born in Tiruvādvūr everybody called him Tiruvādvūrār. He became a scholar in his sixteenth year. The Pāṇḍya king called him to his palace and appointed him as his minister. He gave him the honour of the title 'Tennavar Brahma-rāyar'. Māṇikyavācakar showed more interest in devotional matters than in matters of the state.

Once when the King was holding his durbar he got information that in one of the eastern ports had landed a set of good war-horses for sale. He sent Tiruvādvūrār to that place. The minister, when near the port of Tirupperundurāi, heard a sound of Vedic utterances and he immediately went to the place from where the sound came. He saw Lord Śiva sitting under a tree in the guise of a Guru. Forgetting all state affairs he became engrossed in the meditation of Śiva. Suddenly he developed a talent for poetry and music and sweet attractive poems in praise of Śiva started flowing from his tongue. Śiva was immensely pleased and gave him the name Māṇikyavācakar meaning that every Vācaka (sentence) coming out of his tongue was equal in value to a māṇikya (Ruby). The guru gave him a ruby too. Māṇikyavācakar in the garb of a mendicant joined a troop of Śiva devotees and spent all the money he had for the service of the devotees of Śiva and also for the reconstruction of a dilapidated Śiva temple in Tirupperundurāi.

Māṇikyavācakar reached Madura and informed the King that the horses would arrive at the palace on the day Āvaṇi-mūla (Mūla star in the month of Śrāvaṇa) and presented the king with the ruby which his Guru had given him. The king was not satisfied and he imprisoned him. On the Āvaṇi-mūla day at the stipulated time the horses arrived at the palace. The horses were led by strange foreigners. It was Śrī Parameśvara himself who had come as the chief of the horsemen. Māṇikyavācakar was released from jail and he also came to see the horses. The King gave the leader of the troopers a silk shawl as present. The head of the troopers received it by the end of his whip. The King resented this but the