

troopers went back without any trouble. The horses were put in stables and Māṇikyavācakar went to his āśrama.

At midnight all the new horses in the stables turned into jackals and roamed about in the streets howling loudly and disturbing everyone. After some time they all disappeared. The anger of the king knew no bounds. He imprisoned Māṇikyavācakar again. The servants of the king took him to river Vaigai. That day there was an unusual flood in the river and the city of Madura was submerged in waters. The king then realised his mistake and begged pardon of Māṇikyavācakar. Māṇikyavācakar asked the king to repair the dam in the Vaigai. The king assented to the proposal but to save money the work was entrusted to the citizens of Madura.

At that time there was an old woman in Madura called Vantī. She earned her livelihood by selling sweetmeats. The servants of the king ordered her also to join the work of the dam. She prayed to Paramaśiva and then a young man came to the old woman and offered to work for her in her stead. The young man representing Vantī went to Vaigai and started to work for her. When the king came to inspect the work he found the young man not doing his work satisfactorily and struck him on his back with a whip. A basketful of sand the young man was carrying fell down and the work of the dam was instantly completed. Not only that; all the persons including the king felt as though they were struck. Vantī attained Svarga and Māṇikyavācakar went to Cidambaram. The king repented.

Māṇikyavācakar saw Śiva in person several times. Many wonderful events happened at the Cidambaram temple after the arrival of Māṇikyavācakar there. The King of Laṅkā hearing about the greatness of Māṇikyavācakar brought his dumb daughter to him and she gained the power of speech. The Buddhist saints of Laṅkā came to Māṇikyavācakar and entered into philosophical discourse with him. They became dumb. The king of Laṅkā and his followers became devotees of Śiva.

Māṇikyavācakar sat in his āśrama and composed divine songs. Once Śiva in the guise of a brahmin came there and copied the songs written by him. Even while he was reciting his divine songs to the devotees his soul left his body and merged with that of Śiva.

The divine songs in praise of Śiva by Māṇikyavācakar constitute the eighth Khaṇḍa of Śaivite hymns by name "Tirumurai". They include "Tiruvācakam" and "Tirukkovaīyār". The Tiruvācakam contains 654 verses in 51 hymns and the Tirukkovaīyār contains 400 verses. All these are songs in praise of Śiva sung on different occasions. (Divyacaritam).

MAṆIMĀN I. A king. Mahābhārata gives the following details about him.

(i) Maṇimān was born of an aspect of Vṛtra, son of the asura Danāyu. (Śloka 44, Chapter 67, Ādi Parva).

(ii) This king was present at the marriage of Draupadī. (Śloka 22, Chapter 185, Ādi Parva).

(iii) Bhīmasena while on his early victory march defeated this king. (Śloka 11, Chapter 30, Sabhā Parva).

(iv) This king fought on the side of the Pāṇḍavas during the great Kurukṣetra battle. (Śloka 20, Chapter 4, Udyoga Parva).

(v) Maṇimān was killed in the fight between Maṇimān

and Bhūriśravas. (Śloka 53, Chapter 23, Droṇa Parva).

MAṆIMĀN II. A serpent. This serpent is a member of the court of Varuṇa. (Śloka 9, Chapter 9, Sabhā Parva).

MAṆIMĀN III. A sacred place. If one spends a night there one would get the benefit of performing an Agni-ṣṭoma yajña. (Śloka 101, Chapter 82, Vana Parva).

MAṆIMĀN IV. A Yakṣa who was a friend of Kubera. Once the sage Agastya cursed him that he would be killed by the hand of a man. The yakṣa was killed by Bhīmasena. (Śloka 59, Chapter 160, Vana Parva and see under AGASTYA, Para 10).

MAṆIMĀN V. A mountain. Once, when Arjuna went on a pilgrimage to Śiva's presence with Kṛṣṇa in a dream, he saw this mountain Maṇimān. (Śloka 24, Chapter 9, Droṇa Parva).

MAṆIMĀN VI. A pārśada of Śiva. This pārśada joined hands with Vīrabhadra to injure the sage Bṛghu at the Dakṣayāga. (4th Skandha, Bhāgavata).

MAṆIMĀNTHA. A mountain. (Śrī Kṛṣṇa performed penance here to please Śiva for crores of years together. (Śloka 33, Chapter 18, Anuśāsana Parva).

MAṆIMATĪPURĪ (MAṆIMATPATTANAM). A meeting place of the asuras. The notorious asura Ilvala lived here for some time. (Śloka 4, Chapter 94, Vana Parva). The demons Nivātakavacas hid here in this city and Rāvaṇa challenged them to a fight after coming to the gates of the city. (Uttara Rāmāyaṇa).

MAṆIMĀYA. Father-in-law of a demon called Sukeśa. Sukeśa married Devavatī daughter of Maṇimāya and had three sons, Mālyavān, Sumālī and Mālī. (Uttara Rāmāyaṇa).

MAṆINĀGA I. A serpent born to Kaśyapa Prajāpati of his wife Kadrū. This serpent resides near Girivraja (Śloka 50, Chapter 21, Sabhā Parva).

MAṆINĀGA II. A sacred place. If one spends a night here one would get the benefit of making a thousand Godānas. If one eats from the offerings made to a deity there one would be free from the effects of any snake-poison. (Śloka 106, Chapter 84, Vana Parva).

MĀNINI. Mother of Viśravas, father of Rāvaṇa. She was the daughter of the sage Tṛṇabindu. (See under Tṛṇabindu).

MAṆIPARVATA. A mountain of Purāṇic fame. Narakāśura kept the sixteen thousand and one hundred maidens he had stolen in this mountain. (Dakṣiṇātya Pāṭha, Chapter 38, Sabhā Parva).

MAṆIPRAVĀLA. A kind of language formed by mixing Sanskrit and Malayālam together. "Bhāṣāsaṁskṛta-yogo maṇipravālam". This is its definition. A great many of the important literary works in Malayālam are in Maṇipravālam.

MAṆIPURA (MANIPUR). The birth place of Citrāṅgadā wife of Arjuna. Arjuna during his pilgrimage came to this place and after marrying Citrāṅgadā stayed there for three years. Babhruvāhana was the son of Citrāṅgadā. (See under Citrāṅgadā).

MAṆIPUŠPAKA. Sahadeva, one of the Pāṇḍavas, used to blow a conch named Maṇipuṣpaka. (Śloka 16, Chapter 25, Bhīṣma Parva).

MAṆISKANDHA. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death in the Sarpasatra of Janamejaya. (Chapter 52, Ādi Parva).