

from any place Rājyalakṣmī will also vanish from that place.

5) *Lakṣmī in cow-dung.* The people of Bhārata consider cow dung as very sacred and there is a story in the 82nd Chapter of Anuśāsana Parva as to how cow-dung became so sacred :

Once a herd of cows was grazing in a large grassy ground when Lakṣmī happened to pass that way. Mahālakṣmī was pleased at the cows and bade them ask for any boon they wanted. The cows were prosperity incarnate and contented and they rejected the offer of Lakṣmī and when pressed again by her, said that they would like to have prosperity deposited in their dung also. Mahālakṣmī did so and so even today it is believed that the cowdung is embedded with prosperity.

6). *Other details :*

(i) Lakṣmī stays in the court of Kubera. (Śloka 19, Chapter 10, Sabhā Parva).

(ii) Mahālakṣmī is installed in temples as an idol carrying a lotus in her right hand and a Bilva fruit in her left hand. (Chapter 50, Agni Purāṇa).

(iii) Lakṣmīdevī stays in the court of Bralhmā also. (Śloka 41, Chapter 11, Sabhā Parva).

LAKṢMĪ II. A daughter of Dakṣaprajāpati. She was married to Dharmadeva. (Śloka 14, Chapter 66, Ādi Parva).

LAKṢMĪDĀSA. A Sanskrit poet who was the author of Śukasandeśa.

1). *Birth.* He was born in the former state of Cochin in Kariṅgānpilly Mana. This Mana (house) was near the temple of Trppūtamaṅgala in Vellārappilly in Cochin (Kaṇayannūr taluk). The Kariṅgānpilly Mana was bearing the position of Taliyātiri in the village of Irāṅnikula. It is over two hundred years since that Mana became extinct. (The houses of Namboothiri brahmins are called Manas).

2) It is believed that the famous 'Śukasandeśa' was written in 112 M.E. There is one set of historians who hold that it was written in 666 A.D. But the famous scholar and poet Ullūr states with authority that it was written in the 10th or 11th century A.D.

2) *Stories about this poet.* As usual there are legends regarding this poet also. That the poet was a very dull boy in his childhood and that he became bright and brilliant by the blessings of his guru is one legend. After writing his Śukasandeśa the poet went on a pilgrimage in South India. One night he came to a brahmin's house but was not given any food or a place to sleep. He slept in an open veranda on the outside. He was lying awake when he heard his 'Śukasandeśa' being read inside by a few people. At a stage they were not able to follow the import of a verse when Lakṣmīdāsa shouted the meaning from outside. A door opened and a voice enquired in Tamil "Are you Kariṅgānpilly?" When he said yes they were extremely happy and took him inside and treated him with respect.

4) *Works.* No major work other than Śukasandeśa has been found. Two small poems are available.

Śukasandeśa has been written on the model of the famous Meghasandeśa of Kālidāsa. Many commentaries on this have come to light; of these the one written by

Mānavedan Rāja of Kozhikode Palace named Vilāsinī is the best. Other commentaries named Varavarṇinī, Cintātilaka and Vyākṛti are also worth mentioning.

LĀLĀBHAKṢAM. A hell. (See under Kāla I).

LĀLĀMA. A division among horses. The white patch on the forehead of a horse is also called Lalāma and so horses with lalāma are called Lalāmas. (Śloka 13, Chapter 13, Droṇa Parva).

LĀLĀTĀKṢA. A country of ancient India. The King of this country was present at the yajña of Yudhiṣṭhira with very many valuable presents. (Śloka 17, Chapter 51, Sabhā Parva).

LALITĀ. See under PUNḌARĪKAMUKHA.

LALITA. A Gandharva. This Gandharva was born by a curse and by observing a vrata called Kāmadā Ekādaśī he obtained relief from the curse and became Gandharva again. (Uttara Khaṇḍa, Padma Purāṇa).

LALITAKA. An ancient holy place of Bhārata. If one bathes in a sacred pond there, one will be free from sins. (Śloka 34, Chapter 84, Vana Parva).

LALITTHA. A country of ancient Bhārata. The people of the place were called Lalitthas. They fought on the side of the Kauravas in the great battle. Lalitthas boasted that they would kill Arjuna in the big battle. The King of the Lalitthas attacked Abhimanyu. Arjuna killed them all in the battle. (Śloka 47, Chapter 5, Karṇa Parva).

LAMBĀ. A daughter of Dakṣaprajāpati. Asiknī wife of Dakṣaprajāpati got a hundred daughters and ten of them were married to Dharmadeva. Lambā was one of them. (Chapter 15, Aṁsa 1, Viṣṇu Purāṇa).

LAMBANĪ. A follower of Subrahmaṇya. (Śloka 18, Chapter 46, Śalya Parva).

LAMBAPAYODHARĀ. A follower of Subrahmaṇya. (Śloka 21, Chapter 46, Śalya Parva).

LAMPĀKA. A place of Purāṇic fame. In the great epic battle the people of Lampāka fought on the side of the Kauravas. They attacked Sātyaki and he destroyed the Lampākas. (Śloka 42, Chapter 121, Droṇa Parva).

LAŅGALĪ. A celebrated river of Purāṇic fame. This river worships Varuṇa in the form of a Devī. (Śloka 22, Chapter 9, Sabhā Parva).

LAŅGHATĪ. A river of Purāṇic fame. This river sits in the court of Varuṇa and worships him.

LAŅKĀ. The kingdom of Rāvaṇa.

1) *Origin.* It is believed that the present island of Ceylon was the Laṅkā of the Purāṇas, the city of Rāvaṇa. This city of Laṅkā was situated on the top of the mountain Trikūṭa. This Trikūṭa was a peak of Mahāmeru. Because of a fight between Vāsuki and Vāyubhagavān this peak broke away from Mahāmeru and fell into the ocean. (See Para 5 under Kubera).

2) *History.* Viśvakarmā constructed a magnificent city on the top of the mountain Trikūṭa for the use of Kubera. Kubera lived there adored and worshipped by all. One day Kubera travelled by air in an aeroplane of his. Kaikāsi, mother of Rāvaṇa saw that and she became jealous. She called her son to her side and said that at any cost the city of Laṅkā on the mount Trikūṭa should be captured and given to her. Rāvaṇa along with his brothers went to the Himālayas and performed penance there and obtained several boons from Śiva. Then Rāvaṇa conducted a victory march as an arch-opponen