

languages of south India took shape only about two centuries ago. The lipi of Malayālam now in use came into shape by the time of Eluttasśan spreading the belief that it was Eluttasśan who had made the alphabet. It is wise to believe that the Malayālam script came into use gradually from Ārya eluttu than to give credit to one individual for its origin.

**LOBHA I.** One of the spiritual sons of Brahmā. Matsya Purāṇa mentions that Lobha was born from the lip of Brahmā while Bhāgavata mentions that he was the son of Māyā.

**LOHA I.** An Asura. When the Pāṇḍavas were living incognito they kept their weapons in a secret place. Availing of this opportunity Loha made an attack on the Pāṇḍavas. At once the devas made him blind and thus helped the Pāṇḍavas. That place later became famous as Lohaṇapura. (Skanda Purāṇa 1, 2, 65)

**LOHA II.** An ancient place of India. Arjuna conquered this place during his victory march. (Śloka 25, Chapter 27, Sabhā Parva).

**LOHAJAṄGHA.** See under MAKARADAMŚTRĀ.

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

**LOHAVAKTRA.** A soldier of Subrahmaṇya. (Śloka 75, Chapter 45, Śalya Parva).

**LOHITA I. (ROHITA).** Son of Hariścandra. (For details see under HARIŚCANDRA).

**LOHITA II.** A king of ancient India. This king was conquered by Arjuna. (Śloka 17, Chapter 27, Vana Parva).

**LOHITA III.** A serpent. This serpent is a member of the court of Varuṇa. (Śloka 8, Chapter 9, Sabhā Parva).

**LOHITAGAṄGĀ.** A place of Purāṇic fame. Śrī Kṛṣṇa killed five notorious demons like Pañcaja and Virūpākṣa at this place. (Chapter 33, Dākṣiṇātya Pāṭha, Sabhā Parva).

**LOHITĀKṢA I.** One the four Pārśadas given to Subrahmaṇya by Brahmā. The other three are Nandisena, Ghaṇṭakarna and Kumudamālī. (Śloka 24, Chapter 45, Śalya Parva).

**LOHITĀKṢA II.** A sage who was a Rtvik in the Sarpasatra of Janamejaya. It was this sage who prophesied through a brahmin that the Sarpasatra would never be complete. (Āśramavāsika Parva, Ch 45. Verse 15; Ch 51. Verse 6; Ch 53. Verse 12).

**LOHITĀKṢĪ.** A follower of Subrahmaṇya. (Śloka 22, Chapter 46, Śalya Parva).

**LOHITĀRANĪ.** A river of Purāṇic fame of ancient India (Śloka 18, Chapter 9, Bhīṣma Parva, M.B.).

**LOHITĀŚVA (ROHITĀŚVA).** Son of Hariścandra. (See under HARIŚCANDRA).

**LOHITĀYANĪ.** Daughter of Red Sea and one of the foster-mothers of Subrahmaṇya. Lohitāyanī was a worshipper of the Kadamba tree. (Śloka 40, Chapter 280, Vana Parva).

**LOHITYĀ.** A great river. The present name of this river is Brahmaputra. The devī of this river sits in the court of Varuṇa and worships him. (Śloka 22, Chapter 9, Sabhā Parva).

**LOKA.**

(1) *Origin of Loka.* There are several views in the Purāṇas regarding the origin of Loka or the world (Universe).

(i) In the beginning of the universe Mahāviṣṇu alone

stood as the Eternal, unseen, unheard, unknown entity. Then there was neither sky nor day nor night. When the time of creation came Prakṛti entered Viṣṇu as Puruṣa creating emotion. From emotion arose Mahat or the Great Principle and from Mahat arose cosmic egoism (Ahaṅkāra). Ahaṅkāra divided itself into Vaikārika, Taijasa and Tāmasa. From Ahaṅkāra arose Ākāśa with the quality of sound and from Ākāśa came the air having the quality of touch and from air came fire having the quality of colour and from fire came water having the quality of taste and from water came earth with the quality of smell. All these were born of tāmasic egoism. From taijasic egoism came into being the organs of sense. From the Vaikārika egoism came the ten Vaikārika devas and the eleventh organ of sense, the mind. After that Mahāviṣṇu discharged his virility into water and that virility is life. (Chapter 17, Agni Purāṇa).

(ii) Mahāviṣṇu with a view to creating many different kinds of living things created water first and threw his whole energy into it. That energy grew into a golden mass of an egg and Brahmā was born from that egg. Mahāviṣṇu broke that egg into two, making one half heaven and the other earth. Between the two halves he created the sky. The earth was floating on the waters and he fixed it by anchoring it at ten sides. Then he created Prajāpati, Kāla, Manas, Vāk, Kāma, Krodha and Rati. Then he created thunder, lightning, clouds, rainbows and birds. Then for yajñasiddhi he created from his face Ṛgveda, Yajurveda and Sāmaveda. He did sacrifices with them. From his hands he created the different Bhūtagrāmas and Sanatkumāras. He created Rudra out of Krodha. From his mind were born Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha. He made these seven Brahmaṛṣis. These seven Brahmaṛṣis and Rudra began to create the prajāś. Then Prajāpati divided his body into two. One half of it became man and the other woman. Brahmā started creation through that woman. (Chapter 18; Agni Purāṇa).

(iii) In the beginning Mahāviṣṇu in the form of a child lay on a leaf of the Banyan tree. Lying there the Lord began to think like this, "Who am I? Who created me? Why was I created? What should I do here?" At once from the sky came a voice which said:—

Sarvaṁ khalvidamevāhaṁ

Nānyadasti sanātanam /

(All these am I. There is nothing eternal except me). The Lord was surprised by the voice and there appeared before him Mahādevī with four hands bearing the Śaṅkha, Cakra, Gadā and Padma one in each hand. She wore divine garments and ornaments and was accompanied by Prosperity as her maid. She was surrounded by such forces as Rati, Bhūti, Buddhi, Mati, Kīrti, Smṛti, Dhṛti, Śraddhā, Medhā, Svadhā, Svāhā, Kṣudhā, Nidrā, Dayā, Gati, Tuṣṭi, Puṣṭi, Kṣamā, Lajjā, Jṛmbhā and Tandri. Devī then addressed Mahāviṣṇu thus: "Why wonder? You have always come into being whenever creation was started by the greatness of great powers. The Supreme Being is without quality of any kind. We are all with quality. You have predominance of Sattvagūṇa. From your navel will arise Brahmā who will be dominated by Rajogūṇa and from the centre of the forehead of Brahmā will be born Rudra with Tamogūṇa predominant in him. Brahmā by the power of his pen-