

Garuḍa. To Aruṇa were born two sons, Jaṭāyu and Sampāti.

4) *The end of the World*—There are different views in the Purāṇas regarding the end of the world. The different Purāṇas give different views. For knowing the views of Agni Purāṇa on the subject see under the heading 'Pralaya'. The eleventh Skandha of Bhāgavata gives the following theory regarding the end of the world.

All the material objects of the world will become illusory. Fire will increase. There will be no rains for hundred years together. The World will be burnt by the heat. The heat will go down to the head of Ananta who holds this world on his head. The Saptameghas (Seven Clouds) will rise up in the sunshine infested with the poisonous breath of Ananta. Then rains will start pouring down in streams as thick as the trunk of an elephant. Everything will be drowned in that water. Viṣṇu alone will be left above the vast expanse of water. (See under Manvantara).

LOKĀLOKA. There is a mountain between Loka and Aloka. This is called Lokālokaparvata and the land beside it is called Lokāloka. The mountain is as long as the distance between Mānasottara and Mahāmeru. This place is golden in colour and as smooth as glass. Not a single being lives there. God has created this as a boundary to the three worlds. All the planets like the Sun get light from the brilliance of this mountain. Brahmā has posted four diggajas named Vṛṣabha, Puṣpacūḍa, Vāmaṇa and Aparājita in the four corners of this mountain. (8th Skandha, Devī Bhāgavata).

LOKAPĀLA. Indra, Agni, Yama and Varuṇa are called lokapālas. (Śloka 35, Chapter 57, Vana Parva).

LOKAPĀLASABHĀKHYĀNAPARVA. A sub-divisional Parva of Sabhā Parva. The chapters five to twelve are included in this.

LOKODDHĀRA. A sacred place of Purāṇic importance in India. Lord Viṣṇu raised all the worlds at this place. If anyone bathes in a pond there he will be able to liberate the souls of other people from sins. (Chapter 83, Vana Parva).

LOLA. Son of a great sage called Siddhavīra. Lola in his later birth was born of a queen named Utpalāvati. His name then was Tāmasama. (Mārkaṇḍeya Purāṇa).

LOMAHARŚAṆA. Father of Sūta who told Purāṇic stories. (1st Skandha, Devī Bhāgavata). He was a member of the court of Yudhiṣṭhira. (Śloka 12, Chapter 4, Sabhā Parva).

LOMAPĀDA I. (ROMAPĀDA). A King of the country of Aṅga.

1) *Genealogy*. Descending in order from Viṣṇu: Brahmā—Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti—Turvasu—Vahni—Bhargha—Bhānu—Tribhānu—Karandhama—Marutta—(Marutta adopted Duṣyanta) Duṣyanta—Varūtha—Gāṇḍīra—Gāndhāra—Kerala—Cola—Pāṇḍya—Kola—Druhyu—Babhrusetu—Purovasu—Gharma—Kṛta—Vidūṣa—Pracetasa—Sabhānara—Kālānala—Śrījaya—Purañjaya—Janamejaya—Mahāśāla—Mahāmanasa—Uśīnara—Titikṣu—Ruśadratha—Paila—Sutapas—Bali—Aṅga—Dadhivāhana—Dravīratha—Dharmaratha—Citraratha—Satyaratha—Lomapāda.

2) *Other details*.

(i) He was a friend of Daśaratha. (Śloka 53, Chapter 110, Vana Parva).

(ii) Once there was no rain in the country of Lomapāda. It was due to a curse from the brahmins and to remove the curse Lomapāda brought Rṣyaśṛṅga to his country. Śāntā, daughter of Daśaratha was living with Lomapāda as his adopted daughter at that time. Lomapāda gave her in marriage to Rṣyaśṛṅga and made him live in his country. The country got rains from that time onwards. (See under Rṣyaśṛṅga and Śāntā).

(iii) Lomapāda constructed a new hermitage for Rṣyaśṛṅga. (Śloka 9, Chapter 113, Vana Parva).

LOMAPĀDA II. A King born of the Yadu dynasty.

1) *Genealogy*. Descending in order from Viṣṇu—Brahmā—Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti—Yadu—Kroṣṭā—Vṛjivān—Śvāhi—Rucika—Citraratha—Śaśabindu—Pṛthuśravasa—Gharma—Rucika (Rukmakavaca)—Jyāmagha—Lomapāda.

2) *Birth*. Rukmakavaca, grandfather of Lomapāda conquered many countries and gave them all as gifts to those brahmins who participated in his Aśvamedhayajña. He got five brave sons, Rukmeṣu, Pṛthurukma, Jyāmagha, Parigha and Hari. Of them he made Parigha and Hari live and rule in Videha. Rukmeṣu ruled his father's country and Pṛthurukma helped his brother. Jyāmagha was sent out from his country and he lived quietly in a hermitage. One day as per the advice of a sage he left the place in a chariot with a flag flying to the shores of the river Narmadā. He had neither servants nor the means for his daily food. He lived on the mountain Rkṣavān eating only roots and fruits. He was very old and his wife Śaibyā also was getting old. They had no sons and still Jyāmagha did not marry again.

Once when Jyāmagha gained a victory in a fight, he brought a girl and entrusted the child to his wife saying "This child is your daughter-in-law." Śaibyā was surprised and enquired "How can that be when I have no son?" Jyāmagha replied, "She is to be the wife of a son who will be born to you soon." By means of the hard penance of that girl, Śaibyā got a handsome son named Vidarbha. Vidarbha married her and got two wise sons, Kratha and Kaiśika and a third son Lomapāda, who was righteous, virtuous and wise. All the three were great warriors also. Descending in order from Lomapāda came Babhru-Heti-Kaiśika-Cidi. From this Cidi came the Cedi dynasty of Kings. (Sṛṣṭi Khaṇḍa, Padma Purāṇa, Bhīṣmapulastya Samivāda).

LOMAŚA I (ROMAŚA) I. A sage, who was a great story-teller. Many of the stories found as episodes in the Purāṇas were told by this sage. Mahābhārata gives the following details about him.

(1) Lomaśa was very virtuous and longlived. (Śloka 18, Chapter 31, Vana Parva).

(2) Once Lomaśa entered the court of Indra and spoke to Indra about Arjuna sitting sharing a half of his seat before him. (Śloka 1, Chapter 47, Vana Parva).

(3) Lomaśa returned to Kāmyakavana from the court of Indra and gave Yudhiṣṭhira the messages from Indra and Arjuna. (Śloka 33, Chapter 47, Vana Parva).

(4) He prophesied to Arjuna that he would get divine weapons from Śiva. (Śloka 10, Chapter 91, Vana Parva).

(5) Lomaśa consoled Yudhiṣṭhira when he came to the