

(3) During their life in the forest, once Arjuna started to Kailāsa to worship Śiva. On the way Indra appeared before him and showered his blessings on him. (M.B. Vana Parva, Chapter 41, Verses 15, 16).

(4) During his life in the forest, Indra presented to Arjuna who visited him in Indra's residence, a Gandharva named Citrasena as his companion. Citrasena taught him music, dance, etc. (M.B. Aranya Parva, Chapter 44, Verse 9).

(5) At the palace of Indra, as secretly instructed by Indra, Urvaśī approached Arjuna with advances of love. Arjuna who refused to yield to her temptations was turned into a eunuch by her curse. But Indra lifted the curse by saying that this curse would be an advantage to him during the incognito life of the Pāṇḍavas. It was Citrasena who was used as a tool by Indra to test Arjuna's self control. (M.B. Aranya Parva, Chapters 44, 45).

(6) In order to ensure Arjuna's victory in battle, Indra, disguised as a Brahmin, obtained by begging Karṇa's ear-rings. (M.B. Aranya Parva, Chapter 310).

6) *Indra and Vṛtrāsura*. A famous exploit of Indra was the killing of Vṛtrāsura. Under the leadership of Vṛtrāsura, the Kālakeyas and many other Rākṣasas besieged the Devas. The battle raged furiously. Indra fell down unconscious owing to the shower of arrows from Vṛtra. At once Vasīṣṭha with his divine power restored Indra to consciousness. Finding it impossible to kill Vṛtra, the nonplussed Devas under the leadership of Indra approached Mahāviṣṇu. Viṣṇu told them that Vṛtra could be killed only with the bone of the sage Dadhīca. So all of them approached Dadhīca. Realising the situation, Dadhīca let Indra have his bone for the purpose. Indra made his weapon Vajra with that bone and receiving a fatal stroke from it, Vṛtra fell down dead. (M.B. Vana Parva, Chapter 101, Verses 14, 15; Śānti Parva, Chapter 281, Verses 13-21).

By killing Vṛtra Indra incurred the sin of Brahmahatyā. To expiate for that sin the Devas and Ṛṣis took Indra to Sarayū river and performed his holy bath there. (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, 24th Sarga).

(For further details about Vṛtrāsura see under Vṛtrāsura).

7) *Indra and Cyavana*. Indra did not allow the Aśvinīdevas to drink soma juice. The sad Aśvinīdevas left Indraloka and while passing through a forest, they met Sukanyā, wife of the sage Cyavana. She was extremely beautiful. The Aśvinīdevas advised her to become their wife instead of being the wife of the blind Cyavana. But Sukanyā rejected their advice. Pleased by her conjugal fidelity, they restored Cyavana's eyesight and made him a youth with beautiful eyes. In his gratitude, Cyavana promised to get permission for them to drink soma juice. He performed a yāga. Indra, Aśvinī devas and other gods attended it. Indra insisted that the Aśvinīs should not be allowed to drink Soma juice. Cyavana disputed with him and in the dispute Indra was defeated. From that time the Aśvinīs were allowed Soma drinking. See also 'Cyavana'. (M.B. Vana Parva, Chapter 124, Verse 14; Anuśāsana Parva, Chapter 156, Verses 16-31).

8) *Indra and Triśiras*. Indra's brother Tvaṣṭṛ did not like some of Indra's activities. With the object of rebuking Indra, Tvaṣṭṛ begot a son named Viśvarūpa, Viśvarūpa had three faces and so he was also called

Triśiras. With one face he used to recite Vedas, with the second he drank alcohol and he used the third face for observing the world. He performed a rigorous tapas. Indra, who was alarmed at it, sent goddesses to allure him, but in vain. At last Indra himself went to the forest riding on his elephant Airāvata and killed Triśiras with his Vajrāyudha. In his violent fury he had the three heads of Triśiras cut by a carpenter. From that day, it was ordained that the head of the cow sacrificed at yāgas should be given to a carpenter. Tvaṣṭṛ who was enraged by Indra's killing of his son Triśiras, begot another son Vṛtrāsura. (Devī Bhāgavata, 6th Skandha).

9) *Indra and Nahuṣa*. See the word Agastya.

10) *Indra and Bali*. When Indra defeated and drove away the Asuras, Mahābali, the Asura emperor assumed the form of an ass and hid himself in an empty house. Brahmā informed Indra of this. Indra found him out there, but set him free without killing at the behest of Brahmā. (M.B. Śānti Parva, Chapter 223).

11) *Indra and Yayāti*. Yayāti was the son of Nahuṣa. In his old age, he handed over the kingly duties to his younger son Pūru and went to the forest for performing penance. After performing penance, he reached Indraloka in the end. Indra did not like Yayāti's boast that there was none who had greater power of tapas than himself. Indra pushed him down to the world. (M.B. Ādi Parva, Chapter 88).

12) *Indra and Śaradvān*. Śaradvān was born as the son of Sage Gautama. Śaradvān started a penance for acquiring divine arrows. Devendra who was alarmed, sent the Apsarā woman Jānapatī to obstruct his tapas. Deeply affected by her irresistible charm and fascinated by her temptations, he had an involuntary emission of semen, which fell on the Śarastamba and split itself into two parts. Two children a boy and a girl, were born from it. The King's servants brought them to Hastināpura. The boy was named Kṛpa and the girl was named Kṛpī. (M.B. Ādi Parva, Chapter 130).

13) *Indra and King Kuru*. The King named Kuru was once ploughing the field at the place known as Kurukṣetra. (This was long before Kurukṣetra became famous as the battlefield of Bhārata Yuddha). Indra who happened to come that way at the time, seeing the King tilling the land, asked him why he was doing so. The King replied that he was performing a yāga to enable the men who fell dead there, to attain Heaven. Indra returned to Heaven, smiling. Other devas came to know of this from Indra. They said that if all men came to Devaloka, the share of yajña which was to be received by the gods, would be diminished and so they advised Indra to go and give some boon to King Kuru. Indra returned to earth and gave his blessing to Kuru as follows :

The following classes of people will attain heaven if they die there (at Kurukṣetra).

(1) Those who die of starvation.

(2) Those who die fighting heroically.

(3) Those who were men in their previous life, but who have been born as animals.

From that time Kurukṣetra became an important place. (M.B. Śalya Parva, Chapter 53).

14) *Indra and Takṣaka*. Indra's friend, a Nāga named Takṣaka lived in Khāṇḍava forest. When Agni burned Khāṇḍava forest, Indra caused the rain to fall in order