

to save Takṣaka. See under 'Khāṇḍavadāha'. (M.B. Aranya Parva, Chapter 235).

For the story of how Indra saved Takṣaka from the Sarpasatra see under 'Āstika'.

15) *Indra and Khāṇḍavadāha*. At the time of Khāṇḍavadāha, Śrī Kṛṣṇa and Arjuna fought against Devendra.

16) *Indra Sabhā*. Maya undertook to build a sabhā (assembly hall) for the Pāṇḍavas at Indraprastha. When it was being discussed, the sage Nārada described to them Indra's sabhā as given below :—

Indra has a Sabhā which dazzles with divine effulgence. It is 150 yojanas in length and 100 yojanas in breadth. It has a height of five yojanas. Beautiful storeyed buildings and divine trees add to the grandeur of the sabhā. Indra is seated within the holy light in it. Śacīdevī takes her seat near him. Indra is very handsome. He wears a crown, he is dressed in spotlessly pure clothes, and wears a garland round his neck. Maruts, Siddhas, Devas, Ṛsis and a host of others stand around attending on him. They are all bright with the halo of fire. Parāśara, Parvata, Sāvarnī, Gālava, Śaṃkha, Likhita, Gaurāśiras, Durvāsas, Akrodhana, Śyena, Dīrghatamas, Pavitrapāṇi, Bhāluvi, Yājñavalkya, Uddālaka, Svetaketu, Pāṇḍya and other famous sages are members of Indra's assembly. In this way, Indra's Sabhā is the most magnificent. (M.B. Sabhā Parva, Chapter 7).

17) *Indra and Kāmadhenu*. Once Indra saw Surabhi, the Kāmadhenu, crying in the Indraloka. He asked her why she was crying. Surabhi answered: "My Lord, the cattle, who are my children are groaning in the world under the yoke of the farmer. I was overwhelmed with grief at the sight of their sufferings" Indra's heart melted due to Kāmadhenu's tears. He caused very heavy showers in the world when ploughing the fields became impossible. In this way as a result of Surabhi's tears Indra caused heavy rainfall which gave rest to the cattle in the world. (M.B. Aranya Parva, Chapter 9).

18) *Indra and Nala*. Nala proceeded to Vidarbha to attend Damayanti's Svayaṃvara. On the way, the four gods, Indra, Agni, Varuṇa and Yama met him. (For further details see the word 'Nala'). Nala married Damayanti with the blessings of these gods. When the devas returned, they met Kali and Dvāpara, to whom they described Nala's marriage. Kali and Dvāpara who wished to marry Damayanti, naturally felt disappointed and angry. Kali was about to pronounce a curse on Nala. But on the advice of Devendra he did not do so. Still he decided to gain secret entrance into Nala's body and to bring about the loss of his Kingdom. (M.B. Vana Parva, Chapter 58).

19) *Indra and Māṇḍhātā*. A King named Yuvanāśva was born in the Ikṣvāku dynasty. He earned great reputation by performing many Aśvamedha yāgas. But he was very much distressed because he had no children. So he entrusted his kingly duties to his ministers and proceeded to the forest. One day during his wandering he arrived at the āśrama of the sage Bhṛgu. He was tired and thirsty. Bhṛgu had filled a pot with water by reciting a mantra and placing it on a low stool, he had gone to sleep. Not knowing that it was a pot of water intended to cause pregnancy, and in his intense thirst, Yuvanāśva drank water from it. He became pregnant and in due course Yuvanāśva brought

forth a son. Indra, accompanied by other gods came to see the child. When the Devas asked how the child was going to drink milk, Indra put his index finger into the child's mouth and the child began to suck it. Indra said 'The child will drink me'. The Sanskrit words : 'Mām dhātā' mean "one who drinks me". Thus the child was named "Māṇḍhātā" by Indra and the other gods. (M.B. Aranya Parva Chapter 126).

20) *Indra and Śibi*. Once Indra and Agni tested the strength of Emperor Śibi's 'dharma'. Indra took the form of an eagle and Agni that of a dove. The dove flew down into the lap of Śibi. The eagle pursued it. The dove entreated Śibi to save it from the eagle. Śibi promised to do so. The eagle argued that the dove was its prey and should be returned to it. But Śibi offered to give the eagle his own flesh, equal in weight to that of the dove. Accordingly, the dove was placed in one pan, but even when all the flesh from his body was cut and placed in the other pan, it did not weigh equal to the dove. At this stage, Indra and Agni appeared to Śibi in their own forms and blessed him to be more happy and prosperous than before. (M.B. Vana Parva, Chapter 131).

21) *Indra and Yavakṛita*. Long ago there was a sage named Yavakṛita. He started a tapas with the ambition of acquiring all knowledge by himself, without the help of a Guru. Indra was alarmed at the sternness and rigour of the tapas. He induced Yavakṛita to stop tapas, but it was in vain. At last Indra disguised himself as an old Brahmin and went to the bank of the Gaṅgā where Yavakṛita was performing tapas. He began to build a dam across the river with sand. Seeing this Yavakṛita ridiculed him. The old Brahmin retorted that Yavakṛita's tapas was also equally ridiculous. But Yavakṛita was not shaken even by his taunt. He resumed his tapas with renewed strength. At last finding no other alternative, Indra appeared to Yavakṛita and granted his wish. (M.B. Vana Parva, Chapter 135).

22) *Loss of Indra's umbrella*. Once Narakāsura went to heaven, fought with the gods and robbed Indra of his umbrella and the earrings of Aditi, Indra's mother. Grief-stricken Indra complained to Śrī Kṛṣṇa. Accompanied by Satyabhāmā and riding on the back of Garuḍa, Śrī Kṛṣṇa went to the city of Prāgjyotiṣa, the residence of Narakāsura and razed it to the ground. He recovered the umbrella and ear-rings and returned to heaven with Satyabhāmā. Indra and Aditi were overjoyed on getting back the lost articles. On their return journey, Śrī Kṛṣṇa at the request of Satyabhāmā cut for her a twig of the Pārijāta tree. This made Indra angry and he fought against Śrī Kṛṣṇa. After defeating Indra and other gods, Śrī Kṛṣṇa accompanied by Satyabhāmā returned to Dvārakā with the Pārijāta. (Bhāgavata, 10th Skandha).

23) *Indra and Narakāsura*. The Asura called Naraka once performed a very severe penance on the Gandhamādana mountain with the object of usurping Indra's place. Indra was alarmed and rushed to Mahāviṣṇu for help. Viṣṇu went to Gandhamādana mountain and killed Narakāsura. (M.B. Vana Parva, Chapter 142).

24) *Indra and the sage Baka*. After the war between Devas and Asuras, Indra, in a peaceful state of mind, was going around the world, riding on his elephant, Airāvata. When he reached an Āśrama on the eastern coast of the sea, he met the great sage Baka. A conver-