

sation about the happiness of longevity took place between Indra and sage Baka who was hundred thousand years old. After that Indra returned to Devaloka. (M.B. Vana Parva, Chapter 193).

25) *Indra and Keśī*. Long ago a terrible war took place between Devas and Asuras. At that time an Asura called Keśī attempted to abduct Devasenā, daughter of a Prajāpati. Hearing her shrieks, Indra rushed to the spot. In the clash between Keśī and Indra, Keśī's club was broken into two with Indra's weapon Vajra. Suddenly Keśī lifted a mountain and threw it at Indra. Indra broke that mountain also into two. One part of it fell on Keśī himself, who fled frightened. After that, Indra asked Devasenā how she happened to fall in Keśī's hands. Devasenā answered thus:—"I am the daughter of Prajāpati. My name is Devasenā. Keśī had abducted my elder sister, Daityasenā. My sister and I used to come to take our bath in this Mānasa lake. Keśī had expressed his wish to abduct both of us. My father has given me his blessing that a person who is worshipped by gods and asuras will become my husband. Having heard these facts, Indra held consultations with Brahmā and arranged the marriage between Subrahmaṇya and Devasenā. See also the word "Subrahmaṇya". (M.B. Vana Parva, Chapter 223).

26) *Indra and Aṅgiras*. After killing Vrtrāsura, Indra hid himself in a lotus flower in the Mānasa lake, to expiate for the sin of Brahmahatyā (killing a Brahmin). It was at that time that Nahuṣa became Indra. After Nahuṣa had been forced to go back to the earth as a serpent by the curse of Agastya, the Devas brought back Indra. At that time, Aṅgiras praised Indra with mantras from Atharvaveda. From that day Aṅgiras got the name of 'Atharvāṅgiras'. Indra was pleased and blessed Aṅgiras that his name would become famous throughout the world. (M.B. Udyoga Parva, Chapter 18).

27) *Indra and the Bow called Vijaya*. Karṇa had a bow called Vijaya. It was made by Viśvakarmā according to Indra's liking. (M.B. Karṇa Parva, Chapter 31, Verse 42).

28) *Indra and the Tripuras*. The Tripurāsuras performed penance and received boons from Brahmā. After that they clashed with Indra. Indra was not able to kill them. The vanquished Indra had the Tripuras killed by Śiva. See the word "Tripura". (M.B. Karṇa Parva, Chapter 33).

29) *Indra and Sūrya (the sun-god)*. When Karṇa and Arjuna came into conflict at the Bhārata battle, a controversy raged in heaven between Indra and Sūrya. Indra argued that Arjuna would win, while Sūrya asserted that Karṇa would gain victory. The Devas joined the side of Arjuna and Asuras joined Karṇa's side. In the end, Arjuna came out victorious and thus Sūrya was defeated by Indra. (M.B. Karṇa Parva, Chapter 87).

30) *Indra and Namuci*. The Rākṣasa Namuci once evaded capture by Indra by remaining hidden in the rays of the Sun. Indra went to him and pretending friendship, promised not to kill him either with wet thing or dry things or at night or in day time. Trusting his words, Namuci came out. Then Indra cut off Namuci's head with the froth scraped from the waves of the sea at the time of dusk. The head pursued him shouting, "You murderer of a friend, by breaking your promise!"

Indra sought refuge under Brahmā. Brahmā advised him to bathe in Śoṇapuṇya tīrtha to expiate for the sin. Accordingly Indra bathed in the river Sarasvatī and washed off his sin.

*River Sarasvatī*. There is a story about how Sarasvatī river became Śoṇapuṇya tīrtha. There were frequent quarrels between Vasiṣṭha and Viśvāmitra. Once Viśvāmitra got angry when he came to know that Vasiṣṭha was performing a penance on the banks of the river Sarasvatī. He summoned Sarasvatī and ordered her to produce Vasiṣṭha before him immediately. Sarasvatī was in a dilemma. If she brought Vasiṣṭha to Viśvāmitra, Vasiṣṭha would curse her; if on the other hand, she did not bring him Viśvāmitra would curse her. At last she decided to produce Vasiṣṭha before Viśvāmitra. By eroding the earth on her bank little by little near the place where Vasiṣṭha was performing his penance, Sarasvatī managed to bring him down into her own current. Then she carried him floating down to the place where Viśvāmitra was waiting. When Vasiṣṭha reached his presence, Viśvāmitra was pleased. But without allowing Viśvāmitra to capture Vasiṣṭha she took him away in her current, eastwards. Enraged at this, Viśvāmitra pronounced a curse that blood should flow through the river Sarasvatī. Thus the water in the river became blood-red. The great sages who came there afterwards sympathised with Sarasvatī in her ill-luck and as a result of their prayers Śiva made her Śoṇapuṇyatīrtha.

It was in this river that Indra took his bath and washed off his sin. (M.B. Śalya Parva, Chapter 43).

31) *Indra and Śrutāvati*. Bharadvāja's daughter Śrutāvati (Śruvāvati) performed a very severe penance to get Indra as her husband. To test her character, Indra assumed the shape of Vasiṣṭha and went to Śrutāvati. She received the guest with due reverence. Pleased with her treatment, the guest handed her five raw fruits and asked her to cook them for him. Śrutāvati gladly undertook that service. She proceeded to cook the fruits but even after burning all the fuel she had, the fruits were not properly cooked. So she began to use her limbs one by one as fuel and burned them up. Indra was deeply impressed by her self-sacrifice and appearing to her in his own form married Śrutāvati. (M.B. Śalya Parva, Chapter 48).

32) *Indra became Śatakratu*. Indra performed one hundred sacrifices at the place called Indratīrtha. Thus he became Śatakratu. It was there that he gave much wealth to Bṛhaspati. (M.B. Śalya Parva, Chapter 49, Verse 2).

33) *Indra became a bird*. Once Indra took the form of a bird and went to the forest and preached moral and spiritual duties to the sages who had gathered there. (M.B. Śānti Parva, Chapter 11).

34) *Indra and Dantideva*. Once Dantideva received a boon from Indra that he should have plenty of food and enough travellers to eat it. (M.B. Śānti Parva, Chapter 29, Verses 120, 121).

35) *Indra and Bṛhaspati*. Once Bṛhaspati told Indra that everything in the world could be achieved with soothing speech. (M.B. Śalya Parva, Chapter 84, Verse 2).

Bṛhaspati's wife Tārā once fell in love with Candra (the Moon god). She deserted Bṛhaspati and went to live in Candra's residence. Bṛhaspati complained