

fight them. He tried to find out whether Dadhīca had left behind anything to be used as a weapon. "Dadhīca had with him a horse-head", he was told. Indra went in search of it and at last found it in a lake at a place called Śaraṇya. It is with its bone that he killed the Asuras. (Ṛgveda, 1st Maṇḍala, 13th Anuvāka, 84th Sūkta).

80) *Indra and Dadhyañ*. Indra taught Madhuvīdyā (The science of intoxicating drinks) to Dadhyañ. He was warned by Indra that if he communicated that lore to anyone else, his head would be cut off. Once the Aśvinīs wanted to learn it. Since Indra had denied Soma drinking to Aśvinīs, they were not on good terms with Indra. So they approached Dadhyañ to acquire that Knowledge. But he refused to teach them due to his fear that Indra would cut off his head. So the Aśvinīs cut off Dadhyañ's head and fixed a horse's head in its place. With that horse-head Dadhyañ taught the Aśvinīs Madhu Vidyā. After they had learnt the knowledge, they replaced his own head after removing the horse-head. (Ṛgveda, 1st Maṇḍala, 17th Anuvāka, 116th Sūkta).

81) It is said that once, in a light mood, Indra made a mare give birth to a cow. (Ṛgveda, 1st Maṇḍala, 18th Anuvāka, 121st Sūkta).

82) *Indra and Śātānika*. Śātānika was a King of the Lunar dynasty who ruled over the city of Kauśāmbī. Indra who was highly impressed by his heroic exploits once invited him to Devaloka to suppress the Asuras. In the war with Asuras, Śātānika was killed. After that Śātānika's son, Sahasrānika went to Devaloka and killed the Asuras. Indra who was pleased declared that Sahasrānika would marry the beautiful Mrgāvātī and they were married. See under Mrgāvātī. (Kathāsaritsāgara, Kathāmukha lambaka, 1st Taraṅga).

83) *Indra and Vāsavadattā*. Vāsavadattā who was the wife of Udayana was born in the world by Indra's blessing. See under "Vāsavadattā". (Kathāsaritsāgara, Kathāmukha lambaka, 1st Taraṅga).

84) *Indra and Meghanāda*. Rāvaṇa conquered the world with the help of Brahmā's blessing. In his pride he came into conflict with Indra. After a fierce battle, Rāvaṇa's son, Meghanāda defeated Indra. He took Indra to Laṅkā as a prisoner. Rāvaṇa chained Indra's hands and feet and tied him to his flagstaff. The Devas in distress approached Brahmā for help. Brahmā went to Laṅkā and secured the release of Indra. After giving the title of Indrajit to Meghanāda, Brahmā returned to Brahmāloka.

Sometime before this Devendra had committed adultery with Ahalyā, Sage Gautama's wife. At that time Gautama had uttered a curse on him, that he would have to spend a year in prison, chained by an enemy. His life in Rāvaṇa's prison in Laṅkā was in fulfilment of that curse. (Uttara Rāmāyaṇa).

85) *Indra and Hanūmān*. Hanūmān, the son of Vāyu (wind) sprang up into the sky as soon as he was born, seeing the brilliant rising sun, and mistaking it to be some delicious food. He saw Rāhu who was standing near the sun and made a leap towards him. When he came near, he saw Airāvata, Indra's elephant, standing in Devaloka. At once he turned towards that elephant to swallow him. Seeing the struggle between Hanūmān and Airāvata Indra used his weapon Vajra which cut the monkey's "hanu" (jaw bone) and he fell

down dead on the earth. Vāyu, in deep sorrow, took the dead body of his son and went to Pātāla. When Vāyu (wind) left the world, the creatures of the world underwent great suffering. Then the Devas led by Brahmā went to Pātāla, consoled Vāyu and revived Hanūmān. Since his "Hanu" was cut with Vajra, the monkey was named "Hanūmān" by Indra. Besides, Indra gave him a blessing that Hanūmān would die only when he wished. (Uttara Rāmāyaṇa, Vālmiki Rāmāyaṇa; Kiṣkindhā Kāṇḍa; 66th Sarga).

86) *Indra and Govardhana*. For the story of how the people of Gokula (Cowherds' colony) stopped the worship of Indra, how Indra caused a heavy shower of rain, and how Śrī Kṛṣṇa used the Govardhana mountain as an umbrella, see under "Kṛṣṇa".

87) *Indra becomes victim of old age*. Once the sage Durvāsas went to Devaloka. The goddesses gave him a grand reception at which Menakā presented him with a garland made of fragrant flowers. The sage gave it to Devendra. Indra placed it on Airāvata's tusk. The fragrance of the garland attracted a large number of bees to it. They swarmed round the head of the elephant and annoyed it. Airāvata picked up the garland trampled it under his foot, pulled it to pieces and threw it away. Durvāsas took this as an insult to himself and pronounced a curse that all the gods would be subjected to wrinkles and grey hair of old age.

Indra and the other gods fell victims to old age. Indra requested Durvāsas to release him from his curse. The sage relented and told him that if the Devas drank Amṛta obtained by churning the ocean of milk they would recover their youth. Accordingly, the ocean of milk was churned by the joint effort of the Devas and Asuras and in the end the Devas snatched it away. When the Devas drank Amṛta, the symptoms of old age disappeared and they recovered their youth. (Uttara Rāmāyaṇa).

88) *Indra and Daṇḍakāraṇya*. Daṇḍa the son of Ikṣvāku, a King of the Solar dynasty, ruled over the territory between the Vindhya and the Himālayas. Once when he was out hunting in the neighbourhood of the mountains, he saw a charming woman. She was "Arā", the daughter of the sage Śukra. The King was fascinated by her beauty and fell desperately in love with her at the very first sight. He seized her by force and committed rape on her. When Śukra knew about this, he was furious and uttered a curse that Indra should shower a rain of fire on Daṇḍa's kingdom. Thus the whole country of Daṇḍa was destroyed by Indra's rain of fire. In course of time that region was turned into a dense forest and came to be called "Daṇḍakāraṇya". (Uttara Rāmāyaṇa).

89) *Other names of Indra*. Indra; Marutvān, Meghavān, Bidaūjas, Pākaśāsana, Vṛddhaśravas, Sunāsira, Puruhūta, Purandara, Jiṣṇu, Lekharābha, Śakra, Śatamanyu, Divaspati, Sutrāmā, Gotrabhit, Vajrī, Vāsava, Vṛtrahā, Vṛṣā, Vāstoṣpati, Surapati, Valārāti, Śacīpati, Jambhabhedin, Harihaya, Svārāt, Namucisūdana, Saṅkrandana, Duścyavana, Turāṣāt Meghavāhana, Ākhaṇḍala, Sahasrākṣa, Rbhukṣā.

90) *Indra's Divinity*. In the earliest stage of Hinduism, Indra had occupied one of the most eminent places among the gods. Mahāviṣṇu had only the place of younger brother of Indra at that time. In Amara Kośa we find "Ucendra Indrāvaraja" as the synonym of