

Viṣṇu. In Ṛgveda Indra has a more important place. Although Rudra is a divinity or deity and although there are references to Kapardin, there is not even a single stuti (praise) about Śiva in the Ṛgveda. Ṛgveda does not recognize Devīpūjā and idol worship. But in the Purāṇic age, Indra was transformed into a lascivious "Deva Prabhu" (Lord among the gods). Sardar K.M. Panikkar, in his preface to "Ṛgveda Samhitā" says about Indra:— "The main actor in Ṛgveda is Indra. In the war against the Dasyus the Āryas seek the help chiefly of Indra. Indra is represented as very handsome and of a golden complexion. His weapon is Vajra, thunderbolt which was made by Tvaṣṭā. Vāyu (wind) is his charioteer. He is constantly travelling about in the sky driving in his golden chariot. Indra likes drinking Soma juice more than the other gods. Indra is even referred to as "Somapa". He is also sometimes described as the twin brother of Agni. Sages have sung unendingly about the exploits of Indra. Hiranyastūpa, a sage, has composed a work entitled "Indrastuti" which celebrates many of the heroic deeds of Indra. Indra was Vajrapāṇi who had slain the Asuras like Ahi, Tuṣṇa, Śambara, Vala, Vṛtra and others. There are also several stories in the Vedas about the birth of this hero. At the time of Indra's birth, somehow, his mother felt that he was incapable of being killed. So she decided to abandon him. Fearing trouble for herself, she asked the child to leave her and go to some other place. Indra refused to do so and followed her to the house of Tvaṣṭā. There he drank the juice of the soma plant and gained strength to kill his enemies. But unaware of this, his mother, tried to keep him concealed. Indra, however, came out of the place in his dazzling attire and encountered the enemies. Vṛtra who met Indra got ready for a fight. In the fight Vyaṁsa struck down Indra. The devas fled in fear. Indra who was left alone called upon Viṣṇu and sought his aid.

Although Indra needed help in his fight with Vṛtra, he was the chief support to the Āryas in their fight against the Dasyus. It was Indra's Vajra which broke up the fortresses of many Dasyu kings. That was why he got the name "Purandara". Once Indra dried up the whole river to enable his army to cross it for the sake of Sudās. When Suśravas became helpless, Indra destroyed twenty kings and 60099 soldiers with his chariot wheel. Thus we see Indra in the Ṛgveda as the destroyer of the Dasyus and the protector of Āryans."

Indrāṇī, Śacī and Pulomajā are the names of Indra's wife. Indra's son, Jayanta is also known by the name of Pākaśāsani. Indra's city is Amarāvati; his chariot "Vimāna", his charioteer Mātali, and his garden Nandanavana. "Vaijayanta" is the name of his mansion. Indra's weapon has several other names, such as, Hrādinī, Kulīśa, Bhidura, Pavi, Śatakoṭi, Svaru, Śāmba, Dambholī, Aśani etc. Indra's assembly is called "Sudharmā". Indra's bow is the rainbow, his sword is Parañjaya and his residence is Heaven. The trees in Heaven are, Mandāra, Pārijāta, Santāna, Kalpavṛkṣa and Haricandana. The festival celebrated in honour of Indra is called "Śakradhvajothhāna" or "Indrotsava".

91) *Indra and Uttāṅka*. See under Uttāṅka.

92) *Indra and Kabandha*. See the second para under the name Kabandha.

93) *Indra was born as Gādhī*. See under Gādhī.

94) *Śiva ended Indra's pride*. See under Pāṇḍavas.

95) *Indra stole the cows*. For the story of how Indra stole the cows from Gokula see under Kṛṣṇa.

96) *Indra and Mahāśani*. Once Mahāśani, the son of Hiranya defeated the gods in a battle and took Indra and Indrāṇī to Pātāla as captives. The Devas who knew that Mahāśani was a relative of Varuṇa, sought the help of Varuṇa. At the instance of Varuṇa, Indra was released. The revengeful Indra prayed to Śiva. Śiva appeared and asked Indra to submit his complaint to Viṣṇu. Indra offered his prayers to Viṣṇu. As a result of it, a man who had the elements of Śiva and Viṣṇu, in him, took his birth from the water of the Gaṅgā. He killed Mahāśani. (Brahmaṇḍa Purāṇa).

INDRĀDAIVATA. A yajña (sacrifice) performed in order to get children. King Yuvanāśva got the yajña conducted. After it was over the King drank water from pots filled by brahmins, and became pregnant. (See Māndhātā). (Devī Bhāgavata, 7th Skandha).

INDRADAMANA. A King who gifted a lot of money to Brahmins. (M.B. Śānti Parva, Chapter 234, Verse 18).

INDRADATTA. See 'Vararuci'.

INDRADHVAJA. A flag staff. It is erected in order to get rain. If anybody dreams that it has broken and fallen, it is a bad omen. It means that some disaster will befall the country. (Agni Purāṇa, Chapter 229).

INDRADVĪPA (INDRA ISLAND). Mahābhārata, Sabhā Parva refers to the island as having once been conquered and subjugated by king Sahasrabāhu.

INDRADYUMNA I. A King born in the dynasty of Svāyambhuva Manu, and a king of the Pāṇḍya country.

1) *Genealogy*. Descended from Viṣṇu in this order :— Viṣṇu — Brahmā — Svāyambhuva Manu — Priyavṛata — Agnīdhra — Nābhi — Ṛṣabha — Bharata — Sumati — Indradyumna.

2) *Indradyumna turned into elephant*. Indradyumna, a devotee of Viṣṇu handed over governance of the country to his children when he became old, and performed penance in the Malaya mountain. One day, when he was immersed in meditation Agastya came there. Naturally, Indradyumna did not notice Agastya's arrival. Enraged at this the latter cursed Indradyumna and turned him into an elephant. Being told immediately about the curse by his servants Indradyumna sought redemption from the curse from Agastya himself. Redemption was granted thus : Indradyumna would roam in the forest for years as an elephant, a devotee of Viṣṇu and he would attain salvation when Lord Viṣṇu came down to the earth and patted the elephant on its back. Accordingly Indradyumna who was turned into an elephant roamed about in the forest for many years in the company of a herd of wild elephants. At last it arrived at Mount Trikūṭa. There was a lake there on the banks of which was sage Devala engaged in penance. Hūhū, the Gandharva had once come to this lake with a number of Apsarā women and they indulged in amorous sports, which Devala did not like. He cursed Hūhū and turned him into a crocodile, and the crocodile lived in the same lake.

Indradyumna who was turned into an elephant, stepped into the lake to drink water when the crocodile caught hold of its hind leg. Neither did the elephant yield nor