

the crocodile leave the former free. Their tug of war continued for 1000 years when Mahāviṣṇu appeared on the scene, killed the crocodile and saved the elephant. At once the elephant was re-transformed into Indradyumna and he attained Vaikuṅṭha (the abode of Viṣṇu). (Bhāgavata, 8th Skandha).

A Malayalam verse summarises the above story as follows :—Impelled by Agastya's curse the elephant went to the lake at Mount Trikūṭa, and suffered for 1000 years as the crocodile which caught hold of its hind leg did not loosen its grip. Then appeared on the scene the killer of Murāsura (Lord Viṣṇu) on his vehicle, Garuḍa, killed the crocodile with his discus and granted salvation to the elephant.

3) *Indradyumna's fall from heaven when the merits of his good deeds were exhausted.* The merits or the result of his good and noble deeds having been exhausted, Indradyumna, the saintly king once descended from heaven to earth, and the sad King approached sage Mārkaṇḍeya. But, the sage did not recognize him. The King and the sage went to Prāvīrakarṇa, an owl living on the top of the Himālayas. It also did not recognise the King. Then they went to Nāḍījaṁgha, a stork very much older than the owl and living in the lake known as Indradyumna. Nāḍījaṁgha also could not recognise the King. In another part of the lake was living a tortoise called Akūpāra, who was older than Nāḍījaṁgha. At last the King, the sage, Prāvīrakarṇa and Nāḍījaṁgha approached Akūpāra. At his very sight Akūpāra recognized the King. Akūpāra told sage Mārkaṇḍeya that Indradyumna was a very famous King and quite liberal and munificent in distributing gifts, and that the lake Indradyumna was formed by the passage of the cows gifted by the King. Having heard these details regarding the King the sage sent him back to heaven. (M.B. Vana Parva, Chapter 199).

INDRADYUMNA II. Mahābhārata, Vana Parva, Chapter 12, Verse 32 refers to a certain King Indradyumna, a contemporary of Śrī Kṛṣṇa ; Kṛṣṇa killed him.

INDRADYUMNA III. A sage Indradyumna is mentioned in the list of Saints who paid their homage to Dharmaputra during his forest life. (M.B. Vana Parva, Chapter 26, Verse 22).

INDRADYUMNA IV. Name of King Janaka's father.

INDRADYUMNA V. A king of the Ikṣvāku dynasty. (See Para 2, under Viśvakarman).

INDRADYUMNA VI. A king who lived in the Kṛta yuga, and a devotee of Viṣṇu. He visited the Jagannātha temple in Oḍra Deśa once to worship Lord Jagannātha. The Lord was then hidden in the sand. When the King, disappointed at this was about to return, determined to fast unto death at Mount Nīla when a celestial voice cried, "Thou shalt see Him". Afterwards the King performed a horse sacrifice and built a magnificent Viṣṇu temple. Narasimhamūrti brought by Nārada was installed in the temple. During sleep the King had a darśana (sight) of Lord Jagannātha. Also an astral voice directed him to cut down the fragrant tree on the seashore and make idols with it. Accordingly the king got idols of Viṣṇu, Balarāma, Sudarśana and Subhadrā made and installed them in the temple. (Skanda Purāna).

INDRADYUMNA(M). A lake. A stork called Nāḍījaṁgha and the Ādikūrma called Akūpāra lived in this

lake. It came into existence when the cows given in gift by King Indradyumna passed along that way. (M.B. Aranya Parva, Chapter 198). The pool lay near Mount Gandhamādāna, and the Pāṇḍavas once visited it. (M.B. Ādi Parva, Chapter 118, Verse 18).

INDRAJIT. Rāvaṇa's son, Meghanāda.

1) *Genealogy.* Descended from Viṣṇu thus:—Viṣṇu,—Brahmā—Pulastya—Viśravas—Rāvaṇa—Meghanāda (Indrajit).

To Pulastya, one of the Prajāpatis was born by Mālinī, Viśravas. Viśravas had two wives, Devavarṇinī, also called Ilībilā and Kaikasī. Vaiśravaṇa or Kubera was his son by Ilībilā and Rāvaṇa, Kumbhakarṇa, Vibhīṣaṇa and Śūrpaṅkhā (daughter) being the offsprings of Kaikasī. Rāvaṇa married Mandodarī and three sons, Meghanāda, Atikāya and Akṣakumāra were born to them. Meghanāda came to be known as Indrajit also, because he had defeated Indra once.

2) *Son of Śiva.* Though it was Mandodarī, Rāvaṇa's wife, who gave birth to Meghanāda (Indrajit) the Uttarāmāyaṇa refers to him as the son of Śiva in a story as follows:—

Once, after religious fasting and other rites on a Monday (to propitiate the Sun-God) Madhurā, an Apsarā woman, adorned with all kinds of ornaments went to Mount Kailāsa to offer salutations to Lord Śiva. Pārvatī, Śiva's consort was not present then, and Madhurā used the opportunity to please the Lord, and she got pregnant by him. All on a sudden Pārvatī appeared on the scene, and knowing what had happened in her absence she cursed Madhurā to fall into an abandoned well as a frog. Madhurā prayed for redemption from the curse, and Śiva pitying her sad plight blessed her that after 12 years she would get herself transformed into a fair damsel and become the daughter of Maya and would, then, be married by a great King. According to Pārvatī's curse Madhurā fell into a well in the forest as a frog. Mayāsura was performing penance near the well to get a daughter. On the expiry of 12 years after Madhurā fell into the well as a frog, Mayāsura looked into it and beheld a beautiful girl. He took her to his palace named her Mandodarī and brought her up as his own daughter. Rāvaṇa married her. It was at this stage that Śiva's vital fluid which had, twelve years before, entered her womb made its appearance in the form of a son. Rāvaṇa named him Meghanāda. Being Śiva's son he grew up with great prowess. (Uttara Rāmāyaṇa).

3) *Meghanāda's yajñas.* When once Rāvaṇa was away from Laṅkā on a conquest of the world, Meghanāda went to Nikumbhilā, the central place for conducting yajñas, and performed seven yajñas with sage Śukra as the chief priest. By the time all the seven yajñas, viz. Agniṣṭoma, Aśvamedha, Bahusvarṇa, Vaiṣṇava, Māheśvara, Rājasūya and Gosava were over, Rāvaṇa returned to Laṅkā and sage Śukra gave him details about the yajñas conducted by his son Meghanāda. Rāvaṇa did not like the Vaiṣṇava yāga performed by his son, and Śukra, who got angry at this cursed, Rāvaṇa that he would meet with his death at the hands of Viṣṇu. (Uttara Rāmāyaṇa). By performing a Śaiva yāga, Meghanāda got the blessings of Śiva, who taught him (Meghanāda) the great art of Samādhi, which helped one to move amongst others invisible to them.