

4) *The name, Indrajit.* Once Rāvaṇa encircled Indraloka with a big army, and Indra, very much alarmed ran up to Viṣṇu for protection. Viṣṇu told Indra that it was not yet time for Rāvaṇa's death and when it was time Viṣṇu himself would slay him. Disappointed at this Indra returned, and a fierce war ensued between him and Rāvaṇa. Indra fought with Rāvaṇa, and Jayanta, his son fought with Meghanāda. When fighting reached its climax Meghanāda resorted to the art of Samādhi taught by Śiva, and became invisible to others. Then he showered his arrows. Jayanta fainted on the battlefield. Pulomā, father of Indrāṇī, carried away Jayanta without others knowing and concealed him in the ocean. Everyone thought that Jayanta was dead. Burning with grief and revenge Indra confronted Rāvaṇa again. Rāvaṇa fell down at the blow with Indra's vajra (thunderbolt). Then once more making himself invisible to others, Meghanāda jumped into Indra's chariot and bound him prisoner. By that time Rāvaṇa got up on his feet, and he and Meghanāda carried away Indra to Laṅkā and chained him to the foot of the flagstaff.

The Devas, grief-stricken at this sad fate of Indra went to Brahmā and submitted their grievance. Brahmā reached Laṅkā, and named Meghanāda Indrajit. (He who gained victory over Indra). Indrajit prayed to Brahmā for the boon, which would ward off death for ever. When Brahmā told him that the boon of eternal deathlessness was out of the question he sought the following boon : that when he had performed a yajña, out of the sacrificial fire should emerge a chariot and necessary horses and that he should not be killed by any one while fighting from that chariot, and that he did not mind being killed by enemies if he got away without completing the yajña. Brahmā granted him the boon. And, as directed by Brahmā Rāvaṇa released Indra from imprisonment after one year. (Uttara Rāmāyaṇa).

5) *Indrajit and Hanūmān.* A clash occurred between Indrajit and Hanūmān, who landed in Laṅkā in search of Sītā, and the former got Hanūmān bound by Brahmāstra. (Vālmiki Rāmāyaṇa).

6) *Death of Indrajit.* At the height of the fierce war between Rāma and Rāvaṇa, Indrajit and Lakṣmaṇa clashed with each other. Finding victory impossible Indrajit created a fake Sītā and killed her. Thinking that Sītā was dead, grief-stricken Hanūmān, Lakṣmaṇa and the regiment of monkeys withdrew from the fight. Informed of Sītā's death Rāma fainted.

Indrajit began the yajña for victory over Rāma at the place called Nikumbhilā. Vibhīṣaṇa told Rāma and Lakṣmaṇa about the warning of Brahmā that Indrajit would be killed if the yajña was obstructed. Happy at the information Rāma and Lakṣmaṇa immediately went to Nikumbhilā to fight with Indrajit who was engaged in performing the yajña, and without completing the yajña he came out and began fighting, and Lakṣmaṇa killed him. (Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa, Chapters 82-91).

INDRAKĪLA. A mountain in front of the Himālaya and Gandhamādana mountains. The presiding deity of this mountain is a devotee of Kubera. (M.B. Vana Parva, Chapter 37).

INDRALOKĀBHIGAMANA PARVA. A sub Parva in Mahābhārata.

INDRAMĀRGA. An ancient sacred place (bathing ghaṭ) Those who take a dip in the holy waters there will attain heaven. (M.B. Anuśāsana Parva, Chapter 25, Verse 9).

INDRĀṆĪ. Wife of Indra (Śacī).

1) *Genealogy.* Descended from Viṣṇu thus : Viṣṇu—Brahmā—Kaśyapa—Pulomā—Śacī (Indrāṇī). Pulomā was an asura born to Kaśyapa by his wife Danu. Indra married Śacī, the daughter of Pulomā, and hence Śacī is called Indrāṇī also. She is called Paulomī also as she was the daughter of Pulomā.

2) *Indrāṇī and Śūrapadma.* An Asura called Śūrapadma once coveted Indrāṇī. He deputed his men to fetch Śacī somehow or other to him. Hearing about this, Indra, keeping Indrāṇī with him, went to and stayed in the Chiyālī temple in Koṅkanadeśa, and afterwards Indra went to Mount Kailāsa after asking Śāstā to guard Indrāṇī. During Indra's absence Ajāmukhī, sister of Śūrapadma met Indrāṇī and induced her to become Śūrapadma's wife. Indrāṇī refused. Ultimately Indra returned and took Indrāṇī back to Devaloka.

3) *Indrāṇī and Nahuṣa.* See under Agastya.

4) *Indrāṇī and Pāñcālī.* Mahābhārata says that Pāñcālī was a partial incarnation of Indrāṇī. (See under Pāñcālī). A part of Śacī was born in the family of Drupada as Draupadī, viz. Pāñcālī. (M.B. Ādi Parva, Chapter 67).

(1) Indrāṇī once went to the assembly of Brahmā and worshipped him. (M.B. Sabhā Parva, Chapter 11, Verse 42).

(2) When once Satyabhāmā came to Devaloka with Śrī Kṛṣṇa, Indrāṇī conducted her to Aditi, mother of the Devas. (M.B. Sabhā Parva, Chapter 36).

(3) Śacī also was present at the birth of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 13).

(4) Indrāṇī and Arjuna. (See under Arjuna).

INDRAPARVATA. A mountain in Videha. (M.B. Sabhā Parva, Chapter 30, Verse 15).

INDRAPRAMATI. A disciple of Paila. He belonged to the line of Vyāsa's disciples. For other details see under Vyāsa.

INDRAPRASTHA. Capital city of the Pāṇḍavas. It is the same as Delhi, the capital of modern India.

1) *Construction.* As ordained by Dhṛtarāṣṭra, Dharmaputra, claimant to half of the kingdom, went to the forest Khāṇḍavaprastha with his brothers. Śrī Kṛṣṇa stood by them ; great sages like Vyāsa helped them. There, in the forest, they built a city called Indraprastha as beautiful as Indraloka. (M.B. Sabhā Parva, Chapter 211).

2) *Reconstruction.* Once Agni burned down the Khāṇḍava forest. (See under Khāṇḍavadāha). Arjuna saved Maya and five others from the fire. Maya asked Arjuna what he should do in return for saving his life. Arjuna replied that it was not proper to expect any reward for saving one's life and that, if Maya was very keen about doing something in return, it might be done for Kṛṣṇa. Then Kṛṣṇa asked Maya to build for the Pāṇḍavas a palace, the most beautiful one in the world at Indraprastha. And, accordingly, after getting the Brahmins duly feasted, Maya marked the ground ten thousand