

light, night. —Comp. —कमल the white lotus. —कला 1. a digit of the moon. (These are 16, each of which is mythologically said to be devoured by 16 deities in succession). —2. N. of several plants; अमृता, गुडची, सोमलता. —कालिका 1. N. of a plant (केतकी). —2. a digit of the moon. —कान्तः the moon-stone. (—ता) 1. night. —2. N. of a plant (केतकी). —क्षयः 1. waning or disappearance of the moon. —2. the new moon day. —जः—पुत्रः the planet Mercury. (—जा) N. of the river Revā or Narmadā. —जनकः 1. the ocean (the moon being produced amongst other jewels at the churning of the ocean). —2. the sage अत्रि. —दलः a digit, crescent. —पुष्पिका N. of a plant (कालिकारी or जांगली). —भे 1. the sign called Cancer. —2. the Nakshatra called मृगशिरस्. —भा a kind of water-lily. —भृत्, —शेखरः, —मौलिः 'the moon crested god,' epithets of Siva. —मणिः 1. the moon-stone. —2. a pearl. —मंडलं the orb or disc of the moon. —रत्नं a pearl. —ले (रि) खा 1. a digit of the moon. —2. N. of several plants, see इंदुकला. —लोकः the world of the moon. —लौहकः, —लौह silver. —वदना N. of a metre; see Appendix. —वारः a kind of yoga. —वासरः Monday. —व्रतं a religious observance depending on the age of the moon. It consists in diminishing the quantity of food by a certain portion daily, for a fortnight or a month; cf. चांद्रयण.

इंदुमन् m. An epithet of Agni.

इंदुमती 1 A day of full moon. —2 The wife of अज and sister of भोज.

इंदुरः A rat, mouse.

इंद्रः [इंदरन्; इंदतीति इंद्रः; इदि ऐश्वर्यं Malli.] 1 The lord of gods. —2 The god of rain, rain; cloud. —3 A lord or ruler (as of men &c.); first or best (of any class of objects), always as the last member of comp.; नरेंद्रः a lord of men i. e. a king; so मृगेंद्रः a lion; गजेंद्रः the lord or chief of elephants; so योरींद्रः, कपींद्रः. —4 A prince, king. —5 The pupil of the right eye. —6 N. of the plant कुटज. —7 Night. —8 One of the divisions of भारतवर्ष. —9

N. of the 26th Yoga. —10 The human or animal soul. —11 A vegetable poison. —12 The Yoga star in the 26th Nakshatra. —13 Greatness. —द्रा The wife of Indra, Indrāni. [Indra, the god of the firmament, is the Jupiter Pluvius of the Indian Aryans. In the Vedas he is placed in the first rank among the gods; yet he is not regarded as an uncreated being, being distinctly spoken of in various passages of the Vedas as being born, and as having a father and a mother. He is sometimes represented as having been produced by the gods as a destroyer of enemies, as the son of Ekashtaka, and in Rv. 10. 90. 13 he is said to have sprung from the mouth of Purusha. He is of a ruddy or golden colour, and can assume any form at will. He rides in a bright golden chariot drawn by two tawny horses. His most famous weapon is the thunderbolt which he uses with deadly effect in his warfare with the demons of darkness, drought and inclement weather, variously called Ahi, Vritra, Sambara, Namuchi &c. He storms and breaks through their castles, and sends down fertilizing showers of rain to the great delight of his worshippers. He is thus the lord of the atmosphere, the dispenser of rain, and governor of the weather. He is represented as being assisted by the Maruts or storm-gods in his warfare. Besides the thunderbolt he uses arrows, a large hook, and a net. The Soma juice is his most favourite food, and under its exhilarating influence he performs great achievements (cf. Rv. 10. 119), and pleases his devout worshippers, who are said to invite the god to drink the juice. He is their friend and even their brother; a father, and the most fatherly of fathers; the helper of the poor, and the deliverer and comforter of his servants. He is a wall of defence; his friend is never slain or defeated. He richly rewards his adorers, particularly those who bring him libations of Soma, and he is supplicated for all sorts of temporal blessings, as cows, horses, chariots, health, intelligence, prosperous days, long life, and victory in war. In the Vedas Indra's wife is Indrāni, who is invoked among the goddesses.

Such is the Vedic conception of Indra. But in later mythology he falls in the second rank. He is said to be one of the sons of Kasyapa and Dakshayani or Aditi. He is inferior to the triad Brahma, Vishnu and Mahesa (though in some places Vishnu is regarded as his younger brother, cf. R. 14. 59, 15. 40), but he is the chief of all the other gods, and is commonly styled Suresa, Devendra &c. As in the Vedas so in later mythology, he is the regent of the atmosphere, and of the east quarter, and his world is called Svarga. He sends

the lightning, uses the thunderbolt and sends down rain. He is frequently at war with Asuras, whom he constantly dreads, and by whom he is sometimes defeated. The Indra of mythology is famous for his incontinence and adultery, one prominent instance of which is his seduction of Ahalya, the wife of Gautama (see Ahalya), and for which he is often spoken of as Ahalya-jara. The curse of the sage impressed upon him a 1000 marks resembling the female organ, and he was therefore called Sayoni; but these marks were afterwards changed into eyes, and he is hence called Netra-yoni and Sahasraksha. In the Ramayana Indra is represented as having been defeated and carried off to Lanka by Ravana's son called Meghanada, who for this exploit received the title of 'Indrajit.' It was only at the intercession of Brahma and the gods that Indra was released, and this humiliation was regarded as a punishment for his seduction of Ahalya. He is also represented as being in constant dread of sages practising potent penances, and as sending down nymphs to beguile their minds (see Apsaras). In the Puranas he is said to have destroyed the offspring of Diti in her womb, and to have cut off the wings of mountains when they grew troublesome. Other stories are also told in which Indra was once worsted by Raja, grandson of Pururavas, owing to the curse of Durvasas, and other accounts show that he and Krishna were at war with each other for the Parijata tree which the latter wanted to remove from Svarga, and which he succeeded in doing in spite of Indra's resistance. His wife is Indrāni, the daughter of the demon Puloman, and his son is named Jayanta. He is also said to be father of Arjuna. His epithets are numerous; mostly descriptive of his achievements, e. g. वृषहन्, बलमिह, पाकशासन, गोत्रमिह, प्रदर, शतक्रतु, जिष्णु, नमस्विमूदन &c. (see Ak. I. 1. 44-47). The Heaven of Indra is Svarga; its capital, Amaravati; his garden, Nandana; his elephant, Airavata; his horse, Uchchaisravas; his bow, the rain-bow, and his sword, Paranja.]

—Comp. —आग्निः the fire produced from the contact of clouds; °धूमः frost, snow; °देवता the 16th lunar mansion. —अनुजः, —अवरजः an epithet of Vishnu and of Narayana. —अरिः an Asura or demon. —अवसानः a desert. —अशनः 1. hemp (dried and chewed). —2. the shrub which bears the seed used in jeweller's weight, (गुंजवृक्ष) —आयुधं Indra's weapon, the rainbow; इंद्रायुधयोस्त्वितोरपांकं R. 7. 4, 12. 79; K. 127. (—धः) 1. N. of