

Indrasuta ("the son of Indra") = Arjuna: V, 3707 (*Dhananjaya*).

Indratāpana, an Asura. § 268 (Varuṇasabhāv.): II, 9, 367 (among the Daityas and Dānavas in the palace of Varuṇa).

Indratīrtha, a tīrtha. § 615y (Badarapācana): IX, 48, 2779 (near Badarapācana). — § 615 (Baladevatīrthayātrā): IX, 49, 2831 (visited by Balarāma). — § 615bb (do.): There *Indra* had performed 100 horse-sacrifices, and given away enormous wealth to Bṛhaspati, etc. On account of this *Indra* came to be called *Çatakṛatu*, and the tīrtha to be called *Indratīrtha*: IX, 49, 2834.

Indrātmaja ("the son of Indra") = Arjuna: VI, †2672.

Indratoyā, a tīrtha. § 733e (Ānuçāsanik.): By bathing in *I*, near Gandhamādāna, and in Karatoyā in Kuraṅga, after three days' fasting, one acquires the merit of a horse-sacrifice: XIII, 25, 1698 (*Gandhamādānasannidhau*).

Indrāvaraja = Kṛṣṇa (Vishṇu), q.v.

Indravarman, a Mālava king. § 602 (Droṇavadhap.): VII, 190, 8708 (*Mālavasya*, his elephant named Aḡvatthāman is slain by Bhīmasena), 8744 (do.). — § 603 (Nārāyaṇāstra-mokṣhap.): VII, 193, 8949 (do.).

[**Indravijaya(h)**] ("the victory of Indra"). § 555: Questioned by Yudhishtīra about the misery endured by Indra and Çacī, Çalya related: Once the Prajāpati Tvashṭṛ, from antipathy to Indra, created a son who had three heads (one for reading the Vedas; the second for drinking wine; with the third he looked as if he were about to absorb the four quarters), called Viçvarūpa. Beholding his austerities, Indra became alarmed, and in vain caused Apsarasas to tempt him; then he slew him with his thunderbolt (thinking, "I shall afterwards perform some religious ceremony"), but was yet afraid of his appearance, and prevailed upon a carpenter to cut off the heads (promising, "in sacrifices men will give thee the head of the sacrificial animal as thy share"); out flew birds—(1) partridges, (2) sparrows and hawks, (3) quails. Then Tvashṭṛ created Vṛtra, who swallowed up Indra. The gods created Jṃbhikā ("yawning"); Vṛtra yawned (therefore yawn attaches itself to the living breath of animated beings), and Indra emerged. Tvashṭṛ strengthened Vṛtra; Indra returned; the gods consulted with the munis, and sitting on Mount Mandara, they thought of Vishṇu (V, 9). Indra, with D. and R., repaired to Vishṇu (ḍ), who taught them, with R. and G., to make eternal friendship between Indra and Vṛtra ("I may not be killed either by what is dry or wet, stone, wood, weapons, by day or night, by Indra or D.," said Vṛtra). Indra then slew him in the evening with froth blended with the thunderbolt, in which Vishṇu had entered. D., G., Y., Rā., M.-U., and R. glorified Indra. But Indra was overpowered by falsehood (*anṛta*) and brāhmanicide (*brahmahatyā*), and became bereft of his consciousness, and lay concealed in water; the earth became treeless, the rivers were interrupted, the rains ceased (V, 10). Then R. and D. (also P. and G., ch. 16) crowned Nahusha as king of D., giving him their tapas: "whatever being may stand within thy sight—D., Dā., Y., Rā., P., G., Bh.—thou shalt absorb his power." Nahusha then assumed a sensual turn of mind, amusing himself with Aps. and devakanyāḥ and Viçvāvasu, Nārada, G., and the six seasons, in Nandana, and on Kailāsa, Himavat, Mandara, Çveta, Sahya, Mahendra, Malaya, etc. He ordained that Çacī should wait upon him. Çacī (e) repaired to Bṛhaspati, who promised soon to unite her with Indra (V, 11). Nahusha became enraged; the earth, with As., G., K., M.-U., trembled;

Nahusha reminded of Indra's behaviour towards Ahalyā (d), etc.; at last the gods promised to bring him Çacī; but Bṛhaspati, as a brahman, would not abandon her, quoting a saying of Brahmān (e); he told her to ask for time from Nahusha, and so did the gods, led by Agni (V, 12). Çacī obtained the boon from Nahusha, and returned to Bṛhaspati. D., with Agni, repaired to Vishṇu, who said: "Let Indra offer sacrifice to me; having performed the horse-sacrifice, he will regain his dignity." D. and R. and Bṛhaspati proceeded to the spot where Indra was, performed a horse-sacrifice, and divided the *brahmahatyā* among trees and rivers and mountains and earth and women; and Indra was free from fever, but vanished again from fear of Nahusha. Çacī worshipped Niçā (Night), who caused Upaçruti to appear, and Çacī prayed to Upaçruti (V, 13). Upaçruti, followed by Çacī, crossed the heavenly groves and many mountains and came to the northern side of Himavat, and thence to the sea; in an island there was a large lake with an assemblage of lotuses; there they found Indra in the fibres of a lotus-stalk, and, praising him, Çacī implored his help against Nahusha (V, 14). Indra said that Nahusha had been strengthened by the R. with the merits of offerings to D. and P. Çacī should tell Nahusha to visit her on a vehicle borne by R. Nahusha consented. Çacī prevailed upon Bṛhaspati to find out Indra, which he did by means of a sacrifice, prevailing upon Agni to search for him. Agni came back within the twinkling of an eye, having searched everywhere except in the waters, which he dared not enter ("fire rose from water, the kshatriya caste from the brāhmaṇa caste, and iron from stone; the power of these, which can penetrate all other things, has no operation upon the sources from which they sprang") (V, 15). Bṛhaspati praised Agni (f) and strengthened him with hymns of the Veda; Agni then found out Indra (cf. ch. 14), and soon returned and informed Bṛhaspati. This came with D.-r. and G., and praised Indra by referring to his former deeds (that he had killed the great Asura Namuci and the Asura Çambara and Vala and Vṛtra, as *supra*). Indra increased little by little, and having assumed his original form he grew strong, and asked what business yet remained, as he had killed Viçvarūpa and Vṛtra. Bṛhaspati told him of Nahusha, who had been strengthened by the power of the D.-r., etc. (v. ch. 11), and how Nahusha, carried by M.-r., journeyed from world to world. Lp. Kubera and Yama Vaivasvata and Soma and Varuṇa came and rejoiced that Viçvarūpa and Vṛtra had been killed, and they and Agni promised him their assistance against Nahusha on the condition that they and Agni should have their shares in sacrifices, and that Kubera (g), Yama (h), and Varuṇa (i) should this day be crowned along with Indra (V, 16). While Indra, with Lp. and D., was considering the means of slaying Nahusha, the M.-r. Agastya came and rejoiced that Viçvarūpa and Vṛtra had been killed, and related how Nahusha had been hurled from heaven (Svarga). The D.-r. and B.-r., weary with carrying him, had questioned him if certain mantras (*prokṣane gavām*) pronounced by Brahmān (so B.) were authentic (*pramāṇam*), to which Nahusha, bewildered by the dark principle (*tamas*), had answered in the negative; R. reproached him, as M.-r. had formerly declared them to be authentic. Nahusha touched Agastya's head with his foot, and instantly lost his power and luck (*çrī*), and was agitated with fear. Then Agastya cursed him: "Fall thou from heaven, the effect of all thy good deeds (*puṇya*) has been exhausted; for 10,000 years thou shalt be a snake upon earth; then thou