

(Ghoshayātrāp.): III, 239, 14832 (*usito hi mahābāhur Iṣe Dhanāñjayah*).—§ 585b (Irāvat): VI, 90, 3981 (Arjuna dwelt for some time in I.).—§ 608 (Karnap.): VIII, 79, 4054 (in I. Arjuna slew the Daityas, etc., all. to Nivātakavacyuddhaparvan).—§ 641 (Rājadh.): XII, 77, 2916 (*prāpnoti tām*).—§ 677 (Mokshadh.): XII, 244, 8871 (*atithis tv Iṣya*, sc. *prabhuh*).—§ 746 (Ānuśāsanik.): XIII, 79, 3768. —[§ 757k (Hastikūta): Gautama said: "Next [to Varuṇaloka] are Indra's regions (*lokāḥ*), free from passion and sorrow, difficult of access, and coveted by men." Dhṛtarāṣṭra said: "He who lives for 100 years, who is a hero, who studies the Vedas and performs sacrifices with devotion, goes to Çakraloka": XII, 102, 4880 (*Indrasya lokāḥ*), 4881 (*Çakralokam*).]—§ 759 (Ānuśāsanik.): XIII, 107, 5219, 5238 (*Marutām lokam*). Cf. Çakraloka.

Indralokābhigamana ("Arjuna's journey to the world of Indra"). § 10 (Parvasaṅgr.): I, 2, 321 (*parva*, i.e. Indralokābhigamanaparvan).

[**Indralokābhigamanaparvan**] ("the section relating to Arjuna's journey to the world of Indra," the 34th of the minor parvas of Mbhr.). § 335: After the *Lokapālas* had gone away, *Arjuna* began to think of the chariot of *Indra*, which, guided by *Mātali*, came down full of swords, missiles, maces, thunderbolts, etc. (description), and great *Nāgas* with fiery mouths, and drawn by 10,000 horses of golden hue, and with the flagstaff *Vaijayanta* (described). *Mātali*, descending, invited him to ascend the chariot, as *Indra* waited to behold him, surrounded by gods, *ṛṣhis*, *Gandharvas*, and *Apsarases*. As that chariot cannot be obtained even by hundreds of *rājāsūyas* and horse-sacrifices, and as even gods and *Dānavas* are not competent to ride in it, and as he that has no ascetic merit is not competent even to see or touch it, *Arjuna* first let *Mātali* ascend it and control the horses. Then he purified himself in the *Gangā*, repeated his prayers (*japyaṃ*), gratified the *Pitṛs*, and bade farewell to the *Mandara* mountain (*b*). Then he ascended, in the chariot, through the sky and beheld thousands of *vimānas* of extraordinary beauty; there was no sun or moon or fire, but they blazed in light of their own, generated by virtue and ascetic merit; and the stars, which from earth look small in consequence of their distance, but are very large, were seen by him in their places; and *rājārṣhis* who had attained *siddhi* (*siddhāḥ*), and heroes fallen in battle, and those that had obtained heaven by *tapas*, and *Gandharvas*, and *Guhyakas*, and *ṛṣhis*, and *Apsarases*. *Mātali* explained to him that the stars were virtuous persons (*sukṛtinaḥ*) stationed in their respective places (*dhishnyeshu*). At the gates he beheld *Airāvata* with four tusks equal to *Kailāsa*. Continuing along the path of the *Siddhas*, he passed through the regions (*lokān*) of [virtuous] kings, and thus passing through *Svargaloka* he beheld *Amarāvati* (*b*), the city of *Indra* (III, 42).—§ 336: When *Arjuna* had entered the city, praised by *Apsarases*, *Gandharvas*, *Siddhas*, great *ṛṣhis*, and gods, he, at the request of *Indra*, went to the large starry way (*nakshatra-mārga*) named *Suraviṭhi*, where he met with the *Sādhyas*, *Viçvas*, *Maruts*, *Açvins*, *Ādityas*, *Vasus*, *Rudras*, *Brahmarṣhis*, *Rājārṣhis* with *Dilīpa* at their head, *Tumburu*, *Narada*, *Hāha*, and *Hukū*. Then he beheld *Indra*, eulogized by *Gandharvas* headed by *Viçvāvasu*, etc., and was seated on *Indra's* own seat; and *Gandharvas*, headed by *Tumburu*, sang to them, and thousands of *Apsarases* (enumeration of seventeen) (*a*) danced there (III, 43).—§ 337: The gods and *Gandharvas* offered him *arghya*, etc., and caused him to enter the palace

of *Indra*. There he received *Indra's* weapons, the thunderbolt (*vajra*) and lightning (*açanīḥ*). At the request of *Indra* he dwelt there for five years, and learned the dance and music of the *Gandharvas* from *Citrāsena*, whom *Indra* gave him as a friend, but he was longing for his brothers and *Kuntī* and thirsting for revenge (III, 44).—§ 338: In the beginning, seeing that the eyes of *Arjuna* were fixed upon *Urvaçī*, *Indra* despatched *Citrāsena* to *Urvaçī*, who gladly consented to choose *Arjuna* (*b*) for her lover (III, 45). *Urvaçī* related to *Arjuna* that as he had looked on her only in a solemn assembly of celestials held on account of his coming, where the *Rudras*, *Ādityas*, *Açvins*, *Vasus*, *Maharṣhis*, *Rājārṣhis*, *Siddhas*, *Cāraṇas*, *Yakshas*, and *Mahoragas* (i.e. great serpents) were present, and the *Gandharvas* played the *vīṇās*, and the *Apsarases* danced, *Indra* had caused *Citrāsena* to send her to him, and that she was herself in love with him. *Arjuna* declared that he regarded her as the wife of his *guru*, and that he had been gazing at her because she was the mother of the *Paurava* race. She replied that the sons and grandsons of *Puru's* race, that had come thither in consequence of ascetic merit, did all sport with the *Apsarases* without incurring any sin. But *Arjuna* swore that he regarded her as his mother. She then cursed him, saying that he should have to pass his time among females as a dancer and destitute of manhood, and then went away. *Indra* told him that this would come to pass in the thirteenth year of their exile, when they would live unknown to all, but having passed one year thus he would regain his manhood. The desire of the man that listens to this history of *Arjuna* never runs after lustful ends, etc. (III, 46).—§ 339: One day the *brahmarṣhi Lomaça* in the course of his wanderings went to the abode of *Indra*. As *Lomaça* within himself wondered how *Arjuna*, being a *kshatriya*, had attained the seat of *Çakra*, who was worshipped by the gods themselves, *Çakra*, knowing his thoughts, explained to him who *Arjuna* (*b*) really was; that moreover the *Asuras*, the sons of *Danu*, named the *Nivātakavacas*, who dwell in *Pātāla*, proud of a boon they had acquired, were planning the destruction of the gods, and could not be slain by others than either *Kṛṣṇa* (*c*) or *Arjuna*; but *Madhusūdana* (i.e. *Kṛṣṇa*) should not be urged when the task was insignificant, lest his energy should consume the whole universe; therefore *Arjuna* should slay them. At the request of *Indra*, seconded by *Arjuna*, *Lomaça* went to the *Kāmyaka* wood to *Yudhisṭhira* in order to bring him news about *Arjuna* and recommend him to visit the *tīrthas*, and follow him and protect him from the *Rākshasas* (*d*) (III, 47).—§ 340: As *Dhṛtarāṣṭra* learnt from *Dvaipāyana* of *Arjuna's* arrival and stay at *Indra's* abode, he expressed his anxiety to *Saṅjaya* (III, 48). Conversation of *Saṅjaya* and *Dhṛtarāṣṭra* about *Arjuna's* encounter with *Çiva* in the guise of a *Kirāta*, etc. (III, 49).—§ 341: During the five years of *Arjuna's* absence the *Pāṇḍavas* fed themselves and 10,000 *snātaka* brahmins, some with and some without fire, by killing deer, *Yudhisṭhira* going towards the east, *Bhīma* towards the south, and the twins towards the west and north (III, 50).—§ 342: Having heard of the way of life of the *Pāṇḍavas*, *Dhṛtarāṣṭra* expressed his anxiety before *Saṅjaya*, fearing *Bhīma* with his iron (*çaihya*) mace, etc. *Saṅjaya* commemorated how *Kṛṣṇa*, *Dhṛṣṭadyumna*, *Virāṭa*, *Dhṛṣṭaketu*, and the *Kaikēyas* had visited the *Pāṇḍavas* in the *Kāmyaka* wood, whose conversations *Saṅjaya* had learnt through spies and formerly told *Dhṛtarāṣṭra*. *Saṅjaya* further related that *Kṛṣṇa* had consented to become the