

prisoned and her sons would be killed. As a result of this curse Devendra lost his kingdom on one occasion. Aditi, in her next birth, was born as Devakī, wife of Vasudeva and was imprisoned by Kaiśa who killed her children. (Devī Bhāgavata, Fourth Skandha).

55) *Indra and Ambarīṣa*.

(1) King Ambarīṣa had a minister named Sudeva. Sudeva fell fighting in the battle-field. After some years, Ambarīṣa also died. When Ambarīṣa arrived in Heaven, he was surprised to find that Sudeva had already secured a place there long ago. Ambarīṣa had performed many more acts of holiness than Sudeva. Yet Sudeva attained Heaven earlier than Ambarīṣa. Ambarīṣa asked Indra why it was so. Indra answered that just as Ambarīṣa had performed many sacrifices, Sudeva had performed many war-sacrifices. He added that war-sacrifices were as efficacious for attaining Heaven as other kinds of sacrifices (M.B. Śānti Parva, Chapter 98).

(2) Ambarīṣa, King of Ayodhyā was performing a sacrifice. At that time, Indra had stolen the sacrificial animal. To continue the sacrifice without interruption, the King decided to substitute Śunaśṣepha, the son of R̥cika, for the cow. But Śunaśṣepha prayed to Indra who came and rescued him from the jaws of death. (This story is given in other Purāṇas with slight variations. Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, 61st Sarga).

56) *Indra and Triśaṅku*. There is a story that Indra once pushed down from Heaven, Triśaṅku a King of the Sūrya varṇśa (Solar dynasty). See under TRIŚAṅKU.

57) *Indra and Viśvāmitra*. Once Viśvāmitra observed a vow of silence for a period of one thousand years. At the end of that period, when he was about to take his food, Indra appeared in the form of a Brahmin and asked for that food. Viśvāmitra gave that food to the Brahmin and resumed his austere penance. (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, 65th Sarga).

58) *Indra, Śrī Rāma and Śarabhaṅga*.

(1). At the time when Śrī Rāma and Lakṣmaṇa were leading their life in the forest, one day Indra paid a visit to the Āśrama of the sage Śarabhaṅga. Devendra wished to take the sage with him to Devaloka. As they were talking, they saw Śrī Rāma coming to the Āśrama. Indra advised Śarabhaṅga to speak to Śrī Rāma and left the place. As suggested by Indra, the sage had a conversation with Śrī Rāma. After it Śarabhaṅga offered his body to the fire and went to Devaloka. (Vālmiki Rāmāyaṇa, Araṇya Kāṇḍa, 5th Sarga).

(2) When the battle between Śrī Rāma and Rāvaṇa was in progress, Indra presented to Śrī Rāma, an excellent chariot along with the horses. The chariot and horses were handed over to Śrī Rāma on the battlefield by Mātali, Indra's charioteer. Śrī Rāma fought against Rāvaṇa from that chariot and slew him. (Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 103).

(3) After the war with Rāvaṇa, Indra appeared before Śrī Rāma and asked him what boon he wanted. Śrī Rāma replied that all those monkeys who died in the war should come back to life and the forests in which they lived should abound in fruits and flowers in all the seasons of the year. Indra restored all those monkeys to life and made all the forests in which they lived, green and rich with luxuriant vegetation. (Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 129).

59) *Indra gives his sword for safe-custody*. During their life in the forest Śrī Rāma and Lakṣmaṇa, accompanied by

Sitā entered Daṇḍakāraṇya. Śrī Rāma's chief object in going there was to give protection to the sages and their hermitages in the forest. But seeing that he had made the killing of Rākṣasas his main purpose, Sitā told him that this change in the objective would spoil other important matters. To illustrate this she told him the following story:—

‘Once upon a time, a great sage was observing holy rites with great austerity. Indra was alarmed at it. He went to the sage's hermitage in the form of a warrior armed with a sword. Indra handed over his sword to the sage for safe custody. The sage accepted it and from that time all his attention was concentrated on the sword. All his time was spent in guarding the sword and he began to neglect his devotional duties as a sage. As a result of it his mystic power declined and ultimately he fell into Hell. (Vālmiki Rāmāyaṇa, Araṇya Kāṇḍa, 9th Sarga).

60) *Indra and Kabandha*. See under Kabandha.

61) *The Post or Office of Indra*. Indra was anointed as King of Devas on Meghavān mountain. In the 42nd Sarga of Kiṣkindhā kāṇḍa of Vālmiki Rāmāyaṇa we find that Sugrīva had ordered the monkeys to search for Sitā on that mountain also.

62) *Indra and Maya*. Maya, the carpenter of the Asuras, performed penance to Brahmā and acquired complete mastery in the science of carpentry and architecture. After that he constructed a forest mansion of golden colour and took up his residence in it. Once Maya set his eyes on a goddess named Hemā. When Indra knew this he became angry and killed Maya with his weapon—Vajra. From that time Hemā got Maya's golden mansion. This was told by Hemā's maid, Svayaṁprabhā to Hanūmān. (Vālmiki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, 51st Sarga).

63). *Indra cut off the wings of Mountains*. In Kṛtayauga all the Mountains in the world had wings. They used to fly about here and there like Garuḍa with the speed of wind. The sages and the Devas feared that they might fall on their heads. The Devas held a conference and elected Indra to find a remedy for this. Indra cut off the wings of the mountains with his Vajra. The Maināka mountain was a friend of wind. When Indra was about to cut off the wings of that mountain, Wind suddenly removed it and deposited it in the ocean. It is out of his gratitude for this that the Maināka mountain rose up from the ocean and provided a resting place for Hanūmān, the son of Wind god, when he jumped to Laṅkā. This story was told by Maināka mountain to Hanūmān. (Vālmiki Rāmāyaṇa, Sundara Kāṇḍa, 1st Sarga).

64) *Indra cut off his preceptor's head* Once Devendra accepted a sage named Viśvarūpa as his preceptor for a sacrifice. Viśvarūpa's mother was a Dānava partisan. So this priest, as directed by his mother, performed the sacrifice with the prayer—“May the gods and the Asuras prosper.” As a result of the prayer, both the gods who performed the sacrifice and the Asuras who did not perform it, prospered. At this Devendra became furious and he cut off the head of the Guru. (Devī Bhāgavata, 3rd Skandha).

65) *Indra and Mahiṣāsura*. See under Mahiṣāsura.

66) *Indra became a bull*. Long ago there was a King called Kakutṣtha in the Ikṣvāku dynasty. When he was ruling over the kingdom of Ayodhyā, a war broke