INDRA IN THE CLASSICAL SANSKRIT LITERATURE.
CHAPTER- IV

Indra in the Classical Sanskrit Literature

Literature plays an important role in the socio-religious life of the people and assists in the development of the history of the mankind. The classical literature portrays the true life style of the people as well as the various factors influencing that life style. The authors of the classical literature always take into account the prevailing religion as well as role played by different divinities in forming the religious systems. From Vedas to the time of the classical Sanskrit literature, though thousands of years have passed, still Indra continues to play some important role at this age and as such numerous references of Indra are found in the Classical Sanskrit Literature.

Not only in the classical Sanskrit literature, but the works of Sanskrit grammar also give us a lot of information of Indra. Pāṇini's classical work, the Āṣhṭadhyāyī, composed not later than fifth century B.C., provides several interesting references of Indra, including some philosophical references to him. The names like Maruttavat, Mahavan, Vṛtrahan occur in this work, and we have further the interesting name Mahendra. In one of the Sutras of Pāṇini, the expression like Indrīvam, Indrālingam, Indradṛṣṭam, Indrajuśtam and Indredāltam occur, which according to V.S. Agarwal have a deep philosophical meaning. In the Arthasastra of Kautilya, composed in all probability in the Mauryan period dated at about fourth century B.C., it is mentioned that the temples of Jayanta and Vaijayanta
should be built in the fort. The first one is undoubtedly the son of Indra, as we find him mentioned in both the Ramayana and Mahabharata. Also one of the gates of the city should be named after Indra.

The great second century B.C. grammarian Patanjali also has shown his deep acquaintance with Indra-worship. Patanjali has referred to festivals related to Indra. These festivals were termed as Mahas. The articles used on the Indra Mahas were called Indramahika. Those mahas were also termed as Krtyas. In Patanjali's Mahabhashya the names like Sakra, Puruhut, Naghavan, Harivan, Purandara, appear which indirectly prove that by Patanjali's times that is the second century B.C. all these names of Indra became popular. There is a beautiful story regarding Indra's benevolence in the Mahabhashya, according to which an old spinster prays for a male child and further asks that her child may be able to eat good and drink pure milk in brass vessel. Since she was a virgin, there was no possibility of her giving birth to a child.

Therefore Indra was compelled to give her such a boon which enabled her to marry a rich man and then be getting child. There is no doubt that ordinary people in the pre-christian period looked upon Indra or Sakra as an auspicious, boon-granting deity.

Patanjali in his comment on Grammar- its method and
impossibility of studying each separate word and form has mentioned about Indra in the following language "No says the author, this reading of each single word is not the means to the acquisition of correct words. The tradition goes thus: Brhaspati spoke to Indra for a thousand divine years the complete collection of individual words, yet he could not come to the end (of the collection). With a teacher of the erudition of Brhaspati and a scholar of the calibre of Indra and the period of study expanding over a thousand divine years, the end could not be reached. Indra is regarded as the author of the earliest treaties on grammar. The same version is also found TaitvBrāhmaṇa.

Kalidāsa, the great Sanskrit poet and playwright, has mentioned Indra in several places of his works. In his classic drama 'Abhignam Sakuntalam', the king Dūṣyanta is referred as a friend of Indra. In this drama Nātali, the Sarathī of Indra, appears as very wise and acts as a company and representative of Indra. Nātali, at the very first instance, instigates Dūṣyanta by torturing Mañjābya, a companion of the king and then he says that Indra has requested the king to destroy a group of demons named Durjoy originated from Kalnemi whom Indra could not conquer. Here, Nātali is addressed as Mahendra Sarathī by the king and to the king Indra's command is to be obeyed and carried on at any costs. Indra also confers great honour to the king when his killing the demons such as he allows the king to sit beside...
him on his throne and inspite of the fact that his son
Jayanta was desirous to get the precious necklace of Indra,
he offers it to the king as a mark of honour. Mātali addresses
Indra as Surapati and Satakratu. Dūṣyanta deserts Sakuntalā
and this is not liked by the divinities particularly Indra
and so Mātali says to Dūṣyanta.

"Turn thy deadly arrows on the demons;
Such is the will of Indra; let thy bow
Be drawn against the enemies of the gods;
But on thy friends cast only looks of favour."

The parents of Indra admonish him for his unjust act and ultima-
tely he repents. Indra is considered so great that Sakuntalā
is blessed by Marīch "You have husband like Indra and son like
Jayanta". Also Indra is regarded as a rain god because Marīch
wishes Indra to release adequate rains in the kingdom of Dūṣyanta.

In his Śeṣṭāśantar too, Kārttikeya is stated to be created by Sīva
to protect the army of Devārāja Indra.

In his another classic Mahākavya, the Kumāraśambhaṃvā, the
pointed references of Indra are mentioned. He is stated as Vṛtra-
slayer, thousand eyed one. Here, it appears that Indra has
lost much of his strength because the gods led by him are comple-
tely demoralised by the might of Tāraka, an Āsura and Indra sends
him flower ornaments in order to please him. Indra's pride horse
Ucchāiśrava and the elephant Airavata have been captured by the
Āsuras.
Indra's lust for beautiful women is also revealed in this work. The conversation between Indra and Madana leads to some fine revelations about Indra such as Indra's mischievous activities like seducing pious wives of others with the help of Madana; his opposition to people trying for renunciation. It is also quite certain that Kalidasa acknowledges Indra's passion for beautiful women, the relationship whether moral or immoral being immaterial to Indra. In this work, Indra has been regarded as a giver of rain and Indra stands inferior to Brahma and Siva.

Kalidasa's *Raghuvamsa* also has several references of Indra. The following names of Indra occur in that Kavya, Vajrin, Puruputa, Satakratu, Vatrasatra, Vajrapani, Purandara, Surendra, Parvatapakshasalana, Hari, Maghavan, Gotrabhid, Vasava, Vidaujas, Suresvara, Prachinchen.

In this Mahakavya, Indra's son Jayanta is prominently mentioned because Raghu, the son of king Dilip and queen Sudakshina, is compared with Karttikeya, the son of Siva and Parvati, and Jayanta, the son of Indra and Saci. The confrontation between Indra and Raghu takes place on the ninety ninth Ashvamedha yajna of Dilip, and Indra takes away the sacrificial horse. He is identified by Raghu by his one hundred eyes, not thousand eyes as mentioned elsewhere, and green colours.
of his horse. His elephant Airāvata and his Sarathi Mātali are also referred here. Indra first of all fights with his arrows and then with his thunderbolt. Though Indra is pleased with Raghu's valour and strength but he does not return the sacrificial horse for obvious reason. The king of Kāmrūpa is supposed to have conquered Indra. This work of Kalidāsa also refers Indra's becoming a prisoner at the hands of Rāvana, the king of Lāṅkā. A king named Kukūṭsthā is described to be a close associate of Indra and he helps Indra in war and even Indra shares his throne with him. His son Aja is compared with Indra's son.41

Indra's attempt to spoil the tapas of a sage Trīṃbīndu by sending celestial nymphs is referred here.42 Indra is also termed as the stabiliser of the mountains on the earth by cutting the wings of mountains and also Indra's vajra with which he cuts the wings of the mountains is described as hundred pointed ones. At the time of the battle between Rāma and Rāvana, Indra sends his chariot drawn by one thousand horses and driven by Indra's famous Sarathi, Mātali for Rāma to mount on it. Rāma's protective body jacket is also given by Indra.43 The king Kūśa is rewarded by Indra so that he can sit on the throne of Indra and his wife becomes an associate of Śacī.45

Here also, Indra is regarded as a rain god because on being pleased with Kūśa's son Atithi, Indra releases rain to his kingdom.46
The references of Indra are found in another classic work of Kalidasa, that is his "Vikramorvasiyam". Indra appoints the great king Pururuba as a commander-in-chief in case of any battle. Pururuba rescues Urvasi, the celestial nymph and who was offered to Indra by Narayana.47

Another new aspect of Indra is found here as he appears to be an admirer of dramas and desires to view a drama along with Lokapālas composed by the sage Bherata and acted by Urvasi. Pururuba falls in love with Urvasi and takes her away from the heaven. Urvasi promises to Indra that as soon as his friend, the king, will get a son by her, she would return to the heaven.49 At the time of separation from Urvasi, the king desires to give up arms for ever. Then Indra, through Narada informs the king that in a future crucial battle between the gods and the demons, the king ought to assist Indra and so he should not give up arms. Consequently, Indra allows the king to retain Urvasi as her spouse for ever. Narada also tells categorically that the king would only obey Indra's instructions and Indra would perform King's duty.50

Two epithets of Indra namely Purandara and Mahendra along with his son's name Jayanta are mentioned here. Indra also appears to cut the wings of some mountains.15

In his "Nalδdaya Upakhayana", Indra sends Nala to bring Bhaimi to fulfil the passion and desire of Indra while Bhaimi falls in love with Nala.52
In his 'Dvātrimsat-Puttalika', Indra and other gods fails to determine the better one between two nymphs Rambhā and Urvasī. So they are sent to the great king Vikramaditya to perform and the king can easily adjudge Urvasī as the better one. On being satisfied Indra gives him a simhasana with thirty-two puppets in it. In the 26th episode of this Upakhāyana-court of Indra is vividly described. Indra adorns the throne in heaven. In his court assembled are eighty eight thousand sages and thirty three crores gods. Along with them, eight Lokapālas, forty nine Maruts, twelve Adityas, Nārada, Tumburu, Urvasī, Menaka, Rambhā, Tilottama and Gandharva are present.

In the works of another author of classical Sanskrit, Asvaghosa, references of Indra and his festivals are mentioned, particularly in his two works viz Buddha Carita and Sūrdānandja Kāvya. The ancient kings used to hoist the banner of Indra, known as Indrāyaji, on the bamboo pole in the month of Bhādra on the 12th day (Dvādasī) of full moon. They propitiated Indra for better rain. This festival was known as Sakrantana or Sakrantasava, Sakra being a synonym of Indra. Indra is also termed Purandara and he desires Ahalyā, the wife of the sage Gautama. Indra is also known as thousand eyed one. A peculiar epithet of Indra which is rarely mentioned is found in Buddha Carita that is Lekhasarva meaning king or the greatest of the gods. This name of Indra is also found in the lexicon of Amarkosha. Indra's killing of Vṛtra and his subsequent becoming Indra and his desire for Saci and thus invoking of Indra.
by Brhaspati and curse on Nahusa by Agastya are all described in Buddha Charita as depicted in Mahabharata.

In Sūndarāṇanda Kāvya, the story of Indra–Ahalyā as well as a list of immoral men and women is given where Indra–Ahalyā are prominently mentioned. Indra appears to be a friend of Namuci and subsequently he earns the epithet Namuci-sadan by killing him. Indra is described as thousand-eyed one and he is made the king of heaven with the help of Maruts. Indra also controls the heaven with the help of Maruts.

Another exponent of classical Sanskrit literature is Vāsa. References of Indra are found in his numerous works. When Indra was defeated and dethroned by the demons, he propitiated Siva and Visnu and, on account might and wisdom of Siva and Visnu, Indra could defeat the demons.

Indra appears to teach the use of celestial weapons to Arjuna and asks him to slay the demons named Nibatakabhaca who lives inside the ocean and Arjun follows Indra’s instructions and as such pays ‘gurudakshina’ to Indra. This story is also mentioned in Mahābhārata. Indra in the disguise of an old Brahmin takes away the earrings and jackets of Karna to ensure Arjuna’s victory, as mentioned in Mahābhārata.

In Vāsa’s work, the hoisting of Indra’s banner and propitiation of Indra for better rains for better harvest are mentioned. As in Purāṇas in Bala Carita too, Vasudeva
Krsna makes a stop to Indrayajña celebrated by Nanda and other gopas of Vrindāvan. An epithet of Indra, Akhandalabhastihasta, meaning Indra and his elephant Airavata is mentioned in Bala Carita. In Vyasa's 'Karna Bhāv', the earrings and the jacket of Karna are taken by Indra in the disguise of an old Brahmin.

Numerous references of Indra are found in Bhāravī's 'Kīrtatarjunīyam' Mahākavya. Arjuna started austre penance to secure celestial weapons from Indra and Siva. On hearing about Arjuna's tapas, Indra in the disguise of an old Brahmin, appeared before him. Though Arjuna could not identify him, still he felt some near and dear ones have come to see him and accordingly he worshipped him. Indra urged Arjuna not to take up arms but Arjuna explained everything to Indra and said that he had been following the path of penance under advice from his mother and oldest brother. So he would either secure the thunderbolt of Indra or perish in the mountains Indra was satisfied and blessed Arjuna, his son.

Another great exponent of classical Sanskrit literature, Bhavabhūti, has mentioned Indra in his several works. The festival or Yajña of Indra is clearly mentioned in his 'Mahāvircharita'. A king named Nimi arranged a Yajña and invited Vasistha to perform it but as Vasistha was busy elsewhere in connexion with Indrayajña, so the sage Gautama performed it.
The word 'Prāchīnabṛāhīḥ' is mentioned as an adjective to Indra. The word 'brahīḥ' means lustre and 'Prāchīn' means ancient or the first. From Kenopaniṣad, it is learnt that Indra was the first to acquire 'Brahmatej' from 'Uma Haimavatī'. So he is known as Prāchīnabṛāhīḥ.

Indra's role in disturbing sacrifices is evident from the fact that when the great king Sagara performed Yajña, Indra stole the sacrificial horse and had hidden it in the hermitage of the sage Kapila located in the informal region. The birth of Bali is also associated with Indra because he was born on account of Indra's semen falling on the hair of a woman.

In Sṛṅgarā's work Naisadhvyacharita, the origin of the king has been described by Manu. According to him, the king is originated from the āmsa or parts of eight Dikpālas viz. Indra, Yama, Vāyu, Kuśāra, Sūrya, Agni, Varūṇa. Madana creates passion and desire in Śiva at the instance of Indra. As in Mahābhārata and Purāṇas, the presence of Ārāvata at the time of churning of the ocean is described. In Rg. Veda, Indra punished the mountains by cutting their wings excepting Maināk as he had hidden himself inside the sea. The demons of the Rg. Veda such as Susa, Aṛbha, Pīncu along with Āgna, Ādiśthigaśva are mentioned whom Indra killed. The people
used to believe that the presence of Sādī in the marriage would cast away all the evils. In the Śyāmagarī Sabha of Damayanti, Indra was present in the form of Nala but his character was not so pure as Nala and thus was identified.

As in Mahābhārata, Kṛṣṇa and Arjuna burnt the Khandava forest to cure the loss of appetite of Agni inspite of Indra's opposition to it.

Indra also made a stop to Trisāṅkū's reaching the heaven alive while he assisted by the sage Viśvāmitra, started his journey towards heaven. So Trisāṅkū remains stationary in between for ever.

Tvāṣṭa and Vṛtra who are closely associated with Indra are mentioned. Tvāṣṭa created Vṛtra from Yajña.

In Viśnusarmā's Panchaṭantra, Diti's pray to Kasyapa for a son to kill Indra is referred.

In Kānabhaṭṭa's Chandīṣatākam, an epithet of the Indra i.e. Turāśāt is found. Eight Dīkṣāḷas alongwith Indra are mentioned. Also it refers to Indra, Garuḍa, Kadru, Vinati, Ucchaśirśabha. In Chandīṣatākam, Vṛtra, the arch enemy of Indra takes shelter in Devī Chandī. In Marsācharīta by Kānabhaṭṭa, Marutta organised a yajña to become equal to Indra and invited Brhaṣpati to perform it. But Brhaṣpati declined to do so.
In Subandhu’s Vasavadatta, the pride elephant of Indra the Airavata, finds his place among the eight elephants who protect the eight quarters. Also Nahusa was cursed because of his desire for Indrani.

Bālacakrīta, a synonym of Indra, is found in Bhartṛhari’s Nitisātaka, Indra is given this name on account of his killing an Asura named Bāla.

At Indra’s instructions, Kāmadeva tried to spoil the tapas of Mahādeva.

In Kṛṣṇa-Sīsupālavadham, Sakradīśa or eastern side is mentioned and Indra is the guardian of the eastern quarter. Indra appears to worship the goddess Devī and also the goddess Mahālakṣīmi.

The missing Prakrit work the Brhatātha of Gupādhyā, originally written in the Satavahana period, is fully preserved in the Sanskrit translation of Kashmirian poet Somadeva, prepared in the 11th century. Somadeva claims in his work that, in his Sanskrit rendering of the work, he has meticulously followed the original. Therefore according to the direct testimony of the translator himself the materials in his translated text belong to the Satavahana period, and therefore its testimony is of immense value. In this work Indra has been given very great prominence. A number of stories, connected with Indra are found in this text, and they are of great mythological importance, as
sometimes they give much new information. Let us first turn our attention to Indra-Ahalya episode, told in this text. The story runs as follows: Once upon a time, there was a great hermit, named Gautama, who knew the past, the present and the future. And he had a wife named Ahalyā who in beauty surpassed the nympha in heaven. One day Indra, in love with her beauty, tempted her in secret love, for the mind of the rulers, blinded with power, runs towards unlawful objects. And she is her folly, encouraged that husband of Śaṅkha, being the slave of her passions; but the hermit Gautama found out the intrigue by her superhuman power, and arrived upon the scene. And Indra immediately assumed out of fear, the form of a cat. Then Gautama said to Ahalyā "who is here?" She answered her husband ambiguously in Prakrit dialect "Here forsooth is a cat" so managing to preserve verbal truth; (the Prakrit) word <i>majjāo</i> means a cat and also "my lover". Then Gautama said laughing, "It is quite true that your lover is here", and he inflicted on her a curse, but ordained that it should terminate, because she had showed some regard for truth. The curse ran as follows "Harlot (<i>Papīlo</i>), take for a long time, the nature of a stone, until thou behold Śama, wandering in the forest". And Gautama, at the same time, inflicted on the god Indra, the following curse "A thousand pictures of that, which you have desired shall be upon thy body, but when thou shalt behold Tilottama, a heavenly nymph, whom Visvakarman shall make, they shall turn into a thousand eyes". When he had pronounced his curse, the
hermit returned to his austerities, according to his desire, but Ahalya for her part, assumed the awful condition of a stone. And Indra immediately had his body covered with representations of the female Pudenda."

We have already seen in an earlier chapter that as early as the Dāhmapas, Indra was known as the lover of Ahalya (Ahalyāvai jēra)\textsuperscript{102}; this story is repeated in the epics and the various Purāṇas. However this Brhatkathā story, told above, is somewhat novel and, more interesting as the heroine here deliberately falls in love with Indra. The story told in the Rāmāyana, however, represents Ahalya\textsuperscript{103} as an innocent lady, who was deceived by Indra. The same is the sentiment expressed in the Mahābhārata\textsuperscript{104}. The cat motif in the Kathāsārītāsāgara is something new.

An extremely interesting story, connected with Indra, not found in the earlier literature, has been elaborately described in the Kathāsārītāsāgara. Here in this story the descomfiture of Indra in the hands of Daityas (also called Asuras) has been told. The story\textsuperscript{105} runs as follows:

"Once upon a time there was a king of the Daityas named Vidyuprabhā, hard for gods to conquer. He, desiring a son, went to the bank of the Ganges, and with his wife performed asceticism for a hundred years to propitiate Brahma. And by the favour of Brahma, who was pleased with his asceticism, that
enemy of the gods obtained a son named Vidyuddhvaja, who was invulnerable at their hands.

That son of the king of the Daityas, even when a child, was of great valour; and one day, seeing that their town was guarded on all sides by troops, he said to one of his companions: "Tell me, my friend, what have we to be afraid of, that this town is guarded on all sides by troops?" Then his companion said to him: "We have an adversary in Indra, the king of the gods; and it is on his account that this system of guarding the town is kept up. Ten hundred thousand elephants, and fourteen hundred thousand chariots, and thirty thousand horsemen, and a hundred millions of footmen guard the city in turn for one watch of the night, and the turn of guarding comes round for every division in seven years."

When Vidyuddhvaja heard this, he said: "out on such a throne, that is guarded by the arms of others, and not by its own might. However, I will perform such severe asceticism as will enable me to conquer my enemy with my own arm, and put an end to all this insolence of his". When Vidyuddhvaja had said this, he put aside that companion of his, who tried to prevent him, and without telling his parents went to the forest to perform penance.

But his parents heard of it, and in their affection for their child they followed him, and said to him: "Do not act rashly, son; severe asceticism ill befits a child like you. Our
throne has been victorious over its enemies; is there one more powerful in the whole world? What do you desire to get by withering yourself in vain? Why do you afflict us?" When Vidyuddhvaja's parents said this to him, he answered them: "I will acquire, even in my childhood, heavenly arms by the force of asceticism; as for our empire over the world being unopposed of enemies, do I not know so much from the fact that our city is guarded by troops ever ready in their harness?"

When the Asura Vidyuddhvaja, firm in his resolution, had said so much to his parents, and had sent them away, he performed asceticism to win over Brahmā. He continued for a period of three hundred years living on fruits only, and successively for similar periods living on water, air, and nothing at all. Then Brahmā, seeing that his asceticism was becoming capable of upsetting the system of the world, came to him, and at his request gave him the weapons of Brahmā. He said: "This weapon of Brahmā cannot be repelled by any weapon except the weapon of Pasupati Rudra, which is unattainable by me. So, if you desire victory, you must not employ it unreasonably". When Brahmā had said this, he went away, and that Daitya went home.

Then Vidyuddhvaja marched out to conquer his enemies with his father, and with all his forces, who came together to that great feast of war. Indra, the ruler of the gods' world, heard of his coming, and kept guard in heaven, and when he drew near marched out to meet him, eager for battle, accompanied by his friend
Chandraketu, the king of the Vidyādharas, and by the supreme lord of the Gandharvas, named Padmasokhara. Then Vidyuddhvaja appeared, hiding the heaven with his forces, and Rudra and others came there to behold that battle. Then there took place between those two armies a battle, which was involved in darkness, by the sun’s being eclipsed with the clashing together of missiles; and the sea of war swelled high, lashed by the wind of war, with hundreds of chariots for inflowing streams, and rolling horses and elephants for marine monsters.

Then single combats took place between the gods and Asuras, and Vidyutprabha, the father of Vidyuddhvaja rushed in wrath upon Indra. Indra found himself being gradually worsted by the Daitya in the interchange of missiles; so he flung his thunderbolt at him. And then that Daitya, smitten by the thunderbolt, fell dead. And that enraged Vidyuddhvaja so that he attacked Indra. And though his life was not in danger, he began by discharging at him the weapon of Brahman and other great Asuras struck at him with other weapons. Then Indra called to mind the weapon of Pasupati, presided over by Siva himself, which immediately presented itself in front of him; he worshipped it, and discharged it among his foes. That weapon, which was of the nature of a destroying fire, consumed the army of the Asuras; but Vidyuddhvaja, being a child, only fell senseless when smitten by it, for that weapon does not harm children, old men or fugitives. Then all the gods returned home victorious.
And Vidyuddhvaja, for his part, who had fallen senseless, recovered his senses after a very long time and fled weeping, and then said to the rest of his soldiers, who had assembled: "In spite of my having acquired the weapon of Brahma, we were not victorious to-day, though victory was in our grasp; on the contrary we were defeated. So I will go and attack Indra, and lose my life in battle. Now that my father is slain, I shall not be able to return to my own city". When he said this, an old minister of his father's said to him: "The weapon of Brahma, discharged unseasonably, is too languid to contend with other weapons discharged, for that great weapon was to-day overcome by the weapon of Siva, which will not brook the presence of others. So you ought not unreasonably to challenge your victorious enemy, for in this way you will strengthen him and destroy yourself. The calm and resolute man preserves his own life, and in due time regains might, and takes revenge on his enemy, and so wins a reputation esteemed by the whole world".

When that old minister said this to Vidyuddhvaja, he said to him: "Then go you and take care of my kingdom but I will go and propitiate that supreme lord Siva".

When he had said this, he dismissed his followers, though they were loth to leave him, and he went with five young Daityas, companions of equal age, and performed asceticism on the bank of the Ganges, at the foot of Mount Kailasa. During the summer he stood in the midst of five fires, and during the winter
in the water, meditating on Śiva; and for a thousand years he ate only roots, for a third he subsisted on water, for a fourth on air, and during the fifth he took no food at all.

Brahma once more came to grant him a boon, but he did not show him any respect; on the contrary he said: "Depart, I have tested the efficiency of the boon". And he remained fasting for another period of equal duration, and then a great volume of smoke rose up from his head, and Śiva manifested himself to him and said to him: "Choose a boon". When thus addressed, that Daitya said to him: "May I, Lord, by thy favour slay Indra in fight?" The god answered: "Rise up! There is no distinction between the slain and the conquered; so thou shalt conquer Indra and dwell in his heaven".

When the god had said this, he disappeared, and Vāyuuddhavāja, considering that the wish of his heart was attained, broke his fast, and went to his city. There he was welcomed by the citizens, and met by that minister of his father's who had endured suffering for his sake, and who now made great rejoicing. He then summoned the armies of the Asuras, and made preparation for battle, and sent an ambassador to Indra to warn him to hold himself in readiness for fight. And he marched out, hiding with his banners the sky, which he clove with the thunderous roar of his host and so he seemed to be fulfilling the wish of the inhabitants of heaven. And Indra, for his part, knowing that he had returned from winning a boon, was troubled, but,
after taking counsel with the adviser of the gods, he summoned his forces.

Then Vidyuddhavaja arrived, and there took place between those two armies a great battle, in which it was difficult to distinguish between friend and foe. Those Daityas, who were headed by Subahu, fought with the wind-gods, and Pingaksha and his followers with the gods of wealth, Mahāmaya and his forces with the gods of fire, and Ayāhkaya and his hosts with the sun-gods, and Akampana and his warriors with the Vidyādharas, and the rest with the Gandharvas and their allies. So a great battle continued between them for twenty days, and on the twenty-first day the gods were routed in fight by the Asuras.

And when routed they fled, and entered heaven; and then Indra himself issued, mounted on Airāvana. And the forces of the gods rallied round him, and marched out again, with the leaders of the Vidyādharas, headed by Chandraketu. Then a desperate fight took place, and Asuras and gods were being slain in great numbers when Vidyuddhavaja attacked Indra, to revenge the slaughter of his father. The king of the gods cleft over and over again the bow of that chief of the Asuras, who kept repelling his shafts with answering shafts. Then Vidyuddhavaja, elated with the boon of Siva, seized his mace, and rushed furiously on Indra. He leapt up, planting his feet on the tusks of Airāvana and climbed up on his forehead and killed his driver. And he gave the king of the gods a bow with his mace, and he quickly returned it with a similar weapon. But when Vidyuddhavaja struck him a second
time with his mace, Indra fell senseless on to the chariot of the wind-god. And the wind-god carried him away in his chariot out of the fight with the speed of thought; and Vidyuddhavaja, who sprang after him, fell on the ground.

At the moment a voice came from the air: "this is an evil day, so carry Indra quickly out of the fight". Then the wind-god carried off Indra at the utmost speed of his chariot, and Vidyuddhavaja pursued them, mounted on his; and in the meanwhile Airāvana, infuriated and unrestrained by the driver's hook, ran after Indra, trampling and scattering the forces. And the army of the gods left the field of battle and followed Indra; and Śpaspati carried off his wife Śacī, who was much alarmed, to the heaven of Brahmā. Then Vidyuddhavaja, having gained the victory, and having found Amāravati empty, entered it, accompanied by his shouting troops.

And Indra, having recovered consciousness, and seeing that it was an evil time, entered that heaven of Brahmā with all the gods. And Brahmā comforted him, saying: "Do not grieve; at present this boon of Siva is predominant; but you will recover your position". And he gave him, to dwell in, a place of his own, furnished with all delights, named Saṃadhīsthāla, situated in a region of the world of Brahmā. There the king of the gods dwelt, accompanied by Śacī and Airāvana; and by his orders the Vidyadhara kings went to the heaven of the wind-god. And the lords of the Gandharvas went to the inviolable world of the moon; and others went to other worlds, abandoning severally their own dwellings. And Vidyuddhavaja, having taken possession
of the territory of the gods with beat of drum, enjoyed sway over heaven as an unlimited monarch.

At this point of the story, Chandraketu, the Vidyaadhara king, having remained long in the world of the wind-god, said to himself: "How long am I to remain here, fallen from my high rank? The asceticism of my enemy Vidyuddhvaja has not even now spent its force, but I have heard that my friend Padmasokhara, the king of the Gandharvas, has gone from the world of the moon to the city of Siva to perform asceticism. I do not know as yet whether Siva has bestowed a boon on him or not; when I have discovered that I shall know what I myself ought to do".

While he was going through these reflections, his friend, the king of the Gandharvas, came towards him, having obtained a boon. That king of the Gandharvas, having been welcomed with an embrace by Chandraketu, and questioned, told him his story: "I went to the city of Siva and propitiated Siva with asceticism, and he said to me: "Go! thou shalt have a noble son; and thou shalt recover thy kingdom, and obtain a daughter of transcendent beauty, whose husband shall be the heroic slayer of Vidyuddvaja. Having received this promise from Siva, I have come here to tell you".

When Chandraketu had heard this from the king of the Gandharvas, he said: "I too must go and propitiate Siva in order to put an end to this sorrow, without propitiating him
we cannot obtain the fulfilment of our desires". When Chandra-
ketu had formed this resolution, he went with his wife Muktavali
to the heavenly abode of Siva, to perform asceticism.

And Padmaśekhara told the story of his boon to Indra,
and having conceived a hope of the destruction of his enemy,
went to the world of the moon. Then that king of the gods in
Sanasīsthāla, having also conceived a hope of the destruction
of his enemy, called to mind the counsellor of the immortals.
And he appeared as soon as he was thought upon, and the god,
bowing before him, and honouring him, said to him: "Siva,
pleased with the asceticism of Padmaśekhara, has promised that
he shall have a son-in-law who shall say Vidyuddhvaja. So we
shall eventually see an end put to his crimes; in the meanwhile
I am despondent, dwelling here in misery on account of my having
fallen from my high position. So devise, holy Sir, some expedient
that will operate quickly". When the adviser of the gods heard
this speech of Indra's, he said to him: "It is true that enemy
of ours has nearly exhausted his asceticism by his crimes; so
now we have an opportunity of exerting ourselves against him.
Come, then let us tell Brahma; he will point out to us an
expedient".

When Brhaspati had said this to Indra, he went with him
to Brahma, and, after worshipping him, he told him what was in
his mind. Then Brahma said: "Am I not also anxious to bring
about the same end? But Siva alone can remove the calamity that
he has caused. And that god requires a long propitiation; so let us go to Visnū, who is like-minded with him; he will devise an expedient.

When Brahmā and Indra and Brhaspati had deliberated together to this effect, they ascended a chariot of swans and went to Svētadvīpa, where all the inhabitants carried the conch, discus, lotus and club, and had four arms, being assimilated to Viṣṇu in appearance as they were devoted to him in heart. There they saw the god in a palace composed of splendid jewels, reposing on the serpent Śesha, having his feet adorned by Laksānī. After bowing before him, and having been duly welcomed by him, and venerated by the divine sages, they took the seats befitting them. When the holy one asked the gods how prospered, they humbly said to him: "What prosperity can be ours, O God, as long as Viṣṇu is alive? For you know all that he has done to us, and it is on his account that we have come here now: it now rests with you to determine what further is to be done in this matter."

When the gods said this to Viṣṇu, he answered them: "Why, do I not know that my regulations are broken by that Asura? But what the great lord, the slayer of Tripura, has done he alone can undo; I cannot. And from him must proceed the overthrow of that wicked Daitya. You must make haste, provided I tell you an expedient; and I will tell you one: listen! There the god Śiva is found ever manifest. And long ago that very
god manifested to me and Prajapati his form as the flame-linga, and told me this secret. So come let us go there and entreat him with asceticism; he will put an end to this affliction of the worlds! "When the god Viṣṇu had uttered this behest, they all went to Siddhisvara by means of two conveyances, the bird Garuḍa and chariot of swans. The place is untouched by the calamities of old age, death and sickness, and it is the home of unalloyed happiness, and in it beasts, birds and trees are all of gold. There they worshipped the linga of Śiva, that exhibits in succession all his forms, and is in succession of various jewels; and then Viṣṇu, Brahmā, Indra and Brhaspati, all four with their minds devoted to Śiva, proceeded to perform a severe course of asceticism in order to propitiate him.

And in the meanwhile Śiva, propitiated by the severe asceticism of Chandraketu, bestowed a boon on that prince of the Vidyādharas: "Rise up, king! a son shall be born to thee who shall be a great hero, and shall slay in fight thy enemy VidyuddhvaJa; he shall become incarnate among the human race by a curse, and shall render a service to the gods, and shall recover his position by virtue of the asceticism of Padmāvatī, the daughter of the king of the Gandharvas; and with her for a wife he shall be emperor over all the Vidyādharas for ten kalpas. When the god had granted this boon he disappeared, and Chandraketu went back to the world of the wind-god with his wife.

In the meanwhile Śiva was pleased with the severe
asceticism of Viṣṇu and his companions in Siddhisvarā, and
he appeared to them in the linga and delighted them by the
following speech: "Rise up, afflict yourselves no longer. I
have been fully propitiated with self-torture by your
partisan Chandraketu, the prince of the Vidyadhāras. And
he shall have a heroic son, sprung from a part of me, who
shall soon slay in fight that Daitya Vidyadhvāja. Then,
in order that he may perform another service to the gods,
he shall fall by a course into the world of men, and the
daughter of the Gandharva Pādmapākhara shall deliver him
from that condition. And he shall rule the Vidyadhāras with
that lady, who shall be an incarnation of a portion of Gaurī,
and shall be named Pādmapātī, for his consort, and at last
he shall come to me. So bear up for a little: this desire
of yours is already as good as accomplished". When Śiva had
said this to Viṣṇu and his companions, he disappeared; then
Viṣṇu, Brahmā, Indra and Brahma went, in high delight,
back to the places from which they came.

Then Muktāvalī, the wife of that king of the Vidya-
dharas named Chandraketu, became pregnant and in time she
brought forth a son, illuminating the four quarters with
his irresistible splendour, like the infant sun arisen to
remove the oppression under which those ascetics were
groaning. And as soon as he was born this voice was heard
from heaven: "Chandraketu, this son of thine shall slay
the Asura Vidyadhvāja, and know that he is to be by name
Muktaphalakotu, the terror of his foes."

When the voice had said to much to the delighted Chandraketu, it ceased, and a rain of flowers fell, and Padmaekhara and Indra, hearing what had taken place, came there, and the other gods who were lurking concealed. Conversing to one another of the story of the boon of Siva, and having rejoiced thereat, they went to their own abodes. And Muktaphalakotu had all the sacraments performed for him and gradually grew up, and as he grew, the job of the gods increased.

Then, some time after the birth of his son, a daughter was born to Padmaekhara, the supreme lord of the Gandharvas. And when she was born a voice came from the air: "Prince of the Gandharvas, this daughter of thine, Padmavati, shall be the of that king of the Vidyādhāras who shall be the foe of Vidyuddhvaja." Then that maiden Padmavati gradually grew up, adorned with an overflowing effulgence of beauty, as if with billowy nectar acquired by her being born in the world of the moon.

And that Muktaphalakotu, even when a child, was high-minded, and being always devoted to Siva, he performed asceticism, in the form of vows, fasts and other penances. And once on a time, when he had fasted twelve days, and was absorbed in meditation, the adorable Siva appeared to him, and said: "I am pleased with this devotion of thine,
so by my special favour the weapons, the sciences, and all
the accomplishments shall manifest themselves to thee. And
receive from me this sword named Invincible, by means of which
thou shalt hold sovereign sway, unconquered by thy enemies".
When the god had said this, he gave him the sword and dis­
appeared, and that prince at once became possessed of power­
ful weapons and great strength and courage.

Now one day, about this time, that great Asura
Vidyuddvaja, being established in heaven, was disporting
himself in the water of the heavenly Ganges. He saw the water
of that stream flowing along brown with the pollen of flowers,
and remarked that it was pervaded by the smell of the ichor
of elephants, and troubled with waves. Then, puffed up with
pride of his mighty arm, he said to his attendants: "Go and
see who is disporting himself in the water abovew", we.

When the Asuras heard that, they went up to the stream,
and saw the bull of Siva sporting in the water with the
elephant of Indra. And they came back and said to that prince
of the Daityas: "King, the bull of Siva has gone higher up
the stream, and is amusing himself in the water with Airavana;
so this water is full of his garlands and of the ichor of
Airavana". When that Asura heard this he was wroth, in his
followers: "Go and bring that bull and Airavana here, bound!"
Those Asuras went there and tried to capture them, and there­
upon the bull and elephant ran upon them in wrath and slow
most of them. And those who escaped from the slaughter went and told Vidyuddhvaja; and he was angry, and sent a very great force of Asuras against those two animals. And those two trampled to death that army, upon which destruction came as the result of matured crime, and then the bull returned to Siva, and the elephant to Indra.

Then Indra heard about that proceeding of the Daityas from the guards, who followed Airavana to take care of him, and he concluded that the time of his enemy's destruction had arrived, as he had treated with disrespect even the adorable Siva. He told that to Brahma, and then he united himself with the assembled forces of the gods and the Vidyadharas and his other allies, and then he mounted the chief elephant of the gods and set out to slay that enemy of his; and on his departure Saci performed for him the usual ceremony to ensure good fortune.

Then Indra reached heaven and surrounded it with his forces, that were rendered confident by the favour of Siva, and had gained the suitable opportunity and the requisite strength. When Vidyuddhvaja saw that, he marched out with his army, ready for battle; but as he marched out evil omens manifested themselves to him; lightning flashes struck his banners, vultures circled above his head, the state umbrellas were broken, and jackals uttered boding howls. Disregarding those evil omens, nevertheless that Asura sallied forth; and then there took place a mighty battle between the gods and the Asuras.
And Indra said to Chandraketu, the king of the Vidyaśāharas: "Why has Muktaphalaketu not yet come?" Then Chandraketu humbly made answer: "When I was marching out I was in such a hurry that I forgot to tell him; but he is sure to hear of it, and will certainly follow me quickly. When the king of the gods heard this he quickly sent the dexterous charioteer of the wind-god to bring the noble Muktaphalaketu. And this father, Chandraketu, sent with Indra's messenger his own warder, with a force and chariot, to summon him.

But Muktaphalaketu, hearing that his father had gone to battle with the Daityas, was eager to set out for that fight with his followers. Then he mounted his elephant of victory, and his mother performed for him the ceremony to ensure good fortune, and he set out from the world of the wind bearing the sword of Siva. And when he had set out, a rain of flowers fell on him from heaven and the gods beat their drums and favouring breezes blew. And then the hosts of the gods, that had fled and hid themselves out of fear of Vidyaśādhvaja, assembled and surrounded him. As he was marching along with that large army, he saw in his way a great temple of Pārvatī, named Mahāvāna. His devotion to the goddess would not allow him to pass it without worshippig, so he got down from his elephant, and taking in his hand heavenly flowers, he proceeded to adore the goddess.
Now it happened that, at that very time, Padmavati, the daughter of Padmaśekhara, the king of the Gandharvas, who had now grown up, had taken leave of her mother, who was engaged in austerities to bring good fortune to her husband who had done to war, and had come, with her attendant ladies, in a chariot, from the world of Indra, to that temple of Gaurī, with the intention of performing asceticism in order to ensure success to her father in battle, and to the bridegroom on whom she had set her heart.

On the way one of her ladies said to her: "You have not as yet any chosen lover, who might have gone to the war, and your mother is engaged in asceticism for the well-being of your father; for whose sake, my friend, do you, a maiden, seek to perform asceticism?" When Padmavatī had been thus addressed by her friend on the way, she answered: "My friend, a father is to maidens a divinity procuring all happiness; moreover, there has already been chosen for me a bridegroom of unequalled excellence. That Muktaphalaketu, the son who has been born to the Vidyadhara King, in order that he may slay Vidyuddhvaja, has been destined for my husband by Siva. This I heard from the mouth of my father when questioned by my mother. And that chosen bridegroom of mine has either gone or certainly is going to battle; so I am about to propitiate with asceticism the holy Gaurī, desiring victory for my future husband as well as for my father,"
When the princess said that, her attendant lady answered her: "Then this exertion on your part, though directed towards an object still in the future, is right and proper; may your desire be accomplished." Just as her friend was saying this to her, the princess reached a large and beautiful lake in the neighbourhood of the temple of Gauri. It was covered all over with bright full blown golden lotuses, and they seemed as if they were suffused with the beauty flowing forth from the lotus of her face. The Gandharva maiden went down into that lake and gathered lotuses with which to worship Ambika, and was preparing to bathe, when two Rakshasis came that way, as all the Rakshasas were rushing to the battle between the gods and Asuras, eager for flesh. They had upstanding hair, yellow as the flames vomited forth from their mouths terrible with tusks, gigantic bodies black as smoke, and pendulous breasts and bellies. The moment that those wanderers of the night saw that Gandharva Princess, they swooped down upon her and seized her and carried her up towards the heaven.

But the deity, that presided over her chariot, impeded the flight of those Rakshasis, and her grieving retinue cried for help; and while this was going on Muktapalakoṭu issued from the temple of the goddess, having performed his worship, and hearing the lamentation, he came in that direction. When the great hero behold Padmāvatī gleaming bright in the grasp of that pair of Rakshasīs, looking like a flash of lightning in the midst of a bank of black clouds, he ran forward as delivered
her, hurling the Rakshasi senseless to earth by a blow from the flat of his hand. And he looked on that torrent river of the elixir of beauty, adorned with a waist charming with three wave like wrinkles, who seemed to have been composed by the Creator of the essence of the essence of all beauty when he was full of the wonderful skill he had acquired by forming the nymphs of heaven. And the moment he looked on her his senses were benumbed by love's opiate, though he was strong of will: and he remained for a moment motionless, as if painted in a picture.

And Padmavati too, now that the alarm caused by the Rakshasi was at an end, at once recovered her spirits, and looked on the prince, who possessed a form that was a feast to the eyes of the world, and who was one fitted to madden woman-kind, and seemed to have been created by fate by a blending together in one body of the moon and the God of Love. Then, her face being cast down with shame, she said of her own accord to her friend: "May good luck befall him! I will depart hence, from the presence of a strange man."

Even while she was saying this Muktaphalaketu said to her friend: "What did this young lady say?" And she answered: "This lively maiden bestowed a blessing on you, the saver of her life, and said to me: 'Come, let us depart from the presence of a strange man'. When Muktaphalaketu heard this, he said to her, with eager excitement: "Who is she? Whose daughter is she?"
Whose daughter is she? To what rank of great merit in a former life is she to be given in marriage?"

When he addressed this question to the princess's companion she answered him: "Fair Sir, this my friend is the maiden named Padmavati, the daughter of Padmasekhara, the king of the Gandharvas, and Siva has ordained that her husband is to Muktaphalaketu, the son of Chandraketu, the darling of the world, the ally of Indra, the destined slayer of Vidyudhvaja. Because she desires the victory for that future husband of hers and for her father in the battle now at hand, she has come to this temple of Gauri to perform asceticism".

When the followers of Chandraketu's son heard this, they delighted the princess by exclaiming: "Bravo, hero is that future husband of yours". Then the princess and her lover had their hearts filled with joy at discovering one another, and they both thought, "It is well that we came here today", and they continued casting living sidelong timid glances at one another; and while they were thus engaged the sound of drums was heard, and then a host appeared, and a chariot with the wind-god, and the warder of Chandraketu coming quickly.

Then the wind-god and the warder respectfully left the chariot and went up to that Muktaphalaketu, and said to him: "The king of the gods and your father, Chandraketu, who are in the field of battle, desire your presence; so ascend this
chariot, and come quickly". Then the son of the Vidyādhara king, though fettered by love of Padmāvatī, ascended the chariot with them, out of regard for the interests of his superiors. And putting on a heavenly suit of armour sent by Indra he set out quickly, often turning back his head to look at Padmāvatī.

And Padmāvatī followed with her eyes, as long as he was in sight, that hero, who with one blow from the flat of his hand had slain the two Rakṣas, and with him ever in her thoughts she bathed, and worshipped Śiva and Parvati, and from that time forth kept performing asceticism in that very place, to ensure his success.

And Muktaphalaketu, still thinking on his sight of her, which was auspicious and portended victory, reached the place where the battle was going on between the gods and Asuras. And when they saw that hero arrive, well-armed and accompanied by a force, all the great Asuras rushed to attack him. But the hero cut their heads to pieces with a rain of arrows, and made with them an offering to the gods of the cardinal points, by way of inaugurating the feast of battle.

But Vidyudhvaṣa, seeing his army being slain by that Muktaphalaketu, himself rushed in wrath to attack him. And when he smote with arrows that Daitya, as he came on, the whole army of the Asuras rushed upon him from every quarter. When Indra saw
that, he at once attacked the army of the Daityas, with the Siddhas, Gandharvas, Vidyadharas and gods at his back.

Then a confused battle arose, with dint of arrow, javelin, lance, mace and axe, costing the lives of countless soldiers; rivers of blood flowed along, with the bodies of elephants and horses for alligators, with the pearls from the heads of elephants for sands, and with the heads of horses for stones.

That feast of battle delighted the flesh-loving demons, who, drunk with blood instead of wine, were dancing with the palpitating trunks. The fortune of victory of the gods and Asuras in that sea of battle swayed hither and thither from time to time, fluctuating like a tide-wave. And in this way the fight went on for twenty-four days, watched by Siva, Vigna and Brahma, who were present in their chariots.

And at the end of the twenty-fifth day a series of single combats was taking place between the principal warriors of both armies along the greater part of the line of fight. And then a duel began between the noble Muktaphalaketu and Vidyuddhvaja, the former in a chariot, the latter on an elephant. Muktaphalaketu repelled the weapon of darkness with the weapon of the sun, the weapon of cold with the weapon of heat, the rock-weapon with the thunderbolt-weapon, the serpent weapon with the weapon of Garuda, and then he slew that elephant-
driver of that Asura with one arrow, and his elephant with another. Then Vidyuddhvaja mounted a chariot, and Muktaphalakotu killed the charioteer and the horses. Then Vidyuddhvaja took refuge in magic. He ascended into the sky invisible with his whole army, and rained stones and weapons on all sides of the army of the gods. And as for the impenetrable net of arrows which Muktaphalakotu threw around it, that Daitya consumed it with showers of fire.

Then Muktaphalakotu sent against that enemy and his followers the weapon of Brahma, which was capable of destroying the whole world, after he had pronounced over it the appropriate spells. That weapon killed the great Asura Vidyuddhvaja and his army, and they fell down dead from the sky. And the rest namely, Vidyuddhvaja’s son and his followers, and Vajradamshtra and his crew fled in fear to the bottom of the Asatala.

And then the gods from heaven exclaimed “Bravo, Bravo” and they honoured the noble Muktaphalakotu with a rain of flowers. Then Indra, having recovered his sway, as his enemy was slain, entered heaven, and there was a great rejoicing in the three worlds. And Prajapati himself came there, making Saci precede him, and fastened a splendid crest-jewel on the head of Muktaphalakotu. And Indra took the chain from his own neck and placed it on the neck of that victorious prince, who had restored his kingdom to him. And he made him sit on a throne equal in all respects to his own; and the gods, full of
joy, bestowed upon him various blessings. And Indra sent on his warder to the city of the Asura Vidyuddhvaja, and took possession of it in addition to his own city, with the intention of bestowing it on Muktaphalaketu, when a fitting time presented itself.

Then the Gandharva Padmasokhara, wishing to bestow Padmavati on that prince, looked meaningly at the face of the Disposer. And the Disposer, knowing what was in his heart, said to that prince of the Gandharvas: "There is still a service remaining to be done, so wait a little". Then there took place the triumphal feast of Indra, with the songs of Hāhā and Huhū, and the dances of Rambha and others, which they accompanied with their own voices. And when the Disposer had witnessed the festive rejoicing he departed, and Indra honoured the Lokapālas and dismissed them to their several stations. And after honouring that Gandharva monarch Padmasokhara, and his train, he dismissed them to their own Gandharva city. And Indra, after treating with the utmost respect the noble Muktaphalaketu and Chandrakotu, sent them to their own Vidyadhara city to enjoy themselves.
The numerous references and episodes described above clearly establish the fact that the classical Sanskrit literature is all along being influenced by the Vedic, epic and Puranic literature as well as Buddhist Canonical texts.

Indra is considered as the king of the gods and a powerful war god. He is also propitiated for bestowing rains for the prosperity of mankind. As in epics and Puranas, in these Sanskrit works too, Indra is involved in various activities. These classical authors also mention Indra's mischievous roles of seduction of beautiful women. Another important feature develops here that is in pursit of this tyranny, Indra finds Madana or Cupid as an associate of him. Madana not only helps him in winning beautiful pious wives of others but he also spoils the penances of austere people and even of Mahadeva. But Indra in association with Madana also helps in uniting the couples as he did in case of Mahadeva and Kali. Indra, the lord of the gods, occupies a position in the list of the immoral men and women alongwith Ahalya.

Indra–Ahalya episode has become a permanent example of immorality and the authors of classical Sanskrit texts do not fail to note it. In Ramayana he seduced Ahalya, in Mahabharata he attempted to violate the chastity of Ruci and in classical Sanskrit texts, he desires Bhaimi as revealed
from Kalidasa's work. He also, in the disguise of Nala, was present in the Svayamvara of Damayanti as she desired him. Also another contradiction appears in these works. Indra is regarded as a god involved in various immoral relations with the opposite sex while his spouse Suci's presence is considered very auspicious for the marriages as appears from Sri Harsa's 'Naisadhiya-Charita'.

Regarding war-god status of Indra, he remains a great warrior always leading the battles on behalf of the gods. But slight change in his approach to the various wars is also observed in the Sanskrit texts. In Vedic period, he himself was the leader and the warrior while in epics and Puranas, in addition to these two qualities, he used to appoint other gods as commander-in-chief as he did in case of Skanda-Karttikeya. But in the classical Sanskrit texts, Indra even appoints the mortal kings the Commander-in-Chief of his armies and does not hesitate to take their help when required as he did in case of King Pururuba in 'Vikramorvasiyam' of Kalidasa and also King Dusyanta in 'Abhigyan Sakuntalam' of the same author. As in earlier works he lost his supreme position to Brahma, Visnu and Siva, here also Indra appears inferior to these three divinities. In case of the story of Kathasaratitaagara which reveals this aspect of Indra, Certain important expositions are observed in this story. Both Brahma and Visnu appear
inferior to Siva and Siva appears to be the most unpredictable god easily pleased by austre penance. The weapon created by Siva and over Siva Visnu has no hold or command. Here also, Indra is lost by the daitya king Vidyuddhvaja and he along with other gods are driven out from the heaven. And then not Indra but Muktaphalketu, a son of Chandraketu, destroys the enemy of Indra. As in Vedas, Maruts, the wind gods, are the close associates of Indra. They carry away Indra when he becomes senseless after being struck by the daityas.

But as in Vedas, epics and Puranas, the kingdom and the kingship of heaven permanently belong to Indra. No god, whatever may be his valour and strength, can aspire for the throne of Indra. But it is also a great privilege for any mortal king to sit on Indra's throne beside him.

It is certain that worship of Indra in the forms of festivals and hoisting of his banner, continues to be a part of the religious system of the people of this age. Also Vasudeva Krsna's attempts to make a stop to Indrayajna appear in these works, but Indra continues to receive worship from the people on account of his rain-god status as he is the symbol of prosperity and wealth. The classical Sanskrit literature have also taken into account Indra's, as a father, love for his son Arjuna as he helps him in several ways such
such as teaching him the use of celestial weapons and also
giving him celestial weapons and not only so, he also
decieves Karna, the arch rival of Arjuna, and takes away
his body jacket and earrings to ensure his son's victory.

It is evident that these works have considered
Indra's spiritual perception too as he has been termed
'Brahmātej'. So Indra is also an exponent towards the path
of the spiritual development as he is the first one to know
the identity of Brahma.

So though already being relegated in Epic and
Puranic age, Indra still continues to occupy important place
in the minds of the people and performs various actions
starting from giving rain, fighting wars, doing mischieves and
appearing as prudent and wise because these traits of Indra
have been amply referred by the author of the classical Sanskrit literature.
NOTES AND REFERENCES ON THE SANSKRIT LITERATURE

1. Astadhyāyī IV. 2.3.2
2. Ibid. IV. 4.128
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| 97. | Devi Mahatya, 81-82 |
98.  **Mahālakṣmī Sahasra.**


102.  See *Vedic Index*, I.p.50.

103.  See *Sārtiśāstra*, Critical edition I Ch. 46f.

104.  See Sorensen's Index etc. p.24.