Chapter III

This chapter has three sub-topics. The first one discusses about Indra and Verethraghna (Genius of Victory) and Tishtryā (Genius of rain) in the Avesta. In fact some attributes and qualities of Indra can be compared with these two Geniuses of the Avesta. According to the Vedas the Soma is the sources of Indra’s power to fight with the demons and enemies of the gods, so the second sub-topic of this chapter discusses about Soma and Haoma (the Avestan form of Soma) and compare them together. In the post Vedic literature Soma is placed instead of Moon, so due to this reason, the third sub-topic belongs to the Moon which is called as “Chandra” in the Vedas and “Maongha” (Māh) in the Avesta.

1. Indra and Verethraghna

A. Indra in the Vedas

Indra is the god of the firmament, in whose hands are the thunder and the lighting; at whose command the refreshing rains fall to render the earth fruitful. When it is borne in mind that in India for months together the earth, exposed to scorching rays of the sun, becomes to hard that it is impossible for the fields to be ploughed or the seed to be sown, it will not be regarded as wonderful that the god who is supposed to bestow rain should frequently be appealed to, and that the most laudatory songs should be addressed to him.1

1 Wilkins, W. J, Hindu Mythology, P 54.
Indra is the favorite national god of the Vedic Indian. His greatness is more than any other god and very nearly one fourth of the total numbers of hymns are devoted to Indra in the Rgveda. The significance of his character is however, sufficiently clear. According of Rgveda he is wise and unconquered god, who bestows the best of blessings to friends (R V. I. 4. 4), he is accomplisher of all things (R V. I. 9. 2), the gladdening and omnificent god (R V. I. 9. 1), Lord of all man (R V. I. 9. 3) The glorious and most splendid one (R V. I. 9. 6), Indra is the ruler of the world, whose bounties are computed by thousand or more (R V. I. 11. 8), the praise worthy who comes to aid the worshipper when call him (R V. I. 9. 9). Indra is the discomfiter of many enemies, the lord of many blessing (R V. I. 5. 2) and performer of good work (R V. I. 5. 6).

He is primarily the thunder-god. He is the richly decorated the wielder of the thunderbolt (R V. I. 7. 2). The conquest of the demons of drought or darkness and the consequent release of the waters or the winning of light form his mythological essence. Secondarily Indra is the god of battle who aids the victorious Aryan in the conquest of aboriginal inhabitants of India. He is the dominant deity of the middle, region. He pervades the air. He enumerated

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3 Ibid. Vol I, P 19.
4 Hymn of Rgveda, by Griffith, P 5.
5 Ibid
6 Ibid
8 Hymn of Rgveda, by Griffith, P 5.
10 Ibid , P13
11 Ibid, p 16
among the gods of the air alone as said in the Nighantuka (The glossary of
the Vedic word commented upon by Yāska) and is the representative of the air
in the triad Agni, Indra (or Vāyu), and Sūrya12.

Indra the showerer of blessing, knows the object of his worshipper, who
performed many acts of worship with the Soma plant gathered on the ridges of
the mountain, and comes with the troop of Maruts13 (RV I. 10. 2), one who
approaches to the worshipper to listen the songs of praise14 (RV I. 10. 3).
The good Indra makes the prayer succeed and prospers the sacrifice15 (RV I.
10. 4)

Indra is the wielder of the thunderbolt, who destroys the aerial demons in
battle, is constantly invoked by warriors. As the great god of battle he is more
frequently called upon them any other deity as the helper of the Aryans in their
conflicts with their early enemies16. He is the unobstructed protector17 (RV
I.5.9) the mighty, who keeps off violence18 (RV I. 5. 10) and powerful
one19 (RV I. 6. 8).

More generally Indra is spoken of as the one compassionate helper, and as
the deliver and advocate of his worshippers as their strength and as a wall of

12 MacDonell. A., History of Vedic Mythology p.80
14 Hymn of RV gveda, by Griffith, P6.
15 Ibid.
16 History of Vedic mythology p.91
18 Ibid , 13
19 Ibid 15
defense. His friend is never slain and conquered. Indra is very often calling the friend of his worshippers.20

According to the opinion of some scholars Indra is the god of firing the embodied environment in the Vedas, he stands in the first rank among the gods but he is not create, and is represented as having a father and mother an enthusiastic god begot him a laudable womanly brought forth him. He is described as being of ruddy or golden collar and as having arms of enormous length, but his forms are endless and he can assume any shape at will21.

A few different accounts are given of the origin of Indra in Rṣīgveda. He is said to have been generated by the gods as a destroyer of fiends. He is victorious over his enemies, who spread the root of happiness through the dewy (firmament)22 (Rṣī V. I. 52. 3). Soma is once spoken as the generator of Indra and some other gods. In the Purusāh hymn Indra and Agni are said to have sprung from the mouth of the World-giant.23 (Rṣī V. X. 90. 13).

The warriors in the battle of the war invoke him as follows:

- “Invincible Indra protects us in battles abounding in spoil, with insuperable defenses”24 (Rṣī V. I. 7. 4 ).
- “Defended by you, Indra, we possess a ponderous weapon, where with we may entirely conquer our opponents”25 (Rṣī V. I. 8. 3).

20 History of Vedic mythology p.91
23 History of Vedic Mythology. p.83
• “With you for our ally, Indra, and aided by missile – hurling heroes, we are able to overcome our foes arrayed in hosts” (Rº V. I. 8. 4).

1. Indra’s Greatness and Power

His greatness and power are lauded unstained terms. He has no parallel among those born or to be born. No one celestial or terrestrial has been born or shall be born like him. No one, god or man, either surpasses him or is equal to him. Neither former, later, nor recent beings have attained to his valour. Neither gods nor men nor waters have attained to the limit of his might. No one like him is known among the gods, no one born, past or present, can rival him.

He is mighty and supreme god (Rº V. I. 8. 5). He is strong and guardian lord (Rº V. I. 9. 4). The supreme power belongs to him (Rº V. I. 9. 5). The mightiness of Indra endures for ever (Rº V. I. 21. 2). Indra the mighty and the always compliant, invests men with his strength (Rº V. I. 7. 8). One who gives wide and lofty fame, wealthy in cattle and strength (Rº V. I. 9. 7). Indra elevated the sun in the sky to render all things visible (Rº V. I. 7. 3).

He surpasses the gods. All the gods yield to him in might and strength. Even the former gods subordinated their powers to his divine glory and kingly dignity. All the gods are unable to prostrate his deeds and counsels. Even

26 Ibid., P 18.
27 Ibid., P 18
28 Hymn of Rº gveda, by Griffith, p5.
29 Ibid.
31 Ibid., P 17.
32 Hymn of Rº gveda, by Griffith, P5
Varunā and Sūrya are subject to his command. He is besought to destroy the foes of Mitra, Aryaman and Varuna and it is said to have acquired by battle ample space for the gods. Indra alone is king of the whole world. He is the lord of all that moves and breathes. He is the king of things moving and of men he is the eye of all that moves and sees. He is the leader of human races and divine. He is several times called a universal monarch and still oftener a self-dependent sovereign. He is also said to rule alone (eka) by his might as an ancient seer.34

In the Rigveda (I, 8, 1-6) we read as following:

- “Indra, brings wealth that gives delight, the victor’s ever-conquering wealth, Most excellent, to be our aid;
- By means of which we may repel our foes kin battle hand to hand, By thee assisted with the car.
- Aided by thee, the thunder – armed, Indra, may we lift up the bolt, And conquer all our foes in fight.
- With thee, O Indra, for ally with missile darting heroes, May we conquer our embattled foes.
- Mighty is Indra, yea supreme; greatness be his, the Thunderer: Wide as the heaven extend his power.

34 History of Vedic Mythology, p.85
• Which aideth those to win them sons, who come as heroes to the fight; or singer loving holy thoughts.”

Indra bears several characteristic attributes expressive of power in Rgveda. These are as for example Śakra “mighty” Śacivat “Possessed of might” Śacīpati “Lord of might” Śatakrau “having a hundred powers” satpati “strong lord”. He is strong (tavas) nimble (trūtu), Victorious (tura), heroic (śūra), of unbound force of irresistible. He is clothed in might like the elephant and bears weapons like terrible lion. He is also young and un-aging (ajara), as well as ancient (pūrva). Indra also fixed the bright realms of the sky. He supported the earth and propped the sky. He holds asunder heaven and earth. He stretches out heaven and earth like a hide. He is the generator of heaven and earth. He generated that which is and shall be by his great secret name and made the non-existent into the existent in a moment. The separation and supporting of heaven and earth are sometimes described as the result of Indra’s victory over a demon that held them together.

Indra was born the destroyer of cities, ever young, ever wise, of unbounded strength, the sustainer of all pious acts, the wilder of thunderbolt, the many praised one (Rg V. I. 11. 4). He is the most valiant of warriors who fight in chariots, the lord of the food, the protector of the virtuous (Rg VI. 11.1). He

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35 Hymn of Rg Veda, by Griffith, P 5. ( I,8, 5-6)  
36 History of Vedic Mythology, p.85.  
37 History of Vedic Mythology, p 90  
is the mighty hero, the destroyer of many, the scatterer of foes\textsuperscript{40} (R\textsuperscript{\textregistered} V. I. 32. 6), (R\textsuperscript{\textregistered} V. I. 4. 6).

The most powerful Indra is invoked for defense\textsuperscript{41} (R\textsuperscript{\textregistered} V. I. 30. 7). Indra as bull defends a herd of kine\textsuperscript{42} (R\textsuperscript{\textregistered} V. I. 7. 8). When he was born for the Vr\textsuperscript{\textregistered}tra fight, Indra spread out the earth, when he opened a path for streams. Similarly he is said to have found the heaven and earth which were hidden or to have won them along with light and waters, possibly the effect of light extending the range of vision and seeming to separate heaven and earth apparently pressed together by darkness may have been the starting point of such conception.\textsuperscript{43}

2. **Indra’s size of the body**

The gigantic size of Indra is dwelt upon in many passages, when Indra grasped two boundless worlds; they were but a handful to him. He surpasses heaven, earth and air. The two worlds are but equal to the half of him. Heaven and earth do not suffice for his girdle. If the earth were ten times as large, Indra would be equal to it. If Indra had a hundred heaven and a hundred earths, a thousand suns would not equal him or both worlds.\textsuperscript{44} The belly of Indra, which guaffs the Soma juice abundantly, swells like the ocean and is ever moist, like the ample fluids of the palate\textsuperscript{45} (R\textsuperscript{\textregistered} V. I. 8. 7).

\textsuperscript{40} Ibid, p 81.
\textsuperscript{41} Ibid, P 71.
\textsuperscript{42} Ibid, P 17.
\textsuperscript{43} History of Vedic Mythology, p.90.
\textsuperscript{44} Ibid, p.84
\textsuperscript{45} Wilson .H.H, R\textsuperscript{\textregistered} gveda Samhit\texttilde{}, Vol I, P 18.

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3. **Indra as the Lord of the Wealth**

Indra gives wealth\(^{46}\) (R\(\text{\textcopyright}V\). I. 6. 10). He is the protector of the wealth, the mighty, the accomplisher of good deeds, and the friend of offerer of the libation\(^{47}\). (R\(\text{\textcopyright} V\). I. 4. 10). He is the Treasure- lord of wealth\(^{48}\). (R\(\text{\textcopyright} V\). I. 9. 9), he grants high fame and riches\(^{49}\) (R\(\text{\textcopyright} V\). I. 9. 8) and his bounty manifold worthy of wishes\(^{50}\) (R\(\text{\textcopyright} V\). I. 9. 5). Indra as one who has boundless wealth enrich (his friend) with thousand of excellent cows and horses\(^{51}\) (R\(\text{\textcopyright} V\). I. 21. 1).

He is benevolent\(^{52}\) (R\(\text{\textcopyright} V\). I. 21. 2 ). Indra invokes for great affluence\(^{53}\) (R\(\text{\textcopyright} V\). I. 7. 5) and as the lord Affluence and accepter of praise\(^{54}\) ( R\(\text{\textcopyright} V\). I. 30. 5). He provides means of sustenance for his friends\(^{55}\) (R\(\text{\textcopyright} VI. 80. 6).

He bestows goods and wealth upon the pious man and is implored not to be diverted by other worshippers. All men share his benefits. Both his hands are full of riches. He is a treasury filled with wealth. He can shower satisfying wealth on his worshippers as a man with a hook shakes down ripe fruit from the tree. Gods and mortals can no more stop him wishing to give than a terrific bull. He is an ocean of riches and all the parts of wealth lend to him as the rivers to the sea.\(^{56}\)

\(^{46}\) Ibid, Lp 15 .
\(^{47}\) Ibid , P 11.
\(^{48}\) Hymn of R\(\text{\textcopyright} g Veda, by Griffith, P 5
\(^{49}\) Ibid.
\(^{50}\) Ibid.
\(^{52}\) Ibid.
\(^{53}\) Ibid , P 17.
\(^{54}\) Ibid , P 71.
\(^{55}\) Ibid , P 191.
\(^{56}\) History of Vedic mythology p.91
4. **Indra’s Weapon:**

The thunderbolt (*vajra*) is the weapon exclusively appropriate to Indra (RV I. 80. 1&7) which is used against enemies\(^57\) (RV I. 7. 5). It is generally described as fashioned for him by Tvas\(_r\) Tār\(_a\) sharpened his far – whirling bolt\(^58\) (RV I. 32. 2) Indra’s weapon has four-angles, hundred-angles or many –edges (RV I. 80. 12), hundred jointed and thousand-pointed. It is sharp. Indra whets it like knife or as a bull horns. It is spoken of as a stone (*aśman*) or rock (*parvata*). The bolt in Indra’s hand is compared with the Sun in the sky. Indra is sometimes said to be aimed with a bow and arrows. The latter are golden, hundred-pointed and winged with a thousand feathers\(^59\). Indra has struck Vṛ\(_t\)a on the temple with his hundred–edge thunder bolt\(^60\) (RV I. 80.6&12). He also carries a hook (*ankuś\(_a\)*) with which he bestows wealth or which he uses a weapon a net with which he overwhems all his foes is also attributed to him.\(^61\)

5. **Indra’s Car**

Indra’s car has long – maned, vigor and well conditioned steed\(^62\) (RV V. 1.10. 3). It has golden (*hiran\(_a\) ya*) chariot. (RV V. 8. 33. 4). Indra comes verily with his steeds that are harnessed at his word\(^63\) (RV I. 7. 2).

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\(^58\) Ibid, p 80 .
\(^59\) History of Vedic Mythology, P.81.
\(^61\) History of Vedic Mythology, P.81.
\(^63\) Ibid , p 16.
Indra is born on a car which is golden and is swifter than thought\textsuperscript{64}. The epithet “car-fighter” is exclusively appropriated to Indra. His car is drawn by two tawny steeds (harī), a term very frequently used and in the great majority of instances referring to Indra’s horses. These steeds are sun-eyed, that they snort and neigh. They have flowing manes or golden manes. Their hair is like peacock’s feathers or tails. They swiftly traverse vast distances and Indra is transported by them as an eagle is born by its wings. They are yoked by prayer, which doubtless means that invocations bring Indra to the sacrifice. Indra is a few times said to be drawn by the horses of Sūrya or by those of Vāta and Vāyu has Indra for his charioteer or his car-companion. Indra’s car and his steed were fashioned by the Rābhush. Indra is once said to be provided with golden goad (kasā)\textsuperscript{65}.

6. Indra’s Wife

Indra’s wife is called Indrānī. In the Rāgveda we read: “Among all females Indrānī is the most fortunate; for her husband shall not at any time die and old age”\textsuperscript{66}.

Indra’s wife is several times referred to by her name Indrānī in the hymns in which she is represented as conversing with Indra and occurs in a few other passages which contain enumerations of goddesses.\textsuperscript{67}

\textsuperscript{64} Ibid, P81.
\textsuperscript{65} Ibid, P.82
\textsuperscript{66} Wilkins, W.J, Hindu Mythology , P 63.
\textsuperscript{67} History of Vedic Mythology, p.84
7. **Indra and Vṛtra**

One of the individual atmospheric demons by far the most important and the most frequently mentioned is Vṛtra, who is the chief adversary of Indra and for whose slaughter that deity is said to have been born or grown. Hence the most distinctive epithet of Indra is *Vṛtra*-slayer*, which is frequently used as epithet of Indra in the Rgveda (Rg V 1.4. 8) (I .59. 6 ). This compound is analyzed in Rgveda: ‘May the Vṛtra-Slayer slay Vṛtra and Vṛtra-slayer, Slay the Vṛtra. Indra’s conflict with Vṛtra is also frequently referred to with *vṛtra-trahaty* “Slaughter of Vṛtra” and sometimes with *vṛtra-tratūrya* “Conquest on Vṛtra”. Indra with his own great and deadly thunderbolt smote Vṛtra in to pieces.68 (Rg V. I. 12. 5), (Rg V. I. 32. 5 ). He fells upon Vṛtra with his many–edged thunder bolt69 (Rg V. I . 80. 12). The indignant Indra encountering him and has struck with his bolt the jaw of trembling Vṛtra, setting water to flow70 (Rg V. I. 80. 5). He has struck Vṛtra from the earth and heaven to let loose the wind – bound, life – sustaining rain71 (Rg V. I. 80. 4). Vṛtra like a mad weak warrior, challenged Indra, the great impetuous, many – slaying Hero72 (Rg V. I. 32. 6 )

Vṛtra is conceived as having the form of a serpent. Hence he is without feet or hands. His head, which Indra pierces, is mentioned several times as well as his jaws, in to which Indra strikes his bolt. His hissing or snorting is

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68 Hymn of Rgveda by Griffith p 20 .
71 Ibid , p 191
72 Hymn of Rgveda by Griffith, p 20
sometimes referred to. He has thunder at his disposal, as well as lightening, mist and hail.\textsuperscript{73}

Accordingly there is a great myth which is the basis of Indra’s nature. Indra, exhilarated by Soma and generally escorted by the Maruts, enters upon the fray with the chief demon of drought, most frequently called by the name of \textit{Vr\-\textipa{t\-\textipa{ra}}, the obstructor and also very often styled Ahi “serpent” or “Dragon”.

The conflict is terrible, Heaven and earth tremble with fear when Indra strikes \textit{Vr\-\textipa{t\-\textipa{ra}} with his bolt. Even\textipa{Tvas\-\textipa{t\-\textipa{r\-\textipa{a}} who forged the bolt trembles at Indra’s anger. Indra shatters \textit{Vr\-\textipa{t\-\textipa{ra}} with his bolt. He strikes \textit{Vr\-\textipa{t\-\textipa{ra}} with his bolt on his back strikes his face with his pointed weapon and finds his vulnerable parts.\textsuperscript{74}} He has slain \textit{Vr\-\textipa{t\-\textipa{ra}} to pour down the waters (R\-\textipa{V. 1.52.2) and have set the obscured rivers free to flow (R\-\textipa{V. 4. 42. 7). He has struck \textit{Vr\-\textipa{t\-\textipa{ra}} from the earth and heaven to let loose the wind – bound, life – sustaining rain (R\-\textipa{V. I. 80. 4).\textsuperscript{77}}

He smote \textit{Vr\-\textipa{t\-\textipa{ra}} who encompassed the waters or the dragon that lay around the waters. He slew the dragon hidden in the waters and obstructing the waters and the sky and smote \textit{Vr\-\textipa{t\-\textipa{ra}}, who enclosed the waters, like a tree with the bolt. Thus “Conquering in the waters” (\textit{apsujit}) is his exclusive attribute\textsuperscript{78}. Indra being frequently described as slaying \textit{Vr\-\textipa{t\-\textipa{ra}} in the present or being

\textsuperscript{73} History of Vedic mythology, p.229
\textsuperscript{74} History of Vedic Mythology, p.86
\textsuperscript{75} Wilson .H.H, R\-\textipa{gveda Samhit\-\textipa{a}, Vol I , p 133.
\textsuperscript{76} Ibid , Vol 2, p 346.
\textsuperscript{78} History of Vedic Mythology, p 86.
invoked to do so is regarded as constantly renewing the combat, which mythically represents the constant renewal of the natural phenomena. For many dawns and autumns Indra has let loose the streams after slaying Vṛtra or he is invoked to do so in the future. He cleaves the mountain, making the streams flow or taking the cows even with the sound of his bolt. When he laid open the great mountain, he let loose the torrents and slew the Dānava, (a demon). He set free the pent up springs, the udder of the mountain. He slew the Dānava and shattered the great mountain; broke open the well, set free the pent up waters. He releases the streams which are like imprisoned cows or which like lowing cows, flow to the ocean. He won the cows and Soma and made the seven rivers to flow. He releases the imprisoned waters, released the streams pent up by the dragon, dug out channels for the streams with his bolt let the flood of waters flow in the sea caused the waters pent up by Vṛtra to flow. Having slain Vṛtra, he opened the orifice of the waters which had been closed. His bolts are dispersed over ninety rivers. 79

Owing to importance of the Vṛtra-Myth the Chief and specific epithet of Indra is Vṛtraḥan ‘Vṛtra-slayer’. Though Indra is sometimes expressly stated to have slain Vṛtra by his own might alone other deities are very often associated with him in the conflict. The gods in general are said to have placed him in the van for action or battle or the slaughter of Vṛtra. They are also said to have increased his Vigour for the fray with Vṛtra or to have infused might

79 Ibid, p.86
or velour in to him or to have placed the bolt in his hands. But most frequently
he is urged on fortified by the Maruts. Even when the other gods terrified by
Vṛtra fled away, they stood by him. Agni, Soma and Viśnṛ are often also allied with Indra in the fight with Vṛtra. Even priests on earth
sometimes associate them selves with Indra in his combat\(^{80}\).

Keith also says as follows:

“The slaying of Vṛtra is not merely attributed to Indra; by the syncretism
of the Veda, it is also attributed to Agni and Soma. The god as whole are
supposed to aid Indra in contest, but at the roaring or hissing of the serpent they
fled, leaving the Maruts only to aid him, and once at least even they fled, and
left him alone. Viśnṛ is also an aider in the struggle and even earthly priests
lend aid”\(^{81}\).

The worshiper (jaritā) is said to have placed the bolt in Indra’s hands and
the sacrifice is spoken of as having assisted the bolt slaughter of the dragon.
Hymn, prayer and worship, as well as Soma, are also often described as
increasing (vr dh) the vigor of Indra.\(^{82}\)

8. Indra and Soma

Indra is frequently called as the drinker of Soma in the Rgveda\(^{83}\) (R V. I.
10. 3 ), (R V. I. 21. 1 ). He as drinker of the soma comes to the daily rites

\(^{80}\) Ibid, P 88.
\(^{81}\) Keith, The Religion and Philosophy of the Vedas and Upanishads, P 127.
\(^{82}\) History of Vedic Mythology, p.88
\(^{83}\) Wilson, H.H, RgvedaSamhitā Vol I, pp 22 & 69.
and drinks the sacrifice and he is the bestower of riches and the cause of the gift of cattle\textsuperscript{84}\textsuperscript{(R\textsuperscript{\textcircled{\textsc{i}}}.I. 4. 2)}.

Though the gods in general are fond of Soma, Indra is preeminently addicted to it. In the \textit{R\textsuperscript{\textcircled{\textsc{v}}}gveda\textsuperscript{\textcircled{\textsc{m}}}hitā}, the worshippers call him as follows:

“Come thou to our libations, drink of Soma, Soma drinker thou!”\textsuperscript{85} (R\textsuperscript{\textcircled{\textsc{i}}} VI. 4. 2).

“Come Indra, and delight thee with the juice at all the Soma feasts”\textsuperscript{86} (R\textsuperscript{\textcircled{\textsc{v}}} VI.9.1).

The priests, press out the Soma for Indra to drink\textsuperscript{87} (R\textsuperscript{\textcircled{\textsc{v}}} V9. 4. 4). The Soma juice distil is the dear desire of Indra, and it increases his vigor \textsuperscript{88}\textsuperscript{(R\textsuperscript{\textcircled{\textsc{v}}} V. 9.8.1 )} Soma is poured forth to the Indra to drink for his exhilaration\textsuperscript{89} (R\textsuperscript{\textcircled{\textsc{v}}} V. 9.11.8) In the exhilaration of soma draught, the hero Indra smite all his enemies and bestows wealth on his worshippers\textsuperscript{90} ( R\textsuperscript{\textcircled{\textsc{v}}} V. 9.1.9). The powerful Indra looks with the eye of his own resplendent self on the acceptable place of the Soma, fixed by the priests in the heart\textsuperscript{91} (RV. 9. 10.9)

Indra even stole Soma in order to drink it. He is the one Soma- drinker. Among gods and men only Vāyu his companion, coming near him in this respect. It is his favorite nutriment .The frequent epithet Soma – drinker (\textit{soma– pā- pāvan}) is characteristic of him, being otherwise only applied a

\textsuperscript{84} Wilson .H.H, R\textsuperscript{\textcircled{\textsc{v}}} \textit{gveda\textsuperscript{\textcircled{\textsc{m}}}hitā}, Vol I, P 9 .
\textsuperscript{85} Hymn of R\textsuperscript{\textcircled{\textsc{v}}} gveda. Translated by Griffith, P 3.
\textsuperscript{86} Ibid , P 5.
\textsuperscript{87} Wilson .H.H, R\textsuperscript{\textcircled{\textsc{v}}} \textit{gveda\textsuperscript{\textcircled{\textsc{m}}}hitā}, Vol 4, p 6.
\textsuperscript{88} Wilson .H.H, R\textsuperscript{\textcircled{\textsc{v}}} gveda \textit{sam\textsuperscript{\textcircled{\textsc{m}}}hitā}, Vol 4 p 11.
\textsuperscript{89} Ibid , p 17.
\textsuperscript{90} Wilson .H.H, R\textsuperscript{\textcircled{\textsc{v}}} \textit{gveda\textsuperscript{\textcircled{\textsc{m}}}hitā}, Vol 4, p 2.
\textsuperscript{91} Ibid, p16.
few times to Agni and Brhaspati when associated with Indra, and once besides to Vāyu alone. Soma is some time said to stimulate Indra to perform great cosmic actions such as supporting earth and sky or spreading out the earth. But it characteristically exhilarates him to carry out his warlike deeds, the slaughter of the dragon or Vṛtra or conquest of foes. The soma juice which flow to Indra, gives him vigor for the great conflict with Vṛtra (Ṛg V. 9 16. 5)

So essential is Soma to Indra that his mother gave it to him or he drank it on the very day of his birth. For the slaughter of Vṛtra he drank three lakes of Soma and he is even said to have drunk at a single draught thirty lakes of the beverage. One entire hymn of Rgveda consists of a monologue in which Indra describes his sensations after draught of Soma.

In the Rgveda (I, 8, 7) we read as follows:

“His belly, drinking deepest draughts of Soma, like an ocean swells,
Like wide streams from the cope of heaven.”

But just as too much Soma is said to produce disease in men, so Indra himself is described as suffering from excessive indulgence in it and having to be cured by the gods. Indra also drinks milk mixed with honey.

Some times Soma and Indra together are called as the lords of all, the lord of cattle, the rulers, prosper the rites in the Rgveda (9. 19. 2).

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92 History of Vedic Mythology, p 82.
94 History of Vedic Mythology, P 82.
95 Hymn of Rgveda, by Griffith, P 5. (I, 8,7)
96 History of Vedic Mythology, p.82
9. Mountain in the Indra’s Myth

It is however mountains (parvat-giri) that they appear in the Indra-myth. They are the mountains on which he casts them down. Indra shoots forth his well-aimed arrow from those mountains. He cleft wide the mountain to release the cows. Or the cloud is a rock (adri) which encompasses the cows and which Indra moves from its place. He loosened the rock and made the cows easy to obtain. He released the cows which where fast within the stone. The cloud rocks or mountains would seem to represent the stationary rainless clouds seen during drought, while the cloud cows would rather be the moving and roaring rain-cloud\textsuperscript{98}. Indra is said to have settled the quaking mountains and plaint. He is also said to have cut off the wings of the mountains, which originally alighted wherever they pleased and thus made the earth unsteady.\textsuperscript{99} He has seized the treasure rich in gifts in the mountains\textsuperscript{100} (R\textsuperscript{1} V1.41. 4).

10. Cloud in the Indra’s Myth

In the mythical imagery of the thunder storm the cloud also very frequently becomes the fortresses (purah) of the aerial demons. They are spoken of as ninety-nine or a hundred in number. These fortresses are ‘moving’ an autumnal made at metal or stone. Indra shatters them and so the epithet

\textsuperscript{97} Wilson .H.H, R\textsuperscript{1} gveda Samhitā, Vol 4, p 26.
\textsuperscript{98} History of Vedic Mythology,  p.87
\textsuperscript{99} Ibid. p.90
\textsuperscript{100} Hymn of R\textsuperscript{1} gveda, by Griffith, P 33.
“fort-shatterer” (pūrbhid) is peculiar to him. In one verse he is spoken of as a fort-shatterer and lover of waters at the same time. In another the various features of the myth are mentioned together. He slew Vṛtra, broke the castles, made a channel for rivers, and pierced the mountain. 101

He charges the cloud with abundant waters 102 (Ṛdg. V. I. 7. 3). He clove the cloud, he cast the waters down to earth, he broke a way for the torrent of the mountain 103 (Ṛdg. V. I. 32. 1). He clove the cloud, the flowing waters quickly hastened to the ocean, like cows to their calves 104 (Ṛdg. V. I. 32. 2).

11. Indra and Other Gods

Indra is associated with various other gods. His chief friends and allies are the Maruts, who in innumerable passages are described as assisting him in his warlike exploits. His connection with these deities is so close that the epithet marutvat “accompanied by the Maruts” though some times applied to other gods, is characteristic of Indra, this epithet as well as marudgan “attended by the Marut host”, being sufficient to designate him. With Agni Indra is more frequently coupled as a dual divinity than with any other god. 105

In the Ṛgveda (III, 12, 1&2) we read as follows:

101 History of Vedic Mythology, p.88
104 Ibid , P 80.
105 History of Vedic Mythology. p.87
“Indra- Agni, in consequence of our prayers come hither to be pressed (Soma), to the precious cloud. Drink of it incited by our thoughts.”

Indra – Agni, the brilliant sacrifice of him who praises you goes forward together (with the Soma libations, the praises). Thus drink this pressed (Soma).

Indra is also said to have produced Agni between two stones or to have found Agni hidden in the waters. Indra is further often coupled Varuṇa and Vāyu less frequently with Soma. Brhaṣpati Pūsān and Vīnasū. The latter is a faithful friend of Indra and some times attends him in his conflict with demons. Indra is in three or four passages more or less distinctly identified with Sūrya. Speaking in the first person Indra asserts that he was once Manu and Sūrya. He is directly called Sūrya; and Sūrya and Indra are both invoked in another verse as if they were the same person. In one passage Indra received the epithet Śavitr.

Agni is Indra’s twin brother and Pūsān is also his brother. The sons of Indra’s brother are once mentioned but who are meant by them is uncertain.

12. **Indra in the Avesta**

Indra in the Avesta is one of the demons who is against of Amesha -Spend Urdībehisht, the angel of truth and honesty. This name has been mentioned in the form of “Indra” or “Andar” in Avesta. Indra in Fargard (chapter) No.10
and 19 of Vendidād (a part of Avesta book) has been mentioned as demon who is requested to drive away.\textsuperscript{110}

In Vendidād, Fargard X, No 9 has been written:

“I drive away Indra, I drive away Sauru\textsuperscript{111}, I drive away the Daēva Naunghaithya\textsuperscript{112} from his house, from his borough from this town, from this land from the very body of the man defiled by the dead, from the very body of woman defiled by dead, from the master of house from the lord of the land from the whole of the holy world”. \textsuperscript{113}

In the Chapter 28, passage No.8 of the Bundahish (one of the Pahlavi texts), the business of Andar is mentioned as follows\textsuperscript{114}:

“The business of the demon Andar is this, that he constrains the thoughts of creatures from the deeds of virtue, just like a leader who has well-constrained, and he casts this into the thought of men that it is not necessary to have the sacred shirt (sudarah)\textsuperscript{115} and thread-girdle (kushti)\textsuperscript{116} or (kusti),

\textbf{B. Verethraghna in the Avesta}

Verethraghna is one of powerful angels in the Avesta and it means victory. The Avestan form of this word is Verethraghna and it is the form of Varharām

\textsuperscript{110} The Mythology and culture of Iran 443  
\textsuperscript{111} The name of Iranian demon in the Avesta. he him self originally is one of the Aryan gods namely “Sarva ”  
\textsuperscript{112} The name a demon in the Avesta  
\textsuperscript{113} The Zend Avesta Part-I(Vendidād) p.135.  
\textsuperscript{114} Pahlavi text(Bundahish), part-I p.106.  
\textsuperscript{115} The sacred shirt, worn by Parsis of both sexes (young children excepted) in India is a very loose tunic of with muslin with very short loose sleeves covering part of the upper arm.  
\textsuperscript{116} Pahlavi text (Bundahish) , part 1, p. 106
or Varharān in the Pahlavi text, and it is said Bahrām in the Persian language.\textsuperscript{117}

Verethraghna belongs to the Indo-Iranian divinities. He is one of the most popular divinities of the Iranian cult. Indra’s most distinctive epithet Vṛṭrāhan “the slayer of Vṛtra”, its Avestan corresponding word is Verethraghna which however is not used as an epithet of some angel, but is the name of a powerful angel. Verethraghna impersonates victory and he has preserved this trait throughout the various epochs of Iranian religious thought.\textsuperscript{118}

The Bahrām Yasht in Avesta bearing his name celebrates his exploits. As the genius of victory and created by Ahura Mazda, Verethraghna is the best armed of the spiritual angels. He is the most courageous in courage, the most victorious in victory, The most glorious in glory, the most abounding in favors, the best giver of the welfare and the most healing in health-giving. He is the giver of manliness, inflicting death, maker of a new world, resolute and self-willed.\textsuperscript{119} King Vishtāsp is blessed Zoroaster that he may be a conqueror of enemies like Verethraghna. The twentieth day of the month is dedicated to him. His constant associates are Ama, ‘Courage’ and Vanainti Uparatat’ “Dominating excellence”\textsuperscript{120}

\textsuperscript{117} The Mythology and Culture of Iran in the Pahlavi Texts, p.461.
\textsuperscript{118} History of Zoroastrianism p.194.
\textsuperscript{119} Ibid, p.194
\textsuperscript{120} Ibid, p.194
Verethraghna is one of the national divinities of the Aryans. If the nation sacrificed unto Verethraghna with libations, and the sacred twinges and consecrated cooked repast of cattle, either white or of some other colour, no hostile hordes, no plague nor evil of any kind would enter the Aryan lands. The sacrifice is to be offered through righteousness and none but the righteous should partake of holy food dedicated to Verethraghna. Untold calamity would befall the Aryan countries if the wicked should have a share in the sacred feast. In such an event plagues and foes would devastate the country of Aryans would be smitten by their fifties and their hundreds, by their hundreds and their thousands, by their thousand, and their tens of thousands, by their tens of thousands and their myriads of myriads.  

1. Verethraghna Works

The armies that meet on the battle field invoked Verethraghna, for victory. He favors that army which first seeks his help. The army that secures his aid is sure to conquer and not to be conquered; it smites and is not smitten. He breaks asunder the columns of the enemy, wounds, shakes them. And cuts them to pieces. He brings illness and death in to the army that has lied

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121 History of Zoroastrianism , p.194.
unto Mithra, binds their hands and feet and deprives them of their eyesight and hearing. He destroys the malice of the malicious demons and men, sorcerers and fairies, the willfully blind, the willfully deaf. Zoroaster sacrificed unto Verethraghna, imploring form him victory in thought, victory in word, victory in deed, victory in addressing and victory in replying. Verethraghna imparts to the prophet the excellence of uprightness, the strength of the arms, the strength of the arms, the health of the body, the strength of the body and the powerful vision of the eyes.\textsuperscript{122}

2. Description of Verethraghna in the Avesta

We sacrifice unto Verethraghna made by Ahura Mazda, who makes virility, who makes death who makes resurrection, who possesses peace, who has free way. One who gives fountains of manliness, the strength of the arms, the health of the whole body, and the sturdiness of the whole body.\textsuperscript{123} One who gives the eyesight of the Kara fish\textsuperscript{124} that lines beneath of the waters and can measure a rippling of the water, not thicker than a hair in the Rangha\textsuperscript{125} river who ends lie afar, whose depth is a thousand times the height of a man.\textsuperscript{126} And who gives the eye-sight of the male horse that in the dark of the night, in its first half (midnight), and through the rain can perceive a horse’s hair lying on the ground and knows whether it is from the head or from the tail.\textsuperscript{127} One who gives the

\textsuperscript{122} Ibid, p.195.
\textsuperscript{123} The Zend Avesta, Part-II, p.238
\textsuperscript{124} Kara Fish or Kara Mahi is a godlike fish that keeps watch and guards the three of everlasting life in the sea Vouru-Kasha (The Zend Avesta, Part-I, p.59)
\textsuperscript{125} Rangha is the name of river is Avesta.
\textsuperscript{126} The Zend Avesta, Part-II, p.239.
\textsuperscript{127} Ibid, p.239
eye-sight of the vulture with the golden collar, the from as far as nine districts
can perceive a piece of flesh not thicker than the fist, giving just as much light
as a needle gives, as the point of needle gives.\textsuperscript{128}

Verethraghna confounds the glory of this house, with its wealth in cattle. He is like that bird the Saena (the Simurgh)\textsuperscript{129} he is like the big clouds, full of water that beat the mountains.\textsuperscript{130}

3. **Verethraghna and other Yazatas (Genius)**

Some time the Verethraghna is mentioned along with other Yazatas namely Mithra and Rashnu in the following manner:

“We sacrifice to Verethraghna made by Ahura; who goes along the armies arrayed and goes here and there asking, along with Mithra and Rashnu:

Who is it who lies unto Mithra who is it who thrusts (his oath) against Rashnu? To whom shall I, in my might, impart illness and death?\textsuperscript{131} Who breaks the columns asunder, who cuts the columns to pieces, who wounds the columns who makes the columns shake who comes and breaks the columns asunder, who comes and cuts the columns to pieces”.\textsuperscript{132}

4. **Offering unto Verethraghna and its benefits.**

\textsuperscript{128} Ibid, p.240
\textsuperscript{129} Saena (Simurgh) the name of fabulous bird in Firdausi”s Shāhnāme. The feature of Verethraghna plays here the same part as the Simurgh”s feather in Shāhnāme when Rudabh”s flank was opened to bring forth Rustam, her wound was healed by rubbing it with a Simurgh”s feather(The Zend Avesta Part-II, p.241)
\textsuperscript{130} The Zend Avesta, Part-II, p.242
\textsuperscript{131} The Zend Avesta, Part-II, p.244.
\textsuperscript{132} The Zend Avesta, Part-II, p.247.
The holy Zarathustra offers up unto him for victorious thinking, victorious speaking, victorious doing, victorious addressing and victorious answering.\(^{133}\) If the due sacrifice and prayer is offered unto him just as it ought to be performed in the perfection of holiness, never will a hostile horde enter the Aryan countries, nor any plague, nor leprosy, nor venomous plants not to chariot of a foe, nor the uplifted spear of foe.\(^{134}\)

5. Incarnation of Verethraghna in the Avesta

According to the Avesta Book one Yasht; namely Bahrām Yasht belongs to Verethraghna (Bahrām).

At the beginning of this Yasht Verethraghna the Genius of victory is called as one who made by Ahura Mazda and “the crushing Ascendant” and worshippers sacrifice for him:

“Unto Verethraghna made by Mazda, and unto the crushing Ascendant”, we sacrifice unto Verethraghna, made by Ahura.”

Then Zarathustra asked Ahura Mazda who is the best armed of heavenly gods?

Ahura Mazda answered “It is Verethraghna, made by Ahura Mazda, then Verethraghna came to Zarathustra and appeared his ten incarnations before him:

\(^{133}\) Ibid, p.238.
\(^{134}\) Ibid, p.244.
First, he came to him as running in shape of strong beautiful wind, made by Ahura Mazda and he bore the good glory that is both health and strength and he described his qualities:

“I am strangest, in strength, I am the most victorious in victory I am the most glorious in glory. I am the most favoring in favor, I am the best giver of welfare, I am the best-healing in heath-giving and I shall destroy the malice of all the malicious, the malice of demon, men of sorcerers, fairies the (willfully) blind and the deaf.”¹³⁵

So a worshipper offers unto him a scarifies due to his brightness and glory:

“For his brightness and glory I will offer unto him a sacrifice worth being heard, namely unto Verethraghna made by Ahura, with an offering of libations, according to the primitive ordinances of Ahura, with the Haoma and meat, the Baresma the wisdom of the tongue, the holy spells, the speech the deeds, the libation and the rightly spoken words.”¹³⁶

In the second incarnation Verethraghna came to Zoroaster as the running in the shape of beautiful bull, with yellow ears and golden horns, upon whose horns floated the well-shaped strength, and victory, beautiful of form, made by Ahura Mazda.¹³⁷

¹³⁵ The Zend Avesta, Part II, p.232.
Third time he came to Zarathustra as running in shape of a white, beautiful horse with yellow ears and a golden caparison, upon whose forehead floated the well-shaped strength and victory, beautiful of form."

Fourth time Verethraghna came before him as running in the shape of burden-bearing camel, sharp-toothed, swift, stamping forwards long-haired, and living in the abode of men.

Verethraghna in the camel incarnation described as follows:

“Who of all males in rut shows greatest strength and greatest fire, when he goes to his females, of all females whose are best kept whom a burden-bearing camel keeps, who has thick forelegs and large humps, quick-eyed, long-headed, bright tall and strange, whose piercing look goes far even in the dark of the night, whose throws white foam along his mouth, well-kneed, well-footed, standing with the countenance foam all powerful master."  

In the fifth incarnation, Verethraghna appeared as running in the shape of a boar, opposing the foes, a sharp-toothed he boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful with dripping face, strong, and swift to run, and rushing all around.

In the sixth time he came to Zarathustra as running in the shape of a beautiful youth of fifteen, shining, clear-eyed, and thin-heeled.

In seventh time he came to him and running in the shape of raven that is the swiftest of all bride, the lightest of the flying creatures. He alone of living
things over takes the flight of an arrow, however well it has been short. He flies up joyfully at the first break of dawn, wishing the night to be no more wishing the dawn that has not yet come to come. He grazes the hidden ways of the mountains, he grazes the top of the mountains, he grazes the depths of valleys, and he grazes the summits of trees, listening to the voices of the birds. The feather of this bird (raven) is advised to Zarathustra by Ahura Mazda to remedy for curse as follows:

“O’ Spitama Zarathustra’ with that feather you should rub to your own body; with that feather your curse back to your enemies”.

And about benefit of a bone of that bird he also says as follows:

“If man holds above of that strong bird, no one can smite or turn to fight that fortunate man and the feather of that bird of birds brings him help it bring unto him the homage of men, it maintains in him his glory.”

Verethraghna in the eighth incarnation he came to Zarathustra as running in the shape of a wild beautiful ram, with horns bent round. And in the ninth time, he came to him, as running in the shape of a beautiful fighting buck with shape horns; and in the tenth time Veretharaghna, made by Ahura Mazda, came to Zarathustra as running in the shape of a man, bright and beautiful, made by Mazda, he holds a sword with a golden blade, inlaid with all sorts of ornaments.

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141 Ibid, p.236
142 The Zend Avesta, Part II, p.241.
2. Indra and Tishtryā

In the Avesta there are no evidences that Verethraghna fights with demon of drought. However in the Vedas one of the very important of Indra’s actions is fighting and slay the demon of drought (Vṛtra), so may this epithet of Indra has been appeared in another Yazata (genius) of the rain in the Avesta namely; Tishtryā. Because he appears in the Avesta as one who fights with the Apoasha, the very famous demon of drought in ancient Iran.

A. Tishtryā in the Avesta

Tishtryā is the name of Yazata (genius) of rain it is also the name of rains star. This name is in the form of “Tishtryā” in the Avesta, “Tishtar” in the Pahlavi texts and “Tashtar” or “Tir” in the Persian language.¹⁴⁴

1. The Attributes of Tishtryā

His standing epithets are ‘the radiant’ and ‘the glorious.’ He is the giver of fertility of the fields, the giver of happy and good abode unto men, the white, shining, seen from afar, the healing, and the exalted one. He is possessed of the seed of the waters, the valiant, the courageous, far-reaching, the efficient, and of sound eyes. Ahura Mazda has appointed Tishtryā as the lord of all other

¹⁴⁴ Mythology and culture of Iran in the Pahlavi texts, p.463.
stars, even as he has ordained Zarathustra as the spiritual lord of all mankind. The creator has made him as worthy of sacrifice, as worthy of invocation, as worthy of propitiation, and as worthy of glorification as himself.\textsuperscript{145}

2. Sacrificial offering for Tishtryā

Tishtryā smites the wicked fairies. Like Verethraghna, he takes upon himself successive forms when he goes out for active work. He moves forward in the heavens for the first ten nights of the month in the form of a young man, for the next ten nights in the form of a bull, and then for the last ten nights in the shape of a beautiful white horse. In accordance with the will of Ahura Mazda and the archangels, he traverses the most distant parts of the earth, and the Iranian countries long for his advent, for it is thought him that the country will witness a year of plenty or of drought. Men and beasts, the waters and all, look eagerly to the rising of the star Tishtryā, as he will send a flood of rain to fertilize their waste lands with water and bestow riches upon the earth, if the righteous faithfully offer him praise and worship. The farmer yearns for a few drops of Tishtryā’s rain to moisten his parched fields, the gardener longs for a shower to brighten the foliage. The land smiles with rich harvests as a result of his fertilizing waters.\textsuperscript{146}

Tishtryā complains before Ahura Mazda about the indifference of men who do not sacrifice unto him. When invoked with sacrifice, as are the other

\textsuperscript{145} History of Zoroastrianism, p.216.
\textsuperscript{146} Ibid, p.217
angels, he is willing to hasten to the help of the righteous, whether for a single night, or two nights, or fifty nights, or even a hundred nights. Tishtryā affirms that owing to his power to further righteousness, he is worthy of sacrifice and invocation, and if people will offer him libations and Haoma in sacrifice, he will grant them heroic children, purity unto their souls, the riches of oxen and horses. He pours down water in abundance upon the earth, and brings prosperity unto the whole creation, when he receives the offering of a sacrifice and is propitiated, rejoiced, and satisfied. Never, in that event, would be hostile horde invade the Aryan countries, nor would any calamity or evil of any kind of Tishtryā grants boons to his votary whether he prays for them or not.147

3. Fighting of Tishtryā with Apoasha “the demon of drought”

Tishtryā is opposed in his work of producing rain by his adversary Apaoshia, the demon of drought, who keeps back the rain. The Tishtryā Yasht gives a picturesque account of the struggle between them. In the combat with the fiend that holds the world in clutch through famine and drought, Apaoshia, who appears in the form of a terrifying black horse, assaults his opponent and in their opening combat succeeds in forcing Tishtryā to retreat. Worsted by the fiend, Tishtryā mourns his defeat and complains that men do not sufficiently sacrifice unto him as they do unto other celestial powers, for had they not been sparing in their invocation, he would have been able to bring a further strength

147 Ibid, p.217
of ten horses, of ten camels, and ten oxen, of ten mountains, and of ten rivers to his side. Ahura Mazda himself, thereupon, offers a sacrifice unto Tishtryā and thus imparts new strength to him. Thus emboldened, he now, with renewed vigor, attacks his rival for the second time, and after a fierce struggle overcomes him. His triumph is hailed as the trumps of the waters, plants, and the religion of Mazda, for Tishtryā is now in a position to bring prosperity to the country. Ahura Mazda, the Amesha Spentas, as well as Mithra. Ashi Vanguhi and Pārendi (a genius) are among those that help Tishtryā in this war of the elements for the benefit of mankind.\textsuperscript{148}

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As we have discussed in this part however the name of Indra as a great god has been mentioned many times in the Vedas and this name occurs in Avesta in the form of Indra or Andar as one of the demons, but there are some actions and epithets of Indra which are similar to the actions of another Yazata in the Avesta namely; “Verethraghna” who originally belongs to the Indo-Iranian divinities and he is most popular of divinities of the Iranian cult.

Indra’s most distinctive epithet in R\textsuperscript{g}veda is Vr\textsuperscript{tra}han “the slayer of Vr\textsuperscript{tra}. Its Avestan corresponding word is Verethraghna which however is

\textsuperscript{148} Ibid, pp.217, 218.
not used as an epithet of some gods, but it is the name of a powerful god. But his very famous epithet is the god of victory and he has preserved this trait throughout the various epochs of Iranian religious.

By a single glance to epithets of these three, namely; Indra, Verethraghna and Tishtryā, it can be observed some important points in the following lines:

A : Though many scholars compare Indra to Verethraghna (in Avesta) due to their names because the Indra’s distinctive in Vedic is Vṛtra-slayer “Vṛtra-slayer” and this name occurs in the Avesta in the form of “Verethraghna” which is however unconnected with Indra or the thunderstorm myth.

B : The prominent epithet of Indra is the god of thunder and “Vṛtra-Slayer” while the prominent epithet of Verethraghna in Avesta is the god of victory. There is no evidence for his fights with the demon of drought, but only in some passage of Avesta (Bahrām Yasht): Verethraghna destroys the malice of demons and man, not merely the demon of drought.

C : However, some epithets of Indra and Verethraghna which are common, like most victorious, glorious, courageous, god of battle, conqueror the demons, bestower welfare, health, wealth, and both of them are helpers at
Aryan people in conflicts with enemies and helpers of worshippers, but the epithets of Indra (in Vedas) are very much more than Verethraghna (in the Avesta) and he is one of the great gods in the Vedic period. So may we can find out these many attributes in two or three gods in the Avestan literature.

D : Considering that Indra in the Veda is connected with the rain and fighting with the Vṝtra (demon of drought) so in this view, he can be compared with the Tishtryā in Avesta (god of rain) and his fighting with Apoasha (Demon of drought).

So therefore there are some common attributes between these two gods which are connected to water and conflict with demons, like both are glorious, giver of fertility to the fields, bestower of the health and wealth; they are valiant, courageous and exalted; they send a flood of rain and stream to fertilize the earth …

Also Indra should drink Soma to fight with Vṝtra (demon of drought) similarly Tishtryā needs the offering the Haoma to fight with Apoasha (demon of drought in the Avesta). However, the offering of Haoma is also used for Verethraghna, the god of victory in Avesta.

E : Verethraghna in the Avesta some time has been mentioned
along with other gods like Mithra and Rashnu, while in the Vedas Agni, Soma and Vishnu are often allied with Indra and Maruts also in many passages of R gàveda are described as assisting Indra in his warlike exploits.

F: According to Avesta there are ten incarnations for Verethraghna while such incarnations have no mention for Indra but may some kind of these incarnations have been appeared in god Vishnu in later period, who was the helper of Indra to kill Vrûtra in the Vedic period.

G: Besides of ten incarnation for Verethraghna in the Avesta, namely; beautiful wind, beautiful bull, horse, burden- bearing camel, boar, beautiful youth of fifteen, raven, beautiful ram, beautiful buck, and bright and beautiful man, there are three incarnations also for Tishtryā, namely; young man, bull and beautiful horse. Such incarnations are not available in the Indra myth in the Vedas.

H: Vajra (the thunderbolt) is Indra weapon’s which is fashioned by Tvas t är. This weapon has no mention for Verethraghna or Tishtryā in the Avesta book.