CHAPTER V

OTHER SONS OF ADITI

SAVITR \ TVASTR \ SŪRYA

In addition to the existence of a divine Savitṛ, a human Savitṛ son of Aditi also existed. He was also known as Tvastr and Sūrya. The expression ‘deva Savitā Tvaṣṭā Visvarūpa’ occurring several times in the Rgveda prove their identity. The word ‘deva’ generally used for Adityas or sons of Aditi was a specific honorific epithet prefixed before his name – ‘deva Savitā’ and ‘deva Tvaṣṭā’. ‘Visvarūpa’ probably was their family name as it was the title of father Tvaṣṭr and his son Trisiras both. Savitṛ’s other appellations were ‘Sūrya’ and ‘Dhātṛ’. Cakṣu, his son calls him by the names of ‘Savitṛ’, ‘Dhātṛ’ and ‘Sūrya’. His daughter Uṣas’s appellations ‘Sūrya’ and ‘Savitṛ’ after his names also prove this identity. Macdonell though counts Savitṛ and Tvaṣṭr to be deities and of different categories yet agrees to the identity of Savitṛ and Tvaṣṭr in the above quoted hymns. Pt. Visveswar Nath Rau also considers them to be identical. Vedas provide us with some other proofs. Savitṛ is stated to be a teacher of Rbhus. In another mantra Tvaṣṭr is stated to be the teacher of Rbhus. Savitṛ was known as the master of damsels - ‘gnāspati’. Celestial females ‘gnāh, patnīḥ’ or wives of gods were frequent attendants of

1 Rg.,III.55.19; X.10.5.
2 Rg.,X.93.9; X.100.3 and 9.
3 Rg.,X.49.10; 92.11; 110.9.
4 'cakṣur naḥ devaḥ savitā cakṣur naḥ uta parvataḥ/ cakṣur dhātā dadhātu naḥ,... susamṛḍām tva vayam prati paśyema sūrya vi paśyema nṛcakṣasah' Rg.,X.158.3-5.
5 VM.,P.118.
7 Rg.,I.110.2-3.
8 Rg.,I.20.4.
9 Rg.,II.38.10.
Tvastra\textsuperscript{10}. Savit\textsuperscript{r} was also known as Praj\text{"a}pati in the Rgveda\textsuperscript{11} and the Br\text{"a}hma\text{"a}s\textsuperscript{12}. According to the Satapatha Br\text{"a}hma\text{"a} Praj\text{"a}pati was 'Dak\text{"a}'\textsuperscript{13}. Dak\text{"a} according to the Rgveda was the son of Aditi\textsuperscript{14}. Thus Savit\textsuperscript{r}, Tvastra, S\text{"u}rya, Dh\text{"a}tr, Praj\text{"a}pati and Dak\text{"a} all were the appellations of one and the same person. He was one of the seers of the Vedas\textsuperscript{15}.

He was pleasant tongued -'\textit{mandrajihva}'\textsuperscript{16} and had beautiful hands-'\textit{sup\text{"a}nim}'\textsuperscript{17} and beautiful fingers-'\textit{svanguri}'\textsuperscript{18}. His arms were beautiful -'\textit{sugabhastih}'\textsuperscript{19}, '\textit{sub\text{"a}hu}.'\textsuperscript{20}. He used to hold an iron axe in his hand -'\textit{vasimekobibharti hasta a\text{"a}vasim}.'\textsuperscript{21}.

Savit\textsuperscript{r}, though a brother yet was the teacher of Indra\textsuperscript{22}. He also was a teacher of Trita, Trisiras\textsuperscript{23}, Rbhus\textsuperscript{24}, Virocana\textsuperscript{25} and other asuras\textsuperscript{26}.

Savit\textsuperscript{r} appears to be very wise and practical teacher. He advised people to refrain from gambling and persuaded them to be busy with cultivation and their family and that they should feel satisfied with the income they earn\textsuperscript{27}. Savit\textsuperscript{r} is also stated to have discovered Agni along with Brhagus\textsuperscript{28}. He was a skillful

\begin{itemize}
\item \textsuperscript{10} Rg., I.22.9.
\item \textsuperscript{11} Rg., IV.53.2.
\item \textsuperscript{12} 'Savit\textsuperscript{a} vai Praj\text{"a}pati' JB., I.6; SB. XII.3.5.1.
\item \textsuperscript{13} SB., II.4.4.2 and Ait.\text{"a}r., III.33 states that Praj\text{"a}pati indulged with his own daughter U\text{"a}as. Same story is repeated in SB., (I.7.4.1-8 and II.4.4.2) in the name of Dak\text{"a} which further confirm our belief.
\item \textsuperscript{14} Rg., X.5.7.
\item \textsuperscript{15} Rg., X.184; Vaj.\text{"a}s., XIII.26; XXXIII.72,73; Ath., II.26; XIX.31.
\item \textsuperscript{16} Rg., VI.71.4.
\item \textsuperscript{17} Rg., VI.49.9; VII.34.20; Vaj.\text{"a}s., XI.8.
\item \textsuperscript{18} Vaj.\text{"a}s., XI.8.
\item \textsuperscript{19} Rg., VI.49.9.
\item \textsuperscript{20} Vaj.\text{"a}s., XI.8.
\item \textsuperscript{21} Rg., VIII.29.3.
\item \textsuperscript{22} Chh.\text{"u}p., VIII.7.2.
\item \textsuperscript{23} Rg., X.8.7-8.
\item \textsuperscript{24} Rg., I.110.2-3.
\item \textsuperscript{25} Chh.\text{"u}p., VIII.7.2.
\item \textsuperscript{26} Mait.\text{"a}s., IV.81; Kath.\text{"a}s., 27.22.
\item \textsuperscript{27} Rg., X.34.13.
\item \textsuperscript{28} Rg., X.46.9. See Ch. IV. Fn.127.
\end{itemize}
workman\textsuperscript{29} and wrought Vajra of Indra\textsuperscript{30}, and sharpened the iron axe of Brahmanaspati\textsuperscript{31}. There is a legend that he made a container for Soma beverage and Rbhus his pupils copying him made four similar containers\textsuperscript{32}. 

He probably had many wives as his titles 'lord of damsels' - '\textit{gn\textashape{s}pati}\textsuperscript{33}' and '\textit{gn\textashape{a}v\textashape{o}}\textsuperscript{34}' signify. As he was very handsome, the wives of devas generally surrounded him and enjoyed his company while taking Soma\textsuperscript{35}. There is a legend in the Rgveda that Savitr had sex with his own daughter but she was none else but Kśamā, the earth\textsuperscript{36}. This legend appears to be symbolic and related with deity Savitr, the sun-god who sowed seed in earth.

His relations with Indra later got strained when the latter killed his son Trisiras Viśvarūpa (See Ch.III P.27) Their relations were further strained on account of their different faiths regarding the vegetarianism and non-vegetarianism. Story goes that once they were cooking meat. Some of their companions refused to do so as they wanted a vegetarian meal. Savitr sided with them while Indra was the protagonist of non-vegetarians\textsuperscript{37}.

He was later killed at the hands of Indra\textsuperscript{38}.

He had a large number of offsprings. Sarvānukramani mentions the following names:

\begin{itemize}
\item \textsuperscript{29} Rg.,I.85.9; III.54.12.
\item \textsuperscript{30} Rg.,I.85.9; V.31.4.
\item \textsuperscript{31} Though identification of Brahmanaspati is not certain yet it may be the other name of Brhaspati as Sayana suggests commenting on Rg.,II.24.1.
\item \textsuperscript{32} Rg.,I.20.6.
\item \textsuperscript{33} Rg.,II.30.10.
\item \textsuperscript{34} Rg.,I.15.3.
\item \textsuperscript{35} Rg.,I.22.9.
\item \textsuperscript{36} Rg.,X.61.6-7.
\item \textsuperscript{37} 'pīvānām meṣamapacanta vīrā nyupṭā akg añu dīvā āsan/ dva dhanum brhatim apsvantaḥ pavitravanta caratah/ punantā vi kroṣanām vijvāṅca ayan pacati nemo nahi/ pakṣaḍardahā/ ayaṁ me dēvah savitā tadāh dravanna/ idvānvaḥ sarvīrannah.' Rg.,X.27.17-18.
\item \textsuperscript{38} Rg.,III.48.4.
\end{itemize}
1. Trisiras Viśvarūpa<sup>39</sup>.
2. Čaksu<sup>40</sup>.
3. Gharma<sup>41</sup>.
4. Abhitapa<sup>42</sup>.
5. Vibhṛat<sup>43</sup>.
6. Sūrya / Uṣas<sup>44</sup>.

Others were Saranyu / Śrādhā and Prasahā.

**TRISIRAS VIŚVARŪPA**

The word 'trisiras' literally means 'having three heads'. Rgveda says that he had six eyes too - 'sa daksam trilīrṣaṁ'. But the name is simply figurative. It simply means that he was three fold wise, vigilant and mighty as is suggested by the Brāhmaṇas. His other attribute was Manyamāna<sup>45</sup>. He was a son of an Āsuri lady and as such he was very brave - 'sa u āsuri putra āsā sa ha yad viṛyaṁ āsa'. It is further confirmed by the Rgveda<sup>46</sup> where Trisiras himself describes the event of his death at the hands of Indra with the help of Trita. He might have come to know before hand the coming events. Sayana says that he saw the incident of his death in his dream.

He was the chaplain of Devas but he favoured Asuras on account of being their sister's son<sup>47</sup>. For that he was beheaded by Indra (See Ch.III P.27). He maintained a naval fleet<sup>48</sup>.

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39 Rg., X.8.9; Vaj.S., XIII.15-18; 22.17; XXXIII.2.4; Sam., 71, 1937-39.
40 Seer of Rg., X.158; Sam., 567.
41 Seer of Rg., X.181.3.
42 Seer of Rg., X.37.1-12.
43 Seer of Rg., X.170.
44 Rsika of Rg., X.89; Ath., XIV.1.2.
45 X.99.6; JB., II.153-154.
46 Rg., X.8.9.
47 SB., I.6.3.17; Kath.S., XII.10.28; Mait.S., II.4.1.
48 X.8.8.
49 'viśvarūpa vai trisiras āśīt tvastuḥ putro āsuraṁ svārṣīvaḥ'. Kath.S., XII.10.28; Mait.S., II.4.1.
50 'apsu antaram nau nagaram pariplāvam āsa' JB., I.125.
DEVAKA

Triśiras/Manyaman’s son was Devaka who was also beheaded by Indra. Devakī, mother of Kṛṣṇa, was daughter of Devaka according to the Purāṇas. Probably he was the same Devaka (See Ch.X Appendix II).

VALA

Rgveda says that Tvastr’s son stolen the cows of gods—\'go arṇāśi tvaṣtṛ\'. Perhaps Vala, the chieftain of Panis was also son of Tvāstr (See Ch.III & App.II P.45). He was also killed by Indra (See Ch.III Pp.30–31 for details).

SARANYU

Saranyu wedded Vivasvat. Rgveda gives precise description of her marriage. It was performed with a great pomp and show. People from every nook and corner of the world came to see. She gave birth to Yama, Yami and Aśvins.

USAS

Uśas, wedded Asvins. Tvastr wanted to give her to Soma in marriage but as Aśvins were also the contenders, a competitive race was organized. Aśvins won the race and married Uśas. She in her composition gave a live description of her marriage in the Rgveda and the Atharvaveda. It took place in the month of Magha and Phālguna. Brhaspati fashioned her hair. They took vows in front of sacred fire and sought blessings. After marriage, at the

51 Rg.,VII.18.20.
53 Rg.,X.76.3.
54 Rg.,X.17.1–2.
55 Rg.,X.85.9.
56 ‘yuvoh aśvina vauṣe yuva yutam ratham vāpi yematuḥ anva sardhyam/ a vām paṭītvaṁ sakhyāya tajmuṣi yosā aṃśita. íenyā yuvām pati/’ Rg.,I.119.5.
57 Rg.,X.85; Ath.,XIV.1.
58 Sayana on Rg.,X.85.13.
59 Ath.,XIV.1.55.
60 Rg.,X.85.38–47.
time of departure, she decorated her eyes with the collirium, wore a sheet of cloth—‘radhūyā’—and adorned herself with golden ornaments. Usas accompanied by the friends, who were reciting songs, holding a box in her hands sat in a curtained chariot made up of Palasa and Salmali wood. The chariot, driven by two oxen, was led by her husbands, the twin Aswins and Agni. Sūrya/Savitri gave her a lot of wealth and cattle as dowry.

Savitri/Prājapati’s daughter Prasaha was kept as a ‘Vārāta’ wife i.e., next to ‘Mahisī’ but a favourite wife by Indra. Rgveda names Śradhā as another daughter of Sūrya.

ARYAMAN

Aryaman also has been used as a common noun and has been interpreted by Sayana as light—‘Aryamā aryāmāṇi yāni tejasī santi’. He also derives it from root ‘ tir + man—‘īrṇāt mananāt ca īasti iti aryamā guruh’ i.e., one who guides the thinking of man—a teacher. Aryaman has been also derived as ‘ari + yaman’ i.e., ‘arīn niyachhati’ who brings the adversaries under control. This very sense made Aryaman the Airvarnan, the tyrant ruler of Avesta. But historically speaking he was one of the sons of Aditi. He had an amiable and pleasing nature—‘āryamān na mandram’ and was very beautiful—‘ṣrīyam’. Present Armenia, a republic of earstwhile U.S.S.R is probably named after him.

61 Rg.,X.85.6-9.
62 Rg.,X.85.13.
63 Ait.Br.,III.22.
64 IX.113.3.
65 Commenting on Rg.,V.29.1.
66 Commenting on Rg.,V.85.7.
67 Commenting on Rg.,X.126.1.
69 Rg.,VI.48.14.
70 Rg.,VI.50.1.
Besides Viṣṇu, the divine, there existed a human Viṣṇu too. He was a constant companion of Indra — ‘Indrasya yuyah sakha’⁷¹. Indra used to call him ‘friend Viṣṇu’ — ‘sakhe Viṣṇo’⁷². Puranas count him amongst the sons of Aditi but the Vedic texts do not refer him as such specifically, though he is lauded with other Adityas.

Yajurveda gives Vamana as the son of Viṣṇu — ‘Vaiṣṇavo Vāmāna’⁷³. According to the Vāmana Purāṇa Aditi worshipped the sun-god ‘Viṣṇu’ to get a son⁷⁴, who had the qualities of Viṣṇu. Viṣṇu therefore entered the womb of Aditi and was born as her son. She named her son Viṣṇu, after the sun-god⁷⁵. The Brāhmaṇas state that Viṣṇu was Vāmana⁷⁶. Thus Vāmana, the son of Aditi came to be known as Viṣṇu. Rgveda also supports this view by stating that Viṣṇu enlarged his body enormously — ‘para mātraya tavya vrddhāna’⁷⁷.

The Vedas called him — ‘yuvā kumāraḥ’⁷⁸ and compared him to a lion — ‘rego na bhīmah’⁷⁹. He practised penances at Kuruksetra to attain excellence⁸⁰. Viṣṇu accompanied Indra in all the battles particularly in the battle against Vṛtra. Vṛtra was killed by both Viṣṇu and Indra⁸¹ (See Ch.III P.26 for details). Viṣṇu and Indra together destroyed Sambha’s 99 castles and conquered the forts of Varcin⁸². He dispelled the smoke screen of dāsa Vṛṣasipra⁸³.

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⁷¹ Ath., VII.26.6.
⁷² Rg., IV.18.11; Vaj.S., VI.8; Ath., VII.26.6.
⁷³ Vaj.S., XXIV.1.
⁷⁴ Viṣṇu is worshipped as promoter of conception — ‘viṣṇuryonim kalpayatu’ (Rg., X.184.1) and protector of embryo — ‘viṣṇum nigiktabamavobhiḥ’ (Rg., VII.36.9).
⁷⁶ SB., I.2.5.5.
⁷⁷ Rg., VII.99.1.
⁷⁸ Rg., I.155.6.
⁷⁹ Rg., I.154.2.
⁸⁰ SB., XIV.1.1.1.
⁸¹ Rg., VIII.100.12.
⁸² Rg., VII.99.4-5.
⁸³ Rg., VII.99.4.
Visṇu and Indra enjoyed the drink of Soma together. There is a legend that Visṇu cooked meat of 100 buffaloes and a brew of milk for Indra with the assistance of Maruts.

There is another legend in the Rgveda that Visṇu in accompaniment of Indra, under the spell of Soma, stole away the dainty cates or cooked mess of the boar ‘varāha’, killed by Indra. Taittiriya Samhitā gives the version of the legend that a boar, plunderer of wealth, kept the goods of the asuras on the other side of the seven hills. Indra slew the boar. Visṇu carried the boar off for the gods. So the gods obtained the booty from the asuras.

Macdonell commenting upon the legend says that this boar appears as a cosmogenic character in the Satapatha Brāhmaṇa when under the name of ‘emūṣa’ he is stated to have raised up the earth from the primeval waters, and is described as a form of ‘Prajāpati’. This myth was further distorted in the Puranas. The ‘boar’ is said to have taken the submerged earth out of waters and became one of the Avataras of Visṇu. Our interpretation of the legend is that Indra’s mother was performing some ceremony, probably śradhā for his father. A boar came and tried to eat the cooked food. Indra, seeing this, killed him by his Vajra. Visṇu stole some of the food i.e., he saved some of the food from being eaten by the boar.

Visṇu also freed Manu from the clutches of the enemy. The

84 Rg., VIII.3.8; XII.16.
85 Rg., VI.17.11.
86 ‘asyedu mātuh savanesu sadyo mahah putum papiṉaṉcavannā/ muṣāyad Visṇuh pacatam sahiyān vidhyad varāham tiro adrimastā’ Rg., I.61.7.
87 VI.2.4.2-3.
88 The same story with slight variations is told in the Caraka Brāhmaṇa (Quoted by Sayana commenting on Rg., VIII.66.10). The verses Rg., VI.17.11 and VIII.66.10 are considered by Dr.Aufrecht to contain allusions to same myth. OST., IV.Delhi, 1976.
89 VM., P.41.
90 XIV.1.2.11.
91 Rg., VI.49.13.
legend, about the three steps of Viṣṇu, refers to the natural phenomenon of the sun who rises in the morning, shines at midday and sets in the evening. It has no historical significance though the Purāṇas have invented the story of Vāmana and Bali of measuring out the earth and sky with two steps.

The Brāhmaṇas say that Soma was son of Viṣṇu. Soma was a seer of the Brāhmaṇas. He was king of Indus region - rāja sindhunām and sindhu vātaram. He was selected king by the people - haviṣa abhi somam mpāmasi. Aitareya Brahmana says that devas chose Soma as king when they were being defeated by the asuras. He is stated to be a landlord of the devas - devānām kṣetrapati and king of Gandharvas - soma vai rāja gandharveṣu āsīt. He executed the laws enacted by Mitra-Varuṇa. All these statements give the impression that he was a sort of governor appointed by devas over the region extending from Indus to Gandhara, which was actually ruled over by Varuṇa who was a king of the Gandharvas as discussed earlier. Dhruva Âṅgirasa was his priest who prayed for his welfare and invoked Indra-the god, that the

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81

92 SB.,XIII.4.3.8.
93 According to the Epics and the Purāṇas Soma was son of Atri and progenitor of Aila dynasty. According to them his son Buddha married Ilā and was the father of Pururavas. Though Griffith (Commenting on Rg.,I.31.4), Sayana and Monnier Williams consider him as such but no evidence is found from the Vedas.
94 Rg.,X.89.2.
95 Rg.,IX.89.2 We have interpreted 'Sindhu' here as the name of river 'Indus'.
96 Rg.,IX.61.7.
97 Rg. X.173.6 'Mrṣāmasi' means they thought of making Soma their king.
98 II.14.
99 JB.,I.84.
100 Ait.Br.,I.27.
101 Rg.,IX.107.15.
subjects of Soma may never fail in paying their taxes to him. Kavi Bhargava has given the description of Soma’s palace (See P.249).

He was a companion of Indra - "tvā yujā tava tat soma sakhya indra". an enemy of Rakṣasas - "hanti rakṣo" and destroyer of Dasyus - "dasyutarhaṇā". The Vedas paint his beauty as well as valour in very high terms. His strength is compared to that of a lion, a mighty boar and an awesome steed. He was a warrior, skilled at bow and arrows - "dhananiyayah". He used to wear a mail - "varmiiva dhrṣṇu". He was a great fighter and conqueror of wealth. He acted as a leading figure in the expeditions or the campaigns against the adversaries -"agre go rājā". He partook in almost all the exploits of Indra. He helped in the killing of Vṛtra and the annihilation of Rakṣasas - the black skinned enemies. He along with Indra and Agni smashed the fortifications of dānavas which were made of gold and stone.

As a dutiful and wise king he killed the liars and protected the true and the honest. He was liberal and bountiful. He was known as one who reckons the debts of the people - "ṛṇā ca dhrṣṇus cayate" and pays them off. He gave in charity beautiful clothes, milch cows, golden and silver chariots, horses and 60,000 coins or

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102 Rg.,IX.175.6.
103 Rg.,IV.28.1.
104 Rg., VII.104.13.
105 Rg.,IX.47.2.
106 Rg.,IX.97.29.
107 Rg.,IX.97.7.
108 Rg.,IX.110.9.
109 Rg.,IX.84.5.
110 Rg.,IX.108.6.
111 Rg.,IX.86.45.
112 Rg.,IV.28.1.
113 Rg.,VII.104.13; IX.73.5.
114 Ath.,X.6.16.
115 Rg.,IX.91.4.
116 Rg.,VII.104.12-13.
117 Rg.,IX.47.2.
gold to Kutsa to win a battle. He also gave money to Jamadagni. Even the Panis were not deprived of his succor whenever in need -pārīnām viḍo-vaṣu.

Soma was also a wooer of Jūhu along with Mitra-Varuna and Agni (See Ch.IV P.51) and a contender of Uṣas - the daughter of Tvasr as stated earlier. Soma had a son named Budha.

BUDHA

He was seer of the Rgveda and was a teacher. In his hymns he talked about agriculture, irrigation, making of cow stalls, wells, boats etc. which gives a picture of socio-economy of those days.

118 Rg.,IX.97.53.
119 Sam.,1428.
120 Sam.,1592.
121 Sarva.
122 Rg. X.101.
123 PB.,XXIV.18.6.
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