CHAPTER VI

VIVASVAT AND HIS DESCENDANTS

Vivasvat, the seventh son of Aditi, was a seer of the Rgveda and the Yajurveda. He had two wives Saranyu and Savarnā. A legend is referred to in the Rgveda which indirectly suggests that Saranyu disliked Vivasvat. So devas hid her and gave Savarnā to Vivasvat instead. Later on Saranyu too reconciled. Saranyu gave birth to two twins Yama and Asvins. Manu was born to Savarnā.

Vivasvat might have been a resident of the mountainous region where there were sources of Gangā, Yamunā and Indus. Because there are indications that all the three rivers flowed in the vicinity of his home. Vivasvat’s house was somewhere on the bank of Indus or Sindhu. His impact was upto Mānasarovara (Manusarovara). Manusarovara they say, was named after Manu, and Yamuna after the name of Yami, the daughter of Manu. It is also mentioned in the Rgveda that Aśvin’s old house was situated in Jahnāvi (the Ganges). They are also designated as ‘Sindhuḥśa’ i.e., residents of Sindhu (Indus) and that ‘Svatayavari’ river (another name of river Indus) flows near the home of Aśvins.

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1 X.13.
2 Vaj.S.,VIII.36-37.
3 Rg.,X.17.1-2.
4 A seer of Rg.,X.10.2,4,6,8,9,10,12,14.
5 A rsika of Rg.,X.10.1,3,5,7,11,13; 154.
6 Seers of Vaj.s.,XX.3; XXVIII.12-23; Sam.,305.
7 He was known as Savarni also Rg.,X.62.9.
8 ‘pra su va āpo mahimānamuttamaṃ karṇīrvocāti sadane_ v...’ Rg.,X.75.1.
10 Sam.,1744.
11 ‘uta svā svatayavari vāhīgtha vāṃ nadīnāṃ sīndhurhiraṇya vartaniḥ’ Rg.,VIII.26.17-18.
DESCENDANTS OF VIVASVAT

YAMA - YAMI

Yama and Yami were the twin son and daughter of Vivasvat. Yama, popularly known as 'god of death'\textsuperscript{12}, was also a seer of the Rgveda\textsuperscript{13} and a great teacher and philosopher of the times. Hopkins\textsuperscript{14}, Dandekar\textsuperscript{15} and Keith\textsuperscript{16} also regard Yama and Yami to be humans, the first human beings, the progenitor of human race. They consider Yama to be the first sacrificer and first earthly king. But we do not believe that Yama was the first human being, first king or sacrificer as there are evidences of continuity of human race long before Yama. Yama himself says that Angirasas, Atharvans and Bhrugas were his ancestors\textsuperscript{17}. Indra also happened to be a king before Yama and performed Yajñas as his title ‘Satakratu’ suggests\textsuperscript{18}.

In Kaṭhopaniṣad\textsuperscript{19} there is a story that Naciketa, the son of Vājasravas, went to his house for learning.

His twin sister Yami, while on a sea-voyage expressed her desire of having sex with him. Yama rejected the idea saying that it was not in consonance with the tradition of his ancestors.

\begin{itemize}
\item \textsuperscript{12} Yama, the seer, himself worshipped deity Yama (Rg.,X.14). It was a trend in those days as suggested by Brhaddevata (II.87) that after realization of the god the worshipper began to behave like the object of his worship and made no distinction between himself and the worshipped god—\textsuperscript{ā}tmanastaudvargastu devatām yastathuttamḥ—taṃ mādatmāstvareṇaḥ svād yā raśiḥ sa eva devatāḥ. Dandekar believes that as he was the author of the funeral hymn (Rg.,X.14) he was looked upon as god of death. (SR.,P.245).
\item \textsuperscript{13} See Fn.4.
\item \textsuperscript{14} ‘The religions of India’. Boston,1875. P.127.
\item \textsuperscript{15} VMT., P.125.
\item \textsuperscript{16} SR.,P.244 cf.,‘Religion and Philosophy of the Veda’.I.P.230.
\item \textsuperscript{17} Rg.,XI.14.6.
\item \textsuperscript{18} Rg.,XII.22.4.
\item \textsuperscript{19} I.1.
\end{itemize}
'Apsy Gandharva and Apsy Gandharvi' and that sisters never indulged in sex with brothers in their society and in times to come they would be marrying the persons of different families and not of their own.

An interesting statement occurs in the Vedas that Yama was the first person to die. The significance of the statement is not very clear. Another statement in the Vedas that he preferred to die than to be immortal simply signifies that he was a learned teacher proficient in the science of attaining immortality yet he chose to die as an ordinary human being.

The Avesta states that 'Airyana Vaejo' or the original home of the Aryans was destroyed by a deluge of ice or snow. Yima, the son of Vivanghvant, the ruler of Airyana Vaejo saved himself by taking shelter in a vara or enclosure he had made himself.

The Rgveda also refers to his conflict with Matsyas, a tribe in those days. When Matsyas sought the help of Adityas for their protection. There is an interesting note about his residence that music was played all the twenty four hours in the abode of Yama known as Devamāna.

Apsy according to Sayana and Griffith was name of Saranyu. Rg.,X.10.4.
21 Rg.,X.10-10.
22 Ath.,XVIII.3.13.
23 Rg.,X.13.4.
24 Actually Yama believed in the immortality of the soul. He says in Kaṭhopaniṣad (I.2.19) that Atman never dies and that the death is not to be feared: - hantā taprmanaye hantām hataśtenmaryate hatam uphau tay na vijānto nayam hanti na hanyate.
25 IIVĀ., P.49. In the opinion of P.L.Bhargava probably it was not Manu but Yama who was saved after a deluge that is why he is called as first man by Avesta (Ibid.).
26 Matsyas were a tribe resident of the area of Aīwār, Jaipur and Bharatapur (VINS.,2.122). Matsya Sasmāra son of Mahasīna was a seer of the Rgveda VIII.67. A Matsya king Dhvanas Devaitavana is said to have performed an Aśvamedha Vajña (SB.,XIII.5.4.5).
27 Rg.,VIII.67.20-21.
28 Rg.,X.135.7.
As Vami, his twin sister is identified with Yamuna, the river, most probably he belonged to a place near the source of Yamuna as his father Vivasvat did, as stated above.

His sons, named in the Sarvanukramani of Kityana, Sāhka[29], Damana[30], Devasravas[31], Sañkusuka[32], Mathita[33], Urkhastra[34] and Kumāra[35] were the seers of the Vedas.

Asvins[36] were the twin sons of Vivasvat named as 'Dasa' and 'Nāsatya'[37]. They were the seers of the Yajurveda and the Sāmaveda[38]. They were famous as physicians—'bhisa'—[39]. They were stated to be ever-young—'ajara'—[40], fair like moon—'sandarani'—[41], leaders and wise men—'Asvina pura'—[42]. Rāhu built a chariot for Asvins[43]. It had three wheels glittering like gold, perhaps quoted with golden polish—'vruksha'—[44], and it was drawn by horses and sometimes by an ass[45]. The chariot was swift as mind[46]. The Asvins always kept three types of grain and a flask of honey in it[47] as

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29 Rg., X.15; Vaj.S., XIX. 49-55.
30 Rg., X.16; Vaj.S., 35.19.
31 Rg., X.17.
32 Rg., X.18; Vaj.S., 35.7.15.
33 Rg., X.19.
34 Rg., X.144.
35 Rg., X.135.
36 According to Shasi Asthana they are 'Aspinos or Naunghaitya' of Avesta (MABIEE, I.127). Authors of the Vedic Index compares them to 'two lottic gods' of Greeks who are sons of Zeus and brothers of Helena. The two horsemen come riding on their steeds to woo daughter of the sun and are known as rescuers from oceans (VINS., I.129).
37 BD., VI.112.6-7.
38 Vaj.S., XX.3, XXVIII.12-23; Sam., 305.
39 Rg., I.157.6.
40 Rg., I.112.9.
41 Rg., X.106.8.
42 Rg., I.3.2.
43 Rg., X.39.12.
44 Rg., VI.49.5.
45 Rg., I.116.2.
46 Rg., I.117.15.
47 Rg., IV.45.1.
they were always on the move. Asvins had a big boat too having hundred ores.48 They won Súrya daughter of Tavṣīr in a competitive race and both of them married her49 (see Ch.V Pp.77-78). According to the Brāhmaṇas they were not counted amongst devas in the beginning and were not given share of Soma in the sacrifices. Cyavana made them recipients of Soma when they rejuvenated him of his old age50. In the Yajña performed by Saryāta, they were offered the soma—the privilege of devas. Indra did not like it and got angry51. The legend of learning of Madhuvidyā from Dadhyān in spite of Indra's forbidding (See Ch.IV Pp.67-68) also signify that there was some rift between Indra and Asvins on this point. They imparted the secret knowledge to Savitṛ which they had learnt from Dadhyān. But otherwise they were great helpers of Indra. They helped him in the war against Vṛtra52 Namuci53 and Mrga54. They were with Indra in saving Karkandhu and Vayya55. They killed enemies of Pṛthuṣravas56.

They were very kind hearted and helped the needies. They gave money to some and weapons to others57. They were kind even to birds and animals58. They roamed about healing diseases, restoring sight and curing sick and the maimed. A large number of such deeds of Asvins are lauded in the Vedas.

The legend of Cyavana is well known. Asvins stripped off the worn out skin of old Cyavana and lengthened his life59.

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48 Rg.,I,116.5.
49 'vibhir dārā carataḥ okayā saha pra pravaseva vasataḥ'
Rg.,VIII.29.8.
50 SB.,IV.1.5.1-15.
51 Sayana on Rg.,I.51.12 quoting Kausitakies.
52 Rg.,VIII.5.9.
53 Rg.,X.131.4.
54 Rg.,VIII.5.36.
55 Rg.,I.112.6.
56 Rg.,I,116.21.
57 Rg.,I,116.19.
58 Rg.,X.39.13.
59 Rg.,I,116.10.
Atri Sāṅkhya, worn with eld, was performing a Yajña when asuras tied him like a horse. Āśvins undid the ties and made him strong and sturdy like a horse.

Kali, son of Pragātha Kanva, also regained his vigour at their hands. They provided him a consort too.

Ghoṣā, a rṣikā of the Rgveda remained unmarried owing to some skin disease. Āśvins rejuvenated her skin and she got married.

Insanity of Vadhrimati’s husband was removed by Āśvins and she got a son whom she named Hiranyahasta.

Lameness of Pravṛja and Śrona and blindness of Kavi and Rjraśva was also healed by Āśvins. Rjraśva had slaughtered hundred whethers for his she-wolf. His father got angry and made him blind. Āśvins restored his vision. They also cured deafness of Nṛṣad’s son and Leprosy of Śyāva and enabled him to marry a beautiful girl named Rūṣati.

Kaksivat, the son of Dīrghatamas, acquired his triple lore with the aid of Āśvins. Dīrghaśravas, another son of Dīrghatamas, was also helped by Āśvins.

Āśvins operated upon Viśpala, wife of king Khela. Her leg was smitten in a war. She wanted to go back to woo back the wealth of the enemies. Āśvins fitted her with an iron leg in the same night.

Rṣis like Atri, Kanva, Rebha, Vandana and Antaka and princes

60 Rg., X.143.1-2.
61 Rg., I.112.19; X.39.8.
62 Rg., I.120.5.
63 Rg., I.116.13.
64 Rg., I.112.8.
65 Rg., I.116.16; 117.18.
66 Rg., I.117.8.
67 Rg., I.112.4.
68 Rg., I.112.11.
69 Rg., I.116.15.
70 Rg., I.112.5-6; 116.8,24; 117.16.
like Kutsa, Dabhiti and Turviti were protected by Asvins when they were dropped in the well by the asuras. King Pañcharva was invigorated during a war. They helped in finding the lost horse of Prīthu Vainya and lost cows of Trisoka Kānva.

Viṣṇāpu, the grandson of Kṛṣṇa, was restored to Viśvaka (son of Kṛṣṇa) as.

Pedu was provided with a white horse. They made such arrows for Syūmarasmi that he was able to defeat his enemies.

They assisted Vimaṇa in marrying Sundhyu (See Ch.III P.34).

King Jāhuṣa was surrounded by the enemies. They came in their swift moving chariot and took him to a safer place.

They gave wealth to Sudāsa. Health, wealth and virility were bestowed upon Jahnus and Trksi, son of Trasadasyu by them. They helped so many other people like Purukutsa, Prsnigu, Kutsa, Ādhyāya, Narya, Adhrūgu and Rastubha. Vasā, Kanya, Medhāthiti, Daśavraja, Sīnjār, Uṣānas, Kṛṣṇa, Bharadvāja, Rastubha, Kṛṣṇu, Dhvasanti, Puruṣanti, Aṃgu, Agastya, Sobhari and Saptavadhri (See Ch. XV P.203) were the recipients of their favour in the times of their distress.

They travelled to far off places in their boat having
hundred ores and helped people. Tugra was a king of Vetasu Janapada. His enemies, the residents of some sea-island, attacked him. Tugra sent Bhujyu, his son, to curb them. The fight was going on in the sea. His boat was smashed by the enemy and his people abandoned him in the sea. Aśvins appeared in their big water proof boat, having hundred ores and rescued him. They made him reach safely to his father's place in a fleet of three chariots, having three horses and hundred wheels. According to Buhlar the passage refers to Bhujyu being saved from a shipwreck during a voyage in the Indian ocean, but the evidence seems to be inadequate to the authors of the Vedic index.

Their reputation for helping others spread far and wide and they were given the title of 'sakra'—powerful and 'Sacipati'—master of force like Indra.

They grew barley in the fields of Manu (See below).

**MANU VAIVASVAT**

Manu, the son of Vivasvát—-'Manau Vivasvati', was also known as 'Savarni' because he was born of Savarṇa, the second wife of Vivasvát. Purāṇas describe Savarni Manu to be a different person and count him as 8th Manu. According to the Taittiriya Samhita,

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87 Tugra was later killed by Indra (See Ch.III P.30).
88 Probably name of some Janapada in Bhuja (Saurāstra) named after Bhujyu son of Tugra later on.
89 Rg.,I.116.3-5.
90 VINS.,2.106 cf.,Indische Palaeographie,17.
91 VINS.,2.106.
92 Rg.,X.24,4
93 Rg.,VII.67,5.
94 Rg.,VIII.52,1.
95 Nābhānediṣṭa calls his father Manu as Savarni in Rg.,X.62.9. Manu Savarnā was different from Manu Samvarana (son of Samvarana) who is also a seer of Ṛgveda and belongs to the family of Visvāmitra (See Ch.XIV Pp.191-92).
96 VP. III.2.13-14. The fourteen Manus of the Purāṇas appear to be concerned with astronomy only. They are not at all historical. Vedas mention two more Manus apart from
the Brahmana and the Upanishads Manu survived the great deluge. The Atharvaveda refers to a boat tied to the peak of Himalayas. This may be compared to the statement of the Mahabharata that boat of manu was tied to a peak named Naukabandhana in the Himalayas. Some scholars have tried to corroborate the deluge with the floods of Indus valley.

Manu is stated to be the author of Manusmrti. But it appears that Vaivasvat Manu was not a law giver because in his hymns he himself talks about some other Manu - the guide to some path. He says, "lead us not from our father's and from Manu's path into the distance far away". So he can not be the Manu, author of the Manusmrti.

Manu is stated to be a king and a law giver. Vaivasvat Manu:-

1. Samsarini Manu (See Ch.XIV P.191).
2. Apsava Manu.

Apsava Manu was an author of Rg.,IX.106. His son Caksus and grandson Agni are coauthors of Rg.,IX.106 with him. Harivamsa Purana (I.32) mentions one Apsava Manu who was same as Viraja Manu or Swayambhuva Manu (Har. P.2.1-4). Perhaps this Apsava Manu of the Veda was same as Manu Swayambhuva of the Puranas and author of the Manusmrti. Swayambhuva Brahma was a seer of the Yajurveda. S.Manu might have been his disciple. Mahabharata states that first discoursor on the subject was Swayambhuva Brahma, which included description of Dharma, Artha, and Kama.

From them Manu separated Dharmastra (Kamsutra: Vatsyayana I.1.10). Caksu, son of Apsava Manu, has also been wrongly depicted as Manu Caksusa by the Puranas.

97 II.6.7.1;1.7.1.3; SB.,I.1.4.14; Chh.Up.,III.2-4; VIII.15.1.
98 'hiranyayi naup acarad hiranyabandhanā divi,...yatra pāraprabhamanam yatra hivatah śirah' Ath.XIX.39.7-8. But the context is entirely different.
101 Agni.,P.,149.1-22.
102 Bh.P.,III.22.28 and Yask describes Swayambhuva Manu as a law giver (Commentary by Satyakama Sdhanatasastri P.20 cf.,Vedic Manusmrti by S.Dayananda).
103 'te nah trādhvam te avata te om iti nah adhi vocata mā nah pataḥ pitrāyāt mānavāt adhi dūram naistaparāvatah Rg.,VIII.50.3.
104 Rg.,IX.113.8.
'prajāpati' in the Vedas but his own son Nabhānediśtha calls him a 'gramara'. Sayana interprets 'gramara' as 'gramaṁ netā kartā janapadānām'. He might have been a chieftain of a small principality in the area near Mānasarovara>Manusarovara. Śiś Kaśyapa gave a beautiful description of the reign of Vaivasvat Manu and compared it to heavens. He expressed his desires to take birth in the land of Vaivasvat Manu and wanted to live there forever as in the land of Vaivasvat Manu peace and tranquility prevailed.

He performed a sacrifice at the bank of Āśmanvati, probably Drāadvati (mod. Citāṅga as Āśmanvati and Drāadvati both mean the same).

He was a brave 'Hanum. Sūram' and wise man. He was also a seer of the Rgveda and the Śāmaveda. He was endowed with great spiritual powers - 'virāta jakti'. He was a devotee of Rudra in particular and used his forces to cure diseases and gain health for his people, though he worshipped other 33 gods also. He was a great performer of Yajñas and was given a title of 'Yajistham i.e., the best performer of Yajñas and 'hotram prathamam' - the first of sacrificers. Though Indra, his uncle, is also called a Satakratu i.e., performer of hundred Yajñas yet Manu appears to have attained the peak of his glory by performing the sacrifices that is why he came to be known as first or best performer of Yajnas. The subject of his Sūktas in the Rgveda is also Yajña. In

106 Rg.,X.62.11.
107 Rg.,IX.113.8.
108 Rg.,X.53.6-8.
109 Rg.,I.112.18.
110 Rg.,VIII.27-31; Vaj.S.,XXX.91,94; Sam.,48,90,548,1101-1103,1326,1328.
111 Ath.,VIII.10(4-5)10.
112 Rg.,I.114.2.
113 Rg.,VIII.30.2.
114 Rg.,VIII.19.21.
115 Rg.,X.63.7.
one of his Yajñas the seven hotṛs participated. They were the seven famous ṛṣis of the period i.e., Bharadvāja Barhaspatya, Kasyapa Mārīca, Gotama Rāhogaṇa, Atri Bhauma, Viśvāmitra Gāthina, Jamadagni Bhārgava and Vasiṣṭha Maitrā-vāruni. Uśanas Kāvyā acted as sacrificing priest. Aśvins assisted Manu in the Yajña. Yadu and Turvasa gave him a large number of kine and two dāsas to serve. He gave a large amount of wealth in donations and distributed sacrificial mead. He performed an Aśvamedha yajña also. The number of yajñas performed by Manu was so big that it is said in a legend that Agni became tired. Sayana commenting on the Sūkta narrates the legend that Saucīka Agni lost his three brothers who, continuously carrying the oblations, turned into stones. Saucīka out of fear hid himself in waters but Yama - Manu’s son traced him. Mitra-Varuṇa, besought Agni to come out and perform Yajña for Manu. Saucīka Agni dictated his terms and started the job again.

There was a drought in the times of Vaivasvat Manu. Aśvins sowed barley in the ploughed fields of Manu. The idea that Aśvins taught the use of plough to Manu is ill founded. In fact

116 'yebhyaḥ hotṛāṃ prathamāṃ ayeṣe Manuh samiddhā a agnīḥ manasā saptā hotṛbhī' Rg.,X.63.7.
117 These seven are given as 'saptāṛṣis' by Sarvānukramaṇi of Kāṭyāyaṇa and as co-authors of Rg. IX.107. These seven were the saptāṛṣis in the times of Vaivasvat Manu according to the Purāṇas also (Agni P.,149.1-22).
118 Rg.,VIII.23.17.
119 Rg.,VIII.10.2.
120 Rg.,X.62.10.
121 Rg.,X.62.9.
122 Sayana interpreted 'āṣvaghanāṣya' in Rg.,X.61.21 as Aśvamedhayājī Manu’s son.
123 Rg.,X.51.
124 Saucīka is a seer of Rgveda (X.51.2,4,6,8; 52; 53.4,5; 79,80. belonging to the family of Agni. Perhaps Agnis were the priests of Manu.
125 Skandasyām on Rg.,I.112.16 (Rgv). Sayana says that 'Manu be came poor', perhaps referring to the drought.
126 'yāgam vṛkenā aśvina vапanta iṣam duhantā Manuṣāya dasara'. Rg.,117.21 Also in Rg.,VIII.22.6 See Ch.XVII.
127 Rg.,I.112.16.
it is the description of a particular ritual observed at the time of drought as confirmed by Vālmīki Rāmāyana that king Janaka was ploughing his fields at some ritual to evade a drought when he found Sīta.

Vṛtra blocked waters to Manu's fields. Indra came to his rescue. Manu offered Soma to Indra and accompanied Indra in the battle. Namuci an asura also harassed Manu and was struck down by Indra.

Manu was fond of keeping pets. He tamed a doe named Parśu. Indra's son Vṛṣākapi used to play with it. Indra by mistake pricked her womb with a lance, as a result, its twenty cubs came out.

Purāṇas mention ten sons of Manu but in the Vedas references to only two sons are found. They were Nābhānetṛśtha and Śaryāta.

1. NĀBHĀNETṛŚTHA

There was a dispute about Manu's property. The story goes that Nābhānetṛśtha, the son of Manu, was deprived of his share in the property of his father by his brothers when he had gone for studies. Nābhānetṛśtha, on return, complained to his father Manu and asked for his share. Manu to compensate his lose, gave him some

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128 Rg. V.29.7; 45.6.
129 Rg. V.30.7.
130 Sayana interprets Parśu as a doe (mṛgī) where as Griffith (HV., P.598 col.1, Fn. 23) and authors of Vedic Index (VINS., 1.504) interpret it as the daughter of Manu.
131 Rg., X.86.23.
132 P.L.Bhargava (IIVA., P.91-92) counts four sons of Manu including Ikṣavāku and Nahuṣa. Vedas do not confirm any relation of Ikṣavāku with Manu (See Ch.Ikṣavāku Pp.145-46). Nahuṣa was the son of a different Manu who belonged to the family of Viśvāmitra (See Ch.XIV P.191).
133 In P.L.Bhargava's opinion Nābhānetṛśtha was not the son of Vaivasvata manu but Manu Sāvarṇī (IIVA., P.91-92) But Manu Sāvarṇī and Manu Vaivasvata were one and the same person.
134 Seeer of Rg., X.61,62; Vaj.S., IX.17; 11.12; 75-83.
135 Sayana on Rg., X.61.
mantras and asked him to recite those in the Yajña of Angirasas.

Nabhānediṣṭha did so and completed the Yajña of the Angirasas who gave him thousands of cows in return as a reward.

SARYATA

Saryāta, a seer of the Rgveda, was a king of some region near Dhosi Village in Narnaul district of Haryana. Cyavana consecrated him king. His daughter Sukanya was married to Cyavana (Vide Ch. IV P.68). Saryāta, like his father Manu was well versed with the rituals of yajña. He helped Angirasas to complete their Yajña and instructed them about the rituals of second day.

He performed a yajña in Pracīsthali. Brhaspati, Bamba, Ajadviṣu, and Usanas Kāvyya wanted to sing Udgīthā in his Yajña but only Ayāśya Angirasa succeeded in the bargain. Aśvins were the great friends of Saryāta as he offered them their share of Soma in a Yajña. Indra got angry and refused to take Soma in that Yajña. Savya Āṅgirasa, probably the priest of Saryāta, intervened and persuaded Indra to accept Soma. Later on Saryāta’s son also appeased Indra and he accepted Soma. Aśvins gave money to Saryāta to win a battle.

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136 Rg.,X.61-62.
137 Taitt.S.,III.1.9.4; Ait.Br.,V.14.
138 Seer of Rg.,X.92.
139 P.L.Bhargava IIIVA., Pp.132-133.
141 Ait.Br.,IV.32.
143 Rg.,I.51.12 Sayana narrates the above story quoting Kauśītakīs.
144 Rg.,III.51.7.
145 Rg.,I.112.17. In V.B.Rahurkar’s opinion the war was against Indra (SR.,P.262).
GENEALOGICAL TABLE OF THE DESCENDANTS OF VIVASVAT

1. **Aditi**

2. **Vivasvat** (From Saranyu)  (From Savarnā)

3. Yama Yamī Asvins Manu

4. Saṅkha Damana Kumāra Devasrava Saṅkusuka Mathita Īrdhvākṛśna

3. **Manu**

4. Nabhanedīsta Saryāta
'Paravati' and 'Arvāvatī' have been used in the Rāgveda in the locative and ablative very often. Sayana and other commentators have interpreted 'Parāvata' as a far off land. But there is a significant statement in the Rāgveda3 by Savya Āngirasa that Namuci was killed in Parāvata by Indra. There is another statement by Kutsa Āngirasa2 that the land dispute of Mandhāta was solved by Āsvins at Parāvata. Similarly, when the father of Āsvins was about to die, the Āsvins went to Parāvata2. Indra sometimes stayed in Parāvata and sometimes in Arvāvat4. These two localities were known for the extraction of Soma5.

All such statements combined lead us to think afresh that Parāvat does not mean a far off land but was a locality somewhere near the residence of Āsvins as Parāvata and Arvāvat have been very often associated with Āsvins— 'O Āsvins as you stay in Arvāvat and Parāvat 'yad adya sthānā parāvat yad arvāvat āśvinah'. Thus these two localities, named as such, were in the mountainous region where Āsvins had their home near Jahnāvi7. Roth8 thinks that in most places it means 'coming from a distance' but in two passages9 he regards it as the proper name of the people on the Yamunā.

1 I.53.7.
2 Rg.,I.112.13.
3 'agachhatam kṛpamānam Parāvatī pitarūtah svasya tvatādā nibādhitam / svarvāṭīrītā ātyaṃ paroḥ citrā abhikē abhannabhijñayā' Rg.,I.119.8 Sayana and Griffith has interpreted the mantra in other way.
4 Rg.,VIII.53.10.
5 Rg.,VIII.93.6.
6 Rg.,V.73.1.
7 Rg.,III.58.6.
8 VINS.,1.518 cf.,St.Peter,s.v.
9 Rg.,VIII.54.18; PB.,IX.4.11.
Pusalkar also holds the same view. It is very probable. As according to our view Asvins father Vivsvat resided in the region somewhere between the source of Yamuna and Ganga (See Ch.VI P.85). The Yamunā above mentioned was the river near its source. Even today in India we have villages of such names 'urli' and 'parli' the 'nearby one' and the 'far off' one.

Hillebrandt identifies the Pārāvats with the 'Paruetai' of Ptolemy or 'Aparutai' of the Herodotus who apparently were settled on the northern border of Gedrosia, or the 'Paruetai' who were found in 'Areia'.

10 VA.,P.249.
11 VINS.,1.518-519 cf.,Vedische Mythologie,1,97 et seq.; 3,516.