CHAPTER III

KING INDRA AND HIS FAMILY

Indra, the son of Aditi, was a king of the human beings - 'rājā janusām'. He has been described as an emperor of the whole world - ‘orthivyaśca samrāt’, sole monarch - 'aikrāt' and a popular king, lord of the people - 'rājā krṣṭīpām'. He was coronated by river Sarasvati according to the Vedas. The Aitareya Brahmana gives the detailed description of Indra's coronation ceremony. The territory of his kingdom was irrigated by seven rivers. He set free the region of seven rivers from the dasyus - 'ṝa rka ṣād anhaśo mucṛd yo vṛyāt sapta śinduśu / vafṛhādāśasya tuvinrma tinamah'.

He was the king of eastern region also 'pracyā dīṭastvam Indra aṣi.

1 Rg., IV.17.20.
2 Rg., I.100.1.
3 Ath., III.4.1.
4 Rg., IV.17.5.
5 Various identifications of Sarasvati are given as
(1) As modern Sarsuti on the basis of the following mantra of Rgveda 'ni tvā dadhe vara a orthivya Ilavāspade sudinatve ahnām / ḍrṣadvatāṃ māṇuṣa āpayāṃ sarasvatāṃ revadagn ādīdihi' Rg., III.23,4 (VINS., 2.434-436). Sarasvati thus becomes contiguous with ḍrṣadvatī (Mod Citang) and Āpaya.
(2) As Indus identified by Zimmer, and Ludwig (VINS., 2.435 cf., Altdindisches Leben,5-10 and TR.,3,201,202)
(3) As Ghaggar, Hakra or Wahindat. In the opinion of Mrs.Promila Issar, the director of Archaeology, a storm eater drain variously known as Nali, Rangoi, and Hakarban by the local people is probably quite close to the course of invisible Sarasvati. A natural depression beginning at Pehova passes through Guhlā, Chika, Kaithal, Jakhal, Ratia, Kunal and Banawali before joining the Ghaggar near Sirsa (The Tribune 22 May,1986;Pre Harappan findings at Kunal by P.D.Mohindra).
6 'vat sarīmam vyapibah javibhiḥ sarasvati tvā maughvannabhīṣṇak' Ath., XX.125.5.
8 'tasvedime pravane sapta / sindhu vayo vardhanti vṛṣabhasya juṣṭināḥ' Rg., X.43.3.
9 Rg., VIII.24.27.
The inference derived from the above statements is that he was the king of region of seven rivers which further extended towards east. 'Saptā-Sindhu', according to the authors of the Vedic Index of Names and Subjects, occurs only once in the Rgveda as the designation of a definite country as such. It generally denoted seven rivers. The seven rivers as counted by Maxmuller were five rivers of Punjab, Indus and Sarasvati. But his impact in the east was beyond Sarayu as he killed two persons Anā and Citraratha, the inhabitants of region beyond Sarayu, who posed themselves as Aryas. Probably his capital was Indra-Prasṭha or modern village Indrāprastha in Haryana, as the names suggest. Brhaspati was Indra's priest. Maruts, Soma, Aśvins, Agni and Ayu were his permanent allies. His attribute like 'Sahasrākṣa' implies that he had one thousand spies.

Most of the scholars have not differentiated between the deity

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10 Ath.,VI.98.3.
11 VIII.24.27.
12 VINS., 2.424 ; VA., P. 243.
13 VA.,P.243 cf.,Chips,1.62. Ludwig (TR.,3,200), Lassen (VINS., 2.424 cf.,Indische Alterthumskunde,12,3), and Whitney (Journal of the American Oriental Society,3, 311) hold that Kubī should be substituted for Sarasvati. Oxus has also been identified as one of the seven rivers. (VINS 2.424 cf.,Thomas, JORAS, 1883,371 et seq.)
14 Various identifications of river Sarayu are given as following:-
(1) Some river in Punjab according to Zimmer (VINS.,2.434 cf.,Altindisches Leben,17,45).
(2) Kurum in the west according to Ludwig (VINS., cf., TR.,3,280).
(3) Modern Sarju in Oudh (VINS.,2.434 cf.,Imperial Gazetteer of India,22,109; 12,309). We agree with this view. As Rgveda mentions name of Ganga, it is not improbable to think so.
15 According to the Mahābhārata Indraprastha was built by Yudhiṣṭhir but the name of Yudhiṣṭhir does not occur either in the Vedas or the Brāhmaṇas. We therefore take him to be fictional.
16 Indra was a deity in the Vedic times (See Ch. XVI P.225). Aditi (Rg.,VIII.12,14) and her son Indra, the human, worshipped him (Rg.,I.170).
17 Rg.,I.23.3. 'Sahasrākṣa' literally means a man with thousand eyes. Eye stands for a spy.
Indra and Indra - the man, son of Aditi. Sāyānā on the basis of Nirukta gives a large number of the derivations of the word 'Indra' given by different scholars. The following few appear to be more important as they reflect the traits of Indra's characters.

1. From the root शिंढ 'to shine' or 'to burn'. This gives the meaning, he who entering the various living beings and creatures makes them shine and living निषिंढिः दिन्ताव तित धतुह / भूतानि प्राणिदेहान इन्द्रजीवा चाइताय रुपेण्याः प्रविष्या दिपावती इति Indrah'.

2. From the root शिंढ 'to be powerful'. This gives the meaning, indulging in lordly acts or the destroyer of enemies or very benevolent and compassionate for the sacrificers इंदाते वा अष्टवर्य वर्यां कर्माणाः / इङ्शत्रुपां दराविता वा द्रावयिता वा दराविता च रावानाम'. That is why he is considered god or demigod by scholars.

The human aspect of Indra-the Āditya, is very much explicit. He was called a 'साहुतम' and a 'मर्वति'. He took his birth from a man and a woman-'नारी नार्यान जासुवा'. Aditi begot him as a boon (see ch.II Pp.10-11). He was a composer of the mantras of the Vedas 'क्रतध्रमा' and performer of hundred yajnas-सतक्रातू'. The attempts of scholars like Walde, Alois, Pokorny, Jullius and Jakobi to derive Indra from root शिंढ 'man' confirm our view that Indra was more of a human than a natural phenomenon. Dandekar also

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18 See Ch.XVI P.225.
19 X.8.
20 Rg.,I.84.20.
21 Rg.,I.84.19; Sam.,247.
22 Rg.,VI.20.3.
23 Rg.,VI.20.3. He was seer of Rg.I.165.1,2,4,6,8,10-12: 170.1,3,4;IV.18.1,4;26.1-3;VIII.100.4,5; X.68.1,8,11,12,14,19-22; Vaj.S.IX.1;VIII.68.
24 Rg.,II.22.4.
25 EY., P.74.
26 VMT., P.164.
believed that Indra was essentially a man of this world. The legends in which Indra is represented as a ram of Medhātithi and as a bellowing bull in the ceremony of Vasukra’s wife (Vasukra was Indra’s son) are only figurative which assert his manliness, virility, magnanimous and ferociously fighting attitude.

The very birth of Indra has become legendary. It is said that he stayed in the womb of the mother for years and months. In another legend it is stated that Indra killed an ogress Kuṣavā immediately after his birth. The only sense which these legends convey is that Indra had a difficult birth as Kuṣavā may mean ‘ku = bad’ + ‘sava = delivery’ i.e. ‘bad delivery’. The assumption is also confirmed by the views of Dandekar that the sukta indicates the miraculous birth of Indra. It is said in the Vedas that Indra asked his mother, just after his birth, ‘who is more awesome than myself’. The mother replied that Aurnavābha and Ahīsuva were more powerful than him. Indra killed them later on. On account of his valorous character he has been deified in certain legends. It is stated that Indra assumed his vesture and filled heaven and earth, immediately after his birth.

Though nothing definite can be said about the birth place of Indra yet the Rgveda points out that he was born in a valley of

27 VMT., P.3. 28 Rg.VIII.2.40 Brāhmaṇas explain that Indra went to Medhātithi Kāṅva and took all of the Soma in the form of a ram (J.B., II.79; Sad.Br., I.1.15; SB., III.3.4,18) see (Ch. XIII P.180). 29 Rg.,X.28.2. 30 Rg.,IV.18.4. 31 Rg.,IV.18.8. 32 ‘Vṛtrāḥ Indra’; Annals of Bhandarkar Oriental research Institute. Poona, XXXI. P.19. 33 Rg.,VIII.77.1-2. 34 Rg., VIII.32. 2 and 26. 35 Rg.,IV.18.5.
mountains where there was a confluence of rivers\textsuperscript{36}. Another statement of the Rgveda, also points towards his dwelling place, that he advised his son Vṛṣākapī to go home where there were desert plains and steep descents\textsuperscript{37}.

The Vedas paint a beautiful picture of Indra's personality. He was a beautiful stalwart 'śipri'\textsuperscript{38} with fair and golden complexion 'hiranyavarna'\textsuperscript{39}, moustaches dyed brown 'harismārū'\textsuperscript{40}, wearing a turban with two turfs 'dvibarha'\textsuperscript{41} and a beautiful belt tied around his waist 'śudāmana'\textsuperscript{42}. Though he enjoyed a long span of life approximately of 150 Years\textsuperscript{43} still he always looked very young - 'ajaram yurānam'\textsuperscript{44}. He was a great philanthropist, generous and bountiful-'marditr'\textsuperscript{45} and came to the assistance of the needy in the time of distress\textsuperscript{46}.

He received his education from Prajāpatī and learnt Grammar and Chhandas from him\textsuperscript{47}. He had knowledge of plants and herbs. He cured Prāvṛk, son of Agru\textsuperscript{48} who was badly bitten by termites\textsuperscript{49} and enabled him to walk, hear and see\textsuperscript{50}. He knew Plastic Surgery and Orthopedics. He could join a segregated head to the original body before it began to bleed even without an adhesive material\textsuperscript{51}. Skin

\textsuperscript{36} Rg., VIII.6.28.  
\textsuperscript{37} Rg., X.86.20.  
\textsuperscript{38} Rg., I.81.4.  
\textsuperscript{39} Rg., V.38.2.  
\textsuperscript{40} Rg., X.96.8.  
\textsuperscript{41} Vaj.Ś., VII.39.  
\textsuperscript{42} Rg., VI.20.7.  
\textsuperscript{43} He was contemporary of Kṣatra who is in the 9th generation of Vivasvat- his brother (see genealogical table Vide Ch. VIII P.138). Taking 18 years average for one generation his age was 18x19=162 (150 years approximately)  
\textsuperscript{44} Rg., VI.19.2.  
\textsuperscript{45} Rg., VIII.66.13.  
\textsuperscript{46} Rg., VII.20.6; VI.18.2.  
\textsuperscript{47} Go.Br., Purva, I.29.  
\textsuperscript{48} Rg., IV.30.16.  
\textsuperscript{49} Rg., IV.19.9.  
\textsuperscript{50} Rg., II.13.12; 15.7.  
\textsuperscript{51} 'ya rte siddhīśrisah purā iatrubhya ātrdah / sandhātā'
disease of Apālā was cured by him. Akūpāra Āngirasi’s skin was made beautiful and shining in the sun. He was an astronomer also—ahāni..rasanod antariksaṃ. He invented the Mānuṣa Yuga—kṛṣṇa mānuṣā yugā, some sort of a human time scale. He knew ‘Madhu Vidya’ a sort of spiritual knowledge.

The Vedas depict beautiful picture of Indra’s life as a householder. He had a beautiful wife named Sacī, a rṣikā of the Vedas and the daughter of Puloma, a Pāṇi. She was a comely woman having a slender body. She was known for having a most variegated head-band. In her poetry she complained that people called her weak and frail though she was quite strong and sturdy. The Rgveda gives interesting legends about her. She once complained to Indra that he had spoiled their son Vṛṣākapi by pampering him with love and affection but Indra gave only a smile to his beautiful wife and evaded the issue by praising her beauty. She was always suspicious about the character of her husband that he was having sex relations with other women. Many a legends have been woven around his amorous disposition and lustful character.
Luṣa, his protege called him 'muskayobadhar āsate'.

He tried to seduce Menā, the daughter of Vrsnaśva, in the guise of Menā herself. He was also attracted by the beauty of Upamā, the daughter of Sāveda and wife of Kṣatra, and began to dance before her in the guise of a deer when her husband invited him for his help in the war at Mānuṣā (Vide Ch.VIII Pp.120-121).

The attribute 'kausika', of Indra, has also given birth to certain legends that Kuṣika, the son of Iṣiratha, invoked Indra for having a son like him. Thereupon Indra favoured him by being born in the form of a son named Gādhi and so he became Kausika. There is another legend that Indra remained in the guise of Gotama Kausika for six months when the latter refused to oblige him by becoming his spy in the battle against Asuras. Griffith says that the epithet Kauṣika, son of Kuṣika, is here applied to Indra as being the chief or special god of the seer’s family. Purāṇas and Rāmāyaṇa has given the distorted version of Ahalyā’s story but the Brāhmaṇas state that Ahalyā, the wife of Gotama Kauṣika, was in love with Indra.

He was fond of Soma beverage and meat. Legends have been carved out of this trait of his character. It is exaggeratedly stated that he took tanks of Soma and meat of hundreds of buffaloes at a time and that he asked for Soma immediately after

65 Rg.,X.38.3. Once Luṣa and Kutsa both invited Indra, who preferred to go to Kutsa. Then Luṣa abused him.
66 Sad.Br.,I.1. It was usual habit of Indra to assume any form, he liked, to serve his purpose. The legends about his assuming the form of a bull (Rg.,X.28.1-2), a ram (Rg.,1.51.1), a parrot (JB.,1.126) and a Kapinjala, a bird (Rg.,II.42-43) occur in the Vedic scriptures.
67 JB., III.245.
68 Rg.,I.10.11.
69 Skandaswami commenting on Rg.I.10.11 (RgV.)
70 Sad.Br.,I.1.21-23.
72 Rg.,V.29.8.
his birth. But the most important trait of his character was his fighting attitude. He was the leader of the army of devas and rode a chariot named 'Jaitra'. On the right side of the army was Bhaspati and in front were the Maruts.

He is described as the most powerful 'Indra ojistho ojisthamstram devasya'. He was a great fighter, an awesome bowman and a dreadful marksman 'ugradhanyā'. He was most potent and fought like a fuming bull 'bhima vrasabha' or a drunken ram. His martial equipment as described by various attributes like 'vairinah' i.e., holding a Vajra in his right hand-'Indram vajra'.

73 Rg.,VII.98,3.
74 Rg., X.103.5-8.
75 Vaj.S.,VIII.39.
76 Rg.,X.103.3.
77 Rg.,X.103.1.
78 Rg.,I.51.1.
79 Rg.,I.7.7.
80 'Vajra' in Sanskrit means a stone and in the Rgveda too 'Vajra' has been described as 'divi aśman' (Rg.,VII.104.19) i.e., the divine stone and it has been compared to kulīṣa—the thunderbolt (Rg.,I.32.5) that is why the scholars describe Vajra as thunderbolt. But in fact Vajra as a weapon worked like a thunderbolt. Vedas call Vajra as 'śaśakam' (Rg.,I.32.3; X.83.1) i.e., it could be thrown on the enemy like a missile. Sometimes it was called a 'pavi' like a wheel (Sayana commenting on Rg.,VI.16.9), also in (Rg.,X.27.6). It was also described as a disc—'vajram vajcakre suhanāya' (Rg.,X.105.7; JB.,I.51) having hundred edges or joints 'yataparvanā' (Rg.,VIII.6.6; Ath.,XII.5-6/66). Sometimes it was stated to have three joints—'triṣanḍhinā' (Ath.,XI.10.3) and four angled (Rg.,IV.22.7). It was very sharp and thousand pointed and was made of either iron (Rg.,VIII.96.3) or gold (Rg.,VIII.68.2; Ath.,XX.15.2) or of bones (Rg.,I.80.8). All these descriptions signify that there was not one Vajra but the term was applied to a large number of them. Perhaps it was a disc like weapon having several joints and had hundreds of sharp points, which could be darted on the enemy to cut a limb. After cutting the weapon returned to the wielder. Indra was also stated to have a cakra (Rg.,X.73.9). As stated above it was also known as 'Cakra'. Indra used to hold it in his right hand (Rg.,X.23.1). All this description tallies the Sudarsana Cakra of Visnu of the Puranas.
dakṣiṇam, a 'Cakra' (a disc), 'Pāru' (axe), 'isubastath', 'nīśangibhiḥ' (holding arrows in his hand and a quiver on his back) and 'dhanub hiranyayā' (a golden bow on his shoulders). He held a goad 'śākusa' in his hand to control the elephants. He struck so much terror in the minds of his enemies that it was said that the sun could not shine without his permission.

He was very intolerant and brooked no opposition to his beliefs. He slew a large number of people, including even the Aryas, who did not subscribe to his views 'avratā' and destroyed all who did not perform Yajñas and razed their forts to ground. His attributes, 'purandara', 'pūrḥita' and 'harmayya sakṣaṇī' i.e., demolisher of palace like buildings were well known. He killed Pipru, Śṛbindu, Anarsāni, Rauhīna, Arśasāni, Drbhika, Uraṇā, Aśna, Rudhirā, Kriyā101,

81 Rg. X.23.1.
82 Rg. X.73.9.
83 Rg. X.44.9.
84 Rg. X.103.3; Ath., XIX.13.4.
85 Rg. VIII.77.11.
86 Rg. VIII.17.10.
87 Rg. X.92.8.
88 Rg. VIII.56.1-2.
89 Rg. VI.60.6.
90 Rg. I.33.5.
91 Rg. II.12.10; VII.87.6-7.
92 Rg. I.102.7.
93 Rg. III.34.1.
94 Rg. IX.71.4.
95 Rg. VIII.32.2.
96 Rg. II.12.12; I.103.2; Ath., XX.128.13. Hillebrandt is inclined to see in the word 'Rauhina' name of a planet, but without any clear reason (VINS., 2.229 cf., Vedic Mythologie, 3,207). Name of a demon of drought slain by Indra according to Griffith (HV., P.133 Fn 12). Rauhīna (born under the Nakṣatra Rauhīṇa) Vasiṣṭha (descendant of Vasiṣṭha), is the name of a man in the Taittiriya Āranyaka I.12.5 (Quoted by VINS., 2.229).
97 Rg. II.20.5-6.
98 Rg. II.14.5.
99 Uraṇā is stated to have 99 arms (Rg., II.14.4).
100 Rg., II.14.5.
101 Rg., II.17.4.
Ilibisā, Varāha, Navavāstava, Brhadratha, Jatushthir, Arāru Catuspāt, Sandikā, Vyana, Arjā and Citraratha who lived beyond river Sarayu and thousands of black skinned people who were Rakṣas or Asuras according to commentators like Sayana. The Vedas describe the Rakṣasas as the opponents of Indra and of cunning and contriving nature—*indra-viṣṭam api dhāmanitī māyā tvācam asiknīm*.

He even cut Dadhyān's head, whom he had taught Madhu-Vidya because he imparted it further to Aśvins inspite of his forbidding. When he later came to know about the magic powers of Dadhyān's bones, he traced the head from the tank known as 'Saryānāvat' probably modern Sanetā, Sarṇata, Saryānāvat in Kurukṣetra. Indra put Yatis to hyenas. It appears that they had

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102 Rg., I.33.12.
103 Rg., X.99.6.
104 Rg., VI.20.11 (See Ch. IV P.62).
105 Rg., X.49.6 In the opinion of Griffith, McDonell and Keith the name may be an epithet of Navavāstava (VINS., 2.72) but name of a different person according to Sayana.
106 Rg., II.13.11. Sayana and Ludwig (VINS., I.262 cf., TR., 3,152) interpret the word as a proper name but Roth (Ibid., cf., st. Peter) renders it as an adjective meaning naturally powerful.
107 Rg., X.99.10 According to Ludwig he measured out the year in four divisions (HV., P.613, Col.1, Fn.10).
108 Rg., II.30.8.
109 Rg., I.101.2. According to the Brhad Devata (VI.76-77) Indra loved a dānava girl, the elder sister of Vaymsa, king of Videha. By winning Indra's favour he was able to perform a sacrifice at the bank of Sarasvati, and became an Aṣya who could take Soma. Vasiṣṭha, not liking the idea, cursed him. Vaymsa hid himself in a forest. Indra made a search for him. Vaymsa struck at Indra's chin and nose. Indra getting furious killed him.
110 Rg., IV.30.18. They presumed themselves to be of high status like the nobles but probably were devoid of faith in Indra. According to Griffith and Vedic Index (VINS, Part 1 P.261) they were defeated for the sake of Turvaṣa—Yadus.
111 Rg., I.130.8.
112 Rg., IX.73.5. Metaphorically the term is applied to the aboriginal enemies of the invading Aryans.
113 SB. XIV.1.1.18-25 (see Ch. IV Pp. 68-69).
114 Sayana commenting on Rg., I.84.13-14.
no faith in Indra in the beginning but later they offered apologies and Indra getting relented gave his blessings to them.\textsuperscript{115}

The Rgveda counts a large number of heroic deeds of Indra. He fought many a battles against his own opponents and those of his proteges. Sons of Dānu were his arch enemies. It is stated that seven sons of Dānu were annihilated by Indra,\textsuperscript{116} The most notorious of them was Vṛtra who was a resident of a mountainous region near source of Indus.\textsuperscript{117}

Hiranyakṣupta Āṅgiras\textsuperscript{118} and Gotama Rāhuḍana\textsuperscript{119} gave a vivid description of Indra - Vṛtra fight.

Vṛtra had earned wrath of Indra on account of blocking waters to the fields of Manu.\textsuperscript{120} Indra had to make preparations for the fight as the adversary was no small one. Viṣṇu, Aśvins\textsuperscript{121} and Maruts\textsuperscript{122} assisted Indra in the war. The followers of Vṛtra had built castles or some sort of defence mechanisms where only the boats could reach.\textsuperscript{123} Tvaṣṭr constructed the Vajra.\textsuperscript{124} Indra took a heavy dose of Soma\textsuperscript{125} and proceeded to fight Vṛtra. His followers were in war boats. Indra used the vajras made of iron\textsuperscript{126} and

\textsuperscript{115} Taitt.S.,XI.4.9.2; VI.2.7.5. See App.II P.41 for details.
\textsuperscript{116} Rg.,X.120.6.
\textsuperscript{117} See App.II Pp.42-44.
\textsuperscript{118} Rg.,I.32.
\textsuperscript{119} Rg.,I.80.
\textsuperscript{120} Rg.,I.52.6; V.32.1-2. According to Taitt.S., II.2.4; SB., I.6,3.9 & 17 and Kaust. Up.,III.1 killing of Triśiras Viśvarūpa, the son of Tvaṣṭr, was the cause of Indra Vṛtra fight. But Tvaṣṭr made a Vajra for Indra to kill Vṛtra according to the Rgveda (See Fn.125). So it appears to be wrong.
\textsuperscript{121} Rg.,IV.18.11.
\textsuperscript{122} Rg.,VIII.9.4.
\textsuperscript{123} Rg.,I.80.11.
\textsuperscript{124} 'asya āvardhata madhya ā nāvayānām / sadhrīcīnena manasa- tāminda-ra ojisthena hanmanāhanabhi dyān' Rg.,I.35.11.
\textsuperscript{125} Rg.,I.32.2; I.52.7.
\textsuperscript{126} Rg.,I.32.3; I.84.13.
\textsuperscript{127} Rg.,I.80.12.
Dadhyan’s bones*20 and killed ten thousand followers of Vrtra154.

He demolished ninety nine defence measures (war-boats) of Vrtra150.

When Indra attacked Vrtra he was resting in the caves of a mountain131. They were fighting in the dark. The whole night passed. Vrtra could not be brought to his knees. Vrtra using his ‘Māyā’ created artificial rain and thunderstorms132. He roared like anything but Indra did not cease fighting133. At last the sun rose and Indra some how discovered Vrtra134. He rode a horse135 and asked his brother Visnu to come along136. Visnu at once jumped and sat on a bull137. Indra struck a blow at the chin of Vrtra and its noise spread to the skies138. He struck a heavy blow with his Vajra on the shoulders of Vrtra and rendered him armless139. By another fatal stroke he smitten Vrtra’s feet who, thus helpless fell on the ground140. Though Vrtra’s mother Dānu tried to cover the body of her son by throwing herself over it yet she was not successful and Indra’s onslaughts could not be averted141. At last the mighty foe

128 Rg.,I.80.8.
129 Rg.,I.53.6.
130 Rg.,I.80.8.
131 ‘ahannahim parvate sītṛiyānam,’ Rg.,I.32.2.
132 Rg.,I.32.13.
133 Rg.,I.80.12.
134 ‘yad Indra ahan prathamajām aḥīnam āt māvināmāmināḥ prota māvah / āt suryaṃ janayān dyām uṣāsāṃ tāditnā satrum na kila vivitā’ Rg.,I.32.4 ; Taitt.Br.,II.5.4.5.
135 Rg.,I.32.12. See Ch.XVII Fn.207.
136 Rg.,VIII.100.12 ; IV.18.11.
137 ‘vispuryadhavād vṛṣṇām madacyutam vayo na sīdannadhi barhiṣi priye’ Rg.,I.85.7.
138 Rg.,I.52.6.
139 ‘ahan Vṛtraṃ Vṛtra-taram vyamyam Indro vairena mahatā vadheṇa/ skandhāviṃśa kulīnā vivṛkṣaḥ ahiṃ ṣayata upapṛk prthivyāḥ’ Rg.,I.32.5.
140 ‘apāda hasto aprtanyad Indram āsyā vajram adhi śānau jaghāna/ vṛspno vadhriḥ pratimānam bhubhūsan puruṭra vṛtro aśayad vyastah’ Rg.,I.32.7.
141 ‘nicāvayā abhavad Vṛtra-putra Indro āsyā ava vadhah jahāna/ uttarā sūradharah putra āsid Dānuḥsaye sabhavatsa na dhenuḥ’ Rg.,I.32.9.
breathed his last and fell into the water of river Indus. His corpse was put to flames and the ashes were immersed in water.

The remarkable thing about the fight was that the Vṛtra was so strong that even after his death Indra fled, fearing that Vṛtra might was alive. After the death of Vṛtra the devas indulged in festivities to mark the occasion. They bathed Indra, performed yajñas and offered him Soma.

Indra smote Trisiras Viśvarūpa, the son of Tvastr. Viśvarūpa Tvastr is said to have been a son of an Asura’s (Pani’s) sister Racana. Though a house priest of Devas, he favoured Asuras. He informed them about the secret sacrificial food and Soma. Indra feared that Asuras, strengthened by Soma would overthrow his rule. He sought the help of Trit, a pupil of Tvastr, who had the know-how of Tvastr’s weapons, to kill Trisiras. Trit wanted the share of sacrifice and a guarantee of safety in return which was sanctioned to him by Indra. His father Tvastr got offended and deprived Indra of his share in Soma in a sacrifice. But Indra snatched Soma by force. He took such a large quantity of Soma that he fell seriously ill. Sunahṣeṣa, the son of Viśvāmitra, sought

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142 Rg.,II.11.9.
143 Taitt.S.,II.5.1.1; Ait.Br.,VII.28.
144 Rg.X.8.7-8 Trit, the son of Apty, a seer of the Rgveda according to the Sarvanukramani, was a friend of Indra. They used to take Soma together prepared by the wives of Trit (Rg.,IX.32.2). Maruts also favoured him and put his adversaries to death (Rg.,II.34.10). He was dropped in a well by the sons of Salavṛki Indra and Brhaspati rescued him from the well (Rg.,I.105.17; I.106.6; X.33.2).
145 SB.,I.6.3.6-7.
146 Rg.,IV.1.3.1-4.
147 Rg.,VIII.95.7-8.
148 Rg.,I.32.14.
149 Sayana commenting on Rg.,X.8.6-8.
the help of Aśvins who cured him at the bank of Sarasvatī. Śrī Sindhudvīpa besprinkled him and pronounced the sūkta to ward off the sin. Indra later put Tvāstrī and Devaka, son of Viśvarūpa, to death.

Namuci, the dāsa, another adversary of Indra taking advantage of the situation challenged Indra. He harassed the proteges of Indra. He stole away the calves of Babhrū's cows harassed Nami, son of Sapa, and put obstructions in the Vajña of Manu. Indra was going to kill him but he escaped and hid himself somewhere and sent his wives to fight. When Indra could not trace him he appeared and appealed for a pact between them that they would not kill each other by any weapon made of any metal but Indra did not observe the pact and finding a suitable opportunity killed him at Pārāvati with some weapon of foam and trampled his head under his feet.

The Rgveda says that when Vṛtra was killed Susna, another son of Dānu, took his place and started harassing Indra's protege.
Kutsa\textsuperscript{167}. Susna was a cunning and crafty person\textsuperscript{168}. He, accompanied by a force of hundreds of Panis, attacked Kutsa. Indra came to his rescue in a fast moving chariot along with Usanas. Kutsa drove the car and they all moved out to fight Susna\textsuperscript{169}. Indra diffused the smoke-screen created by Susna\textsuperscript{170} and took away by force the wheel of Sūrya’s car, an ally of Susna\textsuperscript{171}. He beheaded both of them\textsuperscript{172} in ‘Vrindīnoca... Vana’\textsuperscript{173} probably modern Vṛndāvana. By killing Sūrya Indra took revenge of his friend Etasa also who had been harassed by Sūrya\textsuperscript{174}. When Susna was killed, all the Panis fled away\textsuperscript{175}. Indra took possession of Susna’s land and handed it over to Viśvāyu\textsuperscript{176}, the son of Urvāśī\textsuperscript{177}. Trisoka, the son of Karna, also got a part of the plundered wealth\textsuperscript{178}.

Kuyava, another son of Dānu\textsuperscript{179}, gave hard times to Kutsa\textsuperscript{180} and Durvonyi\textsuperscript{181}, a chieftain. They approached Indra. The fight of Indra and Kuyava took place at the bank of river Śīfā (probably modern Śīpā in Madhya Pradesh). Kutsa has given a vivid picture of the combat in Rgveda\textsuperscript{182}. He says that having an inkling of Indra, Kuyava hid himself under the foam of water. Ajīsāṭ and Kuliśī, the two wives of Kuyava, took him out of sight of Indra by propelling

\textsuperscript{167} See Ch.XIII.
\textsuperscript{168} Rg.,V.31.7. See App.II.
\textsuperscript{169} Rg.,V.29.9.
\textsuperscript{170} Rg.,V.31.7.
\textsuperscript{171} Rg.,I.175.4 This Surya was not a god but one of the Panis (Rg.,VI.20.4-5).
\textsuperscript{172} Rg.,VIII.6.14; VI.20.5.
\textsuperscript{173} Rg.,I.54.5 See Appendix II Pp.44-45.
\textsuperscript{174} Rg.,IV.17.14.
\textsuperscript{175} Rg.,VI.20.4.
\textsuperscript{176} Rg.,X.22.14.
\textsuperscript{177} Sayana and the Puranas.
\textsuperscript{178} Ath.,XX.76.2.
\textsuperscript{179} According to Sayana Kuyava was one of the sons of Dānu (Rg., X.120,6).
\textsuperscript{180} Rg.,II.19.6.
\textsuperscript{181} Rg.,I.174.7.
\textsuperscript{182} Rg.,I.104.2-5.
the waters and thus reached their house under concealment. Indra traced him and smote him later on.

To favour Kutsa, Indra won over the land of Vetasu from Tugra and Svadaibha. By killing Tugra, Ibha and their ally Tūtuji, Indra also favoured his friend Dyotan who was also harassed by these persons.

In whole of the Rgveda the legend of Vala also figures many a times. Ayasya Āngiras has given 'as if' an eyewitness account of the battle. Vala, the chieftain of Panis, had stolen the cows of Brhaspati Āngirasa and kept them in the caves of Arbud mountain (Probably present Arāvali range of mountains in Rajasthan). There was some water body in front of the cave which has to be crossed to reach the caves. Indra sent Saramā to trace the cows. He also made her a messenger to persuade Panis to return the cows. She reached them travelling afar and crossing a river.

183 Rg., I.104.3.

184 Vetasu was an Asura, a king (Sayana on Rg., VI.20.8; 26.4) as well as name of a Janapada (Sayana on Rg. X.49.4). There is a mention of a place 'Vetasuvant', abounding in reeds in Pañcavimśa Brāhmaṇa (XXI. 14.20). It appears that Vetasu was a marshy land in modern Rann of Kutch, later named Bhujya after Bhujyu, son of Tugra who traded in the seas (See Ch VI pp.91-92). In Punjabi, even today, a marshy land is known as 'bainta' which is a corrupt form of 'Vetasu'. Zimmer (VINS 2.324 cf., Altindisches Leben,128) thinks that Vetasus were probably the tribe of which Daśadyu was a member and they defeated the Tugras. Sayana interpreted 'Daśadyus' (Rg., VI.26.4) as a war of ten days fought by Kutsa and Indra against Tugra.

185 Rg., X.49.4.

186 Rg., VI.20.8.

187 Rg., X.67-68.

188 Rg., X.76.3 states that Tvaśtr's son had stolen the cows of Āngirasas 'go arṇasi trāṣṭre'. The reference may be towards Vala who was thus a son of Tvaśtr. According to Griffith (HV., P.136 Col 12 Fn.20). Vala was the brother of Vṛtra or was Vṛtra himself. First probability sounds correct.

189 Rg., X.67-8.

190 Rg., II.11.20. (See App. II pp.41-42).

191 'yabhin abhiro marasa miranyakha agraq gachhatho vivare gvarapa'. Rg.I.112,18 and 'udadhr' in Rg.X.67,5 also points towards the same.
Rasā
d. Panis mocked at her and refused to oblige her. Indra, with Āṅgirasas and Maruts attacked Vala. Vala offered apologies and gave a word not to repeat the mistake but Indra did not relent. Indra sent forth his whirling wheel and inspired by the hymns of the Āṅgirasas rent asunder Vala to pieces. Brhaspati dragged the corpse of Vala, wrought the marrow out of it and stripped off Vala's skin. It was a dark night and the gods and Āṅgirasas celebrated the occasion with festivities and made the night shine with lights. Brhaspati afterwards ploughed the fields in the surrounding area and sowed barley and made the region green. He fed the famined cows with the barley green and grains.

The notable character of Indra was that he was a great benefactor of his friends and followers and fought many battles to defend them. For Rjisvan, the son of Vidathin, he taking the

\[\text{Rg., X.108}\] Giving an introduction Sayana says that the cows were hidden at Valapura and Sārmā had come after covering a long distance beyond river Rasā. Various identifications of river Rasā have been given. (1). A branch of Indus (SBAMI, P.39) (2). Name of a stream in the extreme northwest of the Vedic territory. Probably Araxes or Jaxartes because the Vendidad mentions Raŋha, the Avestan form of Rasā (VINs., 2.209). In Maxmuller's opinion Raŋha of Zoroastrians was originally the name of a real river, but when the Aryas moved away from it into Punjab, it assumed a mythical character and became a kind of Okeanos, surrounding the extreme limits of earth (HV., P.73 Col I n.12). As Rasā is counted with Kubhā and Krumu of Afghanistan (Rg., V.53.9) it must be a river of that area. It is possible that Panis had stolen the cows from that area and brought them to Arbud. That is why Sārmā is stated to have covered a large area to trace the cows.

192 Rg., X.108.
193 Rg., X.108.
194 Rg., X.67.6.
195 Rg., X.68.10.
196 Rg., X.67.12.
197 Rg., X.67.14.
198 Rg., X.68.9.
199 Rg., X.67.11.
200 Rg., X.68.10.
201 Rg., IV.16.13.
help of Ušanas\textsuperscript{202}, put Vaṅgrd\textsuperscript{203} and Mṛgaya\textsuperscript{204} to death. To rescue Kavi, the father of Ušanas, he executed Atka and for the sake of Savya, Padgrbhi was put to death\textsuperscript{205}. Indra, in defence of his friend Purukutsa razed seven forts 'Saptapurah', of Śarada, the dāsa, to ground\textsuperscript{206} probably on Satpūra < Saptapurah range of mountains. King Vṛṣabha was provided with a chariot by Indra when he fought a war for ten days\textsuperscript{207}. For Prṣadhra Kāṁva he killed 10000 men-folk\textsuperscript{208}. He made several kings like Ruma, Ruṣama, Śyāvak and Kṛpa happy\textsuperscript{209}. He gave a lot of wealth to his friends. His friends were rich in horses, kine and chariots. They had ample of foods and wealth. Thus satisfied, Indra's friends went to 'Sabha'—Probably the advisory to king. (See ch. XVII P.246).

Bharatas enjoyed his favour in many a wars. The most renowned of them was the war at Hariyūpiā (Probably modern Harappa in mintgumary district of Pakistan) between Vṛcivants and Śrṇjaya. He favoured Atithigva Divoddāsa, the son of Śrṇjaya, in the war against Śambara and Vārcin. Divoddāsa's son Sudāsa was also helped by him in a war against Bheda at Yamunā and in another war at Paruşṇi against twenty one kings. He put Karanja and Parṇaya to death in defence of

\textsuperscript{202} Rg., V,34.2.
\textsuperscript{203} Rg.,I,53.8. A demon according to Griffith.
\textsuperscript{204} Rg.,X,49.5. According to Ludwig he was a human being (VINS.,II,172 cf.,TR.,3,166) but in the opinion of Griffith and authors of the Vedic Index of names and Subjects, he was a demon (Ibid.).
\textsuperscript{205} Rg.,X,49,3-5. Atka is regarded as a proper name by Roth, Grassmen and Ludwig. But in the opinion of Zimmer it was 'the armour of a warrior as a whole'. Pischel thinks that an 'axe' is meant (VINS.,I,16). Padgrbhi was some demon or savage enemy according to Griffith.
\textsuperscript{206} Rg.,VI,20.10 According to Griffith 'yat purah jarma jardih' meant probably strong places on elevated ground occupied by the dasas or original inhabitants during the rain and autumn (Ibid., P.297 Fn.10).
\textsuperscript{207} Rg.,VI,26.4.
\textsuperscript{208} Rg.,VIII,56,1-2.
\textsuperscript{209} Rg.,VIII,4,2.
Divodāsa. He also put Amho to sword to save Sudāsa (See Ch.VIII for details).

For Yadu and Turvaśa he slew Ahnavīya and assisted them in fleeing across Indus. Dhunī and Cumūrī, the two dasyus invaded the area of Indus where a Paktha king Dabhīti, another protege of Indra, reigned. Indra killed them. They were also enemical to Yadu and Turvaśa.

But he never excused those friends who turned against him. He subdued Kutsa, Atithigvā and Ayu, and made them subordinates of king Suśravas when they joined a confederate of twenty kings against him. Similarly When Yadu, Turvaśa etc opposed Bharat & he killed them (See Ch.XIV).

Indra was opposed sometimes by devas, his own people. It is said that when Indra smote Trīśiras—the son of Tvaṣṭr, he put Yatis in front of Hyenas, strangled Arumukha, killed Namuci, not caring for the pact, and even thrashed Bṛhaspati his teacher he was punished by the devas by not giving a share in the Yajña. Then Agni his friend purified him.

THE SONS OF INDRA

Sarvānukramaṇi of Kṛtyāyana counts seven sons of Indra amongst

210 Rg., X.48.8; I.53.8.
211 Rg., I.63.7.
212 Rg., VIII.45.27.
213 Rg., VI.20.12.
214 Rg., VI.20.13; X.113.9; Ath., XX.37.4 According to the authors of the Vedic Index of names and Subjects it is impossible to say whether real men or demons are meant (I.262).
215 Dabhīti extracted Soma for Indra and was rewarded for that (Rg., VI.20.13; VI.26.6). For him numerous dasas were slaughtered and were made slaves (Rg., II.13.9). Dabhīti along with Turvīti also was a protege of Āśvins (Rg., I.112.23). Oldenberg sees no reason to deny that he was a real person (VINS., I.340 cf., Religion des Veda, 155,157,158).
216 Rg., VI.20.12.
217 Rg., I.53.9-10 See Ch.XIII.
218 JB., II.134.
the seers of the Rgveda. They were Āpratiratha, Jaya, Laba, Vasukra, Vimada, Vṛṣākapi, and Sarvahari.

**VIMADA**

There is a legend about Vīmada that once he left his home in protest and Aśvins traced him and helped him to reach the place of Svayamvāra of Sundhyu, daughter of Purumitra before time and thus manoeuvred to get Sundhyu in marriage for Vīmada. When other contenders attacked him Aśvins helped him in winning over those kings.

**VASUKRA**

Vasukra, another son of Indra was a great rṣi and had realized the Supreme Reality. He in his ecstatic state of mind identified himself with Brahma. He described his supernatural powers and claimed that he could divert the course of rivers and make a deer fight with a lion and that he could make a rabbit eat a lion etc. His wife also was one of the rṣikās of the Rgveda. She performed a Yajña in which Indra was not present. When she was bemoaning the absence of Indra, her father-in-law, Indra came and bellowed like a bull to make his presence felt.

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219 Seer of Rg., X.103, Vaj.S., XVII.33-58; Sam., 1849-1862, 1867-1875; Āth., XIX.13.
220 Rg., X.180.
221 Rg., X.119.
222 Rg., X.28, J.4, 5, 7, 9, 11; Āth., XX.75.4-6; XX.76.
223 Rg., X.22-26; Sam.Purva., II.334, 420, 422.
224 Rg., X.68.7, 13, 23; Āth., XX.126.1-23.
225 Rg., X.96.
226 Rg., I.112.19.
227 Rg., I.117.20.
228 'Vimadāya āyuṃ senāyuvā vyūhatū rathena'. Rg., I.116.

Sayana interprets 'ārhaṅgāya' as 'bālāya svayamvaralabhā bhārīyā'.
229 Rg., X.39.7.
230 As in Fn.229.
231 Rg., X.27.9-12.
233 Sarva.
234 Rg., X.28.1-2.
Vrsākapi was a dear son of Indra as described earlier. Indra had a daughter also. Purāṇas name her Jayanti but according to the Baudhayan Śrauta Sūtra Jayanti was the sister of Indra whom he married to Usanas.

235 Rg.,X.159.3.
236 XVIII.46.403 et seq.
Appendix I

Maruts

Maruts may appear to be monsoons and the storms preceding them to naturalists but historically they were a very important clan of the Vedic times. They were the close allies and most probably step-brothers of Indra. They may be called the storm troopers of Indra. Dandekar derives the word Marut from root /mar 'to die' because Maruts were very violent and expert in putting people to death. Rgveda also calls them sons of Rudra—'Rudriyānām' and sons of fire—'bharatsya sūnava' because of same reason.

They are stated to be the human beings —'manave' , 'manuṣah', mortals 'marya' 'martya' and the sons of Prṣni 'prṣṇi mātraḥ'. Puranas describe them to be the sons of Diti, sister of Aditi. They appear to be hostile to Indra in the beginning. Sayana relates a story that Diti's foetus was shattered by Indra into seven pieces which gave birth to seven

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1 VMT., (P.192-193). Kuhn and Benfey (Ibid.,) associating Maruts with death call them the personification of the soul of the dead but Maruts were known as such on the account of their bravery and fearlessness.
2 Rg., X.48.11.
3 Rg.,II.36.2. Bharata is an attribute of fire.
4 Rg.,I.166.13.
5 Ath.,VII.77.3.
6 Rg.,I.64.2.
7 Rg.,I.38.4.
8 Rg.,I.38.14; Ath.,IV.27.2.
9 ViP.,I.21.30-40 Vedas call them Adityas (Rg.X,77.2; Taitt.S.,II.2.11.1) and brothers of Indra (Rg.,I.70.2). Sayana on the basis of this mantra calls them the sons of Aditi. It appears that Prṣṇi was another name of Diti and she was a sister of Aditi as given by the Purāṇas. They were known as Adityas, most probably because of their close relation with the Adityas.
10 commenting on Rg.,I.37.4.
clans of Maruts. The Taittirīya Brāhmaṇa11 also gives the
legend that Agastya was immolating bulls to offer the Maruts.
Indra carried off the bulls. The Maruts ran after him
brandishing a Vajra. Agastya passified them. Thereafter Indra
invited Maruts and then the bulls were offered both to Indra
and Maruts. Thence onward, Maruts became his subjects and
allies. When all deserted Indra during the war with Vṛtra,
only the Maruts did not leave him in the lurch. They stood
fast by his side12.
Maruts had seven groups of seven each13. All Maruts in
the commune were considered to be equals — 'ajyesthāsō
akanisthāsā ete sam bhrātaro14. They were ferocious 'ugra'15
like frightening bull 'bhīma Samdrṣaḥ' and 'amo dudhra
bhīmayuh'16, out of whose fear earth trembled — 'kopayatha
prthīvīm'17. They could be compared with wild elephants — 'iva
hastinah' and beastly lions — 'ṣimha iva'18. Their thunder was
like the thunder of lightning in the wars19.

There is a beautiful description of their dress in the
Rgveda. They had lances on their shoulders and wore anklets on
their feet. They wore visors wrought of gold on their head and
gold chains around their neck, hanging on their breasts. Gems

11 XI.7.11.1.
13 Rg.,VIII.28.5. According to Ath.,XIII.1.13 they were 21
in number. Sayana quoting Taitt.S.,IV.6.5.5;
Vaj.S.,XVII.87 and Taitt.Ar.,IV.24 mentions nine groups
of seven each named ŚvatavānŚca, PraghŚsi, Sotapaṇasc Śca,
Grahamēḍhi, Krīḍi, Śaki, Ujjēsi, Kailk Śi, Dhūnin and
Dhvanta.
14 Rg.,V.60.5.
15 Rg.,V.57.3.
16 Rg.,V.56.2-3.
17 Rg.,V.57.3.
18 Rg.,I.64.7-8.
19 Rg.,I.64.5.
were studded on their car\textsuperscript{20}. They were fearsome warriors with frightening looks\textsuperscript{21}. They also darted a Vajra - 'vajra hastai'\textsuperscript{22}, battle axe - 'parśu'\textsuperscript{23} and golden swords - 'hiranya vaśībhīh'\textsuperscript{24}. They had quivers on their back - 'nisāṇaṇaḥ'\textsuperscript{25}, used scabbards - 'kārpane jūra vajrīvah'\textsuperscript{26} and dagger - 'ksura'\textsuperscript{27} and were having spears on their shoulders - 'rśtyāvah'\textsuperscript{28}. They were glowing in the luminiscence the brightness of their weapons and ornaments.

Their steeds were swift like wind - 'vātān hyāvān'\textsuperscript{29}, tawny hued, red and strong\textsuperscript{30}. They have been compared to the beautiful flying blue backed swans - 'jumbhamāṇa a hansāso nilapṛsthā apāptan'\textsuperscript{31}. They were beautiful, fair complexioned 'hiranyavarpa'\textsuperscript{32} having a golden skin shining like sun 'śuryavatvac'\textsuperscript{33}. They wore bangles in their hands - 'khādi hastam'\textsuperscript{34} and feet - 'patsu khādyo'\textsuperscript{35}. They were efficient in playing on lute - 'ksonī'\textsuperscript{36}.

Brāhmaṇas say that they were peasants\textsuperscript{37} and Vaiśyas\textsuperscript{38}. So they appear to be very rich and philanthropists. They lived in

\textsuperscript{20} Rg.,V.54.11.
\textsuperscript{21} Rg.,I.64.8.
\textsuperscript{22} Rg.,VIII.7.32.
\textsuperscript{23} Rg.,VIII.7.22.
\textsuperscript{24} Rg.,VIII.7.32.
\textsuperscript{25} Rg.,V.57.2.
\textsuperscript{26} Rg.,X.22.10.
\textsuperscript{27} Rg.,I.166.10.
\textsuperscript{28} Rg.,I.64.4.
\textsuperscript{29} Rg.,V.58.7.
\textsuperscript{30} Rg.,V.57.4.
\textsuperscript{31} Rg.,VII.59.7.
\textsuperscript{32} Rg.,II.34.11; V.87.7.
\textsuperscript{33} Rg.,VII.59.11.
\textsuperscript{34} Rg.,V.58.2.
\textsuperscript{35} Rg.,V.54.11.
\textsuperscript{36} Rg.,II.34.13.
\textsuperscript{37} BB.,V.1.3.4.
\textsuperscript{38} Ait.Br.,II.9.
beautiful houses. They wandered in seas and mountains from Indus to Yamunā. They were stated to be 'sindhumātra'. They were present at the banks of Parusni clad in woollens - 'paruṣṇyāmūrṇa vasata'. They fetch medicine from Indus and Asikni (modern Indus and Chenab) - 'yat Sindhau yad Asiknayām yat samudreṣu Marutah subarhisah yat parvatesu bhesajam'.

They gave hundred cows to Syāvaśva, son of Arcanānas at the bank of Yamunā and helped him in marrying daughter of Taranta Dārbhya. They helped Yadu, Turvaśa and Kanva in their ous of distress. They dug rivers and a fountain of water for thirsty Gotama. They were stated to be bestowers of wealth beyond seas. Rgveda calls them Amras - 'amṛtam nāma bhejire'.

Dyutāṇ has been mentioned as their son.

Rg., VII.56.16.
Rg., X.78.6.
Rg., V.52.9.
Rg., VIII.20.25.
Rg., V.52.17.
Rg., V.61.9-10.
Rg., VIII.7.18.
Rg., V.53.7.
Rg., I.85.10-11.
Rg., I.167.2.
Rg., V.57.5.
A seer of Rg., 8.96; Sam., 323,324.
APPENDIX II

THE PANIS AND THE RĀKṢASAS

Panis and Rākṣasas were the chief opponents of the devas.

**PANIS**

The word 'Pāṇi' in Vedic language appears to have been derived from the basic root √pan 'to trade'. Sayana quoting Nirukta² says that a Pani is a tradesman — 'panih vanik bhavati'. The words 'papya' and 'papya-viṭhikā' (market) etc. in classical Sanskrit trace their origin to the same root. Linguistically speaking the word 'Vanik' might have come into existence from the word 'Pāṇik' due to the phonetic change of 'p-' to 'v-'.

The Panis were hated by the devas. They have been termed as usurers— bekānātan³ 'kusīdinah', liars—'mrhdhravāca'⁴ Grathina⁵, non-believers —'amanyamānas', pledge breakers —'avratām', slaves 'dasyus', indulging in witchcraft Hāvāī⁶ and sorcery —'vātudhāṅg', thieves and 'Asuras'. They rolled in wealth⁷ and had built fort like...
structures made of gold and iron. But they did not oblige the devas by lending them money without charging interest; thus they were designated as non-givers - 'adāsii' and 'pramaganda'. They were considered to be low-born - 'naiçāśākhah'. This was the reason why the devas assigned a higher status to themselves and a lower status to the Panis.

The Panis did not subscribe to the religious beliefs of devas as are called 'avyāja' and 'akratun' by Vedic rṣis. Rgveda also uses the word 'agnas' for them. Probably they were the followers of a sect resembling Digamber Jain sect. Indra is said to have assaulted the Yatis. According to the Pāñcavimśa Brāhmaṇa three of the Yatis Rāyovāja, Brhadgiri and Prthurasmi (Prthu-Vainya) were left because they pleased Indra. Indra granted boons to them. Vena, father of Prthu, was a Jain monk according to the Padma Purana (See Chapter IV P.65).

Jain monks in general are also known as 'Yatis'. Dr. Hiralal Jain believes that Jain Śramaṇas existed in the Vedic times and that the Vātarasnas of the Vedas were the believers of Jain sect. His statement is confirmed by the Bhagvata Purana also that Rṣabha deva, son of Nābhi, was one amongst the Vātarasnas. The description of the Vatarasāṇa

14 Ath., X.6.16.
15 Rg., IX.91.4.
16 Rg., II.20.6.
17 Ath., XX.128.4.
18 Rg., III.53.14 Sayana interprets the word as son of a usurer - 'vārdhuṣikaḥ'.
19 Rg., III.53.14.
20 Rg., VII.6.3.
21 Rg., IV.25.7.
22 Taitt.S., II.4.9.2; VI.2.7.5; Kath.S., VIII.5; XI.10; XV.6; XXXVI.7; PB., VIII.1.4.
23 III.1.14-17.
24 JB., V.186 (See Ch. IV P.65).
27 Bh.P., V.7.20.
munis given in the Rgveda resembles that of Jain munis i.e., they wore dirty clothes, kept silent and thus were different from Vedic rsis. So Panis might have been their followers. They had a seat at Arbud mountain (mod. Mount Abu). Vala, the chieftain of Panis was a resident of Arbuda mountain and was killed there. Even today Jains are in abandon in Rajasthan and Abu mountain is their sacred place. The region owes its antiquity to second millennium B.C.

Panis have been variously identified by scholars as aboriginal non-Aryan people or as Babylonians and other Iranian tribes. Hillebrandt identifies the Panis with 'Parvians' and the 'dāsas' with 'Dahae'. In the opinion of Pusalkar they might have been the Aryan sea-traders who spread the Aryan culture to the west. Encyclopedia Britannica connects the 'Dannum dynasty' of Greece to Phoenicians. 'Dannum' might have been same as descendants of Dānu—the Panis or Phoenicians.

Actually it appears that the Panis inhabited this land generally known as 'Saptasindhu'. In the Vedic period devas began to dominate and Panis were subjugated and reduced to the position of hewers of wood and drawers of water 'dāsa' by the devas as is evident from the statement of rsi Bharadvaja who asked the people to brand the chest of Panis to write on it with razor.

Some of the Panis, like sons of Dānu, were more powerful. They resisted and fought with the devas. Indra killed seven sons of Dānu. They were Vṛtra, Śuṣna, Kuyava, Namuci and probably Vala, Sambara and

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28 X.136.
29 Rg.,II.11.20.
30 GDAMI.
31 'Ancient Indian Social History: Some Interpretations'. By Romila Thapar. P.249
34 VA., P.249.
35 P.1008.
36 Rg.,VI.53.8.
Vṛtra

The phrase 'vṛtram vi' in the Rgveda points towards the action of Vṛtra i.e., 'to coil' or 'to encircle' and calls Vṛtra as 'ahi' or a serpent. Yāska, though, giving various derivations of word 'Vṛtra' as 'vṛtṛa vṛnotevā, vṛtātervā, vṛdhatervā, vṛdhanottad vṛtrasya vṛtraśvam iti, viṁayate, vṛdayatat tad vṛtrasya vṛtraśvamiti viṁayate," quoted the view of earlier historians 'pūrva itihāskārasya' too that Vṛtra was a demon. Maxmuller sees in the Indra Vṛtra myth the symbolic description of denty triumph of light over darkness. The commentators has interpreted Vṛtra as cloud - 'Megha'. But the Vedas do not call him a cloud.

According to the Rgveda Dānu was Vṛtra's mother and Bṛṣaya, a Pāṇi, was his father. The Satapatha Brāhmaṇa states that when Vṛtra was killed Tvastr gave birth to Vṛtra who was received by Dānu, the mother and Danāyū the father. But this appears to be wrong as according to the Rgveda Tvastr built Vajra to kill Vṛtra.

Vṛtra out of contempt has been described as 'aha', 'Ayajvāna', 'Avratam adhama', 'amanusa' and 'Māvāś' i.e., inhuman and of contriving nature. Vṛtra is described as having ten horns 'ṣrngaebhih'.

37 Rg., II.19.2.
38 Ni., II.17.
39 Ni., X.8.
40 Contribution to the science of Mythology: Chips from a German Workshop. Vol.4 Pp141-142.
41 Rg., I.12.11.
42 Rg., I.93.4 Hillebrandt (Op.cit.,) identifies him with 'Bapoaevros' of Arrian.
43 SB., I.6.3.1-17.
44 SB., I.1.3.4.
45 Rg., I.32.2; I.52.7.
46 Rg., I.32.2; 80.1.
47 Rg., I.33.4.
48 Rg., I.33.5.
49 Rg., II.11.9-10.
Indra became king of Śṛṅgins¹ i.e. people wearing horns after killing Vṛtra. Śṛṅga may mean 'top' hence horns might had been used as a mark of respect. Thus 'śṛṅgin' may mean a person wearing horn like structure on head or holding it in hand or a person of top rank. Vṛtra used to wear a garland made of twelve lotus flowers which became his symbol. After slaying Vṛtra Indra put on that garland². His followers also used to wear golden beads-"hiranyena maninā"³.

He was a resident of an area near source of river Indus. Taittirīya Samhitā⁴ and Satapatha Brahmana⁵ relates a symbolic legend that when Vṛtra was killed his eyes became the eyes of Trikākud. Probably it was an interpretation of 'aṅjana' in the Atharva Veda⁶ where it is stated that Trikākud's son Aṅjana had three dasas Takman, Balāja and Ahi. Vṛtra was also known as 'Ahi'. Mountain Aṅjana was somewhere in the Himalayas⁷ and it was known as Yāmunā also⁸. This shows that Vṛtra / Ahi belonged to a place somewhere near the source of Yamunā. When Vṛtra was killed his corpse fell in Indus - 'śindhumsyaṇam māyāvinam vṛtram'⁹ probably near its source in close proximity of Yamuna (See Ch.III Pp.25-27 for details of fight).

**Susna**

Susna, a leader of Paṇis¹⁰ was the son of Dānu¹¹ and Dāsa Nrṣada - 'nāravasāda'¹². His accomplice was Sūrya. Susna probably was a resident

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50 Sam.,1656.
51 Rg.,I.32.15.
52 PB.,XVIII.9.5-7.
53 Rg.,I.33.8.
54 VI.1.1.5.
55 III.1.3.12.
56 IV.9.8.
57 Ath.,IV.9.9.
58 Ath.,IV.9.10.
59 Rg.,II.11.9.
60 Rg.,VI.20.4.
61 Rg.,V.32.4.
62 Rg.,X.61.13.
of 'Vrandina-Vana' (probably modern Vrndavana in Mathura). Rgveda\textsuperscript{63} refers to the killing of Susna by Indra, in which the word 'vrandina' has been used which has been interpreted by Sayana as 'taking pity on' - 'mrdu bhāvam prāptam' and by Kapālī Sastrī\textsuperscript{64} as 'in groups' - 'vrandinaḥ vṛndavataḥ samuḥabhūta asurasanghyuktān' but the word appears to be proper noun and was the name of an asura 'Vrandin'. The mantra runs as follows - 'ni yad vṛnaksi ivaśanasya mūrdhāni ivaśnasya cid vrandino roruvad ānā'. The meaning will be that 'when you smote Susna's head who was out of breath, the Vrandi's woods were filled with a roar'. Rgveda\textsuperscript{65} refers to the death of 'Vrandin' too in which it is stated that Indra killed the scheming Vrandin in the intoxication of Soma darting his Vajra. 'Vrandin' appears to be other name of Susna. The use of 'vana' with 'Vrandina'\textsuperscript{66} suggests that 'vanas' - the forests were the dwelling of asura Vrandin where Susna's head was chopped off. This Vrandina-Vana appears to be modern Vṛndāvana near Mathura (See Ch.III Pp.28-29 for details of the fight with Indra).

**NAMUCI**

Namuci was another son of Dānu\textsuperscript{67}. He is called an 'asura'\textsuperscript{68}. He is depicted as a crafty warrior 'sāyina'\textsuperscript{69}. Namuci is represented as Mars (the cupid), the obstructionist, in Buddhist literature\textsuperscript{70} (See Ch.III P.28 for details of fight with Indra).

**VALA**

Another important chieftain of the paṇis was Vala\textsuperscript{71} - a resident of

\textsuperscript{63} I.54.3.
\textsuperscript{64} 'Rgveda Bhasya'. Pondichery, 1950.
\textsuperscript{65} I.54.4.
\textsuperscript{66} Rg.,I.154.5.
\textsuperscript{67} Sayana on Rg.,X.120.6.
\textsuperscript{68} Rg.,X.131.4.
\textsuperscript{69} Ath.,XX.21.7.
\textsuperscript{70} Lalit Vistar,Ed.Rajendra Lal.Calcutta,1877. Ch.21 P.378.
\textsuperscript{71} Rg.,X.67.6.
Arbud mountain. According to Griffith Vala was the brother of Vṛtra or Vṛtra himself. First probability may be right (See Ch.III Pp.30-31 for details of killing of Vala).

**SAMBARA**

Sayana calls him 'Dānava' i.e., a son of Dānu. He was a son of Dāsa Kulitar. Macdonell, Ludwig, Oldenberg and Geldner consider him to be an aboriginal enemy in India, living in the mountains. According to Griffith Sambara was one of the demons of drought slain by Indra. But at another place he calls Sambara as dark aborigine and niggardly demon or savage. Varcin was an ally of Sambara (See Ch.VIII P.115).

**BHEDA**

Bheda was a leader of a confederate of ten kings at Yamunā and fought against Sudāsa (See Ch.VIII Pp.117-118). So many other Panis are named in Ch.III. Dhunī, Cumuri, Nṛmar, Sahavasu, Jatuṣṭhir, Svarbhānu, Trnaskanda, Pipru, Ahlśuva, Aurgavābha etc. who did not surrender easily to Indra, fought with him in protest and were slain by him.

But some of the Panis were having good relations with the Devas. Brbu, who was a generous donors was one such person. He gave donations to Śaṃyū son of Brhaspati. Saci, wife of Indra was a daughter of

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72 Rg.,II.11.20.
73 Commenting on Rg.,II.11.10.
74 Rg.,II.12.11.
75 Rg.,IV.30.14.
76 VM.,P.161.
77 VINS., 2.355 Fn 11.
78 HV.,P.73 Col 1, Fn 14.
79 HV.,P.313 Col 2, Fn 21.
80 Rg.,VII.19.4.
81 Rg.,II.13.8.
82 Rg.,X.80.3.
83 Rg.,V.40.6.
84 Rg.,I.72.3.
85 Rg.,VI.45.31-32.
Puloma, a son of Danu. Tvastr's wife was also an Asuri lady. Another Asuri lady worshipped Indra and got a son whom she named Vaikuntha Indra after his name.

**VIROCANA**

Virocana, an Asura, son of Prahlad and a king of Äṅga was also a Pāni. Virocana's son Āṅga was coronated king by Udamaya Ātreya. Priyamedha Kaṇva received gifts from him in a sacrifice. He also distributed gifts in the country named Avacatnuka. It appears that Āṅga's son was Kaliṅga who adopted Kakśivat son of Dīrghatamas and Uṇik (See Ch.XIII Pp.168-69). Sarvānu kramāni names one Havirdhāna Āṅgi, a seer of the Rgveda. Probably he was another son of Āṅga.

Other Asura chiefs known were Vṛṣaparvan, Svarbhaṇu and Asitā Dhanva. Vṛcivants lived at the banks of Paruṇi and were defeated by Śrīnjaya (See Ch.VIII P.112-113).

Thus Panis were also spread in almost whole of northern India along with devas. Modern Panipat and Sonipat in Haryāṇa seems to be the centres of their commercial activities as their Sanskrit names might have been Paniprastha and Soṇapraṣṭha of the Mahabharata according to N.L.Dey.

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85 Bh.P.,VI.6.30-31.
86 Kath.S.,XII.10.28; Mait.S., II.4.1.
87 Sayana on Rg. X.47.
88 Chh.Up., VIII.7.2; VIII.8.4.
89 Ath.,8/10-4/2.
90 Atha.,8/10-4/2.
91 Āṅga was probably a part of Udīśā, also known as Kaliṅga as inferred by the name of Kaliṅga king of Āṅga. Atharvaveda V.22 and Go. Br. II.10 remember Āṅga and Magadha collectively, which again prove its identification.
92 Ait. Br.,VIII.22.
93 Ibid.
94 Ibid.
95 Kaliṅga was king of Āṅga according to Sāyana commenting upon Rg.,I.51.13.
96 Rg.,III.36.2.
97 Rg.,V.40.5; VI.8.9.
98 SB.,XIII.4.3.11.
99 GDAMI.,P.110 cf.,Mbh.,Salya.Ch.54.
RAKSASAS

Raksasas like Paṇis were at constant war with the devas. They were black-skinned - 'tvacamasikēm'^100, had ferocious looks'^101, lived naked'^102 and ate raw flesh-'kravyādah'^103. They were hostile to Indra - 'Indradvistām'^104 and 'Brahman' (Supreme reality) 'brahmadvīṣah'^105. They put hurdles in the sacrifice of Ādityas'^106. They lived in stony fortifications'^107. They also practiced sorcery and were known as 'Yātudhānas'^108. They wandered at night'^109 and could hoodwink people- 'māyinah'^110. They were lascivious in nature'^111. They did not believe in charity as called 'arāna'^112. That is why they were hated by devas. Rṣis called them crooked and compared their activities with those of vultures, owl, dog and peacock'^113. Indra killed thousands of these people, even women were not spared'^114. Indra razed their dwellings to ground. Authors of Vedic Index'^115 and Vedic age'^116 say that the Raksasas do not indicate any definite tribe. They normally refer to demons in early Vedic literature, and is applied to human foes only metaphorically. But in our opinion they were the real people, the human foes of devas as conveyed by the statements in the Vedas given above.

100 Rg., IX.73.5.
101 Rg., VII.104.2.
102 Rg., X.61.9.
103 Rg., VII.104.2.
104 Rg., IX.73.5.
105 Rg., X.182.3.
106 Rg., X.76.4; B7.9.
107 Rg., IX.91.4.
108 Rg., X.87.2.
109 Rg., VII.104.17.
110 Rg., VIII.23.14.
111 SB., III.2.1.40.
112 Rg., VIII.60.10.
113 Rg., VII.104.22.
114 Rg., VII.104.24.
115 VINS., 2,316 cf., Grierson, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 68, 68.
116 VA., P.290.