CHAPTER IV

MITRA—VARUNA AND THEIR DESCENDANTS

Mitra and Varuna, the sons of Aditi, were also human beings probably named after the deities Varuna and Mitra. They appear to be twins as they always accompanied each other. They were known as mighty lords - 'asura aryā'. At their very birth they struck their human enemies with terror which implies that they themselves were humans.

Varuna was a seer of the Yajurveda and the Atharveda. He is specifically described as a man - 'mānusa', a performer of Yajnas- 'yaksin' and one who commended great respect - 'vanusah narah'. Varuna was fair-complexioned, bulky, perhaps bald 'viklidya', having protruding teeth 'jantur' and eyes with reddish tinge. He used to wear beautiful clothes 'cārya - vāsaṇā' and possessed a brown steed. His human aspect became more explicit by the picturesque description of his posture in the Veda that he wearing a golden mail and a shining robe, sat surrounded by the spies - 'bhībraḥ drāpim hiranyayam

1 Rg.,I.24.13; I.41.4-5.
2 Aditi worshipped deities and had sons as blessings whom she named after them (Vide Ch.II Pp.10-11).
3 P.L. Bhargava, quoting Matsya Purāṇa (CVL.109-11; CC.16) says that Mitra varuna was the name of one person. IIVA.,P.185.
4 Rg.,VII.65.2.
5 Rg.,VI.67.3-4.
6 Vaj.,IX.35-36; X.91-101; Ath.,VII.112; XX.87.1-7.
7 Ath.,IV.16.8.
8 Rg.,VII.88.6.
9 Rg.,VIII.25.15 Sayana has interpreted 'nara' as leader and Griffith as heroes.
10 SB.,XIII.3.6.5.
11 Rg.,V.48.5.
12 Rg.,VII.44.3.
Varuna vasta nirnijam pari spao ni gedire.

Mitra was also a handsome king, possessing enormous strength — 'sujevo raja suksatro'.

Varuna was a great teacher and imparted knowledge to his son and pupil Vasishtha, while on a voyage. Bhrigu, his adopted son came to him for learning. Varuna gave him lessons in Bhrigu - Varna - Vidyā. He is designated a 'vipra'.

Varuna's attributes as 'samarje' and 'raja rajstranam' prove him to be an emperor. According to the Brāhmaṇas he was not a born king but aspired to be as such. He remained a pupil of Prajapati for several years. Devas then accepted him as their king and the ceremony of his coronation, as such was performed.

His subjects were Gandharvas. Probably Indra dominated the region of Sarasvati and Varuna that of Gandharva deśa (modern Gandhara). Indra was stated to be the king of eastern direction and Varuna of western in the Vedas. He lived in a palatial building, with thousands of doors - 'sastrasvaram' and pillars - 'sastrasvsthūnam' made of iron, polished with gold. The building stood in waters, probably a mote surrounded the building.

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13 Rg.,I.25.13.
14 Rg.,III.59.4.
15 Rg.,VII.89.4.
17 Rg.,X.61.24. 'Vipra' seems to mean 'inspired singer' in the Rgveda (VINS.,2.302).
18 Rg.,V.85.1.
19 Rg.,VII.34.11.
20 PB.,XIII.9.27; JIB.,III.152.
21 SB.,XIII.4.3.7.
22 Ath.,VI.98.3.
23 Ath.,XII.3.51.
24 Rg.,VII.88.5.
25 Rg.,V.62.5-7.
26 Ath.,VII.83.1.
He was exaggeratedly described as a king of seven seas and rivers which implies that he was a great sea farer. The legend of imparting knowledge to his son Vasiṣṭha, while on a sea voyage, confirms this. Name of Present island of Borneo is sometimes associated with that of Varuṇa.

Varuṇa’s name occurring along with Mitra, in the Boghaz-koi inscriptions, in Iran shows their impact outside India. Barnala in Punjab is linguistically associated with Varuṇālaya i.e., the home of Varuṇa. According to Vālmīki Rāmāyana Vasiṣṭha was born at Varuṇālaya from the womb of Urvaśī.

Varuṇa was known as a ruler who enforced his laws very strictly dhṛtavrata. The people were afraid of his noose. He had a very keen vision of distinguishing between truth and untruth. His spying system was so thorough that no evil doer could escape his eyes from being detected. It is said that if two persons talked in secret, king Varuṇa always overheard it.

There is an interesting legend about Mitra and his chum Varuṇa that they once along with Soma tried to woo Jūhū - the consort of Brhaspati. Jūhū did not respond but Brhaspati deserted...

27 Rg.,VII.34,11; VIII.69.12; Ath.,XX.92,99.
28 Rg.,VII.34.11.
30 According to Matsya Purāṇa (I.24,22 & 27) Varuṇa founded a city named ‘Susa’ in Sumeria.
32 R.,VII.64.14.
33 Rg.,I.25.10.
34 Rg.,VII.49.3.
35 Rg.,VI.74.4.
36 Ath.,IV.16.1–2.
her on this ground. The devas intervened and told Brahma that Juhu was chaste. Perhaps the matter was put before the king who restored her to Brahma. Varuna's wife was known as Varunāni. Both of them had relations with Urvasī too, an Apsaras, a lady of Gandhara. She gave birth to Vasiṣṭha and Agastya. They came to be known as Maitra-Vārūṇi after both of them.

Satyadhṛti was another son of Varuṇa. He also was a seer of the Rgveda.

DESCENDANTS OF MITRA-VARUNA

AGASTYA

Agastya was a seer of so many Sūktas of all the four Vedas. Indra taught him Gāyatri Upaniṣad. Though so many legends have been woven around him by the Epics and the Purāṇas, the Vedas mention only a few.

According to Sayana, and Seige he was the Purohit of king Khela Miśra Vispalā's leg was smitten in a war. Agastya called Aśvins and they fitted an iron leg to her. His greatest feat was the reconciliation of Indra and Maruts. (See Ch.III

37 Rg.,X.109.3-7 (See Ch.XVII P.250 for quotation).
38 Rg.,VII.34.22.
39 Rg.,VII.33.11-13.
40 Rg.,X.185; Vaj.S.,III.30-33; Sam.Purva.,2.192.
41 Rg.,I.165.13-15; 166-169; 170,2,5; 171-178; 179.3,4;
180-191. Vaj.S.,III.46,47; V.36-43; VI.1;
XXXIII.27,34,78,79; XXXIV.7-9,48; Ath.,VI.1.133;
Sam.,1432-34.
43 VINS.,1.1 cf., die Sagen Stoffe des Rgveda,129.
44 Rg.,I.116.15.
Agastya’s wife Lopamudrā was also a ṛṣī of the Vedas. In her hymns she invited her husband for sex and complained of his coldness towards her in old age. A disciple of Agastya over heard the dialogue and felt embarrassed. According to the authors of the Vedic Index he practiced witchcraft too. But it was a common and firm belief in India that diseases could be cured with prayers. Agastya did the same and prayed to the god of waters to save people from poison of snakes and other poisonous elements. Western scholars call such prayers as sorcery.

The Purāṇas and Epics state that Agastya went to South India crossing the mountain Vindhyaas. Agveda though did not make any such mention about him but Agastya in his hymns talked of 99 rivers. It is possible that he crossed many rivers and reached south as he was known as a teacher of Tamil. Agastya practiced penances to have progeny and got a son Dvīhacyuta.

45 Rg.,1.179.1,2; Vaj.S.,XVII.11-15; XXXVI.20. She was a daughter of king of Vidarbha Mbh. III.33.94.20.
46 Rg.,1.179.
47 VINS.,1.7.
48 Rg.,1.191.8.
49 Rg.,1.191.13 The numbers are used indefinitely for all the rivers of country according to Griffith.
50 Pandyas the residents of Kerala, were known as the disciples of Agastya. (Arvamuthan Madurai Chronicle. Journal of Oriental Research. Madras IV P.293). According to Tamil Rāmāyana Agastya learnt Tamil from Rudra and taught it to people thus he is considered to be the originator of Tāmil in South India (Rāmāyana T. V. Serial 6.8.1987). Agastya was known as great builder of greater India beyond seas (A.K.Nilakanta Sastrī: Agastya or the rise and spread of Hindu culture. Journal of Benaras Hindu Uni. Benaras 1,1833 cf.SR P.207). In Java temples of Agastya are found. In the Javanese hierarchy of gods, highest rank is given to Agastya (Quarterly Journal of the mystic society. Bangalore, Vol.2 7 No.3 Jan 1927 cf.,Ibid).
51 Rg.,1.179.6.
DRLHACYUTA

He was also a seer of the Vedas®. Jaiminiya Drāhmnāya States that Drlhacyuta acted as Udgratr in the sacrifice of Vibhinduk, the king of Kasi (See Ch.XI P.155).

Drlhacyuta had many sons. Out of them Idhmavāha was a seer of the Rgveda®.

BABHRU was another son of Agastya / Kumbhya®. Agastya's descendants were divided into ten groups viz., Idhmavāhas, Sambhavāhas, Somavāhas, Yajñavāhas, Sarvavāhas, Darbhavāhas, Agastis, Purnamāsa, Himodakas and Punikas®.

GAUPAYANAS/ LAUPAYANAS

Bandhū, Viprabandhū, Subandhū and Srutabandhū, the sons of Agastya's sister, also known as Gaupayanas and Laupayanas®, were seers of the Vedas®. They were the priests of Īkṣavaku king Asamāti. Subandhū was killed by Kiḷata and Ākuli, the asura priests of Asamāti but was revived to life again®.

VASISTHA

Vasistha, the son of Mitra - Varuṇa and Urvaśī was born at Varuṇālaya®. He was a seer of all the four Vedas®. He used to
stud a white shell 'cowrie' in the locks of his hair on the right side\(^{62}\). He practised penances at the bank of river Vipāṭa (modern Vyāsa) from where a hot and a cold spring originated\(^{63}\). He tried to win the favour of Viṣṇu, Rudra,\(^{64}\) Agni,\(^{65}\) Pitr\(^{66}\) and goddesses like Bhārati, Ilā and Sarasvati\(^{67}\). He did not like the life of a destitute and so prayed for worldly opulence and offsprings\(^{68}\) and as such was blessed with a hundred sons\(^{69}\). He was a master of Atharvanic lore according to Dandekar\(^{70}\).

He was the family priest of the Bharatas\(^{71}\) and the Ikṣvākus\(^{72}\). His brother Agastya recommended him to the Tr̥ṣu Bharatas for the appointment to the office of priest\(^{73}\). He performed the coronation ceremony of Sudāsa, the Tr̥ṣu king\(^{74}\). He helped Sudāsa to cross Sindhu\(^{75}\) and win the battle against Bheda at Yamuna\(^{76}\). He was a great seer and described many events of his times in his mantras. He gave the picturesque description of the

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62 Rg. VII.33.1 According to Griffith the braid of his hair was knotted like cowrie shell on the right side but we preferred the above interpretation because the practice is still prevalent among the mendicants in India.

63 Go.Br., Purva. II.8 Mahabharata (I.7.93.1-5) names the place of his penances as Meru mountain. According to Haryappa ('Rgvedic legends through the ages', Poona, 1953. P.310) he practiced penances at Śṭhānu Tīrtha at the bank of Sarasvati (modern Thanesar in Haryana). At the bank of Kanakvāhini near Cirmocan Tīrtha in Kashmir according to Raghunatha Singh (RTR., P.202 Fn.to Sloka 1).

64 Vaj.S., III.60-61.
65 Rg., VII.7.5.
66 Rg., VII.18.1.
67 Rg., VII.2.8.
68 Rg., VII.1.15-19.
69 Sayana commenting upon Rg., VII.104.12.
70 VMT., P.338.
71 Rg., VII.33.6.
72 Sudāsa was a Bharata as well as Aikṣavāka (See Ch. VII). He also partook in the Yajña of Hariscandra in which Śunahsepa was going to be sacrificed (Ait.Br., VII.16.1; S.S.S., XV.21.4).
73 Rg., VII.33.10.
75 Rg., VII.33.3.
76 Rg., VII.33.2-3.
war of Sudāsa at Paruṣṇi against twenty one kings (See Ch.VIII for details).

It appears that he lost the favour of Sudāsa family later on, on account of replacing the best colts of Sudāsa with his own inferior ones. Saudāsas had deposited them under his care while going on a pilgrimage. Sudāsa being offended appointed Viśvāmitra as their priest. When Viśvāmitra was performing a Yajña for the Saudasas the people of Vasistha dragged him. Sadgurusisyā accounts that Viśvāmitra was discomfited in his priestly office and his prowess and speech were rendered futile at the sacrifice of a Saudāsa king by Śakti, the son of Vasistha. Viśvāmitra had a recourse with Jamadagni who taught him Sasarpāri hymn. Thus helped him in regaining his lost speech. Viśvāmitra took his revenge by causing the death of Śakti by Sudāsa's servants. According to Yajurveda and the Brāhmaṇas Vasistha's son Śakti was thrown in the fire by Saudāsas and this was done at the instance of Viśvāmitra.

Sayana says that a Rākṣas had killed the hundred sons of Vasistha and assumed his form and accused Vasistha of being a cheat. Vasistha, crying with anguish, said that he may die if he was a demon and that he was real Vasistha. This has led scholars to believe that Vasistha and Viśvāmitra were at logger's head with each other for supremacy. Maxmuller says that Viśvāmitra must have brought the charges of heresy and murderous assault and

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77 Rg., VII.18.
78 JB., III.18.
79 Rg., III.53.7-24.
80 VINS., 2.275 cf., Geldner, Vedicke Studien, 2, 158 et seq. H.L.Haryappa (Op.Cit..) support the view.
81 Taitt.S., IV.7; JB., XI.390; PB., IV.7.3.
82 Rg., VII.104.12.
83 SR., P.126.
demonical character against Vasistha. Authors of Vedic Index and Gustav Oppert believed that as the domestic chaplain of king Sudasa, he became the rival of Visvamitra. Valenkar opined that Visvamitra and Vasistha represented two mutually opposed ideologies. The former belonged to Atharva-Angirasa group i.e., the group of reformers who were well versed in the knowledge and practice of charms and spells and who advocated the use of these by Vedic priests. Vasistha represented the orthodox branch of Aryans who hated the practice of employing the services of lower spirits. Roth thinks that the cause of feud was the political circumstances in those days. Haryappa believes that the sūktas mentioning directly the cause of feud might have been either lost or deliberately suppressed by the Samhitākāras. The rivalry of the two families is evident by the statement of Durga, the commentator of Nirukta. He did not interpret the word 'lodham' in Rgveda whose author was Visvamitra. The reason he gave was that the text in which this word occurred was a verse expressing hatred of Vasiṣṭha 'Vasiṣṭhadvesini' and that he was Kapiṣṭhal of the family of Vasiṣṭha.

A large number of descendants of Vasiṣṭha have been mentioned in the Vedas, the Brāhmaṇas and the Upaniṣads. Sarvanukramāṇi gives the following as the seers of the Rgveda-1. Sakti, his sons Parāsara and Gaurīvīti.

94 VINS, 2.276.
95 'The original inhabitants of India'. Delhi, 1972.
96 P.581.
98 SR., P.128.
100 III.53.23.
101 Seer of Rg., VII.32.26, 27; IX.97.19-22; 108.3.14-16;
2. Pratha.
3. Manyu.
5. Dyumanika.
6. Citramaha.
8. Upamanyu. Upamanyu's sons were Kāmboja, Pracīnśāla, and Mahāśāla.
9. Vṛṣagana. His son was Asit.
10. Vasukra and his two sons— Vasukṛṭ and Vasukarna.
11. Vyāghrapād. Son of Vyāghrapād was Gopala. His son was Upodita and grandson was Tumiṅja. Brahmanas mention Indradyumna Bhallaveya, Budil Asvatārasvī, Gosṛuti and Rāma Kratujāleya as other grandsons of Vyāghrapād.

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Ath., XX.79; Sam., 583, 938.
91 Seer of Rg., I.65-73; IX.97.31-44; Vaj.S., XXX.11;
Sam., 525, 529, 534, 542, 859-61, 1253-55.
92 Seer of Rg., V.29; IX.108.1-2; X.73, 74;
Vaj.S., XXX.28, 64; Sam., 319, 331, 578.
93 Seer of Rg., X.181. Sam., 599.
94 Seer of Rg., IX.97.10-12; Sam., 540, 1019-21.
95 Seer of Rg., IX.97.25-27; X.150.
96 Seer of Rg., VIII.87.
97 Seer of Rg., X.122.
98 Seer of Rg., IX.27.22-24.
99 Seer of Rg., IX.97.13-15; Sam., 806-08.
100 See Chh.XIII P.174.
102 Seer of Rg., IX.97.7-9; Sam., 524, 1116-18.
103 JB., III.179 Asita's daughter married Gauriviti, son of Sakti, and gave birth to a son named Samkrī( Ibid.).
104 Seer of Rg., IX.97.28-30.
105 Seer of Rg., X.20-26.
106 Seer of Rg., X.65, 66.
107 Seer of Rg., IX.97.16-18.
109 Taitt.S., I.7.2.1.
110 SB., X.6.1.8.
112 Chh.Up., V.2.3.
12 Andhigu or Adhrigu was also a son of Śaktī.114

PARĀŚARA SĀKTYA

Out of all these descendants of Vasistha Parāśara is important from the historical point of view. He was a great scholar. The composition of Parāśara in the Rgveda, particularly the hymns addressed to Agni115 give an impression that he was a great spiritualist, mystic and had realized the Supreme Reality. There are no legends about Parāśara in the Vedic Texts. Mahābhārata gives the famous tale of Satyavati or Matsyagandha from whom he begot Kṛṣṇa Dvaipāyana Vyāsa.

Brāhmaṇas give so many names as sons of Parāśara —
1. Vyāsa Pārāśarya.

He might have been the person popularly known as Kṛṣṇa Dvaipāyana Vyāsa. He was the pupil of Viśvaksena who in turn was pupil of Nārada. Viśvak was the son of Kṛṣṇa116 though Viśvaksena is other name of Kṛṣṇa, Devaki-Putra according to the Mahābhārata117. Thus Vyāsa Pārāśarya was the pupil of Viśvaksena, son of Kṛṣṇa Āṅgirasa. Thus he was also known as Kṛṣṇa after the family name of his teacher.

2. Āśada Uttar Pārāśarya.
3. Jayanta, a pupil of Vipaścit / Śyena.
4. Śakunimitra.
5. Sudatta, a pupil of Jānasruta Vārkeya118.

GAURIVITI SĀKTYA

114 JB., I.165.
115 Rg., I.65-73.
116 Sarva. He was a seer of Rg., VIII.86.
117 Mbh., V.54.70-90-117 (See Ch.X App.II).
118 JUp. Br., III.41.1; XV.17.1.
He performed a sacrifice for king Rsabha Yajñatāra, the king of the Svīknaś.

BHṛGU

BHṛgu, the son of Uru Āṅgirasā, was probably the adopted son of Varuṇa. Upaniṣads say 'BHṛgu, the son of Varuṇa approached his father 'BHṛgu vai Vārūṇi pitaram upasāra' to seek knowledge. Varuṇa taught him BHṛgu-Vārūṇi knowledge according to which Brahma is delight 'ānanda brahma iti vyajñana†. BHṛgu was known as Atharvan too.

Atharvaveda was known as BHṛgu-Āṅgirasā also which indicate that BHṛgus were the authors of Atharvaveda. They were stated to be authors of Itihasa Purana too. BHṛgus also have been credited with the discovery of fire. They were the

119 SB., XII.8.3.7.
120 Aurvas in the Ait. Br., VI.33 take the place of BHṛgus of the Kausi. Br., XXX.5.
121 Taitt. Up., BHṛguvalli I.1; Go. Br., I.3 states that BHṛgu was born from the semen of Brahma. Probably this is an imaginary legend based upon the linguistic derivation as the author is deriving BHṛgu from the root BHṛj 'to fall'—'yad retah āsīt tad abhiriyat yad abhiriyat tasmād BHṛguḥ sambhavāt'.
122 Ibid VI.6.
123 'ānagāsiḥ naḥ pitario navagvā atharvāno bhṛgavah somyāisā'. Rg., X.14.6; Ath. XVIII.1.58. 'varuṇaṁ svagbāv at atharvānaḥ pitaram devabandhum Ath., V.11.11; Go. Br., I.4 says that BHṛgu became Atharvan. P.I. Bhargava also counts the Atharvans Brhaddiva and Bhiṣak amongst the Bhargavas (ĪIVA., P.173). But according to Skandasmami Bhorā Āṅgirasā was equivalent to Atharvan Āṅgira (Commentary on Rg., I.112.8).
124 Taitt. Br., III.12, 8.2; SB XI.5.6.7 Monnier Williams calls him to be the author of Manusmriti.
125 Ath., II.5; III.13, 24, 25; IV.9, 14; VI.27-29, 122, 123; VII.16.17, 55, 84, 107, 108, 110; IX.5; XII.2; XIX.32, 33, 44, 45, 53, 54, 55. BHṛgu was a seer of Rg., IX.69; X.19; Sam., 469, 480, 498-503. Either BHṛgu or Jamadagni was seer of Sam., 784-86, 803-05, 33-35, 904-06, 1163-65.
127 It might be symbolic referring to some spiritual
specialists in the art of constructing chariots. Bhrigu assisted Indra in the war against Va’la and got riches in reward. Bhrigu was attacked by Srñjaya Vaithavya. It is stated in the Atharvaveda that as a consequence the Srñjayas perished. He also participated in the war at Parusni against Sudāsa, the grandson of Srñjaya.

The descendent of Bhrigu/ Atharvan as given by the Sarvanukarmanī of Kātyayana are as following—

1. Itā.
2. Kavi.
3. Krtnu.
4. Grtsamada Saunaka Āngirasa Saunahotra.
5. Cyavana.
8. Prayoga/ Playoga.
10. Somāhuti. Somāhuti’s son was Prënin or Prśnin.

experience. Fire symbolizes the soul (ātmā) and cave as the interior of heart.

128 Rg., X.39.14.
129 Rg., VIII.3.9; Sam. Uttra., 948.
130 Ath., V.11.20. Vide Ch. VIII.
131 Rg., VII.18.6.
132 Seer of Rg., X.171.
133 Seer of Rg., IX.47-49,75-79.
134 Seer of Rg., VIII.79.
135 Seer of Rg., II.1-3,8-26,30-43; IX.86.46-48; Vaj. S., VII.9.34; XI.23,24,27-31,36; XVII.88.
136 Seer of Rg., X. XIX.
137 Rg., VIII.101; IX.62,65,67.16-19; Vaj., 29.12-12; XXXIII.39,40,85,87.
138 Rg., VIII.100.1-3,6-12.
139 Seer of Rg., VIII.102.
140 Seer of Rg., IX.85; X.123.
141 Seer of Rg., II.4-7; Vaj. V. XI.70; XII.43-46. Sam., 94.
142 PB., XIV.11.19.
11. Sūmaraśmi.

12. Vidanvantā. Apanavāna also might have been a Bhārgava. Legends about some of them are given in the Vedas.

**Kavi**

Kavi was also known as Cāyamāna. He was blind. Later Aśvins restored his eyesight. He fought on the side of twenty one kings against Sudās in the war at Paruṣnī and was killed like a beast (See Ch. VIII Pp. 118-120).

**USANAS**

Uśanas - Randhra or Raumāvat was the son of Kavi. He was one of the seers of the Vedas. He was sometimes known by his father's name 'Kavi' too probably on account of being a great poet. There is a legend about his poetic talent that Indra bent with joy on hearing his poetry. Kapala Mocan Tirtha in Kurukṣetra (Haryana) is known as Aṇusas Tirtha after Uśanas. He might have been a resident of that region.

He was a close friend of Indra and very often visited his house. Indra gave his sister to Uśanas in marriage to win him.

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143 Jay., III.121,128.
144 Rg., IV.7.1.
145 Rg., VII.18.7 i.e., a son of Cāyamana according to Sayana. Cāyamana must have been an epithet of Bhṛgu.
147 Rg., VII.18.8.
148 Rg., VIII.7.26; JB., III.150.
149 JB., III.231.
150 Rg., VIII.84; IX.87,88,99; Vaj.S., XIII.52-58; XIV.1-6,18.77; Sam., 5,34,523,531, 1244-46, 1471-73, 1549-51.
151 Rg. X.99.1 Śrimad Bhagvad Gītā (X.37) calls him best the poets.
152 Rg., I.51.11.
154 According to V. G. Rahrurkar (Sr., P. 225) Sukra seems to connection rather with the central region of the northern India.
155 Rg., X.22.6.
on his side. Usanas assisted Indra in killing Susna and Mrgaya. Usanas is said to have inspired Indra with his poetry and also made a Vajra for him. Indra gave him plenty of wealth. He performed a Yajna for Manu. But later he got angry with Indra who killed his father Kavi in the war at Parusni and son Navavastava. It appears that Navavastava sided with Yadu and Turvasa when they turned offender to Indra. Indra tried to pacify Usanas by giving another son to him. But he did not relent and became teacher of the Danavas.

P.L. Bhargava opines that Atharvan priests, who descended from Usanas, left Sapta-sindhu with their followers on account of their rift with Indra. The priests of Ahura worshipping Iranians were called Atharvans and their prophet Zarathuṣṭra bore the title 'spitas' or white, which is reminiscent of Usanas's title 'Sukra' which also means white. Another title of Usanas 'Kavi' is also to be met with in the names of the kings of the 'Kāyaman dynasty' of Iran like Kavi, Kavata, Kavi Hušrava (Sušrava) and Kavi Vishtapa. In fact one of the kings bear the actual name Kavi Usanas (Kavi kaus) of later Persian literature. In his opinion it is not a mere coincidence.

Sanaka and Navaka were also sons of Kavi and participated in

156 PB., VII.5.20.
157 Rg., V.29.9; V.34.2 Ketkar conjectures from Rg., V.29.9 that Usanas must have been the priest of Kutsa whose house Indra visited when Usanas invited him (IIVA., P.225 Fn.121 cf., Ketkar jñanakosa III.71).
158 Rg., I.51.10; I.121.12.
159 Rg., VI.20.11.
160 Rg., VIII.23.17.
161 Rg., I.36.18.
162 Rg., VI.20.11.
163 Taitt.5., II.5.8; JB., I.125.
164 Bhagvaddatta also recognizes Usnas with Kaikaus of Iranians. BKVI., I. P.229.
165 IIVA., P.53.
the Yajña of Vibhukityas\textsuperscript{166} (See Ch.XI.P.155). Rgveda mentions one Mātali Kāvyā\textsuperscript{167}.

**GRTSAMADA**

Sunahotra or Sunaka, the son of Bharadvaja was adopted by Bhṛgu. His son was Grtsamada. According to Sāyana Sunahotra was captured by the Asuras while he was performing a Yajña but Indra got him released. He was known as Sunaka too.

Grtsamada was a great protege of Indra. He lauded all the valiantry deeds of Indra in the Rgveda\textsuperscript{168}. Sāyana commenting upon his Sūkta narrates the following stories on the basis of Brhad Devata\textsuperscript{169}.

1. Rṣi Grtsamada disguised himself as Indra and wandered about all around. The demons Dhumī and Cumurī mistook him for Indra. The sage realizing their evil intention described in detail the exploits of Indra. Indra, feeling flattered killed the demons.

2. Once Indra attended the sacrificial session of Prthu Vainya. The Daityas, who were always on the watch for Indra, came there to assassinate him. Indra slipped away in the guise of Grtsamada. The demons mistook real Grtsamada as Indra. Grtsamada told them the difference between him and Indra in the Sukta and saved himself.

Grtsamada’s son was Kūrma\textsuperscript{170}.

**PRAYOGA**

Sāyana\textsuperscript{171} narrates a legend that Prayoga \ Playoga was a

\textsuperscript{166} JB.,III.234.
\textsuperscript{167} Rg.,X.14.3.
\textsuperscript{168} II.12.
\textsuperscript{169} IV.66-68.
\textsuperscript{170} Seer of Rg.,II.27,28,29. Vaj.S.,XXXIII.51; XXXIV.54.
\textsuperscript{171} Commenting upon Rg.,VIII.1.33.
king. His son Āsanga\textsuperscript{172} changed his sex and became a woman. With the intercession of Medhyāśīthi he regained his masculinity to the great joy of his wife Saśvatī\textsuperscript{173} (See Ch.XIV P.196).

VENA

Vena, the son of Bhṛgu, was a great sage and seer of the Rgveda, the Sāmaveda and the Atharvaveda\textsuperscript{174}. In his poetry he described great spiritual experiences\textsuperscript{175}. It appears that Vena was so enraptured by the beauty of the Supreme Reality that he expressed it symbolically as the rising sun and compared the sun to a flying bird\textsuperscript{176}. It is most probable that his name Vena too was an adopted one after Vena, the sun. Indra helped Vena in his distress and took him out of his miseries\textsuperscript{177}. A place Kheri Gujjar 30 Kms from Sonepat in Haryana has been associated with king 'Cakavā Bena' probably 'Cakravarti Vena'. The ruins of the king's capital are spread over several miles near the ancient village, known as 'Mayan Tell' in those days\textsuperscript{178}.

PRTHU/PRTHI

Prthu or Prthurasmi, was also a seer of the Rgveda\textsuperscript{179}. He was first of the consecrated kings according to the Kāthak Samhitā and the Brāhmaṇas\textsuperscript{180}. The statement in our view is not correct. Indra also was consecrated and so was Varuna. The political system was quite developed in the Vedic times. (See

\textsuperscript{172} He is stated to be a Yādva in Rg.,VIII.1.31-32.
\textsuperscript{173} Rg.,VIII.1.34.
\textsuperscript{174} Rg.,IX.89; X.123; Sam.,320,561,1846-48; Ath.,II.1.1; IV.1-2.
\textsuperscript{175} Ath.,II.1.1.
\textsuperscript{176} Rg.,X.123.2-6.
\textsuperscript{177} Ath., XX.35.14.
\textsuperscript{178} B.S.Dahiya: 'Secrets of Satakumbha' (The Tribune June 9,1965 P.III). Tanya grandson of Vena was known as Mayava in Rg.,X.93.15. Possibly the name Mayan Tell is reminiscent of Mayava.
\textsuperscript{179} 1.148. Sam.,316.
\textsuperscript{180} Kath.S.,XXXVII.4 ; Taitt.Br.,II.7.5.1; SB.,V.5.3.4.
Ch. XVII. Vedic Index has given the credit of inventing agriculture to Prthu on the basis of the hymn - तम प्रति बल्लो न गृह तम क्रष्ण जा सायम गताहो. But the view is erroneous (See Ch. XVI).

Prthu/Prthurasami was one of the Yatis who escaped the assault of Indra and was later blessed by him with strength. There is every likely hood that Vena, father of Prthu turned a Jain monk in his later days as the Puranas state thus he incurred the wrath of Indra who assaulted all Yatis. Prof. Hira Lal Jain believes in the existence of Jainism in the Vātaraśanās of the Veda (See Ch. III App. II Pp. 41-42).

TĀNVA

He was also one of the Seers of the Rgveda. He got a gift of 77 cows from Prthu his father. Probably it was customary in student life to beg from the parents.

DUHŚIMA

Dūḥśima referred to in the Rgveda might also have been another ancestor of Tānva as his name was counted along with Prthu and Vena. Śiyāna interprets Dūḥśima as an appellation of Prthu where as Griffith takes him as another person.

JAMADAGNI

Jamadagni, one of the seers of the Vedas, was the priest

181 VINS., 2.16.
182 Ath., VIII.10 (4-5).11.
183 PB., XIII.4.1.
185 Rg., X.93.
186 Rg., X.93.15.
187 Rg., X.93.14.
188 Rg., III.62.16-18; VIII.101; IX.62.45, 67.16-18; X.137.6; X.167; Vaj.S., XXIX.16-36. See also Fn. 123.
of Māhenas, probably Bhajerathas amongst Ikṣavākus. He was the priest at the proposed sacrifice of Sunahśagar. He was probably the resident of the region of Sarasvati river as he lauded Sarasvati in his hymns. He performed austerities at a place, named as Jamadagna (probably name of some place at the bank of Sarasvati, later named after him). He was a rival of Vasishtha and friend of Viśvāmitra. He taught Sasarpāri hymn to Viśvāmitra when he lost his speech. He was very fond of Soma. He prepared some medicine for long hair which Vițahavya procured from him and took to Asit’s home. He lived a long life as the expressions- 'pahlastijamadagnayo' and 'triayusam' indicate. According to the Samhitas the descendants of Jamadagni did not grow old or become grey haired. He got prosperity and many offsprings by performing Yajnas.

PARASURĀMA

Name of 'Rāma' occurs in the Rgveda along with Duṣṭima, Prthu and Vena. This leads us to think that he was Rāma, (Parāurāma), the son of Jamadagni as all the names in the Sūkta belong to the same family. He was a seer of the Rgveda and a king. According to the Purānas and the Epics he used to wield a battle-axe.

189 JB., I.152.
190 Ait.Br., VII.16.
191 Rg., VII.96.3.
192 Taitt.S., III.1.7.3; V.4.11.3; PB., XIII.5.15.
193 Sam., VII.2.3.
194 Ath., VI.137.1.
195 Rg., III.53.16.
196 Ath., V.28.7.
197 Taitt.S., VII.1.9.1; PB., X.6.
198 Ait.Br., III.49.
199 JB., II.285.
201 Rg., X.110.
The graves of 'battle-axe people' have been excavated in Europe and Asia. This leads us to surmise that Parsurama's descendants must have gone outside India. The name Bhrugakachha in Saurashtra also suggests that the family of Bhrigu might have been a clan of sea-farers. Certain scholars identify Bhrigu as Phrygians.

**DADHYAN**

Dadhyah, the son of Atharvan/Bhrigu was also a seer of the Vedas. He was also known as Navagva, i.e., one who performed Yajñas following new methods. He had a debate with Anarvan on the efficacy of Yajna. He learnt Madhu Vidya from Indra who forbade him to impart it further and threatened him that if he did not heed Indra's advice his head would fall off. But Aswins prevailed upon Dadhyah to teach them the forbidden knowledge and to evade Indra's threat they replaced his head with that of a horse. Dadhyah imparted them the secret knowledge. Indra thereupon got furious and chopped off the head - which was that of a horse. Then Aswins replaced the original head of Dadhyah.

The story appears to be an exaggeration to laud Aswins. It is mentioned in the Rgveda itself that the head of Dadhyah fell in tank Saryanavat which was traced from there by Indra when he came to know that Dadhyah's bones had some magical powers and that if any asura see through his eyes he would die. Vedas

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204 Vaj.S.,XXXVI.1-2,7-12,17-19,21-24; XXXVII.1,3-6,8-16,19-21; XXXVIII.1-4; Sam.177.
205 'navaniya gatih yadva navabhīr masaiḥ satrasyanūsthata'— Sayana. Rg. IX.108.4.
207 Sayana's commentary upon Rg.,X.48.2; 1.116.12; SB., XIV.2.5.16.
208 Rg.,I.84.13-14.
209 SB.,XIV.2.5.16.
state that Indra killed Vṛtra and other enemies by the weapons made of Dadhyaṁ's bones. Dadhyaṁ's son was Cyavana.

**CYAVANA**

Cyavana also was one of the seers of the Vedas. The legend of his rejuvenation by Āśvins is oft repeated in the Vedas. The Brāhmaṇas explain the legend that when Bhrgus and Aṅgirasas attained heavens, Cyavana was left behind on earth decrepit and ghost like. Some boys of Saryāta's tribe pelted him with clods. Cyavana became wroth and sowed the seeds of discord among them. When Saryāta came to know of it he offered apologies and his daughter Sukanyā in marriage to him. Āśvins wandering came there. They were fascinated by the beauty of the girl. Cyavana played a trick. He told Sukanyā to tell Āśvins that they were not fulfledged devas and so she did not like them, and that her husband Cyavana could make them full-fledged devas. They requested the rṣi to do so who gave them a share of Soma in the Yajña of Saryāta. They made him young again in reward.

JB says that Vidanvant, another son of Bhrgu supported Cyavan against Indra, who was angry with him for sacrificing to the Asuras. Cyavana is stated to be a resident of Dhosi Tīrtha at Narnaul.

**BRHADDIVA**

Brhaddiva Atharvan was a seer of the Vedas. He bragged...
himself as the leader of rsis\textsuperscript{218}. He was the disciple of Samyu and a teacher of Prativeṣya\textsuperscript{219}.

**BHIṢAK**

Bhiṣak, appears to be a nickname on account of his absorbing interest in the medicine. He was also a seer of the Vedas\textsuperscript{220}. The subject matter of his poetry was also medicine\textsuperscript{221}. It referred to the various medicinal properties of the various herbs. His original name might have been different\textsuperscript{222}.

**KABANDHA**

Kabandha was also a son of Atharvan\textsuperscript{223}. His sons were Samyu\textsuperscript{224} and Kātyayana\textsuperscript{225}.

There is mention of one Vaidarbhi Bhārgava seer of Atharvaveda\textsuperscript{226}.

Aitaśāyana was a subdivision of Bhṛgu’s descendants\textsuperscript{227}.

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\textsuperscript{218} Rg.,X.120.8.
\textsuperscript{219} Sankh.Ar., XV.1.
\textsuperscript{220} Rg.,X.97: Vaj.S.,XII.75-90.
\textsuperscript{221} Rg.,X.97.
\textsuperscript{222} S.N.Pradhan (Chronology of Ancient India, Calcutta.1927, P.79. identifies Bhiṣak with Santanu, the Mahabhīṣak of Mahabharata. He supports his statement by the fact that the composition of Devāpi who is brother of Santanu immediately follows the hymns of Bhiṣak. But the conjecture seems to be erroneous as Santanu was a Kuru and Bhiṣak bears the patronymic Atharvan.
\textsuperscript{223} Brd.Up., III.7.1.
\textsuperscript{224} Go.Br Purva II.18.
\textsuperscript{225} Prasna.Up. I.1 He seems to be a different Kātyayana from the Kātyayana, the author of Sarvanukramani.
\textsuperscript{226} XI.4.
\textsuperscript{227} Kausi.Br, XXX.5.
## Genealogical Table of Descendants of Mitra-Varuna

1. **Aditi**

2. **Varuna**

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<thead>
<tr>
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<th>Mitra</th>
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3. Bhṛgu Satyadṛṣṭi
   - Agastyā/Kumbhya
   - Vasistha/Mānya

   (See below)

4. Drīhacyuta Babhru

5. Idmāvāha

### Vasistha/ Mānya

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<th>5</th>
<th>6</th>
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4. Upamanyu Indraparamati Karṇaśrutra Vasukra Dyumika Pratha

   1. 2 3 1 2

5. Kāmboja Pracīnaśāla Mahāśāla Vasukarna Vasukṛta

### Vasistha

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<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
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4. Vyāghrapād Citramahas Manyu Mrīśka Satyahavys

5. Gopāla

   1 (Grand sons) 2 3 4 5

6. Upodita Indradynna Bhāllaveya Budila-Āsavārasvi Gośruti Rāma-
   Krātujīleya

7. Tumiṇja

### Vasistha

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4. Vṛṣagana/Devala Śakti

   1 2 3

5. Asita Parāśara Gaurīvīti Andhigu/Adhīṅgu

   1 2 3 4 5

6. Vyāsa Aśāgha-Uttara Jayanta Sakunimitra Sudatta
2. **Varuna**
   | (adoption)

3. **Bhrgu/Atharvan** (Originally son of Uru Aṅgirasa)

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |

4. **Ita Kavi Kr̥ṇu Cyavana Nema Ėr̥tsamāda Jamadagni Syūmaraśmi**
   |  |  |  |  |  |  |  |
   | Uṣanas/Randhra/Raumanvat | Kūrma | Rāma |

3. **Bhrgu/Atharvan**

| 9 | 10 | 11 | 12 | 13 | 14 |

4. **Prayoga/Playoga Nema Vena Somahuti Vidanvant Āpnavāna**

5. **Prithu/Prthurasmi**

6. **Tānva**

3. **Bhrgu/Atharvan**

| 15 | 16 | 17 | 18 |

4. **Dadhyan Br̥haddiva Bhiṣak Kabandha**

| 1 | 2 |

5. **Cyavana**

|  |  |  |

| Samyu | Kātyāyana |

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