CHAPTER III

DEVÁDIRA — SÁNGRAMA
(1) **Allies of the Asuras**

The Rākṣasas, Piśācas and the demons are mentioned as the allies of the Asuras in Devāsura Jaṅgṛāhā. In the Taṅtiṣṭāra Saṁhitā and Jaiminiya Brāhmaṇa, they are ranged on one side while fighting with the Devas, men and Pitāmas. These Rākṣasas are variously named as Yātrucchāna (male and female), Murdeva, kṛṣṇa, krāyi (female demon), etc.

(a) Rākṣas

The term 'Rākṣas' or 'Rākṣasa' is derived from the ordinary root rākṣa, 'to forbid' and means one who forbids. Demons are called Rākṣas because they forbade the Devas to perform the sacrifice and because they forbade (Rākṣa) them therefore, they are called Rākṣas. Thus they are the enemies of Devas and are described as having their own force to fight against the Devas.

Their army is referred to by the term 'Yātumati'. The terms 'Pājah' and 'Prāne' mentioned in connection with the Rākṣasas also support it. For their annihilation, various Vedic gods like Śani, Indra, Maruta, Brāhmaṇī, Indrāṇau, soma, Jūrya, etc. support it.

1. Tā. II. 4. 1. 1; Kā. X. 7; JBr. 1. 154.
2. ब्राह्म्य व को शास्त्राध्यात्मानुसार शास्त्राध्याय रस्तु नाय विद्या हति श्रवणक्षमः

1. JBr. 1. 1. 16; Cf. 11. 1. 4. 15.
3. या तु संसारविश्वासी ऐतरेयपुरुषः

4. RV. VI. 21. 7.
5. RV. I. 87. 19.
Vasavah, Asvins, Nitravaruna, etc. are exhorted. Agni, being the dispeller of darkness, officiant at the sacrifice, is frequently invoked to burn, drive off or destroy them. He is invoked to pierce with his teeth the Yatudhana to the heart and to break their arms. The Teittiriya Samhita points out that when a cake is prepared on eight potsherds and offered to Agni, then being pleased with it, he drives the Rakshasas away. He is also assigned with the epithet 'Rakshah'. Indra is asked to cut the Rakshasas into three pieces and to slay the male or female Yatudhana doing mischief by her maya. Varadëvas are wished not to see the rising Sun. It means the day was not in accordance with the astrological activities of the Rakshasas and Yatudhanas, so the sun is described as driving them away. The Maruts are also said to have destroyed the Rakshasas with lightning. Brahmati is requested to burn them.

6. See RV. I. 35. 10; 36. 20; VIII. 60. 20; IX. 87. 9; X; 19; XV. XV. 16.
   Tt. IV. 4. 3. 1; KS. II. 8. 10; KS. XVII. 9; XXXVII. 14; Kap. Katha.
   XXVI. 8; XV. 32. 1; VII. 73. 1; VII. 3. 3; AV. XX. 11. 6; etc.
7. RV. I. 76. 3; III. 15. 1; IV. 4. 1; VIII. 23. 14; 43. 26; 60. 19;
   IX. 87. 14; 23; X. 73. 1; 197. 3; etc.
8. RV. I. 87. 4.
9. Tt. II. 2. 3. 2.
10. RV. II. 30. 17.
12. Tt. II. 2. 3. 2.
13. RV. I. 25. 10.
14. RV. I. 35. 10.
15. RV. I. 28. 9.
by his parching heat. Parjanya is asked to destroy the Rakṣasas and slay the wicked by his thundering.

Sometimes they appear to be the enemies of mankind as the term Yatudhānas indicates. The literal meaning of the term is 'One who afflicts others'. Thus, they are said to have been destroyed by strong smelling herbs like Baja etc. In the Atharvaveda, a herb is invoked to destroy various kinds of the Rakṣasas: 'O herb, you destroy with your smell the demons who dance around the dwellings (jālā) in the evening, making donkey-noises. Here they are named as Kusulā, Kuksilā, Kukubhā, Karumā and Srimā. These evil spirits do not injure always spontaneously but sometimes at the instigation of men. Such people are called 'Rakṣoyuj', the yoker of Rakṣasas. To ward off such evil spirits instigated by others, we find one whole hymn in the Atharvaveda. For instance, the verse reads: 'O Jyesthaka, Jyestha, back fall your arts of witchery, back Kimidins! let your weapon fall, eat your possessor, 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eat you him who has sent you forth'. It is to be noted that the
female demons like Jārṇī, Arjuni, etc., are also mentioned in the
same hymn and in all its eight Mantras it is repeated 'Eat you
him who has sent you forth'. In a verse, Yatudhānas, Nīrgha
and Rakṣasas are asked to strike and prevent fulfilment of the
foes through their falsehood.

Atrin

The term Atrin is derived from the root, 'ād, 'to eat'
with suffix 'inih' and means the 'devourer'. Atrin is another
class of Rakṣasas frequently mentioned in the Ṛgvedas. Indra
and Agni are pressed to make the Atrins childless. Agni is in-
voked to burn them by his flame. Indra and Joma are invoked to
plunge the Atrins into deep water and to sink them without a
sound. Joma is asked to drive away each godless 'ādeva' Atrin.

\[ \text{References:} \]
24. AV. 1.24.6.
26. AV. 1.24.7.
26. AV. VII.70.2.
27. Vide, VWC.
31. RV. VII.104.5; AV. VIII.4.6; AV. XVI.9.5.
32. RV. IX.105.6; For their destruction by various Vedic gods also
see RV. L.86.10; 94.9; VI.16.28; VII.12.1; 19.6.; IX.86.48;
D.4.6; L.36.4; 118.1; AV. VI.32.3; XII.63.7; AV. XII.1.9; etc.
The word 'Piśācas' is derived from Pi- (Piśitas) + Jaśā (asas) 'one who eats flesh'. Piśācas are mentioned once in the Śatapatha Brāhmaṇa. Like the Rakṣasas, they are also said to have been annihilated by various Vedic gods.

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32a. रायि त रायि ला द्राविद नवरसिंहि दुर्गी| जाने on RV. I. 155. 1.
33. AV. IV. 17. 5; VII. 23. 1; AV. V. 23. 7.
34. RV. L. 155. 2.
35. RV. L. 29. 4.
36. AV. II. 14. 3; AVP. II. 4. 5.
37. RV. L. 155. 1.
38a. द्राविद नवरसिंहि दुर्गी| साथे on RV. IV. 35. 4; 17; etc.
39. RV. I. 133. 5.
40. vide VNC.
41. vide, AV. I. 35. 2; V. 29. 10; VIII. 2. 12; XII. 1. 50; AVP. I. 83. 2; 
   II. 61. 1; 62. 2; V. 40. 3; VII. 19. 2; XVII. 5. 8; etc.
the gods, Agni is especially invoked for the annihilation of the Pisācas. He is the annihilator of the Pisācas and mentioned as 'Pisācajambhanam', the slayer of Pisācas. Indra is also called the slayer of Pisācas and the epithet 'Pisāca-han' is obviously applied for him. Here he is also called 'Sapata-han', 'Rakṣo-han', 'Yatudha-han', 'Arāti-han', 'Abhimāti-han', 'Jātru-han' and 'Asura-han'. In a verse, Indra is invoked to crush the yellowish (Pisācagabhaśīta), watery (Amarṣaṇ) Pisācī and strike every Rakṣa. In a passage of the Atharvaveda, three deities - Agni, Indra & Soma - are invoked for their destruction: 'O Agni Jāta-vedas, slay the flash-devourer, mind-destroyer and bloody Pisāca, let the vigorous Indra strike him with the thunderbolt, let bold Soma cut off his head to pieces.' Bhūmi (earth) is also invoked by the Vedic seers to keep all the Pisācas and Rakṣasas afar from them, and also to keep away the Gandharvas, Āpsarasas, Kina- 

dinas and other malignant spirits.

42. AV. V. 29. 4.
43. AV. II. 18. 4; AV. VI. 46. 1.
44. AV. VII. 19. D.
45. Kj. XXXI X. 8.
46. Ibid.
47. पिसाचा मुखिष्टमुक्ति पि षा पिष्ठिमुं सं गुयां || एवं सर्वे ति करय ||
AV. I. 133. 8.
48. क्रुधायतने ५ पिष्ठ पिष्ठर नासर्व वाकीर्वः ||
तथमद्वै सची भवतु दुन्दुक्तान्योऽपि: तिरो अस्मी पुष्यः: ||
AV. V. 29. D.
49. AV. XII. 1. 81; AV. XVII. 5. 8.
Job attimes they are mentioned as the enemies of mankind. It is not only the gods who are spoken of as the slayers of Piśácas but some other minor things too are said to have destroyed them. The logs of Agni (Jāmīdhā) are asked to crush the Piśácas down and the oblation is spoken of as the slayer of Piśácas. A plant is asked to make visible and crush all the Piśácas. They are said to be driven off by the coin, vanaspati, and by means of Agnihotra. They are said to flee away by the Mantras and the Mantra-knowing man. They cannot conquer a man who bears an amulet of gold.

In the Brāhmaṇas, also they are mentioned as human adversaries. The Jāmīdhāya Brahma points out that the evil spirits like the Asura, Rākṣasa, Jambhaka and Yaśoka never injure a man who bears with him the Bilva-fruit. Along with other demons-Asura, Rākṣasa and Yāsuda - they are mentioned as spoiling the godless rite. Thus, a frequent mention is made of their destruction and to overcome them. However, in the Jaimini-

52. AV. IV. 20. 6. 17; AV. VII. 6. 6.
53. AV. IV. 37. 10.
54. AV. 1. 16. 3; AV. I. 10. 1.
55. AV. XII. 3. 15; AV. X. VII. 37. 5. Here Vanaspati means the wooden postle used for pounding out the rice.
56. AV. XVI. 76. 5.
57. AV. XIV. 35. 7; 8.
58. AV. I. 35. 2; Cf. AV. I. 83. 2.
59. वैद रूद्धे न विदोषी विनिधित न ब्रम्हो वामधुरी न दयः।

60. Bīlva is the wood-apple tree, commonly called bal and its delicious fruit when unripe is used medicinally.
61. अस्तु सन्तुष्टमायामायायो दिशायामायायो दिशायो दिशायो॥

Iti. U. XV. 12. 6; Cf. XVI. 1.
ya Brāhmaṇa, we come across a curious tale of a Piśācī who married the Ikṣvāku king, Tryaṇu, and dulled his fire, until the priest Vṛṣa by a rite had her burnt up.

Arāti

The term Arāti is derived from 'a + (ṝṝṝ, 'to give') rāti', signifying 'one whose acts are not generous' or 'one whose intentions are not charitable'. The Arātis is another group of demons referred to about a dozen times in the Ṛgveda and frequently in the later texts. They are also said to have destroyed or crushed by various Vedic gods.

Drub

The Druhs, both male and female are referred to about a dozen times in the Ṛgveda and mostly in the later texts. They are the mischievous demons who do not acknowledge Indra (anindrām), hence, Indra is said to have sharpened his sharp weapons to strike the Druhs. The Haruts are also invoked to smite down the Druhs with his most flaming weapon.

Kimidin

The term Kimidin is derived as 'Kim + Idānīm', what is to be done now? i.e., he who is always inquiring for the

64. JBr.III.94-96.
65. परम्यः-प्राप्तव्यामात्रः तत। ज्ञानपूजः तत। Mi.III.11.
66. Vide, VWC.
67. See ṚV.I.29.4; II.7.2; VII.83.5; AV.III.15.1; X.5.36; etc.
68. Vide, VWC.
69. ṚV.IV.23.7.
70. ṚV.VII.59.8.
purpose of his next steps: What is to be done now? or 'Kim I am',
71 What now? Kimidins is a pair of demons referred to in the
72 Agyeda but especially in the Atharvaveda. Sometimes, they are
73 mentioned by individual name such as Mroka and Anroka, Sarpa
74 and Anusarpa, etc. Like the other injurious demons they are also
75 annihilated by the Vedic gods.
76
(c) Demons
Most often the demons are all collectively referred to
77 as Dasa or Dasyu. They (a dasa) are described as the husband
78 of the waters and constant enemies of the gods. In their struggle
79 with the gods, Indra always aids the gods. He attacks the
80 Dasyu, scattering the mist and darkness, puts them below in
81 the deepest darkness and wins the Sun and the waters after slaying
82 them. He puts the Dasa varna down, send to sleep (slew)
83
71 RV. VII. 444. 23.
72 RV. VII. 104. 23.
73 Vide, VGC.
74 AV. VI. 24. 3.
75 AV. VI. 24. 4.
76 See AV. VII. 104. 2; AV. I. 7. 3; 30. 1; IV. 30. 6; VIII. 4. 23;
84 6. 21; 28; XI. 1. 30; AV. I. 66. 2; III. 22. 6; IV. 4. 3; 19. 3; 19. 4;
86 25. 4; VIII. 6. 8; etc.
77 RV. II. 12. 10; I. 30. 3; 36. 19; etc. —
78 RV. I. 32. 11; V. 30. 6; VII. 85. 18.
79 AV. III. 29. 9.
80 AV. X. 54. 1.
81 RV. X. 73. 6.
82 AV. V. 11. 6.
83 X. 16. 32. 11.
84 AV. I. 10. 18.
85 AV. VI. 12. 4; III. 34. 9.
86 AV. IX. 2. 17; Cf. AV. XVI. 77. 6;
87 AV. IX. 2. 18; Cf. AV. XVI. 77. 7.
3000 Dāsas, bind a thousand Dasyus or win a cow-stall from them for the sake of Dadhyānc and Rāteriśvan. In this way, these Dasyus are cast down or burnt down from heaven. They are vanquished by Indra from his birth and their castles are cleft which are sometimes called 'śāraṇi'. For all these heroic deeds, Indra is called as 'dasyomantā', 'dasyuhs', or 'dasyu-ḥan', the slayer of Dasyus and their struggle is sometimes referred to by the term 'dasyu-hatya', the Dasyu-slaying fight. Sometimes, their slaying is ascribed to Agni, for, the epithet 'dasyu-ḥan' is used with him. Sometimes, the act of slaying the Dasyus is a special favour to the Āryas and at other times, Indra's aid is invoked against both Ārya and Dāsa enemies. And still at other times, Indra is spoken of as discriminating between Ārya and Dāsa or Dāsas.

Sometimes, these Dāsa and Dasyus are referred to by their individual names, among those Śambhara, Namuci, Pipru, Ahī

86. RV.IV.30.21.
87. RV.II.13.8.
88. RV.IV.38.2.
90. RV.I.33.7.
91. RV.I.51.6; VIII.66.1-3.
92. RV.I.51.5; 174.2; IV.16.13; etc.
93. RV.VI.10.10; also see VII.103.9.
94. RV.I.100.12; VI.45.24; VII.76.11; 77.3; X.47.4.
95. RV.I.51.5.5; 103.4; I.95.7; 99.7; 106.11; etc.
96. RV.VI.16.16; VIII.39.8; etc.
97. RV.VI.15.3; 25.2.
98. RV.X.38.3.
99. RV.I.51.8; X.96.19.
Suṣana, Dhuni & Cunuri, Varcin, Aśūva, Navavastava, etc. are the chief Dāsa-Dasyu mentioned by name. These Dāsa-Dasyu are otherwise called Asura, for all these three terms - Dāsa, Dasyu and Asura - are frequently used with one and the same person. These Dāsa-Dasyus and Asuras mentioned by name are as follows:

**Vṛtra**

Among these individual Asuras, Vṛtra is the most dangerous and powerful enemy of Indra, for, in most of the 250 hymns addressed to Indra, Vṛtra's slaying is referred to directly or indirectly. He is said to have a hidden abode, from which the waters when released by Indra, escape overflowing him. He is described as lying on the waters or enveloped by waters at the bottom. He is also described as lying on a mountain top. He has his castles which are clefť along with his slaying and are called seven or ninety-nine in number. His head and jaws

100. Dāsa for Sambara - RV.1.51.6; IV.36.5; 30.14; VI.47.21;
Namuci - RV.V.30.7-9; VI.20.6; X.73.3; Pipru-RV.VII.32.2; X.138.3; Śi - RV.II.11.2; Jūgā- RV.VII.19.2; VII.6.14; RV.XX.37.2; Dhuni & Cunuri - RV.II.15.9; VII .19.4; RV.XX.34.2; Varcin - RV.IV.30.18; VI.47.21; Aśūva - RV.VIII.32.2; Navavastava- RV.V.49.6;7.

101. Pipru RV.X.138.3; Namuci as Asura - RV.X.131.4; as Dāsa - RV.V.30.7,8; & Dasyu - RV.V.30.9.
102. RV.1.32.7;
103. RV.1.32.11; II.11.19.
104. RV.1.62.6.
105. RV.1.80.5; VII.3.19.
106. RV.X.89.7.
107. RV.1.174.2.
108. RV.VII.19.8; VII.82.2.
109. RV.1.62.1; VIII.6.6; 66.2; etc.
110. RV.1.62.6.
are torn into pieces by Indra. He has hissing or snorting, lightning, mist, and hail. He has thunder at his disposal. Indra is said to have been born or grown only for his slaughter. He is called Vṛtra-slayer and is invoked to slay the Vṛtras. The detailed description of his conflict with Indra is described under the heading 'the description of great battle'. Vṛtra is mentioned as having encompassed the waters (apovṛtvāvāsam) or laying obstructing the waters (apovṛtvā) or as being an encompasser of rivers (mapīvṛt). He is mentioned as having cloud-mountain in his belly, and when he is slain by Indra the prison of waters is opened, and the obstructed floods, placed in a covering is struck down. The result of the Vṛtra's slaying is always the release of the waters or of the rivers which were obstructed. All these

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111. RV.1.52.10; VI.17.10; VII.35.7; etc.
112. RV.1.32.13.
113. RV.1.32.12.
114. RV.VIII.78.5; I.35.7.
115. पुष्प चन्द्रित पुष्पा। RV.VIII.39.3; also see RV.XX.96.
116. पुष्पार्कित पुष्पार्कित। RV.VIII.17.9; The plural number occurs for the demons in general.
117. Vād; Infra; PP.177-149
118. RV.11.14.2; also see IV.15.7.
119. RV.1.52.6.
120. RV.1.52.2; पुष्प परिमुक्त कुमार। RV.XIII.33.6; also see VII.12.26.
121. चन्द्रमुच्छित श्रोतद्र रचय। RV.1.54.10.
122. पुष्प कथनम कर सरस्वत। RV.1.32.11.
123. RV.1.54.10.
124. RV.VII.34.3.
125. RV.VII.35.18.
126. RV.IV.42.7.
references obviously refer to the celestial demon, i.e., cloud, not to the terrestrial foe. We have a number of passages in
which Vṛtra is seen evidently a cloud-demon, and the place of
Indra-Vṛtra fight is the sky high up above. The Nighṭa enumerates Vṛtra in the synonyms of cloud, and referring to the view
of Nairuktas, Yāska also takes it as to mean cloud and derives
it from the root, 'to envelope' or Vṛt, 'to turn' or /Vṛt, 'to grow'.
These etymologies of Yāska are based on the passages
of the Taittiriya Śāhīṇā which explain it in two ways. First,
he casts it; thus he is called Vṛtra and secondly, he envelopes
these worlds, because he envelopes these words, therefore he is
called Vṛtra. Thus, the meaning of Vṛtra is 'the power that
surrounds, hinders, restrains, checks or suppresses' and it is
exceedingly applicable to the cloud. The commentators also take
it as cloud. But the Brāhmaṇas take it as the ritual-demon.

127. तपकाम्पिनवप्रायः पारय: पवत दगुणस्य बहुः

वृषभविव्वो वल्लकोविमाविकं दुर्दिश्वराभि० हृदे हृदे

RV. 151.4, also see 1.32.8, 80.2, 80.4, 80.13, 121.11,
11.20.3; III.83.11; etc.
128. Vide, Kapadia, B.H. 'The Place of Vṛtra Fight', JClB.XXV,
June 1972, PP. 283-90.
130. क्षय हरित नामहातः ||

MII.11.15.
131. नृवी द्रवरोद्व नृवी द्रवरोद्व नृवी द्रवरोद्व

हरित विज्ञापको || क्षय हरित नामहातः

प्रकाशः हरित विज्ञापको ||

MII.11.17.
132. नृवी द्रवरोद्व नृवी द्रवरोद्व ||

M.III.5.2.1.
133. नृवी द्रवरोद्व नृवी द्रवरोद्व नृवी द्रवरोद्व ||

M.III.5.2.2.
134. Vide, Gonda, S: Loka, World and Heaven in the Veda,
Amsterdam, 1966, P. 21.
135. Vide, Griffith on RV. II.11.9.
In the Brāhmaṇas Vṛtra is called a sin, which ever keeps him from well-being, from virtue, and from the good work. The Satapatha Brāhmaṇa says that Soma is also Vṛtra and Vṛtra, assuredly, is no other than the moon. When during that night of New-moon he is not seen either in the east or in the west, then he (Indra) completely destroys him by means of that New-moon sacrifice and leaves nothing remaining of him. And, verily, he who knows this, overcomes all evil and leaves nothing remaining of evil. To clear it more evidently, the same Brāhmaṇa further says that the one that burns there (viz., the sun) is, assuredly, no other than Indra and that moon is no other than Vṛtra. But the former is of a hostile nature to the latter, and for this reason, though this one (the moon, Vṛtra) had previously (to the night of New-moon) risen at a great distance from him (the Sun, Indra), he now swims towards him and enters into his open mouth.

On the formation of the word Vṛtra, it is said that since it so developed whilst rolling onwards (Vṛt) it becomes Vṛtra. At another place, it is said that Vṛtra in truth lies covering all this (space) which here extends between heaven and earth. And because he lies covering (Vṛ) all this, therefore his name is Vṛtra.

\[\text{Br. 11. 1. 5. 7.; 6. 4. 2. 3.}
\[\text{Br. 1. 6. 4. 13.}
\[\text{Br. 1. 6. 4. 13.}
\[\text{Br. 1. 6. 3. 9.}
\[\text{Br. 1. 1. 3. 4.}
\]
Namuci

Namuci occurs 9 times in the Rigveda and very often in the later texts. In general, he is designated as an Āśura (the son of Asura). He is also spoken of as Dāsa, Dasyu and Māyin; the willy or possessed of occult power. All these three epithets - Asura, Dāsa-Dasyu and Māyin - place him on a level with other hostile Asuras. The last two epithets are being used frequently for the other Asuras with whom Indra fights. He appears directly in the company of the Asuras hostile to Indra and other gods. He is slain like several other Asuras or struck down by Indra. He is slain with Vṛtra and his hundred forts are

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142. Vide, V&C.

143. RV.1.31.8; Cf.YV.13.33; XL.76; Ym. XI.10.3; XXI.7.11; IV.

144. RV.1.30.7, 8; VI.20.6; X.73.7.

145. RV.1.30.9.

146. RV.1.83.7; AV.XX.37.6.

147. Āśura for Śvarabhānu - RV.V.40.5; Etadu - TS.II.6.9.4;5

Dāsa for Sambhāra - RV.VI.26.5; Sūṣaṇa - RV.VII.19.2;

Māyin for Sūṣaṇa - RV.I.2.7; 86.3; An - RV.I.32.4; II.2.5;

V.30.6. Vṛtra-RV.X.147.2; Dānavā - RV.II.2.11; Arbuda - RV.VIII.3.11.19; Pipru - RV.I.33.3; etc.

148. With Vṛtra - RV.VII.19.5; Vala - YV.XX.68; M3.III.2.4;

149. RV.II.14.5; VII.19.5.

150. RV.1.53.7.
destroyed by Indra. Indra twirls (math) off his head or twist his head off with the foam of water. Commenting on a passage of the Rgveda, Jayapa gives a legend, where we are told that Dasa Namuci once made an army of women, thinking, to have a fight against Indra. But the latter first kept his two beloved in his house and then proceeded to struggle against him.

His killing is ascribed to Indra alone but the other gods also took part in the struggle. In the struggle against Namuci, Indra is aided by Sávins and Sárasvati. Twice he is also associated with Nemi Sápya as his protégé.

The other Sanhitás hardly add any information about their struggle. In the Sávaveda-Sanhitá, Namuci occurs only once in each text-Kauthuma & Jalminiya, but this is the repetition of the RV.VIII.14.13, already cited. In the Atharvaveda Sanhitá, he appears four times but all these passages are the repetition of the Rgveda.

In the Yajurveda-Sanhitá, he appears 9 times in each
text - Mādhyaandina and Kāṇḍvā. Three verses of the each text are identical with the RV. passages. Here it is described that Namuci's head was twisted off by Indra, and Śivins and Sarasvatī took away the soma-juice from Namuci for the sake of Indra. Strengthened by Śivins and Sarasvatī, Indra is said to have broken of the bala (Vala-cave) of Namuci. Another verse states that Indra robbed Sambara of his riches, power, energy, etc. Śivins and Sarasvatī are also said to have taken from Namuci, his pure oblation and strengthening riches for Indra's sake.

In the Taṇṭṭārīya-jāmhitā, he appears only once, in the Maitrāyani-jāmhitā, 8 times, and in the Kāṭhaka-jāmhitā, 6 times, but all these passages are identical with the Yajurveda. Here in the Maitrāyani jāmhitā, we have for the first time a friendly agreement between Indra and Namuci. Here the compact is stated:

160. YV. X. 14; 33; XIX. 34; 71; XX. 67; 68; 71; 76; YVK. X. 5. 5;
X. 6. 2; XX. 3. 3; 4. 21; 6. 5; 7. 1; 7. 2; 7. 5; 7. 10.
161. YV. X. 33; YW. XI. 10. 2 (=YV. X. 131. 4); YV. XIX. 34; YW. XIX. 4. 21
(SV. VIII. 14. 13); YV. XX. 76; YVK X. 7. 10 (=YV. X. 131. 4).
162. YV. X. 14; YWV. X. 15.
163. YV. XIX. 34; XLI. 67; YW. XX. 3. 3; XXVI. 6. 5.
164. YV. XX. 68; YW. XXII. 7. 2; Cf. M3. XII. 11. 4; KJ. XXXVII. 9.
165. YV. XX. 74; YW. XXII. 7. 5; Cf. M3. XII. 11. 4; KJ. XXXVII. 9.
166. YV. XX. 67; YW. XXII. 7. 1; Cf. M3. XII. 11. 4; KJ. XXXVII. 9.
168. M3. XII. 10; XIII. 11. 3; 47; IV. 3. 4; 4. 4; etc.
169. KJ. XV. 7; XVII. 10; XXVIII. 2. 8. 9;
as follows: Once upon a time Indra did not seize Namuci. The latter making the rays of the Sun into a net-work, ascended to yonder Sun, and addressed Indra, saying, "let us two be friends." (He Indra) said, "I shall not slay you". He further said, "I will make an agreement with you not to slay you either by day or by night, with anything either dry or wet."

In the Brāhmaṇa, Namuci appears not less than 26 times. Here we find interesting stories about Indra-Namuci struggle. The Tāṇḍya Mahā-Brāhmaṇa like the Maitrāyaṇī-Sambhitā (IV.3.4), also refers to a compact signed, by both the warriors - Indra and Namuci. They make an agreement not to slay one another either by day or by night, with nothing either wet or dry. The same compact is referred to in the Jatapatha - Brāhmaṇa, where Indra tells Āśvins and Sarasvatī that he had sworn to Namuci not to slay him by day or by night, with a staff or a bow, with the flat hand or with the fist, with anything wet or dry. Here we find the detailed story as follows: By means of the Sūrī-liquor Namuci carried off Indra's source of strength, the essence of food and the Soma-drink. Then Indra hasted up to Āśvins and Sarasvatī, crying, 'I have sworn to Namuci, saying, 'I will slay thee neither by day nor by night, neither with staff nor with bow, neither with the palm of my hand nor with the fist, neither with the dry nor with the moist', and he has taken these things from me, seek you to bring me back these things.' After having got a boon to

171. Veda, VWC.
173. ŚBr. XII.7.3.1-4.
to have a share therein, they (Āvins & Sarasvatī) poured out
foam of water to serve as a thunderbolt, saying, 'It is neither
dry nor moist', and when the night was clearing up, and the sun
had not yet risen, Indra, thinking, 'It is neither by day nor
by night', therewith struck off the head of Namuci. The said
174 Brāhmaṇa further deals with this legend in some different way.
It runs as follows, Once upon a time Indra's energies, or vital
powers, went from him. Now at that time, he had to do with
Namuci. The latter thought of Indra, 'he has been undone once
for all, hence I will seize upon his energy, his vital power, his
Soma-drink, his food'. By taking that Āsura-liquor of his, he
seized upon his energy, or vital power, his Soma-drink, his food.
He (Indra) lay there dissolved. The gods gathered around him, and
said, 'Verily, he was the best of us, evil has befallen him, let
us heal him.' They said to Āvins and Sarasvatī to heal him. Being
chosen a boon from the gods, having taken the energy, or vital
power from Namuci, they (Āvins & Sarasvatī) restored them to
Indra and saved him from evil.

Rather different statement is found in the Taittirīya-
175 Brāhmaṇa. Here it runs as follows: Indra having slain Vṛtra,
and having overcome the Āsuras, did not catch the Āsura Namuci,
but by means of Sācī (night) he seized him. They closed upon one
another and Namuci was more successful than Indra. The former
said, 'Let us form an agreement, then I will let you down: You
shall not slay me with anything dry nor with anything wet, neither

174. SBr.XII.7.1-14.
175. TBr.I.7.1-7.
by day nor by night." The same motive is assigned more clearly by Śāvyapa on RV. VIII.14.13. and very similarly by the same commentator on the Pañcaviṃśa-Brāhmaṇa VII.6.8.

Now, from the above description of Indra-Namuci conflict two things are to be noted. First is that Namuci's head is twisted off by Indra with the foam of water and the second thing is that an agreement is made between the two warriors not to slay one another by anything wet or dry, neither by day nor by night. In Keith's opinion the twisting of Namuci's head with the foam of water 'suggests the natural phenomenon of a waterpout amidst a storm'. From the statement of the Brāhmaṇas - 'not to slay with anything dry nor with anything wet, neither by day nor by night' - it seems that the dry and wet weapons of lightning (Indra) failed in working during the day and night. This is the only with holding of Indra by Namuci. But at the evening when the sun-rays were in a curve manner, there became a state of being capsized like foam in the celestial water like sea-storm and it began raining. This natural phenomenon is depicted as the cutting off Namuci's head by Indra in a symbolic way. The derivation of the word Namuci also refers to cloud. It is derived as 'na' (not) + (vSuc, 'to release') suC, meaning not releasing it go. One who does not release

179. Bhāṭṭa on TBr.1.7.8.2; Cf.Sā on RV.1.63.7.
not let the rain-water go free or one who does not give up one's water-form, i.e., cloud. In accordance with the time Kuhn also interprets Namuci as the cloud-demon who does not let the waters go. Thus, Namuci is a cloud, the non-looser of the heavenly water.

Wala occurs two dozen times in the Rgveda and very frequently in the other Sashitais. According to the data found in the Rgveda, he is spoken of as a guardian of cows, whom Indra left when he (Indra) robbed Panis of their cows. His cave is opened (apavan) by Indra and the cows are driven out. He is removed by Bhraspati in order to recover the cows, as wind scatters a cloud. When his cows are taken by Bhraspati, he laments for them. The same thing is done by Indra. His castles are smashed and 'Paridhi' is split by Indra and the cows are raised from his 'apada'.

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180. यो जातं न नृत्याति।

181. यो जातं न नृत्याति ।

182. For Kuhn's view vide, Bloomfield, M. 'The Story of Indra and Namuci', J AS. XV, 1883, p. 144.

183. Vide, Griffith's fn. on RV. 1.53.7.

184. Vide, Vgc.

185. RV. X.76.6.

186. RV. II.14.3; also see MS. IV.14.5.

187. RV. X.68.5.

188. RV. X.68.10.

189. RV. VI.18.5.

190. RV. I.52.5.

191. RV. III.34.10; Cf. MS. IV.14.5; AV. XLII.10.
Sometimes, he seems to be connected with the mountains:  
Bhraspati is spoken of as forcibly removing the cows from the rock of Vāla surrounded by the cows as one extracts marrow from a bone.  

To release the cows, kept hidden in a secret way in the mountain,  
Indra is said to have crushed Vṛtra's Sānu, a mountain top. He slaughtered Vāla and burst apart the bulwarks of the mountain.  

But mostly he appears in connection with the cows. He is called  
'go-mat' and is identified with the pen of cows. He sits firm on the possession of cows and what is recovered from Vāla by splitting him is wealth of cows. He himself is the guard of the cows and cows are his body. Many other passages are referred to the recovery of cows from him.  

His killing is ascribed not only to Indra but to other gods too. In the recovery of cows from Vāla, Bhraspati, Māgirases, Navaga and Dāsagya priests, and the heavenly bitch Jāranā also take part. The Bhādeva Devatā of Jāmaka mentions eight deities - 

192. RV. X. 68. 9; Cf. AV. XI. 16. 9.  
193. RV. VI. 39. 2.  
194. RV. X. 67. 9; Cf. AV. X. 14. 5.  
196. RV. III. 30. 10.  
197. RV. VIII. 24. 30.  
198. RV. I. 62. 2.  
199. RV. I. 67. 6; Cf. AV. X. 14. 5; RV. XI. 91. 6.  
200. RV. X. 68. 9.  
201. RV. XI. 12. 3; 14. 3; 24. 3; IV. 30. 5; VII. 14. 8; 32. 25; X. 68. 5; 6; D; etc.  
202. BD. VI. 64-66.
Uśas, Indra, Śoma, Agni, Sūrya, Brāhmaṇaṭi, Aṅgiras and Jārāmā - who together cleft Vāla. Here one thing is to be noted that the root 'han' does not occur in connection with Vāla, as generally happened with other demons like Vṛtra etc., but the roots used are 203 204 205 √ śid, 'to split' or 'to pierce', √ dr, 'to cleave', √ ruj, 'to break', √ nud, 'to push', apat √ fr, 'to open up'; a √ kr, 'to drive away', etc. Hence, Vāla is not killed but pierced or broken.

Other Śankhīśas add no information about Vāla. In both the recensions of the Sāmaveda (Kauṭūma & Jāminīya), Vāla occurs only 6 times but in addition to the passages of the RV. occurring in the texts, he appears only once in each text, where Indra is said to have pierced Vāla. In the Mādhyandina and Kārya recensions of the Yajurveda, he occurs once in each text, where Indra is said to have torn open Vāla along with Namuci. In the Taittirīya...

203. See RV.I.52.8; II.11.20; 15.8; 24.3; III.34.10; VIII.14.7; XXX 32.25; X.62.2; 68.6; etc.
204. RV.I.62.4; VI.18.5; etc.
205. RV.III.45.2; IV.60.5; VI.39.2; etc.
206. RV.VIII.14.9; Cf. AV.X.28.2; 39.3.
207. RV.I.11.5.
208. RV.X.67.6.
209. SW.K.II.304;601;669; SW.III.6.11; 48.17.
210. SW.K.II.304; SW.III.48.17 (RV.I.11.5); SW.K.I.68 (RV.3.45.2)
211. SW.K.II.601; SW.III.6.11.
212. YV.XX.68; YW.XXI.7.2.
Sāhita, he appears thrice only. One verse of it is identical with the RV. IV. 50. 5, which refers to the injury inflicted on Vāla by the singing host, led by Brhaspati. The other verse mentions the breaking of Vāla and shattering of his castles and another stanza states that Indra uncovered the hole of Vāla and cast out the best animal in it, a thousand others following. In the Vāluyāpi-Sāhita, he occurs not less than 11 times, but it adds no information about Vāla. Here Āgni is called balaḥid and Vāla (or bala) is mentioned as the guardian of cows and Indra cuts his up, this is identical with the RV. L 67, 6. A verse refers to Indra uncovering Vāla and the other one states that Indra, strengthened by Kāmys and Sarasvatī broke Vāla. In the Kāthaka-Sāhita, he appears only thrice. Here also the breaking of Bala is mentioned. In the Śatapatha and Paippalāda recensions of the Atharvaveda-Sāhita, Vāla occurs not less than 13 times and 5 times respectively. Four verses of the Paippalāda Sāhita are

216. यथै व नात्यमनवनात्यानि | Ts. II. 15. 1.
217. Vide, VGC.
218. Ms. IV. 12. 5.
219. Ms. IV. 14. 5.
220. Ms. II. 5. 5.
221. Ms. III. 2. 5.
222. Ks. L. 13; XII. 3; XXXVII. 9.
223. Ks. II. 5. 5.
224. Vide, VGC.
225. AV. IV. 33. 5 (IV. IV. 23. 5); XII. 7. 5 (AV. XX. 34. 3); XII. 11. 3 (IV. XII. 28. 3); XVI. 30. 2 (AV. IX. 3. 2).
identical with the former. In a verse, Vāla is said to be pierced by Indra. 12 verses of the Śaunaka recension are the repetition of the Rgvedic verses and one of Śāmaveda. Here Vāla is said to be opened by Brāhmaṇḍa and is mentioned as pierced by Indra. Sometimes he appears for physical strength also. Here one thing is to be observed that sometimes the first consonant 'v' is altered in 'B' and this trend can be seen even in the passages of the Maitrāyaṇī Śāhītā already quoted.

In the Brāhmaṇas, Vāla appears 23 times. As can be expected, the Brāhmaṇas understand Vāla or Bala as an Asura. The Alarteṣya Brāhmaṇa refers to several Rgvedic passages about Vāla and the commentator Śāyana gives the story as follows: Vāla was an Asura who stole the cova of the Āpsa, kept them in a rocky hole, and Brahm covered the opening with a stone. When Indra came to know of it, he opened the door of the cave, drove out Vāla, took the...

226. AV.V.2.8.
227. AV.II.11.10 (= RV.III.34.1); XL.16.5 (= RV.LXXII.8.5); XL.16.6 (= RV.LXXII.8.6); XL.16.9 (= RV.LXXII.8.9); XL.16.10 (= RV.LXXII.8.10); XL.28.1 (= RV.IV.14.7); XL.28.2 (= RV.IV.14.8); XL.34.3 (= RV.IV.12.3); XL.38.2 (= RV.IV.14.7); XL.38.3 (= RV.IV.14.8); XL.88.5 (= RV.IV.50.5); XL.91.6 (= RV.LXXII.6).
228. AV.II.6.3 (= RV.III.6.601; RV.III.6.111).
229. AV.III.3.2.
230. AV.II.28.3.
231. Veda, Śā. on AV.IV.23.5.
232. Veda, VMC.
234. Śā. on Abhr.II.24.
cows out and returned them to the Ṛgvas. This story is again narrated in the Tāndya Mahā-Brahmāṇa, where Sayana goes to explain it as under: 'Bala was an Áura who surrounded himself with darkness and got hidden himself behind a rocky cave, where he concealed the treasure of cows. To recover the stolen cows, the gods invoked Prajāpati for their help and performed a sacrifice called balabhīd (breaker of bala). Bhaspati then, employed two rites: by means of ubhīd Yāga he separated Bala from the bīla (rock-hole) and forced him out, and by the performance of balabhīd sacrifice, he broke Bala, pierced him with weapons. In addition, Bhaspati used two kinds of Jāman. With the aid of Utṣedha Sāman, he raised the cows from the hole and brought them out, and with the aid of Nīśedha Sāman, he checked the kines from running away and thus, brought them into his own possession. In the Taittirīya Brāhmaṇa, Vela is described as great (maṅga, mahāniya) and connected with the demon Nāmauci, whom Indra āraṁāγa pierces. The Pañcaviṃśa Brāhmaṇa speaks of the cave (Vela) of the Asuras being surrounded with darkness and closed with a stone. In the Gopatha Brāhmaṇa, Indra is said to have pierced Vela and in the Āvalāyana Śrauta Sūtra the connection of Bala with cows is hinted.

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236. Ṣāl. on Tā. Br. XIV. 7. 1.
237. TBr. II. 6. 13. 1; Cf. RV. XX. 68; Mo. III. 11. 4.
238. चुञ्छाजारे वे अस्लक्ष्म फूलका स्वात्मन्त्रवाचिपुर ||
PBr. XXI. 7. 1.
239. GRBr. II. 5. 13; Cf. RV. VII. 14. 7; AV. XX. 28. 1.
240. तपू अस्लक्ष्म ग्रामकन् ||
śravl. 33. XX. 28. 1.
Now, from the above stated description of Vala, it is to be observed that he always appears in connection with the cows and he is not killed but pierced or broken. The etymological meaning of Vala is 'covering' and it is derived from √Vṛ, 'to cover' or √val, 'to cover'. Thus, the etymology of this word indicates towards its primary meaning as cloud-cave. From cloud-cave it developed its sense as the owner or guardian of the cows and later on in the Brahmanical legends it is transformed into an Asura, the enemy of Indra or gods, who stole away the cows of gods and concealed them in a vala, an enclosure or a cave, that is, kept the seasonal rains or the rays of light imprisoned in dark thick clouds. The

Nighantu places Vala in the synonyms of cloud, and Yāska and other commentators also take it as cloud. Keith thinks it simply the personification of the pen. Thus, Vala is nothing but a personification of dark thick cloud.

Sābara

Sābara appears to be the most dangerous enemy of Indra, with whom we come across nearly 25 times in the Rgveda. He

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241. का यहाँगि: || Hi.VI.2.
242. का: || यहाँगि: || का यहाँगि: || का यहाँगि: \\

243. Cf. Griffith fn. on AV.II.5.3.
244. High.1.10.
245. Hi.VI.2.
246. Vide, Sā. on RV.1.62.4; III.34.10; 48.2; VII.14.7; AV.II.5.3;

D.N.on RV.1.62.4; VI.18.5; Mani. on RV.XX.68.
thought himself to be God and guarded himself against Indra continuously for 39 days but dwelling on the mountains he was found and killed by Indra on the fortieth day of Jarat. Mostly he appears in connection with mountains, wherefrom he is struck down by Indra. Along with his destruction his 60, 69, or 100 forts are also cleat by Indra. Once he is addressed by the term 'Kulitara', the son of Kulitara in the Rgveda and the epithet 'Dasa' is employed with him 4 times. Sometimes Sambara is vanquished for the interest of Atithiga, but generally for Divdasa or for both.

His destruction is also mentioned with other hostile Asuras like Vyasa, Vttra, Gumuri, Duni, etc. but mostly

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249. देव्यां विन्यासाम्र भर्त्र्न विनत्वात्सराय साम्यसायन।
RV. VII.18.20.

260. यदि दुर्गां परिश्रुति ति कर्त्व चर्चा रंग्यां साम्यसायन।
RV. II.12.11; Cf. RV. XX.34.11; WP. XIII.7.11.

261. See RV. IV.30.14; VI.26.5.
262. विन्यासाय दुर्गां विनत्वाय क्षमार्य।
RV. I.130.7.

263. RV. I.30.7.
264. RV. II.19.6; IV.26.3; VI.47.2; VII.99.5; etc.
265. RV. II.14.6; VI.31.4.
266. RV. IV.30.14.
267. RV. I.51.6; IV.26.5; 30.14.; VI.47.21.
268. RV. I.51.6.
269. RV. I.19.6.
270. RV. I.30.7; IV.26.3.
261. With Vyasa—RV. I.10.2; Vttra—RV. II.12.11; Gumuri & Duni — RV. VI.18.8.
with Varcin, Kuyava, Śuṣṇa and Pipru. His killing is usually ascribed to Indra but sometimes this heroic deed is attributed to the other gods also. Ahi Vaiśvānara is said to have cleft through Śambha and shattered down his fences. Bṛhaspati is also said to have destroyed Śambha. Viṣṇu with Indra is said to have shattered 99 castles of Śambha. Sometimes Indra is aided by the gods in the fight against Śambha. Indra was reinforced by the Nāgaśi in the fight against Ahi and Śambha. Śora, the sweet-juice, boldended Indra in his struggle against Śambha.

The other Śaṁhitās add no information about Śambha. In the Jāmaveda, he occurs 4 times - two times in each text - Kauthuma & Jaiminiya, but both the passages are the repetition of RV.VI.43.1, & IX.61.2 respectively. In the Madhyandina and Kātyāya recensions of the Jāmaveda, he appears only once in each text and is identical with RV.III.47.4. The Taittirīya Śaṁhitā III.2.11.3; is a repetition of the RV. passage VII.99.5; where Indra and Viṣṇu

262. With Varcin - RV.II.14.6; VI.47.21; VII.99.5; Kuyava & Śuṣṇa - RV.I.23.8; II.19.6; Pipru - RV.I.10.2; VI.18.8; etc.

263. RV.I.69.6.

264. RV.II.24.2.

265. RV.VI.99.5; Cf. Ts.III.2.11.3; Ks.IV.12.5.

266. RV.III.IX.XXII.XXIII.XXIV.XXV.XXVI.XXVII.XXVIII.XXIX.XLIV.XLIV.47.4; Cf.YV.XXIII.63; YV.XXII.5.9.

267. RV.VI.47.2; Cf.IX.61.2; SW.II.1211; SW.III.46.3.

268. SW.I.392; II.1211; SW.I.44.2; III.45.3.

269. YV.XXIII.63; YV.XXII.5.9.
together are credited for the destruction of Sambara's 99 castles. 270
In the Kaitraṇya-Samhitā, Sambara appears thrice. The MS. passage IV.12.5; is identical with the above stated passage of RV. Rest of the two verses describe the destruction of Sambara and his castles by Indra. The Jamnaka and Paippalāda recensions of the Atharvaveda, each have three references to Sambara. The AV. passage XX.34.11 & XIV.12.12, is a repetition of the RV. passage 11.12.11. Other verses generally mention the killing of Sambara along- with Śuṣaṇa by Indra.

The Brāhmaṇas and Brānyakas have only six references to Sambara, but they add no information about Sambara. In the Alarayya Brāhmaṇa, Sambara's destruction is mentioned by Indra and in the Taittirīya-Brāhmaṇa, Indra is said to have guarded the Devas against the demon and thus, became their leader. The Śānkhyāya Brāṇa-Jūtra also refers to 'Sambara-hatya', the killing of Sambara, and search for the cova.

The term Sambara appears to be Śambara and it is derived as <Śamba<Śam>Vṛ. 'to cover' <Śambara + suffix 'ṛ̣h', and means one who covers or encompasses the celestial water or river, i.e. 

272. AV. XX.34.11; 12; 17; XIV.12.11; 12; 18.
273. AV. XX.34.12; 17; XIV.12.11; 18.
274. ABr.III.20; Śa. Br. 15.3; TBr.II.8.3.8.
275. ABr.III.20.
276. TBr.II.8.3.8.
277. Śa.Śś.VIII.16.1.
cloud. According to a passage of the Taittiriya Āranyaka, 'Jambhara' or 'Jambhara' is the cloud full of water. While explaining it Śāyana has made it more clear by rendering the term Jambhara as 'the water bearer cloud' and 'ārāpūrṇa Jambhara' as 'the cloud full of water'. The Nighantu places it in the synonyms of cloud and water, and Yāṣkā and other commentators also take it as cloud. Thus, Jambhara is the rain withholding cloud-demon.

Viśvarūpa

Viśvarūpa is spoken of a three eyed and six headed demon, who occurs frequently in the Ṛgveda and other later Vedic texts. In two or three passages of the Ṛgveda, he appears simply by the term 'Tvāṣṭar' the son of Tvāṣṭar. Here he is spoken of as rich in horses and cattle and is said to have been delivered over by Indra to Trita. Here in the Ṛgveda, his slaying is ascribed to both ——-——-——-——-——-——-——-——-——-——-——-—-


279. द्वितीयां भिक्षुमस्तन्त्र | चन्द्ररुपि तितत्स्वरः: |

280. सन्तोष्युक्तं नववर्ष्य वारा के वमः | तित्त्वरः: | Śā. on Tā.I.10.3.

281. चाप सूक्ति का बहुर केम कोण पूजा: त (अ) ज्ञर:

282. Māh.1.10.

283. Māh. 1.12.

284. Vide Nā. VII.23; Śā. & Griffith on RV. 1.59.6; etc.

285. Tā.III.8.1; ŚBr.1.6.3.1.

286. Vide VVāc.

287. RV.IX.9; 76.3; etc.

288. RV.11.11.9.
Trita and Indra, who robbed him of his cows. In connection with his killing, the Taittirīya-Saṁhitā points out that although he was related to the Asuras yet he was the domestic priest of the gods. But he was not sincere to his duty. He was diverting the sovereignty from Indra to the Asuras. Hence, Indra took his bolt and smoke off his heads. From his heads three birds—hazel cock, sparrow and patridge—were born. On his slaying the creatures called out upon him 'a Brahman slayer'. This story is again narrated in the Jaiminīya-Brāhmaṇa, where in addition to it we find that first Indra asked the gods to slay Viśvarūpa, then he himself slew him with his bolt. The Śatapatha-Brāhmaṇa points out that Indra hated Viśvarūpa and thus, cut off his heads. However, the said Brāhmaṇa further ascribes the killing of Viśvarūpa to Trita. Here, it points out that when Indra slew Viśvarūpa, the three headed son of Tvaśṭā, Trita also knew of his going to be killed and straightway Trita slew him. Indra, assuredly, was free from that sin, for he is god. But mostly the slaying of Viśvarūpa is ascribed to Indra and when Indra slew Viśvarūpa, he was addressed as a Brahman slayer.

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289. RV. X.8.8; 9.
290. विस्वरूपो वे तष्ठु पुरुषिणिः कैवानामशक्तिः स्मृत्युपो दुर्गायत्थः।

291. IJ. I.1.5-6; cf. Kā. XII.10; MJ. II.4.1.
292. JBr. II.253-54.
293. JBr. I.6.3.1-7; V.5.4.2-8.
294. JBr. I.2.3.2.
295. Sā. XI.7.1; 8.3.1; etc.
296. BD. VI.152-53.
Viśvarūpa is also a different kind of cloud. His description with the cows leave no doubt about this meaning. This word is formed of two parts - 'Viśva' and 'ṛūpa', one who possesses all forms, is called Viśvarūpa. According to the Śatapatha Brāhmaṇa, he was a triple-headed and six-eyed demon and he had such a form, thus, came to be called Viśvarūpa. Here it appears that he is a cloud demon and due to the rainy season of three months, he is spoken of a triple-headed demon and thus, owing to three heads, is called a six-eyed demon. In Rönnov’s opinion Viśvarūpa was originally a serpent deity of the class which was later on generally treated as nagas. Summing up his views he observes: ‘Viśvarūpa according to my humble opinion, can mean nothing but ‘Presiding over, procreating the whole animal creation, all animal shapes’. In the Taittiriya Brāhmaṇa, his father, Tvāṣṭṛ, is called the lord of all forms, thus, it is probable to be called so even for Viśvarūpa but it must be borne in mind that in the form of cloud also he proves himself to be the lord of all forms by causing rain.

Arbuda

Arbuda is an Asura and adversary to Indra, with whom we come across 7 times in the Rgveda-Sāhītha and several times —— —— —— —— —— —— —— —— —— —— —— —— —— —— —— ——

296. विज्ञानिक शस्त्रिय शास्त्रि कथानी सिस्दिता

300. तत्त्व मे श्यामांगीहि!

301. श्र. 1.6.3.1; V.5.4.2.


298. Ibid., p. 480.

297. BR. I.6.3.1; V.5.4.2.
In other śāhitas. Adjectival-epithets 'mgyla' and 'arnava' are employed with him. He generally appears in the company of other demons hostile to Indra and is slain with them. Indra cast him down to earth and drove out his cows from the mountains. He trod him (arbuda) down with his food, struck off his head or smote him away with snow or ice.

Arbuda is also a cloud. The epithet 'arnava' occurring in the text for him is of great importance and it seems to be the watery monster who dominated the sea of air or a cloud possessed of water, and his killing by Indra with snow or ice leave no doubt about this fact. Yāśka and other commentators also take it as cloud. In view of Macdonell and Keith, it appears to be cognate in nature to Vṛtra or Āgni, i.e., cloud. The literal meaning of the term Arbuda is 'one who gives water', i.e., cloud and

302. Vide VMC.
303. RV. VIII.3.19.
304. RV. I.6.12; Cf. IV. XX.91.12.
305. With Śuṅga and Śāmbāra - RV. I.6.16; Vāla - RV. II. 11.20;

Urāṇa - RV. II.14.4; Vṛtra- RV. VIII.3.19; Vṛtra, Auranavābha and Miśuva - RV. VIII.32.26; etc.

306. RV. II.11.20.
308. RV. I.6.16.
311. Vide, Sa. on RV. X.6.7.12.
313. Vide, Griffith. Ph. on Mi. III. 1.
314. Vide, on RV. II.11.20; VIII.32.3; I.6.7.12; D.N. on RV. I.6.16; etc.
316. Vide, on RV. II.11.20.
it is formed as 'arbu- (ambu - water) - da - (< dha - dh a).'

Svarbhānu

Svarbhānu is really an interesting Āsura who appears 16 times in the Āsmitās. In the Rgveda, he is called an 'Āsura'.

and his main function is to eclipse the Sun with darkness. Indra is said to have fought against his māyā and Ātri put the eye of the Sun back in heaven.

The other Āsmitās also refer to his chief function of eclipsing the Sun with gloom and emitting away his gloom by Ātri, Soma, Audra, etc. In the Brāhmaṇas, although he appears many times yet no additional information is given.

Svarbhānu is also a cloud. His main function is to eclipse the Sun with darkness. The masses of dark thick cloud conceal the Sun for a pretty long time. This is only described as the eclipsing of Sun. The literal meaning of this term also brings this fact out. The word Svarbhānu is formed of two parts - Svar and Bhānu -- and it appears to mean 'One who has the Sunlight in oneself'. Thus, Svarbhānu is also a cloud but he develops his independent character in the later times as he is not mentioned with other cloud-demons and his place is taken by Rāhu.
Aru

Aru occurs not less than 36 times in the Rādhūtās.

He is said to be a four-footed demon, to which both earth and heaven are denied. But he is released by Intra after pouring down rain. His rain confining skin (vrañām tvacam) is pierced and he himself is smitten away by Intra.

In the Brāhmaṇas, we come across Aruru only 9 times.

Here he is called both an Asura and Šastra and is driven away from this earth by the gods. Being driven away from this earth he wished to fly up to heaven but, however, Agni pressed him down, saying, 'O Aruru, you shall not fly up to heaven'.

In the Tattirīya-Brāhmaṇa, he is called a hostile cousin 'bhṛtrvyas'. He becomes so hateful that even a bad dream and pieces of stone or brick found at the time of digging a hole for the sacrificial-pole, are called Aruru.

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326. Vide Vāc.
329. Vide, supra, fn. 164.
330. Ibid.
331. Vide, supra, fn. 164.
332. Vide, Vāc.
333. Vide, Vāc.
334. Vide, Vāc.
335. Vide, Vāc.
336. Vide, Vāc.
337. Vide, Vāc.
Araru is also a cloud. He appears as a rain withholding cloud where his rain confining skin (vṛṣṇevaśam) is pierced and released after pouring down rain. His description as a four-footed demon leave no doubt about this fact. Here according to Prof. Ludwig, piercing the four-footed demon means 'Indra measured the year in four divisions'. But it rather conveys the meaning - 'Indra finished the year comprising four seasons, for Araru appears in the sense of 'ever constant moving cloud' switen away by Indra at the end of rainy-season, the last season of the year. Thus, Araru is also a name of cloud.

Uṟṟaṇa

Uṟṟaṇa is a demon who occurs only once in the Ṛgveda, where he is spoken of a 99 armed demon and is slain along with Arbuda by Indra.

Uṟṟaṇa is also another name for cloud. His description as possessing 99 arms and killing with Arbuda, place him on the level with other cloud-demons. As regard the number ninety-nine for his arms, it is not to be taken literally. It means a vast unlimited number of clouds. Hence, Urana should also mean to the masses of clouds. According to Perry, its meaning 'ram' given in Pett.Dict. for the later literature, would suit the clouds very well, as they often have wooly appearance, hence, also the 'ninety-nine arms', referring to their fringe-like edge'.

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378. For Ludwig's view vide Griffith. fn. on Ibid.
379. वर्षायणिन य निलस्याय वर्षायणेव वर्षायणे वर्षायणिन।
380. पञ्चमलम य रावणश य वर्षायणेव य वर्षायणेव।
381. पर्य, B. D., 'Indra in the Ṛgveda', J Cl, XI, 1882, P.250.
Vrsna

We come across Vrsna a dozen times in the Sāhītīs. He mostly occurs in the company of Śambhara, Pipru, Sūna, Nānucī, Rudhirā and other demons hostile to Indra. Once he wounds even Indra, but the latter slaughtered him and recovered the stolen cows hidden in the night. Mostly Vrsna seems to be an adjectival epithet of Vṛtra, but sometimes he may be the name of an independent demon.

Vṛtra

Vṛtra appears more than 88 times in the Ṛgveda but, however, in most of the cases he is identified with Vṛtra and their identity can be seen more evidently in the passages where the terms interechange. When Vṛtra is mentioned all alone, then also the consequences of Indra's victory over him are the same as in the case of Vṛtra, viz., causing the waters to flow, delivering the seven streams or winning of the cows. Thus, Vṛtra may be a brother of Vṛtra or Vṛtra himself by another name.

381 Vide, V.V.C.
382 Vide, V.V.C.
383 Vide, Sāhītī Vol. V, V.V.C., Poona, 1951.

Agni is derived from अग्नि, 'to pervade' + suffix 'in', which means 'the all pervading cloud'. The Nighantu enumerates अग्नि in the synonyms of cloud and water, and the Nirukta adds one more meaning - 'serpent' - to it. The commentators also generally take it as cloud.

Dānava

Dānava is a demon who occurs frequently in the Rgveda and later texts. He is generally mentioned with or for Vṛtra in singular and for the Vṛtras or demons in plural. Indra is supposed to kill the Dānava panting against him, along with Vṛtra, who had swallowed the celestial waters. Sometimes 'Dānava' seems to refer to Agni (i.e., Vṛtra). In a verse, Indra is said to have broken and crushed the power of the Dānavas and won the rivers and the kine in battle.

Dānava is derived as Dānava (=Dānu - m. navah) < /dā, 'to give' and means 'the cloud which gives the water'. In this capacity, the term may be used for any cloud demon which gives the rain.-----------

303. Pf. VI.1.197.
304. Cf. Pf. on RV.1.51.4; II.31.6; VI.30.4; etc.
305. Nigh. 1.10.
306. Pf. 1.12.
307. Pf. 1.17.
308. Vide, Durga on Hi. VIII.2; Sā. on RV.II.12.3; etc.
309. Vide, VVC
310. RV.II.11.10, V.24.4; 32.1; 4.7; etc.
311. AV.IV.24.2; AVF.IV.39.3.
312. RV.V.29.4.
313. AV.V.32.1; also see II.II.10.
314. AV.IV.24.2.
315. दानव दानवाणि। | Hi.IX.9.
316. दानव दानवाणि। Durga.on Hi.IX.9; also see Sā.on RV.V.32.1.
water. Should rightly explains it as the 'son of Danu', being the demon Vṛtra, or any other being seizing and taking possession of the cloud. In this connection, Griffith adds that 'the rivers and cows are the imprisoned waters of the air and the rays of day-light for which Indra fought with the fiend Vṛtra or Śi, that is the huge mass of cloud that obstructed them.'

**Dānu**

Dānu is a demon, mentioned frequently in the Ṛgveda. He appears mostly in connection with Śi or Vṛtra in singular and for a class of demons in plural. He is slain along with Śi while sleeping on the mountain by Indra. His slaying is always ascribed only to Indra.

Dānu is the descendant of Danu and it means 'the cloud which gives the water.' In the Satapatha Brāhmaṇa, Dānu is mentioned as the giver of rains through which grains are made prosperous. This statement evidently shows the identity of Dānu with the clouds which causes rain as well as the growth of the grains. It leaves no doubt to be a cloud, when it appears as the epithet of Śi or Vṛtra, i.e., cloud.

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407. Should on NV. II. 33.
408. Griffith fn. on AV. IV. 24. 2.
410. AV. II. 11. 18; IV. 30. 7; AV. XX. 34. 11; etc.
411. AV. L. 180. 6.
412. AV. II. 12. 11.
413. Br. 1. 1. 34.
414. AV. II. 11. 18; IV. 30. 7; AV. XX. 34. 11; etc.
Suṣaṇa

Suṣaṇa is the most dangerous enemy of Indra, who appears 40 times in the Rgveda-Samhitā and only 6 times in the other Samhitās. He is assigned with various epithets in the Rgveda. He is called 'Asura', devouring, 'Kāyin', wily, 'Śragīna', handsome, horned, 'Mānsa', inhuman, and 'Vṛndā', enervating. But the most significant epithet used for Suṣaṇa is 'Kuyava' causing bad harvests which occurs four times in the Rgveda. He is called a son of mist 'niho-napāt' and the terms Dāsa-Dasyu and Dānava are also employed with him. All these epithets applied to Suṣaṇa and his description with the other enemies of gods place him on a level with the worst demons.

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417. Vide, Vedic.
418. RV.I.10.2; II.14.5; 19.6; IV.16.12; VI.20.4; 31.3.
419. RV.I.56.3.
420. RV.I.33.12.
421. RV.L.22.7.
422. RV.L.54.6.
423. RV.II.19.6; IV.16.12; VI.31.3; VII.19.2.
424. RV.VII.19.2; VIII.6.14; AV.XL37.2.
425. RV.I.32.4.
426. RV.I.32.6.
427. With Śvāna, Vyaśa, Pipru, Śamuci & Rūdhikrā- RV.II.14.5; Pipru, Kuyava, Vṛtra & Śambara- RV.I.103.8; Śambara and Aboda- RV.I.51.6; Paṃs- RV.VI.20.4; Cūmru, Dhūni, Pipru & Śambara- RV.VI.18.8; Ilibiśa - RV.I.33.12; etc.
He is spoken of as owner of moving castle and other castles which are left by Indra, and the waters are released. His whole progeny is destroyed and he himself is pierced by Indra, and the source of waters (Uṣṇīśa) is obtained. His brood is demolished and the heavenly waters or streams are got. But the consequence of the struggle between Indra and Śuṣṭa is not always the release of the waters but also the finding of the cows or the winning of the sun.

The credit of his killing is always given to Indra but sometimes the act of killing him is a special favour to Kutsa. In the Kāthaka Sūhītā, Śuṣṭa is spoken of a Dānava, who possessed the ārta.

The term Śuṣṭa also refers to a special kind of cloud. His description as the son of mist and as having a moving castle directly refers to a cloud.

The epithet 'Kuyava', occurring for Śuṣṭa leave no doubt about him to be a cloud. He seems to be a demon of drought and

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428. RV.VIII.1.28.
429. RV.I.61.11; IV.30.13.
430. RV.I.61.11.
431. RV.VIII.40.10, 11.
432. RV.Kh.III.3.8.
433. RV.VII.I.40.10.
434. RV.VIII.86.17.
435. RV.VIII.96.17.
436. RV.I.63.3; also see IV.16.12; VI.26.3; 31.3; VII.19.2; etc.
437. KS.37.14.
the personification of the excessive heat before the rains as Griffith also thinks. The literal meaning of the word 'the scorching' also brings this fact out. The commentators also take it as 'a cloud, who drives up' and Parry's explanation of the word a demon of drought and bad harvest with whose destruction fertility and prosperity returns to the earth - also refers to the same idea. Thus, Suṣaṇa is the cloud-demon of drought and the personification of the excessive heat before the rains.

**Kuyava**

Although 'Kuyava' generally occurs as an epithet of Suṣaṇa, yet in the two passages at least, this word is used as an independent name of a demon. But, however, in Macdonell's opinion, here too it may refer to Suṣaṇa. In a passage of the Rigveda, where the order of words forbids to be taken Suṣaṇa and Kuyava together, Parry supposes that Kuyava might have here belonged to Vṛtra's receiving this epithet. Commenting on RV.1.104.3, Jayapa comments that Kuyava is the Asura or demon who knows the wealth of others carries it away with himself, and being present in the water, he carries off the water with the foam. In this water which has been

438. Griffith, Rh. on RV.1.51.6; AV.XX.34.17.
439. Vide, S. on RV.1.33.12; II.19.6; etc.
442. RV.I.103.8; 104.3.
444. नूवयं नाम नूवयं तुषरपुरुष — RV.I.103.8.
carried away, Kuyava's two wives bathe. Here they are wished to
be drowned within the depth of Siphā, a river, by Indra. This
description places him on a level with other cloud-demons.

Raunhīṇa

Raunhīṇa appears only 6 times in the Śāhītās. He is
chiefly described as the assailter of the sky 'dyāmāroḥantam'.
He is slain with Si and Vyasā by Indra and the seven rivers are
released. This description of Raunhīṇa obviously refers to a
cloud. The description 'dyām āroḥantam', the assailter of the
sky, applied for him leave no doubt about him to be a cloud. The
literal meaning of the word Raunhīṇa is assailter and it is formed
from the root śūh, 'to climb' + suffix 'nīni'. Thus, he appears
to be an 'ever climbing cloud' that withholds the seasonable rain
and instead of coming down to rain, goes upward. The Nights ap-
also places it in the synonyms of cloud and the commentators also
generally take it as cloud.

Vārcin

Vārcin also occurs 6 times in the Śāhītās, but always

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446. Sā on RV.I.104.3.
447. RV.I.1.12; II.12.12; RV.Kh.V.14.2; AV.XX.34.12; RV.XII.7.13.
448. RV.I.1.12.12; Cf. RV.XX.34.12; RV.XII.7.13.
449. RV.I.1.103.3; Cf.RV.Kh.V.14.2.
450. See Supra fn.448.
452. Nigh.L.II.
453. Vide, Griffith on RV.XX.34.13.
454. RV.II.14.6; IV.30.18; VI.47.21; VII.99.5; Ti.III.2.11.3; Hi.IV.12.5.
in the company of Sambha. He is termed both as on 'Asura' and 'Dasa'. In the battle, he leads his 150,000 or 100,000 followers against Indra but is killed with all his followers.

Vardin is also a cloud. The word Vardin is derived from the root var, 'to shine' and means the 'cloud in which the lightning flashes'.

Dhuni & Cumuri

Dhuni & Cumuri occur 6 or 7 times in the Sabhitas, and except one occasion, both appear together without any exception. The closeness of their association is praiseworthy in a passage, where the two names appear in a dual compound. Both are termed as 'Dasa' and 'Dasyu'. Indra put them to sleep, and so killed them in favour of Dabhiti. The same being said of Cumuri alone. He is also put to sleep for Dabhiti along with his 60,000 warriors. In this fight, their castles are also destroyed by Indra.

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465. RV.VII.26.6. 466. RV.IV.30.15; VI.47.21. 467. RV.VII.26.5; T.III.2.11.3; M.IV.12.5. 468. RV.III.46. 469. RV.IV.30.18. 470. Vide, DDK. 471. RV.VI.26.6. 472. RV.II.16.8; VII.18.8; XII.13; XX.6; VII.19.4; L.113.9; RV.XX.37.4. 473. RV.IV.20.13. 474. RV.II.16.8; VII.19.4; RV.XX.34.2. 475. RV.II.16.8; VII.20.13; VII.19.4; L.113.9; RV.47. 476. RV.VI.28.6. 477. RV.VI.18.8.
The name Cunuri also refers to a cloud. The word Cunuri is derived from √sam, 'to eat etc.', and means the cloud which eats up, i.e., retains within itself the rain-water without releasing it. The description of Cunuri & Dhuni along with other clouds-Sambara, Samsa, etc., leave no doubt about their being the different names of the clouds.

Dhuni is the 'roaring cloud' and the word is derived from √ dhvā, 'to roar' or √ dhū, 'to shake', 'to quiver' and means the roaring or quivering cloud. The Nirukta also interprets dhuni as 'a cloud in the sky'.

Pipru

Pipru is mentioned 11 times in the Agveda. He is termed both as 'Asura' and 'Dāsa' and is styled as 'aragayan Sūdā-

vāsam', a mighty monster, 'nāyin', willy and 'svṛata', lawless or not performers of religious rites. All these epithets and his description with other hostile demons to Indra place him on


469. Vide, D.N. on RV.VI.18.2.
472. RV.X.32.
474. RV.X.138.3.
475. RV.VIII.32.2; X.138.3.
476. RV.IV.12.13.
477. RV.X.138.3.
478. RV.I.10.2.
479. With Vyasāsa, Sambara & Susa-RV.L.10.1.2; Susa, Kusava, Vṛtra, and Sambara - RV.L.10.3.8; Śvāma, Susa, Vṛṣṇika, Namuci & Rudhikra - RV.II.14.5; Cunuri, Dhuni, Sambara & Susa - RV.VI.18.8; Śrībinda, Samvṛcita and Hīśuva- RV.VIII.32.2.
a level with other demons. In the struggle, he is conquered by Indra and his castles are shattered. He is conquered or slain by Indra and the waters are poured down. The act of conquering or killing of Pipru is done by Indra with Rjisin or for the sake of Rjisin.

Pipru also refers to a cloud. It is derived from the root विन्द, 'to bring up to nourish' and means the 'nourishing cloud'. But he nourishes himself with the stolen water.

**Fapis**

The Fapis are the group of demons referred to time and again in the Ṛgveda, where they appear primarily the enemies of Indra and secondarily of his allies Soma, Agni, Brhaspati and Vighras. They are styled as 'revat', wealthy and 'asunvat', one who pours no soma. They are said to have wealth in horses 'asuvantam' and cows 'gomantam', but mostly the cows are said to be their treasure and wealth for which they are said as being

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460. RV.1.61.6; VI.20.7; etc.
461. RV.VIII.32.2.
462. RV.1.101.1; X.138.3.
463. RV.IV.16.13; VI.20.7; etc.
464. Vide, Sā. on RV.1.61.5; 103.8; II.14.5.
467. RV.IV.25.7.
468. RV.1.83.4.
469. See RV.11.24.6; VI.39.2; IX.111.2; X.108.1-11; etc.
alert and watchful. They seem to be well adept in diplomacy.

When Sarama, a messenger from Indra, reached the place where Panis lived, they tried to win her over to their side by saying, "We will make you sister, do not return, we will share the cattle with you." But when the light was won by Indra, they were made to flee and slain by Indra with the assistance of Agiras.

Their cows hidden in the mountain were recovered and fractured the infallible rock of Vala. Indra with the Naratas is said to have stolen the Panis' cow and left his weeping. Agni is said to have opened the doors of the Panis and the gods are described as having discovered in the cow the triple shape element hidden by them. Agni-Soma are described as having robbed the cows from the Panis or Soma is invoked to strike down the Panis who is a wolf. However, Sarama-Pani legend has its dramatic development.

The Panis are the demons, who steal the cows of the gods and hide them in a cave. Indra, either accompanied by the Agiras, or for their benefit, sends his female messenger Sarama ahead, to discover the cows hidden by the Panis. Sarama finds their tracks,
whereupon Indra appears, forces the Fanis and liberates the imprisoned cattle. The verse reads, “By command of Indra and the Nigirases, Saramā found provision for her offspring, Brahmati left the mountain and found the cattle, the heroes shouted in company with the cows”, and another verse read, “When thou didst break open the rocks of the waters, then appeared thy Saramā first (to lead the way), as our leader, open up unto us great booty, breaking open the cow-stalls, urged on by the Nigirases.”

But the richest and most dramatic development of this episode is found in RV. IX.108. The contexts are briefly as follows: Indra’s messenger Saramā finds the way to the Fanis, who have hidden the stolen cattle at the ends of the earth, and demands them back. Roasting of their courage, the Fanis will not hear of a restitution, upon Saramā’s representing their destruction as inevitable, they declare to her that the flocks and treasures are not at hand, but hidden in the mountains, and they attempt to induce the messenger to remain with them. She rejects the offer and advises them to flee. The last verse relates the accomplishment of what Saramā had foretold. The Brhad-Devata

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500. इन्द्रमाति भोजितारथस्व वेदसे निग्धुवरताताताः दर्शन कर्मक माति ।
   युक्तमाति विनाते विदुरः ग्रहः समुपदेशार्थयास्यक्ता नार: ॥ ॥ RV.I,62,3.

501. भगवते निग्धु वरतस्व निक्षेप दर्शन दर्शन स्वतः ॥
   नै नेता कर्मक कव्य दुर्गार ग्रहः समुपदेशार्थविनाताः निग्धुरार्थस्य ॥ RV.IV,16,8.

502. B.D.VIII.24-36.
also narrates this legend in a very interesting manner. There were
demons called Fanis who dwelt on the farther bank of the Rasā. They
carried off the cows of Indra and hid them away carefully. How­
ever, Bhārati saw it and reported to Indra who sent Saramā as
a messenger to the Fanis. On knowing from Saramā that she wonder
about as the messenger of Indra, seeking them, and their stall,
and the kine of Indra, they asked her not to be departed from
them, to be their sister, to get the share of the cows and not to
be unfriendly (shītā). She rejected the offer by saying, 'I do
not desire your wealth of cows or to be your sister.' But she
desire to taste the milk of those cows which were hiding there.
She is offered milk by the Fanis, as a consequent, under the in­
fluence of the demons' milk. She refused Indra to give any
information about the cows. He struck her with his foot. She
then, vomiting the drunk milk went, trembling with fear, back
again to the Fanis. Indra, on his car, following her steps, went
to the Fanis and brought back the cows.

Here the Fanis also refer to the masses of clouds. They
are obviously described as the cow stealer and rain withholding
503
demons, i.e., clouds. Their dialogue with Saramā, leave no doubt
504
about their being the masses of clouds. Here Saramā stands for
the storm pervading in the sky. Having crossed Rasā, a mythical
503. Vide, RV. I.33.3; II.2; 161.9; 180.7; IV.26.7; V.34.8-7;
61.8; VI.13.3; VII.64.2; X.60.6; etc.
504. Here Virendra Shastri takes Saramā as the sound of lightn­
ing pervading in the sky, vide Virendra Shastri, 'Saramā-Fanī
steam that flows round the atmosphere and the earth, Saramā (Storm) arrived at the Pānis’ castles, i.e., the masses of clouds in which the stolen cows, the waters or the rays of light, were imprisoned and discovered the cows. Saramā (Storm) alone is unable to recover the cows from the Pānis (clouds) and informs Indra (Lightning) for the cows. But Indra, (Lightning) cannot recover the wealth of cows without having a fight against the Pānis (clouds) for the clouds have a firm surface. At last, Indra (Lightning) punishes the Pānis (clouds) and recovers the cows; in other words, the clouds are pierced and the waters or the rays of light are recovered. Thus, the Pānis are the personification of the masses of clouds.

Marsāni

Marsāni appears once only in the Rgveda, where he is killed along with Jṛbinda, Pipru and Śiśuva by Indra and the waters are released. His description with other cloud-demons and the releasing of water at his disposal place him on a level with other cloud-demons.

The etymology of the term Marsāni is obscure. In Ferry’s opinion if it is derived from ’a’ + arā (= rā) ‘to hurt’ then it would signify ‘not-harmful’. And it goes in

Vide, Griffith fn. on RV.IX.28.1.

806. RV.VIII.32.2.

contrast to the other celestial demons who cause injury by withholding the rain water or rays of light.

Srhibnda

Srhibnda also appears only once in the Rgveda, where he is killed by Indra along with the other demons hostile to Indra and the waters are released when he is killed. Thus, it is also cognate with other rain-stealer demons.

Rudhirv

Rudhirv is quite a new name in the list of the demons, who appears only once in the Rgveda, where he is slain by Indra with other hostile enemies of Indra. The term Rudhirv is derived from rudhi (rv. rudhi, 'to encompass') 'encompasser', with the root krma, 'to move' and means 'one who surpasses the encompassers, i.e., the cloud.'

Shthika

Sthnika is mentioned twice only in the Samhitäs, where he appears in the company of Vala. He is destroyed with Vala by Indra and the obstructed cows are released. This description

507. Ibid.
508. चच्च्याद यः स्वर्ग क्षान: यः हृणांक्रव यो च चांनकः। यः पितृ नाथिन्यो रुदिश्र्या कथा हसद्रायणविके कुरुसं। RV.II.14.5.
509. यो स्वीकारिकेन भृगदति। D.N. on RV.II.14.5.
510. RV.II.14.3; MS.IV.14.5.
511. चच्च्यादेऽवो नीरीं क्षानां यो गा उपायक्ष्य विके व:। RV.II.14.3.
refers to Drabhika to be a cloud. The word is derived from the root ḍrhm, 'to erect fear' with the suffix 'īkan' and means 'terrifying'. One who creates fear is to be called Drabhika. Here it seems to identify the black thick cloud appearing before the heavy rain which creates fear by causing gloom everywhere. Here Perry supposes that it perhaps signifies 'he who bunches clouds together.'

**Ilibiśa**

Ilibiśa occurs only once in the Rigveda, where he is slain along with Śuṣaṇa and his strong castles are cast down by Indra. The word Ilibiśa is derived from ṵī, 'earth' with the root viś, 'to enter' and means the cloud which enters into the earth in the form of water after raining'. Yāska renders the word as 'bīla-bīla-sayan', that which 'sleeps in the whole of the earth'. Commenting on this, Durgācārya says, 'It is a name for cloud. He blocks up the opening by which the waters flow out and lies in front of it.' Śāṇa also takes it to be used for Vṛtra, i.e., cloud, and renders it as 'lying in a cave of earth, connected to Vṛtra.' Thus, Ilibiśa should also refer 

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612. कत्यां पिच्छति विनया वर्तिकाधिक पूर्णो नवापाहतुः | सै. on RV.II.14.3.


614. झ्यानियांसिद्धिक्ष्य पुव्ववि व पुव्विनियान्विति विन्नुः | RV.I.33.12.


615. RV.I.19.

616. कत्यां: 'कुप्प: ' परस्य: | द व व अन्त्यांकाल्यांविनया विनक्षिप्तानि- | नुष्ठल्य त्यति | स्त्रियेव यथात्सूक्ष्मतन्त्रसमुपर्यं हये विनिः | वर्णितविनिः | Durg. on RV.I.19.

617. कत्यां पिच्छति सत्यां पुरुषोऽस्मिन् घटिनम् गुरु-कप्पं पुरुषोऽस्मि ||

Sā. on RV.I.33.12.
to the cloud lying in a cave for, the habitation of monsters in
caves is spoken of a well-known phenomenon referred to in the
vedic literature.

Aśāvāḥ

Aśāvāḥ is mentioned 4 times in the Rgveda. He is
killed by Indra and the waters are released. He is styled once
as a Dāsa and twice as 'arnavābha', which Grässmann renders
as 'the spider-brood Aśāvāḥ'. His description with other ene-
 mies of Indra places him on a level with the hostile cloud-demons.

Arnavaḥāḥ

Except one occasion, arnavābha always occurs in the
compny of Aśāvāḥ without any exception. Here, he is styled as
'Dānum' and is pierced by Indra together with Vṛtra.

Arnavaḥāḥ is the derivative form of Uraṇavaḥhi and
means the descendant of Uraṇavaḥhi, a demon. 'Araṇavaḥāḥ is per-
haps araṇavābha, the descendant of Uraṇavaḥhi, the spider. Spi-
ders are not very large and disgusting creatures, but positively

518. Vide Varza, Siddheswar: The Etymologies of Yāsaka, VVII,
Hoshiarpur, 1963, P. 118.

519. RV.VII.32.2; 36; 77.2; L. 144.3.
520. Vide, Supra, fn. 367.
521. Ibid.
522. RV.VII.32.35; 77.2.
523. Gh.
524. With śrībinda, Anāsāni, Pipru, etc., Vide Supra, fn. 367.
525. प्रक्ष्या श्र: दुर केश पुश्करिनिगर्द वा नारायणस्य | RV.VIII.11.12.
526. Ibid.
527. श्रीरामस्य श्रीरामानन्दोऽश्रयाः नायम् वा सम्बर्धविरि | DN, on RV.VII.11.12.
dangerous and make their webs. Thus, as Perry has proposed it is possible that the Vedic poets would have seen a considerable degree of resemblance between certain cloud-formations and spider's webs.

Ams

Ams appears several times in the Samhitās. Stealing away the dawns by means of the Sun, his hiding-places are said to be destroyed by Indra. His destruction is ascribed not only to Indra but to the other gods also. Agni by means of his rays is said to have shattered even the ancient works of Ams.

Ams is derived from ās, 'to pervade' + suffix 'nak' and means 'the all pervading cloud'. The Nighantu also enumerates it in the synonyms of cloud. But in his connection one thing is worth mentioning here that although Ams is mentioned among the rain stealer cloud demons yet he appears to be a demon of darkness in Perry's opinion. He is right because Indra is said to have destroyed his hiding places by making the Sun rise and Agni is also said to have done the same by his rays. Thus, Ams seems to refer to the cloud which pervades the darkness all over the world.

530. Vide, VNC.
531. Vide, RV.
532. RV. II.20.6.
533. RV. VI.4.3.
534. RV. X.18.
535. D.N. on RV. XI.12.18.

Jarutha

Jarutha is mentioned only thrice in the Rigveda, where his killing is ascribed not to Indra but to Agni only. Agni is invoked to burn up Jarutha or praised for being burned away. Once however, Vasishtha is also said to have slain Jarutha by means of enkindling fire.

The term Jarutha is derived from √jar, 'to be old' + suffix utha and it means 'the old, torn up cloud'. Both have rendered it as 'noisy' referring to a monster vanquished by Agni. Thus, Jarutha also refers to the cloud.

Karanaja and Parmaya

Karanaja and Parmaya both are mentioned thrice in the Samhitas. They are killed along with Vahrgda by Indra for the sake of Aithigya.

Both the two names Karanaja and Parmaya also refer to the clouds. They are killed by Indra, is obvious from the fact that...

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536. RV. VII.1.7; 9.6; 1.80.3.
537. RV. VII.1.7.
538. RV. X.80.3.
539. RV. VII.3.6.
540. Vide RV.
541. Vide RV.
542. RV. I.53.8; X.48.8; AV. X.31.8.
the terms 'Karañjñā' 'Parnayaghe' are applied for Indra. Here both the terms are an adjectival - epithet of 'Vṛtraṅaya' that refers to their killing by Indra in the Vṛtra-slaying fight. Vṛtra is a cloud, as we have already discussed, and styled as 'Asura'. Asura is also enumerated in the synonyms of cloud in the Atharvaveda. Thus, Karañjñā and Parnayā are also the names of clouds. As a cloud, Karañjñā is to be connected with Kara, 'hail' as Benfey has supposed; for sometimes, the clouds pour down hail instead of rain. Parnayā is the derivative form of Parna and means one who possesses Parna (wing). Thus, Ferry is right in taking it as 'the winged one', for the imagination of flying clouds is a well known phenomenon referred to in the Vedic literature.

Vaigōdha

Vaigōdha appears only twice in the Sanskrit, where he is killed along with Karañjñā and Parnayā and his 100 castles are destroyed by Indra and Rjiśvan for the sake of Atithigō. Vaigōdha means 'the giver of crooked things or poisonous

RV. L. 49. 8.

546. RV. L. 48. 8.
548. Vide, Ibid.
549. व ज्ञानम्प्रथि पर्वतात्रू — | RV. L. 19. 7.
550. RV. L. 19. 7.
551. Ibid.
things' and it is also a name of demon. His description with other cloud-demons - Karsajja and Parnaya - places him on the equal level with them.

\textbf{Vasa\-dikha}\n
Vasa\-dikha appears only twice in the Rgveda, where his children (Sesa) are slain by Indra. Sometimes his children are slain for the sake of Abhyarthin Rigveda.

Vasa\-dikha is rendered as vara 'water' + Sika 'top or head' which means 'the cloud having water at its top or head'. His sons are said to have been slain by Indra which again indicates towards the masses of clouds. Vasa\-dikha may be used for Agni by rendering it as 'the good flamed Agni' and his sons are clouds, for the clouds are produced by the heat of Agni, identified with the Sun.

\textbf{Brsaya}\n
Brsaya is mentioned twice in the Rgveda. He is styled as 'devamida', despising the gods and 'ma\-yin', willy or possessing occult power. In Brsaya's connection, one thing is to be noted...

\textbf{552. वें किन ब्रस विभाषणम् वा किन दुर्स्नाय! D.N. on RV. VI. 53. 8.}

\textbf{553. RV. VI. 27. 4, 6.}

\textbf{554. RV. VI. 27. 6.}

\textbf{555. Ki. VI. 4.}

\textbf{556. सर: िना किन दुर्स्नाय! D.N. on RV. VI. 27. 5.}

\textbf{557. वार: णीता: िना (ण्वता:) किन कत्व! D.N. on RV. VI. 27. 4.}

\textbf{558. RV. I. 33. 4; VI. 61. 3.}

\textbf{559. RV. VI. 63. 3.}
that his killing is ascribed not to Indra but to Agni, Soma and Sarasvati. Agni and Soma are praised to perish the children of Brâya (Brâdaya seṣah), to find the light for many, along with the recovery of food and cows, which the Panis had carried off and concealed. In another verse, Sarasvati is invoked to annihilate the children of god-despising and willy Brâya, to discover rivers for men and make poison flow away from them.

Brâya is derived from āvra, 'to encompass' and means the cloud which encompasses the rain waters or the rays of light. While commenting on RV.1.93.14, Wilson adds, 'By the destruction of Vrtra, the enveloping cloud, or gathered darkness, the Sun was enabled to appear in the sky.' And Skandavâmin gives two legends to clear the real nature of Brâya. According to the first legend, the Panis being frightened by the gods, went away with their cows. Then following them Agni and Soma recovered the cows. According to the second, Vrtra caused the gloom in the world by stealing away Āditya, Nakṣatra and the Rays of light. Then Agni and Soma recovered Āditya from Vrtra. Thus, Brâya should be understood as a cloud. In the preceding verse (RV.1.93.14), the term

560. तनाचौरि: पारो वहूँ हृदय व नीत्रणमयं दिवसं।

561. परस्पर अनवारित किरण परस्पर बनावति।

562. अनुवारि: बनावति: | कृतानी बनावत्रिति कृति: ॥

563. Wilson on RV.1.93.4.
'Brsayasya Seṣah' is used. The commentators generally understand Brsaya to be used for Tvaṣṭā and Seṣah for the sons, i.e., Vṛtra. Thus, the term 'Brsayasya Seṣah' is said to be referred to Vṛtra, the cloud. Vṛtra is called Tvaṣṭā's son, for he was born by Tvaṣṭā from the Ahamāya fire. Thus, Brsaya is another name of cloud, it is not probable to take it to mean the people locating in Arachosia as Hillebrandt has done.

Kṛṣṇa

Kṛṣṇa is mentioned several times in the Rigveda. He occurs both in singular and plural. He is styled as 'dṛṣṭaḥ', the swift moving and 'adevīh', the not shining or dark. He is described as standing on the river Asūmati with his ten thousands followers to have a fight against Indra. He thought himself to be concealed but, however, is seen clearly by Indra as the Sun is behind a cloud and smitten away by him (Indra) with Bṛhaspati.

565. कृष्ण: सुरस्वते | दिश्यकुश्य | तेन: कपल्ल | वन्धू: कालाहिंगम्य पुष्पः

656. 3a.on RV.l.193.4; also see 3k an da on RV.l.193.4.

667. Vide, Vedic Index, I, P.70.


669. RV.VIII.96.13; AV.XX.137.7; etc.

670. RV.III.31.21; AV.IX.13.

671. RV.III.96.16f AV.XX.137.9.

672. RV.VIII.96.15; AV.XX.137.7.

673. Vide, Supra, fn. 571.

674. RV.VIII.96.14; AV.XX.137.6.

675. Vide, Supra, fn. 571.
Along with his slaying, his wife (Kṛṣṇa-yoni) or wives (Kṛṣṇa-garbhā) are also slain with the aid of Viśvāsena and his black skin 'tvacaṃ - Kṛṣṇāṃ' is stripped off by Indra. In a verse, the black Asuras are said to be driven away by the radiant influence of Indra, discovering the cattle. In another verse, 50000 black Asuras are said to be dispersed by Indra.

Here the term Kṛṣṇa refers to the black cloud. The Nirukta takes 'Kṛṣṇā' as to mean 'the gloomy night' and Sāyana takes the term Kṛṣṇa as the cloud of dark colour and in Wilson's opinion Kṛṣṇa means 'the black' and it appears to him the other name for Vatra, the black cloud. His description with other cloud-demons like Pīpu and others leaves no doubt about Kṛṣṇa to be the black cloud. As regards the number fifty thousand, it is not to be taken literally. It means a vast unlimited number of clouds. Like Kṛṣṇa the term 'tvacaṃ Kṛṣṇāṃ' also means 'the dark cloud-surface' and the term 'Kṛṣṇa-garbhā' means 'the clouds which are black inside'. In the second verse of this hymn, Saṁśā and Saṁbara also occur which are nothing but the clouds as we have already mentioned. Thus, the whole context pertains to the description of the phenomenon of clouds. The old commentator Śanda
Śvāmī also renders this term as 'the rain water presented in the
dark clouds in the form of womb'. These clouds are slain by Indra
with the aid of Bhīṣm. Here Bhīṣm is not the name of a king
but the swift-moving thunderbolt. The old commentator Śāntadeva
Śvāmī also takes it to mean 'the swift moving thunderbolt'. Thus,
accompanied with Bhīṣm, the swift-moving thunderbolt, Indra
destroyed the dark clouds." Here the term 'Krṣṇa-Yonīḥ' also
means the clouds. This word is formed of two parts - Krṣṇa and
Yonīḥ. The term 'Yonī' is enumerated in the synonyms of water in
the Mahābhārata and Krṣṇa means 'the dark cloud' already stated.
Hence, the term 'Krṣṇa-Yonīḥ' means 'the black clouds having water
in their origin'. In the text the epithet 'Krṣṇa-Yonīḥ' qualifies
'Yonīḥ' which means 'the destructive'. Thus, the whole term
'Yonīḥ Krṣṇa-Yonīḥ' means the destructive clouds having water in
their origin'. The very epithet 'Yonīḥ' and 'Purāṇikāra' occurring in the text for Indra, leave no doubt about this meaning.

Vṛkṣādvaras

Vṛkṣādvaras is mentioned only once in the Rgveda, where
Bṛhaspati is invoked to pierce the sons of Vṛkṣādvaras.

Vṛkṣādvaras is derived from Vṛka 'cloud' + dvaras 'doors'

554. Yonīḥ Krṣṇa-Yonīḥ (Vṛkṣādvaras) ॥

Vṛkṣādvaras. on RV. I. 12. 1.

554. योनिः प्राणी विकारस्तुऽवविश्वः केवलः, देवः ॥

Ibid.

555. निम्न. I. 12.

556. योनिः प्राणी विकारस्तुऽवविश्वः केवलः प्राणस्य फीर्तवः ॥

RV. II. 3. 4.
and means the 'doors of the cloud', i.e., 'the rain obstructing cloud'. Here the sons of Vrkadvaaras Asura are said to be pierced by Bhraspati. Here Bhraspati is identified with Indra (Lightning). And 'Asura' is enlisted in the synonyms of cloud in the Nighent. Hence, the description is made of the struggle between Lightning and cloud. Here the context is clearly that of Indra and Vrtra representing Lightning and cloud respectively and not of a historical event as Ludwig has assumed. Thus, Vrkadvaaras Asura refers to the rain obstructing cloud.

Mrga

Mrga occurs many times in the Rgveda, and mostly appears as an adjectiveal-epithet of Vrtra or Indra but sometimes, seems to be a name of a demon. In a verse, he is styled as 'nayinam mrgam', mrga possessing occult power and is slain by Indra.

Here the term 'Mrga' appears to be used for the swift moving cloud. His description as 'nayinam Mrgam', the occult

587. Krukul; कृकुल: तैरा दारा पिथि। द.म. on RV.II.30.4.
588. कृकुल निर्वाृक विश्वभूमि; Vide, V.C.
589. Vide, Wilson fn. on RV.II.30.4.
592. For Ludwig Vide, Griffith fn. on RV.II.30.4.
594. RV.II.29.4; 32.3; VIII.62.14; etc.
595. RV.I.34.2.
596. RV.I.30.7.
power of Mrga evidently refers to the cloud because the terrestrial
Mrga, deer, uses no mâyā but the clouds assume different shapes by
means of their mâyā. In a verse, even his thundering is referred
to by the term 'Mrgasya ghoṣam'. The term 'ghoṣam' which means
roaring cannot be used for the low and sweet voice of a deer. It
refers to the cloud only. Tilak has also acknowledged that Vrtra
is called Mrga in the Vedas. Vrtra is merely the cloud, already
stated. Thus, Mrga means 'the cloud' and the term 'Mrgasya ghoṣam'
means the thundering of the cloud. The earthly Mrga, deer, runs
very fast. Thus, it is possible that the Vedic seers would have
seen a considerable degree of resemblance between the swift cloud
assuming different shapes and the swift running deer.

Mrgasya

Mrgaya is mentioned several times in the Rgveda. Sometimes
this word is used as an epithet of Pipra and Sambata, but
in a passage, it appears as a proper noun, where Mrgaya is said
to be slain by Indra along with Veda and Patgrthi. Here the de-
scription of Mrgaya with other cloud-demons places him on a level
with them and signifies a cloud, the demon of air.

601. RV.X.123.4.
602. Tilak, B.G. The Arctic Home in the Vedas, Poona, 1936, P. 117.
603. Cf. Sharma, Raghu Nandan : Vaidika Sampatti, Bombay, Samvat,
       2016, P. 79.
Kumāru

Kumāru appears only once in the Rgveda, where handleless Kumāru, dwelling with Dānu, is said to be pierced by Indra, along with footless Vṛtra. The term Kumāru is derived from the root √vañ, 'to sound' and means the sounding or thundering of the cloud. Sayana takes it as an epithet of Vṛtra and renders it as 'the thundering Vṛtra'.

Krvi

Krvi is mentioned thrice in the Rgveda. In the battle he is overcome and laid down on the earth by Indra. Here the term Krvi originally denotes 'leather bag' and metaphorically 'a rain cloud' in Perry's opinion.

Padgrbhi

Padgrbhi is mentioned only once in the Rgveda, where he occurs with Mrgaya and Veda and is said to be pierced by Indra for the sake of Sava. Here the term Padgrbhi is rendered as 'one who seized by the foot'.

Vṛṣaśipra

Vṛṣaśipra is mentioned only once in the Rgveda, where

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608. RV.III.30.8.
609. RV.III.30.8.
610. RV.III.17.6; 22.2; RV.Kh.III.3.8.
611. RV.II.22.2.
612. RV.III.17.6.
613. RV.X.49.8.
614. RV.VII.88.4.
his māyā is conquered in the battle by Indra and Viṣṇu. Here he is also styled as 'Dāsa'. The term Vṛṣāṇipra means 'having-jaws or lips like a bull' and it might be merely an adjective in Parry's opinion. His description as using māyā and the epithet 'Dāsa' applied for him, places him on a level with other demons of air.

Nārmara

Nārmara is a demon, who occurs only once in the Rgveda, where he is slain with all his wealth by Indra, for the sake of good. Nārmara is the descendant of Nrmara 'who causes death to the men'. A rain-withholding cloud is Nārmara because he causes death to men owing to withholding the rain water. His description of slaying with all the wealth (of waters) for the sake of food, also brings this fact out.

Makha

As a demon, Makha is mentioned only once in the Rgveda, where he is said to be chased away by Brāhmaṇa's sons.

There are several other demons mentioned by name in Vedic literature, who are mentioned only once or twice and are conquered or vanquished by Indra. They are as follows; Kuśavīc, .....

616. RV. II. 13. 8.
617. RV. II. 13. 8.
618. RV. II. 13. 8.
619. RV. I. 174. 7.
Navevâstava etc. and the female demons - Kuşavâ, Ürjayanti,
Danû, Vikunṭhâ, Grahî, Pigâni, etc. There are also some demons
like Gâsa, Ścâsa, Viśâda, Stadu, Devapâni, Vesa, Suma and Marka,

620. RV.I.117.16.
621. RV.VI.20.10.
622. RV.VI.20.8; 25.4.
623. RV.VI.20.8.
624. Ibid.
625. RV.X.49.5.
626. RV.I.168.5.
627. RV.X.61.12.
628. RV.X.49.617.
629. RV.IV.18.8.
630. RV.II.13.8.
631. RV.I.32.9.
632. Vide Griffith fn. on RV.X.47; also see B.D.VII.49-50.
633. RV.I.161.1; also see AV.II.9.1; VI.112.1; 113.1; VIII.2.12; 3.18; X.6.8; XVI.7.1; 8.1; XIX.45.5; etc.
634. RV.I.123.5.
635. KS.XXV.8; Kap.Katha.XXXI.1.
636. KS.IV.2.9.
638. TS.II.6.9.4.
639. KS.I.6.3.
640. AV.XV.23.1.
641. ŚBr.IV.2.1.4-6.
642. RKM PBr.XIII.12.5; ŚBr.I.1.4.16; JBr.III.168 ff.
Great battles between the Devas and the Auras

Indra-Vtra conflict is regarded as the great battle between the Devas and the Auras. This constitutes the subject matter of a large number of the hymns addressed to Indra. Indra is the leader of the Devas and Vtra of the Auras. Both are mentioned as armed with various weapons and associated with their allies. They are described as fighting like two rival kings.

Vtra is the most dangerous enemy of Indra and it is referred to by the various terms - 'Vtra-han', 'Vtra-hantasam', 'Vtraragnam',...
'Vṛtra-hanaa', 'Vṛtra-khīda', 'Vṛtra-tūrya', 'Vṛtra-hatya', etc. used for Indra. In this conflict, Vṛtra envelops himself in a cloud: 'He (Indra) stood on high in the air and directed his missile against Vṛtra, when that one, wrapping himself in a cloud, rushed upon him, Indra with sharp weapon subdued the enemy'. He throws out gloomy mists, the darkness, to confuse his conqueror.

He even seeks to defend himself with thunder, lightning, and hailstorm, and makes an effort to terrify his opponent by his flapping and with his thundering: 'Neither by his flapping, nor with his thundering did Vṛtra terrify Indra, the brazen thousand-pointed thunderbolt flew at him.' He like a mad warrior, challenges Indra and just as the powerless man pretends to contend a mighty man in the same way Vṛtra contends Indra uselessly, for when he smites on Indra's bolt, the latter saves himself easily. His followers

666. RV.I.106.6.
667. RV.II.51.9; L65.6.
668. RV.I.106.2; 11.26.2; VI.19.6; 34.5; 38.5; 61.5; VIII.19.20; 74.9; 12; L66.6; etc.
669. RV.I.109.5; IV.19.1; 24.2; VI.21.1; 36.2; VII.19.3; 20; 32.15; 1.65.2; etc.

660. अप्पाद गृहायया ग्रहिकाया द्रौपदि ।
विभिन्न ब्रह्म वा राजस्वो विवादातुन् वथुपालिनः ।

661. RV.I.73.5.
662. RV.I.32.12.

663. ज वेषया न नयस्य नुआ व वारंभः ।
ब्रह्मेऽव ब्राह्म: जिवामद्वाराया वस्त्रारणाः ।

664. RV.I.32.6.
665. RV.I.32.7.
666. RV.I.32.12.
extend a covering veil over the earth but they cannot overcome
Indra. On the contrary, they have to run away like wasps
with men contending. As Indra is the most mightiest among the gods.
He takes the field against this demon at the command of the gods
who are themselves unable to withstand it. The verse obviously
reads, 'Unto Indra, the gods gave without reserve the chief command
in the battle for the water-floods, when they laid the thunderbolt
in his hands, having slain enemies, he possessed himself of the
brass castles'. And one another verse reads, 'Thus, have the
gods made me, Indra, in every work a strong, a mighty giant, I
smote Vṛtra lustily with thunderbolt, I opened by my right the
cowstall for the worshipper.' The Ataraya Brāhmaṇa points out
that when Indra and other gods rush upon Vṛtra to kill him, the
latter perceives thinking, to frighten them. He breathes at them,
upon which all the gods are flung away and take to delight. However,
in the Maitreyā Śaṁhitā, firstly we come across with an agreement,
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667. RV.1.33.8.
668. RV.1.33.6.
669. सन्तु सङ्गतापि विच्छ:। का.XI.3.
671. कपय भगवं धार्म वर्जय वेदिनिर्विवासातै।
पुनः भ्रमस मध महाजयोऽय वशस्वु पुर वाप्यन्ति वाहोऽधिः। RV.11.20.6.
672. वम यां तथां पञ्चाकुण्ड वर्जास्य गुप्तं धार्मिनिर्देवः।
यथं पूर्वं वाक्र चन्दरानातीष गुप्तं परिता धार्मिकं वर्धू। RV.1.20.7.
673. SB.III.29.
674. MS.IV.3.4.
made between the two leaders. Here the legend runs as follows: The gods and the Asuras were in conflict. Vṛtra told Indra that he (Indra) is senior among the gods and he himself among the Asuras, hence, let they have a compact not to kill one another. Accordingly, they make an agreement not to be jealous with one another. When the gods came to know it that being so, Vṛtra will be prosperous, they proposed Indra to kill Vṛtra but he refers to the compact made with Vṛtra. Agni, Varuna and Indra then, assure him to protect him from the earth, sky and heaven respectively. Then the gods, kill Vṛtra. 

The Tāṇḍya-Vaṁśa-Bṛāhmaṇa also points out the compact made between the two leaders. According to the said Bṛāhmaṇa, when Indra hurl his thunderbolt to slay Vṛtra, the latter forbidding his attack says, 'I have precious thing (vīrya) in my body, if you will guard my body, I shall give it to you'. Accordingly, he gives his power (vīrya) thrice to Indra and protects himself. The Satapatha Bṛāhmaṇa says that when Indra rushes at Vṛtra to slay him, the latter says, 'Do not hurl your thunderbolt at me! You are now what I was before. Only cut me in twain, but do not annihilate me'. On this Indra says, 'You shall be my food'. And when he agrees, Indra accordingly, cuts him in twain. But when Indra begins the battle, the other gods abandon him for fright and leave him all alone in the lurch. He assures them not to be afraid of the Asuras as he himself will kill them and as soon as they see that Indra

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675. TāBr. XX. 15.6.
676. ŚBr. I.6.3.1-17.
677. RV. IV. 18.11; VIII. 32.14; 15; etc.
678. RV. VII. 96.7.
679. ŚBr. I. 16.
nevertheless ventures the attack and remains victor, their courage returns, and they sing to his songs of joy. So dreadful is the fight that heaven and earth and all creatures tremble with fear. The heavens shrink from Indra's lightnings and Tvāṣṭar, though he had himself fashioned the thunderbolt, falls prostrate in terror at its dreadful effects. Perhaps even Indra would not have been able to overcome his enemy, had he not beforehand imbued by with a copious draught of Soma the requisite courage and strength, this Soma however gives him power invincible. This Soma is efficacious to the other gods also for providing them with courage, or at least with forgetfulness of their danger. Indra armed with weapons goes to fight against Viśnu. His weapon is the thunder-bolt (vājra) spoken of a hundred-edged or hundred joints, which Tvāṣṭar fashioned for him or Usásas Kāvyā gave him. With the bones of Dāhyāṅga he suits the ninety-nine enemies dead. He also carries bow and arrows and a spear, 'rāṭil', but scarcely...
we find him using these weapons in battle against Vṛtra. Somehow, he hurls foam at the demon Kampūṣa, perhaps to blind him and ice (snow or hail) at Arbuda. But mostly he is associated with 'Vajra' and the epithets 'Vajrīn' and 'Vajrabāhun' frequently used for him also support it.

At his approach, he finds Vṛtra lying on the mountain carelessly and even asleep, for he (Vṛtra) considers himself invulnerable and immortal, but he (Indra) awakes him with the thunderbolt. He seeks to defend himself with stratagems, but Indra is more cunning than he, as he (Indra) overcomes with Manā the Wāsin, lurking which lay upon the waters, or his cunning is of no avail against the overwhelming power of the gods. Indra strikes off Vṛtra's head with the hundred-jointed thunderbolt, tears Vṛtra himself in pieces and casts him under his horse's feet. He makes him helpless, footless and shoulderless 'vyaśisa'.

At the time of Vṛtra's slaying, his mother named Dānu lay above to

693. RV. VIII.14.12.
694. SB. XII.7.3.1 ff.
695. RV. VIII.32.26.
696. RV. VIII.12.25.
697. RV. I.32.8.
698. RV. I.32.2.
699. RV. IV.19.3.
700. RV. V.32.3.
701. RV. I.103.7.
702. RV. V.30.6.
703. RV. XII.11.6.
704. RV. VIII.6.6.
705. RV. I.61.10.
706. RV. VI.57.3.
707. RV. I.32.7; also see III.30.8.
708. RV. I.32.8.
protect him like a cow beside her calf. He (Vṛtra) makes a fearful noise 'vyanaḍa', and great thundering at his disposal. The soma-juice starts flowing from his nose and he himself flows forth stinking in all directions towards the water. This earth then, gains all the belongings concerning his dead body.

Now, Indra turns to the treasure of heaven the waters imprisoned in the cloud-rock 'āśman'. He hews asunder Vi (Vṛtra) as a carpenter hews a tree. He let out the streams and they flow to earth. Hence, it is obviously said, 'Indra spreads abroad the rains of heaven'. The fight concluded, Indra hastens away with such speed that one would think an avenger of Vṛtra to be at his heels.

Along with Vṛtra, Indra kills several other demons like Sambhas, Nasumi, Aśvada, Pipru, Kuyava, Kr̥gaya, Karanavaśa, Miśva Dhūni & Čumuri, Āhi, Vamisa, etc. but in the fight, he is assisted by other gods also.

709. R.V. 1.32.9.
710. Br.IV.2.
712. JBr.1.364; TāBr.IX.5.7.
713. JBr.1.1.3.8; Cf.TBr.III.2.8.1.
715. R.V. 1.120.3.
716. R.V. 1.32.6.
717. RV. VIII.12.6.
718. R.V. 1.32.14.
719. See R.V. 1.103.8; III.34.3; VI.19.4; VII.3.19; 32.28; etc.
In the fight against Vrtra he gets the assistance of the gods directly or indirectly. He kills Vrtra with the aid of thirty-three gods and opens the doors of his castles. When he (Indra) refers to the compact assigned between them (Indra and Vrtra), Agni, Varuna and Audra assure him not to be afraid of Vrtra, for they will guard him against the earth, sky and heaven. According to the Satapatha-Brahmana, when Indra hurled his thunderbolt at Vrtra, he thought himself to be weaker, and fearing lest he should bring him down. Thus, concealed himself and went to the farthest distances. But the gods, however, knew that Vrtra has been slain and Indra has concealed himself for nothing. Then, they discovered him with the assistance of Agni, pleased him with libation and reenforced him with soma. The said Brahmana further points out that when Indra slew Vrtra, being frightened by Vrtra his vigour and energy went out of him. Then by preparing a cake on twelve potsherds and offering for Indra and Agni, they again made him possessed of vigour and energy.

His most constant companions in his expeditions against the demons are the Varuts. He is called several times 'Marutvant'.
accompanied by the Maruts 'Marutsadhā', having the Maruts for his companions 'Marudgana', having the troop of the Maruts about him and the Maruts are called 'Indravatih', 'Indragatih', having Indra as their leader. Their closeness of the association is shown by their names, appearing as dual compound 'Indravarutah', sometimes, they instruct Indra in the battle and sometimes they merely encourage him, for the mighty god needs no assistance. The Mitraya Brāhmaṇa, also points out that Indra killed Vṛtra but he thought that he has not subdued him and went to a very distant place. All the gods thinking that he has not conquered Vṛtra, left him, but the Maruts alone did not leave him. They exhorted him by saying, "Strike, O Bhagavan! Kill Vṛtra! show thy prowess."

Indra hardly obtains the assistance of Vayu in the fight with demons. In a passage, it is said, "(Indra) who conquers together with Vayu in the battle for the herds." The Satapatha Brāhmaṇa points out that when Indra hurled his thunderbolt at Vṛtra, thinking himself to be the weaker, and fearing lest he should
bring him down, he concealed himself and went to the farthest distances. Along with him the gods also hid themselves away in the same place where Indra had concealed himself. They sent Vayu to know whether Vrtra was slain or not and came to know through him that Vrtra was slain.

In the Vrtra-slaying fight, Agni plays an important role.

Indra and Agni both together are called 'Vrtrahan', the slayers of Vrtra 'Vrtrahanâ', the excessive Vrtra-slayers and 'Vajrabhû', having the thunderbolt in their hands. Both go together in one chariot for the destruction of Vrtra and recovery of the cows. Agni alone slays Vrtra and is called the lord of the Vrtra-slayer.

Likewise Indra, the epithets 'Vrtrahâ', 'Vrtrahyâ', 'Vrtraha-hyân', 'Purnândara', are also frequently applied to Agni. He is also called the slayer of Sambhara.

In this fight, Indra is aided by Vigna also. Indra and Vigna both are called 'Asemâti-pãha', the conquerors of the attackers. They are said to have broken open the nine and ninety

\[ \text{RV. I. 108.3; II. 12.4; VI. 30.3; VII. 93.14; 94.11; VIII. 38.2; etc.} \]

\[ \text{RV. VII. 94.11.} \]

\[ \text{RV. VII. 115.2.} \]

\[ \text{RV. V. 88.3.} \]

\[ \text{RV. I. 78.4; VI. 13.3; 16.34; X. 60.2; etc.} \]

\[ \text{RV. III. 16.1.} \]

\[ \text{RV. I. 74.3; II. 11; III. 20.4; VI. 16.9; X. 69.12; etc.} \]

\[ \text{RV. I. 59.6; VI. 16.14; etc.} \]

\[ \text{RV. VI. 16.48.} \]

\[ \text{RV. VI. 16.14.} \]

\[ \text{RV. I. 59.6.} \]

\[ \text{RV. VI. 69.4.} \]
firs forts of Saabara, and have overwhelmingly beaten, the hundred
and the thousand warriors of the Asura Varun all-together. In
a verse, Viṣṇu is asked by Indra to exert his greatest prowess,
if his purpose was to slay Vṛtra. And in one another verse, at
the command of Indra, Viṣṇu is asked to stride forth lustly, to
smite Vṛtra, open the rivers and let them flow.

In this fight, Trīta also appears as a companion of
Indra. He offers soma to Indra, to infuse into him strength for
the battle. Indra sends his into battle, and imports to his

courage and strength. The Varuṇas cheer on the courage and zeal
of the battling Trīta. He is backed by Indra, while he kills
Viśvarūpa, the seven-rayed and three-headed demons and liberates
his cows. Sometimes in the Brāhmaṇas, also the killing of Viśva-

röpa is ascribed to Trīta, but it is only in companionship with
Indra that he is declared to have overcome Viśvarūpa, for Indra

obviously gets the cows away from hi for the sake of Trīta. How-
ever, in a passage, he is said to have rent Vṛtra into pieces.

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748. RV.VII.59.5; Tt.III.1.11.2.
749. RV.IV.18.11.
750. RV.VIII.200.12.

751. According to Parry, Trīta may be a different name for Indra
and possibly an epithet applied to Indra in RV.VIII.7.24. 
Vide: JAC.3.XI.P.142.
752. RV.XI.11.20.
753. RV.XI.11.19; V.99.6.
754. RV.VIII.27.24.
755. RV.I.8.3; also see L.8.7:19.
756. SBr.1.2.3.2.
757. RV.I.128.2.
758. RV.I.128.1.
In this Vṛtra-slaying fight, Joma also plays an important role. He always refreshed and reforced Indra for the battle. Perhaps Indra would not have been able to overcome his enemy, had he not beforehand imbided by with a copious draught of Joma. Both Indra and Joma go together to slay Vṛtra. Joma also kills Vṛtra and shatters his castles. Likewise Indra, the epithets 'Vṛtra-hā', 'Vṛtra-ha', etc. are obviously assigned to him.

Varuna is also an associate of Indra in the fight. Both Indra and Varuna are styled as 'Vṛtra-tūrā', the slayers of Vṛtras and 'Ṣarvasenā', possessed of vast strength. ŚrāVASPAti appears many times as a companion of Indra in his fight with the demons. He always the Vṛtras and shatters their castles. Pūśa, Śiṁha, and Nami Sūna also aid, Indra in the Vṛtra-slaying fight. Some other gods like Sūrya and Čandras, Varuṇa, Śaśvatī, Tārvas, etc., are also companions of Indra in his fight with the deacons. See RV. I. 166. 51; RV. II. 17. 3; V. 28. 7; VI. 47. 8; VIII. 17. 8; IX. 1. 10; 22. 7; 61. 22; X. 25. 9; 116. 1; etc.

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760. RV. II. 10. 2; III. 43. 7; IV. 44. 14; V. 29. 3; 7; etc.
761. RV. VI. 72. 3.
762. RV. IX. 6. 20; 17. 1; 110. 1; etc.
763. RV. IX. 88. 4.
764. RV. I. 91. 5; IX. 25. 3; 28. 3; 37. 5; 89. 7; etc.
765. RV. IX. 98. 5.
766. RV. VI. 68. 2.
767. RV. X. 68. 9; AV. XII. 16. 9; etc.
768. RV. VI. 73. 2.
769. RV. VI. 86. 2.
771. RV. X. 48. 9.
772. AV. XI. 27. 2.
773. AV. IV. 32. 3.
774. RV. VI. 61. 3.
775. RV. VIII. 8. 9; 22; etc.
Trasadasya, Bhava & Saras, etc. are also ascribed with the slaying of Vrtra and the epithets 'Vrtra-hā', 'Vrtragāni', 'Vrtra-hanam', 'Vrtra-hān', 'Vrtra-turam', etc. are employed with them. Sometimes the gods in general are also ascribed with the killing of Vrtra.

(iii) Minor battles between the Auras and the Devas

Besides the great battle of Indra and Vrtra, there is a description of minor battles between the Devas and Auras in general.

Devasura Śaṁgrāma in the Samhitās

In the Samhitās, Devasura Śaṁgrāma has been referred to at many places. In the Rgveda itself, the terms 'Asura-hā' and Asuraghna' used for the gods refer to this conflict. Somehow in some passages a frequent mention is made of the Auras for defeating or being defeated by the Devas. But in comparison

776. RV.IV.42.9.

777. RV.IV.28.3.

778. For Jūrya - RV.X.170.2; Manyu - RV.X.83.3.

779. For Sarasvatī - RV.VI.61.3.

780. For Śadāna - RV.VIII.8.9; 22; etc.

781. For Trasadasya - RV.IV.42.9.

782. For Trasadasya - RV.IV.42.8.

783. RV.IV.3.4.

784. Asuraghna for Indra - RV.VI.22.4; RV.Kh.II.4.1; Agni - RV.VII.13.4; Asura-hā for Jūrya - RV.X.170.2.

785. RV.VII.86.9; L.83.4.

786. RV.X.187.4; also see RV.Kh.II.14.12.
with the Rigveda the later texts - T3, K3, K5 & Kap. Katha Samhita - refer to their struggle and the consequent victory of the Devas over the Asuras in a very large scale. In this conflict, the Devas were fewer in number and the Asuras were in large number, the former had subdued self and the latter an unsubdued self. The Asuras were sagacious but the Devas were shallows. They had their messengers too. Agni is said to be the messenger of the Devas and Uśnas Kāvya or Daivya of the Asuras. The Taittirīya Samhita points out that the Devas, men and Pītrīs were on one side whereas the Asuras, Rakṣasas and Piśācas were on the other. The said Samhīta further points out that the Rakṣasas concealed by the nights, poisoned the blood of the wounds of the Devas they caused and thus the Devas were put to death miserably. The Devas exclaimed, "Him who of us dies, it is the Rakṣasas who kill." They invited the Rakṣasas saying, "Let us choose a boon, what we win from the Asuras, let that be shared between us." Then they conquered the Asuras and having conquered the Asuras, they drove away the Rakṣasas.

The Taittirīya Samhīta further says that the day belonged to the Devas while the night to the Asuras. The Asuras entered

787. Kāṇḍa-2, Ṛgveda 2.2.4.4

788. Taittirīya 3.11.1

789. Kāṇḍa-1, Ṛgveda 1.1.2

790. Taittirīya 2.6.8.5

791. Taittirīya 1.11.8.2

792. Taittirīya 1.5.9.2ff; Cf. Kāṇḍa 7.61

793. Taittirīya 1.11.4.1-2; Cf. Kāṇḍa 7.7

794. Kāṇḍa-2, Ṛgveda 2.2.4.4; Taittirīya 1.5.9.2ff; Cf. Kāṇḍa 7.61; Kap. Katha V.6.
night with all the precious wealth of the Devas, the latter thought themselves to be abandoned (bīna). They perceived that the night was of Agni, cattle were of Agni and hence they praised Agni there. Being praised by them Agni delivered their cattle from night to day. Then they performed their desires.

When this struggle took place between the Devas and the Asuras, the Gayatri grasping and taking their force, power, strength, offspring and cattle remained away. However, Indra was as if he was 'loose' and 'unfixed' and afraid of the Asuras. But it is Indra with whom the Devas overpowered the Asuras. Indra then, became the slayer of the Asuras. He attacked the Asuras with thunderbolt. Then the Asuras sought to enforce them from the quarters, the Devas also repelled them with arrows and thunderbolt. They made the thunderbolt of a chariot's wheel and attacked them and after killing them drove them away from these worlds. Expelling them to the south, they (Devas) went to the upper region. But somehow having killed the Asuras, they became terrified from death.

Ever and anon, the Devas were also defeated in the beginning.

The Taittiriya Samhita points out that when they were in

Tait. II.3.7.1.
conflict, the Asuras conquered the Devas and the latter being defeated by the Asuras, became their servants. Their power and strength departed from them and even Indra could not win it. In fear of the Asuras, they entered Agni but the Asuras drove them to the south. They (Devas) became impious and the Asuras prospered. But soon the scale changes and the victory goes in favour of the Devas. They drove the Asuras from their place (Agni Wiś-viśara) towards defeat. Of course, the Asuras were more in number and superior in power while the Devas were fewer and impious. The Maitrāyani Śāhīta narrates a story where we are told that in their conflict Aditi was on the side of the Devas and Kūstā on the Asuras. After coming with flying colours the Devas thought to slay the head of Kūstā and the Asuras thought to slay the head of Aditi. The Devas were victorious, thus they annihilated Kūstā. The said Śāhīta further points out that the Devas knew whosoever was killed among them by the Asuras but the latter did not know the killed among them by the Devas. In contrast to it, the same Śāhīta how-

805. T3. VI. 2. 2.6.
806. T3. VI. 6. 4. 4.
807. T3. II. 2. 6. 1.
808. T3. XXV. 2. 6. 1.
809. T3. XXVII. 16.
810. T3. XIV. 2. 3.
ever says that whosoever was killed among the Devas, he did lie in the same condition, but whosoever was killed among the Asuras did come to life and started fighting with the Devas. In this connection the said Samhitā narrates a very interesting story about their conflict. Here we are told that among the Asuras Suma had an immortal element (Aṛta) which he kept in his mouth. In the struggle whosoever was killed among the Devas, lay in the same condition but in quite contrast to it, the deceased among the Asuras were brought back to life immediately by means of Aṛta. When Indra came to know of it, he thought of depriving them of Aṛta by fraud. He himself became a honey pot and laid down on the way of Suma to deceive him. When Suma saw a honey-pot lying on the way, he kept that in his own mouth. Hereupon, Indra in the guise of a hawk stole Suma's Aṛta away from his mouth.

The Taittirīya Samhitā says that both the Devas and the Asuras were in conflict. The Devas, in anticipation of the conflict deposited their desirable riches in Agni saying, "This will still be ours, if they defeat us." Agni desired their riches and ran away with that. The Devas then, having defeated the Asuras, pursued Agni for its recovery with a promise that the re-establishment shall be of Agni alone. In this way they recovered their riches from Agni. The said Samhitā further points out that when

815. अजुरि विद्वृत्त पुजारात्यायत तानिंद्रोच्चि कहुँ: पुरातात्पादित तपस्यः।
विद्वृत्तिरिवर्धित: प्रज्ञा दुर्ग | परष्ठादित्यसाहसितिः निःश्रेयः ज्ञाति।
T3.VI.2.7.3.4.
the high altar was seen going to the Devas, the Asuras advanced on them, with their bolts ready, but soon they were repelled from all sides by Indra associated with Vasus, Pitra, Andras, Viśvakarma and the Bītyas. Their heaven was conquered by Indra and the Devas attacked the hostile Asuras on this earth. Indra quelled the Dasyus and the Asuras. The Devas also repelled the Asuras and Indra cast the Dasyus down into the deepest and lowest darkness.

Deviṣaṇa Śaṅgīrāṇa in the Brāhmaṇas

The Brāhmaṇas likewise the Śaṁhitās, point out that the Devas were fewer and younger while the Asuras were large in number mighty and elders. In the struggle, the Asuras used all the possible means to overcome the Devas. They even used māyā and witchcraft. The Satapatha-Brāhmaṇa says that when the Devas and the Asuras were contending, the Asuras then, by way of witchcraft, buried charms within these worlds, thinking that they may thereby overcome the Devas. The Devas then, prevailed. By means of these sounding holes they dug out those magic charms. Now, when a charm is dug, it becomes inoperatives and useless. Sometimes, they (Asuras) used the worst device of witchcraft, i.e., poisoning of food and water. In the Satapatha-Brāhmaṇa...

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816. AV.XII.13.1; Cf. XV.11.1219; AVP.VII.7.1.
817. AV.XII.1.5; Cf. vi.14.11; AVXVII.1.4.
818. AV.X.3.11; Cf. AV.XVII.64.2.
819. AV.XI.2.17; 18; Cf. AV.XVI.77.617.
820. असु व अवादः अन्यायं वाधून वनवाद वेदां: । तर. XVII.1.2; क्षितादिव का हे देव वाधू मुरुश्रावः । JBr.1.198.
821. SBr.III.5.4.2.
822. SBr.III.4.3.2-11.
we read that the Devas and the Asuras were contending for superiority. The Asuras then, defiled, partly by magic, partly with poison, both kinds of plants - those on which men and beasts subsist - hoping that, in this way, they might overcome the Devas. In consequence of this, neither did men eat food, nor did beasts graze, and from want of food, these creatures well-nigh perished. By means of the sacrifice the Devas then, accomplished both kinds of plants. They also used darkness in their conflicts with the Devas. We have a passage from the Satapatha Brāhmaṇa which refers to it and makes it clear. Here way are told that when the Devas were passing upwards to the world of heaven, the Asuras enveloped them in darkness. The Devas then, performed a sacrificial session of a hundred Atriṣṭras and thereby repelled the Asuras, darkness, and all evil they found on the way to the world of heaven. Elsewhere in the same Brāhmaṇa we read that Raśis were performing a sacrifice, and Atri was their hotṛ, sacrificer. Then the darkness of the Asuras, came rushing into the Jatas. Atri then, dispelled the darkness.

About their conflict with the Devas the Tāṇḍya Mahā-

Brāhmaṇa points out that among the Asuras whoever killed in the struggle was brought back to life but whoever was killed among the Devas remained dead. The Asuras were strong and powerful and the Devas were always afraid of them. In this connection, the

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825. Br. IV. 3. 4. 21.
Atareya Brāhmaṇa points out that the Devas were always afraid of the Asuras robbing them of their early morning sacrifice, i.e., Prātamanuvāka, for the Asuras were so strong and powerful. But Indra told them not to be afraid of the Asuras, as he himself would strike them with the three-fold power of his morning thunderbolt. Accordingly, he struck and destroyed them. Thence, the Devas became their masters. The Jajmīlya Brāhmaṇa says that after they had making slaughtered the Asuras the Devas thought themselves to be impious and the Tāṇḍya Kahā-Brāhmaṇa says that Indra thought himself an evil-doer. But still, however, the said Brāhmaṇa further says that being defeated by the Asuras, the Devas had a recourse to Prajapati. The Gopatha Brāhmaṇa also says that the Devas and the Asuras waged war in these worlds. The Asuras seized all things which they could grasp, took them and threw them into the sea. The said Brāhmaṇa further says that the Devas asked Indra to protect their sacrifice as long as they fight with the Asuras. Then Indra becoming the form of Ṛgveda, ran round the east, sat nearby, then becoming Yajurveda, ran round the west and sat nearby, then becoming Sāmaveda ran round the north and sat nearby and at last becoming Brāhmaṇa ran round the south, sat nearby. And all the Devas sat in his south direction. The said Brāhmaṇa further points out

827. Tā. XXI. 14. 2; Cf. Br. III. 228.
that the Asuras surrounded the citadel of Indra. The Devas became terrified thinking, 'Who will kill these Asuras?' Then headed by Čakrā, the eldest son of Brahmā, they defeated the Asuras. The Gopatha Brāhmaṇa further says that they defeated the Asuras before their faces. Being defeated they entered the junction of day and night. Then these five deities - Indra, Agni, Varūṇa, Bṛhaspati and Viṣṇu - chased them away from the evening in triṭiya āśva in ekāha sacrifice.

According to the Hitareya Brāhmaṇa, both the Devas and the Asuras were fighting in these worlds. The Asuras made these worlds fortified castles, just as the strongest and most powerful kings do. Thus, they made the earth an iron castle, the air a silver castle, the sky a golden one. The Devas made out of the earth in opposition to the iron castle of the Asuras, a sitting room, i.e., Jātads, out of the air a fire-place, i.e., Agnīdhiṛya and out of the sky, two repositories for food, i.e., Havīrdhana. Thus, they made these worlds in opposition to the castles into which the three worlds had been transformed by the Asuras. The said Brāhmaṇa further says that they were fighting in the east, west, south and the north, in all of which the Devas were defeated by the Asuras, but when the fighting took place in the north-east direction, the Devas were victorious, and since then, this direction has been regarded

**References:**

834. *Gṛ. 1.23.*
as invincible. It further points out that the Devas attributed their defeat to their having no king. Then, they made Soma their king and with his help, they became victorious in all the directions.

The Atharva Brāhmaṇa narrates another legend, connected with their conflict, which is worth mentioning here. According to this legend, Indra and Viṣṇu fought against the Asuras and after defeating them, they asked them to divide their belongings. When they (Asuras) accepted the offer, Indra proposed them that all the things measured by the three steps of Viṣṇu will be their's alone and the other remaining part will be of the Asuras. Then Viṣṇu firstly stepped through these worlds then over the Vedas and lastly over Vāk.

The Tāṇḍya-Mahā-Brāhmaṇa and Jaiminiya Brāhmaṇa also narrate a story that runs as follows: Once both the Devas and the Asuras were contending for superiority with staves and bows. Neither party was able to overcome the other. Neither of them having gained the victory, the Asuras said, 'Well then, let us try to overcome one another by speech, by sacred writ, i.e., Brahmaṇ. He who cannot follow up our uttered speech by making up a pair, shall be defeated and lose everything, and the other party shall win everything'. The Devas agreed and asked Indra to speak. Indra said 'ekāḥ' for him, and the others then said, 'ekā' for them and thus found the desired pair, for ekāḥ and ekā make a pair. Indra said 'dvāra' for him, and

836. Ibid.
837. ABr.VI.16.
838. TāBr.XI.12-2; JBr.11.291-92.
others said 'dve' for them. In the same strain Indra said 'trayāṛ' and 'Caturāṛ' for him, and the others also found the required pairs and said 'tisṝ' and 'cataśṝ' for them. But when Indra said 'Paṇca' for him, the others found no pair, for, after numeral four, there is no pair; for them both masculine and feminine are Paṇca only. Thereupon the Asuras were defeated and lost everything and the Devas won everything from the Asuras and deprived the Asuras of everything.

The Jaiminiya Brāhmaṇa says that in the beginning, all the things were with the Asuras. The Devas had only a syllable 'vāk' but with the assistance of Agni, they won the certain and uncertain of the Asuras, by means of this Akṣara 'vāk'. The said Brāhmaṇa further points out that before going for struggle, both the parties kept their riches at a certain place and it was decided that whoever will be victorious, the whole riches will be theirs. The Devas desired to get the whole of the riches and by means of Āgni they won it. It further points out that when they came back after defeating the Asuras in the fight, they could not discriminate their riches and everywhere showed their authority saying, 'this is mine, this is mine'. Then Prajapati disintegrated their share.

The Jaiminiya Brāhmaṇa also narrates a story about Deva-Sūrya-Saṃgrāma that runs as follows: Atharva Rāj had a splendid and

839. JBr. I.107.
841. JBr. I.138; also see 1.142.
842. JBr.III.64-65.
divine son, Dadyané by name. Whenever the Asuras saw him (Dadyané) soon they saw their head cut off. But he went to the world of heaven, they started vexing the Devas. Being invaded by the Asuras, Indra required after Dadyané to the Devas, and came to know that only a horse’s head was there, with whom he instructed the knowledge of Madhu to Śvīnāu. After an investigation the same horse’s head was found at the side of a pond, located in Jatyānāvata at Kurukshetra. By his bones, Indra killed ninety-nine Asuras.

The Taṇṭāriya Brāhmaṇa says that once upon a time being afraid of the defeat in the battle, the Devas hid their desirable riches in Agni, thinking that even after their defeat the riches will be theirs. But Agni could not sustain it and divided it into three parts. The first in water, second in Śātya and the third one in cattle. The said Brāhmaṇa further says that they deposited their splendid 'Tanus' to Agni and Soma, so that if they were defeated the wealth will be only theirs. When they came after defeating the Asuras, Agni and Soma then, ran away with that wealth and hid themselves somewhere. But the Devas investigated them and by means of formulas especially by 'Vibhakti', they recovered their splendid 'tanus' from Agni. However, sometimes after depositing their truth (Satya) to Pūṣan and Śvīnāu, they are said to have defeated the Asuras by untruth (Arta). The Taṇṭāriya Brāhmaṇa further narrates a story, that tells us that when the Devas and the Asuras

843. TBr.1.1.6.1.
844. TBr.1.3.1.1.2.
845. TBr.1.8.3.3.
846. TBr.1.5.9.1-2.
were in bitter conflict, Prajāpati seeing the overwhelming strength of the Asuras under the command of Virocana, the son of Prahlāda, son of Kayādu, wife of Hīranyakasipu, concealed his eldest son Indra. Likewise Prahlāda concealed his son Virocana, the Commander of the Asuras. Thus, both the parties became without leaders. Then the Devas, prayed Prajāpati to send Indra to lead them against the Asuras. By performing certain rites, Indra was sent to lead them. He annihilated a numerous Kālakaṇja Asuras. Agni also killed the Asuras and therefore, called the slayer of Rākṣasas. The Devas with the aid of Agni or by means of Śaṃsū defeated them and by means of three-fold thunderbolt and king Śoma warded them, off from all these worlds. They subdued their might with the aid of Satrāsīḥ Jāman and Indra by means of Jāman won their 'Sri', the goddess of prosperity. They warded them off from the day but they entered the night and hid their riches there. The Devas then won the night by the day and brought this anustubhārṣa thunderbolt and by means of it chased them away. They defeated and destroyed the Asuras and repelled them up to the lowest place.
with the aid of three-fold thunderbolt.

Devāsura-Jamigrāma in the Āraṇyakas and Upaniṣads

The Devāsura-Jamigrāma is scarcely referred to in the Āraṇyakas and Upaniṣads. The Taittīya Āraṇyaka points out that the Devas chased the Asuras away and went to the world of heaven. However in the Chāndogya-Upaniṣad, we find Indra, the chief of the Devas and Virochan, the chief of the Asuras going to Prajāpati to know about Ītā, i.e., Self. The Baudhāyana Śārauta-Jūtra points out that being defeated by the Asuras, they (Devas) had recourse to Prajāpati.

(iv) Defeat of the Asuras in the battles

The description of Devāsura-Jamigrāma obviously shows that the Asuras were mighty and powerful enemies of the Devas, who fought for each and everything, and used every possible means in their fight with them. They even used witch-craft in the form of hurried charms, thinking that they might thereby overcome the Devas. Poisoning of food and water was perhaps the worst device used by them. They always wanted to attack the sacrifice of the Devas and chose the weakest point of it. The Ṣatapatha Brāhmaṇa points out that Manu

860. J. Br. I. 212.
861. T. L. 63. 1.
862. Ch. U. VII. 7. 19.
863. B. S. XIV. 13.
864. J. Br. III. 5. 4. 2.
865. J. Br. II. 4. 3. 2-11.
866. J. Br. I. 8. 1. 16.
867. J. Br. I. 8. 1. 15.
was offering Ida which is the weakest portion of a sacrifice. He
was, therefore, afraid of the Asuras that they would attack it
and hence to avoid their attack, he called Ida in a low voice.
For this struggle, they could build even castles for themselves,
so that they could be hard to attack and defeat. Thus, we are
told many times that they built for themselves three citadels of
gold, silver and iron in all these three worlds and made themsel-
ves so powerful as they could. They always vexed the Devas but
none the less they had to face a crushing defeat in the end.

All the Vedic evidences and stories stated above evidently show that although in the beginning for sometime the Devas seem
to be defeated or invaded by the Asuras yet they ultimately got
the victory and the Asuras were in all cases without an exception,
completely defeated. There is hardly a story where we find any
Deva killed or coming to grief. On the contrary, all the Asuras
were chased away from this earth, from all these worlds and
regions. This would merely that either they were annihilated or
repelled in the deepest darkness or in the nether world or in some
unknown places so that they may not raise their heads again.

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868. (Br.I.23; JBr.III.4.4.3-4.
869. See JBr.III.64-66; JBr.V.2.4.8 ff.
870. T3.11.3.7.1; V.3.7.1; VI.6.4.4; GBr.1.1.23.
871. ABr.V.11; TäBr.VIII.31.
872. Ibid.
873. ABr.I.14; VIII.10; JBr.II.3.6.2; IX.2.3.6.
874. AV.II.2.17; 13; AVF.XVI.77.64; etc.
875. विकालं कर्मोऽविन्नं कारः 
AV.V.32.7; also see JBr.V.2.4.8 ff.
A large majority of the stories abundantly show that they were deprived of their share by the Devas. The latter not only retained their own share in the inheritance but contrived to wrest from the Asuras their share also. Such thing happened in all the cases without an exception. For instance, it can be seen in the case of moon, earth, worlds and also in the case of their father, Prajāpati. Of course sometimes, some share was allowed to them just only to keep them satisfied. The story already cited above from the Satapatha-Brāhmaṇa points out that the Devas assigned to them the victim's blood, or the refuse of corn and thus kept them satisfied.

Thus, the consequence of the Devāsura-jaśāgrāma is the total subjugation, suppression and annihilation of the Asuras and a complete victory for the Devas.

(v) Causes of the Asuras' defeat

There are many causes of the Asuras' defeat, but the real causes of their defeat seem to lay in their own selves rather than anything external. First of all, lack of morality seems to be one of the root causes of their defeat. A reference to this effect is found in the Ṛgveda, where we see that they kept the

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876. JBr.I.2.5.18.
877. SBr.1.4.1.34-36.
878. ŚŚ, Br.1.2; JBr.1.105; Ta. Br. VIII.3.1.
879. JBr. XI.5.9.3-4; JBr.1.153; 179; II.91; TBr.1.5.6..3-4.
880. See Chap.II.F.48
881. JBr.1.5.3.2-3.
882. RV.I.51.5.
sacrificial libations into their own souths instead of offering for the gods. This thing is repeated many times in the Brāhmaṇas also.

The Śāṅkhāyana Brāhmaṇa points out that disregarding Agni, they went on offering into their own souths. Similar statement we find twice in the Satapatha Brāhmaṇa. Here in the said Brāhmaṇa, we are told that through their arrogance they went on offering into their own souths. And for doing so their argument was that there is none superior to them unto whom they should make offering. Hence their resolve was to offer into their own souths. After stating this the author adds, 'They came to naught even through arrogance, wherefore let no one be arrogant, for verily arrogance is the cause of ruin.'

Here we remember the saying 'Pride hath a fall'.

Lack of spirituality in their tendencies and practices seems to be another cause of their downfall. The Atareya Brānyaka points out that they were defeated owing to indulging in 'abhūti' for want of power. Commenting on this, Śāyana quotes, 'One becomes the same in what manner one practises'. In this connection the Chāndogya Upaniṣad narrates a story, where we find their leader Virocana saying, 'One's bodily self is to be made happy here, one's bodily self is to be served. One who makes one's own self happy here and one who serves one's own self, one obtains both worlds, this world and the yonder'. In this way having no knowledge of Ātmā and serving only their body they were defeated by the Devas.

883. Śā. Br. VII. 3; also see GBr. II. 1.7.
884. ŚBr. V. 11. 1; XI. 1.8.1.
885. अत्युक्तिः विकृति । उत्तमोत्तमेण।
886. तं का क्रीरारस्ति कौन्ते मयारथिः।
The Íṣa-Upaniṣad also seems to refer their lack of spirituality where we are told that the people who kill their soul, do not bother about the welfare of their soul, attain the worlds of the Asuras, full of deep darkness. To show the importance of spirituality, we may refer to the Kaushitaki Brāhmaṇa Upaniṣad also that reveals the fact that in the beginning Indra did not know about ātma and hence was defeated by the Asuras, but as soon as he did know the self, by defeating and destroying the Asuras he achieved the highest position in the Devas, the kingdom of heaven and the sovereignty over the three worlds.

Too much dependence on their physical power was also a cause of their crushing defeat. Vṛtra considered himself invulnerable and immortal and Śāmbhara thought himself to be a God. The Taittiriya Āranyaka points out that the Asuras did spread the sacrifice as the Devas did, desiring to attain the Svarga, i.e., heaven. But they did not follow the text or śāstra and maintained celibacy and penance. Soon they accidentally armed with weapons and started performing the sacrifice with the strength of their arm for success and having relied on their physical strength they became enamoured and unconscious of their duty. They met with failure and hence were defeated by the Devas.

885. Íṣa. Up.3.

890. KBr. Up. IV. 20.

891. य इत्यविविधवान बालवनावल्ले शरतिष्ठ तथ्याऽः।
RV. V. 32. 3.

892. Vide, Supra, fn. 249

893. Tl.II.1.1.
Besides these, there were some other causes also. Their untruthful nature also seems to be a cause of their downfall. In this connection the Satapatha Brāhmaṇa points out that the Devas and the Asuras determined themselves to stick to truth and untruth alone respectively. Here the author adds his remarks: 'He who speaks the truth diligently, becomes indeed contemptible and very poor, but in the end he assuredly prospers, for the Devas indeed prospered'. 'He who speaks untruth diligently thrives indeed even as salty soil, and becomes prosperous, but in the end he assuredly comes to naught, for the Asuras indeed came to naught'. It has been often repeated that undone are those that are excluded from sacrifice and already detached from and adverse to sacrifice as the Asuras were. They were totally excluded from the sacrifice by the Devas and thus was laid the foundation of their downfall. Of course, owing to their own disliking and also tendency to foster troubles in the sacrifices, they did face the crushing defeat. Their own deceitful practice called forth a similar treatment from the Devas with the outcome that they were driven away from the regions and then the author remark 'Being regionless they were overcome'.

Really speaking they even did not know the proper method of performing the sacrifice. The Jāmbīṭa points out

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894. SBr. IX.5.1.1 ff.
895. SBr. ibid.
896. SBr. I.5.3.2-3; II.2.4.11-12; III.1.4.3; II.2.11; Tā.1.63.1; etc.
897. Vide,Infra.PP.271-76
898. ŚBr. III.1.4.3.
899. Tā. 1.7.1.1 ff.
that the Devas milked the sacrifice, the sacrifice milked the Asuras, being milked by the sacrifice they were defeated. Here the author adds his remarks, 'He, who knowing the milking of the sacrifice, milks the sacrifice the sacrifices milk another sacrificer.' The said Sānkhītā further points out that Manu laboured with the cooked offering. The Iḍā went to Manu. Both the Devas and the Asuras called upon her severally, directly and indirectly respectively. She went to the Devas, as they called upon her directly. The cattle chose the Devas and deserted the Asuras. The Taittirīya Brahmaṇa points out that they were defeated owing to the downward offering in the sacrifice. Having offered with more substance in the first offering, to offer with little substance in the second, is called downward offering 'avāśī', for in the latter case little substance is used. They did not know even the proper time to perform the sacrifice. In this connection, the Taittirīya Brahmaṇa points out that they were defeated due to performing the sacrifice in the dark half of a lunar month, when the moon is not full grown. When there was the question of establishing fire, they kindled ordinary fire and used it for ordinary purposes of warming, cooking and burning. In this connection, we have a reference from the Satapatha Brahmaṇa, that informs us about their reply to the Devas regarding the establishing of fire: 'We shall lay it down saying, East grass here, eat wood here, cook popcorn here, cook meat here'. Here the author

900. Tadhg.17.1.3.
901. TBr.I.14.1.
902. TBr.II.2.3.1.
903. SBr.II.2.2.13.
adds his statement, 'The fire which the Asuras thus laid down is the same fire where with men prepare their food'.

Their defective speech was also a cause of their defeat.  
The Satapatha-Brahmana, points out that the Devas won over Vāk to themselves with the aid of the sacrifice and completely deprived the Asuras of her (Vāk). They (Asuras) being deprived of speech, were undone, crying, 'He' lāvah! He 'lāvah'. According to Śāyana, He lāvah' stand for 'He arayah'. Therefore instead of the correct pronunciation 'He' arayah! He 'arayah' which they were unable to pronounce correctly, started crying 'He' lāvah! He 'lāvah', and hence were defeated. The Taittiriya Bhashita also points out the fault committed by Ivaṣṭa consisted in his faulty accentuation of the compound 'Indraśatru' in the formula. What he intended to say was that āgni, on drinking the soma, should grow strong so as to be 'the slayer of Indra' and the compound should therefore have been accented on the second member, viz., Indraśatru, the foe of Indra, but accenting it on the first member, viz., Indraśatru, he made it 'having Indra for his foe, slayer'. According to the version of the text, āgni, the fire, on the soma being poured into it, rose up as if to execute Ivaṣṭa's wish, but immediately relapsed into its former state of internment on hearing the mis-pronounced word. Similar statement we find in the Satapatha Brahmana, where

904. ŚBr. III.2.1.13 ff.
905. Sā. on ŚBr. III.2.13.
906. Ts. II.4.12.1.
907. "हिन्दुस्तानियम " । ŚBr. I.6.3.8.
we see Tvastri saying, 'Grove thou, having Indra for thy foe!' And thus having the mispronounced word, i.e., his faulty accentuation of the compound 'indraśātruc', he himself met with failure. In this con-
nection the Mahābhāṣya, also points out that a mispronounced or wrongly used word, being defective either in accent or in letter does not express the desired sense. This thunderbolt of defective
speech destroys the sacrificer as the compound 'inder-śatru' killed
Vṛtra because of wrong accent.

Their deceptive nature also led them to defeat. Their very nature was māyā, as can be easily concluded from the statement that their Veda is māyā and they served the divine Puruṣa through māyā.

In the foregoing discussion one thing is more worth men-
tioning here that partiality was also used with them by the side of their father, Prajāpati. The Satapatha-Bṛāhmaṇa points out that then they went to Prajāpati requesting him to advise them in what manner they should live, he assigned to them darkness and māyā in view of their evil tendencies and thus led them to destruction.

The Ataraya Bṛāhmaṇa points out that Prajāpati repeated the morn-
ing prayer 'Prātar-śūvāk' for the benefit of the Devas and neglec-
ted the Auras. The Taittirīya Āṇibhita says that Indra was as if loose and unfixed. He was afraid of the Auras. He ran up to

908. चुम्च: तद्यः रूरती वञ्जानी वा किम्यायुच्छयति न कर्मचारी।
ध वार्षिकी बलावनं विनिर्मिति स्नेवः स्वरति परापावः ॥
MB.I.1.1.

909. ŚBr.XII.4.3.11.
910. ŚBr.11.4.2.3ff.
911. ŚBr.11.15.
912. Tā.TII.3.7.1.
Prajāpati, who gave him this rite of fifteen nights as a bolt. With it he overcame and conquered the Asuras and attained prosperity. To show partiality from the side of Prajāpati, we have one another passage from the Tāṇḍya Meha-Bṛāhmaṇa, where we are told that the smaller metre of the Devas was consisting of one syllable and the larger one of seven syllables. On the other hand, the smaller metre of the Asuras was consisting of nine syllables and the larger one of fifteen syllables. Both the parties were contending. Then Prajāpati taking the form of syllables of anuśṭubh verse remained between the two parties. Both of them called upon him, but he went to the Devas and neglected the Asuras. Hence the Devas were victorious and the Asuras defeated.

Partiality was used even in their creation. The Devas were created by Prajāpati from his superior and upper most parts of his body while Asuras were created by his inferior and downward parts. A reference to this effect is found in the Satapatha-Bṛāhmaṇa also where we are told that Prajāpati created the Devas by his upper most breaths or mouth while he created the Asuras by his downward ones. Now the author adds, "He knew, 'verily, I have created evil for myself since, after creating, there has come to, as it were, darkness for me'. He then, smote them with evil, and owing to this it was that they were overcome."

While discussing about the causes of the Asuras' defeat,

913. TaBr. XII. 13.27.
914. MS. I.9.3; Ks.IX.14; Kap.Katha.VI.9.
915. Shr.XI.16.7ff.
we should not forget to see the opposite side of the Asuras, i.e. the side of the Devas. The Devas were clever enough to foil all the means and devices used by the Asuras in these fights. Though they never practised witch-craft yet they knew it too. They had the master knowledge of it. They knew that they are effective so long as they are buried and can be made ineffective and useless at the moment they are dug out. Hence they had superior wits, knowledge and cleverness. We have many stories where they have shown their superior wits. Here, we may refer to a story already stated above from the Tāṅgaṇa Mahā-Bṛāhmaṇa and Jaiminiya Bṛāhmaṇa, where we see the Asuras saying, 'Well then, let us try to overcome one another by speech. He who cannot follow up our uttered speech by making a pair of it, shall be defeated and lose everything, and the other party shall win everything'. The Devas agreed and defeated them, as they could not find the required pairs of 'Paśas'. This can be stated as a struggle of wits, as we see that the proposal was made by the Asuras, not by the Devas but the latter turned it in their favour by their superior wits.

They had also the ingenuity to protect their weakest points and thus gave no scope to the Asuras to attack the weak points at all. If the Asuras knew how to poison the food and water, the Devas also knew how to clear the same off. They also

916. ŚBr.III.5.4.2.
917. See Chap.III.PP.157-59
918. TāBr.II.13.2; JŚBr.II.191-12.
920. ŚBr.II.4.3.2-11.
had physical power and courage enough to besiege the citadels of the Asuras and defeat them.

They have shown their cleverness in more ways. When the Asuras wanted to have their share of the sacrifice, the Devas actually, did not want to give them any share. But they decided to assign to them the blood of the victim and the refuse of the grains, which was the worthless part of the sacrifice. Because, they knew that to give no share at all to the Asuras would mean their utter displeasure and hence like courting trouble. Here their method of peaceful negotiations is praiseworthy. We have one another story from the Kaitrāyani Samhitā, to show how Indra defeated the Asuras by actually picking up a quarrel with them and taking back or rather out his share (the brick) in the altar at the eleventh hour, causing the whole altar to topple down resulting in disaster for the Asuras.

Besides, the superiority of the Devas we must note that they have also various Devatas on their side. We often see the Devas achieving their goal with the assistance of some god like Agni, Indra, Viṣṇu, Śoma, Rudra, Varuṇa, Maruts, Śiva, etc. At several places we are informed that the Asura-Rakṣas are afraid of Agni. Hence it is that the Devas often achieve their goal with the help of the gods. The detailed story is found in Brahmā Pitaka.  

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as stance of Agni. In this connection, we have a story from the Satapatha Brāhmaṇa, where we are told that the Asuras vexed the Devas ever and anon though being constantly defeated. Now as the Devas were thinking of what to do, Agni came to their rescue saying, that he would go round to the northern side where the Asuras have escaped and shut them in from there. Agni then went round to the northern side and the other gods shut them in from there, and whilst shutting them in they put them down with these worlds, and from what fourth world there is beyond these three, they did not rise again. One another story from the said Brāhmaṇa tells us how Vāyu helped the Devas to ascertain that Vṛtra was completely slain, and got in return a share in some grāhas. Similarly we have other stories showing how other deities helped the Devas and led them to win a victory over the Asuras.

The Devas had not only other deities on their side to help them, but had also some godly means or divine expedients like a mantra, an altar, a grāha, or an oblation or some sacrificial rite to guard themselves and to protect their sacrifice against the Asuras, which the Asuras appear to be lacking in.

The Atharvaveda deals in detail with the divine expedients. Indra, becoming minute by an austerity is said to have annihilated the Asuras. The amulet made of Khadira wood is also described as

926. JB. 1. 17.
927. SB. IV. 2. 4. 8ff.
928. SB. IV. 1. 3. 1-4.
929. SB. III. 15-20; JB. 1. 127; III. 297; TB. XIV. 11, 10; JB. 1. 6. 7. 4-5; etc.
930. See the detailed in Chap. V, PP. 276-278.
931. AW. XVII. 28. 3.
their annihilator. This Amulet that slew the Asuras, is made by Brhaspati for the Devas. Candra did wear this Amulet and by means of it, he conquered the forts of the Asuras and the golden forts of the Dānavas. Indra also by means of this Amulet routed them and slaughtered the Vṛtras and by means of the Phālgu Mani, he slew the sons of the Asuras, the Dasyus. Indra's victory over the Asuras is also attributed to the strengthening power of a plant 'Pāṭā'. The Devas in general also expelled them by means of Śāmārga. Now it is clear enough that the Devas proved more than a match for the Asuras by their physical strength as also by their intellectual superiority which they showed by various means using against the Asuras for giving them a crushing defeat.

To conclude, it may be said that the allies of the Asuras are referred to by a variety of group names, as Askatas, Pisās, Druhas, Grātis, Yātus, Yātudhanas, Dīsa-Dasyus, Panis, etc. and individual names, as Vṛtra, Vala, Namāuci, Sambara, Pipru, etc. but all these numerous Asuras, the standing designation for the demons in the later Vedic literature, are written either singly or collectively by some one or other of the great Devas, who is always victorious. Later on it is no longer a conflict between

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932. AV. X. 6. 22-27; Cf. AV. XVI. 44. 5-7.
934. AV. X. 6. 10; AV. XVI. 43. 2.
935. AV. VII. 27. 3; AV. XVI. 27. 3.
936. AV. XII. 31. 8.
937. AV. XII. 27. 3; Cf. AV. II. 16. 2; 3.
938. AV. IV. 19. 4; AV. V. 25. 4.
single Deva and Asura or Asuras, but between the collective Devas on one side and the collective Asuras on the other. In all these battles, the Devas are always victorious, and the Asuras defeated, and the real causes of their defeat laid in themselves rather than anything external, but we must bear in mind that their opponents (Devas) also had superior strength, cleverness, knowledge and wits to foil all the means used by the Asuras in these battles.