EPILOGUE.
Vedas are the origin and the basis of the Hindu religion and are closely associated with the formation and development of Aryan civilisation in India. Basically the concept of Vedic religion developed around the nature and the nature myths and the entire Vedic literature is highly symbolic and very difficult to interpret or rather to say any particular hymn of Rg. Veda is exposed to various interpretations. So the Vedic seers say about the understanding of the poetic speech; there is the man who sees but has not seen the poetic speech; there is the man who hears but has not heard her; but to another she reveals her lovely form like or loving, wife, beautifully robed, to her husband. The selection of the poetic words is compared to the winnowing of grain but the winnowing of words is achieved by the sages through utter concentration of mind. So any effort to interpret the Vedic philosophy regarding Indra may not be accepted by many scholars. In our epilogue, we have considered and analysed our subject god Indra in the perspective of the Vedic, Epic, Puranic and the Buddhist and Jaina ages. We would first start our interpretation on Indra in perspective of Vedic period.

The entire Vedic period belonged to the Aryans who founded a completely new civilisation in India named Aryan Civilisation. Most probably the Aryans were intruders
and in order to establish their civilisation and supremacy in this sub continent, they had to face number of hurdles, they fought for their survival of existence. Gods are the creation of the human beings and at this crucial juncture, the aryans needed a ruthless, fierce and dynamic god. So Indra came into being. Two hundred and fifty hymns of Rg. Veda were celebrated to him because he was not only the supreme god of the aryans but he also proved his worth by means of his power packed actions, and deeds. Indra does not fit to the description of an ideal god; rather he is an exception to the concept of the divinity. The character of Indra is a typical admixture of divine as well as human, rather to say Satanic qualities. He remains mysterious since his birth. He was born in an unnatural way i.e, through the side of his mother. Indra is the dominant deity of the middle region. He pervades the air. He has a body, head, arms and hands. He is tawny haired and tawny bearded. Indra is a great Soma drinker and on consumption of Soma, Indra performs various deeds. So Indra appears as a strong and powerful god at the initiation. But Indra has a ruthless character inherited in him which appears from his killing of his father on account of Soma rivalry. Not only he slays his father but he declares proudly "Who has made my mother a widow". This is an interesting revelation of a rebellious character. This nature of Indra encourages him to shatter the chariot of Ushā, a
female divinity. So Indra creates a rebellious image among the gods who might have been his true contenders. This nature of Indra makes him a supreme god among the gods. His rebellious nature, not only, extracts sacrifices and propitiation from the ordinary mortals but the other divinities also started fearing him. Now arises the question that why Indra emerged as the supreme god of the Vedic Aryans? The Aryans were the new inhabitants of India and they gave birth to a new civilisation and in order to doing so they faced continuous opposition from the black coloured non-aryans. It was a matter of survival for the Aryan people and as such they were involved in continuous struggles and wars with the non-aryans and they had little scope for spiritual development in its true sense. Indra could emerge as the favourite national god of the Aryans because of two reasons; one being his war-god nature and other is his rain-god status. So let us now consider his war-god nature.

We have already stated that the Vedic Aryans were continually involved in wars with the non-aryans. So they needed some one who would be guiding force and also a great warrior in their battles. This aspect of the Aryan people paves the way for emergence of Indra as a supreme god. He earns the epithet Purandara by destroying the forts of the non-aryans, and also this aspect of Indra leads us to historical analysis of Rksamhita. In a hymn 9A addressed to Indra, the poet observes that the demons Susna and vrtra as
well as the enemies of the historical kings Purukutsa and Sudās were slain or overpowered by the god. In a second hymn\textsuperscript{10} in praise of Indra we read that the goddess Usha and the Dasas (aborigines) Šambara and Varchin as well as the Āryas Arna and Chitraratha were crushed by the god, that Turvāśa and Yadu were safely carried over a destructive flood through His favour and that the Kings of Divodāsa and Dabhīti owed the destruction of their foes to Him. In a third and a fourth Indra hymn\textsuperscript{11}, we are told that Turvayāna was delivered by the god from his enemies, namely the mythical (?) Kutsa and Āyu as well as the historical prince Atithigva. Divodāsa got his enemies the Dāsa Šambara as well as the Ārya Turvāśa and Yadu destroyed by Indra. Another extract of Rg.Veda\textsuperscript{12} introduces us to a great victory won through Indra’s favour by king Abhyāvertin Chāyāmana over the Vrchiṇas at Hariyūpiya on the Yavyāvatī river and another victory over Turvāśa. In this passage, the poet’s reference to the numbers and equipment of the troops as well as their military tactics indicates his interest in the art of warfare. Now we would refer to a third group of hymns of Rg. Veda\textsuperscript{13} which deals with the most famous battle of the Rg. Veda Samhita technically called dasarājñā. This was the battle of ten kings allied against the Tritsu king Sudās who won a glorious victory over them on the banks of the Purushnī river. This battle resulted from the enemity of the two great sages namely Viśvāmitra and Vasistha. Viśvāmitra was initially the perceptor of Sudās. But when the king started giving preferences to another sages Vasistha, over Viśvāmitra, he left the king and in order
to take revenge of his insult, he formed a confederacy with ten kings, who were already jealous with Sudās. It is said that the whole Rg. Veda people including the non-Aryans took active part in this battle. The confederacy of ten kings against Sudās completely encompassed him and finding no other alternative, he cried for help to Indra, who cut a way for him through the enemies in consideration of his prayers. But the ten kings could not withstand the might of Indra and one after another they jumped on rivers and were drowned. About six thousand people were slaughtered at the hands of Indra. This battle is considered very important because here the Rg. Vedic seer, not only, brings to our notice the geographical situation of the most famous battle in Rg. Vedic times but also the successive stages of the battle the exultant march of the confederates, the resulting panic in Sudā's forces, the sudden turn of fortune and the final route of the allies who were either drowned in the river or forced to flee, leaving their camp to be plundered by the victors. With these passages, then the realism of the Rg. Vedic seers in the description of historical scenes reaches its culminating point. Indra is the enemy of the ungodly and unrighteous people "Thou Indra hast punished him who is selfish and does not believe in eternal values. He killed those who were great sinners and did not respect him. Indra scattered and destroyed the assembly which prevents from offering, sharing and participating."
Indra is spoken of as one of the great helpers as the deliverer and advocate of his worshippers and also his friend is never slain. This nature of Indra made him certainly a favourite god to the masses of the Vedic Aryans.

Moreover, the Vedic Aryans were agrarian in nature and so they were dependent on rains for better cultivation and harvest. Indra is known as the rain-god. His battle against Vṛtra is highly symbolic as he does not merely kills the demon Vṛtra but he destroys the Vṛtra who represents clouds and thus wins rain and the light for the aryans. Indra was a god who did not remain at a distant heaven, but immediately jumps at the propitiation of his devotees and exerts himself fully to fulfil the desire and wishes of the people. So in the early Vedic literature, he reigned supreme because he deserved to do so and as such maximum numbers of hymn and sacrifices were offered to him.

In Brāhmaṇa literature, Indra could remain as a powerful god, not the supreme one, as Prajāpati surpassed him. Here Indra was regarded as the best of the gods and all the gods reside in Indra and Indra is the most illuminating, the strongest and the lord of the gods. Indra is regarded as Sun and as such he illuminates the whole universe. Indra is Brahma. Here also Indra's attack against Vṛtra, Namuci and other demons is symbolic. It represents a war between the good and the evil,
virtue and sin. Vṛtra and Namuci represent the eternal sin while Indra, the embodiment of truth and virtue destroys them and establishes the supremacy of religion on earth. Vṛtra's covering the space just means that Vṛtra conceals the good and he is the personification of sins on the earth and Indra unvails that cover and cloud and releases good. Indra represents the kingly power on the earth. Indra is also known as the soul and the deity of the ritual.

The concept of the Vedic religion started to tend towards a change from the time of Upanisad only where Brahma or soul emerged as the supreme being. But here a completely different etymology of the name Indra appears that he is termed as Idaṁḍara which means it seeing as because he saw the variant of Brahma. Indra is the absolute manifestation of Pranā in all living beings. Indra is also referred as one without beginning or end, unmeasured, unlimited, unmovable by others. He is fully independent, formless, markless. He is creator and enlightener and of endless power. Indra is the first to learn the true self, of Brahma and Umā Haimavati.

So at the time of Upanisad, when spiritual development takes place, Indra is considered as a guiding force towards the path of spiritual perception inspite of loosing his position as a supreme vedic god.
So long an effort has been made to give own opinion on Vedic Indra. Now we should discuss the opinions of various scholars on Vedic Indra. For Sayana Indra stands for sun or the god of rains and Vrtra is the physical cloud-demon who holds back the water and is pierced by Indra. According to Max Muller, the Vedic gods are all meant to express the Beyond, the Invisible behind the visible, the Infinite within the finite, the Supernatural above the natural, the Divine, Omni-present and Omnipotent.

Macdonell says that because of the cosmic nature of the gods or because they are nearer to the physical phenomena indefiniteness of outline and lack of individuality are found in the conception of Vedic gods. Certain great cosmical functions are predicated of nearly every leading deity individually such as Indra, the aerial god of thunder-storm, slays the demons of darkness with his lightening. Indra is primarily the thunder-god, the conquest of the demons of drought or darkness and the consequent liberation of the waters or the winning of light forming his mythological essence. Keith affirms that the Vedic gods represent the different phenomena of nature presented in anthropomorphic figures but in case of Indra a different thing has happened. Indra has been emancipated from his connection with the phenomena which produced the conception, primarily in all probability the thunderform. Keith says that this freedom from strict connection with nature is due to the difference.
of elemental conception; the sun, the dawn, the waters and fire are things ever seen, and the names bring back to the poet at once their essential character, but in case of Indra the meaning of his appellation was as obscure to the Vedic poet as it is to us. Moreover, the fierce nature of Indra made him suited to be the war god of the conquering Aryans and afforded thus a point of departure permitting of the development of other than nature myths.

According to Muir, Indra represents the natural phenomena of thunder and lightning. Grishold terms Indra as a representative of cosmic law as displayed in the flash of the lightning. According to Hillobrandt, Vṛtra is the name of the confiner who holds captive the waters of the rivers on the heights of glacier mountains and Indra being the summer sun, frees the water from this confiner. According to Tilak, Indra is the releaser of waters. Swami Dayananda interprets Indra as Isvara and an ideal king. According to Aurobinda, Indra represents Mind-Power or power in Mind. He is the ruler of all being. Indra is the pole of Light instinct with force descends from heaven to earth with shining horses, slays darkness and division, pours down life giving heavenly waters, makes the sun mount high in the heaven of our mortality. Indra is thus the lord of the realm of pure intelligence. Role says that Indra is the conscious force residing in the cortical layer of the brain and Vṛtra and his allies, the wicked demons and the serpents are the subconscious forces in the nerve centres.
which appear as elevated projections on the floor of the fourth ventricle behind the medulla oblongata. According to Thadani, Indra is referred to the Buddhi faculty of human body. Damodar Satavalekar says that all the thirty three gods represent different powers of the human body and the self. Indra is the soul. So it is evident that the scholars differ in their opinion in interpreting the vedic gods as well as Indra.

It is said that this vedic god was relegated to inferior position at the time of Mahākāvyas and Purāṇas. The conceptual change in religion is responsible for the decline of this supreme vedic god. In both these texts, Indra could retain his position of rain-god as well as war-god status as in Vedas, rather his charisma forces the people to propitiate him in respect to these two aspects. Indra is regarded as the king of the gods. He is a great warrior but unable to win battles with his own might only. He does not remain unconquered in celestial wars, rather he is defeated time and again by the Asuras. So he needs the help of Viṣṇu and Siva. In these two texts, Indra has been projected as a mischievous divinity. He appears to have tremendous lust and passion for the beautiful women, particularly the wives of others. On account of this physical desire, Indra suffers as in case of Ahalyā whom he seduced in the form of his husband Gautama. But many scholars of the east have tried
to interpret this episode in a more mythical way. Bankim Chandra Chattopadhyayaya has stated that the word Ahalyā has been derived from 'Hal' meaning plough, so Ahalyā means that piece of land which can not be ploughed. Indra, by bestowing rains, makes this land wet, pierces it, so Indra is Ahalyā-jāra. Another scholar Kumaril Bhatta has given one interesting account of the word Ahalyā-jāra. Ahalyā means the night who destroys the day and Indra as an illuminating one conquers that night and wins light for the mankind. In these two texts, Indra is also afraid of his kingship. So he disturbs the penance of the austre people. Vasudeva Kṛṣṇa, the most powerful incarnation of Viṣṇu comes in conflict with Indra and his defeat at the hands of the former resulted in the dethroning of older vedic cults and divinities. But in other way, Indra appears as a great challenger, his in born warrior nature does not prevent him from accepting any challenge whatever may be the consequences. He is valiant in defeat. Moreover in all the occasions Vasudeva Kṛṣṇa accepts him as a friend, so without the help of this vedic god, the supreme divinities of these periods are unable to continue their mission. Puranic account also completely establishes the traces of Indra as a great king or kings. So anthropomorphism of Indra which began at Vedas is complete at Puranic age. Indra appears as the most mortal among the gods. May be possible that his this particular trait encouraged the Puranic authors to describe number of powerful kings as Indras.
In the Buddhist and Jaina Canonical texts, Indra occupies a very important position among the Hindu deities and also he has undergone complete transformation. He, no longer, remains the most mysterious god, the famous Soma drinker. He is one completely identified with Buddha, a teacher of moral ethics. He all along helps the Buddhists and the Jainas to achieve their mission.

So, it is observed that after a certain lapse of time, this divinity started declining and to-day he is completely a neglected god and only is mentioned as a rain-god. The decay of Indra is on account of change in the concept of religion. The rebellious and warrior nature of Indra does not suit the religious philosophy of the later periods. Continuous wars, slaughters of people do not form the part of life. It has already been seen that the wars have taken the lives of lacs of people, particularly in the second world war. The Nazi ruler, Adolf Hitler, in order to establish the supremacy of the Aryans in the world was involved and got the entire world engaged in the most fierce battle that people have ever seen which resulted in the massacre of lacs of innocent people. In the battle of ten kings about six thousand people were slaughtered by Indra. So another Indra at this sophisticated age may result in the complete annihilation of the world. So people do not desire a war-god now but why Indra as a rain-god went into oblivion is difficult to say.
NOTES ON EPILOGUE

1. Rg. V. 10, 71.4
2. Ibid 10.71.2
3. Ibid 5.3.48; 4.18
4. Ibid 1.5.1,2
5. Ibid 2.16.2; 8.85.3
6. Ibid 10.23.4.
7. Ibid 2.15.2
8. Ibid 4.18.12
9. Ibid 4.30.8,11
9A. Ibid 5.1.63
10. Ibid 4.30
11. Ibid 1.53; 6.19,
12. Ibid 6.27.5.7
13. Ibid 7.18; 6.33 and 6.83
14. Ibid 7.18.5-9; 11,14.15, 19; 7.33.3, 5-6
15. Ibid 1.131.4
16. Ibid 2.12.10
17. Ibid 8.14.5
18. Ibid 1.84.19; 8.55.13,69.1
19A. Ibid 10.152.6
20. T.B. 2.2.10.3
21. Sat B 3.5.3.2; 4.5.5.7,
22. Kou B. 14.1
23. S.B. 5.5.1-33,
24. Kan U.3,2
25. Mai U. 7.2
26. Kenopanisad 3.4
27. Sāyana on Rg. V 1.34
28. Max Müller, The Vedās p.119
30. Ibid, p.54
31. Keith, Religion and Philosophy of the Veda, and Upāniṣad p.59
35. Tilak, Arctic Home p.269.
36. Rg. Vedādibhāṣyabhūmikā p.92
37. Aurobinda, Foundations of Indian Culture Ch. II p.164.
38. V.G. Rele, The Vedic gods p.103.
40. D. Satavalekara, Daivyata Samhitā p.3
41. D.C. Chattopadhyay, Devatattva and Hindu Dharma, Complete works Vol.1 Bengal p.789.
42. Vānga Darsan. 1283 p.468.