INDRA IN THE VEDIC LITERATURE.
"O Indra! The world, ten times greater in size, and, the human beings eternally free from the bondage of death, can properly understand thee; Thy strength and valour and performances are as great as the sky. 1 O, Indra, the destroyer of the enemies! Dwelling in the atmosphere thou have created this earth by they own strength for the protection of ours; thou art the absolute measurement of strength; thou art pervading the atmosphere and the heaven. 2 Thou art the measurement of this vast world; thou art looking after all the esteemed gods and their heaven; thou art truly pervading the entire atmosphere by virtue of thy own greatness, there is no one like thee. 3 The dwellers of the celestials and the world can not estimate thy spread; the motion above the atmosphere is also unable to trace thy strength and valour, O, Indra! Thou alone have placed all other living beings under thee. 4 The Maruts worshipped thee in the war; when thou struck Vrtra in his face with thy Vajra, all the divinities seeing thee delighted in the battle became also happy. 5

The above cited few poetic hymns of the Rg. Veda beautifully portray the picture of Indra which clearly establishes the supremacy of this god over all others and also presents this divinity in such a lucid manner that deemed appropriate to this supreme Vedic god only. Not only few hymns are celebrated to the honour of this god, but the importance of Indra in the Vedic Aryan life is indicated from the fact that
About two hundred fifty hymns (about one quarter of the entire R̄g. Vedic hymns) are celebrated and recited his greatness, more than those devoted to any other gods. If the hymns in which he is associated with other gods are taken into account, then the total nos. of hymns comes around three hundred. The name Indra originates from Indo-Iranian period and the etymology of the name itself is very much controversial. Indra is the greatest and the most favourite national god of the Vedic aryans. Only Varuna can be compared with him in regard to strength, valour and greatness. Indra is the atmospheric or the aerial god.

It is however a fact that his most popular epithet, namely Vṛtraghna, bestowed on him several times in the R̄g. Veda, is prominently mentioned in the Avesta, the mythological texts of the Iranians, as a proper noun and Verathraghna there is an auspicious angel and plays a vital part in the mythology of the early Iranian. This is somewhat quite inexplicable, unless we are prepared to believe that a section of the original Indo-Iranian were opposed to Indra, but not to his exploits. We would further take note of the fact that in the draft of the famous Boghoz-Koi treaty dated back to around 1400 BC, this particular god is invoked alongwith Mitra, Varuna and Nāṣatya as an auspicious heavenly being. The etymology of the word Indra is of uncertain origin, although Macdonell suggests that the word Indra is derived from the root 'Indu' meaning 'drop'. According to the grammarian Vopadeva
it is derived from the root Ind meaning, 'equipping with great powers'. Another opinion about the etymology of Indra is found in the Aitareya Upanisad. It is 'Having been born, he looked around on beings' what wishes to explain itself here as one different (from me)? 'He saw this very person as variest Brahma'. I have seen it, said he. Therefore his name is Indandra (It seeing) Idandra is verily his name. Him who is Indandra they call 'Indra' cryptically, for the god are fond of cryptic as it were. 7

The figure of Indra has become very anthropomorphic and much surrounded by the mythological imagination than any other gods of the vedic period. He is essentially emancipated from the conception that produces rains and the thunderstorm to the earth. It is possible that the freedom from strict connexion with nature is due to the difference of the elemental conception; the sun, the dawn, the waters and the fires are things ever seen and the names bring back to the poet at once their essential character but in case of Indra meaning of his appellation was as obscure to the Vedic poets as it is to us. The fierce nature of Indra made him suited to be the war-god of the conquering aryans and afforded thus a point of departure leading to the development of other than nature myths. So essentially, Indra is regarded as a thundergod, the conquest of the demons of drought or darkness and the consequent liberation of the waters, or the winning of the light that form the mythological essence of Indra. Secondarily, Indra is con-
conceived as an War-god or the god of the battle who aids
the aryans in their battle against the non-aryans and he
himself takes active part in the wars destroying the puras
or the forts of the black-coloured non-aryan people, the
enemies of the aryans.

Indra has been considered and discussed in Vedic
and the later Vedic literature in four broad heads:

1. Indra in the Śāhātais
2. Indra in the Brāhmaṇaṣa.
3. Indra in the Aranyakas
4. Indra in the Upaniṣada.
The birth of Indra is mysterious like other heroes and gods. But it is certain that Indra was born. Two whole hymns deal with the birth of Indra. Indra desires to be born in an unnatural way i.e. through the side of his mother. This may be interpreted as lightning bursting through the cloud or this may just be one of the miraculous births observed in various mythologies. On being born he illuminates the sky and he is being dressed immediately with arms and ornaments by other gods. With his birth he immediately became a warrior. Since birth Indra was irresistible and could not be dominated by others. His tremendous might made the firm mountains, heaven and earth afraid and they were agitated and also heaven and earth trembled and all the gods started fearing him. In Rg. Veda we find few mentions of his mother and father. His mother is once called a cow and he being a calf and he is spoken of as a bull, the offspring of the cow. Once she is called Nistigri identified by Sāyana with Aditi. Twice she is termed as Gavas, as he is the son of strength (Gavas). According to AV, Indra and Agni’s mother are Ekāstakā, daughter of Prajāpati which is of course merely speculation. Both Indra and Agni’s father are same. His father is Tvastr or Dyaus and a legend clearly indicates that with a view to obtaining Soma, he seized his father by the feet and slew him. The name
of his father i.e. the name Dyaua is found from the hymns of Rg. veda in which his father is twice mentioned as Dyaua. From a hymn we can interpret that Indra was borne from the worlds that was the highest. His father is said to have made the thunderbolt for Indra while elsewhere it is described as fashioned by Tvastr. Thus many scholars conclude that Tvastr is a synonym of Dyaua. Soma was the favourite drink of all the gods specially to Indra. Indra's mother gave him soma in his father's house which he drank. He consumed Soma in the house of Tvastr. Indra overcame Tvastr and drank stolen soma in cups. His killing of his father resulted from the rivalry for obtaining supremacy over Soma. On killing his father Indra was not at all repentant rather he feels proud, so he asks who makes his mother a widow. So when this Soma-affair is considered, then it becomes more easier to conclude that Tvastr was his father. The gods became hostile to Indra and fought against him. This is because of two reasons i.e. to have supremacy over soma and secondly Indra's slaying of his father definitely made him a ruthless character and the gods thought that if necessary Indra may kill them too. Subsequently he becomes the favourite and oldest son of Prajāpati. With Agni he springs from the mouth of a world giant in Purūsasūkta. He is also said to have been generated by the gods as the destroyer of finds. Soma is also accounted for generation of Indra and other gods. Agni and Pūsan are made his
The sons of Indra's brother are once mentioned but who are they becomes uncertain. Subsequently Pischel tries to say that Śaci, the name of Indra's spouse at later period, is the proper name of Indrāni. Indra's wife is several times referred to. Her name is Indrāni in a hymn in which she is talking with Indra and also she occurs in few more passages along with other goddesses. The Atharva-veda mentions an Asura female, the Dānavi Vilstenga, made Indra to love her and Indra started living with the Asuras assuming a female form among women, a male among men. As Sumitra he had intercourse with Divghajihī, an Asura woman who had licked the soma and had unlimited organs of sex. One legend makes Indra quarrel with his wife Indrāni over an ape, Vrasakapi. Indrāni occasionally receives offerings and she has borrowed a trait or two from Usas such as she is credited with the thirty leagues which that god travel in the day.

Indra is the dominant deity of the middle region. He pervades the air. In vedic literature much more clear picture of Indra's personal appearance is given than any other gods. He has a body, head, arms and hands. He has a great belly which he fills with soma so that it looks like a lake. Indra is fair lipped. His head is agitated when he moves. He is tawny haired and tawny bearded. His whole appearance is tawny. Few time he is described as golden which is the characteristic feature of Savitr, as
golden armed and as iron like. His arms are long and strong as becomes the wielder of bolt and he can assume any form at will. Indra assumes the most beautiful forms and the ruddy brightness of the sun.

Indra's name is closely associated with his chief weapon, the Vajra or thunderbolt. It is the mythological name of lightning stroke. It is made by Tvastri but Kavya Usana is said to have made it and given it to him. It lies in the ocean enveloped in water. Its place is below that of the sun. It is generally mentioned as metallic but sometimes as golden, tawny or bright. It is four angled, hundred angled and hundred jointed and thousand-pointed. It is very sharp and Indra moves it like a knife or as a bull his horns. It is spoken of as a stone or rock. The bolt in Indra's hand is compared with the sun in the sky. Indra has acquired the following names in connexion with his Vajra. Vajrabhruti bearing the bolt, Vajrivat armed with the bolt and Vajradaksina, holding the bolt in his right hand, Vajrabahu or harta, holding the bolt in his arm or hand, Vajrin, armed with the bolt. Indra is sometimes armed with bows and arrows. The arrows are golden hundred pointed and winged with a thousand feathers. He also carries a hook with which he gives wealth or fight. A net with which he conquers all his foes is also given to him. Indra is carried on a golden car which is faster than thought. Thus Indra is named car fighter (rathisthā). His car is drawn by
two tawny steeds, a term very often used in regard to Indra's horses only. Sometimes the nos of horses driving his chariot is mentioned as thousand or eleven hundred. Their hair is like peacock feathers. These steeds are sun eyed. They short and neigh. They have flowing manes or golden manes. They can cover distances very swiftly and Indra is transported by them as an angle is borne by its wings. Few times Indra is drawn by the horses of Sūrya or by those of Vātā and Vāyu has Indra for his Charioteer or his car companion. Indra's car and his steeds were fashioned by the Rbhus. Indra is once said to be provided with a golden goad.

Though the gods in general are fond of Soma, Indra is the famous Soma drinker. In this respect only Vāyu and to some extent Brhaspati can come near to him. Indra even stole soma to drink it. He also killed his father on account of Soma rivalry. Soma used to stimulate Indra to perform great cosmic actions such as supporting earth and sky or spreading out the earth.

But Soma usually motivates Indra to perform War like deeds, the slaughter of the dragon or Vṛtra or the conquest of the foes. Considering the essentiality of Soma to Indra, his mother gave it to him on the very day of his birth. He consumes three lakes of Soma while slaying Vṛtra and on another occasion he drank thirty lakes of soma. In hymn 10, 119 Indra describes his sensation after draught of soma. But excessive consumption of soma caused indulgence
in Indra and he has been suffering from soma addictions. Indra also drinks milk mixed with honey. 80

He at the same time eats the flesh of bull, of one, of twenty, or of a hundred buffaloes, or 300 buffaloes roasted by Agni. At the Sacrifice he also eats an offering of cake as well as of grain, and the latter his steeds are supposed to eat as well.

Indra is the most powerful among the Vedic gods. His characteristics are closely related with his performances. He assumes the Kingship by virtue of his numerous activities. The Aryan civilisation which was primarily an agrarian one cannot be discussed at any length without talking Indra into account.

Indra has been widely praised, admired and worshipped in numerous hymns of Rgveda. These hymns deal with magnificious size of Indra, his greatness, his might of power. The poets say that when Indra grasped the two boundless, worlds, they were only handful to him. The greatness of Indra surpasses heaven, earth and air. The two worlds are jointly equal to half of Indra. The earth, ten times, larger than this one and men always immortal can assess the power and greatness of Indra. Indra surpasses the gods. No god can be compared with him in might and strength. The older gods of Rgveda have to yield in to this divine glory and kingly dignity of Indra.
All the gods are not able to degenerate the deeds and counsels of Indra. Two powerful gods of Rg. veda i.e. Varuna and Mitra are subject to his command and his help is required to liquidate the foes of Varuna, Mitra and Aryaman. Indra alone is the king of the whole world and also he is the leader of the human races and divine and as such he is termed as an universal monarch. Indra's size is so vast that in hymns of Rg. veda 8,59,5, the poets say that if Indra had a hundred heavens and a hundred earths, a thousand suns would not equal him nor both worlds. It is also evident that the poets themselves were charmed and astonished by the might and fierce nature of Indra. So they have said that Indra has no parallel among those born or to be born. By virtue of his power packed actions and typical rebellious and courageous characteristics Indra has earned several names which themselves signify the characteristics of Indra. The names of Indra are:

Maghavan, Satakratu, Vairi, Vrtrah, Sura, Harivan, Vrsta, Vrshah, Deva, Adivat, Ugra, Girn, Puruhuta, Purustu, Savistah, Vasu, Vajrastha, Vidvan, Savdhavan, Somapah. The name Satakratu given to Indra means one endowed with hundred powers. Indra stands for the supreme face. In veda, he is known as son of Strength. Indra is born form valour, power and creative energy.

Indra is the lord of the heaven, omnipotent and all seeing. Indra awakes sooner to the consciousness of his power
and as soon as he is born he asks his mother "who are they that are renamed as fierce warriors?" The prayers addressed to this god show that the chief idea associated with him was that of an irresistible material power. It is true that he is sometimes invoked as witnessing all the deeds of men and thus take not of their sins.

In vedas Indra is portrayed as Janitā (the creator). He is the giver of horses, cows, heaven, earth, sun and he is also the father of fathers. Indra is very much conscious of his power and so he declares "Look at me, I am the lord, I rule over all the creatures on account of my greatness. The commands of Rta glorify me. As a breaker, I break open all the regions." He is also known as Brahma, the creator. He is Krtabrahma. Indra is the law-maker. Indra is also regarded as a friend. On account of his multiple characters and might, aryans did not wish to be deprived from the friendly grace of Indra. So says Veda "you are a helping friend to those who look for thy friendship". The vedic aryans have all along sought the protection, help, benevolence and guardianship of Indra.

In Rgveda the name Siva for Indra occurs in many places. In Rgveda 8,96,10 Indra is called Sivatama, the most auspicious one. He is strong, destroyer of demons, protector and is sought for blys. The word pasva occurring in the same hymn is significant because Indra is prayed for welfare of the people and the other name of Siva is
pasupati. Indra is also addressed as Ghora and Ugra, the names for Siva. In vedic mythology Indra performed in various ways. Indra assumes the kingship of gods and able to emerge as the most eminent deity not on accent of only praises but due to his power packed actions and supremacy over other gods and demons. The various performances exhibited by Indra may be described in the following ways:

Indra, the slayer of Vrtra, and other demons; Indra is regarded as a thundergod who releases the water by killing Vrtra and wins the light against darkness. There are beautiful myths which establish Indra as the supreme god beyond any doubt. After consuming Soma and being aided by the Maruts, the storm god, Indra entered into the battle field to fight with Vrtra, the obstructor and also very often styled as Ahi, the serpent or dragon Ahi was lying on the mountains keeping in with its coils the waters of the streams. The conflict is terrible. Heaven and earth tremble with fear when Indra strikes Vrtra with his bolt. Even Tvashtar who fashioned the bolt trembles at Indra's anger. Indra Shatters Vrtra with his bolt. He strikes Vrtra with his bolt on his back, strikes his face with his pointed weapon and finds his vulnerable parts. He smote Vrtra who encompassed the waters or the dragon who lay around the water. The flood of the water flows then swiftly to the sea and at the same time the light shines. But killing of Vrtra
is not done once but the god is required to perform the same feat in future as in the past. The earth and heaven tremble on account of release of water. The terms used of the myth are essentially restricted to the words, bolts, mountain, waters or rivers in place of lightning cloud and air. We may give two interpretations regarding the cows occurring in the myth. They may either be simply waters or the rays of the light set free when water is released. This Vṛtra myth has given Indra the famous name the Vṛtrahan or Vṛtra-slayer. It is applied to him about 70 times in Rgveda. Agni also receives it frequently because of his association with Indra. There are various opinions regarding Vṛtra myth. Though Indra is said to have slain Vṛtra with his own might alone but other gods are also associated with him and they have urged him to kill Vṛtra. They have also increased the vigour of Indra. It is generally said that seeing the fiery nature of Vṛtra other gods fled away from the battle field but the Maruts stood by him. Even one passage says that the maruts also deserted him. It is said that Agni, Soma and Viṣṇu are the allies of Indra for slaying Vṛtra and even the priests on earth takes the side of Indra. The worshipper seems to have placed the bolts, in Indra's hands and the sacrifice is said to assist the bolt to slay Vṛtra. Hymns, prayers and worship as well as Soma are also often described as increasing the vigor of Indra. Western Scholars have
dwelt-upon the myth in detail and have found out several interpretations. In view of the Oldenberg the use of terms mountain and streams is proof that in the Vedic period the poets conceived that Indra set forth the mountains thus releasing streams particularly in Punjab region. He states that in the oldest period the myth was one of the thunderstorms, the fall of rain the coming of the rain light. Oldenberg admits that the story is a myth. It has passed the stage when it is merely a description of phenomenon and it is not only a myth but also a popular myth. It is also impossible to accept that the Vajra, the name of the bolt is not the thunderbolt. The comparisons of the mountains with the clouds is natural and easy. The mountains are the clouds which before the storm hang in heavy darkness refusing to yield rain; the storm comes, the lightening bursts, the rain falls and the sun shines out. Hillenbrandt put forward another story i.e. with the contest of Vṛtra not the storm god bringing rains to the earth but the defeating of a serpent demon, the glacier which with the winter cold holds fast the water in the ice. This is also an unique theory.

With Indra-Vṛtra fight Soma is closely connected. Soma and sun shine when Indra drives the dragon from the air, fixes. He drinks soma after his victory over the dragon. After he conquered the demon, the soma becomes his own property. Besides Vṛtra, Indra fought and killed
many other minor demons. Indra kills the demon Urana who has ninety-nine arms and also Visvarūpa, a three headed and six eyed demon.\(^{132}\) He crushes one demon Arbuda with his feet.\(^{133}\) Indra is said to destroy the demons in general. In this way Indra has slain Namuci and Sambaya, Bala, Chumuri, Dhuni, Pipa, Sushna and many other. Killing of many demons and evil spirit may be understood from the following myth:

The Panis stole and hid away cows among the rocks and Indra's dog, Sarama, pursues and finds out where the cows are kept. Then Sarama demands the cows and the Panis refuse to give back them. Then Sarama becomes unfaithful. Ultimately Indra comes and recovers the cows. We find that Brhaspati is also engaged with same feat. Agni also takes a share in the struggle. The Āṅgiras also take part in it. In their place the seven seers perform the same feat by means of praises and sacrifices. In regard to Vala, Indra exerts himself to recover the cows. The meaning of the myth can hardly be doubtful when it is observed that how often Indra is brought into prominence as the maker of the dawn and the finder of the sun. The cows must not be the rain-clouds as in case of Vṛtra myth, but the morning beams of light or perhaps the red clouds of dawn. Here Vala is the place where the cows are kept. But this is different in case of Panis. Hillebrandt's view was that Panis had historical background but this view was subsequently rejected. The
natural and satisfactory view is that Panis were the misery who refuse to give the priests gifts and who are overthrown.\textsuperscript{134}

Human beings are responsible for the development of the gods and also their decline. When we go through the Vedic mythology, we find that Indra from the very beginning emerges as a very important deity and continuous to not only remain in the same position but also overtaking other gods in might and activities. Therefore it is evident that Indra bestows definite benefits to the Aryans which make him the most popular national god of the Aryans. The economic life of the Aryans was based on agriculture and allied activities. The Vedic Aryans were engaged in agricultural business. Water and light are essential for any agricultural operations and as such the Aryans were also in need of water and light for continuance of their economic activities. Moreover the people were also engaged in cattle farming and so cows played an important role in their life. The most important performance of Indra is that of slaying of Vrtra and Ahi then releasing water and sunlight. In conflict with Panis he recovers cows. Among all the gods Indra is one who is primarily responsible for bestowing the vital inputs of their occupation to the people. Indra's home is in the heaven. But he is the bringer of the most precious of all boons to a thirsty and gaping land. He is the giver of rain which falls on the earth when the tyranny of the
acorching wind is overpast. So many hymns celebrate his performance in this regard.

"Thou, Thunderer, hast shattered with thy bolt the broad and massive cloud into fragments and hast sent down the waters that were confined in it, to flow at will; verily thou alone possessest all power."\textsuperscript{135} Again the Vedic poets addressing Indra as Parjanya, the rain bringer, say -

\begin{quote}
The winds blow strong, the lightnings flash, the plants spring up, the firmament dissolves; earth becomes fit for all creatures, when Parjanya fertilises the soil with showers."\textsuperscript{136} Indra's prominence in Vedic life also appears from their barter system. It is stated that price of an image of Indra was ten crores.
\end{quote}

The study of Indra in the Vedic period remains incomplete unless his relation with other prominent divinities is taken into consideration because the inter-relations and the inter-dependences of the gods help in measuring the superiority of the deities. Accordingly the relation of Indra with other prominent divinities of the Vedic Pantheon is considered as such.

\textbf{Indra and Varuna:} Indra and Varuna are two prominent divinities of the Vedic Pantheon. But if the number of hymns celebrated to these two gods is taken into account then it
appears that Varuna is no match for Indra, because about two hundred and fifty hymns are celebrated to Indra while Varuna is eulogised in only twelve hymns. Moreover, the popularity of Varuna is declined rapidly than that of Indra which is evident from the fact that in the tenth book, Varuna has no hymn addressed to him alone while Indra has forty five and also Varuna is seldom mentioned in the tenth book and by the time of Atharvaveda, Indra is placed above all the gods, including Mitra and Varuna. Indra is an atmospheric god while Varuna pervades in the celestial region. Inspite of many fundamental differences, Indra and Varuna are strong friends. Varuna is regarded as a regular Aditya while Indra is considered as an Aditya in few places. Essentially, Varuna is a god of older Vedic Pantheon and so in the earlier hymns, Indra and Varuna are almost equal in status. In a hymn of Rig Veda, Varuna claims himself the kingship, on the ground that all the immortals obey him, that he rules over the highest heaven, that he has established the earth, the air and the sky, and has made the waters to flow, Indra replies that he is the irresistible one, on whom men call in the time of conflict, and that the worlds tremble when the praise of men and the draughts of Soma have evoked his great powers. The discovery of the Boghos Koi tablets dated about 1400 B.C. in Asia, Minor also substantiates this point as in this inscription both Varuna and Indra are mentioned alongwith Mitra and Nasatya. The basic
The difference between Indra and Varuna appears from their deeds only that Indra is a War-god, he is honoured with the epithet Purandara by destroying the forts of the non-aryans, so he is a great hero while Varuna is a great moralist, not a hero and thus has earned the epithet Dhrtavrata. Indra is to be feared and propitiated and Varuna to be respected and propitiated.

**Indra and the Maruts:** Both Indra and the Maruts are gods of the atmospheric region. Maruts are the chief ally of Indra in battles. In at least seven hymns of Ṛksaṇiṣṭha they are jointly invoked with Indra. Maruts are the natural associates of Indra because they are the gods of storms while Indra, the god of thunder and lightning. Maruts not only assist Indra in his battle against Vṛtra but they also attack and kill Vṛtra with Vajra. Indra performs in the company of the Maruts. Sometimes they are called Indra's sons and sometimes his brother. At least, once Indra tried to kill the Maruts. The two epithets of Indra that is Marutvat and Marudgana are attributed to him on account of his associations with the Maruts.

**Indra and Vāyu:** Vāyu is invoked with Indra in six hymns which indicate his associations with Indra. Indra is the constant companion of Vāyu in his chariot. Vāyu is considered as the swiftest among the gods while Indra stands second. In a race for Soma drink, Indra came second to Vāyu.
**Indra and Sūrya**: Indra, in three or four passages, is distinctly identified with the sun or Sūrya. Speaking in the first person, Indra asserts that he was once Manu and Surya. He is once directly called Sūrya and Sūrya and Indra are both invoked in another hymn which makes their identity as same. In Brahmaṇa texts too, once Indra is identified with sun, Vṛtra being the moon. Indra is also said to stop the tawny steeds of the sun.

**Indra and Ushas**: Usha is a divinity of the celestial region to whom beautiful poetic hymns are celebrated in the Rg-Veda. Indra is said to have generated Ushas. But it is also mentioned that Indra has also developed animity with Ushas. Once he attacked this goddess with his Vajra and Shattered her chariot and Ushas abandoned her carriage on account of Indra's wrath, the chariot remained shattered in the river Vipās, modern Beas and thus Indra obstructed dawn by thunderstorm.

**Indra and Soma**: Soma is the third most important divinity in the vedic pantheon belonging to the terrestrial region. The poetry of the Rg-Veda is mainly concerned with Soma sacrifices. The whole of the ninth book of the Samhitā is devoted to him and he has six hymns in other books. The divinity who is closely related with this god is Indra. Indra is a great Soma-drinker as already been stated earlier and Soma infuse vigour and strength in Indra. Indra drinks Soma to kill Vṛtra, hence the drink is called bolt and also soma.
is termed as the soul of Indra. Soma is also an auspicious friend of Indra. On account of Soma's association with Indra in the slaying of Vrtra, Soma is also attributed the epithet vṛtahan and Purbhit. Also Indra makes the sun rise when he is infused with Soma, Indra fixes heaven and earth under the influence of Soma. 154

Indra and Agni: Both Indra and Agni appears as a dual divinity in eleven hymns. This is natural because as Agni is fire and lightning is also a form of fire, Indra is said to have produced Agni between two stones 155 or to found Agni hidden in the waters as in Rg. Veda 10,32,6 Agni, by fire, repel, the demons while Indra performs the same feat with his thunderbolt and ultimately they come to agree in the whole. So Agni is given the thunderbolt of Indra; he is termed slayer of Vrtra, he wins the cows and the waters, the sun and the dawn. 156 Both Agni and Indra are the symbol of Aryan culture.

Indra and Brhaspati: Brhaspati and Indra are also associated and Brhaspati is known as a great Soma drinker like Indra. Both Indra and Brhaspati are the enemies of the non-Aryans and both are fort destroyers. 157 Both are styled as slayers of Vrtra. 138 Brhaspati is also termed Maghavan and Vajrin. 150

Indra and Tvastr: Tvastr is represented as the father of Indra. 161 But from other texts it appears that Tvastr fashioned the Vajra for Indra. 162 Indra is also known to
have stolen Soma from his father's house. 163

Indra and Siva: The epithet Siva is very significantly used for Indra in Rg. Veda which later on is represented personification as Siva in the epics and Puranas. Indra is celebrated with the epithets Ghora and Ugra, the names for Siva. 164 The Rg. Veda describes Indra as Abhayamkara 165 and Kālātmaṇa. 166 So this Vedic Indra reveals a glimpse of Puranic Siva. In several other hymns Indra is addressed as Siva as described below:

May Indra called with solemn invocations, the young, the friend, the Siva, be the protector of mankind. 167 You who have been singer's friend, Siva, the friend with aid, as such O Indra favour us. 168 This Indra is Siva, our friend. He sends us in a full broad stream riches and horses, kine and corn.

Indra and Visnu: The relation between Indra and Visnu is very important because Indra appears to have a hold over Visnu who is later period become the Supreme divinity in the form of the sustainer of the world. Like Indra, Visnu is regarded as another Aditya. A hymn in the sixth mandala of the Rg. Veda is eulogised to both Indra and Visnu and they are represented as drinking Soma together. 170 The hymn is primarily addressed to Visnu and Indra is only associated with him. 171 Indra influences Visnu in the drinking of Soma. 172 From Rg. Veda it appears that Visnu covers his three steps.
by the energy of Indra. At the time of slaying Vṛtra, Indra requests Viśnu to step out more widely and Indra slew Vṛtra in association with Viśnu. Indra destroys Sambara and Varcin, the non-aryans and the enemies of Indra, with the help of Viśnu. He is known as the most intimate friend of Indra. Viśnu and Indra are jointly involved in the act of creation and they produced gods like Sūrya, Ushas and Agni. Viśnu himself pressed Soma in three cups for Indra. Even Viśnu cooked buffaloes for Indra's lunch. Since Viśnu is the faithful comrade of Indra, so Indra urges him to carry on his work of sustenance on the earth.

The Vedic aryans, at the developmental stage of their civilisation, were mainly concerned with their existence and as such they had to face serious challenges from the various phenomenon of nature which threatened their existence as well as that from the black coloured non-aryans, most probably the people belonging to Indus Valley. Also, the Aryan people were agrarian in nature and so were dependent on rains for their cultivation of crops. The mythologies and the divinities originate and develop depending on the natural phenomenon and the people. It may be said that divinities are the creation of the people or rather to say the concept of divinities originate to fulfil the desire and the aspirations of the people.

In early Vedic mythology Indra emerges as the supreme god of paramount importance because the Vedic people found
in him their aspirations and desires fulfilled. Indra is eulogised in more than two hundred fifty hymns. He appears as a rain god, the god of thunderstorm and lighting. His important myths mentioned in Vedic mythology is slaying of \( \text{Vrtra} \) is no doubt, a symbolic manifestation of this phenomenon. He is basically a nature god, destroys clouds and releases rains to the benefit of the people. He is the symbol of prosperity and wealth for all class of people of that period. Right from the rich to the poor, all were involved in cultivation. So his appeal was tremendous and equally important to the people belonging to the royal class as well as lower category. All eulogised him, all propitiated him not for Indra but for themselves only.

The Vedic Aryans were an warrior class of people by nature and as such they were always engaged in various wars against the Dāsas and Dasyus, the black coloured non-Aryans. They find in Indra a character of a true warrior and conqueror. Indra is of indomitable spirit and courage. In battles, he spares none. Ruthlessly he destroyed the forts of the Aryans thus helping the Aryans to a great extent. In other words, we may say that Indra is the symbol of victory. He is not only just a divinity remaining at a far off place from the worshippers, but readily jumps in the battlefield with his thunderbolt in his hand. His this very aspect of war-god nature suits with the characters of the Vedic Aryans.
Indra continues to remain the supreme god in the Vedic, particularly in the early Vedic period, because he is not a common and ordinary divinity like other gods. His characteristic features project him as a mysterious and unpredictable god. At the very first instance, he is born in an unusual manner indicating the phenomenon of lightning bursting through the clouds. Immediately just after birth his valour and strength are exposed which caused the three worlds tremble and made the others afraid. So Indra is the symbol of valour and strength. Indra's ruthless character made him the most feared god at the Vedic period. He is the one who breaks the peace and harmony of the heaven. He killed his own father and was neither ashamed by this act nor repented, rather it was matter of great pride to him. So he declares "Who has made my mother a widow ?" He is not satisfied with this. Even the goddesses do not escape his wrath. He shattered the chariot of dawn and made her flee abandoning the chariot. He even killed his own brother. At the time of anger and wrath, he even threatened to kill his close associates, the Maruts. What a mysterious and ruthless character! Indra proves his worth by his deeds only because at that time the people believed in the doctrine of actions connected for worldly benefits. The people used to believe in strength, in mystery, in unpredictability. So Indra projected himself in such manner that would compel the people to propitiate him out of fear if not out of respect. He wished to receive the sacrifices.
of the people and to attain this he could easily establish his credibility.

Whether moral or immoral, Indra was a great Soma drinker and Soma infused in him the valour and strength. For Soma, he fights with his own father and even steals Soma from his house. He also influenced his close associates such as Vayu, Brhaspati and others in Soma-drinks. Visnu, though only an Aditya in the Vedic Pantheon, but subsequently the great sustainer of the world, was also influenced by Indra in the drinks of Soma. Indra could achieve great feats after consuming Soma only. So this leads us to rethink on the effect of Soma. Was Soma an alcoholic drink or intoxicant? If so, then how one can achieve such great feats after consuming this drink?

Two analogies may be put forth here. One that Soma was purely an alcoholic intoxicant but incomparable to Indra’s power that is it only could charge him but to make him insipid. Or, it may be possible that Soma was a great beneficial health drink capable of infusing great strength in one. So Soma is regarded as a drink of immortality closely associated with various feats of Indra. Whatever may be constituents or effect of Soma, it is certain that poetry of Soma offering dwells on the thirsty aspect of Indra’s nature.

Indra maintains typical relationship with other
divinities of that period. He is closely associated with Agni, Vayu, Brhaspati, Surya, Ushas, Maruts, Siva and Visnu. But in all his relationships with the other Vedic deities, he continues to reign supreme and he is capable enough to extract as much help as he can from the others. But he is not all that grateful as expected from a kingly god like him. He even does not hesitate to kill or punish his close associates as he did in case of Maruts and Ushas. His cruel murder of his father and brother, was of immense importance exposing the other side of his character. His relation with Siva and Visnu are of particular importance because these two divinities emerged as supreme gods in the subsequent periods. So Indra's association with them reveals his prudence and wisdom only. It is also a exposition of his great foresight because the association of this supreme Vedic god with Siva and Visnu, two divinities of not much significance at the Vedic period, definitely foretells the future. He associates himself with Siva and Visnu because of two reasons. He wishes to establish truth and sustenance on the earth in the form of Siva and Visnu only. And when considered from a narrow angle, then Indra definitely desires some benefits from Siva and Visnu at a later period when he would be losing his strength and command.

To Indra audacity was also punishable. The mountains as stated in the Vedas, used to move from place to place
causing great disturbance to the world. Indra cut or clipped their wings. It is just physical interpretation. But basically mountains represent greatness and strength and thus by slicing or sizing them, Indra proves that he is the greatest. Or may be possible, Indra punished the mountains because they were the abode of the enemies of Indra. Also it can be interpreted in a manner that mountains are closely associated with Visnu and so by clipping their wings, Indra taught a lesson to Visnu thus foretelling conflicts that to take place at subsequent periods between him and Visnu.

Indra remains as a supreme vedic god throughout the early Vedic period because he deserves to be so. He is the god who proves his capability and efficiency by means of strength, valour, prudence, foresight and actions and the actions that were unseen, unthinkable and beyond any imagination. Indra is essentially a god of various performances and deeds because people at that period believed in performances and actions. In Indra, they found their aspirations and desires to be fulfilled. So they eulogised him in hundreds of hymms, so they offered him sacrifices and so they propitiated him for their benefits and for the benefits of the entire mankind.
The Vedas are essentially classified into two parts: Samhita and Brahmana. The hymns or the chanting of Mantras form the basis of the Samhitas while the performances of the Vedic rituals or sacrifices are preserved in the Brahmanas. Apart from ritualistic importance of the Brahmanas, they also teach us certain important aspects of life such as truth, kindness, respect to parents, kindness to all living beings etc. Basically a Brahmana is also two fold containing either commandments or additional explanations as Bankaracharya, on his introduction to the Aitareya Brahmana has stated. This view has also been corroborated by Apastamba, Indra along with other divinities of the Vedic Pantheon continues to rule supreme in the Brahmanas too. The creation of Indra in the Brahmanas is associated with beautiful stories generally meant for highlighting Indra's supremacy over all other deities. It is said that at the beginning Prajapati created all the gods excepting Indra and the asuras. When the other gods urged Prajapati to create Indra for them, Prajapati replied that they should create Indra by means of austre penance and tapas as he did in case of them. Then upon their request and directives Indra was born to the seasons, the years, the entire living beings, the worlds etc. Another story revealed that Indra was created last of all the gods by prajapati and seeing him when
other gods considered themselves superior to Indra, then he asked for all the splendour and valour that is inherent within Prajāpati to become the king of the gods. Then these two stories prove beyond doubt that Indra is superior to all other gods but his status is lower than that of Prajāpati or Brahmā. In other Brāhmaṇas too, Indra is regarded as the best of the gods. It is mentioned that all the gods reside in Indra and Indra is the most illuminating, the strongest and the lord of the gods. So Indra becomes the manifestation of all the gods of the heaven and he represents them all in only one form that is the form of Indra. If he is identified, he is known, he is worshipped then all other gods are identified, known and worshipped.

Indra has been termed the strength and the lord of strength.

The identification of Indra with sun and other gods are also mentioned in the Brāhmaṇas. Indra is regarded as sun and as such he illuminates the whole universe. Indra is Brahmā. Indra identified with prāna, hṛdaya and manas. Indra is also identified with Vāk or Speech. The supreme light that illuminates the universe is the Prajāpati or Indra. Indra is the source of all energy. As in Vedas, the Maruts are his strong associates in Brāhmaṇas also. The Maruts helped Indra at the time of his killing Vṛtra while all other gods became scared and left Indra. Only Maruts stood by him at the time of his
need.\textsuperscript{192} The Maruts have been termed as breaths, the vital life force and Indra, the leader and the controller of the Maruts, thus represent the controller of commander of the vital life force of the universe. Indra's spouse in Brāhmaṇas is known as Prāśāhā while in Vedas her name was Śacī and the most important feature that appears in the Brāhmaṇas is that here the gods not only invoke Indra for their desires but also Indra's wife to fulfill their desires.\textsuperscript{193} Another name for Indra's wife in Brāhmaṇa texts is Senā, denoting force.\textsuperscript{194} In Tait. B, the names of Indra's wives are Senā, Prāśāhā and Indrāni.\textsuperscript{195} The Satpatha Brāhmaṇa mentions Indrāni as Indra's wife in definite terms.\textsuperscript{196} The AB gives him two wives, Senā and Prāśāhā\textsuperscript{197} who are clearly legendary. Śacī, the regular post vedic wife of Indra, appears in the Jaiminiya Brāhmaṇa in a curious legend in which Kutsa Auravaborn of Indra's thigh and his double, lies with her and is marked by Indra to distinguish her.\textsuperscript{198}

The war-god status of Indra is all along mentioned in Brāhmaṇas and his slaying of Vṛtra is referred in most of the Brāhmaṇas. On killing Vṛtra Indra increased in strength and vigour.\textsuperscript{199} Vṛtra covered the space between the earth and the heaven and on killing him Indra unfurled that cover and Vṛtra was killed by the thunderbolt of Indra.\textsuperscript{200} Number of anecdotes are referred in connection
with Indra's slaying of Vṛtra. Indra used purified butter as thunderbolt to kill Vṛtra. Others said, by means of Soma and Agni, Indra slew Vṛtra. All the deities left Indra thinking that he has not laid him low while Indra killed Vṛtra only the Maruts did not desert him. On slaying Vṛtra, Indra became Viśvakarman. Some Brāhmaṇas say that fifteen verses recited in a Soma-sacrifice form the thunderbolt and so the thunderbolt is fifteen fold. It is also said that after hurling the thunderbolt at Vṛtra Indra became scared and fled for self concealment.

Indra slew Namuci with foam of water as he was unassaisable by any weapon, dry or wet. With the foam of water Indra beheaded Namuci. Indra also destroyed the Rākṣasas. These battles of Indra have been discussed in detail in Brāhmaṇa texts.

Basically 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 destroy 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. When Agni and Indra are jointly addressed, Agni represents the Brāhmaṇa or priesthood and Indra is the representative of
Kṣatra or nobility.\textsuperscript{208} Indra at times is also called Arjun.\textsuperscript{209} Indra is also honoured with number of adjectives. Such as he is the symbol of vigour and energy.\textsuperscript{210} Indra is the irresistible car fighter. He is the highest, mightiest and strongest of gods and he assisted by Brahaspati fights the Asuras. The gods assemble around Indra.\textsuperscript{211} Indra ran to the battlefield mounted on the back of the horse chariot like a Kṣatrām.\textsuperscript{212} This terrible might and efficiency of Indra made him all powerful not only to the mortals but even the gods awaited him on the advice of Prajāpati. He is termed as the most mightiest, the most powerful, the strongest, the truest and the most accomplished one. The gods described him as the lord of the gods, the suzerain of all creation, the eater of the folk hath, the breaker of the citadels, the slayer of the Asuras, the guardian of the holy power and the guardian of the law.\textsuperscript{213} It is also mentioned that the Purusa residing in the right eye is Indra, because he has illuminated all that exist.\textsuperscript{214} Indra's all pervasiveness becomes evident from a beautiful story in the Brāhmaṇa texts. A person named Prthu Vainya was unaware of Indra's true self and so he asked the divine medicants that why the learned people used to call Indra by so many names like Uktha, RK, Udgītha, Brahman, Samana, Breath, Vyāna mind, eye, āpana, ear or by other names. The answer given by the medicants is very interesting and reveal the true self of Indra. They said that the learned sages who
composed vedas, knew that Indra was entered into many places as one and the same person. According to them Indra is the one, rivalless and as Indra sees no rival whatever, he also sees no rival whatever who knows this. So Indra is called Udgītha.215

Indra has been referred in the ritualistic sacrifices and the oblations in the Brāhmaṇa texts. They have said that the ritual has Indra as its deity.216 Indra is the soul and the deity of the ritual.217 The Yajña belongs to Indra.218 It also appears that Ahalyā is related with Indra from time immortal. Not in Veda, but in Brāhmaṇas, Indra is spoken as a paramour of Ahalyā.219

So, Indra retains his position of paramount importance among the gods in the Brāhmaṇa texts although Prajāpati has already started surpassing Indra. But still Indra, in the Brāhmaṇa texts, is considered as the King of the gods, the lord of the all living beings, slayer of Asuras and the demons, a symbolic manifestation of Prajāpati, the supreme force guiding everything. He is the symbol of vigour and energy. He himself is the light and illuminates everything. He resides in the right eye thus becomes the vision of all living beings. He knows everything, pervades all. He is the controller of the vital life force. He is ranked quite above the other gods. Truly speaking in Brāhmaṇa literature too, Indra continues to occupy the position that he enjoyed in early
Vedic periods.

Indra in the Aranyakas:

The references of Indra are found in Aranyakas. Here different characteristics of Indra have been mentioned along with the form of the day. Indra is termed as a slayer of Vṛtra, the mightiest and the greatest. Indra has been addressed as Soma, he is large because endowed with food. Thundering has been mentioned typically the characteristics of Indra. Indra revealed himself to Visvāmitra as Pranatmā or the Aditya, the sun that has pervaded everything as Prāṇa. When Visvāmitra recited thousand eulogising verses three times to propitiate Indra. Indra was very much pleased and wished to give Visvāmitra a boon. When Visvāmitra desired to learn the true self of Indra, Indra explained to him that he is the breath that sustain life in every living being. And also he is the one who shines. So Indra, here, appears as the manifestation of vital life breath and he illuminates everything as sun.

In another occasion, when Visvāmitra again wished to learn the true self of Indra, Indra replied "I am the great and his greatness, I am the God and the Goddess; I am the Brahmā and his power". In the Sāmkhayana Aranyaka, when Pratardana asked Indra that what was the most beneficial for human being, Indra advised him to know Indra. He identified himself with Prāṇa as Prajñatma.
Indra has also been regarded as the ten fold manifestations in Taittirīyāranyaka. To realize Indra in one's self was a matter of great achievement. Indra appeared as a self-offulgent, illuminating, beautiful and moving in a ten fold ways to the seers who could know Indra's self. Here Indra represents the doctrine of Puruṣa Sūkta as laid down in the Śāhātīs.

In all the above analogies, it appears that Indra also changes with the changing concept of the religion. In Āraṇyaka, stress is not given on Indra's miracles and performances but Indra emerges as one who is truly united with the soul or the Atman. Because right from the Āraṇyaka, the concept of atman or soul emerges as superior to those divinities who are just personifications of the firmaments or elements. In this changed concept, Indra as one in whom all the Vedas attain oneness, in him the hundred luminaries (the sun, the moon and the others) become one. Indra has entered all the living beings as he is the manifestation of Prāna. In him the souls of all beings remain hidden and Brahmā also is one in whom the souls of all beings become one. So Indra becomes the manifestation of Brahmā, the creator.

Indra in the Upaniṣads:

Upaniṣads develop as the parts of the Vedas. Another synonym for the Upaniṣads is Vedānta that is the study which developed as the last part of the Vedas. But striking
differences are observed in respect to philosophy and the doctrine of the Vedas and the Upanishads. Vedas originated as religious texts and generally comprised of prayers, sacrifices and ritualistic rites for different divinities. So Vedas are also termed Karmakanda that is they are concerned about yajñas for the material benefit of the people. It is true that after so many years of actions, certain knowledge or philosophy originates and the Vedas were also no exception to it and accordingly the philosophies of the Vedas is laid down in the Upanishads which are also termed Ghanakanda. Upanishad plays a vital role in Hindu religion because essentially the Upanishads are the essence of Hindu religion and are considered as the most enlightened texts of the world. To corroborate this view Max Müller has rightly said "My real love for Sanskrit literature was first kindled by the Upanishads."228

Another view on Upanishad by the great philosopher Schopenhauer also establishes the superiority of Upanishads over other religious texts. He said "In the whole world there is no study (except that of the originals) so beneficial and so elevating as that of the Upanishad. It has been solace of my life and it will be the solace of my death". So position of Upanishad in the Hindu life is of paramount importance and it has also changed completely the concepts of divinities in Hindu religion. So the study of Indra in Upanishad is very important under the changed concept.
In vedas, the name Indra was originated from the root 'ind' meaning god, thus Indra assumed the form of the rain god. But in Upanisad the etymology of the name Indra is completely changed which is very much symbolic in nature that is 'Once born, he (Indra), looked at all existing things (bhūta), thinking 'of what can one, speak as different from oneself'. He saw the one immensity, the Brahma, as the only self-sufficient entity and said cryptically, for the gods, for the gods are fond of cryptic,"I have seen it (idam adarsam). Therefore, his name is Idam dra (It seeing)."

In Upanisads Indra is spoken of as absolute self or Atman but throughout these texts, Brahma is termed as absolute self. He is the creator and he himself is the creation. He pervades in the form of souls within every living being and Brahma is also known as the supreme intelligence and the intelligence or knowledge forms the basis of everything. These appellations are the senses, the mind, the intelligence or Buddhi, the wisdom, the insight, thought, life, desire etc. Brahma, Indra and Prajapati are identified as one. So Indra is identified with Brahma and as such he is the lord of the elements, living beings and the whole universe. He represents every action that is being done and he is also the lord of the gods because he is the personification of the absolute self or Brahma. This unification of Indra with the absolute self or Brahma, which forms the basis of Upanisad, has been time and again
manifested in the texts of Upanisads.

In Kausitaki Upanisad, Indra acts as a teacher to Pratardana and in the question of giving the best boon to Pratardana, Indra advised him just to know Indra. Here Indra described how he killed the three-headed son of Tvāstra i.e. Trisirā, how he annihilated the hosts of Prāhalāda by violating number of treaties, and not a single hair of his was harmed. And a person, whatever sin he might had committed starting from Brāhmaṇide, murdering of parents, if could know Indra, no harm is caused to him.227 This version of Indra reminds us of one that told by Vasudeva Kṛṣṇa, an incarnation of Viṣṇu, in the Bhīṣma Parvan of Mahābhārata. "Abandoning all actions, take refuge in Me. Grief not, I shall liberate thee from all sins": So Indra also appears as the power behind everything and can uplift anyone if desires.

In the same Upanisad, Indra is identified as the absolute manifestation of Prāṇa in every living being, thus representing immortality. Indra said, "I am Prāṇa". Consider me identical to knowledge, life, immortality and propitiate me. Life is Prāṇa and Prāṇa is life, so long Prāṇa remains in the body, one remains alive. So Prāṇa means immortality while knowledge resolves the truth. So he who worships me as life and immortal, attains his full life in this world and immortality as well and he can not be destroyed.228 The principal teaching of the Upanisads is to
know the self. So long Indra did not know the self, he was like an ordinary mortal susceptible to defeats and humiliations at the hands of the Asuras. On knowing the self only he attained the sovereignty by slaying the Asuras and the demons. Not only Indra alone, but anyone can attain this position if he has destroyed all his sins and know the self. So here Indra acts as an example of the importance of knowing self even for fulfilling one’s worldly desires and wishes.

Another story in the Chandogyanapeda also reveals Indra’s self - Illuminating identity as different from others, and also how he attained self-knowledge from Prajapati.

Once Prajapati made a statement that the self or Atman should be searched out by both the gods and the Asuras and the nature of this self was "It is free from death, decay, evils, sorrow, desire, hunger, thrust, unaffected by action and the cause. This self should be searched out and who has properly understood this self, his desires will be fulfilled and he would reign over the worlds". As soon as the gods and the Asuras heard it, they deputed Virocana and Indra, their respective leaders, together the supreme knowledge from Prajapati. Then Indra and Virocana lived the life of Brahmachari for thirty two years at Prajapati's hermitage. On completion of their enlightenment, Prajapati told them that the self is that which one sees as one's can
image in other's eye or in winter or mirror. Actually Prajāpati meant to say that there is no difference between the individual and the cosmic soul. The soul is only one which resides as self in every creature. But both the students could not comprehend the inner meaning of the teaching and went away. Virocana, the leader of the Asuras, interpreted the teaching in an absolutely worldly form and taught the Asuras that Atman or self is identified and embodied inside one's person and so if the body is gratified with food and other earthly comforts, then only, true self can be understood.

But Indra is not satisfied and visits Prajāpati. Prajāpati tells him that he who functions in dreams is the self but it does not satisfy Indra because he feels that though in dream one is free from action experienced by the physical body but still the body suffers. Then Prajāpati tells Indra that he who functions in dreamless sleep is the true self. But this statement of Prajāpati does not satisfy Indra, because Indra believes that dreamless sleep results in the complete annihilation of the objects of the experience as well as the subjects of the experience. Knowing this from Indra, Prajāpati, advised him to practise more spiritual discipline as this would free Indra from remaining impurities. When Indra was fully purified, then Prajāpati explained him the true self. He said to him that the body is mortal while the self is immortal. So for one identifies himself with the body, he is not free from the bondage of pain and pleasure.
But these two never touch the self as it is eternally unattached. But to learn the true self, one has to pass through three stages; during the conscious state - the self uses the gross physical body to experience gross physical objects; during the dream state, the self uses the subtle body to experience the subtle objects and during the dreamless sleep state both subject object relationship is annihilated. Here, Indra is one who by means of austre penance, patience and quest for true knowledge, can ultimately seek the truth and reach the goal of knowing the true self. So he immediately becomes the personification of the individual self and also illuminates others towards the path of search for self or atmans.

It is also mentioned that Indra appears as manifold one by his maya only and actually he is the true self which represents Brahma.

In the Taitt, Upanisad there is a lucid and informative prayer addressed to Indra, "May he who is the bull (i.e. the formost) of the Vedic hymns who assumes all forms, who has sprung from the immortal hymns of the Veda— May that Indra (the Lord) cheer me with wisdom. O God, May I be the possessor of immortality, May my body be competent (to acquire self knowledge); may my tongue be exceedingly sweet; May I hear abundantly with my ears. Thou art the sheath of Brahman, concealed by (wordly) intelligence. Guard for me what I have learnt". Here Indra is
attributed as the foremost of the Vedic hymns, he is the true seat of Brahma apparently concealed by intillgence.

So here, also he is the true seat of Brahma apparently concealed by intillgence. So here also he is propitiated as the most self illuminated deity identified with Brahma and who can help one towards the path of renunciation.

In other occasions too, Indra is identified with self or Brahma. But here Indra is described as dependent on Brahma, the wind, sun, Agni, Indra and death have generated.

Also the smooth and strong note is applicable for Indra when devotional meditation is concerned and the vowels belong to the different parts of Indra's body.

Indra is also described as finite.

Indra has been beautifully described in the Maitrayaniya Upanishad. Indra is 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 has also been identified with the hymn, the Brahmanas, the summer season, the vyāna breath, the moon, the Rudra gods. And Indra personifies all of them and shines, rains, praises and enters and pierce through an opening and moves towards southern direction. So here too, Indra is identified as one completely emerges as the personification of the absolute or the supreme soul with all the powers of the Vedic period.
Brahşaspati is also closely related with Indra. Once Brahşaspati became the proceptor of the Asuras to teach them Avidya for safeguarding the security of India. By means of Avidya Asura were absorbed in bodily consciousness only.

Another story from Kenopanisad also leads us to the conclusion that Indra is a great ascetic and also he is not the illuminated one rather he is being illuminated by the desire of Brahma only. After their victory over the Asuras, the gods became very much proud and elated. So to teach them the truth, Brahma appeared before them in a peculiar form which the gods could not comprehend. So Indra, the lord of the gods, sent Agni to ascertain the identity of the spirit. Brahma asked Agni about his power. Proudly Agni said that he can burn everything in the Universe. Brahma asked him to burn a straw which Agni failed to do. Then came Vayu and Brahma also asked him to blow a straw which Vayu could not do. So these two powerful gods returned defeated. Then all the gods requested Indra, their lord, to ascertain the true self of the spirit. As soon as Indra reached, the spirit disappeared and immediately, Haimavati Uma appeared before Indra and told him that the spirit was none other than Brahma himself and the gods emerged victorious against the Asuras not on account of their might, but it was only attributed by Brahma as he desired the victory of the gods.
Here, also Indra along with all other gods appear to be the puppets at the hands of Brahma. They had no power of their own. They could emerge victorious on account of Brahma only. But this allegory also reveals one important feature that is among all the gods, Brahma found Indra suitable to tell him his true self. Also the goddess Uma appeared before him.

After analysing the position of Indra in the Upanisad, it becomes evident that the supreme Vedic god changes suitably and adapt himself conveniently to the changed concept of divinities of the Upanisadic age. No doubt, from different stories and incidents told in Upanisad, it is apparent that although the basic attributes of Indra that is his war god and the rain god characteristics, slaying of Vrtra and Namuci, etc. are mentioned in Upanisad, but primarily in these texts Indra appears as the personification of the absolute soul or Brahma thus becoming light of the universe and the prāna of the all living beings. Actually he is depicted as the part and parcel of Brahma himself and also the favourite pupil of Brahma. Brahma also considers him the most suitable one among the gods to learn the true self of Brahma. Various attributions to Indra in the Upanisad, leads us to believe that this supreme Vedic god, although has lost his primary position to Prajāpati or Brahma in the later Vedic period, still remains most powerful, honoured, worshipped and self-enlightened divinity in this particular
later Vedic period. The period of Upanisad and the Aryan people at this period set forth their journey towards the path of renunciation and spiritual development to search the ātman or Brahma, Indra, the supreme Vedic god, adjusts himself fully to suit and fulfil the desires and wishes of the people by appearing as one guiding force and god towards the path of self realisation. So the people of the later Vedic period propitiated Indra for spiritual development along with the fulfilment of worldly desires.
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