

Meeting 14: Vṛtrahán Ánedyā
Índra in Vedic & post-Vedic literature

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Meeting agenda

- (Re)introduction to discussion group
- Today's topic præsentation
- Free discussion

Why a Vēda discussion group?

- What is Vedic literature?
 - Sāmhita-s
 - Brāhmaṇa-s
 - Others?
- Vēda-s vs. Vedānta & Upaniṣād-s
 - Later monism (ādvāita) vs. earlier dualism (dvāitā)
- Modern (religious, scholarly) fixation upon later literature

What is there to discuss?

- History & linguistics
- Metaphysics of religion
- Exegesis (e.g. countering western narratives)
- Moral principles
- Nuances of Śrāutá ritual

Our plans

- Weekly meetings on Sundays at 1200 EDT
 - Followed by more in-depth literature meeting at 1330 EDT
- Different topic/aspect/angle discussed in depth every week
- Format:
 - Præsentation
 - Free-form discussion
- Eventually something more

WhatsApp group

<https://chat.whatsapp.com/IXCQEkhfrcwHI7CNY8Fgat>

Let's introduce ourselves!

- Name
- School (if student)
- How you found this group
- Briefly: background/interest in Hinduism & Vedic literature

Some questions to consider

- What was Índra's role in the original Vedic religion?
 - What aspects of His were subsumed by other Gods in later Hinduism?
- What are the chief contradictions between the Vedic & the post-Vedic depictions of Índra?
- When did this shift in views occur historically, & during what stage of literature is the shift evident?
- What philosophical motivations could lie behind the denigration of Índra?
 - political motivations?
- How might exposing this uniquely post-Vedic denigration of Índra be beneficial to a goal of reviving Vedic traditions?

Who is Índra?

■ External view

- Etymology unknown (or nonexistent): perhaps \sqrt{ind}
- Name very often trisyllabic: *Índra* or perhaps *Índara*
- Equivalent of sky-father in other IE religions, but not himself the Sky-Father
- Inimical to the Avestan faith (Vd. 10.9: *paiti-pərəne Inḍrəm*)
- Mentioned in Hittite–Mitanni treaty (14th c. BCE): *Indara*, *Intar*

Who is Índra?

■ Internal view

- Most important (e.g. mentioned) God in Ṛg-vedá
- Born of Áditi; married to Indrāṇī
- Epithets: *Vṛtrahán*, *ánedya*, *mag^hávan*, *vajrín/vájrivan*, *śakrá* (cf. Buddhism), *śatá-kratu*
- Has golden skin, hair, beard, horses, weapon (ṚV 10.96)
- The One King (*eka-ráj*): ṚV 8.37.3
 - But follows the law of Savitṛ (ṚV 2.38.9)
- Most frequently paired with Agní; Víṣṇu is his helper

Vedic mythemes about Índra

- Drank thirty seas of sóma as a newborn (RV 8.77.4)
- Slew Vṛtrá & released the waters (RV 2.11.2)
- Freed kine from the cave Valá (RV 2.24.3)
- Crushed the Dawn's chariot (RV 2.15.6)
- Slew the Dásyu-s & protected the Árya-s (RV 3.34.9)
- Mocked Vṛṣá-kapi (RV 10.86)
- Gave golden skin to Apālá (RV 8.91)
- Slew Árbuda with snow (RV 8.32.6)
- & countless more

Índra in the Véda

- Blemishless
- Uncriticized
- Primordial
- Supreme (though not omnipotent)
 - As opposed to Prajāpati, Víṣṇu, or Rudrá
- God of all 3 estates

Índra after the Véda

- Hedonistic
 - Drunken
 - Promiscuous & adulterous
- Ally but nuisance to more supreme God (e.g. Víṣṇu)
- Different Índra every æra (Manv-antara system)
- Frequently cast out of heavens, humiliated
 - Even by sages & animals
- Political association with Kṣatriya-s
- Nonetheless:
 - Still revered for strength & rulership, e.g. metaphorical *nar'-endra*
 - Still worshiped in many rituals

An example of post-Vedic misinterpretation

- *Sahásra-muṣka*: “having thousand testicles”
 - Metaphor for virility
 - Used for Índra (RV 6.46.3), also Agní (RV 8.19.32)
 - Also cf. *sahasr'-ākṣá* (RV 1.23.3)
- *Muṣká*: unambiguously “testicle” in origin (little mouse)
 - But AV, TS, & beyond: also “vulva”
- Thus: “covered in thousand vulvæ”
 - Integrated with Ahalyā story, or with others
 - Itself misinterpretation of ŚB 3.3.4.18: *áhalyāyāi jārā*
 - Sometimes: becomes *klībá*
- In sum: transition from supreme masculinity to total humiliation

The chronology of the Índra shift

- Some (e.g. Söhnen) claim shift began with Bráhmaṇa-s
 - Not necessarily true, at least until very late: cf. Jamison on *amed^hyá*
- Shift certainly began by time of (Vāiṣṇavá) epics
 - Ahalyā story found in both R & MB^h
- Shift complete by time of Purāṇá-s
 - Upaniṣád-s?
 - Outside Hinduism?

The significance of Índra to Vedic revivalism

- To reiterate: *the* most important God
- Those who accept the Véda-s as supreme must necessarily reject post-Vedic interpretations of His role.
- Índra: symbol of Vedic orthopraxy vs. mainstream, post-Vedic Hinduism
- An *Āindrā* movement?

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Some interesting papers & articles

- Fournet, A. "About the Mitanni–Aryan gods." *J. Indoeur. Stud.*, 2010.
- Jamison, S. W. "The ravenous hyenas & the wounded Sun." 1991.
- Kazanas, N. D. "Indo-European deities & the Ṛg-vedā." *J. Indoeur. Stud.*, 2001.
- Söhnen, R. "Indra & women." *Bull. Sch. Orient. Afr. Stud.*, 1991.
- Venkatasubbiah, A. "On Indra's winning of cows & waters." *Z. Dtsch. Morgenl. Ges.*, 1965.