

Veda Indra in Iranian Mythology and Epic

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ABSTRACT

Indra is one of the Indo-Iranian major gods and the audience a large part of religious poems Rig-Veda, this great god after separation of Indo-Iranian, from authority of god fell to dave but the traits, characteristics, and their own work did not forget, his most notable trait, Varitrahana, was seen on Bahram god and some of mythological components was emerging in different mythological and epic characters and more as an archetype, actions and states of mythological gods and the next stage form epic heroes.

KEYWORDS: Indra, God, Dave, Myths, Epic

1. INTRODUCTION

"Iranian tribes are the great Indo-Iranian tribes and beyond the Indo-European when most of these were living and language, culture and shared social and economic conditions together but gradually Iranian Indo-Iranian tribes were separated from other Indo-European Aryanist tribes when it is not clear and moved from their original common homeland and go to vast plateau of Iran and India vast territories a group of tribes living in the Iranian plateau and settled there and overcoming aboriginal of this land and cultural and social exchange, created a great civilization and another party pre-invaded and were attacked to North India and they were subjugate, subdued and defeated the native population most of them drove from north to south areas and gradually became domination in part of Indian. Two tribe of Indo-Iranian Aryanist before separation from the original homeland was qualified Indo-Iranian culture and religion and worshiped gods common." (Jalali Naeini, 1993:3-2, 21) that some of these gods name is mentioned in Hindu religion book namely Vedas, these gods are the audience of religious singing of Rig Veda that In later mythology sometimes has different effects and gradually their role has been more prominent or less; some of these gods in mythology and the epic of Iranian in a gradual process and in influence a series of social and religious factors have appeared in the form different characters of mythological and epic and some of their mythic components seen in kings, heroes and gods of Zoroastrianism and remains with same sacred and some of them decline from god phase and are appeared in evil group. Indra, Agni, Varuna, Tishtrya, Mitra, Vāyu, Haoma, Viśvarupa, Saraswati, Vishnu, Yaima, Tvashtri are Such Vedas gods that existential character of them remains in the form gods and kings of Avestan and epic.

Agni and Tishtrya are such gods that are seen with renamed and dutifulness in Avesta; also Vāyu is god that is present in the Avesta with the same name and role had have in the Vedas; Mitra is another god of veda that in the Avesta is manifested as Mithra god, Saraswati is god lady that its counterpart is in mythology Zoroastrian Anahita arədvī sūra. Haoma is another god of Veda that has manifested in the form haoma and god plant that is responsible custodians of this plant; and in Shahnameh has emerged as one of godly men that have had an important role in revenge Keykhosro from Afrasiyab. Vishnu is a Veda god. That with different Avtar's appears when trouble and one of its manifestations named Krishna has much similarity to epic Zal.

Yama is sun god that has manifested as Yaima and as one of the great king in Avesta, also name Jamshid in Shahnameh and with role of king, Yama such as the Gods that in its gradual evolution from the realm of myth was entered to epic field and in Iranian epic decline from god stage and has been as one of the great kings.

Viśvarupa is another Veda gods that in Indian mythology is evident in the three-headed creature board; in the Avesta he is the form of dragon three-menopauses and in Iranian epic has become in Zahak greyhound board, his father, Tvashtri, is One of the popular gods of veda although it does not address in the Avesta but in epic has become such as Mardas, Zahak father.

Indra is another Veda gods that has been present in Iranian mythology and epic, before expression aspects of this god in the Avesta and the Shahnameh, it is necessary be mentioned first to its character in the Vedas, then is examined its personality dimensions in the Avesta and the Shahnameh.

2. Indra in Vedas

"Indra in Vedas is god of thunder and is causing lightning. He has excelled in all the Veda gods and is born as diagonal from the mother's abdomen; He is the epitome agonistic and courage of Aryan tribes." Tvashtri" made iron thunderbolt for his and the gods blow power in his.

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Indra is the leader of the roaring water, Gods to beg him to come in movement, He will destroy Shambareh ninety-nine-fold Castles, Indra has hundred "Caretu" (hundreds power), He is deadly - dragon land - Vitra and thanks to humans and can never forget his friends.

Indra with the wind rises, everyone is struck, is strike, he is strong, and strong and he is king of mountains and water, and god of the sky and earth. He defeated people of subordinates for his people. With drinking Soma juice and too much power destroy the map of transgresses. Indra Surmount major risks and the subjugation and creates peace for Aryan people, he is present everywhere among the people and helps everyone.

Indra look is like the sun non- tolerat and always brings large herds of cattle and horses for his worshipers. He is very strong and powerful, thousands months and thousands fall was in mother womb and will not find any creatures and inventory to his huge. Indra by killing the dragon namely drought Dave released seven rivers and lactating cows brought out of Vala cave.

First Indra was not known Head of the sky gods but because most actions were to benefit of the Aryan tribes. More than other gods were addressed Soroud in the Rig Veda and therefore his position is thought higher Verona position" (With summarizing: Jalali Naeini, 1993: 72-78).

"In the Vedas Indra is pictured to the board of warrior Aryan king with a golden skin and on horseback or with a golden chariot with two bay ridges and hung on tail. He has thunder weapon in his right hand - Vajra - that according to mythology; Tvashtya has made for him, Indra has constitutional of harsh, thirsty and very friendly Soma intoxicating drinks of gods and obtain their power from soma, he is greatest enemy of Varitra in supporting the gods and humans, He destroyed Ninety-nine Varitra castle and was performed on ill-natured dragon.¹

According to Vedas Varitra were invulnerable but Indra realized his weak point and defeated him²; Then unleashing the great cows from prison and rain rained again on earth. The second work Indra was engaging his father (in some traditions Varuna is considered as his father); according to tradition, Indra was performed facing his father and without attention to disquietude of mother taken his ankles in the grip and he hit him on the ground and killed him, Indra with application and implementation, his father's arms, won Varitrah and because his father had shared with him in this victory, Indra with killing him achieve to god and autonomy and to another interpretation, Indra with killing Diavoos achieve to his substitute, and failed to Varitreh found to substitute Varuna" (with summarizing: ivnes, 1994 :17-20)

3. Indra in Hinduism

"Indra in Hinduism still is king of sky and paradise, but he three best god or Hindu Trinity-Brahma, Shiva, Vishnu isn't power and influence, duties of these god is greater than past and some of his features has more emphasis; but the desire Indra to drink Soma, mistake or crime of Brahman breeding, the wise mystic curse that provides caused defeated the evil, gradually reduced his importance; In role of storm god, Indra feared god and his weapons thunder, lightning and storms and rainbows, is his bow; In these course Indra falls from authority of the war god to heaven kingdom and safeguarding eastern region and instead ride on the turntable and his wonderful horse, "Uch Chisravas" is riding on elephantine white and robust called "Iravateh".

Indra's power in these period more than relying on their power, is legitimate and competent, even in the narration Indra not a god, but is name that will be granted in every 3600 years to god or even to a mortal existing who is the owner of best qualifications" (Ivnes,1994:129-130).

"Indra as the heavens prince are still associated with diabolical in battle, but in this battle will sometimes fail because in Hindu religion power only drink Soma, that diabolic are deprived of drinking it, it does not provide and having victim and austerity, that diabolical are deprived from it, also affected to find power, and soma, victim and austerity are power Trinity, also the cause of Some failures indra resulting from ancient mistakes it in killing Brahman, or perhaps killing Varitra. Also selfishness of Indra led to the failure, his love to soma has been also caused his moral weakness and reckless sexual and other deviations of Indra are often aggravated his abuse. According to mythology indera choose to partner due to Indra orientation sexual desire and his acquisition was repeated for multiple errors and it was also killing "Puloman" evil father "indrani" (Ibid: 131-132).

one of the most famous Indra loves was his love to Ahalia (Gautama wife), the famous teacher and mystic, that curse of the mystic wise, appeared sign thousand like eyes on body Indra (Ibid:132).

Finally Ravenna defeated Indra and Indra saw penalty of his mistakes and was relegated to the past position (ibid: 133).

4. Indra in Zoroastrian Narrations:

Indra of Vedic great god has been demonstrated in Iranian mythology and epic as different personality. He in Zoroastrian tradition decline from god stage and in mazdisna is as one of the companions of evil and Daevas." In the Avesta, this Devil is seen, name of Dave in terms of manuscripts written Indra and in some manuscripts Andra in chapter (fargard in avesta) 10 Vandidad paragraph 9 and in chapter 19 paragraph 43 in both of them "indra" placed in head of devil that is considered the competition Amesha Spenta and expelling it has been requested at Pahlavi texts also repeatedly see the name Inder but there is no mention of it anywhere

comprehensively. In interpretation of the Pahlavi Yasna 48 in the description of paragraph mentioned that in day of resurrection ordibehesht would defeat "Indra" "devil".

In chapter 30 Bondahesh Paragraph 29 is also contained that "indra" is Amesha Spenta competitor of ordibehesht. In chapter 28 paragraph 8 Bondahesh is mentioned that Indra devil will discourage the impression of a human from good deeds. In ninth book Dēnkard in chapter 32 paragraph 3 Indra has been defined as "deceptive devil" (Pourdavood, 2536, vol2:115).

"In 100 in Bondahesh is said that dave work is always to miss people, to create grief, if people are guilty, Indra took them to hell and punish them, and he is first devil that appears in Chinvad bridge across people anxious and sad to narrow bridge on the wicked" (Afifi, 1995:444).

5. Indra Guest Appearance in Zoroastrian Tradition:

Although Indra in Veda mythology has declined dave step but his most outstanding trait means Varitrahana- Verethraghna, Bahram - as one of warrior gods is manifested in the Avesta. Some of parts of his mythology as scattered broken in different epic and mythological characters and in some cases, his various myths come together in one of characters. Indra in Iranian myths is one of ancient samples that actions and states of mythological gods and epic heroes in the next stage of her, imitate her actions and states is being formed.

With investigate commonality Indra with some of the gods, Iran's mythical and epic heroes and kings can find Archetypal, mythic elements fracture and integration between various myths and epics; which include can noted to his same with Bahram god, Tashtar and Mehr in mythology, and Houshang, Fereydoun, Zal and Rostam in epics.

6. Indra and Bahram

6.1. Bahram God:

Bahram is Avestan gods and in lexical meaning is conquest and victory, the victorious warrior because Indra is strong, good, profitable, warrior, conqueror, and treatable. Bahram is composed of two words Avestan word Varasra + Ghna. First component (vesr) means attack and invades and means of conquest and victory. Second component (ghan) means a killer and repellent and Varasraghna means collectively victory" (Pourdavood, 2536:113).

Fourteenth yašt Avesta is attributed to Bahram, to paragraph 1 of this yašt, Bahram among divine gods is the most agile, Bahram is seen in variety of form such as the fast wind, beautiful horns golden Ox, white horse with ears yellow and golden harness, griffon filled with sharp legs, claws of male sharp boar, ram horn screws and bolts beautiful plain tiger, sharp horns, Bahram in board of male boar sharp claws, is leading Mithras; (set 1-10, Paragraph 1-27).

According to set 11 the yašt 14, Bahram gives courage to the men and kill rancor; Zartosht Ashavan to victory in the thoughts, speech and good deeds will pray to the god Bahram and Bahram gives strong arms and fertile seeds to him (set 11, Paragraph 28-29).

Bahram is a warrior that having varaghan airfoil, he destroy negligible enemy (set 14, Paragraph 35). During the battle, the first army to help Bahram and praise him, they will win (set 15, paragraph 43) he is god that always present on the battlefield and Mehr and Rashan will along with him (set 17, paragraph 47). (R.K:Doostkhah, 2006, vol1:431-445).

In ardavirafnameh, Bahram is one of the gods that is accompanied ardaviraf after passing Chinvad Bridge. In Minoo wisdom, strong Bahram with Soroush and Vay Beh, the fourth day after death, is associated with good mental (Afifi, 1995:462).

In Bondahesh, god Bahram is one of ordibehesht partners (Bondahesh, part 4, Paragraph 36).

According to Bondahesh "during the demonic, fire that is placed and is organized in home, Bahram provides shelter, Soroush has patrol and because he is turned off, from Bahram to Soroush and from Soroush to Azar and again join to Ordibehesht to the Daevas cannot be death." (Bondahesh, part 4, Paragraph 35) (Dadegi, 2006:49).

"Bahram is the god flag of Minoo gods and someone does not win him that has always flag to victory gods (Bondahesh, part 11, Paragraph 170) (Ibid: 112).

6.2. Common Indra and Bahram:

One example of the evolution in Iranian myths means fractures is manifested in mythology Indra with Bahram. The most prominent attribute of Indra means Varitrahana is as god Bahram in the Avesta. Indra in the Vedas is one of the great god and powerful that his warrior has coincided with the success, She is tireless in fighting with evil and the most important act of his fight with Varitrah dragon and defeat him. Indra warrior in Avesta has emerged on Bahram.

7. Indra and Ardwi Suraa Anahid

7.1. Ardwi Suraa Anahid

Ardwi Suraa Anahita is gods of water. Yasna 63 to 69 named (absor) description of water and angel of its client is Nahid. In the Avesta, yašt V (Aban yašt) called Ardwi Suraa Anahid and it is described his glory and

great. In addition, the fourth sub-Avesta prayers known as aban niayesh, it is praise that extracted from Aban yašt and Zoroastrians celebrate when near rivers, waterfalls and wellhead (R,K:Pourdavood,2536,vol1:158-159).

In yašt V, Ardwi Suraa Anahid is river's name and also it is the name of angel that is responsible for river guardian (set 1, paragraph 2).

Mental face Ardwi Suraa Anahid is beautiful miss, slim, tall, with white and thick arms, adorned with magnificent jewelry, a golden crown, necklace, golden rectangle earrings and shoes of bright (set 1, Paragraph 7). While she was sitting on her horse, are the dominant on all devas and people, magic, fairy, Hill and crepe and kings and heroes that meanwhile prayer ceremony and sacrifice ritual on the mountains of sepan call him, be happy (set 14, paragraph 18-133).

Ardwi Suraa Anahid additionally she is god of water; she helps to girls and women, eases postpartum women, she brings milk in the breast of pregnant women (set 1, paragraph 1-2) (R, K: Doostkhah, 2006, vol 1: 297-322).

Common Indra and Anahid: Indra in the Vedas is a water king, He creates and changes the riverbed, and the waters will flow. As Anahita, rivers king in Avesta, the waters flowing from the mountains.

8. Indra and Tashtar

8.1. Tashtar god

Tashtar is rain god's name and the names of the stars rain, eight yašt of Avesta called tashtar yašt - tir yašt - attributed to Tashtar, angel rain, manifest face of Tashtar as in the Avesta is a Star of shining and glorious that it meeting is a sign of rain fell. Tashtar in the Avesta is Apam-napa race. (Tir yašt, set 1, paragraph 1-3).

Tashtar such as Arash beam accelerated gallop by the Sea Fraxkard and to horse body, water wave motivate, he brings water to seven countries and people will benefit from the good years (Tir Yašt, set 4, paragraph 6-9).

Tashtar sets rain time and if people commend him in prayer, is manifested and after fifty nights (more or less) pouring rain. Charismatic Tashtar, in ten nights of fifth night, are seen to the body of fifteen-year-old man with shrine bright eyes flying in the sky, in the second ten of the night, to the body of horn golden cow flies on the light and in the third ten nights to white horse body with golden ears and golden harness flies on the light and comes down Sea Fraxkard, then dave Apoush appears in configured of black horse against him and after three days of fighting, Dave Apoush defeated him, then Tashtar have cries and pain and grief and complain because people don't celebrate in prayer and then Ahuramazda praised Tashtar Rayomand and he gives great force. Tashtar became beautiful and white horse body and is hanging with Dave Apoush and defeat him and imprisoned, then Tashtar prompted sea wave, and the sky is full of clouds and rain, clouds, and hail will rain on the seven countries (tashtar yašt, set 6, Paragraph 10-34).

Tashtar addition Apoush, give failure also drought fairy. Standing and flowing water, springs, rivulets, rain and snow, all hope and waiting and people - if honorable and pleasing to him - is happy and healthy. (Tashtar Yašt, set 10-12, paragraph 39-43) (R,K: Doostkhah, 2006: 329-343).

8.2. Common Indra and Tashtar

Indra in Vedas is drought fighter, he fights with a dragon drought and lactating cows are causing rain clouds saves from "vala" Cave and in avesta Tashtar is rain god that fights with Dave drought - Apoush - and the clouds appeared on the sky, Indra goes with the wind and Tashtar with the help of the wind, the rain will get seven countries.

9. Indra and Mehr

9.1. Mehr God

Mehr is one of ancient gods of the Indo-Iranian and related to time that two nations still were not separated, this is the ancient god is manifested as one of great and ancient gods in Avesta and tenth Yašt of Avesta is related to him. According to yašt, mehr is god with spacious pastures and good (set 1, Paragraph 1) He with a thousand ears and ten thousand eyes over wide tower, awake and aware protect from the servants of Ormazd; Mehr is powerful warrior and will help to all those who call him with true belief and inside satisfaction and good manners, (set 2, paragraph 7-9). He is the first god that before sunrise is seen over the Alborz Mountains (set 4, paragraph 13). He suppresses devas, are enraged on criminals and fairy puts in a pinch (set 6, paragraph 22-25).

Mehr will help to cows in captivity Mehr dervojan call him (set 9, paragraph 38). Mehr protect always stand, awake, aware, it is rain, growing plant and country is full of justice and equity (set 15, paragraph 61).

Mehr is warrior god and Bahram created from ahoreh is always flowing forefront of him, sharp claws hog board. He is a warrior that attack to enemy and win (set 18, Paragraph 70-71) Mehr in his spiritual kingdom Soroush devout good has on the right hand and fecund and powerful Rashan is on his left hand (R,K:Doostkhah,2006,vol1:353-388).

9.2. Common Indra and Mehr:

One example of Iranian myths evolution means separate and integration in myth of Indra is seen in Mehr. Indra and mehr in Vedas and the Avesta have very similar to each other. They are supporting family, town and country, considered from gods of war and victory and power and light and help other readers.

Cows of gods in the Vedas for deliverance from cave "vala" waiting Indra call him and in Avesta lactating cows wishes of squeeze milk, the calls to help Mehr.

In Vedas, Indra will destroy Shambareh ninety-nine-fold castles, in the Avesta mehr, suppresses Mehr doroujan house; Indra will punish criminals and mehr, mehr doroujan; Indra and Mehr are responsible defender of servants and always be alert and for Aryanist tribes making connections security and give happiness; Mehr holds in his spiritual kingdom, Bahram, Soroush and Rašnu and have been thought position higher than them for him and Indra in the gods trinity of Hindu, namely Agni, Vāyu and Sūrya, has more position.

Indra personality dimensions in addition to the Zoroastrian gods is manifested in some kings and heroes of epic that can noted such as Houshang, Fereydoun, Zal and Rostam.

10. Indra and Houshang:

10.1. Houshang

In Shahnameh Houshang is Siamak's son and grandson of kiomars that after him became king and forty years reigned in seven countries. From his importance in the Shahnameh was making various tools, canal waters and rivers, establishing pastures and fields, making skin soft and conditioned from animals, the production of various clothing leather and more important extracting iron of stone, blacksmith, creating fire and Sadeh celebrate. According to some manuscripts of Shahnameh, sparks of fire³ by Hooshang create with pressing a stone to another stone intention to kill the snake (Ferdoosi, 2010, vol1/330-345).

10.2. Common Indra and Houshang:

One of Indra current dimensions means creating fire attributed Houshang Iranian epics and is integrated him. According to Vedas Indra created fire between two stones and in epics Houshang intended to kill a snake with strike two stone appears fire.

11. Indra and Fereydoon

11.1. Fereydoon

Fereydoon is one of gods of ancient Indo-Iranian and the largest and highest Iranian Shahriar epic after Jamshid. He called in Vedas "trita" and in Avesta, called (threotana).

Fereydoon in child was raised with cow's milk barmayeh and during Kaveh uprising with his scepter of the cow's head came to greyhound Zahak war; the main action of Fereydoon in Vedas, the Avesta and the Shahnameh is overcome Ties menapases dragon and rescued gods' women.

11.2. Common Indra and Fereydoun:

Indra is an example of ancient that heroes' actions of mythological and epic are modeled.

One of major acts Indra is kill of dragon. This action has emerged almost among most epic heroes, as can be seen in epic of Rostam, Esfandiar Garshasb, Fereydoun, and Sam.

Fereydoun is one of the kings and heroes that have more common with Indra in this area. Fereydoun relationship with cow and killing Zahak Greyhound or the same dragons Ties menapases brings to mind the battle myth Indra and Ahi rescue cows of gods. Indra rescue cows of gods from Ahi cave and Fereydoun is associated with Barmayeh cow and head cow levantine. Cows of gods have been imprisoned in Indra myth by Ahi and shahrnaz and arnavaz (girls of Jamshid King) are queer by Zahak. Indra win Ahi. Indra wins from Ahi and lactating cows Rescue from him and Fereydoun is won from Zahak and Rescue Shahrnaz and Arnavaz.

12. Indra and Zal

12.1. Zal

"Zal is most stable epic phenomenon and his life encompass a large part of our national epics" (Mokhtari, 2000:15).

In Shahnameh Zal is the son of Sam and he has nicknamed Dastan, he called Zal (Zar) because he was such as old in child, his father after being born calls him the devil hence that he had white hair and eyebrows, he left him in the Alborz mountains. Zal is seen in Avesta, but in Bondaresh he mentioned as Dastan, Dastan is one of the six children of Sam that king of Sistan was given him:

Sam had sex children, Pairs, male and female, Dastan was one of them, and he was older and had king of sakayan and nimrooz..." (Bondaresh, part 20, Paragraph 234) (Dadegi, 2006: 152).

12.2. Common Indra and Zal:

There is little common between Zal and Indra. According to Hindu mythology "prithvi ma, after being born Indra was afraid and hide him" (Ivnes, 1994:18). Like Sam, who after being born Zal, afraid thought him evil and left him on the mountain.

13. Indra and Rostam

13.1. Rostam

Rostam is Iran National hero in Shahnameh, He is one of the most powerful, most victorious and most powerful the epic characters. Rostam was huge body and powerful from childhood that Zal born him by cutting

roodabeh flank. Rostam was one of influential and prominent people in defense of the Iranian and even his son sacrificed in this land and country; he had an important role in uniting Iranians against the invasion of foreign powers.

The first heroism of Rostam was kill of fighting white Zal elephant in Shahnameh, then he went to the fence of Alvand mountain and had conquered for avenue of Nariman his grandfather.

Other important his actions in Shahnameh include getting Keyghobad from the Alborz mountains due to kingdom, and the rescue Kaykavous and other heroes from Dave White (that mentioned in Bondahesh), passing from the seven ordeals for the rescue Kavous, the rescue kavous from prison of hamavaran king, engaging with Afrasiyab during absence of Kavous, war with Sohrab, Siavash grown (Kavous child), the killing of Soudabeh (Kaykavous wife) intended to avenge Siavash, attack to Touran in order to avenge Siavash, killing kamous koshani and khaghan chaina, Bijan Rescue (Giv Boy) from Afrasiab well, war with Esfandiar, support from Bahman (Esfandiar boy).

According to Shahnameh, finally Rostam were trapped and killed by cunning Shaghad – his brothers -.

13.2. Common Indra and Rostam:

Indra is old pattern of all heroes after own and it has features that have epic heroes after his but the most modeled from Indra has been by Rostam. Rostam of Iranian epic such as mythology Indra Veda is symbol of heroic, he is strong and powerful, Rostam is Iranian epic hero and Indra is Aryan race god.

Both of them is peresent among people and exclusively belong to the Aryan race. They unified arians, interact security, give happiness and attempt to defend their race and nationality.

In the Iranian epic stories, even Rostam behavior is based on same old pattern.

According to the Vedas, Indra was born from the abdomen to bevel and in Iranian epics, Rostam with leading Simorgh born by cutting flank of Roudabeh. Indra is always armed and he has fierylightning.

The most important task of Indra is raining from the clouds and one of the notable things of Rostam that was manifested in the seven Ordeals is Kavous rescue from demons of Mazandaran that Kavous is the symbol from the rain clouds and demons are symbol from Drought, and Siavash and Keykhosro know symbol from rain.

Indra destroyed ninety-nine castles Shambara and Rostam conquest white castle.

Indra with the discovery of Varitrahana weak point was able to kill him and Rostam with realizing the vulnerable point Esfandiar was won him (However, we must consider that Varitrahana and Rostam didn't have anything common except powerful that is similar in myths of other nations.

Rostam and Indra have hundreds people power, they like to drink juice drunk soma and they increase power with drinking it. Both the horses' hinny announces blessings. Anyone seeing them to the campaign fails with a blow, Rostam and Indra will never surrender. Aryanist people never won without their help because they are the best warrior victory. Rostam and Indra like all the people friendly, they support them, do not forget their friends, the guilty are punished, and they create security and peace and comfort for their people (R, K: Jalali Naeini, 1993: 72-78).

In addition to all these there are other similarities between Indra and Rostam, Similar that in Indo-Iranian mythology and epic has been dark, image of Indra wanted and image of Rostam unwanted has been ugly. Thus in Hinduism, Indra knew his father Throw on the ground and killed and Rostam unbeknownst and his son flank cut with the sword.

14. RESULTS

Some of the epic and mythological characters inspired from the ancient patterns of Indo-Iranian gods that in their gradual change world into epic and as great kings, and sometimes admirable mythological gods in first effect of mythological epic means the Avestan are seen and then in a gradually, orderly change affects Muslim Narrator and various changes political, social, cultural, religious and harmony with wisdom and entered reason mentioned as one of the great kings in shahnameh. Some of these gods in their transformation, furthermore, the expression in kings committee was manifested some of their mythological components among heroes and Zoroastrianism gods and remains same sacred; that similar it can be seen in the case of Indra, the great god of Indo-Iranian.

Indra is great god of Veda that is noted in Iranian mythology and epic as different characters. He fell from god position in tradition of the Zoroastrian and form as one of the great demons. His most notable trait, ie Varitra, Bahram, is form one of warrior gods in the Avesta. In addition Bahram some aspects personal "Indra" can see Anahita, as king in waters; also fighting Indra with the dragon of drought is associated a battle Apoush with Tashtar (Dave drought).

Same funds can be reached between Indra and Mehr, which showed a separation and integration of Veda myth, in Avestan myth.

According to the Vedas and the Avesta, Indra and Mehr are container town and country, are considered gods of war and victory. In addition, in Vedas cows of gods waiting to rescue clang Indra and lactating cows is wishes being milked are demanding Mehr in the Avesta.

Indra addition to Zoroastrianism gods is similar with some epic king and heroes that can point to Houshang, Fereydoun, Zal and Rostam. One of actions Indra is creation of fire in Vedas that is similar with Houshang in this way.

Indra is ancient sample that kings and heroes actions have taken shape from him. Most mythical of legendary part Indra is defeated dragon that it's frequency among kings, epic heroes such as Fereydoun, Garshasb, Sam, Zal, and ... Shows.

Story of dragon kill Indra more than all is similar with Fereydoun, Indra fights with drought dragon and rain clouds will save gods from him and Fereydoun fights with Zahak Tues menopauses and saved Shahrnaz and Arnavaz (Jamshid girls).

Indra as an archetype in epic heroes has also samples. Including Rostam that was born like Pahlavi Indra from mother flank, he is symbol of heroic, he kill Dragon and in defense of their nationality and people trying...

In addition Rostam, Aspects from Indra mythology could see Zal myth and it is feared that after the birth of these children there is a myth in their fathers.

15. Notes:

1- In system of Mahabharata, expressed Indra eager to Soma juice and her passion are described sensuality and even have been attributed negative actions her (Jalali Naeini, 1993:82).

2- According to next mythology when Indra killed monster "Varitra" because it monster was from the nature of Brahman means spiritual class, Indra was forced to hidden for long time and sacrifice because is removed his guilt (Jalali Naeini, 1993:80).

3- According to opinion of dr.ashrafadeh in culture of Literary recovered, there is no doubt that at the time before Houshang, there was the fire because if nation didn't have fire, how has been obviate the daily needs?! (Ashrafadeh, 2007, vol1:88).

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