

(Why Indra was excluded from his share in the Soma.
The Kshattriya race became also excluded.)

(Râma said) "I know it from the fact, that Indra had been excluded by the gods (from having any share in the sacrifices). For he had scorned⁵ Vis'varûpa, the son of Tvashtar, cast down Vritra (and killed him), thrown pious men (*yatis*) before the jackals (or wolves) and killed the *Arurmaghas*,⁶ and rebuked

⁵ In the original, *abhyamañsta*. This cannot mean (according to etymology, "he killed," as Sây. supposes, misguided by the story told in the Taittir. Sâmh. 2, 4, where Indra is said to have cut the three heads of Vis'varûpa, which were *somapânam* (drinking of Soma), *surâpânam* (drinking of spirituous liquor), and *annâdanam* (eating of food). The reason alleged for Indra's killing him, is that he, as a relation of the Asuras, informed them about the secret portions of the sacrificial food, Soma, &c., whilst he told the Devas, whose associate he was, only the real and visible ones. Indra holding that he who knows the secret portions of Soma, &c. will come to know the real ones also, become afraid lest the Asuras might, strengthened by Soma, overthrow his rule, and killed the perpetrator of such a treason by cutting off his three heads, each of which was transformed into a particular kind of bird. Vairûpa being a Brahman, Indra thus became guilty of the horrible crime of Brahman murder (*brahmahatya*). All beings called him "murderer of a Brahman," so that he could not find rest anywhere. He requested the Earth to take off the third part of his guilt, who under certain conditions complied with his request. To be relieved from the two remaining thirds of his burden he applied to the trees, and the women, who readily took under certain conditions a part of his guilt upon themselves. Tvashtar, the father of Vairûpa, excluded Indra from any share in the Soma sacrifice; but he took his share with force. The remaining portion of Indra's share was thrown into the sacrificial fire by Tvashtar with the words, "grow (*vardhasva*) into an enemy of Indra." This became the terrible foe of Indra, known in the legends by the name of *Vritra*. Indra succeeded afterwards in killing him. See the same legend in the Kâushîtaki Upanish. 3, 1.

⁶ In the Kâush. Up. 3, 1, we find the form *Arunmukha*. Sây. thinks them to be Asuras in the disguise of Brahmans. With this explanation agrees Sankara Achârya on the whole in his Commentary on the Kâush. Up. (page 75, ed. Cowell). He divides the word into *rur mukha*, and the negative *a*. The first is to mean "the study of the Vedas," and the second "mouth." Therefore the whole means, accord-