

Kavacas.<sup>21</sup> Afraid of Nara's superior powers, sent Kāma to spoil his *tapas*; was struck with fear with the sage's greatness,<sup>22</sup> sent nymphs to disturb Mārkaṇḍeya's *vrata* but in vain.<sup>23</sup> Sheltered Takṣaka and was about to be sacrificed when Bṛhaspati luckily intervened.<sup>24</sup> Said to be afraid of the Kurus.<sup>25</sup> Attended Varuṇa's sacrifice and Yudhiṣṭhira's.<sup>26</sup> For his sake Hari went to Bali in the disguise of a Brāhmaṇa.<sup>27</sup> Once he sat with Indrāṇi in his *sabhā* surrounded by all gods. In his pride he did not welcome his preceptor Bṛhaspati in the proper way. The latter went away home at once and concealed himself from the gods. On this the Asuras attacked the gods. Indra repented and on Brahmā's advice appointed Viśvarūpa as his preceptor. Having been initiated into the *Vidyā Varma Nārāyaṇātma-kam*, he was enjoying his original prosperity. One day Indra discovered that a part of Viśvarūpa's offerings went to the Asuras and therefore cut off his head in anger. Thus he incurred the sin of *brahmahatyā*. After a year, in order to rid himself of it he divided his sin into four parts among (1) the earth with the boon that dug portion should get filled up, (2) the waters with the boon of increasing volume when mixed up, (3) trees with the boon that branches cut off grow again, and (4) women with the boon of ever cherishing the passion of love. The saline soil, bubbles and foam, gum and monthly discharges respectively represent the *brahmahatyā* sin.<sup>28</sup>

With *Vajra* made of Dadhīci's bones (made by Tvaṣṭr from sun's *tejas*—*Matsya P.*), Indra attacked Vṛtra as Rudra attacked Yama. The encounter took place on the banks of the Narmadā in the first *Tretāyuga*. Battle described. Seeing his friends escaping in fright, Vṛtra encouraged them to stand and fight. He also disabled Indra's Airāvata, and addressed him at length. Indra cut off one of his arms. With the remaining arm Vṛtra hit Indra while the *Vajra* slipped from his hands causing concern to the gods.

89. 34[4], 44.

<sup>21</sup> Ib. X. 89. 34[5].

<sup>22</sup> Ib. XI. 4. 7 and 16.

<sup>23</sup> Ib. XII. 8. 15-31.

<sup>24</sup> Ib. XII. 6. 17-23.

<sup>25</sup> Ib. X. 68. 28 and 34.

<sup>26</sup> Ib. X. 74. 13.

<sup>27</sup> Ib. X. 72. 25.

<sup>28</sup> Ib. VI. 7. 2-40; 8. 42; 9.