

time of distress, and she becomes entitled to a share in the merit acquired by her husband. *Nārada* said: *Çiva* applauded *Umā* and dismissed the others; Bh., etc. (e), returned home (XIII, 146). Asked by R., *Çiva* discoursed on the glory of *Vasudeva*, i.e. *Kṛṣṇa*, q.v. (XIII, 147). *Nārada* said: At the conclusion of *Çiva*'s speech loud roars were heard in the firmament, etc. Some of R. set out on a *tīrthayātrā*, others returned whence they came.

Umāpati = *Çiva*, q.v.

Umlocā, an Apsaras. § 191 (Arjuna): I, 123, 4821 (among the Apsarases who sung at the birth of Arjuna).

***uñchavṛtti** ("one who lives by gleanings"): III, 15407 (*çilo*°); XII, 13918 (*°crate*); XIV, 2695 foll.

[Uñchavṛtṭy-upākhyāna(m)] ("the episode relating to the gleaner"). § 718b (Mokshadh.): *Bhīṣma* said: M-ṛ *Nārada* wanders through all the worlds like *Vāyu*, not obstructed by anything; once he repaired to the abode of *Indra*, who asked him if he had perceived any wonderful incident. *Nārada* recited the following story (XII, 353): In the town of *Mahāpadma*, on the southern bank of the *Gaṅgā*, there lived a brahman of the *Soma*-lineage (*Somānwaye*, i.e. *Atrigotre*, Nil.), endued with amiability, etc.; he was in great trouble with regard to the value of following the ordinances of the *Vedas*, or the [*Dharma*] *çāstras*, or the duties that eminent men of former times have performed (*çishhācīrma*). Then there came to him a wise brahman as a guest (XII, 354); him he asked what he, having entrusted his duties as a householder to his son, should do in order to perform the highest duty of men, as he had no respect for the religion of the *Yatis*, who depend upon alms. The guest said that he was himself perplexed, as heaven had many doors (examples) (XII, 355); he told him (according to what he learnt from his preceptor) to repair to *Padma*, the righteous *Nāga*, who lived in the city called after the *Nāgas* in the *Naimisha* forest, on the banks of the *Gomatī*, whence, in a former creation (*pūrvābhīarge*) the wheel of righteousness was set in motion (*dharmacakram pravartitam*), and where all the gods had, in days of old, performed a great sacrifice, and where king *Māndhātṛ* neglected (*atīkramañ cakre*) *Indra* (XII, 356). The host became delighted, and passed the night happily conversing with his guest about the fourth mode of life (*caturthadharmā*) [i.e. *sannyāsa*, renunciation, PCR.; = *mokshadharmā*, Nil.]; the next morning, having dismissed his guest, he set out for the abode of the *Nāga* (XII, 357), was shown the way by an ascetic, and received by the beautiful wife of the *Nāga*; as the *Nāga* had gone to draw the chariot of *Sūrya* for a month, and would be back in seven or eight days, he passed this time on the banks of the *Gomatī* (XII, 358). On the 6th day the *Nāgas* of the city, seeing him abstaining from food and [only] reciting *mantras*, came and asked him to eat; but he wanted to keep his fast for eight days; if then the *Nāga*-chief had not come back, he would break his fast. Then the *Nāgas* returned (XII, 359). When the *Nāga*-chief came home, he was informed by his wife about the brahman's arrival (XII, 360). The *Nāga* doubted whether that brahman was a human being, as the *Nāgas*, even by D., As., and D-ṛ, are considered to be endued with great energy; his wife told him to go and speak to the guest without the wrath which is natural to *Nāgas*; the *Nāga* himself also blamed wrath, citing *Rāvāṇa* (who became the rival of *Çakra* and was slain by *Rāma*) and the sons of *Kārtavīrya* (who were slain by *Rāma Jāmadagnya*) and *Kārtavīrya* himself (XII, 361). The *Nāga* met with the

brahman (who characterized himself as a righteous being (*dharmāranya* = *muni*, Nil.)) on the banks of the *Gomatī*, engaged in *Yoga* and reciting the *Vedas* in order to dispel all evil from the *Nāga* (XII, 362); he asked the *Nāga* whether he had seen anything wonderful in those regions where he had drawn the one-wheeled chariot of *Vivasvat*. The *Nāga* described the wonders of which the Sun is the source (a). The most wonderful was that one day, in former times, at the hour of noon, a being came through the sky like a second sun and entered *Sūrya* (XII, 363). *Sūrya* declared it to be a brahman, who had attained to heaven on account of his having been crowned with success (*siddhaḥ*) in the gleanings-vow (*uñchavṛttivrate*) (description), and because he had gratified *Bhava* (*Çiva*) by praising him with *saṃhitāḥ*, and now he "goes round the earth staying in the disc of *Sūrya*; neither D., nor G., As., nor Pn. are superior to those creatures that attain to this excellent end" (XII, 364). The brahman then betook himself formally to the practice of the *uñcha*-vow (XII, 365), and having saluted the *Nāga*, he went to *Cyavana Bhārgava*, who initiated him and recited the story of the brahman in king *Janaka*'s palace to D-ṛ *Nārada* > *Indra* > the foremost brahmans. "During my (i.e. *Bhīṣma*'s) battle with *Rāma*, the *Vasus* told it to me." The brahman proceeded to another forest (XII, 366).

Unmāda¹, a companion of Skanda. § 615u (Skanda): IX, 45, 2553 (given to Skanda by *Pārvatī*).

Unmāda² = *Çiva* (1000 names²).

Unmādaḥ sarvabhūtānām = *Kṛṣṇa*: XII, 1640.

Unmādāna = *Çiva* (1000 names¹).

Unmātha, a companion of Skanda. § 615u (Skanda): IX, 45, 2532 (given to Skanda by *Yama*).

Unmataveçaprachanna = *Çiva* (1000 names²) (B. *°vesha*°).

Unmesha = *Çiva* (1000 names¹).

Unmuca, a ṛshi. § 665 (Mokshadh.): XII, 208ṇ, 7594 (one of the ṛshis of the south). Cf. next.

Unmucu, a ṛshi. § 770 (*Ānuçāsanik*): XIII, 151ṇ, 7112 (the first of the seven *Dharmarājartvijah*).—§ 775 (do.): XIII, 166ḍ, 7665 (B. *Ulmucuḥ*, the first of the ṛshis of the south). Cf. the prec.

Unmukha (XIV, 1939) v. *Ulmuka*.

Upacitra, a son of *Dhṛtarāshṭra*. § 130 (*Aṃçāvāt*): I, 67, 2730 (enumeration).—§ 182 (*Dhṛtarāshṭraputranāmak*): I, 117, 4543 (do.).—§ 599 (*Jayadrathavadhap*): VII, 136çç, 5594 (slain by *Bhīmasena*).

Upaçānta = *Çiva* (1000 names²).

Upaçrutī, a goddess. § 555 (*Indravijaya*): V, 13, 426, 427 (*devīm*); 14, 428 (*devīm*), (430), 430, 439 (*devī*, found out *Indra*).—§ 717b (*Nārāyaṇīya*): XII, 343, VII, †13215 (repetition from § 555).

Upadeçakara = *Çiva* (1000 names²).

Upagahana, son of *Viçvāmītra*. § 721b (*Viçvāmītrop*): XIII, 4ḃ, 255.

Upajalā, a river. § 410 (*Plakshāvataranag*): III, 130, 10556 (*Jalāñ co°āñ caiva Yamunām abhito nadīm*).

Upakāra = *Çiva* (1000 names²).

Upakīcaka, pl. (*°āḥ*), followers of *Kīcaka* (= *Kīcaka*, pl.): IV, 818.

Upakṛṣṇaka, a warrior of Skanda. § 615u (Skanda): IX, 45ṇ, 2559.

Upakshaya = *Çiva* (1000 names¹).

Upamanyu¹, a brahman, disciple of *Āyoda Dhaumya*. § 14 (*Paushyap*): I, 3, †684.—§ 15 (cf. *Paushyap*): *Upamanyu*