

**Udrapāraga** : A mythical serpent.

Born in the *kula* of Dhṛtarāṣṭra, one of those offered in the *sarpasatra*; described as 'fast as wind' (*vātavega*) and 'having excess of poison' (*viṣoḅaṇa*) 1. 52. 15, 1, 13.

**Upataksaka m.** : A mythical serpent.

One of the sons of Kadrū, he took the side of Arjuna when those who had gathered in the mid-region took sides between Karṇa and Arjuna 8. 63. 36, 30-31.

**Upanandaka m.** : A mythical serpent, living in Bhogavatī Purī 5. 101. 12, 1.

Son of Surasā and Kāśyapa 5. 101. 4, 17; description 5. 101. 5-7.

**Ulūka m.** : A mythical bird?

Garuḍa tore him apart with nails and beak while on his expedition to fetch *amṛta* 1. 28. 19, 20. [Name of a Yakṣa according to Nīlakaṇṭha].

**Ulūpī f.** : A Nāga princess (*pannagī* 1. 206. 18; *bhujāṅgamā* 1. 206. 23).

A. Early life : Daughter of Nāgarāja Airāvata (daughter not named here, but apparently identical with Ulūpī); married first to a *nāga* who was killed by Suparṇa; she had no child; next, given by her father as wife to Arjuna 6. 86. 6-8; her son Irāvanta called a *dāyāda* of Arjuna 6. 86. 11; yet Irāvanta described as the son fathered by Arjuna on the wife of another person (*parakṣetra*) 6. 86. 11 [apparently *parakṣetra* here intended to mean that Ulūpī was a widow when married to Arjuna; no mention in this narration of Ulūpī's amorous advance (*sāhasa*) to Arjuna 1. 206. 17.] B. Meeting with Arjuna : described in the *Arjunavanavāsaparvan* 1. 2. 91 = 1. 206; she saw Arjuna while bathing in Gaṅgā; fell in love with him and dragged him into water; on enquiry she told Arjuna

she was the daughter of the serpent (*pannaga*) Kauravya born in the family of Airāvata; she requested Arjuna to make her happy by uniting with her; she pleaded that he would not thereby violate his vow to observe celibacy for twelve years since, by uniting with her, he would be offering protection to the distressed and would be saving her life; Arjuna agreed to her request 1. 206. 13-33 [No mention in this narration of Arjuna's marrying her]. C. Role in Arjuna's battle with Babhruvāhana : Ulūpī enraged when Arjuna rebuked her 'son' Babhruvāhana for not offering a fight; she who was versed in the duties of a Kṣatriya (*kṣātradharmaviśārādā* 14. 78. 10), therefore broke open the earth and appeared on the scene; she introduced herself to Babhruvāhana as his mother and asked him to fight with Arjuna 14. 78. 8-13; Citrāṅgadā, mistaking Arjuna and Babhruvāhana to be dead when they fell unconscious on the ground in the armed conflict that followed, scolded Ulūpī for inciting Babhruvāhana to offer a fight; she requested Ulūpī to bring Arjuna to life, not minding the death of Babhruvāhana 14. 79. 2-7, 12-17; Babhruvāhana, on gaining consciousness scolded Ulūpī for the same reason 14. 80. 13-15; Ulūpī told Babhruvāhana that Arjuna was not really dead but was in a swoon as she had employed *mohini māyā*; she asked Babhruvāhana to fight because Arjuna wanted to put his strength to test; she then thought of the *sañjivana moṇi* and asked Babhruvāhana to place it on Arjuna's chest to bring him back to consciousness 14. 81. 2, 4-7, 9-10; Arjuna, when revived, asked Ulūpī the reason for her presence on the battle-field 14. 82. 1-4; she told Arjuna that what she did was for the atonement (*niṣkṛti*) and pacification (*śānti*) through his son for his sinful act in felling down Bhīṣma in