

death of Vāsavadattā and Vasantaka to their King in Magadha, who wished to give his daughter Padmāvati in marriage to Udayana. The marriage proposal was accepted by Udayana and wearing garlands and marks that would not fade Padmāvati entered the wedding dais. Udayana married Padmāvati. Yaugandharāyaṇa made the King of Magadha take an oath that he would go for no more aggression. Udayana and his people reached Kauśāmbī. On the way the King happened to see the mark on the forehead and the garland on the neck of Padmāvati and asked her who had made them. Padmāvati told the King the story of Avantikā. Udayana was definite that Avantikā was Vāsavadattā herself. Avantikā was brought before the King. Padmāvati congratulated Vāsavadattā. Both of them loved each other and lived together as the loving wives of Udayana. (Kathāsarisāgara, Lāvānakalambaka).

7) *Udayana gets a new throne.* Once Udayana was sitting in the court-hall, when a Brahmin came there and made a complaint to the King that some cowherds had broken the legs of his son. The Brahmin said that a boy named Devasena sat on a stone in the forest and instantly he got kingly power. The leg of the Brahmin boy was broken by the friends of Devasena because he did not bow before Devasena.

When he heard the story, the minister Yaugandharāyaṇa said that that place must have some peculiarities. Accordingly the men of the King dug the place. He got a throne of gems. (Kathāsarisāgara, Lāvānakalambaka).

8) *The son of Udayana.* Vāsavadattā became pregnant and gave birth to a child. He was named Naravāhanadatta. Nārada granted him a boon that Naravāhanadatta would become the emperor of the Vidyādhara. (See under Naravāhanadatta).

The princess of Takṣaśilā named Kaliṅgasenā fell in love with Udayana and she came to Kauśāmbī. But no marriage took place. (See under Kaliṅgasenā). Naravāhanadatta, the son of Udayana, married Madana-mañcukā who was the incarnation of Rati Devī (the wife of Madana). Udayana entrusted the country to his son and led a life of retirement with his wives. (Kathāsarisāgara).

UDDĀLAKA I. A disciple called Āruṇi of the teacher Āyodhadhaumya. To know how Āruṇi got the name Uddālaka, see under Āyodhadhaumya.

It is stated in Mahābhārata, Sabhā Parva, Chapter 7, Stanza 12 that this hermit Uddālaka was a prominent figure in the Durbar of Indra. Uddālaka had a son called Śvetaketu and a daughter called Sujātā. He gave his daughter Sujātā in marriage to his favourite disciple Kahodaka. The hermit Aṣṭāvakra was their son. See under Aṣṭāvakra. (M. B. Vana Parva, Chapter 132). Once Uddālaka caused the river Sarasvatī to appear at the place of sacrifice. From that day onwards Sarasvatī got the name 'Manoramā' because when the thought came to his mind (manas) the river made its appearance. (M. B. Salya Parva, Chapter 33). It is mentioned in Mahābhārata, Śānti Parva, Chapter 57, Stanza 10, that Uddālaka expelled his son Śvetaketu from the house because the son was a hater of Brahmins.

UDDĀLAKA II. The story of another hermit of the name Uddālaka is mentioned in the Mahābhārata, Anuśāsana Parva. Chapter 71. This hermit is known as Uddālaki

also. Once this hermit happened to forget that he had left flowers, food and his waterpot on the bank of the river and reaching his hermitage, he asked his son Nāciketa to fetch them from the bank of the river. When Nāciketa reached the bank of the river, those things had been washed down by the current. The son returned and reported the matter to his father. The father got angry and cursed his son to death. Seeing the son lying dead on darbha (mattress made of darbha grass) the hermit cried aloud. In that flow of tears life returned to the body and the son woke up as if from sleep. The father asked the son about the news of the realm of Yama (the god of death) and the son told the hermit the news about the world of the dead.

UDDANĀSĀSTRĪ. One of the eighteen and a half famous poets of Kerala. He was a Sanskrit poet. His native place was Lāṭapura on the bank of river Pālār in Tonḍamaṇḍala in the Tamilnad. The name of his father was Śrī Kṛṣṇa and that of his mother was Raṅgādevī. Poet Ulloor says that Śāstrī had another name Irugupanātha. He had a very good education. After having completed his education, he travelled through Āndhra, Karnāṭaka, Kaliṅga, Cola, Kerala and many other countries and finally came to Kozhikode and visited the King Mānavikramamahārāja. At the instance of the king he composed the drama called Mallikāmārutam. Besides this we have obtained only the 'Kokilasandēśa' and some other single poems of Śāstrī. It is said that there is a thesis on dramas also. Śāstrī was not in the habit of respecting those who did not pay respect to him, however superior they might be. So some say that he was arrogant. A Malayāla Brahmin called Bhaṭṭatiri of Kākkaśēri, rose against Śāstrī in Kerala.

UDDHAVA.

(1 *General information.* A Yādava. He was a friend and minister of Śrī Kṛṣṇa. In Mahābhārata, Ādi Parva, Chapter 186, Stanza 18, mention is made that Uddhava was present on the occasion of the Svayaṃvara (marriage) of Draupadī. It is mentioned in Mahābhārata, Ādi Parva, Chapter 218, Stanza 11, that at a famous celebration held in the mountain of Raivata, Uddhava was present. (See under Subhadrā).

Uddhava was a disciple of Bṛhaspati, and a man of great intelligence. It was this Uddhava who brought the dowry of Subhadrā to Indraprastha, when Arjuna married her. (M. B. Ādi Parva, Chapter 220, Stanza 30).

Once a king named Śālva besieged the city of Dvārakā. At that time Uddhava saved Dvārakā. (M. B. Vana Parva, Chapter 15, Stanza 9).

2). *The message carried by Uddhava.* Kāṃsa sent Akrūra to Ambāḍi, and brought Śrī Kṛṣṇa to Mathurā. Śrī Kṛṣṇa killed Kāṃsa and made Ugrasena king, and stayed in the city of Mathurā for a time. At that time Śrī Kṛṣṇa sent Uddhava to Ambāḍi to know about the well-being of the people there. The moment Uddhava entered Ambāḍi, the Gopas and gopa women, (cowherds) Yaśodā and Nandagopa, all surrounded him to hear about Śrī Kṛṣṇa. They felt much pleased at knowing that Śrī Kṛṣṇa was getting on well. They sent through him many presents to Śrī Kṛṣṇa. He got all those presents into his chariot and took them to Śrī Kṛṣṇa in Mathurā. (Bhāgavata, Skandha 10).

3). *The end.* Śrī Kṛṣṇa informed Uddhava beforehand the fact that the Yādava dynasty was going