

to end. Uddhava felt grief and requested Śrī Kṛṣṇa to take him also to Vaikuṅṭha (the abode of Mahāviṣṇu). Śrī Kṛṣṇa taught Uddhava the doctrine that the body of man and such other things seen in the whole universe were nothing but mere delusion. At that time Uddhava asked Śrī Kṛṣṇa twentyone questions about Bandha and Mokṣa (Bondage and deliverance).

To all these questions Śrī Kṛṣṇa gave him satisfactory answers. (Bhāgavata Skandha 11).

Before the destruction of Dvārakā, the Yadus left the city. They went to Prabhāsātirtha, a place on the sea coast and lived there. Uddhava who knew that the destruction was imminent, bade farewell to them and walked away alone. He was filled with a brightness. Śrī Kṛṣṇa did not stop him. (M.B. Mausala Parva, Chapter 3).

It is stated in Bhāgavata, Skandha 11, Chapter 29, that Uddhava went to the hermitage of Badarikā and engaged himself in penance.

UDDĪPAKA. See under Pañcatantra.

UDĪCYA. One of the disciples of Vyāsa. (Bhāgavata, Skandha 12).

UDRAPĀRAKA. A serpent born in the family of Dhṛtarāṣṭra. This serpent fell in the sacrificial fire of Janamejaya and was burnt to death. (M. B. Ādi Parva, Chapter 57, Stanza 17).

UDVAHA I. A Kṣatriya king born from the family of Krodhavaśa, an asura. (M.,B. Ādi Parva, Chapter 67, Stanza 64).

UDVAHA II. A part of air. It is believed that air or wind is the breath of Mahāviṣṇu. In the Purāṇas mention is made about 49 types of Maruts or winds. Seven breaths are important among them. They are: (1) Pravaha (2) Āvaha (3) Udvaha (4) Saṁvaha (5) Vivaha (6) Parīvaha and (7) Parāvaha. About Udvaha mention is made in Bhāṣā Bhārata, Śānti Parva, Chapter 329 thus:

“Which is the wind that takes water from the four oceans and gives it to the clouds? That ever-blowing great wind is Udvaha.”

UDYOGAPARVA. A sub-section of Mahābhārata. (See under Bhārata).

UGRA I. A military captain of Śūrapadmāsura, Chief of asuras. In the Viramahendra Kāṇḍa of Skanda Purāṇa, two warriors, Ugra and Mayūra are reported to have attacked Indrapurī.

UGRA II. One of the sons of Dhṛtarāṣṭra. (M. B. Ādi Parva, Chapter 67, Verse 103). Bhīmasena killed him (M. B. Bhīṣma Parva, Chapter 64, Verses 34, 35).

UGRA III. A Yādava prince. The Pāṇḍavas sent to him also an invitation letter to help them in the war. (M. B. Udyoga Parva, Chapter 4, Verse 12).

UGRA IV. A synonym of Lord Śiva. (M. B. Anuśāsana Parva, Chapter 17, Verse 100).

UGRA V. Son of Kavi, the Prajāpati. (M. B. Anuśāsana Parva, Chapter 85, Verse 133).

UGRA VI. See under Varṇa.

UGRADAMŚTRĪ. A daughter of Mahāmeru. Merudevī had nine daughters, Meru, Pratirūpā, Ugradamśtrī Latā, Ramyā, Śyāmā, Nārī, Bhadrā and Devavīthī. They were wedded by the sons of a king named Agnidhra. (Bhāgavata, 5th Skandha).

UGRAKA. A serpent. (M.B. Ādi Parva, Chapter 35, Verse 7).

UGRAKARMĀ I. King of Śālva. Bhīmasena killed him. (M.B. Karṇa Parva, Chapter 5, Verse 41).

UGRAKARMĀ II. Military Chief of the Kekeya prince, Viśoka. Karṇa killed him. (M.B. Karṇa Parva, Chapter 8, Verses 4, 5).

UGRARAVAS. A muni. He killed one Duṣṣaṇya (Setumāhātmya). Duṣṣaṇya was the last son of a merchant in Pātaliputra. He killed many children for sport and his father sent him away. He went to the forest and there drowned to death a muni called Ugraravas, who was engaged in tapas. Ugraravas cursed him to death by drowning and his soul to wander about as a devil. The curse came true. (Setumāhātmya).

UGRASENA I. King Ugrasena, father of Kaṁsa.

1) *Genealogy*. Descended from Viṣṇu thus: Brahmā-Atri-Candra-Budha-Purūravas- Āyus - Nahuṣa - Yayāti-Yadu-Sahasrajit-Śatajit-Hehaya-Dharma-Kunti-(Kuṇi)-Bhadrasena - Dhanaka - Kṛtavīrya - Kārttavīryārjuna-Madhu-Vṛṣṇi-Yudhājit-Śini - Satyaka - Sātyaki (Yuyudhāna)-Yaya-Kuṇi-Anamitra- Pṛṣṇi-Citraratha-Kukūra Vahni - Vilomā - Kapotalomā - Tumburu - Dundubhi-Daridra-Vasu-Nāhuka-Āhuka-Ugrasena-Kaṁsa.

2) *Ugrasena became king*. Ugrasena became king of Mathurāpurī. His Kingship was not a hereditary acquisition. There is a story behind it. In olden days, in the plateau of Kālindī there was a famous place called Madhuvana. The place was called so because it was the abode of an Asura named Madhu. Madhu had a son, Lavaṇa. Śatrughna killed him as he was a very troublesome fellow and a thorn on the side of the Devas. Śatrughna then established a beautiful kingdom there and ruled it. He named it Mathurā. After the death of Śatrughna his two sons ruled Mathurā. Then, when the Solar dynasty came to its end, Mathurā came under the Yādavas. A Yādava king called Śūrasena ruled over the kingdom. Vasudeva, father of Śrī Kṛṣṇa was the son of Śūrasena. After the death of his father Vasudeva took up the profession of herding cows, and therefore Ugrasena, another king of the Yādava dynasty had to become king of Mathurā. (Devī Bhāgavata, 4th Skandha).

3) *Ugrasena and Kaṁsa*. There is a common belief that Kaṁsa was the son of Ugrasena. But, the Bhāgavata relates the following to the effect that Kaṁsa was born to a Gandharva called Dramila of Ugrasena's wife. When once Ugrasena's wife was in her monthly periods, she walked in the forest with her companions. A Gandharva called Dramila saw her then, felt attracted by her and made her pregnant. Angered at this, she cursed Dramila thus: “Since you have procreated a son in me, while I am in my periods this son will be killed by a boy born in my husband's family.” Kaṁsa was the son born to her in the above manner. Kaṁsa ascended the throne after putting Ugrasena in prison. According to the curse of Ugrasena's wife, Śrī Kṛṣṇa was born in Ugrasena's family and he killed Kaṁsa. Nārada had informed Kaṁsa of the Dramila interlude. Kaṁsa told this story secretly to Akrūra when the latter was deputed by him to invite Kṛṣṇa to the dhanur yajña. (Bhāgavata, 10th Skandha).

The name Āhuka. Genealogy states that Ugrasena was the son of Āhuka. But, in certain contexts Ugrasena is called Āhuka also. “Afterwards we made Āhuka-Ugrasena King.....” (M.B. Udyoga Parva, Chapter 128, Verse 39).