

To know how Upamanyu was put to test by the teacher see under Ayodhadhaumya.

UPAMANYU II. In the Kṛtayuga, there lived a hermit named Vyāghrapāda who had two sons. They were called Upamanyu and Dhaumya. Some learned men are of opinion that Upamanyu the son of Vyāghrapāda and Upamanyu the disciple of Ayodhadhaumya, were one and the same. Once Upamanyu visited another hermitage along with his father. He happened to drink the milk of the cow there. After that they returned to their own hermitage, Upamanyu went to his mother and asked her to make milk pudding for him. But the mother felt very sorry because there was no milk. At last she mixed flour in water and made pudding and gave it to him. Upamanyu did not accept it. His mother told him that there was no way to get milk and that men could get wealth, crops etc. only by the grace of Śiva. Upamanyu who was of a wilful nature did penance with meditation and contemplation on Śiva. Finally Śiva appeared before him in the shape of Indra and told him to ask for his boon. Upamanyu boldly replied that he wanted no boon from anybody else except Śiva. Śiva made his appearance in his own form and made Upamanyu a deva (God).

Upamanyu said all these things when he talked with Śrī Kṛṣṇa. (M.B. Anuśāsana Parva, Chapter 14).

In the Book "Our hermits", written by Rāmasvāmi Śāstrī in Tamil, it is mentioned that Upamanyu had written a book "Śiva bhaktavilāsa" in which biographies of devotees of Śiva of great attainments are given.

UPAMANYU III. In the Brahmāṇḍa Purāṇa we come across another Upamanyu as the son of a hermit named Sutapas. Upamanyu reached the hermitage of Kaśyapa, with the idea of marrying Sumati, the daughter of Kaśyapa and the elder sister of Garuḍa. Nobody liked the idea of giving Sumati in marriage to that old man. The hermit got angry at this and cursed Kaśyapa that if he gave his daughter in marriage to any Brāhmaṇa his head would break into a hundred pieces. (Brahmāṇḍa Purāṇa, Chapter 18).

UPANANDA I. A son of Dhṛtarāṣṭra. Bhīmasena killed him. (M.B. Karṇa Parva, Chapter 51, Stanza 19).

UPANANDA II. A serpent. (M.B. Udyoga Parva, Chapter 103, Stanza 12).

UPANANDA III. A warrior of Skanda. (M.B. Śalya Parva, Chapter 45, Stanza 64).

UPANIṢAD. The four Vedas are Ṛk, Yajus, Sāma and Atharva. Each of these four has a Brāhmaṇa (a treatise relating to prayer and sacrificial ceremony). Next come the Āraṇyakas (forest texts—writings meant for the forest-dwelling hermit) as appendices to the Brāhmaṇas. Then come the Upaniṣads as appendices to the Āraṇyakas. These four classes of literary works (the Vedas, the Brāhmaṇas, the Āraṇyakas and the Upaniṣads) constitute the Vedic literature proper. The Āraṇyakas and the Upaniṣads are inseparably connected with each other. The Upaniṣads are called Vedāntas (the end of the Vedas). The bulk of these Vedāntas belong to different periods anterior to the Later Vedic Period. The students begin the study of Upaniṣads only after having completed the study of the Mantras (Vedic hymns) and the Brāhmaṇas (the ritual).

The meaning of the word 'Upaniṣad' is that which is most near. Upa = near. ni = most. sad = exist. (or sit). The Upaniṣads can be called the Jñānakāṇḍa of the Vedas. They describe the nature of Brahman. The figure of the supreme Spirit (Brahman) exists in the Upaniṣads. Apparently the Upaniṣads are explanations of the mantras, but they are concerned more with the allegorical significations and the mystic meanings of the tattvas or essence, of the origin of life, the world, the soul, God etc. The Upaniṣads are the basis of the Ṣaḍ-darśanas, the six systems of philosophy. There are a large number of Upaniṣads. The most important among them are 108 in number.

UPAPĀTAKA (UPAPĀPA) (Minor sins). In accordance with the Rāṣṭramīmāṃsā (political philosophy) of Ancient India, crimes were divided into two types. They were called Upapātakas (minor crimes) and Pātakas (major crimes). To know about major crimes (Pātakas) see under Pāpa (sin). Upapātakas are given below:—Cow-slaughter; sacrificing by one who is unworthy to perform it; seducing another man's wife; forsaking one's father, mother and teacher; forsaking self-study, agni (fire) and son; becoming Parivettā (one who gets married before one's elder brother is married.) Younger brother finishing education before the elder; giving an unmarried girl to Parivitti or Parivettā; performing sacrifice by a parivitti or a parivettā; slandering an unmarried girl; Living on the interest of money that is lent; violating one's vow; selling pond, garden, wife or son; becoming an outcaste; forsaking relatives; Teaching the Vedas after receiving remuneration; selling things which should not be sold; working in mines; working with big machinery; destroying medicinal herbs; living by women; to impede rites; cut down fresh trees (not dried) for fire-wood; kidnapping women; mingling with slanderers of women; selfish activities; eating forbidden rice; not keeping Sacrificial fire; theft; not repaying loan; learning forbidden sciences; doing things which are bad and will cause grief to others; stealing of base metals, grains and cows; contact with drunken women; killing women, Śūdra, Vaiśya and Kṣatriya and becoming an infidel are all Upapātakas.

Causing grief to a Brahmin; inhaling the smell of liquor and other prohibited things; resorting to tricks or deceit and engaging in pederasty are sins which would make one an outcaste.

Slaughter of dog, donkey, camel, lion, sheep, jungle-goat, fish, serpent and mungoose are sins of a mixed character.

Receiving money from the despicable; buying and selling; serving a śūdra; telling a lie; acting so as to render oneself unworthy; killing worms and birds; eating food along with liquor; stealing fruits, flowers and butea; and becoming a coward are also sins.

UPAPLAVYA. A minor city in the country of Virāṭa. This minor city stood near the capital city of Virāṭa Kingdom. After their incognito-life, the Pāṇḍavas are said to have lived in the city of Upaplavya. (M.B. Virāṭa Parva, Chapter 72, Stanza 14).

UPAPURĀṆAS. See under Purāṇa.

UPARICARAVASU.

Genealogy. Descended from Viṣṇu in the following order: Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa