

—Yayāti—Pūru—Janamejaya—Prācinvān—Pravīra
Namasyu—Vitabhaya—Sunḍu—Bahavidha—Samyāti
—Rahovādī—Raudrāśva—Matināra—Santurodha
—Duṣyanta—Bharata—Suhotra—Suhotā—Gala
—Garda—Suketu—Brhatkṣetra—Hasti—Ajamiḍha—Rkṣa-
Samvaraṇa—Kuru—Sudhanvā—Sugotra—Cyavana—Kṛti-
Uparicaravasu.

2) *How he got the name Uparicaravasu.* Once Vasu built a hermitage and began to perform penance in accordance with the advice of Indra. When the penance became too severe Indra appeared and gave him an aerial chariot. Since then Vasu used to travel through air in the chariot. So he got the name 'Uparicaravasu' (Vasu, who travels above). (Mahābhārata, Ādi Parva, Chapter 63).

3) *Vasu and Indra festival.* Indra gave Vasu a garland (Vaijayantimālā) which would never fade, and gave a boon that, so long as he wore that garland, he would not receive any wound. He was given a bamboo stick (Veṇudaṇḍa) and was instructed to fix that rod on the earth and celebrate the festival of Indra. Vasu celebrated the festival of Indra and from that day onwards the festival of Indra came to be celebrated in the world. (See under Indrotsava).

4) *The sons of Vasu.* Five sons named Brhadratha, Kuśāmba (Maṇivāhana), Mavella, Yadu and Rājanya were born to him.

5) *Kicking and splitting Kolāhala.* The river Śuktimatī flowed through the capital city of Vasu. Once the great hill Kolāhala grew amorous of Śuktimatī and caught hold of her. Uparicaravasu got angry at this and kicked the mountain which was split into two and Śuktimatī flowed out of the gap. Still two children were born to the great hill by Śuktimatī. The river was pleased at the freedom accorded by the king and placed the two children at the feet of the king. They grew up. The son became general of the army and the daughter Girikā became the wife of the king. (M. B. Ādi Parva Chapter 63).

6) *Vasu goes ahunting.* One day the king decided to go to hunt. On the same day his wife had her monthly course. Still without changing his programme he started for the forest. Even after entering the forest the thought of his wife lingered in his mind. The forest was in full bloom as it was Spring. Seeing this the king grew amorous and sat under a tree. A mild breeze was blowing. Instantly the king had seminal flow. He collected the semen in the leaf of a tree and sent it to the queen through an eagle. Thinking that to be some food, another eagle got near and a quarrel arose. The semen fell in the river Yamunā. A fish named Adrikā swallowed it. (See under Adrikā). A fisherman caught that fish. He got a male child and a female child from the stomach of the fish. That girl is the famous Satyavatī Matsyagandhā who became the queen of Śantanu. (See under Satyavatī). The fisherman gave the boy he got from the fish to king Uparicaravasu. (M. B. Ādi Parva Chapter 62).

7) *Other information.*

(i) It is mentioned in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 20, that Uparicaravasu was famous as a member of the council of Yama.

He was a friend of Indra, a devotee of Viṣṇu and a righteous and diligent man who loved and esteemed his father. Because of the grace of Śrī Nārāyaṇa, he

secured an empire. He consecrated everything before god. Once Indra gave him half of his seat. (M. B. Śānti Parva, Chapter 355). Because of the grace of Bhagavān (Lord), Garuḍa made him a traveller of the sky. (M. B. Śānti Parva, Chapter 337, Stanza 37).

(iii). In Mahābhārata, Śānti Parva, Chapter 337, Stanza 38, it is mentioned that finally Uparicaravasu entered the world of Brahmā.

(iv). Once a controversy arose between Indra and the hermits, whether cow-slaughter during sacrifices, was desirable. At this time Uparicaravasu happened to come there. As he was a man of truth, he was asked to make a decision. Uparicaravasu stood on the side of Indra and gave his opinion in favour of slaughter. The hermits who were against cow-slaughter got angry and cursed Uparicaravasu to go down to the world of Pātāla (netherworld). (Matsya Purāṇa, Chapter 152).

This story is seen with slight difference in Mahābhārata Śānti Parva, Chapters 322-324.

UPAŚLOKA. A son born to Śrī Kṛṣṇa by Sairandhrī. He learned all sciences and Philosophies and finally became a follower of the Sāṁkhya-Yoga cult. (Bhāgavata, Skandha 10).

UPAŚRUTI. The patron-goddess of Uttarāyaṇa (The sun's progress towards North in the former half of the year). In Mahābhārata, Ādi Parva, Chapter 166 mention is made of how this goddess made it possible for Indrāṇī to see Indra through the holes of a stalk of lotus. It was by the help of Upaśruti that Śacidevī and Indra met together. (M. B. Udyoga Parva, Chapter 14, Stanzas 12 and 13).

UPATYAKĀ. A country in Bhārata. (Mahābhārata, Bhīṣma Parva, Chapter 2, Stanza 55).

UPAVARṢA. The younger brother of the Teacher Varṣa. He also was a teacher. For further information see under Vararuci.

UPAVĀSA. Upavāsa means going back from sin and leading a good life. (Upā (varta) = go back and Vāsa = A life). All actions which are not good, must be relinquished. Those who observe Upavāsa should abstain from using flesh, Maśūra (pulse), caṇaka (a kind of gram), Varaku (a kind of grain), green leaves prepared), honey, rice etc. and from contact with women. He should not wear flowers, ornaments, or fashionable dress; should not inhale fragrant smoke, and fragrance of any sort. Cleaning the teeth and using collyrium also are prohibited. Instead of cleaning the teeth in the morning Pañcagavya (Milk, curd, ghee, urine and dung of cow) should be taken in. Drinking water several times, using betel leaves, sleeping in the day time and sexual act also should be avoided. (Agni Purāṇa, Chapter 175).

UPAVENĀ. A river. This river is considered to be the mother of Agni (fire). Some are of opinion that this river is Kṛṣṇaveṇā a tributary of the great river Kṛṣṇā (R. Kistna) of South India. (M. B. Vana Parva, Chapter 222, Stanza 14).

UPAVĪTA. The sacred string or Uttariyā. The twice-born (the three upper castes) wear this. When it is worn over the left shoulder and under the right arm it is called Upavīta, when it is worn over the right shoulder and under the left arm it is called Prācīnavīta and if it is worn around the neck as a garland it is called Nivīta. (Manusmṛti, Chapter 2, Stanza 63).