

was born on the earth under the name Mādhavī due to the curse.

9) *Urvaśī changing Arjuna into eunuch.* (See under Arjuna).

10) *Other information.*

(i) It is mentioned in Mahābhārata, Sabhā Parva, Chapter 10, Stanza 11, that Urvaśī had been in love with Kubera once.

(ii) Urvaśī was dismayed when Śukadeva attained Supreme Bliss. (See under Śuka).

URVAŚĪ II. Another name of Gaṅgā. As she sat on the Ūru (thigh) of Bhagīratha, Gaṅgā got the name Urvaśī. (M.B. Droṇa Parva, Chapter 60, Stanza 6).

URVAŚĪTĪRTHA. A holy place and Bath. Those who bathe in this holy bath will be honoured by the world. (M.B. Vana Parva, Chapter 84, Stanza 157).

UŚĀ I. The daughter of Bāṇāsura and the wife of Aniruddha.

1) *Genealogy.* Descended from Viṣṇu in the following order:- Brahmā - Kaśyapa - Hiranyakaśipu - Prahlāda-Virocana-Mahābali-Bāṇa-Uśā.

2) *Marriage of Uśā.* See under Aniruddha.

UŚĀ II. The daughter of a hermit. The king of Śālva once attacked Satyaratha, the king of Vidarbha, and killed him. The queens of the king of Vidarbha went to the forest. One of them who was pregnant gave birth to a child on the bank of a river. When she got down into the river to drink water, a crocodile swallowed her. Then a hermit's daughter named Uśā brought up the child. (Śiva Purāṇa).

UŚĀ III. The night is called Uśā and the day, Ghuṣṭi. The time between Uśā and Ghuṣṭi is called Sandhyā. (Viṣṇu Purāṇa, Am̐ta 2, Chapter 8).

UŚAṄGU I. A hermit who lived in the western country. (M.B. Śānti Parva, Chapter 208, Stanza 30).

UŚAṄGU II. A synonym of Śiva. (M.B. Anuśāsana Parva, Chapter 17, Stanza 105).

UŚAṄGU III. A king of the Yadu family. His father was Vṛjiniṅg and his son was called Citraratha. (M.B. Anuśāsana Parva, Chapter 147, Stanza 29).

UŚAṄGAVA. A member of the durbar of the king Yama (god of death). (M.B. Sabhā Parva, Chapter 8, Stanza 26).

UŚAṆKU (RUŚAṆKU). A hermit. Seeing that old age was coming on him this hermit forsook his body in the Pṛthūdaka tīrtha and went to the realm of Viṣṇu. Ārṣṭiṣeṇa, Viśvāmitra, Sindhudvīpa, Devāpi and such others got Brāhmaṇya (the state of being Brahmin) by doing penance in the hermitage of this hermit. (M.B. Śānti Parva, Chapter 38, Stanzas 33-39).

UŚANAS. The teacher Śukra, the son of the hermit Bhṛgu. (See under Śukra).

UŚĪK I. A hermit about whom mention is made in the Rgveda.

UŚĪK II. One Uśīk as the wife of the hermit Dirghatamas is mentioned in the Rgveda Maṇḍala 1, Anuvāka 16, Sūkta 112. This Uśīk was the maid of the queen of the old King of Kaliṅga. The king requested Dirghatamas to beget children by his queen. The queen did not like this. She sent her maid Uśīk to Dirghatamas. The hermit Kakṣivān was the son born to Dirghatamas by Uśīk. (Rgveda, Maṇḍala 1, Anuvāka 18, Sūkta 125).

UŚĪNARA I. A famous king of the Candravamśa (Lunar dynasty).

1) *Genealogy.* Descended from Viṣṇu in the following order:- Brahmā-Atri-Candra-Budha- Purūravas - Āyus-Nahuṣa-Yayāti-Anudruhyu-Sabhānara-Kālanara - Śrījaya-Uśīnara. Uśīnara was the father of Śibi and Vena.

2) *The reason for the curse of the eight Vasus.* Once the Aṣṭavasus (Vasus eight in number) came to the hermitage of Vasiṣṭha, with their wives. The wife of Dyau, one of the Aṣṭavasus, saw the cow 'Nandinī' in the hermitage. She and the daughter of Uśīnara were intimate friends. She wanted to get Nandinī, so that she might give it as a present to the daughter of Uśīnara. According to her wish the Aṣṭavasus caught hold of the cow and took her home. At that time Vasiṣṭha had been away. When he returned, he knew about the theft of the cow and cursed the Aṣṭavasus to take birth in the wombs of women on earth. It was according to this curse that the Aṣṭavasus took birth in Gaṅgādevī the wife of Śantanu. See under Bhīṣma. (Devī Bhāgavata, Skandha 2).

3) *Indra testing Uśīnara.* Uśīnara was a just and liberal-minded King. Indra decided to test the King regarding his liberality. He got Agnideva (fire-god) for his help. Indra took the form of a Kite and Agni that of a dove. Both flew down to Uśīnara as if the Kite was chasing the dove. Uśīnara agreed to protect the dove. The Kite argued with the King that it was not meet and right on his part to rob him of his lawful food. The King agreed to give any other kind of flesh to the Kite. But the Kite would have none of them. Finally the Kite agreed to accept the flesh of the King instead, equal to the weight of the dove. The King cut more and more flesh from his body, but it could not weigh equal to the dove. At last the King himself got into the balance. Then the gods had pity on the King and the Kite and the dove appeared in their real form and blessed the King and then they returned to heaven. (M.B. Araṇya Parva, Chapter 131). In Mahābhārata a story like this occurs about King Śibi also.

4) *Other information.*

(i) Uśīnara gave Gālava two hundred horses as dowry and married Yayāti's damsel Mādhavī. (See under Gālava).

(ii) The King Śunaka gave Uśīnara a sword. (M.B. Śānti Parva, Chapter 166, Stanza 79).

(iii) Uśīnara performed a sacrifice on the bank of the river Vitastā and became equal to Indra. (M.B. Vana Parva, Chapter 130, Verses 20-21).

(iv) Uśīnara attained heaven by giving cows as gifts. (M.B. Anuśāsana Parva, Chapter 76, Stanza 25).

UŚĪNARA II. A King of the Yādavas. In the Mahābhārata, Ādi Parva, Chapter 185, Stanza 20, it is mentioned that this King was present on the occasion of the Svayamvara (the bride choosing a husband) of Draupadī.

UŚĪNARA III. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 32, that Vṛṣādarbhi was another name of Uśīnara and that he had once ruled over the kingdom of Kāśī.

UŚĪNARA IV. A country. It is stated in Mahābhārata, Karṇa Parva, Chapter 5, Stanza 47, that Arjuna had killed the warriors of this country. In Mahābhārata, Anuśāsana Parva, Chapter 33, Stanzas 22 and 23, mention is made that due to the curse of Brahmins the Kṣatriyas (the ruling class) had become Śūdras (servile class).