

was sent to look after the kine. His master forbade him to enjoy the alms he received before he had offered it to him; then, being deprived by the master of the whole alms, and forbidden to go begging a second time, or to drink of the milk of the cows, or the froth that the calves threw out when sucking, he ate of the leaves of the *arka* plant (*asclepias gigantea*), whence he became blind and fell into a pit. *Āyoda Dhaumya* told *U.* to glorify the *Ācvin*s, which he did; they gave him a cake which he would not apply without offering it to his preceptor, though the latter had himself formerly obtained a similar cake without offering it to his preceptor. The *Ācvin*s gave him teeth of gold, while those of his preceptor were of iron, and restored him to sight: I, 3, ††697, ††698, ††700, ††704, ††708, ††711, ††717, ††718, ††721, ††739.

**Upamanyu<sup>1</sup>, Vaiyāghrapadya** (<sup>°pāda</sup> C.), a ṛshi. § 730 (Ānuçāsanik.): XIII, 14, 634 (*Vaiyāghrapādasya* (<sup>°padya</sup>°, B.)), 655 (Kṛṣṇa came to the hermitage of *U.*, who advised him to gratify *Çiva*, whose granting of boons he described).—§ 730g (do.): *Upamanyu* said: In the *Kṛtayuga* there was a ṛshi named *Vyāghrapāda*. I was born as his son and *Dhaumya* as my younger brother. Accompanied by *Dhaumya*, I once came to the hermitage of certain ṛshis. There I saw milk, which appeared to me to be like to *amṛta*. Coming home, I asked my mother to give me some food prepared with milk. Having no milk my mother was sorry. She then took a cake (of rice) and boiled it into water and placed it before me, saying that it was milk. Knowing the nature of milk, I understood that this was not milk; this I said to my mother, who then answered me that ascetics in the wood could not have milk. "Whence shall we, who live at the river, the resort of the *Valakhilyas*, obtain milk? In the wilderness are no offspring of *Surabhi*." Then she told me to devote myself to *Çankara* (i.e. *Çiva*). Questioned by me about *Çiva* my mother then, in accordance with the discourses of the *munis*, described the diverse forms of *Mahādeva* (i.e. *Çiva*) (η). I then applied myself to the practice of penances in order to gratify *Çiva*. After a thousand celestial years *Mahādeva* appeared to me in the form of *Çakra* (i.e. *Indra*) riding on his elephant, but I did not desire a boon from any other deity than *Mahādeva*. Questioned by *Indra* about the reason, I stated *Çiva* to be the existent and the non-existent, the manifest and the unmanifest, the eternal and immutable, etc., and that there was nothing superior to *Çiva* (θ). *Mahādeva* resides in the worlds named *Bha*, etc. (ι). In all the encounters of the gods, etc. (κ), *Bhava* restores power to those who meet with destruction. It is *Maheçvara* who made futile the boons given to *Ānāhaka*, etc. (λ). He is adored by *yogins*, etc. (μ). *Brahmān*, etc. (ν), always say that there is none higher than *Mahādeva*. His sign (*linga*) is worshipped by *Brahmān*, etc. The creatures bear only the signs of *Mahādeva* and his spouse, and those of *Brahmān*, etc. (ο). "I shall never acknowledge any other deity. Nor would I take the fulfilment of all my wishes from any other deity." When I had finished this speech, the celestial elephant became transformed into a white bull (description), on the back of which *Mahādeva*, with *Umā*, was seated (description of *Çiva* and his weapons: *Pināka* (π)). The *Pāçupata* weapon is superior to all other weapons such as the *Brahma*, etc. (ρ), but the *çāla* (σ) is even superior. *Çiva* was also armed with the battle-axe, which he had given to *Rāma Jāmadagnya* (τ). He was surrounded by *Brahmān*, etc. (υ). The deities praised *Çiva* by uttering diverse hymns (φ). "I then praised him with a hymn (χ)

and offered him *arghya* (water). *Çiva* became gratified and granted me the fulfilment of all my wishes. I once praised him (ψ) and asked that I and my kinsmen and friends might always eat food with milk. *Çiva* granted this, and that after the expiration of a *kalpa* I should obtain the companionship of *Çiva*. Then the god disappeared": XIII, 14, (784), (880), 928, 932.—§ 730 (do.): XIII, 14, (964); 15, 1034, (1036); 16, (1037), (1104), (1109); 17, (1115); 18, 1358 (*U.* taught *Kṛṣṇa* certain mantras by which he succeeded in seeing *Çiva*, *U.* afterwards recited to *Kṛṣṇa* the 1000 names of *Çiva*, which had been communicated to him by *Tandī*).

**Upananda<sup>1</sup>**, name of a labour. § 522 (*Draupadiharanap.*): III, 270, †15700 (*yasya*—i.e. *Yudhishtira*'s—*dhvajāgre nadato mṛdāṅgau Nando*°au). Cf. *Upanandaka*<sup>2</sup>.

**Upananda<sup>3</sup>**, a son of *Dhṛtarāshṭra*. § 608 (*Karṇap.*): VIII, 51<sup>ee</sup>, 2458 (*Nando*°au, slain by *Bhīmasena*). Cf. next.

**Upanandaka<sup>1</sup>**, a son of *Dhṛtarāshṭra*. § 130 (*Amçavat.*): I, 67, 2731 (*Nando*°au).—§ 182 (*Dhṛtarāshṭraputranāmak.*): I, 117, 4544 (do.).—§ 578 (*Bhīshmvadhap.*): VI, 51<sup>σ</sup>, 2098 (*Nando*°aiḥ).—§ 583 (*Bhīshmvadhap.*): VI, 79, 3470/71 (only B.).—§ 608 (*Karṇap.*): VIII, 51<sup>ee</sup>, 2446. Cf. *Upananda*.

**Upanandaka<sup>2</sup>**, a serpent. § 564 (*Mātaliyop.*): V, 103<sup>γ</sup>, 3628 (*Nando*°au).

**Upanandaka<sup>3</sup>**, name of a labour. § 592 (*Samçaptakavadhap.*): VII, 23<sup>π</sup>, 1032 (*mṛdāṅgau . . . Nando*°au, on the standard of *Yudhishtira*). Cf. *Upananda*<sup>1</sup>.

**Upanandaka<sup>4</sup>**, a warrior of *Skanda*. § 615<sup>u</sup> (*Skanda*): IX, 45<sup>η</sup>, 2566.

**Upāṅga**, pl. (<sup>°āni</sup>) ("supplement to the *Vedāṅgas*"): I, 4004 (*sāṅgopāṅgam*); III, 2417 (*Vedāḥ sāṅgopāṅgaḥ*); XII, 11772 (*sāṅgopāṅgān . . . Vedān*), 12674 (*Vedeshu . . . sāṅgopāṅgeshu*), 13183 (*Vedān . . . sāṅgopāṅgān*).

**Upanishad** ("secret doctrine, mystery", common name of certain literary works), mostly pl.: I, 62 (*sāṅgopanishadān caiva Vedānān*), 112 (*dharmopanishadam*), 246 (sg., i.e. the *Mhbhr.*), 645 (*caturō Vedān sāṅgopanishadaḥ*), 2473 (*sāṅgopanishadān Vedān*), †8629 (*gṛhasihopanishat puruṣi*); II, 136 (*Vedopanishadam vetā, sc. Nārada*); III, 1465 (sg., i.e. the *Pratismṛti*), 1808 (*sāṅgopanishadān Vedān*), 8641 (do.), 8676 (*Vedāç ca sāṅgopanishadaḥ*), 13653 (*sāṅgopanishado Vedān*), 13767 (*Vedasyopanishat satyaṃ satyasyopanishad damaḥ / damasyopanishat tyāgaḥ*), 15147 (sg., *yūç copanishadi kriyāḥ*); VII, 9601 (*Vedāṅgaḥ sapanishadaḥ*); VIII, 4414 (*Vedāḥ . . . ropavedopanishadaḥ*); XII, 1613 (*nishatsāpanishatsu*), 3520 (*sāṅgopanishadaḥ*); 3833 (*daṇḍopanishad*), 8484 (*Vedān . . . sāṅgopanishadaḥ*), 8898 (only C., read with B. *caturthaç caupanishado dharmāḥ*), 9074–9075 (*Vedasyopanishat satyaṃ, etc.*), 9736 (*caturthopanishadadharmāḥ, B. and C.*), 10490 (*Vedopanishadam ganaiḥ*), 11004 (*Vedasyopanishat satyaṃ, etc.*), 11757 (sg.), †11836 (read with B. *upanishadam upākarot*), 12015 (*mokshaḥ . . . sapanishadaḥ*), 12750 (*sāṅgopanishadam çāstram*), 13136 (*Purāno sapanishado*), 13551 (*sahopanishadān Vedān*); XIII, 3735 (*gavām up*°), 3935 (*Vedopanishada*), 4109 (*Vedāç ca sapanishadaḥ*). Cf. *Mahopanishad*.

**Upaplava<sup>1</sup>** ("affliction, calamity"): VII, 4199 (*PCR* = *Upaplavya*, but there does not seem to be any reason to take it as a proper name).

**Upaplava<sup>2</sup>** = *Çiva* (1000 names<sup>1</sup>).

**Upaplavya**, name of a city near to the capital of the *Matsya* king *Virāṭa*. § 11 (*Parvasaṅgr.*): I, 2, 493, 512.—§ 553 (*Vaiṛhikap.*): IV, 72, 2349 (*Virāṭasya*).—§ 555 (*Sainyo-*