

dyogap.): V, 8, 196.—§ 556 (Sañjayānāp.): V, 22, 1645; 23, 685.—§ 562 (Bhagavadānāp.): V, 84, 3010; 86, 3040.—§ 569 (do.): V, 137, 4675; 144, 4888; 147, 4956.—§ 570 (Sainyaniryānāp.): V, 151, 5157.—§ 586 (Bhīshmavadhāp.): VI, 107, 4920.—§ 598 (Jayadrathavadhāp.): VII, 85, 3030 (all. to § 562).—§ 615 (Gadāyuddhāp.): IX, 35, 1973 (only B., C. has by error °vo), 1976 (all. to § 562); 62, 3182, 3491.—§ 617 (Aishikāp.): X, 11, 578 (γ), 585; 16, 723 (°gātām, sc. *Uttarām*).—§ 619 (Strīvilāp.): XI, 25, 739 (all. to § 569). Cf. *Upaplava*.

Uparicara = Vasu, the Cedi king. § 3 (Anukram.): I, 1, 52 (some read the Mhbhr. beginning from *U*, i.e. v. 2334).—§ 73 (Vasu): I, 63, 2334 (*rājo°ah*).—§ 75 (do.): I, 63, 2367 (do.).—§ 76 (Matsya): I, 63, 2392 (do.).—§ 267 (Yamasabhāv.): II, 8, 331 (do., in the palace of Yama).—§ 717c (Nārāyaṇīya): *Bhīshma* said: There was, in times past, a king named *U*, the friend of *Indra*, and devoted to *Hari Nārāyaṇa*; he won the sovereignty of the world in consequence of a boon he had obtained from *Nārāyaṇa*, and used to worship him with the *Sātvata* ritual (*Sātvatlānām Pāñcarātrāṇam hitam*, Nil.), revealed in days of yore by *Sūrya* himself, etc. *Indra* gave him a share in his own seat and bed. The foremost of those conversant with the *Pāñcarātra* (*Pāñcarātravidāh*) dwelled in his palaces. The seven ṛshis (β), named the *Citraçikhaṇḍins*, uniting together, had on *Muru* promulgated an excellent treatise on duties; they were the seven *prakṛtis* (i.e. *mahat*, *ahankāra*, etc., Nil.), and [*Manu*] *Svāyambhuva* was the eighth (i.e. original *Prakṛti*, Nil.); they composed that treatise after having worshipped with penances *Hari Nārāyaṇa* for 1,000 celestial years, together with many other ṛshis; *Nārāyaṇa* ordered *Sarasvatī* to enter into the persons of these ṛshis and became highly pleased with the treatise, which was in accordance with the *Vedas*, etc. (γ). *Nārāyaṇa* said: "According to the authority of the scriptures I have created *Brahmān* from grace, *Rudra* from my wrath, and yourselves as representing the *prakṛti*-elements. *Sūrya*, etc. (δ) live and act in their respective spheres; guided by your treatise *Manu Svāyambhuva* will declare the duties to the world, and so will *Uçanas* and *Bṛhaspati*, when they will arise; then this science will be acquired by king *Vasu* [*Uparicara*] from *Bṛhaspati*; upon the death of that king this eternal treatise will disappear from the world." Then *Nārāyaṇa* disappeared. Subsequently, when *Bṛhaspati* was born in the *Āngiras* race in the *Kṛta* age, those seven ṛshis charged him with the task of promulgating their treatise, which was consistent with the *Upanishads* and the branches of the *Vedas*. Then they proceeded to the place they chose for practising penances (XII, 336). Etymology of the name *Bṛhaspati*. King *Vasu Uparicara* became the foremost of *Bṛhaspati*'s disciples, and studied at his feet that science of the *Citraçikhaṇḍins*. In his horse-sacrifice *Bṛhaspati* became the *hotṛ*, the sons of *Prajāpati*, viz. *Ekata*, *Dvita*, and *Trita*, the *sādasyas*, together with *Dhanuṣa*, etc. (ε); no animals were slain in it; *Hari* became gratified and came and took his share, visible to *Vasu*, but invisible to the others. At this *Bṛhaspati* became angry and hurled the sacrificial ladle with violence into the skies, saying: "Here I place this as *Nārāyaṇa*'s share, he shall take it before my eyes." *Yudhi-çhīra* asked why *Hari* only took his share invisibly. *Bhīshma* answered: King *Vasu* and his *sādasyas* sought to pacify *Bṛhaspati*, saying that none should feel anger in this *Kṛta* age, as *Hari* himself did not feel anger, and none could see him save he to whom he became gracious. Then the ṛshis, *Ekata*, *Dvita*,

and *Trita* (the mindborn sons of *Brahmān*) narrated that they had once undergone penances for thousands of years, to the north of *Meru* and on the shores of the milky ocean in order to behold *Nārāyaṇa* in his own form, then an incorporeal voice directed them to *Çvetadvīpa* on the northern shore of the milky ocean; the inhabitants there are devoted to *Nārāyaṇa*, etc. (description) and adore only one god: Arrived there they could see nothing, blinded by the splendour of the deity; they then, once more, set themselves to practise austerities for 100 years, then they beheld the inhabitants (description, they are conversant with the ordinances of the *Pāñcarātra*). An incorporeal being addressed them from the sky, saying that the god could only be seen by these white men, etc.: "do ye return, after the expiration of this *Kṛta* age when the *Tretā* age comes (in the *Vaivasvata manvantara*) a great calamity will overtake the worlds, you shall then have to become the allies of the gods." Then *Ekata*, etc., returned. Hearing this *Bṛhaspati* brought the sacrifice to completion. King *U* ruled his subjects righteously, and at last, giving up his body, ascended to heaven. After some time he, through the curse of the brahmans, fell down and sank deep into the earth; but even then he, by reciting sacred mantras having *Nārāyaṇa* for their deity, once more ascended to heaven through the grace of *Nārāyaṇa* (XII, 337). *Yudhiçhīra* asked why king *Vasu*, who was so devoted to *Nārāyaṇa*, did fall from heaven and sink beneath the surface of the earth. *Bhīshma* cited the old narrative of a discourse between the ṛshis and the gods. The gods once said to some brahmans that sacrifices should be performed by offering goats (*aja*). The ṛshis declared that, according to a *Vedic ṛuti*, by *aja* was to be understood seeds; "how can animals be slain in the *Kṛta* age?" *Vasu* was coming through the skies with his troops, etc., and was asked to be their judge. Having first ascertained what opinion was entertained by each of them, *Vasu*, moved by partiality for the gods, said that sacrifices should be performed with animals. The ṛshis became very angry, and cursed him to fall down from heaven and sink below the surface of the earth. He immediately fell, but at the command of *Nārāyaṇa*, *Vasu*'s memory did not leave him. The gods came to his hole and said that he should have the *vasor-dhāra* (v. the note of PCR., p. 758) for his sustenance as long as he remained there. Then the gods and the ṛshis went away. *Vasu* began to adore *Hari* and to recite in silence those sacred mantras which had come out of *Nārāyaṇa*'s mouth in days of yore, and worshipped him in the five sacrifices which are performed five times every day. *Hari Nārāyaṇa* (*Viçṇu*) then let *Garuḍa* take *Vasu* to *Brahmaloka* (XII, 338): XII, 336, 12712 (*rājo°h*); 337, 12754 (*rājo°o Vasuḥ*), 12766; 338, 12834 (*rājo°h*), 12838 (*rājo°m (!)*), 12855 (*rājo°h*).

Upasunda, an Asura, brother of *Sunda*. § 11 (Parvasuṅgr.): I, 2, 395 (*Sundo°yoḥ . . . akhyānam*).—§ 245 (Rājyalābhāp.): I, 208, 7613 (*Sundo°au . . . bhrātarau*), 7616 (*Sundo°av Asurau*).—§ 246 (Sundopasundop.): I, 209, 7621 (*Sundo°au Daityendrau*), 7636 (*Sundo°au . . . bhrātarau*), (7642) (*Sundo°au*); 210, 7677 (*Sundo°yoḥ*); 211, 7684 (do.), 7698 (*Sundo°abhyām*); 212, 7723, 7726 (*Sunda* and *U* subjugated the worlds, but afterwards they killed each other on account of *Tilottamā*).—§ 612 (Hradapraveçap.): IX, 31ç, 1755 (*Sundo°av Asurau kriyayā vinishaditau*).—§ 615 (Gadāyuddhup.): IX, 55, 3107 (*Sundo°yoḥ*). Cf. *Asura*.