

Mahābhārata, Karṇa Parva, Chapter 25, Stanzas 9 to 11, that Ulūka defeated Yuyutsu. Next fight was between Sahadeva and Ulūka in which Sahadeva killed Ulūka. (M.B. Śalya Parva, Chapter 28, Stanzas 32 and 33). The following are the synonyms of Ulūka, given in the Mahābhārata :—Śākuni, Kaitaka, Saubalyasuta and Kaitavya.

ULŪKA II. A Yakṣa (a demi-god). It is stated in Mahābhārata, Ādi Parva, Chapter 32, that Garuḍa and this Yakṣa fought with each other.

ULŪKA III. A son of Viśvāmitra. He became a hermit. (M.B. Anuśāsana Parva, Chapter 4, Stanza 51). It is mentioned in the Mahābhārata, Śānti Parva, Chapter 47, Stanza 11, that this Ulūka visited Bhīṣma on his Bed of arrows.

ULŪKADŪTĀGAMANAPARVA. A sub-section of a Parva in the Mahābhārata. (See under Bhārata).

ULŪKĀŚRAMA. A holy place. (M.B. Udyoga Parva, Chapter 186, Stanza 26).

ULŪPĪ. Wife of Arjuna.

1) *How she became the wife of Arjuna.* Once Arjuna happened to enter the palace in which Dharmaputra was living with Pāncālī. As a result, Arjuna had to go on a pilgrimage for a year. (See under Irāvān). Arjuna reached Gaṅgādvāra. When he got down to the river Gaṅgā, he saw Ulūpī the daughter of Nāgarāja (King of the serpents). He asked her a few questions. She told him thus :—“I am the daughter of the serpent Kauravya of the family of Airāvata. I came to bathe in the river and when I saw you I grew amorous.” Arjuna told her that Dharmaputra had imposed on him celibacy for twelve months and that it was not right to marry in the meantime. Ulūpī argued with Arjuna and convinced him that it was not wrong to marry her. Arjuna married her. A son named Irāvān was born to her.

2) *How Ulūpī caused Arjuna to be killed and how he was brought to life again.* (See paras 28 and 29 under Arjuna).

3) *The end of Ulūpī.* After having brought Arjuna back to life, Ulūpī reached Hastināpura with Babhruvāhana and Citrāṅgadā. (M.B. Aśvamedha Parva, Chapter 87). As soon as she reached there she greeted Kuntī, Draupadī and Subhadrā. She gave them various kinds of presents. It is mentioned in Mahābhārata, Aśramavāsika Parva, Chapter I, Stanza 23 that Ulūpī served Gāndhārī at one time. In Mahābhārata, Aśramavāsika Parva, Chapter 10, Stanza 46 it is mentioned that Ulūpī was greatly loved by the subjects. When the Pāṇḍavas began the ‘great departure’ (Mahāprasthāna) Ulūpī entered the River Ganges. Citrāṅgadā went to Maṅalūrapura.

“Ulūpī, the daughter of the serpent Kauravya, jumped into the Ganges and to Maṅalūrapura, went Citrāṅgadā.” (Bhāṣā Bhārata, Mahāprasthānika Parva, Chapter I, Stanza 27).

4) *The other names of Ulūpī.* Bhujagātmaṅgā, Bhujagendrakanyakā, Bhujagottamā, Kauravī, Kauravyaduhitā, Kauravyakulanandinī, Pannaganandinī, Pannagasutā, Pannagātmaṅgā, Pannagesvarakanyā, Pannagī, Uragātmaṅgā. These are the synonyms used in the Mahābhārata for Ulūpī.

ULŪTA. A country in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 54).

UMĀ. Pārvatī. (For details see under Pārvatī).

UMLOCĀ. A celestial woman. Umlocā with other celestial women participated in the birth celebration of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 65).

UŪCHAVṚTTI. A brahmin. His story is told as follows in Jaimini Aśvamedha Parva.

This poor brahmin who lived by begging got one day some food grain powder. After offering a portion of it to Agni and Brahmins, he divided the balance equally between the children. Then he sat down to take his own food when Dharmadeva, disguised as a brahmin, appeared and demanded food. Uūchavṛtti gave all his food to the guest. Since that did not satisfy the guest, the sons also gave their shares of the food to him. Greatly pleased at the noble act of Uūchavṛtti, Dharmadeva took the brahmin family with him to Svargaloka. One day a few particles of the foodgrain powder which remained with the brahmin fell on the earth. A mongoose came and played on that ground. That part of his body which got smeared with the food-grain powder became golden in colour. Though the mongoose went to the yajña ground of Dharmadeva and repeated the above process there, the remaining portion of its body did not become golden.

UNDRĀ (M) (UṬRAM). A place in South India. Sahadeva subjugated this place. (M.B. Sabhā Parva, Chapter 31, Verse 71). People of Uṇḍram were present at the Rājasūya of Yudhiṣṭhira with presents. (M.B. Vana Parva, Chapter 51, Verse 22).

UNMADĀ. A celestial woman.

1) *Became a woman by the curse of Urvaśī.* Hama, the King of Gandharvas (semi-gods) had a general of the army called Durmada. He was a dangler. He had an eye on Urvaśī. She was the wife of Purūravas a famous King. On several occasions Durmada followed Urvaśī, with lustful desire. He had expressed his amour for her on several occasions. But Urvaśī did not pay any heed to his words.

One day Purūravas and Urvaśī were present in the durbar of Indra. Purūravas and Urvaśī had signalled a rendezvous for that night at the corner of the Nandana Park. Durmada understood this. He called a celestial woman named Unmadā to his side. They made a plan and accordingly Unmadā disguised herself as Urvaśī and Durmada took the guise of Purūravas and both of them entered Nandana park. Purūravas went to Unmadā and conjugated with her. In the same way Urvaśī received Durmada, mistaking him for Purūravas. After the conjugation Durmada laughed loud as if he had played a trick on Urvaśī. Urvaśī understood everything. Purūravas also arrived there. Urvaśī cursed Durmada to take birth in the earth as a Rākṣasa and cursed Unmadā to be born in the earth as the daughter of a King and she said that at that time she would love one man and become the wife of another man. The aggrieved Durmada and Unmadā prayed for liberation from the curse. Urvaśī gave them liberation thus :—“This Durmada will be born as the son of Unmadā. Seeing the death of her husband and son, she would jump into fire. After that she will enter heaven. Durmada will be killed by the sword of an enemy and will obtain heaven.” According to this curse Durmada was born as the son of Dirghajaṅgha, the emperor of Hiraṇyapura, under the name Pingākṣa and Unmadā