

UPĀVṚTTA (M) A country in Bhārata. (M.B. Bhīṣma Parva, Chapter 91, Stanza 84).

UPĀYA (S). See under Caturupāya.

UPAYĀJA. Brother of the hermit Yāja. Both of them lived on the banks of the Gaṅgā. Dhṛṣṭadyumna and Pāñcālī were born to the King Drupada of Pāñcāla as the fruit of the sacrifices performed by these hermits. The story is given below:

The famous teacher Droṇa was the son of the hermit Bharadvāja, who was a friend of the King Pṛṣata of Pāñcāla. So King Pṛṣata sent his son Drupada to the hermitage of Bharadvāja for education. Thus Droṇa and Drupada were fellow students.

After completing his education Drupada became King of Pāñcāla. At that time the teacher Droṇa once visited the palace of the King. But Drupada did not duly receive his former classmate. Droṇa got angry at this and went to Hastināpura and became the teacher of the Pāñdavās and the Kauravās. As a remuneration for teaching them Droṇa demanded that Arjuna should bind Drupada and bring him before him. Arjuna did so. Drupada gave Droṇa a portion of his kingdom and got his liberty. From that day onwards Drupada wished for a son who would take revenge on Droṇa, and requested the hermit Upayāja to perform a sacrifice for getting a son. At first the hermit refused. The King served the hermit for a year. The hermit was pleased and asked the King to invite Yāja for the sacrifice. The King did as he was told and Yāja and Upayāja came to Pāñcāla and performed the sacrifice for getting a son. From the sacrificial dais Dhṛṣṭadyumna and Pāñcālī were born. (M.B. Ādi Parva, Chapter 166 and Sabhā Parva, Chapter 80, Stanza 45).

UPENDRA. A synonym of Viṣṇu. Mahāviṣṇu once took birth by Aditi the wife of Kaśyapaprajāpati. In that birth Mahāviṣṇu had the name Upendra. He was known as Vāmana too. (Bhāgavata, 10th Skandha).

UPENDRĀ. A river. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 27).

UPENDRABALA. Son of a minister of the King named Śrī Datta. (See under Śrī Datta).

URAGA. A class of serpents. Ten daughters were born to Krodhavaśā wife of Kaśyapa. The Uragas were born from the daughter Kadrū and the nāgas were born from the daughter Surasā. (Vālmiki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 14).

ŪRDHVABĀHU. A son of Vasiṣṭha. His mother was Ūrjā. (Agni Purāṇa, Chapter 20). It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 150, that this Ūrdhvabāhu did penance in South India.

ŪRDHVABHĀK. A fire. This Agni (fire) was the fifth son of Bṛhaspati. (M.B. Vana Parva, Chapter 219, Stanza 20).

ŪRDHVAPUṆḌRA. A mark worn on the forehead with yellow ochre. This mark should be made by earth or ochre, which should be taken from the top of a mountain peak, banks of rivers, seashore, Śaivite temple serpent-hill or from under a holy basil. The fruits of wearing the mark will vary according to the colour of the ochre. Black ochre will afford peace, red soil will procure docility, yellow soil will get prosperity, and white ochre will give duty or righteousness. As the fruits vary according to the colour, so also it will vary according to the finger used to put the sign. If the mark is

made with the thumb the man will become stout. If it is done with the middle finger he will have long life. If it is done with the fourth finger (anāmikā), he will get food and if it is made with the index finger (tarjanī) he will get salvation. The form of the mark also could be changed. The mark may be made in the form of a flame, the leaf of bamboo reed, a lotus-bud, a fish, a turtle or a conch. If the mark is as large as ten finger-breadths it is superfine. If of nine finger-breadths, it is medium super-fine; and if it is eight and a half finger-breadths, it is lower superfine. In the same way if the finger-breadth of the mark is seven, six or five they will be super medium, medium medium and lower medium. If it is four, three and two they will be of the low, medium low and lowest.

It is also ordered that when one wears the Ūrdhva-puṇḍra in a particular spot of the body one will have to think of a particular name of Viṣṇu.

“Keśava in the forehead, Nārāyaṇa in the stomach, Mādhava in the heart, Govinda in the neck, Viṣṇu on the right side of the stomach, Madhusūdana on the middle of right hand, Trivikrama on the left ear, Vāmana on the left side of stomach, Śrīdhara on the left hand, Hrīkeśa on the right ear. Padmanābha on the hinder part, Dāmodara on the nape and Vāsudeva on the head, should be meditated upon.” (Devī Bhāgavata, Skandha 11).

ŪRDHVAVENIDHARĀ. An attendant of Skandadeva. (M.B. Śalya Parva, Chapter 46, Stanza 18).

ŪRJJĀ I. A wife of Vasiṣṭha. Seven sons named Rajas, Gotra, Ūrdhvabāhu, Savana, Anagha, Sutapas and Śukra, were born to Vasiṣṭha by his wife Ūrjā. These seven holy men were the seven hermits (Saptarṣis) in the third Manvantara. (Viṣṇu Purāṇa, Amśa 1, Chapter 10).

ŪRJJĀ II. One of the seven hermits of the Svārociṣa Manvantara. The seven hermits of the Svārociṣa Manvantara were Ūrjā, Stambha, Prāṇa, Vāta, Pṛṣabha Niraya and Parivān. (Viṣṇu Purāṇa, Amśa 3, Chapter 1).

ŪRJJĀ III. A King of the Hehaya dynasty. He was the grandfather of the famous Jarāsandha. (Agni Purāṇa, Chapter 278).

ŪRJJĀKETU. A King of the dynasty of King Janaka. (Bhāgavata, Skandha 9).

ŪRJJĀNĪ. A daughter of the Sun. (R̥gveda, Maṇḍala 1, Anuvāka 17, Sūkta 119).

ŪRJJASVATĪ. A daughter born to Priyavrata, the son of Manu Svāyambhuva, by Surūpā the daughter of Viśvakarmā. Ūrjjasvatī had ten brothers. (Devī Bhāgavata, Skandha 8). Priyavrata gave Ūrjjasvatī to the teacher-priest Śukra. Devayānī, the wife of Yayāti, was the daughter born to Śukra by Ūrjjasvatī. (Bhāgavata, Skandha 5).

ŪRJJAYONĪ. One of Viśvāmītra's sons who were expounders of Vedas. (M.B. Anuśāsana Parva, Chapter 4, Stanza 59).

ŪRMILĀ. Lakṣmaṇa married Ūrmilā, the daughter of King Janaka and the sister of Sitā. When Lakṣmaṇa went to the forest with Śrī Rāma and Sitā, Ūrmilā remained in Ayodhyā. After the forest life, Śrī Rāma and Lakṣmaṇa returned with Sitā. When Śrī Rāma was ruling over the country, two sons were born to Lakṣmaṇa by Ūrmilā. The elder son was named Takṣaka and the second was given the name Chatra-