

4) *Uttanāka and Dhundhumāra*. See under Dhundhumāra.

5) *Uttanāka attained salvation*. Uttanāka was put up at a place called Ujjālaka. When he became old, he went about visiting many temples. During this tour one day Uttanāka saw a hunter in the forest called Gulika attempting to steal the golden plates on the dome of the Viṣṇu temple in Sauvīra. Gulika raised his sword to kill Uttanāka, when he told the former that he would have to suffer the results of sin during many births if he committed a sin. This admonition of Uttanāka so touched the heart of the hunter that he fell dead on the spot with a repentant heart. Uttanāka sprinkled Gaṅgā water on the corpse of the hunter, who attained Vaikuṅṭha (abode of Viṣṇu). On the advice of Viṣṇu, Uttanāka went to Badarī where he did tapas and also attained Vaikuṅṭha. (Nāradya Purāṇa).

In Chapters 53-58 of *Aśvamedha Parva* of Mahābhārata is related the story of one Uttanāka muni, under the caption 'Utaṅkopākhyāna'. In Mahābhārata (original) he is referred to as Uttanāka; but in its Malayālam rendering he is called Utaṅka. There are no substantial differences between the story of Uttanāka and that of Utaṅka, Veda's disciple. But, since, there are differences, in certain aspects some information about the Uttanāka of the 'Utaṅkopākhyāna' is given below—

1) *General*. Uttanāka was a disciple of Gautama, the husband of Ahalyā. The guru had more love for Uttanāka than for his other disciples, and therefore did not permit the latter to leave the Āśrama even after the other disciples were sent away. Uttanāka became old; wrinkles attacked his body and greyness his head.

2) *Tuition fee (Gurudakṣiṇā)*. Uttanāka once returned from the woods with firewood, in a very tired condition. The daughter of the guru shed tears at the sight. Gautama called Uttanāka to him and asked him about the cause of his grief and sorrow. Uttanāka replied that the hairs on his head turned grey on account of sorrow that he was not permitted to leave the Āśrama although it was hundred years since he had gone there first as disciple. Then Gautama permitted Uttanāka to quit the Āśrama. Uttanāka asked Gautama what he should offer as tuition fee. Gautama consulted his wife on the topic and she suggested as tuition fee the two ear-rings of gems worn by the wife of King Saudāsa, who used to eat the flesh of man. Immediately Uttanāka set out to fetch the ear-rings and on his way met Saudāsa in the forest, and told the latter about his mission. Saudāsa tried to eat Uttanāka, who told him that he was in duty bound to obtain the ear-rings for his guru's wife and that, after fulfilling the mission, he would return to Saudāsa to be eaten up by him. Saudāsa agreed to the proposition. He directed Uttanāka to his wife Madayantī, who spoke to him thus—"Devas and Mahārṣis covet these ear-rings. If I place them on the ground, serpents will steal them; if handed over to Ucchiṣṭa, Yakṣas will steal them, and if the watchman sleeps, Devas will snatch them off. Therefore, you should bring some token for me to believe that you are deputed by my husband." Accordingly Uttanāka went back to Saudāsa and returned to his wife with a token from him, and Madayantī handed over her ear-rings to Uttanāka. Being told by Saudāsa that Uttanāka need not return again to him, Uttanāka started for Gautama's āśrama with the ear-rings. Feeling hungry on the way,

Uttanāka tied to the branch of a vilva tree the ear-rings bundled in deer skin and ate vilva fruits. Just then the bundle of deer skin got untied and the ear-rings kept in it fell on the ground. A serpent carried off the rings between its teeth and concealed itself in a mole-hill. Highly grieved and upset by the sight, Uttanāka fell down from the tree. For 35 days Uttanāka dug the mole-hill. Then Indra felt great sympathy for him, appeared on the spot, and passed his Vajrāyudha through the mole-hill. Then the earth burst open and Uttanāka entered Pātāla through the opening, and a horse, its tail white and the rest of the body black in colour presented itself to him. It asked Uttanāka to blow through its anus. Uttanāka did so and the Nāgaloka was filled with flames of fire. (The horse was Agnideva). Then did the serpents return the ear-rings to Uttanāka, who returned with it to Gautama and presented it to him (Gautama) as tuition fee.

3) *Uttanāka about to curse Śrī Kṛṣṇa*. Uttanāka once went to Dvārakā, and during their talk was about to curse Kṛṣṇa for not attempting to bring about a compromise between the Kauravas and the Pāṇḍavas. At once Kṛṣṇa exhibited his Viśvarūpa (himself as containing the whole universe). Thereupon Uttanāka saluted Kṛṣṇa, who asked him to request for any boon. He prayed for the boon that water might be made available in any desert he visited. Kṛṣṇa told him that whenever he required water he might successfully think of him.

4) *Indra tested Uttanāka*. Some time afterwards, while roaming about quite thirsty and tired in a desert, Uttanāka thought about Kṛṣṇa, and at once there appeared before him a naked Caṇḍāla, his body covered with mud. Dogs encircled him. Uttanāka hesitated to drink the water given to him by this Caṇḍāla, who had some water with him. The Caṇḍāla again insisted on Uttanāka drinking the water, but he again refused the offer. The caṇḍāla then disappeared with the dogs. Within a few minutes a person with disc, conch, club etc. about him appeared, and Uttanāka recognised him as Śrī Kṛṣṇa. Uttanāka told Kṛṣṇa that it was not proper to give water to a brahmin through a caṇḍāla. Kṛṣṇa's reply to this was as follows:—"I asked Indra to give you nectar instead of water, and he argued that it was not proper that men should be given nectar. I pleaded for you again. Indra replied to this that he himself would, in the guise of a caṇḍāla give nectar to you, and he should not be found fault with, if you refused the nectar. I accepted that proposition of his. But, you did not accept nectar thus offered to you. So, you cannot be given nectar now. But, there will appear water-laden clouds in deserts which you traverse, which would be known as 'Uttanāka clouds' and they would give you sweet water.

Uttanāka was pleased, and it is the Uttanāka clouds, which form as per the above orders of Kṛṣṇa that cause rain to fall, though rarely, in deserts even today.

UTTARA I. The son of King Virāṭa of Matsya. Mention is made in the Mahābhārata, Virāṭa Parva, Chapter 35, Stanza 9 that Bhūmiṅjaya was another name of Uttara. Uttara also accompanied his father Virāṭa, when he went to take part in the Svayaṃvara (choice of a husband) of Draupadī. (M.B. Ādi Parva, Chapter 185, Stanza 3).

2) *Uttara and Arjuna*. See the paragraph Ajñātavāsa under Arjuna.