

(b) Kaśyapa got as his sons the Ekādaśarudras of his wife Surabhi. Surabhi who became pure by penance got by the grace of Mahādeva five other sons named Aja, Ekapāt, Ahirbudhnyā, Tvaṣṭā and Rudra. The noble and famous Viśvarūpa was the son of Tvaṣṭā. (Chapter 18, Agni Purāṇa).

(c) Kaśyapa Maharṣi got a son named Tvaṣṭā of his wife Aditi. (Śloka 34, Chapter 226, Ādi Parva).

Because of such varied statements it is not possible to say whose son Tvaṣṭā was.

2) *Indra's enemy*. Even from the beginning, Tvaṣṭā hated Indra. Tvaṣṭā begot of his wife Recanā a son named Viśvarūpa to kill Indra. Viśvarūpa was the younger brother of Sanniveśa. Viśvarūpa was called Triśiras also. (See under Triśiras). While Viśvarūpa was doing penance Indra killed him by his Vajrāyudha. Enraged at this Tvaṣṭā produced another asura named Vṛtra to kill Indra. (See under Vṛtra). Indra killed Vṛtrāsura also. At last greatly disappointed Tvaṣṭā cursed Indra that he would suffer from Putraduḥkha (loss of son) and then went to the mount Meru to do penance.

3) *Other details*.

(i) Tvaṣṭā also treated as a Rudra. (Chapter 15, Amṛta 1, Viṣṇu Purāṇa).

(ii) When the forest of Khāṇḍava was burnt, he stood on the side of Indra and fought against Kṛṣṇa and Arjuna. He separated huge portions from the mountain and threw them against Arjuna and Kṛṣṇa. (Śloka 34, Chapter 226, Ādi Parva).

(iii) Tvaṣṭā shines in the court of Indra. (Śloka 14, Chapter 7, Sabhā Parva).

(iv) Kuśeru, daughter of Tvaṣṭā was once abducted by Narakāsura. (Chapter 38, Dākṣiṇātya Pāṭha, Sabhā Parva).

(v) Viśvakarmā also used to be called Tvaṣṭā. (Śloka 24, Chapter 100, Vana Parva).

(vi) The monkey called Nala was the son of Tvaṣṭā. (Śloka 41, Chapter 283, Vana Parva).

(vii) Tvaṣṭā presented Subrahmanya with two Pārśadas named Cakra and Anucakra. (Śloka 40, Chapter 45, Śalya Parva).

TVASṬĀ II. A King of the family of Bharata. This Tvaṣṭā was the son of Bhauvana and father of Viraja. (5th Skandha, Bhāgavata).

TVASṬĀDHARA. One of the two sons of Śukrācārya who were deputed to do heinous acts of worship by Śukra. The other was Atri. (Śloka 37, Chapter 65, Ādi Parva).

U

U (उ). The letter 'u' means Śiva. (Agni Purāṇa, Chapter 348).

Ū (ऊ). This letter means 'protection'. (Agni Purāṇa, Chapter 348).

UCAKA. A King of the Solar dynasty. (Bhāgavata, 9th Skandha).

UCATHYA. A muni in the line of the disciples of Vyāsa. (Bhāgavata, Skandha 12).

UCCAIŚŚRAVAS I.

1) *Birth*. A horse which emerged from water during the churning of the sea of Milk. (See under Kṣīrābdhi-mathana). Devendra grabbed it the moment he saw it, and thenceforth it became his vehicle. (M.B. Ādi Parva, Chapter 23, Verses 33-37).

2) *Colour of the horse*. Once, during a controversy, Vinatā, wife of Kaśyapa, contended that the colour of Uccaiśśravas was white, while another wife of Kaśyapa, Kadrū said that its tail was black in colour. It was decided to bet that she who got defeated in this controversy should become the slave of the winner. Because the serpents, the sons of Kadrū, cheated Vinatā, she had to become Kadrū's slave. (See under Vinatā). (M.B. Ādi Parva, Chapter 20).

3) *Lakṣmidevi became mare*. Devī Bhāgavata relates a story of Mahālakṣmī becoming a mare on account of Uccaiśśravas. King Revanta, son of Sūrya and friend of Indra, once went to Vaiṣṇava to pay his respects to Bhagavān Viṣṇu, riding on Uccaiśśravas. Mahālakṣmī, who was then with Viṣṇu was surprised at the arrival of Revanta. Seeing the scintillating form of Uccaiśśravas, her brother, Mahālakṣmī sat looking at the horse unmindful of all other things. (Mahālakṣmī and the horse were both born from the Sea of Milk and hence were sister and brother). Thus occupied Mahālakṣmī did not hear Mahāviṣṇu asking, "Who is this one who comes like a second Cupid?" Angry at this Viṣṇu said—

"So much attracted by the horse, you have not answered me. Because you enjoy (Ramaṣi) so much your name in future will be Ramā. You will also become frivolous like an uncultured woman. You have never been constant. Because you felt so much attracted to this horse in my very presence, you will be born as a mare in the world of men."

According to this curse Mahālakṣmī had to be born as a mare in the world; the Hehaya dynasty had its origin from her. (See under Ekavīra). (Devī Bhāgavata, Skandha 6).

UCCAIŚŚRAVAS II. A Mahārāja of the Pūru dynasty. He was one of the six sons of King Avikṣit. (M.B. Ādi Parva, Chapter 94, Verse 53).

UCCHIKHA. A serpent born in the family of Takṣaka. It was burnt to death at Janamejaya's serpent yajña. (M.B. Ādi Parva, Chapter 57, Verse 9).

UCCHRŔGA. One of the two attendants given to Skanda by Vindhya. The other was named Atiśṛṅga. (M.B. Śalya Parva, Chapter 45, Verse 49).

UDĀNAVĀYU. One of the five life-breaths. The five life-breaths are Prāṇa, Apāna, Samāna, Udāna and Vyāna.

UDAPĀNA TĪRTHA. A holy bath on the bank of the river Sarasvatī. It is said that Balabhadra Rāma, while going on a pilgrimage, had visited this holy bath. There is a story showing how this place became a holy bath. Long ago there was a hermit named Gautama, who had three sons called Ekata, Dvita and Trita. The father was much pleased at the dutiful and devotional character of his sons. One day he performed a sacrifice and went to heaven. Then the kings and the priests who were present for the sacrifice began to honour and respect Trita. Ekata and Dvita did not like this. The three brothers performed sacrifices and acquired a large number of cows. With these cows they started for the east. Trita walked before. Ekata and Dvita who were behind, made a consultation and drove the cows another way. Trita walked on in front, alone. On the bank of the Sarasvatī he saw a wolf and getting terrified, he fell into a well in which there was no water. Standing in the well, he imagined a creeper