

Śānti Parva, Chapter 234, Stanza 33).

DYUTIMĀN. III. Son of the King Madirāśva born in the Ikṣvāku dynasty. He was a mighty and bright hero. The King Suvīra was the son of Dyutimān. (M.B. Anuśāsana Parva, Chapter 2, Stanza 9).

DYUTIMĀN IV. A hermit of the family of Bhṛṅgu. A daughter named Lakṣmī and sons named Dhātā and Vidhātā were born to Bhṛṅgu by his wife Khyāti. Dhātā and Vidhātā married the daughters of Meru named Āyati and Niyati. Prāṇa and Mṛkaṇḍu were born to the couple. Mārkaṇḍeya was born from Mṛkaṇḍu and Vedaśiras from Mārkaṇḍeya. A son named Dyutimān was born to Prāṇa and Rājapāla was born to Dyutimān. The family of Bhṛṅgu owes its expansion to Rājapāla. (Viṣṇu Purāṇa, Amśa 1, Chapter 10).

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E. (e). This sound means 'Devī'.

EDĪ. A follower of Skandadeva. (Śloka 13, Chapter 46, Śalya Parva).

EKACAKRA. A village where the Pāṇḍavas lived for some time during their exile. Bhīma killed Baka during their stay in a brahmin-house in the village. (See under Baka).

EKACAKRA. A famous demon born to Kaśyapaprajāpati of his wife Danu. Demons Śaṁbara, Vipracitti, Namuci, Pulomā, Viśruta, Durjaya, Ayaśśiras, Aśvaśiras, Ketu, Vṛṣaparvā, Aśvagrīva, Virūpākṣa, Nikumbha, Kapaṭa and Ekapāt are brothers of Ekacakra and are equally famous. (Chapter 65, Ādi Parva, M.B.).

EKACANDRA. A follower of Skandadeva. (Śloka 30, Chapter 46, Śalya Parva).

EKACŪḌA. A follower of Skandadeva. (Śloka 5, Chapter 46, Śalya Parva).

EKĀDAŚĀDHIPATIS. Eleven adhipatis. For Devas the adhipati (ruling power) is Indra; for the stars, Candra; for Prajāpatis, Dakṣa; for wealth and Yakṣarakṣas, Kubera; for men Manu; for ṛṣis, Vasiṣṭha; for Graha-jyotis, the Sun; for exudations, Varuṇa; for rivers, the Ocean; for Bhūtagaṇas, Śiva; and for the birds, Garuḍa.

EKĀDAŚAMĀNUṢADHARMA. The eleven dharmas of men are: Svādhyāya, Brahmacharya, Dāna, Yajña, free from Kṛpaṇatva, Dayā, Ahimsā, Kṣamā, Jitendriyatva, Śauca and Daiva Bhakti. (Tarkadīpikā).

EKĀDAŚASAṆKARAVARṆA(S). (1) Karaṇa (one born to a Vaiśya of a Śūdra woman). (2) Ambaṣṭha (one born to a brahmin of a Vaiśya woman). (3) Ugra (one born to a Kṣatriya of a Śūdra woman). (4) Māgadha (one born to a Vaiśya of a Kṣatriya woman). (5) Māhiṣya (one born to a Kṣatriya of a Vaiśya woman). (6) Kṣattā (one born to a Śūdra of a Kṣatriya woman). (7) Sūta (one born to a Kṣatriya of a brahmin woman). (8) Vaidehaka (one born to a Vaiśya of a brahmin woman). (9) Rathakāra (one born to a Māhiṣya of a Karaṇa woman). (10). Pāraśava (one born to a brahmin of a Śūdra woman). (11) Caṇḍāla (one born to a Śūdra of a brahmin woman). (See under Puṁ, Put, Putra).

EKĀDAŚAPŪJĀSTHĀNA(S). The eleven pūjāsthānas are Sūrya, Agni, Vipra, Gau, Vaiṣṇava, Ākāśa, Vāyu, Jala, Bhūmi, Ātmā and Sarvabhūtas. (Tarkadīpikā).

EKĀDAŚARUDRAS. Ajaikapāt, Ahirbudhnya, Virūpākṣa, Sureśvara, Jayanta, Bahurūpa, Aparājita, Sāvitra, Tryambaka, Vaivasvata and Hara are the eleven Rudras. (Viṣṇu Purāṇa, Chapter 15, Amśa 1)¹

1. The names of Ekādaśarudras are found differently in different Purāṇas.

EKĀDAŚATATTVA(S). Five Jñānendriyas, five Kar-mendriyas and mind constitute the Ekādaśatattvas (eleven tattvas).

EKĀDAŚATEJOGUṆA(S). Sparśa, Saṁkhyā, Pariṇāma, Pṛthaktva, Saṁyoga, Vibhāga, Paratva, Aparatva, Vega, Rūpa and Dravatva. (Tarkadīpikā) are the eleven tejoguṇas.

EKĀDAŚĪ. The eleventh day after a new moon or full moon day. The vrata observed on this day is called the Ekādaśī vrata. King Ambarīṣa observed very strictly and continuously the Ekādaśī Vrata to obtain the status of Indra. (See under Ambarīṣa). (Navama Skandha, Bhāgavata). This vrata would fetch food for the hungry and salvation for those who are in search of it. (Agni Purāṇa). The method of observing this vrata is detailed below:

Those who observe the Ekādaśī vrata should be on a regulated diet excluding meat and avoid sexual acts on the Daśamī day, the day preceding Ekādaśī. On both the Ekādaśī days in a month one should not take any food at all. The period which combines Ekādaśī with Dvādaśī (the twelfth day) is called Harivāsara because of the presence of Viṣṇu at that time. That is a good time for doing sacred yajñas. That day where there is only a small portion of Ekādaśī and the rest Dvādaśī is the best day for yajñas. Trayodaśī (the thirteenth day) is good for breaking the fast. The day which merges Dvādaśī into Trayodaśī is the best day for breaking the fast. Do not observe the Vrata on a day which combines Daśamī with Ekādaśī. Hell is the result if one does so.

Completely abstaining from food on the Ekādaśī day you should take food on the Dvādaśī day. As you take your food you should pray like this: "Bhūñkṣyehaṁ Puṇḍarikākṣa śaraṇam me bhavācyuta". (Oh, Puṇḍarikākṣa, I am going to break my fast. Oh, Bhagavan, let you be my heaven). If an Ekādaśī comes on a Pūyaṁ—Puṣya—day in the bright half of the month that day should on any account be observed. That day would give the observer unlimited good result and that Ekādaśī is qualified as Pāpanāśinī (destroyer of all evils). When Ekādaśī and Dvādaśī happen to combine on a Tiruvoṇam (Śrāvaṇa) day the Ekādaśī is qualified as Vijayā. That day gives prosperity to devotees. It is also called Vijayā if an Ekādaśī comes in the month of Phālguna (March) on a Pūyaṁ (Puṣya) day. The wise extol this day as one promising crores of good effects. On the Ekādaśī day you should do Viṣṇu Pūjā which is productive of universal happiness. He who does so will acquire children and wealth in this world and attain Viṣṇuloka on death. (Chapter 178, Agni Purāṇa)

EKĀDAŚENDRIYA(S). Śrotra, Tvak, Caḥṣus, Jihvā, Ghrāṇa, Vāk, Paṇi, Pāda, Pāyu (anus) Upastha and mind are the eleven sense-organs.

EKAHAMŚATĪRTHA. An ancient holy place of north India. If a man bathes in a sacred pond he will get the benefit of giving away as charity a thousand cows.

(Śloka 20, Chapter 83, Vana Parva).

EKAJAṬĀ. A demoness of the castle of Rāvaṇa. This demoness talked very enticingly to coax Sītā to surrender herself to Rāvaṇa. (Sarga 23, Vālmiki Rāmāyaṇa, Sundara Kāṇḍa).