

EKAJAṬA. A warrior of Skandadeva. (Śloka 53, Chapter 45, Śalya Parva).

EKĀKṢA I. A demon born to Kaśyapaprajāpati of his wife Danu. (Śloka 29, Chapter 65, Ādi Parva, M.B.).

EKĀKṢA II. A soldier of Skandadeva. (Śloka 58, Chapter 45, Śalya Parva, M.B.).

EKĀKṢARAKOŚA. Each and every letter has got a separate meaning. The dictionary describing this meaning is known as Ekākṣarakośa. (Chapter 348, Agni Purāṇa).

EKALAVYA I. Son of Hiranyadhanus, a King of the foresters. He went to Droṇācārya to learn archery. Droṇācārya refused to accept him as a disciple because he was a Śūdra. Undaunted he went to the forests, made a replica of the preceptor in clay and standing before it started practising archery. Soon he became a matchless archer.

Some time later the Pāṇḍavas went to the forests for hunting. One of the hunting dogs wandering saw Ekalavya and started barking. Ekalavya sent seven arrows to its mouth and kept it open. When the dog returned to Arjuna he was dumbfounded at the skill of the archer and when he came to know the archer was an unknown disciple of Droṇa his disappointment knew no bounds. Droṇa had once declared that Arjuna was the best and topmost of his disciples. Arjuna went and complained to Droṇācārya. Droṇācārya called Ekalavya to his side and asked him to give him as 'Gurudakṣiṇā' (fee to the preceptor) his right-hand thumb. Without the least hesitation Ekalavya offered his thumb to the guru and from that day onwards his skill faded and he became inferior to Arjuna. (Chapter 132, Ādi Parva). Ekalavya was killed by Śrī Kṛṣṇa. (Śloka 77, Chapter 48, Udyoga Parva, M.B.).

A son of Ekalavya seized the sacrificial horse of Arjuna and was killed by Arjuna (Chapter 83, Āśvamedhika Parva, M.B.).

EKALAVYA II. A King who was a rebirth of an asura, Krodhavaśa. He participated in the great war on the side of the Pāṇḍavas. (Chapter 4, Udyoga Parva, M.B.).

EKĀNĀṄGĀ. A daughter of Yaśodā and hence a sister of Śrī Kṛṣṇa. It was because of her that Kṛṣṇa could slay Kaiśa. (Chapter 38, Sabhā Parva, M.B.).

EKAPADA. A country of ancient Bhārata. The King and the people of this country came to the Rājasūya of Yudhiṣṭhira but were prevented from entering inside because of the uncontrollable crowd inside. (Śloka 17, Chapter 51, Sabhā Parva, M.B.).

EKAPARṆĀ. Sister of Durgā. Ekaparṇā, Ekapāṭalā and Aparṇā were the three daughters of Himavān born of his wife Menā. Ekaparṇā ate only one leaf and Ekapāṭalā ate a bunch of leaves. Aparṇā did not eat even a leaf. Ekaparṇā was married to a sage called Devala and Ekapāṭalā to a sage called Jaiḡṣavya. (Chapter 18, Hari Vamśa). (See under Himavān).

EKAPĀṬALĀ. See under Ekaparṇā.

EKAPĀṬ I. See under Ekacakra.

EKAPĀṬ II. A synonym of Bhagavān Viṣṇu. (Śloka 95, Chapter 149, Anuśāsana Parva, M.B.).

EKAPIṅGA (EKAPIṅGALA). Another name of Vaiśravaṇa. Once Vaiśravaṇa looked jealously at Pārvatī

seated on the left side of Parameśvara and instantly his one eye burst. When Pārvatī regained her peace of mind that one eye of Vaiśravaṇa was changed into piṅgala colour. (See under Kubera).

EKARĀTRATĪRTHA. A sacred place. If one stays at this place righteously for one day one would attain Brahmaloaka. (Śloka 182, Chapter 83, Vana Parva, M.B.).

EKAŚRṅGA. One of the Saptapitr̥s. Vairāja, Agniṣvāta, Gārhapati, Somapa, Ekaśrṅga, Caturveda and Kāla are the seven pit̥r̥s. All these seven stayed in Brahmasabhā worshipping him. (Ślokas 47 and 48, Chapter 11, Sabhā Parva).

EKAŚRṬA. See under Vararuci.

EKATA.

1) *General information.* An ancient sage. He was the son of the Mahārṣi Gautama. He had two brothers, Dvita and Trita.

2) *How Ekata became a wolf by a curse.* There is a story of how Ekata and Dvita duped Trita in the Mahābhārata. When Gautama died Trita became the chief of the three. Dvita and Ekata did not like this. Once all the three were passing by a forest with a herd of cows for a yāga. Trita was walking ahead and the other two were following him with the cows. At a strategic point on the way the brothers carried away the cows by a separate route without the knowledge of Trita. When Trita came to know of the loss he was greatly distressed. On reaching the shores of the river Sarasvatī, he was frightened by a wolf and running to escape from the animal fell into a dilapidated well. He performed a yāga from where he lay. Assuming a creeper inside the well to be Somalatā, Trita recited the Ṛks and the devas responded to his prayer. Devas like Bṛhaspati graciously appeared before him and asked him to demand a boon from them. Trita replied that his desire was to worship the gods standing on the waves of the river Sarasvatī. Accordingly the river was made to flow that way and standing on the waves Trita worshipped the gods. After that he went home and cursed his brothers and made Ekata and Dvita into wolves.

3) *Other details.*

i) Ekata was a sage much banked on by the people of western Bhārata. (Śloka 31, Chapter 208, Śānti Parva).

ii) Ekata attended a yajña conducted by Uparicaravasū (Chapter 336, Śānti Parva).

iii) Ekata accompanied by Dvita and Trita once went to Śvetadvīpa to visit Nārāyaṇa. (Śloka 12, Chapter 39, Śānti Parva).

iv) Ekata and his two brothers were among the sages who visited Bhīṣma while he was lying on his bed of arrows. (Śloka 7, Chapter 26, Anuśāsana Parva, M.B.)

v) All these three sages lived on the west coast as Ṛtviks of Varuṇa. (Chapter 15, Anuśāsana Parva, M.B.).

vi) Sūkta 150 in Maṇḍala 1 of Ṛgveda contains the eulogistic songs of Trita, one among the trio. (See under Trita).

EKATVACĀ. A follower of Skandadeva. (Śloka 24, Chapter 46, Śalya Parva).

EKĀVALĪ. Wife of Ekavīra, founder of the Hchaya dynasty. (For details see under Ekavīra).