

iha ... ekatyō brahmacāriṇam ātmānam pratijānīte; Karmav 44.1 ihaikatyāḥ pariṣṭhācājātiyo bhavati; KP 122.2 ihekatyā (read ihaikatyāḥ) śramaṇa(h) ...; Bbh 46.22-23 varam ihaikatyasya pudgaladr̥ṣṭir na tv evaikatasya durgr̥hīṭā śūnyateti; 297.11 (tad yathā,) ekatyāḥ anuttarāyām samyaksambodhau cittam utpādayati, and so 12, 14; Mvy 6733 ekatyāḥ = Tib. khañ (read kha?) cig, or la la, defined *some, several, a few*; 7096 apy ekatyāḥ, see below; (2) *a certain, an (unnamed) one*: Karmav 26.19 (vs) dr̥ṣṭvaiva ekatyam iha pudgalaṃ (his name has actually been given in the prose story); (3) *any (one), any at all, substantially = each and every* (similarly under pl., below): in a cliché, pañcāvenikā (98.22 and 440.16 °ñiyā) dharmā ekatye (98.22 ihaikatyē) paṇḍitajātiye mātṛgrāme, *there are five peculiar characteristics in any (= every) intelligent woman*, Divy 2.3; 98.22; 440.16-17; Av i.14.7 etc.; ekatye niṣadya MSV ii.196.2, *sitting in any place at all*; (4) pl. ekatyā(h), inst. ekatye, *some*: Mvy 2289 manuṣyā ekatyāś ca devāḥ (Tib. cig, or kha gcig); KP 128.2 ihekatyē (read ihaī°; nom. pl.; cited Śiḥṣ 196.12 ihaikē) śramaṇabrāhmaṇo (read °nā with Śiḥṣ) bahūn dharmān paryāpnuvanti ...; Divy 327.16, 18 (correlative with eke, kāścit, ... apare); Bbh 46.8, 63.8, 10; (5) *some (only), some few*: Mv iii.131.17 ekatyēṣu manuṣyeṣu caite (keep, with mss.; Senart em. nalte) guṇā sulabharūpā ye imasya gajapotasya, *and in (only) some few men are these virtues easily got, which ...*; (6) *any, substantially = each and every, any and all* (as in sg., above): SP 71.11 and 133.2 upamayaikatyā vijñāpuruṣā bhāṣitasyārtham ājānanti, *by a comparison (parable) in this world any intelligent men come to know the meaning of what is said*; Mv iii.453.13 (vs) upamāye ihaikatyā artham jānanti paṇḍitā; (7) *apy ekatyā(h) ... apy ekatyā(h)* (= Pali app-ekacca, mostly pl.), *some ... others*: Mv i.23.9-11; iii.223.8-10; 443.18 ff.; Divy 618.28 ff.; sg. only in isolated citation Mvy 7096 apy ekatyāḥ = Tib. ḥon kyañ (= api) kha cig (*some, several*) ni; (8) *tad-ekatyāḥ, pl. some*: Bbh 98.9 °tyānām śramaṇabrāhmaṇānām; 151.21; like apy ek°, correl. with another tad-ekatyāḥ, *some ... others*, Bbh 125.17, 19; 296.22 ff.; 403.21 f. (ekāntena samyag pratipadyate sarvam eva, iyaṃ ekā parṣat; ekāntena mithyā pratipadyate sarvam eva, iyaṃ dvitīyā parṣat;) tṛtīyā punaḥ parṣad yasyām tadekatyāḥ samyag pratipadyante, tadekatyā mithyā pratipadyante; (9) see next.

ekatyā-śāśvatika, m. (= Pali ekacca-sassatika, PTSD s.v. sassatika), *one who holds that some things are eternal*: Bbh 67.(22-24) śāśvatadr̥ṣṭikānām śāśvatadr̥ṣṭim (qq.v.) nāśayati, *tad yathā, pūrvāntakalpākānām* (see **pūrvānta**) śāśvatavādinām (q.v.) ekatyā-śāśvatikānām. Cf. LaV-P. AbhidhK. v.14 (*partiellement éternalistes*).

? **eka-dukāye**, inst. sg. f. adv. to stem eka-°dukā (= *dvi°), *in one or two times*: Mv iii.15.12 °ye sarvam khāditaṃ, *in one or two eatings* (Senart *bouchées*) *he ate all*. Or if v.l. eka-du-kārye is right (du = dvi), *in one or two performances, operations(?)*.

ekadeśakālaka, adj. with pudgala, see **sarvakālaka**: MSV iii.75.21; 78.13.

Ekadhāraka, m., n. of a mountain: Divy 450.10, 12; 455.29; 456.1.

ekadhyaṃ, ekadhye, adv. (= Pali ekajjham, Skt. aikadhyam), *together, in one place*: °dhyam Mvy 6745; Mv i.304.15 (mss.; Senart em. ekā°); Bbh 98.5 (ed., ms. °dhyām); 208.7; 225.18; 377.5; (the Skt. aikadhyam occurs Bbh 186.19; 185.3 is ambiguous;) °dhye Divy 35.24; 40.17, 20, 22; 346.3; MSV i.211.6.

[**ekānāma(nāma)tā**, erroneous reading Mv iii.201.1 for **ekārāma**°, q.v.]

ekapadikā (cf. Pali °dika-magga, id., Jāt. i.315.8), *small footpath, on which only one person can walk at a time*: Mv ii.214.15 etāye ekapadikāye (inst.); 215.6.

ekapiṇḍayati, denom. to *eka-piṇḍa (not recorded), *makes into a single mass, brings together*: SP 73.2 sarvānīmāni kumārakāny (so read, or °kāny, see KN Crit. note) ekapiṇḍayitvā, *collecting all these boys into one bunch*.

eka-puta, adj. (cf. AMg. puṭa, perh. used in this sense of *fold*; Skt. puṭa hardly so used), *in a single fold, contrasted with dvipuṭa*: MSV ii.90.6 (of a blanket).

Ekapuṇḍarika (= Pali id.), n. of King Prasenajit's elephant: Av ii.114.10.

ekaprasūtā, *who has borne once*: Mv iii.282.14. Cf. **dvi-pra**°.

ekamante, adv. (= Pali id., Skt. ekānte; m 'hiatus-bridger'), *at one side*: (all prose) Mv i.35.9; 323.5 (in 3, just above, ekānte); ii.216.2; 257.11 *ekamante asthāsi*, resumed in next line by ekānta-samsthitasya.

ekameka, āmreḍita cpd. (= Pali id., Skt. ekaika; m 'hiatus-bridger'), *one by one*: SP 146.3 (vs) °ke, nom. pl. m. (vr̥kṣa); LV 172.21 (vs) ekameka (nom. sg. f.) buddhapū' acintiyā (so interpret text); 237.3 (vs) ekameka (nom. sg. m.) ... suro; 310.2 (vs) bhujaikekena (= bhujā, nom. pl., ek°, adv.), *the (100) arms, one by one*; Mv ii.49.12 ekameko; *each one (of a group), each separate one*, Mv ii.178.14 °ko samartho ...; °kasmim Mv ii.191.21; 273.11, 12; 485.11; 490.12; in Mv iii.358.5 (prose) ekamekāye hastāye, *seems to be intensive āmreḍita, for just one (single) hand*, since line 7 refers back to this with hasto chinno, and the second hand is specifically dealt with in line 9; yet in so loosely written a text as Mv it is perhaps possible that the phrase in line 5 means *for each hand in turn*.

eka-yāna, see **yāna**.

ekarakṣa, m. (= ekārakṣa, q.v.), *having a single protector, ep. of Buddhas* (in the plural): Divy 95.13; 124.12; 264.27. Perhaps error of tradition for ekā°.

ekavacanodāhāra, see **udāhāra**.

ekavīcika, m. (corruption of Pali ekabijī(n) plus ka), *one who has only one more rebirth before him*: Dharmas 103; Mvy 1013 = Tib. bar chad gcig pa, *one hindrance, obstruction, interruption*. One of the stages of a śrāvaka; context same as that of AN i.233.17 ekabijī hoti, *ekam yeva mānussakam bhavam nibbattetvā dukkhassa antam karoti*. Cf. **kulamkula**.

Ekavyūha, m., n. of a samādhi: Mvy 592; ŚsP 1423.3.

Ekaśīrṣā, n. of a nāga maid: Kv 4.3.

Ekaśrṅga, °gaka, n. of the hero of what the colophon Mv iii.152.19 calls Nalinīye rājakumārīye jātakam; later iii.272.17 it is referred to as Ekaśrṅgajātakam (punaḥ kartavyam); °śrṅga iii.144.17 ff.; °śrṅgaka (prose) 144.18; 145.7 ff. He corresponds to Skt. Rśyaśrṅga, Pali Isisīṅga (in the Naḷinikā-jātaka, 526), and doubtless is meant by the maharṣi Rśīśrṅga, q.v.; both occur Māy 256.31.

ekāṃśa, adj. and subst. (m.? cf. the following items; = Pali ekāṃsa, in PTSD defined only as subst., but in every passage cited could be adj., and in some surely is so; not in these mgs. in Skt.), (1) *absolute, complete; concentrated*: Mv ii.50.3 ekāṃśam (*absolute*) vindate sukham; iii.23.7 (vs) priya-m-(so with mss., 'hiatus-bridging' m) anumataikāṃśo (so with v.l., ed. °so; mss. °matam ek°; *concentrated in being...*) kṛtvā añjalim (read °hi m.c.) tiṣṭhati; (2) *absolute affirmation, absolute assurance*: Mvy 1658 ekāṃśa-vyākaraṇa (see **vyākaraṇa**), *elucidation* (response to a question) *by absolute affirmation*, cf. Pali ekāṃsa-vyākaraṇiyam pañham AN i.197.20, explained comm. ii.308.24 cakkhum aniccam ti puṭṭhena, āma aniccam ti ekāṃsen' eva vyākātabbam; Mv iii.374.6 karohi ekāṃśam anugrahāye (mss. anubodhanāye, but) 9 karomi ek° anugrahāye (mss.); in both Senart em. okāsam for ek°, in accord with the Pali corresp. Jāt. v.150.6, 12 okāsam anuggahāya, but *make absolute assurance* (of a state of grace attained) is exactly what the context seems to require; the sense is much better than