

with the Pali okāsam, and I suspect that the latter is a distortion of an original which agreed with Mv. (As noted by Francis and Dutot, karomi must be read for karohi in Jāt. v.150.12.)

**ekāmsika**, adj. (= Pali ekamsika; to prec.), *entire, absolute, whole-hearted*: RP 45.8 (vs) bodhyarthiko hi vicarāmi 'ha sattvahetoḥ ekāmsiko.

**ekāmsikṛta**, see **ekāmsikṛta**.

**ekāmsena**, adj. (= Pali ekamsena; instr. of **ekāmsā**), *wholly, exclusively, absolutely*: Mv i.102.7 °na śubhaṃ karma; ii.33.6 °na vyākariṭvā; iii.378.8 °na vyākṛto.

**ekāmsam** (= Pali ekamsam), adv., only in phrase °sam uttarāsaṅgam (°gāni, mss. SP 100.4) karoti (usually in ger. kṛtvā), *put(ting) the upper robe over one shoulder*: SP 100.4; Mv i.98.1; et passim. Cf. next.

**ekāmsikṛta**, adj. (ppp. of \*°si-karoti = °sam uttarāsaṅgam karoti, as a mark of respect, cf. Childers s.v. ekamsam), *with (his upper robe) put over one shoulder (in token of respect), always followed by prāñjalikṛta*, and said of some one paying respects to a Buddha: Mv i.239.18 (mss. ekāsi°; see Senart's note; in fact ś is always written for s in the mss. of Mv in this word); ii.257.11; iii.300.11; 302.13. I have not found this form recorded in Pali; cf. prec.

**Ekākāra**, m., n. of a samādhi: Mvy 594; ŚsP 1423.8.

**Ekāgramati**, n. of a son of Māra (favorable to the Bodhisattva): LV 311.13.

**ekātmanibhūtvā**, ger. (to \*°nibhavati; ek-ātmanī-based on °na, a-extension of ekātman; regular Skt. would be ekātmi-), *becoming of one spirit, concordant*: Av i.378.1 (prose) (sarvair ekasamūhibhūtaih prasannacittakāih pritiātair) ekātmanibhūtais.

**Ekādaśā** (by em.), (1) n. of a devakumārikā in the west: LV 390.6; mss. Ekāhamśa-, Ekāndaśā, °daśā; in parallel Mv iii.308.9 mss. Ekānavā (v.l. °nam-vā); Tib. not quoted by Foucaux; (2) a kind of musical instrument, = next: Mv iii.442.11 (prose; mss. ekāśā, em. Senart); read ekādaśam (acc. sg.) also, with one ms. (v.l. °śa), in Mv iii.82.4 (Senart em. °daśim).

**ekādaśikā**, = °daśā (2): Mv iii.70.15; 407.20.

[**ekādaśi**, Senart's unnecessary em. for °śā Mv iii.82.4.]

? **Ekānavā**, see **Ekādaśā**.

**ekāntaka**, adj. (= Skt. ekānta), *entire, complete*: in prior member of cpd. Mv i.6.4 (prose) ekāntaka-duhkha-vedanā. The form ekantaka is apparently used in Pali as alternative title for the Sedaka and Janapada Suttas; SN v.168 and 169.

**Ekāntarājan**, see **Ekakāntarājan**.

**Ekānta-raurava** (most mss. Ekanta-, Mindic), n. of a hell (cf. **Raurava**): Mv i.5.13.

**ekāntikaroti** (to Skt. ekānta), *makes all right, makes perfect, completes*: Divy 572.1 putra jñānakovidāḥ praśavyās te etad ekāntikariṣyanti; MSV i.55.20.

(**ekāyana**, adj. with mārga (also in Skt. in literal sense; = Pali ekāyano maggo), *narrow (path), traversible only by one at a time*: Divy 158.22 (teṣāṃ, sc. r̥ṣṇām, āgacchatām Bhagavatā) ekāyano mārgo 'dhiṣṭhitāḥ; here app. in the literal, physical sense. In Pali it's also applied to the religious 'Path', prob. in the sense of *traversable only by One* (the Buddha); but several other interpretations are offered in the comms., e. g. MN comm. i.229.)

**ekārakṣa**, m. (= Pali ekārakkha), *having a single guardian or protector*, ep. of a Tathāgata: Mvy 428; in Divy **ekarakṣa** (by error of tradition?), q.v. The 'single guardian' is smṛti, Pali sati: DN iii.269.27 f. . . . ekārakkho hoti . . . satārakkhena cetasā samannāgato . . . ; comm. 1051.15 f. sati-ārakkha-kiccaṃ sādheti.

(**ekārāma**, adj. [= Skt. and Pali id.] *delighting in solitude*: in Mv iii.201.1 read eko ekārāmo ekārāmanāmatām anuyukto [ed. partly with mss., which have n for r, eko nāma ekanāmanāmatām; my reading is proved by

a Pali parallel DN ii.223.20], . . . *the state of having [deserving] the name of one who delights in solitude*; Śikṣ 191.10 ekārāmatā, abstr., *delight in solitude* [Bendall and Rouse *keeping to one monastery!*].)

**Ekārthadarśin**, n. of a Bodhisattva: Gv 441.26.

**ekālāpaka**, read °lopaka, see **ālopaka**.

**ekāvācāraka**, m., perhaps *having a unitary or single explanation*: Mvy 7615 = Tib. gcig nas rtog(s) pa, *explanation (or the like) from one*; so Chin. may intend. Das defines gcig nas rtogs pa by ekāvācāraka, apparently a corruption; his English, *one who deliberates with undivided attention*, is evidently based on -vicāra(ka), and does not seem to fit the surroundings of Mvy 7615.

**ekāvalikā** (= Skt. °li, °li), *an ornament consisting of a single string of pearls*: Mv ii.492.6, 8 ff. (prose).

**ekāsānika**, adj. (= Pali id.; BHS also aikā°), *observing the rule of using the same seat (for eating his meal), one of the 12 dhūtaguṇa*: Dharmas 63; AsP 387.5; MSV iii.122.5; aikā° Mvy 1132. See Pali Vism. i.69 for explanation.

**ekāhatya**, adj. (= AMg. egāhacca), *to be struck down in a single blow*: Mv ii.74.15 (devadattena) so hastināgo . . . ekāhatyaṃ kṛtvā tatraiva . . . nihato.

**ekāhika**, adj. m. (= Pali id., Skt. aik°), *recurring daily, quotidian (of fever)*: Mvy 9531; SP 401.6 (prose); Bhik 17a.2; Māy 220.19.

**ekībhūta**, ppp. (cf. ekībhāva, *solitude*; in Skt. ekībhavati recorded only in mg. *becomes united*, and so all derivs.), *isolated, lonely*: LV 227.5 (prose) ekībhūtabhih kurāribhir iva.

**ekoti-(°ti)-bhāva**, m. (= Pali ekodi°, app. not recorded with i, which is commoner in BHS tho both are written; etym. and lit. mg. much disputed, see refs. in Lévi Sūtrāl. xiv.14n., Renou JA 1939 p. 393 note 1, referring esp. to ŚB 12.2.2.4 prāṇā nānā santa ekotayaḥ samānam (so, not °nām!) ūtim anusamcaranti; here ūti surely means *web*, and it is hard to believe with Eggeling's transl. (note) that the second part of the cpd. ekoti could mean anything else; cf. the next two items), *the becoming concentrated, concentration (of mind, cetasaḥ; seems to mean about the same as Skt. ekāgratā manasaḥ); chiefly in formulaic statement of process leading out of the first dhyāna into the second, found (with slight variants) Mvy 1479; LV 129.3; 343.17; Mv i.228.5; ii.131.18; 283.8; iii.213.9 (here, by a strange confusion of formulas, applies to entrance into first dhyāna); Dbh 34.2: sa vitarkavicārāṇām (var., taking sa as associative prefix, savitar-kāṇām savicārāṇām, or the like) vyūpaśamād adhyātmasamprasādāc cetasa ekotībhāvād (once °vā; ekoti° Mvy; Mv i.228.5; iii.213.9; Dbh; and vv.ll. LV 343.17; Mv ii.131.18) avitarkam avicāraṃ samādhijaṃ pritisukhaṃ dvitīyaṃ (Mv iii.213.9 prathamam) dhyānam upasampadya viharati (or other form of this verb); this passage is prose and the var. in quantity cannot be m.c.; other occurrences, Mvy 1656 ekotībhāvāḥ; Gv 490.15 (prose) sa ekotībhāvagataḥ sarvabuddhadharmeṣu; Gv 305.7 (prose) ekotībhāvagatam dharmadhātum avatārāmi.*

**ekoti-(°ti)-bhūta**, adj. (ppp.; = Pali ekodi°; see prec.), *concentrated (without dependent modifier, but doubtless implying a form of cetasa, in mind)*: Mv iii.212.16 (vs; ekoti-, i could be but prob. is not m.c.); 213.10 (prose: Senart ekoti° but mss. °ti°, °ni°).

**ekotīkaroti** (= Pali ekodi°; see prec. two), *concentrates*: Bhk 109.17 (cittam . . .) ekotīkaroti samādhatte.

**ekoti-bhāva, -bhūta**, see **ekoti°**.

**Ekottara**, n. of a Bodhisattva: Gv 442.18.

**Ekottarika**, nt. (Karmav 153.12 °ke, loc.), or °kā, f. (Divy 329.1 ff.; 333.13; Karmav 167.2 °kā-sūtraṃ, a *sūtra of the Ek°*), a section of the canon, corresponding to Pali Aṅguttara-nikāya; forms ambiguous in gender (°ka or °kā), Karmav 157.9; Ekottarikāgama, m., Mvy 1421.