

**Elavarna**, n. of a nāga king: Mvy 3267; Māy 247.28. **elā**, a high number: Gv 106.9; corresp. to **elū**.

[**Elāpatra**, see **Elapatra**.]

**elū**, m. or f., a high number: Mvy 7888 (elūh, = Tib. yal, or ya lad), cited from Gv which reads **elā** or **delū** (nt.) qq.v.

**eluka** (m. or nt.), (1) (= AMg. eluya, *threshold of a door*; cf. Pali *elaka*, id., wrongly queried in PTSD; DN comm. ii.355.5, on DN i.166.5, = ummāra; possibly supported by Mv i.195.15), *threshold*: (teṣām . . .) dvārāṇām . . . elukā (pl.; Senart *elūkā* with v.l. iii.228.11; in i.195.15 both mss. *valakā*, perhaps to be read *elakā* in agreement with Pali, above) *abhūsi* (i.195.15 *abhunsuḥ*) Mv i.195.15; iii.228.11; (2) (= Skt. *edūka*, m., and Lex. *eduka*), *monument for containing the ashes of a dead person* (occurs as *edūkān*, acc. pl., and *edūka-*, in cpd., Mbh. Cr. ed. 3.188.64, 66, of heretical relic-shrines; prob. Buddhist word): Mv ii.486.5 (prose); refers to the 'bones' of ordinary laymen, not religious persons) *asthīni sāhareyevā* (so mss., Senart *asthīni samharayitvā*) *tato me elūkām* (so text, but v.l. *elūkām*; acc. pl.) *kārapayesi. tatra ca elukadvāre* (so both mss.; Senart em. *elūkā*) . . . ; iii.20.9, 10 (same situation, story told in vss) *ekamante dahāpetvā elukam* (mss., Senart em. *elūkam*) *mama kāraye, elukam* (mss., Senart em. *elūkam*) *me karitvāna* . . . Since Skt. Lexx. record *eduka*, and *edūka* is read only in one ms. in one passage, it seems best to read *eluka* in both.

**eluda**, nt., a high number: Gv 133.15; cited Mvy as **elada**, q.v.

?**elūka**, see **eluka**.

1 **eva** (as in Pali *kocid-eva*, see PTSD s.v. *ka*, 2) after *kaścid*, has extreme indefinitizing force, *some . . . or other* (not only unnamed and unknown, but usually imaginary, as in a parable): *kaścid eva puruṣaḥ, some man or other* (any one at all), after *tad yathāpi nāma*, SP 101.11; 320.6 (*vaidya-puruṣo*); Śiḥs 166.6 (all prose); *taṃ kaścid eva puruṣa upasaṃkrāmya Śiḥs 166.7, to him some* (different) *man or other approaching* . . . ; *kenacid eva karaṇīyena* MSV 1.62.3.

2 **eva** in the sense of *evam*, occurs in the cpd. **evarūpa**, q.v.; also (in vss, m.c.) as separate word, LV 55.21; 76.2; 216.8. In LV 238.18 (prose) Lefm. reads: *te 'bruvan, eva hy etat paśyāmah*; Calc. *evam* for *eva* (not noted by Lefm.); Weller ignores the passage; the only v.l. is *naiva* for *eva*; either this, or *evam*, must surely be read. Possibly (since the Calc. v.l. *evanī* is not noted) *eva* is a mere misprint (but it is not corrected).

**evamvidhi**, adj. (= Skt. °*vidha*), *of such a sort, such*: °*dhīḥ prābhṛto* (q.v.) Divy 36.21.

**evamkara**, adj. (= Pali id., Jāt. v.148.21), *acting thus* (correl. to **kathamkara**): Mv iii.373.5 (vs, = Jāt. above) °*ro prajñāvām bhoti manye* (mss. *manyō*, read *martyo*, cf. Pali *macco*?), 13.

[**evata**, acc. to Bendall, Śiḥs 343.3 and 7 (vss), taken as a single word, 'connected with *evam*' and translated *even so*. On the contrary, it represents two words, *eva* = *evam* in 7 but *ēṣa* (with mss.) in 3, followed by (a) *ta* = *ataḥ*; *es' ata*, *this* (ray) *therefore* (in 3), *ev' ata*, *so therefore* (in 7). See §§ 4.21 ff., esp. 4.29.]

**evamdarśana**, adj. Bhvr., = next, *holding such a view*: Mv ii.119.3 *evamdarśanam ca samānam samānārthatāye sthāpayet, and* (me) *being a holder of such an opinion* (agreeing with his own, *Ārāḍa Kālāma's*) . . . See also **tathādarśana**.

**evamdrṣṭī**, adj. Bhvr. (= Pali *evamdiṭṭhi*), = prec. and **tathādarśana**, *holding such a view or opinion*: Av ii.188.5 ff. *eka evamdrṣṭīr bhavaty evamvādī, sarvaṃ me kṣamata iti* (etc., similar phrases).

**evarūpa**, adj. (= Pali id.; Skt. *evamrūpa*), *of such a sort or form*: very common in vss, SP 83.14; 86.14; 93.4; 94.1; 95.4, 12; 96.8; 97.6; LV 55.9; Dbh.g. 12(348).16;

Sukh 50.12; but also in prose, esp. of Mv, e.g. i.39.8; 329.7, 21; 330.11; ii.257.12; iii.317.7; 444.6, etc.; also in prose of LV, 13.22 and 307.13 (so all Lefm.'s mss. and Weller's ms., certainly not misprint as suggested by Weller 16), as well as 441.12, *eṣām evarūpāṇām dharmāṇām* (no v.l. except Calc. *evamrū*, cited by Lefm., so that *evarū* is not a misprint; not noted by Weller). Pali also uses *evarūpa* in prose as well as verse. (PTSD cites this cpd. under *eva*; of course it should be under *evam*.) Cf. **keva-rūpa**.

**evala**, adj. (= Ap. *evaḍa* = *iyat*, Hem. 4.408; cf. Jacobi, Bhav. Gloss., *evaḍḍa*, id.), *so many*: Mmk 507.14 (vs) *evalā mudravarety āhu = mudrā varā(h) ity āhur(?)*. **eṣaka**, adj. (= Pali *eṣaka*, DhP. comm. iii.417.10; not in PTSD; to *eṣati*), *seeking, striving*: Bbh 204.4 *eṣakam vīryam bodhisattvasya, sarvavidyāsthānaparyeṣanatayā*.

**eṣati**, °*te* (= Pali *eṣati*; very rare in Skt., BhāḡP. in pw, which associates this with *iṣyati*; in mg. it belongs with *icchati*; cf. **adhy**, °**anv**, °**pary-eṣati**), *seeks*: SP 54.10 (vs) *na buddham eṣanti*; LV 242.10 (vs) *na ca so trpti labheta bhūyu eṣan*; 354.2 (vs) *bodhi vara eṣatā* (inst. pr. pple.); 364.9 (vs) *eṣati*; 379.11 (vs) *agādhe gādham eṣatha* (so read with v.l.); RP 5.14 (vs) *eṣamāṇa varabodhim uttamām*; 15.14 (vs) *na ca punar eṣati kasyaci sa doṣam*.

[**eṣikā**? See **aiṣikā**.]

[**eṣirīṣṭi**, Gv 254.26, 1st ed.; read *osiri*; see s.v. **avaśirati**, 3.]

? **eha** = *iha* (§ 3.59), *here*, in *app-eha* (read rather *apy-eha*?): MSV iv.220.4, 5.

**ehipaśyika**, adj. (= Pali *ehipassika*; based on *ehi paśya, come see!*; also **aihi**, q.v.), *that invites* (every man) *to come and see*, ep. of the Buddha's dharma (and, in Mv, *vinaya*; in Pali, of *dhamma*): Mv iii.200.10 (*svā-khyāto . . . tathāgatasya . . .*) *dharmavinayaḥ sāmdrṣṭika akāliko ehipaśyikaḥ aupanayikaḥ* etc. (essentially same formula in Pali and in passages cited s.v. **aihipaśyika**).

**ehibhikṣukā**, *the act or formula of ordination as monk by pronouncing the words beginning ehi bhikṣu* (**bhikṣo**; Pali *ehi bhikkhu*; or pl. *bhikṣavo*); one of the four forms of **upasampadā** (q.v.): **ehibhikṣukāya** (inst.) **upasampadā** Mv i.2.15; often followed by the words of the formula, in Mv regularly **ehibhikṣukāye** (or °*ya*, inst.) **ābhāṣe** (3 sg. aor; rarely **ābhāṣe**, iii.379.13), or **ābhāṣṭo**, °*tā* (ppp., subject the initiates): *ehi bhikṣu* (sometimes followed by the name, as Upāli iii.180.12; or pl. *etha bhikṣavo*) *cara* (*caratha*) *tathāgate brahmacaryam* Mv ii.234.2 (read *etha* for Senart's em. *ehatha*); iii.65.2; 92.7; 180.12; 181.3; 379.13; 413.10; in Divy 48.18; 281.22; 341.27; 558.18 **ehibhikṣukayā ābhāṣitaḥ** ( or °*tāḥ*; 341.27 mss. **ābhāṣya**, ger.) *ehi bhikṣo cara* (*eta bhikṣavaḥ carata*) *brahmacaryam* (omitting *tathāgate*); also used without quotation of the formula, the instr. °*kāye* or °*kāya* (in Mv; °*kāya* Divy and Av) being followed by ppp. **pravrajīto** (°*taḥ*, or °*tā* = °*tāḥ*; Mv adds **upasampādito** or °*tā* = °*tāḥ*) Mv iii. 376.14; 401.16; 430.14; Divy 463.25; Av ii.113.5; (*ayam ca me*) *caramo bhaviṣyati sāksāc-chrāvākāṇām ehibhikṣukayā pravrajitānām* (non-caus.), . . . *of disciples who have become monks through* (my saying) *the ehibhikṣukā formula*, Av i.230.16.

**ehibhikṣuṇī-vāda** (m.; cf. Pali *ehi bhikkhuni*, fem. to *ehi bhikkhu*), = (the fem. equivalent of) prec., *the ordination of a nun by the formula ehi bhikṣuṇi*: Divy 616.19 *mātaṅgadārikām ehi°vādena pravrajayitvā*.

**ehisvāgatavādin**, adj., and °**vādi-tā** (Pali **ehisvāgatavādi**, or °**svāgata**), (the state or actions of) *one who* (habitually) *says 'come, welcome'* (*ehi svāgata*): Bbh 254.20 (*sattvānām*) *pūrvābhilāpī ca bhavati ehisvāgatavādī*; Bbh 146.6 *saṃmodayati °di-tayā*; 217.11 °*di-tayā . . . sattvān pratisaṃmodayati*.