

monosyllabic; *-kośa*, m., N. of a vocabulary of monosyllabic words; *-gaṇapati-stotra*, n. a hymn in honour of Gaṇeśa (a portion of the Rudrayāmala); *-nāmamālā*, f., *-nighaṇṭa*, m., *-mālikā*, f., *°rābhīdhānakośa*, m., N. of vocabularies of monosyllabic words. **Ekāksharī-bhāva**, m. 'the becoming one syllable,' contraction of two syllables into one, RPrāt. **Ekāgni**, m. one and the same fire, Lāty. iv, 9, 2; (mfn.) keeping only one fire, Ap. ii, 21, 21; *-kāṇḍa*, n., N. of a section of the Kāthaka. **Ekāgnika**, m. one and the same fire, Hcat. **Ekāgra**, mfn. one-pointed, having one point, fixing one's attention upon one point or object, closely attentive, intent, absorbed in, MBh.; Mn. i, 1; BhP.; Bhag. &c.; undisturbed, unperplexed; known, celebrated, L.; (am), n. (in math.) the whole of the long side of a figure which is subdivided; (am), ind. with undivided attention, MBh.; *-citta*, mfn. having the mind intent on one object; *-tas*, ind. with undivided attention, Vet.; *-tā*, f., *-tva*, n. intentness in the pursuit of one object, close and undisturbed attention; *-dṛiṣṭi*, mfn. fixing one's eyes on one spot, Suśr.; *-dhī*, mfn. fixing one's mind on one object, closely attentive, BhP.; *-mati*, mfn. id.; (is), m., N. of a man, Lalit.; *-manas*, mfn. fixing one's mind on one object, closely attentive, MBh.; Pañcat. **Ekāgrya**, mfn. closely attentive, L.; (am), n. close attention, L. **Ekāṅga**, n. a single member, single part, MBh.; R. &c.; the most excellent member of the body, the head, T.; sandal-wood, L.; (as), m. 'having a unique or beautiful shape,' N. of the planet Mercury, L.; of the planet Mars, L.; of Viṣṇu, L.; (au), m. du. 'forming a single body,' a married couple, T.; (ās), m. pl. 'constituting one body,' body-guard, Rājat.; (ī), f. a particular perfume, Bhpr.; (mfn.) relating to or extending over one part only, incomplete; *-rūpaka*, n. an incomplete simile, Kāvyaḍ. **Ekāñjali**, m. a handful. **Ekāṇḍa**, m. 'having only one testicle,' a kind of horse, T. **Ekātapatra**, mfn. having only one royal umbrella, ruled by one king only, Vikr. **Ekātman**, m. the one spirit, MāṇḍUp.; (mfn.) depending solely on one's self, being without any friend, only, alone, MBh.; having the same nature, of one and the same nature, BhP.; *°ma-tā*, f. the unity of spiritual essence, the doctrine of one universal spirit. **Ekātmya**, mfn. only, alone, MāṇḍUp.; homogeneous, BhP.; (cf. *ai-kātmya*). 1. **Ekādaśā**, mf(ī)n. the eleventh, RV. x, 85, 45; ŚBr.; Mn. &c.; ([v]rīṣabhāḥkādāśā gūvas, 'cows that have a bull as the eleventh,' i.e. ten cows and one bull, Gaut.; Mn. &c.); together with eleven, plus eleven, Vop.; consisting of eleven, lasting eleven (e.g. months), RV.; AV. v, 16, 11; MBh. &c.; (ī), f. the eleventh day of a fortnight (on which fasting is considered an indispensable observance and very efficacious), MBh.; Kathās. &c.; presentation of offerings to Pitṛis or deceased ancestors on the eleventh day after their death (on which occasion Brāhmanas are fed, and the period of impurity for a Brāhman terminates); (am), n. the number eleven, ŚBr. 2. **Ekādaśa** (in comp. for *ekādaśan* below); *-kapāla*, mfn. distributed in eleven dishes, VS. xx, 16; *-kṛitvas*, ind. eleven times, KātyŚr.; *-cchadī*, mfn. having eleven roofs, TS. vi; *-tva*, n. the number eleven, BhP.; *-dvāra*, mfn. having eleven doors, KathUp.; *-mārikā*, f. 'killing eleven,' N. of a woman, Kathās. lxvi, 97; *-rātra*, n. duration of eleven nights (and days; the period of a Kshatriya's impurity through the death of a relative), Gaut. xiv, 2; *-rāsika*, n. (in math.) the rule of eleven, Līl.; *-vidha*, mfn. eleven-fold, BhP.; *-viṣṇu-gaṇa-śrāddha*, n. a particular Śrāddha; *-skandhārthanirūpaṇa-kārikā*, f., N. of a Kārikā on the BhP.; *°śāksha*, m., N. of a man, GopBr.; *°śākshara*, mfn. consisting of eleven syllables, VS.; *°śaratni*, mfn. eleven cubits long, ŚBr.; *°śāha*, n. duration or period of eleven days, R.; (as), m. a sacrifice lasting eleven days; *°śottama*, m. 'chief among (the) eleven (Rudras),' N. of Śiva, L. **Ekādaśaka**, mfn. the eleventh, Kap.; Sāmkhyak.; consisting of eleven, MBh.; (am), n. the number eleven, Vop. **Ekādaśadhā**, ind. eleven-fold, in eleven parts, ŚBr. x. **Ekādaśan**, mfn. eleven. **Ekādaśama**, mfn. the eleventh. **Ekādaśin**, mfn. consisting of eleven; (inī), f. the number eleven, TS.; ŚBr.; Yājñ. **Ekādaśī-vrata**, n. fasting on the eleventh day of a fortnight. **Ekādeśa**, m. substitution of one sound for two or more; the one sound substituted for two or more (as in contraction

of vowels &c.), Aprāt.; Pāṇ. &c. **Ekādhipati**, m. a sole monarch. **Ekādhyāyin**, m. a single pupil, Ap. i, 16, 24. **Ekānaṇṣā**, f. (scil. *kalā*) 'the single portionless one,' N. of Kūhū or the new moon, MBh. iii, 14129; personified as Durgā, Hariv.; VarBrS.; N. of Durgā, Kathās. **Ekānārtha**, mfn. having the same evils, MBh. **Ekānugāna**, n., N. of a Sāman, ĀrshBr. **Ekānudishṭa**, n. (scil. *śrāddha*) a funeral ceremony having reference to only one ancestor recently dead, Mn. iv, 111. **Ekāṇṛica**, Atharva-veda xix, 23. **Ekāneka-svarūpa**, mfn. simple yet manifold, VP. i, 2, 3. **Ekānta**, m. a lonely or retired or secret place, (e, ind. in a lonely or solitary place, alone, apart, privately), MBh.; Mn.; Śak. &c.; a single part, part, portion, Pat.; the only end or aim, exclusiveness, absoluteness, necessity, R.; Suśr. &c.; devotion to one object, worship of one Being, monotheistic doctrine, MBh.; BhP.; (am, ena, āt), ind. solely, only, exclusively, absolutely, necessarily, by all means, in every respect, invariably, MBh.; Megh.; Bhartṛ.; Kap. &c.; (mfn.) directed towards or devoted to only one object or person, BhP.; R. &c.; *-karuṇa*, mfn. wholly and solely compassionate, wholly charitable, Hit.; *-grahana*, n. partial comprehension, Car.; *-grāhin*, mfn. comprehending partially, ib.; *-tas*, ind. lonely, alone; solely, exclusively, invariably, &c.; *-tā*, f., *-tva*, n. exclusive worship, BhP.; the state of being a part or portion, Pat.; *-duḥṣamā*, f. 'containing only bad years,' (with Jainas) N. of two spokes in the wheel of time (the sixth of the Avasarpinī and the first of the Utsarpinī, qq.v.); *-bhāva*, m. devotedness to only one object, MBh.; *-bhūta*, mfn. one who is alone or solitary, BhP.; *-mati*, mfn. having the mind fixed on one object; *-rahasya*, n., N. of a work; *-rāj*, m., N. of a Bodhi-sattva; *-vihārin*, mfn. wandering alone; *-śīla*, mfn. fond of loneliness, MBh.; *-suṣamā*, f. 'containing only good years,' (with Jainas) N. of two spokes in the wheel of time (the first of Avasarpinī and the sixth of Utsarpinī, qq.v.); *-sthita*, mfn. staying or remaining alone or apart. **Ekāntara**, mfn. separated by one intermediate (caste), Gaut. iv, 16; next but one, one removed from, Śak. 191 d. **Ekāntika**, mfn. devoted to one aim or object or person or theory. **Ekāntin**, mfn. id., MBh.; BhP.; *°ti-tva*, n. devotion to only one object or thing, BhP. **Ekānna**, n. one and the same food; only one meal; food given by only one person; (mfn.) having or eating the same food, a messmate; *-nakta-bhojana*, mfn. taking one's only meal at night, Hcat.; *-bhōjin*, mfn. taking food but once a day, Hcat.; *°nādin*, mfn. eating food given by only one person, Mn. ii, 188. **Ekāna-na-pañcāśadrātra**, m. n. a sacrifice lasting 49 nights (and days), KātyŚr. **Ekāna-na-viṇsa**, m. a Stoma consisting of 19 parts, Lāty. **Ekāna-na-viṇsatidhā**, ind. 19-fold, in 19 parts, ŚBr. x. **Ekānvaya**, mfn. of the same family, Śak. 292, 13. **Ekāpacaya**, m. diminution (of one's food) by one (mouthful), Gaut. xxvii, 12. **Ekāpāya**, m. diminution by one. **Ekābdā**, f. a heifer one year old. **Ekāmra-nātha**, m. 'matchless lord of the mango,' N. of Śiva as worshipped at Kāñjīvaram. **Ekāmra-vaṇa**, n. 'matchless mango grove,' N. of a sacred grove. **Ekāyanā**, n. a narrow way or path accessible for only one person, MBh.; R.; the only way or manner of conduct, worldly wisdom, ChUp. vii, 1, 2; meeting-place, centre of union, ŚBr.; absorption in one, absolute devotedness to one, unity, MBh.; ChUp.; (mfn.) passable for only one (as a foot-path), MBh.; fixing one's thoughts on one object, closely attentive, absorbed in, L.; *-gata*, mfn. walking on a foot-path only wide enough for one, MBh. i; one who has fixed all his thoughts on one object, L. **Ekāyu**, mfn. affording excellent food or the chief vigour of life, RV. i, 31, 5. **Ekāratni**, mfn. one cubit long, ŚBr. xi. **Ekārāmā**, mfn. having but one object of pleasure, Yājñ. iii, 58; *-tā*, f. the state of the above, ŚBr. xi. **Ekārṇava**, m. only one ocean, nothing but ocean, general inundation, VS. **Ekārtha**, m. one and the same object, MBh.; Rājat.; one and the same purpose; one and the same meaning; (mfn.) having the same purpose or aim, KātyŚr.; MBh. i, iii; R. &c.; having the same meaning, denoting the same thing, synonymous, Nir.; (in rhet.) tautological (as a sentence), Vām. ii, 2, 11; Kāvyaḍ.; expressing one thing, forming only one notion (as a compound); (as), m., N. of a

glossary of synonymous words; *-tā*, f., *-tva*, n. the state of having the same object or purpose, KātyŚr.; Mit.; the act of expressing only one thing or notion, Pat.; *-nāma-mālā*, f., N. of a glossary of synonymous words; *-samupeta*, mfn. arrived at one object. **Ekārthī-bhāva**, m. the act of conveying only one idea, Comm. on Pāṇ. **Ekālāpaka**, mfn. having one sound, sounding as one (but expressing more than one thing), Bālar. vi, 1. **Ekāvama**, mfn. inferior or less by one, diminishing by one, RPrāt. **Ekāvayava**, mfn. made up of the same members or constituent parts. **Ekāvarta**, mfn. forming one whirl, Vāgbh. **Ekāvali** or *°ī*, f. a single row, single string of pearls or beads or flowers, &c., Vikr.; Naish.; Kād. &c.; (in rhet.) a series of sentences where the subject of each following sentence has some characteristic of the predicate of the preceding one, Kpr. x, 45; Sāh. &c.; N. of a work on rhetoric; *-tarala*, *-prakāśa*, m., N. of commentaries on the above works. **Ekāvāñc**, mfn. diminishing by one. **Ekāsin**, mfn. eating alone, Suśr. **Ekāśita**, mfn. the 81st. **Ekāśīti**, f. 81; *-tama*, mfn. the 81st. **Ekāśrama**, m. a solitary hermitage. **Ekāśraya** and **ekāśrita**, mfn. resting upon or clinging to one object or person (cf. *an-ekāśr*), Bhāshap.; *-guṇa*, m. a simple attribute or predicate (as form, smell, taste, &c.) **Ekāśṭakā**, f. the eighth day after full moon (esp. of the month Māgha; personified as Śacī, T.), AV. iii, 10, 5; 8; 12; TS.; TāṇḍyaBr. &c. **Ekāśṭī**, f. a pod or seed of cotton, W. **Ekāśṭhīla**, m. 'having one kernel,' Agati Grandiflora, L.; (ā), f. a species of Calotropis, Car.; Clypea Hernandifolia, L. **Ekāsanika**, mfn. having only one seat. **Ekāśya**, mfn. one-faced, Hcat. **Ekāhā**, m. the period or duration of one day, Pāṇ. v, 4, 90; Mn.; a ceremony or religious festival lasting one day; a Soma sacrifice in which Soma is prepared during one day only (as the Agnishtoma &c.), ŚBr. iv, vi, xii, xiii; AitBr. vi; ĀśvŚr. ii, 3; KātyŚr. &c.; (am and *°hnā*), ind. during one day; *-gama*, m. a day's journey, Pāṇ. v, 2, 19. **Ekāhātānā**, n. the continued series of Ekāhas, ŚBr. xiii. **Ekāhāra**, m. a single meal during the day; (mfn.) taking food only once a day, MBh. **Ekāhārya**, mfn. having but one kind of food, eating anything, making no difference between allowed and forbidden food [Nilak.], MBh. (ed. Bombay) iii, 190, 41. **Ekākshana**, m. 'one-eyed,' N. of Śukra or Venus (the teacher of the Asuras), T. **Ekēndriya**, mfn. having but one organ of sense, L. **Ekēsha**, mfn. furnished with only one pole, RV. x, 135, 3. **Ekēshṭaka**, mfn. (fr. the next), having but one sacrificial brick, ŚBr. vi, x. **Ekēshṭakā**, f. a single sacrificial brick, ŚBr. ii. **Ekāika**, mfn. one by one, single, every single one, AV. iii, 28, 1; ŚBr.; MBh.; Mn. &c.; (am), ind. singly, one by one, R. &c.; *-lara*, mfn. one by one (out of many), BhP.; *-vṛitti*, mfn. existing in only one object, Bhāshap.; *-śas*, ind. one by one, severally, seriatim, Suśr.; Mn. &c. **Ekāikaśya**, n. single state, severalty, MBh.; (ena), ind. seriatim, severally, BhP. **Ekāśvarya**, n. sole monarchy, Mālav. **Ekāśhikā**, f., N. of a medicinal plant, Suśr. **Ekōkti**, f. a single expression, single word. **Ekōccaya**, m. increase (of food) by one (mouthful), Gaut. xxvii, 13. **Ekōti**, mfn. having one and the same object of desire or aim (course), tending to one single purpose, ŚBr. xii, 2, 2, 4; *-bhāva*, m. state of concentration on one single object, tranquillity, blissful serenity (state of mind, following after conversion), (Buddh.) **Ekōttara**, mfn. greater or more by one, increasing by one, ŚBr.; Suśr.; RPrāt. &c. **Ekōttarikā**, f., N. of the fourth Āgama or sacred book of the Buddhists; *°āgama*, m. id. **Ekōdaka**, mfn. offering water as funeral oblation to the same deceased ancestor, a kind of relative, Mn. v, 71. **Ekōdātta**, mfn. having one Udātta accent, VPrāt. **Ekōddishṭa**, n. (scil. *śrāddha*) a funeral ceremony having reference to one individual recently dead (not including ancestors generally), ĀśvGr. iv, 7, 1; Mn. iv, 110; VP. &c.; *-śrāddha-paddhati*, f., N. of a work. **Ekōna**, mfn. less by one, minus one (used in comp. with *viṇṣati* and the succeeding decade numerals, thus *ekōna-viṇṣati*, f. nineteen &c.) **Ekōnnata**, mfn. having one elevation, TS. vi. **Ekōlmukā**, n. a single fire-brand, MaitrS. **Ekāṅgha**, m. a single flight (of arrows), Śis. xviii, 55; *-bhūta*, mfn. collected into one mass, heaped or crowded together. **Ekakā**, mf(ā, ikā)n. single, alone, solitary, RV. x, 59, 9; AV. xx, 132, 1. **-śata**, n. one per cent.