

Dhāraṇīśvararāja, n. of a Bodhisattva: RP 2.1.

dhārayati, (1) with infin., *holds out = is able, endures* (to do something): na dhārayiṣyati eṣo bhūyo imam alinda odanasya (so read, see **alinda**) khādītum Mv ii.462.11, (after eating a large basket of hard food he will be full); *he won't last out (be able) further to eat this dish of porridge*; (2) *makes fast, locks* (a door, gate, against someone, gen.): vaidyānām dvāram dhārayitvā svayam eva cikitsā kṛtā MSV ii.66.10. Or read dvār°? Cf. **avadvārāpayati**.

dhārmakathika, m. (= **dharma**°, q.v.), *preacher*: Divy 493.8; Śikṣ 56.1; Kalpanāmaṇḍitika, Lüders, Kl. Skt. Texte 2 p. 43; Bbh 162.2; 175.7; -tva, abstr.: Bbh 239.8; MSV iii.122.4.

dhārmarājikā = **dharmaarājikā**, q.v.: Divy 368.28.

dhārmaśravaṇika and **śrāv°** = **dharmaśravaṇika**, q.v.

dhārmi-(kathā), see s.v. 3 **dharma**.

dhārmikikṣita, acc. sg. °tam (v.l. °kṣitim, but Mironov only °kṣitam), anupradāsyāmaḥ (Mironov °ma) Mvy 7307 = Tib. chos bzhin du (according to **dharma**) dpyaḥ (?dpya, tribute?), or kha(?), or cha ḥbul ba (give portion); Chin. versions also seem to mean *offer or hand over according to law*. I can only conjecture a hyper-Skt. substitute for some MIndic form, Skt. dhārmika, adj., plus possibly icchita, MIndic ppp. to icchati, *what is required by dharma*(?).

dhārmi-(kathā), see s.v. 3 **dharma**.

dhārmya, adj., *religious, holy*; see s.v. 3 **dharma**.

dhāvana, nt., *causing to wash, having washed* (a monk's robe, by a nun unrelated to him; cf. Pali Vin. iii.206.20–22): Mvy 8388; cf. also Prāt 491.8 and Mvy 9258 dhāvayet (caus. of dhāv-, *wash*; recorded in BR, tho the mg. assigned is that of the non-caus.).

dhāvita (nt.? not otherwise recorded as noun), *running*, as an athletic exercise or art, in lists of arts learned by a young man: °te (423.16 adds laṅghite) javite plavite Mv ii.423.16; 434.12; °tesmim (so mss., Senart °tasmim) laṅghite javite iii.184.8. All locs.

dhi, interj. (= Pali id., Skt. dhik), *fie! out upon it!*: hā hā dhi muṣyanti hi (v.l. °ti mi, i.e. °ti ime) sarvasattvā SP 351.6 *alas, alas, fie! for all creatures* (or, *all these creatures*) *are deceived* (or, *lost*). WT read śuṣyanti; both edd. take dhi as the preverb adhi with the verb, but it is surely the interj.

dhigama = **adhigama**, q.v., Lañk 144.10 = 324.5; see § 4.7.

dhītar-, **dhītara-** (°rā-), **dhītā-**, **dhītrā-** (= Pali dhītar-, dhītā; Skt. duhitara-), *daughter*: (1) forms based on normal Skt. r-stem forms: n. sg. dhītā Mv i.36.10; 44.10 ff.; 302.6, 13; 304.8; 305.6; 349.2; 352.15; ii.97.6; 172.10; 441.8, etc.; dhīta, m.c., LV 271.5 (vs); acc. sg. dhītaram Mv i.180.17; ii.88.16; 110.18 (v.l. °tāram); 441.18; 442.1; 485.18; iii.9.1; 20.1; 23.14; gen. (abl.) sg. dhītur, °uḥ Mv i.36.14; 302.10; 306.8; 307.3; ii.444.11; dhītu (v.l. °uḥ; prose, before vowel) ii.458.18; n. pl. dhītaro Mv i.348.12; 355.16; 356.8; ii.490.9; iii.282.7, 13; 283.3, 8, 13; 285.15; 300.4; dhītaro used as acc. pl. Mv ii.490.11; iii.16.4; 285.11; (2) forms based on fem. ā-stem, starting from n. sg. dhītā: voc. sg. °te Mv ii.172.16; acc. sg. °tām Mv i.356.12; ii.65.6; 73.5; 337.18 (mss.); 442.3; 490.12; iii.46.8; oblique sg. °tāye Mv ii.66.1; 88.15; 263.16 (note duhituḥ 17); 444.9; 486.10; iii.39.7, 19; n. pl. dhīta, m.c. for °tā(h) LV 170.13; (3) stem dhītrā, § 13.15: (read) kula-dhītrāya, inst., Thomas ap. Hoernle, MR 94.2; (4) forms based on stem dhītara-, abstracted from acc. sg. °ram, with masc. endings: n. sg. dhītaro Mv iii.88.18, 20; 89.12 (here Senart em. dhītā), 14; inst. °reṇa Mv iii.39.17; loc. (? § 13.37) dhītare Mv ii.65.17; acc. pl. °rām Mv i.356.17 (in 18 °ro); °rāmś caiva ii.367.21; (5) forms based on stem dhītārā-, fem.: acc. sg. °rām Mv iii.146.4; 284.3 (v.l. °ram), and read so with 1 ms. 284.17; oblique sg.

°rāya Mv ii.58.2 (loc.; mss., cf. Pali Jāt. 5.403.4–5), °rāye ii.111.14 (inst.); n. pl. °rāḥ LV 53.1 (vs); acc. pl. °rā (for °rāḥ) Suv 63.3 (vs); gen. pl. dhītārāṇam Mv i.356.6 (prose).

dhuta, adj. and subst. (= Pali id.; as adj. rarely in Skt., in comp. dhuta-pāpa, *having purified his sin*, BR), *purified, got rid of* (evil, as in Skt.); araham dhutakleśo Mv i.247.12; *pure*, of persons: buddham dhuta-janārcitam Mv i.186.13; oftener (as also in Pali tho not clearly indicated in PTSD; cf. dhutadhara, Childers dhutavata, and AN i.23.19 dhuta-vādānam aggaṃ) = **dhuta-guṇa** (dhū°), **-dharma** (cf. **dhuta-dhara**): āraṇya-dhuta-bhiyuktāḥ SP 310.3 (vs; cf. Pali araṇṇakaṇḍa, āra°); śikṣa dhutāms ca RP 30.15 (vs), *the instructions and qualities of the purified man* (Finot p. X strangely *les exhortations!*); dhuta-yāna (ms. dhuna°) deṣita jinebbhiḥ RP 27.17, *the way of the dhuta(-guṇa), taught by the Jinās*; tatra dhute satatam ca prayukto id. 18, *in that dhuta(-guṇa) ...* (In SP 83.2 (vs) KN jīṇapavārdham dhutavedikam ca, reporting Kashgar rec. as jīṇapavārdhdhoddhrtavedikam ca; WT with ms. K' jīṇu pravārdhdhoddhrtā; certainly uddhrtā, not dhuta, must be intended.)

dhuta-guṇa, m. (= **dhūta-guṇa**, q.v.; tho not recognized in PTSD, this occurs in Pali, Dh. comm. iv.30.13, besides dhūta°, q.v., for more regular dhutaṅga; cf. **dhuta**, which is also used alone in this sense, and **dhuta-dharma**), (one of the 12) *qualities of the purified man*: Dbh 98.2; dhutamguṇa (nasalization m.c.) Śikṣ 328.2 (vs, from Ratnolkādhāraṇī); dhutaguṇāgraparāgo (of Kāśyapa, see s.vv. **dhutadharmā**, **dhūta-guṇa**) Mv i.64.14 (vs).

dhuta-guṇin, *one who possesses the dhutaguṇa*: Śikṣ 98.20 (prose). The word **dhūta-guṇa** is used without suffix, as Bhvr., in this mg.

dhutam-guṇa, m.c. for **dhuta-guṇa**, q.v.

dhuta-dhara, m. (= Pali id.), *maintainer of the dhuta(-guṇa)*: Mv i.71.12 (vs) °rā, voc., to Kāśyapa; see s.vv. **dhutaguṇa**, **dhū°**, **dhutadharmā**.

dhuta-dharma, m. pl. (= **dhuta**, °guṇa, **dhūta-guṇa**: cf. Pali dhammaṃ dhutam Sn 385, but the sequel shows that this is not used in the technical sense of Pali dhutaṅga; it is very vague and general; Childers cites a dhūta-dhamma but his references fail to show it), *the qualities of the purified man*: °māḥ RP 33.1 (vs); the disciple Kāśyapa is regularly called dhutadharmā-dhara, *maintainer of the ...*, Mv i.85.11 ff.; 105.12, 13, or the like, as °rma-dhārin Mv i.66.16; °rma-samaṅgin (see **samaṅgin**) i.71.16; in i.69.13 (vs) Senart reads evam ukte dhutadharmaviśuddho (Kāśyapo ...), mss. °rma-su-viśuddham; the syllable su is hypermetric, but the acc. °dham (tho certainly referring to K.) could perhaps stand as goal of ukte, *it having been thus spoken to the one-that-was-purified-in-the-dhutadharmā*, K. (replied); Kāśyapa has similar epithets involving dhutaguṇa (dhū°), a fact which establishes their equivalence of mg. with dhutadharmā; and see also **dhuta-dhara**. Similarly in Pali, Mahā-Kassapa in AN i.23.19 is called dhuta-vādānam (v.l. dhutaṅga-dharāṇam) agga.

dhuttūra (= Skt. dhattūra, Schmidt, Nachträge; cf. M. dhuttūraya, *flower of the thorn-apple*), °kapuṣpāni, *flowers of the thorn-apple*: Mmk 314.18; 316.11.

dhunana, (nt.; = Pali id., Childers, without ref., and °na-ka, ifc. Bhvr., PTSD; AMg. dhunana; Skt. dhūnana; to dhunati = Skt. dhunoti plus -ana), *shaking, agitation*: °na-kampana- Sādh 80.12; 82.10, 13, 15.

dhunī (perh. = Pkt. Lex. dhupī, Sheth, cf. AMg. jhupī, for Skt. dhvani?), *sound* (?), in -mahatī gāthā-dhuni Divy 328.26 (prose).

dhura, subst. and adj. (= Pali id.; Skt. dhur, both mgs., and dhura, at least mg. 1, in less technical sense), (1) *burden*, esp. *religious obligation or duty* (in Pali, e. g., gantha, *study of texts*, vipassanā, *reflection*, saddhā, *śīla*, paññā): dhura-(so mss., to be kept; Senart em.