

dhanva, dhanvāyati, etc., common miswriting for **dhandha**, etc., q.v.

dham, syllable used in learning to write, see s.v. **si. dhamana**, nt., a high number: Mvy 7917 (cited from Gv) = Tib. *ḥdzin yas*; Gv 106.17; 133.26. Cf. next. Mironov has the same reading in Mvy.

dhamara, m., a high number: Mvy 7788 = Tib. *ḥdzin yas*. Cf. prec. Mironov has the same reading, but it seems likely (in view of Gv's confirmation of °nam) that °ra is an error for °na.

dharāṇa, (1) nt. (in Skt. a certain weight), a high number: Mvy 7726 = Tib. *gzhāl (weight) dpag*; cf. **varaṇa**; (2) m., n. of a yakṣa: Māy 13; 235.30.

Dharaṇitejas (perhaps m.c. for Dharaṇi°; yet Skt. has dharaṇi = dharaṇi), n. of a Buddha: Gv 257.2 (vs).

Dharaṇi-teja-śīrī, m. (m.c. for °tejaḥ-śrī, possibly also m.c. for Dharaṇi°, but see under prec.), n. of a Buddha: Gv 285.2 (vs).

Dharaṇimdhara = **Dharaṇimdhara**, q.v.

dharāṇi, (1) acc. to Tib. on Mvy 5578 = *phyam*, defined by Jā. *support (of rafters), the resting point of a beam*; by Das, *'the resting beam of a staircase or ladder*. Also: *prop, bracket, mortice*: **dharāṇjyo** (v.l. °ya), n. pl., Mv iii.228.5 (prose), as parts of a city gate; (2) a small weight (cf. Skt. *dharāṇa*, a considerably larger weight): in *eka-suvarṇa-dharaṇi* LV 63.19 (prose, no v.l.), acc. to Tib. = *phye ma zho gcig, one grain* (a very small weight, which is clearly intended in the context of LV; Jā. defines *zho* as *dram*, a small weight = 1/10 ounce) of dust. There is no word for *gold* in Tib.; it may be noted that *suvarṇa* is also used in Skt. as n. of a rather small weight (a karṣa) of gold, but acc. to BR, pw, not of other substances; did *suvarṇa-dharaṇi* mean a *gold-grain* in some such sense as a *small weight commonly used in weighing gold*? (3) n. of a rākṣasi: Māy 243.12.

Dharaṇitalaśrī, m., n. of a kṣiprā: Mvy 3423.

?**Dharaṇitejas**, °teja(h)ś(ī)rī, see **Dharaṇi**°.

Dharaṇinirghoṣasvara, n. of a Bodhisattva: Gv 4.8.

Dharaṇinirṇādaghoṣa, n. of a Bodhisattva: Gv 3.21.

Dharaṇimdhara, or °**nimdhāra**, (1) n. of one or more Bodhisattvas: SP 3.8 °nim°, v.l. °nim°; 456.1 °nim° (no v.l.); RP 2.1 °nim°; Mv i.112.1 °nim° (here a cakravartin); (2) n. of a *satpuruṣa*, q.v.: SP 4.1 °nim°, v.l. °nim°; (3) n. of a nāga king: Māy 247.10 °nim°.

dharāṇiprekṣaṇi-lipi, a kind of writing: LV 126.10. Followed by *gagaṇaprekṣaṇi*°, indicating that *dharāṇi* means *earth*; so Tib., *sa blta ba, earth-seeing*.

Dharaṇisubhākāya, n. of a yakṣa: Mvy 3376.

Dharaṇisriparvatateja, n. of a Buddha: °jo, n. sg., Gv 360.10 (prose).

Dharaṇisvararāja, n. of a Bodhisattva: LV 2.11.

Dharaṇis Surendrāyudha, n. of a yakṣa: Mvy 3369.

Dharananda, n. of a yakṣa leader: Māy 235.30.

1 Dharma, as n. pr., (1) n. of a brother of Śāriputra: Mv iii.56.11; (2) n. of a Pratyekabuddha: Divy 200.12; (3) n. of a Buddha in the nadir: Sukh 98.8; (4) n. of a pupil of **Matī** 4 = **Mahāmātī** 5, qq.v.: Lañk 365.3.

2 dharma, normally m. as in Skt.; occasionally (as in Pali, see Childers s.v. *dhammo*) nt.: SP 70.2 (vs) acc. to Kashgar rec. *duḥśrāddheyam idam dharmam deṣitam adya śāstrṇām* (ms.), but Tib. seems to support Nep. mss. which lack *dharma*; *idam ... dharmam śrutvā* SP 71.3 (prose; KN em. to *imam*, which WT keep without note); *aśrutvaiva ... idam ... dharmam* SP 60.4 (here kept with all mss. in both edd.); *mā ... a-dharmam utpadyate* LV 15.10 (prose), *may no wickedness arise*; *idam dharmam* LV 396.1 (prose; acc. sg.); *paramam dharmam* Mv ii.99.5 (n. sg.; in next sentence *dharmo*). — (1) *characteristic, quality*, substantially as in Skt. (BR s.v. 2), but used in BHS, as in Pali *dhamma*, very commonly and in a way which seems specially pointed and deserving of special

mention: *asti-dharma*, see s.v. 1 *asti*; *vināśa-dharmaṇa* (subject to destruction, perishable) mānsena Mv i.94.12; *divyāś ca kāyāḥ parihāṇa-* (v.l. °ni-) *dharmāḥ* SP 162.3 (vs), and *divine bodies were characterized by diminution*, i. e. became few (meaning proved by parallel 170.2; wrongly Burnouf and Kern); *māreṇa ... irṣyādharmaparitena* LV 267.2 (prose), *full of the quality of jealousy*; *catvāra ime ... duḥkhavipākā dharmāḥ* RP 19.16 (prose), *qualities that result in misery*, i. e. vices; in Mv iii.200.5 are mentioned eight āścaryādbhuta dharma, *marvelous qualities*, of the Buddha, seven of which (the eighth apparently being omitted by mistake) are listed 200.6–202.2; they correspond imperfectly to the eight *yathābhucca* *vaṇṇa* of Pali DN ii.222.7, listed 222.13–224.14 (DN nos. 2, 4, 5, 6, and 8 = Mv nos. 2, 7, 3, 4, 6); *śuddhāvāsā ca devā aṣṭādaśa āmodanīyām dharmān* (the eighteen 'qualities of rejoicing', here *conditions of, elements or matters for rejoicing*) *pratīlabhanti* Mv ii.259.10 (they are listed in the sequel); (2) like Pali *dhamma*, *dharma* (or *dharmāyatana*) is the object of *manas* (as *rūpa* of *cakṣus*, etc.); sometimes rendered *idea*; it seems likely that, at least in origin, it meant *quality, characteristic* (= 1), as that element in the outside world which the *indriya manas* (as distinguished from the five external organs of perception) concerned itself with; see AbhidhK. LaV-P. i.45, where it is explained that 'tho all the āyatanas are dharmas' (*qualities*), 'because it includes many and the chief (agra) dharma, one āyatana is specifically so called;' in any case this exclusively Buddhist use occurs: *dharmāyatanam* Mvy 2039; *Dharmas* 24; *dharmadhātuḥ* Mvy 2057 (after *mano-dhātuḥ*, as *dharmāyatanam* 2039 follows *mana-āy°*); *manendriyāṃ dharmavicāraṇeṣu* Suv 56.12; similarly 57.8, etc.; see also *dharmāyatanika*, s.v. *āyatanika*; (3) in Lañk used in a peculiar sense; *pañcadharmāḥ* Lañk 229.6; °rma- id. 2.2; the list of them is given id. 228.5 *pañca-dharmo* (v.l. °mā, which seems surely correct), *nimittam nāma vikalpas tathatā samyagjñānam ca*, which are then defined in the sequel, but I confess I find the definitions hard to understand; Suzuki, *Studies* 155 ff., discusses the passage and renders *dharma* by *category*; it seems likely that it started out as a specialized application of mg. (1), *quality*; (4) very commonly, as with Pali *dhamma*, *state of existence, condition of being*; crystallized in the phrase or cpd. *drṣṭa dharma*, *the present state, the present life*, see *drṣṭa-dharma*; (*nāhaṃ ... ye*) *dharmā anityās te nityato deśayāmi, nāpi ye dharmā nityā te anityato deśayāmi* Mv i.173.2, *I do not teach that impermanent states are permanent, nor permanent ones impermanent*; mostly restricted to states of empiric, hence transitory, worthless, existence: *nairātmyam ... dharmānām* Lañk 1.4; *nairātmy' aśubhāś* (so divide, as Foucaux implies) *ca dharm' ime* LV 176.19 (vs); *māyasamāns tatha svapnasamāns ca ... samudikṣati dharmām*; LV 308.9 (vs), but note in 10 that the word is used in two radically different senses, *idrṣa dharma-nayam vimṣanto* (*considering as such the rule, nature, condition, of the states of existence*) ... *dhyāyati samsthitu dharme, he meditated ... steadfast in the Doctrine*; *dharmā pratītya-samutthita buddhvā* LV 308.13 (vs, just after prec.), *realizing that the states of being have originated by dependent-causation*; *śāntāḥ kila* (read with WT °lā or with K' °laḥ) *sarv' imi dharm' anāsravā ...* (4) *na cātra kaścid bhavatiha dharmo* SP 117.3–4 (vs; Burnouf and Kern take *dharma* in 3 as *law*), *all the conditions of being* (in the saint) *are calmed, free of the impurities* (so that) *there is not (any longer) in them under these conditions any state of (conditioned, empiric) existence*; by extension, however, even *nirvāṇa* is called a *dharma, state of being*: (*śreṣṭho ...*) *dharmāna nirvāṇam iva* Mv i.166.18 (vs), (*Buddha* is the best of creatures) *as nirvāṇa of states of being*; *nirvṛtau ... dharma* (loc. sg.) RP 6.9 (vs), *in the state (of) nirvāṇa*. See also the following cpds., esp. *dharmna-*