

panam dharmāloka mukhaṃ Gv 304.26; dharmāloka mukhe-
nāntaḥpuram pratyavekṣamāṇo LV 207.1, *looking upon the
harem by the door of the light of the doctrine* (i. e. by entering
into that light? perhaps substantially *by way, by the path*
or *means*, of that light; but the alleged use of mukha in
the sense of *means* is certainly very rare in both Skt. and
Pali and prob. not to be admitted, unless as a deliberate
and intentional figure).

Dharmāvabhāsasvara, n. of a Bodhisattva: Gv 4.10.

Dharmāśoka, epithet of the emperor Aśoka: Divy
381.24; Mmk 608.4.

dharmāsana (nt.; = Pali dhammāsana), *preacher's
seat* (used by him in preaching): Śikṣ 355.8.

dharmāsana, m. (dharmāsana plus -ka), *occupant
of the preacher's seat*: Śikṣ 355.8.

dharmi-(kathā; Pali dhammi-), see s.v. 3 **dharmā**.
dharmika, adj. (very rare in Skt. and regarded by
BR as error for dhārmika; in BHS doubtless Sktization
of MIndic, Pali dhammika), *righteous, pious*: Mvy 3618;
Divy 381.24; both times followed by **dharmarāja** (of
a king).

[**-dharmita**, Śikṣ 103.8 (vs) karuṇa-maitra-dharmitāḥ,
could be taken as a denom. pple. to dharmā, *characterized*
(by ...). But the passage is cited from Gv 483.3, which
reads idṛśaḥ karuṇā-(read with Śikṣ °ṇa, m.c.)-maitra-
varmitaḥ, *armed with compassion and love*, which is
undoubtedly the true reading.]

dharmi-(kathā; Pali dhammi-), see s.v. 3 **dharmā**.

Dharmendrarāja, (1) n. of a Bodhisattva: Gv 4.5;
(2) n. of a Buddha: Gv 258.18 (vs).

Dharmendrarājagunaghoṣa, n. of a Buddha: Gv
258.7 (vs).

Dharmesvara, (1) n. of a devaputra, one of the
16 guardians of the bodhimāṇḍa: LV 277.14; (2) n. of
one or two Buddhas: LV 171.14 (vs); Gv 285.21 (vs).

Dharmesvararāja, n. of an ancient king: Gv 150.8.

Dharmoccaya, m., n. of a palace in the Tuṣita
heaven: LV 13.10; 27.17.

Dharmottara, n. of a teacher: Mvy 3502. Cf. Pali
Dhammottara (DPPN).

Dharmodgata, (1) n. of a Bodhisattva: AsP 487.14
etc.; Śikṣ 37.16 etc. (cited from AsP); (the same or not?)
Suv 120.5; Gv 3.25; (2) n. of a Buddha: Gv 285.11 (vs);
(3) n. of a samādhi: Mvy 568; ŚsP 1420.16.

Dharmodgatakirti, n. of a Tathāgata: Gv 361.6.

Dharmodgatanabhesvara, n. of a Tathāgata: Gv
422.25.

dharmolkā (= Pali dhammolkā), *the torch of the
Doctrine*: Mv 1.42.8 = 53.9 = 337.2 (see **vicalayati**);
1.250.6 (see **abhidhārayati**).

Dharmolkāvalanaśricandra, n. of a Tathāgata:
Gv 310.8.

Dharmolkāratnavitānaghoṣa, n. of a Tathāgata:
Gv 311.22.

-dharṣika, see **adharṣikatā**.

dhavara, nt., a high number: Mvy 7916 = Tib. lañ
liñ (not elsewhere in Mvy); cited from Gv; corresponds to
parava of that text 106.17 (not in the other Gv list,
133.26).

dhātu, m. or f. (nt. forms occur rarely; in Skt.
recorded only as m.; in Pali app. usually, acc. to PTSD
only, f., but acc. to Childers m. and f.); in BHS most
commonly m.; f. examples, ākāśadhātum yaḥ sarvām SP
253.13, prthivīdhātum ca yaḥ sarvām 254.1; yattikā
prthivīdhātu Mv 1.126.12; svakāye tejodhātūye (instr.)
357.16-17; see also **lokadhātu**, often f. as well as m.;
nt., tāni dhātūni Mv 11.93.20 (vs); in Mv 11.65.10 ff. adj.
forms of all three genders, catvāro (dhātavaḥ), repeatedly,
10-12; catvāri, 11; tīṣṭhamānāvo (f. n. pl.) and bhajyamā-
niyo, 11; (= Pali id. in all mgs. except 6; in some included
here, viz. 1 and 2, more or less similarly in Skt.; some

Pali mgs. etymologically explained in Vism. 485.2 ff.) the
most fundamental meaning is perhaps *element*, cf. Lévi,
Sūtrāl. i.18 note 1, 'l'idée centrale reste toujours celle de
élément primordial, original, principe'; Tib. regularly ren-
ders kham, except in cpd. dharmā-dh° where it renders
dbyiñs; once (below, 6) it uses rluñ; conscious recognition
of several different mgs. in a four-pāda vs: sattvadhātu
paripācayisyase, lokadhātu pariśodhayisyasi, jñānadhātum
utthāpayisyase (meter!), āśayasya tava dhātu tādrśaḥ
Gv 484.15-16, *you will completely mature the (or, a) mass
of creatures, you will completely purify the world-system(s),
you will raise up on high the sphere (state of mind? see
below) of knowledge; such is the natural character of your
disposition; (1) physical element, constituent of the material
world, of which, like Pali, BHS normally recognizes (a)
four, earth, water, fire, and air or wind, prthivī, ap, tejas,
vāyu; listed Mvy 1838-41 prthivī-dhātuh etc. but given
the caption catvāri mahābhūtāni 1837; and cf. Śikṣ 250.14
under (b) below; in a cliché, na ... karmāṇi kṛtāny upa-
citāni vāhye prthivīdhātū vipacyante nābdhātū na
tejodhātū na vāyudhātūv api tūpāttesv* (em., but prob-
able), *eva skandhadhātūvāyataneṣu vipacyante* Divy
54.5 ff.; 131.9 ff.; 141.9 ff.; (with slight alterations 191.16);
311.18 ff.; 504.19 ff.; 581.29 ff.; 584.16 ff.; Av 1.74.4 ff.,
(the effects of) deeds done do not mature in the four external
physical elements, but in the skandha, dhātu (sense 4, q.v.),
and āyatana (q.v.); iha dhātu-bhūta (so divide) caturo ...
viśoṣitā me bhavasamudrā LV 373.13(-14; vs), *here I
have dried up the four 'oceans' of existence* (there are four
oceans in normal Hindu geography, surrounding the earth)
*which consist of (-bhūta) the (four) elements; catvāro ...
dhātavaḥ* Mv 11.65.10; caturo dhātava LV 284.5 (vs;
Foucaux renders *directions*, claiming support of Tib., but
Tib. kham, the regular rendering of dhātu); abdhātum
pratyāpibanti SP 122.5 (pratically simply *water*); **tejo-
dhātu**, see this separately; prthivīdhātu Mv 1.126.12;
SP 254.1; but also (b) again as in Pali, not *five* as in Skt.
but *six*, the above four plus ākāśa (as in Skt.; note ākāśa-
dhātu alone SP 253.13; 342.11) and also vijñāna (Pali
viññāna), listed Dharmas 58 as ṣaḍ dhātavaḥ; important
is Śikṣ 244.11 ff. (similarly Bṛ 326.24 ff.): ṣaḍdhātūv ayam
... puruṣaḥ ... katame ṣaṭ? tad yathā: prthivīdhātūv
abdh° tejodh° vāyudh° ākāśadh° vijñānadh° ca ... ṣaḍ
imāni ... sparśāyatanaṇi (see **āyatana** 5) ... cakṣuḥ
sparśāyatanaṇā rūpāṇāṇāṃ darśanāya, (and so) śrotraṃ ...
ghrāṇaṃ ... jihvā ... kāya(h) sparśāyatanaṇāṃ spraṣṭavyā-
nāṃ sparśanāya, manāḥ spa° dharmāṇāṃ vijñānāya ...
(245.1 ff.) adhyātmikāḥ prthivīdhātūḥ, which is whatever
is *hard* in the body, as hair, nails, teeth, etc.; (245.4)
bāhyaḥ prthivīdhātūḥ is whatever is *hard* in the outside
world. Similarly with abdhātu 246.16 ff.; tejodhātu 248.2 ff.;
vāyudhātu 248.11-249.3; ākāśadhātu 249.3 ff., in the body
of man, is such things as the mouth, throat, etc. (*empty
space*, we would say); in the outside world, what is hollow
and empty (as a hole in the ground); vijñānadhātu 250.5 ff.,
(line 7) ṣaḍindriyādhipateyā (see **ādhipateya**) ṣaḍviśayā-
rambāṇā (read °baṇa-, in accord with line 5 cakṣurindriyā-
dhipateyā rūpārambāṇaprativijñaptiḥ; see **ārambāṇa** 3)
viśayavijñaptir ayam ucyate vijñānadhātūḥ (this is only
adhyātmika; there is no external vijñāna); in 250.14 ff.
it is made clear that the sparśāyatanaṇi, i. e. the sensory
organs or powers (244.15 ff.), are constituted by *equi-
brum or tranquillity* (prasāda 2, q.v.) of the four physical
elements (a, above, here called mahābhūtāni, as in Mvy
1837); katamac cakṣurāyatanaṇaṃ? yac caturṇāṃ mahā-
bhūtānāṃ prasādaḥ, tad yathā, prthivīdhātōv abdhātōs
tejodhātōv vāyudhātōv yāvat, etc.; these four only make
up the several senses; ākāśa, *emptiness*, cannot be involved,
and vijñāna (six-fold) is what results from the operation
of each sense on its appropriate objects; (2) *element* in
the body exclusively and specifically (aside from 1 above