

dhovaka, m. (to **dhovati** plus -aka; M. dhoaga; not recorded in Pali or AMg.), *washerman*: Mv ii.466.4, 8; 467.10; iii.113.15.

dhovati (= Pali id.; to Skt. 2 dhāvati, ppp. dhauta which yielded MIndic dhota, as in Pali; from such forms the o became generalized, Geiger 34; less plausibly Pischel 482), *washes*; except for one case of the noun dhovana, and one of samdhovita, this verb and its derivs. are found only in Mv, the Appendix to Jm, and the Bhikṣuprakīrṇaka as cited in Śikṣ (the two latter contain prose of the same type as Mv): dhovati Mv ii.466.7; Śikṣ 155.1; °vāmi Mv ii.244.15; Śikṣ 154.18 (text dhop°, see s.v. **dhopati**); Jm (App.) 241.1; °vanti Mv i.168.12; impv. °vāhi Mv ii.430.3; °va Śikṣ 154.20; °vatu Śikṣ 154.19; ppp. (su-) dhovita- Mv ii.466.9; ger. °vitvā Mv ii.244.13; iii.313.7; inf. °vitu-kāma- Mv iii.312.15; pass. °vīyanti Mv ii.466.4, 5.

dhovana (nt., = Pali id.; to **dhovati**), (act of) *washing*: read (civara)-dhovana-śoṣaṇa-sivana- (etc.) Sukh 19.12 (prose), with most (three) mss.; ed. dhāvana with 1 ms. (Sktization).

dhovanaka, m. (from prec. plus -ka, perhaps by blending with **dhovaka**), *washerman*: coḍa-dhovanako Mv ii.467.1 (prose).

dhovāpanika (nt.; to unrecorded MIndic *dhovāpeti, caus. to **dhovati**, plus -ana, plus -ika), *fee for having clothes washed, washerman's fee*: Mv ii.466.17; 467.4, 5, 7; in all °kam, acc. sg. Cf. **rañjāpanika**, which occurs a little later in the same text, and on which this form may possibly be modelled.

Dhautodana (= Pali Dhot°, n. of a brother of Suddhodana: Mv i.352.13; 355.20; app. corresponds to **Dronodana** (which read for Dhonodana as cited from Rockhill by DPPN s.v. Dhot°).

Dhaumrāyana, m. pl. (Skt. Gr.), n. of a brahmanical gotra: Divy 635.20.

? **dhaura** = (or error for?) Skt. dhaureya, in (puruṣa-)simhena puruṣarṣabheṇa puruṣa-dhaureṇa (puruṣajāneya, see -**jāneya**) Mv ii.133.8 (prose); in essentially the same passage in which other texts read puruṣa-dhaureyena, but in Mv with v.l. °dhaureṇa, LV 350.12; Mv i.229.8; ii.284.18. The word dhaureya, = Pali dhoreyya and (purisa-)dhorayha, occurs occasionally in Skt., and seems to mean primarily *stout animal, capable of bearing burdens*, but then secondarily *best of his kind* (= mukhya, Schmidt, Nachträge). In the cliché passage just mentioned, it refers to superior men, esp. Buddhas (used in reference to Śākya-muni at the moment of enlightenment). In . . . dhirā dhaureyā dhṛtimanto . . . in the midst of a long description of the inhabitants of Sukhāvatī, Sukh 61.6 (prose); in Mv ii.364.16 (vs), of a man who worships at stūpas, dr̥ghavīro dr̥ghasthāmo dhaureyo (replaced by viraś ca in citation Śikṣ 299.3) dr̥ghavikramo. In all these it is not entirely clear how definite the lit. mg., *stout animal*, remained. In any case (puruṣa-)dhaureya seems pretty well established as standard Skt.; and I suspect that -dhaura is a mere error.

dhmātaka, ms. at Śikṣ 211.1, for **vyādhmātaka**, q.v., which Bendall reads by em., and which indeed is read in ŚsP 1431.19, the source of Śikṣ 211.1. Cf. however next.

[**dhātaka**-(samjñā), corruption for **dhmātaka** (see preceding) = **vyādhmātaka**, q.v.: ŚsP 59.2.]

dhyāna, nt. (Skt. id.; in technical sense = Pali jhāna), lit. *meditation or contemplation; mystic 'trance'*; Lévi (Sūtrāl.) *extase*. Normally *four*, as in Pali, described in some detail in a long ancient passage (the Pali form, virtually identical, cited in Childers), found with hardly a true variant LV 129.1-11; 343.14-344.4; Mv i.228.3-10; ii.131.16-132.5; Mvy 1478-1481; an abbreviated form, giving the central points, as follows: savitarkaṃ savicāraṃ vivekaṃ pritisukham iti prathamadhyānaṃ, adhyātma-

pramodanāt pritisukham iti dvitīyam, upekṣāsmṛtisam-prajanyaṃ sukham iti tṛtīyam, upekṣāsmṛtiparīśuddhīr aduḥkhāsukhā vedaneti caturtham dhyānaṃ iti Dharmas 72; they are the first four of the nine **anupūrvavīhāra** (-**samāpatti**), qq.v.; these are related to the four dhyāna-bhūmi constituted or occupied by the various classes of **rūpāvacara** gods (see **deva**), as explained by Childers, in that attainment in worldly life of (various stages of adeptness in) each of the four dhyāna leads to rebirth in successively higher stages among these gods; catu-dhyāna- (meter proves single initial consonant pronounced for written dhy-)dhyāyino (as before) SP 131.5 (vs); *three* dhyāna, listed as sadoṣāpakarṣa-, sukhavaiḥārika-, and aśeṣavaiḥhūṣita- (read °**vaiḥbhūṭika**-? see this word), Dharmas 109; I have found no other trace of this list; the names sound vaguely as if the first might apply to the first of the 4 dhyāna, the second to the 2d and 3d combined, and the third to the 4th; in Lañk 10.11 na saḍdhyānādīdhyāyina (tvayā bhavitavyam), *you should not meditate on such things as the six dhyāna*; apparently some reprehended practices are meant, but I have no more idea of the specific meaning than had Suzuki (Studies, 414).

dhyānagocara, a class of gods: LV 219.11 (vs); 250.7 (prose, no v.l.). They are included among, or associated with, the **rūpāvacara** gods (who occupy four dhyāna-bhūmi, see **deva**), in both these passages; in the second, °rāṇām ca rūpāvacarāṇām ca devāṇām.

Dhyāna-drāhyāyāni, n. of the gotra of the nakṣatra Uttarapadā: Divy 641.9. Chin. (Taisho Chin. canon text 1300, p. 405a, line 6 from left) begins with a character which usually represents dha (dhā), tho allegedly sometimes dhyā. See **Dhānya-drāhyāyāna**; perhaps read Dhānya- for Dhyāna- here.

dhyāna-bhūmi (four), see s.v. **deva** (rūpāvacara).

dhyānāṅga (nt.; = Pali jhānāṅga, nt., misdefined PTSD), *factor in dhyāna*: °ga-vibhajjanārtham LV 251.2 (cf. **vibhajjana**). No specification here; in Pali, Vism. i.190.2, refers to vitakko (vitarka), vicāro, pīti (prīti), sukham, ekaggatā (ekāgratā).

dhyānāhāra, one of five kinds of 'food' (**āhāra**), Dharmas 70. Seems to correspond to **vijñānāhāra** of Mvy 2287, but cannot have the mg. attributed to the Pali corresp. of that term, q.v. Prob. a corruption; orig. there are only four 'foods', see s.v. **kavalikārāhāra**.

[**dhyāni**-(buddha, -bodhisattva), *produced by meditation (trance)*: Burnouf, Introd. 117 and Lotus 400; Müller on Dharmas 3, where five such Buddhas are listed. I have failed to note any actual occurrence in my texts. P. Mus calls them 'transcendent' Buddhas in his searching study cited s.v. **Buddha**, end.]

dhyāpayati or °**peti**, see **dhyāyati**.

dhyāma, adj. (Skt. Lex. and late lit., Schmidt, Nachtr.; also Skt. dhyāmala; acc. to Senart Mv i note 407, hyper-Skt. for Pali jhāma = Skt. kṣāma, *burnt*; the mg. does not fit very well, but cf. AMg. jhāma-vañṇa, *black color*), *dark, darkened, eclipsed, lacking luster*: dhyā-māni ca abhunsuḥ (abhūnsuḥ) mārabhavanāni Mv i.41.12; 230.7; 240.16 (in all these mss. dhyānāni); ii.162.16 (here mss. vyāmāni); māraḥ . . . svakaṃ balaṃ dhyāma-balaṃ (mss. dhyāna°) samjānati Mv ii.314.14; °tā, abstr., (kramau mune, the Buddha's feet) dhyāmatām (mss. mostly dhyāyatām; em. certain) upagatau, *become less resplendent*, Mv i.68.2 (vs). Cf. the next two.

dhyāmīkaraṇa, adj. and subst. nt. (to next), *making dark, eclipsing*: (f. adj. °ṇi) sarvagrahanakṣatra-dhyāmīkaraṇi (voc. sg.) Sādh 416.23; °ṇam, presumably subst. nt., Mvy 6624 = Tib. mog mog par bya ba (byas pa), *making (made) very dark*.

dhyāmīkaroti (to **dhyāma**, q.v.), *darkens, eclipses*: ger. °kṛtya (sarvamārabhavanāni) Dbh 8.17; 84.6; ppp. °kṛta Mvy 6625; LV 260.9 (vs; °ta tīrthikā).