

which applies to the body but also to all the external world), pretty much as in Skt. (BR s.v. dhātu 3), but I have found no numerical listing of them in BHS (in Skt. various numbers occur, rarely 3 = the 3 doṣa, *wind, gall, phlegm*; but regularly 7, sometimes 5 or 10), *main constituent of the body*: in Suv 179.5 six (ṣaḍdhātu-kausalīya, see below, end, note*); abhiṣyaṇṇā vātātapa samvṛttā Mv iii.143.16, cf. abhiṣyaṇṇehi dhātūhi 144.6; 153.11; 154.8, see s.vv. **abhiṣyaṇṇa** and **vātātapa**, *excessive or over-exuberant bodily humors* (a cause of disease; Pali uses abhi(s)-sanna of the doṣa, Skt. doṣa, [three] bodily humors); dhātu-vaiṣamyā ca glānaḥ Divy 191.28, *sick from an upset condition of the humors*; tvaṃ vaidya (n. sg.; so divide) dhātu-kuśalas LV 184.21 (vs), *thou, a physician skilled in the humors or bodily elements*; kaccid dhātavaḥ pratikurvanti SP 429.4, *I hope your bodily humors (or elements) are acting properly?*; (3) the 18 dhātu, *psycho-physical constituent elements of the personality in relation to the outside world* (Pali id.), are the 12 **āyatana** (i. e. the 6 senses plus 6 sense-objects, see s.v. 5) plus the 6 corresponding sensory perceptions, **vijñāna**; listed Mvy 2040–58, cakṣur-dhātuḥ, rūpa-dhātuḥ, cakṣur-vijñāna-dhātuḥ, and so with śrotra (śabda), ghrāṇa (gandha), jihvā (rasa), kāya (spraṣṭavya), mano (dharma); same in abbreviated form (with sparśa for spraṣṭavya) Dharmas 25; aṣṭādaśa dhātavaḥ LV 372.7; see also **varṇa-dhātu**; (4) *constituent element of the mind, 'heart', or character, and so by extension (psychic) character, nature, natural disposition; as element of the citta*, Av ii.140.13 ff., śamatha-vipaśyanā-paribhāvitam ... (14) āryaśrāvakaśya cittam dhātuso (cf. Pali dhātuso in quite similar sense, SN ii.154.19 ff., referring to dhātu 153.23 ff.; note avijjā-dhātu 153.29) vimucyate. tatra sthāvira katame dhātavaḥ? yaś ca ... (141.1) prahāṇa-dhātūr yaś ca virāga-dhātūr yaś ca nirodha-dhātuḥ, kasya nu ... prahāṇāt (2) prahāṇadhātūr ity ucyate? ... (3) sarvasamskāraṇām ... prahāṇāt prahāṇadhātūr ity ucyate, and so identically with virāga and nirodha; in this sense I understand nānādhātu-jñāna-balam Mvy 123 (one of the 10 balāni of a Buddha), and (also one of the 10 balāni) nānādhātukaṃ (-ka Bhvr.; = °dhātum) lokam vidanti Mv i.159.14; nānādhātum imaṃ lokam anuvartanti pañcītāḥ (= Tathāgataḥ) Mv i.90.17; Pali similarly has anekadhātu and nānādhātu as eps. of loka, and knowledge of them as one of the 10 balāni, e. g. MN i.70.9–10, where comm. ii.29.20 ff. is uncertain, cakkhuhātu-ādīhi (see 3 above) kāmādhātu-ādīhi (see 5 below) vā dhātūhi bahudhātum ... lokam ti khandhāyatanadhātu-lokam (see below); but DN ii.282.25 ff. seems to prove that the mg. is different, anekadhātu nānādhātu kho ... loko ..., yam yad eva sattā dhātum abhinivisanti, tam tad eva thāmasā ... abhinivissa voharanti: idam eva saccam mogham aññam ti; tasmā na sabbe ... ekantavādā ekantasilā ekantachandā ekanta-ajjhosaṇā ti (here, dhātu is surely something like *nature, disposition*, as comm. says, ajjhāsaya, iii.737.18); similarly, nānādhimuktānām sattvānām nānādhātva-āśayānām āśayam viditvā SP 41.3; 71.8, *knowing the disposition of creatures who vary in interests and who vary in character and disposition*; CPD s.v. anekadhātu (as ep. of loka) is not quite clear, saying *with many elements, or natural conditions (or dispositions)*; confirmation of this interpretation may be found in a cliché, (bhagavāms teṣām, or the like) ... āśayānuśayam (see **anuśaya**) dhātum prakṛtim ca jñātvā (evidently *disposition, character, or state of mind*) Divy 46.23; 47.9–10; 48.12–13; 49.11–12; (in 209.12 cpd. āśayānuśayadhātuprakṛtim ca, in view of ca prob. to be read °dhātum;) 462.9–10; 463.18–19, etc.; Av i.64.12–13; also āśayasya tava dhātu tādrśaḥ Gv 484.16, above, and possibly jñāna-dhātu in the same line, but here *sphere* (5, below) may be meant; here also, it seems, must be included dhātu, *state of mind, psychic characteristic*, when used parallel (or in composition) with

skandha and āyatana (where, if sense 3 were intended, āyatana would be included in dhātu so that tautology would result), as: te skandhā tāni dhātūni tāni āyatanāni ca, ātmānam ca adhikṛtya bhagavān tam (mss. etam; Senart's em. leaves the meter still bad) arthaṃ vyākare (v.l. °ret) Mv ii.93.20–21 (vss); na skandha-āyatana-dhātu (read as one dvandva cpd., as suggested by Tib. phuṅ po skeye mched khams rnam, the last syllable being the plural suffix, put after the third noun only, saṅs rgyas yin mi smra) vademi Buddhā LV 420.17 (vs), *I do not say that the skandha, sense-organs and their objects, and states of mind are Buddha*; skandhadhātva-yataneṣu Divy 54.5 ff. etc. (see 1a, above), *roughly, in the mental (not gross-physical) constitution*; in LV 177.5 (vs) read, skandhāyatanāni dhātavaḥ, with citation of the line Śikṣ 240.5, as required by meter and supported by Tib. (Lefm. skandhadhātva-yatanaṇi dhātavaḥ); (5) *sphere, region, world, state of existence* (Pali id.); so in **lokadhātu**, q.v.; sometimes dhātu alone appears to be short for loka-dhātu, *world(-region)*: ratnāvati nāma dhātva aika (read ekā?) yatrāsau bhagavān vaset Mmk 139.1 (vs, bad meter); evam aśeṣata dharmata dhātum sarv' adhimucyami pūrṇa jñehiḥ Bhad 3, *thus completely according to what is right I devote myself to the world(-region) that is all full of Buddhas* (wrongly Leumann); *three states of existence, kāma-dh°, rūpa-dh° (qq.v.), and ārūpya- (q.v.)dh° (all in Pali)*; nirvāṇa-dhātu (Pali nibbāna°, usually with adj. anupādisesa), *the sphere or state, condition, of nirvāṇa*, usually with adj. **anupadhiśeṣa**, SP 21.9; 411.5; Kv 18.19 (text arūpaviśeṣe, read anupadhiśeṣe, nirvāṇadhātāu), or **nirupadhiśeṣa**, Divy 22.9; 242.16; 394.8; asadrśa nirvāṇa-dhātu-saukhyam Sukh 9.1 (vs); see also **dharma-dhātu**, *sphere of religion*; jñānadhātum utthāpayiṣyase Gv 484.16 (above), *you will raise up on high the sphere* (?possibly *state of mind*, mg. 4) *of knowledge*; (6) from this last, *world, sphere*, develops the meaning *mass, abundance, large quantity* (not recorded in Pali nor recognized by Lévi, Sūtrāl. i.18 note 1), chiefly in comp. with sattva: tvayā Mañjuśrīḥ kiyaṃ sattvadhātūr vinītaḥ SP 261.8, *how large a quantity of creatures have you, M., trained (religiously)?* (so both Burnouf and Kern; no other interpretation seems possible); dūrapraṇaṣṭam sattvadhātum viditvā SP 187.1 (Burnouf, *la réunion des êtres*; Kern *creatures*, adopting a v.l. sattvān which is not recorded in either ed.); (yathā-bhinimantritasya) sattvadhātōḥ paripākakālam LV 180.4 (Tib. khams = dhātōḥ); vyavasthāpitāḥ sattvadhātūḥ LV 351.9 (see s.v. **dharmadhātu**; note that Tib. renders dhātu by dbyiṅs after dharma-, but by khams after sattva-); na tv eva śakyam gaṇayitum sarvasattvadhātū (v.l. °tum) daśasu diśasu ... Mv ii.295.11; yāvanti buddhakṣetrasmiṃ sattvadhātu (so mss., evidently pl.; Senart °tū) acintiyā 352.12; sattvadhātavaḥ parimokṣitāḥ Kv 13.24; sattvadhātu- (in comp.) 15.5; °tu paripācayīṣyase Gv 484.15 (vs, above); na ca sattvadhātum parityajanti Gv 471.23; rarely with any other word than sattva, śiśire hi yathā himadhātu mahān (a great mass of snow) tṛṇagulamavanauśadhi-ojaharo (one cpd. word) LV 175.3 (vs), cited Śikṣ 206.1; here Foucaux translates *wind*, claiming support of Tib. rlūṅ, which does indeed primarily mean *wind*, but is also used of the bodily humors, which is one of the mgs. of dhātu (2, above); Foucaux's mg. could only be right if we em. to vāyu (or vāta), but Śikṣ confirms dhātu, which cannot possibly mean *wind* in the ordinary natural sense; it seems that Tib. misunderstood the passage and used a word which is a synonym of khams (= dhātu) in one of its senses, but does not fit here; (7) (orig. *elemental bodily substance*, 2 above; hence) *relics, bodily remains* (after death; = Pali id.), sg. or pl.: (buddhānām) dhātustūpāḥ SP 7.3; 340.12, *relic-stūpas*; dhātu SP 99.1 (sg.); 324.1 (pl.); jina-dhātuṣu 341.2; (yaś ca parinirvṛtasya, v.l. adds tathāgatasya,) sarśapaphalamātram api dhātum