

dhuta-)-buddhinām (sc. of Bodhisattvas) Mv i.86.2, *having their minds occupied with their religious obligations*; dhura-dhīrāḥ i.90.13, *firm in their religious obligations* (also Bodhisattvas); pravrajayāmi, śāsane dhuram unnāmayatīti Divy 487.28; (2) ifc., *best, most excellent* (cf. BR s.v. dhur 3, end): pramadavaradhurā(h) LV 326.2 (vs), so read with best ms. for Lefm. °vara madhurā, which is unmetr. and disproved by Tib. bu moḥi nañ na gces mchog, *the most excellent and best among girls*.

dhurā-tuṇḍa, °ḍaka, m. (= Skt. dhūs-tuṇḍa), *the tip of the wagon-pole*: MSV ii.71.7 (°ḍo), 10 (°ḍakena).

Dhurāṇikṣepaṇa (ed. °na), nt., n. of a caitya in the general region of Vaiśālī: Divy 201.5, 14.

?**dhurdhūra**, n. of some plant: °kasya tu mūlāni Mmk 556.24; °ka-mūlaṃ juhuyād ekam 557.14; each phrase should constitute the first half of an anuṣṭubh line, the meter being bad both times.

dhūta-guṇa, m., usually pl. (also **dhuta**°, q.v.: corresp. to Pali dhūtaṅga, dhu°,; Pali also has dhūtaguṇa, Dh. comm. iii.399.18; and dhu°, q.v.; cf. also **dhuta-dharma**), *the qualities or virtues of the purified man* (Tib. sbyaṅs pa, *pure*), viz. of an ascetic who lives an unworldly life (see **dhuta**, which is also used alone in the sense of °guṇa); also as Bhvr., *one who possesses these qualities*: °ṇa-samanvāgato SP 135.9; °ṇa-sāksātkṛtā(h) Divy 62.3; °ṇa-vādinām agro Divy 61.28; 395.23; said of Kāśyapa, see s.v. **dhuta**°; there are 12 °ṇāḥ (Bhvr., m., persons so characterized) in BHS, Mvy 7011 and 1127, listed 1128–1139 as **pāṃsukūlika**, **traicivarika**, **nāma(n)tika**, **pañḍapātika**, **aikāsanika**, **khalu-paścād-bhaktika**, **āraṇyaka**, **vṛkṣamūlika**, **ābhyavakāśika**, **śmaśānika**, **naiśadika**, **yāthāsamstarika**, qq.v.; same in diff. order and with minor variants (recorded s.vv.) Dharmas 63, and (without the name dh°) AsP 387.3–8; in Pali there are 13 dhutaṅga, see Childers, and esp. Vism. i.59.15 ff. where they are listed and defined; they include Pali equivalents of all the above except the third, and in addition two others, sāpadānacārika, and pattapiṇḍika.

Dhūtarajas, n. of a Bodhisattva: Gv 442.15.

dhūpanetra, m. (cited as nt. in pw from Caraka, defined *Rauchpfefte*, *incense-burner*: °trām grhetvāna or grahe° (v.l. grhi°) Mv ii.351.2 = iii.275.4; ii.352.18 = iii.277.1; said of gods paying homage to the Bodhisattva.

Dhūpā, 'Incense', n. of a goddess or yogini: Sādh 50.3 etc.; 324.6.

dhūmakālika (Pali id., see below; from Pali °kāla, *death, destruction*, Jāt. iii.422.14, plus -ika), *subject to destruction; destroyed, lost*: (17–18 tīrthikā . . . krāyur, so mss. for Senart kreyur, apratimaśāsana-doṣaṃ) dhūmakālikam iti śramaṇasya, etad eva ca tu rakṣaṇīyatā (so with most mss.) Mv i.69.19–20 (vs), *the heretics may do harm (or, cause enmity) to the matchless doctrine of the Monk (Buddha), saying that (iti) it is perishable (is now going to be destroyed); but this very thing is a state that we must guard against* (Senart quite differently, ignoring iti); sam-gātavyam imam vācyam mā haiva (text °vam) dhūmakālikam Mmk 600.10 (vs), *this text must be recited in unison, lest it be destroyed (lost)*; °ka-tā, abstr., (mā haiva pravacanam kṛtsnam . . .) dhūmakālikatām vrajet Mmk 596.25 (vs), *lest the whole Gospel become destroyed (lost)*. This, I believe, is the mg. of the Pali word too; both the Pali comm. and modern interpreters misunderstand it. In Vin. ii.288.20 (bhavissanti vattāro:) dhūmakālikam samanena Gotamena sāvakānam sikkhāpadam paññattam, (if we do not preserve the Gospel, people will say:) *a perishable set of religious teachings was taught by the monk G. to his disciples, or in other words, these teachings are perishing, or will perish*. In Vin. ii.172.15, the only other passage recorded, dhūmakālikam pi pariyoṣitaṃ vihāram navakamam denti, *or they give as new work (the reparation of) a completed monastery that has proved perishable, that has*

fallen into ruin, or begun to. The adj. dhūmakālika cannot mean, as is supposed, *lasting to* (the monk's) funeral, for then it would be synonymous with yāvajivikam, just before it, in line 15; the time expressions visativassikam, timsavassikam, yāvajivikam, lines 14–15, all forbidden, contrast with lines 26–29 where jobs lasting from 5 or 6 to 10 or 12 years are permitted, but only upon an akataṃ or a vippakataṃ vihāram; it is these latter expressions, in line 25, which contrast with the (forbidden) work on a dhūmakālikam pariyoṣitaṃ vihāram. It seems that this derivative of (Pali) dhūmakāla came to be used figuratively in a way fairly remote from its original and literal mg., like English *to go up in smoke = to be destroyed, completely lost*.

dhūma-gāra, m. (acc. pl. °rān; so text with corr. for first hand ms. dhūpa-rāgān), some kind of torture in hell: Śikṣ 80.11 (vs), see s.v. **kabhali**°; Bendall and Rouse *suffocation*; Tib. cited as du bas bdug, *fumigation by smoke*. Possibly *swallowing smoke*? (but I find no noun gāra with this mg.); or *houses of smoke*? (gāra is used in AMg. for agāra, house; and here dhūmag° might be m.c. for dhūmag°).

Dhūma-netra (cf. dhūpanetra), m., n. of a mountain: Divy 103.2 (here reading is doubtful, °tram udakaṃ); 107.6, 8, 13, 19.

Dhūmasaḍgotra, n. of a brahman living at Droṇa-grāmaka: MPS 51.1 ff.; plays the rôle of Pali Droṇa (DPPN 1; = droṇa).

Dhṛtamatiteja, n. of a Bodhisattva: Gv 442.26.

dhṛtarāja, apparently a kind of bird (hamsa?) with a pleasant voice (cf. Skt. dhārtarāstra, BHS Dhṛtarāstra 2, and BR s.v. dhṛtarāstra 3): LV 43.21 (vs) parivārayātha dhṛtarāja- (Calc. °rāstra)-manojñaghoṣam devyābhayārtha . . . (Tib. understood a bird of the hamsa type, nañ skya, rendered by Foucaux *cygne*). The syntax is not clear; the cpd. °ghoṣam ought seemingly to be acc. sg. fem., agreeing with Māyā understood (°ṣam, fem., MIndic for °ṣām?). But Tib. seems to make it agree with the retinue prescribed by the impv. parivārayātha.

Dhṛtarāstra (in mgs. 1 and 2 = Pali Dhātaraṭṭha), (1) n. of one of the four 'world-guardians', see **mahārāja(n)**; guardian of the east and lord of gandharvas; (2) (see s.v. **dhṛtarāja**) n. of a hamsa-king (previous birth of the Bodhisattva): Gv 399.26; Jm 127.24; also n. of the hamsa-king in the story which = the Pali Nacca Jātaka (32), MSV ii.92.17 ff.; (3) n. of a former Buddha, or (probably) of two such: Mv i.138.1; iii.235.1; (4) n. of one of Śuddhodana's palaces: LV 49.1; Mv ii.5.5 ff.

Dhṛtarāstragati, n. of a former Buddha: Mv i.136.16. See under prec. 2.

dhṛti-pada (nt. or m.), *word of weighing, i.e. of measurement* (cf. dhar-, BR s.v. 7, weigh): RP 59.16 . . . upaniṣām api dhṛtipadam api nopaiti, *does not permit even any comparison, any word of weighing* (see s.v. **upaniṣad** 2).

Dhṛtiparipūrṇa, n. of a Bodhisattva: SP 67.1 ff., predicted to become the Buddha **Padmavṛṣabhavikrāmin**.

Dhṛtimant, n. of a king, former birth of the Buddha: RP 23.12.

-dheya (only ifc.; = Pali -dheyya), *realm, sway, control* (normally subst. in Pali, despite PTSD, and in BHS): anāgataṃ mṛtyudheyaṃ Ud ii.8, . . . *the realm of death* (so Pali maccudheyya); parispandati vai cittam māradheyaṃ (Pali also has māradheyya) prahātavai Ud xxxi.2; **bhrūna-dheya**, q.v.

?**dhopati** (this spelling occurs also in Pali mss., app. always with v.l. dhov°) = **dhovati**, *washes*, q.v.: acc. to text dhopāmi Śikṣ 154.18.

dhova (m., or nt.; to **dhovati**; = Pali id., subst., kilesamala-dhove vijjante Bu.v. ii.15), *(the) washing, cleansing*: danta-dhovam ca sevanti Mv i.168.16 (vs).