

? **Lokadhara**, see s.v. **Lokaparitrātar**; and cf. **Lokamdhara**.

lokadharmā, m. (= Pali lokadhamma), (the eight conditions of the world, listed Dharmas 61 as lābho 'lābhah sukham duḥkham yaśo 'yaśo nindā praśamsā (same 8 in Pali forms, not in same order, PTSD): anupalipto °maḥ, not defiled by . . ., Mvy 873; LV 352.10; aṣṭalokadhar-mānupalipta LV 275.5; Śiḥs 180.2.

lokadhātu, m. and f. (= Pali id., only f. acc. to Childers; see s.v. **dhātu**, 5), world-region, world-system, world; extremely common everywhere: three sorts, **sāhasracūḍika**, **dvīsāhasra**, **trisāhasramahāsāhasra** (qq.v.; under the last, many examples showing both genders for lokadhātu are cited) Mvy 3041-4; other Mv cases (all m. when unambiguous), 226, 361, 816, 860, 3046, 3060, 3063, 3070; besides the forms with trisāhasramahāsāhasra, both m. and f. forms occur, the mss. frequently varying; in SP 40.16 KN with 3 mss. m., 3 others f., ed. note says f. 'seems preferable, dhātu being usually of fem. gender in SP', but this is hardly borne out by the evidence of this edition; e. g. it is clearly m. in 156.7 (prose, no v.l.); 157.1 (one ms. f.); 306.10; in 41.10 and 42.1 (parallel 40.16 above) ed. with all mss. but one masc.; in 121.11 ff. ed. prints fem. forms, but Kashgar rec. masc., usually with some Nep. mss.

Lokanātha, frequent as ep. of the historic Buddha, as in Pali, e. g. LV 97.16; in Sādh (29.17 etc.) n. or ep. of a Buddha; it is not clear that Śākyamuni is meant, tho he may be.

Lokanāthavyākaraṇa, n. of a work: Śiḥs 241.9.

lokaniṣṭha (cf. **aghaniṣṭha**), n. of a class of gods: Mmk 19.10 (follows akaniṣṭhā sukanīṣṭhā).

Lokamdhara, n. of a former Buddha: Mv i.137.3.

lokapāti = normal Skt. lokapāla, one of the 4 guardians of the points of the compass: catvāri lokapatino (n. pl.; i.204.12 mss. °nā) Mv i.204.12 = ii.8.7 (vs).

Lokapadma, n. of a former Buddha: Mv i.138.4.

Lokaparitrātar (v.l. two names, Lokadhara and Puṇyaparitrātar), n. of a former Buddha: Mv i.137.8. The v.l. (two mss.) seems likely to have been original, rather than Senart's reading, which looks like a secondary telescoping of the two.

Lokapālarājan, n. of a former Buddha: Mv i.141.5.

Lokapūjita, n. of a former Buddha: LV 172.11.

Lokapradīpa, n. of a contemporary or future Buddha: Sukh 70.7.

Lokapriya, n. of a former Buddha: Mv i.141.13.

lokavijita, nt., (n. or) epithet of the samādhī attained by the Buddha at his enlightenment: °taṃ nāma samādhim (so the only ms. which has the word) samāpadyate Mv ii.418.4. (I fail to find in this word what Senart finds, Introduction p. xxxvii, n. 2.)

lokavid, world-knowing, a standard ep. of a Buddha: Mvy 8, etc.

Lokasundara, n. of one or more former Buddhas: Mv i.139.14; LV 5.11 (confirmed Tib.); Sukh 6.16.

Lokākṣa, pl., n. of a brahmanical gotra: Divy 635.16. Cf. **Laukākṣa**.

lokākhyāna-kathā, Divy 304.27, and **lokākhyāyikā**, 26, 29, story-telling about the world. Here a workman tells entertaining stories to his fellow workmen. Certainly not philosophical discussion about (the creation, etc., of) the world, which is the scholastic interpretation of Pali lokakkhyāyikā (e. g. DN comm. i.90.32; MN comm. iii.223.15), adopted in PTSD. I am not sure that this is not late commentarial pedantry; in the canonical and other early Pali texts, so far as I can see, the Pali word might have the mg. which it clearly has in Divy.

lokānujñā, see **anujñā**.

lokānuvartanā, see **anuvartanā**.

lokāntarikā, subst. f., usually pl. (= Pali lokan-

tarikā, subst., not adj., 'scil. Niraya', with PTSD), *inter-sitice(s) between the worlds*; they are dark, gloomy places, a kind of purgatories: chiefly in a well-known cliché, recorded SP 163.8; LV 51.10; 410.13 (and the first part, ending andhakārās, as abbreviation, 351.22-352.1); Mv i.41.4; 229.20; 240.9; ii.162.9; iii.334.7; 341.12; Divy 204.22; 205.4, 13, 23; 206.5, 16; Samādh page 7 line 9; ŚsP 102.17 (abbreviated); and in Pali, DN ii.12.10; MN iii.120.9; AN ii.130.24; SN v.454.16. There are minor variants thruout, not all reported here, and in Mv the mss. are mostly quite corrupt and vary widely; Senart em. rashly; I shall quote a blended version which seems at least close to a common Mv text. For convenience the passage is divided into sections, (a) to (g); Divy lacks (b) and (f); ŚsP lacks (a) and (g); in Samādh, (b) is lacking, (a) and (c) come after (f); in Mv (all six passages) and in ŚsP, (a) comes after (c): (a) om. ŚsP; yā (api tā (Divy adds lokasya; 204.22 lacks api tā, and so also SP; 3 of 6 Mv passages add loke) lokāntarikā (Pali lokant°); (b) omitted in Divy, Samādh, and prob. corrupt in all; I believe orig. had aghā aghasamvṛtā (Pali aghā asamvutā, for which Senart, Mv i.406, brilliantly conjectured aghā aghasamvutā; the Pali comms. seem to me fatuous, and I cannot feel attracted by CPD's interpretation of aghā, see s.v. **agha**; Mv supports Senart, and so in a measure do SP, LV and ŚsP); the Mv tradition seems to point to aghā aghasambhūtapūrvā, in which with Senart I regard sambhūta as a corruption for samvṛta, or MIndic samvuta; close in sense, also, is aghā aghasphutā (full of misery), the reading of LV and ŚsP (in ŚsP after c); finally, SP, tho substituting (tāsu ya) akṣaṇāḥ for the first aghā, and omitting the 2d agha-, actually preserves samvṛtā(h), alone among BHS texts (note that it has no negative! thus tending to show the corruption of the Pali); (c) andhakārā andhakāratamisrā(h) (Pali andhakārā andhakāratimisā); so Samādh; SP ed. omits andhakārā (haplogr.), but v.l. has it; either it or andhakāra- is omitted in ŚsP and both LV versions (haplogr.); Divy andhās tamaso 'ndhakāratamisrā; Mv (very confused) seems orig. to have read, andhakārā andhakāratimatvā (or °rāyitatvā) tamisrā (or ti°) tamisrāyitatvā (or ti°); (d) yatremāu (yatra ime, etc.) candrasūryā(v; or variants) evaṃ maharddhikā(v) (sometimes omitted) evaṃ mahānubhāvā(v); SP, LV, ŚsP, Samādh add other adjectives prec. by evaṃ; Pali yattha p' ime candimasuriyā evaṃ mahidhikā evaṃ mahānubhāvā; (e) ābhayā (or ābhāya, etc., Mv; Pali ābhāya) ābhām (or ābhāsam; om. Pali) nānubhavanti (so prob. orig.; LV om. nānu°; Pali nānubhonti, but SP nānubhavataḥ, Divy na pratyanubhavataḥ, ŚsP and Samādh na bhāsato, omitting ābhayā ābhām before it; Mv clearly intends nābhīsambhūnanti, all 6 times; Pali comm. on DN, ii.433.23, attano pabhāya na-ppahonti, on which the 'old ṭikā' cited CPD glosses . . . obhāsītum an-abhīsambhūnanti, cf. Mv!); (f)? not in Pali or Divy, perh. not orig.; SP varṇenāpi varṇaṃ tejasāpi tejo nānubhavataḥ; LV varṇena varṇaṃ tejasā tejo nābhītapato nābhivirocataḥ (best mss. nāti° for nābhi° both times); ŚsP, Samādh, na tapato na virocataḥ; Mv ālokena vā ālokaṃ na spharanti; (g) uncertain; not in ŚsP; Pali tattha pi appamāṇo uḷāro obhāso pātubhavati; SP, LV (in LV after insertion) tatrāpi (SP tāsv api) tasmin samaye mahata udārasyāvabhāsasya (SP mahato 'vabhāsasya) prādurbhāvo 'bhūt; Divy tā api tasmin samaye udarēṇāvabhāsena sphuṭā bhavanti; Samādh tā api tasmin samaye tenāvabhāsena sphuṭā abhūvan; Mv te (once tā) pi tena obhāsena sphuṭā abhūsuḥ, with varṇ. The entire cliché means approximately: *And even those world-interstitial-spaces, (which are) miseries and covered over with miseries, darknesses, glooms of darkness, — in which the moon and sun here, which possess such great supernatural power and dignity (or capacity), are not capable of (producing) light by (their*