

colleague, and that the pilgrim, who knew nothing of him, misapplied it.<sup>1</sup> In any case the two scholars are quite distinct. Their views differed as widely as those of a Calvinist and a Catholic; one wrote in Pāli, the other in Sanskrit; one was trained at Anurādhapura, the other at Nālandā; and the Pāli scholar was about a century older than the Sanskrit one, the one having flourished in the last quarter of the 5th cent., the other in the last quarter of the 6th.

The *Gandha-vamsa*, a very late librarian's catalogue, enumerates (p. 60) 14 works ascribed to Dhammapāla. Even the bare names are full of interest. Whereas Buddhaghōṣa commented on the five principal prose works in the Canon, seven of Dhammapāla's works are commentaries on the principal books of poetry preserved in the Canon, two others are sub-commentaries on Buddhaghōṣa's works, and two more are sub-commentaries on commentaries not written by Buddhaghōṣa. This shows the importance attached, at that period in the history of the orthodox Buddhists, to the work of re-writing in Pāli the commentaries hitherto handed down in the local dialects, such as Sinhalese and Tamil.

In his own commentaries, Dhammapāla follows a regular scheme. First comes an Introduction to the whole collection of poems, giving the traditional account of how it came to be put together. Then each poem is taken separately. After explaining how, when, and by whom it was composed, each clause in the poem is quoted and explained philologically and exegetically. These explanations are indispensable for a right understanding of the difficult texts with which he deals. The remaining three works are two commentaries on the *Netti*, the oldest Pāli work not included in the Canon, and a psychological treatise.

Of these 14 works by Dhammapāla, three (the commentaries on the *Therīgāthā* and on the *Peta-* and *Vimāna-vatthū*) have been published in full by the Pāli Text Society; and an edition of a fourth, his comment on the *Therīgāthā*, is being prepared. Hardy and Windisch, in their editions of the texts, have also given extracts from his comments on the *Netti* and the *Iti-vuttaka*.

It is evident, from Yüan Chwāng's account of his stay in the Tamil country, that in Dhammapāla's time it was preponderantly Buddhist, and that of the non-Buddhists the majority were Jains. It is now all but exclusively Hindu. We have only the vaguest hints as to when and how this remarkable change was brought about.

LITERATURE.—*Gandha-vamsa*, ed. Minayeff, *PTS*, 1886; *Buddhaghōṣupatti*, ed. J. Gray, London, 1892; *Sāsana-vamsa*, ed. M. Bode, 1897; T. Watters, *On Yüan Chwāng*, ed. Rhys Davids and S. W. Bushell, London, 1905; *Therīgāthā Commentary*, ed. G. Muller, 1892; *Peta-vatthu Commentary*, ed. E. Hardy, do. 1894; *Vimāna-vatthu Commentary*, ed. E. Hardy, do. 1901.

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**DHARMA.**—Sacred law and duty, justice, religious merit. This is one of the most comprehensive and important terms in the whole range of Sanskrit literature. Indian commentators have explained it as denoting an act which produces the quality of the soul called *apūrva*, the cause of heavenly bliss and of final liberation. In ordinary usage, however, it has a far wider meaning than this, and may denote established practice or custom of any caste or community. One of the six systems of philosophy, the *Pūrvaśāstra*, expressly professes to teach *dharma*. The special manuals of the sacred law, of which the Code of Manu is the most familiar example, are called *dharmaśāstra*, 'lawbooks,' or *smṛti*, 'records of tradition.' Dharma personified is the god of justice and judge of the dead. Adharma, the god of injustice, is his adversary. The ordeal of Dharma and Adharma consists in drawing lots from an earthen vessel.

<sup>1</sup> This question is discussed at length by E. Hardy in *ZDMG* li. (1898) 100-127.

One lot contains a white figure of Dharma, and the other a black figure of Adharma. In Buddhism, Dharma is one of the three members of the trinity (*triratna*, 'the three jewels'): Buddha, the law, and the priesthood. The worship of Dharma, which is largely prevalent in Western Bengal at the present day, appears to be a remnant of Buddhism. See *Census of India*, 1901, vol. vi. p. 204; cf. LAW AND LAWBOOKS (Hindu). J. JOLLY.

**DHINODHAR.**—A sacred hill in Western India situated in the State of Cutch. A ridiculous legend explains the name to mean 'the patiently bearing,' because the saint Dharmnāth, weighed down by the load of his sins, determined to mortify the flesh by standing on his head upon some sacred hill. Two hills burst asunder under the weight of his iniquities; but Dhinodhar stood the test, and thus gained its name. The saint founded a monastery here and established the order of the Kanphatā, or 'ear-pierced' Jogīs. The stone on which the saint is reported to have done penance is smeared with vermilion and venerated, and the head of the community when he comes to worship is received with adoration by the people of the neighbourhood and by pilgrims who flock to the holy place.

LITERATURE.—*Bombay Gazetteer*, v. [1880] 220.

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**DHYĀNA** (Pāli *jhāna*).—**1. Meditation, or dhyāna, in Sanskrit.**—This is a religious practice which presupposes a life in retirement, and concentration of mind upon a single thought. In the Rigvedic period we find penance (*tapas*) or bodily mortification,<sup>1</sup> but in the Upaniṣad or post-Upaniṣad religious schools the idea was transferred from body to mind, until it took the form of *dhyāna*, which began with a meditation on the sacred syllable *Om*. The object, method, and other details of meditation vary in different schools, but we may safely say that it has been and is the universal method of the mental culture of all Indian religious schools. The use of the word *dhyāna*, too, is not very definite even in the Upaniṣads themselves. Sometimes it is different from *yoga* (concentration), which is a general term for such practices, or synonymous with it, or sometimes it is a part of the *yoga* practice. See art. YOGA. We shall here limit ourselves to the idea of *dhyāna* in Buddhism.

**2. Dhyāna and samādhi.**—In Buddhism *dhyāna* forms an important factor in religious practice. First of all, we must clearly distinguish *dhyāna* (meditation) from *samādhi* (absorption), for a confusion of the two terms often leads to hopeless misunderstanding. Generally speaking, meditation on an object becomes absorption when subject and object, the meditator and the meditated, are so completely blended into one that the consciousness of the separate subject altogether disappears. To attain Arhat-ship is to reach the tranquil state of *samādhi* without being affected at all by outward environment and inward sinful thought. An Arhat is accordingly called the *Samāhīta* ('tranquil'). *Samādhi* forms the fourth factor of the Five Forces (*bala*) and the Five Faculties (*indriya*); the sixth of the Seven Constituents of Bodhi (*bo-dhyāṅga*); and the eighth of the Noble Eightfold Path (*mārga*).<sup>2</sup> To attain *samādhi* is therefore the sole object of Buddhists, and *dhyāna* is one of the most important means leading to that end. The common classification of *dhyāna* into four degrees (see below) probably prevailed already in the pre-Buddhist period. At any rate the mention of the fourfold *dhyāna* in the *Mahābhārata* (XII. cxcv. 1), the counting among heretics of

<sup>1</sup> e.g. *Rigv.* x. 109. 4, 154. 2, etc.  
<sup>2</sup> See *Mahāvīryupatti*, §§ 41-44; and Childers, *Pāli Dict.* 1875, s.v. 'Bala,' 'Indriya,' 'Bojjhaṅga,' and 'Mārga,' and cf. art. SAMĀDHI.