colleague, and that the pilgrim, who knew nothing of
him, misapplied it.1 In any case the two scholars
are quite distinct. Their views differed as well as
their names imply; one wrote in Pali, the other in Sanskrit; one
was trained at Anuradhapura, the other at Nalanda; and the
Pali scholars was about a century older than the Sanskrit one, the
one having finished in the last quarter of the 6th cent., the other
in the first quarter of the 6th.

The Gandhāra-vinaya, a very late libertarian's cata-
logue, enumerates (p. 60) 14 works ascribed to
Dhammapala. Even bare names are full of
interest. Whereas Buddhaghosa commented on
the five principal prose works in the Canon, seven of
Dhammapala's works are commentaries on the
principal books of poetry preserved in the Canon,
two others are sub-commentaries on Buddhaghosa's
works, and two more are sub-commentaries on
commentaries not written by Buddhaghosa. This
shows the importance attached, at that period in
the history of the orthodox Buddhists, to the work of
re-writing in Pali the commentaries hitherto
delivered in the local dialects, such as Sinhalese
and Tamil.

In his own commentaries, Dhammapala follows
a regular scheme. First comes an Introduction to
the whole collection of poems, giving the tradi-
tional account of how it came to be put together.
Then each poem is taken separately. After
explaining how, when, and by whom it was com-
posed, each clause in the poem is quoted and explained
philologically and exegetically. These explana-
tions 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 Pali work not included in the
Canon, and a psychological treatise.

Of these 14 works by Dhammapala, three (the commentaries
on the Therigāthā and on the Pali- and Viniṇṇa-rātthas) have
been lost; one (the Pali Text) is in full; and an edition of a fourth, his comment on the Therigāthā, is being
prepared. Hardy and Windisch, in their editions of the texts,
have also given extracts from his comments on the Netti and the Viniṇṇa-rātthas.

It is evident, from Yuan Chwang's account of
his stay in the Tamil country, that in Dhamma-
pala's time the language was predominately Buddhist
and that of the non-Buddhist the majority were Jains.
It is now all but exclusively Hindu. We have only
the angrest hints as to when and how this remark-
able change was brought about.

DHARMA-DHYANA
One lot contains a white figure of Dharma, and the other a black figure of Aḍharma. In Buddhism,
Dharma is one of the three members of the trinity (triratna, "the three jewels") of 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 patient-
ly bearing,' because the saint Dhanamāthī, weighed
down by the load of his sins, determined to mortify
himself in a hill. Two hills burst asunder under the weight
of his iniquities; but Dhinodhar stood the test,
and thus gained his name. The saint founded a monas-
tery here and established the order of the Kamplīs,
or 'ear-pierced' Jōgas. The stone on which the
saint is reported to have done penance is smeared
with vermilion and venison; 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.

DHYĀNA (Pāli jhāna).—1. Meditation, or
dhāya, in Sanskrit.—This is a religious prac-
tice which presupposes a life in retirement, and
concentration of mind upon a single thought. In
the Rigvedic period we find penance (tapa) or
bodily mortification, but in the Upanishads or post-
Upanishadic religious thought the idea was trans-
ferred 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 'ethics of all
Indian religious schools. The use of the word
dhūya, too, is not very definite even in the
Upanishads themselves. Sometimes it is a different
from yogā (concentration), which is a general term
for such practices, or synonymous with it, or some-
times it is a part of the yogā practice. See art.
YOGA. We shall here limit ourselves to the idea
of dhyāna in Buddhism.

2. Dhāya 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 con-
sideration of the two terms often leads to hopeless
misunderstanding. Generally speaking, medita-
tion on an object becomes absorption when subject
and object, the meditator and the mediated, are
so completely blended into one that the conscious-
ness 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 spiritual thought. An
Arhat is accordingly called the Samādhi ("tran-
squil"). Samādhi forms the fourth factor of the
Five Forces (baḷa) and the Five Faculties (indriya);
the sixth of the Seven Constituents of Bouddha
(dhyāna); and the eighth of the Noble Eightfold
Path (mārga). To attain samādhi is therefore the
sole object of Buddhists, and dhāya 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 men-
tion of the fourfold dhyāna in the Mahābhārata
(XII. 42; xv. 1), the counting among heroes of
p. 230, 1; 154, 2, etc.

1 See Mahābhārata, p. 41-44; and Chippendale, Pati Diet,
1799, i.e. 'Dhā, 'indriya,' 'Buddhas,' and 'Mammon,' and ed. art.
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