The Dhammasatra

Explorations in the Early History of

Patrick Olivelle
in understanding the Veda and practicing the Vedic rituals, but significantly not with reference to specifically ritual texts.\footnote{5}

Even though the tradition considers the earliest texts of dharma, the Dharmasūtras, to form part of the Kalpasūtras that included also the Śrautasastras and the Gṛhyasastras, it was only the texts dealing with dharma to which the label śāstra came to be attached. This may indicate that in reality the tradition considered texts on dharma to constitute a special category and that its connection to the other two categories of ritual sūtras was not original.\footnote{6} The hypothesis I put forward here is that Dharmasastras did not develop as an integral part of the ritual literature produced within the Vedic śākha; it developed instead as an autonomous genre. This brings up the crucial question: how and why did this genre of literature come into being? This is a question that has not been raised in any of the extant “histories” of Dharmasastra (Kane 1962–75 and Lingat 1973), a question that needs to be answered at least hypothetically if we are to understand the early history of this śāstraic literature.\footnote{7}

**Dharma and the Beginnings of Dharmasastra**

One possible reason for the neglect to examine the origin of the Dharmasastra genre is the assumption by most scholars that the term and concept of dharma has always been central to the Brahmanical understanding of religion, society, and the cosmos, and that scholarly discourse on this topic must have been an ongoing activity among Brahmanical schools constituting the Vedic branches (śākha).\footnote{8} Another reason may have been the conviction that dharma had a primarily ritual dimension and was ultimately based on the Veda, and exegetical and interpretive works dealing with the Veda, therefore, must necessarily involve discussions of dharma.\footnote{9} Both these assumptions, I believe, are wrong.

The term dharma was probably a neologism invented by the poets of the Rigvedic

\[\text{Olivelle: Explorations in the Early History of Dharmaśāstra}\]

hymns; it has no cognates in other Indo-European languages, including Avestan.\footnote{10}

Although the term occurs sixty-seven times in the Rigveda, the frequency drops dramatically in the middle and late Vedic literature. As I have shown elsewhere,\footnote{11} dharma is a marginal concept in the theology expressed in the Brahmaṇas and the early Upaniṣads; it is used principally within the royal rather than the strictly ritual vocabulary.\footnote{12} The likely reason for its rise to prominence within the religious discourse of India between the fourth and fifth centuries BCE is its assumption, along with other terms and symbols of royalty, by the newly emergent ascetic religions, especially Buddhism, and its use for an imperial theology by Aśoka in the middle of the third century BCE. Given the marginality of dharma in the Vedic vocabulary, it is unlikely that the term would have been the subject of intense scholarly or exegetical inquiry during the late Vedic period. To claim that during the Vedic period “dharma was par excellence the sacrificial act which maintains and even conditions the cosmic order” (Lingat 1973, 3) simply ignores the facts and projects later Mimamsā views onto the Vedic discourse. The fact is that the major scholastic works on the ritual, the Śrautasastras and Gṛhyasastras, hardly ever use the term dharma either with reference to ritual activity or with reference to the ritual and other duties of a brahmin (Olivelle 2004). Why then do we see the proliferation of Dharmasastras during the last three or four centuries BCE?

The hypothesis I want to propose is that once dharma had become a central concept in the religious discourse of Buddhism, and once it had penetrated the general vocabulary of ethics, especially through its adoption by the Maurya emperors, certainly by Aśoka and possibly also by his predecessors, in developing an imperial theology, Brahmanical theologians had little option but to define their own religion, ethics, and way of life in terms of dharma. Indeed, the scrutiny of the early meaning of dharma within its Dharmasastric use suggests that it was not the Veda but the “community standards” prevalent in different regions and communities that were taken to constitute dharma. The early texts on dharma speak of desadharma, jātadharma, etc.

\[\text{Footnotes}\]

5 Etymologically derived from the verb yāt, to instruct, the term śāstra refers to an instrument of such instruction, probably a manual used for instructional purposes.

6 I do not mean that Vedic śākha did not produce literature on dharma. They evidently did, as seen in the works ascribed to Āpastamba, Hiranyakeshin, and Baudhāyaṇa. My point is that the expert tradition on dharma probably did not arise as an integral part of the ritual tradition of scholarship.

7 A notable exception is Waszler (2004), who raises significant points regarding the origin and codification of the early Dharmasastras.

8 Kane (I: 19) says: “It seems that originally many, though not all, of the dharmasūtras formed part of the Kalpasūtras and were studied in distinct sūtracaras, and views dharmasūtras as “closely connected with gṛhyasūtras in subjects and topics” (I: 20). Lingat (1973: 18) concurs: “Originally, it seems, most of these dharmasūtras, if not all of them, belonged to a collection of kalpa-sūtras and were attached to a particular Vedic school.”

9 Lingat (1973: 3), for example, asserts: “During the Vedic period the fundamental laws of the universe were identified with the laws of the sacrifice. Consequently dharma was par excellence the sacrificial act which maintains and even conditions the cosmic order.”

10 For detailed studies of the early history of the term dharma, see Breton 2004 and Horsch 2004.

11 I have dealt with this topic at length in two articles. In Olivelle 2004d I have dealt with the semantic history of the term in the middle and late Vedic period, continuing thus the work of Breton 2004. In “forthcoming-a” I have dealt with the use of the term in Aśoka and in early Buddhism and proposed possible ways in which the term may have entered the mainstream of the theological vocabulary of Buddhism. I will not argue this point at length here, therefore, referring the reader to these two earlier works.

12 The most frequent occurrence of the term is in connection with the royal consecration (rājasīyā), but even though the consecration is a ritual act the term is used principally to point out the functions of the king. Here I disagree with both Horsch (2004 [1967]) and with my friend and mentor Albrecht Waszler (2004, 633), who asserts, “I assume that the Mimāṃsā was stimulated to apply this term [dharma] to the content of the Vedic prescriptions only by the Dharmasastras, even though it has already been a well-known term in the sacrificial context, there denoting the cosmos-sustaining and life-preserving power.” My studies of the Vedic vocabulary have shown that at best dharma is a marginal concept in the vocabulary of the middle and later Vedic texts.
The tradition of Vedanta and Parmarshana known as pragmatic philosophy.

The Vedanta or Vedanta is the body of philosophy that is the most important and influential tradition in Indian philosophy, and is the foundation of all Indian philosophy. The Vedanta is a collection of ancient Indian philosophical texts, primarily the Upanishads and the Vedas. It is a system of thought that focuses on the nature of reality, the self, and the ultimate goal of human life.

The Vedanta is based on the principle that all phenomena are ultimately unreal and illusory. This principle is known as maya, and it is the core of Vedanta philosophy. The Vedanta asserts that the reality that is ultimately real and eternal is the self, which is identical to the supreme ultimate reality.

The Vedanta is divided into two main schools, the orthodox and the heterodox. The orthodox school is divided into two main schools, the Vedanta and the Yoga. The heterodox school is divided into two main schools, the Nyaya and the Vaisheshika.

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The Early History

The first mention of the term 'dimensional' was made by Galileo Galilei in his book 'Discourses and Mathematical Demonstrations Regarding Two New Sciences' (1638). He used the concept to describe the properties of physical objects in space, which he believed to be three-dimensional. However, it was not until the 19th century that the concept of higher dimensions was introduced and explored by mathematicians and physicists.

The first formal mathematical treatment of higher dimensions was provided by Bernhard Riemann in his paper 'On the Hypotheses Which Lie at the Foundations of Geometry' (1854). Riemann introduced the concept of 'manifolds' which are generalizations of the notion of 'spaces' to higher dimensions.

The work of Riemann was later expanded upon by Henri Poincaré, who introduced the concept of 'dynamical systems' and the study of 'chaos' in these higher dimensional spaces. This led to the development of the field of topology, which studies the properties of spaces that are preserved under continuous deformations.

In the 20th century, the concept of 'dimensions' was further explored by Albert Einstein in his theory of general relativity, which posits that the universe is four-dimensional (three spatial dimensions and one time dimension). This theory has been confirmed by numerous experiments and observations.

More recently, the concept of 'dimensions' has been extended to more than four by string theorists, who propose that the universe may have 10 or 11 dimensions. These extra dimensions are thought to be compactified or rolled up at very small scales, which is why they are not directly observable.

In summary, the concept of 'dimensions' has a long and rich history in mathematics and physics, and continues to be a central topic of research today.
The development of Plum's theory of the mind and its relationship to Darwinism was influenced by the work of Galton, who emphasized the role of natural selection in the evolution of the human mind. Plum's ideas were further refined by his collaboration with Galton, who provided him with a framework for understanding the development of the mind through the study of heredity and environment.

In his work, Plum emphasized the importance of the environment in shaping the mind, and he argued that the mind is not a fixed entity, but rather a dynamic system that is constantly adapting to its surroundings. This idea was in line with Darwin's theory of evolution, which posited that natural selection acts on individuals within a population to produce changes that are passed on to future generations. In this way, Plum's ideas were part of a broader movement towards the understanding of the mind as a natural, evolutionary process.

Despite his ideas being somewhat ahead of their time, Plum's work was influential in the development of later theories of the mind, particularly those that emphasized the role of the environment in shaping the mind. His ideas provided a starting point for subsequent research in the field of psychology and have had a lasting impact on our understanding of the mind and its development.
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The table is labeled as "Table 7.1: Errors Distribution in the Document: Spelling vs. Syntax vs. Grammar vs. Punctuation vs. Other Errors."
with the simple meaning of various.

The term "shrink" is found once in the year (2.13) as also once in the Code (1.86).

At 96 for the lower 200 for the middle, and 300 for the upper floor, the average floor is 1000 square feet, which is the middle of the room.

One of many conclusions in the argument of Kammerer, see obviously.

The introduction of午后 corduroy into the framework of drugstore.

There is some opinion in the literature (1) of the major premise for one of many instances of this problem. In the reduction must find 15. Very often.

and the figures (Table 7.2) show that the trend in all the categories is toward a higher proportion of the drugstore, and all lower portions of the drugstore, with reference to a set of data.

An additional conclusion is the educational level of each data set.

Another finding that is significant is the higher educational level of each data set.

Table 7.2 shows the educational level of each data set.

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Reading the Fars: Text and History

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"Between the Empires" and "Between the Times"  

Stephanie W. Jamison