

4. ON A PASSAGE IN THE BHABRA EDICT.

*Würzburg.**Feb. 18, 1901.*

DEAR PROFESSOR RHYS DAVIDS,—I beg to offer a few remarks on a passage in the Bhabra Edict of Asoka.

The passage in question, according to Senart's edition of the text ("Les Inscriptions de Piyadasi," t. ii, p. 198), runs thus: e cu kho bhaṃte hamiyāye diseyāṃ hevāṃ sa dhamme (4) cilaṭhitike hāsātīti alahāmi hekām[.] tavitave(.)¹

M. Senart has put the full stop before instead of behind tavitave, whereas no visible stop has been made by him before e cu kho bhaṃte, and so on. The reason why I differ from that excellent scholar, as regards tavitave having to be joined to the preceding words, will be clear from my interpretation of the passage under discussion, but before propounding it I have to deal for a moment with the question—Where ought we to put full stops in our edict as a whole?

Nowhere is the answer easier than here; because, save the first, each sentence appears to be clearly marked by bhaṃte, which is altogether unlikely to occur twice in the same sentence. Therefore, a stop must be inserted in l. 3 between vā and e cu kho, and likewise in l. 6 between bhāsīte and etāna. Moreover, if we compare the different phrases in which bhaṃte occurs, we learn that this word stands only either after one preceding word, as etāna in l. 6 and eteni in l. 8, or after two preceding ones which cannot be separated from each other, as vidite ve in l. 2 and e kiṃci in l. 2, and the same observation holds true of e cu kho in l. 3. Hence it seems to follow that tavitave imāni, provided that they open a new sentence, as Senart, and with him the general opinion, likes to assume, do not agree with the usage elsewhere observed in our edict.

¹ The full stop in brackets corresponds to Senart's edition, in parentheses to my proposal.

None the less, I will not lay much stress upon this statement itself. However, it might corroborate the meaning I shall vindicate for the passage mentioned above.

As to the last word, i.e. *tavitave*, already M. Senart, although he adhered to the explanation of *tavitave* by *tāvatāva* (= Skt. *tāvattāvat*) in the sense of 'par exemple,' could not refrain from expressing doubt, saying: "Mais je ne suis pas bien sûr que *tavitave*, ou quelle qu'ait été la forme primitivement gravée, ne cache pas quelque infinitif dépendant de *alahāmi*" ("Les Inscriptions," l.c., p. 203). An infinitive, indeed, is required after *alahāmi*, and in *tavitave* we really have what is wanted. For *tavitave* proves to be identical with the Pāli form *ṭhāpetuṃ* of the Buddhist scriptures, having the meaning of 'to establish, to settle,' or 'to inculcate.' With respect to the softening of *p* to *v*, I would only refer to *pāvātave* (*Sahasrām*, l. 3), which corresponds to *pāpotave* (*Rūpnāth*, l. 2); and to *avaladhīyēnā* (*Sah.*, l. 6) for *apaladhīyēnā* (*Rūpn.*, l. 4). For the whole matter see now R. Pischel, "Grammatik der Prakrit-Sprachen," § 199. On the other hand, the consonant *t*, in the beginning of the word, stands for *th*, *tavitave* or *tapitave* representing, of course, *thapitave* (cf. *Mahāvastu*, t. iii, p. 122, l. 14, *thapemi*), and the substitution of a hard consonant for an aspirate is not rare in Asoka's inscriptions, as Senart himself observes (l.c., t. i, p. 56 sq.).

If that is the case, the particle *iti* after *hāsati*, neglected by Kern and misunderstood by Senart, who makes the words *hevaṃ . . . hāsātiti* dependent on *alahāmi* (= 'je souhaite'), reminds us that the phrase beginning with *hevaṃ* is a quotation or, at least, forms the subject which the king feels himself compelled or dares to settle or to inculcate.

Besides, I differ from M. Senart when he believes that *sa* before *dhamme* cannot be but a correlate to *e* at the beginning of the passage in question. In my opinion, the relative *e* (= *yam*) is used adverbially with the meaning of 'if,' and the particle *cu* may be taken either for *ca* with slight shade of an adversative meaning, or for *ca* in the sense of the conditional adverb *ce*. Instances of the adverb

yaṃ are to be found in Childers. It is true, no instance is given by Childers where yañ ca opens a phrase, and the single one which occurs to me at present is not wholly congruous.¹ But a reasonable doubt will scarcely arise; and, besides, we are open to attribute a conditional meaning to ca, as it has sometimes, also in the Pāli texts, e.g. *Āṅg.*, vol. v, p. 87,² so that yañ ca would be equivalent to yañ ce, for which see Childers. If, then, sa is by no means a correlate to e, it must be joined to dhamme, representing the well-known term sadhamme (for saddhammo).

Now the question is, whether we have in hevaṃ . . . hāsatiṭi a quotation or not. To find the solution it will be necessary to remember that Asoka immediately before has spoken of the sayings of the Buddha in general, and that in the passage in question he tries to inculcate one of them especially, which best suited his own mental disposition at the time of the issue of the edict or the actual state of the Order. Bearing that in mind, I see no other way to understand the true meaning of the phrase hevaṃ and so on but by assuming it to be a quotation. Would it be possible to trace it in any of our Buddhist scriptures? I think we can.

When K. E. Neumann, among many other coincidences between the language of the edicts of King Asoka and that of the canonical Pāli books to which he referred some years ago in the *Vienna Oriental Journal* (vol. xi, p. 156 sqq.), pointed out a parallel to the second Pillar Edict in the *Mahāparinibbāna-S.*, p. 36, he did not mention the Bhabra Edict, where *cilaṭhitika* also occurs. The expression itself is not rare in Asoka's edicts, but it is nowhere used by the king in the mode of a quotation, excepting the passage in the Bhabra Edict. Minayeff, in his "Recherches sur le

¹ I mean *Āṅguttara*, vol. v, p. 191: Yañ ca khvāssa gabapati tapam tapato akusalā dhammā pariḥāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ tapam tapitabban ti vadāma.

² Ime ca Mahāli dasa dhammā loke na saṃvijjeyyūm, na yidha paññāyetha: adhammacariyā visamacariyā ti vā dhammacariyā samacariyā ti vā. The reading ca is warranted by the good Mandalay MS., also by the Phayre MS., against kbo in the Sinhalese MSS. and the Siamese edition.

Bouddhisme" (p. 85), was the first, I suppose, who compared with this passage the words in the *Mahāvvyutpatti*, 237, 90—*saddharmaśca cirasthitiko bhavati*—but he believed the king expressed only his own opinion when saying, "Thus the Good Doctrine will be of long duration."

In contradistinction to my honoured predecessors, I venture to suggest another explanation, by which we may account both for the *iti* as well as for the *hevaṃ*. The king, by the words *hevaṃ . . . hāsati*, meant to refer to a concise statement of the Buddha on the reasons why the 'Good Doctrine' will endure, the very expression of which is now preserved in the *Āṅguttara* (vol. iii, pp. 247=340). The same *Sutta* may occur also elsewhere, and perhaps the very words *evaṃ saddhammo ciraṭṭhitiko hessati* may be brought to our knowledge. Meanwhile the words of the *Āṅguttara*, *Ayaṃ hetu ayaṃ paccayo yena saddhammo ciraṭṭhitiko hoti*, will answer our purpose.

As to the remaining portions of our passage, I agree with M. Senart, and having myself no better materials than Senart had when reading *hamiyāye*, not *pāmiyāye* (Skt. *pramā*), and *diseyāṃ* or *diseyā*, I have also no better way to explain them. I take *hamiyāye* for an instrumental of the personal pronoun of the first person. It will best be rendered by 'for my part,' 'for my person.' *Diseyāṃ* from *diś* with the meaning of the Pāli verb *deseti* is 1 sg. potential.

The whole passage, then, may be appropriately rendered into Pāli by *Yaṅ ca kho bhante mayā¹ deseyyaṃ, "evaṃ saddhammo ciraṭṭhitiko hessati" ti arahāmi ahaṃ ṭhapetum*. I translate it as follows:—"But if, reverend sirs, I for my part may point out (such a one), I venture to adduce (the word of the Buddha): 'Thus the Good Doctrine will long endure.'"

In the next sentence, beginning with *iṃāni bhaṃte* and

¹ I know no passage where the personal pronoun in the instr. occurs connected with the verb in the active, but I see no reason to object to such a connection. Moreover, we have to supply after *deseyyaṃ* an acc. of the object, e.g. *ekaṃ* (sc. *subhāsitaṃ*).

ending with bhāsīte, the verb is missing, but we may easily supply hoti, unless we prefer to supply from tavitave tavemi (thapemi), perhaps with an additional pi (api). I propose to translate the opening words—“(Moreover), reverend sirs, these (are) portions of the Doctrine,” or, probably more in accordance with the general purport of our edict—“(Moreover, I adduce), reverend sirs, these passages of the Doctrine.”—Yours truly,

E. HARDY.