

UṬṬĀNKITA SANSKRIT VIDYĀ ARĀṆYA EPIGRAPHS

VOLUME II
PRĀKRIT AND SANSKRIT EPIGRAPHS
257 B.C. to 320 A.D.

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A Note on the Jacket Front Page

The central figure: It is the capital of a pillar at Sarnath (U.P.) bearing Aśōka's Edict (No. 27). It begins from a bell shaped surface with longitudinal ridges representing lotus petals followed upwards by an abacus carved with four animals (lion, elephant, bull and a horse) interspersed between four wheels standing for the *dharmachakra* and a slab on which rest four couchant lions facing outward, right above the wheels.

Around the central figure are shown eye-copies of particular passages containing most important extracts from Aśōka's Edicts.

To the left:

(No. 32) **reading**—*jīvēna jīvē nō pusitaviyē.*

meaning—Living beings must not be fed with living beings.

(No. 16) **reading**—*Ayi cha mukha-muta vijaye Dēvanāmpriyasa yō dharmavijayō.*

meaning—The beloved of the Gods considers conquest through *dharmā* as the best conquest.

To the right:

(No. 15) **reading**—*Yō hi kachi ata-prashaḍaṃ pujēti para-prashaḍaṃ garahati savrē ata-prashaḍa-bhatiya va kiti ata-prashaniḍam dipayami ti sō cha puna, tatha karantaṃ baḍhataraṃ upahanti ata-prashaḍaṃ. Sō sayamō vō sadhu. Kiti añamañasa dharmō śruṇēyu cha susrushēyu cha ti.*

meaning—If one praises his own sect and speaks of other sects disparagingly, on account of his attachment saying—what?—'I will make my sect shine', he will be harming his own sect more severely. Therefore restraint (of speech) is good. How? People should learn and respect one another's views on *dharmā*.

Below:

(No. 8) **reading**—*Ta aja Dēvanāmpriyasa Priyadasinō rañō dhammacharaṇēna bhēriḡhōsō ahō dhammaghōsō. Dhammānusaṡsiyā anāraṃbhō prāñānaṃ avihisā bhūtānaṃ ñātīnaṃ saṃpaṡipati brahmana-samañānaṃ saṃpaṡipati mātari pitari sursusā thairasusā. Esa añē cha bahuvihē dhammacharaṇē vaḍhitē. Vaḍhayisati chēva Dēvanāmpriyo Priyadasī rājā dhammacharaṇaṃ idaṃ.*

meaning—Now on account of king Dēvanāmpriya Priyadarśi's practice of *dharmā* every proclamation by beat of drums has become the proclamation of *dharmā*. Abstention from the killing of living beings, non-violence, proper behaviour towards relatives, respect to brāhmaṇas and śramaṇas, devotion to and care of parents and elders and similar other acts of *dharmā* have developed. The beloved of the Gods will encourage their further development.

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With the Blessings of
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