Ashoka

AND THE DECLINE OF
THE MAURYAS

REVISED EDITION
WITH NEW AFTERWORD, BIBLIOGRAPHY AND INDEX

ROMILA THAPAR

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APPENDIX V
A TRANSLATION OF THE EDICTS OF AŠOKA

In preparing this translation, we have had in mind the reader who is not familiar with the standard translations of Hultsch and Bloch, or for whom these texts are not readily available. The translation is therefore not literal one. Footnotes giving lengthy explanations of variations of meaning have been excluded. The emphasis has been on providing a readable version of the original inscriptions.

The inscriptions have been divided as follows:

Major Rock Edicts. Fourteen edicts and the two separate edicts found at sites in the frontier regions.

Minor Rock Inscriptions. The Minor Rock Edict, the Queen's Edict, the Barabar Cave Inscriptions, and the Kandahar bilingual Inscriptions.

A second section of this division contains minor rock inscriptions concerned entirely with the Buddhist community or Buddhism generally. These include the Ihaibra Inscription, the Runminderi Pillar Inscription, the Nigaligar Pillar Inscription, and the Shikim Edict.

The Pillar Edicts. Seven Pillar Edicts.

I am indebted to Prof. A. L. Basham for assistance with these translations.

THE MAJOR ROCK EDICTS

1st Major Rock Edict

The Beloved of the Gods, Piyásadi, the king, has had this inscription on Dhamma engraved. Here, no living thing having been killed, is to be sacrificed; nor is the holding of a festival permitted. For the Beloved of the Gods, the king Piyásadi, sees much evil in festivals, though there are some of which the Beloved of the Gods, the king Piyásadi, approves.

Formerly in the kitchens of the Beloved of the Gods, the king Piyásadi, many hundreds of thousands of living animals were killed daily for meat. But now, at the time of writing this inscription on Dhamma, only three animals are killed, two peacocks and a deer, and the deer not invariably. Even these three animals will not be killed in future.
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be, my informants should keep me in touch with public business. Thus everywhere I transact public business. And whatever I may order by word of mouth, whether it concerns a donation or a proclamation, or whatever urgent matter is entrusted to my officers, if there is any dispute or delibera-
tion about it in the Council, it is to be reported to me immediately, at all
hours and at all times.

This I have commanded. In hard work and the dispatch of business
alone, I find no satisfaction. For I consider that I must promote the
welfare of the whole world, and hard work and the dispatch of business are
the means of doing so. Indeed there is no better work than promoting the
happiness in this life, that in the next they may gain heaven. For this
purpose has this inscription of Dhamma been engraved. May it endure
long. May my sons, grandsons, and great grandsons strive for the welfare
of the whole world. But this is difficult without great effort.

7th Major Rock Edit

The Beloved of the Gods, the king Pyādāsi, wishes that all sects may dwell
in all places, for all seek self-control and purity of mind. But even
these require the whole world to be peaceful in all respects. And even
if he is generous, yet he has no self
control, purity of mind, gratitude, and firm faith, is regarded as mean.

8th Major Rock Edit

In the past, kings went on pleasure tours, which consisted of hunts and
other similar amusements. The Beloved of the Gods, the king Pyādāsi,
other similar amusements. Thus the Beloved of the Gods, the king Pyādāsi,
during that time arose the practice of tours connected with Dhamma, during
from that time arose the practice of tours connected with Dhamma, during
meetings and the meetings are arranged with aged folk, gold is distributed, meetings with
meetings are arranged with aged folk, gold is distributed, meetings with
people of the countryside are held, instruction in Dhamma is given, and
questions on Dhamma are answered. The Beloved of the Gods, the king
Pyādāsi, derives more pleasure from this, than from any other enjoyments.

9th Major Rock Edit

Thus speaks the Beloved of the Gods, the king Pyādāsi: People practise
various ceremonies. In illness, at the marriage of sons and daughters, at the
birth of children, when going on a journey — on these and on other similar
occasions people perform many ceremonies. Women especially perform a
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various ceremonies, which are trivial and useless. If such ceremonies must be performed they have but small results. But the one ceremony which has great value is that of Dhamma. This ceremony includes, regard for slaves and servants, respect for teachers, restrained behaviour towards living beings, and donations to iramana and brahmans—these and similar practices are called the ceremony of Dhamma. So father, son, brother, master, friend, acquaintance, and neighbour should think, 'This is virtuous, this is the ceremony I should practice, until my object is achieved.' [MiiR version]. Or else they should say to themselves: Other ceremonies are doubtful in their effectiveness. They may achieve their objects or they may not, and they are only effective in temporal matters. But the ceremony of Dhamma is effective for all time, for even if its object is not attained in this life, endless merit is produced for the future. But if the object is attained in this life, there is a gain in both respects. For in this life the object is attained, and in the next life, endless merit is produced through this ceremony of Dhamma. [Udāna version]. Moreover, they say: 'Giving is good.' But there is no gift comparable to the gift of Dhamma or the gift of Dhamma. So it is essential that a friend, companion, relative, or colleague should advise in all occasions, saying, 'This should be done. Through this one can gain heaven'—and what can be more important than to gain heaven?

11th Major Rock Edict

The Beloved of the Gods, the king Piyaładani, sets no great store by fame or glory, except that he desires fame and glory both now and in the future, in order that he may obey Dhamma with obedience and follow the way of Dhamma. To this extent the Beloved of the Gods desires fame and glory. Whatever offers the Beloved of the Gods, the king Piyaładani, equals, it is all done with a view to the after-life, that all men may escape from evil inclinations, for there can be no merit in evil inclinations. But this is difficult for men, whether humble or highly placed, without extreme effort and without renouncing everything else, and it is particularly difficult for the highly placed.

13th Major Rock Edict

Thus speaks the Beloved of the Gods, the king Piyaładani: There is no gift comparable to the gift of Dhamma, the praise of Dhamma, the sharing of Dhamma, fellowship in Dhamma. And this is—good behaviour towards slaves and servants, obedience to mother and father, generosity towards friends, acquaintances, and relatives and towards iramana and brahmans, and abstention from killing living beings. Father, son, brother, master, friend, acquaintance, relative, and neighbour should say, 'This is good, this is what we should do.' By doing so, there is gain in this world, and in the next there is infinite merit, through the gift of Dhamma.

14th Major Rock Edict

The Beloved of the Gods, the king Piyaładani, honours all sects and both ascetics and brahmins, with gifts and various forms of recognition. But the Beloved of the Gods does not consider gifts or honour to be as important as the advancement of the essential doctrine of all sects. This progress of the essential doctrine takes many forms, but its basis is the control of one's speech, so as not to entitle one's own sect or disparage another's an unsuitable occasion, or at least to do so only mildly on certain occasions. On each occasion one should honour another man's sect, for by doing so one increases the influence of one's own sect and benefits that of the other man; while by doing otherwise one diminishes the influence of one's own sect and harms the other man. Again, whenever honours his own sect or disparages that of another man, wholly out of devotion to his own sect, with a view to showing it in a favourable light, harms his own sect even more seriously. Therefore, concord is to be commended, so that one may hear one another's principles and obey them. This is the desire of the Beloved of the Gods, that all sects should be well-informed, and should teach that which is good, and that everywhere their adherents should be told, 'The Beloved of the Gods does not consider gifts or honour to be as important as the progress of the essential doctrine of all sects. Many are concerned with this matter—the officers of Dhamma, the women's officers, the managers of the state forms, and other classes of officers. Therefore this is the increased influence of one's own sect and glory to Dhamma.

15th Major Rock Edict

When he had been consecrated eight years the Beloved of the Gods, the king Piyaładani, conquered Kaliga. A hundred and fifty thousand people were deported, a hundred thousand were killed and many times that number perished. Afterwards, now that Kaliga was annexed, the Beloved of the Gods very earnestly practised Dhamma, desired Dhamma, and taught Dhamma. On conquering Kaliga the Beloved of the Gods felt remorse, for, when an independent country is conquered the slaughter, death, and deportation of the people is extremely grievous to the Beloved of the Gods, and weighs heavily on his mind. What is even more deplorable to the
Beloved of the Gods, is that those who dwell there, whether brahmans, priests, or those of other sects, or householders who show obedience to their superiors, obedience to mother and father, obedience to their teachers and behave well and devoutly towards their friends, acquaintances, colleagues, relatives, slaves, and servants — all suffer violence, murder, and separation from their loved ones. Even those who are fortunate to have escaped, and whose love is undiminished [by the brutalizing effect of war], suffer from the misfortunes of their friends, acquaintances, colleagues, and relatives. This participation of all men in suffering, weigh heavily on the mind of the Beloved of the Gods. Except among the Greeks, there is no land where the religious orders of brahmans and priests are not to be found, and there is no land anywhere men who do not support one sect or another. Today if a hundredth or a thousandth part of those people who were killed or died or were deported when Kalinga was annexed were to suffer similarly, it would weigh heavily on the mind of the Beloved of the Gods.

The Beloved of the Gods believes that one who does wrong should be forgiven as far as it is possible to forgive him. And the Beloved of the Gods conciliates the forest tribes of his empire, but he warns them that he has power even in his remnant, and he asks them to repent, lest they be killed. For the Beloved of the Gods wishes that all beings should be unharmed, self-controlled, calm in mind, and gentle.

The Beloved of the Gods considers victory by Dhamma to be the foremost victory. And moreover the Beloved of the Gods has gained this victory on all his frontiers to a distance of six hundred yojanas [i.e. about 150 miles], where reigns the Greek king named Antiochus, and beyond the realm of that Antiochus in the lands of the four kings named Ptolemy, Antiochus, Magas, and Alexander; and in the south above the Cojas and Pindus as far as Cyrena. Likewise here in the imperial territories among the Greeks and the Kambojas, Nabhakas and Nabhyanakas, Bhojas and Putimkas, Andhras and Pindasas, everywhere the people follow the Beloved of the Gods' instructions in Dhamma. Even where the envoys of the Beloved of the Gods have not gone, people hear of his conduct according to Dhamma, his precepts and his instruction in Dhamma, and they follow Dhamma and will continue to follow it.

What is obtained by this is victory everywhere, and everywhere victory is pleasant. This pleasure has been obtained through victory by Dhamma — yet it is but a slight pleasure, for the Beloved of the Gods only looks at that as important in its results which pertains to the next world.

This inscription of Dhamma has been engraved so that any son or great

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grandson that I may have should not think of gaining new conquests, and in whatever victories they may gain should be satisfied with patience and light punishment. They should only consider conquest by Dhamma to be a true conquest, and delight in Dhamma should be their whole delight, for this is of value in both this world and the next.

14th Major Rock Edict
This inscription of Dhamma was engraved at the command of the Beloved of the Gods, the king Piya.dasa. It exists in abridged, medium-length, and extended versions, for each clause has not been engraved everywhere. Since the empire is large, much has been engraved and much has yet to be engraved. There is considerable repetition because of the beauty of certain topics, and in order that the people may conform to them. In some places it may be inaccurately engraved, whether by the omission of a passage or by lack of attention, or by the error of the engraver.

151 Separate Edict (Udhuali and 1497)
By order of the Beloved of the Gods: the officers and city magistrates at Tissali and Ruipa are to be instructed thus:
Whatever I approve of, that I desire either to achieve by taking action or to obtain by effective means. This is what I consider the chief method in this matter, and these are my instructions to you. You are in charge of many thousands of living beings. You should gain the affection of men. All men are my children, and just as I desire for my children that they should obtain welfare and happiness both in this world and the next, the same do I desire for all men. But you do not realize how far this principle goes — possibly one man among you may realize it, but even he only in part and not entirely. Reflect on it well even those of you who are well-placed. Often a man suffers imprisonment or torture and then is released from prison, without reason, and many other people suffer further. You should strive to practice impartiality. But it cannot be practiced by one possessing any of these faults — jealousy, shortness of temper, harshness, rashness, obstinacy, idleness, or slackness. You should wish to avoid such faults. The root of all this is to be even-tempered and not rash in your work. He who is slack will not act, and in your official functions you must strive, act, and work. So he who approves this should say to you, ‘Think

There is great advantage in conforming to this instruction and great loss in not conforming to it. For by disregarding it you will gain neither heaven nor the favour of the king. Why do I desire my mind to this matter so
This inscription has been engraved here for this purpose—that the officers shall at all times attend to the consolation of the people of the frontiers and to preventing Dhammas among them. This edict is to be proclaimed every four months on the day of the star Tiya; it may optionally be proclaimed from time to time in the interval between Tiya-days, and on occasions may be proclaimed even to a single person. By doing this you will be able to conform to my instructions.

THE MINOR ROCK INSCRIPTIONS

Minor Rock Edict (a collection of the various versions)

From Su-trangal, on the order of His Highness the Prince, and the officers: good health to the officers of Laos who are to be instructed thus:

Then speaks the Beloved of the Gods, Asoke: I have been a Buddhist layman for more than two and a half years, but for a year I did not make much progress. Now for more than a year I have been closer to the order and have become more serious. The gods, who in India up to this time did not associate with men, now mingle with them, and this is the result of my efforts. Moreover this is not something to be obtained only by the great, but it is also open to the humble, if they are honest and they can reach heaven easily. This is the reason for this announcement—that both humble and great should make progress and that the neighbouring peoples also should know that the progress is lasting. And this improvement will increase and increase abundantly, and increase to half as much again.

This matter must be inscribed here and everywhere on the hills, and wherever there is a stone pillar it is to be engraved on slate pillar. You must go out with this document throughout the length and breadth of your district.

This announcement has been proclaimed while on tour. Two nights have been spent on tour.

Thus says the Beloved of the Gods, Whatever the Beloved of the Gods orders must be carried out in every country. The minor (local) officers is to be instructed and he will instruct the people of the country, assembling them with the sound of the drum; likewise the local chiefs. Their mother and father, obey the teachers. Have mercy on living beings; speak the truth. These virtues of Dhammas should be followed.

Thus you will instruct them on the orders of the Beloved of the Gods, and also you will present that elephant-smart, cows, fortunetellers, and barbers instruct them appropriately according to ancient traditions, that they should honour their masters... righteous ministers. In a family relations must treat each other with respect.
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This is the ancient custom, conducive to long life, and thus it must be carried out. Carved by the engraver Cipada.

The Queen’s Edict

On the orders of the Beloved of the Gods, the officers everywhere are to be instructed that whatever may be the gift of the second queen, whether a mango-grove, a monastery, an institution for dispensing charity or any other donation, it is to be counted to the credit of that queen . . . the second queen, the mother of Tivalk, Kāruṣālā.

Bardhar Cave Inscriptions

I.
The king Piyadasi, when he had been consecrated twelve years, gave the Barna Caves to the Anikāsas.

II.
The king Piyadasi, when he had been consecrated twelve years, gave this cave on the Khalaanka mountain to the Anikāsas.

III.
The king Piyadasi, consecrated since nineteen years . . .

Kandahar Bilingual Rock Incription

[Greek Version] Ten years being complete, king Piyadasi showed pitty [i.e. Dhamma] to men. And from that time on, he made men more pious. And all things prosper throughout the whole world. And the king refrains from eating living beings, and indeed other men and whatever were, the king’s huntsmen and fishermen have ceased from hunting, and those who were without control [over themselves] have ceased as far as possible from their lack of self-control, and [have become] obedient to father and mother and to elders, such as was not the case before, And in future, doing all these things, they will live more agreeably and better than before.

[Aramaic Version] Ten years having passed, our Lord the king Piyadasi, decided to instruct men in Dhamma. Since then, evil among men has diminished in the world. Among those who have suffered it has disappeared, and there is joy and peace in the whole world. And even in another matter, that which concerns eating, our Lord the king kills very few animals.

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Seeing this the rest of the people have also ceased from killing animals. Even those who catch fish, their activity has been prohibited. Similarly those that were without restraint have now learnt restraint. Obedience to mother and father, and elders, and conformity with the obligations implied in this, is now in practice. There are no more trials for men of pious. Thus the practice of Dhamma is of value to all men, and it will continue to be so.

MINOR ROCK INSCRIPTIONS

(Concerned specifically with Asoka's interest in Buddhism.)

Dharmagupta Inscription

The king of Magadha, Piya dusi,

orders the Order and wishes it prosperity and freedom from care. You know this, how deep is my respect for and faith in the Buddha, the Dhamma and the Sangha [i.e. the Buddhist creed]. Sir, whatever was spoken by the Lord Buddha was well spoken. And Sir, allow me to tell you what I believe contributes to the long survival of the Buddhist Dhamma. These sermons on Dhamma, Sir — the Excellence of the Discipline, the Lineage of the Noble One, the Future Fears, the Verses of the Sage, the Rules of Silence, the Questions of Upatissa, and the Admonition spoken by the Lord Buddha to Khudda on the subject of false speech — these sermons on the Dhamma, Sirs, I desire that many monks and nuns should hear frequently and meditate upon, and likewise laitymen and laywomen. I am having this engraved, Sirs, so that you may know what I desire.

Bannindel Pillar Inscription

The Beloved of the Gods, the king Piya dusi, when he had been consecrated twenty years, came in person and reverenced the place where Buddha Sujata was born. He caused a stone enclosure to be made and a stone pillar to be erected. As the Lord was born here in the village of Lumbini, he has exempted it from tax, and fixed its contribution [i.e. of grain] at one-eighth.

Nigadgar Pillar Inscription

The Beloved of the Gods, the king Piya dusi, when he had been consecrated fourteen years, increased the gifts of Buddha Kusamamana to double (its former size) . . . And when he had been consecrated . . . years he came in person, worshipped . . . brought . . .
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have done many other commendable deeds. I have but this inscription of Dhamma engraved that men may conform to it and that it may endure. He who conforms will do well.

4th Pillar Edict

Thus speaks the Beloved of the Gods, the king Piyadasi: One only notices one's good deeds, thinking, 'I have done good', but on the other hand one does not notice one's wicked deeds, thinking, 'I have done evil', or 'this is indeed a sin'. Now, to be aware of this is something really difficult. But nevertheless one should notice this and think, 'Truly, harshness, anger, pride, and envy are indeed productive of sin.' Let them not be the cause of my fall. And this one should especially notice, thinking, 'This is important to my happiness in this world; that, on the other hand, for the next.'

THE PILLAR EDICTS

1st Pillar Edict

Thus speaks the Beloved of the Gods, the king Piyadasi: When I had been consecrated for twenty-six years, I had this inscription of Dhamma engraved. It is hard to obtain happiness in this world and the next without extreme love of Dhamma, much vigilance, much obstinacy, much fear of sin, and extreme energy. But, through my instructions, care for Dhamma and love of Dhamma have grown from day to day, and will continue to grow. My subordinates too, whether high or low or of middle station, endorse it and practise it successfully in wealth, poverty, and all other offices. For this is my principle: to protect through Dhamma, to administer affairs according to Dhamma, to please the people with Dhamma, to guard the empire with Dhamma.

and Pillar Edict

Thus speaks the Beloved of the Gods, the king Piyadasi: Dhamma is good. And what is Dhamma? It is having few faults and many good deeds. mercy, charity, truthfulness, and purity. I have given the gift of insight in various forms. I have conferred many benefits on men, animals, birds, and fish, even to saving their lives, and I
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various practices of Dhamma are increasing, such as self-control and the distribution of charity.

5th Pillar Editk
Thus speaks the Beloved of the Gods, the king Piyyadasi: When I had been consecrated for twenty-six years I forbade the killing of the following species of animals, namely: parrots, macaws, red-headed ducks [2], calavanda-gene, swans, nodil-makhus [birds encountered in rice fields], pigeons, bats, ants, tortoises, hens, pheasants, parakeet, parrots, and the Ganges [fish], skate, porcupines, squirrels, deer, lizards, domesticated animals, chimeras, white pigeons, domestic pigeons, and all good-natured which are of no utility and are harmless. The geese, ducks, and swans which are young or are giving suck are not to be killed, neither are their young up to the age of six months. Captors must not be fed. Chaff which contains living things must not be set on fire. Forests must not be burned in order to kill living things or without any good reason. An animal must not be fed with another animal.

On the first full moon days of the three four-monthly seasons, and for three days when the full moon falls on the star Tirya, and the fourteenth and fifteenth of the bright fortnight, and the first of the dark, and regularly on fast days, fish are not to be caught or sold. And on these same days in the elephant-park and fisheries, other classes of animals likewise must not be killed. On the eighth, fourteenth, and fifteenth days of the fortnight, on the days of the star Tirya and Pansara, on the three first full moons of the four-monthly seasons, and on festival days, bulls, goats, rams, hares, and other animals which is customary to castrate are not to be castrated.

On the days of the stars Tirya and Pansara, on the first full moon day of the four-monthly seasons, and on the fortights following them, cattle and hares are not to be branded.

In the period [from my consecration] to [the anniversary on which] I had been consecrated twenty-six years, twenty-five releases of prisoners have been made.

6th Pillar Editk
Thus speaks the Beloved of the Gods, the king Piyyadasi: When I had been consecrated for twelve years I had an inscription of Dhamma engraved for the welfare and happiness of the world. Whoever follows it should obtain progress in Dhamma in various ways. Thus do I provide for the welfare and happiness of the world — in the same way as I living happiness to my relatives, both close and distant and work for it, so do I provide for

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all classes. I honour all sects with various kinds of reverence, and I consider visiting them in person to be most important. When I had been consecrated for twenty-six years I had this inscription of Dhamma engraved.

7th Pillar Editk
Thus speaks the Beloved of the Gods, the king Piyyadasi: In the past, kings searched for means whereby people's interest in Dhamma would increase, but the people did not respond accordingly with a personal devotion to Dhamma. Hence the Beloved of the Gods, the king Piyyadasi says: This idea occurred to me. In the past kings sought to make the people progress . . . but they did not . . . How then could people be made to conform to Dhamma and increase their interest in it? . . . How could I elevate them through devotion to Dhamma? . . . I shall make them hear proclamations of Dhamma, and instruct them with the knowledge of Dhamma. When they have heard this, the people will endorse it and will be elevated, and will progress greatly in Dhamma . . . For this reason there have been proclamations of Dhamma and many instructions of Dhamma were ordered, and my administrators were appointed over many people; they will admonish them and explain Dhamma to them.

The rajahs (rural officers) are appointed over many hundreds of thousands of people, I have instructed them duly to encourage those people devoted to Dhamma.

Thus speaks the Beloved of the Gods, the king Piyyadasi: With this same idea in mind I have made pillars of Dhamma, appointed officers of Dhamma, and made proclamations of Dhamma.

Thus speaks the Beloved of the Gods, the king Piyyadasi. On the roads I have had banyan trees planted, which will give shade to beasts and men, I have had mango-fruit planted and I have had walls dug and rest houses built at every eight miles. And I have had many watering places made everywhere for the use of beasts and men. But this benefit is important, and indeed the world has enjoyed enjoyment in many ways from former kings as well as from me. But I have done these things in order that my people might conform to Dhamma.

Thus speaks the Beloved of the Gods, the king Piyyadasi. My officers of Dhamma are busy in many matters of public benefit, they are busy among members of all sects, both married and householders. I have appointed some to converse with the Buddhist Order, with brahmans and Ajivikas, with the Jainas, and with various sects. There are many categories of officers with a variety of duties, but my officers of Dhamma are busy with the affairs of these and other sects.
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Thus speaks the Beloved of the Gods, the king Piyadasi: These and many other chief officers are busy with the distribution of charity both on my behalf and on that of my queen; and in all my realms, in various forms, they assist in the erection of vihāras, stambhas, and in all regions. And I have ordered them to be concerned with the distribution of charity on behalf of any sons, and of the other princes, that they may glory in Dhamma and conform to it. Thus the glory of Dhamma will increase throughout the world, and it will be enshrined in the form of mercy, charity, truthfulness, purity, gentleness, and virtue.

Thus speaks the Beloved of the Gods, the king Piyadasi: Whatever good deeds I have done, the world has consorted in them and followed them. Thus, obedience to mother and father, obedience to teachers, difference to those advanced in age, and regard for brahmans and ascetics, the poor and wretched, slaves and servants, have increased and still increase.

Thus speaks the Beloved of the Gods, the king Piyadasi: The advancement of Dhamma amongst men has been achieved through two means, legislation and persuasion. But of these two, legislation has been less effective, and persuasion more so. I have proclaimed through legislation for instance that certain species of animals are not to be killed, and other such ideas. But men have increased their adherence to Dhamma by being persuaded not to injure living beings and not to take life.

I have done all this so that among my sons and grandsons and as long as the sun and moon endure, men may follow Dhamma. For by following it one gains this world and the next. When I had been converse twenty-seven years I had this inscription of Dhamma engraved. The Beloved of the Gods speaks thus: This inscription of Dhamma is to be engraved wherever there are stone pillars or stone slabs, that it may last long.

APPENDIX VI

MAURYAN ART

This art remains of the Mauryan period have been overshadowed by their closeness in style to those of the Achaemenid period of Persian history, that they tend to be regarded more as antecedents in the history between these two periods than as equals. The Mauryan period provides a detailed consideration of both Greek and Achaemenid art. We merely wish to point out the more relevant aspects of Mauryan art in relation to Mauryan society.

Arms remains of the Mauryan period are found in association with the inscriptions. The inscriptions were placed either in sacred enclosures or else in the vicinity of towns. The arms commonly found remains are the animal capitals of the pillars. The 'architectural' pillars are not difficult to determine. The origin of the pillar as a structure goes back to the monolith of the prehistoric period. The common type of pillar is a single block of stone and wood in an equidistant which was regarded as sacred, sometimes they were worshipped of a phallic character of linga. The advantages of inscribing a text on such a pillar was the result of inscribing the text with a place of importance. Mauryan, as Smith points out, the Mauryan inscriptions states that these pillars are to be inscribed on rocks and pillars, and of the latter, wherever a stone pillar is existing. This suggests that some of the pillars originated Achaemenid style. Uninscribed pillars of this kind may have served a ritualistic purpose.

Constantly in feud relations between court art and a more popular art during the Mauryan period. Court art is represented by the pillars and their capitals. In these, the stone is polished and cut with great technical skill. He describes this art as being advanced and of a like type with realistic modelling and movement.

Undoubtedly a tradition in wood or some other perishable medium existed previous to the stone work of the Mauryans. Some wood was used part of architecture, but fine standing...