

A

NEW READING OF DHAMMAPADA 207

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WE have here an old instr. plural *dhīre* replaced by *dhīro*.

In the Pali version of Dhammapada, st. 207, we read as follows:

*bālasaṅgatacārī hi dīgham addhāna socati,
dukkho bālehi saṅvāso amitten' eva sabbadā,
dhīro ca sukhasaṅvāso ñātīnaṅ va samāgamo.*

'Verily he who walks in the company of fools suffers a long time; living with fools is always painful as with an enemy; living with the pleasant is wise, like meeting with kinsfolk.'

We can see that the literal translation of the first pada of the last verse, viz. *dhīro ca sukhasaṅvāso*, as it has been given above, runs against the sense of the stanza. We see, secondly, that the reading *dhīro ca sukhasaṅvāso* itself destroys the parallelism with the second verse *dukkho bālehi saṅvāso*. We should here expect the instr. plural instead of the nominative sg. *dhīro*. On this account Max-Müller, in spite of the reading of all the MSS., wanted to emend the text to *sukho ca dhīrasaṅvāso*, and translated the last verse of the stanza: 'Company with the wise is pleasure, like meeting with kinsfolk.' And in this way the verse has been translated in all the translations—for instance: 'sapientis vero consuetudo gaudium propinquorum velut congressus' (Fausböll); and again: 'Verkehr mit Weisen, freudenreich, ist dem mit Blutsverwandten gleich' (Franke, Dhamma-Worte, Jena, 1923).

There is no doubt that such a translation does justice to the sense. I have only some doubts as regards the emendation of the text. The reading of the MSS. is attested also by the Commentary (Dhammapadatthakathā, ed. Norman, P.T.S., vol. iii., p. 272): *dhīro ca sukhasaṅvāso ti ettha sukho saṅvāso etenā ti sukhasaṅvāso paṇḍītena saddhiṅ ekatthāne*

vāso sukho ti attho. The translation given in the Commentary follows, as we can see, the sense only, but by no means the letter.

We find, moreover, the reading of the MSS. in the other versions of Dhammapada. There is, it is true, a lacuna in the Kharoṣṭhī version, but at least the reading *sukhasaṇvāso* of the Pali version is certain (E. Senart: 'Les fragments Dutreuil de Rhins,' JA. XII, 1898, p. 297):

38. *lasagatacariu drigham adhvana soyiṣu,*
dukha balehi, vasu amitrehi va savrasi.
 39. . . . *suhavasa ṅatihi va samakamo.*

The lacuna of the Kharoṣṭhī version is filled up in the Saṅskrit version by the instr. plural *dhīrais*:

XXX. 26 *duḥkho bālair hi saṇvāso] hy amitre[ṇeva*
sarvadā]
dhīrais tu sukhasaṇvāso jñātinām iva saṅgamaḥ.¹

Taking all this into consideration we can assert, with a high degree of probability, that there was in the old version, on which the Pali, Sanskrit and Kharoṣṭhī versions are based, the old Pali form of the instr. plural in *-e*, viz. *dhīre*, which is the old equivalent of Saṅskrit *dhīrais*. Such forms are still to be found in our Pali, although very rarely. Geiger ('Pali Literatur und Sprache,' p. 80) instances *gūṇe* from Buddhavaṇsa. E. Müller, in his 'Simplified Grammar of the Pali Language,' has several such forms. Thus on page 68: 'In old texts we find besides a form in *e* corresponding to the classical Sanskrit in *ais*—for instance, *vanīpake*, used as a dative, "to the beggars" (Cariy. 1.4.9); *yācake* (*ib.* 1.8.12); *adhane āture jinne yācake patṭhike jane samanabrāhmaṇe khīṇe deti dānam akiñcane* (*ib.* 1.9.9); *gūṇe dasaḥ' upāgataṇ* instr. (Jāt. 1.6).' Now when the verse was being transformed from its original shape into our Pali, the form *dhīre*, being considered as Māgadhī nominative in *-e*, was replaced by the current Pali form *dhīro*.

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¹ Compare L. de la Vallée Poussin, 'Documents sanscrits de la seconde collection M.A. Stein,' J.R.A.S., 1912, p. 369.