

A New Fragment of the *Jyotiṣkāvadāna*

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Introduction

The second volume of this series contained the publication of ten fragments of the *Jyotiṣkāvadāna* from a sixth- or seventh-century birch-bark manuscript in the Gilgit/Bamiyan Type I script (Baums 2002). One additional fragment belonging to the same manuscript and text was added to the Schøyen Collection in the summer of 2002. This fragment (scan, New2) represents the lower left corner of a folio, is roughly rectangular in shape and measures 4.4 by 4.9 cm. It contains the remnants of five lines of text on both recto and verso (r2–6, v1–5). In addition, the left edge of the recto contains the folio number, and the left edge of the verso preserves an accidental impression of the number of the following folio.

Based on its shape and content, the new fragment can confidently be assigned to the first of the three folios published in BMSC II. The five previously known fragments of this folio have the accession numbers MS 2382/254, 125, 118, uf8/4c and uf19/5b. The proper position of the new fragment is immediately to the left of fragment MS 2382/uf8/4c: in line 1r6, the akṣara *tsu* of (*śī*)*tavanonmuko*(*tsuk*)*āḥ* straddles the two fragments, and in line 1v2 so does the akṣara *ri* of *sāksātkariṣyati*. The new fragment thus makes it possible to accurately determine the distance from the left edge of the manuscript to the left edge of the string-hole as 13.2 cm. The distance from the left edge of the string-hole to the right edge of the manuscript was already known to be 28.6 cm from fragment MS 2382/56 of folio no. 2, and the total horizontal width of the manuscript, previously estimated as 41 cm on the basis of the textual parallels, is thus confirmed to be 41.8 cm.

Folio numbers

The folio number on the recto of the new fragment can be confidently read as 120 (correcting the original estimate of 222).¹ The verso of the fragment contains a mirror-image impression of the number of the following folio, indicating that the folio numbers of this part of the manuscript were added at a later point than the text itself, and that the birch-bark sheets were stacked on top of each other before the ink of the newly-added folio numbers had time to dry. In light of the folio number on the recto of the new fragment, the impression on the verso can be read as [121], and the folio number on the recto of the following folio correspondingly needs to be read as (12)[1],

¹ For the difference between the signs for 100 and 200 in Gilgit/Bamiyan Type I script, compare the plates for the *Samādhīrājasūtra* (nos. 7, 14 and 16; sign 100), *Sukhāvatīvyūha* (no. 3; sign 200) and *Prātimokṣa-Vibhaṅga* (nos. 1 and 2; sign 100) manuscripts in BMSC II.

correcting the original reading (22)[3]. Reexamining the versos of the second and third preserved folios, it now becomes apparent that they, too, contain faint mirror-image impressions of the numbers of the following folios. On the verso of the second preserved folio the impression is illegible, but the impression on the verso of the third preserved folio is consistent with the expected reading [131]. (See the lower part of plate XXXVII of this volume, and cf. Sander 1968: table 26, alphabet m.)

The number of folios missing between the second and third preserved folios is thus eight (122 to 129) rather than the originally estimated six. The amount of text contained in 120 (rather than 222) folios of our manuscript would fill about 172 (rather than 320) pages in Cowell and Neil's edition of the *Divyāvadāna* (D), which would put us near the beginning of the *Svāgatāvadāna* (no. 13) instead of the *Jyotiṣkāvadāna* (no. 19). Similarly, 120 folios of our manuscript would fill about 93 (rather than 173) folios of Tibetan text in the Peking Kanjur, while the manuscript's folio 120 actually corresponds to the Tibetan *Vinayakṣudrakavastu*'s (V) first volume, folios 14 and 15. It thus remains the case that our fragments of the *Jyotiṣkāvadāna* cannot have belonged to a manuscript containing just the *Divyāvadāna* or just the *Vinayakṣudrakavastu* as we know them.

Orthography and scribal errors

The new fragment has the spelling *aṇvaram* (1r3) for regular *ambaram*. The use of *v* in place of *b* is a common manuscript habit, but was not previously attested among the fragments of our manuscript. The spelling (*antahpurakumārāmā*)*tyapaurajanapa(daparivṛto)* (1v3–4) instead of the *Divyāvadāna*'s *-jānapada-* is best regarded as a case of scribal omission of the *ā* mātrā. Throughout the *Jyotiṣkāvadāna* fragments (2r2, 2r4, 2v4), the word *kṣatriya* is spelled with *-ṛ-* rather than *-ri-*, but the Gilgit-Bamiyan II *Dīrghāgama* manuscript (Melzer 2010: 29–31; eight times *kṣatriya* and nine times *kṣatṛya* in the course of the two folios) shows that we cannot expect consistency in this regard for our manuscript as a whole.

Differences from the Divyāvadāna text

In two places the new fragment preserves different readings from the *Divyāvadāna* text: the dual form *gacchāvah* (1r4) occupies the place of plural *gacchāmaḥ* in the *Divyāvadāna*; curiously, within the same line of our manuscript this dual form is followed by plural *gacchāmo*. Similarly, line 1r5 has the dual *gāthe* in place of the *Divyāvadāna*'s apparent singular (or possibly plural) *gāthām* (the Tibetan has simple *tshigs su bcad pa*). Both cases may represent an incomplete attempt at greater grammatical precision on the part of our manuscript's scribe.

Transliteration

1) MS scan New2, 2382/254, 125, 118, uf8/4c, uf19/5b; folio 120 recto

- 1 + + + .. [sya] bhagavatā subhadrasya gṛhapateḥ patnī vyākṛtā putram janayiṣyati kulam udyo-
ta[y]i + + + + + [ś]īm śriya[m] pratyanyubhaviṣyati [mama śā] .. . [pra]vrajya .. + + + + +
- 2 .. + .. + + .. tīti • sā ca mṛtā kālagatā śītavanam śmaśānam abhinirhṛtā mā haiva bhagava +
+ + + + [th]am syād iti kṣatryadārako gāthām bhāṣate || [sa] .. + + + + + +
- 3 hāṁvaraṁ mahī .. + [l]ā sanagā nabho vrajet* mahoda ○ dhīnām udakam kṣayaṁ vrajet* ma-
harṣa[y]. + + + .ābhidhāyin. [i]ti sa brā .. + + + + + + + + + + +
- 4 gacchāvah śī + .. [nam śma]śānam gacchāmo vayasya [○] .. .ā .h tau saṁprasthitau bhaga-
vām .. + .. r[hān ni]rgataḥ adrākṣīt kṣatr[y]. + + + + + + + + + + + +
- 5 gāthe bhāṣa anuddhato vi[ga]kutūhalo munir ya .. + + + .. noghasaṁvṛtah asaṁśayaṁ
paragaṇa .. imardano nadiṣyate tin[ā]dam u .. + + + + +
- 6 tavanonmu[kh]o .. .āḥ pravāṇti vā[t]ā himapaṇkaśītalāḥ .. + + .. [m] bahavo divaukasā [n]i ..
+ .. [m] śākyamuner vikur[vitam i]ti • rāj[ñ]ā biṇḍ[is]. + + + + +

verso

- 1 tā | subhadra[sya] .. + .. teḥ patn[ī] vyā[k]ṛtāḥ putram janayiṣyati .. + + + [yi]ṣyati diyva •
mānuṣām + + pratyanyubhaviṣya[t]i [mama śāsan]. p[r]avraj[y]a [s]. + + + + +
- 2 rhatvām sākṣāt[k]a[risya]tīti sā ca mṛ[t]ā kālagatā śītavanam .. + + + .. rhṛtā bhagavāṁś ca
saśrāvakasaṁghaḥ śītavanam śmaśānam saṁpra[sthita] iti śrut[v]ā ca pu + + + + + + + + +
- 3 vām nirarthakam śī + + .. m [ś]m[aśā]nam gacchati nūnaṁ bhaga .. [○] .u .. .[ras]ya gṛha-
pateḥ pa[tnīm ā]gamyā mahān vaineyakāryām kartukām[o bha] + + + + + + + + + + + + + + +
- 4 tyapaurajanapa .. + + .. [g]ṛ[hām] n[ir]gantum ārabdh[o] drākṣī ○ t* kṣatryadārako rājānam
māgadham śreṇyām [b]im[b]i[s]ā[r]am [dū]rād eva dṛṣṭvā ca puna[r gā] + + + + + + + + +
+ + +
- 5 hy a[ya]m .i .i .. + + .. [g]ṛhāt sabāndhavaḥ pravarttate me hṛdi niścitā matir mahājanasyā-
bhyudayo bha[v]i[ṣyat]i[t]i janakāyena bhaga[v]am[t]am [d]ṛ[ś]tv[ā] v. [v]. [r]. [m]. [nup]ra-
datta. [bh]. + + + + + + + + +
- 6 + + + .[r]. .th. bhagavāntam smit[o]nmukham d[r]ś[t].ā saṁlakṣayaṁti yathā śramaṇo gau-
tamah smitonmukho mahājanama[dhy].. .[r]. + + .[ūn]am ayām satvo na kālagataḥ tais
[s].bhadro gṛha[pa] + + + +

Reconstruction

(sa brāhmaṇadārakaḥ kṣatriyadārakasya katha(120r1)yati) ◄ (vaya)sya bhagavatā subhadrasya
gṛhapateḥ patnī vyākṛtā ◄ putram janayiṣyati ◄ kulam udyotayi(ṣyati divyamānu)śīm śriyam
pratyanyubhaviṣyati mama śā(sane) pravrajya (sarvakleśaprahāṇā(120r2)d arhatvām sākṣāt-
karīṣya)tīti • sā ca mṛtā kālagatā śītavanam śmaśānam abhinirhṛtā¹ ◄ mā haiva bhagava(tā
bhāṣitam vita)tham syād iti kṣatryadārako² gāthām bhāṣate ||

(1) abhinirhṛtā: nirhṛtā D; (2) kṣatryadārako: sa kṣatryadārako D, rgyal rigs kyi khye'u des V.

sa(candratāram prapated i)(120r3)hāmvaram
 mahī (saśai)lā sanagā¹ nabho vrajet
 mahodadhīnām udakām kṣayam̄ vrajet
 maharṣay(ah syur na mṛṣ)ābhidhāyin(a) iti <•>
 (1) *sanagā*: *savanā* D, *nags* bcas V.

sa¹ brā(hmaṇadārakah kathayati) <|> (vayasya yady evam̄) (120r4) gacchāvah² <|> śī(tava)naṁ śma-
 śānam̄³ gacchāmo⁴ vayasya (paśy)ā(ma)h⁵ <|> tau samprasthitau bhagavām̄(ś ca rājag)ṛhānnirgataḥ
 <|> adrākṣīt⁶ kṣatry(adārako⁷) bhagavantam̄ dūrād eva dṛṣṭvā ca punar) (120r5) gāthe⁸ bhāṣa(te ||)

(1) *sa*: *sa ca* D; (2) *gacchāvah*: *gacchāmaḥ* D; (3) *śmaśānam̄*: *mahāśmaśānam̄* D, *dur khrod* V; (4)
gacchāmo: *paśyāmaḥ* D; (5) (*paśy*)ā(ma)h: *gacchāmaḥ* D; (6) V mistakenly starts new sentence after
adrākṣīt; (7) *kṣatry(adārako)*: *sa kṣatriyadārako* D, *rgyal rigs kyi khye'us* V; (8) *gāthe*: *gāthām̄* D, *tshigs su bcad pa* V.

anuddhato vigakutūhalo munir
 ya(thā vrajaty esa ja)noghasamvṛtaḥ¹
 asamśayam̄² paragaṇa(vād)imardano
 nadiṣyate³ (mṛgapā)tinādam u(ttamam •

yathā hy amī śī)(120r6)tavanonmukho(tsuk)āḥ
 pravām̄ti vātā himapamkaśītalāḥ
 (prayām̄ti nūna)m̄ bahavo divaukasā⁴
 ni(rīkṣitu)m̄ śākyamuner vikurvitam̄ iti •

(1) (*ja*)*noghasamvṛtaḥ*: *janaughasamvṛtaḥ* D; (2) *asamśayam̄*: *niḥsamśayam̄* D, *the tshom med par* V; (3)
nadiṣyate: *nadasyate* D, *sgrogs* V; (4) *divaukasā*: *divaukaso* D.

rājñā biṁbis(āreṇa śrutam̄) <|> (bhagava)(120v1)tā { } subhadrasya (gr̄hapa)teḥ patnī vyākṛtāḥ¹ <|>
 putram̄ janayisayati <|> (kulam udyota)yisayati diyva{•}mānuṣām̄² (śriyam̄) pratyānubhaviṣyati
 mama śāsan(e) pravrajya s(arvakleśaprahāṇād a)(120v2)rhatvam̄ sāksātkariṣyatītī sā ca mītā kāla-
 gatā śītavanam̄ (śmaśānam̄³ abhini)ṛhṛtā bhagavām̄ś ca saśrāvakasamghaḥ śītavanam̄ śmaśānam̄⁴
 samprasthita iti śrutvā ca pu(nar asyaitad abhavat) <|> (na bhaga)(120v3)vām̄ nirarthakam̄ śī(ta-
 vanam̄) śmaśānam̄ gacchati <|> nūnaṁ bhaga(vām̄ s)u(bhad)rasya gr̄hapateḥ patnīm āgamya
 mahad⁵ vineyakāryam̄⁶ kartukāmo bha(viṣyati) <|> (paśyāmīti so 'py antaḥpurakumārāmā)-
 (120v4)tyapaurajānapa(daparivṛto rāja)gr̄hām̄ nirgantum̄ ārabdho⁷ <|> 'drākṣīt kṣatryadārako⁸ rājā-
 nam̄ māgadham̄ śrenyam̄⁹ biṁbisāram̄ dūrād eva dṛṣṭvā ca punar gā(thām̄ bhāṣate ||

(1) (*vyākṛtāḥ*: *vyākṛtā* D; (2) *divya{•}mānuṣām̄*: *divyamānuṣīm̄* D; (3) *śmaśānam̄*: om. D, *dur khrod du* V; (4) *śmaśānam̄*: om. D, *dur khrod du* V; (5) *mahad* D: *mahān* ms. (which could alternatively be corrected to *mahā-*), *chen po* (referring to object) V; (6) *vineyakāryam̄*: *vineyakāryam̄* D; (7) *ārabdho* 'drākṣīt: *ārabdhāḥ* | *adrākṣīt* D, *soñ ba dañ* | ... *mthoni nas* V; (8) *kṣatryadārako*: *sa kṣatriyakumārako* D, *rgyal rigs kyi khye'u des* V; (9) *māgadham̄ śrenyam̄*: *māgadhaśrenyam̄* D, *bzo sbyaṅgs* V.

yathā hi śrenyo magadhādhipo) (120v5) hy ayam̄
 (v)i(n)i(ryayau rāja)gr̄hāt sabāndhavah
 pravarttate me hṛdi niścitā matir
 mahājanasyābhyudayo bhaviṣyatīti

janakāyena bhagavāntam drṣṭvā v(i)v(a)r(a)m (a)nupradatta(m) ↗ bh(agavām smitonmukho janamadhyam (120v6) praviṣṭah) ↗ (nirg)r(an)th(ā) bhagavāntam smitonmukham drṣṭ(vā) samṛlakṣayam̄ti ↗ yathā śramaṇo gautamah smitonmukho mahājanamadhy(am p)r(aviṣṭo n)ūnam ayam satvo¹ na kālagataḥ ↗ tais s(u)bhadro gr̄hapa(tir uktah) ↗ (gr̄ha(121r1)pate nanv ayam satvo mandabhāgyo na kālagata iti |)

(1) *satvo*: bodhisattvo D, *sems can* V.

Translation

The brahman boy said to the kṣatriya boy: “Friend, the Lord has made a prophecy about the wife of the householder Subhadra: ‘She will give birth to a son, he will make the family shine, enjoy semi-divine fortune, enter into my discipline and through the abandoning of all impurities realize arhatship.’ But she has died, passed away, and been carried down to the Śītavana funeral ground. Certainly what the Lord has said could not be false!” The kṣatriya boy spoke a verse:

“The sky with moon and stars may come falling down,
the earth with rock and mountains may rise to the sky,
the water of the great oceans may dry up,
but the great sages would not tell lies.”

The brahman boy said: “Friend, if that is so, let’s go. Let’s go to the Śītavana funeral ground, friend, let’s see.” They set out together. And the Lord left Rājagrha. The kṣatriya boy saw the Lord from far away, and seeing him spoke another two verses:

“Since this calm saint free from desire
walks surrounded by a crowd of people,
doubtless, crushing the teachers of rival groups,
he will raise the highest roar of the king of beasts.

Since these restless winds facing the Śītavana
blow forth cool like an ointment made from snow,
many heaven-dwellers must be coming forth
to watch the miracle of the Śākyā sage.”

King Bimbisāra heard: “The Lord has made a prophecy about the wife of the householder Subhadra: ‘She will give birth to a son, he will make the family shine, enjoy semi-divine fortune, enter my discipline and through the abandoning of all impurities realize arhatship.’ And she has died, passed away, and been carried down to the Śītavana funeral ground. And the Lord with the community of disciples has set out for the Śītavana funeral ground.” And on hearing this the following occurred to him: “The Lord does not go to the Śītavana funeral ground without reason. Surely the Lord will wish to perform a great act of conversion with regard to the wife of the householder Subhadra. Let me see.” And surrounded by his household of women, the princes and ministers, city and countryside dwellers, he began leaving Rājagrha. The kṣatriya boy saw the King of Magadha, Śrenya Bimbisāra, from far away, and seeing him spoke another verse:

“Since this Śreṇya, ruler of Magadha,
has come forth from Rājagr̥ha together with his friends,
the certain thought arises in my heart:
the uplift of many people is about to happen.”

When the assemblage of people saw the Lord, they made an opening. The Lord entered the middle of the great crowd with a smile on his face. When the Nirgranthas saw the Lord with a smile on his face, they reflected: “Judging from how the mendicant Gautama entered the middle of the great crowd with a smile on his face, surely this being has not passed away.” They said to the householder Subhadra: “Householder, surely this ill-fated being has not passed away.”

Corrigenda

The following errors in the original publication of the *Jyotiṣkāvadāna* fragments have come to my notice:

- p. 291, l. 27: 95 folios → 173 folios
- p. 291, l. 27: folio 122 → folio 222
- p. 292, n.6: page 82 → page 288
- p. 295, l. 7: *śmaśāna(m)* → *śmaśānam*

Bibliographic addenda

Since their original publication, the *Jyotiṣkāvadāna* fragments have been discussed in two translations of the *Divyāvadāna* (Hiraoka 2007 and Rotman 2008; the forthcoming second volume of Rotman’s book will contain a complete English translation of the *Jyotiṣkāvadāna*).

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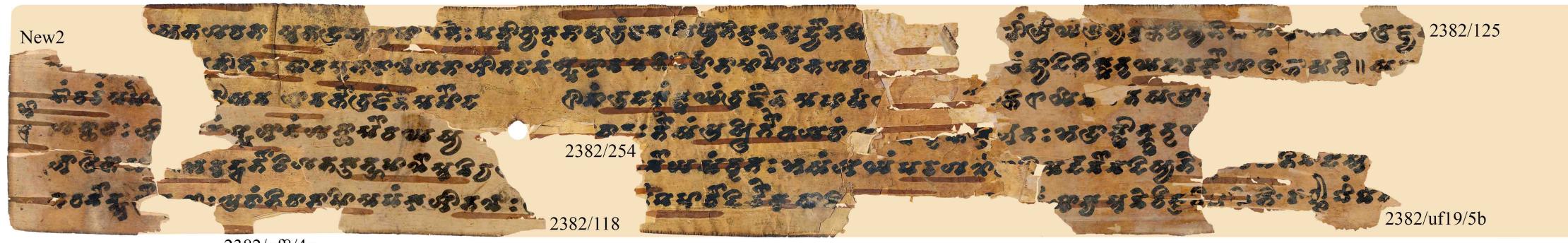
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13. A New Fragment of the *Jyotiṣkāvadāna*

Plate XXXVIII

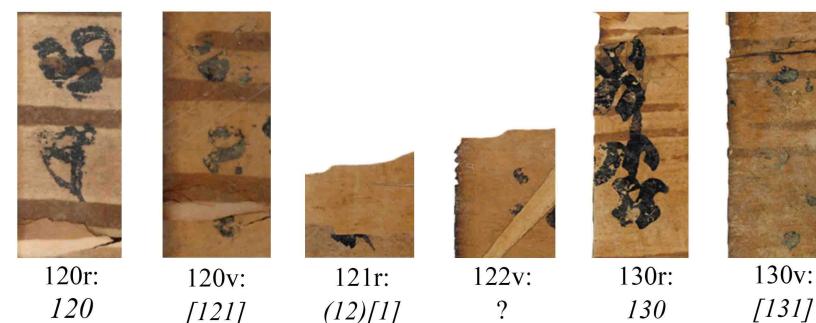
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