

The Prajñāpāramitāhṛdayasūtra - 1948 Oct No 7

as an inscription.

By ~~Prof. N.D. Mironov~~ ^{N.D. Mironov} - 1948 Oct No 7
Mr V. Panov has discovered an inscribed eightsided slab in the Ja-saktu Wang Principality, Inner Mongolia, which has been brought to Harbin and is now preserved in the Manchuria Research Society Museum of that town.

One side of the slab is uninscribed, the characters on three other sides are too badly damaged to be deciphered; thus the Society has been able to prepare a rubbing of four sides only, that has been placed at the present writer's disposal.

Each column is about 2 feet high and 5 1/2-6 in. broad. The upper line seems to be effaced; there remain 15 lines of 5 characters each. The characters, measuring 1 x 1 1/2 in. and placed at intervals of ab. 1 in., are North-Indian, except the two first Chinese ones ("the 18th day of month"), the only remains of a badly damaged date. The preservation is indifferent, the first and last lines, as well as several characters in all lines being effaced. The analysis of the characters (i.e., a comparison with the plates of Bühler's work, the present ^{writer} ~~author~~ being unable to consult the reproductions of Indian inscriptions) can be summed up as follows.

7 characters, viz. a, t, dh, p, y, v, h, are ^{very} similar to those of the Pehoa Praśasti (ab. 900 A.D., Pl. V, col. III);

2 (ks, l) - to the Gwalior inscription of Phoja (876 A.D., ib., col. II)

2 (r, ś) - to the inscr. of Govinda III Rāṣṭrakūṭa (ab. 807 A.D., ib. col. IV).

I) Indische Paläographie (Enc. Ind.-Ar. Research, v. I, II), Strasburg,

1896.

- 3 - to those of later inscriptions: m - Siyaḍonī (968 A.D., ib. 34, VII),
- b - Bhīmadeva (1029 A.D., ib., 32, XVI), s - Deopāra (11th cent., 38, XVIII).-

Some characters, on the other hand, show affinities to earlier documents: k, s - Aḥsād (ab. 675 A.D., Pl. IV, 7, XIX, and 38, XVIII, v. supra), t, l - Dantidurga Rāṣṭrakūṭa (ib., 22 and 34, XXII, v. supra), n - Bower MS. IV (Pl. VI, 29, IV).-

Thus the half of all the characters point to the 10th and 11th centt. Still, as most of them (7) are related to the beginning of the 10th cent. and some (4) can be traced to a more remote epoch, the inscription in question might be assigned to the 10th cent. (end of the 9th-beginning of the 10th, to speak more exactly).-

Such a hypothesis would be quite plausible, if the inscription were found on Indian soil; the fact of its being written in Mongolia, probably, by non-Indians, who must be credited with some stronger conservatism, than natives of India, makes a still lower date highly probable. -

The inscription contains the shorter text of the Prajñā-pāramitāhṛdayasūtra, - that preserved in the Hōryūji MS. ²⁾

The text is incomplete: the end, about one fourth of it, is wanting. The ^{spelling} orthography is very sloven, showing a great many ~~clerical~~ errors, as many as ⁽ⁱⁿ⁾ the copies of the Hōryūji MS. written by Japanese scribes, printed in the work referred to. For the sake of comparison the restored text of the edition is printed in parallel columns.

2) Ancient Palm-Leaves etc., edit. by F. M. Müller and E. Nanjio etc. (Anecd. Oxon., Aryan Ser., vol. I, pt. III), Oxford, 1884.-

Still, not all the discrepancies between those two texts can be explained by the illiteracy of the scribe of the original or of the engraver. I would mention the following various readings (those of the edition, i.e., of the uncorrected text of the Hōryūji MS. are marked H).

- 1) col. I, ll. 2-4 - Prājñā (pārami) tahrdayasūtram = H. namah sarvajñāya;
- 2) I, ll. 7-8, °pāramitācaryām = H. °pāramitāyām ;
- 3) I, l. 11, skandhāms = H. skandhās ;
- 4) II, l. 11 avaimala = H. na vimalā ;
- 5) ib., ~~l. 11~~ ^{12, 13} na sampūrna = H. na paripūrṇā ; 3)
- 6) III, ll. 9-10, mado/mano/vijñānaddhātu = H. manodhātu;
- 7) IV, ll. 7, bodhisatva/r. °tvah ?/ = H. °tvasya;
- 8) IV, ll. 10-11, citāvarṇa citā/a ... = H. cittāvarṇaḥ cittāvarṇaḥ ;

Here vv. ll. NO NO 3, 6, 7, 8 point to better readings than those of the Hōryūji MS. All of them show that the original of the inscription goes back to some independent source. awr

That may be considered the only point of interest in so far History of Buddhist Literature is concerned.-

Proff. M. Müller and B. Nanjio mention several inscriptions containing the Prājñāpāramitāhrdaya ⁴⁾ and the Uṣṇīssvijayadhāraṇī ⁵⁾; the facsimile of that of the Asakusa Temple (Tokyo) being reproduced in their work.

The present writer avails himself of this opportunity of mentioning several Sanskrit inscriptions found in Manchuria that have not yet been described.

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- 3) Cf. the larger text, Anc. P.-Leaves, p. 52, l. 15.-
 - 4) Anc. P.-Leaves, p. 27. - 5) ib., pp. 35-36.-

Mr A.J. Avdoshchenkov, Hon. Secr. Manch. Res. Soc., saw, during his ~~recent~~ ^{in 1927} journey to S. Manchuria, the following slabs inscribed with Skt. dhāranīs:⁶⁾

1) at Kin-chou, in Mr T. Iwama's possession, found at a shrine of the Ming dynasty; the slab is inscribed with 5 columns in Skt. and 1 in Chinese (probably, a transliteration of Skt.);

2) at Mukden, in front of the Eastern Palace gate, -an 8-sided slab, dated 713-714 A.D.;

3) a slab in front of the Shrine of Huan-ti, at Pah-men-cheng, with slightly visible characters.-

The present writer has recently examined a (bronze ?) bell, brought from some shrine in Peking, now in possession of Mr T. Kosugi (Dalny = Dairen); the huge monument (ab. 5 ft. high) is covered with the Skt. larger text of the Prajñāpāramitā-hṛdayasūtra in rather modern characters. (This text is reproduced, without modifications, in the Appendix).:-

✓ P.S. The present lines are but an English summary of a Russian paper written for the Journal of The Manchuria Research Society, Harbin, in 1927. This paper was to be illustrated by the plates reproducing the two inscriptions. Chinese authorities having put an end to the activity of the above Society, the paper could not be published.

The writer highly appreciates the courtesy of Dr. G. de Roerich who has kindly offered him the columns of this Journal.

N.M., Ariana (Tunisia), Aug. 11, 1932.

6) This information is due to the courtesy of Mr V.J. Tolmachev, Pres., Manch. Res. Soc.-

Text restored by M. Müller.

~~I 1st column.~~
1st column.

- 1) xxx
- 2) Prajñā xx m.
- 3) ta, hr̥daiya, sū-
- 4) traṃ Aryavalō-
- 5) kiteśvara bo-
- 6) dhisatva ga.-
- 7) raṃ prajñā, pāra-
- 8) mitā, caryāṃ ca-
- 9) rmaṇaṃ bhyavalō-
- 10) kayati sma paṃ-
- 11) .[ca] skandhāṃs taś ce
- 12) svaxx/bhāva/, śūnyāṃ (?)
- 13) (pa)śati sma i-
- 14) ha Śāriputra
- 15) rū(?)paṃ śūnyatā

~~II 2nd column.~~
2nd column.

- 1) x/śū/nyatāiva pa-
- 2) x tha rūpa nye (?)
- 3) vam eva vidā-
- 4) nā sī(?)nya sī (?)sx
- 5) ra na vijñāne-
- 6) ni Śāriputra
- 7) sarvaṃ dharma śū-
- 8) nystā, rakṣaṇa
- 9) adutpana a-

« namaḥ sarvajñāya »

Āry, āvalokiteśvaro
 bodhisattvo
 gambhīrāyāṃ
 prajñā, pāra^{mitāyāṃ}
 caryāṃ ca -
 ramāṇo vyavalō-
 kayati sma |
 pañce skandhāṃ tāmś ce
 svabhāva, śūnyāṃ
 paśyati sma |
 iha Śāriputra
 rūpaṃ śūnyatā

śūnyatāiva rūpaṃ
 rūpēn na pṛthak śūnyatā śūnyatāyā na
 pṛthag rūpaṃ yad rūpaṃ sā śūnyatā yē
 śūnyatā tad rūpaṃ | evam eva vedanā,
 saṃjñā, saṃskāra, vijñānāni |
 iha Śāriputra
 sarva, dharmāḥ śū-
 nystā, lakṣaṇā
 adutpanā

*14 aus danteli
Colun*

- I0) durudha sma-
- II) la svaima(la)
- I2) dodā na sam(pū)-
- I3) r̥ṇe tasmāsiha (śū)-
- I4) taye na (rū)pa
- I5) x vai x samjñā

~~III~~

3d column.

- I9) x x x x x
- 2) ra na xjñ. x
- 3) ni cakṣu/śrotra/
- 4) ghrāṇa/ jihva/ kya/
- 5) mana rūpa/śca/-
- 6) .va/ gandha/ rasa/
- 7) sprastavya/ dharme
- 8) na cākṣu/ dhātu
- 9) yavañe mano/-
- I0) vijñāna/ dhātu
- II) na vidya/ na/-
- I2) vidya/ nā/ kṣayo
- I3) yavaṇa cara/
- I4) x maraṇam na
- I5) x x x x x

~~IV~~
4th column.

- I) x kṣayo na x
- 2) x mudha na ye
- 3) niruddha na ma-

- aniruddhā ama(lā)
- na vimalā
- na onā na paripūrṇāḥ
- tasmāc Cchāriputra
- śūnyaśāyām na rūpaṃ
- na vedanā na samjñā

- na samskā-
- rā na vijñānā-
- ni | na cakṣu/śrotra/
- ghrāṇa/ jihvā/ kāya/
- manāmsi | na rūpa/śabda/
- gandha/ rasa/
- sprastavya/ dharmāḥ |
- na cakṣur/ dhātur
- yāvan na mano/
- dhātuh |
- na vidyā
- na-āvidyē na vidyā/ kṣayo na-āvidyā/ kṣayo
- yāvan na jarā/
- marañam na
- jarā/ maraṇa/

- kṣayo na duḥkha/
- samudaya/
- nirodha/ mā-

Text restored by M. Müller.

- | | |
|------------------------|--------------------------|
| 4) rga na jhāna x | na jhānam na |
| 5) prāpetitva na | prāptitvam |
| 6) jñā(?) de/prāpa vi | bodhisattvasya |
| 7) kṣe mo(?)dhisatva | bodhisattvasya |
| 8) prajñā/pārami- | prajñā, pāramitām |
| 9) am āśratya vi- | āśratya vi- |
| IO) harya cita/a- | harati citt, ā- |
| II) varna cita/a | varṇaḥ, citt, ā- |
| I2) x stitva ryatra- | varṇa, nāstitvād atreṣṭo |
| I3) sta viparyēsti- | viparyās, āti- |
| I4) krānta dda(?)sta x | krānto niṣṭha, |
| I5) x x x x x | nirvāṇaḥ |

tryadhva, vyavasthitāḥ sarva, buddhāḥ
 prajñā, pāramitām āśrity, ānuttarām sam-
 yak, sambodhim abhisambuddhāḥ ।
 tasmā jñātevyā^{x)} prajñā, pāramitā, mahā,
 mantro mahā, vidyā, mantro 'nuttara, man-
 tro 'sama, sama, mantrāḥ sarva, duḥkha,
 praśamaṇāḥ satyam amithyātvāt prajñā,
 pāramitāyām ukto mantrāḥ । tad yathā,
 gate gate pāra, gate pāra, saṃgate bodhi
 svāhā ।

« iti Prajñā, pāramitā, hr̥dayam
 samāptam »

x) MS. °vyam, Ed. °vyo.-

- 1) namo bhagevatyai (e?) śrīā/r/ya-Prajñāpāramat/yai/ evaṃ mayā śrātam⁽¹⁾ ekasmin samaye Bhagavān Rājagṛtra vitrarati sma Gr̥dhra-dhayamavate⁽¹⁾ mahātā bhikṣu saṃghena
- 2) sārđhaṃ mahātā ca bodhisatvagaṇena tena kha lu (?) vu(!)naḥ samayena Bhagavān Gambhīrāvabhāsaṃ nāma dhamaparyāyaṃ bhaṣatvā sapadhiṃ(!) samāpannaḥ tena punaḥ samayenā
- 3) Āryavalākiteśvero bodhisatvo mahāsatvo (?) Gambhīrāvabhāsaṃ nāma dharmaparyāyaṃ vyavalokayati sa (!) atha khalu āyuṣmān Chābi-bubha (!) budhānubhāvena āry Avalo-
- 4) kiteśvara bodhisatva mahāsatva etam avācat yat kaścit kulabu-drā (!) vā kuladuhi vā asyaṃ gambhīrāyaṃ pra jñāpāramitāyā catukāmas⁽¹⁾ tena kathaṃ śikṣitavyam evam u kta Avālā-
- 5) kiteśvero bodhisatvo mahāsatvā ayuṣmantam Śāriputram etad avo-cat yat kaśca (?) Śāriputra kulaputra (?) vā kuladuhitā vā asyaṃ gambhīrāyaṃ⁽¹⁾ pra jñāpāramitāyā catukāmas (?) tenaivaṃ śi-
- 6) kṣitavyam yad uta pañcā skatā (!) svabhāvasūnyāḥ marpaṃ (!) eva sūnyamā tā sūnyataiva rūpaṃ nā rūpaṃ pṛthak sūnyatāyāḥ nāpi sūnyatā pṛthag rūpāt evaṃ ve-
- 7) danāsaṃjñāsaṃskeravijñānāni evaṃ Śāriputra (?) sarvadharmāḥ svabhāvasūnyatālākṣaṇā ajatā anutpannā anirudhā amala vimala anūnā asaṃpūrṇāḥ tasmāt tāhi Śāriputra sūny-
- 8) tāyā na rūpaṃ na vadava (!) na saṃjñā na saṃskārā na vijñāna na cakṣu na śrotra na kṛāṇaṃ (!) na jihvā na kāyo na mano na rūpaṃ na śabda ve (?) gandho na raso na spraṣṭavya na dhamāḥ na cakṣudhātuḥ na rū-
- 9) padhātuḥ na cakṣuvijñānadhātuḥ na śrātradhātuḥ (!) na śabda-dhātuḥ ~~na śrātradhātuḥ~~ na śrotravijñānadhātuḥ na ghrāṇadhātuḥ na gandhadhātuḥ na ghrāṇavijñānadhātuḥ na jihvādhātuḥ na rasa-dhātuḥ na jihvāvijñānadhātuḥ.

10) tuḥ na kāyadhātuḥ na spraṣṭavyadhātuḥ na kāyavijñānadhātuḥ na
manodhātuḥna dharmādhātuḥ na manovijñānadhātuḥ (?) yāvan nā-
vidyā nāvidyākṣayo yāvan na jarāmarañam na jarāmarāṇakṣayaḥ

11) na dukha na saṁudayaḥ na nirodhah na māgaḥ (!) na rūpa na jñā-
naṁ na prāptiḥ nā āprāptiḥ (!) tasmāt tahi (!) Śāriputra aprāp-
ti (?) yāvat Prajñāpavamitātāsṛitya (!) viharas' citālambanam, . . .
nāstitvāt