THE PRAJÑĀPĀRAMITĀHRDAYASŪTRA
AS AN INSCRIPTION

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Mr. V. PANO V has discovered an inscribed eight-sided slab in the Jasaktu 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 5½-6 ins. broad. The upper line seems to be effaced; there remain 15 lines of 5 characters each. The characters, measuring 1½ x 1¼ ins. and placed at intervals of about 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 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 Prāśasti (about 900 A.D., Pl. V, col. III).

2 (kṣ, l)—to the Gwalior inscription of Bhoja (876 A.D., ib., col. II).

2 (r, ṣ)—to the inscription of Govinda III Rāṣṭrakūṭa (about 807 A.D., ib., col. IV).

3—to those of later inscriptions: m—Siyaḍonī (968 A.D., ib., 34, VII).

b—Bhimadeva (1029 A.D., ib., 32, XVI), s—Deopāra (11th century, 38, XVIII).

Some characters, on the other hand, show affinities to earlier documents: k, s—Aphsad (about 675 A.D., Pl. IV, 7, XIX, and 38, XVIII, v. supra), t, l—

Thus the half of all the characters point to the 10th and 11th centuries. Still, as most of them (7) are related to the beginning of the 10th century and some (4) can be traced to a more remote epoch, the inscription in question might be assigned to the 10th century (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 Prajñāpāramitāḥydayasūtra,—that preserved in the Hōryuji MS.1

The text is incomplete: the end, about one fourth of it, is wanting. The spelling is very sloven, showing a great many clerical errors, as many as in the copies of the Hōryuji 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.

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 Hōryuji MS. are marked H).

(1) Col. I, 11. 2-4—Prajñā(पारमिता)ḥydayasūtraḥ=H. namaḥ sarvajñāya;
(2) I, 11. 7-8, ॊपारमिताचaryayāḥ=H. ोपारमिताययायः;
(3) I, 1. 11, skandhāṁs=H. skandhāḥ;
(4) II, 1. 11 aavimala=H. na vimalā;
(5) ib., 1. 12-13, na sampūrṇa=H. na paripūrṇa;²
(6) III, 11. 9-10, mado/mano/vijñānaddhātu=H. manodhātu;
(7) IV, 11. 7, bodhisattva/r. ोteḥ ?/=H.ोteṣya;
(8) IV, 11. 10-11, cita/avarṇa cita/a...=H. cittāvarāṇaḥ cittāvarāṇa.

Here vv. Ill. Nos. 3, 6, 7, 8 point to better readings than those of the Hōryuji MS. All of them show that the original of our inscription goes back to some independent source.

2 Cf. the larger text, Anc. P.—Leaves, p. 52, l. 15.
THE PrajñāpāramitāhṛdayaSūtra AS AN INSCRIPTION

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

Prof. M. Müller and B. Nanjio mention several inscriptions containing the Prajñāpāramitāhṛdaya\(^1\) and the Uṣṇīṣavijayadhāraṇī; 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.

Mr. A. J. Avdoshchenkov, Hon. Secr., Manch. Res. Soc., saw, during his journey to S. Manchuria in 1927, the following slabs inscribed with Skt. dhāraṇī\(^2\):

(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 eight-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 (about 5 ft. high) is covered with the Skt. larger text of the Prajñāpāramitāhṛdayasūtra 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), August, 1932.

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1 Anc. P.—Leaves, p. 27,—5, ib., pp. 35-36.
2 This information is due to the courtesy of Mr. V. J. Tolmachev, Pres., Manch. Res. Soc.
1st column.
(1) xxx.
(2) Prajñā xx m.
(3) tvahrdaiyasaū-
(4) tram Aryaval-
(5) kitesvara bo-
(6) dhisatva ga-
(7) raṃ prajñā/pāra-
(8) mitā/caryāṃ ca-
(9) rmaṇaṃ bhyaval-
(10) kayati sma paṃ-
(11) .[ca] skandhāṃ taś ca
(12) svaxx [bhāva]/śūnyām (?)
(13) (pa) satī sma i-
(14) ha Śāriputra
(15) rū(?) paṃ śūnyatā

2nd column.
(1) x [ō] nyatayaiva pa-
(2) x tha rūpa nyo (?)
(3) vam eva vida-
(4) nā sī (?) nya sī (?)ax
(5) ra na vijñāna-
(6) ni Śāriputra
(7) sarvam dharmam śū-
(8) nyatā/raksana
(9) adutpana a-
(10) durudha ama-
(11) la avaima (lo)
(12) dodā na saṃ (pū)-
(13) rna tasaeaiha (ō)-
(14) taya na (rū) pa
(15) x vai x saṃjñā

3rd column.
(1) x x x x x
(2) ra na xjñ. x
(3) ni caksu/aṭrotra/
(4) ghrāṇa/jihva/kya/
(5) mana rūpa/śca/
(6) va/gandha/raṣa/

Text restored by. M. Müller.
|| namaḥ sarvajñāya ||
Āryāvalokitesvaro
bodhisattvo
gambhirāyāṃ
prajñā/pāra
mitāyaṃ/caryāṃ ca-
ramāṇo vyavalo-
kayati sma /
paṇca skandhāḥ täṃ ca
tvahāva/śūnyāṃ
pasyati sma |

śūnyatayaiva rūpaṃ
rūpaṃ na prthak śūnyatā śūnyatāya na
prthag rūpaṃ yad rūpaṃ sā śūnyatā yā
śūnyatā tad rūpam evam eva vedanā/
saṃjñā/saṃskāra/vijñānāni i

na saṃskā-\nna viṣṇā-\n
na caksuṣṭhaṭrotra/\nghrāṇa/jihvā/kāya/
manāṃśa na rūpa/sabda/
gandha/raṣa/
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Text restored by M. Müller.

(7) spraṣṭavya/dharma
(8) na cākṣuṣuddhātu
(9) yavana mado/ dhātu
(10) vijñānāttha
(11) na vidyā na/a-
(12) vidyā nākṣayō
(13) yavana cara/
(14) x marāṇaṃ na
(15) x x x x x

4th column.

(1) x kṣayo na x
(2) x mudha na ye
(3) niruddha na ma-
(4) rga na jñāna x
(5) prāpañīta na
(6) jñā(?) da/pṛpa vi
(7) kṣa mo(?)dhisatva
(8) prajñā/pārami-
(9) am āśrata vi-
(10) harya cita/a-
(11) varṇa cita/a
(12) x stītva ryatra-
(13) sta viparyāst-
(14) krānta dda(?)ṣṭa x
(15) x x x x x

kṣayo na duḥkha/
samudaya/
nirodha/mā-
rgā/na jñānaṃ na
praṃśitaṃ |
bodhisattvasya
prajñā/pārami-
tāmāśritya vi-
harati citta/
varaṇaḥ/cittā-
varaṇa/nāstītvād atra
stoṇiparyāś/aṭī-
krānto niṣṭha/ nirvāṇaḥ |
tryadhva/vyavasthitāḥ sarva/
budhāḥ prajñā/pāramitām āśritya
ānuttarām samyak/sambodhīm abhi-
sambuddhāścitasmaj jñātavyaḥ prajñā/
pāramitā/mahā/mantro mahā/vidyā/
mantro 'nuttara/mantro 'sama/sama/
mantraḥ sarva-duḥkha/praṃśamaṇaḥ
satyaṃ amithyātvāt prajñā/pārami-
tāyam ukto mantraḥ tad yathā
gate gate pāra/gate pāra/samgate
bodhi avihā |
|| iti Prajñā/pāramitā/hṛdayaṃ samāptam ||

1 MS. °vyam, Ed. °vyo.-
(1) namo bhasavatyai (e?) śrī[ṛ]ya-Prajāpāramat/yai/ evam mayā śrātam (!) ekasmin samaye Bhagavān Rājaṭrtra vitrarati sma Gṛihra-dhaya-
mavate (!) mahātā [bhikṣu] samghena

(2) sārdham mahātā ca bodhisatvagāṇena tenā[kha]lu (?) vu(!)naḥ samayena Bhagavān Gambhirāvabhāṣaṁ [nāma] dhama-paryāyāṁ bhaṣatvā sapadhipī (!) samāpannaḥ tena[pruṇaḥ] samayena

(3) Āryavalākiteśvera bodhisatvo mahāsātvo (?) Gambhirāvabhāṣaṁ nāma dharmaparyāyāṁ vyavalokayati sa (!) atha khalu āyuṣmāṁ Chābibubha (!) budhnubhāvena [ary]āvalo-

(4) kiteśvara bodhisatva mahāsātva etam avācat yat kaścit kulabudṛa (!) vā kulaudhi vā asyāṁ gambhirāyāṁ [pra]jñāparamitāyā catukāmas (!) tena katham śīkṣitaṁ evam u[kta] āvala-

(5) kiteśvo bodhisatvo mahāsātvā ayuṣmantam Śāriputraṃ etad avocat yat kaśca (!) Śāriputra kulaputra (!) vā kulaudbhi vā asyāṁ nambhirāyāṁ (!) prajñāpāramitāyāṁ catukāmas (!) tenaiṃ ṣi-

(6) iṣṭitavyam yad uta paṇcā skatā (?) svabhāvaśūnyāḥ marpaṁ (?) eva śūnyāntā śūnyatatva rūpaṁ nā rūpaṁ prthak śūnyatāyāḥ nāpi śūnyatā prthag rūpāt evam ve-

(7) danāsaṃjñāsaṃskeraviñānāni evam Śāripubra (?) sarvadharmāḥ svabhāvaśūnyatālakṣanāḥ ajāta anupannā anirudhā amala vimala anūnā asampūrṇāḥ tasmāt tāhi Śāriputra śūny-

(8) tāyaḥ na rūpaṁ na vadava (!) na samjñā na saṃskāra na viṣṇāna na cakṣu na śrotā na kraṇaṁ (!) na jihvā na kāyo na mano na rūpaṁ na śabdo va (?) gandho na raso na sprāṣṭavya na dhamāḥ na caśudhātūḥ na rū-

(9) padhātuḥ na caśuvijnānadhātūḥ na śrātradhātūḥ (!) na sabdadhātūḥ na śrotavijnānadhātūḥ na ghrānadhātūḥ na gandhadhātūḥ na ghrānavigijnānadhātūḥ na jihvādhātūḥ na rasadhātūḥ na jihvāvijñānadhātūḥ-

(10) tuḥ na kāyadhātūḥ na parisṛṭavyadhātūḥ na kāyavijnānadhātūḥ na manodhātuhna dharmādhātūḥ na manovijnānadhātūḥ (?) yāvan nāvidyā nāvidyākṣayo yāvan na jārāmaranāṁ na jārāmaranakṣayaḥ

(11) na dukha na samudayah na nirodahah na māgaḥ (!) na rūpa na jnānaṁ na prāptiḥ nā āprāptiḥ (!) tasmāt tahi (?) Śāriputra aprāpti (?) yāvat Prajñāpāramiti-
tāṭāśritya (?) viharāś citālambanaṁ nāstītvāt

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