

## THE PRAJÑĀPĀRAMITĀHRDAYASŪTRA AS AN INSCRIPTION

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**M**R. V. PANOV 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  $5\frac{1}{2}$ -6 ins. broad. The upper line seems to be effaced; there remain 15 lines of 5 characters each. The characters, measuring  $1 \times 1\frac{1}{2}$  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<sup>1</sup> 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 Praśasti (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*, *ḥ*)—to the inscription of Govinda III Rāṣtrakūṭa (about 807 A.D., ib., col. IV).

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

*b*—Bhīmadeva (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*—

<sup>1</sup> Indische Paläographie (Enc. Ind.-Ar. Research, v. I, II), Strasburg, 1896.

Dantidurga Rāṣṭrakūṭa (ib., 22 and 34, XXII, v. supra), ३—Bower MS. IV (Pl. VI, 29, IV).

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 *Prajñāpāramitāḥdayasūtra*, —that preserved in the Hōryuji MS.<sup>1</sup>

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(pārami)taḥdayasūtraṃ* = H. *namaḥ sarvajñāya* ;
- (2) I, 11. 7-8, °*pāramitācaryāṃ* = H. °*pāramitāyāṃ* ;
- (3) I, 1. 11, *skandhāṃs* = H. *skandhās* ;
- (4) II, 1. 11 *avaimala* = H. *na vimalā* ;
- (5) ib., 1. 12-13, *na sampūrṇa* = H. *na paripūrṇā* ? ;
- (6) III, 11. 9-10, *mado/mano/vijñānaddhātu* = H. *manodhātu* ;
- (7) IV, 11. 7, *bodhisatva/r. °tvaḥ ?/* = H. °*tvasya* ;
- (8) IV, 11. 10-11, *cita/avaryā cita/a....* = H. *cittāvaraṇaḥ cittāvaraṇa*.

Here vv. 11. 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.

<sup>1</sup> Ancient Palm-Leaves, etc. edit. by F. M. Müller and B. Nanjio, etc. (Anecd. Oxon., Aryan Ser., vol. I, pt. III), Oxford, 1884.

<sup>2</sup> Cf. the larger text, Anc. P.—Leaves, p. 52, l. 15.

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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 *Prajñāpāramitāhrdaya*<sup>1</sup> 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. Sec., Manch. Res. Soc., saw, during his journey to S. Manchuria in 1927, the following slabs inscribed with Skt. *dhāraṇīs*<sup>2</sup>:

(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 *Prajñāpāramitāhrdayasūtra* 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.

<sup>1</sup> Anc. P.—Leaves, p. 27.—5, ib., pp. 35-36.

<sup>2</sup> This information is due to the courtesy of Mr. V. J. Tolmachev, Pres., Manch. Res. Soc.

Text restored by. M. Müller.

1st column.

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

|| namaḥ sarvajñāya ||

Āry/āvalokiteśvaro  
bodhisattvo  
gambhīrāyāṃ  
prajñā/pārā  
mitāyāncaryāṃ ca-  
ramāṇo vyavalo-  
kayati sma /  
pañca skandhāḥ tāṃś ca  
svabhāva/śūnyān  
paśyati sma |  
iha Śāriputra  
rūpaṃ śūnyatā

2nd column.

- (1) x [śū] nyatevaiva pa-
- (2) x tha rūpa nye (!)
- (3) vam eva vida-
- (4) nā śi(!) nya śi (!)ax
- (5) ra na vijñāna-
- (6) ni Śāriputra
- (7) sarvaṃ ddharma sū-
- (8) nyatā/rakṣaṇa
- (9) adutpana a-
- (10) durudha ama-
- (11) la avaima (la)
- (12) dodā na saṃ (pū)-
- (13) rṇa tasmāiha (śū)-
- (14) taya na (rū) pa
- (15) x vai x saṃjñā

śūnyatevaiva rūpaṃ  
rūpān na pṛthak śūnyatā śūnyatāyā na  
pṛthag rūpaṃ yad rūpaṃ sā śūnyatā yā  
śūnyatā tad rūpaṃ/evam eva vedanā/  
saṃjñā/saṃskāra/vijñānāni |  
iha Śāriputra  
sarva/dharmāḥ śū-  
nyatā/lakṣaṇā  
anutpannā  
aniruddhā ama-  
lāna vimalā  
neonā na paripū |  
rṇāḥ tasmāc Cohāriputraśūnya  
tāyāṃ na rūpaṃ  
na vedanā na saṃjñā

3rd column.

- (1) 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/

na saṃskā-  
rā na vijñānā-  
ni; na cakṣuḥ/śrotra/  
ghrāṇa/jihvā/kāya/  
manāṃsi; na rūpa/śabda/  
gandha/rasa/

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Text restored by M. Müller.

- (7) spraṣṭavya/dharma  
 (8) na cākṣu/ddhātu  
 (9) yavana mado/  
 (10) vijñānā/ddhātu  
 (11) na vidya na/a-  
 (12) vidya ṅākṣayo  
 (13) yavana cara/  
 (14) x maraṇaṃ na  
 (15) x x x x x

spraṣṭavya/dharmāḥ/  
 na cakṣur-dhātur  
 yāvan na mano/  
 dhātuḥ/  
 na vidyā  
 nāvidyānavidyā/kṣayoṇāvidyā/kṣayo  
 yāvan na jarā/  
 maraṇaṃ na  
 jarā/maraṇa/

4th column.

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

kṣayo na duḥkha/  
 samudaya/  
 nirodha/mā-  
 rgā/na jñānaṃ na  
 prāptitvam |

bodhisattvasya  
 prajñā/pārami-  
 tāṃśritya vi-  
 harati citt/ā-  
 varaṇaḥ | citt/ā-  
 varaṇa/nāstitvād atra  
 stoiviparyās/āti-  
 krānto niṣṭha/  
 nirvāṇaḥ |

tryadhva/vyavasthitāḥ sarva/  
 buddhāḥ prajñā/pāramitām āśritye  
 ānuttarāṃ samyak/sambodhim abhi-  
 sambuddhāḥitasmāj jñātavyaḥ<sup>1</sup> prajñā/  
 pāramitā/mahā/mantra mahā/vidyā/  
 mantra 'nuttara/mantra 'sama/sama/  
 mantraḥ sarva/duḥkha/praśamanaḥ  
 satyam amithyātvāt prajñā/pārami-  
 tāyām ukto mantraḥ | tad yathā |  
 gate gate pāra/gate pāra/saṃgate  
 bodhi svāhā |

|| iti Prajñā/pāramitā/hrdayaṃ  
 samāptam ||

<sup>1</sup> MS. °vyam, Ed. °vyo.-

APPENDIX

PRAJÑĀPĀRAMITĀHRDAYASŪTRA

LARGER TEXT

(1) namo bhagavatyai (e ?) śrīā[r]ya-Prajñāpāramat/ya/ evaṃ mayā śrītam (!) ekasmin samaye Bhagavān Rājagrtra vitrarati sma Gṛdhra-dhaya-mavate (!) mahātā [bhikṣu] saṃghena

(2) sārđhaṃ mahātā ca bodhisatvagaṇena tena[kṣa]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 āyuṣmāñ Chābibubha (!) budhānubhāvena [ary]āvalo-

(4) kiteśvara bodhisatva mahāsatva etam avūcat yat kaścit kulabudrū (!) vā kuladuhi vā asyāṃ gambhīrāyaṃ [pra]jñāpāramitāyā catukāmas (!) tena kathaṃ śikṣitavyam evam u[kta] Avālā-

(5) kiteśvero bodhisatvo mahāsatvā ayuṣamantaṃ Śāriputram etad avocāt yat kaśca (?) Śāriputra kulaputra (?) vā kuladuhitā vā asyāṃ nambhīrāyāṃ (!) prajñāpāramitāyāṃ catukāmas (!) tenaivaṃ śi-

(6) kṣitavyaṃ yad uta pañcā skatā (!) svabhāvasūnyāḥ marpaṃ (!) eva sūnyantā 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 kraṇaṃ (!) na jihvā na kāyo na mano na rūpaṃ na śabda va (?) gandho na raso na spraṣṭavya na dharmāḥ na cakṣudhātuḥ na rū-

(9) padhātuḥ na cakṣuvijñānadhātuḥ na śrūtradhātuḥ (!) na śabdadhātuḥ na śrotravijñānadhātuḥ na ghrāṇadhātuḥ na gandhadhātuḥ na ghrāṇavijñānadhātuḥ na jihvādhātuḥ na rasadhātuḥ na jihvāvijñānadhā-

(10) tuḥ na kāyadhātuḥ na spraṣṭavyadhātuḥ na kāyavijñānadhātuḥ na manodhātuḥ na dharmādhātuḥ na manovijñānadhātuḥ (?) yāvan nāvidyā nāvidyākṣayo yāvan na jarāmaraṇaṃ na jarāmaraṇakṣayaḥ

(11) na dukha na sanudayaḥ na nirodhah na māgaḥ (!) na rūpa na jñānaṃ na prāptiḥ nā aprāptiḥ (!) tasmāt tāhi (!) Śāriputra aprāpti (?) yāvat Prajñāpavami-tātāśritya (!) viharaś citālabanaṃ nāstivāt