

Horiuzi Palm-leaf Manuscript Transcription

The image is a facsimile of the so-called "Horiuzi Palm-leaf MSS." of Hōryū-ji monastery. The manuscript was preserved in Hōryū-ji, and is said to date from 609 AD. Georg Bühler notes in Müller (1881) that a comparison of the script with India manuscripts and inscriptions argues for a date in the 8th century. He hypothesises that all of those later scribes and stone masons of other editions were being deliberately archaic. However the simpler hypothesis is that the Horyuji manuscript is late.

The manuscript begins with the *Prajñāpāramitāhṛdaya*. From page 2, line 2 we find the Uṣṇīśavijaya Dhāraṇī. The last line is a complete Sanskrit syllabary in Siddham script - preceded by the word siddham and ending with llam kṣa. Each texts begins with the auspicious mark ☸ called yigmo in Tibetan, which is often erroneously interpreted as *om*.

Transcription

Recto

1. ◎ nama ssa rva jñā ya ā ryā va lo kit e sva ra bo dhi sa tvo ga mbhī ram pra jñā pā ra mi tā yam ca ryām ca ra mā no vya va lo kaya ti sma pam ca ska ndhā stā mtā sca sva bhā va sū nyam pasya
 2. ti sma i ha sā ri pu tra rū pam su nya tā su nya tai va rū pam rū pā nna pṛ tha k su nya tā su nya tā yā na pṛ tha gru pam ya drū pam sā su nya tā yā su nya tā drū pam e va me va ve da
 3. na sam jñā sam skā ra vi jñā nā ni i ha sā ri pu tra sa rva dha rmā śū nya tā la kṣa ḥā a bu pa nna a ni rū ddhā a ma lā vi ma lā nā na pa ri pū rṇa na ta smā cchā rip u tra sū nya tā
 4. yām na rū pa na ve da nā¹ sam jñā na sam skā rā na vi jñā ni na ca kṣu sro tra ghrā na ji hvā kā ya ma nā msi na rūpam sa bda ga ndha ra sa spr̄ ṣta vya dha rmā na ca kṣu rdhā tu yā va nna ma
 5. no dhā tu na vi dyā nā vi dyā na vi dyā kṣa yo nā vi dyā kṣa yā va nna ja rā ma ra ḥām na ja rā ma ra ḥā kṣa yo na duḥ kha sa mu da ya ni ro dha mā rga na jñā nam² na prā pti tvaṁ bo dhi sa tva sya pra jñā pā ra mi

¹ omitted *na*

² section omitted: *na prāptir na-aprāptih tasmāc chāriputra*

6. tā a śri tya vi ha r ti cit ta va ra ḥa cit ta va ra ḥa nā sti tvā da tra sto vi pa rya sā ti kra ntah ni ḫha ni rvā ḥa³ try dhva vya va sti tā sa rva bu ddhāḥ pra jñā pā ra mi tā s sri tyā nu tta rām sa mya kṣam̄ bo dhi a bhi
7. sam̄ bu ddhā tā smā jñā ta vyam̄ pra jñā pra⁴ mi tā ma hā mam̄ tro ma hā vi dyā mam̄ trah a nu tta ra mam̄ tra a sa

Verso

1. ma sa ma mam̄ tra sa rva duḥ kha pra sa ma naḥ sa tyaṁ a mi thya tvā d pra jñā pā ra mi tā yā mu kto mam̄ trah ta dya thā ga te ga te pā ra gā te pā ra ga te pā ra sam̄ ga te bo dhi svā hā * pra jñā pā ra mi ta hrid yā sa ma pta

Text

॥ namas sarvajñāya |

āryāvalokiteśvara-bodhisattvā gambhīram̄ prajñāpāramitāyam̄ caryām̄ caramāno vyavalokayati sma paṁca-skandhās tā[ṁ]ś ca svabhāva-sūnyam̄ paśyati sma |

iha śāriputra rūpam̄ sūnyatā sūnyataiva rūpam̄ rūpān na pṛthak sūnyatāyā na pṛthag rūpam̄ yad rūpam̄ sā sūnyatāyā sūnyatā tad rūpam̄ evam eva vedana-samjñā-saṁskāra-vijñānāni |

iha śāriputra sarva-dharmā sūnyatā-lakṣaṇā anutpanna anirūddhā amalāvimalā nānān aparipūrṇa | tasmāc chāriputra sūnyatāyām̄ na rūpam̄ na vedanāna [na] samjñā na saṁskārā na vijñāni na cakṣū-śrotra-ghraṇa-jihvā-kāya-manāmsi | na rūpam̄-śabda-ganda-rasa-spraṣṭavya-dharmā | na caksur-dhātu yāvan na mano-dhātu na vidyā nāvidyā na vidyākṣayo nāvidyāksāyo yāvan na jarāmarañam̄ na jarāmarañakṣayo | na duḥkha-samudaya-nirodhā-marga | na jñānaṁ na praptitvam̄ |

bodhisatvasya prajñāpāramitā aśritya viharati [a]cittavaraṇa | cittāvaraṇa-nāstitivad atrasto viparyasātikrāntah niṣtha-nirvaṇah | tryadhvavyavastitā sarvabuddhāḥ prajñāpāramitā aśrityānuttarām̄ samyak sambodhī [sam yak] saṁbuddhā |

tasmā jñātavyam̄ prajñāpramitā mahā-maṇtrā mahāvidyā-maṇtrah anuttara-maṇtra asamasama-maṇtra sarva-duḥkha-praśamanah satyam amithyatvād | prajñāpāramitāyām ukto maṇtra tadyathā gate gate pāragate pārasamgate bodhi svāhā ||

prajñāpāramit [hṛda]yā samapta.

Notes

This text forms the basis of the Sanskrit edition published by Max Müller, which in turn forms the basis of the edition by Vaidya. This is significant because Vaidya is widely available on the internet and is the text which appears in the Digital Sanskrit Buddhist Canon. The text is quite different from the critical edition by Conze (1948, 1967).

In terms of the history of the study of Prajñāpāramitā texts in the West this is an important document. Though it is far from perfectly copied, and probably not at old as the

³ word omitted: *prāptah*

⁴ *pra* should read *pāra*

priests of Hōryū-ji monastery say it is, it is never-the-less old. It ought to have been carbon dated before now, but I've seen no reference to any attempt. The ms. dates from not long after the Heart Sutra was composed and probably can claim to be the oldest ms. of it in existence. Not only that but it continues to influence study and perception of the Heart Sutra. The excellent calligraphy book by John Stevens reproduces this text with only minor amendments for example; and much of it survives into Vaidya's Sanskrit text.