

**Diplomatic Edition of British Library Manuscript EAP676/2/5: Ārya Pañcaviṃśatikā
Prajñāpāramitā Mantranāma Dhāraṇī aka Prajñāpāramitāhṛdaya**

Draft. 25 December 2014.

Folio size 18 x 6.5 cm; paper.

Margins of double lines in red ink. Each recto has || *pra* || in the left margin; and || *jñā* || in the right, with page number beneath in Nagārī script.

- () editorial additions
 { } speculative readings of visible akṣara
 ka superfluous akṣara
 X obscured akṣara

Paragraph numbering per my revised edition of Conze 1967.¹

om namo bhgavat(y)a(i)² āryaprajñāpāramitāyai ||

1a. eva(m) mayā śrutam ekasmin samaye bhagavān rājagrhe³ viharati sma
 ḡdhrakuṭaparvate⁴ mahatā bhikṣusa(m)ghena⁵ sārddham⁶ mahatā cā⁷ bodhisa(m)ghena⁸ X⁹
 tena kharu¹⁰ puna samaye¹¹ bhagavān gambhirāvabhāṣan¹² nāma (dharmaparyāyam bhāṣitva
 samādhiṃ)¹³ samāpanna(h)¹⁴ (|)¹⁵ tasmin¹⁶ sama{ye}¹⁷ āryyāvalokiteśvaro¹⁸ bodhisatvo¹⁹
 mahāsatvo gambhirāyāṃ prajñāpāramitāyā caryāṃ (caramāṇo)²⁰ eva(m)²¹ vyavalokayati
 sma {pañca}²² skandhān²³ (tāṃś ca)²⁴ svabhāvaśūnyā(n)²⁵ vyavalokayati sma²⁶ { || }

¹ A New Sanskrit Heart Sutra. 27 September 2013. <http://jayarava.blogspot.co.uk/2013/09/a-new-sanskrit-heart-sutra.html>.

² Buddhist Prajñāpāramitā manuscripts typically have *bhagavatyai* as the dative of *bhagavatī*, the feminine of *bhagavat*, the most common way of referring to the Buddha. Classical sandhi rules would change *-yai* to *-yā* when followed by *ārya-*, but this rarely if ever happens in Buddhist texts.

³ *rājagrha* for *rājagrhe*.

⁴ *ḡdhrakuta* for *ḡdhrakūṭa*.

⁵ Anusvāra omitted

⁶ *śārddha* for *sārddham*.

⁷ *ca* for *cā*.

⁸ Anusvara omitted

⁹ There is an obscured akṣara here, but none is required. Possibly a *daṇḍa*?

¹⁰ *kharu* for *khalu*.

¹¹ *śamaya* for *samaye*.

¹² *-vabhāṣan* for *-vabhāṣan*.

¹³ Words omitted.

¹⁴ Final visārga omitted.

¹⁵ A *daṇḍa* would aid the reader here.

¹⁶ Conze *tena samayena* (instrumental case) ‘at that time’. Our text and N^{deim} have *tasmin samaye* (locative case) ‘in that time’. Since both words have changed this cannot be a scribal error, but is an editorial decision on the part of an editor who perhaps wanted to contrast with the previous *tena samayena*.

¹⁷ akṣara smudged.

¹⁸ Reading *ā ryyā va* though scribe may have written *ā ryyā kha* – an unexplained mark between *ryyā* and *va* is not clear and unconnected to akṣaras around but looks very like initial *kh* or *ś* ligatures elsewhere. *Ta* for *te*.

¹⁹ *bodhisatvo* for *bodhisatva*.

²⁰ Omitted.

²¹ Anusvāra omitted.

²² Akṣaras here obscure. Possibly three, but we expect *pa ṅca*.

1b. athā(yu)smān²⁷ sārīputro²⁸ buddhānubhāvena²⁹ āryyāvalokiteśvaram³⁰ bodhisatvam³¹
mahāsatvam³² etad avo(ca)t³³ || || iha āryyavarokiteśvara³⁴ (yaḥ kaścīc) kulaputro³⁵ (vā)³⁶
kuladuhitā³⁷ vā (asyām)³⁸ gambhirāyām (prajñāpāramitāyām)³⁹ caryyam⁴⁰ catukāmena⁴¹
katham vyavalokayitavyam⁴² (śikṣitavyam)⁴³ | avalokiteśvarā⁴⁴ āha⁴⁵ {atha}⁴⁶ kharu⁴⁷
kuraputro⁴⁸ vā kuraduhitā⁴⁹ vā (asyām)⁵⁰ gambhirāyām⁵¹ prajñāpāramitāyām catukāmena⁵²
tenaivam vyavalokayitavyam⁵³ |

2. (ihā sārīputra)⁵⁴ rūpaṃ śūnyam⁵⁵ evaṃ (śūnyatva) rūpaṃ ,⁵⁶ rūpān (na) pṛthak⁵⁷
(śūnyatā) śūnyatāyā na pṛthag⁵⁸ śūnyam (rūpaṃ) | evaṃ vedanā⁵⁹ -saṃjñā-saṃskārā⁶⁰ -
vijñānāni śūnyatā⁶¹ |

²³ Virāma omitted on final *na*. This passage follows N^{abi}. *Skandhāna* for *skandhān* (virāma omitted). Note the Conze errs in choosing the nominative plural ending *skandhās* when the word is clearly the object of the verb *vyavalokayati sma*.

²⁴ Words omitted.

²⁵ *śūnyā* for *śūnyān*.

²⁶ It seems that all long-text mss. have *vyavalokayati sma* here. However, the sense of the verb wrong. In the short text we find *paśyati sma*: Avalokiteśvara looks/examines (*vyava*√*lok*) the *skandhas* and as a result he sees (√*drś*) they are empty of *svabhāva*.

²⁷ *yu* omitted

²⁸ Conze has *athāyusmāñc chārīputro* with the *n śā > ñcchā* sandi.

²⁹ *buddhānubhāvyana* for *buddhānubhāvena*.

³⁰ *-svaro* for *svaram*.

³¹ *-satvā* for *sattvam*

³² *māhāsatvā* for *mahāsattvam*.

³³ *ca* omitted.

³⁴ *ro* for *lo*; final *visārga* omitted Conze has *yaḥ kaścīc* for *iha āryyavarokiteśvaraḥ* here and records no other variations, though he leaves out readings. Śārīputra is addressing Avalokiteśvara but his name should be in the vocative not the nominative.

³⁵ *kuraputra* for *kulaputra*.

³⁶ Text has *na* for *vā*.

³⁷ *kuraduhitā* for *kuladuhitā*.

³⁸ Word omitted.

³⁹ Word omitted.

⁴⁰ *caryyā* for *caryam*.

⁴¹ *catukāmena* for *cartukāmas tena*. Possible to reconstruct *catukāma(ste)na*? The two *ca* akṣaras in close proximity are quite different. N^{de} *cartukāmena*.

⁴² Wrong word here *ro* for *lo*, possibly copied from another line.

⁴³ Word omitted

⁴⁴ *avarokiteśvaro* for *avalokiteśvaro*.

⁴⁵ Conze: “*katham śikṣitavyam evam ukta Āryavalokiteśvao bodhisatvo mahāsattvo āyusmantam Śārīpūtram etad avocat: yaḥ kaścīc Chārīputra...*” Ndei have *Avalokiteśvara āha*.

⁴⁶ Akṣaras unclear but *atha* before *kharu* is usual.

⁴⁷ *kharu* for *khalu*.

⁴⁸ *kuraputra* for *kulaputra*.

⁴⁹ *kuraduhitā* for *kuladuhitā*.

⁵⁰ Word omitted.

⁵¹ *anusvāra* added to *ga* erroneously.

⁵² Conze has *catukāmas tena*. Records variant Nⁱ has *catukāmena*. See n.40

⁵³ *ro* for *lo*.

⁵⁴ By Conze’s notes included in N^{adfg hijlm}, J^a. Conze *tasmāc Chārīputra*.

⁵⁵ Conze *rūpaṃ śūnyatā* omits *evaṃ*. This variation not noted previously.

⁵⁶ Mark here, seemingly deliberate. Obvious place for a *daṇḍa*.

⁵⁷ Final *virāma* omitted *pṛthaka*.

⁵⁸ *pṛthak* for *pṛthag*.

⁵⁹ Text has *vyadanā* for *vedanā*.

⁶⁰ Text has *saskāmra* for *saṃskāra*.

⁶¹ *na* for *nya*.

3. evaṃ⁶² śāriputraḥ sarvvadharmā śūnyāḥ svalakṣatvāḥ⁶³ ānu(t)pannā⁶⁴ | anirūddhā⁶⁵ | acarāḥ (a)vimalāḥ⁶⁶ | acyutāḥ |⁶⁷ (anūnā aparipūrṇāḥ |)⁶⁸

4. tasmā(t) tarhi kulaputra⁶⁹ śūnyatāyāṃ (na)⁷⁰ rūpaṃ na ve(da)nā⁷¹ na saṃjñā⁷² ,⁷² na sa(m)skāra na vijñāna na caksūṃ , na śrotam (na)⁷³ ghrāṇam (na)⁷⁴ jivha na kāya na mano⁷⁵ na rūpa(m)⁷⁶ na śabdaṃ na gandho⁷⁷ na raso na pratavyam⁷⁸ na dharmmaḥ⁷⁹ na caksu(r)dhātuḥ⁸⁰ |⁸¹ evaṃ jāvanta dharmmaḥ dhātuḥ yāvan⁸² (na manovijñānadhātu)⁸³ (na vidyā) jāvanta na vidyākṣayo yāvan⁸⁴ (na jarāmarāṇam na)⁸⁵ jarāmarāṇakṣayo na duḥkha na samudayā na niroddhaḥ | na mārgau⁸⁶ na jñānam pṛā⁸⁷ nāprāptiḥ |

5. tasmā(t) ta(r)hi śāriputra apra{pti}tvāt⁸⁸ bodhisatvo⁸⁹ prajñāpāramitām āśritya viharati (a)cittārambam⁹⁰ (cittāvaraṇanāstivād) ātrasvāda⁹¹ anuttarāyāṃ—samyaksambodhi—⁹² (vi)paryyasmātrikrāntā⁹³ niṣṭhā(nirva)ṇā⁹⁴ pṛā⁹⁵ prāptā(h)⁹⁶ t(r)yadhavyavasthītaḥ⁹⁷ | sarvvabuddha{raya}⁹⁸ prajñāpāramitām āśrity(ā)nuttarāyāṃ⁹⁹ samyak¹⁰⁰ bodhaim abhisambuddhaḥ |

⁶² N^{abdeikm} all have *iha*.

⁶³ Expect *śūnyatālakṣaṇā*. N^{de} *śūnyāḥ svalakṣaṇa*.

⁶⁴ Line 4 like N^h. *Anutpannā* has *pa* for *tpa*.

⁶⁵ *anirūddhā* for *aniruddhā*.

⁶⁶ Initial *a* omitted.

⁶⁷ “acarāḥ (a)vimalāḥ | acyutāḥ |” follows N^{im}, except *acarāḥ* for *acalāḥ*. Cf N^c *acyutāḥ acalāḥ*. However we expect pairs of opposites, e.g. *anutpannā aniruddhā*.

⁶⁸ Phrase omitted.

⁶⁹ Conze: *tasmāc chāriputra*. N^{abdeikm}, C^{ade}, and Ti all have *tasmāt tarhi*. Text *tasmātarhi*. Note that this time *kula* rather than the usual substitution *kura*.

⁷⁰ Word omitted.

⁷¹ *vyānā* for *vedanā*.

⁷² Mark like a backwards comma inserted here. Not a *daṇḍa*, but a separator?

⁷³ *Na* omitted.

⁷⁴ *Na* omitted.

⁷⁵ Conze *manāṃsi* (plural) vs *mano* singular.

⁷⁶ *anusvāra* omitted.

⁷⁷ unclear, but apparently deliberate mark between *ga* and *ndho*.

⁷⁸ *pratavyam* for *spraṣṭavya*.

⁷⁹ Conze miss out the individual negations here and compound the names of the senses. Mss N^{abdeikm} C^{ae} and J^b include them.

⁸⁰ Line 2 follows N^h.

⁸¹ There is no need for a *daṇḍa* here, it doesn't make sense.

⁸² *jāvanta* for *yāvan* throughout.

⁸³ The text is confused here. We expect a negated list of 18 *dhātus* corresponding to the senses, their objects and the associated *vijñāna*; cited by first and last members linked by *yāvan*. *Dharmadhātu* is an entirely different concept and out of place here.

⁸⁴ *jāvanta* for *yāvan*.

⁸⁵ Words omitted.

⁸⁶ *mārgau* for *mārgā*.

⁸⁷ Repeated akṣara.

⁸⁸ It's unclear what the 3rd akṣara is. We expect *pti*. Text *-tvāt* for *-tvād*.

⁸⁹ *bodhisatvā* for *bodhisatvo*.

⁹⁰ (a)cittārambam for *acittāvaraṇaḥ*.

⁹¹ *ātrasvāda* for *atastro*.

⁹² Words copied in error, probably from line below.

⁹³ *paryyasmātrikrāntā* for *viparyāsa-atikrānto*.

⁹⁴ *niṣṭhānirvaṇā*; *ni rva* omitted.

⁹⁵ Akṣara repeated.

⁹⁶ Final *visārga* omitted.

⁹⁷ Unknown mark (comma?) between *tya* and *dhva*.

⁹⁸ *vva* for *rva*; *raya* unexpected: *ra* possibly *na*, *ca*; *ya* possibly *pa* none of which help.

6. tasmā(t) ta(r)hi jñātavyam¹⁰¹ prajñāpāramitā (mahā)mantra¹⁰² mahāvidyā mantra śa¹⁰³
anuttaro mantra asamāsamā mantraḥ | (sarvaduḥkhaḥpraśamaṇaḥ satyam amithyatvāt

7. prajñāpāramitāyam ukto mantraḥ tadyathā¹⁰⁴ | auṃ¹⁰⁵ gate 2¹⁰⁶ pāraṃgate
pārasaṃgate bodhisatva¹⁰⁷ svāhā |

8. evaṃ śāriputra gambhirāyāṃ prajñāpāramitāyā(m)¹⁰⁸ (caryāṃ)¹⁰⁹ śikṣitavyam¹¹⁰
bodhisatvena mahāsatvena , atha khalu¹¹¹ bhagavāṃ (tasmāt)¹¹² samādheḥ¹¹³ vyutthāya
āryāvalokiteśvarāya bodhisatvāya (mahāsatvāya) sādhuḥkaram¹¹⁴ adāt || sādhu sādhu
kulaputra¹¹⁵ evaṃ¹¹⁶ etat (kulaputra evam etad)¹¹⁷ | gambhirāyāṃ prajñāpāramitāyāṃ (caryāṃ
cartavyāṃ yathā tvayā)¹¹⁸ ni{rdisṭam}¹¹⁹ tad¹²⁰ anumodya(te)¹²¹ sarvvatathāgatāir iti¹²² || ||

8a. idam¹²³ avocat bhagavāṃ (āttamanā)¹²⁴ āyusmā(n) sārīputra¹²⁵ āryāvarokiteśvaro¹²⁶
bodhisatvo mahāsattvo¹²⁷ (te ca bhikṣavas te ca bodhisattvo mahāsattvo)¹²⁸ sā¹²⁹ ca sarvāvatī
parṣat sa-deva{mā}nu{śvāsu}ra-gandarvaś¹³⁰ ca loko bhagavato bhā{śita}¹³¹ tam
abhyānandan¹³² iti |

9. | āryyapañcaviṃśatika-prajñāpāramitā-(hr̥daya)¹³³ samāptaḥ || |

⁹⁹ Text has *śritya nu...* for *śrity(ā)nu...*

¹⁰⁰ *samykaṃ* for *samyak*.

¹⁰¹ Conze *tamāḥ jñātavyam*.

¹⁰² *mahā* omitted.

¹⁰³ additional akṣara.

¹⁰⁴ Whole line omitted?

¹⁰⁵ Unusual to see *auṃ* in place of *oṃ* in a Buddhist ms.

¹⁰⁶ Nāgari numeral 2. Indicates that *gate* is repeated. See also mantra at end.

¹⁰⁷ *sa tva* akṣaras not required.

¹⁰⁸ Anusvāra omitted.

¹⁰⁹ Word omitted.

¹¹⁰ *nikṣitavyam* for *śikṣitavyam*.

¹¹¹ *kharu* for *khalu*.

¹¹² Omitted word. Also omitted N^{dei}. N^b *tasmā tahi* (variant not recorded by Conze).

¹¹³ *śamādhi* for *samādheḥ*.

¹¹⁴ *-raṃm* for *ram*.

¹¹⁵ *kura* for *kula*.

¹¹⁶ *evaṃm* for *evam*.

¹¹⁷ Words omitted. Also omitted N^{ceim}.

¹¹⁸ Words omitted.

¹¹⁹ Akṣaras are difficult to read but appear to be the expected *nirdiṣṭam*.

¹²⁰ *tad* omitted by Conze. Present in N^{dm} (note Conze 153 read N^{dm} so perhaps found in another ms.).

¹²¹ Text reads *ta da nu X nu mo dyām*. X might be an *ś* ligature. In any case it is superfluous. If we ignore the two extra akṣaras it still leaves *anumodyam* for *anumodyate*.

¹²² *iti* for Conze *arhadbhiḥ*; as N^{deim}.

¹²³ *idamm* for *idam*.

¹²⁴ Word omitted. Also omitted N^c.

¹²⁵ Conze with correct sandhi *āyusmāñc chārīputra*.

¹²⁶ *āryyauvarokiteśvarasya* for *āryāvarokiteśvaro*.

¹²⁷ *mahāsatvā* for *mahāsattvo*.

¹²⁸ Words omitted.

¹²⁹ *sa* for *sā*.

¹³⁰ Several smudged akṣaras; *mānuṣvāsura* for *mānuṣāsura*; *ganbarvaś* for *gandharvaś*.

¹³¹ Two smudged akṣaras, last unreadable.

¹³² *abhyānaṃdan* for *abhyānandan*. Classical sandhi prescribed that *-ndan iti > -ndann iti*.

¹³³ *hr̥daya* missing here but included in most of the Nepalese mss. Conzes it in N^{cdeih}, C^{ac}. Also N^b, J^{ab}.

10. ||¹³⁴ oṃ nāma¹³⁵ {śrī}¹³⁶ āryyāvvalokiteśvarāya bodhisatvāya mahāsatvāya¹³⁷
mahākāruṇikāya | tadyathā | oṃ cala 2 cili 2¹³⁸ culu¹³⁹ 2 hulu 2 mulu 2 huṃ huṃ huṃ huṃ
huṃ¹⁴⁰ phaṭ phaṭ phaṭ phaṭ phaṭ¹⁴¹ padmahastaya svāhā ॐ ||¹⁴² iti āryyamokṣamantra nāma
dhāraṇi samāptam | ◌◌ | ◌◌ |

¹³⁴ Continues in Lantsa script seemingly by the same hand.

¹³⁵ ṇa for nā.

¹³⁶ A guess.

¹³⁷ śa for sa.

¹³⁸ This and subsequent numerals surmounted by a candra-bindu – not available in Unicode.

¹³⁹ Both the *ci* and *cu* akṣaras have a mark that would typically indicate a conjunct *rc* that is absent from *cala*.

¹⁴⁰ *huṃ* with candra-bindu; short *u* rather than long *ū*.

¹⁴¹ Scribe has added a virāma to each *pha* as well as each *ṭa*, so that technically it reads *pht*.

¹⁴² This mantra is found in the *Sādhanamālā* (88) where it reads: *nama āryāvalokiteśvarāya bodhisattvāya mahāsatvāya mahākāruṇikāya tadyathā oṃ cala cala cili cili culu culu kulu kulu mulu mulu huṃ huṃ huṃ huṃ phaṭ phaṭ phaṭ phaṭ padmahaste svāhā* but continues on at some length. It's also similar to the so-called *Nilakaṇṭha Dhāraṇī* is also known as the *Mahākāruṇika Dhāraṇī*.

See <http://www.visiblemantra.org/nilakantha-dharani.html>