

# The Correlation of Verses of the *Sang Hyang Kamahāyānan* *Mantranaya* with Vajrabodhi's *Jāpa-sūtra*

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## Introduction

The Old Javanese text of esoteric Buddhism, the *Sang Hyang Kamahāyānan Mantranaya* was published with a translation in Dutch by J. Kats in 1910 together with the text of the *Sang Hyang Kamahāyānikan*. In 1913 J. S. Speyer published a new edition of the Sanskrit verses with a translation and textual notes. Then in 1936 H. von Glasenapp pointed out that some Sanskrit verses in the *SHKM* could be found in the *Hevajrasekaraprakriyā*, and assumed the text was used for the initiation ceremony.

The *SHKM* text consists of 42 Sanskrit verses with a commentary in Old Javanese. The Sanskrit verses have attracted the attention of many Buddhist scholars. Unrai Ogiwara, a Japanese scholar, traced back to the sources of the Sanskrit verses based on Speyer's edition, and identified verses 1-9, 16-18, 20-22 with the Chinese translation of the *Mahāvairocana-sūtra* [Ogiwara 1915]. The whole Sanskrit text of the *Mahāvairocana-sūtra* has not been found yet until today, and the only texts we have are Chinese and Tibetan translations. In 1950, Shinten (Shirō) Sakai, also Japanese, identified verses 26-42 of the *SHKM* with Chinese and Tibetan version of the *Adhyardhaśatikāprajñāpāramitā-sūtra*. Then in 1974 J. W. de Jong published an emendation of the Sanskrit verses of *SHKM*, 1-5ab, 6-9, 16, 17-18, 20-22, 26-41, 42 together with their Tibetan version. The present writer found the *SHKM* verses 10 & 11 equivalent to the verses in the *Sarvadurgatipariśodhana-tantra*, and identified verses 12 & 13 with the *Sarvatathāgatātattvasaṃgraha* in Sanskrit, in phonetic transliteration and Chinese translation. *SHKM* verse 13 was also found to be equivalent to verses in the *Sarvadurgatipariśodhana-tantra* and the *Sarvavajrodaya*, and verses 14 & 15 correspond to those in the *Kriyāsaṃgrahapañjikā*, and verse 19 to the *Sarvavajrodaya*. The identification will be quoted later.

The *Jāpa-sūtra*,<sup>1)</sup> whose Chinese title is *Ching-kang-ting yü-ch' ieh-chung-lieh-ch' u-nien-sung-ching* (金剛頂瑜伽中略出念誦經) [Taishō 18 No. 866], was translated into Chinese by Vajrabodhi in 723. Vajrabodhi, before reaching China in 720, he stopped over at Śrīvijaya in 718. And according to a Chinese source [Taishō 55 No. 881], Amoghavajra met Vajrabodhi in Java and became his disciple. Amoghavajra translated the *Sarvatathāgatātattvasaṃgraha* into Chinese in 753.<sup>2)</sup> The *Jāpa-sūtra* explains in detail rites of the Master Consecration, so it is believed that the text was used as a ritual manual for the *Sarvatathāgatātattvasaṃgraha*. The following are the contents of the *Jāpa-sūtra* (hereafter JS):

[ I ] 1) Obeisance, introductory remarks, 2) Qualification of a disciple, 3) Encouragement

of a disciple, 4) Selection of the Maṇḍala site, 5) Actions for meditation, 6) Method of Samādhi, [II] 7) Fivefold Meditation, 8) Consecration, [III] 9) Method of drawing the Maṇḍala, 10) Thirty Seven Boddhisattvas, 11) Pledge for complete attainment, [IV] 12) Stanzas of praise, 13) Jāpa, 14) Offering and sustaining, 15) Master consecration.

### Abhiṣeka Ritual

The Abhiṣeka (consecration) ritual is very important in the Esoteric Buddhism. According to S. Sakai, abhiṣeka of *SHKM* belongs to the Jar-consecration, which is sub-divided into six consecration: water, crown, vajra, bell (ghaṇṭā), name and master (ācārya) consecration [Sakai 1950]. After conferred the master consecration, the disciple is qualified to teach and transmit esoteric doctrines. The abhiṣeka (consecration) mentioned in the commentary of *SHKM* verse 40 is named 'Cakrawartyabhiṣeka', and the *SHKM* verses are assumed to be recited in the master consecration. The reconstructed steps of the consecration in the *SHKM* are in principle almost the same as those mentioned in the *JS*, however, the *JS* is far detailed and complete.

Procedure of the master-consecration in the *JS* consists of two main parts, that is:(1) Preliminary rites to entering the maṇḍala, and (2) Procedure of conferring the consecration [Kanbayashi 1981: 311-326]. Each part is subdivided as follows:

- I . 1) Beseeching by disciple, 2) Encouragements by master, 3) Confession of sins by disciple, 4) Homage to Three Jewels, 5) Awakening the bodhi-mind, 6) Disciple take seats, 7) Inspiration in a dream, 8) Drinking the vajra-water, 9) Samaya oath taking, 10) Entering the maṇḍala, 11) Penetration of Vajrasattva, 12) Elimination of sins, 13) Adoration of Vajrasattva, 14) Throwing a flower, 15) Releasement of face-binding, 16) Showing the maṇḍala
- II . 1) Maṇḍala alter for consecration ceremony, 2) Entering the maṇḍala by disciple, 3) Stanzas in praise of the disciple, 4) Consecration of the four Buddhas, 5) Committing a vajra to the disciple, 6) Conferring a vajra name, 7) Rite with spatula, 8) Mirror, 9) Committing a conch-shell, 10) warning and consolation

Table 1

### Abhiṣeka Ritual of the *SHKM*

Rites	Verse	Sources
1. Encouragements for disciples	1-5ab	<i>Mahāvairocana-sūtra</i> [Taishō 18: 4b] <i>Jāpa-sūtra</i> [Taishō 18:224a-b]
	6-9	<i>Mahāvairocana-sūtra</i> [Taishō 18:6a]
2. Samaya Oath Taking	10	<i>Sarvadurgatipariśodhana-tantra</i> [Skorupski 1983: 296, ll. 17-18]
3. Warning	11	<i>ibid</i> [296, ll. 19-20]
4. Penetration of Vajrasattva	12	<i>Sarvatathāgatattvasaṃgraha</i> [Taishō 18: 218b] [Horiuchi 1983: § 224], <i>Jāpa-sūtra</i> [Taishō 18: 250a]

5. Releasement of face-binding	13	<i>Sarvatathāgatātattvasaṃgraha</i> [Taishō 18: 218b] [Horiuchi § 230], <i>Sarvadurgatipariśodhana-tantra</i> [Skorupski 1983: 150, ll. 11-12,294, ll. 23-24], <i>Sarvavajrodaya</i> [Mikkyō Seiten Kenyū-kai 1987: 249, ll. 13-15] <i>Jāpa-sūtra</i> [Taishō 18: 250c-251a]
6. Showing the Maṇḍala	14-15	<i>Kriyāsaṃgrahaḥpañjikā</i> [Sakurai 1988: 17, ll. 16-19]
7. Abhiṣeka		
a) golden spatula	16	<i>Mahāvairocana-sūtra</i> [Taishō 18: 12a] <i>Jāpa-sūtra</i> [Taishō 18: 252a]
b) mirror	17-18	<i>Mahāvairocana-sūtra</i> [Taishō 18: 12a] <i>Jāpa-sūtra</i> [Taishō 18: 224b, 252a]
	19	<i>Sarvavajrodaya</i> [233, ll. 4-5]
c) conch-shell	20-22	<i>Mahāvairocana-sūtra</i> [Taishō 18: 12a] <i>Jāpa-sūtra</i> [Taishō 18:252a-b]
8. Irretrogression-Consolation	26-42	<i>Adhyardhaśatikāprajñāpāramitā-sūtra</i> [Taishō 8: 814b, c]

Table 1 is an Old Javanese Abhiṣeka ritual reconstructed based on the *SHKM*.

The *SHKM* verses 1-9 are recited to encourage a disciple who will be conferred the consecration. Usually, after having received encouragements, the disciple's face is bound with a cloth, and he is guided to enter the maṇḍala. With the recitation of the verse 10, the master makes his disciple drink the vajra water and take the samaya oath. After that, the master takes the seal of the Vajrasattva and recites the verse 12. The face-binding of the disciple is removed with the verse 13. The master shows the maṇḍala to the disciple by reciting the verses 14 and 15. Verses 16-22 are recited when the consecration is conferred. Verses 26-42 are the warning and consolation for the newly consecrated.

The identification of the sources of *SHKM* verses 10, 11, 12, 13, 14, 15, 19 by the present writer is as follows:

The equivalent *SHKM* verses 10 and 11 are found in the *Sarvadurgatipariśodhana-tantra* (hereafter *SD*) [Skorupski 1983: 296(106a)].

10. *SD* idem te nāraṇam vāri samayātikramād dahet/  
    samayābhirakṣāt siddhiḥ siddham vajrāmṛtodakam//
11. *SD* vajraghaṇṭam ca mudrām ca yady amaṇḍalino vadet/  
    hased vāśradhdānena janasaṃgaṇikāsthitaḥ//

In the *SD*, those equivalent verses are recited in the water consecration performed after the recitation of equivalent *SHKM* verses 12 and 13.

The *SHKM* verse 12 is found in the Sanskrit text of the *Sarvatathāgatātattvasaṃgraha* (hereafter *ST*) [Horiuchi 1983: 224], phonetic transliteration in the Chinese translation by

Amoghabajra [Taishō 18: 218b], in the *JS* by Vajrabodhi [Taishō 18: 250a], and the *SD* [Skorupski 1983: 292 (103b)].

12. *ST* ayaṃ tat samayo vajraṃ vajrasattvam iti smṛtam/  
āveśayatu te' dyaiva vajrajñānam anuttaram//

*SD* ayan tat samaya vajraṃ vajra sattva iti smṛtam/  
aveśayatu te' dyaiva vajrajñānam anuttaram//

Next is the verse 13. Equivalent verses are found in the *ST* in Sanskrit [Horiuchi 1983: 230], phonetic transliteration in Chinese version of the *ST* [Taishō 18: 218b], the *JS* [Taishō 18: 250c-251a], *SD* [Skorupski 1983: 150 (20a), 294 (105a)], and *Sarvavajrodaya* (hereafter *SV*) [Mikkyō Seiten Kenkyū-kai 1987: 249].

13. *ST* Oṃ vajrasattvaḥ svayaṃ te' dya cakṣūdghatānatatparaḥ/  
udghāṭayati sarvākṣo vajracakṣur anuttaram//

The *SD*, *SV* have the same reading. Equivalent verses 12 and 13 in the *JS* will be discussed later.

The *SHKM* verses 14 and 15 are found in the *Kriyāsamgrahaḥpañjikā* (hereafter: *KS*) [Sakurai 1988: 17]. *KS* is a Nepalese ritual manual for esoteric Buddhism compiled by Kuladatta. Meanwhile, based on the manuscript of the *KS* reproduced by Sharada Rani in the Śata-piṭaka series, A. Wayman pointed out *SHKM* verses 6-9, 16-17, 20-22, 26-27, 29-32 are found in the *KS* [Wayman 1984].

The manuscript used by Sakurai differs from the above mentioned one by Wayman.

14. *KS* idaṃ hi maṇḍalam paśyan śraddhāṃ janayaṃś cādhunā/  
kule jātāsi buddhānāṃ vidyāmantrair adhiṣṭhitā//

15. *KS* sampado' bhimukhāḥ sarvāḥ siddhiyogatayaś ca te/  
pālayan samayān siddho mantreṣūdyogavāṃ bhava//

In the *KS* [Sakurai], these two verses are recited after obeisance to the maṇḍala at the four gates.

The last one is the verse 19. It is observed in the *SV* [Mikkyō Seiten Kenkyū-kai 1987: 233]. In the *SHKM*, the word 'darpaṇa' is not used.

19. *SV* darpaṇavad vajrasattvas te' ccaḥ śuddho hy anāvilaḥ/  
hṛdaye tiṣṭhate vasta sarvabuddhādhipaḥ svayaṃ//

After the above verse is recited, a conch-shell is committed to the disciple, and then *SHKM* verses 20-22 are recited, followed by consolation with the recitation of verses 26-42.

#### Correlation of *SHKM* verses with *Jāpa-sūtra*

Next, we are going to examine correlation of *SHKM* verses with the *JS* [Taishō No. 866]. The Sanskrit verses used here (except verses 12 and 13) are those amended by J. W. de Jong [de Jong 1974].

1. ehi vasta mahāyānaṃ mantravāryanayaṃ vidhim/  
deśayiṣyāmi te samyak bhājanas tvaṃ mahānaye//

*JS*: 善男子於大乘秘密行之儀式。當為汝說。於大乘教中汝此善器。

(Son of a good family, I will explain the rites of the esoteric path of the Mahāyāna (the Great Vehicle). You are a worthy vessel for the Mahāyāna).

*MV*: 佛子此大乘 眞言行道法 我今正開演 爲彼大乘器

The equivalent *SHKM* verses 1-5ab in the *JS* are in prose. The translation of the *JS* is nearly the same as *Mahāvairocana-sūtra* (hereafter *MV*). The *SHKM* uses the term 'mahānaya' or 'great path', whereas translation of both *JS* and *MV* is 'mahāyāna'. Tibetan version has 'great path' such as *SHKM*.

- 2 . atitā ye hi sambuddhāḥ tathā caivāpy anāgataḥ/  
pratyutpannāś ca ye nāthāḥ tiṣṭhanti ca jagaddhitāḥ//

*JS*: 若有過去應正等覺。及以未來現在依護者。所住世間爲利益者。

(The samyak-sambuddhas in the past, and the protector of the future and present are engaged in profiting the world).

*MV*: 過去等正覺 及與未來世 過去諸世尊 住饒益衆生

- 3 . taiś ca sarvair imaṃ vajraṃ jñātvā mantravidhiṃ param/  
prāptā sarvaiñātā vīraiḥ bodhimūle hy alakṣaṇa//

*JS*: 彼皆爲了此秘法故。於菩提樹下獲得最勝無相一切智勇猛釋獅子。

([They are doing so] because they has already accomplished the secret teachings. Under the bodhi-tree, mighty Śākyasiṃha has acquired sarvajñāna [omniscience], the supreme and the formless).

*MV*: 如是諸賢者 解眞言妙法 勤勇獲種智 坐無相菩提

- 4 . mantraprayogam atulaṃ yena bhagnaṃ mahābalaṃ/  
Mārasainyam mahāghoraṃ Śākyasiṃhena tāyinā//

*JS*: 由獲得秘密瑜伽故。推破大魔軍驚怖嬈人者。

(He had attained it by means of the secret yoga. He shattered the army of Mara and frightened the tempters) .

*MV*: 眞言勢無比 能摧彼大力 極忿怒魔軍 釋獅子救世

- 5 ab. tasmān matim imāṃ varya kuru sarvajñātāptaye/  
5cd of *SHKM* cannot be found either in the *JS* or *MV*.

*JS*: 是故善男子。爲得一切智故。於彼應作正念。

(Son of a good family, do make right recollection so that you can attain omniscience) .

*MV*: 是故汝佛子 應以如是慧 方便作成就 當獲婆若

The *JS* passages equivalent to the *SHKM* verses 1-5ab are encouragements for those who are to be conferred Vidyā-consecration/initiation. After Vidyā-consecration, they are qualified to become a disciple of a certain master. The consecration which is explained in the volume 4 in the *JS* [Taishō 18: 248] is the master-consecration. After the disciple was given this consecration, he will be permitted to teach doctrines of esotericism to others.

Verse 12. After drinking the vajra-water and taking samaya oath, the disciple enters the maṇḍala. The master takes the seal of Vajrasattva and recites the following verse.

12. ayaṃ tat samayo vajraṃ vajrasattvam iti smṛtam/  
āveśayatu te' dyaīva vajrajñānam anuttaram//

*JS*: 此是三昧耶金剛。名為金剛薩埵。願入汝身。以為無上金剛智。

(This is your samaya-vajra, named vajrasattva. May it cause descend upon you supreme vajra-jñāna).

*ST* (Chinese version by Amoghavajra) has only the phonetic transliteration, reconstructed as follows:

ayan ta [t] samayo vajraṃ vajrasattva iti smṛtam/  
āviśayatu teyeva<sup>3)</sup> vajrajñānam anuttaram//

Reciting the verse 13, the master removes his disciple' s face binding.

13. oṃ vajrasattvah svayam te' dya cakṣūḍghaṭānatatparaḥ/  
udghaṭayati sarvākṣo vajracakṣur anuttaram//

*JS*: 金剛薩埵親自專為汝。開五眼及無上金剛眼

(For your sake, Vajrasattva himself opens every eye, the supreme vajra eye).

Besides a translation, *JS* has a phonetic transliteration, whereas

*ST* (Chinese version by Amoghavajra) has only the phonetic transliteration as follows:

oṃ vajrasattva svayaṃteḍya cakṣūḍghaṭānātatparaḥ/  
udghaṭayati sarvakṣu vajracakṣu anuttaram//

The following verses 16-22 are recited when the consecration is conferred.

In the *JS* Nos. 16, 20-22 are written in prose.

16. ajñānapaṭalaṃ vasta punitaṃ jīnanes tava/  
śālākair vaidyārājendraiḥ yathālokasya taimiram//

*JS*: 善男子世間醫王。能治眼翳。諸佛如來。今日為汝開無明翳

(Son of a good family, like a medical doctor in this world heals eye sickness, today

Buddhas and Tathāgatas remove the sickness of your avidyā [ignorance]).

In the *JS*, the word śālāka [spatula] is not used.

*MV*: 佛子佛為汝 缺除無智膜 猶如世醫王 善用以金籌

17. pratibimbasamā dharmā acchāḥ śuddhā anāvilāḥ/  
agrāhyā abhilāpyāś ca hetukarmasamudbhavāḥ//

*JS*: 一切諸法性 垢淨不可得 非實亦非虛 皆從因緣現

(The nature of all existence is clear and can not be obtained, neither real nor unreal. All turns up out of cause and effect).

'pratibimbasamā dharmā' in the *SHKM* is not translated in the *JS* on page 252a, Taisho 18, however, equivalent verse is found in another place in the same text [Taishō 18: 224b]. That is: 諸法如影像 清淨無濁穢 無取無可說 因業之所生

(All existence is like a reflected image, clean and pure. It cannot be obtained nor explained, and it comes into being out of cause and effect).

*MV*: 諸法無形像 清澄無垢濁 無執離言說 但從因業起

18. evaṃ jñātvā imān dharmān niṣsvabhāvān anāvilān/  
kuru satvārthaṃ atulaṃ jāto 'sy urasi tāyinām//

*JS*: 應當知諸法。自性無所依。汝今眞佛子。應廣利衆生。

(You must know the nature of all existence is independent. Now that you are a real son of Buddha, you must do good for sentient beings).

*MV*: 如是知此法 自性無染濁 爲世無比利 汝從佛心生

'nissvabhāvān' in the *SHKM* is translated without 'nis-' in both *JS* and *MV*. Tibetan version and commentary for the verse in Old Javanese and another *JS* verse found at p. 224b, Taishō 18 corresponds to the Sanskrit verse. Another *JS* verse is:如是了此法 離自性無依 利無量衆生 是如來意生

(Now you understood the dharma is non-substantial and independent, then you have to do benefits for sentient beings incomparably, because you were born out of tathāgata's mind).

20. adyaprabhṛti lokasya cakram vartaya tāyinām/  
sarvatra pūrya vimalaṃ dharmāśaṅkham anuttaram//

*JS*: 自今已後。諸佛法論。汝應轉之。當吹無上法螺。令大法聲遍一切處。

(Henceforth you will rotate the dharma cakra of Buddhas. You blow the supreme dharma-śaṅkha so that the great dharma may pervade everywhere).

*MV*: 汝自於今日 轉於救世論 其聲普周遍 吹無上法螺

21. na te' tra vimatiḥ kāryā nirviśaṅkena cetasā/  
prakāśaya mahātulam mantrācārayanayaṃ param//

*JS*: 不應於此法中而生疑怖。於諸密語究竟清淨修行理趣。汝應廣爲衆生方便開示。

(Don't be suspicious about this dharma, the ultimate pure mantra practice path. You should manifest widely the expedient means to sentient beings).

*MV*: 勿生於異慧 當離疑悔心 開示於世間 勝行真言道

22. evaṃ kṛtajño buddhānām upakāriti giyate/  
te ca vajradharāḥ sarve rakṣanti tava sarvaśaḥ//

*JS*: 若能如是作者。一切如來皆知此人能報佛恩。是故於一切時處。一切持金剛者之所衛護。

(In doing so, he will be known to all the Buddhas as can repay the benevolence of Buddhas. And he will be protected by all the vajradharas at any time and any place).

*MV*: 常作如是願 宣唱佛恩德 一切持金剛 皆當護念汝

28. ayaṃ vaḥ satataṃ rakṣyah siddhasamayasaṃvaraḥ/  
sarvabuddhasamaṃ proktaḥ ājñāpāramamśāsavati//

*JS*: 此等三摩耶 諸佛爲汝說 守持善愛護 當如保身命

(This samaya vow was preached by all the Buddhas for you to protect and observe it [just as you take care of your body and life]).

The master consecration of the *JS* ends with warnings of retrogression and consolation, including the recitation of this verse, which is also found in the *AP* and *MV*.

*AP*: 而此最勝調伏法。常當護持安千三昧。是即諸佛平等言說。

*MV*: 佛說三昧耶 汝善住戒者 如護自身命 護戒亦如是

In the *JS* and *MV*, there is no translation for 'ājñāpāramam aśāsavati'

Instead they have the following sentence: 'just as you take care of your body and life'.

## Conclusion

According to Advayavajra of the late 10th century, Mahāyāna Buddhism was divided into two sects, Pāramitānaya and Mantranaya. Mantranaya was the esoteric form of Mahāyāna, which was, in the later period, called Mantrayāna or Vajrayāna [Matsunaga 1980: 23-25].

The Borobudhur, Old Javanese temple in Central Java, is a Buddhist temple, whose construction started during the latter half of the 8th century.

Buddhism introduced at that time was the Mantranaya. The term Mantranaya is also used in the *SHKM* text.

According to my studies, the pantheon of the Borobudhur temple is based on the descriptions in *Sarvatathāgatātattvasaṃgraha*, which belongs to the Mantranaya sect.<sup>4)</sup> These descriptions are: Introduction (Nidāna), and Assembly of Five Tathāgatas [Ishii 1990]. The Sanskrit text has not been found in Java, however, the only text with which we can trace back the doctrine of the Mantranaya sect is the *Sang Hyang Kamahāyānikan*, written in Old Javanese.

We can find explanation of the procedure of consecration ceremony in the *Sarvatathāgatātattvasaṃgraha* (*ST*) too. The consecration ceremony in the *ST* consists of: 1. Qualification of the disciple, 2. Four obeisances, 3. Face covering, 4. Vajra pledge water, 5. Protection of Vajrasattva, 6. Throwing a flower, 7. Releasement of face cover, 8. Showing the maṇḍala, 9. Jar consecration, 10. Committing a vajra, 11. Consecration of vajra name [Yoritomi 1987: 124-133].

Among the *SHKM* verses, those found in the *ST* are only two, viz. verses 12 and 13. Meanwhile, those found in the *SHKM* amounts to 16, but only one in the *JS* is quotations from the *Adhyardhaśatikāprajñāpāramitā-sūtra*. The *JS* was translated into Chinese in 723, whereas the *AP* in 999.

What ritual manual was used for master consecration at the time of Mantranaya Buddhism was flourishing in Old Java? The fact that *SHKM* verses 26-42 were found in the Chinese translation of the *AP* in 999 sets aside the possibility that the *SHKM* was used around 8-9th century when the Borobudhur was constructed. Nevertheless, we cannot deny the possibility that the text was introduced or compiled and used toward the end of 10th, or at the beginning of the 11th century in Old Java, approximately when the capital of the kingdom was moved from Central Java to East Java. The first kingdom in the East Java was reigned by King Siṇḍok from the year 929 to 947.

We can find the name of king Siṇḍok in the manuscripts of the *SHK*, LOr 14749 or 14806. As we know, the *SHKM* was found together with the *SHK* in Lombok in 1894. According to the description, the *SHK* is a teaching left by a master named Sambara Sūrya Warana in the Freehold Wanjang. The Freehold Wanjang was rewarded by King Śri Īśāna Bajrotunggadewa Mpu Siṇḍok as an offering to the master(guruyāga), and in honour of the Vajradhātu Subhūti-tantra.





24								
25								
26					○	○		○
27					○	○		○
28			○					○
29					○	○		○
30					○	○		○
31					○	○		○
32					○	○		○
33								○
3								○
42								○

*SHKM* *Sang Hyang Kamahāyānan Mantranaya* [J. Kats 1910]

*MV* *Mahāvairocana-sūtra* [Taisnō 18 No. 848]

*ST* *Sarvatathāgatattvasaṃgraha* [Taishō 18 No. 865, Horiuchi 1983]

*JS* *Jāpa-sūtra* (金剛頂瑜伽中略出念誦經) [Taishō 18 No. 866]

*KS a* *Kriyāsaṃgraha* [Wayman 1984]

*KS b* *Kriyāsaṃgrahapañjikā* [Sakurai 1988]

*SD* *Sarvadurgatipariśodhana-tantra* [Skorupski 1983]

*AP* *Adhyardhaśatikāprajñāpāramitā-sūtra* (最上根本大樂金剛不空三昧大教王經) [Taishō 8 No. 244].

#### Notes

1. In Japan *Jāpa-sūtra* is classified into the group of *Sarvatathāgatattvasaṃgraha*, because in its introductory remarks, Vajrabodhi mentions that he summarized the supreme esoteric doctrine of the *Sarvatathāgatattvasaṃgraha*.  
In the previous article entitled: Borobudhur, *Tattvasaṃgraha* and the *Sang Hyang Kamahāyānikan*, the present writer used the term 'Vajrabodhi's version of the *Tattvasaṃgraha*, but later changed it because of kind suggestions from Dr. Lokesh Chandra. The writer was also kindly suggested by him to write an article concerning the correlation of the *SHKM* verses with the *Jāpa-sūtra*.
2. Later in 1015 the *Sarvatathāgatattvasaṃgraha* was newly translated into Chinese by Shih-huo [Taishō 18 No. 882]. This version corresponds to Tibetan translation and the existing Sanskrit text. Amoghavajra's version corresponds to the first chapter of the Shih-huo's translation.

3 . The phonetic transliteration for 'aveśayatu te' dyaiva' in Amoghavajra' s version is:阿尾捨野都諦曳嚩 [āviśayatu teyeva].

4 . Comparison of the pantheon of Borobudhur, *Sarvatathāgatattattvasamgraha*, and *Sang Hyang Kamahāyānikan* is as follows:

<u>Borobudhur</u>	<u>Tattvasamgraha</u>	<u>SHK</u>
Main Stupa	Mahāvairocana (Absolute Reality)	Diwarūpa
72 Buddhas in latticed stupas	Mahāvairocana (dwelt in the heart of sarvatathāgatas)	Bhaṭāra Hyang Buddha
4th gallery (Four directions)	Vajradhātu (= Śākyamuni = Vairocana)	Wairocana
Foot and 1st to 3rd gallery		
East	Akṣobya	Akṣobya
South	Ratnasambhava	Ratnasambhawa
West	Lokeśvararāja (Amitāyus [= Amitābha])	Amitābha
North	Amoghasiddhi	Amoghasiddhi

5 . Concerning the name of Mpu Siṅḍok in the *SHK*, the name 'Īśana Bajrotunggaldewa' in the LOr 14749, 14806, 15003 is different from that of LOr 5129: Īśāna Bhadrōtunggadewa.

The present writer tried to amend 'Bajrotunggaldewa' into 'Bajrotunggadewa', because 'Īśanabajrotunggadewa' can be considered as the vajra name for King Siṅḍok. In Esoteric Buddhism, a disciple receives the name 'vajra' when he is consecrated. The term "vajra", 'bajra' in Old Javanese, is added to his own name. 'Īśanabajrotunggadewa' or for short 'Īśanabajra' is supposed to be the vajra name of King Siṅḍok. The Vajra name of King Kertanagara of Singhasari Dynasty was 'Śrī Jñāna Śiva Vajra' in the inscription of Joko Dolok. And in Canto 43 of *Nāgarakertāgama*, it is 'Śrījñānavajreśwara'. According to the Pucangan Inscription, King Siṅḍok' s burial place is 'Īśanabajra'. It is presumed that the burial place was named after the King' s vajra name.

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