The Correlation of Verses of
the Sang Hyang Kamahāyāna
Mantranaya with Vajrabodhi’s Jāpa-sūtra

Kazuko Ishii

Introduction

The Old Javanese text of esoteric Buddhism, the Sang Hyang Kamahāyāna Mantranaya was published with a translation in Dutch by J. Kats in 1910 together with the text of the Sang Hyang Kamahāyānīkan. In 1913 J. S. Speyer published a new edition of the Sanskrit verses with a translation and textual notes. Then in 1936 H. von Gläsenapp pointed out that some Sanskrit verses in the SHKM could be found in the Hevajrasekara-prakriya, 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 Ogihara, 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 [Ogihara 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 Adhyādyāstikāprajñāpāramitā-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 Sarvadurgatiparipādha-tantra, and identified verses 12 & 13 with the Sarvatathāgatattattvamagraha in Sanskrit, in phonetic transliteration and Chinese translaiion. 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 Kriyāsamgrahapañjikā, and verse 19 to the Sarvavajrodaya. The identification will be quoted later.

The Jāpa-sūtra, whose Chinese title is Ching-kang-ting yü-ch’ ieh-chung-liel-ch’ u-nien-sung-ching (金剛頂瑜伽中略出念诵経) [Taishō 18 No. 866], was translated into Chinese by Vajrabodhi in 723. Vajrabodhi, before reaching China in 720, he stopped over at Śrīvilvaya in 718. And according to a Chinese source [Taishō 55 No. 881], Amoghavajra met Vajrabodhi in Java and became his disciple. Amoghavajra translated the Sarvatathā-gatattattvamagraha into Chinese in 753. 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 Sarvatathāgatattvamagraha. The following are the contents of the Jāpa-sūtra (hereafter JS):

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

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 (ghanṭā), 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 'Cakravartyabhiṣeka', 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 altar 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

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5. Releasement of face-binding 13 Sarvatathāgatatattvaṃsagraha
   [Taishō 18: 218b] [Horiuchi § 230],
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   [Skorupski 1983: 150, ll. 11-12, 294, ll. 23-24],
   Jāpa-sūtra [Taishō 18: 250c-251a]

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   Jāpa-sūtra [Taishō 18: 252a]
   b) mirror 17-18 Mahāvairocana-sūtra [Taishō 18: 12a]
   Jāpa-sūtra [Taishō 18: 224b, 252a]
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   c) conch-shell 20-22 Mahāvairocana-sūtra [Taishō 18: 12a]
   Jāpa-sūtra [Taishō 18: 252a-b]

8. Irretrrogession-Consolation 26-42 Adhyārddhaṣatićāra-jñāpāramitā-sūtra
   [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 Sarva-durgātīpiśodhāna-
tantra (hereafter SD) [Skorupski 1983: 296(106a)].

10. SD idēm te nāra-khaṃ vāri samayaṭīkramad daheṭ/
   samayaḥbhīrakṣāt siddhiḥ siddham vajramṛtadakam//
11. SD vajra-ghānantāṃ ca mudrāṃ ca yady amaṇḍalino vaḍet/
   hased vāṣraddhādānena janasamgaṇikāsthitah//

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 Sarvatathāgatatattvaṃsagraha
(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 vajrasyattvam iti smṛtam/
    āvesāyatu te’ dyaiva vajrajñānam anuttaram//

SD ayan tat samaya vajraṃ vajra sattva iti smṛtam/
    āvesāyatu 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 Om vajrasyattvāḥ svayaṃ te’ dyā ca kṣūḍgāthaḥ atatparaḥ/
    udgātayati 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 *Kriyasamgrahapāñjikā* (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-pitaka 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 janayāṁ cādhunā/
    kule jātāsi buddhāṇaṁ vidyāmantrair adhiśhitah//

15. KS sampado’ bhimukhāḥ sarvāḥ siddhiyogatayaḥ ca te/
    pālayan samayān siddho mantreṣūdyogavāṁ 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 ‘darpana’ is not used.

19. SV darpanavad vajrasattvam te’ ccaḥ sūḍho hy anāvilah/
    hṛdaye tāṭhate vasta sarvabuddhādhīpaḥ svayam//

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 mahāyānaṁ mantravāryanayaṁ vidhim/
    deśayisyāmi te samyak bhājanas tvam 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: 闩子此大乗 言行道法 我今正開演 爲彼大乗器

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 sambuddhā tathā caiva ca anāgataḥ/
   pratyutpannaś ca ye nāthā tiṣṭhantā ca jagaddhitah//

JS: 若有過去應正等覺，及以未來現在依護者，所住世間為利益者。
(The samyak-sambuddhas in the past, and the protector of the future and present are engaged in profiting the world).

MV: 過去等正覚 及與未來世 過去諸世尊 住饒益衆生

3. tais ca sarvair imaṁ vajraṁ jñātvā mantravidhiṁ param/
   prāptā sarvajñātā viraiḥ bodhimūle hy alakṣaṇa//

JS: 彼皆為了此秘法故，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 have already accomplished the secret teachings.
Under the bodhi-tree, mighty Śākyasimha has acquired sarvajñāna [omniscience],
the supreme and the formless).

MV: 如是諸賢者 解說言妙法 勤勇獲種智 坐無相菩提

4. mantraprayogam atulaṁ yena bhagnaṁ mahābalaṁ/
   Mārasaṁyam mahāghoraṁ Śākyasimhena tāyina//

JS: 由獲得秘密瑜伽故。推破大魔軍驚怖誘人者。
(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 matiṁ imaṁ varya kuru sarvajñātāptaye/

5cd of SHKM cannot be found either in the JS or MV.

JS: 是故善男子，為得一切智故，於彼應作正念。
(Son of a good family, do make right recollection so that you can attain omniscience).

MV: 是故於佛子 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 sṛṇtam/
āveśayatu te' dyaiva 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 vajram vajrasattva iti sṛṇtam/
āviśayatu teyevaḥ vajrajñānam anuttaram//

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

13. om vajrasattvah svayam te' dya cakṣūdghaṭānataḥparāḥ/
udghaṭayati sarvākṣo vajracakṣo anuttaram//

JS: 金刚薩埵親自專為汝，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:
om vajrasattva svayanātveda cakṣūdghaṭānataḥparāḥ/
udghaṭayati sarvākṣo vajracakṣo 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. aṅgānapaṭalāṃ vasta punītaṃ jīnanes tava/
śalākair vaidyāraṇḍaiḥ 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 śalāka [spatula] is not used.

MV: 佛子佛為汝 缺除無智眼 猶如世醫王 善用以金籌

17. pratibimbasamā dharmā acchāḥ siddhā anāvilaḥ/
agrāhyā abhiḷāpyaḥ ca hetukarmaśamudbhavāḥ//

JS: 一切諸法性 垢淨不可得 非實亦非虛 皆從因縁現
(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, Taishō
18, however, equivalent verse is found in another place in the same text [Taishō 18:
224b]. That is: 諸法如影像 清浄無垢穢 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 清浄無垢穢 無執離言説 但從因縁起

18. evaṃ jñātvā itīṃ dharmāṃ nissvabhāvāṃ anāvilaṃ/
kuru satvārthaṃ atulaṃ jāto 'sy urasi tāyinām//
JS: 應當知諸法，自性無所依，汝今爾佛子，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 自性無染穢 爲世無比利 汝從佛心生

'nissvabahavan’ 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, Taishö 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 tathāga
ta’s mind).

20. adyaprabhṛti lokasya cakrāṃ vartaya tāyinām/
sarvatra pūrya vimalaṃ dharmasaṅkham 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-saṅkha so that the great dharma may pervade everywhere).

*MV:* 汝自於今日 轉於教世論 其聲普周遍 吹無上法螺

21. na te’tra vimatiḥ kāryā nirviśaṅkena cetāṣā/
prakāśaya mahātulam mantrācarayānayaṃ param/

*JS:* 不應於此法中而生疑怖。於諸密語究竟清净修行理趣。汝應廣為衆生方便開示。

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

*MV:* 勿生於異懼 當離盈懼心 開示於世間 勝行真言道

22. evaṃ kṛtajño buddhānām upakāriti gīyate/
te ca vajradhāraḥ sarve rakṣanti tava sarvaśaḥ/

*JS:* 若能如是作者，一切如来皆知此人能報佛恩，是故於一切時處，一切持金剛者之所捕護。

(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 vah satatāṃ rakṣyah siddhasamayasamvarah/
sarvabuddhasamaṃ prktah ājñāpāramamśāsvatī/

*JS:* 此等三摩耶 諸佛為汝說 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:* 而此善勝調伏法 常當護持安住三昧，是故諸佛平等言説。

*MV:* 佛説三昧耶 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 aśāsvati’

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 Manrayana or Vajrayāna [Matsunaga 1980: 23-25].

The Borobudur, 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 Borobudur temple is based on the descriptions in Sarvatathāgatalatuttvasamgraha, which belongs to the Mantranaya sect. These descriptions are: Introduction (Nidana), 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.


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 Adhyāyadhaśatikāpraiṇāpāramitā-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 Borobudur 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 Śri Indrå Bajrotunggadewa Mpu Śiṅḍok from the year 929 to 947.

We can find the name of king Śiṅḍok in the manuscripts of the SHK, LO 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 Śiṅḍok as an offering to the master (guruyāga), and in honour of the Vajradhātu Subhūti-tantra.
Table 2 shows equivalent *SHKM* verses in various texts. None of them covers all the *SHKM* verses. Considering this fact and each *SHKM* verse has intelligible commentary in Old Javanese, the writer is of opinion that the *SHKM* was compiled by a Javanese esoteric Buddhist in Java by consulting various available texts, including Sanskrit text of *JS, MS* and *AP*.

**Table 2**  
*SHKM* Verses Identified in Other Texts

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</table>
**SHKM**  *Sang Hyang Kamahāyānan Mantranaya* [J. Kats 1910]

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

**ST**  *Sarvatathāgatatattvasamgraha* [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**  *Kriyāsamgraha* [Wayman 1984]

**KS b**  *Kriyāsamgrahapāññikā* [Sakurai 1988]

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

**AP**  *Adhyāyadhaśatikāprajñāpāramitā-sūtra* (最上根本大乗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 *Sarvatathāgatatattvasamgraha*, because in its introductory remarks, Vajrabodhi mentions that he summarized the supreme esoteric doctrine of the *Sarvatathāgatatattvasamgraha*.

   In the previous article entitled: Borobudur, *Tattvasamgraha* and the *Sang Hyang Kamahāyānak*, the present writer used the term 'Vajrabodhi's version of the *Tattvasamgraha*, 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 *Sarvatathāgatatattvasamgraha* 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: अविषयायुतेये [āviṣayatu teyeva].

4. Comparison of the pantheon of Borobudur, Sarvatathāgatātattvasamgraha, and Sang Hyang Kamaḥāyāṇiṇikan is as follows:

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

5. Concerning the name of Mpu Siṇḍok in the SHK, the name ‘Īśana Bajrotunggaldewa’ in the LOr 14749, 14806, 15003 is different from that of LOr 5129: Īśāna Bhadrotunggadeva. The present writer tried to amend ‘Bajrotunggaldewa’ into ‘Bajrotunggadewa’, because ‘Īśanabajrotunggadewa’ can be considered as the vajra name for King Siṇḍok. 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 Siṇḍok. The Vajra name of King Kertanagara of Singhhasari Dynasty was ‘Śri Jñāna Śiva Vajra’ in the inscription of Joko Dolok. And in Canto 43 of Nāgarakertagama, it is ‘Śrījñānavajraevāra’. According to the Pucangan Inscription, King Siṇḍok’s burial place is ‘Īśanabajra’. It is presumed that the burial place was named after the King’s vajra name.

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