

## A Preliminary Study and Provisional Translation of the *Saṅ Hyaṅ Kamahāyānikan*

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### ABBREVIATIONS

GPS = *Gurupañcaśikhā*

GSMV = *Śrīguhyasamājamaṇḍalavidhi* (see Bahulkar 2010)

GSVV = *Śrīguhyasamājamaṇḍalopāyikāvīmśatavidhi* (see Tanaka 2000, 2002, 2003, 2004)

GT = *Guhyendutilaka*

KS = *Kriyāsaṃgraha* (see Sakurai 1988, 1993a, 1993b; Skorupski 2002)

RM = *Ratnamegha*

Sdp = *Sarvadurgatipariśodhana-tantra* (see Skorupski 1983)

ŚS = *Śikṣāsamuccaya* (see Bendall 1897, Bendall & Rouse 1922)

SHKM = *Saṅ Hyaṅ Kamahāyānikan Mantranaya*

STTS = *Sarvatathāgatataṭvasaṃgraha-sūtra*

T. = *Taishō Shinshū Daizōkyō*

VMSV = *Vajradhātumahāmaṇḍalopāyika-sarvavajrodaya* (see Mikkyō-seiten Kenkyūkai 1987)

### INTRODUCTION<sup>1</sup>

Javanese commentaries not only clarify Sanskrit verses in the eighth-century *Saṅ Hyaṅ Kamahāyānikan* but also expose a framework revealing the whole set of its teachings. This scripture consists of two parts: the first shows Sanskrit verses traceable to the early cycle of the *Guhyasamāja* texts; the second has quotations ascribed to Dignāga. However, in contrast to Mahāyāna or esoteric teachings generally known today, the commentaries in many ways show atypical nuances.

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1. The most recent of earlier versions of this Introduction was presented at the Buddhist studies workshop “Layers of Interpretation,” Ludwig-Maximilians Universität, Munich, Germany, June 15, 2018.

For instance, unlike the ones known to the Mahāyāna and Theravāda traditions, the Javanese *daśapāramitās* (ten perfections) refer to a combination of the six perfections (*ṣaṭpāramitās*) and the four immeasurables (*caturpāramitās*). The *Saṅ Hyaṅ Kamahāyānikan* associates the six with Vajradhātviśvarī and the four with four *devīs* (Locanā, Māmakī, Pāṇḍaravāsini, and Tārā). In turn, while describing the *pañcatathāgatas* as the spouses of these *pañcadevīs*, the *Saṅ Hyaṅ Kamahāyānikan* maintains that the *devīs* actually represent quintessential core teachings and are not ordinary female goddesses. The commentaries also describe divinities and a spiritual program as a delineation of the *advaya* doctrine, based on which Javanese Buddhists of the past depicted it three dimensionally in the form of Borobudur. Traces of influence originating from the *Saṅ Hyaṅ Kamahāyānikan* commentaries can be detected in a number of subsequent insular Buddhist texts as well as in Hindu and Islamic literature. One that silently integrates into the sociopolitical fabric of modern Indonesia is a phrase from the *Kakawin Sutasoma*: *bhinneka tunggal ika* (“distinct yet one”), which is now the official Indonesian state motto.

Jacob Kats initiated research on the *Saṅ Hyaṅ Kamahāyānikan* in 1910. Since then, a number of scholars have produced studies and translations of the text, and altogether there are at least five complete published translations to date.<sup>2</sup> In 1997, Lokesh Chandra published the complete Śaiva version of the *Saṅ Hyaṅ Kamahāyānikan*.<sup>3</sup>

Despite the general consensus on the prevailing tantric doxography, recent study has demonstrated that the *Saṅ Hyaṅ Kamahāyānikan* belongs to the *Guhyasamāja* family dating to the eighth century and thus has raised questions about the accuracy of the current doxography.<sup>4</sup>

2. Jacob Kats, *Saṅ hyang Kamahâyanikan: Oud-Javaansche tekst, met inleiding, vertaling en aanteeeningen* (‘s-Gravenhage: M. Nijhoff, 1910); I Gusti Bagus Sugriwa, *Kitab Sutji Sanghyang Kamahâyanikan* (Denpasar: Pustaka Balimas, 1956); Sumanananda Jasmin, *Kitab Sutji Sanghyang Kamahayanikan* (Semarang: Perbuddhi Djawa Tengah, 1971); Nurhadi Magetsari, “Pemujaan Tathāgata di Jawa pada Abad Sembilan” (PhD diss., Universitas Indonesia, Jakarta, 1982); Lokesh Chandra, “Saṅ Hyaṅ Kamahāyānikan,” *Cultural Horizons of India* 4 (1995): 295–464.

3. Lokesh Chandra, “Śaiva Version of Saṅ Hyaṅ Kamahāyanikan,” *Cultural Horizons of India* 5 (1997): 7–101.

4. For the examination leading to these questions, see Hudaya Kandahjaya, “Saṅ Hyaṅ Kamahāyānikan, Borobudur, and the Origins of Esoteric Buddhism

**TABLE 1. Correlation of the SHKM with Newly Identified Texts**

SHKM	KS	GSMV	GSVV	GT	GPS	RM
1	○	○	○			
2	○	○	○			
3	○	○	○			
4	○	○	○			
5ab	○	○	○			
6	○	○				
7	○					
8	○					
9	○					
10	○	○	○			
11	○	○				
12	○	○	○			
13	○	○	○			
14	○		○			
15	○					
16	○		○			
17	○	○	○			
18			○			
19						
20	○					
21	○		○			
22	○		○			
23			○	○		
24		○				
25						○
26	○	○				
27	○	○	○			
28		○	○			
29	○	○				

SHKM	KS	GSMV	GSVV	GT	GPS	RM
30	○	○				
31	○	○				
32	○	○	○			
33		○	○		○	
34		○	○		○	
35		○	○		○	
36		○			○	
37					○	
38			○		○	
39		○	○			
40		○				
41		○	○			
42		○				
<b>Total:</b>	<b>26</b>	<b>27</b>	<b>24</b>	<b>1</b>	<b>6</b>	<b>1</b>

Note: Taken from Kandahjaya 2016, p. 72.

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Because the *Sañ Hyañ Kamahāyānikan* has thus far been translated under the influence of prevailing doxography, the *Sañ Hyañ Kamahāyānikan* needs to be reread independently, and a new translation of the whole scripture becomes mandatory. Following this perspective, this article will present a preliminary study and a provisional translation of Kats' edition of the *Sañ Hyañ Kamahāyānikan*. For the time being, the emphasis will be on the Old Javanese commentary.<sup>5</sup>

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in Indonesia,” in *Esoteric Buddhism in Mediaeval Maritime Asia*, ed. Andrea Acri (Singapore: ISEAS, 2016), 67–112; Jacob Dalton, “A Crisis of Doxography: How Tibetans Organized Tantra during the 8th–12th Centuries,” *Journal of the International Association of Buddhist Studies* 28, no. 1 (2005): 115–181.

5. Despite my original intent in this paper, the translation and study of the text have yet to be exhaustive. This shortcoming is especially due to time constraints. However, as the reading of Old Javanese passages under a more accurate perspective takes priority and needs immediate scholarly attention, I take the risk of publishing this paper in its current state heuristically, hoping that I may report further progress in the next installment. For readers interested in the scholarly treatment especially of Sanskrit passages in the first part of the *Sañ Hyañ Kamahāyānikan*, i.e., the *Sañ Hyañ Kamahāyānikan Mantranaya* or the *Mantra Method of Sañ Hyañ Kamahāyānikan*, see J. S. Speyer, “Ein altjavanischer mahayanistischer Katechismus,” *Zeitschrift der Deutsche Morgenländische Gesellschaft* 67 (1913): 347–362; Unrai Ogiwara, “Jawa ni oite hakken-sararetaru mikkyō yomon,” *Mikkyō* 5, no. 2 (1915), reprinted in Ogiwara Unrai Bunshū (Tōkyō: Ogiwara Hakushi Kinenkai, 1938), 737–746; K. Wulff, *Sang Hyang Kamahāyānan Mantrānaya: Ansprache bei der Weihe buddhistischer Mönche aus dem altjavanischen übersetzt und sprachlich erläutert* (København: Levin & Munksgaard, 1935); H. von Glasenapp, “Ein buddhistischer Initiationsritus des javanischen Mittelalters,” *Tribus, Jahrbuch des Linden-Museums Stuttgart* 2, no. 3 (1952–1953): 259–274, “Ein Initiations-Ritus im buddhistischen Java,” *Orientalistische Literaturzeitung* 39 (1936): 483–489, and “Noch einmal: “Ein Initiations-Ritus im buddhistischen Java,” *Orientalistische Literaturzeitung* 41 (1938): 201–204; Shirō Sakai, “Jaba hakken mikkyō yomon no issetsu ni tsuite,” *Mikkyō Bunka* 8 (1950): 38–46; J. W. de Jong, “Notes on the Sources and the Text of the Sang Hyang Kamahāyānan Mantranaya,” *Bijdragen tot de Taal-, Land- en Volkenkunde* 30 (1974): 465–482; Kazuko Ishii, “Sang Hyang Kamahāyānikan ni miru ko Jawa no Mikkyō (Old Javanese Esoteric Buddhism as Seen in the Sang Hyang Kamahāyānikan),” *Tōnan Ajia Kenkyū* 27, no. 1 (June 1989): 55–70 and “The Correlation of Verses of the Sang Hyang Kamahāyānan Mantranaya with Vajrabodhi’s Jāpa-sūtra,” *Area and Culture Studies* 44 (1992): 225–236. I also refer readers to my earlier essay, “Sañ Hyañ Kamahāyānikan, Borobudur, and

## STRUCTURE

The general title of the *Saṅ Hyaṅ Kamahāyānikan* literally means *Holy Scripture Pertaining to the Practice of the Mahāyāna*. This scripture consists of two parts: the *Saṅ Hyaṅ Kamahāyānikan Mantranaya*, or the *Mantra Method of Saṅ Hyaṅ Kamahāyānikan*, and the *Saṅ Hyaṅ Kamahāyānikan Advaya Sadhana*, or the *Nondual Practice of Saṅ Hyaṅ Kamahāyānikan*. Both contain Sanskrit verses and explanations in Old Javanese. Sanskrit verses in the *Saṅ Hyaṅ Kamahāyānikan Mantranaya* are traceable to the early cycle of the *Guhyasamāja* texts (for the sake of convenience, I reproduce here the correlation table of the relevant texts; see table 1<sup>6</sup>), while the *Saṅ Hyaṅ Kamahāyānikan Advaya Sadhana* has quotations ascribed to Dignāga. The passages in Old Javanese are indispensable, as they reveal the structure and the teaching advocated in the scripture. Following the Old Javanese commentaries, the *Saṅ Hyaṅ Kamahāyānikan* prescribes a four-stage program to attain great enlightenment (*mahābodhi*). These four stages are not mutually exclusive. Each provides the necessary condition, and the former stage integrates into the next stage.

*Mahāmārga*

The first stage is delineated in the *Saṅ Hyaṅ Kamahāyānikan Mantranaya*. As described in the first verse and mentioned again in the commentaries to verses 3, 6, 8, and 9, this stage is called the (Mahāyāna) *mahāmārga*.<sup>7</sup>

*Ehi vatsa mahāyānaṃ mantracāryanayaṃ viddhiṃ*

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the Origins of Esoteric Buddhism in Indonesia,” where, in addition to the issue of the dating of the *Saṅ Hyaṅ Kamahāyānikan*, I examine some characteristics of the text as well.

6. Kandahjaya, “Saṅ Hyaṅ Kamahāyānikan, Borobudur, and the Origins of Esoteric Buddhism in Indonesia,” 72.

7. Chandra summarizes the four stages in “Saṅ Hyaṅ Kamahāyānikan,” 332–341. However, as is clear from his introduction to this four-stage program, the view is from the perspective of prevailing doxography based on which he categorizes the first stage as belonging to *caryā-tantras* and the rest to *yoga-tantras*. In addition, from the start Chandra (“Saṅ Hyaṅ Kamahāyānikan,” 295) believes that the term *mantranaya* in the title *Saṅ Hyaṅ Kamahāyānikan Mantranaya* follows the category suggested by Advayavajra, who lived around the eleventh century and thus is anachronistic in comparison to the eighth-century *Saṅ Hyaṅ Kamahāyānikan*.

*Deśayiṣyāmi te samyak bhājanas tvaṃ mahānaye.*

Come, child, I will teach you the ritual for mantra practice of the Mahāyāna because you are a perfect receptacle for the great method.

*Ka.<sup>8</sup> Sañ hyañ Mahāyāna iki varahakna mami iri kita, mantracāryyanayaṃ vidhiṃ, sañ hyañ mantranaya sira Mahāyāna mahāmārgga naran ira, deśayiṣyāmi te samyak, sira teki deśanākna mami varahakna mami ri kita, bhājanas tvaṃ mahānaye, ri kadadinyan kita pātrabhūta yogya varahen ri sañ hyañ dharmma mantranaya.*

The meaning is: I shall teach you the Sañ Hyañ Mahāyāna. *Mantracāryyanayaṃ vidhiṃ*, the Sañ Hyañ Mantranaya is called the Mahāyāna *mahāmārgga*. *Deśayiṣyāmi te samyak*, I will instruct and explain this to you, *bhājanas tvaṃ mahānaye*, because you are a suitable vessel to be taught the Sañ Hyañ Dharma Mantranaya.

The second to fourth stages are each called the *paramamārga*, the *mahāguhya*, and the *paramaguhyā*. They are described in the *Sañ Hyañ Kamahāyānikan Advaya Sadhana*.

#### *Paramamārga*

*Aum! Anaku kita ṅ jinaputra, mene kami avaraha irikañ aji anuñ yogya gegonta. Hana ṣaṭpāramitā naranya, yatika paramaboddhimārgga, yatikā varahakna mami ri kita rumuhun, marapvan kita tan aṅel mañabhyāsa ri kapañguhan ri kahyañbuddhān.*

Aum! My child, you are the son of the Jina (*jinaputra*), now I shall teach you the discipline to which it is proper for you to adhere. There is the so-called *ṣaṭpāramitās*, i.e., the *paramaboddhimārgga*, which is my first teaching to you, so that you do not face difficulty finding buddhahood in practice.

*Nihan lvirnya ṣaḍ ikañ pāramitā:*

Those six *pāramitās* are:

*Dānaśīlañca kṣāntiśca vīryya dhyānañca prajñāca*

*Dāna, śīla, kṣānti, vīryya, dhyāna, and prajñā*

*Kagegopvekañṣaṭpāramitā denta, kitañ tathāgatakula jinaputrādhikarmika, lakṣaṇāken tañ catur pāramitā.*

While holding fast to these *ṣaṭ pāramitās*, you, being Tathāgatakula Jinaputrādhikarmika, perform the *caturpāramitās*.

*Catur pāramitā naranya: metri, karuṇā, muditā, upekṣā.*

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8. *Ka* is an abbreviation of the Old Javanese word *kaliñanya*, which stands for “the meaning is” or “i.e.”

The so-called *caturpāramitā* are: *metrī, karuṇā, muditā, upekṣā*.

*Papupul ni catur pāramitā mvaṅ ṣaṭ pāramitā, lvirnya: Dāna, śīla, kṣānti, vīrya, dhyāna, prajñā, metrī, karuṇā, muditā, upekṣā. Yatikā sinaṅguh daśapāramitā nāranya, yatikā matatva pañcadevī.*

The whole of four perfections and six perfections is: *dāna, śīla, kṣānti, vīrya, dhyāna, prajñā, metrī, karuṇā, muditā, upekṣā*. They are called the ten perfections (*daśapāramitās*). They form the essences of the five goddesses (*pañcadevīs*).

*Bajradhātviśvarīdevī mahāprajñārūpavati.  
patyau paramasevitā ṣaṭpāramitam ucyate.*

The goddess *Bajradhātviśvarī* is known to embody great wisdom, extraordinary beauty, excellent service to her master, and the six perfections.

*Śrī Bajradhātviśvarī sira ta levih prajñā nira, atēher surūpa, atīśaya de nira sevitasvāmi ri bhaṭāra Vairocana, sira ta makatatva ṅ ṣaṭpāramitā.*

*Śrī Bajradhātviśvarī* is greater in wisdom and also of extraordinary beauty. She is superior in her service to her master *Bhaṭāra Vairocana*. She embodies the six perfections.

*Maitrī Locanā vijñeyā Māmakī karuṇā matā  
muditā Pāṇḍaravāsī upekṣā Tārā ucyate.*

*Maitrī* is to be understood as *Locanā*, *Māmakī* is to be thought as *karuṇā*, *muditā* is *Pāṇḍaravāsīnī*, *upekṣā* is known as *Tārā*.

*Bharālī Locanā metrī tattva nira, bharālī Māmakī karuṇā tatva nira, bharālī Pāṇḍaravāsīnī sira ta makatatva ṅ upekṣā. Maṅkana tiṅkah niṅ daśa pāramitā, an makatatva pañca devī, ya ta mataṅnyan saṅ maṅabhyaśa hayu devī, sira sevita rumuhun ri vāhyādhyātmika, apan sira paḍa niṅ umaṅgihaken i kahyaṅbuddhān.*

The essence of *Bharālī Locanā* is *metrī*. The essence of *Bharālī Māmakī* is *karuṇā*. *Bharālī Pāṇḍaravāsīnī* embodies [*muditā*. The essence of *Bharālī Tārā* is] *upekṣā*. Thus these ten perfections manifest in the five goddesses, and thereby one should practice in beautifying these goddesses, be first in service to them externally and internally, for they are equal to attaining buddhahood.

*Iti daśapāramitā parisamāpta, paramamārgga ḍataṅ rin mahāboddhi ikā.*

Thus ends the ten perfections, the *paramamārgga* to arrive at great enlightenment (*mahābodhi*).

*Huvus pva enak vruhta irikaṅ daśapāramitā paramamārgga, kavruhi taṅ paramaguhyā mvaṅ mahāguhyā.*

Having established and understood the *paramamārgga*, you should learn the *paramaguhyā* and the *mahāguhyā*.



### Mahāguhya

*Mahāguhya: ikañ kāra ri kapaṅguhan bharāla, lvirnya: yoga lāvan bhāvanā. Pāt lvir niñ yoga, pavekas Ḍaṅ ācāryya śrī Dignāga pāda, lvirnya; mūla-yoga, madhya-yoga, vasāna-yoga, anta-yoga.*

*Mahāguhya:* This is the method to be united with Bharāla, viz., yoga and bhāvanā. There are four yogas, according to the instructions left by Ḍaṅ Ācāryya Śrī Dignāgapāda, viz., the mūla-yoga, the madhya-yoga, the vasāna-yoga, and the anta-yoga.

*Tumūt tañ catur āryyasatya, kavaśāken denta marapvan siddhi yogabhāvanānta, lvirnya: duḥka-satya, nirodha-satya, samudaya-satya, mārgga-satya. Nāhan lvir niñ catur āryyasatya anuñ gegonta.*

Follow the Four Noble Truths (*catur āryyasatya*) so that they are mastered by you and you are accomplished in *yogabhāvanā*. The four are: *duḥka-satya, nirodha-satya, samudaya-satya, and mārgga-satya*. Thus are the Four Noble Truths to which you must hold fast.

*Ikiñ yoga, bhāvanā, catur āryyasatya, daśapāramitā, yatikā sinaṅguh mahāguhya ikā.*

These yoga, bhāvanā, *catur āryyasatya*, and *daśapāramitā* are considered the *mahāguhya*.

### Paramaguhya

*Paramaguhya naranya: rūpa ni avak bharāla, āpan sinaṅguh mahāviśeṣa, kapratyakṣa de sañ yogīśvara.*

The so-called *paramaguhya* is the form of the body of Bharāla, known as Mahāviśeṣa, directly perceived by the *yogīśvara*.

Perusing this structure, it becomes clear that the *mahāmārga* is a ritual for conditioning a practitioner under oath to receive the initiation, instructions, consecration, and empowerment necessary for undertaking the actual practice. The Old Javanese commentary in the *Sañ Hyañ Kamahāyānikan Mantranaya* states that the name of this ritual is *cakravartyabhiṣeka*. The stages from *paramamārga* to *paramaguhya* then delineate the whole course and the actual practice for the practitioner to carry out attaining buddhahood.

While the whole *Sañ Hyañ Kamahāyānikan* teaching contains familiar Buddhist concepts, the configuration and the application of those concepts within the *Sañ Hyañ Kamahāyānikan* program are not identical to those conventionally received through the modern-day Buddhist traditions of Theravāda, Mahāyāna, or Vajrayāna. Out of so many concepts exposed in the *Sañ Hyañ Kamahāyānikan*, this paper will focus

particularly on the concept of the four perfections (*caturpāramitās*) and its many ramifications.

#### CATURPĀRAMITĀS

The Javanese notion of the ten perfections (*daśapāramitās*) is interesting. Unlike those known to the Mahāyāna and Theravāda traditions, the ten perfections described in the *Saṅ Hyaṅ Kamahāyānikan* refer to a combination of the six perfections (*ṣaṭpāramitās*) and the four immeasurables (*caturpāramitās*), or the four divine abodes (*brahmavihāras*). This combination forms the supreme path (*paramamārga*) that leads a practitioner to eventually attain great enlightenment. A similar scheme is found in scriptures not commonly known or used today, i.e., the *Akṣayamati-sūtra* or the *Ratnamegha-sūtra*. However, it is also remarkable that this scheme is known to the *Brahmā's Net Sutra* (*Fanwang jing* 梵網經, T. 1484), a text that has been highly regarded and authoritative regarding precepts in the East Asian Mahāyāna tradition since the fifth century. These texts indicate that this scheme leads a practitioner to nirvana.

By contrast, however, we know that by around the fifth century Bhadantācariya Buddhaghosa devoted an entire chapter to the *brahmavihāras* in compiling his *Visuddhimagga*. In this commentary, Buddhaghosa explains that practicing the *brahmavihāras* could only lead one to the *brahma* worlds, although in the final paragraph of this chapter he seems to suggest otherwise, that the practice could lead one to perfection. As such, his commentary suggests a controversial proposition. Richard Gombrich has taken on the task of clarifying the cause of this discrepancy,<sup>9</sup> but unfortunately most of the Theravāda traditions have usually taken the first part of Buddhaghosa's commentary and ignored the final paragraph, thereby dismissing the controversial proposition.<sup>10</sup>

9. Richard Gombrich, *What the Buddha Thought* (London: Equinox, 2009), 75–91.

10. For instance, Thera Nyanaponika, *The Four Sublime States and The Practice of Loving Kindness (Mettā)* (Kandy, Sri Lanka: Buddhist Publication Society, 2008), 7, concludes: “The meditations on love, compassion, and sympathetic joy can each produce the attainment of the first three absorptions, while the meditation on equanimity will lead to the fourth only, in which equanimity is the most significant factor.”

While at this point we may disregard the whole divergence as unworthy of further argument, it is relevant here in terms of Buddhist praxis in two ways. First, Buddhist tradition may lead a practitioner to believe and practice what the Buddha has taught, while what is carried on by that tradition may only be a product of later interpretation and thereby might be misleading. The interpretation of Bhadantācariya Buddhaghosa on the *brahmavihāras* is a case in point: on further reflection, it may be a product of his era and thus not what the Buddha intended in the first place.

Second, the way the *brahmavihāras* could in fact be the foundation for engaged Buddhism has been constantly advocated by some scriptural texts belonging to the Mahāyāna tradition, e.g., the *Akṣayamatisūtra*, and in the *Sañ Hyañ Kamahāyānikan* as shown in the following:

*Metri nāranya: parahitakāḥrtva, ākāra niñ jñāna sañ Satva Viśeṣa. Sañ Satva Viśeṣa nāranya: tumakitaki ṣaṭ pāramitā mvañ catur pāramitā, sira ta Satva Viśeṣa naran ira. Ākāra niñ jñāna nira gumave hayva niñ para. Para nāranya: sarbva satva, kaniṣṭamadhyaṃmottama, ikañ sih riñ para tan phalāpekṣa, ya metri nāranya.*

The so-called *metri* is: the nature of performing meritorious action for the welfare of others (*parahitakāḥrtva*), the state (*ākāra*) of *jñāna* of Sañ Satva Viśeṣa. The so-called Sañ Satva Viśeṣa diligently does one's best in *ṣaṭ pāramitā* and *catur pāramitā*, he is the so-called Satva Viśeṣa. The state of his *jñāna* is working for the well being of others. The so-called others (*para*) are: all beings (*sarbva satva*), low, middle, or high (*kaniṣṭamadhyaṃmottama*); this loving-kindness (*sih*) toward others without expectation of reward (*tan phalāpekṣa*) is the so-called *metri*.

Instead of making the *brahmavihāras* merely the subjects of meditation (*kammaṭṭhāna*), as is generally upheld in the Theravāda tradition, they might actually be the source for one's actions toward other beings. This kind of reinterpretation—we may exceptionally note here—in fact occurs in the Sarvodaya movement, where the *brahmavihāras* have been taken contrarily as guidelines for social action.<sup>11</sup>

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11. Christopher S. Queen and Sallie B. King, *Engaged Buddhism: Buddhist Liberation Movements in Asia* (Albany: State University of New York [SUNY] Press, 1996), 126–127. Sulak Sivaraksa echoes a similar view; quoted in Queen and King, *Engaged Buddhism*, 219–221.

## PAÑCADEVĪ

As mentioned above, the *Saṅ Hyaṅ Kamahāyānikan* associates the six perfections with Vajradhātviśvarī and the four perfections with four goddesses Locanā, Māmakī, Pāṇḍaravāsini, and Tārā. These goddesses are in turn the spouses of the *pañcatathāgatas*.

*Nihan krama niṅ pañcatathāgatadevī, lvir nira: bharālī dhātviśvarī, bharālī locanā, bharālī māmakī, bharālī pāṇḍaravāsini, bharālī tārā. Nahan pratyeka niran pañca.*

These are the five *tathāgatadevīs*, they are: Bharālī Dhātviśvarī, Bharālī Locanā, Bharālī Māmakī, Bharālī Pāṇḍaravāsini, Bharālī Tārā. The five individually are [as follows]:

*dhātviśvarī mahādevī vairocanaṭpatir jñeyā.*

It is to be known that Dhātviśvarī, the great *devī*, has Vairocana as the master,

*locanākṣobhyapatīś ca dhātviśvarī locanekā.*

Locanā has Akṣobhya as the master, and Dhātviśvarī and Locanā are one.

*māmakī ratnasambhava pāṇḍaravāsini devī*

Māmakī has Ratnasambhava; Pāṇḍaravāsini, the *devī*, has

*amitābhapatir jñeyā tārāmoghasiddhipriyā.*

Amitābha, being the master, is known; Tārā is the consort of Amoghasiddhi.

However, it is imperative to note here that the *Saṅ Hyaṅ Kamahāyānikan* also maintains that these goddesses actually represent quintessential core teachings and are not simply ordinary female goddesses.

*Ka: Ikaṅ kājaran iṅ bodhi samādhi mvaṅ ikaṅ sarbvamudrāpinakalakṣaṇanta mvaṅ ikaṅ tathāgata inañṅ-añṅta, mvaṅ ikaṅ paramaguḥya tathāgata niyata ikā kavruhana de saṅ buddhacāryyavicakṣaṇa, ka, ikaṅ mahābodhi, ikaṅ samādhi, ikaṅ sarbvamudrā mantra yoga bhāvanā mvaṅ kavicaṣaṇan ya tikāvaka niṅ caturdevī Locanā, Pāṇḍaravāsini, Māmakī, Tārā. Iti caturdevī kavruhana hayva taṅ prayatna, paḍa pavitrānira mvaṅ bhaṭāra hyaṅ Buddha yaṅ ta kapaṅgih pāvāknira caturdevī de saṅ yogīśvara.*

The meaning is: The teaching on enlightenment, *samādhi*, and all *mudrās* are to be possessed by you. Further, you should constantly meditate on the *tathāgata*, and this *paramaguḥya tathāgata* is indeed to be known by one of wisdom and *buddhacāryya*, i.e., *mahābodhi*, *samādhi*, all *mudrā-mantra-yoga-bhāvanā*, and wisdom are the bodies of the four *devīs*: Locanā, Pāṇḍaravāsini, Māmakī, and Tārā. The four *devīs* should be known as such; do not be inattentive. They are as pure

as Bhaṭṭāra Hyaṅ Buddha; if these four *devīs* are found they are to be embodied by the *yogīśvara*.

The use of the term *buddhacārya* in this last paragraph of the *Saṅ Hyaṅ Kamahāyānikan*, indicating one of high spiritual achievement, allows us to recognize an attribute of *vuddhacarita*, besides *bhakti*, which are both attached to Princess Prāmodavarddhanī, as mentioned in the Kayumwungan inscription. The employment of these terminologies in the Kayumwungan inscription strongly suggests that the author knew of the doctrinal concepts underlying these terms as they appear in the *Saṅ Hyaṅ Kamahāyānikan*. Given that the Kayumwungan inscription is the same inscription that consecrated Borobudur in 824 CE, it simultaneously exposes the doctrinal connection between Borobudur and the *Saṅ Hyaṅ Kamahāyānikan*. By comparing the framework of the *Saṅ Hyaṅ Kamahāyānikan* and the architectural plan of Borobudur, it becomes clear that Borobudur reflects the spiritual program of the *Saṅ Hyaṅ Kamahāyānikan* in a three-dimensional format.<sup>12</sup>

#### ĀDI BUDDHA

The earliest dated evidence showing that Buddhists in the Indonesian archipelago already had understanding of the *caturpāramitās*, or in fact the *daśapāramitās*, comes from the Talang Tuo Old Malay inscription of 684 CE. This inscription mentions cultivating *maitrī*—the first in the list of the four components of the *brahmavihāras*—in combination with the *ṣaṭpāramitās* (*tyāga* [= *dāna*], *kṣānti*, *vīrya*, *samāhitacinta* [= *dhyāna*], and *prajñā*), while establishing *vodhicitta* and producing the *vajraśarīra* for the attainment of *anuttarābhisamyaksaṅvodhi*. Later, the Pagarruyung I (Bukit Gombak I) inscription, dated to April 13, 1356, claims that a descendant of the Amarāryya dynasty, the Illustrious

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12. In Nicolaas J. Krom's *Barabudur: Archaeological Description* (The Hague: Martinus Nijhoff, 1927), 2:331–332, the author was uncertain whether Borobudur represented the teachings recorded in the *Saṅ Hyaṅ Kamahāyānikan*. He preferred instead to consider Borobudur merely a *stūpa* embodying the teachings of tantric Mahāyāna based on the Yogācāra school. On the contrary, George Coedès, “Les Inscriptions Malaises de Çrīvijaya,” *Bulletin de l'École française d'Extrême-Orient* 30 (1930): 57, while supporting Krom's earlier attempt, relates the *Saṅ Hyaṅ Kamahāyānikan* to Borobudur, suggesting that the development in Java was under the influence of Śrīvijaya, although none seemed to heed his advice.

King Ādityawarmman, who has the banner of nonduality, who was exceedingly like Ādi Buddha—embedded with virtues of loving-kindness, compassion, joy, and tranquility—was a king who conferred benefit to unfortunate living beings.<sup>13</sup>

Connecting the virtues of loving-kindness, compassion, joy, and tranquility (basically the four *brahmavihāras* or the four *apramāṇas*) with Ādi Buddha is particularly interesting, given that the *Saṅ Hyaṅ Kamahāyānikan* is among the earliest texts that mention the term *ādibuddha* in the context of *advaya* doctrine. In the series of seven *samādhis* (*sapta samādhi*) in the “Paramaguhya,” the *Saṅ Hyaṅ Kamahāyānikan* calls the fifth the *mahāmunivaracintāmaṇi*, at which stage the mind of the cultivator becomes Ādi Buddha.

*Dadi taṅ āmbĕk ādibuddha ni ratu cakravartti huvus malahaken śatru  
sakti vēnaṅ aveh sakaharĕp niṅ sarbvasatva, ikaṅ āmbĕk maṅkana  
mahāmunivaracintāmaṇisamādhi ṅaranikā*<sup>14</sup>

13. The phrase is quoted from the Sanskrit transcription in Nicolaas Johannes Krom, “Transcripties van de reeds vroeger bekende inschriften van Pagarrojoeng en Soeroaso, Bijlage H.” *Oudheidkundig Verslag* (1912): 51: *adwayāddhwajanṛpā ādityawarmmaśriyā | waṅśassrī amarāryya... pāpādādibuddhādihikam | maitritwaṅ karuṅāmupekṣamuditāsātwpakārāguṅā |*. See also Bambang Budi Utomo, *Prasasti-Prasasti Sumatra* (Jakarta: Pusat Penelitian dan Pengembangan Arkeologi Nasional, 2007), 64–65, and Bambang Budi Utomo and Nik Hassan Shuhaimi Abd. Rahman, *Zaman Klasik di Nusantara: Tumpuan Kajian di Sumatra* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2008), 104–108.

14. The epithet “cakravarti king” in the description is comparatively a reference to Śākyamuni, and according to Urban Hammar, *Studies in the Kālacakra Tantra: A History of the Kālacakra Tantra in Tibet and a Study of the Concept of Ādi Buddha, the Fourth Body of the Buddha and the Supreme Unchanging* (Stockholm: Department of Ethnology, History of Religions, 2005), 106–107, quoting from the *Vimalaprabhā*, Śākyamuni is even considered the sole *cakravartin* of the three realms. Vv. 67ff of chap. 4 of the *Tathāgatakrīyadhikāra* of the *Ratnagotra* or *Uttaratantra* describe the *cintāmaṇi* as able to fulfill all wishes. The rest bears a resemblance to the condition right after Śākyamuni defeated the *māras* to become the Buddha; for example, see chaps. 21–23 of the *Lalitavistara*. Krom, *Barabudur: Archaeological Description*, 2:167, conflated the name of the *samādhi*, i.e., *mahāmunivaracintāmaṇi*, with Ādi Buddha. Of course we cannot find fault with Krom because unavailable to him at that time was crucial information related to a Javanese Buddhist monk, Bianhong, who went to China to study under Huiguo, the successor of Amoghavajra. Bianhong arrived in Chang’an in 780 and later found himself in the company of Kūkai, who

The mind—having defeated a powerful enemy [and] becomes Ādi Buddha in the *cakravarti* king—is able to fulfill all wishes of all beings; hence such mind is called the *mahāmunivaracintāmaṇi-samādhi*.

The connotation here is in line with the concept of Ādi Buddha in the Kālacakra system, whereby Ādi Buddha refers to the ultimate nature of one's own mind and to the one who has realized the innate nature of the mind by means of purificatory practices.<sup>15</sup> Thus, we may surmise that the *Saṅ Hyaṅ Kamahāyānikan* uses the term *ādibuddha* to refer to the mind that realizes the advent of primordial innate enlightenment, hence Ādi Buddha.<sup>16</sup> Besides those recorded in the *Saṅ Hyaṅ Kamahāyānikan*, Balinese living tradition preserves some other remnants of the practices, such as the Ādi Buddha *stuti* and a set of the *anuttarapūjā*.<sup>17</sup> The latter, i.e., the ritual of *anuttarapūjā*, is depicted

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also studied with the same teacher. Kūkai's records indicate that Bianhong had already acquired a practice called the yoga of *cakravartiacintāmaṇi* and had attained some degree of spiritual power; see Jeffrey Sundberg and Rolf Giebel, "The Life of the Tang Court Vajrabodhi as Chronicled by Lü Xiang (吕向): South Indian and Śrī Laṅkā Antecedents to the Arrival of the Buddhist Vajrayāna in Eighth-Century Java and China," *Pacific World*, 3rd ser., 13 (Fall 2011): 130–131. This practice matches one in the set of cultivations described as the *mahāmunivaracintāmaṇi-samādhi* in the *Saṅ Hyaṅ Kamahāyānikan*. The match indicates that this practice had already been cultivated by Bianhong in 780, or in other words was known to Javanese Buddhists. For more details, see Kandahjaya, "*Saṅ Hyaṅ Kamahāyānikan*, Borobudur, and the Origins of Esoteric Buddhism in Indonesia."

15. Vesna Wallace, *The Inner Kālacakratantra: A Buddhist Tantric View of the Individual* (Oxford: Oxford University Press, 2001), 17–18; Hammar, *Studies in the Kālacakra Tantra*, 94–95.

16. Monier Monier-Williams suggests in *A Sanskrit-English Dictionary* (Oxford: Oxford University Press, 1899) that *ādibuddha* may mean "perceived in the beginning" (p. 137).

17. T. Goudriaan and C. Hooykaas, *Stuti and Stava* (Amsterdam and London: North Holland Publishing Company, 1971), 412–413, 433–438. They were published earlier by Sylvain Lévi, *Sanskrit Texts from Bāli* (Baroda: Oriental Institute, 1933), 75, 82. The *stuti* titled *Praṇamya satataṃ Buddhā* is recited in Bali up to this day. It reads as follows:

Having constantly bowed down to the Buddha, as an homage to Ādi  
Buddha,  
Which is the merit for living beings, big and small,  
I shall mention the highest richness.

on a wall at Borobudur and thus was known to Borobudur Buddhists. This information, along with the correlation between the *Saṅ Hyaṅ Kamahāyānikan* and Borobudur, confirms that the concept of Ādi Buddha is also embedded in this Buddhist monument.<sup>18</sup>

Beliefs and applications of the concept of Ādi Buddha infiltrated deeper into the literature and culture of the people in the Malay archipelago. It can be discerned, for instance, in a family of texts associated with a narrative describing the meeting of Bhīma and Deva Ruci, the highest divinity. In this cycle, a text titled the *Dewa-Roetji*<sup>19</sup> is considered the oldest by far. In this particular text Deva Ruci is addressed as Parama Budeṅ rat, Saṅ Hyaṅ Suksma, Adi Buda-rěsi, Buda'rsi, Buda tatva rěsi, Jina-rěsi, Sri Verocana, and Janardana, while Bhīma is also sanctified and called Ardanaresvari.<sup>20</sup> The name Deva Ruci itself, meaning “Divine Light,” is identical to Divarūpa (“Divine Light,” which in the *Saṅ Hyaṅ Kamahāyānikan* is equal to the highest divinity, Bhatāra

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(*Praṇamya satataṃ Buddham, Ādi-Buddha-namas-kāram | sattva-sattvaka-puṇyakam, vaksye vaksye dhanam param ||*)

The passages of the *Anuttarapūjā*, which are actually part of the formula of the confession of faults (*pāpadeśanā*), correspond with those preserved in the KS, the *Sarvadurgatipariśodhana*, as well as the GSV.

18. Encouraged by Wilhelm von Humboldt's attempt in *Über die Kawi-Sprache auf der Insel Java, nebst einer Einleitung über die Verschiedenheit des menschlichen Sprachbaues und ihren Einfluss auf die geistige Entwicklung des Menschengeschlechts* (Berlin: F. Dümmler, 1836), 1:127–137, to correlate the buddhas at Borobudur with the systems of the Five Buddhas, W. P. Groeneveldt suggested a hypothesis that the unfinished buddha statue from Borobudur's main *stūpa* could well be a representation of Ādi Buddha; *Catalogus der Archeologische Verzameling van het Bataviaasch Genootschap van Kunsten en Wetenschappen* (Batavia: Albrecht & Co., 1887), 75–76. Krom, in his monograph on Borobudur (*Barabudur: Archaeological Description*, 2:167), verifies Groeneveldt's view, cited from the Javanese *Saṅ Hyaṅ Kamahāyānikan*, of the phrase *āmbĕk ādibuddha*, following Kats, who translates it in his *Sang hyang Kamahāyānikan* as an *ādibuddha* spirit, yet Krom concludes that the Javanese of Borobudur had no trace of Ādi Buddha. He continues that he had no further evidence to prove Groeneveldt's theory correct but neither had any reason to consider that view to be incorrect.

19. R. M. N. Poerbatjaraka, “Dewa-Roetji,” *Djawa* 20, no. 1 (1940): 5–55. The spelling for the title of the text in modern Indonesian is *Dewa-Ruci*, but for convenience and easy differentiation I retain the old spelling of the title.

20. Poerbatjaraka, “Dewa-Roetji,” 20, 25–27, 32.



Hyañ Buddha), and is thus definitely of Old Javanese origin.<sup>21</sup> The name Parama Budeñ rat is likely derived from Parama Buda in rat or Paramabuddha in rat. The latter, i.e., Paramabuddha, is employed in the *Kakawin Sutasoma*.<sup>22</sup> Therefore, there is good reason to believe that the composer of the *Dewa-Roetji* was familiar with Buddhist tenets that also served as the background for the *Kakawin Sutasoma*. The name Parama

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21. C. C. Berg, *Kidung Sundāyana* (Soerakarta: De Bliksem, 1928), 109, suggests that the story in this cycle was derived from the *Mahābhārata*. Nawaruci Prijohoetomo, *Groningen, Den Haag* (Batavia: J. B. Wolters, 1934), 8–9, remarks further that the meeting of Bhīma and Nawaruci parallels the story of Mārkaṇḍeya as told in the *Mahābhārata*; see C. L. Goswami et al., trans., *Śrīmad Bhāgavata Mahāpurāṇa: With Sanskrit Text and English Translation* (Gorakhpur: M. Jalan, 1971). The story is in book 12, chap. 9, 702–706. V. 27 describes how Mārkaṇḍeya enters Viṣṇu’s body: “Meanwhile (even) like a mosquito, Mārkaṇḍeya (a scion of Bhṛgu) entered into the body of the babe along with its breath. There (inside the belly of the babe) he also saw the universe in its entirety (systematically) arranged as before (the deluge) and felt astonished and perplexed” (*tāvacchiśorvai śvasitena bhargavaḥ so’ntaḥsarīraṃ maśako yathāviśat | tatrāpyado nyastamacaṣṭa kṛtsnaśo yathā purāmuhyadatiṃ vismitaḥ* [27]). Poerbatjaraka seems to think that the story is completely of Javanese origin because the corresponding *Mahābhārata* text is nowhere to be found in Indonesia. However, considering the textual collections of the *Mahābhārata* known to ancient scholars in the archipelago, it would be mind-boggling if they did not have a complete set. This is borne out even more by the fact that the *Sabhāparwa*, one of the *parvas* of the *Mahābhārata*—long considered missing in Indonesian collection—was later found among the Merapi-Merbabu collections; see W. van der Molen and I. Wiryamartana, “The Merapi-Merbabu Manuscripts: A Neglected Collection,” *Bijdragen tot de Taal-, Land- en Volkenkunde* 157, no. 1 (2001): 53. Thus, it is possible that past Indonesian scholars possessed a complete set of the *Mahābhārata* that is still extant there, and thus the possibility that this story was a modified version of the Mārkaṇḍeya story cannot be totally ruled out.

22. Soewito Santoso, *Sutasoma: A Study in Javanese Wajrayana* (New Delhi: International Academy of Indian Culture, 1975), 197. V. 22.3: *Anindyaguna śakti ring brata suśila satuwuh ika rāja bhūpati, sudhira ri kalakwan ing japa samādhi taman alupa ring Jinasmṛti, ya kāraṇa bhaṭāra Rudra manurun manurun iri sirang nareśwara, prahāṣaṇa ri kīrtti sang Paramabuddha ri gati nika śāntikātmaka*. Another form, namely Paramārthabuddha, is in v. 41.3: *Āpan tan Śiwa tan Maheśwara sirān tan Brāhma tan Keśawa, tan sang hyang Parameṣṭu Rudra tuduhē dūrān kawastwerikā, singgih yan Paramārthabuddha tēmahan sang siddha yogiśwara, icchā nora kasangśayāganal alit tanmātra mātrenḡ sarāt*.

Budeñ rat in later texts of the Devaruci cycle becomes Marbudeñrat or a variant of this. The name Suksma appears throughout all versions of this story.

In a version titled *Nawaruci*, or *Sañ Hyañ Tattvajñāna Nirmala*, Deva Ruci is called Navaruci (“Nine Lights”) or Acintya (“Unthinkable”) and is considered the manifestation of Sañ Hyañ Murti. Other names representing this highest or most excellent divinity (*hyañ niñ hyañ*, *vėkas niñ hyañ*) are: Alėniş, Anantavişeşa, Manon, Mūrchā, Suksma, Tanpa Śarīra, and Vekas. While other versions specifically mention the (left) ear as the entrance through which Bhīma enters into Deva Ruci’s interior (*garba* or *garbha*), the *Nawaruci* does not. It is noteworthy that the *Nawaruci* is the only text in this cycle that does not carry any reference to the highest divinity of Buddhist origin. While maintaining those of Javanese origin, e.g., Suksma, the *Nawaruci* instead extols Paramaśiva, undoubtedly a contrast to Paramabuddha, or vice versa.

The ongoing hybridization process can be clearly observed from the composition of the *Serat Déwaruci* attributed to Radèn Ngabèhi Yasadipura I during the reign of Sultan Paku Buwono IV at the end of the eighteenth century. This text is closely followed by another, the *Serat Bima Suci*, composed by Yasadipura II, the son of Yasadipura I. The main episode of the *Serat Bima Suci*, narrating the encounter between Bhīma and Deva Ruci, is inserted into another composition titled *Serat Cabolèk*, where Islamic teachings take center stage.<sup>23</sup> The *Serat Cabolèk* shows how the concept of divinity that was once in the *Dewa-Roetji* of the *agama Buda* was later found incorporated in the concept of divinity of the *agama Islam*.<sup>24</sup> This identity is confirmed in the *Serat Siti Jenar*,

23. A. H. Johns, “From Buddhism to Islam: An Interpretation of the Javanese Literature of the Transition,” *Comparative Studies in Society and History* 9, no. 1 (1966): 40–50; S. Soebardi, *The Book of Cabolèk* (The Hague: Martinus Nijhoff, 1975). A comparative study of the concepts of life and death in the *Serat Dewa Ruci* and in Christianity was done by Anne Wind, “Leven en dood in het evangelie van Johannes en in de Serat Dewarutji: met een elenctische confrontatie” (PhD diss., Vrije Universiteit Amsterdam, 1956).

24. This is very interesting, considering that John R. Newman, “Islam in the Kālacakra Tantra,” *Journal of the International Association of Buddhist Studies* 21, no. 2 (1998): 311–371, after demonstrating Islamic elements in the *Kālacakra Tantra*, concluded that this text was composed by Buddhists in response to Islam. One may say that this process was quite the opposite of that happening in the *Serat Cabolèk*. In addition, it is noteworthy that Azyumardi Azra,

which states that there is actually no difference between Buddhism and Islam:<sup>25</sup>

Ki Ageng Pengging asserted without diffidence that he was the true Most Holy: “Allah is here or there *suwung*. In reality it is only a name, that is, the name of the person who is exalted, who encompasses the twenty attributes. Between Buddhism and Islam there is no difference. They are two in form but one in name.”

The *Sañ Hyañ Kamahāyānikan* is vocal in exposing its view on ultimate divinity and firmly confirms the equality of all epithets of ultimate divinity known to the compiler at that time.

*Sira ta deva viśeṣa ri boddha, bhaṭāra paramaśūnya naran ira, sira ta bhaṭāra paramaśiva naran ira, bhaṭāra puruṣa sira de sañ vadiśiṣyā bhagavān kapila, sañ hyaṅ ātma naran ira de sañ vadikanabhakṣyaśiṣya, bhaṭāra nirguṇa naran ira de sañ vadi veṣṇava, sira ta phala ni pratyakṣa de dañ ācāryya nirākāra, sira matemah bhaṭāra ratnatraya mvañ bhaṭāra pañca tathāgata de dañ ācāryya sākāra, sira inandelaken ri sañ arcca, pratima, peta de dañ ācāryya vāhyaka, sira sañ hyaṅ viśeṣa jīva naran ira, sira ta sañ hyaṅ vañsil naran ira vaneh.*

He is the god par excellence (Deva Viśeṣa) according to the Buddhists, the so-called Bhaṭāra Paramaśūnya. He is called Bhaṭāra Paramaśiva.

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“Mistifikasi Politik Indonesia di Awal Milenium Baru: Gus Dur dan K. H. Ahmad Mutamakin,” in *Seribu Tahun Nusantara*, ed. J. B. Kristanto (Jakarta: PT Kompas Media Nusantara, 2000), 70–78, and also editor Enoch Machmoed and Mahpudi, the reviewer of an Indonesian translation of Soebardi’s book, *Serat Cabolek: Kuasa, Agama, Pembebasan; Pengadilan K.H. A. Mutamakin & Fenomena Shaik Siti Jenar* (Bandung: Penerbit Nuansa, 2004), 11–17, emphasize that Abdurrahman Wahid, the fourth president of the Republic of Indonesia (1999–2001), was a descendent and at the same time a successor of the movement laid out by Haji Mutamakin or Ki Cabolek, one of the leading characters in the *Serat Cabolek*.

25. Petrus J. Zoetmulder, *Pantheism and Monism in Javanese Suluk Literature: Islamic and Indian Mysticism in an Indonesian Setting* (Leiden: KITLV Press, 1995), 302–303. The statement in Javanese is: *Kyageng Pengging tan riringa / angengkoki jati ning Mahasukci / Allah kana kéné suwung / jatiné among asma / ya asmané manungsa ingkang linuhung / mengku sipat kalih dasa / agama Buda Islami. Karonira nora béda / warna roro asmane mung sawiji. . .* Zoetmulder’s footnote questions the last sentence, but I believe *warna roro* should be interpreted as referring to the two forms of religious teachings, Buddhism and Islam, while *asmane mung sawiji* is pointing to the reference for the highest divinity, which is absolute and therefore one. Here I modify his translation a bit by not translating the loaded Javanese word *suwung*, which literally means “empty.”

He is Bhaṭāra Puruṣa according to the disciples of Guru Bhagavān Kapila. He is called Sañ Hyañ Ātma according to the disciples of Guru Kanabhakṣya. He is called Bhaṭāra Nirguṇa according to Guru Veṣṇava. He is the fruit of *pratyakṣa* according to Ḍaṇ Ācārya Nirākāra. He transforms into Bhaṭāra Ratnatraya and Bhaṭāra Pañca Tathāgata according to Ḍaṇ Ācāryya Sākāra. He is believed to be the statue (*arcca*), image (*pratima*), and depiction (*peta*) by Ḍaṇ Ācāryya Vāhyaka. He is called Sañ Hyañ Viśeṣa Jīva. He too is called Sañ Hyañ Vañsil.

*Sañ hyañ advaya mvañ sañ hyañ advaya-jñāna sira ta vekas niñ sarvvaśastra, sarvva āgama, sarbva samyakbyapadeśa, sarbvopadeśa, sarbvasamaya. Sañ hyañ advaya mvañ sañ hyañ advaya-jñānātaḥ āpan sira vekas niñ vinarahaken, ya ta matañnyan sañ hyañ yogādi parama nairātmya naran ira vaneḥ de sañ boddha, ananta parama nandana naran ira de sañ bhairava, mārggayogādi paramaguhyā naran ira de sañ siddhānta, niṣkalādi parama naran ira de sañ veṣṇava, sira ta sodhamatatvānta naran ira, evoh sañ kuvavruhane sira.*

Sañ Hyañ Advaya and Sañ Hyañ Advaya-jñāna are the ultimate of all science, all scripture, all right speech, all instructions, and all vows, because Sañ Hyañ Advaya and Sañ Hyañ Advaya-jñānā are the ultimate of what is to be taught. Hence, they are also called Sañ Hyañ Yogādi Parama Nairātmya by the Buddhists, the so-called Ananta Parama Nandana by Sañ Bhairava, the so-called Mārggayogādi Paramaguhyā by Sañ Siddhānta, the so-called Niṣkalādi Parama by Sañ Veṣṇava, and also the so-called Ṣoḍaśatattvānta. To know him would be indeed difficult.

Such a concept of divinity is also expounded by the *Kakawin Sutasoma*, a fourteenth-century Javanese Buddhist scripture composed by Mpu Tantular,<sup>26</sup> clearly expressed in the following verse:

26. Mpu Tantular was a Buddhist poet who lived in the fourteenth century in Eastern Java during the Majapahit era. Balinese records claim him as a grandson of Hyang Mpu Bharada, who lived during the reign of King Erlangga in the eleventh century; see I Ketut Riana, *Kakawin Dēśa Warṇana uthawi Nāgara Kṛtāgama: Masa Keemasan Majapahit* (Jakarta: Penerbit Buku Kompas, 2009), 17–18. Mpu Tantular finished writing the *kakawin* around the year 1385. The name “Tantular” means “not moving, not shaking, not changing, or not perturbed,” and consequently is nearly a synonym of Akṣobhya, the name of a *tathāgata* who was the object of devout worship at that time. For example, an image of Akṣobhya, now popularly known as the Joko Dolok, from Surabaya is dated to 1289 (1211 Saka); see J. H. C. Kern, “De Sanskrit-inscriptie

*rwāneka dhātu winuwus wara Buddha Wiśwa,  
bhīnekī rakwa riñ apan kēna parwanosēn,  
mangkāng Jinatwa kalawan Śīwatwa tunggal,  
bhīneka tunggal ika tan hana Dharmma mangrwa.*

Buddha and Wiśwa (Śīwa) are famous for being two different elements.  
They are indeed different due to differentiation at a glance.  
Thus Jina-hood and Śīwa-hood are one.  
They are distinct yet one, [since] no Dharma is dual.

The phrase *bhīneka tunggal ika*, meaning “they are distinct yet one,” was selected as the official Indonesian state motto. The talons of the Garuda Pancasila, the Coat of Arms of the Republic of Indonesia, clasp a banner enshrining the state motto *Bhinneka Tunggal Ika*.

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van ‘t Mahākṣobhya-beeld te Simpang,” *Tijdschrift voor Indische Taal-, Land- en Volkenkunde* 52 (1910): 99–108; Nicolas J. Krom, “Naschrift over de Akṣobhya-inscriptie van Simpang,” *Tijdschrift voor Indische Taal-, Land- en Volkenkunde* 52 (1910): 193–194.

**Provisional Translation<sup>27</sup>  
of the *Saṅ Hyaṅ Kamahāyānikan***

SAṅ HYAṅ KAMAHAĀYĀNAN MANTRANAYA  
*Mahāmargga*

*Namo Buddhāya!*

*Nihan kaliṅan in oṃ ah huṃ, yan pinakapañadhiṣṭhāna umajarakan an  
bhaṭāra tryakṣara sira paramārtha kāya vāk citta bajra naran ira.*

Look at the meaning of *oṃ ah hūṃ*, when they become *adhīsthāna* for teaching Bhaṭāra Tryakṣara; they are the ultimate reality (*paramārtha*) of the so-called body-, speech-, and mind-*vajra* (*cittavajra*).

§ 1

*Ehi vatsa mahāyānaṃ mantracāryanayaṃ viddhiṃ  
Deśayīṣyāmi te samyak bhājanas tvaṃ mahānaye.*<sup>28</sup>

Come, child, I will teach you the ritual for mantra practice of the Mahāyāna because you are a perfect receptacle for the great method.

27. Note on the source of the *Saṅ Hyaṅ Kamahāyānikan* text and romanization of Old Javanese words: in this paper I use Kats' 1910 edition of the *Saṅ Hyaṅ Kamahāyānikan*, *Sang hyang Kamahāyānikan: Oud-Javaansche tekst, met inleiding, vertaling en aanteeekeningen*, and in general retain his transcriptions, including all scribal inconsistencies or errors. However, on the romanization or the spelling of Old Javanese words, I follow the suggestions of Andrea Acri and Arlo Griffiths, "The Romanization of Indic Script in Ancient Indonesia," *Bijdragen tot de Taal-, Land- en Volkenkunde* 170 (2014): 365–378.

28. Stephen Hodge, *The Mahā-vairocana-abhisambodhi Tantra* (London: Routledge Curzon, 2003), 86; Munenobu Sakurai, "Kriyāsamgrahapañjikā ni tokareta kanjō-zengyo no shoshidai (1), Bonbun kōtei tekusuto," *Indogaku mikkyōgaku kenkyū: Miyasaka Yūshō Hakushi koki kinen ronbunshū* 1 (1993): 264; S. S. Bahulkar, ed., *Śrīguhyasamājamaṇḍalavidhiḥ of Ācārya Dīpaṅkarabhadra* (Varanasi: Central University of Tibetan Studies, 2010), *Śrīguhyasamājamaṇḍalavidhi* (GSMV), v. 192; Kimiaki Tanaka, "Nāgabodhi の Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における śiṣyādhivāsanavidhi について," *Mikkyō Bunka* 209 (2002): 137, GSV chap. 7.

*Ka: Sañ hyañ mahāyāna iki varahakna mami iri kita, mantracāryyanayaṃ vidhiṃ, sañ hyañ mantranaya sira mahāyāna mahāmargga naran ira, deśayisyāmi te samyak, sira teki deśanākna mami varahakna mami ri kita, bhājanas tvaṃ mahānaye, ri kadadinyan kita pātrabhūta yogya varahen ri sañ hyañ dharmma mantranaya.*<sup>29</sup>

The meaning is: I shall teach you the Sañ Hyañ Mahāyāna. *Mantracāryyanayaṃ vidhiṃ*, the Sañ Hyañ Mantranaya is called the Mahāyāna *mahāmargga*. *Deśayisyāmi te samyak*, I will instruct and explain this to you, *bhājanas tvaṃ mahānaye*, because you are a suitable vessel to be taught the Sañ Hyañ Dharmma Mantranaya.

§ 2

*Atīta ye hi sambuddhāḥ tathā caivāpy anāgatāḥ  
pratyutpannāśca ye nāthāḥ tiṣṭhanti ca jagaddhitāḥ.*<sup>30</sup>

The perfect buddhas of the past, likewise those of the future and the lords of the present, stand for the benefit of beings.

*Ka: Bhaṭāra hyañ buddha sañ atīta, sañ mañabhisambuddha nūni riñ āsitkāla, kadyaṅgān: bhaṭāra vipāsyī, viśvabhū, krakucchanda, kanakamuni, kāśyapa, atīta buddha naran ira kabeh. Tathā caivāpy anāgatāḥ, kunañ bhaṭāra buddha sañ anāgata, sañ abhimukha mañabhisambuddha, kadyaṅgān: bhaṭāra āryya maitreyādi, samantaibhadra paryyanta, anāgatabuddha naranira kabeh pratyutpannāśca ye nāthāḥ, tumamvah bhaṭāra śrī śākyamuni, vartamānabuddha naranira, sira ta pinakahyañ buddhanta mañke, śāsana nira ikeñ tinūt atinta. Tiṣṭhanti ca jagaddhitāḥ, tamolah ta sira kumiñkiñ<sup>31</sup> hitasuka niñ sarbva satva, umarien-añena kalepasan ikañ rāt kabeh saka riñ sañsāra, duveg kumirakira paḍaman iñ mahāpralaya rike bhuvana.*<sup>32</sup>

29. It becomes clear from the *Sañ Hyañ Kamahāyānikan Advaya Sadhana* that the SHKM is the *mahāmargga*. The *paramamārgga* is defined as consisting of the ten perfections (*daśapāramitās*); *sira teki* = *sira ta* + *iki*.

30. Sakurai, “Kriyāsamgrahapañjikā ni tokareta kanjō-zengyo no shoshidai (1), Bonbun kōtei tekusuto,” 264: *buddhās triyadhvasambhūtāḥ kāyavākcittavajriṇaḥ*. The KS is similar to GSVV chap. 7; Tanaka, “Nāgabodhi の Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における śiṣyādhivāsanavidhi について,” 137, GSMV v. 193.

31. Kats, *Sang hyang Kamahāyānikan: kumiñkiñ*.

32. Alexander Cunningham, *The Stūpa of Bharhut* (London: W. H. Allen, 1879), 45–46; Benimadhab Barua, *Barhut* (Patna: Indological Books, 1979), part I, p. 50, part II, p. 2; with the exception of Śikhin, where the railing has been considered missing. However, it is perhaps noteworthy that a similar list of

The meaning is: Bhaṭāra Hyaṅ Buddha, those of the past, those who certainly attained perfect enlightenment in former times, like Bhaṭāra Vipasyī, Viśvabhū, Krakucchanda, Kanakamuni, Kāśyapa, are all the past buddha names. *Tathā caivāpy anāgatāḥ*, and Bhaṭāra Buddha, those of the future, the one approaching the attainment of perfect enlightenment, like Bhaṭāra Āryya Maitreya at the beginning and Samantaibhadra at the end, are all the future buddha names. *Pratyutpannāśca ye nāthāḥ*, in addition, Bhaṭāra Śrī Śākyamuni, the name of the present buddha, he is to be your divine buddha whose teachings you must follow utterly. *Tiṣṭhanti ca jagaddhitāḥ*, they continuously strive for the happiness of all beings, reflect on the release of all beings from rebirth, urge making plans against extinction by total annihilation in this world.

## §3

*Taiśca sarbvair imaṃ vajraṃ jñātvā mantravidhim paraṃ  
prāptā sarbvajñatāvīraiḥ bodhimūle hy alakṣaṇa.*<sup>33</sup>

They all have comprehended these excellent vajramantra rituals and have obtained omniscience, like the hero at the base of the bodhi tree.

*Ka: Sira katiga bhaṭāra hyaṅ buddha naran ira, saṅ atitānāgatavartamāna,  
tan hana mārgga nira vaneḥ ar tinamvakan ikaṅ kahyaṅbuddhan. Jñātvā  
mantravidhim paraṃ, ikiṅ mahāyana mahāmārgga ya tinūtaken ira,  
pinakamārgga nira ar ḍataṅ rikana nibāṇanagara. Prāptā sarbvajñatā  
vīraiḥ bodhimūle hy alakṣaṇa, inak ni deni gumego ikaṅ mantrānaya, ya*

past buddhas that excludes Śikhin occurs in the *Saṅ Hyaṅ Kamahāyānikan*; see Kats, *Saṅ hyang Kamahāyānikan*, 17. On the other hand, H. Nakamura, *Gotama Buddha, A Biography Based on the Most Reliable Texts* (Tokyo: Kosei, 2000), 10:82, and Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature* (Delhi: Motilal Banarsidass, 1970), 24, suggest that the Indic seven ṛṣis (the constellation of the Great Bear or Ursa Major) were the origin for the veneration of the seven buddhas of the past. For a study on the seven ṛṣis see John E. Mitchener, *Traditions of the Seven Ṛṣis* (Delhi: Motilal Banarsidass, 1982). The “Ten Thousand Buddhas Repentance” contains the names of ten future buddhas: Samantabhadra, Maitreya, Avalokiteśvara, Mahāsthāmaprāpta, Ākāśagarbha, Vimalakīrti, Siddhārthamati, \*Satyaghoṣa, \*Mahaugha, and Akṣayamati.

33. Sakurai, “Kriyāsamgrahapañjikā ni tokareta kanjō-zengyo no shoshidai (1), Bonbun kōtei tekusuto,” 264: *saṃprāptā jñānam atulaṃ vajramantraprabhāvanaiḥ*. The KS is similar to GSVV chap. 7; Tanaka, “Nāgabodhi の Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における śiṣyādhivāsanavidhi についで,” 137, GSMV v. 193.



*ta matañ yar temvaken kasarbvajñān, ya ta hetu nirār paṅguhaken ikañ kahyañbuddhān riñ bodhimūla.*

The meaning is: The three Bhaṭāra Hyañ buddhas just mentioned, past, future, and present, have no path other than that of attaining buddhahood. *Jñātvā mantravidhim paraṃ*, this Mahāyana *mahāmārgga* is to be followed by you, the *mārgga* through which they come to the city of *nibbāṇa*. *Prāptā sarbvajñatā vīraiḥ bodhimūle hy alakṣaṇa*, be at ease in keeping this *mantrānaya*, thereby the attainment of omniscience, which is the cause by which they reach buddhahood at the base of the *bodhi* tree.

§ 4

*Mantraprayogam atulaṃ yena bhagnaṃ mahāvalaṃ mārasainyam mahāghoraṃ Śākyasiñhena tāyinā.*<sup>34</sup>

The very powerful and frightful army of Māra was defeated by the unexcelled application of the mantra of Śākyasiñha, the protector.

*Ka: Bhaṭāra śrī śākyamuni matañ yar temvakan n ikañ kamāravijayan, sakveh nikanān māravighna alah de nira: kleśamāra, skandhamāra, mṛtyumāra, devaputramāra, alah añuyuk ikā kabeh de bhaṭāra hetu nirār venañ umalahaken ikañ māra, ābhānubhāva prabhāva sañ hyañ samādhi śakti sañ hyañ mantranaya inabhyāsa.*

The meaning is: Because of that, Bhaṭāra Śrī Śākyamuni obtained the Māravijaya, all the Māravighna were defeated by him: Kleśamāra, Skandhamāra, Mṛtyumāra, and Devaputramāra. Defeated, they were all ridiculed by the Bhaṭāra. His cause is to have the ability to defeat this Māra, the aura, the strength of spiritual power from cultivating the Sañ Hyañ *samādhi* and the Sañ Hyañ Mantranaya.

§ 5

*Tasmān matim imāṃ vārttāṃ kuru sarbvajñatāptaye*<sup>35</sup>  
*śṛṇu bhadrāśayan nityaṃ samyak sañhṛtya kalpanāḥ.*

34. Sakurai, “Kriyāsamgrahapañjikā ni tokareta kanjō-zengyo no shoshidai (1), Bonbun kōtei tekusuto,” 264. KS is similar to GSVV chap. 7; Tanaka, “Nāgabodhi の Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における śiṣyādhivāsanavidhi について,” 137; GSMV v. 194.

35. Sakurai, “Kriyāsamgrahapañjikā ni tokareta kanjō-zengyo no shoshidai (1), Bonbun kōtei tekusuto,” 264. KS is similar to GSVV chap. 7; Tanaka, “Nāgabodhi の Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における śiṣyādhivāsanavidhi について,” 137; GSMV v. 195cd.

Therefore, to obtain omniscience cultivate the mind, always listen well; one's thought is to be brought together correctly.

*Ka: Mataiyan deyanta kuru sarbvajñātāptaye, hayva tālañ-alañ aien-aienta rike sañ hyañ mantrānaya, pahapageh denta gumego sañ hyañ mantrānaya matañ yan kapañguha ikañ kasarbvajñān<sup>36</sup> denta; śṛṇubhadrāsayan<sup>37</sup> nityaṃ, pahavās denta rumeño iki varavarah mami ri kita, hayva bvañ,<sup>38</sup> yatna vuvus mami. Samyak sañhṛtya kalpanāḥ, karyyakan tañ buddhi savikalpaka, hilañakan tañ āmbek abhiniveśa, pahenak tānen-aienta, hayva sañśaya.*

The meaning is: Because of that, *kuru sarbvajñātāptaye*, do not obstruct contemplating the Sañ Hyañ *mantrānaya*, firmly uphold the Sañ Hyañ *mantrānaya*, thereby the attainment of omniscience will be had by you; *śṛṇubhadrāsayan nityaṃ*, listen clearly to my teachings to you; do not throw them away; pay full attention to my words. *Samyak sañhṛtya kalpanāḥ*, cultivate your mind beset by doubts; eliminate attachment from your mind; be at ease in your contemplation; do not doubt.

#### § 6

*Eṣa mārḡga varaḥ śrīmān mahāyāna mahodayaḥ  
yena yūyaṃ gamiṣyanto bhaviṣyatha tathāgatāḥ.<sup>39</sup>*

By cultivating this foremost illustrious excellent path of blissful Mahāyāna you will become a *tathāgata*.

*Ka: Sañ hyañ mahāyāna mahāmārḡga iki pintonakna mami ri kita, pahavās denta mañreño, mahāyāna mahodayaḥ, yeki havan abener teka ri svarggāpavargga, venañ amehaken<sup>40</sup> nikañ kamahodayān. Mahodaya, ña, ikañ vāhyādhyātmikasuka, ikañ kaśreṣṭyan, kasugihan, kapamegetan, karatun, kacakravartin. Ādhyātmikasuka, ña ikeñ lokottarasuka inak tanpavor duhkha ajarāmarāṇa, tan katekan tuha lara pati, nāñ anuttara vara samyaksañbodhisuka, ikañ mokṣasuka, ikā tañ vāhyasuka mvañ ādhyātmikasuka, ya ikā kamahodayan ña, anuñ dinadyaken nikañ mahāyāna mahāmārḡga, yan inabyāsa. Yena yūyaṃ gamiṣyanto, apan ri seḍañyan*

36. Kats, *Sang hyang Kamahâyânikan: kasarbvātān*.

37. Kats, *Sang hyang Kamahâyânikan: grṇubhadrāsayan*. Śṛṇubhadrāsayan is confirmed by the Javanese commentary. Hodge, *The Mahā-vairocana-abhisambodhi Tantra*, 87, seems to have *grṇubhadrāsayan*.

38. Kats, *Sang hyang Kamahâyânikan: hayva vān*.

39. Sakurai, “Kriyāsamgrahapañjikā ni tokareta kanjō-zengyo no shoshidai (1), Bonbun kōtei tekusuto,” 265; GSMV v. 210.

40. Kats, *Sang hyang Kamahâyânikan: umehaken*.

*apageha denta gumego ikeñ kamahāyānan; bhaviṣyatha tathāgatāḥ, niyata kita tumamvakna ñ kahyañbuddhān. Sumākṣāt kṛta ikañ kalepasen, ikā nañ dvaya sambhāra, nāñ jñānasambhāra, puṇyasambhāra kapaṅguha ikā denta lāvan nikañ kasarbvalokanamaskṛta kopalambha ikā denta.*

The meaning is: Listen clearly to this Sañ Hyañ Mahāyāna *mahāmārgga* that I now show you. *Mahāyāna mahodayaḥ*, this is the right way to reach heaven and liberation, and it is able to give the *mahodaya*. The *mahodaya* means the *vāhyādhyātmikasuka*: eminence, wealth, high rank, kingship, supreme power; the *ādhyātmikasuka* means transcendental bliss, being at ease unmixed with misery; the *ajarāmaraṇa*, without undergoing old age, disease, and death. That is the unsurpassed excellent *samyaksaṃbodhisuka*. This is *mokṣasuka*. These *vāhyasuka* and *ādhyātmikasuka* are the *mahodaya*, meaning something that is considered foremost in the Mahāyāna *mahāmārgga* when cultivated. *Yena yūyaṃ gamiṣyanto*, when you are firm in keeping this Mahāyāna, *bhaviṣyatha tathāgatāḥ*, you will certainly attain buddhahood. Liberation will clearly appear before the eyes. The two provisions, viz. *jñānasambhāra* and *puṇyasambhāra*, will be found by you and, being adored by the whole world, will also be acquired by you.

§ 7

*Svayambhuvo mahābhāgāḥ sarbvalokasya yajñiyāḥ  
astināstibyatikrāntaṃ ākāśam iva nirmmalaṃ.*<sup>41</sup>

Self-existence, benevolence, the all-world worthy of worship passing over being and not being, is like the stainless sky.

*Ka: Kaḍyaṅgāniñ ākāśa annirmmala svabhāva, alakṣaṇa, avastuka, tan kavenaṃ tinuduh, tan agoṇi, tan ademit, tan hiren, tan putih, byāpaka lumrā riñ daśadeśa, maṅkana lvir nira.*

The meaning is: In compliance with being the foremost, the sky is spotless by nature, without characteristics, immaterial; it cannot be ordered, it is not large, not small, not black, not white, it pervades expansively in the ten directions—thus the sky is like this.

§ 8

*Gambhīraṃ atigambhīram apy atarkyam anāvilaṃ*

41. Sakurai, “Kriyāsamgrahapañjikā ni tokareta kanjō-zengyo no shoshidai (1), Bonbun kōtei tekusuto,” 265.

*Sarbvaprapaṅcarahitaṃ prapañcebhiḥ prapañcitaṃ.*<sup>42</sup>

Deeper than the deepest, unthinkable, faultless, phenomena are manifold, and yet separated from all multiplicity.

*Ka: Vora mahāgambhīra lena saṅka rike saṅ hyaṅ Mahāyāna mahāmārgga sirekigambhīrātīgambhīra: adalem sakeṅ adalem; apy atarkyaṃ: tan kavenaṅ tinarkka, salah yan inuha; anāvilam, tarpadoṣa; sarbvaprapaṅcarahitaṃ; tan katekan deniṅ sarbvaprapaṅca, mvaṅ kleśopakleśa, nāṅ: mada, dambha, lobha, moha, rajah, tamah, tan tama ikā kabeh ri sira, tuhu karikā tanpakavakaṅ maṅkana tahāvih, prapañcebhiḥ prapañcitaṃ, āpan ikaṅ rāga, dveṣa, moha prapaṅca pinakāvaka nira.*

The meaning is: Nothing is deeper than the Saṅ Hyaṅ Mahāyāna mahāmārgga. It is gambhīrātīgambhīra: deeper than the deepest; apy atarkyaṃ: cannot be thought, wrong if one makes a supposition; anāvilam, without fault; sarbvaprapaṅcarahitaṃ, not reached by all kinds of uncontrolled passions (sarbvaprapaṅca), afflictions, and causes of misery (kleśopakleśa), viz.: mada, dambha, lobha, moha, rajah, tamah, all these do not enter into it. It is indeed without embodiment, is it not? Prapañcebhiḥ prapañcitaṃ, because confusion (prapaṅca) embodies rāga, dveṣa, and moha.

§ 9

*Karmmakriyāviraḥitaṃ satyadvayā anāśrayaṃ  
idaṃ yānavaraṃ śreṣṭhaṃ abhyasyatanaye sthitāḥ.*<sup>43</sup>

Cultivate repeatedly this method of the excellent and best path, separated from works and not dependent on dual truths.

*Ka: Tan gave tan si magavai<sup>44</sup> pinakāvaka nira. Satyadvayaṃ: tamolah makarūpa ikaṅ satyadvaya, ṅa, saṃvṛtisatya paramārthasatya, anuṅ pinakarūpa nira. Anāśrayaṃ; tanpāndelan tan smvṛtisatya tan paramārthasatya kahanan ira, idaṃ yānavaraṃ śreṣṭhaṃ, yekā sinaṅguh Mahāyāna mahāmārgga ṅa, manekaken irika ṅ svarggāpavargga. Abhyasyata naye sthitāḥ, yatikābhyasanta sāri-sāri mene ṅ helem Saṅ Hyaṅ mantrānaya Mahāyāna.*

The meaning is: Neither action nor that which acts is its embodiment. Satyadvayaṃ: It is permanently of the form of satyadvaya; saṃvṛtisatya

42. Ibid., 265.

43. Ibid., 266.

44. Kats, *Sang hyang Kamahâyânikan: tan sima gavai*, [tan sima gavai]. This phrase should be read as *tan si magawai* instead; *si* is an emphatic particle.

and *paramārthasatya* are its form. *Anāśrayam*: Without substrate its existence is dependent neither on *saṃvṛtisatya* nor on *paramārthasatya*; *idaṃ yānavaraṃ śreṣṭhaṃ*, this Mahāyāna *mahāmārgga* rises to heaven and liberation (*svarggāpavargga*). *Abhyasyata naye sthitāḥ*, you should practice the *mantrānaya* Mahāyāna to the best of your abilities, day by day, now and in the future.

§ 10

*Oṃ! bajrodaka oṃ aḥ huṃ! Iki śapatha hr̥daya.*  
*Idaṅ te nārakam vāri samayātikramo vahet*  
*Samayarakṣanāt siddhye siddhaṃ bajrāmṛtodakaṃ.*<sup>45</sup>

*Oṃ! Bajrodaka oṃ aḥ huṃ!* This is the heart of the spell. If you transgress your vow this water will take you to hell. If you protect your vow, this becomes the *vajra-amṛta* water leading you to the most complete attainment.

*Ka: ve hana*<sup>46</sup> *kita manah. Apa bajrodaka? Ikañ bajrodaka tan vvay samanya, vvai sakeñ naraka ikā; samayātikramo vahet, mārgga niñ duḥka kapaṅguha, bhraṣṭa sakulagotra vandhava, ya tat pituhva samaya. Kālanyat bārya-bārya*<sup>47</sup> *rikeñ sañ hyañ bajrajñāna, samayarakṣanāt siddye, kunañ ri seḍaṅnyat prayatna, tan pañ rapa-rapā*<sup>48</sup> *riñ samaya, mārgga niñ hayu kasiddhyan kapaṅguha denta siddhaṃ bajrāmṛtodakaṃ, Sañkṣepanya: viṣāmṛta bajrodaka, vvah sahiṅga tinika, pilih suka pilih duḥka kapaṅguha. Yat pramāda kita pamaṅguh duḥka, kunañ yat prayatna, awās ikañ suka hayu kasiddhyan kapaṅguha usen, nūniveh dlāha.*

The meaning is: There is water for your mind. What is *bajrodaka*? This *bajrodaka* is not ordinary water. The water comes from hell; *samayātikramo vahet*, the path leads to misery, ruins one's entire family, relatives, and friends if you do not obey the oath when or every time

45. Sakurai, "Kriyāsamgrahapañjikā ni tokareta kanjō-zengyo no shoshidai (1), Bonbun kōtei tekusuto," 268; Sdp, Tadeusz Skorupski, *The Sarvadurgatipariśodhana Tantra: Elimination of All Evil Destinies* (Delhi: Motilal Banarsidass, 1983), 296; GSMV 297; GSVV chap. 12; Tanaka, "Nāgabodhi の Śrī-guhyasamājamaṅḍalopāyikā-viṃśati-vidhi における śiṣyādhivāsanavidhi についで," 41.

46. Kats, *Sang hyang Kamahâyânikan: vehana*.

47. Kats, *Sang hyang Kamahâyânikan: Kālanyat bhārya-bhārya*, but should be read as *kāla ni at bārya-bārya*; also recension A in Kats, *Sang hyang Kamahâyânikan*, reads *baryya-baryya*.

48. Kats, *Sang hyang Kamahâyânikan: tanpa ṅ rapa-rapā*.

you are in the Sañ Hyañ Bajrajñāna; *samayarakṣanāt siddye*, however, when you are diligent, without branching out impulsively in the vow, the path to success in the perfections will be found by you, *siddhaṃ bajrāmṛtodakaṃ*; in summary: the *bajrodaka* is the poison as well as the elixir of life; limits of the fruits are close; one may find either happiness or misery. When you are negligent you will find misery, but if you are diligent and clear you will find happiness and good spiritual power quickly and certainly in the future.

§ 11

*Bajraṃ ghaṇṭāñca mudrāñca nāmaṇḍalino vadet  
hased vāśraddhavān eva janaḥ saṅganikāsthitaḥ.*<sup>49</sup>

Do not talk about this *bajra*, *ghaṇṭa*, or *mudrā* to anyone who has not seen it, has laughed at it, or has no faith in the *maṇḍala*.

*Ka: Hayva ika umara-marahren ika sañ hyañ bajra ghaṇṭā mudrā riñ vvañ adrṣṭa maṇḍala, tapvan sāmāyika rahasyan kubdan atah sira, tan avaraviryakna irikañ vvañ tapvan kṛtopadeśa, hased vāśraddhavān eva, athavi guyu-guyunta kunañ si tan pituhan artha nira, tan āmbekta temen tumarima brata bhaṭāra, hayva ta mañkana, yāvat tañ vvañ apahasa ri sañ hyañ mārgga, janaḥ Saṅganikāsthitaḥ, avās ikañ vvañ mañkana, kasañsāra sadākāla, matañnyan hayva tan tulus adhimukti rike sañ hyañ bajrajñāna, kayatnahnātaḥ sañ hyañ samaya.*

The meaning is: Do not instruct about this Sañ Hyañ Bajra Ghaṇṭā *mudrā* to one who has not seen the *maṇḍala*, to one who has not taken the oath that is really secret and concealed, to one who is not of great courage, one who has not received the doctrine; *hased vāśraddhavān eva*, furthermore, one who does not realize its meaning will ridicule it, or will not have the mind to seriously accept the conduct of Bhaṭāra. Thus, you do not, as long as one laughs mockingly at the Sañ Hyañ Mārgga, *janaḥ saṅganikāsthitaḥ*, see clearly; that person may suffer perpetually, therefore do not lack zeal about the Sañ Hyañ *bajrajñāna*; you should devote full attention to the Sañ Hyañ *samaya*.

49. Skorupski, *The Sarvadurgatipariśodhana Tantra*, 296. GSMV in between vv. 293 and 294: *na ca tvayedam sarvatathāgataparamarahasyam amaṇḍalapraviṣṭāya vaktavyaṃ na cāśraddhā [ya dā] tavyam iti vācyaṃ ||*. A similar prohibition is found in Sakurai, “Kriyāsamgrahapañjikā ni tokareta kanjō-zengyo no shoshidai (1), Bonbun kōtei tekusuto,” 268.

§ 12

Ayan te samayo bajri bajrasatva iti smṛtaḥ  
āveśayatu tenaiva bajrajñānam anuttaraṃ.<sup>50</sup>

This vajra-wielding vow is called *bajrasatva*. Through it, may the unsurpassed *bajrajñāna* penetrate you.

Ka: Sañ hyañ samaya ta sira sinañguh bhaṭāra Bajrasatva; āveśayatu tenaiva bajrajñānam anuttaraṃ, sira teki pinakahṛdayanta mañke, bajrajñāna ikuñ pinakahṛdayanta, pahenak tāmbehta.

The meaning is: The Sañ Hyañ *samaya* is called Bhaṭāra Bajrasatva; *āveśayatu tenaiva bajrajñānam anuttaraṃ*, thus he becomes your heart, the Bajrajñāna becomes your heart, your mind be at ease.

§ 13

Oṃ bajrasatvaḥ svayan te'dya cakṣūdghāṭanatatparaḥ  
Udghāṭayati sarbvakṣo bajracakṣuranuttaram.<sup>51</sup>

Oṃ, Bajrasatva himself now aims at opening your eyes. The all-seeing one opens the unsurpassed *bajracakṣu*.

Ka: Bhaṭāra śrī Bajrasatva muvah hana ri matanta mañke, cakṣūdghāṭanatatparaḥ, da nira dumeliñakna<sup>52</sup> panonta, matañnya pahabuñah tāmbehta, udghāṭayati sarbakṣo bajracakṣur anuttaraṃ, deliñakanta matanta, pahavās ta panonta ri sañ hyañ mañḍala.

The meaning is: Bhaṭāra Śrī Bajrasatva again is before your eyes, *cakṣūdghāṭanatatparaḥ*, he causes your vision to become clear, therefore your mind is cheerful, *udghāṭayati sarbakṣo bajracakṣur anuttaraṃ*, your eyes are clear, through your vision is a clear look at the Sañ Hyañ *mañḍala*.

50. Sakurai, “Kriyāsamgrahapañjikā ni tokareta kanjō-zengyo no shoshidai (1), Bonbun kōtei tekusuto,” 270. GSVV chap. 12; Tanaka, “Nāgabodhi の Śrī-guhyasamājamañḍalopāyikā-vimśati-vidhi における śiṣyādhivāsanavidhi について,” 78; Skorupski, *The Sarvadurgatipariśodhana Tantra*, 292; GSMV in between vv. 294 and 295: *tadahaṃ te vajrajñānamutpādayāmi yena jñānena tvam sarvatathāgatasiddhīrapi prāpyasi kimutānyāḥ siddhīḥ* |.

51. Sakurai, “Kriyāsamgrahapañjikā ni tokareta kanjō-zengyo no shoshidai (1), Bonbun kōtei tekusuto,” 270. GSVV chap. 12; Tanaka, “Nāgabodhi の Śrī-guhyasamājamañḍalopāyikā-vimśati-vidhi における śiṣyādhivāsanavidhi について,” 80; Skorupski, *The Sarvadurgatipariśodhana Tantra*, 150, 294; Bahulkar, ed., *Śrīguhyasamājamañḍalavidhiḥ of Ācārya Dīpañkarabhadra*, 305.

52. Kats, *Sang hyang Kamahâyānikan: danira dumlingakna*.

## § 14

*Idaṅca maṇḍalam paśya śraddhāṅ janayathādhunā  
kule jāto'si buddhānām sarbvamantrair adhiṣṭhitah.*<sup>53</sup>

Now behold the *maṇḍala*, generate faith, you are born in the family of the buddhas and consecrated with all mantras.

*Ka: Vulat i saṅ hyaṅ maṇḍala, śraddhāṅ janayathādhunā, gavayaken taṅ śraddha, hayva tan sagorava ri saṅ hyaṅ maṇḍala, kule jāto'si buddhānām, apan kita buddhakula maṅke, apan bhaṭāra hyaṅ buddha ṅaranta mene, sarbvamantrair adhiṣṭhitah, tuvi sampun kṛtādhiṣṭhāna iki de saṅ sarbva tathāgata, inajyan sinaṅskāra rikaṅ sarbva mantra.*

The meaning is: Behold the Saṅ Hyaṅ *maṇḍala*, *śraddhāṅ janayathādhunā*: generate faith, do not be disrespectful to the Saṅ Hyaṅ *maṇḍala*, *kule jāto'si buddhānām*: because you are now in the buddha family (*buddhakula*), because soon you will be named Bhaṭāra Hyaṅ Buddha, *sarbvamantrair adhiṣṭhitah*: you also have already become an abode for all *tathāgatas*, and have been instructed and consecrated in all mantras.

## § 15

*Sampado'bhimukhāḥ sarbwāḥ siddhayoga tayaścate  
pālaya samayaṃ siddhyai mantreṣūdyogavān bhava.*<sup>54</sup>

All perfections turn toward you; keep perfecting your vow, diligently performing mantra.

*Ka: Aparek tekaṅ hayu ri kita, siddhayoga tayaścate, samaṅkana ikaṅ ka-siddhyan abhimuka ikā kabeh, aḡya kapaṅguha denta; pālaya samayaṃ siddhye, lekas ta umabhyāsa saṅ hyaṅ samaya, marapvan katemu ikaṅ ka-siddhyan usen denta; mantreṣūdyogavān bhava, gavayakan taṅ utsāha ri mantra japa pūja usen, hayva helem-helem, yathānyan kopalambha ikaṅ kasugatin irikeṅ ihajanma ṅūniveh dlāha.*

The meaning is: You come close to accomplishment, *siddhayoga tayaścate*, such that the perfections all turn toward and are quickly found by you; *pālaya samayaṃ siddhye*, begin to practice the Saṅ Hyaṅ *samaya* so that the perfections are quickly found by you; *mantreṣūdyogavān bhava*, diligently perform mantra, *japa*, *pūja* immediately, do not delay, so that

53. Munenobu Sakurai, “Kriyāsaṅgrahapaṅjikā no Kanjōron (1),” *Chizan Gakuho* 37 (1988): 17; GSVV chap. 12; Tanaka, “Nāgabodhi の Śrī-guhyasamājamaṇḍalopāyikā-vimśati-vidhi における śiṣyādhipāsanavidhi について,” 80.

54. Sakurai, “Kriyāsaṅgrahapaṅjikā no Kanjōron (1),” 17.



buddhahood may be obtained accordingly in the present life, even more so in the future.

§ 16

*Iṃ! Oṃ bajranetrāya, hara-hara patalaṃ hr̥dī!  
Ajñānapaṭalaṃ vatsa punaṃ hi jinaiḥ tava  
śalākair vaidyarājendraiḥ yathālokasya taimiraṃ.<sup>55</sup>  
Iṃ! Oṃ bajranetrāya, hara-hara patalaṃ hr̥dī!*

The cover of ignorance has been removed by the pin of the *jina*, the best doctor who has removed the disease of your eyes.

*Kaliñanya: Pahenak tāmbekta, huvus hilañ ikañ ajñānapaṭala ri ha-  
tinta, binabadan de bhaṭāra śrī Bajradhara. Śalākair vaidyarājendraiḥ  
yathālokasya taimiraṃ, kadi aṅgān<sup>56</sup> nikanāñ vvañ lara matan pu-  
tiken, ramun matanya tinamvan ta ya de vedya cinēlēken<sup>57</sup> matanya,  
varas tekā matanya heniñ, menak panonya vekasan ri hilañ nikañ  
kavakamalādyupadravaṇya, mañkana tekiñ ajñānapaṭalanta an hilañ  
tutas, tanpaśeṣa sampun binabadan de bhaṭāra, matañyar pahenak ta  
añen-añenta, hayva sañśaya.*

The meaning is: Let your mind be at ease. The cover of ignorance has disappeared from your heart. It has been cleared by Bhaṭāra Śrī Bajradhara. Śalākair vaidyarājendraiḥ yathālokasya taimiraṃ, like a person afflicted with cataracts, if a physician applies eye ointment to the eyes they are cured and become clear, the eyes are finally at ease due to the disappearance of unexpected eye disease and defect. Thus, the cover of ignorance has already completely disappeared, without remainder, cleared by Bhaṭāra, therefore your spirit will be at ease, do not doubt.

§ 17

*Prativimvasamā dharmmā accāḥ śuddhā hy anāvilāḥ  
agrāhyā abhilapyāśśa hetukarmasamudbhavāḥ.<sup>58</sup>*

55. Tadeusz Skorupski, *Kriyāsaṃgraha: Compendium of Buddhist Rituals, An Abridged Version* (Tring, UK: The Institute of Buddhist Studies, 2002), 219. GSVV chaps. 13–15, Kimiaki Tanaka, “Nāgabodhi の Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における灌頂次第,” *Tōyō Bunka Kenkyūjo kiyō* 142 (2003): 206–207.

56. Kats, *Sang hyang Kamahâyānikan: kadyaṅgān*.

57. Kats, *Sang hyang Kamahâyānikan: cinelaken*.

58. Sakurai, “Kriyāsaṃgrahapañjikā ni tokareta kanjō-zengyo no shoshidai (1), Bonbun kōtei tekusuto,” 267; GSVV chaps. 13–15; Tanaka, “Nāgabodhi

The *dharmas* are like mirror images, clear, pure, spotless, inconceivable, unspeakable, that arise by reason of karma.

*Ka: Pahavās denta umulati ikañ sarbvaḍharmma, tan hana pahinya lāvan māya riñ darpaṇa ryy avakta wās ākārārūpa nikanāñ māyā riñ darpaṇa, ndatan<sup>59</sup> kavenāñ ginamel, apan tan hana tatvanya; mañkana tekiñ sarbvaḍhāva, nūniveh, janmamanuṣa, hetuka karmma dumadyaken ike, matañnya kadi katon mātra-mātra, kintu tan hana temen-temen.*

The meaning is: If you clearly see all *dharmas*, they are no different from a reflection in a mirror. The reflection of the shape of your body is clear in a mirror yet it cannot be grasped because it is not real, and thus all existences, certainly human beings, are caused by karma to come into existence. Therefore, they are simply appearances but they are really nonexistent.

§ 18

*Evaṃ jñātvā imān dharmān nissvaḍhāvān svañāvilān kuru satvārtham atulaṃ jāto aurasa tāyinām.<sup>60</sup>*

Knowing that these *dharmas* are clearly nonexistent, you should perform all goodness to the utmost, as you are the son of the protector (the Buddha).

*Ka: Pahavās ta denta gumego māyopama ni sarbvaḍharmma; nissvaḍhāvān anāvilān,<sup>61</sup> hayva ta puñgung an nissvaḍhāva ikiñ sarbvaḍhāva; kuru satvārtham atulaṃ, gavayakan tañ kapārārthan usen, jāto aurasa tāyinām, apan kita mañke jinorasa nāranta: anak bhaṭāra hyañ buddha, matañnyan hayva ta tan sarambhakāta riñ kuśalakarmma, mvañ añiñkiñ parārtha.*

The meaning is: If you clearly hold the illusoriness of all *dharmas*, *nissvaḍhāvān anāvilā*, do not be ignorant about the nonexistence of all existences, *kuru satvārtham atulaṃ*; you should immediately strive to bring about well-being for others, *jāto aurasa tāyinām*, because you are now called a son of Jina (*jinorasa*): a son of Bhaṭāra Hyañ Buddha, therefore always be ready to perform good karma and long for the well-being to others.

の Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における灌頂次第,” 207; Bahulkar, ed., *Śrīguhyasamājamaṇḍalavidhiḥ of Ācārya Dīpañkarabhadra*, 289.

59. Kats, *Sang hyang Kamahāyānikan: nda tan*.

60. GSVV chaps. 13–15, Tanaka, “Nāgabodhi の Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における灌頂次第,” 207.

61. Kats, *Sang hyang Kamahāyānikan: nissvaḍhāvān nāñāvilān*.

§ 19

*Bajrasatvaḥ prakṛtyaiva accāśuddhaḥ anāvilah  
hṛdi tiṣṭhati te vatsa sarvbuddhādhipaḥ svayaṃ.*<sup>62</sup>

Bajrasatva, the lord of all buddhas, clear, pure, and spotless, now stands firmly in your heart.

*Ka: Pahenak tānen-añenta, bhaṭāra Bajrasatva miñasthūla sira ri hatinta, bhaṭāra Bajrasatva narannira; accāśuddha hy anāvilah, śuddha svabhāva sira, tan hana rāga, dveṣa, moha ri sira, tuvi ta pinaka pradhāna sañ sarbva tathāgata sira, pinakahatinta sira mañke, mārgganiñ puṇya jñāna-sambhāra kapañguha denta don ira hana, hayva ta sandeha.*

The meaning is: Your spirit is at ease, Bhaṭāra Bajrasatva has manifested in your heart. Bhaṭāra Bajrasatva is the name, *accāśuddha hy anāvilah*, and by nature is faultless, without *rāga*, *dveṣa*, and *moha*, moreover is the original source of all *tathāgatas*, thus the heart of them; by means of *puṇya*- and *jñāna-sambhāra* you can attain the goal of existence, do not be apprehensive.

§ 20

*Adyaprabhṛti lokasya cakraṃ vartaya tāyināṃ  
sarbvatra pūryya vimalaṃ dharmmaśaṅkham anuttaraṃ.*<sup>63</sup>

From now turn the wheel of the protector (the Buddha) for all beings, filled everywhere with the unsurpassed conch of the Dharma.

*Ka: Mene tamvayan ta<sup>64</sup> cakraṃ vartaya tāyināṃ, uminderakan dharmacakra bhaṭāra śrī Bajradhara rikañ sarbvasatva; sarbvatra pūryya vimalaṃ dharmmaśaṅkham anuttaraṃ, kunañ deyanta hibeki lyābi penuhi teki daśadig anantaparyyanta sakala lokadhātu, kapva hibekan an ta dharmmaśaṅkha<sup>65</sup> ikā kabeh.*

The meaning is: Starting from now, *cakraṃ vartaya tāyināṃ*, turn the *dharmacakra* of Bhaṭāra Śrī Bajradhara for all beings; *sarbvatra pūryya*

62. VMSV, Mikkyō-seiten Kenkyūkai, ed., “Vajradhātumaṇḍalopayika-Sarvavajrodaya (II)—Sanskrit Text and Japanese Translation,” *Annual of the Institute for Comprehensive Studies of Buddhism, Taisho University* 9 (March 1987): 233.

63. Skorupski, *Kriyāsaṅgraha: Compendium of Buddhist Rituals*, 118; Sakurai, “Kriyāsaṅgrahapañjikā no Kanjōron (1),” 21; Mikkyō-seiten Kenkyūkai, ed., “Vajradhātumaṇḍalopayika-Sarvavajrodaya (II),” 233.

64. Kats, *Sang hyang Kamahâyânikan: tamvayanta*.

65. Kats, *Sang hyang Kamahâyânikan: dharmmasaṅka*.

*vimalaṃ dharmmaśāṅkham anuttaraṃ*, further pervade fully, filling the ten directions of the boundless extant universes at the same time; really pervade them all with your *dharmmaśāṅkha*.

§ 21

*Na te'tra vimatiḥ kāryyā nirvisaṅkena cetasā  
prakāśaya mahātulaṃ mantracāryyanayamparaṃ.*<sup>66</sup>

You should have no doubt or hesitation in your mind manifesting the incomparable highest method of *mantracāryya*.

*Ka: Hayva kita vicikitsa, nirvisaṅkena cetasā, ikaṅ nissandeha atah ambekakanta, prakāśaya mahātulaṃ mantracāryyanayamparaṃ, at pintonakna ike saṅ hyaṅ Mantranaya Mahāyāna.*

The meaning is: Do not hesitate, *nirvisaṅkena cetasā*, this without being apprehensive in your mind, *prakāśaya mahātulaṃ mantracāryyanayamparaṃ*, you show this Saṅ Hyaṅ Mantranaya Mahāyāna.

§ 22

*Evaṃ kṛtajño buddhānāṃ upakārīti gīyate  
te ca bajradharāḥ sarbve rakṣanti tava sarbvaśaḥ.*<sup>67</sup>

Having thus performed services to all buddhas, having been praised as benefactor, all Bajradharas protect you thoroughly.

*Ka: Apan ikaṅ vvaṅ kadi kita huvus kṛtasaṅskāra ri bhaṭāra, gumave pūjā viśeṣa ri bhaṭāra hyaṅ buddha upakārīti gīyate, ya ikā sinaṅgah sampun maveh upakāri, bhaṭāra naran ikaṅ vvaṅ maṅkana, te ca bajradharāḥ sarbve rakṣanti tava sarbvaśaḥ, kopakāran pva sira denta, reṇa tāmbek nira, yata mataṅnya yatna rumakṣa kita ri rahina veni, sakvanta saparanta sagaventa, at kita kitayatnaken de nira ri vrūh nira an sampun kopakāran*

66. Skorupski, *Kriyāsaṅgraha: Compendium of Buddhist Rituals*, 118; Sakurai, “*Kriyāsaṅgrahapañjikā no Kanjōron* (1),” 21; Mikkyō-seiten Kenkyūkai, ed., “*Vajradhātumaṅḍalopayika-Sarvavajrodaya* (II),” 233; GSVV chaps. 16–20; Tanaka, “*Nāgabodhi no Śrī-guhyasamājamaṅḍalopāyikā-viṃśati-vidhi* における灌頂次第,” 241.

67. Skorupski, *Kriyāsaṅgraha: Compendium of Buddhist Rituals*, 118; Sakurai, “*Kriyāsaṅgrahapañjikā no Kanjōron* (1),” 21–22; Mikkyō-seiten Kenkyūkai, ed., “*Vajradhātumaṅḍalopayika-Sarvavajrodaya* (II),” 233; GSVV chaps. 16–20; Tanaka, “*Nāgabodhi no Śrī-guhyasamājamaṅḍalopāyikā-viṃśati-vidhi* における灌頂次第,” 242.

*denta, ya matañnya hayva vicikitsa,<sup>68</sup> apan hana bhaṭāra śrī Bajrasatva pinaka atmarakṣanta sira.*

The meaning is: Because this person like you who has been initiated in Bhaṭāra has performed the excellent *pūjā* to Bhaṭāra Hyañ Buddha *upakārīti gīyate*, this is considered to have already fulfilled the ritual worship; thus Bhaṭāra is the name of this person, *te ca bajradharāḥ sarbve rakṣanti tava sarbvaśaḥ*, granting a favor toward him by you, his mind is obligated toward you, therefore he is dedicated to protecting you day and night; everywhere you go and whatever you do, he will be dedicated to you, realizing he has already been granted a favor by you. Therefore do not hesitate, because Bhaṭāra Śrī Bajrasatva is your personal protector.

§ 23

*Nāsti kiñcid akartavyaṃ prajñopāyena cetasā  
Nirviśaṅkaḥ sadābhūtvā prabhuṅkṣva kāmapañcakam.<sup>69</sup>*

None is forbidden to the mind applying expedient wisdom (*prajñopāya*). Without apprehension always enjoy everything that is to be enjoyed through the five senses.

*Ka: Nora gavai anuñ tan ta kavenaṅa gavayan, ta yadyapin tribhuvana duṣkara lviran iñ karmma, tan kavenaṅa ginave de sañ hana riñ svargga, manuṣya, pātāla, ikān mañkana atiduṣkara nikañ karmma kavenaṅ i taya ginave denta; prajñopāyena cetasā, ndan ikañ prajñā atah āmbekakenanta, nirviśaṅkaḥ sadābhūtvā, lāvan tan kahilaṅana atah kita irika nissandehacitta sadākala; prabhuṅkṣva kāmapañcakam, paribhogan tañ pañca kāmagaṅa denta, salvir niñ kaviṣayan hayva pinilihan paribhogan kabeh denta, āpan don ni kadi kita sādha, ndan hayva tah tan pakāmbek ika nissañsaya.*

The meaning is: There is no work that you are not able to do, even though your difficult work appears to be as big as the triple worlds, which cannot be done by those in the heavens, those among human-kind, those in the underworlds. In the ability to do this, which is thereby very difficult work, there is none done by you; *prajñopāyena*

68. Kats, *Sang hyang Kamahâyānikan: vivikitsa*.

69. *Tattvasiddhi* has: *nāsti kiñcidakartavyaṃ prajñopāyena cetasā ||2|| nirviśaṅkaḥ sadā bhūtvā bhoktavyaṃ pañcakāmakam |* ; see Vrajavallabha Dvivedī and Ṭhinalerāma Śāśani, “Lupta Bauddha-vacana Saṃgraha (Lost Buddha-Vacana Saṃgraha),” *Dhīḥ* 8 (1989): 35–43; GSVV chaps. 13–15; Tanaka, “Nāgabodhi no Śrī-guhyasamājamaṅḍalopāyikā-viṃśati-vidhi における灌頂次第,” 213.

*cetasā*, that is this *prajñā* is in your mind, *nirviśaṅkaḥ sadābhūtvā*, moreover without suffering a loss you instead always have a mind of inapprehension; *prabhuṅkṣva kāmapañcakam*, you have enjoyments of every kind of object in the sphere of the five senses; do not give your preference to all the enjoyments because the goal of a practitioner like you is to not do that, to be without desire for this, without doubt.

§ 24

*Yathā hi vinayaṃ pānti bodhisatvāśca bhāvataḥ  
tathā hi sarvasatvarthaṃ kuryyād rāgādibhis suciḥ.*<sup>70</sup>

Just like in consequence of being the *bodhisatva* holding fast onto the *vinaya*, so should one who is pure do good to all beings free from desires, etc.

*Ka: Kadyaṅgān bhaṭāra śikṣā*<sup>71</sup> *bodhisatva mahāsattvā annāmbek temen sira gumego i sañ hyaṅ Mantranaya. Ambek temen naranya: kumiṅkiṅa kaparārthān, tan kalepanāna de niṅ kleśa, tan kapalitāna de niṅ rāga dveṣa moha.*

The meaning is: As *Bhaṭāra* practices to be *bodhisatva mahāsattvā*, he is to be really inclined to hold fast onto the *Sañ Hyaṅ Mantranaya*. The so-called real spirit is: concerned about doing good to others, without being smeared by *kleśa*, without being soiled by *rāga*, *dveṣa*, and *moha*.

§ 25

*Ye cānyesamayadviṣṭāḥ samayabhraṣṭāḥ ye janāḥ  
Māraṇīyāḥ prayatnena buddhāsāsanapālāne.*<sup>72</sup>

70. Bahulkar, *Śrīguhyasamājamaṅḍalavidhiḥ of Ācārya Dīpaṅkarabhadra*, 374.

71. Kats, *Sang hyang Kamahāyānikan: sikasa*.

72. Thus far, this verse cannot be found anywhere. In a way, it contradicts the teachings preserved in the STTS as well as the Sdp. But see Amod Jayant Lele, “Ethical Revaluation in the Thought of Śāntideva” (PhD diss., Harvard University, 2007), 179: “At the most extreme point, in pointing to the significance of excellence in means, he claims that there is ‘permission of the killing of a person about to commit a grave wrong (*ānantarya*), in the noble Ratnamegha [Sūtra].’” One not only should prevent others’ wrongdoing, one may in extreme cases even kill them to stop it from happening. (The quotation comes from *āryaratnameghe ānantaryacikīrṣu-puruṣamāraṇānujñānāt*, in ŚS 168.) In the *Caṅḍamahāroṣaṇa-tantra*, v. 13.2: *bhagavān āha | māraṇīyā hi vai duṣṭā buddhaśā[sā]nadūṣakāḥ | teṣām eva dhanam gr̥hya sattvebhyo hitam ācaret ||*. As translated by 84,000 Dharmachakra Translation Committee: “The lord said:

Those who willfully are vow-haters and vow-breakers are liable to die in order to guard the teachings of the buddhas.

*Ka: Hana vvañ dveṣa ri sañ hyañ samaya, melik ri sañ hyañ Mantranaya; samayabhraṣṭāḥ ye janāḥ, hana vvañ samayabhraṣṭāḥ vih sampun kṛtasamaya, maṇḍaḥ upadeśa. Apa kunañ vivartika ta ya vvekasan? Kinasampayannya ta sañ guru, inumpetnya sira. Māraṇīyāḥ prayatnena, ikañ vvañ mankana nāñ samayadviṣṭa mvañ samayabhraṣṭa kinonaken ikā pejahana, tan patogvakna<sup>73</sup> de bhaṭāra, buddhaśāsanaḥpālana, yatanyan karakṣā śāsana bhaṭāra hyañ buddha, lāvan katvañana sañ hyañ samaya, mañkana phalanyan patyana ikañ samayavidveṣādi.*

The meaning is: There is person who hates the Sañ Hyañ *samaya*, disgusts the Sañ Hyañ Mantranaya; *samayabhraṣṭāḥ ye janāḥ*, there is person who has *samayabhraṣṭāḥ*, i.e., has already completed initiation (*kṛtasamaya*), received teachings (*upadeśa*), however has finally turned away from them, treated scornfully Sañ Guru, spoken ill of him. *Māraṇīyāḥ prayatnena*, thus this person is thereby *samayadviṣṭa* and *samayabhraṣṭa* should be ordered to be killed, should not be an object of concern for Bhaṭāra, *buddhaśāsanaḥpālana*, in order to protect the teachings of Bhaṭāra Hyañ Buddha, moreover the respect of the Sañ Hyañ *samaya*, thus the result is the death of this *samaya*-hater, etc.

§ 26

*Dṛṣṭaṃ praviṣṭaṃ paramaṃ rahasyottama<sup>74</sup> maṇḍalaṃ sarbvapāpairvinirmuktā bhavanto'dyeva śuddhitāḥ.*

You have seen and entered the most secret perfect *maṇḍala*, and thereby have now been purified and free from all inauspiciousness.

*Ka: Pakenak tāmbekta harah, sampun praviṣṭa maṇḍala ṅaranta mañke, tumama ri sañ hyañ paramarahasya. Kunañ deyanta pahavās vulatta rike*

‘Killed should be the evil ones—Those who disparage the Buddha’s teaching. Having seized their wealth, One should perform the benefit of beings.’”

73. Kats, *Sang hyang Kamahâyānikan: tanpatogvakna*. It likely derives from the root *tog* (“question”). Being an arealis with *pa* and *akna*, it becomes *patogakna*, or *patogvakna* (“to be questioned”), so *tan patogvakna* (“not to be questioned”). However, Aciri (personal communication) prefers *tan patogvakna*, meaning “should not be an object of concern.”

74. Kats, *Sang hyang Kamahâyānikan: rahasyāt khama*; Sakurai, “Kriyāsaṅgrahapañjikā no Kanjōron (1),” 22; T. 244:815b14: 若人得此最上秘密，安慰稱讚者，所有一切罪業應時銷散. Bahulkar, *Śrīguhyasamāja-maṇḍalavidhiḥ of Ācārya Dipaṅkarabhadra*, 381.

*Saṅ Hyaṅ maṅḍala, sarbapāpairvinirmuktaḥ, kita pva sampun tumama ri maṅḍala, vinarah ri lava-lava nikaṅ rahasya, mataṅnya hilaṅa sakveh ni pāpanta, alilaṅa kadi vinasehan, hilaṅ samūlonmūlāti,<sup>75</sup> bhavanto'dyeva śuddhitaḥ. Pahenak tāmbekta, hayva saṅsaya.*

The meaning is: Your mind please be at ease, thus considered having entered the *maṅḍala*, penetrated as far as the Saṅ Hyaṅ Paramarahasya. However, you are to have clear insight while looking at the Saṅ Hyaṅ *maṅḍala, sarbapāpairvinirmuktaḥ*, when you have penetrated as far as the *maṅḍala*, have been taught every detail of the secrets, then all your sins disappear, cleansed like being washed, annihilated down to the very root, *bhavanto'dyeva śuddhitaḥ*. Your mind be at ease, do not doubt.

§ 27

*Na bhūyo ramanam bhosti yānād asmāt mahāsukhāt adhr̥ṣyās cāpy abaddhās ca ramadhvam akutobhayāḥ.<sup>76</sup>*

No greater bliss than that of this vehicle. Rejoice as you are unassailable, unrestrained, and free from any danger.

*Ka: Kita vivartika, yānād asmāt mahāsukhāt, saṅka rikeṅ Mantranaya, hila-hila vvaṅ kadi kita vivartika ri saṅ hyaṅ mārgga, adhr̥ṣyās cāpy abaddhās ca, kunaṅ ri seḍaṅnyat prayatna umabhyāsa saṅ hyaṅ mantra avās ikaṅ hayu kasiddhyan kapaṅguha denta, tan kavenaṅ inulah-ulah deniṅ māra tirvikādi; ramadhvamakutobhayāḥ, mataṅnya pahenak tāmbekta, hayva siga-sigun, tulusakena pratipattinte<sup>77</sup> ri saṅ hyaṅ mantra.*

The meaning is: If you turn away from, *yānād asmāt mahāsukhāt*, because of the Mantranaya, it is against the rules of Dharma if a person like you turn away from the Saṅ Hyaṅ *mārgga, adhr̥ṣyās cāpy abaddhās ca*, but when you are diligent practicing the Saṅ Hyaṅ mantra you will have clear insight into virtuousness and the perfection will be found by you, not to be moved by Māra, heretics, etc.; *ramadhvamakutobhayāḥ*,

75. Kats, *Sang hyang Kamahâyânikan: samūlonmūlāti*.

76. Kats, *Sang hyang Kamahâyânikan: Avṛṣyāścāpy avandyāśca*. This does not correspond with the commentary. Sakurai, “Kriyāsaṅgrahapañjikā no Kanjōron (1),” 22; GSVV chaps. 13–15, Tanaka; “Nāgabodhi の Śrī-guhyasamājamaṅḍalopāyikā-viṃśati-vidhi における灌頂次第,” 208. T. 244:815b15: 滅盡無餘永離苦惱，諸天不能見，所行無畏，盡三有苦，成最上法。而此最勝調伏之法。Bahulkar, *Śrīguhyasamājamaṅḍalavidhiḥ of Ācārya Dīpaṅkarabhadra*, 382.

77. *Pratipatti* (“practice”), from the series of *pariyāpti* (“textual learning”), *pratipatti* (“practice”), and *prativedha* (“penetration”).



therefore your mind be at ease, do not be anxious, carry out your practice in the Sañ Hyañ mantra.

§ 28

*Ayaṃ vaḥ satataṃ rakṣyaḥ siddhasamayasaṃbaraḥ  
Sarbabuddhasamaṃproktaḥ ājñāṃ parama śāśvatīṃ.*<sup>78</sup>

This secret perfect *samaya* must always be observed and protected. This most perfect order (*ājñā*) has been constantly proclaimed equally by all buddhas.

*Ka: Prayatna tah kita rumakṣa sañ hyañ samaya, hayva tāntya<sup>79</sup> kuṇḍaṅ rahasyanataḥ sira denta, vruha ta kita rikaṅ yogya varahen ri sañ hyañ samaya, hayva ta dinadhi kavvaṅanya, āmbeknya, ulahnya, maryyādanya, kunaṅ pva yan tuhu-tuhu śrddhānya, acchedyābhedyā ri sañ hyañ mantra, irikā ta kita dvarahanya<sup>80</sup> ri sañ hyañ rahasya; hayva sañśaya, hayva kundul-kundul umarahaken ri sañ hyañ samaya rikāṅ adhimuktika satva, sarbabuddhasamaṃproktaḥ, āpan sampun kita kṛtānujñāta de sañ sarbva tathāgata, in anumoda de bhaṭāra umintonakna sañ hyañ samaya, ājñāṃ pāraya śāśvatīṃ, kita ikotatibanyanujñāta<sup>81</sup> bhaṭāra, sumiddhākna sapa-kon sañ sarbva tathāgata.*

The meaning is: Please be diligent in protecting the Sañ Hyañ *samaya*; do not tell a companion about the secrets you know. To those who could be properly instructed about the Sañ Hyañ *samaya*, do not because of his birth, mind, conduct, and nature, but truly because of his faith, indivisible and inseparable from the Sañ Hyañ mantra, then you can show him the entrance to the Sañ Hyañ *rahasya*. Do not doubt, do not waver in teaching the Sañ Hyañ *samaya* to a devotee (*adhimuktika satva*), *sarbabuddhasamaṃproktaḥ*, because you have already been accepted by Sañ Sarbva Tathāgata, been approved by Bhaṭāra to show the Sañ Hyañ *samaya*, *ājñāṃ pāraya śāśvatīṃ*, when Bhaṭāra directs to you the permission to accomplish the consecration of Sañ Sarbva Tathāgata.

78. Kats, *Sang hyang Kamahâyânikan: pāraya*; GSVV chaps. 13–15; Tanaka, “Nāgabodhi の Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における灌頂次第,” 213. T. 244:815b17: 常當護持安于三昧，是即諸佛平等宣說。Bahulkar, *Śrīguhyasamājamaṇḍalavidhiḥ of Ācārya Dīpaṅkarabhadra*, 384.

79. Kats, *Sang hyang Kamahâyânikan: tannaṅti*. I Mardiwarsito, *Kamus Jawa Kuna—Indonesia* (Ende: Penerbit Nusa Indah, 1981) has: *tāntya* (“to tell”).

80. Kats, *Sang hyang Kamahâyânikan: dvara-haya*.

81. Kats, *Sang hyang Kamahâyânikan: ikotatibanyanujñāta*.

## § 29

*Bodhicittan tavātyājyaṃ yadbajram iti mudrayā  
Yasyotpādaikamātreṇa buddha eva na saṅśayaḥ.*<sup>82</sup>

You must not abandon the *bodhicitta* arising from *bajra* to *mudrā* that in turn leads you to become a buddha, do not doubt.

*Ka: Saṅ hyaṅ bodhicitta tan tiṅgalakna denta; bodhicitta na: yadbajram iti mudrayā, saṅ hyaṅ bajra sira bodhicitta naran ira lāvan saṅ hyaṅ mudrā, yasyotpādaikamātreṇa, den ikā kāraṇan saṅ hyaṅ bajra lāvan mudrā, buddha eva na saṅśayaḥ, hyaṅ buddha kita dlāha, kasāksāt kṛta ikaṅ kalepasen denta, ri seḍaṅnyat prayatna ri saṅ hyaṅ bajra ghaṅṭā mvang mudrā.*

The meaning is: Saṅ Hyaṅ *bodhicitta* is not to be abandoned by you; *bodhicitta* is: *yadbajram iti mudrayā*, Saṅ Hyaṅ *bajra* is the name of *bodhicitta*, also Saṅ Hyaṅ *mudrā*, *yasyotpādaikamātreṇa*; then because these Saṅ Hyaṅ *bajra* and *mudrā*, *buddha eva na saṅśayaḥ*, you will be Hyaṅ Buddha in the near future. This liberation will be made visible when you are diligent in practicing Saṅ Hyaṅ *bajra*, *ghaṅṭā*, and *mudrā*.

## § 30

*Saddharmmo na pratikṣepyaḥ na tyājyaśca kadācana  
ajñānād atha mohād vā na vai vivṛṇuyās tataḥ.*<sup>83</sup>

You should never reject nor abandon the *saddharma*, and yet never reveal it either due to ignorance or delusion.

*Ka: Tan tulaka saṅ hyaṅ saddharmma, na tyājyaśca kadācana, lāvan tan tiṅgalakna sira, ajñānād atha mohād vā na vai vivṛṇuyās tataḥ, tan dadi vvaṅ kadi kita umivāraṇe saṅ hyaṅ saddharmma, saṅka riṅ ajñāna lāvan kamohan, mataṅnyan hayva maṅkana, laraṅan ikaṅ vvaṅ mantrānaya mahāyānanuyi, umivāraṇa saṅ hyaṅ sūtrānta.*

The meaning is: Do not reject Saṅ Hyaṅ *saddharmma*, *na tyājyaśca kadācana*, moreover it is not to be abandoned, *ajñānād atha mohād vā na vai vivṛṇuyās tataḥ*; it is not allowed for a person like you to reveal Saṅ Hyaṅ *saddharmma* out of ignorance and delusion, therefore do not be

82. Sakurai, “Kriyāsaṅgrahapañjikā no Kanjōron (1),” 23. T. 244:815b18: 不應捨離菩提之心，金剛密印定成菩提。 Bahulkar, *Śrīguhyasamājamaṅḍalavidhiḥ of Ācārya Dīpaṅkarabhadra*, 385.

83. Sakurai, “Kriyāsaṅgrahapañjikā no Kanjōron (1),” 23. T. 244:815b19: 此諸佛法勿暫棄捨。設有迷惑，縱捨己身，不得暫捨諸佛最上之法。 Bahulkar, *Śrīguhyasamājamaṅḍalavidhiḥ of Ācārya Dīpaṅkarabhadra*, 386.

thus; it is forbidden for a person pursuing Mantranaya Mahāyāna to reveal Sañ Hyañ sūtrānta.

§ 31

*Svam ātmānam parityajya tapobhir nātipīdayet  
Yathāsukhaṃ sukhaṃ dhāryyaṃ sambuddheyam anāgataḥ.*<sup>84</sup>

You should leave yourself alone and should not torment yourself with asceticism. You should keep anything pleasing to be happy as you will become a buddha in the near future.

*Ka: Prativar ika avak ta,<sup>85</sup> svakāyanirapekṣataḥ kita, hayva tṛṣṇa riñ avak, tapobhir nātipīdayet, hayva pinirsakitan riñ tapa, hayva vineh gumavay-akan kavenañña, yathāsukhaṃ sukhandhāryyaṃ, yathāsukatāḥ lviranta t gavayakna ñ boddhimārgga, sambuddheyam anāgataḥ, hayva gyā hyañ buddha kita dlāha.*

The meaning is: You leave your body alone, be indifferent, do not attach to your body, *tapobhir nātipīdayet*, do not torment it through asceticism, do not perform beyond its capability, *yathāsukhaṃ sukhandhāryyaṃ*; you should work the *boddhimārgga* at ease, *sambuddheyam anāgataḥ*, do not be impatient: you will be Hyañ Buddha in the near future.

§ 32

*Bajraṃ ghaṇṭāñca mudrañca na vai tyājya<sup>86</sup> kadācana  
ācāryyo nāvamantabyaḥ sarvbuddhasamo hy asau.*<sup>87</sup>

You must never leave *bajra*, *ghaṇṭa*, and *mudrā* behind, and not be disrespectful to the teacher as he is equal to all buddhas.

*Ka: Sañ hyañ bajra, ghaṇṭā mvañ mudrā hayva kari sira denta, sakvanta, saporanta, kuṇḍañanta sira, ācāryyo nāvamantabyaḥ, lāvan ta veh tan*

84. Sakurai, “Kriyāsaṅgrahapañjikā no Kanjōron (1),” 23. *Piṇḍīkrama: pañca kāmān parityajya tapobhirna ca pīdayet | sukkena dhārayed vodhirā yogantrānusārataḥ ||4|| svam ātmānaṃ parityājya tapobhir na ca pīdayet | yathāsukhaṃ sukhaṃ dhāryyaṃ sambuddho ‘yam anāgataḥ ||.* Bahulkar, *Śrīguhyasamājamaṇḍalavidhiḥ of Ācārya Dīpaṅkarabhadra*, 387.

85. Kats, *Sang hyang Kamahâyānikan: Prativārikāvakta*.

86. Kats, *Sang hyang Kamahâyānikan: santya ajya*.

87. Sakurai, “Kriyāsaṅgrahapañjikā no Kanjōron (1),” 23. GSVV chaps. 13–15; Tanaka, “Nāgabodhi の Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における灌頂次第,” 212. T. 244:815b21: 金剛鈴杵及諸密印、亦勿捨離而生輕慢。敬阿闍梨等同諸佛。 Bahulkar, *Śrīguhyasamājamaṇḍalavidhiḥ of Ācārya Dīpaṅkarabhadra*, 388.

*gavayakna ñ gurudrohaka, tan venañ ikā vvañ avamāna ri Dañ ācāryya,  
matañnyan tan kāvamānana sira denta, sarvbabuddhasamo hy asau,  
sarvbabuddhasama sira, paḍa lāvan bhaṭāra hyañ buddha kabeh.*

The meaning is: You do not leave Sañ Hyañ *bajra*, *ghaṇṭā*, and *mudrā* behind, everywhere wherever you go they should accompany you; *ācāryyo nāvamantabyaḥ*, moreover you must not be unfaithful to your teacher, you cannot be a person being disrespectful towards Ḍañ Ācāryya. The reason for you to be not disrespectful is, *sarvbabuddhasamo hy asau*, he is *sarvbabuddhasama*, the equal of all Bhaṭāra Hyañ Buddha.

§ 33

*Yaś cāvamanyed ācāryyaṃ, sarvbabuddhasamaṃ guruṃ  
sarvbabuddhāvamānena nityaṃ duḥkham avāpnuyāt.*<sup>88</sup>

When one is disrespectful to the teacher who is equal to all buddhas, one will eternally meet with sufferings due to disrespect to all buddhas.

*Ka: Apan ikañ vvañ avajñā, avamāna masampe guru, sa nityan duḥkham  
apnuyāt, ya ikā mulih riñ naraka, tibā riñ kavah sañ yama pinakahitip niñ  
tāmragomuka; mañkana pāpa niñ vvañ avamāna maguru.*

The meaning is: When a person is despising, disrespectful, scornful towards the guru, *sa nityan duḥkham apnuyāt*, he will go back to *naraka*, fall into the cauldron of Sañ Yama to become the encrustation of the

88. An early reference to the practice of reverence toward the teacher is found in the *Pratyutpanna-samādhi-sūtra*. This could justify the early composition of *Gurupañcāsika* by Aśvaghōṣa, and the verses might have evolved over time ever since. Harumi Hirano Ziegler, “The Sinification of Buddhism as Found in an Early Chinese Indigenous Sutra: A Study and Translation of the *Fo-shuo Ching-tu San-mei Ching* (The Samādhi-Sūtra on Liberation through Purification Spoken by the Buddha)” (PhD diss., University of California, Los Angeles, 2001), 99, asserts that the Chinese sūtra under consideration was following a Daoist text, which is perhaps doubtful. GSVV chaps. 13–15, Tanaka, “Nāgabodhi の Śrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における灌頂次第,” 212. T. 244:815b22: 敬阿闍梨等同諸佛，若輕阿闍梨者是輕諸佛，當受眾苦無有威德，被諸瘡病惡毒擊吉你魅，宿曜執持及諸魔眾，如是災害常所燒亂，命終之後當墮地獄。是故當知阿闍梨者是為大師，常當尊重愛敬供養，如前所說眾苦惱等皆不能侵。 *Gurupañcāsikā: taṃ nāthaṃ yo ‘vamanyeta śiṣyo bhūtvā sacetanaḥ | sarvbabuddhāpamānena sa nityaṃ duḥkhamāpnuyāt ||10||*. Bahulkar, *Śrīguhyasamājamaṇḍalavidhiḥ of Ācārya Dīpaṅkarabhadra*, 389.

cow-headed copper hell (*tāmragomuka*); thereby misfortune befalls a person who is disrespectful toward the guru.

§ 34

*Tasmāt sarbvaprayatnena bajrācāryyam mahāgurum  
Pracchannavarakalyāṇam, nāvamanyet kadācana.*<sup>89</sup>

Therefore you should with all effort never be disrespectful to the great teacher, the *bajrācārya*, whose goodness and virtues are concealed.

*Ka: Hayva tan prayatna maguru, yadyapi—pracchannavarakalyāṇa—ika  
gurunta tan katona hayu nira guṇa nira denta, ikan samañkana, nāvamanyet  
kadācana, tan avamāna ta kita ri sira, āpan mahāpāpa mahāduhka ikañ tan  
atvañ maguru, matañnya vvara prayatna tah ri kabyāpāra sañ guru.*

The meaning is: Do not be not devoted toward your guru, even if, *pracchannavarakalyāṇa*, his goodness, his virtues, cannot be seen by you, of such extent, *nāvamangyet kadācana*, you should not be disrespectful toward him, because of the great sin, the great suffering for one who is irreverent toward one's guru; thereby you are to exert the utmost diligence in serving Sañ Guru.

§ 35

*Nityam svasamayah sādhyo nityam pūjyas tathāgataḥ  
nityaṅca gurave deyaṃ*<sup>90</sup> *sarvbuddhasamo hy asau.*<sup>91</sup>

One's own vow must always be cultivated; always worship the *tathāgatas*, always serve the teacher who is equal to all buddhas.

*Ka: Hayva kaluban kita gumavayakna sañ hyañ samaya, nityam pūjyas  
tathāgataḥ, lāvan śāśvata kita gumavayakna ñ tathāgatapūjā, nityaṅca*

89. GSVV chaps.13–15, Tanaka, “NāgabodhiのŚrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における灌頂次第,” 212–213. *Gurupañcāśikā: tasmāt sarbvaprayatnena vajrācāryam mahāgurum | pracchannavarakalyāṇam nāvamanyet kadācana* ||15||. Bahulkar, *Śrīguhyasamājamaṇḍalavidhiḥ of Ācārya Dīpañkarabhadrā*, 391.

90. Kats, *Sang hyang Kamahâyānikan: guruvaidheyam*.

91. GSVV chaps.13–15, Tanaka, “NāgabodhiのŚrī-guhyasamājamaṇḍalopāyikā-viṃśati-vidhi における灌頂次第,” 213. T. 244:815b27: 應當恭敬供養阿闍梨。何以故此阿闍梨，經阿僧祇俱胝劫數實難值遇，由此阿闍梨開發菩提道得成佛果，是故弟子依本法儀而常供養，是即供養諸佛如來故。 *Gurupañcāśikā: nityam svasamayah sādhyo nityam pūjyastathāgatāḥ | nityam ca gurave deyaṃ sarvbuddhasamo hyasau* ||19||. GSMV, Bahulkar, *Śrīguhyasamājamaṇḍalavidhiḥ of Ācārya Dīpañkarabhadrā*, 393.

*guruvoidheyam, nityasa kita gumavayaken guruśuśrūṣā, umyāpāra sañ guru, sarvbabuddhasamo hy asau, apa yāpan sarbva tathāgata sama sañ guru naran ira, matañ yan sira pagavayaknanta kaśuśrūṣā.*

The meaning is: Do not defect in performing Sañ Hyañ *samaya*, *nityam pūjyas tathāgataḥ*, moreover continuously perform *tathāgatapūjā*; *nityaṅca guruvoidheyam*, always be obedient to your guru (*guruśuśrūṣā*), serve Sañ Guru. *Sarvbabuddhasamo hy asau*, because Sañ Guru is equal to all *tathāgatas*, be obedient to him.

### § 36

*Dattesmin sarvbabuddhebyo dattam bhavati cākṣayam taddānāt puṇyasambhārah sambhārāt siddhir uttamā.*<sup>92</sup>

Lasting offerings (to the teacher) become offerings to all buddhas, and from this generosity one earns merit (*puṇya*) to attain the best perfection.

*Ka: Apan ikañ vvañ kadi kita, gumavayaken ikañ guruśuśrūṣā, maveh upahārādi ri Ḍaṅ guru, yeka pangipuk dāna sambhāra ri bhaṭāra hyaṅ buddha naranaya, taddānāt puṇyasambhārah, ya sambhandanyan katemu ikañ puṇyasambhāra, sambhārāt siddhir utamā, ri kapaṅguhan ikañ puṇyasambhāra ya dumeḥ rikañ kasiddhyan sulabha ri kita, ri prayatnanta rika guruśuśrūṣā.*

The meaning is: Because a person like you is obedient to your guru (*guruśuśrūṣā*), gives offerings, etc., to Ḍaṅ Guru, this fosters *dāna sambhāra* to Bhaṭāra Hyañ Buddha, *taddānāt puṇyasambhārah*; then because of this you obtain *puṇyasambhāra*. *Sambhārāt siddhir utamā*, when you obtain this *puṇyasambhāra*, it is understandable that it becomes easy for you to obtain the perfection, due to your being obedient to your guru (*guruśuśrūṣā*).

### § 37

*Nityam svasamayācāryyam praṇair api nijair bhajet adeyaiḥ putradārair vā kimpunar vibhavaś calaiḥ.*<sup>93</sup>

92. *Gurupañcāśikā: datte'smai sarvbabuddhebyo dattam bhavati śāśvatam | tasmācca puṇyasambhārah sambhārād bodhiruttamā ||21||*. Bahulkar, *Śrīguhyasamājamaṅḍalavidhiḥ of Ācārya Dīpaṅkarabhadra*, 394.

93. *Gurupañcāśikā: adeyaiḥ putradārādyairasubhirvā nijairapi | sevyah svasam-varācārya kiṁ punarvibhavaścalaiḥ ||17||*.

Your own life is always given to your *samaya* teacher, even wife and child, even more movable properties.

*Ka: Hurip tuvi tinarimakan ri ḍaṅ guru, gumavaya kabyāpāran ira donya, adeyaiḥ putradārair vā, āstām ikañ anak rabi inarpañāken ikā kabeh i bharāla guru, dāsabhūtā, hulunan ira umyāpāra ri sira pakenanya, kimpunar vibhavaiś calaiḥ, hayva ta vinuvus ikañ ḍṛvya ṅaranya, kadyāṅganiñ māś mañik dodot pirak pinūjāken nikā kabeh i ḍaṅ guru.*

The meaning is: Even life is to be given to Ḍaṅ Guru; do serve his goal, *adeyaiḥ putradārair vā*, let alone children and wife: all are to be offered to Bharāla Guru, being servants (*dāsabhūtā*); being servants of him is to serve and to be of use for him; *kimpunar vibhavaiś calaiḥ*, do not speak about possessions like gold, jewels, garments, silver, all these are to be offered to Ḍaṅ Guru.

§ 38

*Yasmāt sudurlabhaṃ nityaṃ kalpāsaṅkyeyakoṭibhiḥ  
buddhatvam udyogavate dadātihaiva janmani.*<sup>94</sup>

Because it is very difficult and always takes countless eons to obtain buddhahood, it is given in this life.

*Ka: Apan nikañ kahyañbuddhan atyanta parama durlabha ketekā, yadyapin kalpāsaṅkyeyakoṭijanma, lāvasa niñ vvañ gumavayakna ṅ kuśalamūla dānapāramitādi sumādhya ṅ kahyañbuddhan, ikān mañkana tan niyata kapaṅguha, sañka ri durlabha nikañ kalepasan ṅaranya, buddhatvam udyogavate dadātihaiva janmani, ikañ kahyañbuddhan yateka vinehaken de bharāla guru irikeñ janmanta mañke, ṅhiñ ḥiñanan i goñ ny anugraha nira kita, matañnya tan halañ tan luṅḍu tan velañ veluten aṅonañanta an pūjāken huripta mvañ anak rabinta ri ḍaṅ guru.*

The meaning is: It is very difficult to reach buddhahood. Even if *kalpāsaṅkyeyakoṭijanma*, the time is lengthy of a person doing *kuśalamūla dānapāramitā*, etc., striving after buddhahood, it is not certain that it is obtained. The reason is that it is difficult to obtain liberation. *Buddhatvam udyogavate dadātihaiva janmani*, this buddhahood is given by Bharāla Guru in this very life just because of the largeness of his favor to you; thereby do not obstruct, do not sprawl, do not be winding in conceiving of offering your life, children, and wife to Ḍaṅ Guru.

94. GSVV chaps. 16–20; Tanaka, “NāgabodhiのŚrī-guhyasamājamaṅḍalopāyikā-vimśati-vidhi における灌頂次第,” 239–240. *Gurupañcāśikā: yataḥ sudurlabhaṃ vastu kalpāsaṅkyeyakoṭibhiḥ | buddhatvam udyogavate dadātihaiva janmani ||18||*.

## § 39

*Adya vaḥ saphalañjanma yad asmin supraṭiṣṭhitaḥ  
samāḥ samā hi devānām adya jātāḥ svayaṃbhavaḥ.*<sup>95</sup>

Today, this birth brings out its fruit, now standing firmly [on *samaya*]  
born equal to all gods, you become self-existent.

*Ka: Adya vaḥ saphalañjanma yad asmin supraṭiṣṭhitaḥ: an pakaśaraṇa  
sañ hyaṅ samaya, samāḥ samā hi devānām adya jātāḥ svayaṃbhavaḥ:  
āpan avak hyaṅ buddha kita mañke usen, karatalabyavasthita, ikañ  
kahyaṅbuddhātvan ri kita, kāgem kamuṣṭi ikañ kalepasan denta.*<sup>96</sup>

The meaning is: *Adya vaḥ saphalañjanma yad asmin supraṭiṣṭhitaḥ:*  
Having as refuge the Sañ Hyaṅ *samaya, samāḥ samā hi devānām adya  
jātāḥ svayaṃbhavaḥ:* you will embody Hyaṅ Buddha immediately; estab-  
lished in the palm of the hand (*karatalabyavasthita*), this buddhahood is  
in you. Grasped by you in your hand is this liberation.

## § 40

*Adyābhiṣiktāyusmantaḥ sarbabuddhaiḥ sabajribhiḥ  
traidhātukamahārājye rājādhipatayaḥ sthitāḥ.*<sup>97</sup>

Today you are consecrated by all buddhas and *bajradharas* to be the  
king of kings in the great kingdoms of the triple world.

*Ka: Pakenak tāmbekta, sampun kṛtābhiṣeka kita de sararba tathāgata lāvan  
sañ sarba tathāgati; naran ikañ abhiṣeka tinarimanta: cakravartyabhiṣeka  
naranya.*

95. Munenobu Sakurai, “Kriyāsamgrahapañjikā no kanjō-ron (4), Daiyon kanjō, bonbun kōtei tekusuto,” *Mikkyō Bunka* 181 (1993): 108; Skorupski, *Kriyāsamgraha: Compendium of Buddhist Rituals*, 92, 124; GSVV chaps. 5–6; Kimiaki Tanaka, “Nāgabodhi’s Śrī-guhyasamāja-maṇḍalopāyikā-viṃśati-vidhi: The Tibetan Translation and Sanskrit Text of Chapters 5 and 6,” in *Three Mountains and Seven Rivers*, ed. Shoun Hino and Toshihiro Wada (Delhi: Motilal Banarsidass, 2004), 865. T. 244:815c02: 成最上法見獲善果，與諸賢聖等無有異. Bahulkar, *Śrīguhyasamājamāṇḍalavidhiḥ of Ācārya Dīpaṅkarabhadra*, 395.

96. Skorupski, *Kriyāsamgraha: Compendium of Buddhist Rituals*, 82: “This is the complete buddhahood abiding in the palm of Vajrasattva. You too hold it forever, the firm vow of Vajrapāṇi.” This verse occurs in the *vajra*-name consecration before the master consecration (*ācāryābhiṣeka*).

97. T. 244:815c03: 見受灌頂證法王位，作三界主降伏魔軍. Bahulkar, *Śrī-guhyasamājamāṇḍalavidhiḥ of Ācārya Dīpaṅkarabhadra*, 396.



The meaning is: Your mind be at ease, you have already been consecrated (*kṛtābhiṣeka*) by all the *tathāgatas* and all *tathāgatis*; the name of this consecration given to you is the so-called *cakravartyabhiṣeka*.

§ 41

*Adya māraṃ vinirjitya praviṣṭāḥ paramaṃ puraṃ  
prāptam adyaiva buddhatvaṃ bhavadbhir nātra sañśayaḥ.*<sup>98</sup>

Today after completely defeating *māras*, you have entered the highest city. You have obtained buddhahood in this very life, do not doubt.

*Ka: Avās alah nikañ mārakarmma denta, praviṣṭāḥ paramam puraṃ, niyata  
ikā nirbāṇapura katekan denta mañke, prāptam adyaiva buddhatvaṃ,  
kapaṅguha niyata nikañ kamokṣan denta ri janmanta, bhavadbhir  
nātrasañśayaḥ: pahenak tānen-añenta, hayva sañśaya.*

The meaning is: Clearly this deed of *Māra* (*mārakarmma*) has been defeated by you, *praviṣṭāḥ paramam puraṃ*; it is certain that the city of nirvana (*nirbāṇapura*) has been reached by you; *prāptam adyaiva buddhatvaṃ*, this liberation has certainly been found by you in this very life, *bhavadbhir nātrasañśayaḥ*: your spirit be at ease, do not doubt.

§ 42

*Iti kuruta manaḥ prasādābajraṃ svasamāyam khakṣayasaukhyadam  
bhajadhvaṃ  
jagati laghusukheti sarvbuddhapratisamās śāsvatitāṅgatā bhavantaḥ.*<sup>99</sup>

Pay attention to this.

Sincerely protecting your own *samaya*, this luminous *bajra* gives you imperishable blessings. In the realm of beings happiness is meager; you are now eternally of the same rank with all buddhas.

*Ka: Matañnya tulusakenta śṛddhānta, pahapageh ta manahta, makamārgga  
sañ hyañ Mantranaya Mahāyāna, svasamāyam akṣayasaukhyadam  
bhajadhvaṃ, atikāsta rumakṣa sañ hyañ samaya, āpan sira venañ ume-  
haken ikañ anuttarasuka, jagati laghusukheti sarvbuddhapratisamās  
śāsvatitāṅgatā bhavantaḥ, āpan ikeñ janma manuṣya naranya akeḍik*

98. T. 244:815c04: 住寂靜地佛果菩提定無疑惑。Bahulkar, *Śṛīguhyasamājamaṇḍalavidhiḥ of Ācārya Dīpaṅkarabhadra*, 397. GSVV chaps. 13–15; Tanaka, “Nāgabodhi の Śṛī-guhyasamājamaṇḍalopāyikā-viṃṣati-vidhi における灌頂次第,” 208.

99. T. 244:815c14: 又復阿闍梨及弟子，所有金剛薩埵相應之法皆悉具足，所以諸佛如來，以最上祕密而作安慰。Bahulkar, *Śṛīguhyasamājamaṇḍalavidhiḥ of Ācārya Dīpaṅkarabhadra*, 398.

*sukanya; yathānyat paṅguhakna kahyaṅbuddhan, paḍā lāvan saṅ sarbva tathāgata mataṅnyan lekasa umabhyasa saṅ hyaṅ samaya, gumavayakna saṅ hyaṅ Mantranaya Mahāyāna, hayva ta pramāda kita, kayatnakan temen-temen, yathānyan sulabha ikaṅ kasiddhyan kapaṅguha denta.*

The meaning is: Therefore be sincere in your faith, firm your mind, trod the Saṅ Hyaṅ Mantranaya Mahāyāna, *svasamāyam akṣayasaukhyadam bhajadhvaṃ*, and certainly protect the Saṅ Hyaṅ *samaya*, for he is able to give the supreme bliss (*anuttarasuka*), *jagati laghusukheti sarbvabuddhapratisamās śāsvatitānggatā bhavantah*, for in this life a human being has very little happiness; indeed, find buddhahood, the equal of Saṅ Sarbva Tathāgata, thereby immediately practice the Saṅ Hyaṅ *samaya*, practice the Saṅ Hyaṅ Mantranaya Mahāyāna, do not be intoxicated, be seriously diligent, so that the perfection will be easily found by you.

*Iti saṅ hyaṅ Kamahāyānan Mantranaya samāpta.*

The Saṅ Hyaṅ Kamahāyānan Mantranaya is ended.

#### SAṅ HYAṅ KAMAHĀYĀNAN ADVAYA-SĀDHANA

*Iṃ! Namo Buddhāya! Iṃ!*

*Nihan saṅ hyaṅ Kamahāyānikan ya varahakna mami ri kita ṅ tathāgatakula jinaputra, adhikarmika saṅ hyaṅ Mahāyāna, ya ta varahakna mami ri kita.*

This is the Saṅ Hyaṅ Kamahāyānikan that I will teach to you, the son of Jina of the Tathāgata family. I will teach you the Adhikarmika of the Saṅ Hyaṅ Mahāyāna.

*Yan molaha riṅ vukir, gihā, sāgaratīra, kunaṅ kuṭi, vihāra, gramana-ruka patapān, kunaṅ kita riṅ kṣetra haraṅan, alas salviranya—pahayu ta saṅ hyaṅ pahoman, umah śūnya taya, pasajyan, paṅarcanān, aṅhanakna palaṅka, kambe, paththarana, surāga, kunaṅ siṅ samanukhanana ri kita.*

While cultivating in the mountains, in caves, at the beach, or in a cabin, a monastery, a village hermitage, or you are in the farm fields, in the forest, etc.—keep the Saṅ Hyaṅ Pahoman, the house which is empty and has nothing, the place for offerings, the place for worship, make available the chair, bed, cushion, mat, or the equal which is pleasing to you.

*Maṅkana śarīranta hayva pinucca-pucca, tan piherana riṅ sarbvabhoga samāṅdadyakna suka ri kita; maṅgala riṅ vastu pinaṅan ikā ta an paṅanen muvah, ya ta sambhavā tah deniṅ amaṅana. Hayva lupa ri bhaktaparikrama.*

Therefore with regard to your body, do not be careless about it, do not restrict it from foods that cause you be at ease; blessed food can be eaten again: that is proper for meal. Do not forget the right ritual on food.

*Mañkana yan hana duḥka niñ śarīra, tan doṣa kita meñhanakna tamba; sama rasana ri kita, hayva vava ñ alicin, āpan eveh sañ tuhu licin. Sañkṣepanya: pahayu ta juga śarīranta, āpan hayu ni śarīra nimitta hi katemvaniñ suka, suka nimitta ni katemvan in manah apagoh, manah apagoh nimitta ni dadi ni samādhi, samādhi nimitta niñ katemvan in kamokṣan.*

Therefore when there is pain in the body, it is not an offense for you to be ready with medicine; be balanced in yourself, do not rush to renounce the world, because there is nothing that is truly free from encumbrances. In summary: Also treat your body well, because if the body is well it causes you to find happiness, happiness causes you to find firm mind, firm mind causes you to generate *samādhi*, *samādhi* causes you to find liberation.

*Mahayu pva śarīranta maparagya kita nivāsana, makatīvandha, macīvara, sopacāra, anañḍaṇa valuh, aregapa kekari. Yan buddharṣi kita, madaluvaña, masāmpeta, mabhasmacandana mavīja sopacāra.*

Support your body by wearing clothings, girdle, robes for ritual (*macīvara sopacāra*), carrying gourd to carry water (*anañḍaṇa valuh*), taking mendicant's staff (*kekari*). When you are a *buddharṣi*, wear bark cloth (*madaluvaña*), sash (*masāmpeta*), put powdered *candana* (*mabhasmacandana*), grains (*mavīja*) for ritual (*sopacāra*).

*Upāsaka kunañ kita, saka sopacāranta ulahaknanta nirmāna, humeneñāgranāsikā.*

However, if you are an *upāsaka*, support the ritual, perform it free from pride, concentrate silently and gaze on the tip of the nose.

*Hayva ta manahta karaketan ri rasa niñ aji tarkka, vyākaraṇa teka riñ āgama purāñḍi, saddharmma niñ समयakośa, kriyākatantrādi, nūniveh ri tan karaketananta riñ prakṛta carita, vaca-vacan, gīta, nṛti ityevamādi. Doṣanyan karaketan: agoñ kleśanya, kavalahan kita humilañaken ikañ prakṛta: rāga dveṣa, moha, mvang avasāna kita, yan kajenekana irikā kabeh, kadyaṅganiñ vvañ mamaneḥ kayu, huvus teka i ruhur, patemahan tumurun glāñāñel, sadākāla juga adoh maṅgihakna kamokṣan. Ndātan sañkeñ abhiniveśa kami n pakojar ikā, i vruhanta makaphalāñel sadākāla juga, mvañ makaphala śubha ni katamvan in kamokṣan.*

Do not attach your mind to the savor of the science of logic and grammar (*aji tarkka, vyākaraṇa*) up to the *āgamas, purāṇas*, and the like, the true Dharma (*saddharma*) according to the treasury of rules of observances or doctrines (*samayakośa*), *kriyākatantras*, and the like, and certainly do not be attached to composed stories, written texts, songs, dances, and the like. The fault of being attached: the affliction (*kleśa*) is great; it would be difficult for you to eradicate the root (*prakṛta*): *rāga, dveṣa, moha*; and finally, when one feels comfortable with all these, it is like one who climbs a tree, having reached the top, finally being exhausted has to descend with difficulty, and then also is always far way from finding liberation. It was not due to strong attachment that I said those, but instead you should know that it is always difficult to have fruition, and yet it is pleasant to have fruition in finding liberation.

*Iti pājar mami ri kita, kita vekas nikā, amintuhva; tan pamintuhva kita ri kami, tan valātkāra kami ri pamituhvanta ri kami: saṅka ri tepetta kunan pamituhvanta ri kami. Hayva ta maṅkana. Udikta tapva pavarah mami rumuhun, pametakna darśana paricceda pratipattin, mūla madhyavasānanya, yatekāgeseṇananta riṅ sadābhyāsa. Hayva sinavang-savang, hayva sinamar-samar denta gumego ri varah mami, kadyaṅgāning suvarṇa paṇḍita.*

These are my teachings to you. You are finally to obey them; if you do not obey me, I will not force you to obey me: however, obey me out of your sincerity. Do not be otherwise. Please examine my teachings first, mapping the doctrine (*darśana*), the exact distinction between true and false (*paricceda*), and the practice (*pratipatti*), at the beginning, in the middle, and at the end (*mūla, madhya, vasāna*). You will be radiant by constant practice. Do not be unclear, do not grasp vaguely in adhering to my teachings, just like a gold expert.

*Siṅgih varah-varah mahāmpuṅku. Ryy avasāna niṅ aji tarkka vyākaraṇa tantrādi, mapa pvekang aji yogya naran ikā, anuṅ gegonen in pinakaṅhulun, turunanni varānugraha śrī mahāmpuṅku, yatika hyaṅ niṅ hulun ri pāda dvaya śrī mahāmpuṅku.*

Indeed, the teaching is true, my great master (*mahāmpu*). With regard to the end of the science of logic, grammar, tantra, and the like, which study is proper for me afterward? To which should I adhere? Please bestow upon me your blessings, my Śrī Mahāmpu, who is to me the holiness at the pair of feet of my Śrī Mahāmpu.

*Paramabodhimārgga*

*Aum! Anakku kita ñ jinaputra, mene kami avaraha irikañ aji anuñ yogya gegonta. Hana şaṭpāramitā ñaranya, yatika paramabodhimārgga, yatikā varahakna mami ri kita rumuhun, marapvan kita tan añel mañabhyāsa ri kapañguhan ri kahyañbuddhān.*

*Aum!* My child, you are the son of Jina (*jinaputra*); now I shall teach you this sacred formula to which is proper for you to adhere. There is the so-called *şaṭpāramitā*, that is the *paramabodhimārgga*—that is my first teaching to you—so that you do not have difficulty in practice finding buddhahood.

*Paramamārgga.*

*Şaṭpāramitās*

*Nihan lvirnya şaḍ ikañ pāramitā:*

Those six *pāramitās* are:

*Dānaśīlañca kṣāntiśca vīrya dhyānañca prajñāca*

*Dāna, śīla, kṣānti, vīrya, dhyāna, and prajñā*

*şaṭpāramitam ucyate dānatrividhalakṣaṇaṃ.*

[They] are called the *şaṭpāramita*; *dāna* has three properties.

*Ka: Dāna-pāramitā, śīla-pāramitā, kṣānti-pāramitā, vīrya-pāramitā, dhyāna-pāramitā, prajñā-pāramitā, iti nahan lvirnya nem ikañ pāramitā, yatikā havan abener mara irikañ<sup>100</sup> mahābodhi.*

The meaning is: *dāna-pāramitā, śīla-pāramitā, kṣānti-pāramitā, vīrya-pāramitā, dhyāna-pāramitā, prajñā-pāramitā*: these six *pāramitās* are the right path to draw near to this great enlightenment (*mahābodhi*).

*Dānatrividhalakṣaṇaṃ: tiga prakāra niñ lakṣaṇa niñ dāna, lvirnya: dāna, atidāna, mahātidāna.*

*Dāna* has three properties: the three kinds of properties are: *dāna, atidāna, and mahātidāna.*

*Dāna ñaranya:*

100. Kats, *Sang hyang Kamahâyânikan: marerikañ.*

The so-called *dāna* is:

*Annañca pānaṃ kanakādiratnaṃ dhanañca vāstraṃ śayanāsanañca*

Food and beverages, jewelry beginning with gold and wealth, clothing, bed, and dwelling,

*rājaśrīyaṃ svaṃ nagarañca datvā vijāyateneya vadanti dānaṃ.*

Own sovereignty and glory and city; after generating giving like this, they say *dāna*.

*Ka: Sakveh nikañ amirasa vastu kadyaṅgāni sekul inak, inum-inuman, astamaken ikañ vvai matīs avangi kapvekā vinehaken i yavanakajanaka<sup>101</sup> tekā taya ri mās, mañik, dodot malit, rare hulun, vvañ-vvañ, ratha<sup>102</sup> gajah vājī, kaḍatvan, tuvi vehakna ikā yan hana maminta ri kita; hayva makasādhyā ṅ pratyupakāra. Vet ni goṅ ni sihta irikañ satva juga kita n venañ aveveh ikañ yavanakajana, duluranta śabda rahayu, ulah yukti, āmbek menak. Yatikā dāna ṅaranya.*

The meaning is: All these tasty objects, such as pleasing rice, beverages, or even this cool fragrant water, or their equals, are given to any person up to nothing in gold, jewels, fine garments, officers, attendants, chariots, elephants, horses, kingdom; and give them if there is one who asks for them from you: do not do it for the purpose of a favor in return. It is also because of great loving kindness toward beings that you are able to give to any person, which should go along with your lovely voice, suitable behavior, mind at ease. That is the so-called *dāna*.

*Atidāna ṅaranya:*

The so-called *atidāna* is:

*Svāñcāpi bhāryyān tanayam priyañca datvā parebhyah na punas tu tṛṣṇā*

Having given even your own beloved wife and children, and beyond,

*nāśokacittaṃ<sup>103</sup> pramāṅnumātraṃ dvijāpateneva vadanti dānaṃ.*

As requested by the twice-born (*dvija*, or *brāhmaṇa*), do not be unhappy on trifling matters, they say *dāna*.

101. Kats, *Sang hyang Kamahâyanikan: yavanakajanaka* (= *yavanaka* + *janaka*).

102. Kats, *Sang hyang Kamahâyanikan: raṣā* (?). Chandra, “Śaiva Version of Sañ Hyañ Kamahâyanikan”: *ratha*, one of the *saptaratna*.

103. The commentary confirms that it must be *nāśokacittaṃ* instead of *na śokacittaṃ*.

*Ka: Anakbi bhāryyā, anakta kunañ strī kāsīhta tovin puṇyāknanta ikā yan hana maminta ri kita, kadyaṅgān sañ mahāsatva, an puṇyāken strī nira: bhāryyā nira, anak nira i sañ brāhmaṇa mamalaku i sira. Āpan ikañ tṛṣṇā pinakavāraṇa niñ kahyañbuddhān: an kapaṅguha, pisaninūn kapaṅguha ṅ kahyañbuddhān. Pañliṅgana ri pegat nika tṛṣṇā ri kita, hayva ta nāsokacittaṃ paramāṇumātra, hameñan.<sup>104</sup> Ikañ puṇya mañkana pinakopāya ri kagavayan in boddhinagara praveśa. Gavayan in puṇya mañkana kramanya yatikātidāna naranya.*

The meaning is: Wife, *bhāryyā*, your children and even your beloved wife, present them as meritorious gifts when one asks for them from you, just like Sañ Mahāsatva, who gives his wife as a meritorious gift: his wife, his children to Sañ Brāhmaṇa—follow the way of his life. Because this desire is an obstruction to buddhahood: having this obstruction, it is impossible to find buddhahood. The turnaround in cutting off your desire; do not be unhappy on trifling matters (*nāsokacittaṃ paramāṇumātra*). As a result, this meritorious gift is therefore your means to make an entrance into the city of enlightenment (*boddhinagara*). Performing meritorious giving is therefore the practice, it is the so-called *atidāna*.

*Mahātidāna naranya:*

The so-called *mahātidāna* is:

*Datvā svamāñsaṃ rudhiraṃ parebhyah jivvāsuraṃ hrdayaṃ śarīraṃ*

Having given one's own flesh, blood, and beyond, having defeated the lord of demons, heart, body,

*dāyānibhāvāt navaduḥkhamayat mahātidānaṃ pravadanti santaḥ.*

From giving because of fresh suffering [of beings], they truly call *mahātidāna*.

*Ka: Kadyaṅgān sañ mahāsatva, an puṇyāken dagañ nira, rāh nira, mata nira, ṅ avak nira, tan hana katṛṣṇān ira irikā kabeh, makanimitta sih nira riñ satva, makasañkan māthanya n duḥka ikā satva, hanan rākṣaṣa, hanan moñ, hanan garuḍa, pinuṇyāken ira ikā dagañ nira, rāh nira, mata nira, pinuṇyāken ira ri brāhmaṇa tuha vuta, parikṣa ri kadānaśūran ira, hati nira pinuṇyāken ira ri bañyaga n ṣut<sup>105</sup> kṛpa duḥkita, astamaken ikañ*

104. *Pañliṅgana*, from the root *liñ*, meaning “turnaround”; see Mardiwarsito, *Kamus Jawa Kuna—Indonesia*. The word *hameñan* should be read as part of the following sentence.

105. Kats, *Sang hyang Kamahāyānikan: bañyakanṣut* (?).

*avak sukāryyan ikañ yavanakajana, tan tineñet ira. Kagavayan iñ punya mañkana, yatikā mahātidāna ñaranya.*

The meaning is: Just like Sañ Mahāsattva, who gave his flesh, blood, eyes, and body, without yearning for all of these, because of his compassion to beings, moreover due to suffering of these beings, demons, tigers, *garuḍas*, he gave them his flesh, blood, and eyes; he gave to an old and blind *brāhmaṇa* as a test for his generosity; he gave his heart to a wanderer's son who was miserable due to compassion, even his body for a great feast for any person without holding back. Therefore performing this meritorious giving is the so-called *mahātidāna*.

*Iti nahan lvir niñ dāna inajaraken tiga bhedanya.*

This is the teaching discussing three different kinds of *dāna*.

*Śīla-pāramitā ñaranya:*

The so-called *śīla-pāramitā* is:

*Nivṛttir aśubhāt kṛtsnāt pravṛttis tu śubhe sadā*<sup>106</sup>

Ceasing from all improper conduct but always cultivating right conduct in the course of body, voice, and mind,

*iti śīlasya sañkṣepaḥ kāyāvāñmanasakramāt*

Thus is the summary of morality.

*Ka: Ikañ kāya, vāk, manah. Kāya ña śarīra, solah niñ tañan suku, ya kāya ñaranya. Vāk*<sup>107</sup> *ñaranya: śabda. Salvir niñ vuvus ya śabda ñaranya. Citta: ikañ hiḍep, ya citta ñaranya. Apa pvānuñ utsahanen ikañ trikāya? Ikañ gave hayu, salvir niñ inaranan śubhakarmma, ya hayu gavayakna deniñ trikāya. Sañsiptanya; ikañ kāya vāk citta yatikā tanpagavaya pāpa; saprakāra ni inaranan pāpakarmma tan vineh mabyāpārerika. Ikañ trikāya ñaranya: kāya, vāk, citta.*

The meaning is: These are *kāya*, *vāk*, *manah*. *Kāya* means body (*śarīra*), the conduct of hands and feet; all these are the so-called *kāya*. The so-called *vāk* is: voice (*śabda*). Every kind of what is said is the so-called voice (*śabda*). *Citta*: this mind is the so-called *citta*. What are to be performed

106. Kats, *Sang hyang Kamahâyânikan: pravṛttir aśubhe tathā*. This does not make any sense. The beginning phrase *nivṛttir aśubhāt kṛtsnāt pravṛtti* is in chap. 1, v. 22 of the *Ratnāvalī* of Nāgārjuna. Thus it is more likely that the ending part was a scribal copying error and should instead be *pravṛttis tu śubhe sadā*, thereby making the whole *ab pāda* exactly the same as Nāgārjuna's.

107. Kats, *Sang hyang Kamahâyânikan: Vak*.



by this threefold body (*trikāya*)? The work of good deeds (*gave hayu*), everything that can be called wholesome deeds (*śubhakarmma*) should be done by these *trikāya*. In short: these *kāya*, *vāk*, and *citta* should not cause evil (*pāpa*); everything that belongs to it which can be called evil deeds (*pāpakarmma*) should not be engaged in. These are the so-called *trikāya*: *kāya*, *vāk*, and *citta*.

*Apa lvir nikañ aśubhakarmma, anuñ tan utsahanen deniñ kāya?*

What are the bad deeds (*aśubhakarmma*) that should not be performed by body (*kāya*)?

*Prāṇātipātavirati adattādānavirati kāmamithyācārvirati*

Cease killing, cease taking things not given, cease improper sexual conduct.

*Prāṇātipātawirati naranya: tan pamati-matya avak niñ sineñguh prāñi, agoñ ademit, salviranya, sadoṣa nirdoṣa, yāvat prāñi, tan dadi pinatyan ikā. Apa doṣa nikā pinatyan? Bvat kavava riñ naraka, āpan ikañ mamati-mati ya hetu niñ naraka, mamañgih duḥkātyantabhāra, añjanma preta tiryyak, kalana<sup>108</sup> pipīlikādi.*

The so-called *prāṇātipātavirati*: not killing the body of living creatures, big or small, of any kind, sinner or sinless. As long as they are living creatures, they are not to be killed. What are your sins by killing? They make you get into hell (*naraka*), because this killing is the cause for going to hell (*naraka*), for getting suffering of excessive load, for being born as a ghost (*preta*), an animal (*tiryyak*), a demon (*kalana*), an ant (*pipīlika*), and the like.

*Adattādānavirati naranya: tan dadi mañalap artha, yan tan vinehaken; salviran iñ artha, mūlya tan mūlya, tan venañ vvañ mañalap yan tapvanubhaya ikañ madṛvya, hetu niñ naraka ikā muvah mvañ magave tan śṛddha bhaṭāra ri kita, tan katon lakṣaṇa nira denta.*

The so-called *adattādānavirati*: not to take things that are not given; any kind of things, worthy or unworthy, one is not allowed to take goods without consent; all these are the cause to go to hell (*naraka*) and to make Bhaṭāra not have faith in you, the characteristics of which you do not see.

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108. Kats, Sang hyang Kamahâyānikan: kelnika (?).

*Kāmamithyācārvirati nāranya: tan dadi tan virati riñ strī; salvir niñ strī sinañguh tan yogya parigrahan, lvirnya: jaṭī, sakhi,<sup>109</sup> muñḍi, sakaṅṭaka, dṛvya niñ guru mvañ kuṭumbī santāna nira. Yadyapin i strīnta tovi, yan devagrha kaparek sakeñ buddhaprativimba, sañ hyañ arccā, pratimā, peṭa, pustaka, ngūniveh sthāna sañ guru, tan dadi gumavayakna sañgama. Apa doṣanyan ginavayaken ikā? Hetu ni naraka ikā muvah, mvañ hilañ phala niñ yoga brata samādhinta de nikā.*

The so-called *kāmamithyācārvirati* is: Certainly be disinterested in women; any kind of women considered inappropriate to be taken into possession, such as: a female ascetic (*jaṭī*); a female friend, companion, or confidante (*sakhi*); a tonsured nun (*muñḍi*); a forbidden woman (*sakaṅṭaka*); guru's property and his women in the house (*kuṭumbī*) and offspring (*santāna*). Even if it be your own wife, when approaching a house of god (*devagrha*) with buddha images, Sañ Hyañ Arccā, statues (*pratimā*), pictures (*peṭa*), books (*pustaka*), and certainly at the abode of Sañ Guru, it is not allowed to have intercourse. What is the sin for doing these? All these are the causes to go to hell (*naraka*) and to lose fruition in your yoga, brata, and samādhi.

*Ikañ virati sañkerikā katiga ya hayu ginavayaken in kāya naran ikā, mvañ tan dadi pādacapala hastacapala, mvañ tan gamelan uttamānganta deniñ tapvan manarima sambhara. Doṣanyan gamelan: luñhā bhaṭāra pañca tathāgata sañke śirahta, ya ta matañmyan inalapan sañaskāra ginamel śirahnya deniñ tapvan manarima sambhara, apan lumebur padma bhaṭāra buddha ikañ ginamel śirahnya deni grāma;<sup>110</sup> mvañ tan dadi masuke<sup>111</sup> grha niñ cañḍāla, apan buddhālaya tatva ni śarīranta ri huvus tan kinenan buddhābhiseka. Bhatara Buddha pva parameśvara niñ parameśvara, sarvvadevatāguru, guru niñ sarvva devatā.<sup>112</sup> Ya ta hetu nira tan venañ kavaveñ adhaḥkriyā, mvañ tan viśeṣa niñ upadhāna; ya ta hetu ni tan panambah riñ strī, mata gurupatnī, tan dadi n vvañ manambah ri sira, āpan svotpādakahetu tu tatva bhaṭāra sugata, dadi makakārañāvak nira, śāsana nira ya ta tinūtaken de sañ sogata. Ikā ta n gati tan panambah riñ strī, tan ginamel mastakanya deniñ tapvan kṛtābhiseka, ikañ tan para riñ adhaḥkriyā, ya hayu ginavayaken deniñ kāya ikā.*

109. Kats, *Sang hyang Kamahâyânikan: śikhī*.

110. *Grāma*, meaning “multitude.” This particular usage is very significant for interpreting the word *grāma* inscribed on the Kayumwungan inscription.

111. *Masuke* = *ma* + *suka* + *i*, “to give pleasure.”

112. In v. 2 of the *Nidana* chapter of the *Lalitavistara*, the Buddha is called the god of all gods (*devātideva*).

Because of self-control on these three, good deeds are performed on the body, and there will be no uncontrolled feet and hands, and your head will not be touched by one who has not received ritual (*sambhara*). The sin for being touched: Bhaṭāra Pañca Tathāgata will leave your head, therefore it is removing the consecration (*sañaskāra*) from the head when it is touched by one who has not received the ritual (*sambhara*), because it destroys the lotus of Bhaṭāra Buddha when the head is touched by the multitude; and the house of a *caṇḍāla* will not give pleasure to [Bhaṭāra], because when your body, being the essence of the buddha heaven (*buddhālaya*), has ended, it is no longer suitable for consecration as a buddha (*buddhābhiṣeka*). Bhatara Buddha is the supreme lord of all supreme lords (*parameśvara*), *sarvvadevatāguru*, guru of all *devatās*. For this reason, yours is not to be overpowered by a low (contemptible) activity (*adhaḥkriyā*), and not to be dominated by attachment (*upadhāna*); for this reason do not hail women, and so teacher's wife (*gurupatnī*), one should not hail her, because self-producing cause (*svotpādakahetu*) is really the essence of Bhaṭāra Sugata; it becomes because of his body, his teachings (*śāsana*), therefore one should follow Sañ Sogata. Your fortunes if you do not hail women will be that the head is not touched by one who has not been initiated (*kṛtābhiṣeka*), you will not draw near to *adhaḥkriyā*, thus these are good deeds by the body.

*Mapa ñ hayu gavayakna deniñ vāk?*

What is good that should be performed by speech (*vāk*)?

*Nihan kramanya: Hayva mṛṣāvāda tan paśunya tan pārūṣya, tan sambilāpa virati, tan pañlalānana<sup>113</sup> sarvva vastu makādi ñ pinañan, tanpañdoṣanana guṇa nirguṇa ni para, mvañ tanpañinañ asepah niñ strī, tan pamañana cyutasamīpa,<sup>114</sup> tan pamañanani vedānta nivedya bhaṭāra Buddha,<sup>115</sup>—ikā ta gati mañkana yekā hayu ginavayaken deniñ vāk ñaranya.*

This is the method: Not speaking falsehoods; not slandering; not being harsh; not complaining; being in self-control; not being playful over anything, even more food; not finding fault with the virtues or nonvirtues of others; and not eating quid of women, not eating those fallen

113. Kats, *Sang hyang Kamahâyânikan: tanpañalānana.*

114. Kats, *Sang hyang Kamahâyânikan: tan pamañan acyutasamīpa.*

115. Kats, *Sang hyang Kamahâyânikan: tanpa mañanani vedānta ni vedya, bhaṭāra Buddha.*

close to you (*cyutasamīpa*); not eating an offering given to Bhaṭāra Buddha—these are the actions, thus these are good deeds by the speech.

*Mapa ñ hayu ginavayaken deniñ citta?*

What is good to be performed by mind (*citta*)?

*Tan goñ rāga, tan goñ dveṣa, tan moha, tan dambha, tan irṣyā, tan mātsaryya, mvañ tan goñ krodha, tan goñ lābha, tan goñ śoka, mvañ reṇa śuci, satya riñ utañ, mvañ hayva mithyādrṣṭi, agoñ ta sihnya ri sarbva satva, mvañ sambeganya, apageh ta bhaktinya ri bhaṭāra pañca tathāgata, mvañ ri bhaṭāra ratnatraya; hayun ta ya lumepasakna ñ sarbva satva sañke sañsāra-duḥka—yatikā hayu ginavayaken deniñ citta ñaranya.*

No strong passion (*rāga*), no strong hatred (*dveṣa*), no illusion (*moha*), no deceit (*dambha*), no jealousy (*irṣyā*), no envy (*mātsaryya*), and no strong wrath (*krodha*), no large profit (*lābha*), no strong sorrow (*śoka*); and feeling obliged purely (*reṇa śuci*), honest in debts (*utañ*); and do not have wrong view (*mithyādrṣṭi*); strong in compassion to all beings, and kindly disposed; firm in *bhakti* to Bhaṭāra Pañca Tathāgata and to Bhaṭāra Ratnatraya; wishing the liberation of all beings from the miseries of rebirths—these are good deeds by the mind.

*Saṅsīptanya: Inak ni pageh niñ pariśuddha niñ kāya wāk citta, ya sinaṅguh śīla-pāramitā ñaranya.*

In short: Comfort being firmly pure in *kāya*, *wāk*, and *citta* is considered the so-called *śīla-pāramitā*.

*Kṣānti-pāramitā ñaranya:*

The so-called *kṣānti-pāramitā* is:

*Mitrāmitrasāmaṇ cittaṇ apūjapūjajoḥ samaṇ*

The mind is the same toward those being friendly or not friendly, being irreverent or reverent,

*kruddheṣu śāntisauratyam kṣāntipāramitām vadet.*

delight in tranquility while in an irritating condition; this is how one should speak about the perfection of endurance.

*Ka: Ikañ citta kelan riñ parāvamāna aneka lvir nikañ pisakit tinekāken ikañ melik ri kita, hanan kāya tan yukti, śabda tan-yukti, citta tan-yukti, tatan malara, tan kagyat, pisaniniñ ahyun malesa riñ ahita, kevala tumarima ikañ pūrbvakarmmapārādha, tan pahuvusan mañañen-añen hayva niñ sarbva satva. Juḡa ñ vinivekā, kinagoravan pva kita, tatan gemegemen, tan harṣa, tan girañ hyasen, mvañ sama buddhinta riñ sarbvasatva.*

The meaning is: This mind enduring the contempt of others (*parāvamāna*), various pains inflicted by those who hate you, improper bodily action, improper sound, improper mind, should not be in distress; do not be startled, certainly do not wish misfortune on an evil-doer, only accept this past karma retributions (*pūrvvakarmmapārādha*), and do not cease thinking about the well being of all beings. Also, you should treat cautiously, receive with respect, not be overjoyed, not take pleasure, not be delighted in beaming, and your disposition should be equal to all beings.

*Saṁsīptanya: tan hana vikāra ni buddhinata ri sedañnya n ivavamānan<sup>116</sup>  
mvañ kinagoravan. Ikā tañ gati mañkana ya sinañgah kṣānti-pāramitā  
ñaranya.*

In short: without defects in your disposition while being held in contempt and being received with respect. Your deeds like those are then considered the so-called *kṣānti-pāramitā*.

*Vīrya-pāramitā ñaranya:*

The so-called *vīrya-pāramitā* is:

*Vīryārembho divārātrau satvānāṃ hitakāraṇāt.*

Undertaking with energy day and night for the welfare of all beings.

*karoti nāśravaṃ kiñcit vīryapāramitā smṛtā.*

Doing it without defilements at all, this is how the perfection of energy is remembered.

*Ka: Ikañ kāya vāk citta yatikābyāpara tad anluh,<sup>117</sup> tan alisuh gumavay-  
aken ikañ kuśala-karmma ri rahina ri weñi.*

The meaning is: Those *kāya*, *vāk*, *citta* are to be engaged in; you should not feel distressed, not be lazy in performing the wholesome karma (*kuśala-karmma*) day and night.

*Lvir niñ kuśala gavayakna ri rahina: saddharma lekhana, mamūjā, maveha  
ñ ājya, manulis sañ hyañ ākāra pallava, manasisaddharmmavacana,<sup>118</sup>  
umaca sañ hyañ dharmma ri pustaka, sthūpopakāraṇa, mañarembha  
sañ hyañ sthūpa tathāgataprativimba, mañārcchanākna sarbvopakriyā,  
mahoma mvañ makabuddhyañgorava riñ tamuy. Nahan lvir ni kuśala ga-  
vayakna deniñ kāya vāk citta ri rahina ikā.*

116. Kats, *Sang hyang Kamahâyânikan: sedangnyan ivavamānan*.

117. Kats, *Sang hyang Kamahâyânikan: yatikābyāpara*, but suggested *yatikābyāpara* ("to be engaged in"). Kats: *tadā ng luh*.

118. Kats, *Sang hyang Kamahâyânikan: manasi (?)*, *saddharmmavacana*.

Kinds of good deeds performed in daytime are: inscribing the scriptures (*saddharma*), worshipping (*mamūjā*), offering oblations, writing Sañ Hyañ Ākāra Pallava, reciting the *saddharma* in the heart, reading Sañ Hyañ Dharmma in the scriptures, adorning *sthūpas* (*sthūpopakāraṇa*), undertaking Sañ Hyañ *sthūpa* with images of the *tathāgatas* (*tathāgataprativimba*) and using them for all forms of ritual worship (*sarbvopakriyā*), performing *homa*, and to honor guests respectfully. Those are the kinds of good deeds to be performed by *kāya*, *vāk*, and *citta* during the day.

*Mapa ñ kuśala gavayakna niñ kāya vāk citta ri rātri? Majapa, mayoga, masodhyāya, mañucchāraṇākna mantra stuti ri sañ hyañ sarbva tathāgata, sarbva devī, mañānen-añena sarbva satva, mvañ mañānen-añena svasthā niñ sarbva satva, luputanya sañkeñ rekhā, hentasanya sañkeñ bhāvacakra, pamañgihanya kasugatin, dateñanya riñ lokottarasuka. Mañkana kagavayan ikañ kuśala ri wenī deniñ kaya, vāk, citta, tanpāntara, tan kahanana luh tanpanaṅguh ariel. Ikañ gati mañkana ya vīrya-pāramitā ñaranya.*

What are good deeds performed by *kāya*, *vāk*, *citta* in nighttime? To utter prayers, perform yoga, study or recite the scriptures (*masodhyāya*), utter mantra and praise before Sañ Hyañ Sarvva Tathāgata, Sarvva Devī, think about all beings, and think about the well-being of all beings, the release from predestined existence, the rescue from rebirths (*bhāvacakra*), finding the right course of action to arrive at supernatural bliss (*lokottarasuka*). Thus the good deeds at night by *kaya*, *vāk*, *citta* [are performed] uninterruptedly, without feeling distressed, and undeterred by difficulty. This course of action is therefore the so-called *vīrya-pāramitā*.

*Dhyāna-pāramitā ñaranya:*

The so-called *dhyāna-pāramitā*:

*Śreṣṭhamadhyamakaniṣṭhe satye nityaṃ dayāmatih*

The mind always being truly compassionate toward all beings of high, middle, or low status,

*yoginaḥ yogasāmarṣyat dhyānapāramitā smṛtā.*

thus the yogis reflect in yoga, this is how the perfection of meditation is remembered.

*Ka: Kañ āmbek mañekāntāken takvatakvan, nitya masih riñ sarbvasatva, kaniṣṭhamadhyamottama, inañen-añen hitasukāvasānanya, ngūniveh ikañ rāt kabeh, inanusmaraṇa hitasukāvasānanya riñ ihatraparatra de nira. Umapa de nira umanusmaraṇa hitasukāvasānanya ikā sarbvasatva? Inak*

*ni de nira tumuñgulaken avak nira. Mapa lvir nikañ āmbek? Ya eva satvaḥ saḥ evāham, saḥ ahaṃ saḥ sarbvasatvaḥ, ityādyakāramabhūt, ikañ avak niñ sarbvasatva avakku ikā, avakku avak ni sarbvasatva ikā; apayāpan avibhāgekasvabhāvā, ikañ sarbvavastu tan hana bheda ri sarbva dharmma, mañkana kāraṇa ikañ āmbek. Yatikā dhyāna-pāramitā ñaranya.*

The meaning is: A mind having inquiry as the sole aim, always being compassionate toward all beings, of low, middle, or high status, wishing they obtain well-being and happiness, even to all in the world, evoking by mindfulness their getting well-being and happiness here in this world and hereafter. How does he evoke by mindfulness that all beings get well-being and happiness? The easy course by him is to unite them in his body. What kind of mind is this? *Ya eva satvaḥ saḥ evāham, saḥ ahaṃ saḥ sarvvasatvaḥ, ityādyakāramabhūt*, the body of all beings is my body, my body is the body of all beings; because *avibhāgekasvabhāvā*, all things are not different from all *dharmmas*, thus is the cause for this mind. Thus is the so-called *dhyāna-pāramitā*.

*Prajñā-pāramitā ñaranya:*

The so-called *prajñā-pāramitā* is:

*Yāvanti sarbvavastūni daśadiksañsthitānica*

For as many things in the ten directions,

*tāni śūnyasvabhāvāni prajñāpāramitā smṛtā.*

their nature is empty; this is how the perfection of wisdom is remembered.

*Ka: Sakveh nikañ sinañguhana riñ loka, daśadiksañsthitah, ikañ umuñgu ri deśa sapuluh: pūrvva, dakṣina, paścima, uttara, āgneya, nairṛti, vāyavya, aiśānī, ūrdhva, adhaḥ, yatikā kavruhana teka riñ śarīra vāhya adhyātmika mvañ sarbva satva, sarbva vidhya, sarbva kriyā, sarbva kabvatan, sarbva pakṣa, yatikā kavruhana, sākāranya nirākāranya an makatatva ñ śūnyatā. Sambandha: tan katemvan<sup>119</sup> yan iniñet-iñet an pakāvak añ ekāneka svabhāva, āpan tuñgal-tuñgal mapupul matemu ikañ sinañguh akveh ñaranya. Anuñ matemva<sup>120</sup> yatikā tan katemu n tinatva vināsvas, iniñet-iñet tan katemu ikañ sinañguh tuhu-tuhu tuñgal ñaranya.*

The meaning is: All in the world, *daśadiksañsthitah*, those dwelling in the ten regions: east (*pūrvva*), south (*dakṣina*), west (*paścima*), north (*uttara*), northeast (*āgneya*), southeast (*nairṛti*), southwest (*vāyavya*),

119. Kats, *Sang hyang Kamahâyânikan: katamvan.*

120. Kats, *Sang hyang Kamahâyânikan: matamva.*

northwest (*aiśānī*), zenith (*ūrdhwa*), nadir (*adhah*), those known including the body (*śarīra*), those external to the *adhyātmika*, and all beings, all knowledge, all actions, all products, all views (*sarvva pakṣa*), those known with forms and without forms (*sākāraṇya nirākāraṇya*), are essentially void (*śūnyatā*). The reason (*sambandha*): It is not found when one observes intently the embodiment of the nature of singularity and plurality, because those which are singular assemble and join together and are considered plural. Whatever join together, as is said if examined closely they are not found, if observed intently one cannot find that which can be considered truly single.

*Tumuluy ata ṅ inēt-inēt, umiṅet-inēta yan taya ṅ tuhu-tuhu sinaṅguh makveh; tatan riṅ vāhya vastu juga katekan tatva maṅkana kramanya, tekā riṅ jñāna svarūpa paḍa tan katamvan an ikā ekāneka grahyakāra; karikā grāhakākāra kunaṅ agrāhaka, agrāhya kunaṅ tatvanya, tan katemu kahiḍepanya, enak pva kahiḍepanya riṅ śūnyatā ekasvabhāva. Ikaṅ śūnyatā niṅ sarvbadharmma ekasvabhāva; mvaṅ vāhyādhyātma sakṣaṇa inēt-inēt ta ikaṅ sinaṅguh śūnyatā naranya, tan katemu hatah tatvanya an grāhyarūpa an grāhakarūpa, satata sandeha pravṛtti ikaṅ jñāna. Umabhyāsa ikaṅ śūnyatā kadi rūpa bhāvana tan katemu atah avaknya.*

Moreover, if you observe carefully and look closely, there is none which can be truly considered plural; not only in external objects but also including its essence, thus is the condition, including equally the *jñāna svarūpa*, you will not find the object-aspect of those which are singular and plural (*ekāneka grahyakāra*), the subject-aspect (*grāhakākāra*), or even without subject (*agrāhaka*), without object (*agrāhya*), or even its essence (*tatvanya*). It cannot be experienced. It indeed suits the experience of voidness (*śūnyatā*) of one nature (*ekasvabhāva*). This voidness (*śūnyatā*) of all *dharma*s (*sarvbadharmmas*) is of one nature (*ekasvabhāva*); and you should be aware that the outer and inner at the same moment (*vāhyādhyātma sakṣaṇa*) are considered the so-called voidness (*śūnyatā*). When you hopelessly do not find the essence (*tatvanya*) of *grāhyarūpa* and *grāhakarūpa*, and you are always in doubt; practice this *jñāna*. Practice this voidness (*śūnyatā*) by contemplating on the form (*rūpa bhāvana*), and you will surely not find the body.

*Nihan prastāva nikā grāhya grāhaka rūpa. Ri vekasan pva ya ta sarvvaprapaṅcavarjitaḥ, ikaṅ jñāna tumiṅgalaken sarvvaprapaṅca tan pamikalpa riṅ hana taya, ya ta pageh sthiti tanpolah, ākāsamata lvirnyālilang aniravāraṇa, pada lāvan ākāśa. Ndah yatika vastu sinaṅguh prajñā-pāramitā ṅa ikaṅ inabhyāsa Ḍaṅ hyaṅ sarvvasiddhi, mataṅnyan paṅguhaken ikaṅ kahyaṅbuddhān.*



Thus with regard to those *grāhya grāhaka rūpa*, in the end they are *sarvvaprapañcavarjitaḥ*. This *jñāna* abandons *sarvvaprapañca* and is certain about existence and inexistence, thereby is firm, fixed, not moving. Just like *ākāśa*, the form is clear, unhindered, the same as *ākāśa*. Thus, this thing is considered the so-called *prajñā-pāramitā* to practice oneself constantly with Ḍaṅ Hyañ Sarbvasiddhi, therefore attaining buddhahood.

*Iti nāhan lakṣana niñ sinaṅguh ṣaṭ pāramitā nāranya.*

They are the properties of those being considered as the six *pāramitās* (*ṣaṭ pāramitā*).

#### *Caturpāramitā*

*Kagegopvekaṅṣaṭpāramitā denta, kitaṅ tathāgatakula jinaputrādhikarmika, lakṣaṅāken taṅ catur pāramitā.*

Practice these *ṣaṭpāramitās* and you, being Tathāgatakula Jinaputrādhikarmika, perform the *caturpāramitās*.

#### *Caturpāramitās*

*Catur pāramitā nāranya: metri, karuṅā, muditā, upekṣā.*

The so-called *caturpāramitās* are: *metri, karuṅā, muditā, upekṣā*.

*Metri nāranya: parahitakāṅṛtva, ākāra niñ jñāna sañ Satva Viśeṣa. sañ Satva Viśeṣa nāranya: tumakitaki ṣaṭ pāramitā mvaṅ catur pāramitā, sira ta Satva Viśeṣa naran ira. Ākāra niñ jñāna nira gumave hayva niñ para. Para nāranya: sarbva satva, kaniṣṭamadhyaṅmottama, ikaṅ sih riṅ para tan phalāpekṣa, ya metri nāranya.*

The so-called *metri* is: the nature of performing meritorious action for the welfare of others (*parahitakāṅṛtva*), the state (*ākāra*) of *jñāna* of Sañ Satva Viśeṣa. The so-called Sañ Satva Viśeṣa: diligently does one's best in *ṣaṭpāramitā* and *caturpāramitā*, he is the so-called Satva Viśeṣa. The state (*ākāra*) of his *jñāna* works for the well-being of others. The so-called others (*para*) are: all beings (*sarbva satva*), low, middle, or high (*kaniṣṭamadhyaṅmottama*); this loving kindness (*sih*) towards others, without expectation of reward (*tan phalāpekṣa*), is the so-called *metri*.

*Karuṅā nāranya: paraduḥkhaviyogecca, ākāra niñ jñāna sañ Satva Viśeṣa ahyun hilaṅa ni duḥka niñ sarbva satva. Tiga lvir niñ duḥka niñ para,*

*pagavayan sañ Satva Viśeṣa karuṇā, lvirnya: duḥka-duḥkatā, Saṅskāra-duḥkatā, pariṇāma-duḥkatā. Nāhan lvirnyan tiga ṅ duḥka.*

The so-called *karuṇā* is: desire of separating the suffering from others (*paraduḥkhaviyogecca*), the state (*ākāra*) of *jñāna* of Sañ Satva Viśeṣa desiring the elimination of *duḥka* of all beings. Three kinds of *duḥka* in others, the work of *karuṇā* of Sañ Satva Viśeṣa, they are: *duḥka-duḥkatā, saṅskāra-duḥkatā, pariṇāma-duḥkatā*. Thus are the three kinds of *duḥka*.

*Duḥka-duḥkatā ṅaranya: pañalapnya sor sañkeñ janmanya tambayan, kadyāṅganiñ janma-mānuṣa, māti pva ya, mañjanma ta ya goḥ gavayādi, yatikā duḥka-duḥkatā ṅaranya.*

The so-called *duḥka-duḥkatā* is: catching the inferior birth due to previous birth, like born as a human, after death, as a result born as a cow (*goḥ*), etc., that is the so-called *duḥka-duḥkatā*.

*Saṅskāra-duḥkatā ṅaranya: pāpa valvi-valvinya hirikañ janma katemu denya tambayan, kadyāṅganiñ janma vvañ māti pva ya, mañjanma ta ya vvañ muvah. Yatikā saṅskāra-duḥka ṅaranya.*

The so-called *saṅskāra-duḥkatā* is: the sin repeatedly drags one being born just like the previous one, like born as a human after death born as a human again. That is the so-called *saṅskāra-duḥka*.

*Pariṇāma-duḥkatā ṅaranya: pañalapnya janma sor muvah ri huvusnyan pamaṅguhan janma levih sañke janmanya ri tambayan, kadyāṅganiñ janma-mānuṣa, māti pva ya, sañka ri tan pramādanya riñ dharmma, mañjanma ta ya devatā, sañka ri pramādanya mañjanma ta ya mānuṣa muvah. Yatikā pariṇāma-duḥkatā ṅaranya.*

The so-called *pariṇāma-duḥkatā* is: catching inferior birth again after attaining higher birth due to the previous birth, like born as a human, after death, because of being not negligent in the Dharma, born as a god (*devatā*), because of being negligent born as a human again. That is the so-called *pariṇāma-duḥkatā*.

*Nāhan lvirnyan tiga ikañ duḥka. Ikañ satva amaṅguhaken duḥka mañkana kramanya, yatikā kinenan karuṇā de sañ Satva Viśeṣa.*

Thus are the three kinds of *duḥka*. Beings encountering this series of *duḥka*, they are subjected to *karuṇā* by Sañ Satva Viśeṣa.

*Trividhā karuṇā jñeyā, tiga prakāra niñ karuṇā, lvirnya: satvālabhana-karuṇā, dharmmālabhana-karuṇā, anālabhana-karuṇā.*<sup>121</sup> Nāhan lvirnyan tigañ karuṇā.

Three categories of *karuṇā* are to be known (*trividhā karuṇā jñeyā*), three classes of *karuṇā*, they are: *satvālabhana-karuṇā*, *dharmmālabhana-karuṇā*, *anālabhana-karuṇā*. Thus are the three kinds of *karuṇā*.

*Satvālabhana-karuṇā nāranya: aprahīnātmadṛṣṭīnaṃ duḥkhitasatvālabhanā karuṇā, karuṇā niñ hanāgrahanya ryy avaknya: an gavayaken ikañ karuṇā irikañ satva manemu duḥka ināgrahanya pagavayana karuṇā, telas pagavayanā metrī, pṛthagjananāṃ satvālabhana-karuṇā, kadyāṅganiñ karuṇā ni pṛthagjana, satvālabhana karuṇā nāranya.*

The so-called *satvālabhana-karuṇā* is: *aprahīnātmadṛṣṭīnaṃ duḥkhitasatvālabhanā karuṇā, karuṇā* of being attached to one's body: being attached to perform this *karuṇā* toward beings encountering *duḥka* is the work of *karuṇā*, after the work of *metrī, pṛthagjananāṃ satvālabhana-karuṇā*, like *karuṇā* over common people (*pṛthagjana*), is the so-called *satvālabhana karuṇā*.

*Dharmmālabhana-karuṇā nāranya: prahīnātmadṛṣṭīnāṃ duḥkha, sañskāra-viṣayā karuṇā, karuṇā niñ tan hanāgrahanya ryy avaknya, an gavayaken ika karuṇā, irikañ satva manemu duḥka, makataṅgvam hana ni abhiniveśanya ri duḥka niñ satva pagavayan karuṇā, telas pagavayan metrī, mahāsatvasya āryyasya dharmmālabhanā karuṇā, kadyāṅgani karuṇā sañ mahāsatva sañ āryya, ya dharmālabhana-karuṇā nāranya.*

The so-called *dharmmālabhana-karuṇā* is: *prahīnātmadṛṣṭīnāṃ duḥkha, sañskāravīṣayā karuṇā, karuṇā* without strong attachment towards

121. Prajñākaramati mentions this triad in the *Prajñāpāramitā* chapter of his *Pañjikā* to the *Bodhicaryāvatāra*; see Parmananda Sharma, *Śāntideva's Bodhicaryāvatāra: Original Sanskrit Text with English Translation and Exposition Based on Prajñākaramati's Pañjikā* (New Delhi: Aditya Prakashan, 1990), 423. This kind of triad was mentioned earlier in the *Akṣayamatīnirdeśa-sūtra: maitrī, bhadanta śāradvatīputremās tisraḥ. katamās tisraḥ? yā imāḥ sattvārambaṇā maitrī, dharmārambaṇā maitrī, anārambaṇāmaitrī*; see Jens Braarvig, *Akṣayamatīnirdeśasūtra* (Oslo: Solum Forlag, 1993), 2:351–352. This was later quoted in the *Mahāprajñāpāramitāśāstra* attributed to Nāgārjuna and in the *Śikṣāsamucchaya* by Śāntideva. Meanwhile, the *Bodhisattvabhūmi* expands the triad applicable to all four *apramāṇas*: *kathañca bodhisattvaścatvāryapramāṇāni bhāvayati | maitrīṃ karuṇāṃ muditāmupekṣāṃ | iha bodhisattvaḥ samāsatastrividhāni catvāryapramāṇāni bhāvayati | sattvālabhanāni dharmālabhanānyanālabhanāni ca |*.

oneself, performing this *karuṇā* toward beings encountering *duḥka*, to have as a support with strong attachment on *duḥka* in beings is the work of *karuṇā*, after the work of *metrī*, *mahāsatvasya āryyassya dharmmāmbanā karuṇā*, like the *karuṇā* of Sañ Mahāsatva Sañ Āryya, is the so-called *dharmmāmbana-karuṇā*.

*Anāmbana-karuṇā nāranya: prahīnātmadṛṣṭīnāmevanabhīniveśasānsk āravāhini mārgge byavasthitanām-anāmbanā karuṇā, karuṇā sañ tan hanābhīniveśanya irikañ satva pagavayan karuṇā, teke dharmmānya, makataṅgon tan hanābhīniveśanya, an gavayaken ikañ karuṇā riñ satva manemu duḥka telas pagavayan metrī, grāhyagrāhakābhīniveśavigatānām buddhabodhisatvānām anāmbanā karuṇā, kadyaṅgāni karuṇā sañ bodhisatva nirāgraha, ya anāmbana-karuṇā nāranya.*

The so-called *anāmbana-karuṇā* is: *prahīnātmadṛṣṭīnāmevanabhīniveśasānskāravāhini mārgge byavasthitanām-anāmbanā karuṇā*, *karuṇā* of one without strong attachment toward beings is the work of *karuṇā*, including its Dharma, to have as a support without strong attachment, performing this *karuṇā* toward beings encountering *duḥka* after the work of *metrī*, *grāhyagrāhakābhīniveśavigatānām buddhabodhisatvānām anāmbanā karuṇā*, like the *karuṇā* of Sañ Bodhisatva being unattached, is the so-called *anāmbana-karuṇā*.

*Iti nāhan prabheda ni karuṇā.*

Thus are differences in *karuṇā*.

*Muditā nāranya: Parahitatuṣṭiḥ satvaviśeśasya jñānasyākāraḥ, inak nyākāra ni jñāna sañ Satva Viśeśa de ni suka ni satva, telas pagavayan ira metrī karuṇā, muditā nāranya. Tigañ muditā: satvāmbana-muditā, dharmmāmbana-muditā, anāmbana-muditā. Nāhan lvirnyan tiga, kadi deniñ umartha tiga nūni, mañkana deniñ umartha tiga mañke.*

The so-called *muditā* is: The pleasing state of the *jñāna* of Sañ Satva Viśeśa due to happiness of beings, after the work of his *metrī* and *karuṇā*, is the so-called *muditā*. Three kinds of *muditā*: *satvāmbana-muditā*, *dharmmāmbana-muditā*, *anāmbana-muditā*. Thus are the three, like the explanation of the three before is thereby the explanation of these three.

*Upekṣa nāranya: Lābhānapekṣa satvaviśeśasya jñānasyākāraḥ, ākāra ni jñāna sañ Satva Viśeśa tanpa ṅ apekṣā lābha. Tanpa ṅ apekṣā lābha nāranya; tan vavareṅo ni jñāna sañ Satva Viśeśa riñ vales: pūjāstuti nūniveh hartha. An gavayaken ikañ metrī karuṇā muditā riñ satva, makanimitta katonan i*

*duḥka niñ satva, yogya pagavayana upekṣā. Sinamprayukta<sup>122</sup> deni kagavayan iñ upekṣā, tigañ upekṣā: satvālanbanopekṣā, dharmmālanbanopekṣā, anālanbanopekṣā. Sakrama ny artha nikañ tiga nūni mañkanārtha nikā tiga mañke.*

The so-called *upekṣa* is: The state of the *jñāna* of Sañ Satva Viśeṣa without expecting reward. Without expecting reward is without concern in the *jñāna* of Sañ Satva Viśeṣa with the return: homage, praise (*pūjāstuti*), and certainly wealth (*hartha*). In performing *metrī*, *karuṇā*, and *muditā* toward beings, because of seeing *duḥka* of beings, it is suitable to perform *upekṣā*. In completing the work of *upekṣā*, there are three kinds of *upekṣā*: *satvālanbanopekṣā*, *dharmmālanbanopekṣā*, *anālanbanopekṣā*. Like the explanation of the three before is thereby the explanation of these three.

*Ikañ metrī karuṇā muditā upekṣā, yatikā sinañguh catur pāramitā naranya.<sup>123</sup>*

These *metrī*, *karuṇā*, *muditā*, and *upekṣā*, they are known as the so-called four perfections.

122. Kats, *Sang hyang Kamahāyānikan: Sinamprayutta*.

123. J. H. C. Kern, *The Saddharma-Puṇḍarīka or the Lotus of the True Law* (Oxford: The Clarendon Press, 1884), 140n3, refers these four to the *Yogaśāstra* I.33. The *Yogaśāstra* is ascribed to Patañjali, where it says: *maitrī-karuṇā-muditopekṣaṇāmsukha-duḥkha-puñyāpuñya-viṣayāñāṃ bhāvanātaś citta-prasādanam* ||1.33||. The *Mahāvastu*: *siṃca bhikṣu imāñ nāvāñ maitrāye siktā te laghu bheṣyati | chittvā rāgañ ca doṣañ ca tato nirvāṇameṣyasi || siṃca bhikṣu imāñ nāvāñ karuṇāya siktā te laghu bheṣyati | chittvā rāgañ ca doṣañ ca tato nirvāṇameṣyasi || siṃca bhikṣu imāñ nāvāñ muditāya siktā te laghu bheṣyati | chittvā rāgañ ca doṣañ ca tato nirvāṇameṣyasi || siṃca bhikṣu imāñ nāvāñ upekṣāye siktā te laghu bheṣyati | chittvā rāgañ ca doṣañ ca tato nirvāṇameṣyasi || maitrāvihārī yo bhikṣuḥ prasanno buddhaśāsane | adhigacchati padañ śāntaṃ asecaṇaṃ ca mocanaṃ || karuṇāvihārī yo bhikṣu prasanno buddhaśāsane | adhigacchati padañ śāntaṃ aprthagjanasevitaṃ || muditāvihārī yo bhikṣu prasanno buddhaśāsane | adhigacchati padañ śāntaṃ akāpuruṣasevitaṃ || [Mvu 3.422] upekṣāvihārī yo bhikṣu prasanno buddhaśāsane | adhigacchati padañ śāntaṃ nirvāṇaṃ padamacyutaṃ ||. These more or less correspond with vv. 368 and 369 in the *Dhammapada*. V. 368: *Mettāvihārī yo bhikkhu, pasanno buddhaśāsane; Adhigacche padañ santaṃ, sañkhārūpasamañ sukhaṃ; v. 369: Siñca bhikkhu imāñ nāvāñ, sikkā te lahumessati; Chetvā rāgañca dosañca, tato nibbānamehisi.**

### Daśapāramitās

*Papupul ni catur pāramitā mvañ ṣaṭ pāramitā, lvirnya: Dāna, śīla, kṣānti, vīrya, dhyāna, prajñā, metri, karuṇā, muditā, upekṣā. Yatikā sinaṅguh daśa pāramitā naranya, yatikā matatva pañca devī.*

The whole of four perfections and six perfections is: *dāna, śīla, kṣānti, vīrya, dhyāna, prajñā, metri, karuṇā, muditā, upekṣā*. They are called the ten perfections. They form the essence of the five *devīs*.

*Bajradhātviśvarīdevī mahāprajñārūpavati.  
patyau paramasevitā ṣaṭpāramitam ucyate.*

The goddess Bajradhātviśvarī is very beautiful possessing *mahāprajñā*. She is called to represent the six perfections and serves her master perfectly.

*Śrī Bajradhātviśvarī sira ta levih prajñā nira, atēher surūpa, atīśaya de nira sevitasvāmi ri bhaṭāra Vairocana, sira ta makatatva ṅ ṣaṭpāramitā.*

Śrī Bajradhātviśvarī is more in wisdom and also of extraordinary beauty. She is superior in her service to her master Bhaṭāra Vairocana. She embodies the six perfections.

*Maitri Locanā vijñeyā Māmakī karuṇā matā  
muditā Pāṇḍaravāsī upekṣā Tārā ucyate.*

*Maitrī* is to be understood as *Locanā*, *Māmakī* is to be thought as *karuṇā*, *muditā* is *Pāṇḍaravāsīnī*, *upekṣā* is known as *Tārā*.

*Bharālī Locanā metri tattva nira, bharālī Māmakī karuṇā tatva nira, bharālī Pāṇḍaravāsīnī sira ta makatatva ṅ upekṣā. Maṅkana tiṅkah niñ daśa pāramitā, an makatatva pañca devī, ya ta matañnyan sañ mañabhyāsa hayu devī, sira sevita rumuhun ri vāhyādhyātmika, apan sira paḍa niñ umaṅgihaken i kahyañbuddhān.*

The essence of *Bharālī Locanā* is *metri*. The essence of *Bharālī Māmakī* is *karuṇā*. *Bharālī Pāṇḍaravāsīnī* embodies [*muditā*. The essence of *Bharālī Tārā* is] *upekṣā*. Thus these ten perfections manifest in the five *devīs*, and thereby one should practice in beautifying these *devīs*, be first in service to them externally and internally, for they are equal to attaining buddhahood.

*Iti daśapāramitā parisamāpta, paramamārgga ḍatañ riñ mahāboddhi ikā.*<sup>124</sup>

124. Chandra, “Saṅ Hyañ Kamahāyānikan,” 369, explains the *daśapāramitā* from the *Nāmasaṅgīti*, but there the ten perfections refer to the usual *daśapāramitās*

Thus ends the ten perfections, the *paramamārgga* to arrive at the *mahābodhi*.

### Mahāguhya and Paramaguhya

*Huvus pva enak vruhta irikañ daśapāramitā paramamārgga,<sup>125</sup> kavruhi tañ paramaguhya mvañ mahāguhya.*

Having established and understood the *paramamārgga* of the ten perfections, you should learn the *paramaguhya* and *mahāguhya*.

*Paramaguhya ñaranya: rūpa ni avak bharāla, āpan sinañguh mahāviśeṣa, kapratyakṣa de sañ yogīśvara.*

The so-called *paramaguhya* is the form of the body of the Bharāla, known as the Mahāviśeṣa, viewed clearly by Sañ Yogīśvara.

### Mahāguhya

*Mahāguhya: ikañ kāraṇa ri kapañghan bharāla, lvirnya: yoga lāvan bhāvanā. Pāt lvir niñ yoga, pavekas Ḍaṇ ācāryya Śrī Dignāga pāda, lvirnya; mūla-yoga, madhya-yoga, vasāna-yoga, anta-yoga.<sup>126</sup>*

*Mahāguhya*: It is the method to be united with the Bharāla, viz.: yoga and *bhāvanā*. There are four yogas, according to the instructions left by Ḍaṇ Ācāryya Śrī Dignāgapāda, viz.: the *mūla-yoga*, the *madhya-yoga*, the *vasāna-yoga*, and the *anta-yoga*.

*Mūla-yoga ñaranya: humiḍep hana bharāla riñ ākāśa. Madhya-yoga ñaranya: humiḍep hana bharāla riñ śarīra. Vasāna-yoga ñaranya: humiḍep*

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in the Mahāyāna tradition; see Alex Wayman, *Chanting the Names of Mañjuśrī* (Boston: Shambhala Publications, 1985), 74.

125. Kats, *Sang hyang Kamahāyānikan: mahāmārgga*. This must be a scribal error for the *paramamārgga* mentioned in the previous sentence.

126. There is a small work ascribed to Ārya Dignāga titled *Yogāvatāra*. Based on this, Dharmendra composed the *Yogāvatāropadeśa*; see Vidhushekhara Bhattacharya, “Yogāvatāropadeśa,” *The Indian Historical Quarterly* 4, no. 3 (September 1928): 775–778; Durgacharan Chatterji, “The Yogāvatāropadeśa: A Mahāyāna Treatise on Yoga by Dharmendra,” *Journal and Proceedings of the Asiatic Society of Bengal*, new ser., 23 (February 1929): 249–259. There is another work called *Yogabhāvanāmārga* written by Jñānagarbha; see Stephen Hodge, “The Path of the Cultivation of Yoga,” *The Middle Way* 63, no. 1 (May 1988): 33–37. Further study is needed to find the relationship among these teachings.

*hana bharāla riñ pṛthivī-maṇḍala. Anta-yoga nāranya: humiḍep hana bharāla riñ śūnyatā-maṇḍala.*

The so-called *mūla-yoga*: to experience the existence of the Bharāla in the sky. The so-called *madhya-yoga*: to experience the existence of the Bharāla in the body. The so-called *vasāna-yoga*: to experience the existence of the Bharāla in the *pṛthivī-maṇḍala*. The so-called *anta-yoga*: to experience the existence of the Bharāla in the *śūnyatā-maṇḍala*.

*Śūnyatā-maṇḍala nāranya: deśa niñ bhināvanā.*

The so-called *śūnyatā-maṇḍala*: a sphere on which one meditates.

*Deśa niñ bhināvanā: pāt kveh ni bhāvanā. Lvirnyan pāt: śānti-bhāvanā,<sup>127</sup> uṣmi-bhāvanā, vṛddha-bhāvanā, agra-bhāvanā.*

A sphere for the *bhāvanā*: there are four kinds of *bhāvanā*. Those four are: *śānti-bhāvanā*, *uṣmi-bhāvanā*, *vṛddha-bhāvanā*, and *agra-bhāvanā*.

*Śānti-bhāvanā nāranya: vikalpa<sup>128</sup> ri hilañ niñ rāga. Uṣmi-bhāvanā nāranya: vikalpa ri hilañ niñ dveṣa. Ūrdha-bhāvanā nāranya: vikalpa ri hilañ niñ moha. Agra-bhāvanā nāranya: vikalpa ri hilañ niñ kleśa traya.*

The so-called tranquility meditation (*śānti-bhāvanā*): meditation on the cessation of desire (*rāga*). The so-called meditation on heat (*uṣmi-bhāvanā*): meditation on the cessation of ill will (*dveṣa*). The so-called exalted meditation (*ūrdha-bhāvanā*): meditation on the cessation of nescience (*moha*). The so-called top meditation (*agra-bhāvanā*): meditation on the cessation of the three afflictions (*kleśa traya*).

*Krama ni patemu niñ bhāvanā lāvan yoga, yekā kavruhana panujunya. Śānti-bhāvanā kāraṇa niñ mūla-yoga; uṣmi-bhāvanā kāraṇa riñ madhya-yoga; ūrdha-bhāvanā nāranya kāraṇa riñ vasāna-yoga; agra-bhāvanā nāranya kāraṇa riñ anta-yoga. Mañkana krama<sup>129</sup> niñ patemu niñ bhāvanā mvañ yoga. Tuñgal tatva ni bhāvanā mvañ yoga, paḍa jñāna sañ yogī.*

127. Kats, *Sang hyang Kamahâyânikan: śasti-bhāvanā*. It suggests governing or ruling meditation. However, in the manner it meets *yoga*, it is written as *śānti-bhāvanā*. The latter is probably a scribal error for *śānti-bhāvanā* (“tranquility meditation”), which is more in line with the meaning mentioned in the commentary itself: a meditation on the cessation of desire (*rāga*).

128. The use of *vikalpa* here to explain *bhāvanā* suggests that it means “to reflect upon” or “to meditate on.”

129. Kats, *Sang hyang Kamahâyânikan: karma*.



*Kunañ bhedanya: ikañ bhāvanā mañhidep sāmānya,<sup>130</sup> ikañ yoga mañhidep svalakṣaṇa, dudū niñ viṣaya tinūt niñ bheda niñ viṣayī.*

The manner [in which] *bhāvanā* meets *yoga*, know that this is the goal. *Śānti-bhāvanā* is the method for *mūla-yoga*; *uṣmi-bhāvanā* is the method for *madhya-yoga*; the so-called *ūrddha-bhāvanā* is the method for *vasāna-yoga*; the so-called *agra-bhāvanā* is the method for *anta-yoga*. Such is the manner *bhāvanā* meets *yoga*. The true nature of *bhāvanā* and *yoga* is one, the equal of the knowledge (*jñāna*) of Sañ Yogī. However, the difference is: the *bhāvanā* pays attention to the generality (*sāmānya*) or calmness, the *yoga* pays attention to the own specific characteristics (*svalakṣaṇa*), the distinction in the domain of objects of the senses (*viṣaya*) goes along with the difference in those related to the objects (*viṣayī*).

*Tumūt tañ catur āryyasatya, kavaśāken denta marapvan siddhi yogabhāvanānta, lvirnya: duḥka-satya, nirodha-satya, samudaya-satya, mārgga-satya. Nāhan lvir niñ catur āryyasatya anuñ gegonta.*

Follow the Four Noble Truths (*catur āryyasatya*) so that they are mastered by you and you are accomplished in *yogabhāvanā*. The four are: *duḥka-satya*, *nirodha-satya*, *samudaya-satya*, *mārgga-satya*. Thus are the Four Noble Truths to which you are to hold fast.

*Ikiñ yoga, bhāvanā, catur āryyasatya, daśapāramitā, yatikā sinaṅguh mahāguhya ikā.*

These *yoga*, *bhāvanā*, *catur āryyasatya*, and *daśapāramitās* are considered the *mahāguhya*.

#### Paramaguhyā

*Sājñā mahāmpuñku, paran pvekañ aji nuñ gego ni pinakañhulun, marapvan kapañgih ikañ paramaguhyā pāvak bhaṭāra viśeṣa, marapvan siddhi ñhulun?*

By your leave, my great master (*mahāmpuñku*), what kind of formula is to be practiced by me, so that this *paramaguhyā* the embodiment of *Bhaṭāra Viśeṣa* is found, so that I can be accomplished?

*Iṃ! Hanāji sañ yogadhāra ñaranya, tiḡākṣaranya tiḡārthanya: Advaya iti, nāhan lvirnya. Advaya ñaranya: Advaya mvañ Advaya-jñāna. Advaya ñaranya: aṃ aḥ. Advaya-jñāna ñaranya: ikañ vruh tan vikalpa ri hana taya,*

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130. Kats, *Sang hyang Kamahāyānikan: samanya*.

*tan vikalpa ri sela ni hana taya, kevala humideñ nirākāra. Hana liñanteriya taha, taya liñanteriya taha, ri sela niñ hana taya liñanteriya taha. Manameyaphala liñanteriya taha, taha ta pva<sup>131</sup> liñanteriya. Sakaliñan iñ manañguh. Hayva juga sañsaya. Taha pva liñanta. Advayajñana mañkana liñanta.*

*Iṃ!* There is a teaching called the *yogadhāra*. It has three syllables and three meanings, called *a-dva-ya*. The so-called *advaya* is *advaya* and *advaya-jñāna*. The so-called *advaya* is *aṃ aḥ*. The so-called *advaya-jñāna* is knowledge without false discrimination on existence or nonexistence, without false discrimination on the gap in between existence and nonexistence, being merely undisturbed in formless. What you call existence is an opinion. What you call nonexistence is an opinion. What you call the gap in between existence and nonexistence is an opinion. What you call the result of discerning conception is an opinion. So is what you call an opinion. Each opinion in each call. Do not doubt. It is what you call opinion. Thus this is what you call *advaya-jñāna*.

*Ikañ aṃ-aḥ mvañ Advaya-jñāna ya Advaya nāranya. Aṃ nāranya: pasuk niñ bāyu, aṃ śabdanya, lumrā riñ śarīra, nūniveh riñ navadvāra, sūryya-rūpa ikañ śarīra hibekan denyā, smṛti-sūryya nāran ikā. Aḥ nārannya: vijil niñ bāyu sañke śarīra, aḥ śabdanya, mukṣa riñ śarīra, candra-rūpa ikañ śarīra ri mukṣa niñ bāyu riñ śarīra, somya lilañ aheniñ ikañ śarīra vekasan, śānta-candra nāran ikā, śānta smṛti nāranya vaneh. Ri hana niñ smṛti-sūryya śānta-candra dadi tañ Advaya-jñāna, patemu niñ Advaya mvañ Advaya-jñāna, ya tāndadyaken divarūpa, (avā sadākāla, aheniñ nirāvaraṇa kadi teja niñ mañik, apaḍaṇ rahina sadā, sugandha tan gavai-gavai, surūpa tan gavai-gavai, surasa tan gavai-gavai sira katon denta). Ikañ aṃ-aḥ yatikā sinañguh sañ hyañ Advaya nāran ira bapa sira de bhaṭāra hyañ buddha. Ikañ jñāna vruh tan vikalpa humideñ nirākāra, yatikā sinañguh sañ hyañ Advaya-jñāna nāran ira. Sañ hyañ Advaya-jñāna sira devī bharālī Prajñā-Pāramitā nāran ira, sira ta ibu de bhaṭāra hyañ buddha. Sañ hyañ divarūpa sira ta bhaṭāra hyañ buddha nāran ira.*

*Aṃ-aḥ* and *advaya-jñāna* are called *advaya*. *Aṃ* means the inhaling of breath, *aṃ* is its sound. It spreads throughout the body and onward into the nine openings. The body appears like the sun (*sūrya-rūpa*) when pervaded by it. It is called *smṛti-sūryya* (the mind illumined like the sun). *Aḥ* means exhaling breath out of the body, *aḥ* is its sound. It comes out of the body. The body appears like the moon (*candra-rūpa*), when breath comes out of the body. The body is serene, clear and pure at last,

131. Kats, *Sang hyang Kamahâyanikan: taha tapva*.

then it is *sānta-candra* (tranquil like the moon), it is also called *sānta-smṛti* (tranquil mind). When *smṛti-sūrya* and *sānta-candra* are present *advaya-jñāna* arises, and when *advaya* meets *advaya-jñāna* it becomes *divārūpa* (always adjoined, pure, unsullied like the luster of a crystal, always bright like the day, really fragrant, really beautiful in form, and of real good taste). This *aṃ-aḥ* is called the divine *advaya*, is the father of Bhaṭāra Buddha. The *jñāna* that knows without discrimination and contemplates on the formless (*nirākāra*) is called the divine *advaya-jñāna*. The divine *advaya-jñāna* is the goddess Bharālī Prajñāpāramitā, she is the mother of Bhaṭāra Buddha. Sañ Hyañ Divārūpa is called Bhaṭāra Hyañ Buddha.

*Saṃsipta niñ aṃ-aḥ mvañ Advaya-jñāna ya rasa niñ aji Advaya ikā. Ikañ aji Advaya sari niñ aji tarkka vyākaraṇa.*

In summary, these *aṃ-aḥ* and *advaya-jñāna* are the essence of science of *advaya*. This science of *advaya* is the quintessence (*sari*) of *aji tarkka vyākaraṇa*.

*Ulihan in aṇaji tarkka: vruha riñ Advaya-jñāna, āpan bharālī prajñāpāramitā vekas niñ jñāna pinet niñ mañaji tarkka, hetunyan prakaraṇa kāraṇa ri kapaṅgihan bhaṭāra hyañ buddha.*

That which one obtains after studying logic (*tarkka*): one knows the *advaya-jñāna*, because *bharālī prajñāpāramitā*, the ultimate in *jñāna*, is aimed at studying logic; this is the reason that logic is a means for finding Bhaṭāra Hyañ Buddha.

*Phala niñ mañaji vyākaraṇa vruha ri sañ hyañ advaya, āpan aṃ aḥ vekas niñ aji vyākaraṇa, hetunyan vyākaraṇa kāraṇa nira ri katemvana sañ hyañ advaya-jñāna.*

The fruit of studying grammar (*vyākaraṇa*): one knows Sañ Hyañ *advaya*, because *aṃ aḥ* is the ultimate of *aji vyākaraṇa*; this is the reason that *vyākaraṇa* is your means for finding Sañ Hyañ *advaya-jñāna*.

*Patemu niñ vyākaraṇa mvañ prakarana yatikā mijilaken aji tantra, pinakāvak bhaṭāra hyañ buddha.*

The meeting of *vyākaraṇa* and *prakarana* creates *aji tantra*, which is the embodiment of Bhaṭāra Hyañ Buddha.

*Saṃsiptanya: tañ jñāna avak bhaṭāra hyañ buddha, āpan peh niñ jñāna matemu lāvan bāyu humeneñ inandelaken in śabda aṃ aḥ, ikañ sinaṅguh sañ hyañ divārūpa naran ira. Saṅksepanya: artha niñ advayaśāstra ya ta udik pegatakna geseñananta ri sadābhyāsa, sādhanantāt maṅgihakna n kahyañbuddhān.*

In summary: that *jñāna* is the body of Bhaṭāra Hyañ Buddha, because the result of *jñāna* meeting with the wind is stillness resting on the sound *aṃ aḥ*. This is known as the so-called Sañ Hyañ Divarūpa. In brief: the aim of the science of *advaya* is to return, to cut through, and to burn down all habits to the end. Your practice is to discover buddhahood.

*Mapa de niñ lumekasa? Makasādhana sañ Advaya. Tan kari ikañ bāyu aṃ mañkana liñnya, ya ta isep i tutuk, andelaken i guruñ-guruñan, hayva ta vavarengo ri pasuk vetu niñ bāyu sakeñ iruñ; ikañ inandelaken in guruñ-guruñan, ya ta lumrā humibek i śarīranta kabeh, atemah sūryya rakta varṇa. Muvah dadyakna ñ tañ bāyu aḥ, mañkana liñnya: andelaken i guruñ-guruñan, mukṣa riñ śarīra, atemah sānta candra, somya lila saprāṇayāma naran ikā, nityasā kita mañkana, hilañ sarvvakleśanta, ri huvus nikā, andelaken tañ buddhānusmaraṇa.*

How does one practice? By means of *sañ advaya*. Finish this wind *aṃ*, thus is said, inhale via the mouth, suspend on the throat, do not pay attention to the wind going in and out via the nose. The one suspended on the throat will spread out filling the whole of your body, will transform into reddish sun. Then, make the wind *aḥ*, thus is said, suspend on the throat, dissolve in the body, it will transform into serene moon, peaceful and pure. This is the so-called *prāṇayāma*. If you always so practice, all your taints will vanish. Afterward, persist in the mindfulness of the Buddha (*buddhānusmaraṇa*).

*Buddhānusmaraṇa nāranya: sañ hyañ Advaya-jñāna kasāksāt kṛta ni tan hana niñ hiḍep len tañ hiḍep mvañ mañhidep, tiñkahnya: ikañ bāyu tan masuk metu ri tutuk, riñ iruñ kunañ mukṣa mvañ ikañ śarīra de ni kaśaktin sañ hyañ Advaya mvañ kaśaktin sañ hyañ Advaya-jñāna, ri vekasan avā līlāheniñ avās ikañ śarīra, mvañ tan pāñhiḍep, tan hiniḍep, kevala lilañ aheniñ nirāvaraṇa ikañ śarīra, nirākāra apaḍaṇ rahina sadākāla śarīranta, kadi miñak inandelaken miñak.*

The so-called mindfulness of the Buddha (*buddhānusmaraṇa*): Sañ Hyañ *advaya-jñāna* is the realization of nonexistence of cognition and also cognition and cognizing. The happening: this wind does not go in and out via the mouth or the nose, but dissolves in this body by the spiritual power of Sañ Hyañ *advaya* and the spiritual power of Sañ Hyañ *advaya-jñāna*, and the body finally becomes luminous, serene, pure, and aware. And this body becomes without one that cognizes, without one that is cognized, merely pure, serene, without taints. Your body becomes without forms as unequaled daylight at all times. It is as oil rests with oil.

*Sira ta deva viśeṣa ri boddha, bhaṭāra paramasūnya naran ira, sira ta bhaṭāra paramasiva naran ira, bhaṭāra puruṣa sira de sañ vadiśiṣyā bhagavān kapila, sañ hyaṅ ātma naran ira de sañ vadikanabhakṣyaśiṣya, bhaṭāra nirguṇa naran ira de sañ vadi veṣṇawa, sira ta phala ni pratyakṣa de ḍaṅ ācāryya nirākāra, sira matemah bhaṭāra ratnatraya mvañ bhaṭāra pañca tathāgata de ḍaṅ ācāryya sākāra, sira inandelaken ri sañ arcca, pratima, peta de ḍaṅ ācāryya vāhyaka, sira sañ hyaṅ viśeṣa jīva naran ira, sira ta sañ hyaṅ vangsil naran ira vaneh.*

He is the God Par Excellence (Deva Viśeṣa) according to the Buddhists, the so-called Bhaṭāra Paramasūnya. He is called Bhaṭāra Paramasiva. He is Bhaṭāra Puruṣa according to the disciples of Guru Bhagavān Kapila. He is called Sañ Hyaṅ Ātma according to the disciples of Guru Kanabhakṣya. He is called Bhaṭāra Nirguṇa according to Guru Veṣṇava. He is the fruit of *pratyakṣa* according to Ḍaṅ Ācārya Nirākāra. He transforms into Bhaṭāra Ratnatraya and Bhaṭāra Pañca Tathāgata according to Ḍaṅ Ācāryya Sākāra. He is believed to be the statue (*arcca*), image (*pratima*), and depiction (*peta*) by Ḍaṅ Ācāryya Vāhyaka. He is called Sañ Hyaṅ Viśeṣa Jīva. He too is called Sañ Hyaṅ Vangsil.

*Aturū pva kita rumegepa maṅkana yekā yoganidra<sup>132</sup> naranaya, aturū tan pañipi. Evoh katamvan ira, apan sira phala niñ sarbva yoga, sarbvasamādhi, sarbva brata, vekas niñ sarbvapūjā, sarbvapraṇamya, sarbvamantra, sarbvastuti, nityasa pva sira katon denta, venañ ta kita umratyakṣāken ikañ dūra sūkṣma, kavaśa pva śarīranta maṅkatva kalavan sira, makanimitta kavaśa niñ samādhinta, yatikā sinaṅgah amaṅgihaken aṣṭeśvāryasuka naranaya, yapvan śarīranta ekatva kalavan sira, sadākāla, tan saprayogi ta kita an pakāvak ri sira, yekā sinaṅgah mokṣa-skandha<sup>133</sup> naranaya, sinaṅgah siddha munīndra naranaya.*

If when sleeping you keep the mind fixed on, then it is called *yoganidra*, sleeping without dreaming. It is difficult to be obtained by you, because it is the fruit of all yoga (*sarbva yoga*), all *samādhi* (*sarbvasamādhi*), all spiritual practices (*sarba brata*), the ultimate of all *pūjās* (*sarbvapūjā*), all obeisance (*sarbvapraṇamya*), all mantras (*sarbvamantra*), all praises (*sarbvastuti*). It can be seen by you perpetually. You could perceive far and subtle, have the power to be in union with it because of the power of your *samādhi*; that is considered obtaining the so-called eight divine bliss (*aṣṭeśvāryasuka*)—if your body is in union with it, all the time, without any special method you are already an embodiment of

132. *Yoganidra* is placed here without clear pre- or post-explanation.

133. Kats, *Sang hyang Kamahâyānikan: mokṣa shandha*.

it. This one is considered the so-called obtaining liberation while in the body (*mokṣa-skandha*), considered the so-called accomplished great sage (*siddha munīndra*).

*Sañ hyañ Advaya mvañ sañ hyañ Advaya-jñāna sira ta vekas niñ sarvvaśāstra, sarvva āgama, sarbva samyakbyapadeśa, sarbvopadeśa, sarbvasamaya. Sañ hyañ Advaya mvañ sañ hyañ Advaya-jñānātaḥ āpan sira vekas niñ vīnarahaken, ya ta matañnyan sañ hyañ yogādi parama nairātmya nāran ira vaneḥ de sañ boddha, ananta parama nandana nāran ira de sañ bhairava, mārggayogādi paramaguhyā nāran ira de sañ siddhānta, niṣkalādi parama nāran ira de sañ veṣṇava, sira ta sodhamatattvānta nāran ira, evoh sañ kuvavruhane sira.*

Sañ Hyañ *advaya* and Sañ Hyañ *advaya-jñāna* are the ultimate of all sciences, all scriptures, all right speech, all instructions, and all vows, because Sañ Hyañ *advaya* and Sañ Hyañ *advaya-jñāna* are the ultimate of what to be instructed. Hence, they are also called Sañ Hyañ Yogādi Parama Nairātmya by the Buddhists, the so-called Ananta Parama Nandana by Sañ Bhairava, the so-called Mārggayogādi Paramaguhyā by Sañ Siddhānta, the so-called Niṣkalādi Parama by Sañ Veṣṇava, also the so-called Śoḍaśatattvānta. To know him would be indeed difficult.

*Sājñā mahāmpuñku, tulusakna pva siḥ śrī mahāmpuñku ri pinakañhulun, varahen ri lakṣaṇa muvah sādhana ni umañguhakna sañ hyañ divarūpa.*

By your leave, my great master (*mahāmpuñku*), please, my great master, be compassionate to me, instructing further the practice and the *sādhana* to obtain Sañ Hyañ Divarūpa.

*Aum! Pahenak denta rumeño kita ñ tathāgatakula jinaputra. Ikañ śārīra aṣṭa dalapan malavo, vvalu lavo-lavonya, lvirnya: mata, ña. taliña, ña. iruñ, ña. tutuk, ba, pāyupastha, ba, nāhan pinakalavo-lavonyan vvalu, ya ta inandelaken bajrajñāna. Bajrajñāna nāranya: sañ hyañ Advaya-jñāna. Ikañ lambe i sor i ruhur mvañ ilat, ya ta bajrarūpa, makavarak<sup>134</sup> tuñtuñ niñ jihva, makaśuci<sup>135</sup> lambe i sor i ruhur; ikañ bajra mañadeg ri*

134. *Makavarak* comes from *varak* (“rhinoceros”). In the context of Buddhism, the horn of a rhinoceros is often referred to, thus one scripture is called the *Sword-Horn Scripture* (*Khaggavisāna-sutta*). “Horn” (P. *visāna*, Skt. *viṣāṇa*) also means “peak,” “top,” “point,” “summit,” or the chief or best of a class or kind (in *viṣāṇa-bhūta*).

135. *Makaśuci* is derived from *sūcī*, which means “mouth” or “beak as sharp as a needle” (*sūcīmukha*), or “needle,” or *vajra*, or “very dense” (among other meanings). In this text, in the term *pañcaśucikabajra*, *śuci* may mean “beak,” the point of a *vajra*, or the *vajra* itself.

*śarīra padmarūpa sake tuñtuñ niñ ilat, miñsor tañ aṃ-kāra, mandel i sor ni padma (ikañ aṃ-kāra mandel i sor ni padma), ya ta temah sūryya, dumilah deni dilah nikañ sūryya, lebur arok; dadi tañ aḥ-kāra lumepasaken lebur ikā kabeh, mukṣa parok ni lebur nikā, mvañ ikañ ākāra telas dadi tañ mañiratnanirmmalākāra, ya ta pañanusmarananta irikañ rāt kabeh.*

*Aum!* Be at ease while listening, you, Tathāgatakula Jinaputra. This body has eight petals (*aṣṭa dalapan malavo*). The eight petals are: eyes (*mata ṇa*), ears (*taliña ṇa*), nose (*iruñ ṇa*), mouth opening (*tutuk ba*), anus, and sexual organs opening (*pāyupastha ba*), thus are the eight petals. They establish the *bajrajñāna*. The so-called *bajrajñāna* is: Sañ Hyañ *advaya-jñāna*. The lower lip, the upper lip, and the tongue are shaped like *bajra* (*bajrarūpa*); to be the top (*makavarak*) is the tip of the tongue (*jihva*), to be the needle (*makaśuci*) is the lower lip and the upper lip; this *bajra* stands upright in the lotus-form (*padmarūpa*) body from the tip of the tongue, at the bottom is the *aṃ-kāra*, which is firmly established at the bottom of the *padma* (this *aṃ-kāra* is firmly established at the bottom of the *padma*), finally becomes sun (*sūryya*), blazing as the blazing of the sun, dissolved and mixed; [it] creates the *aḥ-kāra*, setting them all free and dissolved, released and mixed in their dissolution, and this appearance having gone creates the appearance of immaculate jewel-gem (*mañiratnanirmmalākāra*); that is your repeated recollection of the whole world.

*Yan hana vvañ alara prihati kunañ katuturananta kadyaṅga niñ cintāmañi, hilañ ikañ duḥka denya, apan ikañ jñāna kita kena nirmmalākāra ri svacittanta, atemahan sañ hyañ divarūpa sira.*

When there is someone in pain, or even sorrow, your mindfulness, which is like a *cintāmañi*, would erase the miseries, because when your *jñāna* is touched by *nirmmalākāra* of your *svacitta*, it becomes Sañ Hyañ *Divarūpa*.

*Sapta Janma*  
Muvah hana ta *sapta janma* ṇaranya. Gavayaknananta kañ pratipatyā niñ *advaya*.

There are also the so-called seven births (*sapta janma*). Perform your practice in *advaya*.

*Sādhana mātra tan parovañ prajñā kadi manah niñ rarai jro weteñ, ya jambhala-samādhi ṇaranya.*

*Sādhana* alone unaccompanied by *prajñā* is like the mind of a child inside the womb, thus is the so-called *jambhala-samādhi*.

*Karegepan in advayayoga vruh ri tatva kadi buddhi niñ manuk vāhu tetes ri hantiga ya vāgīśvara-samādhi naran ikā.*

Keeping a firm hold on *advayayoga*, knowing the nature like the mind of a bird just hatched from the egg, thus is the so-called *vāgīśvara-samādhi*.

*Karegepan in advaya mvañ prajñā karuṇā ri sarbvasatva ya lokeśvara-samādhi naranya.*

Keeping a firm hold on *advaya*, *prajñā*, and *karuṇā* toward all beings, thus is the so-called *lokeśvara-samādhi*.

*Karegepan in advaya mvañ bajra krodha karuṇā riñ sarbvasatva, bajrasatva-samādhi naran ikā.*

Keeping a firm hold on *advaya*, *bajra krodha*, and *karuṇā* toward all beings is the so-called *bajrasatva-samādhi*.

*Karegepan in advaya mvañ prajñā makapuhara anurāga ri sarbvasatva, munivaracintāmañi-samādhi naran ikā.*

Keeping a firm hold on *advaya*, *prajñā*, and *makapuhara anurāga* toward all beings is the so-called *munivaracintāmañi-samādhi*.

*Karegepan in advaya mvañ prajñā makāvasana ṅ varah-varah ri heyopadeśa ri sarbvasatva, śvetaketu-samādhi naran ika.*

Keeping a firm hold on *advaya* and *prajñā* to have power over the instruction about what to be avoided toward all beings is the so-called *śvetaketu-samādhi*.

*Karegepan in bāyu aṃ śabdanya, humibek in śarīra sūryyarūpa ikañ śarīra, hilañ tañ śarīra linepasaken deniñ bāyu aḥ śabdanya, muḥsa tan pahameñan, tatanpāna pasuk vetu ni bāyu, hideñ niñ bāyu tan hanātah, śarīra citta tan hanātah, samañkana avā lilañ aheniñ nirāvaraṇa nirākāra rahina sadākāla pinakāvaknya, kumāranirbbāṇa cittamañi samādhi naran ikā.*

Keeping a firm hold on the wind (*bāyu*) with the sound *aṃ*, all pervading in the body, being the sun form or sunlike body, erases the body being released by the wind with the sound *aḥ*, disappears without trace—there is no inhalation nor exhalation of the wind, the wind standing still does not exist, there is neither body nor mind; thus the body, glowing, pure, serene, without taints, without form, in daylight all the time, is the so-called *kumāranirbbāṇa cittamañi samādhi*.

*Kapiñ pitu ni samādhi samādhi niñ meh muliha ri kolilahan, mañgihakna kamokṣan.*



The seventh *samādhi* is the *samādhi* being almost reaching the destination of the place to obtain, obtaining the liberation.

*Nihan ta vaneh pājara mami ri kita, ikañ śarīra i jro i yava stupa-prāsāda.  
Kunañ ta naranya ikañ akṣara: namaḥ siddhaṃ.*

My other teaching is as follows. This body inside and outside is a *stūpa-prāsāda*. Also, the letters are called: *namaḥ siddhaṃ*.

*a, ā; i, ī; u, ū; re, ro; le, lo; e, ai; o, au, aṅ, aḥ.  
ka, kha; ga, gha; ña.  
ca, cha;<sup>136</sup> ja, jha; ña.  
ṭa, ṭha; ḍa, ḍha; ṇa.  
ta, tha; da, dha; na.  
pa, pha; ba, bha; ma.  
ya, ra, la, va.  
śa, ṣa, sa, ha.*

*a, ā; i, ī; u, ū; re, ro; le, lo; e, ai; o, au, aṅ, aḥ.  
ka, kha; ga, gha; ña.  
ca, cha;<sup>137</sup> ja, jha; ña.  
ṭa, ṭha; ḍa, ḍha; ṇa.  
ta, tha; da, dha; na.  
pa, pha; ba, bha; ma.  
ya, ra, la, va.  
śa, ṣa, sa, ha.*

*Nihan lvir niñ akṣara pinakāntara nikañ śarīra [stūpa] prāsāda tatva.*

These are the letters being in between this body and the essence of [stūpa] prāsāda.

*Nihan ajarnya: namaḥ: kāyaśuddha; siddham: heniñ suka; a, ā: janma suka; i, ī: varṇa sateja; u, ū: rūpa paripūrṇa; re, ro: mata mulat; le, lo: taliña mañreño; e, ai: iruñ mañambu; o, au: pāyupastha; aṅ aḥ: jñāna sūryya śānta candra.*

Thus is the teaching: *namaḥ*: purification of body; *siddham*: pure bliss; *a, ā*: happiness of birth; *i, ī*: glowing of appearance; *u, ū*: perfect form; *re, ro*: eyes seeing; *le, lo*: ears listening; *e, ai*: nose smelling; *o, au*: anus and genitals; *aṅ aḥ*: sun of *jñāna* and serene moon.

136. Kats, *Sang hyang Kamahâyânikan*: written as *ca* but read as *cha*.

137. Kats, *Sang hyang Kamahâyânikan*: written as *ca* but read as *cha*.

*Na: tahulan; mah: rudhira; si: dagañ; ddham: kulit; a: jñāna; ā: lrānya; i: varṇa; ī: lrānya; u: rūpa; ū: lrānya; re: mata; ro lrānya; le: taliña; lo, lrānya; e: iruñ; ai: lrānya; o: pāyupastha; au: lrānya; aṅ: sūryya; aḥ: śānta candra.*

*Na: bones; mah: blood; si: flesh; ddham: skin; a: mind (jñāna); ā: its spread in all directions; i: appearance (varṇa); ī: its spread in all directions; u: form; ū: its spread in all directions; re: eyes; ro its spread in all directions; le: ears; lo, its spread in all directions; e: nose; ai: its spread in all directions; o: anus and genitals; au: its spread in all directions; aṅ: sun; aḥ: serene moon.*

*Ka, kha; ga, gha; ṅa. ca, cha;<sup>138</sup> ja, jha; ṅa.  
mata mvañ tinon*

*Ka, kha; ga, gha; ṅa. ca, cha; ja, jha; ṅa.  
Eyes and seeing*

*Ṭa, ṭha; ḍa, ḍha; ṅa. taliña mvañ rineño*

*Ṭa, ṭha; ḍa, ḍha; ṅa. Ears and hearing*

*Ta, tha; da, dha; na. iruñ mvañ kambuñ*

*Ta, tha; da, dha; na. Nose and smelling*

*Pa, pha; ba, bha; ma. pāyupastha*

*Pa, pha; ba, bha; ma. Anus and genitals*

*Ya, ra, la, va. bhūmi*

*Ya, ra, la, va. Earth*

*Śa, ṣa. suku kalih*

*Śa, ṣa. The two feet*

*Sa, ha. tañan kalih*

*Sa, ha. The two hands*

*ka, kha; ga, gha. pa, pha; ba, bha. kāmadhātu*

*ka kha ga gha pa pha ba bha. Kāmadhātu.*

*nā, ga, ja, lā. ṅa, na, ṅa, teleknya*

*na ga ja lā ṅa na ṅa: Its deepest point*

*ta, tha, da, dha, ya, ra, la, va, rūpadhātu*

138. Kats, *Sang hyang Kamahâyânikan*: written as *ca* but read as *cha*.

ta tha da dha ya ra la va: Rūpadhātu

ka, kha; ga, gha; ca, cha; ja, jha; arūpadhātu

ka kha ga gha ca cha ja jha: Arūpadhātu.

ka: teleknya

ka: Its deepest point

śa: paryyanta niñ jñāna

śa: The end of knowledge

ṣa: strī

ṣa: Woman

sa: puruṣa

sa: Man

ma: usus nāgāñ leker

ma: Entrails, coiled snake (*kundalini*?)

ha: rasuk niñ advaya.

ha: The armor (*kavaca*) of *advaya*.

*Ikañ akṣara thirty-seven kvehnya advayātmaka ikā kabeh, arok lavan kleśa, avelu rūpanya; ñke śarīra stūpa i heñ i jro prāsāda, i taṇḍas nikañ stūpa prāsāda śarīra ñka ta kahanan bhaṭāra hyañ buddha masamāhitarūpa nira ñkana. Pājar sañ hulun kṛtopadeśa i sañ hyañ Mahāyāna, kaiñetaknā n ta<sup>139</sup> kita ñ jinaputra.*

These letters are thirty-seven in total. They are all the essence of non-dual (*advaya*). They are mixed with afflictions (*kleśa*). Their form is circular. In this body, the *stūpa* is outside inside the *prāsāda*. On the tip of this *stūpa-prāsāda* body, there is Bhaṭāra Hyañ Buddha in his *samādhi* posture. Having taught the disciple, having received the doctrine of Sañ Hyañ Mahāyāna, you, son of Jina, should be mindful on them.

*Nihan ta vaneh pājara mami ri kita: hayva dṛśya deniñ len śarīranta mvañ huripta, radinana vehalilaña, matanta kalih āditya sateja, taliñanta kalih āditya sateja, iruñta kalih āditya sateja, i ilatta lambenta āditya sateja, hatinta, pusuh-pusuhta, wuñsilanta, amprunta, paru-parunta, limpanta, ususta, āditya sateja tapva śarīranta kabeh i yava i jro, mañkana denta mahayu śarīranta. Āditya sateja ñaranya: karegepan inñ advaya, yatānyan hilaña sarvvakleśa ri śarīranta kabeh, temah ta śarīranta somya lilañ.*

139. Kats, *Sang hyang Kamahāyānikan: kaiñotaknan ta.*

The following is my other teaching to you: do not make your body and life visible to others, cleanse and make it clear: both of your eyes like bright sun, both of your ears like bright sun, both of your nostrils like bright sun, at your tongue and lips the sun is bright, your heart, your liver, your scrotum, your gall, your lungs, your spleen, your intestine, the sun is bright, even the whole of your body without and within, thus beautify your body. The so-called bright (*āditya sateja*) means: keeping a firm hold on *advaya*, then the complete removal of all afflictions from your body makes your body become peaceful and clear.

*Lambenta i sor i ruhur patemvahnanta tuñtuñ nilatta ya ta andelakna ri tuñtuñ niñ huntunta, sela niñ huntu i sor i ruhur sarambut deyanta, isepta bāyu sake tutuk,<sup>140</sup> piñsorakna tekeñ puser, miñduhurakna ikañ bāyu humeneña tan polaha, ikañ bāyu sūkṣmālit tatan kateñera miñsor miñduhur, samañkana ñ bāyu rakta darya<sup>141</sup> aṃ liñnya, atemah āditya pariṣṭūrṇa sahañja<sup>142</sup> umasuk ri śarīranta. Ri huvus nikā dadi tañ manah alilañ aheniñ nirāvaraña, kadi kāla niñ lahrū teñah ñ ve. Ikañ ambek mañkana yeka sinañgah kahyañbuddhāñ ñaran ira, sira ta mañik sarv-asa pariṣṭūraka<sup>143</sup> ñaran ira, mañkanābhyāsanta sārī-sārī, yatānyan mañgihakna ñ kahyañbuddhāñ.*

Bring your lower and upper lips together, place the tip of your tongue against the tip of your teeth, keep a space of a hair's width between the upper and lower teeth, inhale the wind (*bāyu*) through the mouth, move it downward to reach the navel, move the wind upward to become silent without movement. This wind which is subtle and fine is unrecognizable going down or up. At that time, the wind becomes red and develops into the sound *aṃ*, finally to become the perfect sun naturally entering your body. At the end, those make your mind clear, pure, taintless, like noon in the dry season. This mind is thus considered the so-called buddhahood. It is the jewel wholly causing the so-called fullness; thus practice constantly, then you may attain buddhahood.

### *Sapta Samādhi*

*Muvah hana ta sapta samādhi ñaranya, lvirnya:*

There are also the so-called seven *samādhis* (*sapta samādhi*). They are:

140. Kats, *Sang hyang Kamahâyânikan: tutu.*

141. Kats, *Sang hyang Kamahâyânikan: dari.*

142. Kats, *Sang hyang Kamahâyânikan: sakaja.*

143. Kats, *Sang hyang Kamahâyânikan: sarvva sapariṣṭūraka.*

*Pegeñ ikañ bāyu saprasāvāsa, humeneñ āmbekanta, tan vavareño hri hana taya, jambhala-samādhi naran ikā, pūrvva samādhi ikā.*

Restraining the wind while inhaling, keeping your mind quiet, not paying attention to thorns existing or nonexisting is the so-called *jambhala-samādhi*, the first of *samādhis*.

*Huvus iñ amegeñ vijilaken ta bāyunta, hayva karkaśa vetunya, dadi tañ āmbek alilañ kadi manah niñ manuk vahu tetes ri hantiga, vruh niñ viśuddha niñ kāya vāk citta, alilañ nirmmala. Ikañ āmbek mañkana vāgīśvara-samādhi naran ika.*

Having restrained, bringing forth the wind, do not bring forth roughly, the mind—becoming clear like the mind of a bird having just hatched from the egg—knows the purity of *kāya*, *vāk*, and *citta*, clear and spotless. Hence such mind is called the *vāgīśvara-samādhi*.

*Katon pvekañ sarbvasatva kāsyasih deniñ rāgādi, dadi tañ āmbek kumiñkiñ hayva niñ sarbvasatva, masih tanpa sañkan upakāra, ikañ āmbek mañkana lokeśvara-samādhi naran ikā.*

Seeing all beings with compassion out of love, etc., the mind—striving after the well-being of all beings—is compassionate without reason for favor; hence such mind is called the *lokeśvara-samādhi*.

*Dadi tañ āmbek makāvaka bajra rodra humilañaken ikañ sarbvaduṣṭa citta, kumiñkiñ hayva ni rāt kabeh, ikañ āmbek mañkana bajrasatva-samādhi naran ikā.*

The mind—having embodied *bajra rodra* eliminating all evil-mindedness—strives after the well-being of all in the world; hence such mind is called the *bajrasatva-samādhi*.

*Dadi tañ āmbek ādibuddha ni ratu cakravartti huvus malahaken śatru sakti venang aveh sahakarep niñ sarbvasatva, ikañ āmbek mañkana mahāmunivara cintāmañi-samādhi<sup>144</sup> naran ikā.*

The mind—having defeated a powerful enemy [and] becomes Ādi Buddha in the *cakravartti* king—is able to fulfill all wishes of all beings; hence such mind is called the *mahāmunivaracintāmañi-samādhi*.

*Dadi tañ āmbek kumiñkiñ hayva ni sarbvasatva, utsāha ri kagavayan iñ dharma ni sarbvasatva, ikañ āmbek mañkana śvetaketu-samādhi naran ikā.*

144. In vv. 67ff of chap. 4 of the *Tathāgataṣṭyakriyādhikāra* in the *Ratnagotravibhāga* or *Uttaratantra*, *cintāmañi* is said to be able to fulfill all wishes.

The mind—striving after the well-being of all beings—spends efforts in the work of Dharma for all beings; hence such mind is called the *śvetaketu-samādhi*.

*Dadi tañ manah alilañ aheniñ muka riñ nirbbāṇa kadi sūryya paripūrṇa alilañ aheniñ aho nirāvaraṇa avā paḍaṇ rahina sadākāla kumāra nirbbāṇa-samādhi naran ikā.*

The mind—having become clear, pure at the door of *nirbbāṇa* like the perfect sun in clear, pure day, stainless, glowing, most brilliant daylight ever—is called the *kumāra nirbbāṇa-samādhi*.

*Nihan ta muvah kayatnākna temen-temen yan ahyun amaṅgihakna ñ kamokṣan. Ikañ bāyu teñen Amitābha naran ira, ikañ bāyu i kiva Amogasiddhi naran ira, ikañ bāyu pareñ metu Ratnasambhava naran ira, tan vetu niñ bāyu kiva teñen Akṣobhya naran ira, vekas niñ bāyu Vairocana naran ira, kahanan ira i tuñtuñ niñ iruñ i rahi uṣṇīṣa, vekas niñ nirmmala śuddhi-śuddhin sira kalima, sira ta sañ hyañ pañca rasa naran ira.*

Now you should devote your full attention seriously if you wish to find liberation. This wind to the right is called Amitābha. The wind to the left is called Amogasiddhi. The wind simultaneously going out is called Ratnasambhava. The wind to the left or to the right that does not go out is called Akṣobhya. The wind left behind is called Vairocana. It exists at the tip of the nose on the forehead, in the *uṣṇīṣa*. The five that are stainless, brightly pure, and left behind are called Sañ Hyañ Pañca Rasa.

*Kunañ yan ahyun ri karmmaprasara ikañ bāyu teñen atemah hanāgni-maṇḍala, trikoṇākāra, dumilah rakta varṇa madhyanya trisūla, sādhananta ri sarbvakarma ikā.*

But if you wish to make progress of actions (*karmmaprasara*), this wind to the right is to change into an *agnimaṇḍala* of triangular shape, glowing in red color; in the middle is a *trisūla*; that is your means to attain perfection in all actions.

*Vaneh dadyaken mahendramaṇḍala ikañ bāyu i teñen apasagi, dumilah kunañ varṇnanya kadi mās, madhyanya pañcaśucikabajra<sup>145</sup> meṇah,<sup>146</sup> sādhananta ri vṛddhya niñ hurip mvañ ri vṛdhya niñ sada ikā.*

145. As previously noted, *pañcaśucikabajra* here shows the use of the term *śuci* in relation to the five-pronged *vajra* (*pañca-śūla*).

146. Kats, *Sang hyang Kamahâyanikan: meṇa*.

Further, establish *mahendramaṇḍala*: the wind to the right is to be of square shape, glowing in firefly color like gold, in the middle *pañcaśucikabajra* glowing; that is your means to lengthen the life and to be successful every time.

*Muvah dadyaken mahendramaṇḍalāpasagi, bhedanya putih tejanya,  
somya, bajra i teñah, sādhananta riñ kasvasthān ika.*

And establish the square *mahendramaṇḍala*: the difference is the light is white, peaceful, *bajra* in the middle; that is your means to prosperity.

*Ikañ catur<sup>147</sup> agramaṇḍala dadi vaśikaraṇa, ākarṣaṇa.*

These four *agramaṇḍalas* create power (*vaśikaraṇa*), attraction (*ākarṣaṇa*).

*Ikañ uśvāse kiva atemahan bāyumaṇḍala nirākāra, ireñ, ijo, kuniñ kunañ  
varṇnanya, dumilah tuñtuñnya kalih, dhvaja cihna patākā kunañ tañan i  
kiva mañregop aṅkus kuṇḍala lvirnya, sādhananta riñ ākarṣaṇa ikā, stham-  
bana uccāraṇa kunañ lāvan ta vaneh dadyaken bāruṇamaṇḍala ikañ uśvāse  
kiva, avelu dumilah putih varṇnanya, madhyanya sūkṣma maṇḍalālīt, kadi  
śuddha sphaṭika ri teñah pinakavarṇnanya pinakacihnanya, sādhananta  
riñ śāntika ikā.*

The breath to the left is to become *bāyumaṇḍala* without form (*nirākāra*), black (*ireñ*), green (*ijo*), yellow firefly (*kuniñ kunañ*) in color, glowing at both ends, the mark bearing the sign of a flag (*dhvaja cihna patākā*), and the hand to the left grasping a hook in the form of an ear pendant (*aṅkus kuṇḍala*); that is your means to attraction, paralyzing spell (*sthambana uccāraṇa*). Moreover, to create *bāruṇamaṇḍala*: this breath to the left, round, glowing white in color, in the middle an immaterial small *maṇḍala* (*sūkṣma maṇḍalālīt*), like clear crystal (*śuddha sphaṭika*) in the middle in its color and its mark, that is your means to propitiation.

*Kunañ ikañ paramaviśeṣabāyu tanpolah niñ uśvāsa, kevalālilān aheniñ  
nirāvaraṇa humiḍeñ nirākāra riñ ghrāṇa pradeśanya teka riñ rahi ryy  
uṣṇiṣa śuci śuddha tan hanāṅgeleh iriya. Vairocanasamādhi naran ikā.*

Further, this most excellent wind (*paramaviśeṣabāyu*), not moving breath (*tanpolah niñ uśvāsa*), absolutely clear (*kevalālilang*), pure (*ahening*), stainless, still (*humiḍeng*), without form, its place is in the nose up to the forehead at the *uṣṇiṣa*, pure, clear (*śuci śuddha*), without any stain (*tan hanāṅgeleh*). It is called *vairocanasamādhi*.

147. The four refer to *agnimaṇḍala* and *mahendramaṇḍala* (in the previous paragraphs), and *bāyumaṇḍala* and *bāruṇamaṇḍala* (in the following paragraph).

*Kayatnākna temen-temen sira, tan dadi dṛśya deniñ len sira bvat mañdadyaken pāpa yan kājar iñ len, dadi marah-vinarahaken ḍān mañhanākna kna guru krama iriñ vvañ.*

You should devote your full attention seriously. You must not be seen by others, for it would create misery. Should it be made known to others, then invite one to prepare performing a guru rite (*guru krama*) for the person.

*Iti ḍaṅ hyaṅ kamahāyānikan parama samaya mahopadeśa ikā de sañ boddha, teñeten hayva cavuh, vekas niñ sañketa sira, sari niñ kapaṅḍitan.*

This is *ḍaṅ Hyaṅ kamahāyānikan*. It is the prime vow and great teaching (*parama samaya mahopadeśa*) of Buddhism, secret, not be taken indiscriminately, the ultimate of stipulation, the quintessence of spiritual learning.

*Im! Sājñā mahāmpuñku tulusakna pva sih śrī mahāmpuñku ri pinañkañhulun. Sañ hyaṅ divarūpa kapvāvak bhaṭāra buddha de śrī mahāmpuñku. Mapa pva liñ sañ paṅḍita vaneh? Bhaṭāra ratnatraya mvañ bhaṭāra pañca tathāgata sira rakvāvak bhaṭāra buddha, śuddha, nīla, pīta, rakta, viśva varṇanira, dhvaja, bhūḥsparśa, varada, dhyāna, abhaya mudra nira. Mañkana liñ sañ paṅḍita vaneh, ya tāñde sandigdha ri jñāna ranak mahāmpuñku. Pahidhyakna ta ranak śrī mahāmpuñku marapvan hilañ ikañ sañśaya jñāna, malya samyajñāna.*

*Im!* By your leave, my great master (*mahāmpuñku*), please, my great master, be compassionate to me. Sañ Hyaṅ Divarūpa embodies Bhaṭāra Buddha according to Śrī Mahāmpuñku. What do other *paṅḍitas* say? Bhaṭāra Ratnatraya and Bhaṭāra Pañca Tathāgata, they say, embody Bhaṭāra Buddha; white (*śuddha*), blue (*nīla*), yellow (*pīta*), red (*rakta*), green (*viśva*) are their colors, *dhvaja*, *bhūḥsparśa*, *varada*, *dhyāna*, *abhaya* are their *mudrās*. Thus say other *paṅḍitas*. This causes the *jñāna* of your son to be confused, Mahāmpuñku. Give instructions to your son, Śrī Mahāmpuñku, so that destroyed is the doubtful *jñāna*, restored is the right *jñāna* (*samyajñāna*).

*Om! Anakku kita ñ tathāgatakula jinaputra, pahenak denta mañreño.*

*Om!* My son, you, son of Jina from the family of Tathāgata, be comfortable while listening.

*Tiga bheda niñ jñāna: vāhyaka, sākāra, nirākāra. Yan bhaṭāra divarūpa sira pinakāvak bhaṭāra hyaṅ buddha, jñāna nirākāra kāraṇa nira, mvañ grāhaka ri sira. Pinujā pva bhaṭāra buddha de ni jñāna sākāra śrīmān akaleñka lvirnya: samañkana ta bhaṭāra hyaṅ buddha maśarira devatārūpa, dadi*



deniñ kriḥkāra śvetavarṇa, dhvaja mudrā, sira ta bhaṭāra śrī śākyamuni  
 ṅaran ira, sarvvadevagurūcyate, inajaraken guru niñ sarvva devata. Mijil  
 tañ devatā sakeñ śarīra bhaṭāra śrī śākyamuni ri teñen, rakta varṇa dhyāna  
 mudrā makasañkan hriḥkāra sira ta bhaṭāra śrī lokeśvara ṅaran ira. Mijil  
 tañ devatā sake śarīra śrī śākyamuni kiva, nilavarṇa, bhūḥsparsā mudrā,  
 makasañkan briḥkāra, sira ta bhaṭāra śrī bajrapāṇi ṅaran ira. Sira ta katiga  
 bhaṭāra ratnatraya ṅaran ira, sira sinañguh buddha, dharmma, sañgha,  
 sira makatattva ñ kāya, vāk, citta, sira makaśīla ñ asih puñya bhakti, ahyun  
 pva sira pūrṇa niñ tribhuvana.

Three kinds of knowledge (*jnāna*): external (*vāhyaka*), with form (*sākāra*), without form (*nirākāra*). When Bhaṭāra Divarūpa (“Divine Light”) embodies Bhaṭāra Hyañ Buddha, the cause is *nirākāra-jñāna*, and he is the subject (*grāhaka*). When Bhaṭāra Buddha is worshiped by knowledge with form (*sākāra-jñāna*), he is auspicious and flawless, then Bhaṭāra Hyañ Buddha embodies a divine form (*devatārūpa*), emerges by the syllable *kriḥ* (*kriḥkāra*), is white, and has the *dhvaja-mudrā*. He is called Bhaṭāra Śrī Śākyamuni, *sarvvadevagurūcyate*, known as the teacher of all gods. A god, originated from the right side of the body of Bhaṭāra Śrī Śākyamuni, is red, has the *dhyāna-mudrā*, emerges by the syllable *hriḥ* (*hriḥkāra*), is called Bhaṭāra Śrī Lokeśvara. A god originated from the left side of the body of Śrī Śākyamuni is blue, has the *bhūḥsparsā-mudrā*, emerges by the syllable *briḥ* (*briḥkāra*), is called Bhaṭāra Śrī Bajrapāṇi. The three of them are called Bhaṭāra Ratnatraya. They are known as Buddha, Dharma, and Sañgha. Their essence is body (*kāya*), speech (*vāk*), and mind (*citta*). Their *śīla* are compassion (*asih*), merit (*puñya*), and devotion (*bhakti*). They also wish to perfect the triple world (*tribhuvana*).

*Mijil ta bhaṭāra śrī vairocana sake mukha śrī śākyamuni. Mavibhāga ta bhaṭāra śrī lokeśvara, mijil ta bhaṭāra amitābha mvañ bhaṭāra ratnasambhava. Mavibhāga ta bhaṭāra śrī bajrapāṇi, mijil bhaṭāra akṣobhya mvañ bhaṭārāmoghasiddhi. Sira ta kalima sira sinañjñān bhaṭāra pañca tathāgata mvañ bhaṭāra sarvvajñāna ṅaran ira vaneh.*

Bhaṭāra Śrī Vairocana is originated from the face Śrī Śākyamuni. Bhaṭāra Śrī Lokeśvara divides himself, gives birth to Bhaṭāra Āmitābha and Bhaṭāra Ratnasambhava. Bhaṭāra Śrī Bajrapāṇi divides himself, gives birth to Bhaṭāra Akṣobhya and Bhaṭāra Amoghasiddhi. The five of them are thus the wisdom of Bhaṭāra Pañca Tathāgata and called Bhaṭāra Sarvvajñāna as well.

*Mijil tañ devatā sarvvakāryya kartta sake kasarvvajñān bhaṭāra Vairocana, lvirnya īśvara, brahmā, viṣṇu, sira ta kinon mamaripūrṇākna ṅ tribhuvana mvañ isyanya de bhaṭāra Vairocana, donanya pagavayana kaparārthān mvañ sthāna bhaṭāra pinūjā irikañ kāla, dadi tañ sthāvara jaṅgamādi. Svargga hibekan devatādi marttyapada hibekan mānusādi, pātāla hibekan nāgādi de bhaṭāreśvara, brahmā, viṣṇu, ya ta mataiṅnyan sarvvakāryya kartta sira, nora tan kahanan ira, ndān dinadyaken de ni kasarvvajñān bhaṭāra śrī Vairocana ka ṅ sarvvakāryya kartta bhaṭāra īśvara, brahmā, viṣṇu. Mañkana kahidepan bhaṭāra sarvvajñā deniñ sākāra jñāna pinūjā sira riñ pañcopacāra jñāna tatva. Kahidep pva sira deniñ vāhyaka jñāna sañ hyañ arcca, pratimā, peta, śākali pinūjā riñ pañcopacāra vāhya.*

From the omniscience of Bhaṭāra Vairocana emerge gods who accomplish all deeds, i.e., Īśvara, Brahmā, and Viṣṇu. They work to perfect the triple world (*tribhuvana*) and its contents for Bhaṭāra Vairocana so that the work on welfare and the standing of Bhaṭāra are all the time worshiped by the immobile and mobile creatures. The heaven is full with gods and others, the world is full with humans and others, the underworld is full with *nāgās* and others, by Bhaṭāra Īśvara, Brahmā, and Viṣṇu, thus they are who accomplish all deeds, none without them, and created by the omniscience of Bhaṭāra Śrī Vairocana, i.e., Bhaṭāra Īśvara, Brahmā, and Viṣṇu who accomplish all deeds. Hence, Bhaṭāra Sarvajñā is known by knowledge with form (*sākāra-jñāna*) in fivefold rituals (*pañcopacāra*) of the *tatva-jñāna*, which worships him. He is known by knowledge of external (*vāhyaka-jñāna*) by means of holy statues (*sañ hyañ arcca*), images (*pratimā*), depictions (*peta*), and visual objects (*śākali*) in fivefold external rituals (*pañcopacāra vāhya*).

*Kalinanyānakku: bhaṭāra divarūpa sira dadi bhaṭāra ratnatraya, matemahan bhaṭāra pañcatathāgata. Pañcatathāgata mañdadyaken pañceśvara, pañceśvara mañdadyaken brahmarṣi, brahmarṣi mañdadyaken sarvvajanma devatādi. Pahenak ta manah ta, hayva sañśaya.*

The meaning is, my son, Bhaṭāra Divarūpa becomes Bhaṭāra Ratnatraya, transforms into Bhaṭāra Pañcatathāgata. Pañcatathāgata creates Pañceśvara. Pañceśvara creates Brahmarṣi. Brahmarṣi creates all beings, gods, and others. Let your mind be comfortable, do not doubt.

*Nihan tañ tatva viśesa muvah pavaraha mami ri kita, krama ni pañcaskandha ri sañ yogīśvara: rūpa, vedanā, sañjñā, sañskāra, vijñāna.*

You look at the nature that is excellent, again, my instruction to you, the nature of five heaps (*pañcaskandhas*) of Sañ Yogīśvara: *rūpa, vedanā, sañjñā, sañskāra, vijñāna*.

*rūpa vairocana jñeyah vedanā ratnasambhavaḥ*

Rūpa is known as Vairocana, *vedanā* is Ratnasambhava

*sañjñāśca amitābhaśca saṅskārāmoghasiddhidah.*

And *sañjñā* is Amitābha, *saṅskāra* is Amoghasiddhida.

*akṣobhyo vijñānaṃ jñeyah pañcaskandhaśca ucyate.*

Akṣobhya is known as *vijñāna*, and these are called the *pañcaskandhas*.

*pañcaṅgapañcabodhiśca pañcatathāgatātma.*

The essence of *pañcatathāgata* is these five components of the body and the five *bodhis*.

*Ka: Ḍaṅ yañ Vairocana rūpa. Rūpa ṅaranya: kulit, dagiñ, otvat, tahu-  
lan, rāh, vuduk, sumsum, ya rūpa ṅaranya. Ḍaṅ hyañ Ratnasambhava  
vedana. Vedana ṅaranya: ikañ mañhidep suka duḥka ya vedana ṅa. Ḍaṅ  
hyañ Amitābha sañjñā. Sañjna ṅaranya: nāma, nāma ṅaranya: aran; ya  
sañjñā ṅaranya. Ḍaṅ hyañ Amoghasiddhi saṅskāra. Saṅskāra ṅaranya:  
ikañ ginave hetu mvañ ginave pratyaya, ya saṅskāra ṅaranya. Ḍaṅ hyañ  
Akṣobhya vijnana. Wijñāna ṅaranya: samyajñāna. Samyajñāna ṅaranya:  
pratyakṣānumāna, ya vijñāna ṅaranya.*

The meaning is: Ḍaṅ Hyañ Vairocana *rūpa*. *Rūpa* means skin (*kulit*), flesh (*dagiñ*), muscle (*otvat*), bone (*tahulan*), blood (*rāh*), fat (*vuduk*), bone marrow (*sumsum*): that is the so-called *rūpa*. Ḍaṅ Hyañ Ratnasambhava *vedanā*. *Vedanā* means that which discerns joy and sorrow (*suka duḥka*); that is the so-called *vedanā*. Ḍaṅ Hyañ Amitābha *sañjñā*. *Sañjñā* means name (*nāma*), *nāma* means name: that is the so-called *sañjñā*. Ḍaṅ Hyañ Amoghasiddhi *saṅskāra*. *Saṅskāra* means that which makes direct causes (*hetu*) and makes indirect (auxiliary) causes (*pratyaya*): that is the so-called *saṅskāra*. Ḍaṅ Hyañ Akṣobhya *vijñāna*. *Vijñāna* means right *jñāna* (*samyajñāna*). *Samyajñāna* means direct perception and inference (*pratyakṣānumāna*): that is the so-called *vijñāna*.

*Skandha ṅaran iñ śarīra, pañca ṅaran iñ lima, yata sinaṅguh śarīra lima  
ṅaranya. Mañkana tatva niñ pañcaskandha ri sañ yogīśvara.*

*Skandha* means body (*śarīra*), *pañca* means five (*lima*), so it is considered the so-called five bodies (*śarīra lima*). Thus is the nature of the *pañca-skandhas* of Sañ Yogīśvara.

*Nihan krama niñ vijākṣara mañdadyaken pañca tathāgata: aḥ hūṃ traṃ  
hrīḥ aḥ.*

Look at the nature of *vijākṣara* that creates Pañca Tathāgata: *aḥ hūṃ traṃ hrīḥ aḥ*.

*Vairocana tu aḥkāraṃ, hūṃkāraṃ Akṣobhyas tathā*

Vairocana is *aḥkāra*, but *hūṃkāra* is Akṣobhya

*traṃkāraṃ Ratnasambhava hrīḥkāraṃca Amitābha.*

*Traṃkāra* is Ratnasambhava, and *hrīḥkāra* is Amitābha.

*Ka: Aḥ-kāra vijākṣara ḍaṇ hyaṇ Vairocana, hūṃkāra vijākṣara ḍaṇ hyaṇ Akṣobhya, traṃ-kāra vijākṣara ḍaṇ hyaṇ Ratnasambhava, hrīḥ-kāra vijākṣara ḍaṇ hyaṇ Amitābha, aḥ-kārāmoghasiddhidah, a-kāra vijākṣara ḍaṇ hyaṇ Amoghasiddhi.*

The meaning is: *Aḥ-kāra* is the *vijākṣara* of ḍaṇ Hyaṇ Vairocana. *Hūṃ-kāra* is the *vijākṣara* of ḍaṇ Hyaṇ Akṣobhya. *Traṃ-kāra* is the *vijākṣara* of ḍaṇ Hyaṇ Ratnasambhava. *Hrīḥ-kāra* is the *vijākṣara* of ḍaṇ Hyaṇ Amitābha. *Aḥ-kārāmoghasiddhidah, a-kāra* is the *vijākṣara* of ḍaṇ Hyaṇ Amoghasiddhi.

*Nahan vijākṣarāmijilaken pañcabuddha.*

Such are the *vijākṣaras* that produce the Five Buddhas (*pañcabuddhas*).

*Nihan tiṅkah bhaṭāra buddha makāvaka trikala. Trikala naranya rāga dveṣa moha kāntarbhāverikā taṇ dambha irṣyā mātsaryya.*

Look at the way Bhaṭāra Buddha embodies *trikala*. *Trikala* means *rāga*, *dveṣa*, and *moha*; included (*kāntarbhāverikā*) are *dambha*, *irṣyā*, and *mātsaryya*.

*rāgo'mitābho vijñeyo dveṣaccākṣobhyo bajradhṛk*

*Rāga* is understood as Amitābha, *dveṣa* is Akṣobhya, the *bajradhṛk*

*moho vairocanaś cāpi trirupabhavantatatah.*

*moha* is Vairocana, these are the nature of the *trirupa*.

*Ikaṇ rāga ḍaṇ hyaṇ amitābha tattva nira, ikaṇ dveṣa ḍaṇ hyaṇ akṣobhya tattva nira, ikaṇ moha Vairocana tattva nira, ya ta sinaṅguh trikala de saṇ yogiśvara. Kāraṇa niṇ valvi valvi riṇ tribhava ikaṇ rāga dveṣa moha tribhava naranya bhavacakra.*

This *rāga* is the essence of ḍaṇ Hyaṇ Amitābha. The *dveṣa* is the essence of ḍaṇ Hyaṇ Akṣobhya. This *moha* is the essence of Vairocana. That is considered the *trikala* by Saṇ Yogiśvara. The reason for coming back again and again into *tribhava* are these *rāga*, *dveṣa*, and *moha*. *Tribhava* means *bhavacakra*.

*Nihan tatva niñ trimala ri sañ yogīśvara:*

Look at the essence of *trimala* of Sañ Yogīśvara:

*Arthaḥ Śākyamuniḥ dikṣaḥ kāma Lokeśvarocyate*

*Artha* dedicates to Śākyamuni; *Lokeśvara* is called *kāma*

*śabda Bajrapāṇiḥ jñeyaḥ trimalaṃ yogisanmatā.*

Śabda is known as Bajrapāṇi; these *trimala* are remembered by the *yogis*.

*Ka: Artha śrī Śākyamuni tatva nira, kāma śrī Lokeśvara tatva nira, śabda śrī Bajrapāṇi tatva nira. Ikañ artha kāma śabda ya ta inajaraken trimala de sañ yogīśvara.*

The meaning is: *artha* is the essence of Śrī Śākyamuni. *Kāma* is the essence of Śrī Lokeśvara. *Śabda* is the essence of Śrī Bajrapāṇi. These *artha*, *kāma*, and *śabda* are the *trimala* taught by Sañ Yogīśvara.

*Rāgadvēṣamoho Buddhaḥ arthakāmaśabdātmaḥ*

The nature of the Buddha is *rāga*, *dveṣa*, and *moha*, also *artha*, *kāma*, and *śabda*.

*Dharmmasusmṛtibhāvāya smṛteḥ syāt duḥkhadhāraṇāt.*

From the mindfulness on the *dharmas*, the concentration on *duḥka* arises.

*Ka: Bhaṭāra Buddha sira makatatva ñ rāga dveṣa moha, makāvaka artha kāma śabda sira, ka: trikhala sira trimala sira. Paran don ira n makāvaka trikhala trimala? Makadon dadya ni smṛti marmma niñ dharmma, maka-nimitta smṛti riñ dharmma, dadi makasañkan kadhāraṇāñ in duḥka, ya ta hetu nira n patemahan trikhala trimala, duḥka hetu nika, marapvan ikañ rāt kabeh mahyun añulahakna ñ dharmma, sādhananyan umañgihakna ñ inak āmbek.*

The meaning is: Bhaṭāra Buddha has the essence of *rāga*, *dveṣa*, and *moha* and embodies *artha*, *kāma*, and *śabda*, i.e., the *trikhala* and the *trimala*. What is his intention to embody the *trikhala* and the *trimala*? The aim is to bring about mindfulness (*smṛti*), deeply penetrating the Dharma. Because of mindfulness of Dharma, it causes the mind to concentrate on *duḥka*; that is his cause for becoming *trikhala* and *trimala*, its cause is *duḥka*, so that the whole world desires to conduct the Dharma: the practice should attain ease of mind (*inaka āmbek*).

*buddho śākyamunir vidvān dharmmo lokeśvaraḥ prabhuh*

Śākyamuni is the Buddha, the knowing one; *Lokeśvara* is the Dharma, the master;

*Saṅgho bajrapāṇir jñeyas tritaratnan tu vidhīyate*

Bajrapāṇi is the Saṅgha; thus is the *triratna* to be known and enjoined.

*Ka: Dañ hyañ Śrī Śakyamuni paramārtha Dañ hyañ Buddha tattva nira Śrī Lokeśvara Dañ hyañ Dharmma tattva nira Śrī Bajrapāṇi aryya Saṅgha tattva nira. Sira ta sinaṅguh bhaṭāra ratnatraya naran ira. Vairocana, Amitābha, Akṣobhya, ratnatraya naran ira. Vairocana, Ratnasambhava, Amoghasiddhi ratnatraya sira muvah.*

The meaning is: The ultimate reality of Dañ Hyañ Śrī Śakyamuni is Dañ Hyañ Buddha as its true nature. Śrī Lokeśvara is Dañ Hyañ Dharma as its true nature. Śrī Bajrapāṇi is Arya Saṅgha as its true nature. They are known as the so-called Bhaṭāra Ratnatraya. Vairocana, Amitābha, and Akṣobhya are called *ratnatraya*. Vairocana, Ratnasambhava, and Amoghasiddhi are also *ratnatraya*.

*Nihan tattva niñ trikāya: kāya, vāk, citta.*

The truth of the *trikāya* is: body, speech, mind.

*kāyo vairocanaś cāpi vāk cāmitābho vijñeyaḥ*

The body is Vairocana; also the speech is to be known as Amitābha;

*cittam akṣobhyabajraś ca trikāya nāmnā sammatāḥ*

And the mind is the diamond of Akṣobhya; they are considered to be called *trikāya*.

*Ka: Dañ Hyañ Vairocana kāya, sarvva mudrā sarvvalakṣaṇa, ya kāya naranaya. Dañ hyañ Amitābha vāk. Vāk naranaya; sarvva śabda, makādi mantra vijākṣara, ya vāk naranaya. Dañ hyañ akṣobhya citta, sarvva jñāna ya citta naranaya. Yata matañnyan bhaṭāra ratnatraya sira trikāya, liñ sañ yogiśvara.*

The meaning is: Dañ Hyañ Vairocana is the body. All *mudrās* and marks are also referred to as body. Dañ Hyañ Amitābha is speech. The so-called speech, all sounds, beginning with mantra and *vijākṣara*, are also referred to as speech. Dañ Hyañ Akṣobhya is mind. Omniscience is also referred to as mind. Therefore Bhaṭāra Ratnatraya is the *trikāya*, says Sañ Yogiśvara.

*Nihan tattva niñ triparārtha kavruhana, triparārtha naranaya: asih, puṇya, bhakti.*

Look at the essence of the *triparārtha* which is to be known. The *triparārtha* means: *asih, puṇya, bhakti*.

*asih Vairocana jñeyaḥ puṇyaś cāmitābhas tathā*

Vairocana is to be known as compassion and Amitābha is merit;

*bhaktiś cākṣobhya bajradhṛk triparāthā nigadyante.*

Akṣobhya, the Bajradhṛk, is devotion; thus are the *triparāthā* to be told.

*Ka: Bhaṭāra Vairocana sira asih. Asih nāranya, sañ kumavaśākēn catur pāramitā, ya asih nāranya. Bhaṭārāmitābha puṇya. Ikañ kumavaśākēn ṣaṭ pāramitā, ya puṇya nāranya. Bhaṭārākṣobhya si(ra) bhakti. Ikañ lumaku satatānut rasa niñ āgama, matēguh rumakṣa tapa brata sañskāra mvañ buddhaśāsana tan kavanēhan mañulahakēn dharmma, ya sinaṅguh bhakti nāranya. Ikañ asih puṇya bhakti, ya triparātha paramārtha nāranya, makatattva ñ ratnatraya.*

The meaning is: Bhaṭāra Vairocana is *asih*. *Asih* means: the one who has mastered the *caturpāramitās* is the so-called *asih*. Bhaṭārāmitābha is *puṇya*. One who has mastered the *ṣaṭpāramitās* is the so-called *puṇya*. Bhaṭārākṣobhya is *bhakti*. One, whose conduct is always following the essence of religion, firm in maintaining *tapa brata*, purification rituals (*sañskāra*), and the teachings of Buddha (*buddhaśāsana*), never being satisfied in practicing the Dharma, is considered *bhakti*. These *asih*, *puṇya*, and *bhakti* are the *triparātha paramārtha* and are the essence of the *ratnatraya*.

*Nihan tatva niñ pañcadhātu ri sañ yogiśvara. Pañcadhātu nāranya: pṛthivī, āpah, teja, bāyu, ākāsa.*

Look at the essence of *pañcadhātu* of Sañ Yogīśvara. *Pañcadhātu* means earth (*pṛthivī*), water (*āpah*), fire (*teja*), wind (*bāyu*), ether (*ākāsa*).

*Pṛthivīdhātur Buddhaśca abdhātu Ratnasambhavaḥ  
tejodhātuścāmitābho vāyuścāmoghasiddhidah  
Ākāśadhātur Akṣobhya etāni pañcadhātuni  
satvena pāñcadehaśca pañcatathāgatātmakā.*<sup>148</sup>

Earth (*pṛthivī*) is Buddha (Vairocana), water (*ab*) is Ratnasambhava, Fire (*tejo*) is Amitābha, wind (*vāyu*) is Amoghasiddhida, ether (*ākāśa*) is Akṣobhya: these five elements (*pañcadhātunis*) are the qualities of the five bodies (*pāñcadehas*) of the nature of *pañcatathāgata*.

148. See Kandahjaya, “Sañ Hyañ Kamahāyānikan, Borobudur, and the Origins of Esoteric Buddhism in Indonesia,” 88–91, for correlations among these triads and pentads with those in the *Guhyasamāja-tantra*; for this text, see S. Tripathi, *Guhyasamāja Tantra or Tathāgataguhyaka*, 2nd ed. (Darbhanga: Mithila Institute, 1988); Yukei Matsunaga, *The Guhyasamāja Tantra: A New Critical Edition* (Osaka: Toho Shuppan, 1978); and the Kelurak inscription.

*Ka: Ḍaṅ hyaṅ Vairocana sira buddha, sira pṛthivīdhātu. Ikaṅ abvat pṛthivī ṅaranya. Ḍaṅ hyaṅ Ratnasambava āpaḥdhātu. Ikaṅ drava svabhāva, ya āpaḥ ṅaranya. Ḍaṅ hyaṅ Amitābha tejadhātu. Ikaṅ laghu svabhāva, ya tejadhātu ṅaranya. Ḍaṅ hyaṅ Amoghasiddhi sira bāyudhātu. Ikaṅ vala svabhāva, ya bāyudhātu ṅaranya. Ḍaṅ hyaṅ Akṣobhya ākāśadhātu. Ikaṅ taya svabhāva, ya ākāśa ṅaranya.*

The meaning is: Ḍaṅ Hyaṅ Vairocana is the Buddha. He is the earth element (*pṛthivīdhātu*). Those which have weight are earth (*pṛthivī*). Ḍaṅ Hyaṅ Ratnasambava is the water element (*āpaḥdhātu*). Those which are fluid in nature are the so-called water (*āpaḥ*). Ḍaṅ Hyaṅ Amitābha is the element of fire (*tejadhātu*). Those which are lightweight in nature are the so-called *tejadhātu*. Ḍaṅ Hyaṅ Amoghasiddhi is the element of wind (*bāyudhātu*). Those which are strong (*vala*) in nature are the so-called *bāyudhātu*. Ḍaṅ Hyaṅ Akṣobhya is the element of ether (*ākāśadhātu*). Those which are void in nature are the so-called *ākāśa*.

*Nahan krama Ḍaṅ hyaṅ pañcatathāgata matemahan pañcadhātu.*

Thus are the ways Ḍaṅ Hyaṅ Pañcatathāgata becomes *pañcadhātu*.

*Ikaṅ pañcadhātu ya ta pañcadeha deniṅ sarbvasatva, lvirnya: pṛthivī pinakadagiṅ, kulit, otvat, tahulan. Āpaḥ pinakarāḥ, vuduk, sumsum, reta, śleṣma. Teja pinakapanon. Bāyu pinaka uśvāsa. Ākāśa pinakalepana niṅ śarīra,<sup>149</sup> pinakaroma. Maṅkana lvir niṅ pañca mahābhūta pinakāvaka niṅ sarbvasatva; saha kalāvan guṇanya pinakaśarīra: Pṛthivī makaguṇa ṅ gandha, āpaḥ makaguṇa ṅ rasa, teja makaguṇa ṅ rūpa, bāyu makaguṇa ṅ sparsā, ākāśa makaguṇa ṅ śabda. Ya ta hetu niṅ puruṣa kinahanan deniṅ rūpa, rasa, gandha, sparsā, śabda, āpan makāvaka pañcadhātu.*

This *pañcadhātu* is the five bodies (*pañcadehas*) of all beings. They are: earth becomes flesh (*dagiṅ*), skin (*kulit*), muscles (*otvat*), bones (*tahulan*). Water becomes blood (*rāḥ*), fat (*vuduk*), bone marrow (*sumsum*), semen (*reta*), mucus (*śleṣma*). Fire becomes eyes (*panon*). Wind becomes breath (*uśvāsa*). Ether becomes a salve for the body, also becomes hair. Thus, they are the kinds of *pañca mahābhūta* being embodied by all beings; and along with qualities which become body: Earth becomes the quality of *gandha*, water becomes the quality of *rasa*, fire becomes the quality of *rūpa*, wind becomes the quality of *sparsā*, ether becomes the quality of *śabda*. That is the cause for a person to exist having *rūpa*, *rasa*, *gandha*, *sparsā*, and *śabda*, because of embodying *pañcadhātu*.

149. Kats, *Sang hyang Kamahâyanikan: pinakalepa niṅ śarīra*.



*Nihan krama ðaṅ hyaṅ tathāgata patemahan pañca rūpa skandha. Pañca rūpa skandha naranya: kalala, arvuda, ghana, peśi, praśaka.*

Look at the way Dañ Hyañ Tathāgata becomes *pañcarūpa skandhas*. *Pañcarūpa skandhas* means *kalala, arvuda, ghana, peśi, praśaka*.

*Kalalam Bajrasatvaśca arvudha Ratnasambhavaḥ ghanāmitābho<sup>150</sup> vijñeyaḥ peśi Amoghasiddhidaḥ. Vairocana praśakāyaṃ pañcarūpātmasambhavaḥ pañcākāraviṣaṃbodheḥ pañcatathāgatā matā.<sup>151</sup>*

*Kalala* is *Bajrasatva*, *arvudha* is *Ratnasambhava*, *ghana* is *Amitābho* are to be understood, and *peśi* is *Amoghasiddhida*. *Vairocana* is *praśaka*; these are to be remembered as the nature of the five forms (*pañcarūpas*), the *pañcākāraviṣaṃbodhis*, and the *pañcatathāgatās*.

*Ka: Dañ hyaṅ Akṣobhya kalala. Kalala naranya: pila-pilu. Dañ hyaṅ Ratnasambhava arvuda. Arvuda naranya: vereh. Dañ hyaṅ Amitābha ghana. Ghana naranya: dagañ akandel, kadyaṅganiñ goh gavayādi. Dañ hyaṅ Amoghasiddhi peśi. Peśi naranya: dagañ alamed, kadyaṅganiñ pipīlikādi. Dañ hyaṅ Vairocana praśaka. Praśaka naranya: matañan, masuku, mahulu, kadyaṅga niñ mānuṣa devatādi.*

The meaning is: Dañ Hyañ Akṣobhya is *kalala*. *Kalala* means slimy liquid (*pila-pilu*). Dañ Hyañ Ratnasambhava is *arvuda*. *Arvuda* means foam (*vereh*). Dañ Hyañ Amitābha is *ghana*. *Ghana* means thick flesh (*dagañ akandel*), such as cow and wild bull (*goh gavaya*), etc. Dañ Hyañ Amoghasiddhi is *peśi*. *Peśi* means thin flesh (*dagañ alamed*), such as ant (*pipīlika*), etc. Dañ Hyañ Vairocana is *praśaka*. *Praśaka* means embryo having hands, feet, head, such as human beings, gods, etc.

*Nahan krama ðaṅ hyaṅ pañcatathāgata patemahan pañca rūpa skandha, ya pañcākāraviṣaṃbodhi.<sup>152</sup>*

Thus is the manner that Dañ Hyañ Pañcatathāgata becomes *pañcarūpa skandhas*, that is *pañcākārviṣaṃbodhis*.

150. Kats, *Sang hyang Kamahâyânikan: ghaṇa*.

151. The *Samvarodaya-tantra*, p. 75, v. II-21: *kalalenākṣobhyarūpeṇa arbudaṃ ratnasambhavaḥ | peśi amitanāthasya ghano amoghasiddhayeḥ | praśākhā vairocanasyāpi pañcākāran tu darśayet ||21||*.

152. Kats, *Sang hyang Kamahâyânikan: pañcākāra viṣaṃbodhi*. The term *pañcākārābhisambodhi* is in the *Pradīpodyotana*; see Chintaharan Chakravarti, *Guhyasamājantrapradīpodyotanaṭikā-ṣaṭiōṭivyaḥkhyā* (Patna: Kashi Prasad Jayaswal Research Institute, 1984), chap. 11, p. 96.

*Nihan karma niñ pañcatathāgata jñāna ri sañ hyaṅ kamahāyānikan.*

Look at the manner *pañcatathāgata jñāna* in the *Sañ Hyaṅ Kamahāyānikan*.

*Śāśvatajñānabuddhaśca adarśajñānākṣobhyaśca*

*Śāśvata-jñāna* is Buddha (Vairocana), *adarśa-jñāna* is Akṣobhya

*samata Ratnasambhavaḥ kṛtyaṅcāmoghasiddhidaḥ.*

[*Ākāś*]amata[-*jñāna*] is Ratnasambhava, *kṛtya[anuṣṭhāna-jñāna]* is Amoghasiddhida

*Pratyavekṣaṇavijñeyo lokeśvara paraṃsukhaṃ*

*Pratyavekṣaṇa[-jñāna]* is understood as Lokeśvara (Amitābha), the supreme bliss

*etāni pañcajñānāni guhyaṅca prakīrtyate.*<sup>153</sup>

These state the five secret *jñānas* (*pañcajñānānis*).

*Ka: Ikaṅ niṣprapañca-jñāna kinahanan deniñ ātmaniyābhīniveśa, yatika śāśvata jñāna naran ika, jñāna bhaṭāra Vairocana ika.*

The meaning is: This *niṣprapañca-jñāna*, endowed with attachment to what belongs to oneself (*ātmaniyābhīniveśa*), is the so-called *śāśvata jñāna*, the *jñāna* of Bhaṭāra Vairocana.

*Ikaṅ prabhāsvara-jñāna, jñāna lumeṅ kadi teja sañ hyaṅ āditya, ya adarśana-jñāna naranya, jñāna bhaṭārākṣobhya ikā.*

This *prabhāsvara-jñāna*, the *jñāna* glowing like the fire of Sañ Hyaṅ Āditya, is the so-called *adarśana-jñāna*, the *jñāna* of Bhaṭārākṣobhya.

*Ikaṅ jñāna grāhya-grāhakarāhita tanpa ṅego, tanpa ṅego avaknya, ya ākāśamata-jñāna naranya jñāna bhaṭāra Ratnasambhava ika.*

This *jñāna grāhya-grāhakarāhita* without grasping, without grasping the body, is the so-called *ākāśamata-jñāna*, the *jñāna* of Bhaṭāra Ratnasambhava.

*Ikaṅ jñāna sarbvaḍharmmanairātmya, huṃḍep śūnyatā niñ sarbvaḍharmma nityadā, ya pratyavekṣaṇa-jñāna naranya, jñāna bhaṭārāmitābha ikā.*

This *jñāna sarbvaḍharmmanairātmya*, realizing void (*śūnyatā*) of all *dhar-mas* (*sarbvaḍharmma*) continually, is the so-called *pratyavekṣaṇa-jñāna*, the *jñāna* of Bhaṭārāmitābha.

153. Kats, *Sang hyang Kamahāyānikan: parikīrtyate.*

*Ikañ jñāna vyāpāra riñ sarbvakriyā sarbva hana taya, ngūniveh byāpāra polah niñ avak yatikā kṛtyānuṣṭhāna-jñāna naranya, jñāna bhaṭārāmoghasiddhi ika. Matañnyan karmmakuli naran ḍaṅ hyaṅ Amoghasiddhi ri de nira n byāpāra ri sarbvakarmma.*

This *jñāna* engaged in all actions, all existence and nonexistence, and certainly engaged in conduct of the body is the so-called *kṛtyānuṣṭhāna-jñāna*, the *jñāna* of Bhaṭārāmoghasiddhi. Therefore *karmmakuli* is the name of Ḍaṅ Hyañ Amoghasiddhi who himself is engaged in all actions (*sarbvakarmma*).

*Nahan prabheda niñ pañcajñāna de sañ yogīśvara, parama raḥṣya ikā.*

Thus are differences in the *pañcajñānas* following Sañ Yogīśvara. They are the supreme secret (*parama raḥṣya*).

*Nihan krama niñ pañcatathāgatadevī, lvir nira: bharālī dhātviśvarī, bharālī locanā, bharālī māmakī, bharālī pāṇḍaravāsini, bharālī tārā. Nahan pratyeka nira n pañca.*

These are the five *tathāgatadevīs*, they are: Bharālī Dhātviśvarī, Bharālī Locanā, Bharālī Māmakī, Bharālī Pāṇḍaravāsini, Bharālī Tārā. The five individually are:

*dhātviśvarī mahādevī vairocanapatir jñeyā*

It is to be known that Dhātviśvarī, the great *devī*, has Vairocana as the master

*locanākṣobhyapatiś ca dhātviśvarī locanekā*

Locanā has Akṣobhya being the master, and Dhātviśvarī and Locanā are one.

*māmakī ratnasambhava pāṇḍaravāsini devī*

Māmakī has Ratnasambhava, Pāṇḍaravāsini, the *devī*, has

*amitābhapatir jñeyā tārāmoghasiddhipriyā.*

Amitābha, being the master, is to be known; Tārā is the consort of Amoghasiddhi.

*Bharālī dhātviśvarī sira ta devī levih mekasvāmi bhaṭāra Vairocana. Bharālī locanā makasvāmi bhaṭārākṣobhya. Bharālī dhātviśvarī mvañ bharālī locanā tuṅgal tattva nira, ya ta matañnyan caturdevī, ikañ devī sumahākāryya nira bhaṭāra Vairocana, makajñāna śāsvatajñāna, sarvvajñārūpa, lvir nira: satvabajrī, ratnabajrī, dharmabajrī, karmabajrī. Nahan lvir niñ caturdevī parivāra bhaṭāra Vairocana. Sira ta kavaśākna kesevitan ira de sañ sādḥaka, marapvan eṅgal kapaṅgih ikañ kavairocanan. Bharālī māmakī devī bhaṭāra*

*ratnasambhava. Bharālī pāṇḍaravāsini devī bhaṭārāmitābha. Bharālī tārā devī bhaṭārāmoghasiddhi. Nahan krama bhaṭāra pañcatathāgata saha devī.*

Bharālī Dhātviśvarī, being the highest *devī*, is the spouse of Bhaṭāra Vairocana. Bharālī Locanā is the spouse of Bhaṭāra Akṣobhya. Bharālī Dhātviśvarī and Bharālī Locanā are in essence one; thus there are four *devīs*. The *devīs* who make the great work for Bhaṭāra Vairocana, whose wisdom is *śāsvatajñāna*, the form of *sarvajñā*, are Satvabajrī, Ratnabajrī, Dharmabajrī, and Karmmajrī. These are the four *devīs* attending Bhaṭāra Vairocana. They are to be mastered and served by the practitioner so that he can quickly realize Vairocana. Bharālī Māmakī is the *devī* of Bhaṭāra Ratnasambhava. Bharālī Pāṇḍaravāsini is the *devī* of Bhaṭāra Amitābha. Bharālī Tārā is the *devī* of Bhaṭāra Amoghasiddhi. These are the Holy Five Tathāgatas and *devīs*.

*Nihan tañ vijākṣara maṇḍadyaken caturdevī: e, vaṃ, ma, ya.*

Look at the *vijākṣara* creating the *caturdevīs*: *e, vaṃ, ma, ya*.

*Ekāraṃ Māmakī jñeyah vaṃkāraṃ Paṇḍaravāsini*<sup>154</sup>

*Ekāra* is to be known as Māmakī, *vaṃkāra* is Paṇḍaravāsini

*makāraṃ Tārasyasmṛtaḥ yakāraṃ Locanā punaḥ.*

*Makāra* is remembered as Tārā, again *yakāra* is Locanā.

*Ka: ekāra vijākṣara bharālī Māmakī, vaṃkāra vijākṣara bharālī Paṇḍaravāsini, makāra vijākṣara bharālī Tārā, yakāra vijākṣara bharālī Locanā, punaḥ muvaḥ ikañ yakāra vijākṣara bharālī Dhātviśvarī.*

The meaning is: *ekāra* is the *vijākṣara* of Bharālī Māmakī, *vaṃkāra* is the *vijākṣara* of Bharālī Paṇḍaravāsini, *makāra* is the *vijākṣara* of Bharālī Tārā, *yakāra* is the *vijākṣara* of Bharālī Locanā, and this *yakāra* is also the *vijākṣara* of Bharālī Dhātviśvarī.

*Nahan kramaniñ caturdevī vijākṣara:*

This is the order of the *vijākṣaras* of the four *devīs*:

*Maitrī Locanā vijñeyā Māmakī karuṇā matā*

*Maitrī* is to be understood as Locanā, Māmakī is to be thought as *karuṇā*

*muditā Pāṇḍaravākyā upekṣā Tārāyasmṛtā.*

154. Kats, *Sang hyang Kamahâyânikan: Ratnasambhavaḥ*. Here the verse is about the *vijākṣaras* for the four *devīs*; thus it must instead be Paṇḍaravāsini, who is missing in this verse. The commentary confirms this.

*Muditā* is to be known as Pāṇḍaravāsini, *upekṣā* is to be remembered as Tārā.

*Ka: Bharālī Locanā metri tatva nira. Ikañ āmbek asih tan makasañkan pratyupakāra ya maitri ñaranya. Bharālī Māmakī karuṇā tatva nira. Ikañ āmbek duḥka mulat ri lara niñ sarbvasatva, lumekas ta ya manuluñ, ya karuṇā ñaranya. Bharālī Pāṇḍaravāsini muditā tatva nira. Ikañ āmbek suka tumon suka niñ sarbvasatva, ya muditā ñaranya. Bharālī Tārā upekṣā tatva nira. Ikañ āmbek nirmmala mañanumoda suka nikañ sarbvasatva, tan meñet vehana suka, mvañ arvā pūjāstuti deniñ satva manemu suka, tan meñet, tan melik, tan gemyan, kevala humeneñ mulat juga niṣparigraha jāti nikā, ya upekṣā ñaranya, yatikā makatatva ñ bharālī Tārā.*

The meaning is: The essence of Bharālī Locanā is *metri*. Her loving mind, not due to reward, is called *maitri*. The essence of Bharālī Māmakī is *karuṇā*. This mind of *duḥka*, seeing all beings in pain, quick in helping, is called *karuṇā*. The essence of Bharālī Pāṇḍaravāsini is *muditā*. This joyous mind, seeing the delights in all beings, is called *muditā*. The essence of Bharālī Tārā is *upekṣā*. This spotless mind, which sympathizes in the delights in all beings, without considering giving the delights or sharing the homage and praise with the being finding the delights, without considering, without lamenting, without stinginess, merely staying, seeing its characteristic is incomparable, is called *upekṣā*, which manifests in Bharālī Tārā.

*Nā maitrī karuṇā muditā upekṣā caturdevī tatva nira, liñ sañ yogīśvara.*

Thus, *maitrī*, *karuṇā*, *muditā*, and *upekṣā* are the essence of the four devīs, as said by Sañ Yogīśvara.

*Evaṃ bodhisamadyottaḥ sarbvamudrātathāgata*

This *bodhi* rising from *samādhi*, all *mudrās*, and *tathāgatas*,

*suguhyatopitajñeyo buddhacāryyavicakṣanaiḥ.*

The ultimate secrets sown are to be known by one of wisdom and *buddhacārya*.

*Ka: Ikañ kājaran in bodhi samādhi mvañ ikañ sarbvamudrā pinakalakṣaṇanta mvañ ikañ tathāgata inañen-añenta, mvañ ikañ paramaguhyā tathāgata niyata ikā kavruhana de sañ buddhacāryyavicakṣaṇa, ka, ikañ mahābodhi, ikañ samādhi, ikañ sarbvamudrā mantra yoga bhāvanā mvañ kavicaṣṇan yatikāvak niñ caturdevī Locanā, Pāṇḍaravāsini, Māmakī, Tārā. Iti caturdevī kavruhana hayva tan prayatna, paḍa pavitra nira mvañ bhaṭāra hyañ Buddha yan ta kapañgih pāvak nira caturdevī de sañ yogīśvara.*

The meaning is: this teaching on enlightenment (*bodhi*) from *samādhi*, and all *mudrās* as symbols, and this *tathāgata* as aspiration, and this *paramaguhya tathāgata*, indeed, those are to be known by one of wisdom and *buddhacāryya*. The meaning is: *mahābodhi*, *samādhi*, all *mudrās*, mantras, yoga, *bhāvanā*, and wisdom are the bodies of the four *devīs*: *Locanā*, *Pāṇḍaravāsini*, *Māmakī*, and *Tārā*. To know these four *devīs* do not be not keen. They are as pure as *Bhaṭāra Hyaṅ Buddha*; if these four *devīs* are found they are to be embodied by *Saṅ Yogīśvara*.

*Iṃ! iti saṅ hyaṅ kamahāyānan.*

*Iṃ! This is the Saṅ Hyaṅ Kamahāyānan.*

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