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Paramita as Revealed in Old Javanese Text of Sang Hyang Kamahayanikan

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Abstract

The arrival of Buddhism in South East Asia in ancient times resulted in the emergence of various Buddhist traditions enriching the culture of this region. Religious and textual traditions grow together shaped or expressed in indigenous culture. Owing to richness of its ethical virtues, this library research aims to study the concept of *paramita* as revealed in Old Javanese text of *Sang Hyang Kamahayanikan*. It was composed in 10th century in ancient Java contains tenets of *Mahayana* and *Tantrayana*. It is based on the fact there has not yet been sufficient study in English to analyse the concept *paramita* expressed indigenous culture. The study also aims at analysing the concept of *paramita* and its treatment in Javanese tradition. *Paramita* as an important and integral part of Buddhist ethics has widely received various treatments by various traditions in this region. It elucidates the concept of ten *paramitas* (viz. *dana*, *sila*, *ksanti*, *viryya*, *dhyana*, *prajna*, *maitri*, *karuna*, *mudita*, and *andupeksa*) in its own way enriching knowledge of the Buddhist ethics. The uniqueness found is that the elaboration of each *paramita* is more details through presenting analogy, example, and classification of each *paramita*. It is imperative for a *satva-visesa* or *bodhisattva* to have these qualities as the prerequisite qualification for the attainment of Buddhahood. Attachments to worldly objects cause bound, and further sufferings. Through practising *paramita* one develops consciousness and tries to attain *karuna* (compassion). The *paramita* as well as its sub-division are presented in gradual manner, hence the method in practising them seem to be in a gradual way too. When practising it sincerely, it can be taken as a method in reaching a state of *satva-visesa* or *bodhisattva*.

Keywords : Buddhism, *paramita*, indigenous culture

Introduction

Buddhism as found in some parts of South East Asia in the present-days is a parcel and indispensable part of the spread of Indian culture in this vast region, a cultural geography consists of main land of Asia and archipelago. Initiated since the first millennium, there happened dynamic cultural and spiritual dialogues not only within ideas / thoughts of Indian origin but also between Indian and indigenous culture, enriching the culture

horizon of this region as found in various modes expression. There exist numerous sects of Buddhism encapsulated in local languages and cultures; each of which has its own followers, tradition, and culture. Liberation and freedom of thoughts can be seen from these various traditions mostly in collaboration with Mahayana sects of Buddhism. As Prasad states that it shows a intercultural dialogue between Buddhism and other traditions like Hinduism, Confucianism, and Taoism (H.S.Prasad, 2007 : 303). and indigenous culture. It brings about creative harmony through cultural encounters of various worldviews brings social order, peace, and prosperity.

There are some Buddhist texts emerge to the stage of history of Buddhism testifying developments of thoughts or ideas covering different aspects of Buddhism, like metaphysics, ethics, logics, aesthetics, religion, and culture. After growing outside India, some concepts had been developed giving rich colours of Buddhism. Even some Buddhist thoughts or traditions have been well kept in this region while the same perhaps cannot be found again in its mother land, India. Nonetheless, Buddhism has contributed in a great extent to the mankind living in this region for which the statement "Buddha is the lights of Asia" is not baseless. As a religion emphasizing on ethics - as was initially promulgated by the Buddha, this current thought is very interested in purity of body mind for the highest goal of life, i.e. *nirvana*. This goal of life can be achieved only after one is complete in ethical life; neither God nor divinities can help human beings to reach ultimate goal. Buddhism as Prasad states hold naturalistic view of man, who is endowed with psycho-ethical-social disposition by birth, and considers him as the primary project for transformation through self-effort only, not through divine grace or intervention. Buddhist ethical ideals override the constraints of divine ideals, rituals, and religious morality. Its scheme of is ethical, not acts of religious rituals and divine grace.

When Buddhism was spreading over different parts of it and in a span of long time is taken into account, the roles of priest, *bodhisattva, tathagata*, and the likes cannot be marginalised despite of the fact protection of patronship was given by rulers. These persons keep the *Tri Ratna*, viz. *Buddha, Dharma*, and *Sangga* keeps going in giving service and educating peoples in the light of Buddhism. *Bodhisattva*, priest (*pandita*), *bhiksu* or *bhaikuni* is an ideal person who is assumed to represent the ideal characteristics of *bodhisattva*. We cannot imagine if such persons had never been in services since immemorial times. As stated by Prasad that a *bodhisattva* proves by his acts that a human being is in essence an ethical being. In other words, he is not a static metaphysical being but a dynamic ethical being. As a result of encounters there are imprints of cultures in the forms of archaeological, art, text, and Buddhist tradition found everywhere, in addition to Buddhist living culture professed by the people. Sumatra, Bangka, Borneo, Java, and Bali islands in the archipelago are not exceptions in this

regards since there are significant numbers of fact testifying the arrival and development of Buddhism in ancient and medieval times.

This paper attempts to discuss the existence of the concept of *paramita*, an important element of Buddhist ethics as revealed in Old Javanese *tutur* text called *Sang HyangKamahayanikan*. This concept had been widely dealt in Pali and Sanskrit literature. The topic as contained in this text seems to receive insufficient discussion as most study of the texts focusing on the philological, translation, philosophy, and culture. Discussion from ethics as a philosophy of moral seems to be far from proper study. With this discussion it might throw some lights on the subject since it had been composed in an environment in which assimilation of cultures had taken place in Java. The focus is given on the quality of disposition of a holy person known as priest of *satva-wisesa*, *boddhisatwa* in practising *paramita* to reach Buddhahood in his life as pertinent in this text with some efforts to see its counterpart in Sanskrit sources.

Sang HyangKamayahanikan as a philosophical text

Sang HyangKamahayanikan has been considered as a very important text of Buddhist tradition in ancient Java. It is a philosophical work testifying the existence and growth of Buddhism in ancient Java; a blend between *Mantrayana*, *Mahayana*, Tantrism, and local cultures. Owing to its importance in the history of Buddhism in Indonesia, it has been studied from various disciplines. J de Kats, a Dutch researcher translated it into Dutch and it was published it (1910). Through this work the text was known in the West and it is referred by later researchers. I Gusti Bagus Sugriwa, a Balinese traditional scholar, translated it into *bahasa*Indonesia and published by PustakaBalimas (1971) and later by Udayana University Press (2012). This was perhaps the first translation in Indonesian which threw some lights on the field of Balinese religion. Later on transliteration, translation of it along with notes have been done by a team of translators and published by the Department of Religious Affairs, the Republic of Indonesia (1980). LokeshCandra (1995) has done an excellent work in transliterating, translating, and annotating the text in English. Interestingly, he elucidates some *slokas* or terms pointing out their parallels or counterpart in Sanskrit, Tibetan, Chinese or Japanese. Some pictures or images were also added to clarify some points found in the text. Their appearance almost in the same period; and thus they have some commonality in the way of expression and the main tenets of Mahayana Buddhism. NeorhadiMagetsari in his work *Borobudur: Rekonstruksi Agama danFilsafatnya* (1997) has shown that there is a close relationship between the text and Borobudur Buddhist temple of Java. He tried to analyse *slokas*, especially dealing with *paramita* with reference to some Sanskrit sources especially from Yogacara school of thought.

A general view about the texts is worth to consider to get a better knowledge of the existence of the teachings within it, and to have a general picture of Buddhist tradition of ancient Java. What is obvious this text was produced when culture synthesis had happened in ancient Java. This becomes more important since there is some links between *Sang Hyang Kamahayanikan* as monument in the form of literature (*candiaksara*) and Borobudur Buddhist temple as a physical temple (*candi*). (Noerhadi Magetsari, 1997 : 13).

The text can be divided into two sections, viz. the first section is called *Mantrayana*, which elucidates of prerequisite condition for a *sadhaka*, who wishes to reach *nirvana*; whereas the second section is called *Paramitayanain* which *paramitais* expounded in rather details in the context of a seeker to get self-transformation in practising cardinal values of *paramita*. The Third section expounds Tantric tenets.

It is basically Mahayanic Tantric text of 10th century A.D which was created during reign of MpuSindok (929 to 948) in Central Java. There are discourses about *Mantrayana* and *Tantrayanain* some parts of the text. History testifies that during his reign, Tantrism had already exercised its powers in society. It seemed that Tantrism was quite popular amongst the people even though its teaching is secret in nature. But it does mean that it is only the ruler can learn it. There is a revered *Tantrikguru* from Wanjang whose name is Sri SambharaSuryavarana had created the text (Lokesh Candra, 1995 : 325). It was become the favourite text of Kartanagara King in East Java in later period because it teaches Tantrism. Power is very much required when one is in power.

Paramita-marga

After describing *Sang Hyang Mantrayana* in which it deals with various teachings and prohibitions as prerequisites taking up the *Mahayana*, the text of *Sang Hyang Kamahayanikan* elucidates the concept of *Catur-paramita* (four perfect virtues) and *Sat-paramitas* (six perfect virtues) successively in a section called *Paramita-marga* [from 27a-39a], and hence called *Dasa-paramita* (ten perfect virtues). *Sat-paramita* is also called *Paramabodhi-marga*. In this regards states that one of the two subdivisions of Mahayana according to the *Tantraratanavali* collected in the *Advayavajrasamgraha* also known as *Paramita-yana*. The followers of this school based their religious practices on the cultivation of *paramitas* and derived the main impulses of their doctrine from the *Prajnaparamita* texts. The conception of the goddess *Prajnaparamita* as the embodiment of spiritual knowledge has something to do with this school (See, N.N .Bhattacharyya, 1990 : 119). The teaching is imparted to a disciple (called *jinaputra*) who is keen to know about Buddhahood (*kahyangbuddhan*), the means to get *nirvana* [27a]. These *paramitas* are considered as a path (*marga*), which leads to highest Bodhi. With this, one disciple will not experience difficulties in the attempt to reach Buddhahood.

Quality of a disciple is supposed to have these *paramitas*, and they are believed to be prerequisite condition for reaching Buddhahood.

The teaching of *Paramitayana* is given prior one takes *Tantrayana* as a great way (*mahanaya*) that is path of *Mantra* along with its rituals. In other words, *Paramitayana* can be considered as an introduction before learning *Tantrayana* as reflected in this text. This will give an unparalleled wisdom, which can be reached through the power of *Vajramantra* (XVIII). The teacher narrates them as follows:

The six *paramitas* are (1) *dana-paramita* (perfect virtues of generosity), (2) *sila-paramita* (perfect virtue of morality), (3) *ksanti-paramita* (the perfect virtue of endurance), (4) *viryya-paramita* (the perfect virtue of mental vigour), (5) *dhyana-paramita* (the perfect virtue of meditation), and (6) *prajna-paramita* (perfect virtue of wisdom). This is the true path of leading to Great Enlightenment (*mahabodhi*) (Lokesh Candra, 1995 : 325). The number and names of *paramitas* are exactly the same with those mentioned in *AstahasrikaPrajnaparamita*, which is considered by modern researchers as the oldest *Sut*. The original text of it was in Sanskrit from the era of Pala dynasty of India, a period in which *Sang HyangKamayahanikan* came into existence in Java. Of this fact, there exists similarities in the concept of *Paramita* of *Sang HyangKamayahanikan* with the text of *AstahasrikaPrajnaparamita* can be acknowledged. This *sutra* was also translated into Tibetan in 850 and Chinese in 985 by Danapala (Noerhadi Magetsari, 1997 : 126). With reference to Old Javanese *tutur* of *Sang HyangKamayahanikan* there was no translation of it into Old Javanese instead of taking seeds from its original sources be it *AstahasrikaPrajnaparamita* or any other sources, and it was expressed in its own manner in which local culture had shaped in some forms the presentation of the ethical principles in it.

What is the relationship of these elements of *Paramita*? Why is *dana* is put first and *Prajna-paramita* is the last? These are worth to consider since they are very fundamental concepts in ethics for which virtues or wicked actions have a direct consequence to the attainment of ultimate goal. For Buddhism, observing ethical life (*sila*) is imperative if one wishes to attain Buddhahood. *Sila* along with *samadhi* and *prajna* are derived from noble eight-fold path (known as *AstasangikaMarga*), viz. (1) right speech, (2) right action, (3) right livelihood, (4) right effort, (5) right mindfulness, (6) right concentrations, (7) right understanding, and (8) right thoughts. Morality (*sila*) consists of 1-3, Concentration (*samadhi*) consists of 4-6, and Wisdom (*prajna*) consists of 7-8. *Sila* is viewed as the foundation in spiritual journey before reaching higher level. In this regard *Asanga*, an exponent of Yogacara School had described in his text *Mahayana-sutralamkara* in which there should be successive order from lower to higher level of morality, viz. *dana*-, *sila*-, *ksanti*-, *viryya*-, *dhyana*-, and *prajna*-*paramita*. It is so since they are orders of

spiritual experienced and with this one may acquire order of experience in higher levels. In other words, the achievement of the lowest level, i.e. *dana* is as a base for the achievement of higher experience. Even though *dana-paramita* is considered the first or lowest in rank comparing with the others, it is not a guarantee one can perform it in the right way not yet counting *mahati-dana*. It is impossible the higher or higher level of experience can be attained without releasing lower level of *paramita* (Noerhadi Magetsari, 1997 : 126 - 127). This fact shows methodological principles it has that in realizing them, it is commenced from lower or easier to higher or more difficult. Self-effort is suggested to realise these virtues.

Further, the implementation of *paramita* in real practices is divided into three levels in line with its practices. The division like this was mentioned in *Lankavatara-sutra*, a very important *sutra* of *Yogacara* school of thought. These levels are (1) ordinary level, that is, the things practised by a follower is for the attainment of getting merit (*punya*) either in this world as long as he lives or in other world after the death; (2) extraordinary level, that is those who perform just only for getting *nirvana* through practising them; and (3) highest level, that is for *bodhisattva* who performs them for securing all creatures in this world from worldly sufferings (*samsara*). (See, HarDayal and D.T. Suzuki, 1932 : 127). The levels presupposed a gradual way in the path prescribed. As per Balinese tradition in regards of implementation of any action or ritual and considering materials or instruments used, they can be classified into three levels, viz. least (*kanista*), middle (*madhya*), and highest (*uttama*). When one practising the first two may be classified into *kanista*, the first two plus the third and fourth is into *madhya*, and the first four and plus the fifth and sixth is into *uttama*. It is based on the assumption that the *paramitas* are put in order from lower to highest level.

These points of *dana* will be explained in the following sections revealed by the text.

Generosity (*dana*) is of three kinds, viz. (1) *dana* (generosity), (2) *ati-dana* (great generosity), and (3) *mahati-dana* (extraordinary great generosity) (Lokesh Candra, 1995 : 352). In this contexts, Vasubandhu in his *Bodhisattva-bhumi* divides *dana* into three kinds, viz. (1), personal *dana*, i.e. the giving for one own soul or limbs of our body; (2) non-personal *dana*, i.e. the giving on behalf of one's wealth; and (3) personal and non-personal *dana* (Noerhadi Magetsari, 1970 : 128). Further this is developed into 9 kinds of *dana* based on its nature, viz. (1) real nature (*svabhava-dana*), (2) general nature (*sarva-dana*), (3) nature which is hard to reach (*duskara-dana*), (4) nature which is omnipresent (*sarvatomukha*), (5) nature of one is perfect (*satputra-dana*), (6) nature of all-forms (*sarvakara-dana*), (7) nature which can make one changes from rude to become follower or from poor to become rich (*vighatarthika-dana*), (8) nature which can give comfort in this world and world after (*ihamutrasukha-dana*), and (9) nature which has been purified (*visudha*). *Sang Hyang Kamahayanikan* enumerates that *dana* is all delicious objects like

tasty rice, drinks, not to mention cold, tasty water, all that is given to a stranger.., even gold, jewellery, fine raiment (*dodot*), boy slaves, people, chariot (*ratha*), elephant, horses, even a kingdom, give them when someone requests you. Do it not for a favour in return. Out of great love for all creatures, if you can give (them) to a stranger, they should be accompanied by kind words, appropriate behaviour, and a pleasant disposition. This is called *dana*. (Lokesh Candra, 1995 : 352). It is obvious here that *Sang HyangKamahayanikan* describes what things are given and the manners to give. This text does not clearly mention to whom the *dana* should be given, and why a *bodhisattva* should do it. These are not described in it. However, in Buddhist text, it usually gives details of the receiver of *dana*. For example, firstly, it should be given to friend and member of family (according to *Jatakamala* and *Siksasamuccaya*) (Noerhadi Magetsari, 1970 : 130). Secondly, it is given to those who need it, like the poor, sick person, person affected by calamity, and the helpless (according *Mahayana-sutralankara*, 112.4). Thirdly, it is given to Buddhist priest and brahmin. If we see the message of the two texts in which they have commonality, it shows that *Sang HyangKahayanikantends* to follow thoughts of Yogacara. It contends that thought is self-creative and all-producing, the ultimate principle and the ultimate type and form of reality. It denies the real existence of everything except *vijnana* or consciousness which constitutes the whole universe. The phenomenal existence of the world with its distinction of subject and object is accepted by the Yogacara (See, N.N .Bhattacharyya, 1990 : 173).

Atidana is thing like *bharya* is wife. Give your children and even your beloved wife, when someone asks you: like *mahasatva* who gave his wife and children to a *brahmanarequesting* him so. For desire is an obstruction to Buddhahood. If one can be detached (from desire) then one will definitely achieve Buddhahood. As evidence of having cut off desire, do not be non-plussed. Such virtue serves to obtain entry into the realm of enlighten. The practice of such a virtue is called *atidana* (Lokesh Candra, 1995 : 353). This example seems to be cited from *Jataka-mala* and *Avadana-kalpa-lata*, that is, story about Visvatara king. This king is often used as a good example of one who performs *dana-paramita* with selfless attitude. The story of it can be seen in Borobudur Buddhist temple in Java (Noerhadi Magetsari, 1970 : 132)

Mahati-dana is things like the *mahasatva* who sacrificed his flesh, his blood, his eyes, his body, not having any craving for it all, which he did out of his love for creatures, to end the grief of creatures, be they *raksasa*, be they tigers, be they *garudas*: that is why he gave away his flesh, his blood, his eyes, gave them away to an old, blind *brahmanaas* as a test of his generosity. He denoted his heart to the son of a merchant who was afflicted and aggrieved. Indeed, even his body was not refused for the welfare of a stranger. The practice of such a virtue is called *mahati-dana* (Lokesh Candra, 1995 : 353). This example seems to be cited from *Jataka-mala* written by Aryasura. *Sang*

HyangKamahayanikan emphasises on “self-sacrifice”, whereas the fate of the sacrificer is not considered important in this world. In line with *Jataka-mala*, its author is never mind with the fate of the sacrificer, despite the fact the sacrificer may get grace (Noerhadi Magetsari, 1970 : 135). With these elucidations, *mahati-dana* is the most difficult to be sacrificed.

Sila-paramita is things like *kaya*, *wak*, *manah*. *Kaya* means body. The movements of hand and feet are called *kaya*. *Vak* means speech. All that is spoken is called *sabda*. *Citta* is mind. In brief: *kaya*, *wak*, and *citta* should not cause evil. They should not permit even a single evil deed. *Kaya*, *wak*, and *citta* are called *tri-kaya*. Good deed, everything called *subha karma*, that is good, should be accomplished by *Tri-kaya* (Lokesh Candra, 1995 : 354). What actions belong to each of *kaya*, *wak*, and *citta*? What are suggested and avoided? In 29b it states that *tri-kaya* is the so called covers all actions which can yield goodness and various actions, which can be said as good actions. In short, for *kaya*, *wak*, and *citta*, do not let them to do sinful action. All actions that can lead one to reach sin do not let them to be performed by *tri-kaya* (Noerhadi Magetsari, 1970 : 139). *Sang HyangKamahayanikan* further states in a negative way by using the term ‘*virati*’. This term is found in texts of *Dasabhumi-sutra* (23.6), *DasasahasrikaPrajnaparamita* (chapter i-xii), and *Maha-vyutpatti* (section 92] *Sang HyangKamahayanikan* [30a-32b] mentions ten prohibitions, which should be avoided by *kaya*, *wak*, and *citta*, which altogether express the performance of *Sila-paramita*. Each aspect of *tri-kaya* has three sub- division and elaborations

What is connection with *dana-paramita*? The accomplishment of *silaparamita* is viewed as supplementary of a *bodhisattva* who has performed *dana-paramita*. A Buddhist resource like *Madhyamakavatara* presents an analogy to understand this concept. *Sila* is taken as foot for the performance of *dana*, because without foot, one will fall down to wicked life. He cannot free himself when he lives without foot (Noerhadi Magetsari, 1970 : 137). Foot is the base on which the entire body can stand and move accordingly.

Ksanti-paramita is the mind that gets impatient with contempt by others: varied are the ills impatience inflicts on you. Be they improprieties of *kaya*, or of *sabda* or of *citta*: never be afflicted, never be frightened. Give up the desire to retaliate evil (done to you), and resign to the ills (*aparadha*) arising out of your previous *karmas*. Do not stop contemplating the welfare of all beings. You should bear in mind: when you are treated with respect, do not be overjoyed, do not be over happy. Do not be in high spirits when you are being ‘battered up’. Be balance disposition to all beings. In short: there should be no difference in your attitude whether you are being disrespected or honoured. Such a state is called *ksanti-paramita* (Lokesh Candra, 1995 : 358). As acknowledged for a person, who donates, but does not perform *silaparamita*, he will not get wisdom. Similarly one who performs it with *silaparamita*, but he does not have patience (*ksanti*). Impatience will cause anger, meanwhile anger will

destroy the wisdom that have been accumulated (*Bodhicaryavatara*, VI, I). To avoid these all, one should perform patience (*ksanti*) which further yields *prajna* (Noerhadi Magetsari, 1970 : 150). Up to this point how lower level of *paramita* behaves as a base supporting for the possibility to accomplish the higher levels.

Viryya-paramita is that *kaya, vak, andcitta ...* tears. Never be tired in performing good deeds day and night. The good actions performed during the day are: copying the manuscripts, worshipping (the deity), offering oblations, drawing sacred illustration and ornamentation, concentration on the *saddharma-vacana* in silence (in mind), and reading aloud the holy *dharm*a in the scriptures, erecting *stupas*, undertaking *stupas* with images of *tathagatas*, conducting with all the sacred rites, performing *homa*, and being of a mind (*buddhi*) to honour guests. Such are the good deeds of *kaya, vak, and citta* to be performed in the day (Lokesh Candra, 1995 : 359-360). This section of text boldly states rituals sides of the *Mahayana* tradition.

If the performance of *Paramita* is without strength (*viryya*) for implementing it in a regular manner, the performance also will not reach level of perfection. *Mahayanasutralankara* [XVI, 66] states that through performing *virya*, one will be able to reach freedom and to develop perfection (Noerhadi Magetsari, 1970 : 153). *Virya* is required to make sure the performance of *dana-* and *ksanti-paramita* will become directed and having required result in the state of Buddhahood of a *Bodhisattva*.

What are the good deeds of *kaya, vak, and citta* to be performed at night? Muttering prayers, doing *yoga*, reading the holy scriptures, uttering *mantras* and hymns to all the *Tathagatas* and all the *devis*, thinking of all beings and contemplation from the wheel of existence, their obtaining felicity (*sugati*), their attaining super mundane happiness. That is the performance of good actions of *kaya, vak, andcitta* by night, incessantly, without tears, without finding it troublesome. Such a state is called *viryya-paramita* (Lokesh Candra, 1995 : 360). In other words, each aspect of *tri-kaya* is directed to perform voluntary action progressing from attachment to non-attachment.

Dhyana-paramita is that mind totally devoted to the constant asking (of what good may be done), always loving all beings whether low, mediocre or the highest, meditating on all that is finally beneficial and contributive to happiness of the entire world, concentrating on all that ends in benefice and happiness both in this world and in the hereafter. Why does he evoke by concentration the benefice and happiness of all beings? Because he is happy that he is one with them. What is this attitude? The body of all beings is my body, my body is the body of all beings, and all things are not different from all *dharma*. This is the cause of this attitude. This is called *Dhyana-paramita*. One *satva-visesa* always thinks the goodness of the entire wellbeing. It is none but a form of concentration on ever-lasting attention to the others.

Prajna-paramita is that everything considered a part of the world found in the ten quarters of the world..., along with the external body as well as the metaphysical, and all beings, all knowledge, all actions, all results, all *paksas* --- know that they, whether with form or formless, are in essence *sunyata*. The connection (*sambandha*) is: looking at it closely, one does not find it as the embodiment of singularity or of plurality. In single items collected together one discovers what is considered a plurality. Whatever one may find one does not encounter a distinct entity. If one looks at it carefully, one does not find what is considered a true singularity. If one looks over it carefully one will see what one tool to be a true plurality does not exist. Thus external things have no essence, and even the *jnanasvarupa* is not conditioned by singularity or plurality (*ekaneka*), or by object-aspect (*grahy-akara*) or subject-aspect (*grahak-akara*). Beyond the subject-object structure (*agrahaka-agrahya*) is the essence. It cannot be expected by perception. To rejoice in meditating on *sunyata* is to be the one nature (*eka-svabava*). The *sunyata* of all *dharmas* is one nature (*eka-svabava*). To concentrate on the external 'sensory' world and the 'spiritual' at the same instant (*saksana*) is *sunyata*. Then one does not notice whether its essence is the subject aspect or the object aspect. Always to doubt is the tendency of knowledge. If *sunyata* is considered a form of thought, then one does not find its embodiment. On the other hand, the object-subject aspect is after all *sarvva-prapanca-varjitah*, the knowledge devoid of all *prapanca*. It is not uncertain regarding 'what is' and 'what is not' or one and many. It is freed of object and subject. It is *prajna* only, without any erroneous insistence. It is firmless, stability, and the unchanging. It is like the sky indeed: pure, stainless. This *prajna-paramita* is practised by all holy *siddhas*, and thereby they achieve Buddhahood. Such are the characteristics of the Six *Paramitas*. You should observe these Six *Paramitas*. In the frame of these six virtues, the last one is the subtle and the most difficult to perform. In this level knowledge one gets is a unique one in which subject-object relationship does not exist anymore.

The text [36a-37a] elucidates **CaturParamita**, viz. (1) *Maitri*, (2) *Karuna*, (3) *Mudita*, and (4) *Upeksa*. This is actually known as *Brahma-vihara*. This teaching should be realized by a son of Jina of Tathagata family, as an *adikarmika*.

Maitri is :*parahita-kartrva* is the state of the mind of a *satva-visesa*. *Satva-visesa* means one who practises the six perfections and the four perfections. The state of his mind brings about the welfare of others. Others means: all beings, lesser, mediocre and excellent. He loves others without expecting any rewards. This is *maitri*. The loving to other is a form of developed consciousness in the part of a *satva-visesa* in the attempt to expend sense of loving to others.

Karuna means: *para-duhkha-viyog-eccha*, the state of the mind of a *satvavisesa* to wish to remove the miseries of all beings. Threefold are the miseries of others. It is the duty of a *satva-visesa* to extend *karuna*, viz. *duhkha-dukhata*

(=miseries of affliction), *samskara-dukkhata* (=miseries of *samskara*); *parinama-dukkhata* (the misery of births). These are the three miseries.

Dukkha-dukkhatameans: to remove a lower (status) in the next birth, for example, if one born as a human being dies and is reborn as a cow, etc. that is *dukkha-dukkhata*.

Samskara-dukkhatameans: to do away the sin of returning into immediately completed birth, for example, if one born a human being dies and is reborn as a human being, that is *Samskara-dukkhata*.

Parinama-dukkhatameans to remove a lower birth when one already has reached a birth higher than the previous one, e.g. someone born a human being dies and is reborn as a deity (*devata*) on account of his being diligent in practising *dharma*, and if he is born again as a human being due to neglect, that is *Parinama-dukkhata*.

That is the triple *dukkha*. A creature experiencing such *dukkha*, will be saved by the compassion/*karuna* of *asatvavisesa*. These show the truth as found by the Buddha that life is sufferings.

Three folds of *karuna*, viz. *satvalambana-karuna*, *dharmmalambana-karuna*, and *analambana-karuna*. These are described as follows:

Satvalambana-karuna means *prahin-atmadrstinamdukkhita-satvalambana-karuna*, compassion on one who clings to his body. When one does compassion on such a being and gets misery because of one's insistence to do *karuna*, then it is the perfection of *maitri*. Compassion on common folk is called *satvalambana-karuna*.

Dharmmalambana-karuna means *prahin-atmadrstinamdukkha-samskara-visayakaruna*, compassion on one who does not cling to his body. When one does compassion on such a being encountering misery, out of his resolve to do compassion on creatures in misery, it is the perfection of performing *maitri*. The compassion of the *mahasatva*, of the noble one is *Dharmmalambana-karuna* (compassion related to *dharma*).

Analambana-karuna means *prahin-atmadrstinamevaanabhinivesa-samskara-vahinimargevyavasthitanamalambanakaruna*, the compassion of one who does not have an attachment to do compassion to creatures, except out of a sense of *dharma*, securely founded on his not being attached. The practice of such compassion on beings in misery is the perfection of *maitri*. The compassion of the *bodhisatva* without attachment is *analambanakaruna*. Thus are the varieties of *karuna*.

Mudita means *para-hita-tustihsatva-visesasyajnanasy-akarah*, the state of mind of the *satva-visesa* because of the happiness of beings, the perfection of the operation of *maitri* and *karuna*, is called *mudita*. Threefold of *mudita*: *stavalambana-mudita*, *dharmalambana-mudita*, and *analambana-mudita*. Just as the three were explained earlier, so are these three also to be explained.

Upeksa means *labh-anapeksa-satva-visesasyajnanasy-akarah*, the state of mind of a *satva-visesa* without expectation of advantage. Without expectation of advantage means: there is no concern in the mind of the *satva-visesa* to get rewards,

praises, homage, and much less pecuniary benefits. When one practises *maitri*, *karuna* and *mudita* towards beings, visualizing the misery of beings, then it is appropriate to practice *upeksa*, fully intent only on doing *upeksa*. There are three kinds of *upeksa*: *satvalambana-upeksa*, *dharmalambana-upeksa*, *analambana-upeksa*. As is the interpretation of the three earlier, so it is with these three

The aggregation of the four *paramitas* and the six *paramitas* is: *dana*, *sila*, *ksanti*, *viryya*, *dhyana*, *prajna*, *maitri*, *karuna*, *mudita*, and *upeksa*. These are called ten *paramitas* as described in *Sang Hyang Kamahayanika* text. Their essence (*tattva*) is the Five Devis. Sri Vajradhatvisvari is extraordinary in wisdom and at the same time very beautiful and exceptional is her service to lord Bhataravairocana. She is the essence (*tattva*) of the six *paramitas*. The essence of BharaliLocana is *metri*, the essence of BharaliMamaki is *karuna*, the essence of BharaliPandaravasini is *mudita*, and the essence of Bharali Tara is *upeksa*. These ten *paramitas* have their essence in the Five Devis. Therefore, one should concentrate of the *devis* well, one should concentrate both on the exoteric and spiritual planes, for it are equal to attaining Buddhahood. This is the supreme way to attain *mahabodhi*. The association of each of the last four *paramitas* with *devi* is worth to consider. The Mahayana conception of *sunyata* and *karuna* is substituted by *Prajna* and *Upaya* in Tantric Buddhism. *Praja* is associated with female principle, the union of which with *Upaya*, the male principle, produces great bliss (*mahasukha*) which is no-dual quintessence of all entities. (See, N.N .Bhattacharyya, 1990 : 125).

Some reflections

What are the benefits performing *paramita*? *Paramita* is a means or ways to reach Buddhahood. *Paramitas* are neither the ultimate goal, nor even Buddhahood. This is basically ethical values which can promote purity of mind. However, this state should be reached because it is a prerequisite condition for the attainment of *sunya*. In practise it is a method for disciplining self rather than a set of cardinal ethical values which should be observed. The practice of implementing them in oneself is to be done in a gradual manner commencing from the lower to higher level under the supervision of a master. The dialogue form in presenting the tenets shows it that a disciple is under the guidance of a master. When one has been able to perform them, one is considered to reach a quality of *mahasatva-visesa* or *bodhisattva* despite the fact it is difficult to classify either one is in a state of Buddhahood or not. Since a *bodhisattva* is an ideal personality, he should be equipped with ideal quality too for throwing lights to all humanity. How can be a *bodhisattva* teach to perform *dana*, *atidana* or *mahati-dana* to other fellow when he himself does not have any quality or never experience of giving alms or donation or surrender himself to humanity. For a common people or layman who is not trained to do such things feel very difficult not to mention giving one's flesh,

body or life --- these belong to *mahati-dana*--- to fulfil the request of others. When feeling of attachment (*trnsna*) to worldly objects exists in oneself, giving *dana*, even a small thing will be hard to do. *Sang HyangKamahayanikan* [28b] states that loving (*trnsna*) is obstacle to attain Buddhahood. When senses (*indriyas*) are to be satisfied even till unchecked fulfilment of them, one is in the state of bound spiritually. However, if it can be over shaded, the way that can lead to Buddhahood will also be reached. It suggests forgetting enjoyment of making love, not to regret it. That wisdom is an attempt towards reaching city of Bodhi. When one attempts to store such wisdom is called (Noerhadi Magetsari, 1970 : 133). In *dana-paramita* the giving is in the form wealth, in *atidana* the thing donated is the last wealth, like the feeling of love to children or wife, and love that is based of lust. All of these things cause bound to self and behave as obstacles towards the path of Buddhahood. And through practising *mahati-dana*, loving to own self is gradually eradicated. What is obvious is that the classification of *paramitas* into more details, like in the case of *dana* (viz. *dana*, *atidana*, and *mahati-dana*) can be taken as a gradual spiritual journey to reach higher level.

Living in an environment in which giving *dana* is practised or habituated, self-transformation will gradually happen. Environment either physical or non-physical contribute a great extent to the development of one's personality, especially in *dana-paramita*. With giving *dana*, for example, one is not expected to get merit (*punya*) from anyone or any divinity, however giving *punya* is very much demanded for reaching a state of *bodhisattva* as mentioned in *SatasahasrikaPrajnaparamitain* which the performance of it will cause or yield storage of wisdom (*punya-sambahara*), will get rebirth as a human being or as a god. It means that the Buddha taught his disciples to cultivate one own potential through disciplining one own self. From the above description it is obvious that the performance of *dana-paramita* is an attempt to develop compassion (*karuna*) to all living beings, an important ethical value in Buddhism

Sang HyangKamahayanikan [28a] states that one should not expect result/fruit (*phahala*) from his act of giving alms or donation. The giving act should be supported by big compassion (*karuna*) to all beings. With reference to the manner of giving, this text [28a] describes that in giving alms or donation even though to stranger, the act of giving should be accompanied with sweet words, proper attitude, and with friendly face. That it is basically called *dana*. In other words, it can be said that by *karuna* a *Bodhisattva* is motivated to give *dana-paramita*. The more *karuna* one has, the higher quality of *dana* can be given, like giving one's life, which belongs to *mahati-dana*, for the good of well beings. With this fact, *Sang HyangKamahayanikan* is more interested in describing the way rather than to whom *dana* should be given. This text reminds us not to give *dana* blindly, it should be done in careful manner; it should be sure that only the right person receiving it. A *bodhisattva* in doing so should be able to combine between wisdom (*prajna*) and

compassion (*karuna*) as contained in *Siksamuccaya* of Santideva *Dana-paramita* is performed as means to eradicate feeling of love and feeling to have (*trsna*) as obstacles on the path leading to Buddhahood through the increasing personality of *bodhisattva*.

Conclusion

The concept of *paramita* (perfect virtue) is a part and parcel of Buddhist ethics (*sila*). It is widely discussed on Buddhist literature; each has its own way in elucidating the ethics. When a Buddhist talks about eight noble paths (*Astasangika-marga*), there contains *Sila*. Old Javanese text of *Sang Hyang Kamahayanikan* also discusses it in *slokas* 27a-39a. It is found there some differences in elucidating each *paramita*. What is pertinent here is that Old Javanese text tries to elaborate the *paramitas* in more details through giving an analogy or examples. It presents divisions of each *paramita* along with its minor details to show the depth of the virtues being exposed. With this, reader or disciple is supposed to understand the message easily.

The influence of Javanese culture seems to be quite significance. And, with this, there is enrichment of the concept of *paramita* using local language across the globe. Using Old Javanese language and in a milieu of harmonious culture dialogue in Java, the tenet presented in this text looks interesting and unique.

Paramitas as described above is a prerequisite condition for the attainment of Buddhahood. Only through observing *paramitas* as a part of ethics of Buddhist, the ultimate goal of life, i.e. *sunya* can be reached. How *paramita* especially *prajna-paramita* is closely associated with the attainment of *sunya* since the knowledge reached here is free from subject-object relationship. The role of language also disappears; it is just *sunya* (complete void). Having commitment in the path ethics, one can observe them in a gradual way. Practising *dana-paramita* along with its varieties is the first step in the spiritual journey. When life is taken as a spiritual journey to reach *sunya*, its ethics starts from its journey from passion, which passes through dispassion and ends in active compassion. For a *satva-visesa* or *bodhisattva*, strong belief in the teaching of Buddha and the practise of *paramitas* are imperative.

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