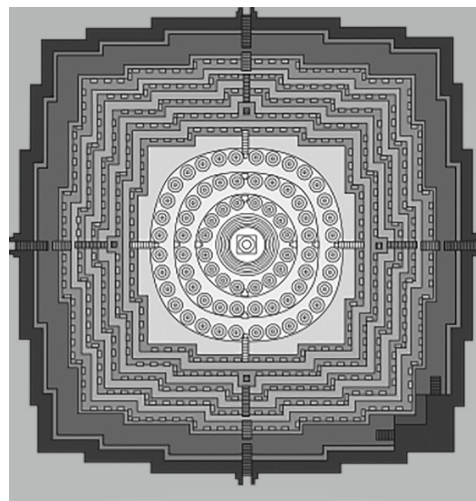
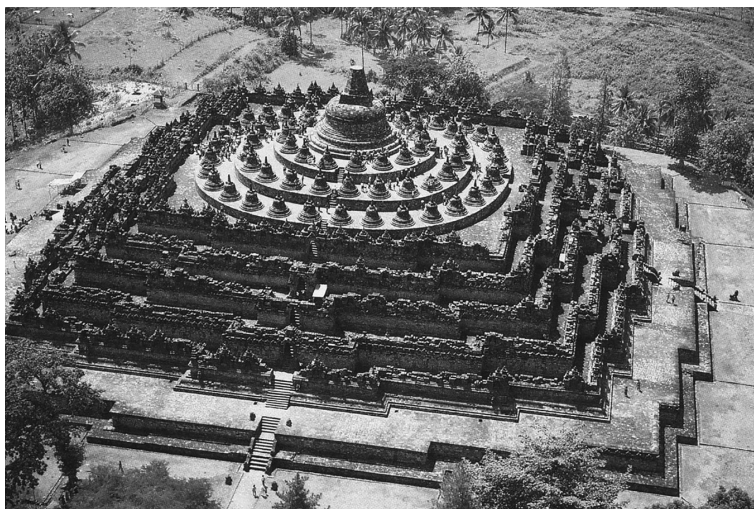


Borobudur: A Buddhist Monument in Central Java

婆羅浮屠：一座位於印尼爪哇中部的佛寺

A Talk Given by Dr. Hudaya Kandahjaya in the Online Sunday Evening Lecture Series on July 3, 2022

Hudaya Kandahjay 博士於2022年7月3日週日線上講座系列報告



The name Borobudur originates from Sinhalese *vara-budu-r* (in Sanskrit *vara-buddha-rupa*), meaning an excellent Buddha image. This temple is truly an excellent one.

The edifice is meant to be a monastery that heaps all virtues of the Buddha (*sugatagunagana vihara*), or a heap of Dharma (*dharmavriddh*), especially of the foremost true Dharma (*agra saddharma*) which is untold to people by mundane world. The unequalled Dharma is considered the prime medicine for all diseases of existence.

This mandate by King Samaratunga and his daughter, Princess Pramodavariddhani, is inscribed on the Kayumwungan inscription which is also an inscription consecrating Borobudur. Princess Pramodavariddhani consecrated it on May 26, 824 CE.

The Kayumwungan inscription praises King Samaratunga and Princess Pramodavariddhani using the terms: great wisdom (*mahdjanapunya*) and virtue devotion (*bhakti*) and conducts like a Buddha (*buddhacarita*).

婆羅浮屠這個名詞起源於錫蘭語 *vara-budu-r* (梵語 *vara-buddha-rupa*)，意思是傑出的佛像。這座寺廟確實是一座非凡的寺廟。

這座建築意味著一座寺廟匯集了佛陀所有的美德 (*sugatagunagana vihara*)，或是匯集了佛法 (*dharmavriddh*)，特別是無上真實的佛法 (*agrasaddharma*)，這是世俗世界無法告訴人們的。無與倫比的佛法被認為是治療所有已存在的疾病的良藥。

這塊碑文上刻著三佛齊國王和他的女兒普拉莫達瓦達尼公主的授令，這也是普拉莫達瓦達尼公主於西元824年5月26日奉獻給婆羅浮屠的碑文。

卡尤姆温甘碑文用了這些詞語歌頌



The Kayumwungan
Inscription, 842 CE.

卡尤姆温甘碑文
公元842

The meaning of these terms becomes obvious when their elucidation in the Sang Hyang Kamahayanikan is examined methodically. In this text, those terms indicate elevated spiritual attainment. At the same time the terms reveal a strong relationship among the Kayumwungan inscription, the Sang Hyang Kamahayanikan, and Borobudur.

The explains that the top of Borobudur is an altar formed like a wheel due to the Princess' design. This altar is an abode for the Jinas (jinalaya, equivalent to buddhaksetrci). The main stupa crowns the top of Borobudur so that spiritually it becomes like the origin and the ultimate of Borobudur.

The main stupa also presides over the whole crowd at Borobudur and therefore is called the Lord of the Multitude, the Lord of All Virtues, the Lord of Dense Mysteries, or Sri Ghananatha. The multiple meanings occur because the word ghana in Sanskrit has many meanings. Other than multitude, the Sanskrit ghana means auspicious virtues, solid or dense mysteries, and the cube of a number, etc.

☞To be continued

三佛齊國王和他的女兒普拉莫達瓦達尼公主：大智慧、美德奉獻、像佛陀一樣的行為。

當系統性地核查這些詞彙在《聖大乘論》中的闡釋時，其含義變得顯而易見。在碑文中，這些詞彙表達了更高的精神成就。同時，這些詞彙也揭示了卡尤姆温甘碑文，聖大乘論和婆羅浮屠之間的強有力的聯繫。

卡尤姆温甘碑文解釋說，婆羅浮屠的頂部是一個聖壇，這個由公主設計的聖壇的形狀是輪相。這個聖壇是耆那（就是佛、聖者的意思）的住所。主佛塔居於婆羅浮屠之頂，因此在精神上它象徵著婆羅浮屠的起源和終點。

主佛塔也主持著婆羅浮屠的整個建築群，因此它被稱為眾主，所有美德之主，眾奧義之主，它又被稱為錫蘭迦納納達 (*SriGhananatha*)。出現多重含義是因為梵語中的「迦納」一詞有很多含義。除了眾多之外，梵文的「迦納」還意味著吉祥的美德，真實的奧義，以及數位立方等。

☞待續



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