



Sanghyang Adi Buddha



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This is an article about Sanghyang Adi Buddha in Buddhayana. For Adi-Buddhas globally, see [Adi Buddha](#).

Sanghyang Adi Buddha is a designation for the [divine](#) concept in [Buddhism](#) used by Buddhism in Indonesia. This name is used by Venerable [Ashin Jinarakkhita](#) when he awakened Buddhism in Indonesia, given the first principle of the Indonesian state, namely [Pancasila](#), which reads " *God Almighty* ". ^[1] ^[2] This concept is used by [Buddhayana](#), which is a place for all schools of Buddhism such as [Theravada](#), [Mahayana](#), and [Tantrayana](#). When referring to the concept of Godhead, a "designation" is needed. Adi Buddha is one of the names for God Almighty. Other names are *Advaya*, *Diwarupa*, *Mahavairocana* (Buddhist books of the Kawi language), [Vajradhara](#) (Kagyū and Gelug schools of [Tibet](#)), [Samantabhadra](#) (Nyingma school of [Tibet](#)), [Adinatha](#) ([Nepal](#)). ^[3]

The term Sanghyang Adi Buddha is a term agreed upon and used by [the Indonesian Supreme Sangha](#) and [the Indonesian Buddhayana Assembly](#) as the term God Almighty. This term is not found in the [Tipitaka](#) ([Pali](#) canon), but is found in several books such as [Sanghyang Kamahayanikan](#) (ancient Javanese book) which uses [the Kawi](#) language (ancient Javanese).

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Sanghyang Adi Buddha

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This article is about Sanghyang Adi Buddha of Buddhayana, Indonesia. For the global use of Adi-Buddha, see [Adi Buddha](#).



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Sanghyang Adi Buddha is a concept of God in [Buddhism in Indonesia](#). This term was used by [Ashin Jinarakkhita](#) at the time of Buddhist revival in Indonesia in the mid 20th century to reconcile the first principle of the official philosophical foundation of Indonesia ([Pancasila](#)), i.e. "*KeTuhanan Yang Maha Esa*" (lit. "[Recognition of the Divine Omnipotence](#)") that requires the belief in a supreme God, with Buddhism which strictly speaking does not believe in such monotheistic God.^{[1][2]} This concept is used by the [Indonesian Buddhist Council](#), an organization that seeks to represent all Buddhist traditions in Indonesia such as [Theravada](#), [Mahayana](#), and [Vajrayana](#).^[3]

[Adi Buddha](#) is one of many names that may be used as an approximation for *God Almighty* in addition to *Advaya*, *Diwarupa*, *Mahavairocana* ([Kawi language](#) texts of Buddhism), [Vajradhara](#) (Tibetan [Kagyū](#) and [Gelug](#) schools), [Samantabhadra](#) (Tibetan [Nyingma](#) school), and [Adinatha](#) ([Nepal](#)).^[4] In Indonesia, the term **Sanghyang Adi Buddha** is agreed upon and used by the [Indonesian Supreme Sangha](#) and the Indonesian Buddhist Council as the designation for the God Almighty.^[5] This term is not found in [Pāli Canon](#), but used in some old [Indonesian Vajrayana](#) texts such as [Sanghyang Kamahayanikan](#).^[3]

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Conception [[edit](#)]

Sang Hyang Adi Buddha refers to "the seed of **Buddhahood**" inside every being. In **Mahayana Buddhism**, Adi Buddha refers to the primordial Buddha that outlines the same Universal **Dhamma**.^[3]

Adi-Buddha is the Almighty Primordial Buddha, or *Paramadi Buddha* (The first and incomparable Buddha). He has some other names such as *Adau-Buddha* (Primordial Buddha), *Anadi-Buddha* (Uncreated Buddha), *Uru-Buddha* (Buddha of the Buddhas). He also called

V•T•E

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Adinatha (The first Protector), *Svayambhulokanatha* (self-originating World Protector), *Vajradhara* (Vajra Holder), *Vajrasattva* (Vajra Being), *Svayambhu* (the Self-Originating One), or *Sanghyang Adwaya* (Unequaled). In [Chinese language](#), Adi-Buddha is *Pen-chu-fu*, while *aramadi-Buddha* is translated as *Sheng-chu-fu*. In Tibet *Dan-pohi-sans-rgyas*, *Mchog-gi-dan-pohi-sans-rgyas*, or *Thogmahi-sans-rgyas* are all refers to "Buddha of the Buddhas", that existed since the beginning, as the first: *Paramadi-buddhodhrta-sri-kalacakra-nama-tantraraja* and *Jnanasattva-manjusryadi-buddha-nama-sadhana*.^{[6][7]}

[Mahayana Buddhism](#) believes that [Buddha](#) has three bodies (*Trikaya*), i.e.: "The Created Body" (*Nirmanakaya*) to teach common human being; "Body of Mutual Enjoyment" (*Sambhogakāya*) or the body of bliss or clear light; and "Truth Body" (*Dharmakāya*) which is eternal, omnipresent, non-individual, almighty, non-dual, and self-originating (*svabhava-kaya*). There may be many Buddhas, but only one Dharmakaya. This Dharmakaya is identical with Adi-Buddha. The sources of this Trikaya doctrine are [Avatamsaka Sutra](#) and *Mahayana-sraddhotpada-shastra*. The last one was the work of Asvagosha, a [monk](#) who lived around the first century AD. Vetulyaka Lokottaravada School says that [Sakyamuni](#) originally was the manifestation of Adi-Buddha in this world. Herman S. Hendro (1968) wrote:^[6]

"Dalam Kitab Sutji Sang Hyang Kamahayanikan, pupuh ke-19 dijelaskan bahwa Sang Buddha Gautama telah menunggal dengan Sang Hyang Adhi Buddha atau dengan kata lain bahwa Sang Buddha Gautama adalah pendedjawantahan dari Sang Adhi Buddha. Karena itu bila kita menjebut Sang Adhi Buddha maka itu adalah Sang Buddha jang tidak berkarya (saguna)."

"In the Sacred Book of Sanghyang Kamahayanikan, 19th stanza, is explained that the Buddha Gautama was merged with Sang Hyang Adhi Buddha, or in other words the Buddha Gautama was the manifestation of the Adhi Buddha. Therefore if we refers the Adhi Buddha then He is the Buddha who is inactive (*saguna*)."

Although revered, prayers are never addressed to Adi Buddha. With his power, he emanates into five [Dhyani Buddhas](#). The heaven of Adi Buddha is called *Ogamin* in [Tibetan](#) or *Akanistha* in [Sanskrit](#) (lit. "not down" or "without (back) to the bottom").^[7]

Buddhist concept [\[edit \]](#)

In [Udana](#) Nikaya (viii: 3), [Sakyamuni](#) gave His teaching:^[4]

"There is, O monks, an Unborn, Unoriginated, Uncreated, Unformed. Were there not, O monks, this Unborn, Unoriginated, Uncreated, Unformed, there would be no escape from the world of the born, originated, created, formed. Since, O monks, there is an Unborn, Unoriginated, Uncreated, Unformed, therefore is there an escape from the born, originated, created, formed. What is dependent, that also moves; what is independent does not move. Where there is no movement, there is rest; where rest is, there is no desire; where there is no desire, there is neither coming nor going, no ceasing-to-be, no further coming to be. Where there is no ceasing-to-be, no further coming-to-be, there is neither this shore [this world] nor the other shore [Nirvana], nor anything between them."

[Pali language](#) for [the Almighty God](#) is "*Athi Ajatam Adbhutam Akatam Samkhatam*" or "the Unborn, Unoriginated, Uncreated, and Absolute One". The Almighty God is something without ego (*anatta*), unpersonified, and indescribable in any form. But for there is the Absolute, the unconditioned (*Asamkhatam*), one can attain the freedom from [wheel of life](#) (*samsara*) by meditating.^[5]

Sanghyang Adi Buddha is the origin of everything in the universe, but he himself is without beginning or end, self-originating, infinite, omnipotent, unconditioned, absolute, omnipresent, almighty, incomparable, and immortal. However, those words are unable to describe the true self of Sanghyang Adi Buddha. The existence of Adi Buddha demonstrates that this life is not the product of chaos, but the product of spiritual hierarchy. By the presence of Adi Buddha, this life becomes useful and be possible to attain enlightenment and Buddhahood.^[4]

[Indonesian Supreme Sangha](#) describes God in [Buddhism](#) and defines God as "the source of everything that exists": Almighty, eternal, everything in the universe are His exposition, intangible and doesn't manifest Himself.^[5]

Indonesian National Encyclopedia [\[edit \]](#)

[Indonesian National Encyclopedia](#) (1988) describes Adi Buddha and the traditions that are used this term thus:^[6]

"Adi-Buddha is a term for the Almighty God in Buddhism. This title came from the Aisvarika tradition of Mahayana in Nepal, which is spread through Bengal, and became also known in Java. Aisvarika is the term for the disciples of theist view in Buddhism. This word came from 'Isvara' which means 'God' or 'Great Buddha' or 'the Almighty', and 'ika' which means 'follower' or 'disciple'."

"This term is used by the Svabhavavak Buddhism in Nepal. This school is one of the branch of Tantrayana school of Mahayana. The term for God Almighty in this school is Adi-Buddha. Later, this view also spread to Java in the time of [Srivijaya](#) and [Majapahit](#). The present scholars knows this term from the paper of B.H. Hodgson, a researcher who studied the religious in Nepal.

"According to this view, one can coalesce (moksha) with Adi-Buddha or Isvara through his efforts with the ascetic path (tapa) and meditating (Dhyana).

The Seeker's Glossary of Buddhism [\[edit \]](#)

The Seeker's Glossary of Buddhism^[8] gives the following definition for Adi Buddha:

"Term used in [Mahayana Buddhism](#), especially in [Nepal](#) and [Tibet](#), for the 'primordial Buddha', the Buddha without beginning." (Ling: 8)

"The primordial Buddha. Although the concept itself can be traced to early Buddhism, it is widely acknowledge that the notion of the Adi-Buddha was fully developed in esoteric Buddhism. In [traditional Mahayana] Buddhism, the Adi-Buddha is represented by Mahavairocana Buddha". (Preb: 38)

"Esoteric Buddhism" is a general term used for the schools of Buddhism using [mantras](#) and [mudras](#) as a principal method of cultivation. These schools exist in the Mahayana tradition of most Asian countries. However, in practice, the term is often used synonymously with the Tantric School of Tibet ([Vajrayana](#)). (Yokoi: 203)^[9]

History [edit]

The concept of [Adi Buddha](#) arose from the development of "Theistic Buddhism" which is the last stage of [Mahayana Buddhism](#) and mainly influenced by the view of [Saivite \(Hinduism\)](#). This development is found in [Nepal](#) and [Java](#), while it originated from [Bengal](#). This conception reached its full development in the literature of [Kālacakra \(Vajrayana Buddhism\)](#). [Sir Charles Eliot](#) on his *Hinduism and Buddhism* (III, 387) proposes that those development were the last effort of [Middle East Buddhism](#) to encounter the expansion of [Islam](#) by showed that [monotheism](#) may also be found inside [Buddhism](#). The important and fundamental thing of this doctrine is that from this one primordial Buddha finally emanates the other Buddhas. Nevertheless, the disciples of Kālacakra are not [theist](#) in the sense of worshipping one Almighty God, but they identified the [Adi Buddha](#) differently according their own sects.^[7]

It's hard to determine when or how the concept of Ādi Buddha or Paramādi Buddha first appeared. Csoma Körösi said that the name and system associated with it are closely related to *Srikāla-cakra-tantra*, a [tantric](#) that *straightforwardly a Saivite in its inspiration*, which arose in the 10th or 11th century AD. But, the term Ādi Buddha had first appeared in *Nāmasangiti* as the epithet of [Mañjusri](#), a sacred text which is considered earlier than the 10th century because the comment of this text is estimated to be written at least from the 7th century AD.^{[7][10]}

This concept was developed in the esoteric teaching of Tantra, though its genesis may be traced much earlier. The earliest sacred text may be *Namasangiti*, a work thought to date from the 7th century AD. The other sacred texts are *Guna Karanda Vyuha*, *Svayambhu Purana*, *Maha Vairocanabhisambodhi Sutra*, *Tattvasangraha Sutra*, *Guhya-samaya Sutra*, and *Paramadi-buddhodhrta-sri-kalacakra Sutra*. The sacred text from [Indonesia](#) are *Namasangiti* of [Candrakirti](#) from [Srivijaya](#) and [Sanghyang Kamahayanikan](#) from the era of the reign of [Mpu Sindok](#) (10th century AD).^[6]

Periods of development [edit]

The development of Ādi Buddha's conception is divided into three periods.^[7]



Tibetan Tanka 🔍
representing the Adi-Buddha [Vajrasattva](#). [Samantabhadra](#) and [Samantabhadri](#), also considered Adi-Buddha, are above. Gouache on cloth.

1. First Period (Mixed Esoteric Buddhism), include the origin and formation into two types of systems, i.e. *Madhyamika* and *Vijnaptivada*. This period only implied the seed of [Esoteric Buddhism](#). Various rules of religious ceremonies, paintings and statues of various Buddhas, were compiled separately, incomplete, and irregular. Suddhikara and Subahu-pariprccha [Sutras](#) are esoteric sutras from this period; rarely has philosophical meaning and so-called *dhyanottarapatalakrama*.
2. Second Period (Pure Esoteric Buddhism), organize and systematize the first period and added a philosophical sense. Madhyamika systematizes the rules of rituals and philosophical concepts together; Yoga only discusses the important issues philosophically. At this level, Esoteric Buddhism was the earlier development than [Esoteric Hinduism](#) and [other religions](#). Maha-Vairocanabhisambodhi, Tattvasangraha, and Paramadi are esoteric sutras from this period.
3. Third Period, the rise of the [heterodoxy](#) schools apart from the pure [Esoteric Buddhism](#). Guhya-samaja is one of some of the fundamental [sutras](#) from this period.

The evolution of the Ādi Buddha's concept [\[edit \]](#)

Theravadan canonic texts sources [\[edit \]](#)

[Theravadan](#) canonic texts mentions that [Sakyamuni Buddha](#) enter the [Nibbana](#) (*parinibbana*) at the age of 80 years. However, it also explains that if He wanted, He could live as human for a [kalpa](#) ([aeon](#)). In the [nibbana](#), His knowledge is beyond that of human and gods, under the condition which cannot be explained, and beyond the ability of mind, but it is not a nothingness.^[7]

Ancient doctrines [\[edit \]](#)

Since the ancient times, there is a belief that [Buddha](#) is still alive although He is unseen. According to de La Vallee Pussin (ERE. I, 96a):^[7]

"Quite possible that the Buddhist quickly belief that Sakyamuni during his stay in the earth was only a magical substitution and the real Sakyamuni had attained the eternal Buddhahood very long time ago."

Some doctrines which support this contention are:^[7]

1. Sukhavati (Chapter 2): a Buddha live for a hundred thousand *niyuta* (millions) koti (10 millions) kalpa or more.
2. Lokottaravada (Vetulyaka School): Sakyamuni did not appear as a human in the world, but gave his *image* to represent Himself.
3. Mahavastu and Suvanaprabhasa: in countless past, at the beginning of time, Sakyamuni has achieved Buddhahood; his appearance on the earth at this time, his entry to [Nirvana](#), and so on are merely a symptom of [Nirmanakaya](#).
4. Vibhajjavadin: Sakyamuni entered the *sa-upadisesa-Nibbana* ("nirvana with residue") when becoming a Buddha. The residue is the body without an "active soul", that constantly alive and talk.

As time goes by, an idea evolved from it that [Shakyamuni Buddha](#) is one of a series of [Buddhas](#) (for the sake of convenience it is calculated as four, seven, or twenty-four) that form an infinite series, extends indefinitely, backward to the past and forward into the future. Many of these Buddhas does not born on this earth, but in various worlds which are referred as the "[Buddha's Pure Land](#)". The Buddhas that shine on the infinite space and infinite universe are under the [Ādi Buddha](#). However, in *Sūtrāṅkara* (IX, 77), the doctrine of Ādi Buddha is completely rejected, because no one can become a Buddha without *sambhara*, i.e. the merit and wisdom, which can only be obtained from a previous Buddha (which preceded and predicted that he will be the next Buddha in the next life). Therefore, there can not be the first Buddha.^[7]

Statements of esoteric sutras [\[edit \]](#)

Mahā-Vairochanābhisambodhi Sutra states that Buddha's liveliness comes from the body (*kāya*), speech (*vāk*), and mind (*citta*). The Buddhas and Bodhisattvas are the manifestation of every innumerable virtues of Mahā-Vairochana-tathāgata that is the king of the universe. Chapter of Mahā-virasamādi describes Mahā-Vairochana-tathāgata as follows:^[7]

The wisdom of the Buddha is not inconceivable and incomparable. Those who have been freed from all kinds of stains and have realized the truth by self-awaken will obtain the fulfillment of all their desires.

The term "those who self-awaken" (*Svayambhu*) is used later as another name of Adi Buddha and has an important meaning. In *Buddhaguhya*, the comment on Mahā-Vairochanā Sutra, the meaning of Ādi Buddha is described as follows:^[7]

Those who "self-awaken" are the bodhisattvas that higher than the eighth level. They are not guided by the others, but reached his own awakening.

Tatvasangraha Sutra which is included in the sutras from the end of pure [Esoteric Buddhism](#) period, the third mysteries which were mentioned in the Mahā-Vairochanābhisambodhi Sutra had evolved, i.e. *mahā mandala* (body), *samaya mandala* (mind), *dharma mandala* (speech), and *karma mandala* (actions). Each is represented by the [mudrā](#) as mahā mudrā, samaya mudrā, dharma mudrā, and karma mudrā. It says:

After Vajradhātu-mahāsattva himself realized the enlightenment of all Tathāgataa, he became Vajradhātu-tathāgata and entered the Jewel Form (Vajra-sattva) which is the nature of the five types of understanding: pure understanding of dharmadhātu, understanding like mirror, understanding into the nature of oneness, magical understanding, and understanding to achieve all deeds. All Tathāgatas exist inside this Vajra-sattva. Each one of them can talk to each other, and in fact they are

one without difference. One occupies the seat of the king of all Tathagatas, while the others facing the four corners, then arose the four Buddhas whose are the important qualities of four types of wisdom. These Buddhas are Aksobhya (east), Ratnasambhava (south), Amitabha (west), and Amoghasiddhi (north).

By comparing Mahā-Vairochanābhisambodhi Sutra and Tatvasangraha Sutra, it can be seen the first classifies and amalgamates various deities from first period of Esoteric Buddhism, while the later (and newer) explains that the thirty six deities were derived from Vajradhātu-tathāgata Buddha.^[7]

In the later period, Namasangiti mentioned that Vajrasattva is the Adi Buddha. The reason why the name [Manjushri](#) instead of Vajrasattva was being used, because Manjushri is the manifestation of true enlightenment body of Samantabhadra (another name of Vajrasattva). In the same comment, Adi Buddha was referred as the "*Buddha with no beginning and no end. The Ādi Buddha is formless and invisible.*"^[7]

The belief in Indonesia [\[edit \]](#)

Since the time of [Sailendra](#) and [Medang Kingdom](#), Indonesian Buddhists have the same belief in the existence of God Almighty as the Buddhists in [Tibet](#), [Nepal](#), and the northern schools. Nepalese uses the term **Adinata** which means "main protector"; and **Swayambhulokanatta** which means "the unborn protector of the universe". The Tibetan familiar with terms such as [Vajradhara](#) ([Tibet= Dorjechang](#); lit. "ruler of all the mysteries". Namasangiti Text of [Candrakīrti](#) (a monk who was staying in Indonesia), and the symbolism of [Borobudur's mandala stupa](#), provided evidence that the Buddhism embraced by Indonesian people since the days of [Srivijaya](#), [Ancient Mataram](#), [Sailendra](#), and [Majapahit](#) is the [Buddhism](#) which glorifies the God Almighty.^[5]

Some Indonesian sacred texts which contains the name of Sanghyang Adi Buddha are:^[5]

1. Guna Karanda Vyuha Text

"In the time of nothingness, Shambu was already exist, this is what is called [Svayambhu](#) (self-manifested), and preceded all things, this is why he is called the Adi Buddha."

2. Sanghyang Kamahayanikan Text

"All praises for Sanghyang Adi Buddha, this is the Sanghyang Kamahayanikan that I have been wanted to teach you, to the sons of Buddha (whom also) the family of Tathagata, the grandeur of 'Sanghyang Mahayana' practices is what i have to teach you."

Herman S. Hendro (1968) in his paper mentioned:^[6]

"The closed uppermost large stupa [of Borobudur] is the epitome of a man who has reached the Absolute Freedom (Nibbana/ Nirvana) and united with Adi Buddha. Inside that stupa once was an [incomplete and rough Buddha statue](#) which is depicting the Adi

Buddha which is unimaginable by human."

Modern Indonesia [edit]

Since [Indonesian independence](#) in 1945, the founders of this new state had agreed on a proposed ideology as a national foundation for uniting all ethnicities, religions, and races,^[11] i.e. [Pancasila](#) as the basic foundation of the state and nationhood. The first precept of [Pancasila](#) is "Belief in the Almighty Godliness" ("Recognition of the Divine Omnipotence").^[note 1] The majority of Indonesian people mistranslated the [sanskrit](#) "Esa" -Almighty (absolute in virtues)- as "Eka" - One. This misconceptions makes some factions questioning the doctrine of [Buddhism](#) whether it acknowledges the Belief in God Almighty or not.^[12]

Following the attempted coup of [Communist Party of Indonesia's \(PKI\)](#) in 1965, Indonesian Government rejects and prohibits the development of all views that correspond to [communism](#) or [atheism](#).^{[6][13]} Consequently, there was some doubt within the Indonesian Government at the time whether [Buddhism](#) can be accepted as an official religion. His Holiness [Ashin Jinarakkhita](#) proposed the name of Sanghyang Adi Buddha as the God of Buddhist teachings. He sought confirmation for this uniquely Indonesian version of Buddhism in ancient Javanese texts, and even the shape of the Buddhist temple complex at Borobudur in Jawa Tengah Province.^[13] It was submitted to the Minister of Religious Affairs, and the government eventually accepted Buddhism as a state religion in 1978, as stated in GBHN (Outlines of Indonesian State Policy) of 1978, Presidential Decree No. 30 of 1978, and the Form Letter of [Indonesian Department of the Interior](#) No.477/74054/1978 (November 18, 1978).^[12]

Controversy [edit]

The use of Sanghyang Adi Buddha as a name for a supreme God is controversial among [Indonesian Buddhists](#) to the present day. The reason is that the concept of Sanghyang Adi Buddha, which only exists in [Tantrayana/ Vajrayana](#) traditions, is not a god in the sense of a personal god of the monotheistic religions. The use of the name of Sanghyang Adi Buddha as a [personal god](#), is the product of a compromise with political reality, and is contrary to the teachings of [Buddhism](#). Because of this political compromise, [Indonesian Buddhism](#) differs from mainstream Buddhism. This controversy also extends to Very Venerable [Ashin Jinarakkhita](#) as the originator of the term Sanghyang Adi Buddha as a god in Buddhism.^{[11][12]}



The unfinished buddha statue of the main stupa of Borobudur Temple at [Karmawibhangga Museum](#)

While the State seemed to be easily satisfied with [Ashin Jinarakkhita](#)'s assurance, questions came from their fellow Buddhists and, later, also his primary disciples who were on the same boat with him in the beginning. Since then, debates, disintegration, and splits could not be avoided within Buddhist organizations. The strongest opposition was coming from the [Theravādan](#) members, and it seemed to happen partly because of the influence of the [Thai](#) Buddhist's purification movement started in the nineteenth century by [King Mongkut](#) as later on many Thai [bhikkhus](#) coming to [Indonesia](#). Though there were also Buddhist monks coming from [Sri Lanka](#), such as Bhikkhu Narada Thera and Mahasi Sayadaw and his group, they only came a few times during these early years.^[11]

In the same year when the controversy was erupting (1974), the Indonesian Directorate General Guidance of Hindu-Buddhism (Gde Puja, MA.) issued a resolution on all schools/ traditions of Buddhism that they should believe in the presence of an Almighty God (First precept of Pancasila), and while each of this sects may give different names to Him, He is essentially the same entity. This resolution became indirectly a government imposition of the doctrine of Oneness of God on all schools/ traditions of Buddhism. Any schools/ traditions that do not believe in the existence of One God would be dissolved. This happened to the [Mahayana](#) school/ tradition of the monk [Sun Karma Chandra](#) which was dissolved on July 21, 1978.^[12]

Nowadays, the term of Sanghyang Adi Buddha only used mostly by [Indonesian Buddhayana Council](#) and [Indonesian Supreme Sangha](#). Some schools treat the concept indifferently, while the others simply refuse and consider the idea as heresy (especially the [Indonesian Theravada Sangha](#)), and only a fraction supports it fully or partially.

Usage [\[edit \]](#)

Religious usage [\[edit \]](#)

Salutation [\[edit \]](#)

Sanghyang Adi Buddha is used in greeting especially by [Indonesian Buddhayana Council](#), i.e. *Namo Sanghyang Adi Buddhaya*. This salutation was popularized by the late Venerable Mahawiku Dharma-aji [Uggadhammo](#), one of the five first disciples of [Ashin Jinarakkhita](#), whose ordained as the first Indonesian Buddhist monks after the [independence of Indonesia](#).^[14]

The complete salutation which is commonly used as a greeting in the books' preface, letters, or meeting is:

Namo Sanghyang Adi Buddhaya.

Namo Buddhaya, Bodhisatvaya Mahasatvaya.^{[note 2][note 3]}

Vandana [\[edit \]](#)

The tribute to Sanghyang Adi Buddha is often included in the *vandana* (devotion) section of ritual books.

1.VANDANA

Terpujilah Sanghyang Adi Buddha Tuhan Yang Maha Esa

("Homage to Sanghyang Adi Buddha the Almighty God")

Terpujilah Bhagavā, Yang Maha Suci, Yang telah mencapai Penerangan Sempurna

("Homage to the Blessed One the Worthy One, the Fully Enlightened One")

Terpujilah Para Bodhisattva-Mahasattva

("Homage to all [Holy Beings](#) and [Great Beings](#)")^[15]

2.VANDANA

Namo Sanghyang Ādi Buddhaya (3x)

"Homage to the Almighty God, shout the whole world"

Namo Tassa Bhagavato Arahato Sammā-sambuddhassa (3x)

"Homage to the Blessed One the Worthy One, the Fully Enlightened One"

Namo Sarve Bodhisattvāya-Mahāsattvāya (3x)

"Homage to all [Holy Beings](#) and [Great Beings](#)"^[16]

Politic [\[edit \]](#)

Indonesian Government Regulation Number 21/1975 about the vow of the civil bureaucrat, arranges the vow for the Buddhist bureaucrat by mentions "*Demi Sanghyang Adi Buddha*" ("by Sanghyang Adi Buddha") in the beginning of the vow.^{[5][17]}

Gallery [\[edit \]](#)



"Namo Sanghyang Adi Buddhaya" is used as a welcome greeting on Vihara Buddhayana Dharmawira Centre, Surabaya, Indonesia.



Namo Adi Buddhaya written in [Javanese script](#) at [Tjen Ling Kiong Temple](#), [Yogyakarta](#).

See also [\[edit \]](#)

- [Adi-Buddha](#)
- [Creator in Vajrayana Buddhism](#)
- [God in Buddhism](#)
- [Unfinished Buddha](#)
- [Acintya](#)

Notes [\[edit \]](#)

- [^] The Indonesian word "Tuhan" usually is translated into "God" or "Lord". "Tuhan" is a noun while "Ketuhanan" is an adjective. Willis in her paper cited: *With the addition of prefix and suffix, it changes the noun into an adjective "Ketuhanan" or "Lordness."* [Page 3, 4](#) .
- [^] See the preface on Buddhist ritual books *Li Fo Chan Hui Wen PA SHE PA FO* by [Sagin](#), *Saddharma Pundarika Sutra Avalokitesvara Bodhisattva Samanta Mukha Varga* (2005) by [Sagin](#), and *Amitabha Sutra, Evening Service* complete edition + translation.
- [^] The salutation on the *PREFACE* of *Paguyuban Wulan Bahagia* and East Java [Indonesian Buddhist Council](#)'s magazine is *Namo SangHyang Adi Buddhaya, Namo Buddhaya*.

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Categories: [Buddhas](#) | [Buddhism in Indonesia](#) | [God](#)

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Pancasila (politics)

From Wikipedia, the free encyclopedia

This article is about the Indonesian state philosophy. For other uses, see [Pañcasīla](#).

Pancasila (Indonesian: [[pantʃaˈsila](#)]) is the official, foundational [philosophical](#) theory of the [Indonesian](#) state.^[1] Pancasila comprises two [Old Javanese](#) words originally derived from [Sanskrit](#): "*pañca*" ("five") and "*sīla*" ("principles"). Thus it is composed of five principles and contends that they are inseparable and interrelated:

1. Belief in the One and Only God
(in [Indonesian](#) "*Ketuhanan Yang Maha Esa*"),
2. A just and civilized humanity
(in Indonesian "*Kemanusiaan Yang Adil dan Beradab*"),
3. A unified Indonesia
(in Indonesian "*Persatuan Indonesia*"),
4. [Democracy](#), led by the wisdom of the representatives of the People
(in Indonesian "*Kerakyatan Yang Dipimpin oleh Hikmat Kebijaksanaan, Dalam Permusyawaratan Perwakilan*")
5. [Social justice](#) for all [Indonesians](#)
(in Indonesian "*Keadilan Sosial bagi seluruh Rakyat Indonesia*").

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A depiction of the Garuda Pancasila on a c. 1987 poster; each tenet of the Pancasila is written beside its symbol.

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History [[edit](#)]

First iteration of Sukarno [[edit](#)]

Desirous of uniting the diverse archipelago of [Indonesia](#) into one state in 1945, the future President [Sukarno](#) promulgated Pancasila as the foundational philosophical theory of the new Indonesian state (in Indonesian "Dasar Negara"). His political philosophy was fundamentally an amalgamation of elements of [monotheism](#), [nationalism](#), and [socialism](#). Sukarno consistently stated that Pancasila was a philosophy of Indonesian indigenous origin that he developed under the inspiration of Indonesian historical philosophical traditions, including indigenous Indonesian, Indian Hindu, Western Christian, and Arab Islamic traditions. "Ketuhanan" to him was originally indigenous, while "Kemanusiaan" was derived from the Hindu concept of [Tat Tvam Asi](#), the Islamic concept of "fardhukifayah", and the Christian concept of neighborly love. Sukarno further explained that "Keadilan sosial", i.e. [social justice](#), was derived from the Javanese concept of "Ratu Adil", i.e., the Just Leader, being a messianic Javanese ruler who would liberate that people from all kinds of oppression. Pancasila was intended to resolve contrasting [Indonesian Muslim](#), [nationalist](#), and [Christian](#) priorities. The iteration of Pancasila that Sukarno presented on 1 June 1945 to the [Investigating Committee for Preparatory Work for Independence](#) (*Badan Penyelidik Usaha Persiapan Kemerdekaan* (BPUPK)) in a speech titled "The Birth of the Pancasila"^[2] originally defined the Pancasila thus:^[3]



1. *Kebangsaan Indonesia*: Indonesian patriotism;
2. *Internasionalisme*: [Internationalism](#) emphasizing [justice](#) and [the virtue of humanity](#),
3. *Musyawaharah Mufakat*: Deliberative consensus emphasizing a form of [representative democracy](#) in which ethnic dominance is absent and each member of the council possesses equal voting power,
4. *Kesejahteraan Sosial*: [Social Welfare](#) premised on the theory of the [welfare state](#) and emphasizing popular [socialism](#), and
5. *Ketuhanan yang Maha Esa*: A Divinity that is an ultimate unity" (A formulation that can be seen as implying both [monotheism](#) or [pantheism](#), thereby allowing space for all of Indonesia's major religions).

Second iteration of the Founding Fathers [\[edit \]](#)

Sukarno gave the first iteration of the Pancasila in his speech of 1 June 1945 to the Investigating Committee for Preparatory Work for Independence (BPUPK), and omitted the word "Indonesia".^{[4][5]} The Committee of Nine (*Panitia Sembilan*), composed of Sukarno, [Mohammad Hatta](#), [Mohammad Yamin](#), [Alexander Andries Maramis](#), Ahmad Subardjo, Ki Hadikusumo, Wachid Hasyim, [Agus Salim](#), and Abikusno, formulated the second iteration of the Pancasila for the [Jakarta Charter](#) and the Preamble of the [Constitution of Indonesia](#) of 1945^[6] by reordering their original enumeration by Sukarno thus: the fifth *sila* of [monotheism](#) and [religiosity](#) was promoted as the first *sila*; the second *sila* remained, the original first *sila* was re-numbered as the third *sila*, and the original third and fourth *sila* were re-numbered as the fourth and fifth *sila*.^[citation needed] Sukarno accepted this proposition of the other members. Further, the first *sila* of the [Jakarta Charter](#) and the Preamble of the [Constitution of Indonesia](#) of 1945, being the first of the original *sila* of Sukarno, was amended to read "*Ketuhanan dengan kewajiban menjalankan syariah Islam bagi pemeluk-pemeluknya*" ("Belief in Almighty God with the obligation for its Muslim adherents to carry out the Islamic law/Syari'ah"). On 18 August 1945 the BPUPK amended it further by deleting "with the obligation for its Muslim adherents to carry out the Islamic law/Syari'ah" and therefore left the first *sila* as simply "Ketuhanan Yang Maha Esa".^[7]

The [Constitution of Indonesia](#) of 1945 defined the Pancasila as the fundamental principles of the independent Indonesian state.^{[4][8]}

Interpretation by the New Order administration [\[edit \]](#)

Pancasila democracy endeavors to strike a balance between the interests of the individual and those of society. It seeks to prevent the oppression of the weak by the strong, whether by economic or political means. Therefore, we hold that Pancasila is a socio-religious society. Briefly its major characteristics are its rejection of poverty, backwardness, conflicts, exploitation, capitalism, feudalism, dictatorship, colonialism[,] and imperialism. This is the policy I have chosen with confidence.

— Suharto^[9]

The [New Order](#) administration of [Suharto](#), the second President of Indonesia, strongly supported the Pancasila. His government promoted them as a sacrosanct national ideology that represented the ancient wisdom of the Indonesian people pre-dating the introduction of foreign religions such as [Hinduism](#) and [Islam](#). In a July 1982 speech which reflected his affiliation with [Javanese beliefs](#), [Suharto](#) glorified the Pancasila as a key to reach the perfect life ("ilmu kasampurnaning hurip") of harmony with God and fellow men.^[10]

After initially being careful not to offend the sensitivities of Muslim scholars who feared that the Pancasila might develop into a quasi religious cult, [Suharto](#) secured a parliamentary resolution in 1983, Tap MPR No. 11/1983, that obligated all organizations in [Indonesia](#) to adhere to the Pancasila. He also instituted a mandatory program to indoctrinate all Indonesians, from primary school students to office workers, in the Pancasila, which program was denominated "Penataran P4". In practice, however, the administration of Suharto exploited the vagueness of the Pancasila to justify its acts and to condemn opponents as "anti-Pancasila".^[10]

Political Islam under Suharto [\[edit \]](#)

Under Suharto [political Islamists](#) were suppressed, and religious Muslims were carefully watched by the Indonesian government. Several [Christian](#) Generals who served under Suharto like [Leonardus Benjamin Moerdani](#) actively persecuted religious Muslims in the Indonesian military, which was described as being "anti-Islamic", denying religious Muslims promotions, and preventing them from praying in the barracks and banning them from even using the Islamic greeting "assalamu'alaikum", and these anti-Islamic policies were entirely supported by Suharto, despite Suharto being a Muslim himself, since he considered political Islam a threat to his power.^[11] The Christian General Theo Syafei, who also served under Suharto, spoke out against political Islam coming to power in Indonesia, and insulted the Qur'an and Islam in remarks which were described as Islamophobic.^{[12][13][14]}

Rationale [\[edit \]](#)

The formulation of Pancasila took place in the mid-20th century near the end of the [Second World War](#). Thus, the ideology reflects the socio-political condition of the late colonial period in Indonesia and the ensuing great war. Its concept derived and synthesized from the ideas and ideals of Indonesia's founding fathers, most prominently Sukarno's. The historical period that influenced Indonesia's founding fathers, was the socio-political conditions of [Dutch East Indies](#) in the early 20th century all the way to the outbreak of the Second World War.

By the first half of 20th century, some ideologies had been established or made their way into Dutch East Indies includes; [imperialism](#) and its antithesis [anti-colonial nationalism](#), traditional Javanese statecraft, [Islamism](#), [democracy](#), [socialism](#) and [communism](#). Proponents of these ideologies had formed political organization or party to forward their cause. Islamist [Sarekat Islam](#) was established in 1905 followed by [Masyumi](#) in 1943. [Communist Party](#) was established in 1914, while Sukarno's nationalist [Indonesian National Party](#) was established in

1927. Favouring one ideology over another would not satisfy the whole components of Indonesian people, thus it was decided that the new republic need to compose a new ideology derived from indigenous Indonesian values as well as common shared values derived from various ideologies.^[15]

Pluralism and inclusiveness [\[edit \]](#)

Indonesia is a [multicultural](#) nation, a diverse country composed of numbers of ethnic groups with different languages, culture, religions and way of life. The founding fathers had decided that the state ideology should encompass and shelter the whole spectrum of Indonesian society, in which consensus for common good must be strived to achieve and justice is served and satisfied. As the result, Pancasila is often viewed^[by whom?] as a form of [pluralism](#) and [moderation](#), a potpourri of different ideologies, ranging from the socialist, nationalist to religiosity.

Some compromises were made during the formation of Pancasila to satisfy elements of Indonesian society. For example, despite its overwhelming [Muslim population](#), Indonesia did not adopt [political Islam](#) nor proclaim [Islam](#) as its official religion. Other than Islam, Indonesia also recognizes several world religions:

- [Christianity](#) (Catholicism and Protestantism),
- [Hinduism](#) (which also serves as an umbrella for various animist traditions),
- [Buddhism](#),
- [Confucianism](#) (added early in the 21st century), and

The adoption of [Indonesian](#) instead of [Javanese](#) as the national language had practical value as a [lingua franca](#) and reduced concerns about favouring the [Javanese](#) majority.^[16]

Pancasila was influenced and copied some aspects of world's values and ideologies, including [nationalism](#), [humanity](#), [democracy](#), [socialism](#) and [religiosity](#).^[15] The need to unify this diverse country also has led to the formulation of the national motto, [Bhinneka Tunggal Ika](#), which can be translated as [unity in diversity](#). It declares the essential unity of its members despite ethnic, regional, social or religious differences.^[17]

Moderation and tolerance [\[edit \]](#)

In 1945, during the formation of Pancasila, there was much debate between nationalists who called for a pluralistic state and Islamists who wanted a religious state ruled by Islamic law or [sharia](#). The nation's founders chose religious tolerance.^[18] Pancasila encourage its proponent to practice [moderation](#) and [toleration](#), thus [radicalism](#) and [extremism](#) are discouraged. In order to live harmoniously in a plural

society, one's membership to a religious, ethnic or social group does not mean that they could dominate, discriminate or be prejudiced in their relations with other groups.^[18]

Criticism [edit]

The [International Humanist and Ethical Union](#) (IHEU) has criticized the first *sila* because it does not define a right to [atheism](#), i.e., a rejection of theistic belief, and enables a culture of repression against [atheists](#). The IHEU argued that as long as Indonesian law only recognized the religions of [Buddhism](#), [Confucianism](#), [Hinduism](#), [Islam](#), [Protestantism](#), and the [Roman Catholic Church](#), persons who did not identify with any of them, including atheists, would "continue to experience official discrimination."^[19]

Similar to the controversy surrounding the United States [Pledge of Allegiance](#)'s wording, the *sila* has been employed as a tool to repress against people falling outside of the government's classification system. Additionally, [LGBT people](#) are also routinely attacked under the guise of enforcing it in the courts and in other public spheres by organizations of all positions on the political spectrum and even by (at the time) a sitting Supreme Court justice, Patrialis Akbar.^[20]

See also [edit]

- [Pancasila economics](#)
- [National emblem of Indonesia](#)



Notes [edit]

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- <http://countrystudies.us/indonesia/24.htm> Indonesia - The Pancasila, at countrystudies
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