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HINDU THEO-LINGUISTICS: SANSKRIT AS THE LANGUAGE OF HINDU THEOLOGY IN LONTAR BHUWANA SANGKSEPA

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Abstract

Sanskrit has its prestige for the narrators, thus encouraging the narrators to use Sanskrit terminology and Sanskrit vocabulary in the process of composing Kawi literature. One of the types of literature referred to and contains philosophical, religious, and life values is the Tutar text. Bhuwana Sangksepa is a speech text that uses two languages, namely Sanskrit and Old Javanese, in the content of the text. This paper uses the theory of Theo-linguistics which is an interdisciplinary theory, that etymologically comes from the words theology and linguistics. In addition, to support data acquisition in data collection, it is also combined with interview techniques. Interview techniques are often referred to as interviews. The method of analyzing language research data is the agih method (distributional method) and the translational pairing method. The analyzed data will then be presented using formal and informal methods. Lontar Bhuana Sangkṣepa is one of the important lontar that contains the teachings of Hinduism (Siwatattwa). The text of Lontar Bhuana Sangkṣepa contains a dialog between Bhaṭāra Śiwa and Bhaṭāri Uma accompanied by Bhaṭāra Kumara. Lontar Bhuana Sangkṣepa consists of 128 śloka of Sanskrit with Old Javanese. Lontar Bhuwana Sangkṣepa can be understood as one of the oldest lontars, but after lontar Bhuwana Kośa and Jñana Siddhanta. The texts included in this category are most likely the oldest because as a benchmark for the use of Sanskrit śloka contained in the text, they reflect the situation at a time when Sanskrit texts were still circulating in the archipelago and the language was still actively used and well understood by scholars. The implementation of Sanskrit in śloka through Old Javanese/Kawi language commentary that contains Hindu theological teachings, namely: Bhaṭāra Śiwa, Iṣṭa Dewatā, Sṛṣṭi Bhuwana Agung, Śūnya, Swara-Wyañjana, Smarana, Nirbāṇa/Nirvāṇa, and Pralaya.

Keywords: Hindu Theolinguistics, Sanskrit, Bhuwana Sangksepa

I. INTRODUCTION

Hinduism in Indonesia, especially that inherited in Bali, is a combination of ancestral beliefs (pre-Hinduism) with Vedic teachings that came to the archipelago and merged harmoniously to form Śivasiddhanta in Bali. The Vedic teachings were rewritten in lontar and packaged in the Old Javanese language, this is traced in the Old Javanese literature quotations, namely in Wirata Parwa and Uttara Kanda. In Wirata Parwa it is explained "*....sira ta sri Dharmawangsa Teguh Anantawikrama ngaran ira umilwa manggala i mangjawaken byasamata...*" (It is he, Dharmawangsa Teguh Anantawikrama, who leads the process of mangjawaken byasamata). While in the Uttara Kanda text it is explained "*...mwang hana ta sira ratu cakrawarti ring Yawadwipa.... sira ta sri Dharmawangsa Teguh Anantawikrama ngaran ira milwa manggalya sarana srayaning masang katha Ramayana carita...*" (And there was a King on the island of Java ... He was Sri Dharmawangsa Teguh Anantawikrama, who took the lead and provided the facilities for composing and describing the Ramayana story... (Agastia, 1987:71-72). It is called mangjawakên byasa māta, which means discussing the teachings of Mahaāsi Byasa (Veda) (Zoetmulder, 1983). Thus the teachings of Balinese Hinduism are essentially the same as the essence of the Vedas. From the Vedas flow teachings in various forms of implementation of Hindu life. Balinese sociocultural becomes a medium for implementation, and as a result, the form of religious activity varies.

The problem now is that there are people (individuals) who do not understand this. Saying that Hinduism in Bali is only sourced from lontar, has nothing to do with Sanskrit. Sanskrit is the language of the Indians. Such an assumption is certainly not true and needs to be straightened out to avoid conflict problems. Sura (1994:10) explains that in fact, the sacred library of Hinduism is the Vedas, flowing widely combined with local wisdom, then its face changes according to the space and time it goes through, but its essence remains the essence of the Vedas. Likewise, the Sanskrit language influences the languages in Indonesia.

Gonda (1952) explains the research Sylvain Levi refers to a collection of small texts that serve as exercises in the interpretation of Sanskrit texts and translation from Sanskrit into Balinese. Such fragments have indeed come down to us, illustrating the method practiced when the study of Indian languages To give an idea of the text, of the same name and also preserved on the island of Bali, composed to exemplify the rules of Sanskrit grammar, or Exercises of the same character, under the name Krtabasa, are also given in part of some manuscripts containing Swarawyanjana. Here Sanskrit phrases and short sentences to which Old Javanese translations are added.

Sanskrit was studied seriously to understand Hindu religion and culture, for example, Indian Hindu scriptures were commented on in Kawi resulting in a large amount of Sanskrit vocabulary (nouns, adjectives, and compound words in phallic form, as well as some conjunctions) being absorbed into Old Javanese, mainly in Kawi (Surada, 2018:6). This shows that Sanskrit has a very important position for Hindu society. The process of acculturation and modification of Sanskrit with Hinduism can be seen in the aspects of divinity (Brahmavidyā, Brahmātattva), cosmology, and so on which were absorbed into the Old Javanese language in Kawi (Old Javanese) literature which led to the rapid development of manuscripts in the archipelago. The process is a language contact that then develops, in the science of sociolinguistics causing bilingualism or bilingualism in the Old Javanese poets in the process of writing.

Sanskrit had its prestige for the narrators, thus encouraging the narrators to use Sanskrit terminology and use Sanskrit vocabulary in the process of composing Kawi literature. In addition, interestingly, Sanskrit and Old Javanese are diachronic languages, meaning that they do not come from the same family. Sanskrit is an Indo-European family, while Old Javanese is an Austronesian family. Both languages are dead languages, which means they are not used in daily communication by the community. Both languages can only be found in Kawi literature which is related to a source of Hindu teachings in the archipelago. One type of

literature that is referred to and contains philosophy, religion, and life values is the Tutar text. The term tutur in Bali is often equated with *satua* (story). The term Tutar has a very broad meaning. Zoemulder (2004:1307) explains that the word tutur means power, memory, reminiscence, and awareness, while in the Balinese-Indonesian dictionary, the word tutur means advice or story. Lontar Bhuwana Sangksepa is a storytelling text that uses two languages, namely Sanskrit and Old Javanese, in its text content. It is interesting to research and reveal the use of Sanskrit and its correlation with Hindu Theology so that it can be a finding and an interdisciplinary combination between understanding theology and linguistics known as theo-linguistics.

II. METHOD

Theo-linguistics is an interdisciplinary theory, which etymologically comes from the words theology and linguistics. Theology is the science of belief in God Almighty and belief in the existence of supernatural powers above humans or belief in aspects of divinity. Hindu theology is referred to as Brahma Widya. Pudja (1977:9) explains that the word "Brahma" in this connection means God, which is the title given to God as the element that gives life to all His creations and also the element of *śabda* and *akṣara*. "Widyā or Jñāna" both mean the same thing, namely knowledge, while Tattwa means the essence of "Tat" (That, namely God in the form of Nirguna Brahman). So theology in Hinduism is the knowledge of the One True God, including all His manifestations, His creation, and everything related to Him. While linguistics is the study of language, especially the elements of language (phonemes, morphemes, words, and sentences) and the relationship between the elements (structure) of the language (Jendra, 1991: 6). So Theo-linguistics in this study is a relationship of belief or belief in God and all its manifestations in the teachings of the lontar text Bhuwana Sangkṣepa which uses Sanskrit.

The method used in this research, the transcription method or script transfer is a precisely orthographic transcription of manuscript writing. After the script transfer, it is continued with the transliteration method or

language transfer. continued reading the text with the listening method. The listening method was chosen because the object under study is in the form of language like text. Therefore, the method used to obtain data is done by listening to language use. The term listening here is not only related to oral language use but also written language use (Mahsun, 2007: 126-127). In addition, Mahsun also stated that this method has a basic technique in the form of tapping techniques. In addition, to support data acquisition in data collection, it is also combined with interview techniques. The interview technique is often referred to as an interview is a dialog conducted by researchers to obtain information from informants (Suharsini, 1989: 126). The interview technique used is Purposive sampling.

In analyzing the data, the method of analyzing language research data the *agih* method (distributional method) and the translational commensurate method. the translational commensurate method is used to refer to and match the Sanskrit elements in the Bhuwana Sangkṣepa lontar with the determinant of the original word in Sanskrit. The use of translational pairing method with the basic technique of sorting out the determining elements in order to examine the language (langue) in the form of elements in the language such as; vocabulary or semantics contained in Sanskrit in lontar Bhuwana Sangkṣepa.

The data that has been analyzed will then be presented using formal and informal methods. The formal method is to present the analysis using signs, symbols or linguistic signs such as diacritical marks, brackets and so on, while the informal method, which is a method of presenting words or formulating data or research products will be described using ordinary words that are short, clear and concise which are then assembled into a sentence flow that forms systematic paragraphs.

III. RESULTS AND DISCUSSION

Text Description of Lontar Bhuwana Sangkṣepa

Lontar Bhuwana Sangkṣepa, which is found in the Documentation Center (PUSDOK) of the Bali

ကဗျာပုံစံများကို ဖတ်ရှုရန် အထူးအားပေးပေးရမည်။
ယခုကဗျာပုံစံများကို ဖတ်ရှုရန် အထူးအားပေးပေးရမည်။

*Bajra pūrwa, angkus ghneya, paśa daksina,
naga nairiti, talaga paścima waringin
wāyabhya, sangka utara, trisula airsanya,
padma ring madhya, sahawahana yahicaruka,
nga.*

Translation:
Bajra, Angkus, Paśa, Naga, Talaga, Waringin, Sangka, and Trident, Padma becomes Wamala (spotless/perfect). Bajra in the East, Angkus in the Southeast, Pasa in the South, Naga in the Southwest, Talaga in the West, Waringin in the Northwest, Sangka in the North, Trisula in the Northeast, Padma in the Center, sahawahana yahicaruka is the name (Translator Team, 1995:49).

- j. Year : -
- k. Author : -

The original manuscript of the Bhuwana Sangkṣepa text uses Balinese script, using Sanskrit and Old Javanese, while the raw material used in writing the text is rontal or lontar leaves. Lontar is a Balinese cultural product and has been recognized as a world cultural heritage. According to Bali Cultural Heritage Coservation (in Putra, 2012) Balinese lontar is one of the world's cultural heritages because it has characteristics, such as: 1) intellectual heritage, 2) living tradition, 3) moveable, 4) has a physical (tangible) and non-physical (intangible) form, 5) has an honorable and sanctified function and position in society (abstract), and 6) has become one of the world heritage. pangrupak is a writing instrument used in writing characters on rontal leaves, and as ink to blacken the writing written through pangerupak on lontar, it is necessary to burn candlenuts to make the writing or characters visible. Meanwhile, the place to put and store the lontar is called kropak. Kropak is made of wood that does not rot easily. Kropak as a place for lontar serves to protect the lontar inside. So that it is not easily damaged, or weathered by wind and dust. Thus, the integrity of the script and text can be maintained and it is always easy

to read.
Lontar in Bali is a stream of knowledge from the sacred Vedic literature, both Śruti Veda and Smṛti Veda. Pudja (1974: 45) explained about Nibandha, Nibandha is the result of scientific works from Hindu religious leaders. The work discusses various aspects of various scientific issues contained in the Vedas, as well as the lontar-lontar library is a composition either directly or indirectly to the teachings of the Vedas, all of which are Nibandha libraries (Pudja, 1974: 46). Similarly, the Bhuwana Sangkṣepa Lontar is infused with Vedic knowledge.
Lontar Bhuwana Sangkṣepa is available at the Documentation Center of the Bali Provincial Cultural Office. The Documentation Center of the Bali Provincial Cultural Office also found the text of the lontar Bhuwana Sangkṣepa that has been recorded into book form. It was published in 1995 by the Bali Cultural Documentation Office of the Province of Bali. The transliteration and translation book was initiated in the project of maintenance and development of library materials in Dati II Denpasar by publishing translated works of lontar Bhuwana Sangkṣepa, Sang Hyang Mahā Jñāna, and Siwa Tattwa Purāna.
This book is a form of Balinese cultural preservation activities. With concrete steps through the stages of efforts to translate traditional texts that have related values to support the mental-spiritual development of the Hindu community. This book also has a special purpose to cultivate the soul and roots of Balinese culture so that it has the durability and resistance to changes that occur today. Through the researcher's observations and by matching and reading the transliteration book instead of the language with the original lontar, the content of the text is related, both in terms of language, script, and translation. This book was constructed by several people who were members of the translation team at that time. This book is the result of the transliteration and translation of the lontar Bhuwana Sangkṣepa done by the translation team.
Lontar Bhuana Sangkṣepa is one of the most important lontars containing the teachings of the Hindu Godhead (Siwatattwa). The text of

Lontar Bhuana Sangkṣepa contains a dialog between Bhaṭāra Śiwa and Bhaṭāri Uma accompanied by Bhaṭāra Kumara. Lontar Bhuana Sangkṣepa consists of 128 śloka in Sanskrit and Old Javanese, which explains how to achieve kalepasaṅga with the teachings of Yoga. First, it explains the process of creation which includes when there was nothing, water, earth, light, wind, moon, sun, sky, and stars did not exist. Likewise, the word, clouds, day, night, rain, lightning, and so on also did not exist. There was only ūnya which is everlasting. Through śunya or nīkala, matranadānta, nada, windu, ardhaçandra, tryakṣara, pañca brahma, pañcākṣara, sarwākṣara, swara, and wyanjana was born which are the bodies of gods such as Lord Iśwara in the East, Maheśora in the Southeast, Brahma in the South, Rudra in the Southwest, Mahādewa in the West, Śaṅkara in the Northwest, Wiṣṇu in the North, Sambhu in the Northeast, Śiwātma below, Sadāśiwa in the middle and Paramaśiwa above, as well as the form of each of these gods. Understanding these deities is the basis for practicing smarana. It also explains how the yogiśwara should practice yoga.

The description of the qualities of pañcākṣara, tryakṣara, and finally the ultimate Ongkara which is the means to attain liberation. We are reminded that everything in this world is impermanent and eventually ceases to be akasa. Bhaṭāra Kama ceases to be Wiswa, Bhaṭāra Wiswa ceases to be Krodha, Bhaṭāra Krodha ceases to be Mṛtyu, Bhaṭāra Mṛtyu ceases to be Kala, Bhaṭāra Kala ceases to be Dharma, Bhaṭāra Dharma ceases to be Sathya, Bhaṭāra Sathya ceases to be Pasupati, Bhaṭāra Pasupati ceases to be Brahma, Bhaṭāra Brahma ceases to be Wiṣṇu, Bhaṭāra Wiṣṇu ceases to be Iśwara, Bhaṭāra Iśwara ceases to be Rudra, Bhaṭāra Rudra ceases to be Mahādewa, Bhaṭāra Mahādewa ceases to be Puruṣa, Bhaṭāra Puruṣa ceases to be Śiwa, Bhaṭāra Śiwa ceases to be Nirbhana, Nirbhana ceases to be Nirasraya.

That is the path to Nirbhana, Nirbhana is neither far nor near. It is neither outside nor inside, neither above nor below. He is everywhere, His form is the lonely of the lonely, the invisible of the invisible, very glorious. For that one should practice nindra yoga and detach the mind from

its object. At the end of the lontar, it describes sapta loka, sapta patala, sapta ocean, sapta tirtham sapta dwipa, which are found in the human body, along with the name of the deities. It also describes the five winds, namely prana, apana, wyana, samana, and udana. The last part of the lontar describes the Nawa saṅga gods and their respective weapons.

Sanskrit as the Language of Hindu Theology

The Vedas as the revelation of God Almighty are believed to be true by all Hindus. At the time the Vedic revelation was disseminated by the ṛṣis in India using oral language which was done over a very long period before the invention of writing. The revelation was received according to the language used by those who received the revelation and the ṛṣis who received the Vedic revelation used Sanskrit this language was also used until the development of Vedic literature in the era after the Vedas were collected in four sets called Samhitā.

The term or name Sanskrit as the name of this language was popularized by a Maḥarṣi named Pānini. Maḥarṣi Pānini at that time tried to write a book of Vyākaraṇa, a Sanskrit grammar book consisting of 8 Adhyāya or chapters known as Aṣṭādhyāyī which tried to argue that the language used in the Vedas was the language of the devas also known as daivivak which means 'the language or word of devatā' (Titib, 1996: 16).

The merit of maḥarṣi Patañjali who wrote the Bhaṣya, a book criticizing the work of Pānini written in the second century BC, further revealed the name Daivivak to name the language used in the Vedas as well as in the books of Itihāsa (history), Purāṇa (ancient history), smṛti/dharmaśāstra (law books), āgāma books (handbooks for Sampradaya or Pakṣa such as Śaivāgama, Tantrāyana, etc.), as well as the language used in darśana books (Hindu philosophy) and other Hindu literature or that developed in later times.

Lontar Bhuwana Sangkṣepa is one of the archipelago's Hindu literature that is classified as tutur. Acri (2021:6) explains that the majority of Old Javanese literature that still exists today as a large part of speech uses the Old Sanskrit-Javanese language which is believed to have

originated in the Majapahit era (13th to 15th centuries AD) which is based on much older materials, including materials originating from South Asia. As Soebadio (1985) in his research "Jnana Siddhanta" stated that lontar Bhuwana Kosa is the oldest lontar tutur manuscript of lontar Jnana Siddhanta and identified the use of Sanskrit elements used in Javanese Kuna in lontar Bhuwana Kosa very much compared to lontar Jnana Siddhanta. Based on the opinion of Acri (2021) and Soebadio (1985), it can be understood that lontar tutur is characterized by the use of Sanskrit elements in its text. Lontar Bhuwana Sangkṣepa can be understood as one of the oldest lontars, but after lontar Bhuwana Kośa and Jñana Siddhanta.

The texts included in this category are most likely the oldest because the Sanskrit śloka quotations contained in the texts reflect the situation at a time when Sanskrit texts were still circulating in the archipelago and the language was still actively used and well understood by scholars. Sanskrit is the language used to compose Hindu teachings such as the Vedas, Dharmasastra, Itihāsa, Purāṇa, Darśana, and other literary books. The name Sanskrit was first given by Maharsi Panini as a grammarian, Maharsi Panini compiled a Sanskrit grammar which later became the basis for studying Sanskrit (Pudja (1992: 9); Soetardi, (2006: 4); Surada (2017: 23). Samskr̥ta Praveṣanaṁ is a Sanskrit term used to explain the grammar of the Sanskrit language, including the Sanskrit phonological system and the Sanskrit grammatical system. Sanskrit phonology is the study of sound, which is owned by Sanskrit in this case, the sound is related to the writing of the devanāgarī script. Astra (1978:1-3) and Surada (2017:35) explain that Sanskrit sounds consist of 48 sounds, namely (1) 15 vowels (svara) and (2) 33 consonants (vyañjana). Sanskrit grammar is determined by the system of declination and verb tenses in the formation of words or sentences. Tasrifan verb (conjugation) is the process of changing the root of the verb so that it can function as a predicate that is ready to be used in sentences (Surada 2017: 85) while declination is a flexion or change made to the name word, namely nouns, pronouns, adjectives and pronominal adjectives,

to obtain forms that are suitable for use in the order of a sentence or form of discourse in Sanskrit (Surada 2017: 136).

Soebadio (1983: 33-80) and Surada (2017: 85-164) explain the important role of tasrifan and declination for word or sentence formation (grammar) in Sanskrit, if tasrifan verbs are strongly influenced by 1) themed verb roots (akk I, IV, VI, X) as well as those without themes (akk II,III,V,VII,VIII, and IX), 2) the laws of sound, 3) persona and number, 4) the form of the verb root (divided by 3 namely parasmaipadam, ātmanepadam, and ubhyapadam), 5) tempo (divided by 5 namely vartamanah "present or present time", andyatanabhutah "past time or imperfectum", Bhavisyan "future time or futurum", bhutah "auristus or a kind of past time with other formations", Paroksabhutah "finished time or perfektum") and 6) mode (divided by 3 namely Widhi "plain news or indicative", Asi "reward or optative", Ajna "command or imperative") while declination is strongly influenced by 1) Vibhakti or case (divided into 8 cases namely nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative), 2) Number, 3) Gender of the word, and 4) Final sound of the declination.

The entry of Sanskrit into the archipelago is closely related to bilateral relations between Indians and Indonesians. The influence of Sanskrit in the archipelago took place directly and indirectly. Direct influence occurred in ancient civilizations in Indonesia such as the kingdoms in the Malacca peninsula, Sriwijaya, Kutai, and the kingdoms in Java during the I-XV centuries. This direct influence is thought to have occurred due to direct contacts such as trade or cultural relations with Sanskrit speakers (Gonda, 1998:33), while the indirect influence is in the form of borrowing Sanskrit elements that were first borrowed by the Old Javanese language through the language of Hindu religious texts (Gonda, 1998:33). The arrival of Indian influence along with Sanskrit is believed to have enriched the linguistic repertoire of the Nusantara languages, especially the Old Javanese language.

The cultural influence was not accepted rawly by the Old Javanese community but underwent

a filtering process by adjusting the local wisdom of the community. Astra (1981:8) explains that the classification of Sanskrit is divided into three, as follows.

- a. Vedic Sanskrit, the language used in the Vedas, is generally much older than the Sanskrit used in Hindu literature such as Itihāsa, Purāṇa, Dharmasāstra, and others.
- b. Classical Sanskrit i.e. Sanskrit used in Hindu literature such as Itihāsa (Rāmāyana and Mahābharāta, Purāṇa (Mahāpurāṇa and Upapurāṇa, Smṛti (Law books / Dharmasastra).
- c. Hybrid Sanskrit and Sanskrit in Indonesia are referred to by scholars as Archipelago Sanskrit, i.e. the Sanskṛta language used in Indonesia is found in ancient manuscripts or inscriptions.

Based on this statement, it can be interpreted that Sanskrit in the archipelago is a hybrid Sanskrit or mixed Sanskrit. The investigation of Sanskrit in the West started at the beginning of the XVII century and the motive was not pure at that time but was driven by the desire to spread the mission of Christianity. This is evidenced by the writings of Dr. Max Muller in 1886. In Indonesia, efforts to translate Sanskrit works into Old Javanese have long been pioneered in Central and East Java during the heyday of the Hindu kingdoms of the archipelago including Bali. Given that the language used in the Vedas is Sanskrit, every Hindu should learn and know Sanskrit. Knowledge of Sanskrit is important for Hindus so that people can know the meaning and meaning of the mantras contained in the Vedic scriptures and until now when worshipping God, Sanskrit is still used in mantra puja.

Goudriaan (in Acri, 2021) explains that Nusantara Sanskrit is recommended to use the term Indonesianized Sanskrit to distinguish it more clearly from other types of Sanskrit in the world. Indonesianized Sanskrit mostly appears in Balinese puja mantras carrying the strong influence of local morphological and syntactic categories, namely the Austronesian family. Indonesianized Sanskrit here undergoes hybridization similar to that in the case of Buddhist Sanskrit or aiśa/Tantra Sanskrit. In the case of hybridization, Nusantara Sanskrit did

indeed experience a process of borrowing in the languages of the archipelago, especially in the Kawi language so Sanskrit was mixed with Old Javanese. The first milestone of its use is found in the Sukabumi inscription found in Sukabumi, East Java. Sanskrit has its prestige for the Old Javanese Hindu community to the present Hindu community in understanding Vedic literature and its theological teachings.

Implementation of Sanskrit in Hindu Theology

Sanskrit is composed in śloka form and Old Javanese/Kawi is composed in free form or prose (gancaran) which is intended as an explanation of Sanskrit. Lontar Bhuwana Sangksepa is a lontar that contains teachings about Śiwatattwa, which is part of Hindu theology. The application or implementation of Sanskrit in Bhuwana Sangkṣepa with Hindu Theology found the implementation of Sanskrit in śloka through Old Javanese/Kawi language reviews that contain teachings of Hindu theology, namely: Bhaṭāra Śiwa, Iṣṭa Dewatā, Great Sṛṣṭi Bhuwana, Śūnya, Swara-Wyañjana, Smarana, Nirbāṇa/Nirvāṇa, and Pralaya.

1. Bhaṭāra Shiva, being in Bhaṭāra Shiva and returning to Bhaṭāra Shiva. As in Munduka Upanisad I.7 it is mentioned 'yathorna nābhiḥ sṛjate gr̥hnate ca' translated: like a spider pulling out and pulling in its thread. This is stated in Hindu literature, whether in Sanskrit, Old Javanese, or Balinese, one of which is in the lontar Bhuwana Sangkṣepa.
2. Bhaṭāra Śiwa (God) manifests many Iṣṭa Dewatā but can return to being one or singular. In Hinduism it is monotheistic, the One True God. In Vedic literature, as in Chandogya-Upanisad IV.2.1 it is mentioned: Ekam eva advityam Brahman translated as there is only one God or Brahman there is no second. In the Pūja Trisandhya Mantram the second stanza in the last line states: Eko Nārāyana na dwityo'sti kaścit, translation is God is only one, there is absolutely no second. In Kakawin Arjuna Wiwāha it is mentioned: wahyādhyatmika sēmbahing hulun i jōng ta tan hana waneh, the translation is that

physically and mentally I worship God without any other.

3. Śloka Bhuwana Sangkṣepa explains that pañca mahā bhuta develops into bhuana agung and bhuwana alit. Bhuwana alit is the small realm or small world, namely the human body, animals, and plants. Humans are a form of bhuwana alit because humans have advantages over other creatures as the highest being. Bhuwana alit or the bodies of humans, plants, and animals are formed similarly to the great bhuwana, which is the meeting between Puruṣa and Prakerti or Cetana and Acetana.
4. The above Sārasamuccaya sloka can be explained that the one who can attain the realm of śūnya or true release is the one who can maintain his purity, always has the noble wisdom of buddhi, does not grieve, if he experiences distress, does not rejoice, if he gets pleasure, is not possessed by angry lust and fear and depression. Always remain calm by learning the true knowledge, to eradicate birth and eliminate all samsara or punarbhawa. Mokṣa or śūnya (empty realm) is the happiness achieved in this world and the hereafter that is eternal and is called sukha tan pawali dukha, which is a state of happiness that is not followed by sorrow.
5. Śloka Bhuwana Sangkṣepa mentioned above that the swāra and wyañjana scripts contain religious value besides being a means to write Balinese and other languages, the swāra and wyañjana scripts are also symbols of the embodiment of the dewatā or gods. Bhaṭāra Śiwa explained to Lord Kumara, if you recite all these mantras, center your mind on the form of dewatā or gods in your heart, it should be done wisely and seriously.
6. Swara and wyanjana scripts are very appropriate for Balinese script to be spread throughout the Balinese community and other communities in Indonesia and even internationally. To preserve and publicize the use of Balinese script in the public domain, the Bali

Provincial Government through Governor Regulation No. 80 of 2018 requires schools, temples, government institutions, and public facilities to use Balinese script in writing their respective name signs. In addition, every February is also declared as Balinese Language Month which is filled with various events and competitions themed on the preservation, protection, and utilization of the Balinese language, script, and literature.

7. Smarana is part of Navavidham bhakti, namely nine efforts and efforts, approaches, devotion, or ways based on sincerity and sincerity to get closer to Ida Sang Hyang Widhi Wasa / God Almighty and His prabhawa to realize the welfare and happiness of human life.
8. Bhuwana Sangkṣepa explains that nirbāṇa is achieved and then disappears into anamaka. Anamaka is something that cannot be bent, cannot be defeated (Compilation Team, 2000:32). Then Anamaka ceases to be Nirāśraya, Nirāśraya is without help, without defense, independent of objects, is the highest freedom (Zoetmulder, 2004: 36). Nirāśraya vanishes into sūkṣma (subtle imperceptible), from sūkṣma to mokṣa (eternal freedom, Ātman and Brahman merging) and vidhi (destiny, order of the universe). All beings become peaceful. That is the state of eternal peace.
9. The above quote from the Bhuwana Sangkṣepa śloka explains that the universe and its contents such as all living beings, birds, animals, and plants, all dwellings, and all desires will cease to exist and cannot escape destruction or death. Property life, birth is impermanent, the world is impermanent love is also impermanent. Everything in this world is impermanent because in the end all will cease and return to Bhaṭāra Śiwa (God).

IV. CONCLUSION

Lontar Bhuana Sangkṣepa is one of the important lontars that contains the teachings of Hinduism (Siwatattwa). The text of Lontar

Bhuana Sangkṣepa contains a dialog between Bhaṭāra Śiwa and Bhaṭāri Uma accompanied by Bhaṭāra Kumara. Lontar Bhuana Sangkṣepa consists of 128 śloka in Sanskrit and Old Javanese, which explain how to achieve kalepasan with the teachings of Yoga. First, it explains the process of creation which includes when there was nothing, water, earth, light, wind, moon, sun, sky, and stars did not exist. Likewise, the word, clouds, day, night, rain, lightning, and so on also did not exist. All that existed at that time was the mere únya which is eternal.

The Bhuwana Sangkṣepa lontar can be understood as one of the oldest lontars, but after the Bhuwana Kośa and Jñana Siddhanta lontars. The texts included in this category are most likely the oldest because the Sanskrit śloka quotations contained in the texts reflect the situation at a time when Sanskrit texts were still circulating in the archipelago and the language was still actively used and well understood by scholars. Sanskrit is the language used to compose Hindu teachings such as the Vedas, Dharmasastra, Itihāsa, Purāṇa, Darśana, and other literary books. The name Sanskrit was first given by Maharsi Panini as a grammarian, Maharsi Panini compiled a Sanskrit grammar which later became the basis for learning Sanskrit.

The application or implementation of Sanskrit in Bhuwana Sangkṣepa with Hindu Theology found the implementation of Sanskrit in śloka through Old Javanese/Kawi language reviews that contain Hindu theological teachings, namely: Bhaṭāra Śiwa, Iṣṭa Dewatā, Sṛṣṭi Bhuwana Agung, Śūnya, Swara-Wyañjana, Smarana, Nirbāṇa/Nirvāṇa, and Pralaya.

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