



THE SYNERGICITY OF ESSENTIALLY THE IDENTITY OF GOD IN THE VEDIC TEACHING AND THE SIWATATTWA AS GUIDELINES FOR HINDU RELIGIOUS PRACTICES IN BALI

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Abstrak

Penelitian ini bertujuan melakukan kajian terhadap sinergisitas secara esensial identitas ketuhanan dalam kitab suci Veda dan ajaran Siwatattwa. Identitas ketuhanan yang dijadikan fokus penelitian ini dilatari oleh alasan berkembangnya wacana "Kembali ke Veda" sebagai sumber pedoman praktik beragama Hindu di Bali. Berkenaan dengan itu, kajian ini difokuskan pada identitas tentang ketuhanan sebagai simbol konstruktif yang mengangkut inti ajaran agama Hindu. Penelitian ini dirancang dalam metode kualitatif interpretatif menggunakan model komparasi teks dua sumber ajaran ketuhanan secara umum, yaitu kitab Suci Veda dan ajaran Siwatattwa. Temuan baru berkaitan dengan hasil penelitian ini adalah identitas ketuhanan secara esensial yang terkandung dalam kitab suci Veda dan kitab Siwatattwa memiliki sinergisitas. Identitas ketuhanan yang transenden dalam kedua sumber ajaran Hindu tersebut bersifat abstrak yang tidak terjangkau oleh indra dan pikiran. Identitas ketuhanan dalam dimensi imanen disimbolkan dengan nama dan wujud sebagai pusat konsentrasi umat Hindu dalam menghayati keberadaan kekuatan Brahman/Ida Sang Hyang Widhi Wasa sesuai dengan ista dewata (perwujudan dewa yang dipuja). Penghayatan ketuhanan pada masyarakat Bali-Hindu menggunakan sumber pedoman ajaran Siwatattwa dalam pelaksanaan agama Hindu yang bersumber pada kitab suci Veda, baik sruti maupun smrti. Fenomena tersebut yang menjadi landasan terbangunnya sinergisitas identitas ketuhanan dalam kitab suci Veda dengan kitab Siwatattwa. Berkenaan dengan itu, penghayatan aspek ketuhanan umat Hindu di Bali yang menggunakan sumber pedoman ajaran Siwatattwa juga telah melaksanakan ajaran Veda.

Kata Kunci: Sinergisitas Ajaran; Identitas Ketuhanan; Veda; Siwatattwa; Praktik Beragama Hindu

Abstract

This research aims to study the essential synergy of divine identity in the Vedic scriptures and the *Siwatattwa* teachings. The divine identity which is the focus of this research is based on the reason for the development of the discourse "Back to the Veda" as a source of guidelines for Hindu practice in Bali. In this regard, this study focuses on the identity of divinity as a constructive symbol that carries the core

teachings of Hinduism. This study was designed in an interpretive qualitative method using a comparative model of the two sources of divine teachings in general, namely the Vedic Scriptures and the *Siwatattwa* teachings. Novelties which related to the results of this research is that divine identity is essentially contained in the Vedic scriptures and in the *Siwatattwa* teaching has synergy. The transcendent divine identity in the two sources of Hinduism is abstract, which is beyond the senses and the mind. The divine identity in the immanent dimension is symbolized by name and form as the center of concentration for Hindus in living the existence of the power of "Brahman" or "Ida Sang Hyang Widhi Wasa" in accordance with *ista dewata* (the embodiment of the revered god). The appreciation of divinity in Balinese-Hindu society uses the source of guidance for the *Siwatattwa* teachings in the implementation of Hinduism which is sourced from the Vedic scriptures, both *sruti* and *smrti*. This phenomenon is the basis for the development of the synergy of divine identity in the Vedic scriptures with the *Siwatattwa* teaching. In this regard, the appreciation of the divine aspects of Balinese Hindus who use the source of the guidance for the *Siwatattwa* teachings has also implemented Veda teachings.

Keywords: Synergy Of Teachings; Divine Identity; Veda; Siwatattwa; Hindu Religious Practice

INTRODUCTION

Entering the area of the conception of divine teaching is oriented towards metaphysical philosophy. In general, the identity of divinity concerns the belief of the adherents in the existence of power beyond the limits of emperorism followed by his people in order to improve his humanity in accordance with the teachings taught according to their beliefs. The divine identity taught in the scripture of a religion serves as a guide in its appreciation which continues in the behavior of religious life.

Referring to Ngurah, et al (1999: 36) that the implementation of Hinduism, the belief in the existence of supernatural powers is imbued with Vedic teachings. The only traditional thought is the existence of a statement stating that the Veda is a scripture that guides the practice of Hinduism. As the scripture of Hinduism, the Veda is believed and guided by Hindus as the only source of guidance and information needed in everyday life or for certain times.

The Vedas are the oldest scriptures in the human library. The truth that is contained in all religions comes from the Vedas and eventually returns to the Vedas. The Vedas are the main source of religious teachings, the highest source of all religious literature comes from God Almighty. The Veda is revealed at the beginning, there is an understanding of time and there is no end (Śivananda, 1997: 13). Departing from this phenomenon, the teachings conveyed in the Vedic scriptures have not yet been confirmed to have been revealed correctly.

The Vedas have various phases of the development of religious thought. In the Veda there are signs of polytheism, organized polytheism, henotheism, monotheism and monoism (Sura, 1991: 6). In synergy with that, appreciation of the aspects of supernatural powers in the implementation of Hinduism has a variety of developmental phases of thought. This phenomenon is closely related to the way of appreciation of entities that are outside the limits of emperorism which are believed to have an influence on human life in the world.

The Vedas that were revealed by God to the *Maharsi* referring to Bose (1990: 1) are further grouped into four types, namely (1) Rg. The Veda consists of 10,552 mantras (stanzas), (2) Sama Veda consists of 1,875 mantras, (3) Yajur Veda consists of 1,975 (several prose mantras), and (4) Atharva Veda 5,987 (there are prose

mantras). The Veda collection totals 20,389 mantras, not including the Vedic-sourced scriptures such as the Brahmanas, Upanishads and others. However, this number includes repetitions, especially the verses of Rg. The Veda that is repeated in other Vedas.

Vedic teachings were disseminated on the basis of the provisions of Rg. Veda X.71.3. Based on this verse, the words in the Vedas will spread widely and become popular through singing and songs conveyed through the *yajña*. Thus, the Veda will be heard by the general public regardless of class boundaries (Pudja, 1998: 65).

The spread of Vedic teachings over a wide area and takes a very long time. According to the Sura, because of the vastness of the area and the length of the time it passes, the face of the Veda may change according to the time and space it passes, but its essence remains the essence of the Veda (Sura, 2001: 1).

In the spread and development of Hinduism in Bali, the realization of its implementation system is based on the source of the teachings of the *tattwa* scriptures, especially *lontar Siwatattwa*. In *lontar* literature, God is praised as Bhatara Siwa, whose source we always find in religious literature, during prayers, ceremonies, deities and places of worship. Such teachings are called *Siwa Siddhanta* teachings. This teaching is very closely related to the teachings of the Upanishads (especially the Svatasvatara Upanishad and minor Upanishads), teachings derived from the Puranas, teachings of Samkhya, Yoga, Vedanta and teachings from the Tantra scriptures, all of which flow from the Vedas. The practice of the implementation of Hindu religious life varies from place to place, in essence, the spirit and spirit are the same (Tim Penyusun, 2000: 25).

The realization of the practice of religious life, such as the teachings of *Siwa Siddhanta*, in the Hindu community in Bali has involved socio-culture as a medium for its implementation. Thus the arts of dance, carving, building art, sound art, literary arts, handicrafts, customs, etc. are dedicated to supporting the implementation of religious life (Sura, 2001: 5).

This phenomenon in its implementation does not escape from the emergence of different perspectives in the appreciation of God through literary sources used as guidelines for Hinduism. The literary source in the form of *lontar* manuscripts is assumed by some to be inconsistent with the Vedic scriptures. The implementation of Hinduism in Bali using a source of guidance in the form of *lontar* manuscripts according to a number of parties must be returned to Vedic teachings. This discourse raises the appeal "Back to Veda", which contains a message that the implementation system of Hinduism in Bali must return to using the original source of guidance in the form of the Veda scriptures. This appeal seems to reject the realization of Hinduism's implementation system as a development that has taken root in the socio-cultural life that exists in the place where Hinduism develops.

Starting from the emergence of a discourse to restore the practice of Hinduism to the original reference source, namely the Veda scriptures, this research tries to analyze the concepts of divine identity contained in the reference sources for the implementation of Hinduism, namely in the Veda scriptures and the *Siwatattva* scriptures. This study seeks to compare in outline the concept of divinity that is shared in two sources of religious guidance in the religious life of Hindus in Bali. The results of this study are expected to provide an overview of the appreciation of the divine aspects of each guideline source so that it can be used as an alternative consideration in claiming the truth about religious practices.

METHODS

This research is designed in an interpretive qualitative type. The data needed in this study were taken from the source text of the religious teachings of the Hindu community in Bali. In this regard, this research material is in the form of written sources obtained through the collection of relevant libraries in this case, which are the sources of Hindu religious teachings such as: the Vedas, *Tattwa* and other supporting scriptures.

The research implementation is grouped into several stages. The first is the data collection stage which includes collecting literature or data discussing divine concepts according to Hindu religious teachings. The data collection process was carried out using three techniques, namely document recording, observation, and interviews. Document recording is done by noting the divine concepts contained in the selected text according to the urgency of the research. Observations were made by collecting data through direct observation in the practice of religion in a number of predetermined places. The observations in this study were applied to the behavior of religious life in Balinese society in general. The observation technique was proposed to complement the data about the aspects of the appreciation of divine identity contained in the Vedic scriptures and the *Śiwatattva* teachings. The interview technique was conducted with a number of informants who were selected based on a purposive technique. The interviews in this study are intended to complement the data related to the appreciation of divine identity contained in the text that is used as a reference, especially the Veda scriptures and the *Śiwatattva* teachings in this study.

After the data is obtained and collected through data collection techniques, it is then analyzed by conducting content analysis, comparative analysis, and interpretation of the data obtained in accordance with predetermined techniques. The content analysis technique refers to Suryabrata (1998: 85) which is the term given for content analysis. In synergy with this, Moleong (in Soejono, et al. 1999: 8) states that content analysis is a content analysis. The content analysis in this study was carried out by identifying the divine identity contained in the Vedic scriptures and the *Śiwatattva* scriptures.

The comparative analysis in processing text data in this study is the treatment by comparing the divine identity contained in the teachings of the Veda scriptures and the *Śiwatattva* scriptures. This comparison technique is focused on the elements of similarity and difference in general. The rationale for this thought is based on the opinion of Aswarni Sudjud (in Arikunto, 1998: 247) who argues that in the comparative technique there will be similarities and differences about identity or an idea.

This research also involves internal coherence techniques and phenomenological approaches. Internal coherence analysis aims to see the alignments between the conceptual framework of Deity in the Vedic teachings and the conceptual framework of Deity in the *Siwatattwa* teachings. Phenomenological approach analysis is carried out by looking for the relationship between the understanding of divinity to the symptoms that lie behind the facts related to the development of divine identity in society.

RESULTS AND DISCUSSION

The identity of the divine aspect in the Vedic scriptures and the teachings of *Siwatattva* in a number of dimensions has the same essence. In this regard, in this study, aspects that show similarities and also concerns the differences that exist in the two groups of teaching sources are analyzed. The Veda scriptures used as references in this study are the Catur Veda Samhita text which consists of Rg Veda, Yajur Veda,

Sama Veda, and Atharva Veda. The four source texts of the teachings of the Vedic scriptures are selected from mantras that contain divine identity. In synergy with this, the text of the scriptures containing the teachings of *Siwatattwa* which is used as a source of reference in this study is Śiwaistic in character. These scriptures are plucked from texts which contain the identity of divinity. In the following, the identities of divinity in the two groups of reference sources are selected and analyzed.

1. Divine Identity in the Transcendent Dimension

The Supernatural powers in the transcendent dimension transcend the boundaries of the human mind and senses in the Vedic scriptures and *Siwatattwa* is described as an abstract entity. Both of these teaching sources hold the divine identity in the transcendent dimension with the same essence. In the following section, mantras and puja are selected which provide descriptions of divine identity in the Vedic scriptures and in the *Siwatattwa* scriptures which are generally represented.

The following mantra is extracted from the Rg Veda Samhita on the transcendent aspect, God almighty (in the form of the netrum) declares the Most Holy at an early stage when there was nothing.

*nāsadāsīno sadāsīttadāniṃ nāsīdrajo no vyomā paro yat,
kimāvarīvaḥ kuha kasya śarmannam bhaḥ kimāsīdgahanam gabhīram (1)
na mṛtyurāsīdamṛtam na tarhi na rātryā ahna āsītpraketaḥ, ānīda-
vātām svadhayā takedam tasmād dhānyanna paraḥ kim canāsa (2)
Rg. Veda X. 129.1-2.*

Nothing is eternal, nothing is eternal; likewise, the world will not be eternal, nor with the firmament, nor that which is above (the horizon). How is there a closed place, and where? Is (there) great happiness there? How (there) is water that cannot be predicted? (1)

Death is not an eternal period, there is no indication of day and night; He who alone breathes in his own strength, on the other hand is nothing else (2) (Sāyanācārya, 2005:1030)

The above mantra represents that divine identity has not yet manifested in a certain form, but is still abstract. The above mantra is also confirmed by the Yajur Veda which states that the divine aspect is immaterial, as in the following quote.

*Sa paryagācchukramakāyama vranāmasnāvīram śuddhamapā paviddham,
kavirmanīṣī paribhūḥ svayambhūryāthātathyato 'rthān vyadadhācchāśvatībhyaḥ
samābhyaḥ
Yajur Veda. XL. 8.*

He attained brilliance, formless, woundless, muscular, chastity impregnable by evil. Far view, wise, directed, confident in achieving goals, as a claim for property rights, and never ending.

The above mantra implies that divine identity is abstract and has not been attached to identity. The transcendent dimension that cannot be reached by the mind and senses causes the divine aspect to be incapable of living because it does not have form and nature. Conditions that are still abstract for Hindus who appreciate God

through the path of *karma* and *bhakti* are relatively difficult because there is no form and nature that describe His existence.

The transcendent divine identity explicitly mandated in the Vedic teachings above is also taught in the scriptures of *Siwatattwa*. This identity in the *Siwatattwa* teachings is quoted in the following verse.

*Śivas sarvagata sūkṣmaḥ bhūtānām antarikṣavāt,
Acintya mahāgrhyante, na indriya parigrhyante*

*Bhaṭāra Śiwa sira wyāpaka, sira sūkṣma tar kneng angên-angên, kadyangga ning
ākāśa, tan kagrhita de ning manah mwang indriya.*

Bhuanakosa II.16

Bhaṭāra Śiwa pervades everything, He is magical incomprehensible, He is like the sky beyond the mind and senses (Tim Penyusun, 2000: 31).

Lontar (manuscript) of Pametelu Bhatara gave an illustration that the sun's shadow would appear in a thousand *jun* (pot) which was illuminated by the sun, even though there was only one sun. This is an analogy of the God Almighty who is present in all.

*Ika ta pametêlu bhaṭāra, yan hana ring sarwa dadi, taham pih, sira tan têlu,
tunggal sira katon, pinet tan katêmu, katêmu sira tan pinet. Pinet ngaran pinrih.
Tan katêmu ngaran tan kagambêl, tan kasikêp. Katêmu tan pinet, ngaran hana
ngke mangulahakên bhuwana śarīre, kunang hetunira yan tiga, de ning bheda
gawenira, nihan upamanya, kadyangga ning aditya tunggal, tan rwa tan têlu,
nanging tunggal juga sira. Mwah pasang tang ghaṭa, satus iyu yuta, isyani toya,
tungkuli tang ghaṭa, niyata pada mesi aditya matunggal, Was was ikang i ruhur,
tunggal juga sumênö, amênuhi prabhāswara. Mwah was was tang aditya, yan
turung mijil, wetan ring enjing, ndya ta kahananira ? Tan katon sira, tan
kawaswas, tuhun tejanira lumra, umibêki rat. Ika ta kang haneng ghaṭa, lawan
haneng ruhur, lawan kang durung mujil, ikang aditya kasungguhanikang katiga.
Mangkana ta Bhaṭāra duk sira umibêki, lawan wyāpaka, lawan duk acintya,
pada tan denira Bhaṭāra.*

Manuscript of Pametelu Bhatara

That is the division of the *bhaṭāra* into thirds (*Parama Śiwa, Sadā Śiwa, Śiwa*). When present with all beings, He does not appear to be three, but One is also He. *Pinet* not found. Found not *pinet* means achieved. *Tan katemu* means cannot be held, cannot be caught. The word *tan pinet* means being here moves the macrocosm and the microcosm. As for the reason it appears to be three, is because of the difference in activity. Here's an example. The sun is only one, not two, not three, only one. Then one hundred thousand million *buyung* (water container) and fill it with water. Then look down at the *buyung*, surely all the *buyung* contain that one sun (shadow). Observe above, only one sun shines, its rays fill the (universe). And also observe the sun if it hasn't risen in the morning on the eastern horizon. Where is He? It is invisible, its form cannot be determined, only its rays spread to fill the universe. So that is what is in the *buyung*, which is above, and which has not yet risen, the three of them are mistaken for the sun. Thus *bhaṭāra* when it fills and permeates all, when it is beyond the mind's reach, He is all *Bhaṭāra* (Tim Penyusun, 2000: 36-37)

Based on the quote from the verse above, the transcendent divine identity is given the identity of Bhatara Śiwa. Transcendent means beyond the human mind and senses. In this regard, although identity has been given, the characteristics of the human mind cannot yet be described. In synergy with that, in a transcendent condition, divine identity cannot be perceived through the five human senses.

The divine identity taught in the Veda scriptures and *Siwatattwa* teaching, especially those containing transcendent divine teachings, has synergy. Supernatural powers in a transcendent state cannot be described in a symbolic form that can be lived by Hindus. He is still not identified in a concrete symbol, but his existence is still abstract. A divine identity that does not yet have the characteristics conveyed in the above two sources of teachings is said to be over the human mind and senses. The transcendent condition of the divine aspect cannot be used as a goal in his appreciation because most Hindus still need symbols to live up to God's existence.

2. The Personification of God in the Immanent Dimension

The divine identity that is held in the source of Hinduism is not only transcendent but also immanent. Immanent means present everywhere. In this regard, there is no space without the presence of God. The following mantra states the immanent qualities of divine identity contained in the teachings of the Vedic scriptures.

*Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt sa bhūmim viśvato
vṛtvātyatiṣṭhaddaśāṅgulam*
Rg. Veda, X.9.1.

The *Purusa* who had a thousand heads, a thousand eyes, a thousand feet, treaded the earth from many directions, filling it with only ten fingers (Sāyanācārya, 2005:918).

One thousand (*sahasra*) means "countless" so there is no connection between the number of heads and hands. But in the Atharva Veda the link is in the stanza:

Sahasra vahah puruṣaḥ
The Almighty, have a thousand hands.

"Thousand heads" and so on represent the manifestation of God as the Creator. In the "Ten Fingers" symbolizes the ten directions or nature. The phrase "ten fingers embracing" can be compared to the following verse:

*iyam ya nicyarkini rupa rohinya krta citreva pratyadasyaryatyantardasusu
vahusi*
It (Usha) is there, radiant, reddish. Moving majestically, in a ten-handed embrace.

God Immanent in the Universe in the Meaning of Time

*puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhavyam,
utāmṛtatvasyeśāno yadannenātirohati*
Rg. Veda, X.90.2.

Purusa is actually all that is in the universe, who has existed and will be; He is also the lord of eternity; because He is doing things beyond the power of all living things (Sāyanācārya, 2005: 918).

In this mantra God is described as being Supreme in the sense of time. He was in the past and in the future: just as it is now in the sense of space, He is in all directions (ten realms). God as Holy Architect (Visvakarman)

*viśvataścaḥsuruta viśvatomukho viśvatobāhuruta viśvataspāt,
saṁ bāhubhyāṁ dhamati saṁ pavatrair dyāvābhūmī janayandeva ekaḥ.*
Rg. Veda, X.81.3

Have the ability to know wherever it is, and be everywhere, have hands everywhere, and have feet everywhere. He pierced the heavens with His hands, penetrated the earth's boundary at the speed of His feet, and there was a Deva who stood alone creating the heavens and the earth (Sāyanācārya, 2005:880)

The Great Architect is nothing but the Purusha aspect - the Glory of God through creation. God in Man

*Tasmād vai vidvān puruṣamidaṁ brahmeti manyate
sarvā hyasmin devatā gāvo goṣṭha ivāsate*
Atharva Veda, XI.8.32.

Therefore, whoever knows the (true essence) of mankind (*puruṣa*) will think, "This is what is called Brahman"; for all holy beings reside within him, like a cow with a stable.

The above mantra implies that the divine symbol in the immanent aspect becomes a depicted entity. In this regard, in living the divine aspect has been personified in a form that makes it easier for Hindus to live the existence of God. Immanent conditions at the same time have also brought the worshiper closer to those who are worshiped through symbols. God who is in an immanent condition has been called an identity according to the characteristics that want to be presented in the appreciation of God's existence through the power requested.

The *Siwatattwa* scriptures also contains teachings about the existence of God in the immanent condition. The teachings of the *Siwatattwa* scriptures in pouring out divine identity provide a supernatural identity as Lord Śiwa. God who is given the identity of Bhatara Śiwa in the *Siwatattwa* scriptures in the immanent dimension is also in the spatial dimension. The following are quoted verses in the *Siwatattwa* scriptures which identify God in the immanent aspect.

*Utpatti bhagavān brahmā, sthiti viṣṇuḥ tathevaca,
pralīṇa bhagavān ludra, trayastrailokasaraṇaḥ*

*Bhaṭāra Brahmā sirotpatti, Bhaṭāra Viṣṇu sira sthiti, Bhaṭāra Rudra sira
pralīṇa, nahan tang tiga pinaka saraṇa ring loka.*
Bhuanakosa VII.25

Bhaṭāra Brahmā is the *utpatti* (creator), Bhaṭāra Viṣṇu is the *sthiti* (preserving of all that exists), Bhaṭāra Rudra is *pamralīṇa* (fusion back to origin). Those are the three gods as protectors (Tim Penyusun, 2000:30).

In synergy with the verse above, in the *puja "nawaratna"* it is stated that the Deities in the nine cardinal directions are expressed as *ratna*, namely with gems of each color as follows:

Īśwara is *śweta* (white), Brahmā is *rakta* (red), Mahādewa is *pīta* (yellow), Viṣṇu is *kṛṣṇa* (black), Maheśwara is *dadu* (pink) in color, Rudra is orange, Sangkara is *śyāna* (yellowish black), Sambu is blue.

In the center is *Śiwātma*, namely Bhaṭāra Śiwa himself as *nawaratna*, the nine jewels. This means that Bhaṭāra Śiwa are of the eight colors as one. This also means that all the Deities in *pengidêr-idêr* are Bhaṭāra Śiwa itself (Tim Penyusun, 2000:41-42).

In the puja "*aṣṭa mahābhaya*" mentions the names of the cardinal directions, the names of gods, colors and weapons in each cardinal direction and *sūkṣmanira*, which is the "subtle" in the body of every human being (microcosm). The weapons and *sūkṣmanira* in the body are as follows:

East is *Bajra*. The subtle is at the *papusuh* (heart), Southeast is *Dhūpa*. Smooth is in the lungs. South is *Daṇḍa*. The subtle is in the liver. The southwest is *khadga*. Smooth is in the intestine. The West is *pāśa*. The smoothness is in *ungsilan* (testicles). Northwest is *dhwaja*. Smooth is on *palitlitan* (testicle). North is a mace. Subtle is on *tikta*, Northeast is *triśūla*. The smoothness is in the spots. In the bottom center is the *cakra sudarsana*. Smooth is on the navel. In the middle is the *padmāsana*. Smooth is between the eyebrows. Above are libraries. Subtle is in Such is the details of the weapons and *sūkṣmanira* that are in the human body according to the puja "*aṣṭa mahābhaya*" (Tim Penyusun, 2000: 42).

3. God in the Symbol of Monotheism

The divine identity in the aspect of monotheism is a concept that describes the existence of Supernatural Power is only single, not a second one. In this regard, in the Vedic scriptures and in the *Siwatawa* scriptures, the concept of monotheism is a single entity manifesting in various forms according to its function. This concept implies that a single God is given a limiting symbol in accordance with His presence in a space that is in accordance with the function required by Hindus. Here are the mantras of the Veda holy scriptures and the verses from the *Siwatawa* scriptures which contain divine identity in the symbol of monotheism.

The following mantra describes the gods (in Masculine form as the One).
suparṇam viprāḥ kavayo vaco bhirekam santam bahudhā kalpayanti,
chandāmsi ca dadhato adhvareshu grahāntsomasya mimate dvādaśa.
Rg. Veda. X.114.5.

The priests who are wise through their praises result in the form of (only) one bird; and reciting seven mantras at the time of the sacrifice, they prepared twelve cups for *Soma* (Sāyanācārya, 2005:998).

Here is depicted one God with different bowls by the wise and praised with the offering of songs and the offering of *soma* water at the sacrifice - *yajña*.

Deities are aspects of God in Oneness, according to the following mantra.
Tvam agna indro vṛṣabhah satām asi tvam viṣṇur urugāyo namasyaḥ
tvam brahmā rayivid brahmaṇas pate tvam vidhartaḥ sacase purandhyā
Rg. Veda. II.1.3.

Tvam agne rājā varuṇo dhṛtavratas tvam mitro bhavasi dasma īḍyah,
tvam aryamā satpatir yasya sambhujam tvam amso vidathe deva bhājayuh
Rg. Veda. II.1.4.

Tvam agnir aditir deva dasusa tvam hotra bharati varduse gira
Rg. Veda. II.7.1.11.

O Most worthy of adoration, You are most brilliant and mighty. You are all-pervading and adored by devotees obediently. O lord of holy praise, You are the supreme priest, source of wisdom and preserver of all; You are the embodiment of wisdom, the ultimate source of intelligence.

You are the most exalted God, who is very adored and the support of the truth; You are a destroyer of evil and a source of light to be worshiped. You are Master of justice, generosity, and generous to all; You shine by yourself so that you may reward us for our good efforts.

Thou, Hotra Bharati, are glorified with chants:
In order to give strength, Thou, are a hundred years old Ila:
Thou, God of Wealth, are the slayer of Vritra, Thou Sarasvati.

The above mantra equates Agni with other Deities, both masculine and feminine. This means that all Deities are one manifestation of the Supreme Lord. Single is second to none, three ...

Ya etam devam eka vrtam veda, (15) na dvitoya na trtiyas caturtho nasyucyute, (16) na pancami na sastah saptami napyucyate, (17) nastami na navami dasami napyucyate, (18) sa sarvasmai vi pascati yaccha pranati yaccha na, (19) tamidam nigatam saha sa esa eka ekavrd eka eva, (20) sarve asmin deva akaurto bhavati, (21)
Atharva Veda. XIII.4.

To him who knows the One and Only God there is no second, three, four, as He is called. Nor are there five, six, seven, as He is called. Not eight, nine, ten, He is called. He governs all, everything that breathes and that which does not breathe. He has the most powerful power. He is the One, the One and Only in Him all the Gods are one.

In the following mantra shows the characteristic of the Vedas which denotes the Oneness of Godhead

*Yah samāmyo varuṇo yo vyāmyo
yah samdeśyo varuṇo yo videśyah
yo daivo varuṇo yaśca mānuṣah*
Atharva Veda IV.16.8.

Varuṇa who has wisdom (*samāmya*), that is crossed wisdom (*vyāmya*); Deva Varuṇa having the same place (*samdeśya*), different places (*videśya*); Deva Varuṇa is the devine of the Devas, and that is human.

In the above mantra the god is Varuna. Omnipotence of God is expressed by the use of opposite words, starting with *sama* and *va*, which describe union and contradiction. The description of God as "belonging to our (nation) (*samdesya*) that is *samadeysya* and" belonging to (other nations) "*(videsya)* is very important. According to the Vedic view, God belongs to all of us: others are not faithless or godless.

It is also mystical characteristic to live out "God in God", "God in man" and "God in Nature" The two concepts of "God in God" as well as "God in Man" are described in the words of *Daiva*. (has a divine nature) and man (human).

*Tadevāgnistadādityastadvāyustadu candramāḥ,
tadeva śukraṁ tadbrahma tā paḥ sa prajāpatiḥ*
Yajur Veda 32.1.

Agni is the sun; Vayu and Candramas are rays, that water is Prajapati.

In synergy with the above phenomena, divine identity which is conceptualized in the monotheistic aspect is also contained in the mantra which states that Rays are God, God is Rays, as quoted below.

*Agnir jyotir jyotir agnir Indre jyotir jyotir indrah
Suryo jyotir jyotir suryah*
Sama Veda 1831.

Agni is rays, rays are Agni, Indra is rays, rays are Indra.
Surya is rays, rays are Surya

The word *jyotih* (ray) is repeated in the above mantra. The repetition of the word *jyotih* as a symbol of immortality. The divine identity symbolized in the form of *jyotih* as a representation of enlightening power. In synergy with that, that one God, His glory is manifested in many forms also contained in the Rg Veda mantra, as in the following mantra quote.

*Rūpaṁ rūpaṁ pratirūpo babhūva tad asya rūpaṁ praticakṣaṇāya,
Indro māyābhiḥ pururūpa īyate yuktā Hy asya harayaḥ śatā daśa*
Rg. Veda VI.47.18.

In each of His creations, the almighty Ruler has become the model. This is just the form we see. He stirs up many beings with His plan because His motives are imposed on this universe in the thousands.

In synergy with the teachings in the Vedic scriptures, in the teachings of *Siwatattwa* the monotheistic nature of divine identity is contained in the mention of Lord Śiwa as One. This divine identity is symbolized in a form so that it is easier to live it. The *Siwatattwa* teaching teaches that divine identity in the *Paramasiwa* nature is still in a transcendent state, whereas in the *Sadasiwa* nature it already has attributes so that it is easier to be a center of concentration in worshiping.

In the teachings of *Siwatattwa*, God is called as Lord Śiwa. In principle, Sang Hyang Widhi Wasa, Brahman, Śiwa and so on are One but include all, have many names (Sura, 2002: 1). The teaching on the Oneness of God is formulated in the following verse.

*Sa eko bhagavān sarvaḥ Śiva kāraṇa kāraṇam
Aneko viditaḥ sarvaḥ catur vidhasya kāraṇam*

*Ekatwānekatwa swalakṣana Bhaṭṭāra. Ekatwa ngaranya, kahiḍēp makalakṣana
ng Śiwatattwa. Ndan tunggal, tan rwatiga kahiḍēpanira. Mangekalakṣana Śiwa
kāraṇa juga, tan paprabheda.*

*Aneka ngaranya kahiḍēpan Bhaṭṭāra makalakṣana caturdhā.
Caturdhā ngaranya lakṣananiran sthūla sūkṣma paraśūnya.*

Jnanasiddhanta. 8

The nature of *Bhaṭṭāra* is assorted and multifaceted. *Eka (Esa)* means He is imagined to be *Śiwatattwa*. He is only One, not imagined for two or three. He is One alone as *Śiwakārana* (Śiwa as Creator), there is no difference. The various meanings of *Bhaṭṭāra* are imagined to be *caturdhā*, meaning the *sthūla sūkṣma para śūnya* (Tim Penyusun, 2000:26).

The above verse describes the divine identity in the *Siwatattwa* scriptures which embodies the aspects of Bhatara Śiwa in various forms. The above verse is also strengthened by the verse in the Bhuanakosa scripture which represents the power of Lord Śiwa in various manifestations in creating, maintaining, and re-dissolving creation, as quoted in the following verse.

*Brahmāsṛjayate lokam Viṣṇuve pālakasthitam,
Rudratve samharaśceva Trimūrṭiḥ nama evaca
Lwir Bhaṭṭāra Śiwa magawe jagat, Brahmā rūpa sirān pangrakṣa jagat, Viṣṇu
rūpa sirān pangrakṣa jagat, Rudra rūpa sira mralayakên rat, nāhan tāwak nira,
bheda nama.
Bhuanakosa III.76.*

As for the appearance of Bhaṭṭāra Śiwa in creating this world, it is Brahmā His form when he created this world, Viṣṇu His form while preserving this world, Rudra his form when He fuser of the world to its origin. Thus the three forms of His (*Tri Mūrṭi*) are only different in name (Tim penyusun, 2000:28).

The verses which state that the divine identity which is monotheistic in the teachings of the *Siwatattwa* scriptures above represent the single supernatural power manifested in various manifestations. This teaching has synergy with the mantras in the Vedic scriptures, as described in the previous section. The singular mention of being diverse in Hindu life in Bali has a function to make it easier to appreciate because it is adjusted to the inherent function of the nature according to how to approach the existence of God.

4. Organized Polytheistics in the Divine Aspect

The divine identity identified as organized polytheistic is indicated by the mention of the names of the supernatural powers with a number of organized identities. In this regard, for the understanding of unity in diversity, mysticalism does not reject diversity. In this understanding, single in diversity, diversity in oneness. The following is a collection of the divine identity which is polytheistic organized in the Veda and Śiwa scriptures.

*Eka evāgnirbahudhā samiddha ekaḥ sūryo viśvamanu prabhūtaḥ
ekaivoṣāḥ sarvamidam vi bhātyekam vā idam vi babhūva sarvam
Rg. Veda VIII. 58.2.*

Lord Agni, the One, although stirred up in advance in various ways: The singular is *Sūrya* (the God Sun), Who rules over the universe; Who illuminates the universe; Which causes everything to exist in this universe.

The above mantra contains the teaching that divine identity is a manifestation of the diversity of the One. The identity of the Supernatural power is symbolized as *Agni* as the power that gives light to illuminate the life of the universe. He is also identified as the *Sūrya* who

gives enlightenment to the universe, especially in the environment of the solar system. Identity as a power that illuminates entities, especially life in the universe, is given the symbol of *Usha* for Hindus to live with.

The above mantra in personifying the divine aspect is essentially living the One in the Many. The following also quotes a mantra that represents divine identity in the aspect of organized polytheism.

Tavamste maghavam mahimopo te tanvah satam, (44)
apo te vahue vaddhati yadi vasi nyarvudam, (45).
Atharva Veda XIII. 4.

Such is Thy greatness, O God the most gracious! Your hundreds of forms Your form counts for millions, or you are literally billions

In the *Siwastawa* teachings which are used as guidelines for the implementation of the Balinese people who embrace Hinduism, it contains the teachings of *Siwatattwa*, namely the concept of divinity, such as in *stuti* and *stawa*. The following is quoted from the concepts of divine teaching in the scriptures of *Siwatattwa*.

Om nama Śiwaya sarvaya Deva devaya vai namah
Rudraya bhuvanesaya Śiwa rupaya vai namah

Om, respect to Śiwa, to Sarva, Respect to the gods of God,
To Rudra, the king of the universe, Respect for Him whose face is sweet.

Tvam Śiwah tvam mahadevah Isvarah paramesvarah
Brahma visnusca rudrasca Purusah prakertih tatha

Thou are Śiwa, Mahadeva, Iswara, Parameswara, Brahma, Wisnu, and Rudra, as well as Purusa and Prakerti

Tvam kalas tvam yamo mrtyur Varunas tvam kuverakah
Indrah suryah sasangkasca Graha naksatra tarakah

You are Kala, Yama, Mrtyu, Thou, are Waruna, Kubera
Indra, Surya and Moon, Planets, Naksatra and Stars.

Prthivi salilam tvam hi Tvam agnir vayur eva ca
Akasam tvam param sunyam Sakalam niskalam tatha

Thou are Earth, water, fire as well as wind, space and its supreme nature, Also tangible and formless.

Asuranam patis tvam hi Devanam tvam patis tatha
Uma patih pasu patir Devanam sadasah patih

Thou are the king of Asuras, Thou, are the king of the Gods,
Husband of Dewi Uma, king of beasts, King of real Gods.

Umange sanistitho yasca Karta harta karoti yah
Tvam eva devadevesah Karma krtva mahaŚiwah

Thou are the king of the Gods, Who, is in the body of Goddess Uma,
Who works as a creator and the fuser to the origin, Thou are the Mahaśiwa when on the
move (Sura, 2001:2-3)

In general, the verses quoted in the Siwattatwa scriptures have synergy with the Vedic scriptures, especially in realizing belief in the presence of supernatural powers. This synergy believes the existence of Supernatural power manifests itself in various forms according to His functionalization. This divine identity represents the essence of the One who is personified in various forms so that Hindus find it easier to live His existence. Various symbols that are adapted to His functionalization reflect God's omnipotence in the diversity of strengths so that in worship it can be lived more in accordance with the goals expected by the devotee.

According to the verse quotations above, it seems that there is agreement with the opinion of Goudriaan and Hooykaas, that Śiwa is identified as various gods and living things to the planet. "... Śiwa is identified with many deities and human being, thus with the sacrificer, the teacher ... planets. (Goudriaan and Hooykaas, 1971: 450). The concept of Lord Śiwa in *pengider-ider* (symbol of a deity occupying the position of the eight cardinal directions and one in the middle) is composed in *kidung*, written also in prose descriptions both in Javanese and in Balinese.

5. The Pantheism of Divine Identity

The divine identity lived by Hindus in Bali uses the source of the Veda scriptures and the *Siwattatwa* scriptures also contain the concept of pantheism. In this regard, the One divine identity has infiltrated everything in the universe. This concept implies that God becomes all entities that exist in the *upadhi maya* barrier. The implication of this concept in this life is that everything that exists is God in a condition determined by the size of the *maya* influence. The concept of *maya* is an unconsciousness that is attached to existing entities. Increasing the *maya* content in an entity becomes a measure of decreasing quality of consciousness, and vice versa. God is the origin of everything that exists and appears in accordance with the *maya* qualities that exist in him.

In the following mantra for the main truth which is to reveal different aspects for Devatas like Agni, Vayu and others and likewise to equate them.

*Tadevāgnistadādityastadvāyustadu candramāḥ,
tadeva śukraṁ tadbrahma tā paḥ sa prajāpatiḥ*
Yajur Veda 32.1.

Agni is the sun; Vayu and Candramas are rays, that water is Prajapati.

This mantra does not matter gender and the names of the gods do not matter either: everyone imagines God. So, in order to declare many gods, the *Apah* (water) "That" is made into "all that" and to express the masculine name, Prajapati (Creator God). "That" is made "Him" (*Sah*).

*Aditir dyaur aditir antarikṣam Aditir mātā sa pitā sa putrah,
Viśve devā aditiḥ pañca janā Aditir jatam aditir janitvam*
Rg. Veda. I.89.10

Forever heaven, space, mother, father, and son. Last is all the devas, those who are classified as five births, all that is born and all that will be born.

The mantras above show that the concept of divinity in the Vedic scriptures symbolizes the existence of a single supernatural power manifesting in a number of aspects that can be lived by Hindus. Symbols in the immanent dimension of the divine aspect as a goal in worship have the identity of Dewa Agni, Dewa Aditya, Dewa Vayu, as Brahman, have the form of Apah, and are called Prajapati. Supernatural powers are also represented as entities that are close to mankind in this world, as God is in the sky, in space, as Mother, as Father, as Son, as all Gods, and including God as the five groups of humans, as well as all entities has been and will be. This phenomenon is an indicator that supernatural powers are everything that exists and will exist as a manifestation of the nature of pantheism.

6. The Identity of the Godhead Pantheism in the Teaching of *Siwatattwa*:

The teachings contained in the *Siwatattwa* scriptures regarding pantheistic divine identity also mention the existence of Bhatara Śiwa who is in every entity in the universe. These related verses state that Bhatara Śiwa is pervasive, everywhere, pervades all. Thus, he too is present in mind and senses, but mind and senses, unable to reach him. This means it overcomes the mind and the senses. That is the immanent and transcendent aspect of Bhatara Śiwa. In this regard, Bhatara Śiwa as an aspect of God is everywhere. It is *wyapi wyapaka*, pervading everything. There is no place that He does not occupy. The following verse states the attributes of God which are given the title Bhatara Śiwa, declaring His existence everywhere.

*Kaste-kaste yathā bahniḥ sukṣmatvam upalabhyate,
bhūte-bhūte mahādevaḥ sūkṣma eno upalabhyate*

*Sang hyang Apuy hanerikang kayu-kayu, ndatan katon, makanimitta sūkṣmanira,
yathā, kadyangganing ākāśa, mangkana ta Bhaṭāra Mahādewa, an hana ring
sarwa māwak, ndātar kapangguh sira, makanimitta ng sūkṣmanira.*
Bhuanakosa II.18

The fire is in the wood, but invisible, because it is smooth, like the sky. Thus Sang Hyang Mahādewa, present to all that is tangible, but not visible, because of its subtleness (Tim Penyusun, 2000:33).

In synergy with the teachings above, in Mpu Kanwa's work in the form of kakawin Arjuna Wiwaha the teachings are composed very subtly as in the following quote.

*Ong sêmbah ning anātha tinghalana de triloka śaraṇa, Wāhyādhyatmika sêmbah
i nghulun i jöng ta tan hana waneh, Sang lwir agni sakeng tahên kadi minyak
sakeng dadhi kita, Sang sākṣat mêtū yan hana wwang amutêr tutur pinahayu.*

*Wyāpiwyāpaka sarining parama tattwa durlabha kita, Icchāntā ng hana tan
hanāganal alit lawan hala hayu, Utpatti sthiti liṅa ning dadi kitāta kāraṇa nika,
Sang sangkan para ning sarāt sakala niṣkalātmaka kita.*
Kekawin Arjuna Wiwaha X.1 and 2

O weak servant, take heed of Thou Bhaṭāra Śiwa Outwardly, my worship at Your feet is no other, Thou, are like fire in wood, like oil in curds, Thou, really show yourself when someone is engaged. The sacred teaching that Thou hast blessed.

Thou pervade everything, the essence of the highest truth of truth that is difficult to grasp, by Your will there are things that are and are not, great and small, bad and good, birth,

life and disappearance of all creatures You are the cause, Thou, are the origin and the return of this realm, Thou, are a real and unreal person (Tim Penyusun, 2000: 35).

The above verse teaches that Lord Śiwa is present in every entity in the universe. The teachings of *Siwatattwa* in the composition of Mpu Kanwa are slated that even though Bhatara Śiwa is present everywhere, he is very supernatural. Only to those who *amuter tutur* (awakens self-awareness) will he reveal himself. Such people will feel the presence of God everywhere. By His presence everywhere He is infinite. It is in the real and the unreal, the visible as well as the outside.

The above verse is also corroborated by the Bhuanakosa scriptures which states that Lord Śiwa has multiple identities, as mandated in the following verse quote.

*Akāśe bhagavān bhamaḥ, Mahadevōpi manaṣi,
Tanmatra sthe ca ugreaḥ, Tejase rudra ucyate.*

*Bhima ngaranira yan haneng akāśa, kinahanan ta sira de ning aṣṭa guna.
Mahādewa ngaranira yan haneng manah, tan pāwak. Ugra ngaranira yang
haneng pañca tan matra. Rudra ngaranira yan haneng teja, makāwak ahangkāra.
Bhuanakosa III.10*

Bhima is his name, when he is in the sky, He is occupied by *aṣṭa guna*. Mahādewa is name when he is in the mind, he is without body. Ugra is the name when it is in *pañca tan matra*. Rudra is his name when he is in the light, he is in the form of *ahangkāra* (Tim Penyusun, 2000:39).

The above verses imply the teaching of divine identity in the *Siwatattwa* scriptures as a supernatural force permeating every entity in the universe. Lord Śiwa exists within each entity called by different names. A different identity as a place for Bhatara Śiwa's existence in the religious life of Hindus in Bali becomes easier to live with. This phenomenon implies that the teachings conveyed in the Vedic scriptures regarding divine identity have a way of providing an identity that is highly conditioned by space and time when entering the archipelago. Although there are differences in the ways of expressing them, their essence still reflects Vedic teachings.

7. The Divine Aspect in the Spatial Dimension

The divine identity in the Vedic scriptures and the scriptures of the *Siwatattwa* teachings also teaches that supernatural powers are symbolized in the spatial dimension. The transcendent God is described as having unlimited power in the concept of space as seen in the following mantra and verse passages.

*Uteyaṁ bhūmirvaruṇasya rāja utāsau dyaurbṛhatī dūreantā,
Uto samudrau varuṇasya kukṣī utāsminnalpa udake nilīnaḥ
Atharva Veda IV.16.3.*

These two earths are god Varuna and the position of the high heavens there with a very far limit (*-anta*); also, the two oceans are the power of god Varuna as well as the beauty of the water that he hides.

In this mantra the god is Varuna, which denotes the omnipotence of God who is associated with space. God is in a vast realm, He is in a small realm. In fact, on the mystical view there is no space. Like number or time of cause and effect.
God Is Everywhere

*Yastiṣṭhati carati yaśca vañcati yo nilāyaṁ carati yaḥ pratañkam,
Dvau samñiṣadya yanmantrayete rājā tad veda varuṇastrīyaḥ.
Atharvah Veda IV.16.2.*

Who has the resoluteness, is able to reach out, and leads to dishonesty (*vañc*), who goes unnoticed, who is absolutely certain (? *Pratañkam*) who the two of them are, sitting together, bringing the truth, Lord Varuna, just as third, He also knows that.

*savitā paścātātsavitā
purastātsavitottarāttātsavitādharāttāt,
savitā naḥ suvatu sarvatātīm savitā
no rāsātām dīrghamāyuh.
Rg. Veda X.36.14.*

May Savita in the West, Savita in the east, Savita in the north, Savita in the south, send us wealth, may Savita give us long life (Sāyanācārya, 2005:751).

The above mantras imply that the divine identity contained in the Vedic scriptures symbolizes the Supernatural power in entities related to the immanent dimension. One God is believed to be both a being and a part of His creation. The dimension of space as a symbol of God's power as a creator at the same time has benefits for all of His creation. He who is infinite is given a divider to make it easier to live his existence in immanent conditions.

The teachings that are conveyed in the *Siwatattwa* scriptures also contain divine identity which symbolizes the supernatural power in the spatial dimension. In connection with His presence everywhere, at every place, in various activities, Lord Śiwa is called out by various names at various places and in various activities. Thus, Lord Śiwa the One has many names. In the following verse, the presence of Lord Śiwa in various spatial dimensions captures the presence of Lord Śiwa.

*Etesam abhiyogatvam, Jagat deho 'bhijayate,
Tatra-tatrāsya bhutaḥ, Sa eko śivā tiṣṭhati.
Ika ta kapasangan ikang tattwa rudrādi, ya ta pinaka sarīra jagat kabeh,
Sira wyāpaka ring rāt, sira wiśeṣa, sira mungguh ring tattwa kabeh.
Bhuanakosa III.8*

That is the series of *tattwa* for Rudra and so on. That is made the body of the earth as a whole. As for Bhaṭāra Śiwa, He pervades the whole world. He is very important, in all *tattwas* (elements) (Tim Penyusun, 2000:38).

The above verse teaches the concept of divinity in the immanent dimension, which is pervasive in the world. He becomes the main entity in all the important elements in the life of living beings. With that regard, the divine aspect is symbolized in entities that can be witnessed empirically, as symbolized in the form of earth, water, fire, and wind. These entities are a material aspect that is very useful for human life and other living things in this world. These four elements, if associated with Empedocles' thought (in Hadiwijono, 2010: 26-27), have the same quality and unchanging from water, air, fire and soil. The differences that exist between objects are due to the mixing of the four elements. Initially the four elements are combined in one harmony, but then hate to have these four elements continuously divorced, so that the longer everything becomes far from its original harmony.

8. Implementation of Divine Identity in Feminine Aspects

The divine identity in the Vedic scriptures and the *Siwatattwa* scriptures also symbolizes the supernatural power in the feminine aspect. Feminine symbols represent the presence of God who is worshiped as a mother who is asked to give grace in guiding the individual in achieving their life goals. Glorification in feminine symbols in manifestations that are useful for sustaining human life. This phenomenon is represented by the mention of the symbol of Mother in a form that can clean, namely the river as a physical cleanser and wisdom of science as a spiritual cleanser. God Personified as Mother

*Ambitame nadītame devitame sarasvati
Aprāśastā iva smasi praśastim amba nas kṛdhi*
Rg. Veda II.41.16.

O best Mother, best river, best divine strength, divine words, we seem unworthy of position; please support us with fame, O mother.

Even though this incantation is addressed to the most glorious river, it implores intellectual abilities, fame. There are also those who define "river" as "river of rays".

*Mahīmū śu mātaramsuvratānāmṛtasya patnīmavase
Huvema tuvikṣatrāmajarantīmurūcīmsuśarmānamaditim suprañitim*
Yajur Veda 21.5.

We call our hero the Supreme Mother of the reigning, Queen of rulers. Powerful ruler, far expanding, near destroying, generous introduction Aditi and a fine protector.

The phrase "mighty mother" implies the main god who describes motherhood after the Vedic era. *Tantra* popularized this understanding. Those of us who say the highest level used to describe the divine nature, means that the superiority of every value of life is widely used in the Vedas. The deities have different things, Agni, Indra and so on, but each one has that very characteristic: in other words, each deity represents the Supreme Being in particular.

The divine identity in the *Siwatattwa* teachings which represents the supernatural power in the symbol of the mother also has synergy with the Vedic scriptures. The following is quoted from the *sloka* (verse) which states the symbol of the mother as a representation of the divine aspect in the *Siwatattwa* scriptures.

*Sang Hyang Wagiswari ndah lihati satata bhaktingkw I jong Dhattredewi/
Pinrih ring citta munggwing sarasija ri dalem twas lanenastawangku/
Nityaweha ng waranugraha kaluputa ring duhka sangsara wighna/
Lawan tastu wruheng tastra sakala gunaning janma tapwa haneweh//
Meaning:*

Sang Hyang Saraswati, always look at my devotee who never stops facing Thou, O Goddess of Nature, I hope that You will reside in the lotus of my heart, which is always my worship, so that you will always grant glory, so that I can escape from sorrow and obstacles, and hopefully I can understand literature, and have skills as a human being, and are not hit by difficulties (Kakawin Wretta sancaya quoted from Agastya, 1997: 75).

Starting from the above verse in the *Siwatattwa* teachings, the divine aspect is also symbolized in a feminine form. Sang Hyang Wagiswari in the verse above is a

representation of the symbol of Dewi Saraswati in the teachings of the Vedic scriptures. This symbolization has the same essence, both Sang Hyang Wagiswari and Dewi Saraswati are symbols of supernatural powers which are believed to provide strength in understanding *shastra* which is also a gift to improve skills to improve the quality of human life in realizing life.

*Yathottamam iti sarve, jagat tattwa va līyate,
Yathā sambhava te sarvam, tatra bhavati līyate*

*Sakweh ning jagat kabeh, mijil sangkeng Bhaṭāra Śiwa ika,
Līna ring Bhaṭāra Śiwa ya.
Bhuanakosa III.80.*

This whole realm arises from Bhaṭāra Śiwa, disappears back into Bhaṭāra Śiwa as well (Tim Penyusun, 2000:30).

Based on the mantra text of the Vedic scriptures and the scriptures of Siwatattwa, in the embodiment of divine identity in the form of Mother as supernatural power, it implies that there is an immanent aspect in the feminine form as the goal of worship. In this regard, Mother is a representation of strength who can give gifts according to the request of worshipers in carrying out religious teachings. The divine identity in the representation of Mother as a power that can give gifts is a teaching related to the anthropomorphic concept, namely that God is described as the order of human life. Divine symbols in this context draw closer to the worshiper and the worshiper.

9. Symbol of Divinity in Universal Spirit Form

The Veda scriptures and the Siwatattwa scriptures in symbolizing the divine aspect also manifest transcendent ones in the form of universal spirits. In this regard, the following are quoted from the mantras in the Vedic scriptures and the verses in the Siwatattwa scriptures which teach the concept of divinity in the form of universal spirit Here are quoted mantras in the Vedic scriptures which contain the concept of divinity as universal spirit.

*Citraṁ devānām ud agād anīkaṁ cakṣur mitrasya varuṇasyāgneḥ,
Āprā dyavāpṛthivī antarikṣaṁ Sūrya ātmā jagatas tasthuṣāś ca
Rg. Veda I.115.1.*

There appeared with great divine splendor, eyes of light, our life and energy. He has filled heaven, earth and space with His glory. This sun is the spirit of all that is moving and immovable.

The above mantra mandates that the divine symbol is represented by a light source that gives the sacred rays to the life of beings that exist in the world. The implied meaning in the above mantra is God in an immanent form as Mitra, Varuna and Agni as the source of light shining on the earth, sky and space. The symbol of light in the spiritual dimension is related to the enlightenment of the soul, that is, which provides awareness of knowledge as a guide for life to the ultimate goal of eternal liberation or *moksa*. In this regard, through the sacred rays emitted by the symbols of Supernatural powers can lead to eternal enlightenment.

10. Manifestation of Divine Identity as King of the Universe

The Veda scriptures and the *Siwatattwa* scriptures teach the divine aspect that represents the transcendent as the immanent, that is, the king of the universe is quoted in the following mantra and scheme.

*Sarvaṃ tad rājā varuṇo vi caṣṭe yadantarā rodasī yat parastāt,
saṃkhyātā asya nimiṣo janānāmakṣāniva śvaghnī ni minoti tāni*
Atharva Veda IV.16.5.

May this Deva Varuna be in control (*vi-caṣṭ*) - what is between the two horizons (*rodasī*), who exceeds it; several times he blinked; like a gambling king playing dice so does he protect? (*ni-mi*) all these possessions.

God as Emperor

Agnih priyesu dhamasu kamo bhutasya bhavyasya sapradeko virajati
Sama Veda 1710.

The most beloved Agni, who loved what was and will be, shone, the only Emperor.

In synergy with the divine concept taught in the Vedic scriptures, in the *Siwatattwa* scriptures the divine aspect is symbolized by the king of the universe. The scriptures of *Siwatattwa* which mandates this teaching is written on the *pangider-ider* of Bhatarā Śiwa that fills all the cardinal directions, even being present and zenith. Lord Śiwa is in the middle, as the center of the universe, while in each direction of the wind He has his own name, color and weapon.

*Ísa purvantu vijñeyah, Agneye tu maheśvarah,
Brahmāpi dakṣinajñeyah, Nairityaṃ rudra evaca.*

*Ika ta dewata magawe idêp ring pūrwa, maheśora ring agneya, brahma ring
dakṣina, rudra ring neriti.*
Bhuana Sangkṣepa, 11.

Such is the God who makes life in the heart. Ísa in the east. Maheśora in the southeast. Brahma in the south. Ludra in the southwest.

*Paścimantu mahādevah, Vayabhyaṃ sangkaras tathā,
Viṣṇu utara vijñeyah, Airśayaṃ sambhur evaca.*

*Mahādewa ring paścima, sangkara ring bayabya, Wiṣṇu ring utara, sambu ring
erśanya.*
Bhuana Sangkṣepa, 12.

Mahādewa to the west, sangkara to the northwest, Wiṣṇu to the north, Sambu to the northeast.

*Adohara itijñeyah, madhyo cāpi sadāśivah,
Urde paramaśivāpi, iti devo pratiṣṭhitaḥ.*

Śiwātma ring adah, sadāśiwa ring madhya, paramaśiwa ring urda.
Bhuana Sangkṣepa, 13.

Śiwātma below, Sadāśiwa in the middle, Paramaśiwa above.

*Dharma kālañca mṛtyuñca, Krodha viśva kāmastathā,
Paśupatiśca satyaśca, Pratiṣṭha marato udah.*

Dharma yāntara ning pūrwa lawan agneya, kāla yāntara ning agneya lawan dakṣina, mr̥tyu yāntara ning dakṣina lawan neriti, krodha yāntara ning neriti lawan paścima, wiśwa yāntara ning paścima lawan bayabya, kāma yāntara ning bayabya lawan utara, paśupati ri antara ning utara lawan erśanya, satya ri antara ning erśanya lawan pūrwa.

Bhuana Sangkṣepa, 14.

Dharma between East and Southeast, Kāla between Southeast and South. Mr̥tyu between the South and the Southwest. Krodha between the Southwest and the West. Wiśwa between the west and the northwest, Kāma between the northwest and the north. Paśupati between the North and the Northeast. Satya between the Northeast and the East (Development Team, 2000:40-41).

The mantras taught in the Vedic scriptures relating to divine identity, as above, indicate that supernatural powers have been manifested in the immanent aspect. Analogous to that, the scriptures of *Siwatattwa* also teaches divine identity which is described in the immanent aspect as the ruler of the universe. The two sources of these teachings essentially contain the same essence, but are displayed in different symbols of identity. Symbols of the divine aspect, which are described as immanent representations of supernatural powers among Hindus in Bali, are easier to experience His existence in the behavior of religious life.

11. Appreciation of Divine Identities in Balinese Hindu Society

The appreciation of the divine aspects of the Hindu community in Bali uses the source of the guidance of the *Siwatattwa* teachings. The source of the *Siwatattwa* teachings related to the appreciation of the divinity of Hindus in Bali has synergy with the sacred teachings of the Vedas, as has been briefly stated in the previous section. The synergy of divine identity in the Veda scriptures and the *Siwatattwa* scriptures conveyed in the previous writings is the main source of guidelines for the implementation of Hinduism which are implemented in everyday life and at certain times. The divine identity used as a goal in the implementation of Hinduism in this context uses a metaphysical approach to the concept of God which is different from the theological approach. The Vedic scriptural teachings mandate that all holy names be worshiped, as in the following mantra passage.

*Viśvā hi vo namasyāni vandyā nāmāni devā uta yajñiyāni vah,
Ye stha jātā aditeradbhyaspari ye pṛthivyāste ma iha śrutā havam.*
Rg. Veda X.63.2.

All Your Majesty, Thou Devas, Who are worthy to be exalted and adored, whether coming from heaven, space or from earth, listen to our sincere adoration (Sāyanācārya, 2005).

The above mantra implies that the diversity in giving identity to divine identity as the goal of worship, reverence, and sacrifice performed by Hindus is justified by the teachings of the Veda scriptures. The above mantras are related to the implementation of Hinduism in Bali which worships the supernatural power with various identities as an embodiment of Vedic teachings. Hindus in Bali in living the divine aspect by personifying in various identities are actually a way of living that is adapted to His functionalization. He is believed to be present in every symbolic form in accordance with the desired goals, so that the divine aspect is believed to be present in every space and time according to the expectations of his devotees.

In synergy with the phenomena above, the divine identity in the Vedic scriptures and in the *Siwatattwa* scriptures is given a symbolically different identity. The differences in giving the symbolic identity are limited to the way of saying it is adjusted to the belief system that has been passed down from historical times. The mention is an identity that has experienced an adaptation between Vedic teachings and the belief system of the people of the archipelago. The existence of a number of these differences is a way of symbolically expressing the divine identity between the Vedic scriptures and the *Siwatattwa* scriptures.

The appreciation of the divine aspect that embodies the symbols of supernatural powers, as taught in the Vedic scriptures and the teachings of the *Siwaatwa* scriptures in the implementation of Hinduism in Bali implies an appreciation of divinity by prioritizing immanence aspects. This phenomenon is indicated by the existence of a symbol of the divine aspect which is used as the goal of every religious activity in order to get closer to the worshiper and the one he adores. The concept of divine appreciation is also known as *ista dewata*, which represents the aspect of divinity that is worshiped in the form of a manifestation of Supernatural powers. Hindus who carry out religious activities, especially in worshiping, take a symbolic form of the divine aspect to be presented as a representation of the divine aspect which is believed to be able to provide gifts in accordance with the expected goals.

Hindus in Bali in living the divine aspect in general use the sources of the *Siwatattwa* teachings. This condition is closely related to historical aspects, especially the implementation of Hinduism during the heyday of the kingdom on the island of Java. The scriptures with the *Siwatattwa* pattern were compiled at that time by taking the teachings of the Vedic scriptures as the main source adapted to the local belief systems that had grown and maintained before the arrival of Vedic teachings to the archipelago. The adaptation of Vedic teachings with traditions inspired by the local belief system resulted in very specific Hindu practices that embodied the culture of Vedic teachings in the practice of daily life. This phenomenon is related to Andang (1998: 71) as a form of orthopraxis, namely an attempt to ground religion into an emancipatory effort, an effort that respects all forms of life with its complexity. Religion needs to continue to maintain the ethos of searching for human transcendental meaning but without forgetting its practical estuary.

The above conditions are corroborated by the arguments presented by Jro Mangku Wayan Rusna (an informant), who basically states that in the implementation of Hinduism in Bali, *lontar* sources are used as a reference. The *lontar* is in the form of a manuscript compiled by the saints by adapting the sacred teachings of the Veda with cultural traditions carried out by the community, especially those passed down by the ancestors of the Balinese people. Some of the *lontar* sources use ancient Javanese, there are also Balinese languages. This phenomenon also shows that the sources of the teachings contained in the *lontar* were compiled during the civilization of the Hindu kingdom in Java which were then passed on to Bali. The essence of the teachings conveyed in the *lontars* is the teachings of *Siwatattwa*. This teaching seems easier to live up to because it has conditioned aspects of local wisdom.

The *Siwatattawa* scriptures in Hindu life in Bali has adapted Vedic teachings with the belief traditions of the Indonesian people. In this regard, Ida Bagus Putu Suamba (an informant) stated that the *Siwatattwa* scriptures in it had adapted Vedic teachings to the conditions of the beliefs of the people of the archipelago, so they were used as guidelines for the implementation of Hinduism in Bali which did not conflict with Vedic teachings. The teachings taught in the *Siwatattwa* scriptures are essentially Vedic teachings. The difference in displaying it is very much determined by the time and space entered by the Vedic teachings. It has also conditioned Vedic teachings with the traditions carried out by the society to which the Vedic teachings entered. This condition also implies the elasticity of Vedic teachings in self-development in accordance with the time and space they enter.

CONCLUSION

Starting from the above description, the synergy of divine identity in the Veda and *Siwatattwa* scriptures essentially identifies supernatural powers in the transcendent and immanent dimensions. The transcendent dimension identifies supernatural powers that transcend the limits of human understanding who are unable to be given an identity. This condition implies a lack of supernatural power which in Sanskrit terms is called *neti-neti*, as conveyed in the Upanisad teachings. The immanent dimension identifies the supernatural powers as symbols that manifest His strength in various aspects which are used as purposes in worship. The synergy between the Veda scriptures and the *Siwatattwa* scriptures in identifying divine identity makes it easier for Hindus in Bali to live and develop cultural practices in carrying out religious teachings.

The synergy in the divine identity contained in the Vedas scriptures and *Siwatattwa* scriptures implies a similarity in the essence of the teachings of the two scriptures. Divine identity as part of a constructive symbol becomes the core of Hindu religious teachings which systemically flows into other symbols, such as cognitive symbols, evaluative symbols, expressive symbols and other symbols. With that regard, in understanding Hinduism the symbolic dimension is the key to being able to build a deeper understanding. The difference in expressing the symbolic dimension cannot be said that there is a difference in the essence of the teachings, but the difference in expressing the symbolic dimension is actually an addition to the joy in living the teachings of Hinduism.

Departing from the above phenomena, the way to live up to the divine aspects of the Hindu community in Bali is not exactly the same as the methods practiced by Hindus elsewhere. The different ways of expressing the divine appreciation model are actually part of religious culture. This condition also indicates the elasticity in realizing the teachings of the Vedic scriptures so that they can be spaced and timed. The forms and methods used to present Vedic teachings are not parameters in determining the truth or error in living up to the values of Vedic teachings. Even though there are differences in practicing Vedic teachings, it is not a measure to determine whether these teachings have not yet been implemented, but the essence of these teachings that have been entrenched in the behavior of everyday life is the most important goal in order to build a better civilization.

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