

The Process Of Creation And Dissolution Of The Universe In *Bhuwana Sangksepa's* Text

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Abstract

Bhuana Sangksepa's text is a *Shivaistic* text classed as a *Tattwa* text due to its explanation of *Shiva's* supreme position in the universe. The text of *Bhuana Sangksepa* was chosen because it discusses cosmology in terms of the process of cosmos formation and dissolution. The issue that will be examined in this study is the process of the universe's formation and dissolution as described in *Bhuana Sangksepa's* text. This study employs hermeneutic qualitative research and data collection using library research techniques. The major data source for this study is the text of *Bhuana Sangksepa*, and the data will be examined descriptively before being provided in descriptive form. According to *Bhuana Sangksepa's* text, God is the source of all that exists. The universe began in a state of emptiness (*Sunya*). According to *Bhuana Sangksepa's* text, the universe's creation and disintegration are cyclical. The *Samkya* explains evolutionary cosmology by stating that the universe's expansion and contraction are ordered by degrees. The cosmos is composed of two layers: the upper layer (*Sapta Loka*) and the lower layer (*Sapta Petala*). *Sapta Dwipa*, *Sapta Parwata*, *Sapta Samudra*, and *Sapta Tirtha* comprise the universe. The notion of *Tri Hita Karana* explains the Hindus' understanding of cosmology in the *Bhuana Sangksepa's* text.

Keywords: Cosmology; *Bhuana Sangksepa's* Text

Abstrak

Teks *Bhuana Sangksepa* merupakan salah satu teks yang bersifat *siwaistik* dan digolongkan teks *tattwa* karena teks ini menjelaskan bahwa *siwa* memiliki kedudukan yang tertinggi di alam semesta. Teks *Bhuana Sangksepa* dipilih karena didalamnya menguraikan mengenai kosmologi terkait proses penciptaan dan proses peleburan alam semesta. Permasalahan yang akan dibahas dalam penelitian ini adalah proses penciptaan dan peleburan alam semesta dalam teks *Bhuana Sangksepa*. Penelitian ini adalah penelitian kualitatif hermeneutik dan pengumpulan data menggunakan teknik studi kepustakaan. Sumber data primer dalam penelitian ini adalah teks *Bhuana Sangksepa* dan data yang sudah terkumpul akan dianalisis dengan tehnik deskriptif kemudian hasil analisis data akan disajikan dalam bentuk deskriptif. Teks *Bhuana Sangksepa* menjelaskan bahwa Tuhan adalah asal mula dari segala yang ada. Penciptaan alam semesta di mulai dari kekosongan (*Sunya*). Teks *Bhuana Sangksepa* menjelaskan bahwa proses penciptaan dan peleburan alam semesta bersifat siklik. *Samkya* menjelaskan evolusi kosmologi bahwa pengembangan dan penyusutan alam semesta tersusunan dengan tingkatannya. Susunan alam semesta meliputi lapisan keatas (*Sapta Loka*) dan lapisan ke bawah (*Sapta Petala*). Alam semesta disusun berdasarkan *sapta dwipa*, *sapta parwata*, *sapta samudra*, dan *sapta tirtha*. Pemahaman umat Hindu mengenai kosmologi dalam teks *Bhuana Sangksepa* dapat dipahami melalui konsep *Tri Hita Karana*.

Kata Kunci: Kosmologi; Teks *Bhuana Sangksepa*

Introduction

The *Vedas* are Hindu sacred texts that serve as guidance for daily life, both behavioral and theological. The *Vedic* scriptures are separated into two sections, *Śruti* and *Smṛti*. *Vedic* knowledge is classified into two categories, *Paravidya* and *Aparavidya*. *Paravidya* knowledge is concerned with the unimaginable essence of God, whereas *Aparavidya* knowledge is concerned with the human mind, also known as reasoning. Thus, *Aparavidya* can be defined as the synthesis of science and religion. *Aparavidya* is manifested in the process of the universe's formation and disintegration.

Titib claims (Donder, 2007) that rationality is founded on *Aparavidya* and super rationality is founded on *Paravidya*. Both the *Veda* and Hinduism contain both types of knowledge. That is why Hinduism will always exist and be proven true regardless of the standpoint from which it is seen. According to the Titib perspective, Hindu knowledge based on science and religion is comprehensive. Numerous perspectives on the universe's formation and destruction arose, resulting in a contest between western and eastern perspectives. The term cosmology is more commonly used in the western world, although Hinduism acknowledges the term *Viratvidya* as a body of knowledge that explains the universe. Along with this, numerous ideas arose claiming to reveal the universe's existence. According to Hawking (2004), numerous theories concerning the beginning of the universe have developed in the contemporary era.

Western scientists believe that everything in our universe is founded on empiricism, which emphasizes the use of existing data when doing study into the cosmology of the creation process. This is in contrast to the Hindu religious belief that the universe is a sentient domain. Given that this cosmos is a sentient consciousness, it requires the care or a loving touch of people as occupants of the universe and its contents.

This cosmos is a place with a consciousness, dubbed cosmic consciousness. Cosmic consciousness cannot be validated through laboratory data and results, and hence leads to the conclusion that the cosmos is cyclical. Despite this knowledge of Hinduism's cosmos, there may be some academics who regard the process of building the western universe as admirable, even though the process of creating the universe according to Hindu religious beliefs is far more interesting.

According to Hinduism, the cosmic process, including the creation and destruction of the cosmos, is wholly dependent on the existence of God. God is the source of all that exists in this universe. In Hinduism, creation and fusion are reflected in numerous theological scriptures such as the *Puranas*, *Rigveda*, and *Upanishads*, as well as classic literary works such as lontar manuscripts. The lontar's knowledge base comprises a teaching from a local genius. *Lontar* consists of four distinct components: *lontar tattwa*, *lontar puja*, *lontar susila*, and *lontar yajna*.

One of the *lontars* that explains the process of creation and fusion is *Bhuana Sangksepa's* text. *LontarBhuanaSangksepais* a *Shivaistic* text in the sense that *Shiva* is exalted. *Shiva* serves as a melter, but *Shiva* also serves as a maker. The text of *Bhuana Sangksepa* is unique in its treatment of the process of universe creation and fusion, which uses more terminology in Bali's religious life. According to the pengawi, this nature is generated by sacred texts and the merging of the universe.

This *Bhuana Sangksepa lontar* is one of the *lontars* that contain *Siwatattwa*; this text comprises a dialogue that explores the relationship between *BhuanaAgung* (Makrocosmos) and *BhuanaAlit* (Mickrocosmos), as well as the gods and their respective functions. This lontar becomes quite interesting because it explains not only the formation of the universe, but also the process of universe fusion.

Method

This is a qualitative study that employs a semiotic qualitative approach due to the utilization of text data, namely the *Bhuana Sangksepa's* text. Qualitative research is study that does not involve numerical calculations or the use of rigid and formal statistical methods (Kaelan, 2010). The text is often studied by doing an in-depth analysis of it. The data for this study came from the text, namely the text of *BuanaSangksepa*. Primary and secondary data were analyzed in this study. Primary data are those collected directly from the field or through observation. While secondary data are those gleaned from books or libraries in the form of manuscripts pertaining to the process of the Universe's Creation and Dissolution. The technique adopted in this research is a review of the literature pertaining to *Bhuana Sangksepa's* text.

Result and Discussion

1. *Bhuana Sangksepa's* Text

Bhuana Sangksepa is composed of two parts, *Bhuana* and *Sangksepa*. *Bhuana* is a Sanskrit word that signifies "human beings"; the world is *Bhuana* (Surada, 2007). *Ksepa* meaning to fly; to cancel; to insult; to revile; to be arrogant; to be proud (Surada, 2007). This *Bhuana Sangksepa* might be translated as cosmic pride. The pride referred to here is the manner in which God created this universe and all of its contents. The *Bhuana Sangksepa* text that is the subject of this study has been copied into the text and translated into Indonesian to make it easier for researchers to grasp. The *Bhuana Sangksepa* text is composed of 128 slokas in Old Javanese, Sanskrit, and Indonesian. *Bhuana Sangksepa's* text is contained in a 49-page A4 book. The Bali Cultural Documentation Office of the Level I Province of Bali publishes the text of *Bhuana Sangksepa*.

According to the summary, the text of *Bhuana Sangksepa* is a *Shivaistic* work, as it incorporates *Shivaatma's* teachings. The *Bhuana Sangksepa* text comprises a discourse between Lord Shiva and Dewi Uma and Kumara in which they discuss Dewi Uma's ignorance of yoga. Finally, Lord Shiva taught that yoga is one of the liberation teachings. Additionally, *Bhuana Sangksepa's* literature discusses the relationship between *Bhuana Agung* and *Bhuana Alit*, i.e. the macrocosm and the microcosm. To begin, the *Bhuana Sangksepa* scripture narrates the universe's creation. To begin, this world is an empty space that gives birth to *Mantras*, which give birth to *Nada*, which gives birth to *Windu*, which gives birth to *Ardhacandra*, which gives birth to *Triesaksara*, *Pancabrahma*, *Pancaaksara*, *Sarwa Aksara*, *Swara*, and finally, *Wyanjana*, the body of the gods. The *mantras* ultimately resulted in the birth of *pancawara*, *sadwara*, and *saptawara*.

2. The Creation of the Universe in the *Bhuana Sangksepa's* Text

Indeed, numerous scientists have attempted to analyze the existence of this planet, with Einstein saying in (Singh, 2004) how God created this cosmos. However, the capital of the universe offered by numerous scientists as date has been unable to create a clear and palpable picture of the universe's origin. In English, the technical term for creation is emanation. According to the Oxford definition, emanation is the process of something flowing, rising, or emerging from its source. Creation is a necessary component of God's perfection. God created this universe as part of His divine character. God's *svabhawa*, or essential nature of an ultimate reality (Shiva), is manifesting (Ananda, 2008). God is the source of all that exists, and God is within each and every creation. This universe is regarded as an incarnation of God, undergoing a self-repeating cycle. Everything that begins will undoubtedly be melted down to become something better (Untara, 2014). The "Bhagawadgita," which consists of 18 chapters and 700 verses, explains that the world is made up of an *Astaprakerti* element.

According to research published in the *Spatika* journal (Tangkas, 2008) titled "*Asal dan alasan Penciptaan alam semesta (Perspektif Kosmologi Hindu)*" this world originates from a giant bag containing elements of *Asthaprakerti*, which are the universe's constituent elements, and God, who encompasses all things in this universe. This process of universe formation is described in Hinduism's sacred books, most frequently in the *Puranas*. According to the *Puranas*, the universe originated from a void that included the ingredients that make up the universe. The elements are a vast, unbounded pocket. When God beheld the emptiness, a yearning to break the stillness developed, and thus this cosmos was formed. (Singer, 2012) states in a book titled "*Kajian Naskah Lontar Purwaka Bhumi: Proses Penciptaan Alam Semesta*" that God is *sunya* in the process of producing *Purusa* and *Pradana* referred to as "*Canting Kuning and Pratan Jala*." Then there are the gods of the cardinal directions, time, space, five characters, tens of letters, water, earth, sky, and space, as well as the gods of life, the moon, stars, and mankind. The book explains that this planet was, in reality, created from nothingness.

At the outset, it is stated that there is just *sunya*, which is eternal in nature, which then gives birth to the *mantra-nadanta-nada-windu-ardhacandra-tyaksara-pancabrahma-pancaaksara-swaraaksara-swara* and *wyanjana*. At start, there was just quiet in this universe (Dunia, 2009). In the text of *Bhuana Sangksepa Sloka 3*, the process of creating the universe is described through a dialogue. According to the following:

*Etvam putra mahaprnsnam
Sarva sandeha nasanam
Janmetva isa tattvanca
Vaksyami srnu te vidhih*

Translate:

You, Kumara, your question is extremely noble and unmatched by mine. Do not be concerned. That is something I will teach you, my son. You should definitely pay attention to what I'm saying. Similarly, *youbathari*. (Penyusun, 1995)

The preceding verse expresses Bhatari Uma's curiosity about the origins of God's (Dewa Iswara) existence. However, Lord Iswara will first explain how this cosmos was created. This discourse is followed by one about the universe's creation. As follows between Kumara and Bhatara Iswara:

*Na bhumim na jalam vapi
Na tejo naca marutah
Na suryah candrasa vapi
Nakasam naksatram bhavet
Tan hanang umah, tan hanang jala, tan hanang teja, mwang angina, lawan draditya,
mwang akasa wintang tan hana kabeh* (Bhuana Sangksepa, Sloka 4).

Translate:

There is no earth, no water, no wind, no moon, no sun, no sky, and no stars. That is not the case (Penyusun, 1995)

According to the poem above, the universe did not exist in the beginning and there was only emptiness, no earth, water, wind, light, moon, or stars. Everything is void, and within this void are the constituents of the cosmos. This void is, in fact, the beginning of the universe's creation. God began this cosmos with *sunya* (solitude) or emptiness, from which he produced all he desired and *filled* the entire universe with his creation. *Sunya* is abstract in and of itself. *Niskala* derives from the Greek words *katan is*, which means "no," and *kala*,

which means "time," therefore *niskala* can be read as "no time." Moreover, it is mentioned in the *Bhuana Sangksepa* verse as follows:

*Niskalaja yatha matrah,
Matrat nadanta jayate,
Nadanta jayate nadah,
Nadad winduh samudbhavah
Sangka ring niskalahana ia matra mijil sangke riya, sangken matra hana ta nadanta
mijil sangkerya, sangken nadanta hana ta nada mijil sangkenrya, sangken nada, hana
ta windu mijil sangkerya.*

Translate:

Niskala gave birth to the dimension, which gave birth to *nadanta*, which gave birth to *nada*, which gave birth to *windu*.

According to the passage above, the process of constructing this universe begins with *sunya* and progresses progressively toward *niskala*, where *niskala* is a reality. Because *niskala* is a supernatural substance, it has the capacity to manifest in a creation, where it undergoes a very dynamic evolution and gives birth to what is known as *mantra*, which is an energy that existed before to the creation. *Mantra* energy is very much synonymous with the energy associated with Shiva worship; the *matras* is a significant component of the universe. *mantras* derived from the Sanskrit word for genuine knowledge, earth, and water. *Mantras* are intimately tied with Shiva worship.

Mantra is the beginning of the process of generating the universe, which is marked by the presence of the universe's noises and later by an explosion containing all of the universe's energy. Following that is the *Nada*. *Nadanta* is a subtly resonant echo of the primordial sound. *Nadanta* is the universe's rhythm, which has a very lovely rhythm akin to that of a chime. Eventually, *nada* developed from *nadaanta*. According to the ancient Javanese dictionary, *nada* can mean loud sound, roar. A semicircle of sound is used to indicate *nada*. *Nada* is a divine rhythm that develops in the aftermath of *nadanta*'s existence. *Nada* is a very spiritual rhythm that evolves into *Windu*. *Windu* is a term found in an early Javanese dictionary (Zoetmulder, 2011) *windu* denotes (skt: bindu) a 1. drop, a two-month period. Zero. 4. ten periods, and 5. indications. *Anuswara* (particularly the sacred script om) is the location of Shiva's manifestation. Thus, *windu* is a location where Shiva manifests himself and serves as a manifestation of Shiva in this realm. *Windu*'s evolution is described in the following sloka:

*Vindoh candrah samudbhutah,
Cnadrad visvah samudbhavah,
Wisvat tryaksarat brahma jayate
Brahma pancaksarad bhuta,
Pancaksarad varam devi,
Sarvaksarad varam veji,
Vyanjanam mantram uttamam
Sangkeng windu hana ta ardha candra mijil sangkerya, sangkeng ardha candra, hana
ta wiswa mijil sangkerya, sangkeng wiswa, hana ta tyaksara mijil sangkreya,
sangkeng traysary, hana ta pancabrahma mijil sangkreya, sangkeng panca aksara
hana ta sarwa aksara mijil sangekrya yata avara wyanjana, nga. Nahan takramanya
kamung kumara (Bhuana Sangskepa, Sloka :7-8).*

Translate:

Windu gave birth to *Ardha Candra*, *Ardha Candra* to *Tryaksara*, and *Tryaksara* to the *PancaBrahmas*. The *Panca Brahmas* gave birth to the *Sarwa Aksara*, also known as *Swara Wyanjana*. That is the primary slogan associated with his given name. That is how you *Kumaracame* to be. (Penyusun, 1995)

Windu evolved into *Ardha Candra*, which signifies half moon or crescent in this case (Zoetmulder, 2011). *Ardha Candra* then expanded to encompass everything that is universal. The three aspects of *Nada*, *Windu*, and *Ardha Candra* are the three reasons of the universe's formation, referred to as *Tri Antah Karana*. Following *Tri Antah Karana*, what is known as *Tryaksarawas* born, which is composed of three sacred letters, namely: A-U-M, which when combined produce the sound Om. *Tryaksara* is a representation of the *Tri Murti*, the three aspects of God, Bhrama, Vishnu, and Shiva.

Panca Brahma appears following *Tryaksara*. *Panca Brahma* is a five-word script that is a Shiva mantra composed of the letters *Sa*, *Ba*, *Ta*, *A*, and *I*. *Sadyojata*, *Bamadewa*, *Tatpuruṣa*, *Aghora*, and *Isana* are all forms of *Sa*. These *Panca Brahma*s all played a role in the universe's formation. *Pancaaksara* was born after *Pancabrahma*. The five characters are *Na*, *Ma*, *Si*, *Wa*, and *Ya*. *Na* denotes strength, *Ma* denotes egoism, *Si* denotes God's reflection, *Wa* denotes grace, and *Ya* denotes soul. The *Panca Maha Buthas* were created as a result of these five factors. The *Panca Maha Buthas* combine to create the elements that make up this planet, including sound, wind, sun, stars, moon, water, and earth.

The coming together of the *Panca Brahma*s and the *Panca Aksara* resulted in the ten scripts. *Dasendrya* is then derived from this *Dasa Aksara* (ten senses). The ten senses are divided into five categories: the five senses and the *Pancakamedryas*. The five senses are represented by five stimuli: *Caksu* (sight), *Ghrana* (smell), *Srota* (hearing), *Jihwa* (taste). *Panca Kamendrya* is comprised of the following components: *Wak* (mouth), *Pani* (hands), *Pada* (legs), *Paya* (release), and *Upastha* (sex). *Dasendrya* is the stage of the universe's genesis that encompasses the universe and its contents, including living things.

Puruṣa and *pradana* (*Prakṛti*) are also found in *samkya*'s process of world evolution. It was explained at the beginning of the universe's birth that this world was empty until the two components appeared. According to Suamba (2003), *prakṛti* (principle of non-consciousness) and *puruṣa* (principle of consciousness). Furthermore, he stated that *prakṛti* was the great seed of this huge universe, dubbed the great one (*Mahat*). Then this *mahat* comes into being. In *Samkhya*, this is referred to as the world's evolution. Following that, it is explained that *Prakṛti* is the cause of all items. *Puruṣa* is not the cause (*Prakṛti*) of all objects, nor is it an object's effect. These three entities, namely *Nada*, *Windu*, and *Ardha Candra*, are subsequently explained as the origins of this planet, dubbed *Tri Antah Karana*.

Tri Antah Karana is divided into three sections: *Ahakara*, *Manah*, and *Budhi*. These three elements comprise the macrocosm, which in Bali is represented by *Nada*, *Windu*, and *Ardha Candra*, all of which are portrayed by *Ongkara*. These three factors are responsible for the universe's existence of matter. Following the creation of *Tri Antah Karana*, three holy letters known as *Tryaksara* were born. *Tryaksara* is a term that appears in an early Javanese-Indonesian dictionary (Zoetmulder, 2011). *Tryaksara* (skt) is composed of three sounds or syllables; these three syllables, A-U-M, are merged to form the *Om* sound. *Tryaksara* is a *Tri Murti* symbol. In Chapter XI of sloka 7 and 8, *Bhuana Kosa* explains as follows: The three holy figures presented are embodiments of all gods and embody happiness and harmony. Besides, he is said to be the incarnation of *Tri Bhuana* (three worlds). The three sacred characters in the form of *A*, *U*, and *Mang* are, as I previously stated, the priest's path to bliss. What is the true nature of God? Script is the manifestation of Brahma. *Ukara* is a manifestation of Vishnu, while *Makara* is a manifestation of Iswara. That is how I teach you *Bhatari* the three holy letters. What location is this (Gautama & Buddha, 2009).

Then, following the *Tryaksara*, the *Panca Brahma* emerged. *Panca Brahma* refers to a particular five-syllable sacred formula in the Javanese-Old Indonesian dictionary (Zoetmulder, 2011). The *Panca Brahma*s are denoted by the letters *Sa*, *Ba*, *Ta*, *A*, and *I* which stand for *Sadyojata*, *Bamadewa*, *Tatpuruṣa*, *Aghora*, and *Isana*, respectively. The *Panca*

Brahmas described in the *Shiva Purana* correspond to the *Panca Krtya* (five divine actions), namely *Srti* (creation), *Shiti* (maintenance), *Samhara*, *Tirobawa*, and *Anugraha*. This *Panca Brahma* birthed the *Panca Tanmantra*, the subtle ingredient involved in the formation of materiality.

Subagiasta (2007) writes that the *Panca Brahma* is also known as the *Panca Dewata*, and that it is the *Panca Dewata* that brings subtle elements to a degree of form. Following the creation of the *Panca Tanmantras* by the Five Gods (Brahma, Vishnu, Rudra, Iswara, and Sadasiwa) (*Gandha, Rasa, Rupa, Sparsa, Sabha Tanmantra*). As a result, this *Panca Brahma* might be considered the embodiment of the *Panca Mantra*.

After the *Panca Brahmas* completed their task of creation, the *Panca Aksara*, a sacred formula for the mantra, was born. These five characters are composed of five syllables: *Na, Ma, Si, Wa, and Ya*. *Na* is intelligence, *Ma* is egoism, *Si* reflects God, *Wa* is a gift, and *Ya* is the soul. The five characters generate syllables referred to as *Sarwa Aksara*, which are the existing mantras derived from the sacred scripts in their entirety. Thus, all previous advances have been impacted by spells. It is described in the text of *Bhuana Sangksepa* as follows:

*Pam prathavisca sanyasa,
Gom akasastavevaca,
Surya candra pratisthana,
Rom com mantranasca sanyaset.
Ikan mantra Pampinaka pertiwi,
ikang mantra Gom pinaka akasa, ikangmantra Rom
Pinaka raditya, ikang mantra Com pinaka coma ika.*

Meaning:

Pamitu embodies the ground, *Gom* embodies the sky, *Rom* embodies the sun, and *Com* embodies the moon.

The above stanza discusses how spells evolve and produce materials such as earth, space, the sun, and moon. Thus, if you observe the process of constructing the universe dynamically, step by step, you will notice that it is cyclical and flows like water. That is the process of creation described in Hinduism's *Bhuana Sangksepa* text.

According to the foregoing interpretation, the cosmos did not exist at first; there was only emptiness/*niskala*, which then gave birth to a *mantra* that produced the universe; the *mantra* then gave birth to *nadanta*, a very subtle word that evolves to give birth to a *nada*, which is the holy word. *Windu* was born in the universe from the word, signifying Shiva's presence. *Windu* evolved, *Ardhacandra*, the crescent moon's manifestation, appeared, and then *Nada, Widhu, and Ardhandra* merged to form *Tri Antah Karana*. This *Tri Antah Karana* eventually gave birth to *Wiswa*, a creation that is global. such as the tri-characters *Ang, Ung, and Mang*, which represent the three incarnations of God. *Panca Brahma*, composed of *Sa, Ba, Ta, A, and I*, was born. The *Panca Brahmas* give birth to the *Panca Tanmantras*. The five characters are *Na, Ma, Si, Wa, and Ya*. These five factors are necessary components of human development. The *Panca Brahmas* and the *Panca Tan Mantras* united to become *Dasaaksara*. *Dasa Aksara* was the genesis of *Dasendrya*. *Sarwa Aksara* encompasses all of the world's spells. Then came *Swara* and *Wyanjana*, which is a person's method of repeating sacred mantras. This is the process of universe formation described in *Bhuana Sangksepa's* text. According to the text of *Bhuana Sangksepa*, this cosmos did not exist in the beginning and there was only nothingness, or emptiness, and God is the true cause of everything in this world. According to the following sloka:

*Nagorah na ca meghe gnih,
Na ratrih na dina tatha,
Na varsa navidyut neva,*

Atisuksmam bhavet sada.

Tan hanang sabda, tan hanang megha, tan hanang dina ratri, tan hanang hudan, kilat tan hana kabeh, yatika suny nga, nitya tan pakahilangan (pakahalangan) ngkana sangkan mami nguni purwa. Nahan sangkanya ng dadi (Bhuana Sangksepa, Sloka 5).

Translate:

There is no such thing as a cloud, a breeze, a cloud, a day, a night, rain, or lightning. That is not the case. That is sunlight. It is eternal, which is how I came to be in the first place. This is how Sarwabhawa came to be. (Penyusun, 1995)

According to the scripture above, God is the source of everything that exists and will exist in this world; hence, before the cosmos was established and produced, there was only eternal emptiness, which is God. He also created this universe and its contents using his omnipotence. The Bhagavadgita book asserts that God is the source of everything in the world and that all life in this world originates with God. It is stated in the Bhagavadgita book as follows:

Aham sarvasyaprabhavo mattah sarvam pravartate

Iti matva bhajante mam budha bhava-samavittah

Translate:

I am the creator of all things. Everything originates with me. The knowledgeable sages grasped it in such a way that they worshiped me wholeheartedly. (Bhagavadgita, X.8).

The preceding verse explains that God is the source of all things. Everything that exists comes from Deity, and the universe is encircled by God. Because manifestations of God are more commonly referred to as gods, there is mention of *Dewata Nawa Sanga*, namely the god who dominates nature according to the direction of the place. Thus, the text of *Bhuana Sangksepa* contains a reference to *Om Kara*, which is the source of the universe's creation. As a result of the preceding account of the universe's formation, it is clear that this planet is undergoing dynamic evolution. A creation chart can be used to depict the slow process of creation.

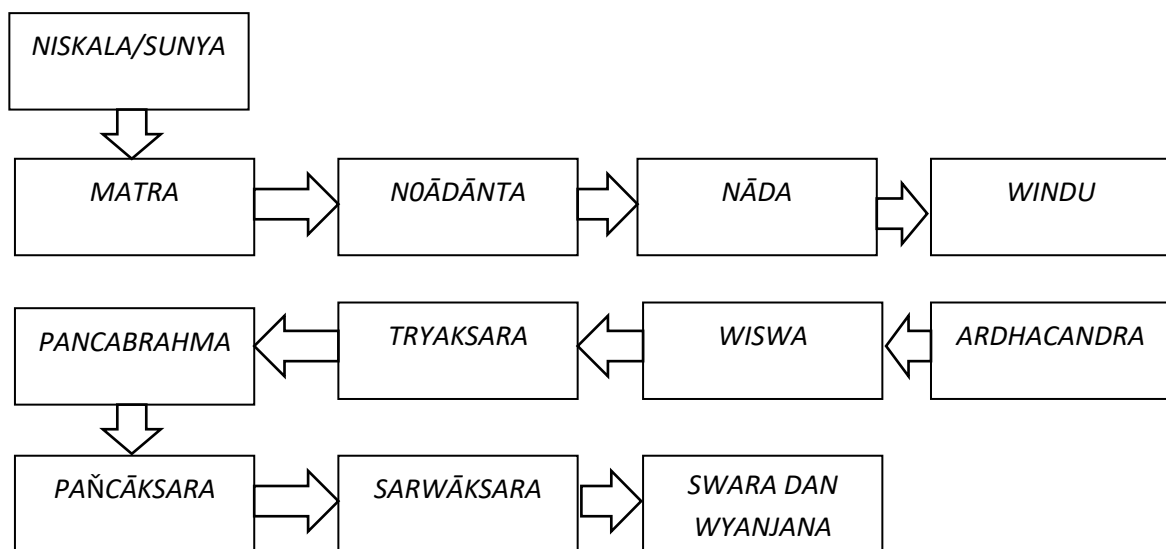


Figure 1. Chart of the Universe's Creation from *Bhuana Sangksepa's* Text

3. The Dissolution of the Universe in *Bhuana Sangksepa's* Text

God is all-powerful, and everything in nature originates with God. If there is creation, there will undoubtedly be fusion. We frequently hear in this world that where there is a meeting, there will be a separation, and where there is a beginning, there will be an end.

Similarly, if there is creation in our cosmos, there will be dissolution. Everything in our cosmos originated with God and will inevitably return to Him. According to *Bhuana Sangksepa's* text, in addition to being formed, this universe also disintegrates, as indicated in the passage below:

Anityajivitam loke

Anitya dreviya sancayah

Anitya prya samyogha

Anitya janma masanam

Translate:

Life, property, and birth are transient, impermanent in the world at the time of this birth, and impermanent in nature throughout this birth (*Bhuana Sangksepa* 70).

Everything in this world is fictitious and unreal, including life and death, which are just temporary. Between life and death are two inextricably linked concepts, as birth must always be followed by death, as everything in this world is transitory. Everything that exists originates with God and will eventually return to God, including people who are born from God and die and eventually return to God. In Hinduism, the Bhagavadgita similarly explains the dissolution or death of the cosmos as follows:

Sarwa-bhutani kaunteya prakrtim yanti mamikam

Kalpa-kseya punas tani kalpadau visrjamy aham.

Translate:

O son of Kunti, all created entities will return to me at the end of the ages and then at the beginning of the eons, bringing them back into My power (Dharmayasa, 2013).

Hinduism considers two types of fusions: human fusion and universe-wide fusion. Human fusion is referred to as *Pralaya*, whereas the fusing of the universe is referred to as *Maha Pralaya*. According to Donder (2007:121), being born into a human family is an excellent chance, as described in the *sarasamucaya*:

Ri sakwehning sarwa butha, iking janma wwang juga wenang gumayaken

Kang subhakarma, kuneng panentasaken ring subhakarma juga ikang subha

Karma phalaning dadi wwang (Sarasamucaya 2)

Translate:

This signifies that only individuals born as humans are capable of doing good things. All terrible deeds are an awareness of the capacity for good deeds. That is the price of humanity.

According to a philosopher from Naples, Italy, the universe is the ultimate manifestation of God. According to the preceding statement, birth and death are unavoidable events that no one can avoid. According to Donder (2007), the universe is a crude representation of God; everything that exists will eventually suffer annihilation or destruction; only God knows when this will occur. This planet will gradually fuse, and the stages of the smelter are inversely proportionate to the stages of creation. The *Samkya* further argues that, in addition to expanding, the universe is contracting, and that there is cause and effect in the notion of world evolution. In *Samkya*, cause and effect are undeveloped states of the same substance, and there is no complete destruction (Maswinara, 1999).

According to one opinion (Ram & Achari, 2005), "the process of creation is cyclical and is followed by a period of withdrawal and then re-emanation; it is an infinite and perpetual cycle." Which suggests that the process of creation is circular and is followed by an everlasting and ongoing process termed re-emanation. The *Bhuana Sangksepa* literature indicates that not only the material components will return to God, but also the gods. As stated in *Bhuana Sangksepa's* text:

Bhatara hilang matemahan wiswa, bhatara wisawa hilang matemahan krodha, bhatara krodha hilang matemahan mrtyu, bhatara mrtyu hilang matemahan kala, bhatara kala hilang matemahan Dharma, bhatara dharma hilang matemahan satya, bhatara satyahilang matemahan sangkara, bhatara sangkarahilang matemahan pasupati, bhatara pasupati hilang matemahan brahma, bharabrahma hilang matemahan wisnu, bhatara wisnu hilang matemahan iswara, bhatara iswarahilang matemahan rudra, bhatara rudrahilang matemahan Dewa (Mahadewa), bhatara mahadewa hilang matemahan purusa, bhatara purusa hilang matemahan siwa, bhatara siwa hilang matemahan nirbana, bhatara nirbana hilang matemahan nirasraya. Mangkana luwirnya laksana kamung kumara, smapun pwa weuh irika nyata tumenung ka nirbana nga.

Kumara upaca:

Matakwan sang kumara ring bhatara, ling nira (Bhuana Sangksepa, 72-76)

Translate:

Bhatara Kama merged with Wiswa, Bhatara Wiswa merged with Krodha, and Bhatara Krodha merged with Mrtyu. Bhatara Mrtyu dissolved into Kala, Bhatara Kala dissolved into Dharma, Bhatara Dharma dissolved into Satya, Bhatara Satya dissolved into Sangkara, Bhatara Sangkara dissolved into Pasupati, Bhatara Pasupati dissolved into Brahma, Bhatara Brahma dissolved into Vishnu, Bhatara Vishnu dissolved into Iswara, Bhatara Iswara dissolved into Rudra, Bhatara Rudra dissolved into God (Mahadewa), Bhatara Mahadewa dissolved into Purusa, Bhatara Purusa dissolved into Shiva, Bhatara Shiva dissolved into Nirvana, Bhatara Nirvana dissolved into Nirasraya. Such is the situation, O you kumara, after you know it, that will lead to nirvana.

Kumara upacha (kumara said) asked the kumara to the *bhatara* (Penyusun, 1995).

The preceding describes the method by which the gods merged and eventually returned to God. The process of fusion described in the *Bhuana Sangksepa* book is identical to that described in other ancient scriptures. The fusion of the gods in this book discusses how the gods that perform distinct duties during the process of creation eventually revert to God. Each deity has their own script, which consists of *dasaaksara*, *pancabrahma*, five and three characters. Each of these mantras represents an element that contributes to the creation of the universe. The *Bhagavadgita* explains how the universe disintegrates as follows:

Jatasya hi druvo mtryu dhruvam janma mrrasyaca

Tasmadapariharye rthena tvam socitum arhasi

Translate:

For everything that is born must inevitably end in death, and death, in turn, must inevitably end in birth. These are unavoidable events, therefore never regret them (Dharmayasa, 2013).

Likewise, *Bhuana Kosa's* statement emphasizes how everything in this cosmos would eventually return to Him. This assertion is made in the third portion of verse 78 of the *Brahmin Rahasyam* as follows: The entire universe is composed of plants, which are living entities with distinct qualities. They are all manifestations of Lord Shiva, and when he returns, this entire universe will vanish. 125 (Gautama & Buddha, 2009).

According to *Bhuana Kosa's* speech, fusion occurs not just during the fusing of the universe, but also during the fusion of mankind (Microcosm). The universe and mankind merge into a single entity. The fusion of the macrocosm and microcosm creates a single entity that was constructed sequentially according to the existing spells at the start of the universe's creation, but the spells composed during the creation process were inversely proportional to

the spells composed during the fusion phase. These inverted mantras represent the return to Him of the elements that comprise the universe.

This fusion process begins with the *Panca Mahabutha* element and ends with the *Panca Tan Mantra*; similarly, the fusion or return of the universe begins with the most crude formation of the universe and ends with the subtlest elements; thus, creation and fusion are inversely proportional, in that the process of creating the universe begins with the creation of the finest elements and ends with the grossest elements. Meanwhile, the cosmos is being smelted, beginning with the coarsest elements and progressing to the subtlest. As a result, Hinduism says that the process of creation and decay is cyclical.

The breakdown of the universe is explained in *Bhuana Sangksepa's* literature as a slow process of creation and dissolution. The universe's dissolution is equivalent to the melting of the universe's physical forms, such as air, earth, and space. Moreover, this union is comparable to the gods who began to vanish one by one.

According to Donder's cycle of creation and fusion, the process of dissolution of the universe begins with the *Panca Maha Butha*, *Panca Tan Mantra* and concludes with God. The return or fusion of the universe is claimed to begin with the most fundamental elements of creation and progress to the most delicate. Thus, according to Hinduism, particularly in the *Bhuana Sangksepa's* text, cosmology, or the process and disintegration of the cosmos, is cyclical, not linear, as scientists assert.

4. Hindus' Understanding of Creation and Dissolution in the *Buana Sangksepa's* Text

Balinese Hindus generally obtain knowledge of the fusion and creation processes solely from brahma or holy people, with the holy person holding the highest authority in writing down any knowledge of the fusion and creation processes. Because virtually every saint conducts a deeper investigation in order to ascertain the truth about Cosmology. A holy man's search for truth unearthed an astounding piece of knowledge. One of them is *Darsana*, which is similar to *Samkya*. *Samkya* seeks knowledge of the truth in three distinct ways: *Pratyaksa* (direct observation), *Anumana* (inference), and *Apta Vakya* (inference) (right affirmation). The term "*Apta*" refers to "suitable" or "right" revelations or teachers who receive revelation in the Vedas (Maswinara, 2000).

To make it easier to understand, holy people establish a concept called *Tri Hita Karana*, which will provide harmony and balance to the universe. Balinese Hindus believe that if they can properly apply the *Tri Hita Karana*, the cosmos's circulation will improve as well. Suwantana (2007) that the Balinese believe God created the universe. In Hinduism, God established the Law, which is referred to as the *Rta* Law. *Rta* is a natural law that governs the complex and perfect functioning of the universe. *Prahyangan*, *Pawongan*, and *Palemahan* comprise *Tri Hita Karana*. *Prahyangan* harmony is created between humans and God through the performance of a *Yadnya* ceremony as a way of expressing gratitude to God for everything created in this nature. *Pawongan* harmony is created between humans and humans through mutual care and good relations, as well as by assisting one another in order to create harmony in this life. *Palemahan* harmony is created between humans and the universe.

Conclusion

The process of creation is explained in the text of *Bhuana Sangksepa* as beginning with an empty thing, with God as the genesis of the universe, as God is the creator of all material forms that exist in this world. The universe's origin begins with the development of *Panca Wara*, *Sad Wara*, and *Sapta Wara*. There are mantras that result in the emergence of these three things in the universe, and the universe joins with God's body. The book of *Bhuana Sangksepa* discusses the fusion of the universe, which Hinduism regards as two distinct

fusions: the fusion of humans and the fusing of the universe as a whole. Human fusion is referred to as *Pralaya*, whereas the fusing of the universe is referred to as *Maha Pralaya*. At the initial stage of fusion, the gods with their respective functions re-unify towards God, and then the process of fusion continues, beginning with the *Panca Maha Buthaelement*, progressing to the *Panca Tan Mantra*, and finally returning to God. Similarly, the fusion or return of this universe begins with the coarsest formation of the universe and progresses to the finer elements. Hindus in Bali have an excellent grasp of the universe's creation and destruction. Although they do not grasp *Tattwa*, Balinese people apply cosmic wisdom, specifically through an understanding of the notion of *Tri Hita Karana*, which is a technique to maintain the cosmos's balance.

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