

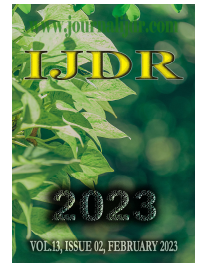


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STRENGTHENING DIVINE AND HUMAN VALUES IN HINDU RELIGION

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ABSTRACT

Strengthening the values of desa, kala, and patra, Hindu rituals are increasingly varied which outsiders can perceive as non-uniformity in reinforcing divine values. The variations are even more complex if one observes the stages along the life cycle ceremony and the ceremony after death. Hindus [in Bali or Hindu communities in various regions in Indonesia with Balinese ethnicity] recognize ceremonies from the time the baby is still in the womb to the wedding. When the gestational age reaches 7-8 months in Bali (one month and 35 days), a magedonggedongan ceremony will be held, the essence of which is that the baby is born safe, protected by God, the mabayuh ceremony if the wuku Wayang passes, the mother and the baby's branches must be carried by a broomstick leger. After the birth, a ceremony of severing the navel [breaking up the navel], tuun land (descends) will be held, which is held when the baby is three months old in Bali. After that, a ceremony of rising to adulthood [menek kelih, ngaraja swala] is carried out, for women during their first menstruation, and for men when they have had a wet dream. The holding of the menek kelih ceremony is usually associated with the tooth cutting ceremony (masangih, mapandes) as a symbol of restraint against the 6 inner enemies, which is called Sad Ripu. The wedding ceremony is also carried out on the principle that the wedding ceremony is a ceremony full of crises, a transition from the Brahmacari era. Towards the time of Grahasta and Hinduism believed in one God who was personified into many names, attributes, and functions. Belief in the personification of God in many varieties is based on the understanding of Saguna Brahman. Belief in God, with His multiple manifestations, has inspired a whole series of ceremonies in Hinduism, both in relation to an individual's entire life, the ceremony of preserving nature, safety and happiness. Consistency in thoughts, words and deeds determines that humans will reach hell, heaven and moksha as the world after death, as well as being a measure of safety in life.

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INTRODUCTION

In the association between religious adherents, Hinduism is often regarded by outsiders as a religion of polytheism, a religion that worships many gods. Not only that, Hinduism is also synonymous with religion which gives space for the development of belief and ritualism in beings that are lower than God, such as buthas, belief in the spirits of tree dwellers (in every large tree there will be a place of worship and the tree itself. wrapped in black and white checkered cloth), rivers, lakes, seas and valleys (the various ceremonies of danu kertih, segara kertih, wana kertih) are carried out, and similar places. Belief in and worship of the spirits of the ancestors that are placed in palaces in each sanggah or merajan further enriches the uniqueness of Hinduism for its adherents. On the other hand, for outsiders, this condition is considered increasingly difficult to explain and understand in a brief description. The complexity of God's position in reinforcing Hindu values (especially in Bali and Indonesia in general) is increasingly difficult to explain and understand by other parties by giving space to reinforce village values, kala, patra in the implementation of rituals, both in the context of stages along ceremonies the life cycle and ceremonies after death. Village in this context means a place, meaning that Hinduism gives space for

differences or variants of ceremonies due to different places and environments. Ceremonies performed in mountain environments differ from those performed in coastal environments, at least differing in the means used and offered with the same content. Kala means time. Which means Hindus with their calendar system (calculations by combining wuku, sapta wara and panca wara) to find and determine good days to choose and bad days to avoid. As a result of this calculation system, it will be found that in certain areas the cremation ceremony is held before the sun leans to the west, while in other areas it is carried out after the sun leans to the west. The difference in the implementation of the Ngaben ceremony is acceptable and something that is usually caused by the enactment of village and kala elements. Meanwhile, the consideration of patra (circumstances) is related to the level of the ceremony, which is differentiated based on the main, middle, lowly levels. Those who are able can carry out religious ceremonies according to their abilities, from lowly to major. Meanwhile, those who are less able can choose the most despicable (simple) ceremony with the same substance as stated in the Bhagawad Gita (III.3.1) "Istham bhagantu o Dewa dasyante yadnya bhawitah airdhanam apradayai bhya Yo Bukre Srena ewasah" which means "Whoever prostrates to Me by offering a leaf, a flower, a piece of fruit or a sip of water, I accept as a devotional

offering from a person with a pure heart.” The key words for each ritual implementation require sincerity and *iklas* (lascarya). By strengthening village values, *kala*, and *patra*, Hindu rituals are increasingly varied which outsiders can perceive as non-uniformity in strengthening divine values. The variations are even more complex if one observes the stages along the life cycle ceremony and the ceremony after death. Hindus (in Bali or Hindu communities in various regions in Indonesia with Balinese ethnicity) recognize ceremonies from the time the baby is still in the womb to the wedding. When the gestational age reaches 7-8 months in Bali (one month and 35 days), a *magedonggedongan* ceremony will be held, the essence of which is that the baby is born safe, protected by God, the *mabayuh* ceremony if the *wuku* *Wayang* passes, the mother and the baby's branches must be carried by a broomstick *leger*. After the birth, a ceremony of severing the navel (breaking up the navel), *tuun land* (descends) will be held, which is held when the baby is three months old in Bali. After that, a ceremony of rising to adulthood (*menek kelih*, *ngaraja swala*) is carried out, for women during their first menstruation, and for men when they have had a wet dream. The holding of the *menek kelih* ceremony is usually associated with the tooth cutting ceremony (*masangih*, *mapandes*) as a symbol of restraint against the 6 inner enemies, which is called *Sad Ripu*. The wedding ceremony is also carried out on the principle that the wedding ceremony is a ceremony full of crises, a transition from the *Brahmacari* era. towards the *Grahasta* period. Therefore, at each stage there will be a process of release, acceptance and reintegration, both socially (between the two families), as well as in the form of rituals and strengthening values regarding (migration) towards the ancestors and or God. The entire series of rituals carried out is an implementation of strengthening the values of safety and grace in Hinduism which are wrapped in various ceremonies according to the village, *kala* and *patra*. From all the descriptions showing the diversity of the implementation of Hindu religious rituals above, this paper will discuss how to actually strengthen the values of divinity and safety in Hinduism and the implications for human relations.

RESEARCH METHODS

Writing this writer uses two methods, namely the method of observation and method of literature. The observation method is a method or technique of collecting data by making direct observations in the field and drawing general conclusions. Observations were also made by collecting relevant information and data according to the author's observations. Observations were also made through various journals to obtain more accurate information. The Library Method is a data collection technique using a review of books, literature, notes, and various reports relating to the problem strengthening divine and human values in Hindu religion.

DISCUSSION

Divinity in Hinduism: Hinduism adheres to monotheism, recognizing one God as the One. Strengthening the values of God as the only one can be understood through the following sources. In the *Rigveda* *Mandala I* *Sukta 164*, *mantra 46* is stated as follows.

“*Ekam sat wiprah bahuda wadanti, agnim yaman matariswanam.*”

Translation:

“God is one, the rishis call it Agni, Yama, Matariswanam.”

In the *Rigveda* *Mandala I*. *Sukta 164* *Mantra 46* it is stated as follows.

“*Indram Mitram Varunam, Agni Ahur Atho Divyah Ekam sadviprah bahudha vadhantayagim yamam mataiswam ahuh.*”

Translation:

They call Indra, Mitra, Varuda, Agni, and the radiant One, namely *Garutman* the fair-winged, that one truth (God) the sages call by many names like Agni, Yama, Matariswanam.

In the *Rigveda* *Mandala X* *Sukta 83* *Mantra 3* is also stated as follows.

“*Yes nah pita janita yo nidhata dhanani veda bhuvanani vista, Yo devanam namadha eka eva, tam samprasnam bhuvana yantanyanya.*”

Translation:

Oh our Father, our creator, our administrator who knows all circumstances, all that is happening, He is only One who bears the names of various gods, to Him others seek and wonder.

In the same source the *Rigveda* is also found to reinforce the values of a single God as follows “*Ekam sat wiprah bahudha vadanti*” there is only one God, but the sages call it by many names. Furthermore, the same thing is found in the verse “*Ekatwa variousatwa, swalaksana Bhatara*” meaning that one is God and the many are Gods, all are Gods (*Lontar Jnanasiddhanta*).

Meanwhile, another source, namely in the *Yajur Veda 3.21*, it is also stated regarding God as the one and only as follows.

“*Tad evagnis tad adityas tad vayus tad u cadramah,*

Tad eva sukra tad brahma tapan sa prajapatih.”

Translation:

Agni is that, Aditya is that, Vayu is that, Candrama is that, Light is that, Brahma is that, Apah is that, Prajapati is it.

Belief in the oneness of God in Hinduism is expressed in two ways, namely God who has the characteristics of *Nirguna Brahman* (God is intangible, and is a holy soul) and God who is *Saguna Brahman* (God is given a name, form, and other attributes). As *Nirguna Brahman*, God is stated to be formless, unthinkable and abstract as implied in the *Bhagawab Gita* verse (II-25) as follows.

“*Avyakto'yam acintyo 'yam Avikaryo 'yam ucyate*

Tasmad evam viditvainam Manusocitum arhasi.”

Translation:

“He cannot be manifested in words, cannot be thought of, and expressed, is unchangeable; therefore knowing as it is, you need not grieve (*Pudja, 2005: 47*)

In the same text (*Bhagawad Gita, XII-3*) it is stated as follows.

“*Ye tv aksaram anirdesyam Avyaktam paryupasate Sarvatra-gam acintyam ca Kuta-stham acalam dhruvam.*”

Translated:

“But who worships the Eternal, the Undefined, The unreal, the all-pervading, and the unthinkable, The unchanging, the immovable, the eternal (*Pudja, 2005: 310*).

Meanwhile, according to *Saguna Brahman's* view, God has a form, personality, and is symbolized by various attributes which are sometimes different from each other, thus giving the impression that God is plural. In Hinduism, the One God (*Esa*) is personified as a God who has masculine and feminine characteristics, *phallus* and *yonis*, *akasa-prethiwi*, and *cetanaacetana*. A more detailed explanation of *cetana* (conscious God) and *acetana* (unconscious God) can be explored in *Wrhaspati tattwa* (SS, 2009), *Agastya parwa* (*Sura, 2002*) as well as in *Samkya* and *Yoga* (*Sura, 2009*). In fact, in symbolization, God is sometimes personified as half *purusa* and half *predana*, at least this can be understood by strengthening *Ardayaswari* values. In script and yoga it strengthens the values of God in which two are symbolized by the characters *Ang* and *Ah*. The one God is then developed into strengthening the values of three, in his function as Creator called Lord *Brahma* with his magic *Saraswati*. As the Preserver, He is called *Vishnu* with his magic *Sri* and God in his manifestation as the Destroyer is called *Shiva* with his magic *Durga*. These three manifestations of God in different functions are referred to by one term, namely *Tri Murti*, which is symbolized and worshipped at *PuraDesa* for Lord *Brahma*, at *Pura Puseh* to worship Lord *Vishnu*, and at *Pura Dalem* to worship Lord *Shiva*. strengthening these values is carried out in almost more than 2,400 traditional villages spread across Bali, and Balinese-style villages in all corners of the country. So, the one God inspires God in three main functions, namely the Gods *Brahma*, *Vishnu*, and *Shiva* as well as

recognition of a cycle of birth (Brahma), life (Vishnu), and death (Shiva) or in the language of Hinduism the process is called utpeti , stithi and pralina.

The One God, then also manifested in 5 forms, is symbolized in the script SA, BA, TA, A, I which controls the four cardinal directions and one in the middle as the center (just as it reinforces monoco pat values in Javanese culture). In the East (SA) God in incarnation as Dewa Iswara, the color is white; on the south side it is symbolized by the BA character with the god Brahma, the color is red; to the west is Lord Mahadeva, symbolized by the TA character, the color is yellow, to the north is Lord Vishnu, symbolized by A, the color is black, and in the middle Shiva is worshiped by the symbol I with mixed colors (brumbun). Strengthening God's values as the ruler of the 5 cardinal directions, then developing in strengthening values 7 and 11 (eka dasa rudra), strengthening values 7 built based on God's belief in manifesting as Shiva (in the middle), three-dimensional loka Bhur, Bhwah , and Swah with three different names (even though it is one), namely Shiva, Sadasiwa, and Paramasiwa. Whereas God in its manifestation as the 11th, is developed from strengthening the values 5, 7, by symbolizing God as the ruler of the other cardinal directions, namely the southeast direction with Dewa Maheswara, the color is orange, the script is NA; southwest of the god Rudra with the color ping, and the script MA; to the northwest, the god Sangkara, in green and the script SI; to the northeast of Dewa Sambu, with the color blue, and the script WA, and in the middle of Iswara, with the script YES (Triguna, 1997; PHDI, 2013: 112113). The above description has shown that Hinduism, by strengthening motheistic values, personifies God into 3 (Brahma, Vishnu, and Shiva), then personifies into 5 (Iswara, Brahma, Mahadeva, Vishnu, and Shiva), then becomes 7 (Iswara , Brahma, Mahadeva, Vishnu, Shiva, Sadasiwa, and Paramasiwa), becomes 9 (Iswara, Brahma, Mahadeva, Vishnu, Shiva, Iswara, Brahma, Mahadeva, and Vishnu,) and personifies it again to become 11 or eka dasa rudra by adding the 9 Rudra on top with Sadasiwa and Paramasiwa.

Personification in Hinduism does not stop at number 11, but develops into 33 Gods as stated in the quote from the Rigveda Mandala I. Sukta 34. Mantra 11 below.

“A nasatya tribhirekadasaimha devebhir yatam madhupeyam asvina, purustaristam ni rapam si mrksataim sedhatam dveso bhavatam sacabhurva.”

Translation:

“May You thrice eleven(33) never fall from purity, the source of truth, who leads us to the path to acquire goodness, may the Supreme Lord accept our offerings, lengthen our lives, eradicate our deficiencies, eliminate our evil qualities. and may everything not shackle us “.

“Ye devaso divy ekadasa stha prithiviyam adhy ekodaso stha, Apsukito mahanaikadasa stha te devaso yajnamimam jusadhvam”. (Rgveda Mandala I. Sukta 139. Mantra 11)

Translation:

“O gods (33 gods), eleven in heaven, eleven on earth, and eleven in heaven, may you rejoice with this sacred offering.”

In other sources, namely the Yajurveda (the part of the Veda which contains songs and hymns that are sung during the ceremony, contains the procedures for carrying out the correct yajna), especially in section (XIV.31) there are also aspects of God in 33 manifestations as follows.

“Trayastrims atastuvata bhutanyasamyan, Prajapatih paramestayad hipatirasit”.

Translation:

“The worship of the 33 gods and peace is established by God Almighty, the supreme king of all beings, He is the ruler and controller.”

Furthermore, an explanation of the 33 names of the gods can be found in the Satapatha Brahmana (XIV.5) as follows.

“Sa hovaca mahiman evaisamete trayastrim satteva deva iti, katame te trayastrisadity astau vasavah, ekadasarudra dvadasadityayasta ekatrimasad Indrasca iva prajapatisca, traya strimsavati”.

Translation:

“Indeed, He said: “There is a great great power of 33 devata. Who is that devata? They are 8 Vasu (astavasu), 11 Rudra (ekadasarudra), 12 Adityas (Dvadasaditya), a total of 31, then added Indra and Prajapati, making a total of 33”.

The explanation above emphasizes the position of God as the One, but personified with different names, attributes, and roles. So, Hinduism is not a religion that worships many Gods, but a religion that worships one God along with the sparks and soul of God which are called various names and as a form of praise. The rays and sparks of God's soul are multifaceted (nawa-rupa), and when personified by Hindu worship God in 2 forms (cetana-acetana), 3 (BrahmaWisnu-Shiwa), in 5 forms (Iswara, Brahma, Mahadeva, Vishnu and Shiva) , in the form of 7 (Iswara, Brahma, Mahadeva, Vishnu, Shiva, Sadasiwa, Paramasiwa), in the form of 9 (Iswara, Brahma, Mahadeva, Vishnu, Shiva, Maheswara, Rudra, Sangkara, and Sambu), in the form of 11 (Iswara, Brahma, Mahadeva, Vishnu, Maheswara, Rudra, Sangkara, Sambu, Shiva, Sadasiwa, Paramasiwa) and 33 with a composition of 11 in the sky, 11 in heaven, and 11 on earth.

Value of Harmony and Safety: Hindu religious teachings emphasize the importance of building harmonious relationships with God, between humans, and human relations with the environment, which are stated in the term tri-hita-karana. Tri means three, hita means happiness and karana means cause. Thus, tri hita karana means the three causes of happiness, the point is that Hindus are taught to maintain a harmonious relationship between themselves and God, with fellow human beings, and with the environment. For Hindus, living in harmony is believed to be the basis of peace, safety, and happiness. Strengthening values regarding harmonious life, besides being important and always emphasized in Hindu religious teachings, is also maintained through religious rites. Many religious terminologies were found which mean that “we are a family and “ we are brothers” through the terminology of Wasudewa Kutumbakam which originates from the Maha Upanishad text. Brotherhood between people must be based on the principle that “everyone should take care of and make everyone happy”. Therefore, everyone must take care and treat others as well as take care and treat themselves. strengthening these values is known as tat twam asi (Chandogya Upanishad, IV,8.7).

“I am eso'nima aitat atmyam idam sarvam, tat satyam, Sa atma: tat twam asi, Svetaketu”.

Translation:

“That is the subtle essence of the whole universe is for itself.

That's the truth. That's Atman. You are that, Svetaketu”.

According to the view of advaita vedanta, humans must maintain brotherhood and treat others as they treat themselves. This is based on the idea that “humans are essentially the same, even though phenomenally they are not the same”. Essential equality is based on the belief that all matter contains energy which is nothing but heat or prana and that is the life force. Therefore, all actions that can cause suffering, imbalance, disharmony, even the destruction and death of other people and the universe, are contrary to the basic principles of humanity in Hinduism.

Implicitly, Hinduism emphasizes the importance of refraining from violence which causes pain and suffering for conscious beings, namely humans and animals. Ahimsa is not merely a physical condition, but rather a mental attitude of love. Nonviolence as a mental state is different from nonresistance. Nonviolence has no grudges and hatred. In Sanskrit Himsa or violence, in contrast to danda, or punishment. Himsa hurts innocent people; whereas danda is an act of legal control over a guilty person. Hinduism opposes various types of violence against humanity, because if it is carried out, then one day people will become sinful, sick, criminals, and have short

lives. In detail, the form of punishment for all actions that are not expected can be understood in Agastya Parwa (Sura, 2002: 22-35). The teaching principle of *tat twam asi* certainly cannot be implemented if within us there is still a feeling of envy, jealousy, revenge, anger, slander, and so on towards other parties. Because these characteristics narrow or block self-awareness which tends to give birth to egotism. Therefore, this teaching only becomes a pattern of action, if it has been implemented as a discipline, because religion is practice and self-discipline. Patañjali (Suamba, 2015) explained that, humans have five klesa or sadness, namely (1) avidya, namely awareness of reality that tends to weaken or be wrong; (2) asmita, namely the ego that tends to increase or views the spirit as the mind; (3) the body, namely the attachment to the enchanted object is becoming more and more intense; (4) dvesa, i.e. hatred of the unpleasant; and (5) abhinivesa, namely the fear of facing death (Sura, 2009: 22). So that humans can suppress that anxiety, Mahārsi Patañjali teaches Astanga Yoga, eight stages of yoga by way of abhyasa or continuous and systematic practice (I:12) and wairagya or detachment from objects (I.12, 15).

For Hindus who do not pursue the path of Jnana and Yoga, it is justified to use other paths, namely the path of Bhakti and Karma. Bhakti emphasizes the importance of ceremony and offerings. Meanwhile, karma emphasizes the importance of hard work, sincere dedication, and whole-hearted service (*waka dharma*). Ideally, Hindus are emphasized in mastering and implementing the four dharma paths (*catur marga*), but in reality they actually choose one of the four proposed dharma paths (*catur marga*). Through the path of devotional service, Hindus practice their religious dogmas in the form of offerings and ceremonies. Ceremonies that are carried out in the human cycle from birth to death, as well as ceremonies in relation to efforts to maintain harmony with the environment, all contain the importance of harmony and requests for safety. Daily offerings after cooking (*yadnya sesa*) to God, ancestral spirits, and blind people are a practice of venerating all of God's creation. Besides that, *yadnya sesa* is intended so that what is cooked and then eaten is offered first to the Creator as a symbol so that humans are not considered thieves. Taking and consuming His creations without first offering them is an act of sin. For adherents of the Jnana path and *marga yoga*, this offering is sometimes substituted for saying a prayer before eating. Ceremonies for babies in the womb (when they are seven months old in Bali or 8 calendar months), ceremonies for babies aged 3 months when they first come down from the ground, ceremonies for growing up (*menek kelih*), tooth-cutting ceremonies, marriage ceremonies, and death all have the aim of avoiding crises and opened the way to safety.

The perception of the crisis experienced by every individual who is experiencing the transition of life stages (from childhood to adulthood, adulthood to old age, and death) is a process full of critical moments. Therefore, it must be neutralized with a ritual according to the level of transition. The notion of interference from other creatures inspires the implementation of various *caru* or *tawur* ceremonies for 'underworld creatures'. *Tawur eka dasa rudra* (held every 100 years), *panca Bali krama* (carried out every 10 years), *Tri Bhuwana* (carried out every 5 years), *Eka Bhuwana* (carried out every 3 years) as well as *tawur kasanga* which was held once every year, the day before the *Nyepi* holiday, as well as the *tawur* that is carried out by each nuclear family (*tawur eka satu*, *panca sata* to *Rsigana*) are basically rituals for the earth, so that all creatures are happy. The implementation of *tawur* at various levels is based on the idea that this world is divided into the underworld (*bhur*), the human realm (*bhwah*), and the divine realm (*Swah*). Beneath the human realm, there live various *buthas* which, if they are not given *lelabat* (treats), can interfere with human life, and in the end will cause humans to lose focus in connecting themselves with God. The *buthas* in Hinduism are not killed or destroyed, but neutralized (*somyo*), returned to their origin so as not to interfere with human life. It is impossible for humans to gain peace, safety, and happiness when humans are still disturbed by the forces of other creatures under human life. Therefore, the *tawur* or *caru* ceremony is the initial series of every ceremony to God.

The way Hindus apply their religious teachings in the form of ceremonies can also be understood through rites of honor to God as the ruler of fire, water, plants and other living things. In the context of respect for God in the manifestation as the sun, it is mentioned in the Yajur Veda Mandala I. Sukta III. Spell 6 as follows.

Aayam gauh prsnir akramiidasadan Maataram purah, pitaram ca prayantsvah

Translation:

This earth rotates in space, with a source of water in its orbit. It moves around its father, that is, the sun.

The importance of the position of water as stated in various sources, does not stop at the level of the holy book, but (in Bali in particular) is then implemented into various cultural activities. The distinction between *prethiwi*, *apah*, *teja*, *bayu*, and *akasa* is a structured element (from the concrete to an increasingly abstract one) with all the follow-up activities to prove that. Likewise, the distinction between *yeh-toya-tirta* strengthens the primacy of water in the structure of Balinese culture. *Yeh*, sociologically placed as something ordinary that only functions for things that are physical and secular in nature, is different from *toya* and *tirta* which have spiritual and religious content, even though all three point to the same entity. Water in Hindu culture then becomes different in value and meaning through a ritual process that is under the umbrella of religion, as stated in the texts of the holy book. The water is then consecrated to become *tirta* (*pabiokalan*, *pakelemigian*, *prayascita*, *pabresihan-panyucian*, *pangelukatan*, *panguripurip*, *panebusan*, *papegat*, *panembak*, *pangentas*, *dantirta* to *purwa* etc). An explanation of the importance of the position of water in Hinduism and Balinese culture can be understood in Triguna (2017). Structuration does not stop at the consecration of water to *tirta*, but also ensures the importance of maintaining the area of water sources (*kelebuhan*, *pancoran*, *danu*, *tukad*, and the sea as a giver of fertility and purity. Its birth and development reinforces the values of *nyagara-giri* placing sea (sea) and *giri* (mountain) as two places that are mutually influential, like husband and wife. In order for the mountains and forests to function properly as absorbers and buffers of water and have meaning, various ceremonies such as *wana kerthi* are carried out, which aim to purify, revive, maintain the forest in a sustainable manner. Meanwhile, to maintain the importance of immediacy, the enculturation process of Maluku, Nganyut, Malasti, Banyu Pinaruh, Mapekelem, Sagara Kerthi and in certain areas has a *Nyepi* ceremony at sea. All of that, in order to strengthen, revitalize, and preserve water as something sacred, so that it continues to fulfill a religious function wrapped in cultural activities. Within certain limits water sources are maintained, not because water physically functions for bathing, drinking, and irrigation, but because in that place (*kelebuhan*, showers, lakes, rivers, mixed and sea) ceremonies are often performed to purify and search for holy water. and used as a place to dispose of things that are considered dirty (Triguna, 2017). Activities, consecrating water through the process of making *tirtha*, looking for *tirtha panembak*, and similar activities, based on belief, *tirtha* which is made through a series of ceremonies gives energy that is different from the condition of water that does not go through a series of ceremonies. Through the utterances of Vedic incantations, a *Wiku* will 'turn on' the power of water and purify it, even though the water taken comes from an environment and domain that is relatively unmaintained. The belief that ordinary water will have better strength and quality, if it is prayed for, prayed for, and obtained through a difficult, complicated, and sometimes challenging process, is in line with Erato's research (2006: 101-102) which states that the shape of water after prayer is always more beautiful and graceful.

Life after Death: Hinduism believes in five basic things called *panca sradha*, namely 1) believe in God called *Ida Sang Hyang Widi Wasa*, 2) believe in the existence of *atman*, 3) believe in the law of cause and effect or *karma phala*, 4) believe in reincarnation or *punarbhawa*; and 5) believe in the existence of *moksha*. These five beliefs form the basis of religious life for Hindus holistically. Belief in the existence of God and the 'palace' he inhabits, namely Heaven and *Naraka*, gave birth to the notion that when he goes to the realm after death, the *Atman* (spirit) will experience verification of the actions (good or

bad) that have been committed during life, which is called karma phala. The process of reincarnation (reincarnation), that humans live in this world basically atones for the sins of life, and therefore this life must be filled with instilling better karma (actions) so that future lives will be better. Hindus believe that the law of cause and effect under the control of Lord Yama and his secretary named Sang Suratma. For humans whose lives are filled with sinful acts, God knows and records them and then uses them to determine how long they will live in hell. On the other hand, if his thoughts, words, and deeds (tri kaya parisuda) are full of virtue, then his spirit will go directly to Heaven or after passing through hell (the story of Yudistira, going through hell before arriving at Heaven can be understood through Parva 17 and 18 of Asta dasa Parva). However, for the main human who is characterized by the ability to defeat six enemies within, then the life of moksa, namely the union of Atman with Brahman is obtained. Moksa is more important than the life of heaven. Heaven (svarga) in both masculine and feminine forms means a journey to light or svarga, which is described as the abode of the Gods with all their happiness, joy and luxury, the abode of the ancestors and the god Yama. Heaven is a place where there should be no hatred and enmity. Meanwhile, hell is described as a place of torment for those who sin in the form of a hot crater (Kumbhipaka), boiling steam (Tilapaka), a scary place (Maharaurava), dark and bloody (Titib, 2006: 81).

Further excerpts from Old Javanese Svargarohanaparva will be published (in Titib, 2006: 73-77) as follows.

“...narrated after the story of Prasthanikaparva, Bhagawan Vaisampayana described Svargarohanaparva to Maharaja Janamejaya as follows (37b)(1.1-2). On arrival at svarga, Yudhisthira saw Duryodhana and all the warriors from the Kaurava side shining with divine light, like Indra the king of the Gods, surrounded by other Gods, but not a Pandava was seen. Yudhisthira felt shocked and hurt because of this unfair situation. Surprised, Maharaja Dharmaputra witnessed the majesty of King Kurupati (Duryodhana). Also seen were Dang Hyang Drona, Bagawan Bisma, Maharaja Bhagadatta, Bhurisrawa, Maharaja Salya and also Dussasana with his younger siblings sitting side by side with Maharaja Kurupati, looking like Sang Hyang Indra followed by the Gods. Seeing this, Yudhisthira stated that he did not want to stay there and would look for his brothers (38b)(2.1-3).

Indra tried to convince Yudhisthira that in Svarga all divisions and hatred in the world must be forgotten. It is only fitting that the Kauravas are rewarded according to their deeds-they have done their duty as a ksatriya faithfully. However, Yudhisthira still could not be persuaded to stay there, so the Gods appointed a messenger of God, named Dewa Angles to accompany him on his journey to find his brothers (40a)(2.10) Yudhisthira, accompanied by Dewa Angle, enters the realm of hell in the form of a long journey, traversing various rivers, ravines, mountains, forests, and arrives at a place called ayatanasthana, which is a place between svarga and naraka-a place where the ancestral spirits pay attention to whether they will find svarga. or narak. Maharaja Yudhisthira had passed that place, heading south in the direction of his journey. The realm of Yamaniloka was dimly visible, and Maharaja Yudhisthira hastened his steps, with the motivation to immediately know the condition of his younger siblings Chess Pandavas. (40b)(2.10) The journey was so terrible, it made the hairs stand on end. The abyss is infinitely deep and wide. It's pitch dark, there's no light. Many spirits could not pass that way because they were rolled over by stones, which were countless and came from nowhere. Everything that passed by the stones shattered, crushed everything that passed there. Maharaja Dharmaputra kept walking, without stopping. He met a great fire that was about to stop his journey. Looks like vadavannala fire he thought, Maharaja Yudhisthira's body vibrated. Complaining, dizzy from burning and smelling burnt (41a)(2.12). After passing from that place, he met an area that was so hot, dust flew over his eyes, as hot as the sun's fire. Devastated by the darkness of Maharaja Yudhisthira's mind. Arriving at Pamasaran Tegal (in Bali it is called Tegal Penansaran), immeasurably wide, sharp spurs are the reed grass there, powerless spirits pass through the area, accompanied by the heat of the sun, dry

krotang there, they all take shelter from the intense heat , they scrambled to take shelter in between the big rocks that supposedly cool. Instantly the rock snapped, the ribs shattered, the head shattered into pieces, the brains scattered, the blood flowed, they scattered topsy-turvy, chased and snatched by birds that looked hideous, owls, hummingbirds, water birds, crows with sharp beaks, sharp mouths, its wing feathers are all kinds of sharp daggers. Again there is a tree that bears daggers, it is shaken by the executioners' troops, crushed by those who fall on it (41b)(2.13) Maharaja Dharmatmaja's journey was accelerated followed by a messenger from Devata, Deva Anglea met a river called Vaitarini, a very wide, deep river and the water was hot, the water was overflowing, you could see looking up a big cork fish with a giant head, that fish was scattering mud, hitting those who passed there. Also on the dirt road full of mud in the form of pus, scattered human skulls, which look like pebbles, you can see the hairs of the spirits as moss (42a)(2.14) A rotten smell fills the sense of smell, echoes the sound of flies passing by, green flies going back and forth scrambling rotting corpses, moving heads of carrion caterpillars. All kinds of ants were there, lighters, leeches, worms, little snakes, little worms, plowshares, whoosh. At that time Maharaja Yudhisthira's heart sank, while he fell on the slippery mud, slipped on the road, he rested for a while (41b)(2.15)

Devata's messenger explained that the path that was extremely difficult to traverse was the path of the Atma (spirit), namely those who did bad things in a previous life. Hence, everything there was terrifying as hell. The place was called Yamaniloka. A large place, because there are many spirits who carry out bad deeds during their lifetime. Lord Yama is the ruler of the naraka world (nirayaloka). “That place is not far from here”! (42a)(2.16). Go south, sir, you will surely meet the brothers of the Pandava chess master and Dewi Draupadi along with the king's master's people. Only when I got here was assigned to accompany you. Such were the words of the Devata messenger (2.16). By Dewa Angles, he was ordered to continue his journey alone. Yudhisthira was confused, he wanted to run away from such a scary and horrible place, but he remembered his promise that he would accompany the brothers in joy and sorrow (42b)(2.17). Suddenly he heard voices calling his name and urging him not to leave them, for once there all the torments of the narakas lose their power to harm them. Only Yudhisthira can free them. With a sense of wonder asked, who was talking to him, then one by one they appeared, namely the brothers and other family members. With great emotion, Yudhisthira blamed the Gods for doing this heinous and unjust act. He sent that Angler away and told Lord Indra that he had made his choice: he had decided to stay where his brother was (43b)(2.22)

After receiving the news the Gods descended to naraka which immediately turned into heaven. They explained to Yudhisthira, how they managed everything. His brothers had to atone for some of the sins they had committed in their previous lives. Also with the bitter experience he had just experienced. Yudhisthira must atone for the sins he committed in battle, because he was also involved in the deception that resulted in Drona's death. On the other hand, Duryodhana and his companions had previously received a reward for the few good deeds they had done, and now had to suffer eternally in hell for their evil behavior. After that, they all headed for the Ganges. The Pandavas descended into the sacred river to purify themselves and were transformed and engulfed in the effulgence of Devatas. They replace the Kauravas in svarga (44a)(2.23-25). It also explains the virtues of reading the text of Astadasaparva (Mahabharata) which is beneficial for kings and ministers, who want to gain glory in war and gain a good name and gain power, also for those who only want to listen, even though the common people, the reward is respect for parents, all of them achieve svarga (3.1). Based on the Svargarohanaparva quote, it is clearly distinguished between svarga as the palace of the Gods and the human spirit with the main virtues, while naraka is a gathering place for humans who do evil and contradict religious norms. On the one hand, heaven is sprinkled with resplendent, peaceful bliss, whereas narak is a place filled with suffering, torment, and turmoil. In short, svargarohanaparva makes a division of black and white, up and down, good and bad that

contradict each other, which Levy Strauss calls binary opposition. Whereas the main human does not go through the two worlds (svarga and hell), but directly moksha (the fifth basic Hindu belief) where Atman merges with Brahman. The cremation ceremony (Ngaben), the twelve day ceremony (ngororasin) or the one month seven day ceremony (mamukur) or the larger one is Maligia Punggel. The ceremony was carried out with the aim, first, of releasing the Atman from the position of the old world, by returning the five elements (panca mahabutha) to their origin. After the cremation ceremony, a ngarorasin or mamukur or maligia punggel ceremony is held which aims to cleanse the Atman into the world of the Gods.

Finally, the ngalinggihang (desecration) ceremony of the Atman is carried out at the family shrine called sanggah or merajan. That is why in Hinduism it is known that the worship of Bhatara-Bhatari, the spirits of the ancestors, is placed in the rong tiga building in each family, which functions as a bridge between humans and God. Why does it need to be bridged? God is the most holy, while not all humans have virtue. It is to these ancestral spirits that humans complain, ask for guidance, and ask for fortune, safety, and happiness. Life safety in Hinduism actually lies in human efforts to systematically maintain the consistency of thinking, speaking and acting (tri kaya parisuda). There are six actions (sad ripu) that should be avoided and will determine the quality of life after death, namely: 1) kama, uncontrolled lust; 2) lobha, greed of excessive desire; 3) krodha, excessive anger, 4) moha, confusion and inability to focus, 5) mada, pride and drunkenness which lead to darkness of mind, and 6) matsarya, envy and jealousy. The ability to restrain oneself from actions that make humans sin, will determine the quality of life in the future when experiencing the process of reincarnation. There is someone who during his life always did bad things, will get the fruit of his bad deeds, for example, he cannot see, he has cleft lips, and the like. In Hinduism all of this is obtained because of one's own actions in the past. Therefore, in order for ourselves to be safe and get a better life, Hinduism suggests controlling the enemy within.

Closing

From the discussion above it can be concluded several important things, viz.

1. Hinduism believes in one God personified by many names, attributes, and functions. Belief in the personification of God in many varieties is based on the understanding of Saguna Brahman.
2. Belief in God, with His multiple manifestations, has inspired a whole series of ceremonies in Hinduism, both in relation to the entire life of the individual, ceremonies for preserving nature, safety and happiness.

3. Consistency in thoughts, words and deeds determines that humans will reach hell, heaven and moksha as the world after death, as well as being a measure of safety in life.

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