

**How to Cite:**

Windya, I. M., Sukayasa, I. W., & Wirawan, I. G. B. (2022). Brahmawidyā in Tattwa Sanghyang Mahājñāna: Its implementation in kesulinggihan practices in Mataram City. *International Journal of Health Sciences*, 6(S5), 514–522. <https://doi.org/10.53730/ijhs.v6nS5.8099>

# **Brahmawidyā in Tattwa Sanghyang Mahājñāna: Its implementation in kesulinggihan practices in Mataram City**

**Ida Made Windya**

Universitas Hindu Indonesia, Denpasar, Indonesia

Email: [imwindya@gmail.com](mailto:imwindya@gmail.com)

**I Wayan Sukayasa**

Universitas Hindu Indonesia, Denpasar, Indonesia

Email: [iwayan\\_sukayasa@yahoo.com](mailto:iwayan_sukayasa@yahoo.com)

**I Gusti Bagus Wirawan**

Universitas Hindu Indonesia, Denpasar, Indonesia

Email: [ajikwirawan@gmail.com](mailto:ajikwirawan@gmail.com)

**Abstract**---Brahmawidyā is the study of God [the knowledge of Brahman]. The Tattwa Sanghyang Mahājñāna [TSM] text is one of the iwa Tattwa papyri which contains the teachings of brahmawidyā as one of the main references and readings for the sulinggih. His teachings are implemented in everyday life, which is to become a spiritual practice, in an effort to achieve kalêpasan. Brahmawidyā teachings in TSM have a strategic role in the practice of kesulinggihan in the city of Mataram. Based on this, it is important to conduct research on TSM to analyze the Brahmawidyā teachings, their implementation, and their implications for spiritual practice. This research is a qualitative research. The primary data source in this study was the TSM manuscript which was obtained from various sources. The secondary data sources of this research are books, dissertations, theses and journals related to the object of research. In addition to the study books, the source of data was also obtained from interviews with a number of sulinggih in Mataram City, as TSM readers. There are 2 theories used in solving the problem formulation namely. Smrti theory combined with hermeneutic theory to analyze the reasons for the importance of brahmawidyā in TSM for sulinggih. Religious theory is used to dissect the implementation of the elements of TSM teachings by the sulinggih and the implications of the brahmawidyā teachings in TSM which are implemented in the practice of kesulinggihan in Mataram City. Data collection techniques in this research are literature study, reading, listening, and note-taking

techniques, interviews. In determining the informants in this study using purposive sampling technique.

**Keywords**---Brahmawidyā, Tattwa Sanghyang Mahajñana, purity practice.

## Introduction

Brahmawidyā is the study of God (Mahadewan, 1984:300). In this study, what is meant by brahmawidyā is divine knowledge according to Hinduism which is referred to in the tattwa text. Brahmawidyā not only discusses various human formulations of God, but brahmawidyā is an attempt to dialectically reconcile the text with the context. Tattwa Sanghyang Mahājñāna, hereinafter abbreviated as TSM, is a tattwa lontar which is one of the guidelines and literacy for the *sulinggih* in an effort to achieve *kalêpasan*. From generation to generation the teachings contained in TSM have been implemented in everyday life, becoming a practice of *kesulinggihan*. However, studies on tattwa have not been widely carried out, even neglected because most Old Javanese linguists focus on other genres, especially *belles-lettres* (Cresee, 2001:14-15 in Aciri, 2011:143)

Brahmawidyā teachings in TSM have a strategic role in the practice of *kesulinggihan* in the city of Mataram. Brahmawidyā in TSM has provided essential knowledge about Brahman and made *Sulinggih* a virtuous individual. *Sarasamucchaya* (śloka 500) states: "If there are people who are aware of the true state, such a person is called a virtuous person, the higher the knowledge of divinity of a virtuous person, the less attached he is to pleasure and sadness, such a person is called a *pandhita*." (Kajeng, 2010:389).

A *Sulinggih* [*pandhita*] is obligated to master tattwa [substance knowledge] because tattwa is an important source of information about religion, intellectual history, culture and divine teachings [*brahmawidyā*]. That is why the ancestors of Hindus in Bali passed down many brahmawidyā texts [Hindu theology] through tattwa lontars. It can be interpreted that the teachings of brahmawidyā must be understood by Hindus, because it is impossible for *raddha* to stand upright if the foundation of brahmawidyā is not solid.

In connection with research on Brahmawidyā in the Tattwa Sanghyang Mahājñāna its implementation in the practice of *kesulinggihan* in Mataram City, there are several problem formulations that will be studied in this study, namely: 1) Why is brahmawidyā in TSM important for *sulinggih* in Mataram City? 2) How is the teaching of brahmawidyā in TSM implemented by the *sulinggih* in Mataram City? 3) What are the implications of the brahmawidyā teachings in TSM, which are implemented in the practice of *kesulinggihan* in Mataram City?

In general, this study aims to determine the teachings of brahmawidyā in tattwa texts, and their implementation in religious practice. This goal is realized by conducting a gradual research on the text of TSM and its implementation in the practice of *kesulinggihan* in the city of Mataram. In addition to general objectives, this research also has specific objectives, namely as follows; 1) Explain the

reasons for the importance of brahmawidyā in TSM for the sulinggih in Mataram City; 2) Interpreting the teachings of brahmawidyā in TSM, which is implemented in the practice of kesulinggihan in Mataram City; 3) Analyzing the implications of the brahmawidyā teachings in TSM which are implemented in the practice of kesulinggihan in Mataram City.

The theoretical benefits of the results of this study are expected to contribute to the development of Indonesian Hindu Theology, as well as being used as reference material or comparison material for researchers who are interested in similar research. It is also hoped that it can contribute to the theory regarding brahmawidyā in tattwa papyrus texts. Practically the benefits of this research are as follows; 1) For the Hindu community, it is expected to be able to understand in depth the concept of brahmawidyā in the Tattwa Sanghyang Mahājñāna. 2) For educational institutions, this research can enrich the repertoire of research, especially in the field of brahmawidyā. 3) For religious institutions, the results of this study can help provide information or guidance materials to the community in order to increase understanding of brahmawidyā. 4) As a reference for other researchers who want to conduct research on brahmawidyā in tattwa texts.

The theories used to analyze the problems in this research are 1) Smerti Theory (Yasa, 2015:7) which is combined with Hermeneutic Theory (Gadamer, 1975 in Georgia Wranke, 2021); and 2) Religious Theory (Durkheim in Koentjaraningrat, 1997). Methodologically, this research was designed using a religious and cultural approach. The type of data to be used is interpretive qualitative data which is supported by primary data sources and secondary data sources. The main focus in this research is TSM by posing the problem of brahmawidyā and its implementation in the practice of kesulinggihan in the city of Mataram. In the research process, the researcher acts as the main instrument and goes directly to the research location, assisted by interview guides, photo cameras and other stationery. Collecting data in this study using observation techniques, in-depth interview techniques and documentation.

Based on the results of research on Brahmawidyā in the Tattwa Sanghyang Mahājñāna its implementation in religious practice in Mataram City, the results of this study can be presented into three parts, namely; First, the reason for the importance of brahmawidyā in the Tattwa Sanghyang Mahājñāna for Sulinggih; Second, the implementation of brahmawidyā teachings in the Tattwa Sanghyang Mahājñāna by the sulinggih; Third, the implications of the teachings of brahmawidyā in the Tattwa Sanghyang Mahājñāna which are implemented in religious practice in the city of Mataram. The three parts are one unit that are correlated with each other in shaping the practice of kesulinggihan in the city of Mataram.

## **Discussion**

### **Reasons for the Importance of Brahmawidyā in the Tattwa of Sanghyang Mahājñāna for Sulinggih**

A walaka who has been disciplined gets a position as a sulinggih or sadhaka. Sulinggih means a person who has a main/noble position in society (Suhardana,

2008:14). Obtained a noble position because he had attained inner and outer purity through the diksa of a prophet so that he was called a sadhu [wise]. By sticking to the sasana kawikon causes sulinggih to become siddhi. In addition to the sasana kawikon, sulinggih is also required to carry out the instructions of tattwa literature [brahmawidyā] so that sulinggih achieves siddha [the highest goal of kalêpasan]. Thus brahmawidya becomes important to understand and act upon his teachings to become a siddha sulinggih. The reasons for the importance of brahmawidyā in TSM for the sulinggih are as follows:

- 1) Theological Reason. The discourse on God's existence in TSM starts from the term that God is Bhaṭāra Guru, Bhaṭāra iwa who encompasses the entire universe [sanhyaṅ lyabiṅ rat kabeh, full of riṅ universe] and as the source of life [ātma natha] (TSM:1). Brahmawidyā is an absolute thing that is understood by a sulinggih because sulinggih is a brahmin, namely living in the way of Brahman (God). For those who have decided to give up the worldly life and become a brahmin, it is obligatory to understand brahmawidya. By understanding brahmawidyā, the sulinggih will have guidelines in carrying out the practice of purification according to the sasana of a wiku [sulinggih]. In addition, TSM is a mahatattwa who teaches about the nature of the self to reach its realm “mahajñane mahātattwam samāptā iha saṅyūayah, ātmaliṅga iwah stitah nya nyantare tatha” (TSM: 86) Great knowledge [mahajñana] is the essence of all knowledge and the end of all knowledge. iwa resides in all beings as ātmaliṅga. At the same time know nya is the emptiness essence of perfect emptiness. Devi (1962:152) states that nya means the highest state, Paramaśiwa consciousness.
- 2) Cosmological Reason, through understanding cosmology, it will be understood that God is the creator of the universe and its contents. The elements that make up the universe [Bhuwana Agung] and living beings [Bhuwana Alit] are the same element. Thus, living beings must be in harmony with nature so as to create a Jagadhita [harmonious life in the world].
- 3) Psychological reasons, psychologically TSM teaches ātma jñana [self-awareness] as the first step in spiritual practice to achieve kalêpasan [liberation]. TSM states that only having ātma jñana [knowledge of the nature of the self] can one help us to transcend the bonds of duality in life. After knowing the secrets of the self, the realm of consciousness, its place in the body, and its deity, then a spiritual person is obliged to carry out spiritual discipline exercises [sadhana], puja mantra, argha patra and Surya Sewana, as a way to achieve kalêpasan [liberation] which is the highest goal of life.
- 4) The reason for Yoga, a sulinggih is obliged to carry out spiritual yoga as an effort to achieve kalêpasan is the main point taught in TSM. Yoga is the connection between ātman and Paramātman. Once ātman is fused with Paramātman, then ātman will never be reborn [mokūa]. tman will be free from all kinds of taints and sins, and have the same qualities as Paramātman. Through the practice of yoga taught in TSM, all the stains that are attached will be burned by agni rahasya [the fire in the navel]. After the stains are burned, then Sanghyang tma continues his journey to the heart, throat [soft palate], nose, between the eyebrows, forehead, and finally

to the crown, which is iwadwara [gate of Shiva]. After leaving iwadwara, then Sanghyang tma will unite with Bhaṭāra iwa.

### **Implementation of the Elements of the Tattwa Sanghyang Mahājñana Teachings by the Sulinggih**

Durkheim's conception of religious emotion and the function of social sentiment for social integration in people's lives (Koentjaraningrat, 1977:270) can be seen in the implementation of TSM teachings in the practice of kesulinggihan in Mataram. The implementation of the practice of kesulinggihan in the form of the implementation of the teachings of divinity, the implementation of the teachings of aguron-guron, the implementation of the teachings of yoga, and the implementation of the teachings of kalêpasan. Although the practice of kesulinggihan is carried out individually, it has broad functional implications among the sulinggih and the Hindu community in particular. When there is a dialogue between the sulinggih and also with the community, then collectively it becomes a contact that focuses attention on the practice of the kesulinggihan.

### **Implications of Brahmawidyā Teachings in the Tattwa Sanghyang Mahājñana Implemented in Kesulinggihan Practices in Mataram City**

Religious emotion is the initial human capital for religious behavior, religious behavior is strengthened by the existence of a belief and belief system, in belief it must give birth to rituals or religious ceremonies to relate to God (Koentjaraningrat, 1977:270). Thus the Brahmawidyā teachings in TSM that are implemented will have implications for the practice of kesulinggihan in the city of Mataram.

- 1) The implications of the belief system, this can be seen from the behavior of the sulinggih which reflects the strength of the belief system in the Brahmawidyā teachings in TSM, thereby increasing the religious quality and quantity of the sulinggih. In the belief system there are several things that are emphasized such as: a) the existence of gods, b) the existence of ātman [soul], c) the existence of wayu/prana [sakti energy], d) the concept of ecchatology, and e) the sacred script [Oṅkāra]. Departing from this, the Brahmawidyā teachings in TSM which are implemented in the practice of kesulinggihan in Mataram City are described in the understanding of divinity and understanding of cosmology.
- 2) The implications of religious emotional aspects, this aspect can be seen from the internal encouragement of the religious attitude of a sulinggih in carrying out the practice of kesulinggihan. The teachings of brahmawidyā in TSM which are understood by the sulinggih can encourage someone to take religious actions or behaviors. Psychologically whatever is learned and done will certainly have an effect on one's view. Likewise, the teachings of brahmawidyā in TSM will affect a person's psychology in understanding the concept of divinity.
- 3) The implication of the social system, the teachings of brahmawidyā in TSM are very influential on the social activities of the sulinggih. The relationship that is built is the relationship between sisya and nabe (horizontal), and between sulinggih and the existence of God (vertical). Furthermore,

Sulinggih, who is a religious figure, plays a role in the social aspect of society. This is because between religion and the social system cannot be separated, where the element of solidarity becomes an important part of religious social life. The brahmawidyā teachings in TSM become a guide for the sulinggih when carrying out their obligations by involving social aspects.

- 4) The implication of the cultural system, culture is generally interpreted as all forms of human action that reflect identity. Culture has seven universal elements that will always exist in every culture, such as: religious systems, social organization systems, knowledge systems, languages, arts, livelihood systems, and the last is a technology system. The implication of the cultural system of the brahmawidyā teachings in TSM in the practice of kesulinggihan in Mataram City can be seen from the understanding of sulinggih on the ideological aspect [knowledge], activity aspect [ritual], and material aspect [holy place].

### Findings

- 1) Factual Findings. TSM is the main literature that is used as a guide by the sulinggih in Mataram City in addition to other tattwa such as Bhuwana Kosa, Wrhaspati Tattwa, Tattwa Jñana. The existence of TSM greatly reconstructs the sulinggih's understanding of brahmawidyā, which is then implemented in the form of kesulinggihan practices. The recitation of sacred scripts, asceticism, brata, yoga, and samadhi is an inseparable part of spiritual practice, which is a prerequisite for self-purification. In addition, understanding the ātma jñana [nature of the self] is a major part of brahmawidyā. By understanding ātma jñana, all knowledge will liberate from worldly bonds so that it will lead to kalêpasan [liberation].
- 2) Theoretical findings can be described as follows: 1) The Smerti theory stated by Yasa (2015:7) states that smerti [tafsir] is a common thing that has been done by sages since ancient times, when interpreting a revealed text called the Veda Sruti. Not all Western theories can be used to dissect religious texts. In the smerti theory, there are two methods used, namely the saherdaya method [inspiration, health] and the herdaya samwada method [sympathetic response, dialogue]. In an effort to understand the text of TSM as a reference for the practice of kesulinggihan, readers are expected to really focus on studying each sentence conveyed in TSM. The suitability between the context and the situation when the verse [śloka] in the TSM was compiled must be carefully considered, so that there are no misunderstandings and foster blind faith. The ability to reason, inspire and be healthy when studying the contents of TSM is really needed in order to be able to have a religion with common sense. Then the relation with herdaya samwada in the TSM text has been seen from the beginning of the TSM text presentation. The continuous dialogue between Sang Kumara as the siswa [student] and Bhaṭāra iwa who as the nabe [teacher], really opens the veil about the nature of ātma jñana [knowledge of the nature of the self] and the path to kalêpasan.
- 3) Hermeneutic theory proposed by Gadamer (1975) places hermeneutics not only as an interpretive methodology, but as an ontological interpretation or understanding itself is considered the way of being. According to Gadamer's perspective, hermeneutics will always dive into the rebirth of

meaning from a text. This is what makes the text of TSM with the teachings of brahmawidyā in it will be able to be the right reference for the sulinggih, in carrying out the practice of kesulinggihan according to sasana kawikon. The existence of brahmawidyā teachings in the TSM text has placed God as the object of ontology for Hindu scholars in order to conduct investigations about God. Seen from the point of view of ontology, the text of TSM views Sulinggih as Sang Panadahan Upadesa, namely a Sulinggih who has swadarma in providing moral education (morals) to the community so that people live in harmony with noble morals. 3) The theory of religion proposed by Durkheim (in Koenjaraningrat, 1997:201-202) states that there are five important components in the religious system, including: religious emotions, belief systems, rite systems, ritual equipment, and religious people. Departing from this, the teachings of brahmawidyā in TSM which are implemented in the practice of kesulinggihan in Mataram City illustrate the concept of belief contained in the conception of divinity. The conception of divinity (brahmawidyā) in the TSM text will always involve aspects of spiritual energy, soul journeys, Hindu cosmology and radha aspects. The concept of divinity in Hindu theology can be divided into two dimensions, namely the Nirguna Brahman dimension and the Saguna Brahman dimension. Nirguna Brahman is a divine concept without name and form, without nature, empty or transcendent. While Saguna Brahman is the understanding of God by sharing aspects or forms, so that it has certain characteristics and characteristics. This is in accordance with the belief system expressed by Koentjaraningrat (2005) about the existence of the gods which is an aspect of things that are metaphysical.

## **Conclusion**

Based on the results of the research above, it can be concluded as follows. The reasons for the importance of Brahmawidyā in the Tattwa Sanghyang Mahājñāna for the sulinggih in Mataram City include theological reasons, which are closely related to the way of life on the path of Brahman (God). Cosmological reasoning, which is a view that emphasizes that God is the creator of the universe and its contents. The elements that make up Bhuwana Agung and Bhuwana Alit are the same elements, so life must be in harmony with nature to achieve Jagadhita. Psychological reasons, psychologically TSM teaches ātma jñana [self-awareness] as the first step in spiritual practice to achieve kalêpasan. The reason for Yoga, Sulinggih is obliged to carry out spiritual yoga so that he is always connected with iwa.

The implementation of the Tattwa Sanghyang Mahājñāna Teachings by the sulinggih includes several implementations. Implementation of the teachings of divinity, in this implementation sulinggih is believed to be iwa sekala and is a representative of the existence of iwa. Therefore, every behavior must reflect the suddha, sadhu, siddhi, and siddha sulinggih. Implementation of the teachings of the aguron-gurons, during this aguron-guron period, isya was educated to have a noble personality, trikaya parisudha character, and to make āstra as a stick [atêkên lambaŋ]. In addition, a prophet must be really selective in accepting a sisya. Implementation of Yoga Teachings, the yoga stages in TSM are known as

jñāna sandhi which consist of: self-control (sadhana), Iśwarapranidhāna, mastery of three types of chakras, understanding of sapta akasa and samadhi. The implementation of kalpāsan teachings, in an effort to achieve kalpāsan through jñāna [liberating knowledge] and the presence of Oṅkāra in TSM has a fundamental role. TSM states Oṅkāra as the path to kalēpāsan.

The implications of the teachings of brahmawidyā in TSM which are implemented in the practice of kesulinggihan in the city of Mataram can be seen through: The implications of the belief system, this can be seen from the behavior of the sulinggih which reflects the strength of the belief system in the teachings of brahmawidyā in the city of Mataram, thereby increasing the quality and quantity of religion of the sulinggih. The implications of religious emotional aspects, the teachings of brahmawidyā in TSM which are understood by the sulinggih can encourage someone to take actions or behaviors that are religious in nature. The implication of the social system is that the relationship that is built is the relationship between the sisya and the nabe (horizontal), as well as between sulinggih and the existence of God (vertical). The implications of the cultural system, the cultural system originating from the brahmawidyā teachings in TSM can be seen from the sulinggih's understanding of the ideological aspect [knowledge], activity aspect [ritual], and material aspect [holy place].

### **Suggestion**

- 1) the existence of TSM, which is one of the temple libraries and a source of reference for Hindu theology, should be studied and paid attention to by all parties. The sustainability of TSM will contribute greatly to the development and existence of Hinduism in the future.
- 2) It is hoped that the sulinggih will actually use TSM as a reference in their spiritual practice, so that they will be able to become sudha [holy], sadhu [wise], siddhi [effective], siddha [successfully] achieve kalēpāsan in accordance with the goals of dharma kawikon .
- 3) Competent parties such as Hindu universities, traditional institutions, local governments, writers, culturalists and spiritual activists should provide moral and material support for the continued existence of TSM as a reference for Hindu theology.
- 4) To the next researchers, they should examine critically, more intensively and in more detail so as to strengthen the existence of TSM as a reference for religious practice and a source of brahmawidyā [Hindu Theology], hopefully this research can be useful and can be used as study material in future research.

### **References**

- Aciri, Andrea. 2011. *A new perspective for "Balinese Hinduism" in light of the pre-modern religius discourse*. London: Routledge. Page 142-166.
- Bose. A.C. 2010. *Panggilan Weda*. Surabaya: Paramita
- Devi, Sudharsana. 1962. *Tattvajñāna and Mahājñāna (two kavi philosophical texts)*. New Delhi: Academy Of Indian Culture.
- Georgia Wranke (penerjemah Ahmad Sahidah) 2021. *Gadamer, Hermeneutika, Tradisi dan akal Budi*. Yogyakarta: IRCiSoD.

- Kaelan. 2005. *Metode Penelitian Kualitatif Bidang Filsafat*. Yogyakarta: Pradigma.
- Kaelan. 2010. *Metode Penelitian Agama Kualitatif Interdisipliner*. Yogyakarta: Paradigma
- Kajeng, I Nyoman, dkk. 2010. *Sārasamuccaya*. Surabaya: Paramita
- Koentjaraningrat. 1997. *Sejarah Teori Antropologi II*. Jakarta: Universitas Indonesia Press.
- Koentjaraningrat. 2005. *Pengantar Antropologi I*. Jakarta: PT. Rineka Cipta.
- Koentjaraningrat. 1977. *Metode Penelitian Masyarakat*. Jakarta. PT Gramedia
- Mahadevan.T.M.P. 1984. *Outline of Hinduism*. Bombay: Chetana
- M.Monier Williams. 1996. *A Dictionary Sanskrit and English*. Motilal Banarsidass Publishers Private Limited: India.
- Pudja, I Gede. 1999. *Theologi Hindu (Brahmawidya)*. Surabaya: Paramita.
- Suhardana, KM. 2008. *Dasar-Dasar Kesulinggihan Suatu Pengantar Bagi Siswa Calon Sulinggih*. Surabaya: Paramita.
- Widyantara, Wayan. 2010. *Diksanisasi Rohani Membangun Peradaban Kebrahmanaan*. Denpasar: Pustaka bali Post.