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Dasaksara, as widely known in Balinese Hindu society, is composed of a series of Panca Brahma (Sa, Ba, Ta, A, I) and Pancaksara (Na, Ma, Si, Wa, Ya) scripts. The ten holy scripts were first found in the book of Saiwa Religion in India where His "descendant" went to Bali through the spread of Hinduism to the archipelago. Careful excavation of the religious books of the Shiva Darsana group such as Pasupata, Saiwa Siddhanta, Vira Saiwa, Nandikeswara Saivism was conducted.

The **concept of rwa bhineda** is an inversely proportional concept of Liberation or its opposite which has the same goal to achieve balance. In this concept of divinity, there is also the embodiment of Lord Shiva, which is the teaching of these gods, as well as a symbol of the attainment of Liberation. It is necessary to know the structure of the organs **in the human body** to know the path of the atman to heaven and hell in the human organs.

The combination of the atman with the body which makes humans live is called Jiwaraga. The process of learning about the attainment of liberation starts from the name of the organs **in the human body**, the work system and metabolism of the body as the place where the atman resides and the atman comes out in the process of release.

This knowledge **is used to help** focus the mind as it is very important in the attainment of detachment. According to the text of Tutar Brahmokta Widhisastra, man's freedom from the world to unify with God is the highest freedom, which can be achieved by focusing the mind on achieving spiritual freedom towards God and avoiding reincarnation. Keywords: Brahmokta Widhisastra, Liberation I.

Preface Based on the description in the lontar Tutar Brahmokta Widisastra, it is explained that Gods exist **in the human body** which are manifestations of God. In this

case the existence of these Gods as a power generator in the body. This will make people aware that whatever they do, they must ask for the power of the mighty and always remember God.

The main goal of Hindus towards moksha is the union of atman with God. This atman union is not easy to achieve. There is a lot of knowledge that needs to be known in the union of atman in order to achieve moksha. Before discussing how to unite atman to moksha, according to the text of Tatur Brahmokta Widhisastra, the definition of atman and moksha is explained.

Atman are small (smooth) sparks of Brahman / Sang Hyang Widhi Wasa that are within every living being. The Atman in the human body is called: Jiwatman, which is what gives life to humans. Atman comes from Sang Hyang Widhi Wasa, like the sun with its rays. Sang Hyang Widhi Wasa as the sun and the atma-atma as His rays that are scattered into the lives of all beings. Thus the atman gives life to beings in this universe.

Indria cannot work if there is no atman. Sacred script is very important in the process of liberation, to learn this sacred script is not very easy to understand. Therefore, to learn this sacred script, it must be learned from the basics. In this case, this sacred script is contained in the lotar Tatur Brahmokta Widisastra which is explained as follows: Kalanira, sang Hyang Niskala megawe nada, nada magawe windu, windu magawe arddacandra, arddacandra magawe wiswa, wiswa maka sajna Ongkara, mandel ring sapta padadi.

Kunang Sang Hyang Saptatma, umandel ring saptapada, apan sira pada Bhatara, umandel ring Ongkara, megawe Tryaksara, magawe Panca Brahma, mwanng Pancaksara, wyakti nira. Sang Hyang Ongkara mijil Makara, Makara amijilaken Ukara, Ukara mijilaken Akara, mangkana atah kawijilanira Sang Hyang Tryaksara, sakeng Sang Hyang Ungkara siran wijil, kunang ikang Makara mijilaken, I mwanng Ya, I kang Ukara ngamijilaken Akara Mah Namah, ikang Akara ngamijilaken Sa-Ba mwanng Si-wa.

Nahan utpati Sang Hyang Pancaksara, mwanng Panca Brahma, ansangkeng Tryaksara ika mwanng kapralinaniran Uma tri karena nira swang-swang, prapti niran aneng sarira, idep ta ya munggwing padma hrddaya Sang Hyang Pranawa, gumawa Tryaksara mwanng Panca Brahma. (Tatur Brahmokta Widhisastra) Translation: Sanghyang niskala makes Nada, Nada holds Windu, Windu holds Ardhadacandra, Ardhadacandra holds Wisma, Wisma is the name of Ongkara, located in seven main places.

The Sanghyang Saptatma is located in seven places, where those places are the place of Bhatara, who is in Ongkara, in fact he is the one who held the Tri Aksara, held the Five

Brahma, and the Pancaksara. From Sanghyang Ongkara emerged Makara. From Makara comes Ukara. From Ukara comes Akara. Such is the process of the appearance of the Sanghyang Tri Aksara, who was born from Sang Hyang Ongkara. So it gives rise to I and Yes.

Ukara gave birth to the characters A, Ta, Na, Ma. Akara gave birth to Sa, Ba, and Si-Wa. That is the process of the appearance of the Sanghyang Pancaksara and Pancabrahma. All of them come from Sanghyang Tri Aksara. Likewise, the process of disappearance returns to their respective origins. In fact, in the body, your mind is placed on the lotus of Sanghyang Pranawa's heart, creating the Tri Aksara, Panca Brahma and Pancaksara II.

Brahmokta Widisastra Brahmokta Widisastra is a fairly old lontar. The description in this lontar is written in sloka form using Sanskrit, while the explanation is in Old Javanese. It is the same with other old lontars such as Ganapati Tattwa, Tattwa Jnana, Wraspati Tattwa, Bhuwana Kosa and others.

Brahmokta Widisastra describes the teachings of kalepan which are siwasistic. The entire contents can be summarized as follows: 1. Explain about Saptapada. Saptapada consists of Parama Kewalyapada, Kewalyapada, Turyantapada, Supyapada, Swapanapada, and Jagrapada. It also explains about Saptadewata, Saptaatma, and their place in the body. 2. Explain the nature of Sang Hyang Pranawa (OM).

The universe and the body (human) are the embodiment as well as the soul. It is the supreme object of the past. 3. Explain the benefits of pranayama. True pranayama will be able to burn out all diseases, including papa, sin, tri guna, dasendrya, sad ripu, so that people are free from disease. People who are free from disease will live long. 4. Explaining Chess Dasaksara (fourteen characters), namely: a. Pancabrahma : Sa Ba Ta A I b.

Pancaksara : Na Ma Si Wa Ya c. Tri Script: A U Ma d. Eka Aksara : Om(Ong) The fourteen characters have the same level of holiness with the same heavenly reward and kamoksan. Because the fourteen characters are the body of God or the embodiment of Shiva called Catur Dasa Siwa (fourteen Shiva), which is the object of Liberation in the sense of achieving Liberation, the fourteen places of Shiva can be addressed with such abilities. Om is the highest released object.

Which characters can be concentrated in the mind when death approaches, then there it goes to one of the woeful places of Shiva, as follows: The group of characters to which Shiva is addressed are, Panca Brahma Sang Hyang Wredakalasiwa Bang Sang Hyang Stipalasiwa Tang Sang Hyang Taya Sadasiwa Ang Sang Hyang Mahasuksmasiwa Ing

Sang Hyang Suksmasiwa The Five Scripts of Nang Sang Hyang Satyakalasiva Mang Sang Hyang Adikalasiva Sing Sang Hyang Paramasiwa Suksma Wang Sang Hyang Atisuksmasiwa Yang Hyang Atisuksmasiwa Tri Script Ang Sang Hyang Suksmatarasiwa Ung Sang Hyang Sadasiva Mang Sang Hyang Shiva Eka Akasara Ong (Om) Sang Hyang Sunyasiw The person who has reached the place of Shiva will enjoy pleasure and will not return to sorrow because it is called Shiva or Sadasiva.

He is also called Iswara because He is the owner of the fourteen palaces. This lontar Brahmokta vidisastra also contains an appeal to the teacher so that in teaching the pearl of the highest Siwasiddhanta teachings, it is not to just any student. And explained the Panca Maha bhuta, Panca Tan Mantra which both form Dasendriya. III.

The teachings of Liberatioan in the lontar Tuter Brahmokta Widhisastra The teachings of Liberatioan in the lontar Tuter Brahmokta Widhisastra sacred script play **an important role in the achievement** of Liberatioan. Therefore we must know and understand how the sacred script is used and where the sacred script is located. As well as the sacred script dasaksara, five brahma, five script, tri script, eka script.

Each of these scripts has a sthana (place, position both **in the human body** (bhuana alit) and in the universe (bhuana agung). complete with color symbols, weapons and symbols of their embodiment. Here are some texts in the Tuter Brahmokta Whidisastra lontar mentioning the sacred script which has a place **in the human body** and the universe as well as the place of the Gods in the teachings of Liberatioan: sira Sang Hyang Catur Dasaksara, Iwir nira mantra akna, Sang, Wetan, Bang, Kidul, Tang, Kulon, Ang, Lor, Ing, ring Tngah, anut lenging ati, Purwwa Daksina, Pancima-Uttara, mangkana reh ira.

Mwah ring Aghneya mantra nira, anuta lenging ati, wkasana ring Airsanya, mantra, Nang, kidul-wetan, Mang, Kidul-Kulon, Sang, Lor-Kulon, Wang, Lor-Wetan, Yang, i Tengah, mwah mantra akna **Sang Hyang Ratna Upadesa** ring kukulungin ati, Ong, dening amantreken ika, dena tutug tekeng ampru, mankana kocapa nira, ya pangabhaktin ta ri Bhatara Paramasiwa, sang pinaka Hyanging nada winuwus nguni ring tungtung ing rambut, apan ing tungtung rambut lawan kasing tleng ing ampru tunggal sira, sira sinangguh paramasunya.

(Tuter Brahmokta Widhisastra) The fourteen characters that must be pronounced are: Sang-East, Bang-south, Tang-West, Ang-North, Ing-di Tengah, following the hole in the heart, from east to south, from west to north. That's the order. Again in the Southeast is spoken, following the hole in the heart ending in the Northeast, with the mantra Nang from South to East, Mang from South to West, Sing from North to West, Wang from

North to East, Yang in the Middle.

Again say **Sang Hyang Ratna Upadesa** in the curve under the chest straight with the heart, by chanting the mantra, so that it reaches the gall. Thus mentioned. That is an offering to Bhatara Paramasiva, who is the deity of Nada (sound) on the ends of the hair, which was mentioned earlier. From the ends of the hair and ending in the gallbladder, single he, he is considered the supreme desolate embodiment. It can be understood that every organ of **the human body has** symbols of sacred script and gods residing in it. The script mentioned is Dasaksara which is divided into Five Brahma and Five Aksara.

The first achievement of Liberation is to know this sacred script and where the sacred script **is located in the human body** and the gods who reside **in the human body**. And the process is also influenced by the ruler of the cardinal directions which must start from the east and end in the middle as well as **in the human body** starting from the body's organs, namely the hair and ending in the bile.

That all systems of human behavior are to achieve a purpose by making oneself aware of the will and power of spirits such as spirits, gods who inhabit nature. From this understanding, **it can be concluded that** in the ejection text Tatur Brahmokta Widhisastra **it is believed that** it is for the attainment of Liberation. By **believing in the existence of** sacred scripts and gods **in the human body**, which play **an important role in the** process of achieving Liberation.

For that we must realize that **in the human body** there is the power of God. **The concept of Rwa Bhineda** is something that shapes the character, especially the Balinese. Balinese people do not make differences as an enmity or an excuse to show our ego. Difference is a beauty that must be balanced for the realization of harmony in human life and the universe.

Maybe this concept also influences the character of Balinese people to be less aggressive in responding to cases or issues that are developing. **In everyday life, the concept of Rwa Bhineda is a form of respect for** the choices of human life, what we want to be in the future. Like the motto of our country, Bhineka Tunggal Ika (different but still one), it means **that we are different** in race, **face, skin color, occupation**, destiny, name, but we are still one, namely humans created by God.

In this case, **the concept of Rwa Bhineda** discussed in the lontar Tatur Brahmokta Widhisastra is the Rwa Bhineda script. This description of Rwa Bhineda can be read in the Bhuwanakosa lontar, Jnasiddhanta, Rwa Bhineda Ring Jero, Rwa Bhineda without Literature, Tattwa Jnana, Wrhaspati tattwa, and several usada lontars. These two holy

scripts Ang and Ah are two different or contradictory entities, therefore this Dwi Aksara is also called Rwa Bhineda.

The holy Ang script is the paragayan (sthana) Purusha. And the holy script Ah is the Pradana paragayan. Purusa is the atma (jiwatman), and Pradana is the gross body (raga sarira, sthula sarira). Atma or Purusa is an invisible figure (niskala), while the sarira body is a visible human body (sekala).

Both, Purusa and Pradana are one entity, symbols of Ardha Nareswara and Nareswari. The concept of Rwa Bhineda in the text of Tuter Brahmokta Widhisastra is a kamoksan achievement. Rwa Bhineda is the secret key, which is where the unification of the Tri Aksara into the Dwi Aksara, namely Ang Ah. Ang and Ah are different and inversely proportional holy characters or their opposites that have the same goal of achieving balance.

The depiction of Lord Shiva is very unique. Lord Shiva is depicted in human form. Lord Shiva is depicted sitting on a grave, which symbolizes his absolute control over birth and death. His body was naked and covered in ashes. The naked body symbolizes that He is free from attachment to material things in the world, the ashes symbolize the essence of all things and beings in the world.

The ashes on the god's body symbolize that He is the source of all creation that comes from within him. Shiva's appearance, Shiva has curly hair that is rolled up, red in color. Shiva is known as Kapardi. Shiva is also said to be Agni. Has 3 eyes (Tri Netra), Phalanetra, Agnilocana, Trolocana and others, the two eyes on the left and right symbolize his physical activity in the world.

The third in the center of His forehead represents knowledge (jnana), and this is called the eye of wisdom or knowledge. The power of Shiva's third eye is to destroy evil. There are several concepts of divinity that exist in the teachings of the lontar Tuter Brahmokta Widhisastra. For this reason, it must be realized that in the human body there is the power of God.

There is the concept of rwa bhineda which is the inversely proportional concept of Liberation or its opposite which has the same goal of achieving balance. In this concept of divinity, there is also the embodiment of Lord Shiva and the embodiment of Lord Vishnu, which is the teaching of these gods, which is a symbol of the attainment of Liberation which should be understood in depth.

It is necessary to know the structure of the organs in the human body to know the path

of the atman to heaven and hell in the human organs. Starting from the name of the structure of the organs **in the human body**, the work system and metabolism of the body as the place where the atman resides and the atman comes out in the process of release.

Knowledge of the structure of the body and the working system **is used to help** focus the mind as it is very important in the attainment of detachment. The combination of the atman with the body causes humans to live which is also called Jiwaraga. In every living being, the Atman is the source of his life, while the citta and stula sarira are tools for his life, which cannot be killed.

Atman's relationship with God is God who is confined within every creature. Atman escapes the Wizard (state of birth, life, death, illness). The soul as the magic of Atman, can be subject to wizards / senses, such as slandering, berating and so on. Can be suppressed by anga such as pain, sorrow, grief. Aham brahma asmi: I am brahman, Brahman atman aikyam: Brahman and atman are one. A separate spark of Brahman (God).

Separation is caused by the nature of Awidya (don't know), Because Awidya people are easily influenced by maya / imaginary images that cause pleasure Human freedom from the world is one with God that achieves liberation in the text of the Tatur Brahmokta Widhisastra explained by Yoga achieving the highest freedom, namely focusing the mind to achieve spiritual freedom towards God, avoiding reincarnation. IV. Conclusion Brahmokta Widisastra is a fairly old lontar.

The description in this lontar is written in sloka form using Sanskrit, while the explanation is in Old Javanese. It is the same with other old lontars such as Ganapati Tattwa, Tattwa Jnana, Wraspati Tattwa, Bhuwana Kosa and others. Brahmokta Widisastra describes the teachings of Liberation which are siwasistic The process of self-control in the self-control in the chart above is that which is controlled by the senses, not killing and not thinking badly. If self-control is carried out properly, Liberation is achieved.

There are several concepts of divinity that exist in the teachings of the lontar Tatur Brahmokta Widhisastra. For this reason, it must be realized that **in the human body** there is the power of God. There **is the concept of rwa bhineda** which is the inversely proportional concept of kalepasan or its opposite which has the same goal of achieving balance.

In this concept of divinity there is also the embodiment of Lord Shiva and the embodiment of Lord Vishnu which is the teaching of these gods which is a symbol of

the attainment of kalepasan which should be understood in depth.

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