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Jayapangus [Press Jurnal Penelitian Agama Hindu](https://jayapanguspress.penerbit.org/index.php/JPAH) Volume 6 Nomor 2 (2022) ISSN : 2579-9843 (Media Online) <https://jayapanguspress.penerbit.org/index.php/JPAH> 16 The Process Of Creation And Dissolution Of The Universe In Bhuwana Sangksepa's Text Anak Agung Raka Asmariyani Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar agungrakaasmariyani@gmail.com Abstract Bhuana Sangksepa's text is a Shivaistic text classed as a Tattwatext 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 Buana 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 teknik 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 tersusun 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 <https://jayapanguspress.penerbit.org/index.php/JPAH> 17
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, Sruti and Smerti. 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. Lontar Bhuana Sangksepais 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 Bhuana Agung (Makrococosmos) and Bhuana Alit (Mickrococosmos), 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.

<https://jayapanguspress.penerbit.org/index.php/JPAH> 18 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 Ardhaacandra, 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 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 svabhava, 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.

<https://jayapanguspress.penerbit.org/index.php/JPAH> 19 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 Astaprakerti, 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 mahaprsnam Sarva sandeha nasanam Janmetva isa tattvanca Vaksyami srnu te vidhih Meaning: 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, mwan angina, lawan draditya, mwan akasa wintang tan hana kabeh (Bhuana Sangksepa, Sloka 4). Meaning: 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, <https://jayapanguspress.penerbit.org/index.php/JPAH> 20 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. Meaning: 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. Mantraenergy is very much synonymous with the energy associated with Shiva worship; the matrais a significant component of the universe. mantrais 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 sangkreyaya, sangkeng traysary, hana ta pancabrahma mijil sangkreyaya, sangkeng panca aksara hana ta sarwa aksara mijil sangekrya yata avara wyanjana, nga. Nahan takramanya kamung kumara (Bhuana Sangskepa, Sloka :7-8). Meaning: 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 <https://jayapanguspress.penerbit.org/index.php/JPAH> 21 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, Tatpuruasa, Aghora, and Isana are all forms of Sa. These Panca Brahmas 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 Butas were created as a result of these five factors. The Panca Maha Butas 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 Brahmas 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. Purusa and pradana (Prakrti) 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), prakrti (principle of non-consciousness) and purusa (principle of consciousness).

Furthermore, he stated that prakrti 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 Prakrti is the cause of all items. Purusa is not the cause (Prakrti) 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 Brahmas are denoted by the letters Sa, Ba, Ta, A, and I which stand for Sadyojata, Bamadewa, Tatpurlasa, 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. I Kang mantra Pampinaka pertiwi, i Kang mantra Gom pinaka akasa, i Kang mantra Rom Pinaka raditya, i Kang 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 Sangsksepa 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, Ardha candra, 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 megho gnih, Na ratrih na dina tatha, <https://jayapanguspress.penerbit.org/index.php/JPAH> 23 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). Meaning: 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 Meaning: 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. (Bhagawadgita, 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 NISKALA/SUNYA MATRA PANCABRAHMA PA WINDU TRYAKSARA WISWA ARDHACANDRA SWARA DAN

WYANJANA <https://jayapanguspress.penerbit.org/index.php/JPAH> 24 3. The **Dissolution of the Universe in Bhuna 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 Bhuna Sangksepa's text, in addition to being** formed, this universe also disintegrates, as indicated in the passage below: Anityajivitam loka Anitya dreviya sancayah Anitya prya samyogha Anitya janma masanam Meaning: Life, property, and birth are transient, impermanent in the world at the time of this birth, and impermanent in nature throughout this birth (Bhuna 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.

Meaning: **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) Meaning: 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 <https://jayapanguspress.penerbit.org/index.php/JPAH> 25 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, bhatara brahmahilang 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) Meaning: 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*
Meaning: 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 <https://jayapanguspress.penerbit.org/index.php/JPAH> 26 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 Sgksepa*'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 <https://jayapanguspress.penerbit.org/index.php/JPAH> 27 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. References: Ananda, I. N. (2008).

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