

## Study of Sanskerta in Mantra Śiwa Astawa

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### Abstract

*Prayer is a form of religious activity that seeks to establish a relationship with Ida Sang Hyang Widhi Wasa and His manifestations and ancestors. Prayer with genuine requests that are spontaneous and personal, and generally not ritualistic, is called prārthanā. Praying with devotional prostration to Ida Sang Hyang Widhi Wasa in His manifestation as Bhaṭāra Śiwa is called Śiwa Astawa. Bhaṭāra Śiwa is the origin and return of all this. Śiwa Astawa is a way of communicating for Hindus to God as a form of Bhaṭāra Śiwa. This research aims to determine the existence, types of Sanskrit and the meaning of the Śiwa Astawa mantra. This research is practically useful in providing knowledge to Hindus and clergy such as pandita, pinandita and others. This research data was collected through observation of literature, documentation and in-depth interviews with key informants. This research produced findings, namely the existence of the Śiwa Astawa mantra, the type of Sanskrit in the Śiwa Astawa mantra, and the meaning of the Śiwa Astawa mantra for Hindus in Indonesia. The Śiwa Astawa Mantra is a prayer of devotion to Ida Sang Hyang Widhi Wasa through His manifestation as Bhaṭāra Śiwa. Bhaṭāra Śiwa is all-pervading, He is unseen and cannot be thought of, He is like space, unreachable by the mind and senses, permeates everything, is everywhere, encompasses everything. Bhaṭāra Śiwa is also present in the mind and senses, but the mind and senses cannot reach Him, He overcomes the mind and senses. Such are the immanent and transcendent aspects of Bhaṭāra Śiwa. There are three types of Sanskrit in the Śiwa Astawa mantra, namely Vedic Sanskrit, Classical Sanskrit and Nusantara Sanskrit. The Śiwa Astawa mantra is meaningful for Hindus in Indonesia, namely the belief in Ida Sang Hyang Widhi Wasa through His manifestation as the single Bhaṭāra Śiwa and the source of everything, ruler of all creatures.*

**Keywords:** Sanskrit Studies, Mantra, Śiwa Astawa.

### 1. Introduction

Belief in the existence of God is the basic belief of all religions. God in Hinduism in Bali is generally called Ida Sang Hyang Widhi Wasa but in Lontar-lontar he is called Bhaṭāra Śiwa. Bhaṭāra Śiwa is One, but also not One. Bhaṭāra Śiwa is worshiped as Ista Dewatā, namely the God who is desired by his worshipers in an activity called Bhaṭāra-Bhaṭārī. Bhaṭāra Śiwa is Paramaśiwa, namely the nirguṇa God, and He is Sadāśiwa, the Saguṇa God. Bhaṭāra Sadāśiwa is worshiped by people as Bhaṭāra-Bhaṭārī in various activities. His activities include being a creator, preserver and pemralina and in this case Bhaṭāra Śiwa is called Bhaṭāra Brahma, Vishnu and Íwara. Bhaṭāra Śiwa is also Bhaṭārī Sarswati

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as the god of knowledge, Dewi Melanting as the God of the Market. The names are in Sanskrit but also in regional languages such as Javanese, Balinese and others. In the Bhaṭāra perspective, Śīwa occupies all the cardinal directions with their own names. In the East He is Bhaṭāra Iswara, in the Southeast He is Bhaṭāra Mahesora, in the South He is Bhaṭāra Brahma, in the Southwest He is Bhaṭāra Rudra, in the West He is Bhaṭāra Mahadewa, in the North West He is Bhaṭāra Śāngkara, in the North He is Bhaṭāra Vishnu, in the North East He is Bhaṭāra Śambhu and in the Center Bhaṭāra Śīwa.

Bhaṭāra Śīwa is all those gods and all gods are Bhaṭāra Śīwa. The One Bhaṭāra Śīwa becomes many Bhaṭāras and in fact the Bhaṭāra-Bhaṭāra that are many are the One Bhaṭāra Śīwa. Hindus believe Bhaṭāra Śīwa to be impersonal, without qualities (nirguṇa) and indivisible, unseen (niṣkala), and at the same time also Personal or with qualities (saguṇa) and as if divided (sākala). When Hindus want to approach and connect with Ida Sang Hyang Widhi Wasa, they generally do this by praying. By connecting with prayers to Ida Sang Hyang Widhi Wasa, interaction occurs between the worshiper and those being worshiped. Therefore, what is worshiped is a personal God (saguna/sākala). However, sometimes by certain people Ida Sang Hyang Widhi Wasa is worshiped as an impersonal God (nirguṇa/niskala).

Bhaṭāra Śīwa apart from being Bhaṭāra, is also Bhaṭāra Kāla whose presence is not expected. Because people did not expect Sang Hyang Widhi to be present as Bhaṭāra Kāla, the Hindus offered a series of caru and tawur to Him, all of which was aimed at making Him celebrate His presence as Bhaṭāra Kāla again and becoming Bhaṭāra Bhaṭārī. Such is the belief of his devotees.

Hinduism in Bali teaches worshipping Bhaṭāra Śīwa, who is called Śīwa Astawa. Prayer or puja to Bhaṭāra Śīwa can be done every day or on certain days during Hindu religious holy days. Prayer in Sanskrit is called prārthanā. The word prārthanā means to ask earnestly. Puja Śīwa Astawa means prayers said and addressed to Bhaṭāra Śīwa in everyday life for Indonesian Hindus. The Śīwa Astawa puja or mantra uses Sanskrit. Sanskrit is the language used in the Vedas. In its development, there are three types of Sanskrit, namely Vedic Sanskrit, Classical Sanskrit and Archipelagic Sanskrit or Archipelago Language.

Starting from the introductory explanation above, the author can formulate a problem, namely how does the Śīwa Astawa mantra exist. What is the type of Sanskrit in the Śīwa Astawa mantra. What is the meaning of the Shiva Astawa mantra for Hindus in Indonesia?

The objectives of this research include two main objectives, namely general objectives and specific objectives. In general, this research aims to explore, know and understand and disseminate the existence of the Śīwa Astawa mantra text. Specifically, this research aims to describe and analyze the existence, types of Sanskrit and the meaning of the Śīwa Astawa mantra. This research is theoretically and practically useful. Theoretically, to find out the existence of the mantras used in Śīwa Astawa. Practically, this research is useful in providing knowledge to pandita, pinandita and Hindu people in Indonesia about the Śīwa Astawa mantra.

## 2. Literature Review, Concepts, Theories and Research Methods

This research contains a literature review, conceptual and theoretical basis. The literature review used in this research is to systematically identify, discover and analyze documents that contain information related to problems related to Sanskrit texts. The library takes the form of scientific research, journals, scientific papers related to Sanskrit. These libraries are Caturweda, Wedaparikrama and Lontar Pūja. To avoid errors in interpreting the concept of the title "Sanskrit Studies in the Śīwa Astawa Mantra", the Śīwa Astawa

Mantra is explained. The theories used in this research are philological theory, structural theory, hermeneutical theory, and semiotic theory.

Philology is a science that deals with works of the past in the form of writing. Written works of the past are relics that are able to inform thoughts, feelings and information about various aspects of life that once existed (Baried, et al, 1994: 1). Structural Theory is a theoretical approach to literary texts that emphasizes the overall relationship between various elements of the text. Structural analysis aims to explain the relationship between the functions and elements of a literary work which produces an overall relationship (Taum, 1997: 38). Hermeneutics is the science or skill of interpreting literary works and linguistic expressions in a broader sense according to their meaning. Interpretation begins with understanding the parts by first presupposing an understanding of the whole work (Teeuw, 1984: 96). Semiotics is a language that reflects literary language that is aesthetic, systematic and has a plurality of meanings when read by readers in providing an understanding of literary texts.

This research method uses a Sanskrit philological approach which focuses on the Śiwa Astawa mantra text. This type of research is qualitative research. This qualitative research is to produce a correct text and composition of the Śiwa Astawa mantra. Data types can be divided into two, namely primary and secondary. Primary data is data that comes from the source of the Śiwa Astawa mantra. Meanwhile, secondary data is data collected from journals, books, articles, manuscripts, and related research results. Researchers used purposive sampling techniques to determine their informants. The research informants were one key informant, namely a person who is an expert in Sanskrit and several practitioner informants who were directly involved in social interactions. The methods used as data collection methods are: observation, interviews, literature and documentation. Observations were made by visiting several manuscript storage places where several sources of the Śiwa Astawa mantra were obtained. The interview technique used in this research is in-depth interviews. The library method is used to obtain data by reading manuscripts, books, notes that are related to the research object. The analysis used is qualitative analysis, namely by explaining the Śiwa Astawa mantra. Data analysis methods, including testing data validity, translation methods, and descriptive analysis methods. Furthermore, the results of this research are presented using words in Indonesian that are easy for readers to understand regarding the Śiwa Astawa mantra.

### **3. Discussion**

#### **3.1 The existence of the Śiwa Astawa Mantra**

The Śiwa Astawa mantra comes from two words, namely Śiwa and Astawa. Śiwa means profitable, prosperity, happiness, Lord Śiwa (Surada, 2007:286), Astawa comes from "a+stawa". Stawa means worship, praise (Surada, 2007: 286). So astawa means worship and worship. Therefore Śiwa Astawa means worshiping and praising Śiwa. Such Tattwa teachings are realized in the Hindu religious life system as well as in morals and rituals. These are the basic beliefs in Hinduism. The basics of this belief are realized in morals and ceremonies.

The basis of strong Hindu morals is the teaching of karmaphala. Karmaphala is determined by Bhaṭāra Śiwa. By believing that God is everywhere, witnessing everything, Hindus are afraid of committing aśubha karma, (doing bad things) because God will punish them according to the law of karma. By believing that whoever does bad will reap bad fruit, Hindus choose to do good (śubha karma).

Bhaṭāra Śiwa is present everywhere, humans cannot hide all their actions from Him. In implementing these moral teachings, *wiweka* plays an important role. This means that common sense considerations must always be the basis for behavior. In general, moral teachings in Hinduism in Indonesia are formulated as *Trikaya Pariśuddha*, namely:

Kayika Parisuddha (doing good and holy deeds), Wācika Parisuddha (saying good and holy words), Manacika Parisuddha (thinking good and holy thoughts) .

There are four paths of devotion to God, namely: Jñāna Mārga (by the path of knowledge), Karma Mārga (by the path of karma) and Bhakti Mārga (by the path of devotion), and Rāja Mārga (by the path of asceticism, brata, yoga, meditation). The four paths can be realized purely, but always complement one another. Only the implementers of these paths can highlight the weight of one of those paths. A person who follows the path of jñāna mārga prioritizes the weight of jñāna over other weights. Likewise with the other roads, each of which emphasizes its own weight more than the others. The most common and festively carried out by Hindus is Bhakti Mārga.

Bhakti mārga, karma mārga, and jñāna mārga are the paths of devotion to God. Bhakti mārga is carried out by praying and offering offerings. Prayer can be done with Trisandhya or Kramaning sēmbah. The prayer (kramaning sēmbah) contains the content of worship of Bhaṭāra Śiwa in His manifestation as Sanghyang Śiwa Āditya, other Iṣṭa Dewatā as well as requests for His grace. Almost all prayers are accompanied by offerings. Likewise, almost all offerings are accompanied by prayers. The offering takes the form of upakara as a yajña which is realized in the form of bantēn (offering).

There are five types of yajña namely: Dewayajña, Pitrayajña, Rṣiyajña, Manusayajña and Bhutayajña. The biggest yajña in Balinese Hinduism is the Bhutayajña. Bhutayajña is a sacrificial ceremony like that found in other religions. Upakara means panyembrama, service, service for the presence of Bhaṭāra Śiwa as Bhaṭāra-Bhaṭārī whose presence is seen as a guest. The series of service offering activities is called a ceremony. Upakara is displayed in the form of offerings. It seems true that at the Dewayajña ceremony, the Bhaṭāra-Bhaṭārī are seen as guests who are welcomed with lively upakara and ceremonies, chants (Dharmagītā), mantras, puja, sacred dances and so on. The ceremony implies symbols of devotion, hope and purity.

Hinduism teaches to carry out service, worship and worship of Ida Sang Hyang Widhi Wasa and his manifestations every day. Prayer includes respect, love, supplication and śradha (faith). Through prayer a devotee/devotee expresses his helplessness and surrenders the attitude of carrying out a work to Bhaṭāra Śiwa. Submitting the attitude of implementation to Bhaṭāra Śiwa means recognizing that Bhaṭāra Śiwa with his various manifestations guides and helps humans to achieve peace. The Śiwa Astawa Mantra is an important tool in the spiritual practice of Hinduism.

The Śiwa Astawa Mantra is a way for humans to communicate with God, essentially humans want to get closer, give thanks, be thankful, ask for guidance, safety and blessings. Prayer is also used as a means of asking for forgiveness for sins that still shackle humans. Not infrequently the prayers given are intended for loved ones, asking for forgiveness for those who have done evil, arbitrarily, committed injustice against themselves. Śiwa Astawa in this research is worshiping Lord Śiwa. The Śiwa Astawa Mantra aims to glorify and worship Bhaṭāra Śiwa in His manifestation and ask Him for mercy and peace. The Śiwa Astawa mantra used by Indonesian Hindus in worshiping and praising Bhaṭāra Śiwa as the embodiment of Ida Sang Hyang Widhi Wasa is as follows.

	शिव स्तव ŚIVA STAVA
1.	ॐ नमः शिवाय शर्वाय। देव-देवाय वै नमः। रुद्राय भुवनेशाय। शिव रुपय वै नमः ॥ Om namaḥ śivāya śarvāya, deva-devāya vai namaḥ, rudrāya bhuvaneśāya, śiva rupaya vai namaḥ. Om Hyang Widhi, respect to Śiva, to Śarva (all His manifestations), respect to the

	gods, to Rudra the king of the universe, respect to Śiwa who is apparently attractive.
2.	<p>त्वं शिवस् त्वं महादेव। ईश्वरं परमेश्वरः। ब्रह्मा विष्णुश् च रुद्रश् च। पुरुषः प्रकृतिस् तथा॥</p> <p>tvam śivas tvam mahādeva, īśvaraṃ parameśvaraḥ, brahmā viṣṇuś ca rudraś ca, puruṣaḥ prakṛtiś tathā.</p> <p>You are Śiwa, Mahādewa, Īśvara, Parameśvara, Brahmā Viṣṇu and Rudra, also Puruṣa and Prakṛti.</p>
3.	<p>त्वम् कालस् त्वं यमो मृत्युर्। वरुणस् त्वं कुवेरकः। इन्द्रः सूर्यः शशङ्कश्च। ग्रहम् नक्षत्र तारकः॥</p> <p>tvam kālas tvam yamo mṛtyur, varuṇas tvam kuverakaḥ, indraḥ sūryaḥ śaśaṅkaśca, graham nakṣatra tāraḥ.</p> <p>You are Kāla, Yama and Mṛtyu, You are Varuna, Kubera, Indra, Sūryaḥ and the moon, Planets, nakṣatra and stars.</p>
4.	<p>पृथिवी सलिलं त्वं हि। त्वम् अग्निर् वायुर् एव च। आकाशं त्वं परं सून्यम्। सकलं निस्कलं तथा॥</p> <p>pṛthivī salilam tvam hi, tvam agnir vāyur eva ca, ākāśam tvam param sūnyam, sakalam niskalam tathā.</p> <p>You are earth, water, fire and wind, space and the highest nature, both tangible and intangible.</p>
5.	<p>असुराङ्गं पतिस् त्वम्। देवानां त्वं पतिस्। उमापतिः पशुपतिः। देवानां सदसः पतिः॥</p> <p>asurāṅgam patis tvam, devānām tvam patis, umāpatiḥ paśupati, devānām sadasaḥ patih.</p> <p>You are the king of the Asuras, You are the king of the gods, the husband of Goddess Uma, the king of animals, the real King of the gods.</p>
6.	<p>उमाङ्गे संस्थितो यश्च। कर्ता हर्ता करोति यः। त्वम् एव देव देवशः। कर्म कृत्वा महा शिवः॥</p> <p>umāṅge saṁstitho yaśca, kartā hartā karoti yaḥ, tvam eva deva devaśaḥ, karma kṛtvā mahā śivaḥ.</p> <p>You are the king of the gods, who resides in the body of Goddess Uma, who works as creator and pamralina, You are Mahāśiva when active.</p>
7.	<p>अभक्ष्य भक्षणश् चाइव। सुरा पान मदान्वितः। युवती रति संयुक्तः। सन्ध्या भ्रष्ट तु संयुक्तः॥</p> <p>abhakṣya bhakṣaṇaś cāiva, surā pāna madānvitaḥ, yuvatī rati saṁyuktaḥ, sandhyā bhraṣṭa tu saṁyuktaḥ.</p> <p>You eat what should not be eaten, You get drunk with liquor, You indulge in romance with young women, You habitually give up what You have agreed to.</p>
8.	<p>एतानि सर्व कर्माणि। यः करोति महा शिवः। अस्य गीतं ध्वनिर् नृत्तं। युद्धं च क्रमणं तथा॥</p> <p>eṭāni sarva karmāṇi, yaḥ karoti mahāśivaḥ, asya gītaṁ dhvanir nṛttaṁ, yuddham ca kramaṇam tathā.</p> <p>He who performs this action, He is Mahāśiva, his possessions are singing, noise, dancing, fighting and courage.</p>
9.	<p>कफ मेद युतं शुक्रं। पुरीष मूत्र संयुतं। एतानि सर्व कर्माणि। यः करोति महा शिवः॥</p> <p>kapha meda yutaṁ śukraṁ, purīṣa mūtra saṁyutaṁ,</p>

	<p>etāni sarva karmāṇi, yaḥ karoti mahā śivaḥ. Seeds mixed with slime and fat, and mixed with feces and urine, He who performs these actions, He is Mahāśiva.</p>
10.	<p>अशुचिर् वा शुचिर् वापि। सर्व काम गतोऽपि वा। चिन्तयेद् देवम् ईशानं। सबाह्याभ्यन् तरः॥ aśucir vā śucir vāpi, sarva kāma gato'pi vā, cintayed devam īśānaṁ, sabāhyābhyan taraḥ śuciḥ. A person whether he is impure or pure, Even when he is filled with various desires, If he concentrates his mind on Lord Īśāna, He becomes pure inside and out.</p>
11.	<p>नमस्ते देव देवेशे। ईशान वरदाच्युत। मम सिद्धिं प्रयच्छ त्वं। सर्व कार्येषु शङ्कर ॥ namaste dewa deveśe, īśāna varadācyuta, mama siddhiṁ prayaccha tvaṁ, sarva kāryeṣu śaṅkara. Honoring You, King of the gods, Īśāna, bestower of eternal grace, may You bestow success, In all activities upon me, oh Śaṅkara.</p>
12.	<p>नमस् ते देव देवश। त्वत् प्रसादाद् वदम्य अहं। वाक्ये हीने ऽतिरिक्ते वा। मं क्षमस्व सुरोत्तम ॥ namas te deva devaśa, tvat prasādād vadamy ahaṁ, bvākye hīne 'tirikte vā, maṁ kṣamasva surottama. Respect to you, king of the gods, I can only express my gratitude for your grace. If my words are too little or too much, forgive me, oh supreme god.</p>
13.	<p>यस् तिष्ठन् व्याप्त विश्वस्, तनु कवच रणैश्। चक्षुषा यो नरेन्द्रैस्। तिर्यङ् मुर्त्या षभानां। अविनि तल गतो। मानुषाणां च संस्थः॥ yas tiṣṭhan vyāpta viśvas, tanu kavaca raṇaiś, cakṣuṣā yo narendrais, tiryaṅ murtyā ṛṣabhānām, avani tala gato, mānuṣāṇām ca saṁsthaḥ. He who is seen eye to eye by princes, whoever fights to defend his life, in His infiltration of everything, He is present in this world, In all cows with four legs, but also in humans, and He who infiltrates everything.</p>
14.	<p>जाग्रत् स्वप्नं सुषुप्तं। शुभ वहम् अभयं। सर्व गो यच् च तूर्यं। तूर्यान्तं शुन्यम् एकं। सतत तिमिरतः। प्रोच्यते ज्ञायते सः॥ jāgrat svapnaṁ suṣuptaṁ, śubha vaham abhayaṁ, sarva go yac ca tūryaṁ, tūryāntaṁ śunyaṁ ekaṁ, satata timirataḥ, procyate jñāyate saḥ Watch, dream, sleep deeply and the fourth: happy and safe, And even to the fourth limit which is the unique śunya, Out of eternal darkness, It should be understood and spoken.</p>

The Śiwa Astawa Mantra aims to worship and glorify Bhaṭāra Śiwa as the embodiment of Ida Sang Hyang Widhi Wasa and His manifestation and ask Him for mercy and peace. In the Rigveda, IX.73.6 it is stated that God must be approached with complete purity because God is most holy. That is why humans must pray to God. Further in Yajurveda, 8.12. It is said that humans basically have the consciousness that they are always sinful and imperfect. Humans will always have feelings within themselves to ask that they be perfected and cleansed from all the sins they have, whether committed intentionally or accidentally. In Rigveda I.164.46. it is said "ekam sat viprah bahudha vadanti", (there is only one absolute truth, the wise call it by many names). Furthermore, in Kakawin Arjuna Wiwaha it is stated, "wahyādhyātmika sembahing Hulun i jōng ta tan hana waneh

(inwardly and outwardly the servant worships before God and there is no other). Likewise, in every mantra, God Almighty (Ida Sang Hyang Widhi Wasa) is manifested as pranawa with the sacred syllable OM.

Om̐kāra is a manifestation of harmony between the mind, physical body and mental body of humans in carrying out daily life activities in this world. Om or Ongkara is a main bija mantra which is a very sacred syllable utterance in Hinduism. Om̐kāra is a script used in the life of the Hindu community in Bali as a symbol to represent Bhatāra Śiwa. Om̐kāra is the voice of Bhatāra Śiwa. Om̐ is always chanted/described at the beginning of all pūjamantra. In the Wrēhaspati tattwa it is stated "AUM nahan pinaka śarīra Bhāṭara (AUM, that is the form of Bhatāra (God)).

In the Buanakośa text, I.10 it is stated "Lwir Bhatāra Śiwa hane ri ya, wyapaka nitya, ket sira tan cala, maweh sira kawruhana dening nina jnana, sira tamar cala irikang jagat kabeh, sthawara janggamarāwaknya", (The presence of Bhatāra Śiwa there, always infiltrating everything, always conscious and motionless, difficult for people without knowledge to know, He is the one who moves the whole world, both plants and animals). Furthermore, in Buanakośa, II.16 it is stated "Bhatāra Śiwa sira wyapaka, sira suksma tar kneng angēn-angēn, kadyanganing akāśa tan kagrahitan dening manah mwaning indriya". (Bhatāra Śiwa is all-pervading, He is unseen and cannot be thought of, He is like space, unreachable by the mind and the senses). The excerpt from Buanakośa's palm text above explains that the One and Only God is called Bhatāra Śiwa. He is without form, without color, unthinkable, unmixed, motionless, infinite, indestructible, and so on. However, in its manifestation as the Trimurti Bhatara Shiva is Brahma as the creator, Vishnu as the preserver, and Rudra/Iswara as the melter.

### 3.2 Sanskrit in the Śiwa Astawa Mantra

The Śiwa Astawa mantras are mantras taken from Vedic saṁhitā mantras such as the Upanishads, Śiwa Purāṇa, and Lontar-Lontar in Indonesia. These mantras were chosen to be able to worship and praise in realizing devotional service and increasing the faith of Indonesian Hindus towards Ida Sang Hyang Widhi Wasa who manifested Bhatāra Śiwa. Because the Śiwa Astawa mantra comes from various sources starting from the Vedic saṁhitā to the Lontar-Lontar in Indonesia, the Sanskrit language used in the mantra is from three types of Sanskrit, namely Vedic Sanskrit (Vedic Sanskrit), Classical Sanskrit (Classical Sanskrit) and Mixed Sanskrit (Hybrid Sanskrit). Sanskrit in Indonesia is called archipelagic Sanskrit or Nusantara Sanskrit by experts. Nusantara Sanskrit is the Saṁskṛta language used in the literary sources of Hindu religious teachings in Indonesia.

The Śiwa Astawa mantra uses the Vedic Sanskrit language (Vedic Sanskrit) because it originates from the Vedic saṁhitā mantram, such as the bija script OM̐ in the Mandukya Upanisad which is stated "Auṁ itetad akṣaram idam sarvam" (Om̐ this syllable is all this). In the Taittirīya Upanishad it is said "Auṁ iti brahma, Auṁ itīdaṁ sarvam" (Om̐ is Brahma, Om̐ is all these). The Śiwa Astawa Mantra consists of a combination of three Sanskrit languages which are arranged into the Śiwa Astawa mantra verse. The Śiwa Astawa mantra in the second verse is: "tvaṁ śivas tvaṁ mahādeva, īśvaraṇ parameśvaraḥ, brahmā viṣṇuś ca rudraś ca, puruṣaḥ prakṛtiś tathā. (You are Śiwa, Mahādewa, Īś wara, Parameśwara, Brahmā Wiṣṇu and Rudra, also Puruṣa and Prakṛti ). Furthermore, in the Yajurveda, 32. it is stated "Tad evāgnis tad ādityas, tad vāyus tad u candramāḥ, tad eva śukra tad brahma, tā āpah sa prajapatiḥ" (Agni is that, Aditya is that, Vayu is that, Candrama is that, Light is that , Brahman is that, Apah is that, Prajapatilah He).

These quotations show the similarities in principles between the teachings of God in the Vedas and Śaivasiddhanta. These quotes state that God is One in the Many, the Many in the One. Sat is Agni, Yama, Matarisvan. Śiwa is Mahadeva, Īśwara, Parameśwara and so on. The Gods themselves are Śiwa. In the Veda, also in Śaivasiddhanta, God is one with everything that exists.



### 3.3 The meaning of the Shiva Astawa Mantra for Hindus in Indonesia

The meaning of the Śīwa Astawa mantra for Hindus in Indonesia includes: (1) the existence of śradha (faith) in Bhaṭāra Śīwa as a manifestation of the One Ida Sang Hyang Widhi Wasa; (2) worship and praise of Bhaṭāra Śīwa as Ida Sang Hyang Widhi Wasa and Bhaṭāra bhaṭārī as His manifestation; (3) recognition of the greatness, omnipotence and majesty of Bhaṭāra Śīwa as the creator, preserver, guardian of the universe and its contents; (4) recognition of Bhaṭāra Śīwa as the origin and return of all this, (5) as a self-statement that in essence humans are very weak creatures; (6) request forgiveness for all sins committed in his life; and (7) Bhaṭāra Śīwa is single and there is no second one.

Jñānasiddhanta, (8) is reformulated in the following śloka. "Sa eko bhagavān sarvāh Śīvah-kāraṇam-kāraṇam, aneko viditah sarvah chess vidhasya kāraṇam. Ekatvānekatva svalakūana bhaṭārā, Ekatva ngaranya, kahidēp maka lakṣana ng Śīwatattwa. Ndan single tan rvatiga kahidēpanira. Mangekalakṣana Śīwa kāraṇa also, tan paprabheda, various ngaranya kahidēpan bhaṭārā makalakṣana caturdhā, caturdhā ngaranya lakṣana niran sthūla Śūksma paraśūnya" (The nature of bhaṭāra is eka and various. Eka (One) meaning that He is imagined to be Śīwatattva. He is only One, not imagined as two or three. He is only One as Śīwa Kāraṇa (Śīwa as Creator), without difference. Various meanings Bhaṭāra is imagined to be caturdhā, caturdhā means sthūla Śūksma para and Śūnya (Sura, 2000; 27).

Śīwasiddhanta teachings as an ideology adopted by Hindus in Indonesia, apply Vedic teachings through prayers, mantras and attitudes. Śīwasiddhanta teaches that Bhaṭāra Śīwa is One who manifests variously into Bhaṭāra - Bhaṭārī. He who is One in various ways is mentioned in the first stanza of Śīwa Astawa, namely "Om namaḥ śivāya śarvāya, deva-devāya vai namaḥ, rudrāya bhuvaneśāya, śīva guṇaḥ vai namaḥ. (Om Hyang Widhi, worship bhakti to Śīva, to Śarva (all His manifestations), devotional worship to the gods, to Rudra the king of the universe, respect to Śīwa who apparently is attractive).

Bhaṭārā Śīwa who is One in the Many, the Many in the One, this is the divine teaching of Hinduism in Bali which is realized in the implementation of religious life. Bhaṭārā Śīwa is worshiped as bhaṭārā Bhaṭārī who is the Iṣṭa Dewatā of his worship. Thus Bhaṭārā Śīwa is worshiped as Goddess Saraswati, Goddess Śrī, Bhaṭārā Brahma, Bhaṭārā Vishnu, Bhaṭārā Iśwara and so on. Each Iṣṭa Dewatā is made into a pelinggih, namely a place of worship, offered upakara and has mantras in Sanskrit, Kawi and even Balinese. Because understanding these languages is very important as a basis for understanding the meaning, function and mantra of Śīwa Astawa, in worshiping Bhaṭārā Śīwa as a manifestation of Ida Sang Hyang Widhi Wasa.

## 4. Conclusion

The existence of the Śīwa Astawa mantra is a mantra for praying devotion and respect to Bhaṭāra Śīwa as a manifestation of Ida Sang Hyang Widhi Wasa for Hindus as well as clergy such as Pinandita and Pandita when leading yajña ceremonies. The Śīwa Astawa Mantra is a mantra compiled from the Vedic scriptures and Hindu literature. The other Śīwa Astawa Mantra aims to glorify and honor the devotional service of worshiping Ida Sang Hyang Widhi Wasa in His manifestation as Bhaṭāra Śīwa to ask for success, mercy and peace. The Śīwa Astawa Mantra in this study consists of 14 (fourteen stanzas) mantras.

The Śīwa Astawa Mantra is a collection of mantras originating from the holy book Veda Saṁhitā and other Hindu literature. The set of Śīwa Astawa mantras consists of three types of Sanskrit, namely Vedic Sanskrit, Classical Sanskrit and Nusantara Sanskrit.

The Śīwa Astawa mantra for Hindus in Indonesia means the Hindus' belief in Ida Sang Hyang Widhi Wasa in his manifestation as Bhaṭāra Śīwa. Bhaṭāra Śīwa is everywhere,



ethereal, unreachable, and unthinkable by the five senses and human mind. Bhaṭāra Śiwa is like space, who controls all knowledge, without beginning, without middle, and without end, He is infinite described in finite terms. Therefore Bhaṭāra Śiwa is often called by different names, such as Brahma, Vishnu, Iswara or Rudra according to his duties and functions. Later it was called Bhawa, Paśupati, Sarwajña and Ísana, according to the place it occupied. Bhawa is his name when he is in water, Sarwajña his name when he is on earth, Paśupati his name when he is in fire, and, Ísana his name when he is in angina. Bhima is his name, if he is in the sky, Mahadeva is his name if he is in the mind, without a body. Ugra is his name when he is in the panca tanmātra. Rudra is his name when he is in the light. In the Pañca Brahma it is called: Sadyojata, Bhamadewa, Tatpuruṣa, Aghora, and Ísana.

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