

The study of *lontar putru pasaji*: A philosophical perspective

I Wayan Watra, Universitas Hindu Indonesia, Denpasar, Indonesia
Email: wayanwatra588@gmail.com

Abstract---This Lontar study aims to find out "What is the structure of *Lontar Putu Pesaji* in the study of Hindu Philosophy?", What Is the Function of *Lontar Putu Pesaji* in the Study of Hindu Philosophy? What is the philosophical value of *Lontar Putu Pesaji* in the study of Hindu Philosophy?" To answer those questions a theory proposed by Richard E. Palmer (2005: 16) was used, namely the Hermeneutic theory which has three components to examine meaning, including to express, to explain, and to translate. 1). To express means to say. This definition is usually in a theological environment. 2). To explain means to describe, interpretative account as an explanation that emphasizes the aspect of discursive understanding. He focuses on explanations rather than expressive dimensions. The most essential thing for words is not "saying", but explaining; and the next is 3). to translate. When a text is in the language of the reader, the world between text and the readers distracts. However, when the text is written in a foreign language, there is always a difference in perspective. From the results of this study, it can be concluded that the structure of *Lontar Putru Pesaji* in the study of Hindu Philosophy is in the form of a story that tells the Spirit's journey after he died in the *Pitra Yadnya* ceremony. It opens with the offerings of the *Pesaji* in the journey of God *Pitra* (Spirit) to Heaven that must pass the Mounts Malaya, Suktiman, Wreksawan, Himawan, Makuta, and Windya. On every mountain that is traversed, has types of suffering, as a symbol of bad behavior called Hell and good behavior called Heaven as a journey of the Spirit of *Pitra* to enter the highest stage of heaven. The function of *Lontar Putru Pesaji* in the Hindu Philosophy Study is to provide guidance for humanity to always do good through controlling thoughts, words, and bad deeds to change for the better. The philosophical value of *Lontar Putru Pesaji* in the Hindu Philosophy Study stems behind many difficult words, from Sanskrit, Old Javanese language, and Balinese language that must be translated so that the meaning of the language can be understood.

Keywords---*Philosophy, Lontar Putru Pesaji, spirit, deed, die.*

Introduction

Lontar Putru Pesaji, was first written by a *Pandita*, who is an expert in studying *sesaji* (offerings) as a symbol of obligation in human life. Furthermore, the *lontar* was copied by other writers, finally circulating throughout Bali and also stored in Gedong Kertya Singaraja Banjar Liligundi Buleleng (1941), and now it has been transferred to Pusdok, Bali Province. Furthermore, in the Bali Province Documentation Center, there is a copy of the *lontar* by I Gusti Ngurah Progot from Griya Aan Klungkung (1994), and a copy in the form of Latin letter by Ni Made Sukeranis in 1948 (Pusdok). It consists of thirteen pages; there are also a number of copies collected in universities in Bali, including in a library in Leiden Netherlands (quoted from internet General Gaidding pdf, 2018). The *Lontar Putru Pesaji* written in "Balinese" letter of Pusdok is the same as the copy of Ida Bagus Candra's work from Griya Buruan Tabanan. The advantages of *Lontar* written by Ida Bagus Cabdra, are the sheets of "a" bearing the Balinese letters, and the "b" sheets containing the "latin" letters (2015), so that they are easy to read, to find out both Balinese's writing and Latin writing errors.

The Faculty of Arts, Udayana University does not have the *Lontar Putru Pesaji*, but what is available instead is *Lontar Putru*. *Lontar Putru* is a *lontar* that tells the story of the Spirit's journey after death. While *Lontar Putru Pesaji* tells the story of the spirit's journey after death, including offerings offered by its living family. The *Lontar Putru Pesaji* is not collected either at the Indonesia Hindu University including at Dwijendra University Denpasar.

There is also a last copy of *Lontar Putru Pesaji* manuscript from I Wayan Watra and I Nyoman Neraka (2017), containing three scripts, namely Balinese script, copied into Latin letters, and its translation into Indonesian. So what is used as the main source in this research is the translation of *Lontar Putru Pesaji* by I Wayan Watra and I Nyoman Neraka. The main content of *Lontar Putru Pesaji* is to eliminate *papa*, cleanse the *dasa mala*, and good and bad results of what are done in this life, which will later be received in the hereafter. Will someone in life later experience rebirth or will be united forever with God?

Discussion

The discussion is to answer the above questions, namely: "What is the structure of *Lontar Putu Pesaji* in the study of Hindu Philosophy?", "what Is the Function of *Lontar Putru Pesaji* in the Study of Hindu Philosophy?"; and "What is the philosophical value of *Lontar Putru Pesaji* in the study of Hindu Philosophy?" by using the theory proposed by Richard E. Palmer (2005: 16), namely the Hermeneutic theory which has three components to examine the meaning, namely 'to express', 'to explain', and 'to translate'. 1). To express means to say. This definition is usually in a theological context. 2). To explain which means to describe. Interpretative account as an explanation emphasizes the aspect of discursive understanding. It focuses on explanations rather than expressive dimensions. The most essential thing for words is not "saying", but explaining. Next is 3). to translate. When a text is in the language of the reader, the world between text and the readers distracts. However, when the text is written in a foreign language, the difference in perspective and horizon are no longer allowed, which can be specified as discussed below.

a. *To express*; which means to say. Usually the said things are shaped in a theological environment, that is to understand what exactly is meant by the writing contained in the *lontar Putru Pesaji*. The *lontar Putru Pesaji* begins with the phrase *Om Awignamastu*, which is a theological sentence, which deals with respect for God, in order to obtain perfection in writing on *lontar* entitled *Putru Pesaji*. The *lontar* is written by Pandita, who is an expert in reviewing offerings intended for humans, who are undergoing *catur asrama* to get rid of *papa*, and cleanse *dasa mala*. Brief details of the intended recommendations are: First; 1). Giving *sasurū* porridge; white rice is a symbol of dharma, red rice symbol of prosperity on earth, yellow rice symbol of having many children, black rice symbol of wealth, increasing children and having servants. 2). *Sesaji* is a symbol that gives happiness in the form of fish and birds such as mackerel, snapper giving happiness for a month, grouse, pigeons (*titiran* , *puteh*) giving happiness for two months; 3). The *sesaji* symbol of animals includes antelope, deer, mouse deer giving happiness for three months. Black buffalo gives happiness four months. Porcupine, pangolin, monitor lizards, five months of happiness. The goat gives six-month happiness. Tortoise, turtle, *Badwang Kuning* gave happiness seven months. Pigs give eight-month happiness. The honey bee gives nine-month happiness. Butter milk gives ten-month happiness. The flesh, skin, and blood of *wara* (Rhino) is forever in heaven. 4). Animals that should not be used as offerings include Monkeys, Sikeps, Toads, Snakes, Deer, Wild Pigs, Crocodiles, Tigers, Lizards, Mice, and if offered happiness will disappear and turn reversely to suffer.

Second, with details: 1). *Dewa Pitara's* journey (Spirit) to Heaven begins with self cleansing, then must pass through various mountains, namely Mount Malaya, Suktiman, Wreksawan, Himawan, Makuta, and Windya. The trip was full of shrubs, pitch black, so that people who died while carrying out their *pitra yadnya*, all had to carry weapons. At Mount Sutikman, young people were innumerable, their bodies all emaciated, skin clinging to their bones due to lack of food, their legs bent. There is also white wood falling out, growing oblique; this is the barrier of *Pitara*. After being *Entas* (purified water), the *pitara* continued the journey given a handful of rice and bowl porridge but not eaten only mourned. For so long not seeing rice, finally died, it was a result of the person who died but was not made *pitra yadnya* ceremony (*mati tan ginawé ayu*). 2). On Mount Windya, for those who die without having children, do not like to give, do not have good behavior, do not obey the teachings of religion, do not have compassion, they must respect true Wiku. It is very difficult to find a true Wiku, because there is a fake wiku which seems to be just honest, but has a rotten heart. Wiku like this also sinks and will meet destruction (*kalebu ring kawah*). 3). On Mount Wreksawan, there are no shady trees, only reeds and thorny trees, all are emaciated because there is no water, only a drop of water at the end of a reed. Water is what three million *pitara* drink. All felt the heat of the sun, just waiting for good deeds from his family to make *upakara* (ceremony). They complained that the wealth they had in the past could not be taken after death. Only for life. There is also a female *Pitara*, who wants to live immediately to the world wanting to see her children's behavior. So far there has been no effort to do good, does not give charity, has no achievements, disrespect to their parents, speaks carelessly and has no ethics. They were arrogant and had no sense of pity, I was hunted, speared on my back with wood and also with bones. I fell down feeling half dead, I was in pain, I cried. 4). On Mount Hinalaya, there was a *Preta*, both of his legs tied to bamboo *petung*, with his head facing down. The leg tie was bitten by a mouse and his heart fell on a rock, because he did not have grandchildren and starved to death. 5). On Mount Makuta, he was tied to a sharp spiked Cactus tree, chopped with an iron chain by The King of Demon (*Sang Raja Bhuta*), beaten, hurt, miserable all the time. This is the experience of suffering; die of falling, die plunged into the water, die bitten by snake, die coveted by cows, die struck by lightning, die hanged himself, suicide, people do not pay vows, and all die of misfortune, hurt and beaten by *Bhuta Galungan*.

Third, it is a sin for people to lie in the following details; 1). Lying to various animals got ten years of suffering, if lying to ordinary people a hundred years of suffering, if lying to God a thousand years of suffering, 2). If lying to Wiku his suffering is like water flowing, 3). If the child has not been given ceremony, life is not perfect, one

has no service on earth, dies aimlessly, 4). Dead virgin will be hung on *kepuh* tree. 5). If you die without having grandchildren would be scraped by their nails. 6). It's very sad for people like this; (a). if jealous of fellow human beings, (b). sell left-flow science, (c). hurt others, (d). blame people who have no sin, (e). *aneluh, angupas*, poison others, (f). indebted to people who die, embarrassed debt will be paid with shame, (g). take a wife of *karangan*, a poor man's wife, (h). step over people. Such people are spit on with chewed betel, their suffering becomes an *berhala*. Doing *brata* is suggested to immediately achieve holiness.

Fourth, for the person who does good, called Mandala, is beautiful heaven like; 1). The jeweled bead peak located to the north which is called *manik surya kanta* the solar bead *kanta*, to the south is the *manik candra kanta*, in the middle of the *widuri* bead, *kusya raga*, diamond, gem, *padma raga*, *byawa mandi*, gathered in the middle issuing day and night light marvelously, holy very clear. The *Pitara* who entered it, had to take a holy bath, clean his teeth, comb, remove all dirt. Having been clean he will be shown the way to virtual heaven. Various *chakras* rotate, all decorated with banners in all directions south, west, north, center, each banner is written in golden ink. There, the *pitara* is invited to pray, say the vedas, worship all the Gods. 2). Delivered by Sang Wimana, all the Gods were there like Dewa Gana, Widyadara-Widyadari walking along, followed by beaten drums, trumpets, gongs, hymns, like a rain of flowers. Furthermore, the *Pitara* is taken up by Sang Wimana, in a shrine like Romacakra with three-tiered peacock along the nine fathoms, underneath there is a *raja kencana* of silver *padma* three fathoms long on the earth, then the *pitara* climbed where a nine fathoms wide was visible and below it is a *tunjung tambra bur loka*, the name of the place, then the journey upward reached an open courtyard, in which there was a picture of lotus containing a trumpet in Mahaloka, and underneath there was a *padma murub manik*, three *depa* wide decorated with *tri sula* in *satya loka*. When the *Pitara* climbed up further, heaven was seen, the wall of which was newly made of gold added with a variety of gold and diamonds shining day and night. What Sri Guru Badi obtained?, he who carried out the Dharma, that was the place, lively when eating and drinking, after finishing eating and drinking the *pitara* happily saw heaven. 3). The details are one by one when looking at the East, the Heaven looked white, it has nine layers roof made of silver, the walls are white, it is called Iswara. The results of the actions of the *Sangya Berata*, looking to the South, Heaven is seen in red, having nine layers, the roof of copper gilded glowing and mighty, the wall cliffs made of copper in *Brahma Loka*, the heaven of *Bharata Brahma*. Offering incense, chanting mantras for prosperity. Looking to the West you can see a nine-tiered golden yellow *meru*, a new gold plated wall fence at Buddha Loka called Bhatara Mahadewa, enjoyed by people who sacrifice all their wealth. Looking north you can see a black colored heaven, a nine-tiered *meru* the *kahyangan* of *bhatara Wisnu*, obtained by people who carry out *yadnya*, ready to fight, respect to the leadership. Looking to the Northeast, you can see the Blue Heaven, with the smooth and shining wall fence, the abode of Bhatara Sambhu, the results of people doing good and have saved their leaders, completed their fine works sitting in luxurious homes, and resting in bed. Looking at the Southeast, there is a pink, clean glowing heaven, which is all hope of *Pitara*, the abode of Bhatara Sang Hyang Mahesrawara, obtained by young men and women who manage to maintain their purity, as a handsome flower of heaven. Looking to the southwest, there is yellow orange Heaven like gold, fragrant scent, sandalwood aloes, *burat wangi, kasturi, kumuman* in *Narapada*, called the *kahyangan* of Bhatara Rudra, obtained by people who are willing to die, steadfast, courageous, faithful to their words, loyal on his job. Looking to the North, Green Heaven is seen, up to the light green roof, sprinkled with flowers, beautiful seen in *Wila Satya* called the Heaven of Sang Hyang Sangkara, obtained by people who are loyal to their husbands or to their wives. Looking in the Middle the most beautiful Heaven is seen from the others who are all gems, ornamented with the Goddess decorated with gray cloth glittering like a flaming *mega*, decorated with flowers arranged by the Gods, lively flowers Sridanta, Widyadari carrying decorations all come facing, bustling of *gambelan* sounds, each showing his expertise at Siwapada. Bhatara Siwa's heaven was obtained by Sang Wiku obedient to tapa Brata, perfect in *kemoksan*. 4). There is a Heaven floating in the Northeast of Central Heaven, a eleven-tiered *meru* decorated with mirah shining day and night, its gates and walls are surrounded by various Manik, called *Swarga manik*, the *kahyangan* of Sang Hyang Saraswati, gifts for people who love to learn perfectly about literature, all philosophies, experts in all work, and people who can write songs, as a symbol of giving to Sang Hyang Pustaka. There is heaven on the southern edge of the middle of the *nawa ratna meru* roof, decorated with gemstones, the walls are made of gold on its peaks like the birds of pigeon called Sri Manuh, the abode of Dewi Sri, obtained by people who have lived as an ascetic, Manuh; strong perseverance, using incense, always reveling, love for the poor, feeling affection with miserable people. There is another heaven, on the side of the straits west from Tengah, nine tiered *meru Lancung*. The wall surrounding the taper; very crowded, all women are beautiful, eating and drinking while chanting and singing at Jana Dewa Pralabda. *Kahyangan* Sang Hyang Aswinodewa, obtained by people who have various skills; *amnida, anapuk, mewayang, angraket*. Attached to all forms of dances prioritizing the truth, his behavior is faithful to what is said. There is heaven on the North West side from the Middle, with eleven tiered *merus*, the wall surrounding are made of gold, the stairs made of gold and diamonds and it is called *Sorga Nyasa*.

Be loyal to what is said, *Kahyangan Sang Hyang Wesrawana* is obtained by someone who likes to donate in the form of gold bead. There is another heaven in the southeast from the north, the roof is in the form of flowers, the gates are floating, everything is shining, fragrant, and unimaginably beautiful, the walls are colorful flowers, the roof shines yellow, called *Kahyangan Bhatara Smara*, obtained by people who are loyal to *nyasa*, give offerings, *gawe ayu pesaji, lenge, burat, suri, payasan, tadah woh, pisang kembang*, besides *Brata Kembang*, worshiping *Anaraswari Anglawer*, not eating betel, there is a place to go a gift from God Siwa, named *Si Sedahan brata sakti*, giving advice at a due good time. 5). There is more heaven side by side above that place, its Meru and Gates are made of gold, newly built, decorated with *nawa ratna* ornaments, spiked pearls Manik Ratna, called *Kahyang Bhatara, Parama Siwa*, obtained by people who are fasting *mebrata Mbolot*. There are others in pairs, *merik* circling the gems of the Lord Bhatara Sadha Siwa, obtained by *Sang Maladang*, loved by all those who are still alive. There is heaven that is more beautiful than the others, it has eleven-storey roof, the roof, the stairs and the walls are all beaded, garnished like newly finished gold. There is another small house with a roof shaped like a house, clean, beautiful, decorated with various beads, and wood lined up. Everything is holy, all of them are *kalpa taru*, with shining golden leaves. The floor is flat and wide, it is big and tall, the top is all beaded, lit up day and night at *Windu Pepet*. The heaven is the *Kahyangan* of Bhatara Guru, obtained by *Sang Sidha Tapa*, willing to sacrifice to worship *Sukla Pawitra*. 6). After seeing all Heaven riding the *Wemana* on the way to the heaven, looking down at the visible Bhatara Loka, it has three layers, the roof is like a *gangsa*, in Ambara Pada. *Kahyangan Bhatara Kala*, is won by people winning without work. All good sacrifice, *yadnya*, get peace, the devotion as a means to kindness. Thus ends the *putru pesaji* (summarized from Watra and Naraka, 2017).

From the description above *Lontar Putru Pesaji* is in the form of a story that tells the Spirit's journey after he died in the *Pitra Yadnya* ceremony. It describes: 1). *Pesaji* that is worthy of being used as a sacrifice and offerings or those are prohibited from being used as offerings. 2). The journey of *Dewa Pitra* (Spirit) to Heaven, beginning with cleansing, then has to pass through Mount Malaya, Suktiman, Wreksawan, Himawan, Makuta, and Windya. On every mountain that is passed, has kinds of suffering, according to *karmaphala* for everyone. 3). Sins for people lying to ordinary people, lying to Wiku, and dying unnaturally will be punished according to their actions. 4). *Sorga*, Heaven, for those who do good is called the Mandala, countless beautiful all the gems that surround it. Very holy, wonderfully silent, the *Pitra* entered it step by step to the highest heaven.

b. *To explain*; which means describing. Interpretative explanation emphasizes the aspect of discursive understanding. It focuses on explanations rather than expressive dimensions. The most essential thing for words is not "saying", but explaining.

Etymologically, the meaning of discursive word according to KBBI (Big Dictionary of Indonesian Language), (Tim Penyusun, 1994: 237) is "dis.cur.sive. (adjective) "(1) related to reason: discursive ability; (2) logically inferred: discursive thinking; in-pragmatic-study and-politeness (ethics). It is suggested that pragmatic research uses data from actual speech in various languages. This paper discusses the discursive or postmodern approach in pragmatics especially in politeness research. The discursive approach itself focuses on authentic data from natural communication. While expressive is to provide interpretive or intent in the form of ideas and feelings. So this discussion is more discursive than expressive, because it focuses on authentic data found in the text of *putru pesaji*. Also interpretive in Hermeneutic theory, as explained by "Hermes" that; "Hermes is known as the messenger of the gods and He brings the Divine message (God) that uses the language of "sky" to humans who use the "world" language. For that purpose, interpretation is needed". (Hermes in Syafudin, 2009:17). The discursive approach in pragmatics, especially in politeness research related to *Lontar Putru Pesaji*, is a sub-paper written on palm leaves, where in the kingdom of Bali there has not been much paper found, if there is usually it is expensive compared to palm leaves because palm leaves can be harvested around the population. Palm leaves are believed to be more religious, compared to paper. Writing in the form of a story is also called *Par* (Parwa) who narrates the journey of the Spirit after he dies in the *Pitra Yadnya* ceremony. The journey of the spirit after death is also called Eschatology, the term is called *Karl* (Kapla Sastra).

Lontar Putru Pesaji by the Cultural Service of the Province of Bali is classified into two, namely *Par* (Parwa) and *Karl* (Kalpa Sastra), *Par* 31 No. 167 / ic. Vasmedlor: Kertya; Uit: B. Liligundi (Buleleng); ontva: August 20, 1941; Getik: August 20, 1941; door: Gusti Nyoman Ngurah Progot; Nagekeken: Ketut Badung; Retyped by: Ni Made Sukernis; date: July 21, 1988. Then also written with the code Karl 91 with No. 176, with the same content as *Par* (Parwa), (Pusdok Catalog, 1994: 118). *Par* (Parwa) which means Parwa, according to the Sanskrit Glossary Kontemporen means, "Parwa (parwa), means part, section, book or volume. In the epic Mahabharata the term parwa means a book, (The intended book is) Swargarohanaparwa which is the 18th book of the Mahabharata or Book of Ascension Day which tells how Yudhistira and Bhima, Arjuna, Nakula

Sahadewa and Drupadi arrived at the gate of heaven and how many exams and the last trial faced by Yudhistira before entering heaven "(Pendit, 2009: 125,129).

Related to Eschatology, it is a story that tells the journey of the spirit after death, as explained in Eschatology Education in the Upanishad of Religion and Culture Perspective, "Eschatological education is used as a guide in discussing issues related to death in a religious philosophical manner, the existence of the soul and rebirth. Death is a very real thing, which is definitely faced by the born. Death means the separation between the body and the soul. The existence of the soul does not only affect (disappear) after death, but also the life itself. Humans have a form of unity between the body and the soul, each of which cannot stand alone. The existence of the soul after death is greatly influenced by all actions during life that will determine the proper place for the soul itself in addition to influencing the birth later in the form of evolution which is increasing towards decline. The existence of rebirth during the evolutionary process is caused by the burden of *karma* that holds in the soul, so that it is given the opportunity to enjoy in the next birth (Watra and Ni Kadek Gunaksa, 2017: 1-2).

Putru Pesaji is a description of the spirit journey called the soul. Starting from birth, life, and ending with death, and after that will be reborn using a new body. Trying to do good and leaving bad deeds, to a more perfect life in order to be one with Pramatanan (God), so as not to experience rebirth.

Kalpa code (Kalpa Sutra), as explained by contemporary Sanskrit Glossary, "Kalpa, one Brahma day in a period of 1000 *yuga*, consists of creation (*srusti*) and fusion which lasts for 4,320,000,000 solar years, one month Brahma consists of 30 *kalpa*, according to the Mahabharata 12 months Brahma is 1 year Brahma and 100 years Brahma is throughout His life. 50 years of Brahma have passed and we are in the 51st year. *Kalpa sutra*, one of the Vedanga books that describes various types of ceremonies and rituals of Hinduism. *Kalpasutra* can be said as a short dictionary in the form of silk or poetry concerning ceremonial and ritual rules and regulations" (Pendit, 2009: 92).

So *Lontar Putru Pesaji*, can be classified as *Par* (story in 18 *parwas*) because it contains a story about the journey of the spirit to *Neraka*, Hell, related to suffering received, after dying for his deeds as alive, and finally will experience life again to perfect his deeds. The next trip to *Sorga*, Heaven, is related to his happiness received after death, for his good deeds, alive and able to be one with God.

Pesaji that is worthy of being used as offerings and *pesaji* that are prohibited from being used as offerings. Those who want success that arise from the worship (offerings) in the world for the Gods (spirits), because human success occurs immediately from *karma*, which is born of sacrifice, as explained in Bhagawadgita IV-12, "*Kāṅṣataḥ karmanām siddhim yajanta iha devatāḥ kṣipram hi mānuse loke siddhir bhawvati karma-jā*" (Pudja, 2013: 114). Those who want perfect success in their sacrifice, to the ancestral spirits and holy spirits of the Gods, they will make the best offerings according to the instructions of the holy book. If it is violated, they will experience suffering.

Various sins experienced by those who like to lie to ordinary people, lie to Wiku, and experience an unnatural death will be punished according to their deeds. Heaven for those who do good is called the *Mandala*, countless beautiful all the gems that surround it. Very holy, wonderfully silent, the Pitra entered it step by step to the highest heaven. This is explained in Bagawadgita IV-9) that "*janma karma ca me divyam evam yo vetti tattatah, tyaktvā deham purnajama naiti mām eti so 'rjuna*" (Pudja, 2013: 112).

So to explain can be concluded that; for people who already know the attributes of God, and try to work on the right path, after death they immediately merge with God. Therefore try to do good deeds and right. Good deeds can make everyone happy, and right actions are in accordance with religious literature and applicable laws.

c. *To translate*; which means translating foreign languages that are still in the form of Balinese, Javanese, Kawi, and Sanskrit. The language contained in the *Lontar Putru Pesaji* is Balinese; etimologically there are three syllables in the word Lontar coming from the word *ron-tal = don ental; subeng lontar; lamak tontar; lontar kekawin*. (Simpem, AB. 1985: 140). The word *lontar* consists of two syllables "ron" and "tal" which means leaves; *subeng* which is attached to the ear as jewelry is made from palm leaves; *lamak* as decoration on the hole in each *pelinggih* (shrine) as a means of ceremony; the writing on top of *lontar* leaves, one of which is called *kekawin*, is included in the *Lontar Putru Pesaji*. The word *putru* can be equated with the word *Wakya*; Sanskrit which means words, sayings, utterances; story; telling (Mardiwarsito, 1985: 665); So the word *putru* means words that talk about something. The word *pesaji* is Old Javanese language which comes from the word "saji" (serving) (1) (se) (*saji*) (*an*); stock; offering; present *a-add*; ready available; *sumaji;sumajya* is ready to be available; provided. *Pesaji-sajian*; treat; banquet. (Mardiwarsito, 1985: 491). *Saji-n* food dishes that have been provided at a place to eat. *Bersaji-v* : giving offerings at a religious ceremony

carried out symbolically with the aim of communicating to magical powers by offering food, drink and other objects that symbolize the intent of the communication. (Dictionary Compilation Team, 1994: 862).

So the word *Lontar Putru Pesaji* can be translated, as a literary work in the form of a story, which tells the journey of the spirit after death. The spirit journey in question is to enjoy the results of *karmaphala* 'deeds', both good and bad, bad deeds cause the spirit to suffer, and good deeds cause the spirit to reach heaven, and can unite with God. During this spirit journey, provision of food and drink or other objects is prepared by his family who are still alive. This offering in Hinduism in Bali is included in its *Pitrayadnya*, at the ceremony of death.

The translation of word *Om Awignamastu*, is *Om* derived from the word A-U-M. A means the nature of God in doing various "Creations"; U means the nature of God in carrying out "Maintaining" of various creations; and M means the nature of God in "Changing or destroying" the various creations. These three things are the cycle of the universe, which is believed by Hindus as a real manifestation of God.

The word *Pandita*, an expert in reviewing *sesaji*, offerings, is a Sanskrit word containing *anusuara*, namely letters *ṅ* and *ḍ* with philosophical meanings showing the best *pandita utama*, namely clever people (educated, expert, pious) intellectuals; wise; *sarjana sujana* good scholars (Mardiwarsito, 1995: 394).

Human life is divided into four parts called the *Catur asrama*; the book Upadesa of Hindu teachings explains that, "Brahmacari is the level of human life, when studying science, *Grahasita* is the level of life when married, *Wanaprastha*, is the level of increasing spirituality, and *Biksuka (Sanyasin)* is the level of life that releases worldliness, in (Watra, 2016: 142). So the human being referred to by *lontar putru pesaji* in this case is at the time of undergoing *Grahasita's* life stage, is the most severe level of life, because it is required to take care of children, care for the elderly, socialize, and carry out *panca yadnya* including the *pitra yadnya* ceremony.

Eliminating *papa* is Sanskrit and also Kawi Javanese language which means despicable, low, wretched, miserable people (Prawioatmojo, 1957: 63). According to Wojowasito, *papa* is evil, hell, sin, the place of sinners. (Wojowasito and Susilo Santoso. Tt .: 172). The book of Philosophical, Ethical and Ceremonial Views in Siwaratri in the Modern Era describes that, "Lubdaka is a *papa* because his act is always killing. Since childhood he has never done good and charity, his job is only hunting, killing tigers, wild pigs, elephants and rhinos. He kills all the hunted animals to support his wife and family." (Gusti Wirawan, et al. 2006: 35). The philosophy of the person who is despicable, low, wretched, and miserable is the result of his own actions, so he experiences suffering in his life called *papa*.

Cleanse *daśa mala*; *dasa* means ten (Mardiwarsito, 1985: 148) *mala* means defilement, stain, defilement, evil, disability. (Mardiwarsito, 1985: 337). The type of sin according to Hindu philosophy is called *Sadripu*; lust, temptation, anger, drunkenness, jealousy. *Sadatatayi*; to burn others belongings, poison, do black magic, rage, rape, slander; *Saptatimira*; arrogant because of good looks or beauty, wealth, intelligence, nobility, youth, liquor, and victory. To control the three great enemies must be done by *tri dasa mala*, which means ten means to control the three great sins of mankind, which emerged from *Trikaya Parisudha*. There are three self-control of *Trikaya Parisudha*, namely those originating from the mind; not wanting something that is not lawful, not thinking badly of other beings, not denying *karmaphala*. Four kinds are based on words; do not like to cheat, do not say harshly to other creatures, do not slander, do not broke promises. Three types of controls based on actions; do not torture or kill other creatures, do not commit fraud on property and do not commit adultery (Parisadha Hindu Dharma, 1978: 57-59). Broadly speaking, it can be said that the biggest enemy in humans is called *Sadripu*, *Sadatayi*, and *Saptatimira*. Then to clean it needs to be controlled with *Trikaya Parisudha*, that is, with pure thoughts, words and deeds, *hening nirmala* silent, which causes peace.

Sasurū, is a "red rice" mixed with cooked water until crumbly and smooth. Presented to the *Pitara* at the time of carrying out the *pitra yadnya* (Informant Ida Bagus Candra 42 years). Red rice porridge is also called *Bubur Pirata*, served for four brothers in Taksu, family shrines to ask for safety in living life (Informant Ida Bagus Kakiang Bindu 72 Th). It was explained in Siwagama Sesana that, "the offering of *pirata* porridge is symbolic of the merging of actions or negative energy in the body, separated by positive energy. Furthermore, negative energy is attached to the body and positive energy is reunited with God". So that Prabhu Dharmawangsa in the story of Candra Berawa, was able to take his spirit Candraberawa to be returned to his body, finally he came back to life. So *sasurū* is "red rice" or also called *pawitra* porridge which has philosophical meaning for emotional control while living life, and red symbol of negative emotions are dissolved after death, so the spirit becomes holy and can enter heaven.

The white rice is symbol of the true truth *Dharma*, the red rice symbol of prosperity on earth, the yellow rice symbol of having many children, the black rice symbol of the increasing wealth of having children and having servants. Fish and birds like; mackerel and snapper give happiness a month, grouse, titiran, puteh give

happiness for two months, deer, antelope, and mouse deer gave happiness for three months. Black buffalo gives happiness for four months. Porcupine, pangolin, monitor lizards, five months of happiness. The goat gives happiness for six-months. Turtles, *empas*, *Badawang Kuning* give seven months happiness. pig gives eight-month happiness. The honey wasp gives nine-month happiness. Butter milk gives happiness for ten months. The flesh, skin, and blood of rhino is forever in heaven. These offerings should be used as offerings. Animals that should not be used as offerings such as; monkeys, eagles, toads, snakes, deer, wild pigs, crocodiles, tigers, lizards, mice, if it's offered the happiness will disappear reversed to suffer. This shows ethics in doing *yadnya* and should not be violated. If it is violated, life will be insulted by the community, and after death the spirit will suffer.

The journey of Dewa Pitara (Spirit) to Heaven, beginning with self cleansing, will then pass through the mountain namely Mount Malaya, Suktiman, Wreksawan, Himawan, Makuta, and Windya. This journey has a philosophical value, every human being after death will enjoy his *karma* during his life in the afterlife, which is thrust by various mountains. On each mountain there are different experiences, such as: Mount Malaya; full of bushes, pitch black, so that people who die while carrying out their *pitra yadnya*, all have to carry weapons. At Mount Sutikman, young people are innumerable, all of their bodies are emaciated, their skin is attached to their bones lacking food, their legs are bent. So every sinful spirit must enjoy the results of his actions.

Conversely, every spirit that does good, will reach various heaven according to the results of his actions. Like, Heaven in the Southeast, the roof is in the form of flowers, the mirror is floating, everything is shining. There is more heaven side by side, and it is decorated with the *nawa ratna*, *Kahyangan* of *Bhatara Parama Siwa*, *Bhatara Sadha Siwa* heaven. There is another heaven named *Windu Pepet*, the heaven of the Lord Guru, obtained by the *Sidha Tapa*, willing to sacrifice himself. There is a threefold heaven, called *Ambara Pada*, the *Kahyangan* of *Bhatara Kala*, obtained by the winning people without work. His philosophy is someone who is enjoying his good deeds in his former life, now.

Conclusion

From the discussion above using the Hermeneutic theory from Richard E. Palmer, it can be summarized as follows.

- a. The structure of *Lontar Putru Pesaji* in the study of Hindu Philosophy is in the form of a story that tells the story of the Spirit's journey after he died in the *Pitra Yadnya* ceremony. Beginning with the offerings of the Pilgrimage on the journey of Lord Pitra (Spirit) to Heaven, must pass Mount Malaya, Suktiman, Wreksawan, Himawan, Makuta, and Windya. On every mountain that is traversed, has types of suffering, as symbolic of bad behavior called Hell and good behavior called Heaven. Good behavior during his life, leads the Spirit of Pitra to enter it step by step to the highest heaven
- b. The function of *Lontar Putru Pesaji* in the Hindu Philosophy Study is to provide guidance for humanity in general and especially for Hindus to do good. Control your thoughts, words, and actions to change for the better by showing the suffering of hell experienced by the spirit of the ancestors who did bad things in his lifetime. Likewise, giving happiness to heaven for the spirit of the ancestors who have done good during his lifetime.
- c. The philosophical values of *Lontar Putru Pesaji* in the study of Hindu Philosophy: there are many difficult words, from Sanskrit, Old Javanese language, and also Balinese language that must be translated so that the meaning of the language can be understood. After the translation is successful, then it must be understood to be applied in the social life in the community. This benefit is very much needed by the community, in reviewing various palm leaves including *Lontar Putru Pesaji*.

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