VIRATVIDYĀ IN THE TEXT ĀDIPARWA

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ABSTRACT

Ādiparwa is the initial part of the book *Mahābhārata*. *Ādiparwa* can be considered to consist of 2 (two) separate parts. The first part, presenting the framework of the *Bhārata* epoch is the story of the sacrificial ceremony at the behest of Janamejaya with the aim of exterminating the dragons because Parikṣit who was the father of Janamejaya was killed by the Taksaka. The second part, contains the genealogy of the *Pāṇḍava* and *Korāva*, their birth and youth until Arjuna's marriage with Subhadra. *Ādiparwa* there is a divine teaching that is very important to learn. Hindu cosmology also known as name *viratvidyā* in the text of *Ādiparwa* begins with the meeting of Śaṅkara with Pārwaṭī, Śaṅkara is another name for Śiwa. The meeting gave birth to the universe. In addition, the cosmological process is also told of the rotation of Mount Māṇḍara.

Keywords: *viratvidyā*, *Ādiparwa* text

I. PRELIMINARY

Old Javanese religious literary texts found in Indonesia, especially in Bali. In Bali the religious literary texts are stored in the form of eavesdropping. In Bali the *lontar* script is valued as a *candipustaka* a sacred place built with selected words. The essence of the hundreds of palm leaves in Bali has three main themes (Agastia, 1987: 40). Three themes in question is *jñāna*, *susila*, and *rasa*. (1) The theme of *jñāna*, which is the knowledge of the essence and manifested into *lontar tattwa*. Its contents are dominated by theological-philosophical doctrines. (2) The *susila* theme, manifested as an ejection of *sāśana* and *nīti*. The contents of the text are dominated by moral teachings and leadership. (3) The theme of *rasa*, or aesthetics-religion, is manifested in religious-magical and art (SukaYasa and Sarjana, 2011: 2)

In the *lontar*, the transformation of the teachings is often conveyed in the form of myths. Mythology is a primitive awareness in the form of images of gods and goddesses to explain natural phenomena, moral, aesthetic, and have concepts about supernatural (Bagus, 2000: 657). Hindus in Bali still believe in the existence and truth of myths, so that *lontar* which contains mythology still gets attention even very

sacred. Through myths, people are led to start thinking about the core of the map, with media stories of the gods that can be enjoyed from various classes of thought.

Lontar in Bali has various forms and contents. This can be seen in the grouping of *lontar* in GedongKirtya, Singaraja. The grouping is classified into 6 (six) types, namely:

- a. *Weda*, including *Weda*, *Mantra*, *Kalpasastra*.
- b. *Agama*, including *Palakerta*, *Sasana*, *Niti*.
- c. *Wariga*, including *Wariga*, *Tutur*, *Kanda*, *Usada*.
- d. *Itihasa*, includes *Parwa*, *Kakawin*, *Kidung*, *Geguritan*.
- e. *Babad*, including *Pamancangah*, *Usana*, *Uwug*.
- f. *Tantri*, including *Tantri*, *Satua* (Cika, 2006: 2)

From the above grouping *Mahabharata* belongs to the group *Itihasa* because *Mahabharata* consisting of *astadasaparwa*. The story of *Mahabharata* is unknown in India alone, even though the story is known to the public. *Mahābhārata* in Old Javanese in Indonesia is inseparable from the *mangjawaken Byāsamata* project by Dharmawangsa Teguh of the Kingdom of Kediri in the IX century. *Mangjawaken Byāsamata* means discussing the *Maharṣi Vyāsa* thoughts, *Mahābhārata* is one of these projects. According to Zoetmulder (1994: 112-113), *parwa* which can be found in the treasures of Old Javanese literature are only 9, namely: *Āpḍiparwa*, *Sabhaparwa*, *Wirataparwa*, *Udyogaparwa*, *Bhismaparwa*, *Asramawasanaparwa*, *Mausalaparwa*, *Prastanikaparwa*, and *Swargarohanaparwa*.

From the eighth *parwa* who speak Javanese, *Ādiparwa* is the initial part of the *Mahabharata*. According to Zoetmulder (1994: 80), *Āpḍiparwa* can be seen as consisting of 2 (two) separate sections. The first part, presenting the framework of the *Bhārata* epoch is the story of the sacrificial ceremony at the behest of Janamejaya with the aim of exterminating the dragons because *Parikṣit* who was the father of Janamejaya was killed by the *Taksaka*. The second part, contains the genealogy of the *Pāṇḍawa* and *Korawa*, their birth and youth until *Arjuna*'s marriage with *Subhadra*.

Āpḍiparwa besides being the first *parwa* in *Mahābhārata*, is also the main *parwa*, therefore in *Ādiparwa* there is a divine teaching that is very important to learn. The creation of the universe in the text *Āpḍiparwa* is said to be simple, not like the *Śiwaṭattwa lontar* which is very complete and detailed. Therefore, we will discuss further about *Viratvidyā* in the text *Āpḍiparwa*.

II. DISCUSSION

The term *viratvidyā* can be equated with cosmology in Hinduism, because *virat* means cosmos or universe and *vidyā* means knowledge. So, *viratvidyā* is knowledge that learns about the universe. Cosmology can also be interpreted as the study of the ins and outs of the universe, starting from its birth or existence, its development to its extinction, as a regular system (Donder, 2007: 77: 2). In Hindu cosmology or *Viratvidyā* puts God first and foremost as the *causa prime*, the forerunner (*sangkanparaningdumadi*) of this universe. The creation of the universe began at the time of *Sang Hyang Widhi* in a personal form or as *Sadāśīvatattwa*.

The *Ādiparwa* text which is part of the *Mahabharata*, is included in *ītihāsa*. *Ītihāsa* has similarities with the *Puranas*, so there are 5 (five) points that are generally found in the *Puranas* or *ītihāsa*, called *pañcalakṣaṇa*. According to Titib (2004: 6-7), *pañcalakṣaṇa* consists of *sarga* (the creation of the universe and its contents), *pratisarga* (re-creation of the universe and all its contents), *manvantara* (the period and change of Manu, the first man to descend from time to time), *varṇśa* (history of ruling kings from time to time), and *varṇśānucaritam* (full description of the stories of kings in the past and who will rule).

The creation of the universe in the text *Ādiparwa* is slightly different from the creation of the universe according to the *lontar Śīvatattwa*. The creation of the universe according to the text *Ādiparwa* begins with the *sunya* or empty towards it, as explained in the following picture.

Picture 2.1
The Process of Cosmology in the text *Ādiparva*

The process of creating the universe contained in the text *Ādiparva* is simpler or shorter when compared to the process of creating the universe in the *lontar Śiwatattwa*. The process of creating the universe in the words of the *Śiwatattwa* is explained below.

Picture 2.2

The Process of Cosmology in the text *Śivātattva*

In the lontar-lontar *Śivātattva*, the process of creating the universe arrived at bhuwana and all beings. In the text *Ādiparva* it is explained that *Saṅghyang Śaṅkara* or Śiwa is the *puruṣa* element while Bhaṭāri Pārwaṭī is a *prakṛti* element. Although it is not explained *puruṣa* and *prakṛti* elements, it can be explained that Śiwa and Pārwaṭī are elements of *puruṣa* and *prakṛti*. The text of *Ādiparva* only explains after Śiwa together with Pārwaṭī that they created everything. This process simply explains the nature of divinity in creating the universe and its contents.

In this case, the text *Ādiparwa* fulfills the above elements. Creation of the universe and its contents called *sarga* found in the text *Ādiparwa*. The creation of the universe can be seen in the following text *Ādiparwa*.

*Hana pwa ya mangke wuwus ênikangkālitan hanā āditya candra
nakṣatra bāyuvā kāśādika, pralaya riwêkas ning sanghārakalpa, prāptam
wangsarga kālpratini yatamijil saprakārananyāni, iccā sang
hyangtinūtnyān hanakatēka śabdasanghāra dharma, sang hyang
Śangkara atahkārananyān hana lāwan bhaṭāri dehārdha, kāraṇanira
mapi sanlāwan bhaṭāra Trinetrasira, an munggwing kailāśa śikharasa
drśautungga siddha pratiṣṭa, sāksātmaṇḍalam sabhuwanaiḱa tang
parhyangansthāna sang hyang.*

(*Ādiparwa* I.1)

Translation:

It is now a time, there is no sun, moon, star, wind, (because) even the sky has not spread; the era of emptiness vanished, came the age of creation; destined for various kinds of creatures incarnate. Glad god, because he was obeyed, all his words were done. Sang Hyang Śangkara (Śiwa) together with batari (Pārwaṭi) creates everything. At first Batara Trinetra (Śiwa), both with batari, located on the summit of Mount Kailāśa, as if they were the best, perfect, truly controlled the world; became a holy place as a palace of gods (Zoetmulder, 2006: 1)

The quote above, the universe starts from empty (*sunya*), after that the creation appears. In the text *Ādiparwa*, *Sanghyang* Śangkara which is the Śiwa itself along with Dewi Pārwaṭi begins to create the universe and its contents. The creation of the universe in the text *Ādiparwa* can be interpreted by placing God as the first and foremost in other words Hindu cosmology sees the creation of the universe or the universe originating from God. From within the body or the content of God (*hiranyagarbha*) the universe is born, and then into the womb of God (*hiranyagarbha*) the universe is returned.

The emergence of Śangkara in the process of creating the universe can be interpreted that Śangkara is interpreted as beneficial. Śangkara in Sanskrit means 'beneficial'; Dewa Śiwa' (Surada, 2007: 283), in Old Javanese, Śangkara means 'cause prosperity, benefit; name Śiwa or Rudra' (Zoetmulder and Robson, 2011: 1025). In this case, the text *Ādiparwa* which raises the name Śangkara in the creation of the universe can be interpreted that *Ādiparwa* wants in the creation of the universe to benefit and gain prosperity for the entire universe, so that created by *Sang Hyang Widhi* can provide prosperity for all living things.

After the creation of the universe and its contents by *Sanghyang Śangkara* (Śiwa) living things can enjoy this universe. In the process of cosmology God creates something that can be utilized or can provide prosperity by all living beings, in the text *Ādiparwa* the cosmology process can be described in the following story of the sea stirring of Kṣīra.

*Mijil ta yasa kengdaśadeśa, parvata sāgara kahēban meghakwir
nyasumahab, saha kilatnya, gêrêhnya. Yati kenudanakê
padêmikangapuy wêkasan. Kunang wuduk nikang satwakabeh,
kagêêngan deningagni, tan wāktangêtiḥ ningkayu-kayu, yatikāpada
kahilitumus mareng Lawansāgara. Mangkin ta yālikêt, hinosakên ta
yasinêrêng dening dewāsura amutêr, hurwus wineh kaśaktin de bhaṭāra
Wiṣṇu.*

*Tatah kṣīrādab hūdghṛtam. Mijil tang mina kwêkasansang kengpêhan.
Na lwir nyang Ardhaçandra rumuhun. Tumūt ta bhaṭāri Śrī, tumūt ta
siraśri Lakṣmī dewī, tumūt tang Uccaiḥśrawā, tumūt tang
Kastubhamani.*

(*Ādiparwa*V.35)

Translation:

Then the clouds came from all directions, the mountains and the sea were all full of clouds, came ambushing with lightning and thunder. Then the rain fell, so finally the fire went out.

The fat of all burned animals, as well as wood oils, all flow into the sea of Lawana. The more thick the water; the gods and asuras rotated them in battles, because they had been given magic by bataraWiṣṇu, *Tatahksīrādabhūdghṛtam*.

Then the oil comes out from the milk. Such is the situation. Ardhaçandra also came out, then batariŚrī, then the Goddess Lakṣmī, then *Uccaiḥśrawa*, then *Kastubhamani* (Zoetmulder, 2006: 57).

The process of cosmology in the text *Ādiparwa* above, from mount Mandara out of oil, *ardhaçandra*, *Bhaṭāri Śrī*, DewiLakṣmī, *Uccaiḥśrawa*, *Kastubhami*, and *amṛta*. The release of the contents of Mount Mandara is interpreted hermeneutically that God has provided everything to be utilized by living beings. In *Bhagavadgita* mentioned.

*saha-yajñāḥ prajāḥsṛṣṭvā purovāca prajāpatiḥ,
amena prasaviṣyadhvam eṣa vo 'stviṣṭa-kāma-dhuk .
(Bhagavadgita III.10)*

Translation:

Indeed, long ago it was said, God after creating man through yajña, said: in this way you will develop, as a dairy cow that fulfills your own desires (Pudja, 1999: 84).

Sloka above can be interpreted that human beings were created by God through *yajna*, by the way *Yajña* humans develop to meet their needs. In fulfilling human needs, God has created all the contents of the universe through the cosmological process as contained in the text *Ādiparwa* above. So, humans are desired to take advantage of all natural resources that have been created by humans in the cosmological process and not greedy to finish it.

III. CONCLUSION

Viratvidyā is the process of creating the universe in Hindu terms. *Viratvidyā* in the text *īpdirwa* starts from an empty universe (*sunya*), then meets Śāṅkara (Śiwa) with Pārwaṭī. From that meeting the universe was born. In the process of the *viratvidya* it is further told in the process of the rotation of Mount Māṇḍara. Māṇḍara mountain out of oil, *ardhacandra*, goddess Sri, Goddess Lakshmi, horse *uchchhaiḥshravaḥ*, *Kastubhami*, and *Amṛta*.

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