

# Human Theology in the *Bebaratan Wong Bêling* Manuscript

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**Abstract:** This study examines human theology in the *Bebaratan Wong Bêling* manuscript, focusing on three main aspects: core teachings, implementation, and their implications for a *sādhaka*. The research employs a qualitative approach using library research methods and hermeneutic analysis of the manuscript, supported by Hindu textual sources such as the *Bhagavad Gītā*, *Upaniṣads*, and *Dharmasastra*. The findings reveal that the concept of human theology in this manuscript is holistic, encompassing four principal teachings: humans as sacred beings under divine supervision, humans as the result of cosmic union, humans as a microcosm composed of physical and spiritual elements, and humans as ethical subjects bound by the law of dharma. The implementation of these teachings for a *sādhaka* is reflected in practices such as maintaining personal purity, viewing life as *yajña* (sacred sacrifice), sustaining balance among *bayu*, *sabda*, *idep*, and *rasa*, and living in accordance with dharmic values. Meanwhile, the implications include the transformation of spiritual consciousness, a shift toward a sacred orientation of life, the development of holistic balance, and the strengthening of dharma-based ethics. This study demonstrates that the *Bebaratan Wong Bêling* manuscript is not only relevant in a traditional context but also holds significant theological value in shaping reflective, ethical, and harmonious spiritual life in the modern world.

**Keywords:** human theology, *Bebaratan Wong Bêling*, *sādhaka*, dharma, Balinese Hinduism

## Introduction

The study of human theology in the Balinese Hindu tradition has become an increasingly important field in contemporary religious studies, particularly in efforts to understand the relationship between humans, the body, the cosmos, and God in an integral manner (Eliade, 1959; Titib, 2003). In this context, lontar manuscripts as sources of traditional knowledge occupy a highly strategic position, as they not only contain ritual teachings but also embody profound philosophical, theological, and anthropological dimensions (Zoetmulder, 1991; Wiana, 2004). One text of particular interest is the *Bebaratan Wong Bêling* manuscript, which specifically discusses procedures, ethics, and spiritual understandings related to human conditions in certain situations, especially pregnant women (*wong beling*) as representations of human beings in a liminal phase of life (Turner, 1969).

In the Balinese Hindu tradition, humans are not viewed merely as biological beings, but as entities composed of *sekala* (physical) and *niskala* (metaphysical) elements, which are always in relation to divine forces (Titib, 2003; Doniger, 2009). This concept aligns with *tattwa* teachings that position humans as a microcosm (*bhuwana alit*) reflecting the macrocosm (*bhuwana agung*) (Titib, 2003). However, in practice, public understanding of the theological dimension of humanity often tends to focus more on ritual aspects, while the philosophical dimension receives less attention (Geertz, 1973). This creates a gap between religious practice and its underlying theological understanding (Lansing, 2006).

The *Bebaratan Wong Bêling* manuscript offers a unique perspective on humanity, particularly through an approach that integrates the body, soul, and divine forces. The text explains that human conditions, especially pregnancy, are under the supervision and accompaniment of Sanghyang Suksma, the gods, and cosmic forces (*kala*) that actively guard and influence life. This indicates that humans never stand alone but always exist within a complex network of cosmic relations (Eliade, 1959). This perspective highlights a dimension of human theology that emphasizes humans as sacred beings directly connected to transcendent power (Radhakrishnan, 1948).

The text also contains teachings on the origin of human beings, which arise from the union of male and female *kama* united by divine power, thus giving birth to human life. This concept has important theological implications, as it affirms that the biological process of human life cannot be separated from divine intervention (Doniger, 2009). In other words, humans are not merely the result of material processes but also manifestations of divine will and energy (Radhakrishnan, 1948). This view aligns with the concept in the *Bhagavad Gītā*, which states that God resides in the hearts of all beings (*Bhagavad Gītā* 15.15), making human life an expression of the divine (Radhakrishnan, 1948).

In the modern context, understanding texts such as *Bebaratan Wong Bêling* faces various challenges. One of them is the tendency to view lontar manuscripts merely as guides for ritual or traditional medicine (*usada*), without exploring their deeper theological dimensions (Wiana, 2004). In fact, the text does not only discuss pregnancy care but also contains teachings on the nature of human existence, the relationship between humans and God, and the ethical consequences of human actions. Violations of certain norms

are believed to produce consequences not only physically but also spiritually and cosmically. This reflects the concept of cosmic law (*rta* or *dharma*) that governs human life as a whole (Gonda, 1975).

The manuscript also demonstrates an integration between theology and health, where illness is not only understood as a physical phenomenon but also as a result of imbalance among bodily, mental, and spiritual elements. The concepts of *bayu*, *sabda*, *idep*, and *rasa* as healing elements indicate that humans possess an active spiritual dimension in the processes of health and illness. This perspective aligns with the holistic concept in traditional Balinese healing systems, which view humans as an integrated whole (Lansing, 2006; Foster, 1976).

The problem that arises is that academic studies on the *Bebaratan Wong Bêling* manuscript are still relatively limited, especially from the perspective of human theology. Most studies tend to emphasize ethnographic, ritual, or traditional health aspects, while its theological dimension has not been extensively explored (Geertz, 1973; Lansing, 2006). In fact, understanding human theology in this text is crucial to reveal how Balinese society interprets human existence in relation to God and the universe (Titib, 2003).

In the context of globalization and modernization, there is a tendency toward the reduction of meaning in traditional teachings. The theological values contained in lontar manuscripts risk being marginalized by rationalistic and materialistic approaches dominant in modern science (Eliade, 1959). Therefore, efforts are needed to reinterpret and revitalize traditional texts so that they remain relevant in contemporary contexts without losing their essential teachings (Geertz, 1973).

Based on the above explanation, it can be concluded that the study of human theology in the *Bebaratan Wong Bêling* manuscript has significant urgency, both academically and practically. Academically, this research contributes to the development of Hindu theological studies, particularly in the Balinese context (Titib, 2003). Practically, it can enrich public understanding of religious teachings, so that religious practices are not merely ritualistic but also reflective and philosophical (Wiana, 2004). Therefore, this research is important to explore, analyze, and interpret the concept of human theology contained in the *Bebaratan Wong Bêling* manuscript in order to provide a more comprehensive understanding of human nature within the Balinese Hindu perspective.

## Research Method

This study employs a qualitative approach with a library research design, focusing on the analysis of the *Bebaratan Wong Bêling* manuscript as the primary source. The approach used is hermeneutics and interpretative theology, aimed at understanding the meaning contained within the text in a contextual and in-depth manner. The analysis is conducted through a critical reading of the text's structure, symbols, and key terms related to the concept of the human being, such as the relationship between the body, soul, and divine forces as reflected in the teachings of Sanghyang Suksma, *bayu*, *sabda*, and *idep*. The hermeneutic method is used to interpret the meaning of the text by considering the historical, cultural, and religious context of Balinese society, in order to obtain a comprehensive understanding of the concept of human theology contained within it (Gadamer, 2004; Ricoeur, 1976).

This study also applies a descriptive-interpretative analysis technique, which involves systematically describing the content of the text and then interpreting it based on the theoretical framework of Hindu theology and the anthropology of religion. Data are collected through documentation study of the lontar manuscript and relevant supporting literature, such as books, journals, and previous research. Data validity is ensured through source triangulation, namely by comparing the content of the text with other references within the Hindu tradition, such as the *Bhagavad Gītā* and *tattwa* literature, in order to strengthen the resulting interpretations (Creswell, 2014; Sugiyono, 2017). Through this method, the study aims to systematically and comprehensively reveal the concept of human theology in the *Bebaratan Wong Bêling* manuscript and its relevance to the religious life of Balinese society.

## Discussion

### The Main Teachings of Human Theology in the *Bebaratan Wong Bêling* Manuscript

The study of the *Bebaratan Wong Bêling* manuscript reveals that human beings are positioned as sacred entities who are constantly under the supervision of divine forces. The text emphasizes that the condition of pregnancy is not merely biological but also a spiritual state protected by supernatural entities. This is reflected in the passage: "...*sang beling ri sedeknya pules, kayogin antuk Sanghyang Suksma, Dewa, kāla sami mayoga...*", which means that a pregnant woman is under the protection of Sanghyang Suksma, the gods, and cosmic forces (*kāla*) (Bebaratan Wong Bêling, 1988, p. 1b). This view indicates that human beings are never separated from the presence of God within themselves. This concept aligns with the teaching of *Bhagavad Gītā* 15.15, which states that God resides in the hearts of all beings (Radhakrishnan, 1948). Similarly, the *Śvetāśvatara Upaniṣad* affirms that God is hidden within every living being. Thus, humans in this manuscript are understood as loci of divine manifestation, making the human body highly sacred and requiring careful ethical and spiritual treatment.

The manuscript also teaches that human beings are the result of a cosmic union between male and female elements united by divine power. It states: "...*apan milaning anāma-sāma kaman sang kakung mawah kaman sang wadon... kamaroro kinomin antuk*

*Sanghyang Suksma...*”, meaning that the origin of humans comes from the union of male and female *kama* united by Sanghyang Suksma (Bebaratan Wong Bêling, 1988, p. 2b). This teaching affirms that human reproduction is not merely a biological phenomenon but also a theological event. This is consistent with Rg Veda 10.129, which describes *kāma* as the primordial seed of creation (Gonda, 1975), as well as *Bhagavad Gītā* 14.4, which refers to God as the source of all seeds of life (Radhakrishnan, 1948). Thus, humans are understood as the result of a synergy between cosmic energy and divine will, positioning human life as sacred from its very origin.

The *Bebaratan Wong Bêling* manuscript also contains teachings about humans as microcosms composed of interconnected elements. The text states: “*Bayu, sabda, idep, rasa dadi tamba...*”, meaning that *bayu* (life energy), *sabda* (vibration/mantra), *idep* (mind), and *rasa* (inner awareness) can serve as means of healing (Bebaratan Wong Bêling, 1988, p. 11b). It is also mentioned that bodily elements such as blood and fluids can become sources of illness or well-being depending on how they are managed. This teaching indicates that humans reflect the structure of the cosmos, containing the potential for both balance and imbalance. This concept aligns with the Upaniṣadic view of humans as microcosms and the Vedic concept of *pañca mahābhūta* (Olivelle, 1998). In the Śaiva tradition, the human body is also understood as a manifestation of cosmic *tattwa* containing divine elements (Flood, 2003). Therefore, health in this manuscript is not merely physical but also spiritual and cosmic, requiring harmony between body, mind, and soul.

Another important teaching in the manuscript is that humans are ethical subjects bound by the law of *dharma*. This is reflected in the statement: “*Lamun tan pakerti — ala temu. Lamun pakerti — ayu temu.*”, which means that if a person does not act rightly, they will encounter misfortune, and if they act rightly, they will encounter goodness (Bebaratan Wong Bêling, 1988, p. 8b). It also emphasizes the importance of loyalty and harmony in household life as the foundation of human well-being. This teaching reflects the existence of a cosmic moral law governing human life. This concept aligns with the *Manusmṛti*, which states that *dharma* protects those who uphold it (Olivelle, 2005), as well as the *Bhagavad Gītā*, which emphasizes actions aligned with *dharma* (Radhakrishnan, 1948). Thus, humans in this manuscript are understood not only as spiritual beings but also as ethical beings responsible for maintaining balance within themselves and the universe.

Based on the above discussion, it can be understood that the *Bebaratan Wong Bêling* manuscript presents a holistic construction of human theology, viewing humans as an integrated unity of sacred, cosmological, health, and ethical dimensions. Humans are not merely biological beings but spiritual entities containing divine presence within themselves. This sacredness is evident in the involvement of Sanghyang Suksma, the gods, and *niskala* elements in every phase of life, particularly in pregnancy, which is considered a liminal and spiritually powerful stage (Bebaratan Wong Bêling, 1988). This perspective aligns with the Upaniṣadic teaching that the *ātman* within humans reflects *brahman* as the ultimate reality (Olivelle, 1998), as well as the *Bhagavad Gītā*, which affirms that God resides in the hearts of all beings (Radhakrishnan, 1948). Thus, humans are understood as loci of divine presence that connect the microcosm and macrocosm.

Furthermore, the cosmological dimension in this manuscript shows that humans are an integral part of the structure of the universe. The concept of human origin from the union of male and female *kama* united by divine power indicates that human life is inseparable from broader cosmic processes (Bebaratan Wong Bêling, 1988). This relates to the Vedic teaching of *ṛta* as the cosmic order governing the universe (Gonda, 1975), as well as the concept of *pañca mahābhūta*, which explains that the human body is composed of natural elements (Titib, 2003). In terms of health, the manuscript also emphasizes that balance among *bayu, sabda, idep,* and *rasa* determines human condition, whether healthy or ill. This reflects an integration of theology and traditional healing knowledge, viewing humans as holistic systems encompassing body, mind, and spirit (Lansing, 2006).

Additionally, the ethical dimension in the *Bebaratan Wong Bêling* manuscript emphasizes that humans are moral subjects bound by *dharma*. Every human action has consequences, both physically and spiritually, and thus life must be lived based on values of goodness, loyalty, and balance (Bebaratan Wong Bêling, 1988). This principle aligns with the *Manusmṛti*, which positions *dharma* as the foundation of social and cosmic order (Olivelle, 2005), as well as the *Bhagavad Gītā*, which emphasizes righteous action (Radhakrishnan, 1948). Therefore, understanding this text is not only important in the context of ritual or traditional medicine but also holds broader relevance in enriching Hindu theological studies in a contextual manner, especially in addressing the challenges of modernity that tend to separate spiritual, rational, and practical aspects of human life.

### **The Implementation of Human Theological Teachings for a Sādhaka in the *Bebaratan Wong Bêling* Manuscript**

The implementation of human theological teachings for a *sādhaka* (spiritual practitioner) in the *Bebaratan Wong Bêling* manuscript is first reflected in the awareness of the sacredness of the human body and life. A *sādhaka* is required to view the body not merely as a physical vessel, but as a locus of divine presence that must be preserved and purified. This is evident in the teaching: “*...sang beling ri sedeknya pules, kayogin antuk Sanghyang Suksma, Dewa, kāla sami mayoga...*”, which means that the human condition, especially that of a pregnant woman, is under the protection of divine forces (Bebaratan Wong Bêling, 1988, p. 1b). The practical implementation of this teaching includes respect for the body, self-control, and the maintenance of purity in thought and action. In a broader context, this aligns with the *Bhagavad Gītā*, which emphasizes that God resides within every being, and therefore the body

must be treated as sacred (Radhakrishnan, 1948). In the Śaiva tradition, this is known as the concept of the body as a *devalaya* (temple of God), which requires spiritual discipline through *tapa*, *brata*, and yoga (Flood, 2003). Thus, a *sādhaka* implements this teaching through spiritual awareness of the body as a manifestation of the divine.

Second, the implementation of human theological teachings in the *Bebaratan Wong Bêling* manuscript is reflected in a deep appreciation of creation and life as sacred events filled with spiritual meaning. The text states: "...*apan milaning anāma-sāma kaman sang kakung mawah kaman sang wadon... kamaroro kinomin antuk Sanghyang Suksma...*", which affirms that the origin of human life arises from the union of male and female *kama*, united by divine power (Bebaratan Wong Bêling, 1988, p. 2b). This teaching indicates that reproduction is not merely biological, but a manifestation of divine will within a cosmic and sacred framework. Therefore, for a *sādhaka*, this understanding is implemented through a deep respect for life, particularly in the context of marital relationships grounded in purity, fidelity, and spiritual responsibility.

In practice, household life is not merely viewed as a social obligation, but as a form of *yajña* (sacred offering) to God. The relationship between husband and wife becomes a concrete field of spiritual practice, where love (*prema*), fidelity, and harmony serve as means to realize *dharma* in daily life. This is consistent with the concept of *Grhastha āśrama* in the *Dharmasastra*, which places household life as the central stage for the practice of *dharma*, as it sustains both lineage and social balance (Olivelle, 2005). Furthermore, *Bhagavad Gītā* 3.10 affirms that from the beginning of creation, human beings were created together with the principle of *yajña*, indicating that life itself is a sacred sacrifice to be lived with spiritual awareness (Radhakrishnan, 1948). Thus, a *sādhaka* implements this teaching by transforming all aspects of life—including family relationships and procreation—into sacred spiritual practices. Life is no longer perceived as merely worldly activity, but as a path toward alignment with divine will, where every action carries religious and transcendental value.

Third, the implementation of human theological teachings in the *Bebaratan Wong Bêling* manuscript is clearly seen in efforts to maintain balance among the body, mind, and spiritual elements as the foundation of a healthy and harmonious life. The text states: "*Bayu, sabda, idep, rasa dadi tamba...*", which emphasizes that *bayu* (life energy/breath), *sabda* (sound/mantra), *idep* (mind), and *rasa* (inner awareness) can function as means of healing (Bebaratan Wong Bêling, 1988, p. 11b). This statement indicates that human health is not determined solely by physical conditions, but also by the quality of thought and spiritual awareness. Therefore, a *sādhaka* is required to manage the self holistically, maintaining balance between *sekala* (physical) and *niskala* (spiritual) dimensions.

The practical implementation of this teaching is reflected in various integrated spiritual disciplines. Control of the mind (*idep*) is achieved through concentration and meditation practices to avoid mental disturbances that may lead to imbalance. The use of *sabda* is expressed through the recitation of sacred mantras believed to carry spiritual vibrations for purification. Meanwhile, *bayu* is regulated through breathing techniques or *prāṇāyāma*, which stabilize internal energy. The element of *rasa* is cultivated through inner sensitivity and deep self-awareness, enabling one to experience harmony within oneself and with the universe. These practices demonstrate that healing and well-being arise not only from external sources, but also from within the human being.

This teaching aligns with the concept of yoga in the *Upaniṣads* and the *Bhagavad Gītā*, which emphasize self-control and the balance of body and mind as the path toward liberation (Olivelle, 1998; Radhakrishnan, 1948). In the Balinese Hindu context, this is also closely related to the concept of *sekala-niskala* balance as the foundation of harmony (Titib, 2003). Therefore, a *sādhaka* implements this teaching through consistent spiritual discipline, achieving a state of balance, health, and alignment with the cosmic order.

Fourth, the implementation of human theological teachings in the *Bebaratan Wong Bêling* manuscript is concretely manifested in the enforcement of ethics and *dharma* as the foundation of daily life. The text states: "*Lamun tan pakerti — ala temu. Lamun pakerti — ayu temu.*", which affirms that every human action yields results according to its quality (Bebaratan Wong Bêling, 1988, p. 8b). This teaching reflects the principle of cosmic moral law, in which good actions produce positive outcomes, while negative actions lead to adverse consequences. For a *sādhaka*, this understanding must not remain at a conceptual level, but must be embodied in behavior aligned with the values of *dharma*.

The practical implementation of this teaching is seen in living with ethical awareness, such as maintaining honesty, fidelity, compassion, and responsibility in social and familial relationships. A *sādhaka* is required to exercise self-control and avoid harmful actions toward others and the environment, recognizing that every action has consequences beyond the individual level. In this context, ethics is not only social but also spiritual, as it is directly related to cosmic balance. This principle aligns with the teaching of *karma-phala* in the *Bhagavad Gītā*, which asserts that every action produces consequences that must be experienced by the doer (Radhakrishnan, 1948). Thus, ethical conduct becomes an integral part of the spiritual path.

This teaching is also consistent with the *Manusmṛti*, which states that *dharma* is the foundation of order in both human life and the universe (Olivelle, 2005). *Dharma* is not merely a normative rule, but a universal principle that sustains harmony among humans, God, and nature. Therefore, a *sādhaka* does not only focus on internal spiritual practices such as meditation or ritual, but also

actualizes spiritual values in daily actions. In this way, ethics becomes a direct manifestation of theological consciousness, where a life lived in accordance with *dharma* leads to balance, harmony, and ultimately well-being (*rahayu*).

Based on the above discussion, it can be concluded that the implementation of human theological teachings in the *Bebaratan Wong Bêling* manuscript for a *sādhaka* encompasses four main aspects: maintaining the sacredness of the body, honoring life as a divine process, sustaining balance between physical and spiritual elements, and living in accordance with *dharma*. This implementation demonstrates that spirituality in the Balinese Hindu tradition is not abstract, but is embodied in everyday practices that integrate ritual, ethics, and cosmic awareness. Thus, a *sādhaka* not only understands the concept of human theology intellectually, but also lives it in concrete actions as a path toward balance and ultimate well-being (*rahayu*).

### The Implications of Human Theological Teachings for a *Sādhaka* in the *Bebaratan Wong Bêling* Manuscript

The first implication of human theological teachings in the *Bebaratan Wong Bêling* manuscript for a *sādhaka* is the emergence of an awareness of the sacredness of the self as a locus of divine presence. The manuscript affirms that human beings, particularly in certain conditions such as pregnancy, are under the protection of the forces of Sanghyang Suksma, the deities, and the *niskala* realm: “...*sang beling ri sedeknya pules, kayogin antuk Sanghyang Suksma...*” (Bebaratan Wong Bêling, 1988, p. 1b). This statement indicates that human existence is never separate from the divine dimension that accompanies it. Therefore, a *sādhaka* is required to cultivate the awareness that the body and the self are not merely material entities, but sacred vessels that embody transcendent power.

The implication of this teaching is reflected in a transformation of one’s perspective toward the self and life. A *sādhaka* no longer perceives the body as something profane or merely biological, but as a divine manifestation that must be maintained in purity through spiritual discipline. This attitude encourages a more mindful way of living, such as guarding one’s thoughts, speech, and actions in alignment with sacred values. In this context, spiritual awareness becomes reflective, where every action is considered not only in worldly terms but also in its theological dimension. This is in line with the *Bhagavad Gītā* 15.15, which affirms that God dwells in the hearts of all beings (Radhakrishnan, 1948), indicating that human beings inherently carry divine presence within themselves.

This teaching is also related to the concept of the unity of *ātman* and *brahman* in the *Upaniṣads*, which asserts that the innermost essence of human beings is part of the ultimate reality (Olivelle, 1998). This awareness gives rise to what may be termed *self-sacralization*, namely a continuous process of self-purification through spiritual realization. Thus, a *sādhaka* does not merely perform religious practices ritually, but internalizes the value of sacredness in all aspects of life, thereby fostering a harmonious relationship between the self, God, and the universe.

The second implication is the formation of a worldview that perceives the entire process of life as a sacred event that must be lived with full spiritual responsibility. The *Bebaratan Wong Bêling* manuscript states: “...*kaman sang kakung mawah kaman sang wadon... kinomin antuk Sanghyang Suksma...*”, emphasizing that human origin is the result of the union of male and female *kama*, unified by divine power (Bebaratan Wong Bêling, 1988, p. 2b). This statement indicates that human life, from its very beginning, exists within a sacred framework and cannot be understood merely as a biological process, but as a manifestation of divine will. For a *sādhaka*, this understanding generates the awareness that every aspect of life possesses deep religious significance.

The practical implication of this teaching is a transformation in how human relationships are perceived, particularly within household life. The relationship between husband and wife is no longer viewed solely as a social bond, but as part of *yajña*, a sacred offering that carries spiritual responsibility. Family life becomes a field for practicing *dharma*, requiring purity, fidelity, and harmony in interactions. In this framework, everyday activities such as building a family, procreation, and maintaining relationships become acts of devotion to God. This aligns with the teaching of *Bhagavad Gītā* 3.10, which states that human beings were created together with the principle of *yajña*, indicating that life itself is a sacred sacrifice that sustains the world (Radhakrishnan, 1948).

The theological implication of this teaching is a transformation in the life orientation of a *sādhaka*, from one centered on worldly interests to a deeper spiritual awareness. Every aspect of life is understood as part of religious practice that connects human beings with God. Thus, there is no longer a separation between the sacred and the profane, as all of life is perceived as a spiritual path. This awareness encourages a *sādhaka* to live with responsibility, mindfulness, and an awareness of divine presence in every aspect of life.

The third implication is the development of a holistic awareness in maintaining balance between the body, mind, and spirit. The manuscript states: “*Bayu, sabda, idep, rasa dadi tamba...*”, indicating that internal human elements can serve as means of healing (Bebaratan Wong Bêling, 1988, p. 11b). The implication of this teaching is that a *sādhaka* places greater emphasis on self-control and inner balance as the foundation of health and well-being. Practices such as breath regulation (*bayu*), mantra recitation (*sabda*), control of thought (*idep*), and deepening inner awareness (*rasa*) are cultivated. This aligns with the teachings of yoga in the *Bhagavad Gītā* and the *Upaniṣads*, which emphasize the integration of body and mind as the path to liberation (Olivelle, 1998; Radhakrishnan,

1948). In the Balinese context, this also relates to the creation of balance between *sekala* and *niskala* (Titib, 2003). Thus, a *sādhaka* lives a more conscious, balanced, and spiritually directed life.

The fourth implication is the strengthening of ethical commitment in practicing *dharma* as the foundation of a *sādhaka*'s life. The manuscript explicitly states: "*Lamun tan pakerti, ala temu. Lamun pakerti, ayu temu.*", affirming that every human action yields corresponding consequences (Bebaratan Wong Bêling, 1988, p. 8b). This statement reflects a universal moral law of cause and effect that cannot be avoided. For a *sādhaka*, this teaching is not merely normative advice, but a fundamental principle shaping awareness in action. Every life choice is understood to have implications not only socially, but also spiritually and cosmically.

The practical implication of this teaching is the development of an internalized ethical awareness, rather than mere compliance with external rules. A *sādhaka* is encouraged to maintain behavior, speech, and thought in accordance with values such as honesty, fidelity, compassion, and responsibility. Ethics becomes an integral part of spiritual practice, as every action reflects the relationship between humans and God. In this context, the teaching of *karma-phala* in the *Bhagavad Gītā* affirms that every action produces consequences that must be experienced by the doer (Radhakrishnan, 1948). Thus, ethical awareness is not only aimed at avoiding negative outcomes, but also at achieving balance and harmony in life.

This teaching is also consistent with the concept of *dharma* in the *Manusmṛiti*, which positions moral order as the foundation of human and social life (Olivelle, 2005). Dharma is understood not merely as a social rule, but as a cosmic principle that sustains balance between humans, nature, and God. Therefore, the theological implication of this teaching is the formation of a complete *sādhaka*—an individual who not only performs religious rituals, but also actualizes spiritual values in daily life. In this way, religiosity does not remain at the level of symbolic practice, but is embodied in consistent ethical living, ultimately leading to harmony and well-being (*rahayu*).

The implications of human theological teachings in the *Bebaratan Wong Bêling* manuscript for a *sādhaka* include a profound transformation of spiritual awareness, in which individuals begin to perceive themselves not merely as biological beings, but as sacred entities directly connected to divine power. This awareness leads to a shift in life orientation from worldly concerns toward the understanding that all of life is part of a sacred spiritual process. Every action, whether in personal or social domains, is understood as an act of devotion to God.

Furthermore, this teaching directs the *sādhaka* toward the development of holistic balance, encompassing harmony between body, mind, and spirit. This balance becomes the foundation for both physical and spiritual well-being, as well as a path toward alignment with the universe. In this context, spirituality is expressed not only through ritual, but also through self-discipline, inner awareness, and an ordered way of life. Another important implication is the strengthening of ethics based on *dharma*. A *sādhaka* is required to embody values of goodness in every aspect of life, ensuring that actions are aligned with the cosmic moral order. Thus, this teaching shapes not only ways of thinking, but also concrete ways of living, in which spirituality is fully manifested in everyday life.

## Conclusion

Based on the three discussions above, it can be concluded that the *Bebaratan Wong Bêling* manuscript contains teachings of human theology that are both holistic and applicable, which not only explain the nature of human beings but also guide their implementation and implications in the life of a *sādhaka*. Conceptually, human beings are understood as sacred entities who exist in close relationship with God, nature, and the cosmic order. They are the result of divine union, embody both *sekala* (physical) and *niskala* (metaphysical) elements, and possess spiritual potential that must be maintained through the balance of body, mind, and soul. Thus, the human theology presented in this manuscript positions humans as a microcosm reflecting the macrocosm, as well as a living locus of divine presence.

At the level of implementation, these teachings are realized in the daily practices of a *sādhaka*, such as maintaining personal purity, perceiving life as *yajña* (sacred offering), managing the balance of internal elements (*bayu, sabda, idep, rasa*), and living in accordance with the values of *dharma*. This implementation demonstrates that spirituality in the Balinese Hindu tradition is not abstract, but integrated into concrete actions encompassing ritual, ethics, and inner awareness. A *sādhaka* does not merely understand these teachings theoretically, but embodies them in everyday practice as a form of devotion to God.

Meanwhile, the implications of these human theological teachings are reflected in the formation of a profound transformation of spiritual consciousness. A *sādhaka* develops into an individual who is aware of the sacredness of the self, perceives all of life as a spiritual process, maintains holistic balance in life, and upholds a strong ethical commitment in practicing *dharma*. Therefore, the teachings contained in the *Bebaratan Wong Bêling* manuscript are not only relevant within a traditional context, but also carry universal value in shaping individuals who are spiritually aware, inwardly balanced, and ethically grounded in their actions, thereby enabling them to achieve harmony in life (*rahayu*) in their relationship with God, fellow human beings, and the universe.

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