

THE EXISTENCE OF THE KĀRAKASAṄGRAHAḤ LONTAR AS A GUIDE TO KĀRAKAM IN SANSKRIT GRAMMAR

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ABSTRACT

The existence of the Sanskrit language, which is so amazing with its various scholarships, both Paravidyā and Aparavidyā, has made a major contribution to world culture and the archipelago. In Bali, Kārakam's knowledge is written in a horizontal sheet, with the title Lontar Kārakasaṅgrahaḥ, which until now has only been studied by foreign researchers such as Silvain Levy and J Gonda. However, until now the public did not know about its existence and knowledge. This qualitative research aims to identify and describe the Existence of Lontar Kārakasaṅgrahaḥ as a Kārakam Guide in Sanskrit Grammar. Primary data sources are observation on Lontar Kārakasaṅgrahaḥ as well as information from experts as well as secondary data both from other supporting books. Based on the results of the research and discussion, it was found that: (1) The Lontar form of Kārakasaṅgrahaḥ consists of 21 stanzas of Kārika written in Balinese script with an introduction to Sanskrit, explaining about 6 Kārakam namely Kartā, Karma, Karaṇam, Sampradānam, Apādānam and Ādhikaraṇam and śeṣe and the relationship with use the 7 vibhaktiḥ namely Prathamāvibhaktiḥ, Dvitiyāvibhaktiḥ, Trīyāvibhaktiḥ, Caturthāvibhaktiḥ, Pañcamāvibhaktiḥ, Ṣaṣṭhāvibhaktiḥ, Saptamāvibhaktiḥ and Sambhodanam. (2) The existence of the use of Kārakam is reflected in the findings of various local Sanskrit literary works in the form of Padya (sloka) and Padya (prose) found with strong Kārakam compositions.

Keywords: Existence, Kārakasaṅgrahaḥ Lontar, Kārakam Manual, and Sanskrit Grammar

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INTRODUCTION

As the oldest language in the world, various cultures, both political, religious, artistic, educational, architectural, medical and others, have become the greatest contribution of Sanskrit to the world (Bhatta, 2014). In the archipelago, the influence of Sanskrit and Hindu culture has been known around the 5th century AD with evidence of the existence of 7 *Yūpa* which is a relic of the Kutai Kingdom. A record from a Chinese traveler named I-tsing or Yi-jing in the 7th century states that every year the archipelago is visited by thousands of students from various parts of the world to study Sanskrit (Brill, 1995). In Bali, the existence of Sanskrit is estimated to have existed around the beginning of the 8th century AD through the Blanjong inscription in Sanskrit and Balinese with the inscription *Akṣara Bali* and *Pranagari*. It is estimated that earlier it is seen from the relics and names of ancient villages in Bali (Sastri, 1963). Many outside researchers such as Hooykaas, Goris, Sylvain Levi, Raghu Vira and others have studied Sanskrit texts and derivatives of *Vedic mantras*, *Kekawi*, *stories*, *stuti-stava*, *tutur*, *tattwa*, *usada*, *wariga*, *niti* and others stored in lontar and *griya-griya museums*.

Sanskrit is known for its grammar perfection, so to understand it you have to study the science of Grammar (*Vyākaraṇa*), one of the most famous of which is the book *Astadhyāyī* by

Maharṣi Pāṇini around the 6th century BC, (Suryati, 2016). Likewise, in Bali, several Sanskrit guidelines have been found, including *Krtabhasa lontar*, *Bhuvana-kosa*, *Aji Krakah*, *Kārakasaṅgrahaḥ* and several other lontar". Some researchers, one of whom is Sylvain Levi (who came to Bali around 1928), was interested in the existence of Sanskrit texts in Bali. Of the hundreds of Sanskrit lontar texts found, one of them is a lontar entitled Lontar *Kārakasaṅgrahaḥ* which contains a summary of Sanskrit formulas about *Kārakam* which is one part of learning from *Vyākaraṇa* Sanskrit. *Kārakam* or *Syntax* which in Indonesian Language is known as *Syntax* which is one of the most important parts of language learning. *This kārakam* is *Exsis* in every word change in a sentence in Sanskrit as a standard rule in Sanskrit sentences. With the various backgrounds above, the re-study of 'The Existence of Lontar *Kārakasaṅgrahaḥ* as a Guide to *Kārakam* in Sanskrit Grammar' is considered very important to be carried out today to restore Sanskrit culture in Bali.

Overview of Lontar

The lontar culture has developed in the archipelago, including in Bali, since ancient times. Where various information, be it in the form of knowledge, genealogy, curses, and laws are stored in it. Rontal is a stationery medium processed from the leaves of the Ental or Siwalan tree in Sanskrit *तालवृक्षः Tālavṛkṣaḥ* and Latin *Borassus flabellifer* while Lontar is a written work that has been contained in the rontal. Besides being a source of knowledge, Lontar is included in the World Cultural Heritage (Putra, 2015). Based on the Balinese lontar writing, it can be grouped into several types, namely: Lontar written *Akṣara Kawi*, Lontar written *Akṣara Bali Swalalita* to write *Kawi* and Sanskrit and Lontar written *Akṣara Bali Wrhastra* to write Balinese *kepara* or Ordinary Balinese language.

Based on its contents, the classification carried out by Nyoman Kajeng from the Gedong Kirtya Museum Library (1928) (1) *Vedas* are lontar-lontar that include *sacred mantras*; (2) Religion is a religion that includes *Tattwa* and philosophy; (3) *Wariga* is a lontar that includes good days, astrology of *kanda* and *usada*; (4) *Itihasa* is a lontarlontar which includes *Parwa*, *Kekawin*, *Kidung* and *Geguritan*; (5) *Babad* is a type of *throw-lontar*, *usana*, *uwug/rerek/damaged*. (6) *Tantri* is the lontar of *Tantri* and *Satua*; (7) *Lelampahan* includes throwing about performing arts (Putra, 2015).

The existence of Sanskrit lontar in Bali has received the attention of outside researchers since a long time ago, one of which is Sylvain Levi (1928), a researcher from France, revealed the existence of Lontar *Kārakasaṅgrahaḥ* (Gonda, 1952).

Overview of Vyākaraṇam and Kārakam

Once the knowledge of the Vedas is deep, to understand it, one must study the Six Bodies of the Vedas called *Ṣaḍaṅgaveda* (Subadra, 2019:4) which consists of: (1) *Śikṣā*, which is the knowledge of ciphers and the pitch of the tone; (2) *Chanda* is the knowledge of rhythm in mantras, (3) *Vyākaraṇa* is the knowledge of Sanskrit grammar; (4) *Nirukta* is the knowledge of words in Sanskrit, (5) *Jyotiṣa* is the knowledge of astrology and astronomy and (6) *Kalpa* is the knowledge of religious ceremonies.

With regard to Sanskrit, the science of grammar is known by the name of *Vyākaraṇa*. Like all languages in the world, grammar has a very important role, because grammar regulates linguistics which is part of *linguistics* (Agustin, 2015). *Vyākaraṇa*, which is the science of

Sanskrit Grammar, has established *sūtras* that regulate the accuracy of language in Sanskrit, one of which was compiled by Maharsi Panini called the book *Aṣṭādhyāyī* (Deshikachar, 2002).

As is the case in Indonesian Language Syntax, a sentence will be well understood and said to be standard if it follows the Syntax pattern, namely SPOK (Subject Predicate Object and Description). When the question is asked based on the verb description (who did it? to whom it was done? with whom was it done? who was it done for? where was it done? and where was it done?) and answered correctly according to the correct sentence order, then it is said that the sentence is a standard sentence. This is also true in the Sanskrit *Vyākaraṇa*, where the syntactic rules are known as *Kārakam*. The meaning of *Kārakam* is explained as follows:

"*Yat kriyānvayi tat kārakam*" *kartā karma ca, karaṇam sampradānam tathaiva ca, apādādhikaraṇe ityāhuḥ kārakāṇiṣaṭ*".

which means the change of the noun when it becomes a verb sentence adjusted to the *sūtras* in *Vyākaraṇa*. There are 6 types of *kārakam* in its use, namely: (1) *Kartṛkārakam*; (2) *Karmakārakam* (3) *Karaṇakārakam*; (4) *Sampradānakāra-kam*, (5) *Apādānakārakam* and (6) *Ādhikar-aṇakārakam* (Deshikachar, 2002). The following is an example of the nouns *devaḥ* (God), *hastah* (hand), *Āsandaḥ* (chair) and others which will change their endings when they are positioned as *kartā*, *karma*, *karaṇam*, *sampradānam*, *apādānam* and *ādhikaraṇam* in *Kārakam*:

- 1) *Devaḥ vadati*(god speaks)
In this sentence, the word *devaḥ* states the subject or perpetrator, so it is called *Kartṛkārakam*.
- 2) *Devam paśyati* (seeing the gods).
In this sentence *devaḥ* expresses an object or *Karmakārakam* so that the word *devaḥ* changes to *devam*.
- 3) *Hastena khādati*; eating with the hands In this sentence the word *hastah* denotes a tool or *Karaṇakārakam* so that *the hastah* becomes *a hastena*
- 4) *Devāya naivedyam samarpayati* (making offerings to the deva). In the sentence the word *devaḥ* is in the activity related to giving.
- 5) *Devāt anugrahaṁ svīkaroti* (to receive grace from the deva). In this sentence the word *devaḥ* states the origin or source or *Apādānakārakam* so that the word *devaḥ* changes to *devāt*.
- 6) *Āsande upaviśati* (sitting in a chair). In this sentence the word *āsandaḥ* expresses the basis or place or *Ādhikaraṇakārakam* so that the word *āsandaḥ* changes to *āsande*.

The change of the word '*devaḥ*' to *devam* (to the god), *devena* (by the god), *devāya* (for or to the god), *devāt* (from the god) and *deve* (in or in the god) due to its relationship with the activity, this change is called *Kārakam* (Bhatta, 2014).

The Existence and Meaning of Lontar *Kārakasaṅgrahaḥ*

The Existence of Lontar *Kārakasaṅgrahaḥ*

The word existence comes from the United Kingdom, namely *exist* which means existing, its existence is felt. While in Indonesian Language this word is adopted as an existence which in the Great Dictionary of the Indonesian Language is interpreted as existence, presence that contains an element of survival.

In the past, in Bali, there were many writers who understood Sanskrit very well, which is proof that the *Kārakasaᅅgrahaᅇ* lontar is exist among the writers and *Pedandas*, they call it the name of the Krakah lontar. (Levi, 1933)

Definition of Lontar *Kārakasaᅅgrahaᅇ*

Ephemologically, *Kārakasaᅅgra-haᅇ* which means a summary or collection of conclusions from the change of a noun case in an action. A similar explanation is also put forward by (Levi, 1933) who states that the Lontar *Kārakasaᅅgrahaᅇ* that he found contains rules. *Kārakam*.

METHOD

In this type of qualitative research, the data obtained in the form of descriptions or narratives related to the Lontar *Kārakasaᅅgrahaᅇ* Form and the Existence of *Kārakasaᅅgrahaᅇ* Lontar as a guide for *Kārakam* in Sanskrit Grammar. The approach used is an empirical approach, namely by looking at various natural phenomena, both the form and the content of the object being studied. The determination of the subject in the study uses a type of non-probability sampling with sampling according to the purpose (purposive sampling) based on data information from Sanskrit figures and cultural figures who know the existence of Lontar *Kārakasaᅅgrahaᅇ*. The type of data collected is a type of qualitative data from primary data in the form of Lontar observations itself, sources and secondary data from various other supporting books, which are presented in the form of non-statistical analysis data in the form of descriptions of the form and existence of *Kārakasaᅅgrahaᅇ* lontar.

RESULTS AND DISCUSSION

Description of the Shape of the Kāraka Lontar saᅅgrahaᅇ

There are several sources that refer to the existence of Lontar *Kārakasaᅅgrahaᅇ*. The first reference is the *Sanskrit book Texts from Bali* in *Devanāgarī's* writing. (Levi, 1933), while a copy of Lontar *Kārakasaᅅgrahaᅇ* that corresponds to the contents of this book can be found at the Gedong Kirtya Museum with the number Lontar IIC/19/1293 which was completed around December 10, 1962. This lontar is inscribed with the Balinese Swalalita script with an introduction to Sanskrit. The lontar consists of 21 *kārikā* stanzas concerning *Kārakam* and examples of its use. *Kārikā* by Hemacandra in (Deva, 2018) is described by a *śloka* "*svalpavᅇrttau bahīrarthasya sūcanī*" which means a brief explanation of something but concerns everything in the form of a *śloka*. This lontar is 22 sheets with a thickness of about 1.5 cm, a width of 3.5 cm and a length of 47.5 cm, but only two sheets of lontar contain verses about *Kārakam*, the rest are the stories of *Rāmāyaᅇa* in Sanskrit (*Rāmāyaᅇacaritam*).

Those who want to learn *Kārakasaᅅgrahaᅇ* must have the basics of Sanskrit, one of which is about *vibhaktiᅇ* or more often called case or *Declination*, because *Kārakam* is a high level of knowledge in *Vyākaraᅇam* (Sumesh, interview July 16, 2023).

In the 2nd *Kārakasaᅅgrahaᅇ kārika* lontar, it is mentioned that *kavīndrasya gītirjñeyā* (his greatest singing among the *kawi* that should be known) refers to *Maharᅇi Pāᅇini* as *Kavīndra* who is an expert in *Vyākaraᅇam Sanskrit* (*Sanskrit Grammar*) according to the *Kawi translation in the krāka sanggraha lontar which states de Dangācārya Pāᅇini* (Sudirga, 1996) as a teacher of Sanskrit Grammar or who is a reference from *Kārika* from *Kārakasaᅅgrahaᅇ*. Referring to the *Vyākaraᅇa Maharᅇi Panini* as a reference, it is good to learn a little bit of the basics of *Kārakam* from the *Aᅇᅇhadᅇyāyī sūtras* so that the *kārika understanding of the*

Kārakasaṅgrahaḥ sūtra will be even better. The six Kārakam are: *kartā*, *karma*, *karaṇam*, *sampradānam*, *apādānam* and *ādhikaraṇam*. this will always be related to the Seven *Vibhaktiḥ* (24 forms of change of a noun based on the number and *liṅgaḥ*) namely: *Prathamāvibhak-tiḥ*, *Dvītīyāvibhakti*, *Tṛtīyāvibhaktiḥ*, *Caturthīvibhaktiḥ*, *Pañcamīvibhaktiḥ*, *Ṣaṣṭhī-vibhaktiḥ*, *Saptamīvibhaktiḥ* and *Sambodhanam*. Each *Vibhaktiḥ* will have two functions of use, namely in *Kārakam* and as *upapadavibhaktiḥ* (used in special words that are not related to verbs).

Kārakam According to the Contents of Lontar Kārakasaṅgrahaḥ and Aṣṭhadhyāyī.

Based on the observation of the *Kārakam* manifestation of *Maharṣi Pāṇini* with the above Lontar *Kārakasaṅgrahaḥ*, the following explanation is obtained:

Kartṛkārakam (Declaring the Perpetrator)

To declare *Kartṛkārakam* (as a doer) in the *Kārakasaṅgrahaḥ lontar*, several *kārikās* are found as follows: 1). The third sūtra which reads '*kartā yaḥ karoti vā*' which means that the one who performs the activity is *kartā*; perpetrators. It is further affirmed that for *Kartṛkārakam* the *vibhaktiḥ* that can be used are *Prathamāvibhaktiḥ*, *Dvītīyāvibhaktiḥ* and *Ṣaṣṭhīvibhaktiḥ* which is stated with the fourth *kārikā* of the *Kārakasaṅgrahaḥ lontar* which reads '*tṛtīyā prathamā ṣaṣṭhī tisraḥ kartṛtvajātayah*' and it is in accordance with the instructions from the table above. The case of *Prathamāvibhaktiḥ*, *Tṛtīyāvibhaktiḥ* and *Ṣaṣṭhīvibhaktiḥ* as perpetrators (*kartā*). Example: *Bālah krīdati*; Children play (*prathamā kartṛkārakam*); *Bālena krīdyate*; Played by a child (*tṛtīyā kartṛkārakam*); *Mama karaṇīyam*; I have to do it (*ṣaṣṭhī kartṛkārakam*).

In *Aṣṭhadhyāyī* it is explained for *Kartṛkārakam* stated in sūtra *svatantraḥ kartā- 1.4.54*; which means the same i.e. all activities are dependent on *kartā*, where the *Karmaṇiprayoge* of the perpetrator will be in *Tṛtīyāvibhaktiḥ*. Then it is stated in the sūtra *Prātipadikārthaliṅgaparimāṇavacanamātre prathamā- 2346* that in a simple sentence consists of *prathamāvibhaktiḥ* as *kartā*. Furthermore, the use of *ṣaṣṭhīvibhaktiḥ* as *kartṛkārakam* is mentioned in the sūtra, namely: *Kartṛkarmaṇoḥ kṛtiḥ - 2.3.65*; In the use of *kṛdanta*, both for the subject (*kartā*) and in the object (*karma*) is *Ṣaṣṭhī except (tumun and ktva)*, *Kṛtyānām kartāri vā - 2.3.71* for the suffix *kṛdanta (tavyat, tavyat, anīyar, yat, kyap, nyap, kelisar)* can be in the form of *Ṣaṣṭhī* and *Kṛtasya vartamāne - 2.3.67* that is, everything that is related to the present in (*kta*) then becomes the form of *Ṣaṣṭhī*.

Karmakārakam (Declaring Objects)

To state *Karmakāra-kam* in the *lontar Kārakasaṅgrahaḥ* can be found in the *second kārikā* '*yat kṛtam karma tat proktam*' which means that what is done is called *karma*'. Then it is affirmed the use of *vibhaktiḥ* with the third *kārikā* which reads '*pañcamī saptamī tābhyām rte tat karma sandyate*' which means that in addition to *Pañcamīvibhaktiḥ* and *Saptamīvibhaktiḥ*, the other five *vibhaktiḥ* are *Prathamāvibhaktiḥ*, *Dvītīyāvibhaktiḥ*, *Tṛtīyāvibhaktiḥ*, *Caturthīvibhaktiḥ* and *Ṣaṣṭhīvibhaktiḥ* can be the position of *Karmakārakam*.

Example:

- *Prathamāvibhaktiḥ* as *Karmakā-rakam*, *Bālikayā śilākhaṇḍaḥ krīyate* stone played by girls.
- *Dvītīyāvibhakti* as *Karmakā-rakam*, *Bālikā kandukam krīdati*; girls playing ball.
- *Tṛtīyāvibhaktiḥ* as *Karmakāra-kam* in *nicpratyāya*, *Ambā śisuna khādayati*; mothers feed their children.

- *Caturthīvibhaktiḥ* as *Karmakā-rakam*, *Bālakaḥ grāmāya gacchati*; The boys went to the village.
- *Ṣaṣṭhīvibhaktiḥ* as *Karma-kārakam*, *Bālakaḥ pituḥ dhanam svīkaroti*; The boy took his father's money.

In the *Kārakam* of *Aṣṭhadhyāyī*, *Karmakārakam* is stated with *sūtra* 'karturīpsitata-mam karma - 1.4.43 which means the activity that the practitioner desires the most. The use of *vibhaktiḥ* as *Karmakārakam* is mentioned in three: *Prathamāvibhaktiḥ*, *Dvītīyāvibhaktiḥ* and *Ṣaṣṭhīvibhaktiḥ*, while the specific use of *Caturthīvibhaktiḥ* as *Karmakārakam* is mentioned in the *sūtra* '*Gatya-rthakarmani dvītīyacaturthau ceṣṭāyā-manadvani* - 2.3.12' which means the purpose of traveling by moving the feet can be in *Caturthīvibhaktiḥ* and *Dvītīyāvibhaktiḥ*, this only applies to the verb '*gam*' *dhātuḥ*. Likewise for the use of *Trītīyāvibhaktiḥ* as *Karmakārakam* only for *karma* '*nic*' *pratyayaḥ* and is limited to certain verbs according to the following *sūtra* '*karṭṭkarāṇayostṛtīyā* 2.3.27' which means for verbs other than those that express *gati* (travel), *buddhi* (understanding) and *pratyavasānam* (eating or enjoying) except '*khād*' *dhātuḥ*, according to the *sūtra* '*gatibuddhipratyavasānārthaśabdakarmakāṇāmaṇi kartā sa nau* - 1.4.52', then in the '*nic*' *pratyayaḥ* will use *Trītīyāvibhaktiḥ* as *Karmakārakam*.

Karaṇam (Declaring the Instrument, Cause)

Karaṇakārakam is a *Kārakam* that states a tool or cause, in the *Kārakasaṅgrahaḥ lontar* it can be found in the *eleventh kārīkā* which reads '*karṭṭvām sahayogyam ca karaṇam deśakālayoḥ, viśeṣaṇam ca hetvartham sūcitam ge trītīyakam*' which means that the meeting of the perpetrator with the instrument of action is also adjusted to the place and time, adjective and cause or tool is stated in *Trītīyāvibhaktiḥ*. It is further explained for the use of *vibhaktiḥ* as *Karaṇakārakam* through the *fifth kārīkā* '*sadvītīyā trītīyā ca pañcāmī ṣaṣṭhīkā tathā, vibhaktayaścatasrastāḥ karaṇam samprakāśitā*. Which means that for *Karaṇakārakam* the *vibhaktiḥ* used are *dvītīyāvibhaktiḥ*, *Trītīyāvibhaktiḥ*, *Pañcāmīvibhaktiḥ* and *ṣaṣṭhīvibhaktiḥ*. If linked to the table above, *karaṇam*; The instrument is only shown by the *third Vibhaktiḥ* according to the *Sūtra Sādakatamaṁ karaṇam* - 1.4.42. This means that the one that states the tool or cause is called *Karaṇam*, but when it comes to *upapadavibhaktiḥ* then *this kārīkā* is correct in its use, for example for the statement of *vinā* (without) it is possible to use *Vibhaktiḥ dvītīyā, trītīyā, pañcāmī* and *ṣaṣṭhī*, according to the following *sūtra* '*Prthagvinanabhistrītīyānyatarasyām* 2.3.32. Which means *Prthag, vinā, nānā* combined with these words, then the related nouns can be in *Trītīyāvibhaktiḥ, Dvītīyāvibhaktiḥ* and *Pañcāmīvibhaktiḥ*.

Kantoh: 'Tidak Bisa Hidup Tanpa Yuang' Dapat Dinyatakan Dengan Kalimat: *Dhanam vinā na jīvati* (*dvītīyāvibhaktiḥ*); *dhanena vinā na jīvati* (*trītīyāvibhaktiḥ*); *Dhanāt vinā na jīvati* (*pañcāmīvibhaktiḥ*) *daan dhanasya vinā na jīvati* (*ṣaṣṭhīvibhaktiḥ*).

Sampradānam (Declaring Provisions)

To declare the *Sampradāna-kārakam* which states the provisions in the *Kārakasaṅgrahaḥ lontar* is mentioned in the *6th kārīkā* which reads '*trītīyakā caturthī ca ṣaṣṭhī tisro vibhaktayah, sampradāne samuddiṣṭāstvapadāne*' *pi pañcamī*.' which means that the four *vibhaktiḥ* that declare *sampradānam* (allocation) and the fifth *vibhaktiḥ* declare origin. The four *vibhaktiḥ* are *trītīyā vibhaktiḥ, caturthī vibhaktiḥ* and *ṣaṣṭhī vibhaktiḥ*. Whereas in the table above to declare *SampradānaKārakam* only *caturthī vibhaktiḥ* ' which with the *sūtra* '*karmaṇā yamabhipraiti sa* - 1.2.32 which reminds for *sampradānam* to use only the *4th vibhaktiḥ*, this

is in accordance with the 14th *kārikā* statement of Lontar *Kārakasaṅgrahaḥ* which reads ' *Sampradānam tadarthaṃ ca caturthī karmaṇi smṛtā* which means to be reminded for giving is the 4th *vibhaktiḥ*. From Lontar *Kārakasaṅgrahaḥ* in addition to the fourth *vibhaktiḥ*, another *vibhaktiḥ*, *Ṛṭyāvibhaktiḥ*, is related to *nic pratyayaḥ* where there is a certain group of verbs such as *pac*, *vah*, *khād* and the like replaced by *Ṛṭyāvibhaktiḥ* as an allocation. This is also stated in the 13th *kārikā* i.e. '*bhūyastṛṭyakā jñeyā sampradānam ca karmaṇi*' more or less the same statement about *Ṛṭyāvibhaktiḥ* as *Sampradānakāra-kam*. As for *Ṣaṣṭhīvibhaktiḥ* it is stated as an allocation related to one of the *upapadavibhaktiḥ*, namely *kr̥te*, for example: *pitā putrāya dhanam dadāti* (Father gives his son money) can also be *pitā putrasya kr̥te dhanam dadāti* which means the same, where *Caturthīvibhaktiḥ* can be replaced with *Ṣaṣṭhīvibhaktiḥ* plus *kr̥te*. Thus *Sampradānam* in Lontar *Kārakasaṅgrahaḥ* already includes *upapadavibhaktiḥ* so that *Ṣaṣṭhīvibhaktiḥ* and *Ṛṭyāvibhaktiḥ* are also included in it as an allocation.

Apādānam (Declaring From/Origin)

In the *Aṣṭhadhyāyī* for *Apādānam* it is mentioned in a sutra '*Dhruvamapāye'pādānam - 1.4.24* meaning separation is *Apādānam*'. Where refers to *Pañcamīvibhaktiḥ* in its use. While referring to the *Kārakasaṅgrahaḥ lontar*, several *kārikās* are found to declare *Apādānakāra-kam* as the 6th *kārikā* "... *sampradāne samuddiṣṭāstvapadāne' pi pañcamī* means *pañcamīvibhaktiḥ* is in *Apādānakāra-kam*, it means to state from, origin or source then use *pañcamīvibhaktiḥ*. Then it is strengthened by the 15th *kārikā* which states " *apradānam ca karaṇam deśam hetostu pañcamī, rodhyam dame mṛdā cauryam rājñā śaturnivāryate* which means to state the cause, then *apādānam* and *karaṇam* can be used which refers to *Pañcamīvibhaktiḥ*. It's just that this *kārikā* is the first half of the part that can be clearly interpreted, while the half is just one example sentence. However, by matching this *kārikā* with *sūtra*, they both have the same meaning of *Apādānakāra-kam*.

Adhikaraṇam (Declaring the Basis, In, In)

With regard to *Adhikaraṇakāra-kam* in *Aṣṭhadhyāyī* it is mentioned by the *sūtra* *Ādhāro'dhikaraṇam - 1.4.45* which means that the basis or foundation is *Adhikaraṇam* and refers to *Saptamīvibhaktiḥ* as *Vibhaktiḥ Kāra-kam*. While in the Lontar *Kārakasaṅgrahaḥ Adhikaraṇakāra-kam* it is stated in the 7th *kārikā* which reads *vibhaktī dve'dhikaraṇam ṣaṣṭhikā saptamī tathā, tat sarvaṃ yuktitaścintyaṃ śeṣe ṣaṣṭhī tu manyate*. This means that the Two *Vibhaktiḥ* are called *Adhikaraṇam*, namely *Ṣaṣṭhīvibhaktiḥ* and *Saptamīvibhaktiḥ*, all that *Ṣaṣṭhīvibhaktiḥ* contemplated precisely as the remainder. Just like the table above, the reference to *Adhikaraṇakāra-kam* in the *Kārakasaṅgrahaḥ lontar* is *Saptamīvibhaktiḥ*, whereas the *Ṣaṣṭhīvibhaktiḥ* stated in this *kārikā* only states the relationship. Example: *Bālaḥ Pituh Āsande Upaviśatih;* The child sits on his father's bench. Where the word *pituh* states the owner of the bench that is occupied. Then there is the 16th *kārikā* *śeṣādhikaraṇam deśam sampradāne ca karmaṇi, nirdhāraṇam ca karaṇe, hetau kartāri ṣaṣṭhikā* which means for *śeṣā* (the remainder) and *ādhikaraṇam* (to declare a place) as well as a place to declare to give and to do. This is almost the same meaning as the 7th verse of *kārikā*, only making it clear that the activity of giving and the other depends on the place.

Ṣaṣṭhīśeṣe (special)

Furthermore, *śeṣā* is also mentioned in some verses of *kārikā* 7 which states (*śeṣe ṣaṣṭhī tu manyate*), that in addition to the six *vibhaktiḥ* as the six *Kāra-kam*, the one left is *ṣaṣṭhīvibhaktiḥ*, so it is called *ṣaṣṭhīśeṣā* just like the *sūtra* statement of *Aṣṭhadhyāyī* (*ṣaṣṭhīśeṣe*.-

2.3.50). Where this *Ṣaṣṭhīvibhaktiḥ* cannot be called *Vibhaktiḥ Kāraḥ* directly because it cannot be directly related to *kriyāpadam*, unless it is connected with *other* *vibhaktiḥ*

From the above study, it is true that there is a match between the information about *Kāraḥ* in Lontar *Kāraḥsaṅgrahaḥ* and *Aṣṭhadhyāyī*.

The existence of *Kāraḥsaṅgrahaḥ* lontar to Grammar in Sanskrit in Bali

The existence of lontar *Kāraḥsaṅgrahaḥ* We can study one of them through Sanskrit literary works. Sanskrit literary works can be grouped into three, namely: 1) *Padyam* i.e. literary works in the form of śloka-śloka such as Mantras, Stotras, Stuti-stava, Gita and others; 2) *Gadyam* namely literary works in the form of prose such as *Kādambari* from *Bahn*, *Vāsavadatta* from *Subandu* and *Dasakumaracaritam* from *Dandi*; 3) *Campū* namely Literature in mixed form *Padya* and *Gadya* like *Camp silence in 2015* from *Bhojadeva* and *Camp camp Bhratam* Dari Ananta Bhaṭṭa (Bharati., 1997).

In Bali, the existence of Lontar *Kāraḥ Sangrahaḥ* is only in 2 types of literary works that can be found until now, namely the types of literary works of *Padya* and *Gadya*. *Padya* type literary works can be found in the form of *Stuti-Stava* and Sanskrit mantras while *Gadya* types are very rare, one of which is *Kawi jānakī rāmāyaṇa*, which can also be found in *Kāraḥ Sangrahaḥ* lontar and *Campū* type literary works have not been found in Bali until now.

To see how much *Kāraḥ* exists in *Padya*'s work, below will be shown some *ślokas* from *Stuti-stava* as material to see the proper use of *Kāraḥ* in the arrangement of Sanskrit sentences in the form of *Padya* so that its translation becomes as simple as one of the mantras from the *Parikrama* Vedas. (Levi, 1933) as follows:

Ngaksama ring bhaṭṭāra: Om kṣamasva maṁ mahādeva sarvapṛṇi-hitaṅkara, maṁ muñcasarvaphyaḥ pālayasva sadā śiva.

Through the observation of the above mantra, the identification of *Kāraḥ* used is: 1. *karṭṛkāraḥ (tvam)*, but not shown this is called *adhyāharaḥ*, this is known by paying attention to *kriyāpadam* i.e. *muñca* and *pālayasva* as the verb *madhyamapuruṣaḥ lotlakāraḥ ekavacanam* (singular form of instruction), then it can be confirmed that *karṭṛkāraḥ* is *tvam* as a form of *prathamāvibhaktiḥ yuṣmadśabdaḥ*. 2. *Karmakāraḥ*. When there is a *kiṁ muñca role?* (What is liberated? and *kiṁ pālayasva?* (what is protected?), then there will be a *known Karmakāraḥ* with the word '*mām*' (I as the object) as the answer. The word '*mām*' is the *Dvitiyāvibhaktiḥ form of asmadśabdaḥ which expresses the object of the action of muñca (liberate) and pālayasva (protect)*. 3. *Apadānakāra-kam*. This is recognized when the question of the diversity of the *muñca* is asked? Or *Kutaḥ Muñca?* (of what is liberated?), then the answer to the word '*sarvapāpebhyaḥ*' will be obtained as a form of *bahuvacanam* from *Pañcamāvibhaktiḥ* which states 'of' which means 'from all sins'. Then the word *sambodhanam* can be known from the words '*mahādeva, sarvapṛṇihitaṅkara* and *sadā śiva*, where these words are the *sambodhanam forms of the words 'mahādevaḥ, sarvapṛṇihitaṅkaraḥ and sadā śivaḥ*. So we mean it as follows: Respect to Lord *Śiva*, After worshipping Him who bestows welfare and liberation, then for the sake of the welfare of all nature and its contents, I will reveal the obligation for a spiritual seeker.

By looking at the *Kāraḥ* composition of the *śloka* above, it can be said that the *kāraḥ* in ancient Bali were really experts in understanding the arrangement of standard sentences in Sanskrit (Sumesh, interview July 16, 2023).

One example of *Gadya* literary work or Sanskrit prose that can be found today is *Kavi jānakī rāmāyaṇa*, where this prose work can be seen directly in *the Kārakasaṅgrahaḥ* lontar itself. By listening to the story of *Rāmāyaṇa* in this form of prose, it can be seen how strong the existence of *Kārakam* in this type of literary work was understood by the ancient writers. The following is a fragment of the literary work of *Kavi Jānakī Rāmāyaṇa* in the form of prose.

Caritraramyaṇa

Kavi Janakī,

Rāmalakṣmaṇau bhrātarau namaskṛtyā sītāitau vane tasmin, vicaranto sītām sajanakātmaām, dhanyam māṅgalam ayuṣyam alakṣmirkālināśanam rāmāyaṇam pravakṣyāmi....

Meaning: Respectful to the two brothers of Rama and Lakshmana in the forest, Sita and Sita, I thought I would recite the Ramayana story about wandering with Sita, the daughter of King Janaka, blessed, auspicious and long-lived, which destroyed the influence of the times, which consisted of matrix letters.... (Levi, 1933)

For example, from the sentence *vicaranto sītām sajanakātmaām, dhanyam māṅgalam ayuṣyam alakṣmirkālināśanam rāmāyaṇam pravakṣyāmi* classifiable examples *Kārakam* which are used as follows; At *śloka* This is the *Kārakam* that cling to *kriyāpadam pravakṣyāmi* be '*Vicharanto Aham*' as *kartṛkārakam* and the word '*sītām, sajanakātmām and Rāmāyaṇam*' as *viśeṣyam pradhanakārakam* (main object) while the word '*dhanyam, māṅgalam, Ayuṣyam and alakṣmirkālinā -śanam*' be *viśeṣaṇam* (adjective) from the word *sītām, sajanakātmām and Rāmāyaṇam*, So that I (the writer) who thought I would recite the Ramayana Story about Sita, He who wandered with Sita (Rama), the daughter of King Janaka, was blessed, auspicious and long-lived, who destroyed the influence of the times'.

From the above study, even in the *Gadyam* (prose) type of works, the kawi in Bali are experts in the use of *Kārakam*, which is one of the proofs that Lontar *Kārakasaṅgrah* is one of the proofs of the seriousness of the ancestors in studying Sanskrit. This *Gadyam* type of work is very close to the daily language of the people at that time

Furthermore, from the observation that many do not know the existence of Lontar. Only Sanskrit scholars and those who really dig into the literature of the archipelago know its existence even though it is very important (Danan Jaya, interview July 16, 2023).

Another opinion stated that it was difficult to read and understand because until now because there was no translation or copy of it became a common obstacle (Father Miswanto, interview February 15, 2023).

Thus, the existence of Lontar *Kārakasaṅgrah* has proven that Bali has had a strong bond since the beginning with the Sanskrit language and its culture can be seen from various literary works, both *Padyam* and *Gadyam*. The essence is that the existence of Lontar *Kārakasaṅgrah* must be re-socialized to maintain the cultural traditions of the archipelago and Sanatana Dharma.

CONCLUSION

Forms of Lontar *Kārakasaṅgrahaḥ*

From the observation of the research on the *Kārakasaṅgrahaḥ* Lontar, the form of the *Kārakasaṅgrahaḥ* Lontar can be reviewed physically and in content. Physically Lontar *Kārakasaṅgrahaḥ* is a lontar book number IIC/19/1293 which was completed around

December 10, 1962. The number of sheets is 22 with a thickness of about 1.5 cm, a width of 3.5 cm and a length of 47.5 cm, the contents of which concern *Kārakam* are 21 *Kārika* in Sanskrit with *the Pasang Akṣara Bali Swalalita*.

In terms of content, the *Kārakasaṅgra-haḥ* can be grouped into 3 parts, namely: 1) *Kārika* 1 is the opening ritual of expressing devotion to God; 2) *Kārika* 2 and 3 are about the reverence of *Maharṣi Pāṇini (Kavindra)* as the *Teacher of Vyākaraṇa*; and 3) *Kārika* 3 to 19 on the knowledge of the 6 *Kārakams*, namely (1) *Kartā*, (2) *Karma*, (3) *Karaṇam*, (4) *Sampradānam*, (5) *Apādānam* and, (6) *Ādhikaraṇam* and 1 *śeṣe* and their relationship with the 7 *vibhaktiḥ*, namely *Prathamāvibhak-tiḥ*, *Dvītīyāvibhaktiḥ*, *Trītyāvibhaktiḥ*, *Caturthīvibhaktiḥ*, *Pañcamāvibhaktiḥ* *Ṣaṣṭhīvibhaktiḥ*, *Saptamāvibhaktiḥ* and *Sambodhanam* when used in sentences related to activities or verbs (*kriyāpadam*).

The Existence of Lontar Kārakasaṅgrahaḥ in Sanskrit Grammar in Bali.

The existence of Lontar *Kārakasaṅgra-haḥ* in Bali can be seen through Sanskrit literary works that have existed for a long time in Bali. As for the three types of Sanskrit literary works, namely *Padyam*, *Gadyam* and *Campū*, currently only two types have been found, namely *Padyam* and *Gadyam*.

Suggestions

Given the importance of Sanskrit in science both regarding Hinduism and Nusantara Culture, and related to the research on the Existence of Lontar *Kārakasaṅgra-haḥ* as a guide for *Kārakam* in Sanskrit Grammar, there are several things that need to be considered as well as suggestions as follows:

To the STKIP Hindu Religious Institution of Amlapura should learn Sanskrit more intensified to Hindu Educational Institutions, PHDI, Hindu, Griya Pesraman and Cultural Institutions in order to be able to re-socialize Lontar *Kārakasaṅgrahaḥ* and Nyastra Culture, one of which is Sanskrit as an archipelago tradition, including in Bali. To other researchers so that they can use the results of this research as reference material. Given the limitations of time and sources of information, if there are shortcomings, input is expected to improve this research.

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