

Prenatal Education in the *Lontar Anggastyaprana* Text: the Concept of Fetal Character Formation from a Hindu Perspective

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A B S T R A C T

This study examines the concept of prenatal education within the ancient *Lontar Anggastyaprana* manuscript to understand character and spiritual formation from the womb. Employing a hermeneutic approach to interpret the Old Javanese and Balinese text, the research identifies five core dimensions of Hindu prenatal education: (1) purification of the seed (*sukla-swanita*) through marriage ceremonies (*pawiwahan*); (2) spiritual rituals during pregnancy, including mantras, *ngidam*, and *panglukatan bobotan*; (3) the role of Kanda Pat as a medium for spiritual growth; (4) the sacredness of fetal organ formation; and (5) the internalization of sacred syllables (*Dasaksara*) for spiritual intelligence. The manuscript demonstrates that Hindu prenatal education integrates physical and metaphysical dimensions, placing the divine at the center of early character formation. These findings highlight the need to revitalize traditional manuscript values to support contemporary character education.

Keywords: *Prenatal Education, Lontar Anggastyaprana, Kanda Pat, Dasaksara, Hindu Education*

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INTRODUCTION

Modern concerns about character education have intensified globally, driven by widespread moral crises, technological alienation, and rising behavioral disorders among children and adolescents. Traditional educational models tend to act reactively rather than preventively, introducing character interventions only after a child enters formal schooling. This approach overlooks the foundational phases of human development. In response, contemporary pedagogy is increasingly turning to the earliest stages of life, recognizing that the trajectory of human morality and emotional stability is established long before formal instruction begins (Arnold & Mundy, 2020; Loeng, 2023).

This shift is strongly supported by prenatal psychology and modern neuroscience. Contemporary research demonstrates that the fetal period is not a passive phase of merely waiting for birth, but a critical window for psychological and behavioral blueprinting. Maternal stress and severe gestational anxiety directly modulate the autonomic nervous system, triggering biochemical imbalances and excess cortisol production that can negatively impair the fetus's emotional stability, potentially manifesting as heightened risks for negative emotionality, attention deficits, and compromised cognitive development in extrauterine life (Tridiyawati, 2025). Furthermore, effective prenatal psychological interventions, such as relaxation and emotional stabilizing techniques during pregnancy, have been empirically proven to significantly lower maternal sympathetic nervous activity, thereby directly safeguarding the neuro-developmental architecture of the fetus (Tridiyawati, 2025). Consequently, prenatal education or education before birth is no longer viewed as a fringe concept but as an empirically validated necessity in developmental medicine and psychology. It reframes education not as post-birth verbal interaction, but as holistic neuro-developmental and psychological nurturing that begins in the womb.

While Western science has only recently established these empirical links, the relevance of local wisdom in contemporary education offers a profound, historically tested alternative for operationalizing these concepts. The *Lontar Anggastyaprana* is a *tattwa* (philosophical) manuscript from Bali that specifically and deeply discusses the origin of human beings (*Bhuana Alit*) from the perspective of Hindu cosmology. In the wider context of contemporary Hindu education, recent pedagogical frameworks have increasingly emphasized the synthesis of transcendental ethical foundations such as *Dharma* (universal truth) and *Prema* (transcendent love) into active learning models to cultivate moral awareness, emotional resilience, and holistic character formation (Maheswari, 2026). This manuscript does not merely contain philosophical speculation; it encompasses comprehensive teachings on the creation, maintenance, and dissolution of human beings, as well as holistic medicinal (*usadha*) knowledge. Most importantly, and the central focus of this study, the manuscript explicitly and elaborately describes how the process of spiritual, moral, and character education begins while the fetus is still in the womb even before conception occurs through the spiritual preparation of both prospective parents.

Studies on ancient Balinese manuscripts have indeed been conducted extensively, particularly from philological, theological, and cultural anthropological perspectives. However, studies that specifically highlight the dimension of prenatal education within the *Lontar Anggastyaprana* using a hermeneutic approach as a method of textual interpretation remain very rare. In other words, no research has yet systematically integrated the hermeneutics of *lontar* texts with contemporary concepts of prenatal character education. Amidst the current crisis of character and the increasing prevalence of behavioral development disorders in children, the excavation of these historically tested local wisdom values has become extremely urgent and relevant.

Hermeneutics, as a method of textual interpretation, is highly relevant for examining the *Lontar Anggastyaprana* because this text is replete with symbolic, metaphorical, and allegorical meanings that cannot be understood literally alone. As (Stiver, 2025) explains, drawing on Paul Ricoeur's hermeneutic framework, interpretation operates through a three-stage arc: initial understanding, critical explanation, and practical appropriation—allowing readers to uncover a "surplus of meaning" beyond what is immediately apparent in the text. This layered approach has been successfully applied to interpret symbolic terminology in premodern religious and philosophical manuscripts from the archipelago (Adlina & Mufid, 2025). In the *Lontar Anggastyaprana*, terms such as *Kama Putih*, *Kama Bang*, *Sang Hyang Antigajati*, *Kanda Pat*, and *Dasaksara* are not merely biological or mythological terms; rather, they contain profound values of character and spiritual education that are highly applicable to modern life. Therefore, this study aims to uncover the concept of prenatal education in the *Lontar Anggastyaprana*, including: (1) prenatal preparation before pregnancy, (2) prenatal education during pregnancy, (3) the role of *Kanda Pat* as a medium of education, (4) the formation of fetal organs as an educational blessing, and (5) the internalization of sacred syllables (*Dasaksara*) from within the womb.

METHOD

This study adopts a qualitative library research design utilizing a philological-hermeneutic approach. This hybrid methodology is uniquely suited for ancient text analysis; the philological element acknowledges the manuscript's textual transition (transliteration and translation), while the hermeneutic element allows for the extraction of deep pedagogical and philosophical meanings that cannot be captured through literal reading. Specifically, this study implements the hermeneutic framework of Paul Ricoeur, which facilitates a dialectical movement from textual structural analysis to contextual appropriation in modern education.

The primary data source is the *Lontar Anggastyaprana* manuscript, collected by the Regional Library of Bali, utilizing the Latin transliteration and Indonesian translation published by the Center for Balinese Cultural Documentation (UPTD Pusat Dokumentasi Kebudayaan Bali) in 1999. Secondary data sources comprise authoritative Hindu scriptures—

Prenatal Education in the Lontar Anggastyaprana Text the Concept of Fetal Character Formation from a Hindu Perspective

including the *Brhadaranyaka Upanisad*, *Sarasamuscaya*, and *Bhagavad Gita*—alongside contemporary literature on prenatal psychology, neuroscience, and character education to support the contextual analysis.

Data analysis was systematically executed through textual analysis integrated into Ricoeur's three iterative hermeneutic stages: (1) Symbolic Data Reduction and Naive Understanding (*Explication Initial*): The text was subjected to close reading to reduce data by selecting explicit and implicit passages within *Lontar Anggastyaprana* regarding prenatal preparation, fetal development, and character formation. This initial phase established a foundational grip on the text's literal meaning. (2) Structural Textual Analysis and Explanation (*Objective Analysis*): The selected data were structurally displayed in thematic categories (e.g., *sukla-swanita*, *Kanda Pat*, *Dasaksara*). At this stage, textual analysis was deployed to dissect the semantic, symbolic, and theological structures of the Old Javanese and Balinese phrasing, ensuring that the interpretation remained structurally grounded in the philological data. (3) Contextual Appropriation and Conclusion Drawing (*Appropriation*): The final stage involved internalizing the text's ancient values and projecting them onto contemporary educational concerns. By synthesizing the manuscript's findings with modern prenatal psychology, inductive conclusions were drawn to formulate a coherent framework for Hindu prenatal character education relevant to the modern world.

FINDINGS AND DISCUSSION

The Basic Concept of Prenatal Education from a Hindu Perspective

Prenatal education in the Hindu tradition cannot be separated from its underlying cosmological and theological foundations. In contrast to materialistic views that regard life as a purely biological phenomenon, Hinduism views life as a spiritual journey that extends across many births (*samsara*). The *Brhadaranyaka Upanisad* 1.4.3 explains that the Supreme God created Manu as the first human being, then divided him into male and female. This process teaches that every human birth is not an absolute beginning, but rather a continuation of a sacred and meaningful cycle of life.

The *Lontar Anggastyaprana* reinforces and elaborates upon this view with a very firm statement that the initial form of the human being before entering the womb is *Sang Hyang Siwatma*, that is, a manifestation of God as pure consciousness seeking a place (a vessel) to be born and to perfect itself. This statement has very powerful and radical educational implications. First, every conceived fetus is not a *tabula rasa* (blank slate) as depicted in John Locke's theory, but rather a spiritual entity that already carries inherent potential for sanctity and certain tendencies from previous births. Second, prenatal education does not aim to create potential from nothing, but rather to protect, maintain, guide, and develop this inherent potential for sanctity. Third, errors in prenatal education will have far more serious consequences because they disrupt the spiritual journey of a being that is in the process of self-perfection.

Contemporary scholarship in cosmology and philosophy continues to grapple with three fundamental human questions: origin, purpose, and destiny – inquiries that shape our understanding of existence and humanity's place within the universe (Bianca & Piccari, 2021). These questions resonate across cultural and religious traditions, including the Hindu perspective articulated in the *Lontar Anggastyaprana*, which answers them through the framework of prenatal education: human beings come from God (*Sang Hyang Siwatma*), embark on a journey of self-perfection through life experiences, and possess the inherent potential to return to union with God (*moksha*). The noble task of prenatal education is to facilitate this spiritual journey from the very beginning of life, so that the child born is not only physically healthy but also possesses a strong character and spiritual foundation.

Preparation for Prenatal Education: The Marriage Ceremony (*Pawiwahan*) as a Foundation for Character

One of the most fundamental findings, often overlooked in modern prenatal education discourse, is that the *Lontar Anggastyaprana* explicitly teaches that prenatal education does not

begin when pregnancy is detected, but much earlier, i.e., before the marriage itself takes place. This manuscript firmly and uncompromisingly states that a marital relationship not based on a religiously legitimate marriage ceremony, complete with sacred mantras, will result in a child with problems, whether physical, emotional, or behavioral.

A quotation from *Lontar Anggastyaprana* 21a states very clearly:

"Yan tan wenten sapa, kadi patemun kidang menjangan... yan tan suka Sang Istri, sampunang mari kosa... atut dadi ngelah pyanak, pyanake ngaba gering malagendah, tur kual pangpang ring Meme Bapa."

[If there is no sacred mantra, it is like the meeting of a pair of deer (without commitment)... if the wife does not consent, do not force her... later you will have a child, the child will bring strange illnesses, be naughty, and cause suffering to their parents] (UPD, 1999).

From the perspective of modern prenatal education, this message contains at least three interrelated essential functions. First, as a cleansing of the spiritual seed (*sukla-swanita*). Spiritually, the mantras chanted during the marriage ceremony (*pawiwahan*) by a *pemangku* (priest) are believed to have the power to cleanse negative energies that may be attached to the sperm (*sukla*) from the male and the ovum (*swanita*) from the female. This is not mere superstition, but an awareness that the quality of the energetic vibrations of both parents will affect the quality of the fetus's energy that will be formed. Second, as a formation of the psychological and emotional bond of the parents. The emphasis on "mutual consent" (*yan tan suka Sang Istri, sampunang mari kosa*) and the spiritual commitment sealed by the sacred ceremony creates a positive, stable, and loving emotional environment for conception. Third, as an ethical foundation and spiritual identity for the child. A child born from a religiously legitimate marriage has a clear spiritual and sociological identity foundation. He or she is not born as a child "out of wedlock," who would otherwise psychologically and socially face a heavy identity burden. In the Hindu perspective, a child born to a couple who properly performs the *pawiwahan* will have a clear *gotra* (spiritual lineage), which serves as an important basis for subsequent life-cycle ceremonies. This clarity of identity is crucial for the child's psychosocial development later in life.

Prenatal Education During Pregnancy: Mantras and Ceremonies as a Spiritual Curriculum

The *Lontar Anggastyaprana* systematically and progressively outlines a series of prenatal education practices to be carried out during pregnancy. This finding is crucial because it demonstrates that the Hindu tradition possesses not merely abstract ideas about prenatal education, but a structured curriculum, complete with specific mantras, ceremonial materials, and precise timing.

The Ngidam Ceremony: *Pangurip Kama* and *Pangurip Manik*

When a wife experiences *ngidam* (the sudden, unusual dietary and sensory cravings during early pregnancy), the *Lontar Anggastyaprana* reframes this phenomenon from a purely somatic event into a vital psycho-spiritual milestone. Within this embryonic paradigm, *ngidam* is interpreted hermeneutically as a sophisticated channel of unconscious communication between the mother and the fetus. The mother's seemingly irrational cravings represent the physical "voice" of the fetus, conveying specific nutritional needs and energetic vibrations necessary for early cellular growth. To support this sensitive metaphysical alignment, the text prescribes the internal cultivation of the parents' consciousness, establishing that the union of cosmic desire explicitly shapes the vital forces of the offspring:

"...matemu karsa pada karsa, ya matmu demen... Kaman I Meme Kaman I Bapa, kamane dadi manusa, bayun kamane dadi Khala, rasan kamane dadi Atma, sarin kamane dadi Dewa... Kama pada kama, bayu pada bayu, rasa pada rasa, anging apang priksa ngamong manah, lamun kurang priksa teken raga, ala kepanggih, lamun priksa ngamong manah rahayu kepanggih..."

Prenatal Education in the Lontar Anggastyaprana Text the Concept of Fetal Character Formation from a Hindu Perspective

["...the meeting of absolute mutual will and desire... The seed of the mother and the seed of the father, these seeds manifest as the human vessel; the vital energy of the seed becomes the cosmic force [Khala], the emotional essence of the seed becomes the soul [Atma], and the pure essence of the seed becomes the divine entity [Dewa]... Seed matches seed, energy matches energy, and essence matches essence; yet one must be highly vigilant in governing the mind. If there is a lack of mindfulness toward the physical-spiritual self, misfortune will be met; but if one is disciplined in governing the mind, spiritual well-being is achieved..."] (UPD, 1999).

Through this textual framework, the invocation of *Pangurip Kama* ("enlivening the seed/noble desire") and *Pangurip Manik* ("enlivening the precious jewel") acts as a deliberate educational and meditative mechanism. The text explicitly warns that because the physical body functions as the material vessel for the metaphysical soul (*apan sekalane dadi wadah niskala*), any unexamined sensory desire or lack of mindfulness directly corrupts the embryological development.

By chanting these sacred formulas during the *ngidam* phase, the mother consciously establishes an esoteric bridge, filtering raw physical cravings through a higher divine vibration. This prenatal intervention ensures that the primordial life energies – the speech, mind, and life force (*bayu, sabda, idep*) are systematically purified and anchored. Consequently, the *Ngidam* ritual curriculum within the *Lontar Anggastyaprana* transforms a volatile biological craving period into an intentional, highly mindful phase of character and moral orientation, safeguarding the fetus's spiritual descent into the physical world.

The Panglukatan Bobotan Ceremony: Cleansing and Strengthening Fetal Energy

As gestation progresses into vital organ development, the *Lontar Anggastyaprana* prescribes a ritual curriculum – including *Panglukatan Bobotan*, *Pabresihan*, *Pangurip Bayu*, and *Panuntun Atma* to purify the mother and fetus from negative karmic remnants while anchoring the fetal soul (*atma*). The manuscript establishes this psycho-spiritual mechanism as follows:

"...mabresih sekala, malih mabresih niskala apan Sang manusa meraga sekala, malih meraga niskala, sekalane bresih, niskalane pang bresih, mapan meaduk niskalane teken sekalane... Atmane dadi patunggalan sami, Dewa Khala tunggal maring Atma, Atmane manyusup ring manusa, tatiga ngawakin manusane idup... Atmane dadi urip, dewa kalane dadi bikas..."

["...cleansing externally/materially, and also cleansing internally/spiritually, because a human consists of both the material and the spiritual; if the material is clean, the spiritual must also be clean, for the spiritual and material are intertwined... The soul [Atma] becomes the unifying force of all; the Divine and the cosmic energies unite with the Atma, and this Atma permeates the human vessel, the three together animating human life... The Atma becomes the source of life, while the divine and material aspects manifest as character/behavior..."] (UPD, 1999).

This evidence demonstrates that Hindu pedagogy rejects a purely mechanistic reduction of prenatal care. By declaring that the material and spiritual dimensions are structurally intertwined (*meaduk niskalane teken sekalane*), the text establishes that maternal physical and mental states directly dictate the behavioral blueprint (*bikas*) of the offspring. Furthermore, the manuscript details the structural reinforcement of the fetal vital energies (*Panca Bayu* and *Dasa Bayu*) embedded within sacred formulas to safeguard the womb, ensuring that expanding consciousness harmoniously permeates the embryological layers:

"...Dasa bayu dadi Daseng driya, Panca Bayu dadi Pancendriya... yan sampun puput punika ilang letuhe, surga juga kepanggih... Sira anganong atma bayuning manusa pukulun... angrangsuk ring raga kurungan ipun,

Prenatal Education in the Lontar Anggastyaprana Text the Concept of Fetal Character Formation from a Hindu Perspective
anusup ring kulit ring daging otot balung sumsum, bilang buku bilang sendi,
terus tekeng bayu sabda idep, kasusupan sarining urip..."

["...The ten vital forces become the ten senses, the five vital forces become the five faculties... when this integration is complete, impurities vanish, and spiritual bliss is achieved... [Invoking the divine protectors] who watch over the soul and vital energy of the human being... to firmly occupy their cage/body, permeating the skin, flesh, muscles, bones, and marrow, into every joint and space, extending completely into the energy, speech, and mind, fully infused with the essence of life..."] (UPD, 1999).

Pedagogically, this process acts as a proactive educational intervention. The phrasing "anusup ring kulit ring daging otot balung sumsum" provides a metaphorical framework where somatic development is intentionally infused with divine energy, speech, and thought (*bayu, sabda, idep*). Consequently, this phase shifts prenatal care from a passive biological period into a structured, preventive cultivation of human sensory and moral behavior right from the womb.

The Panyeseh Pangentak Rare Ceremony: Approaching Birth as a Sacred Transition

Within the *Lontar Anggastyaprana*, the transition of labor is treated not merely as a biological event, but as a critical spiritual and psychological movement. When the mother begins to feel labor pains, specific preventive and clearing mantras are structural tools invoked to ensure a safe transition. The text explicitly records the formula for this final stage of delivery:

"...iki pengastawan nia: IH KAKI SIWA GOTRA NINI SIWA GOTRA SIRA ANGATAG KABEH... Maka jiwane i rare kula, satekanig pekalan ipun, muah atman ipun kabeh, manyusuping ragane si bajang bayi, pulung kabeh ring ragan ipun... Amilaku tirta pabresihan pangening, panglukatan panyuda malan, pangilanganing reged satekaning panumadin ipun..."

["...this is the invocation: Oh grandfather Siwa Gotra, grandmother Siwa Gotra, you who summon all... [to guide] the soul of my child, along with all their spiritual protectors and their entire soul, entering the body of the infant, altogether uniting into the body... Imploring for the water of purification and clearing, the cleansing of spiritual impurities, and the elimination of all stains/dirt that accompany their reincarnation process..."] (UPD, 1999).

Through this ritual text, the *Panyeseh* and *Pangentak Rare* processes functionally act as an esoteric "cleansing and guiding" curriculum. Psychologically, it reframes the intense and potentially traumatic sensory shift from the warm, isolated womb to the cool, over-stimulating external world into a highly protected, divinely guided passage

The Role of Kanda Pat in Prenatal Education: Four Spiritual Siblings as Educational Media

One of the most unique, profound concepts, not found in any other prenatal education tradition in the world, is the teaching of *Kanda Pat*, i.e., the four spiritual siblings that accompany a human being from the time they are in the womb until the end of their life. These four spiritual siblings are: *Yeh Nyom* (amniotic fluid), *Getih* (maternal blood flowing to the fetus via the placenta), *Ari-ari* (placenta), and *Lamas/Luwu* (vernix caseosa, the white waxy layer protecting the fetal skin).

Lontar Anggastyaprana 4b states very clearly:

"Yeh nyome, getihe, luwune, sami kadaden tanah... bayun kamane dadi Khala, rasan kamane dadi Atma, sarin kamane dadi Dewa, krana hana Kanda Pat Bhuta muah Kanda Pat Dewa."

[The amniotic fluid, blood, and lamas all become earth (the solid element)... the energy (bayu) of the seed becomes Kala (time/transformational energy), the essence of the seed becomes Atma (soul), the core essence of the seed becomes Dewa (light of consciousness), therefore there is Kanda Pat in

Prenatal Education in the Lontar Anggastyaprana Text the Concept of Fetal Character Formation from a Hindu Perspective its Bhuta aspect (gross elements) and Kanda Pat in its Dewa aspect (subtle elements)] (UPD, 1999).

From a holistic prenatal education perspective, the Balinese *Kanda Pat* represents an ontological system that closely mirrors modern embryological and pedagogical principles. Analyzed by Kusuma in (Yendra, 2010), these four spiritual siblings function as an inseparable biological medium that aligns with contemporary biomedical validation. *Yeh Nyom* (amniotic fluid) protects the fetus from physical impacts and maintains thermal homeostasis. In neonatology, (Ingraldi et al., 2023) confirm that the amniochorionic membrane creates a fluid-filled mechanical buffer against external stress. Pedagogically, this teaches that a safe, stable environment is the absolute prerequisite for human character education. *Getih* (blood) transports oxygen and vital nutrients while eliminating metabolic waste. (Moghassemi, 2025) details how the placental vascular network continuously delivers amino acids and essential nutrients required for neurological development. This serves as a powerful metaphor that quality "educational nutrition" must flow consistently and in the right balance. *Ari-ari* (placenta) acts as an intelligent distribution station and selective filter, blocking maternal pathogens. This physiological reality defines the placenta as an active, adaptive barrier between maternal and fetal systems (Ingraldi et al., 2023; Moghassemi, 2025), reinforcing the pedagogical need for a selective and adaptive support system in character development. *Lamas* (vernix caseosa) acts as a protective biofilm over fragile fetal skin. (Visscher et al., 2022) confirm that the vernix provides a vital hydrophobic barrier that prevents skin maceration and drives epidermal immunity. This biochemical defense system beautifully illustrates the pedagogical imperative of external protective boundaries to allow optimal internal growth.

The second function is as a medium for spiritual education. The *Lontar Anggastyaprana* also teaches that *Kanda Pat* has subtler spiritual forms named *Anggapati*, *Banaspati*, *Mrajapati*, and *Banaspati Raja*, each residing in specific vital organs and governing different spiritual aspects. The educational implication of this concept is immense: prenatal education should not be merely physical (such as maternal nutrition and movement), but must include a tangible spiritual dimension. Parents, especially the mother, are encouraged to communicate spiritually with these four spiritual siblings through daily prayer (*puja*) and simple offerings. This communication is not an empty ritual, but a form of recognition that the human body is not merely a collection of matter, but a complex entity also inhabited by spiritual forces that must be respected and whose balance must be maintained.

Practices in Bali that are still widely preserved today, such as burying the placenta with a complete special ceremony, offering daily offerings every *Kajeng Kliwon* (every 15 days) at the place where the placenta is buried, and treating the placenta as an "elder sibling" to be respected, are tangible manifestations of deeply rooted, sustainable spiritual education. A child raised with the awareness, present since the womb, that they have "spiritual siblings" accompanying them, will grow into an individual with profound respect for life, nature, human relationships, and the non-material dimensions of existence.

The Formation of Fetal Organs as an Educational Gift from Divine Manifestations

The *Lontar Anggastyaprana* describes the process of fetal organ formation in great detail and systematically, demonstrating an impressive understanding of anatomy, given that this text originates from an era long before the microscope and modern embryology. Most interestingly, and holding deep educational value, each organ is not explained in purely mechanical-biological terms, but is theologically linked as a direct gift from specific *Dewata* (divine manifestations) that govern specific cosmic functions.

Briefly, this manuscript mentions that *Sang Hyang Akasa* (the manifestation of God in the ether/space element) bestows the gift of the head; *Sang Hyang Surya Candra* (the manifestation of God as the sun and moon) bestows the gift of the eyes; *Sang Hyang Baruna* (the manifestation of God as the ruler of water and oceans) bestows the gift of the nose and sense of smell; *Sang Hyang Yama* (the manifestation of God as the ruler of death and justice) bestows

Prenatal Education in the Lontar Anggastyaprana Text the Concept of Fetal Character Formation from a Hindu Perspective

the gift of the mouth; *Hyang Iswara* (the aspect of God as the ruler of the east) bestows the gift of the heart; and *Hyang Brahma* (the aspect of God as the creator) bestows the gift of the liver.

From the perspective of modern prenatal education, this theological depiction has at least three profound pedagogical meanings. First, the process of organ formation is not a mechanical event or a blind evolutionary accident. Rather, it is a sacred process involving intelligent, purposeful divine power. Every perfectly formed organ is a remarkable gift, not merely the automatic result of DNA replication. This teaches deep and continuous gratitude from the very beginning of life, a very important character foundation. Second, each *Dewata* that bestows a gift has a specific character, function, and theological domain. *Hyang Brahma*, who gives the liver, is the creator God, so the liver is metaphorically seen as a center of creativity, energy transformation, and emotion (in ancient Hindu concepts, the liver, not the brain, was often considered the center of emotional consciousness). *Hyang Wisnu*, who gives the *nyali* (spleen or pancreas), is the preserver and protector God, so the *nyali* metaphorically symbolizes courage, resilience in facing difficulties, the ability to maintain life spirit, and protection against disease attacks. This mapping between biological organ functions and the spiritual character of the *Dewata* represents a highly holistic form of learning, integrating medicine, theology, and character education. Third, prenatal education within this framework is to help the fetus "receive" these gifts as well as possible. A mother aware of the sacredness of her child's organ formation process will consciously maintain her behavior, thoughts, speech, and dietary intake. She will avoid unhealthy foods, negative thoughts such as hatred and excessive anxiety, and harsh or false speech, because all of these can interfere with the "gifts" from the *Dewata*. This concept closely aligns with the teaching of *samskara* in Hindu philosophy, i.e., mental impressions formed in the subconscious mind (*citta*) from the period in the womb, which will influence a person's entire later life.

Internalization of Sacred Syllables (*Dasaksara*) from the Womb: The Foundation of Spiritual Intelligence

The highest peak and most noble achievement of the entire prenatal education system in the *Lontar Anggastyaprana* is the process of introducing and internalizing the *Dasaksara* (the ten sacred syllables) that permanently reside in the human body's organs. This *Lontar Anggastyaprana* explicitly states that these sacred syllables are: *SANG* residing in the heart, *BANG* in the liver, *TANG* in the kidneys, *ANG* in the *nyali* (spleen or pancreas), *ING* in the *pangantungan hati* (duodenum or solar plexus region), *NANG* in the lungs, *MANG* in the large intestine, *SING* in the spleen (in the sense of the lymphatic organ), *WANG* in the *ineban* (an organ difficult to identify, possibly the adrenal glands or pancreas), and *YANG* in the center (the navel, which is a vital energy center).

Each sacred syllable not only physically occupies a specific body organ but is also cosmologically connected to a specific *Dewata*, a specific sacred mountain (*Mahameru* and others), a specific ocean, a specific natural element (fire, water, earth, air, ether), and a specific cardinal direction. This is a highly advanced concept of prenatal education, even when measured against the standards of modern neuroscience. This *Dasaksara* is understood as *sabda brahman*, i.e., the fundamental vibrations that create, maintain, and ultimately dissolve the entire universe. In other words, the vibrations of these syllables are the "source code" of reality itself.

In prenatal education practice, the parents, especially the mother, or a designated priest, regularly chant mantras containing the vibrations of the *Dasaksara* near the mother's abdomen. The sound of the mantra chanted with correct intonation, rhythm, and spiritual absorption produces subtle vibrations that travel through the amniotic fluid and reach the fetus. The fetus, whose auditory system begins to function in the second trimester and becomes more refined in the third, will "hear" these vibrations. More than just hearing, the fetus will unconsciously yet effectively internalize these sacred vibrations into every cell of its body and every layer of its consciousness (*kosha*). The process of *palinggihan* (unification) of the *Dasaksara* into the *Ekaksara* (*Ongkara* or *Omkara*), also detailed in the *Lontar Anggastyaprana*, is the ultimate goal and highest achievement of prenatal education. *Ekaksara* or *Pranava Om* is

Prenatal Education in the Lontar Anggastyaprana Text the Concept of Fetal Character Formation from a Hindu Perspective

the single syllable representing the undivided supreme reality, i.e., Brahman or God in the *Nirguna* (without attributes) form. Uniting ten syllables into one syllable means uniting all energy, organ functions, sense functions, and layers of fetal consciousness towards a single point of pure awareness of God. In an educational context, this means that every child born possesses inherent potential (*swadharna*) to achieve supreme consciousness, spiritual self-realization, and true wisdom if their educational process begins early with correct, holistic, and continuous methods.

Discussion

Integration of Findings with Modern Prenatal Psychology and Neuroscience

The findings from the *Lontar Anggastyaprana* demonstrate remarkable alignment with contemporary research in prenatal psychology and neuroscience. Regarding the marriage ceremony (*pawiwahan*), modern research by (Lautarescu et al., 2020) empirically demonstrates that the mother's emotional condition, especially chronic stress, during pregnancy significantly affects fetal brain development, particularly the connection between the emotional system (limbic system) and the executive control system (prefrontal cortex). The *Lontar Anggastyaprana* taught this principle thousands of years ago by emphasizing the importance of harmony and emotional readiness of parents before conception occurs, not after.

Regarding the *Panyeseh Pangentak Rare* ceremony, modern research confirms that in the third trimester, the fetus is capable of sensing sound vibrations, changes in light, and touch, with studies using fetal magnetoencephalography (MEG) detecting auditory evoked responses in fetuses as early as 33 weeks of gestation. Furthermore, recent systematic reviews demonstrate that prenatal auditory stimulation, including music and speech, positively influences fetal neurodevelopment, neonatal behavioral outcomes, and maternal-fetal bonding (Pino et al., 2023). The mantras chanted gently but with spiritual power just before birth serve as highly effective psychological reinforcement for the fetus that it will enter a safe, supported world, welcomed lovingly by both parents and the extended family.

Regarding the formation of fetal organs, contemporary research demonstrates that maternal psychological distress during pregnancy, including chronic stress and anxiety, triggers inflammatory processes and hypothalamic-pituitary-adrenal (HPA) axis dysregulation that directly affect fetal neurodevelopment and organ systems (Van den Bergh et al., 2020). Longitudinal studies have shown that prenatal maternal stress is associated with altered fetal brain development, particularly in regions involved in emotional regulation, and these effects persist into childhood and adolescence (Lautarescu et al., 2020). The *Lontar Anggastyaprana* taught the same principle thousands of years ago through beautiful yet firm theological language: if the mother does not maintain the purity of her thoughts, words, and deeds, then the "gift of the *Dewata*" in the form of healthy organs can have its formation disrupted.

Regarding the internalization of sacred syllables, pioneering research using functional near-infrared spectroscopy (fNIRS) and electroencephalography (EEG) demonstrates that healthy fetuses can learn to recognize the sounds, rhythms, and prosodic patterns of their mother's language from 30 weeks of gestation, with newborns showing distinct neural responses to familiar prenatal speech stimuli compared to unfamiliar sounds (Rene et al., 2025). More recent studies have confirmed that prenatal auditory exposure shapes the functional connectivity of the fetal auditory-language network, with maternal speech specifically promoting the maturation of left-hemisphere language pathways (Cara et al., 2025). The *Lontar Anggastyaprana* is not only in harmony with these findings but significantly expands upon them: this manuscript emphasizes that what is being taught is not merely conventional verbal sounds or language, but spiritual vibrations that directly shape the character, emotional intelligence (EQ), and spiritual intelligence (SQ) of the fetus.

Implications of the Prenatal Education from the Lontar Anggastyaprana for Modern Education

The comprehensive, systematic, and holistic concept of prenatal education in the *Lontar Anggastyaprana* has very important, relevant, and even transformative implications for modern education, which is currently grappling with various character crises, neurodevelopmental disorders in children, and increasing rates of stress and anxiety among the younger generation. The first implication is a radical shift in the starting point of education. In contrast to the still-dominant conventional view, where formal education is considered to begin at three to four years of age through early childhood education (ECE/PAUD), this manuscript very firmly teaches that the nine-month period in the womb is the most critical, most fundamental, and most decisive period of education. Errors or omissions during this period cannot be fully corrected by any subsequent education. Therefore, a systematic, scientific, and spiritual prenatal curriculum needs to be developed immediately, involving the use of specific mantras, music, prayer, and positive interaction between mother and fetus.

Furthermore, this educational approach is inherently holistic, encompassing the physical aspect (through maternal nutrition and movement), the mental aspect (through the mother's positive thoughts), the emotional aspect (through feelings of love and affection), and the spiritual aspect (through mantra and prayer). This simultaneously indicates that education focusing solely on the cognitive aspect, as occurs in many schools today, is an incomplete approach. In this context, the educational environment is no longer limited to the classroom, but includes the quality of the uterine environment, which is profoundly influenced by the mother's physical health, emotional condition, and spiritual activities. Thus, holistic preparation for pregnant women represents a long-term educational investment. The main foundation of this prenatal education heavily depends on the parent's relationship, especially marital harmony. Domestic conflict and stress will negatively impact the fetus, while a loving relationship and spiritual support will create an optimal prenatal environment. Ultimately, this prenatal education must be continued after birth through life-cycle ceremonies such as *kepus puser* (cord cutting ceremony), *nelu bulanin* (three-month ceremony), and *otonan* (birthday ceremony according to the Balinese calendar), as a form of continuous education that maintains the sustainable development of the child's character from the womb until adulthood.

Uniqueness and Comparative Significance of the Hindu Prenatal Education System

The *Kanda Pat* concept represents one of the most unique contributions of this manuscript, not found in any other prenatal education tradition in the world. It teaches that the human body is not merely a collection of matter, but a complex entity inhabited by spiritual forces that must be respected and whose balance must be maintained. The *Dasaksara* system, with its integration of sacred syllables, cosmology, and human anatomy, represents a highly advanced concept of prenatal education even by modern neuroscience standards. The process of *palinggihan* (unification) of the *Dasaksara* into the *Ekaksara* (*Ongkara*) offers a spiritual goal that transcends purely biological or cognitive approaches to prenatal development.

CONCLUSIONS

This study concludes that *Lontar Anggastyaprana* presents a comprehensive and holistic concept of prenatal education that integrates spiritual, moral, emotional, intellectual, and physical dimensions from the preconception stage to birth. Through Ricoeur's hermeneutic approach, the findings reveal that prenatal education begins with *pawiwahan* (marriage), continues through structured prenatal rituals and mantras, incorporates the concept of *Kanda Pat* as spiritual guidance, and culminates in the internalization of *Dasaksara* as the foundation of spiritual consciousness. These findings demonstrate that prenatal education in the Hindu tradition extends beyond biological development by emphasizing character formation and spiritual preparation from the earliest stages of life. The study contributes theoretically by connecting indigenous Hindu educational philosophy with contemporary prenatal education

discourse and methodologically by demonstrating the relevance of hermeneutic analysis for interpreting traditional manuscripts. Practically, it offers an alternative framework for character education through preventive, family-centered prenatal nurturing that remains relevant in contemporary society.

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