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YOGA PANDITA TEXTS AND CONTEXTS IN GRIYAS BULELENG REGENCY

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Abstract

This study aims to describe yoga pandita texts and contexts in Griyas Buleleng Regency. Yoga is increasingly more favorite among a large part of communities of the world crossing religious and cultural backgrounds. It has become a lifestyle because of the benefits that the people who practice it. It is one of the spiritual assets and wisdoms of Hinduism offered to the world, not only in India, but also in Bali, both in terms of text and context. A number of texts in Bali contain theories and practices of what is called Yoga Pandita. The sources of this type are found and actualized within griyas. Actually, people have taught Yoga Pandita since the emergence of griyas in Bali. Griya is a place in Bali where traditional Hinduism education takes place. A number of texts such as Silakrama, Wrsapati Tatwa, Sivasasana, Ganapati Tatwa are used as guides in actualizing yoga within the griyas. Most of the practices of Yoga Pandita in the griya areas especially in those in Buleleng regency tend to practice samyama or Raja Yoga and only a small part practices Hatha Yoga. This is caused by the factors such as age, degradation in physical ability, however in terms of mental ability and mind control and spirituality the people who practice yoga increasingly more stable. This is a ladder in the esoteric world and is relevant in making progress of Astanggayoga in Patanjali Yogasutra.

Keywords: Yoga, Yoga Pandita, and Griya.

I. INTRODUCTION

Frosh stated that the rapid development of the technology of information is one of the

factors causing people to be dynamic. As a result, people should adjust themselves to different changes. Several values which are

currently established will tend to change, leading to psychological restlessness and crisis of identity (Linggih & Sudarsana, 2020). Yoga teaches how to control mind as the highest sovereign of *indria*. *Yogasūtra Patanjali Addyayah* I.2 “*Yogaṣ Citta Vrtti Nirodhah*”, which means *yoga* is the control of the seeds of mind (Saraswati 1979). Mind as the king plays an important role and holds an extraordinary power that determines one's path in life many people because of inability to manage the directions of their thoughts have gone astray in their life. Also many people because of negative thinking suffer from distress, which is a source of many diseases. If mind as the king can be made calm, tamed, then other *indriayas* will be easily calmed down obeying the mind. Yoga is an interesting thing to discuss, because yoga is universal and quite popular among people both Hindus and other people. Yoga which is one part of *sad darsana*, is now studied by most of the world's population. Not only Hindus are interested in practicing yoga, but also many outsiders who are interested in practicing yoga (Sudarsana, 2019).

If observed from the perspective of the origin of yoga, it cannot be separated from the centers of spirituality such as India and Bali. To learn Yoga people tend to go to India or Bali. India and Bali have the same cultural spirit, that is, the cultural civilization of Hinduism. Bali as one region where Hindu culture develops is also the place of destination to learn yoga for those who love it this can be seen from the participants from a variety of nations who take yoga courses in various yoga group communities on the one hand, the term *yoga* is not new. In Bali, especially within the *griya* circle. Yoga has been practiced by the people in *griyas* even before the blooming of yoga as what we see today. Various questions arise like: why have the Hindus in Bali who have possessed the knowledge and who have practiced yoga earlier become the consumers rather than the center of the spiritual teaching or the places of famous *yogis* of the Balinese Hindus who learn yoga in their own place. In addition, the spiritual places in Bali are actually found

mostly in *griyas* that spread over Bali, especially in Buleleng regency. The sentence “*Ida kari meyoga*” means the priest is practicing yoga. In other words, yoga is also practiced in *griyas* (Surada 2007). Hence, a priest has an obligation to practice yoga, in other words, the activity of yoga itself is practiced in all *griyas* (Suhandana 2007).

There are two places to learn yoga in Bali. First in the yoga communities such as Yoga Band, Yoga BIF, Yoga Acro, Yoga Healing whose teaching tends to be limited to the mastery of Hatha Yoga and the second in *griya* areas as Hindu traditional education centers in which people learn Yoga Pandita (Atmaja & Atmaja, 2013). The fact in the field shows that although the two places of learning teach yoga, the number of people who learn in *griyas* is not as great as that in the yoga community centers and the former is not as lively as the latter either. The latter also differ from each other based on their respective pioneers. The difference in the participants between the two is very significant. Logically, there are yoga activities near home, but why bother to look for yoga in a farther place, paying more and some of the teachers are not Hindus, keeping in mind that yoga comes from the philosophy of Hinduism. There is a possibility that the sources of the yoga texts are different so that their actual practices are also different, and this causes a difference in their attractions. Thus people are more interested in the general yoga than the yoga practiced in the *griyas* in Buleleng Regency.

II. METHOD

The present study entitled "Yoga Pandita Texts And Contexts In Griyas Buleleng Regency", is a qualitative study. It is said so because a qualitative study results in descriptive data in the form of written words as well as spoken data in the form of opinion/ideas and observable behavior of Yoga Pandita's activities. The data were not collected by statistical and numerical procedure. This study needs more of kinds of data in the form of words, not numbers. The setting of this study is at the area of *griyas* in

Buleleng regency. The data were collected using observation and interview. The behavior of the Panditas were observed during Yoga session, information were collected during the interview, and their sermon/*Dharma wacana* functioned as qualitative data in this study. The primary and secondary data which had already been collected were then verified by conducting, 1) data reduction, 2) data display, 3) data interpretation, 4) conclusion drawing (Huberman, 1992.) The data were then analyzed, interpreted and concluded generally. By analyzing the data scientifically, it is expected that the result of the study is objective.

III. RESULT AND DISCUSSION

3.1 The Source of Yoga Pandita Text

The sources of yoga texts that are used as guides by priests in Buleleng regency are varied. Some *griyas* use *Patanjali Yogasutra* and some do not know the source of the teaching. The use of source texts in the teaching of yoga Pandita is closely related to the status that is attached to the *pandita sulinggih* himself. From a number of texts presented in the interviews in the field a concept was obtained that the yoga texts fall into three categories: texts that are related to *tatwa* (philosophy), ethics and ritual. There are some texts that are also used as supplement in improving the priests' competencies to make their knowledge more comprehensive to be able to serve the people more optimally. To the text group *tatwa* are included among others *Bhuwana Kosa*, *Tatwa Jnana*, *Wrhaspati tatwa*, *Ganapati Tatwa*, *Purwaka Bumi*. To the text group ethics are included *Sila Kramaning Aguron-guron*, *Sva Sasana*, *Werti Sasana* (Disdikdas Prov. Bali, 1990). While to the source of texts on the implementation of *Upacara (ritual)* are included *Yama Purwana Tatwa*, *Siva Tatwa Purana*, *Sanghyang Swamandala*. All of the text contents learned during *walaka* is a prerequisite for preparation to become *sullingih/ Pandita/* priest. The teaching and application of the messages contained in all of the text , in principle, are aimed at

strengthening a *walaka's* belief and commitment when becoming a pries or a pedisan is being performed. *Diksa* is an initiation ritual and is held when every Hindu who wants to improve his or her status of purity and the one who is entitled to do this is stated in *Wrspatitawa* in sloka 25 " there are seven activities in performing Dharma: : *Sila, Yadnya, Tapa, Dana, Prawrjya, Diksa, Yoga* (Pudja 2000). The granting of a new name is called *abhisekanama*, according to the status of purity as seen by the Hindu community such as *Pedanda, Pandita, Bhagavan, Rsi Bujangga*.

In doing their obligations these people have to obey the *dharma* message contained in *Wrspatitawa* in sloka 25 above (Pudja 1999). As people who are regarded as holy , they also build *Griyas* as places traditional education takes place in their service to the community at the *diksa* process, the priest candidate is blessed with a special mantra for the candidate and the mantra becomes a gift with its strength of blessing from a *guru/nabe* to his or her student. In addition, there are a number of messages and promises to be kept after the *diksa* is over. The mantra and the message of this guru is secret and becomes the isoteric basis of a priest on doing and practicing yoga. To be able to hold on to the guru's messages, the first step that has to be taken by a priest is to obey the messages of the contents of the texts that have been taught in the preparation for a *walaka*.

3.2 Yoga Pandita Practice in Buleleng gency

The form of yoga practice performed by *Ida Panditas* in *griyas* in Buleleng regency is inseparable from the educational programs with traditional patterns applied in the *griya* area. The practice is based on texts among the texts that are used as guides in yoga practices there are the most basic texts. Some priests use *Silakrama* and *Wrspati Tatwa* and some others use *Wrspati Tatwa* and *Yogasutra Patanjali*, both texts in general these texts state that there are two foundations for practicing yoga: Excotericc and Esoteric Guides (Iyengar 1996). Excoterically, a priest

although has achieved a *Sanyasin* level, his or her physical body still needs maintenance, since it is the physical body that is the target of *saranam sadhanam*, which means the physical body is an instrument to reach *moksha*. Thus, this physical body when one is still alive has to be taken care of to become healthy. Its existence is like the casing of a cell phone/target to serve its function well. In a healthy body one finds a healthy soul in a conscious state. In performing his or her service a priest has to keep his or her physical health by practicing yoga, protecting the values of *Dharma* in his or her capacity as “*Stithaprajnasya*” or a wise man or woman as stated in the Bhagavadgita II.54 “*Shita-prajnasya ka bhasa Samadhi sthabasya*

kesava sthita-dhiih kim prabhaseta kim aseta vrajeta kim” Its translation is : the signs of a person who is already stable are firm and steadfast in faith in *samadhi* as seen from how the wise person talks, sits, and walks. While the esoteric foundation serves and aims to improve the spiritual quality of the priest and is related to the development of *sakti* and *sidhis* which are different from one priest to another. This depends on the level of seriousness, obedience in practicing the message from the guru/nabe and the text message (Pudja 1999).

The exoteric and esoteric foundations of a priest can be explained in the following figure

Figure 1. Diagram of the Foundation of Yoga Pandita
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If looked at from the physical ability of a priest in practicing yoga, actually he or she is still able to perform some *asanas* in addition to the health/ exoteric needs. However, because of some reasons, then yoga practice is related to exercises in various asana poses which cannot be fully actualized at griyas. The data from the interviews at a number of griyas in Buleleng regency show that the practice of yoga done is only done is closely related to the obligations as priests, in this case the priest's activity of Nyuryasevana every day. Nyuryasevana is a priest's obligation to pray God with a number of mantras in a Padmasana sitting position at a holy place (*merajan*) to worship God for His greatness and love, to pray for the universe and its contents in order they keep living happily in peace. In such a process, meditation is also done with a full concentration continually hour after hour in the *cakras* of the body and this has an impact on the development of spiritual strength and *sidhis* of a priest. In doing his or her obligations, both at the time of *nyuryasevana*, *ngeloka phalasraya*, and meditation he or she practices a *padmasana* body position that is a straight sitting posture with both soles of feet on both thighs. This position is a very beneficial and effective posture in practicing mediation, saying *japas*, leading a *panca yadnya* ritual for a male priest. While for a female priest, the posture of *Wajrasana* becomes the most comfortable and strong one to be practiced. As what most of the priests in Buleleng regency say, in addition to *padmasana*, they also practice asana *Sidhasana*, *Silasana/swastikasana* which are almost as beneficial as *Padmasana* (Menaka, 1983).

In addition to the reason that *asana* is required as one of the priest's daily obligations daily and that it is practiced only in a limited occasions, the one that is not least in importance is *padmasana*, *silasana*, *swastikasana* and *wajrasana* positions that are very effective and will stimulate a miracle for a priest. This stage becomes a continuation in exploring the esoteric world. It is this stage that becomes the most often

yoga position practiced by priests. This stage is called *Samyama*. *Samyama* of a practice of three final stages in *Astanggayoga*: *Dharana*, *Dhyana* and *Samadhi*. At this stage the one that can be useful is only *asana*, that is: *Padmasana*, *Silasana*, *Swastikasana* and *Wajrasana*. *Dharana* in *Wrspatitwa* is explained as : 'concentration of mind on *Om Kara* in the *cakra* of heart that will bring the priest to *Siva* who is transcendent, *Dhyanayoga* is an increasingly stable concentration the same level as *Dharana* in which the concentration that keeps on being calm, increasingly stronger and does not change in a point. *Samadhi* is a concentration that only reflects in absolute sense, without any desire, without any characteristic/ object, pure, not hidden, focused and lies calmly in the absolute universal consciousness That is what is called actualization of *samadhiyoga*. This practice has surpassed the region of *Hatha Yoga* (Muktibodhananda, 1958).

The practice of yoga *Pandita* is closely related to the priest's competence as instructed in *Saracamuscaya* 40. that is : 1) as *Satyadi*, meaning that the priest has to reflect truth, both from inside in thought, that comes out in the form of speech / words, and more importantly in the form of deeds. The ideas, words and behaviors are regarded to represent the truth of a sacred book or the sayings of God. 2) as *Sang Patirtan* at *ngarga tirta*, a priest through certain *mantra*, *yantra*, and *tantra* has gone through a process of *ngelinggihang* God *Siva* in his physical body. In his or her strength and *sidhi*, a priest makes *tirta* that serves as purifier, neutralizer, all *mala*, *pala*, *klesa*, all *roga*, all *wighna*, and *pataka*. The belief and the spiritual strength of a priest is able to purify the universe, 3) as *Sang Apta* (Saraswati 1979). Meanings a priest has to speak the truth using true ways so that they are believed by the followers, in this case, a priest is positioned as a holy person, as one of the statuses of the spiritual *guru* which are used as model whose speeches are imitated by his or her followers, 4) as in *Sang Panadahan Upadesa*, which means the priest is regarded as God in *sakala* who gives a good example in life, so that such kind of

priest deserves to be called *Sad Guru* or *Sat Guru* beside *Adi Guru Loka* (Venkateswarlu, 2012).

The competencies of a priest as stated in *Sarasamuscaya* text above is supported by

many *samyama* exercises as the foundation of the esoteric practice of *Yoga Pandita* (Kajeng, 1999). The practices of the following positions are found in some *griyas* in Buleleng regency.

Figure 2. Yoga Pandita in Padmasana Position
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Figure 3. Yoga Pandita in Padmasana Position
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The position of the priest above is the position when he is preparing *ngelokaphalasraya* as one of the services to the community. In one of the positions, it is done simultaneously with the saying of *puja mantra*, *mudra*, *mudra tangan*, concentration of mind to Hyang Tunggal in the *Padmasana* position. As stated by Suryanarayana (2013) mind can be directed, controlled with *japam*, which in this study the saying of mantras in the stages of *Dharana* and *Dhyana* will bring one to the absolute realization. Such a position is a position in which a priest as a medium that will bring the offering of *bhakti* to the target of worship in accordance with the ritual held

by *Yajamana*. As a medium it is believed by the Hindus, so that the quality of the seriousness of the concentration of relation with God will determine the success of prayer. The practice of *Padmasana* position at the same time with the saying of *japam-mantra*, the movement of hands in the shape of *mudra*, the concentration of the mind on God's radiance, indirectly has the impact on the activation of *cakra* energy along the backbone, in which along the backbone in the perspective of yoga psychology there are three main arteries that are connected to the stem of the neck.. Backbone is the strength that supports human body and a basis for the

nerves from all over the body. Thus, the major cakra of the body will be activated

when doing the simultaneous motion (Suryanarayana, 2013).

Figure 4. *Padmasana* and *Swastikasana* Positions.

Figure 5. *Sidhasana*, Body *Cakra*, *Wajrasana* Position

Thus, the practice of Yoga Pandita that is done in the griyas in Buleleng Regency are the application of Yama-Nyama that is reflected in the basic obedience of a priest, Pranayama practice, asana, including only Padmasana, Sidhasana, Swastikasana, Silasana, and Wajrasana. However, there are one or two griyas that implement some positions of asana and this is only 2 percent of all griyas in Buleleng Regency. *Prathyahara* (mind entering indra/ *ngeret indriya*) becomes the requirement in the preparation of *samyama*. *Samyama* is the three final parts of the ladder of *Astanggayoga* Patanjali Yogasutra (Somvir, 2009). Regarding the rest, most tend to practice *Samyama* only every day with the *Padmasana* position, *mantra*, *mudra* since Yoga Pandita is the practice/ actualization of Raja Yoga that lies in the Esoteric level and it can only be practiced by a few people. Different from the practice in genral yoga in which more than 90 percent practice Hatha Yoga and the benefit can be felt by the body

directly (exoteric) not the dyatmika state /waskita state, spiritual acuteness, spiritual sensitivity. Thus, only some asanas are needed in relation to yoga Pandita.

3.3 Theory of Yoga and Agil Structural Functional in *Yoga Pandita*

Yoga extends multidimensional relationships, like circles formed from vertical and horizontal lines. Yoga is not just about body contortion in practicing a variety of difficult *asanas*, but also yoga is very closely related to the harmony of the body, mind and soul, when the body is sick and weak, then the mind, soul are also affected. *Svami Sivananda*, a yoga expert who has spread the teachings of yoga to various parts of the world states:

‘... the body, mind and soul are very closely related each other. *Asanas* give strength, like a horse that carries to the final destination, *Pranayama* makes the body light, *Pratyahara* gives calm, *Mudra* gives determination, *Dhyana* gives an

understanding of self, *Samadhi* gives the separation of gross and subtle bodies and where this state is very happy / cosmic consciousness (Sivananda, 2005)'

According to Selasih & Sudarsana (2019), spiritual knowledge is basically full of excitement, unfortunately some individuals are not interested in learning it because they experience disorientation, as if material things are more pleasant. Both students who have felt half-knowledged or feel totally uninformed must be drawn with the allure of an alluring ashram. This technique is known in the Bhagavadgita as the concept of Jnana Yajna. In the teachings of *Hinduism*, this multi-dimensional relationship theory is more popular with *Yoga* Theory. When it is compared with the relationship in human life, it cannot be separated from the interaction with the environment where they live (Maslow, Abraham 1994). As social creatures they will always be dependent each other. Therefore, the connection is a necessity. *Parson's* Structural Functional also calls it as the *AGIL* concept to maintain equilibrium (balance), so that harmony occurs (Raho, 2007).

Vertical relationship is a necessity in life, because from the *perennial* view all that exists in the universe is created and sourced from the Ultimate/ *God centric* namely God himself (Saputra, 2012). Therefore, there is no reason for humans not to connect vertically with their 'creator' and horizontally to nature as well as the horizontal relationship with each other (human being). This multidimensional relationship is reflected in *Pandita* yoga, which horizontally as the *Sista*, *Upadira*, which the status is as a saint who gives enlightens, inspires and opens the awareness and understanding of *Hindus* specifically and to others about his life and lives. Vertically, during his position as the ceremonial leader (the *patirtan*) mediates the *yajamana's* relationship with the worshiped God (*dipa*). This balance is reflected when *Pandita* performs mantras, mudras, yantras and tantras simultaneously in *Yogasutra Patanjali* called *Samyamah* (*Dharana, Dhyana and Samadhi / Raja Yoga*). The purpose of those mentioned

is to recognize one's identity as a human being. By recognizing this truth, a balance/Homeostasis will occur. Balance will give serenity. Serenity is like clear water in a large jar that does not sway, and then the voice of truth will be perceived and understood properly. Yoga is the basis of a method that goes on like a circle throughout life and the final goal is the state without attachment to achieve freedom.

IV. CONCLUSION

Yoga becomes a way to connect oneself with the universe and God through the control of motion mind waves. The mind as the sovereign of *indras* if can be tamed, the other *indras* will easily follow the mind. The mind is the big power in a person's life is very influential in determining his or her path in life. Yoga can learned in two places: first in the yoga centers in the yoga communities that are general in character and taught in sanggars, communities, formal institutions and the second, yoga can be learned in the *griya* areas that are the traditional places in Bali to learn yoga. In the general yoga, the teaching is limited to Hatha Yoga, in a formal educational institution. *Astanggayoga* is generally practiced but mostly in the form of Hatha Yoga and especially in the *griyas* in Buleleng Regency, so far there has not anyone studying it up to this study was conducted. The result of this study shows that "Yoga has developed, practiced since the establishment of *griyas* in Bali, and this yoga is called *Yoga Pandita*, the source of the texts that becomes the guide for practice *Yoga Pandita* is the text that is related to the three frames of Hinduism (*Tatwa, Ethics and Ritual*) in the form of *lontars* such as *Wrspati Tatwa, Silakrama, Bhuwana Kosa, Tatwa Jnana, Wrhaspati Tatwa, Ganapati Tatwa, Purwaka Bumi, Sila Kramaning Aguron-guron, Siva Sasana, Werti Sasana, Yama Purwana Tatwa, Siva Tatwa Purana, Sanghyang Swamandala*.

The practice of *Yoga Pandita* in Buleleng Regency is closely related to the obligation of the priest such as in the implementation of *Nyurya sevana* (worshiping God, and praying

for the happiness of the universe) and *Ngelokaphalasraya* (serving the community as the medium for Panca Yadya rituals) and all the competencies that are related to *Sarasamuscaya* sloka 40. From the eight steps in the ladder of *Yogasutra Patanjali*, *Samyama* (*Dharana*, *Dhyana*, *Samadhi*) are the most frequently practiced in Yoga Pandita in griyas in Buleleng Regency, since the practice of *Samyama* can develop waskita, spiritual acuteness, and improvement of the spiritual quality of the priest. While for the general public, it is natural that this yoga is not attractive enough, since aa the *Samyama* practice level, only a few can do it, while most people are still in the tie wit the exoteric needs/ the physical / worldly needs.

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