

THE PRINCIPLE OF DWI TUNGGAL SIWA-BUDDHA IN BAHUNG TRINGAN COMMUNITY

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Abstrak:

Artikel ini secara deskriptif menguraikan tentang prinsip penyatuan Siwa-Buddha yang dipraktikkan oleh komunitas Bahung Tringan di Karangasem, Bali. Pada awalnya, Siwa dan Buddha adalah agama yang terpisah ketika datang ke Nusantara. Lama-kelamaan, dalam pengaruh politik negara, agama ini dinyatakan sejajar, yakni Siwa dan Buddha itu Tunggal. Ini adalah bentuk penyatuan Siwa-Buddha tahap awal. Namun, di abad kontemporer ini, setelah vakum sekitar 500 tahun setelah runtuhnya Majapahit, prinsip Siwa-Buddha kembali dibicarakan dan dipraktikkan. Komunitas Bahung Tringan mempraktikkan ini sebagai sebuah teknik Meditasi. Bahung Tringan memandang bahwa Prinsip Dwi Tunggal Siwa-Buddha merupakan prinsip teologi yang berhubungan dengan tingkat capaian dari seorang sadhaka (para penekun spiritual). Prinsip ini bekerja dalam sebuah proses yang disebut proses roh. Cara kerja Dwi Tunggal Siwa Buddha ini mengikuti sebuah proses yang disebut tantra, sebuah perjumpaan aspek positif dan negatif pikiran yang menghasilkan kevakuman. Dari Kevakuman ini lahir Jnana dan Jnana inilah yang mendorong Roh untuk kembali menyatu kepada Sangkan Paraning Dumadi.

Kata kunci: Bahung Tringan, Dwi Tunggal, Siwa-Buddha

Abstract:

This article descriptively describes the principle of unification of Siwa-Buddha which was publicized by the Bahung Tringan community in Karangasem, Bali. At first, Shiva and Buddha were separate religions when it came to the archipelago, Indonesia. Over time, in the political's influence of the state, this religion is parallel, it is Shiva and Buddha are sole (singular). This is an early form of Siwa-Buddha unification. However, in this contemporary age, after it took off about 500 years after the Majapahit's collapse, the Shiva-Buddha principle was started to discuss and practise again. The Bahung Tringan community practises this as a meditation technique. Bahung Tringan's people considered that the Principle of the Dwi Tunggal Shiva-Buddha is a theological principle related to the level of achievement of a sadhaka (spiritual aspirant). This principle works in a process called spirit process. The way of the Dwi Tunggal Siwa-Buddha works is to follow a process named tantra, it is an encounter of the positive and negative aspects of the mind that produce a vacuum. From this vacuum raised Jnana, and this Jnana drives the spirit to reunite with Sangkan Paraning Dumadi.

Keywords: Bahung Tringan, Dwi Tunggal, Siva-Buddha

I. Introduction

Sugriwa (in Rema, 2011: 23) says that Buddhism in Bali is a stream originating from East Java which is different from other Buddhist religion such as in India, Tibet, Cambodia, Myanmar, Thailand, Sri Lanka and other areas. Buddhism in Bali has united with Shiva's religion including Wesnawa, Indra and others. This

statement is evidenced by the existence of several works claim that the teachings of Shiva and Buddhism are single. In Sutasoma's manuscripts (pupuh 139, verse 5) mentioned:

*Rwaneka dhatu winuwus wara Budha Wiswa.
Bhineka rakwa ringapan got parwenosen.
Mangkang jainatwan kalawan siwatatwa single.
Bhineka Tunggal Ika tan hana dharma mangrwa.*

One substance is called two, namely Buddha and Shiva. Blessed is said but when can it be halved. Thus, the Buddha and Shiva are one. Different but one is He, no truth is ambiguous.

This script was composed by Mpu Tantular in the 14th century, during the golden age of Majapahit under the prince of Rajasanagara or King Hayam Wuruk. He wrote it in order to provide input for the king of Majapahit in establishing community-state relations in the Majapahit empire. Sutasoma's script serves as a science of religion or theology for King Rajasanegara in the time of the Majapahit kingdom. According to Irawan (in 'Ibadah Online': <http://e-dokumen.kemenag.go.id>, page 1) that Sutasoma's script is unique in the history of Javanese literature or it can be said religious literature because it is the only script with epic and value of Buddhism. This shows that Mpu Tantular has a great religious tolerance. Mpu Tantular is a Buddhist, but he is very welcome to other religions, especially Hindu-Shiva. This can be seen in two famous scripts (kakawin) or poem, namely Arjunawijaya script and especially Sutasoma's one. Mpu Tantular has a view of the essence of universal religious values.

The statement '*Mangkang jainatwan kalawan siwatatwa tunggal*' gives the meaning that religious tolerance has undergone unlimited expansion. The boundaries of theology between the two religions have almost disappeared, so that the experts called it has experienced syncretism, mixing, coalition and other terms. Other descriptions of Sutasoma's script which are highly favored in Bali are affirming this as:

*Ndatan len kita Buddha rupa Siwa rupa pati
huripikang tri mandala. Sang sangkan paraning
sarat ganalalit kita hala hayu kojaring haji.
Utpatti sathitti linaning dadi kita karanani
paramartha sogata*

No other You are a Buddha as well as Shiva, who is the soul of three worlds. You who is the origin and purpose of the return of the world, big or small, governing good or bad according to

religious teachings. You caused it. You are called Shiva or Buddha.

The part of the front (mandala) of Arjunawijaya's script (I.1-4) mentioned that the worship of God of the mountain king (Sri Parwata Rāja Dewa), namely Lord Shiva which is essentially likened to the Buddha, as follows:

*"Ong Sri parwatarāja god huriping sarwa
pramaneng jagat, Sang saksat paramārtha
Buddha kinēñēp sang siddha yogiswara, Sang
lwir tirtha kiteng mahārdhika wisambēkteng
mahādurjana, Nirwighnopama surya wimba
tumameng wway sànta ring ràta kabeh"*

Om Sri Parwatarāja who lived all living things on the earth, He is like Buddha who has been spiritual by perfect yogis. He is like the holy water for the wise, as like a poison for great criminals, without obstacles like the shadow of the sun in the water which is spreading peace on the earth.

The Arjunawijaya's script which is one of the ancient Javanese classical texts composed by Mpu Tantular which describes the battle between Prabhu Arjuna Sahasrabhahu against Ravana, demonstrates a high religious tolerance, a blend of Shiva and Buddhism. The full picture of the synthesis and harmony of Shiva-Buddhism as well as the local indigenous wisdom of the indigenous community (or perhaps the success of reconciling the two teachings) in the Siwa-Buddha syncretism process according to Ida Bagus Wika Krishna (2014) can be obtained from the story of Bubuksah and Gagakaking. In his description, he said as follows:

The figure of Bubuksah and Gagakaking are two brothers, the son of Mpu Siddhayogi. Gagakaking is a representation of Shiva's preacher who prefers to settle on a mountaintop, meditating in the west facing east. Implementing the brata suddha sridanta and eat only the leaves. While Bubuksah as a representation of Buddhist's monks chose a place at the foot of the mountain, imprisoned in the east facing west, eating whatever is included in the trap. Two different characters and tapa, but both want to achieve liberation (sunya). In

the end, both of them went to the sunya's realm, Bubuksah sat on the back's tiger (the incarnation of Kalawijaya, an envoy of Bhatara Guru) while Gagakaking was holding on to its tail.

As Wika Krishna's remarks on the story of Bubuksah and Gagakaking who both of them did their hermitages, Wika Krishna gave his personal interpretation by mentioning that the syncretism's process of Siwa-Buddhist could occur due to the role of the local wisdom of the archipelago, Indonesia. He described it as follows:

From the description of this story, it can be concluded that local wisdom is crucial to the acceptance of two religions (Shiva and Buddhism). Local wisdom has been brought together and united. It can be said that Shiva-Buddhist syncretism is a resurgence of the local theological view. The local theological view places the reality (being) in opposing pairs but is one unity (Rwabhineta's concept). The description of the Bubuksah who did his hermitage opposite to Gagakaking eventually came to Sunya's realm, with a tiger rides. Local wisdom integrates with the birth of Shiva and Buddhist cycles.

This Siva-Buddhist's syncretization process can also be seen in the Klurak Inscription (782 AD) in the Ancient Mataram. The inscription is written in Sanskrit and was issued in order to establish the sacred building of Buddhism for the cult of Manjusri (one of the highest forms of Buddhahood). The contents of the Klurak inscriptions associated with Siwa-Buddha are found in verses 13, 14, and 15 (in Phalgunadi, 2013: 11) as follows.

"Kirtistambho'yam atulo dharmasetur anutarah raksathamsarva-satvanam mamjusri pratimakrtih"

(building) of glorious reinforcement, which unequaled is a solid bridge to Dharma (true doctrine), completed by the statue (arca) of Manjusri for the preservation of all beings) (verse 13).

"Atra buddhasca dharmasca sanghascantargatah

stitah drstavyo drsyaratne'smin smararatinisudane"

(therein lies the Buddha, Dharma, and Sangha should be seen, in that building which is a beautiful jewel, the conqueror of all worldly pleasures) (verse 14).

"ayam sa vajradhrk sriman brahma visnur mahesvarah sarvadevamayah husband manjuvag iti giyate"

(He is the one who brings vajra and shines (as) Brahma, Vishnu, and Mahesvara (He is) the Lord who shows Himself as all Gods, (He) worshiped in singing as Manjuvag) (verse 15).

At the time of Mpu Sindok (929-947 AD), there was a holy book belongs to Mahayana Buddhism, namely Sanghyang Kamahayanikan. It states "the single Buddha versus Siwa". Then, in Kebon Pasar's inscription issued by King Erlangga in 1034 AD mentioned about the respect to Mpungku Shiwa-Sogata-Rshi (Suamba, 2007: 105). Likewise in the Negarakrtagama by Mpu Prapanca, there are several important clues about Shiwa-Buddha, as follows.

- a) About the enshrinement of Shiwa and Buddhism from the kings who ruled Kediri, Singhasari, and Majapahit.
- b) About Mpu Bharadah who mastered the Shiva-Buddhist-Tantra teachings.
- c) About the King of Krtanegara who embraced two religions, namely Shiwa and Buddha so-called Shiwa-Buddha.
- d) On the appointment of the head of religion as the head of the court, Dharmadyaksa ri Kasewan and Dharmadyaksa ri Kasogatan.
- e) Prapanca is Dharmadyaksa ri Kasogatan (Muljana in Phalgunadi, 2013: 13).

In addition to these holy books, actually, there are many more ancient Javanese literature which describe the Shiwa-Buddha. Buddhistic literature, among others: Sang Hyang Kamahayanikan, Sutasoma, Arjuna Wijaya, Kunjarakarna, Nagarakrtagama, Hariwangsa, Tantu Pagelaran,

Korawashrama, and Bubuksah Gagakaking. Shaiva literature, among others: Bhuwanakosa, Wrespatitattwa, Mahajnana, Tattwa Mahajnana, Jnana Siddhanta, and Bhuwana Sangksepa. Although, they have more Buddhistic or Shiwaistic styles, they two essentially describe that Shiva and Buddhism are two principles which is one (Phalgunadi, 2013: 14).

The footprint of Shiva and Buddhism in Bali has also been firmly rooted almost simultaneously with its development in Central Java and East Java (8th - 15th century CE). The two religions became one so-called Shiva-Buddhist religion whose their legacy are still maintained up to the present. Suamba (2007: 138) mentions that in Sukawana Inscription told about the existence of two groups of saints, namely Buddha and Shiva. Similarly, a number of statues, stupas and stupica are saved in several temples in Bali, such as Mas Ketel, Goa Gajah, Pegulingan, Subak Kedangan, Bukit Dharma (in Gianyar) and a number of other places.

Sujaya (2012) states that Sakenan Temple on Serangan Island is considered as one of the temples that raise the teachings of Buddhism. The used word 'Sakenan' as the name of the temple is taken from the word 'sakya' which means "to unite the mind directly to the Almighty God". In Jematang, Denpasar there is also a Majapahit Temple which describes the meeting of Siwa-Buddha. In this temple, there is an Indian-style relief depicting the unity of Shiva and Buddha. Astawa (in Suamba, 2007: 142) states that a number of ancient Balinese inscriptions mention the tribute to Shiva and Buddha. The Inscriptions of Landih, for example, contains worship's chanting to Shiva and Buddha: "namo sivaya, namo buddhaya". The Blanjong Inscriptions mentioned that the king was seeking protection from Buddha for his kingdom's welfare. Goris' notes (1968: 4) about the nine sects that have developed in Bali in the tenth century also confirmed the existence of the Shaiwa Siddhanta and Sogata sects. A number

of places in Bali also listed Buddha's trails, such as Sukawati and Suwung. According to Widnya (in Sujaya, 2012) says that the words 'Sukawati' and 'Suwung' reminded the word 'sunya' which is close to Buddhism. Other evidence are also mentioned in a number of inscriptions on the title of the saints, namely Dang Acarya for the Shiwa's pastor and Dang Upadhyaya for the Buddhist priest (Suamba, 2007: 148-153).

The meeting of Shiva-Buddha reached its peak when Mpu Kuturan united these two religions for accommodating the various streams in Bali. The unification of Shiva-Buddha is manifested by the establishment of pura kahyangan tiga (the three kind temples) in each traditional/local village (Sujaya, 2012). In the days of the Kingdom of Gelgel, Shiva-Buddha got a place of honor. Dalem Waturenggong when holding Homa Yajna in a series of ceremonies of Eka Dasa Rudra in Besakih Temple, two clergies of Shiva and Buddha led the ceremony. Reverend Shiva is entrusted to Danghyang Nirartha, while Buddhist monks are entrusted to Danghyang Astapaka. Until now, Hindu religious practices in Bali are inherited by the school of Shiva-Buddha at the most, especially it is found that there is still a ceremony (yajna) held which was ended by Tri Sadhaka, namely Shiwa, Buddha, and Bhujangga. Similarly, the relics of the unity of these two religions can be seen from the Padmasana building as a place of Siwa-Buddha's Goddess and the existence of the Siva and Buddha priests (pedanda) in Bali (Krishna, 2014).

Based on the description above, it can be stated that the unification of the teachings of Siwa-Buddha in the archipelago is through a long process from the 8th century and reached its peak in the fifteenth century, so theologically, the two religions are melting and practically found some relics of buildings that indicate the existence of their union. However, according to Ida Wayan Jelantik Oka, founder of Bahung Tringan Community (interview, July 30, 2016) that the union is at the theological level, it is still in

the context of worship, it has not reached further metaphysical stages yet with his saying as follows:

“The union of Shiva-Buddhism from the beginning to the time of the collapse of Majapahit is still in the level of worship where the position of the admired-personality (God) is equaled as Hyang Parama Shiva and Hyang Parama Buddha. The unification at the theological level is only within it and has not reached the next stage, it is in the area of metaphysical-theological singularity. Shiva and Buddha are just regarded as two windows only whose their positions are aligned to the same truth (Sangkan Paraning Dumadi). Any of the windows is entered, then it will bring on the same destination. While further unification, for example, a coconut milk with oil have not been mentioned yet. This means that the unification of the Shiva-Buddha in Majapahit’s time is not yet on the final, but it is still in the position of temporary terminals in the midst of a long journey. “

The unification of Shiva-Buddhism that occurred until the end of the Majapahit’s glory, before its decline, according to Jelantik Oka, it is still in the theological-practical level and has not experienced a deeper fusion to the Theo-metaphysical level. The use of the term ‘theological-practical’ is to explain the unification of Shiva-Buddhism in Java to the time of Majapahit, which ends in worship with the supreme principle of God (Parama Siwa and Parama Buddha). While the term ‘Theo-metaphysical’ is used to explain that Shiva and Buddha is a theological unity, it has been one door to see the truth, not two aligned doors anymore.

II. Discussion

2.1 The Concept of Belief in the Dwi Tunggal Siwa-Buddha Bahung Tringan

At the theological-practical level, the union of Siva-Buddhism is still within the religious domain, whereas in teo-metaphysical, the unity occurred is in a process. In religion, there are culture, beliefs, petitions and worshiped objects, which exist outside the human body, while in a

process, there is a creation, the process of making something into something else within the human body itself. The unification of Siva-Buddha in the Mind-Awareness Meditation of Bahung Tringan has been in the Theo-metaphysical level as stated by Ida Wayan Jelantik Oka (Interview, 30 July 2016) as follows:

The unification of Shiva-Buddha during the development period in Central Java and East Java over a period of more than 700 years is still on the religious level, which the Shiva Religion is specialized to worship Shiva, while Buddhism specializes for the worship of Hyang Parama Buddha. While in the Meditation of Bahung Tringan is known as a process. In a worship, there will be hopes to God who they worshiped for. In the unification of Shiva-Buddha in Bahung Tringan, there is no hope but creation.

The union of Shiva-Buddha Bahung Tringan takes place inside the human body, not in religion. The principle of theology does not develop from religious texts, but rather arises from a spiritual process within the body itself. When a sadhaka (spiritual doers) meditates, there will be a spiritual process occurred in his body or purification process of Buddhi. In that process, the union of Shiva-Buddhism occurred well. The union of Shiva-Buddha which is related to this Buddhi Awareness Meditation technique does not mean to be a re-encounter of separateness but a re-awareness of the unity of Shiva-Buddha that has been latent in the body through the technique of meditation.

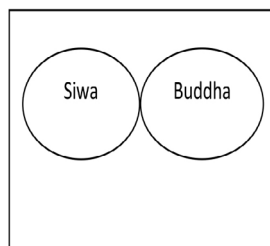
Bahung Tringan has a belief that the body itself is Shiva, while the spirit within it is Buddha. Shiva is not related to the object of worship as it exists in religion, but a physical consciousness, while Buddha, the core of the physical consciousness is sunya (silence, non-physical). Dwi Tunggal (two but one) of Siwa-Buddha Bahung Tringan is described by Pinisepuh Ida Wayan Jelantik Oka (interview, 30 July 2016) as follows:

Dwi Tunggal in Meditation of Bahung Tringan technique is the union of Shiva and Buddha. The thing called Shiva in this technique is everything that can be seen directly by our eyes,

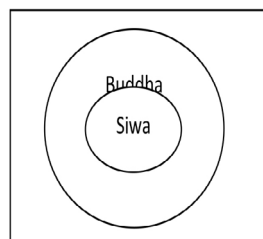
all things perceived by the skin, all things that can be achieved by our sense, everything that can be thought by our mind (brain), all of them is Shiva. Physical man and his mind is Shiva. Everything that is in the physical consciousness is Shiva. The atman (soul) who has been spiritually processed is called Buddha. The meaning of spiritual process is a self-processing activity. Shiva is like coconut milk while Buddha is like oil. If the coconut milk comes to the process, then it becomes oil. Here basically, the coconut milk and oil actually come to one but not united. It means that if they two are separated, it is very difficult to do it. If the oil is taken away, there must be inherent in coconut milk, and vice versa. There is a dividing line as well as a unifying line within it. Through the process of meditation, this Dwi Tunggal of Siwa-Buddha will have benefits. Without the process of meditation, it is just a potential thing only.

Based on the description above, it can be seen that there is a striking difference between the concept of Dwi Tunggal Siwa-Buddha theology in the religion which is developed in Java and the theology of Dwi Tunggal Bahung Tringan. The concept of Dwi Tunggal or unification of Siwa-Buddha in the context of religion is that each of these religions is aligned in view of one truth. In it will be found that any path taken will achieve the same goal, will come to the same truth. While in the concept of Theology of Dwi Tunggal Siwa-Buddha Bahung Tringan, Shiva and Buddha are not aligned but in the same circle and have a dividing line or a connecting line, they are different but united. This difference can be described as follows.

In Picture 1, it is seen that two circles of each



Picture 1: Majapahit's Era



Picture 2: Bahung Tringan

position are parallel and they stand alone in a rectangular box. It is supposed that the rectangular box is the truth, so each of those circles is in the same truth. Both Shiva and Buddhism will lead to the same truth. While in the principle of Dwi Tunggal Bahung Tringan, the two circles still exist, which have clear boundaries but have become one larger circle container. The inner circle is supposed to be Shiva, while the outer circle is the Buddha. The circle of Shiva is inside because all the meditation techniques are actualized through the physical body where the physical itself is a representation of Shiva.

The depiction of Dwi Tunggal Siwa-Buddha which is in the archipelago, especially in the Majapahit era as shown in Picture 1 according to the available evidence of the relics. The ancient Siwa and Buddhist temples (shrines) are spread in Central and East Java. The literary works also show the difference between Shiva-style and Buddhist's one. At this time in Bali, the tradition of inheriting the Hindu's priest (sulinggih) of Shiva, Buddha and Bujangga Waisnawa traditions also still exist. Suamba (2007: 349-352) completely describes the aspects that caused Shiva and Buddhism had their unity in the archipelago, Indonesia, especially in the Majapahit era can be seen as the following table:

Tabel 1 The unification of Shiva-Buddha in the archipelago, Indonesia

| No | Concept | Siwa Religion | Buddha Religion |
|----|-----------------------|--|---|
| 1. | The supreme principal | Paramabrahma/ Sadyotkranti/ Parama Shiwa/ AM-AH (moksa) Pranawajana/ Pranajyotirupa/ | Parama Buddha/ Advaya/AM-AH (sunya) Advaya-Jnana Divarupa |
| 2. | Dwi Tunggal | Siwa-Durga/ Shakti | Adhi Budha dan Pradnyaparamita (Advaya dan Advayajana). |

| | | | |
|-----|-----------------------------|--|---|
| 3. | Three of Shiva's Principals | Three of Purusha: Paramashiwa (niskala), Sadashiwa (sakala-niskala), Shiwa (sakala) | Buddha Vajrasattwa dan Awalokiteswara in the form of Dharmakaya, Sambhogakaya, dan Nirmanakaya. |
| 4. | The highest goal | Moksa, Sunya | Sunya, Nirvana |
| 5. | Three Gods | Tri Murti : Brahma, Wisnu, Iswara | Ratnatraya: Sakyamuni, Lokeswara, dan Bajrapani atau Wairocana, Amitabha, Aksobhya, atau Wairocana, Ratnasambhawa, dan Amogasiddhi. Those three are also called as Buddha, Darma, and Sangga, who are essence from Kaya, Wak, and Citta (Tri Kaya). |
| 6. | Five Gods | Panca Dewata/ Panca Brahma : Sadyojata (Iswara: Sa), Bamadewa (Brahma: Ba), Tatpurusa Mahadewa: - Ta), Aghora (Wishnu: A), dan Isana (Shiwa: I). | Panca Tatagatha : Wairocana (Centre), Ratnasambhawa (South), Amitabha (West), Amogasiddhi (North), and Aksobhya (East). |
| 7. | Five Scripts | Panca Aksara : Sang, Bang, Tang, Ang, Ing. | Panca Aksara : Ah, Hum, Tram, Hrih, A. |
| 8. | Goddess of Science | Saraswati | Pradnya Paramita |
| 9. | Priest | Dang Acarya | Dang Upadhyaya |
| 10. | The term of name | Siwa (Sewa) | Jina, Buddha, Sogata. |

The principle of Dwi Tunggal of Shiva Buddha Bahung Tringan sees that everything material is Shiva, while its non-physical aspect is Buddha. Shiva is the container while the Buddha is its content. Siwa and Buddha are united but remain different in their respective volumes. These containers and contents can work together to achieve certain goals. This form of cooperation is like a rifle and a bullet, as stated by Ida Wayan Jelantik Oka as follows:

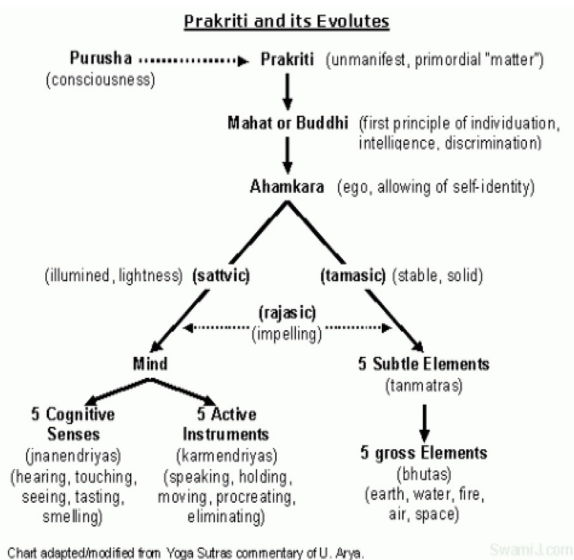
Shiva is the physical as a container, while Buddha is the spirit as a content. Dwi Tunggal (Two-Singular) in this context is united not become one. They stay in their own respective volumes. They are able to cooperate. Like a bullet and a shotgun, Shiva is the rifle, and Buddha is the bullet. With this union, the rifle can be explosive and directed so that the bullet can go precisely what is intended.

This Dwi Tunggal of Shiva-Buddha can be synonymous with Samkhya's Philosophy of Purusa and Prakrti. According to Samkhya, this universe is composed of two distinct entities, they are the element of consciousness (Purusa) and the material (prakerti), so it is known as a dualist philosophy (Sen Gupta, 1986: 6). Praktiti and Purusa are Anādi (without a beginning) and Ananta (endless; infinite). Their differences cause the birth and the death. The distance between Prakrti and Purusa provides Mukti (release). Both Prakrti and Purusa are Sat (real). Purusa is Asaṅga (unbound) and a consciousness that pervades everything and immortal. Sharma (1997: 155-157) states that Purusa is the Transcendent Self or pure consciousness. He is absolute, independent, free, undisciplined, unknowable to other agents, above the understanding of the mind and inexplicable by words. Purusa is always pure, non-attributive consciousness. Purusa is neither created nor to create. Unlike the Advaita Vedanta or Purva Mimamsa philosophy, Samkhya believes in the plurality of Purusa.

Prakṛti is the first cause of the material universe that gives manifestation, except Purusa. Anything related to physical whether of mind, energy and all materials is Prakṛti. Praktiti is the

material principle which is influenced by three Guṇa (characteristics), those are Sattvam, Rājas and, Tamas. Prakṛti means ‘the beginning’, which precedes from what is made and comes from the word “Pre” (before), and “Kri” (make) which similar to Māya in Vedānta. Prakṛti is the source of the universe and it is also called Pradhāna (principal), because all consequences are found in it and also the source of all things.

Pradhāna or Prakṛti is eternal, pervading everything. It has no cause but is the cause of a result. Prakṛti depends only on the activity of its own element of the Guna. As a result of the encounter between Puruṣa and Prakṛti arises the imbalance of the Tri Guṇa which leads to evolution or embodiment. Prakṛti is developed under the influence of Puruṣa. The initial product of Prakṛti’s evolution is Mahat or the Main Intelligence which is the cause of the universe and subsequently appears Buddhi and Ahaṁkāra. From Ahaṁkāra, it emerges the Manas or mind, which carries the commandments of the will through the organs of activity (Karmendriya) (Adhi, 2015). Overall, this philosophy has 25 elements or tattva that can be described as follows.

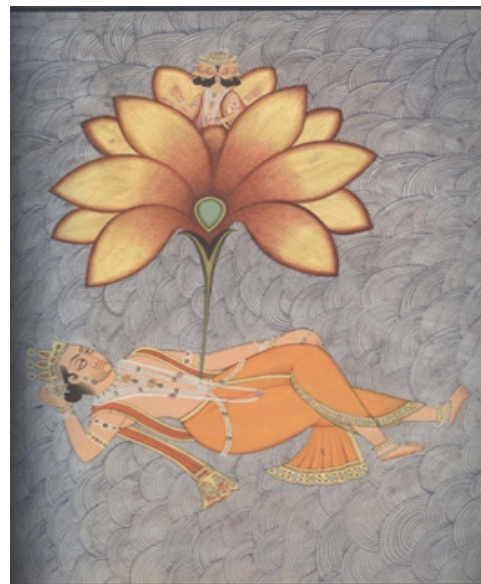


Source: knowingyoga.wordpress.com

The Dwi Tunggal of Shiva-Buddhist principle identifies that the whole of the material principle is Shiva. The Prakṛti and derivative elements can be identified with Shiva. While the Puruṣa

element can be compared with Buddha. Puruṣa is a non-material element, so is Buddha. What attributes of Puruṣa is also an attribute of Buddha. Thus, Samkhya’s philosophy is almost closer to the principle of Dwi Tunggal Siwa-Buddha from Bahung Tringan community in Bebandem Village, Karangasem. But, there is one thing that distinguishes those two systems of philosophy in existence.

Samkhya’s philosophy is dualistic, it is each of the two elements of Puruṣa and Prakṛti is independent. Puruṣa is the conscious element of the universe, while Prakṛti is the material element. Both of them stand on their own. When these two had a connection which causes the element of Tri Guna unbalanced, Prakṛti then undergoes evolution until it forms in the roughest element, namely Panca Maha Buta. While in the principle of Dwi Tunggal Siwa-Buddha in Bahung Tringan, Shiva and Buddha do not stand alone, but Buddha himself was born from Shiva. The pure consciousness (Buddha) is born of a fractured material. This can be illustrated in the picture below.



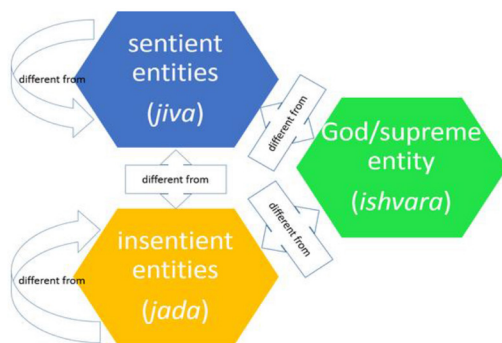
Brahma suddenly shows up from Goddess Vishnu’s navel on the leaves of Padma flower.

Source: venetiaansell.wordpress.com

The birth of the Buddha from Shiva in the principle of Dwi Tunggal Siwa-Buddha in Bahung Tringan is similar to what is stated in the Purana Bhagavata about the birth of Goddess Brahma

from Lord Vishnu's navel. Brahma was born at the time and the universe was born as well, above a lotus whose roots are in the navel of Lord Vishnu (Anderson, 1967: 31-33). The Bhagavata Purana states that Brahma was initially confused, asleep, mistaken and temporarily incompetent because He was trapped in the universe. He then realized from the confusion and awakened from His sleep, meditating into a hermit. He finally realized that God in His heart, saw the beginning and the ending of the universe, and then His creative power came alive (Anderson 1967: 28-35).

The principle of Dwi Tunggal Shiva-Buddha in the context of attributes and the relationship between atman (human's soul) and Brahman (God) can be likened to the philosophical system of Vishishtadvaita Vedanta. According to its system developer, Ramanuja Acharya, it is seen that the totality of the three Tattvas (knowledge of three real entities): Ishvara (Parambrahman, Vishnu / God), Jiva (chit, sentient) and Universe (achit, insentient) is Brahman (God). Ishvara is a substantial part of Brahman while Jiva and the universe are attributes of Brahman (God). Ishvara is omnipotent, omniscient, and the creator of the whole universe. Atman is in principle no different from Brahman but His position is only as an attribute along with the whole universe (inanimate), so this teaching is also called the attributional monism. Like roses with their colors, they cannot be separated but one as the temporary substance of the other as nature or attributes. Red roses for example, roses are substances while red is the attribute. Both stand alone but cannot be separated. The soul is different from Brahman (God), but its existence depends on Him. The three tattva's relationships can be described as follows.



Ishvara, Jiva and the universe (Jada) as the three different entities.
Source: www.quora.com

The principle of Dwi Tunggal Shiva-Buddha believes that the soul and the universe are real. God is omnipotent, who has everything, is all loving and most merciful. Jiva, the God, and the whole universe and its contents are God (Brahman). What distinguishes this Vishishtadvaita's system is that Jiva, the God and the whole universe are not stand-alone entities. According to Ida Wayan Jelantik Oka, Jiva (atman) is a small spark of God (Brahman). Atman and God are single, not independent, so neither the soul nor the universe is Brahman (God) Itself. Jiva arises from Brahman, and so this cherished universe emerges from Brahman's body. Ida Wayan in the interview (Saturday, July 23, 2016) said as follows:

The soul in question is the atman, which is the true self, which is essentially the same as Sangkan Paraning Dumadi (Brahman, God) itself. The soul in principle is He himself. Likewise, the entire universe and its contents arise from the process of emanation, from which within the Brahman itself the universe appears. This universe is part of God's own body, but it is unconscious. While atma is conscious. Atman and Brahman are one, but their form can be recalled or present to certain people who are undergoing the spiritual process by becoming the noetic teacher went down again in the form of avatara.

The soul (atman) arises from Brahman and then also returns to one with Him. When jiva has descended and acquired the body, then jiva is enveloped by the ignorance (avidya), so He no longer remembers the original source. This life is to re-realize that this True Self is Sangkan Paraning Dumadi (the origin of everything manifested) itself. Jiva and Brahman in the principal of Dwi Tunggal Siwa-Buddha are one as adopted by the Advaita Vedanta system, but it is not absolute that the only Brahman exists. Although, Jiva has been reunited to Sangkan Paraning Dumadi, at any time when it is necessary, the soul who had to experience with a form can be born or recalled in the same form.

2.2 The Spirit Process

Avidya is the cause of the spirit (atman) which forgets the True Self. Because of the unintelligent, the spirit identifies itself as a body so that the

situations such as happy-unhappy, cold-hot, and all of the life's dualities always come all together. As long as the spirit does not realize that Himself is Brahman, so during that time, he will be bound to the earthly objects and the process of samsara / punarbawa (the cycle of birth and death) will continue to be experienced. In an effort to realize the True Self, the spiritual process becomes very significant. Meditation is one method of the process itself. Ida Wayan Jelantik Oka (interview 23 July 2016) said:

In order to realize the True Self, the necessary technique is the technique of processing the soul (spirit / atman). Technique in which the soul can jump through the virtual (maya) gate, a technique which the soul can be detached from the three-element (Tri Guna) that become the nature of panca mahabhuta. The spirit-processing techniques will be able to take someone to have the ability to penetrate the akasa's boundary and towards the realm of nirbana or bodicitta/Buddhahood. The stronger the intention and effort of a person on it, the chances for success with it will be greater.

The technique of processing spirits according to Jelantik Oka is strongly necessary to realize Himself again (reaching liberation/deliverance). The higher the intention and effort (mumuksutvam) made by a person, the more likely it is to be able to go to Nirbana. The intensity of a mumuksu's (a person who has the will and effort to reach the liberation) effort becomes very significant in the spiritual exercise or the process of processing the spirit.

The stronger the intentions and efforts of a person, the more likely he will be to achieve his goals faster. A person with a strong level (tīvra) will have no more time to delay. He will decide to focus himself directly on that goal by eliminating unnecessary things. The big question that comes later is why this release becomes significant. According to Ida Wayan Jelantik Oka, the signification of a person to process spirits or spiritual practice is closely related to the principle of buana agung and buana alit. The human body (buana alit/ microcosms) is a mini-part of the universe (buana agung/ macrocosms).

The relationship between buana alit and buana agung is very close, whereas buana agung is the place of living of buana alit or the place of life and the development of buana alit. The material which forms buana alit is derived from the essence of buana agung through its process naturally in the meeting of 'purusa-pradana'. The purusa consisting of plants and water, combined with precursors, results in a reaction powered by certain energy forces, building the process of forming a physical being of a being. The result of the physical formation of the creature, whose ingredients consist of the buana agung's core forms as a vacuum container (Jelantik Oka, 2015: 5-6).

This container does not yet have an active reactive power. In order to activate this container or buana alit, it is necessary the contents which are able to be a driving force. This source of content called the 'activator engine' of buana alit as the terrible power of the universe. From this source, it sent a soul atomic substance which then settled on the container in the form of buana alit so that all components of buana alit have power or soul. The spirited atom from the source of the universe was a Shiva Prana form. The creature that has been seized by Shiva Prana will automatically has lust, mind, budhi, and life motion.

Shiva Prana whose goes into buana alit automatically becomes avidya which is equaled with atman (jiva / spirit). As a result of Shiva Prana, living being who have lust, mind, budhi (awareness) and pekerti (behavior) will form as a human being. Humans can be classified into two. First, the lay human (durjana); 2. Spiritual human (Sujana). Ordinary people have no way of managing their mind (budhi) for the true truth. He still naturally follows his movements according to the influence of planets related to his birth. So, Shiva Prana is enveloped by Avidya. Thus, the physical man with his mind which consists of two types of thoughts, namely positive and negative thoughts that are sourced from Shiva Prana is Shiva or known as the visible (sekala) thing (Jelantik Oka, 2015: 5-6).

This avidya should be eliminated through

spiritual techniques so that positive and negative thoughts come for their meeting. The result of the meeting raises the vacuum, which the soul/spirit can be processed from this stage to go to sunya or nirvana/moksa. For those who do not do this, until his death later, he is unable to process his jiva. Adi Sankaracharya with beautiful language states:

*Bhaja Govindan Bhaja Govindam, Govindam
Bhaja Mudhamate,*

*Samprapte Sannihite kale, Na Hi Na Hi Raksati
Dukrn Karane.*

(Bhaja Govindam: 1)

Pray to God, pray to God, pray to God, Oh dumb!
When death falls, other knowledge (grammar
rule) will not be able to help you.

(Sankaracharya)

Adi Sankaracharya said that one must process his soul (jiva) as soon as possible because when he dies, all other knowledge unrelated to processing jiva will be abandoned. The man who became the earth's content, if it is not able to manage his jiva, he will be in vain. Even, if they revive the alphabet's scripts in himself, those ten scripts are: sa, ba, ta, ha, i, na, ma, si, wa, ya, along with other magical mantras, the reaction of the power of those ten-scripts and the spells are able to be used in the need of visible activity only (Jelantik Oka, 2015: 6).

2.3 The Tantric Process

According to Krishna (2014), the theological unification of Siva-Buddha cannot be separated from the influence of Tantric's teachings. This teaching has had a powerful influence on the teachings of Shiva-Buddhism in the archipelago. The emphasis on the concept of polarity, rahasyajnana, yoga practices and mantras in achieving liberation, and the attainment of Siddhi is the tantric principles adopted by two both. The concept of polarity is 'a glue' on the theological level so that the teachings of Shiva and Buddhism are not different. The concept of polarity rests on the reality being divided into opposite pairs, Shiva-Sakti and Adi Buddha-Prajnaparamitha. Shiva is the principle of consciousness, holy and passive, while Sakti is active and dynamic in the process

of liberating the soul from karmic's (behavior) bonds. The image of Adi Buddha's concept is similar to the concept of Shiva, He is holy and passive, while its Sakti is the active emotion of love for the consciousness of the highest goal.

Based on the historical aspect, tantric teaching according to Phalgunadi (2013: 12) has grown rapidly since the 11th century in East Java along with the development of Shiva and Buddhism. The main guidance on the development of Shiva-Buddhist religion, and Tanrayana is not only manifested in the form of temples and inscriptions (the dominant historical evidence in Central Java), but also in ancient Javanese literature. Phalgunadi exemplifies, for example, Tuter Sanghyang Kamahayanikan was born in the era of Mpu Sindok (929-947 AD) which is the holy book of Mahayana Buddhism. Quoting from Suamba (2007: 105) that there is a tribute to Mpungku Shiwa-Sogata-Rshi written in Keboan Pasar which was issued by King Erlangga in 1034 AD.

Another important clue about the development of Shiva-Buddhism influenced by Tantra which is thick with mystical and magical nuances can be seen in Negarakrtagama 68, 2-5. It is told that at the end of his reign, King Erlangga divided the kingdom into two, namely Jenggala which capitalized in Kahuripan and Panjalu which capitalized in Daha. These divisions are assisted by Mpu Bharadah who flew with a jug.

There are known three types of tantra (tantric) in Indonesia, namely: Bhairava Heruka in Padang Lawas, West Sumatra; Bhairava Kālācakra is practised by King Krtanegara of Singasari and the Ādityavarman from Sumatra which the same ages with Gajahmada in Majapahit; and Bhairava Bhima in Bali (Widnya, 2008). According to Moens (1986: 9) as dictated by Widnya (2008) that Kālācakratantra plays an important role in the unification of Sivaism and Buddhism, because in this tantra, Śiva and Buddha are defined as Śivabuddha. The concept of Ardhanarisvarī plays a very important role in Kālācakratantra. Kālācakratantra tries to explain the creation and forces of universe by the union of Goddess Kali's terrible, not only with Dhyāni Buddha, but also with Ādi Buddha Himself.

The principle of Dwi Tunggal of Siwa-Buddha Bahung Tringan is also attached by Tantra. This principle also recognizes the positive and negative polarities as described above. The singleness of Shiva-Buddha can be felt by a Sadhaka if only the positive and negative elements are encountered. As like electricity, positive and negative's meeting will cause the unwork. At the time of the occurrence of the unwork, vacuum appears. In the vacuum, Jnana was then born. This jnana that serves to bring the spirit from the realm of Siva to Buddha, as stated by Ida Wayan Jelantik Oka (Interview 30 July 2016) as follows.

The physic is functioned as Siwa. Dewata Nawa Sanga is processed in the body of Siva. Spirit or Sang Hyang Atma is functioned as a Buddha after the process of Nawa Sanga was completed in meditation. By making oneself a Shiva of totality, then from the process was born jnana. This happens because of the result of the unification of positive and negative thoughts. This jnana as the forerunner will make the spirit as a Buddha.

Siwa's totality means being at the peak of the Sivahood, as two lines in a triangle that ends up meeting each other. Siva's totality is defined as the meeting of both positive and negative poles. In more detail, the tantric process of this opposite polarity meeting is described by Suwantana (2013: 8) as follows.

In the principle of Siva, the mind is never at peace, bound to unlimited dualism. Positive-negative, hot-cold, day and night and others always face opposite to each other- metungkas. While heart (bhatin) in Buddha principle is always peaceful because apart from duality, apart from all identity. The unique thing from the never peaceful, the always opposite (metungkas), which face each other can be bridged. As like electricity can only work if its positive and negative are single. The positive-negative union, the mother-father who symbolized as maithuna will give birth to the vacuum, then it is exactly the Buddha will be born. The process of uniting the two opposing elements, giving birth to something is called tantra. In tantra, the unity (single) of akasa and pertiwi give birth to windu, zero, empty, characteristics of Buddhism.

The principle of unity of the two opposing elements (positive-negative, male-female, etc.) is known as Maithuna. This word (term) is often used in tantra especially in the practice of Panca Makara and Latha Sadhana (a form of tantric ritual). In this unification process also mentioned about Jnana and Smara. Jnana is something that arises during the process of meeting (unwork) happens. The living power which generates it called Smara. On the occasion, finally Buddha was born. Here, the spirit knows itself as a Buddha with its characteristics as a calm, overcoming duality and no identity. How the tantric process that occurs in the positive and negative encounters is confirmed by Suwantana's description (2013: 8) as follows.

Because of the existence of tantra, it can be said that the Buddha emerged from Shiva. Buddhahood is present because of the zoning of the meeting of the two elements which are opposite from Sivahood. That unwork is jnana. Something that exists when maithuna's process occurred, that is jnana. Something that nourishes jnana or maithuna process is smara. Any kind of Maithuna will be always lived by smara. Maithuna's rocks and water were revived by smara will be formed as the moss. Maithuna of male and female will be a baby and so on. Maithuna elements of positive and negative thoughts are born silence, this is the Buddha. The consequences of the friction of the opposite element that is turned on by the birth to the Buddhism. So the element of the soul is jnana, the process is called tantra, which makes it alive named smara, and the consequence is Buddha.

While at the peak of his mind (Shiva Total), as at the top of the Pyramid, when the meeting of two lines forming the pyramid is united, it is then that a sadhaka who diligently practices meditation will attain high intelligence, called jnana. In the above terms, the meeting of positive and negative elements is called jnana. The process of the meeting is tantra. Therefore, tantra in Bahung Tringan's Awareness Meditation leads to a process, a struggle between masculine and feminine elements, positive and negative, earth and sky, and so on. The power that makes the unwork happen or Kama (power / desire) that

encourages the unification of the bipolar element is called smara.

From the description above, it can be said that the Buddhahood is only a consequence of the tantric process. This tantric process according to Bahung Tringan itself is fully in the realm of Shiva. The place of creativity, duality and activity is entirely in Shiva's realm. Therefore, Shiva is the mother of Buddha. The Buddha was born from Shiva in context as a consequence of the tantric process in Shiva's realm itself. Things that are contradictory in Shiva (positive and negative and others) because of Smara, they are always in contact with each other. Meditation in Bahung Tringan makes this as a technique, where Smara is deliberately developed. The bigger the Smara grows, the more easily it will happen. Jnana will easily show up. In the process of tantra, this jnana then reaches the vacuum, so that the non-duality, without the character (nirguna), sunya, the Buddhahood arises.

III. Conclusion

Based on the analysis of the problems above, it can be concluded; first, the principal of Dwi Tunggal Shiva-Buddha of Meditation in Bahung Tringan includes the concept of theology, the spirit process, the tantric process, the importance of the teacher and the highest achievement. The concept of Dwi Tunggal Siwa-Buddha's theology differs from the development and unification of Hinduism and Buddhism in Java. The differences lie on the composition of its elements, it is in the development of unification of Shiva and Buddhism in Java, especially in the era of Majapahit, Shiva and Buddha are served as objects or purposes of worship. In Hinduism, Shiva is the object of the highest worship, so is the Buddha.

In that era, Shiva and Buddha were said to be singular (tunggal), it is those who worshiped both through Shiva or Buddha would accomplish the same goal. Meanwhile, in the principle of Dwi Tunggal Siwa-Buddha in Bahung Tringan, Shiva and Buddha are not objects of worship, but an area or a mention of a stage attained or experienced by a sadhaka who is in depth in spiritual practice. Shiva is equated with everything that is physical

or container of everything that exists. Likewise, Shiva is the place of many activities because duality exists in this region. When someone practices a meditation, this duality element undergoes a meeting, especially the positive and negative elements in mind. When the two meet, there arises a vacuum. Under vacuum, jnana or high intelligence emerges. This high intelligence leads one to the realm of Buddhism. Thus, the Buddhist region is a vacuum of Shiva's duality.

The area of Buddhahood can be attained by spiritually processed spirits. Therefore, the process of spirit is the main thing in the principle of Dwi Tunggal Siwa-Buddha. The spirits of ordinary people who have not been experiencing spiritual and those who are learning the ability of spirituality are still in the area of Shiva, because those are still physical. When the physical can be surpassed, then Buddha's realm can be achieved. However, this process of spirit is only possible only when it has a body. Without the spirit-body, then it cannot be processed because of the unavailable Shivahood's devices there. The spiritual process is possible happened due to the help of Shiva elements.

The thing that happens when the spirit is processed so as to reach Buddhahood is tantra. The unification of the two positive and negative elements in the mind of a sadhaka while practising meditation is a tantric process. The unification of these two elements is called Maithuna. Maithuna's positive and negative elements give birth to the vacuum. In a vacuum state of intelligence, then comes to a term called Jnana. This jnana then ushered the spirit through the realms of Shivahood to Buddhahood.

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