

# THE CONCEPT OF YOGA IN THE TATTWA JÑANA SCRIPT

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## ABSTRACT

Various lontar and Tattwa scripts in Bali are the fruit of local wisdom inspired by the teachings of the Vedic scriptures. This local script is based on the truth that has been guiding most Balinese people. One of the Tattwa truths written in the Vedas is the concept of yoga as a means to attain spiritual awareness. Yoga offers a holistic, practical and religious approach that aims to help all components of the body work together in harmony. This text contains theology, cosmology, and practice of the teachings of Prayogasandhi (tapa, brata, yoga and samadhi) knowledge to save souls from misery. This study aims to understand the concept of Yoga in the Tattwa Jñana Script as a way to achieve spiritual awareness. The theory used is structural theory and semiotic theory. This study uses the method of collecting data documents and literature. The data analysis technique was carried out qualitatively by describing it descriptively. The results of this study indicate that: (1) The Tattwa Jñana script consists of prose which is divided into several chapters, and consists of 74 slokas in Old Javanese. (2) The concept of yoga in the Tattwa Jñana script is Prayogasandhi. Prayogasandhi is a means to attain spiritual awareness through tapas, brata, yoga and samadhi to Iswara (God). Prayogasandhi needs to be followed by discipline, true knowledge (samyajjna) and contemplation.

**Keywords:** Yoga, Tattwa Jñana Script, Spritual Consciousness

## INTRODUCTION

Veda as the holy book of Hindus is the holy word of God in which it conveys a very complex and flexible teaching. The flow of knowledge that comes from the Vedas leads people to belief, exemplary and truth in understanding the form and reality of life in this world. This is why it is necessary to have a correct understanding and comprehensive practice of the Vedas so that the performance of the various rituals can be practiced properly.

From the Vedas flow teachings which are the truths of Hinduism. Vedic teachings are not only limited to individual life guidance but also in social one. Veda flows and gives validity to the books of Hindu literature in the next period. As

developed in the books *Smṛti*, *Itihāsa*, *Purāṇa*, *Darśana*, *Tantra*, *Religion*, *Nibandha* and *Tattwa* which are written in lontar. There are two kinds of sources, namely original sources and non-original ones. The original source is the primary source which is the source of inspiration and becomes the basis for reflection in the development of the subsequent Tattwa teachings while the non-original sources are all libraries or lontars that grow and develop from the original source but still present philosophical thoughts or views (Surada 2004).

As for the original source and the source of all sources of dharma is the Veda, according to the statement in the following *Manawa Dharmasastra II.6*:

*Idanim dharma pramananyaha, Vedo 'khilo dharmamulam smrtiçile ca tadvidam. Aca-racçaiva sadhunam atmanastutirewa ca.*

Translate:

The entire sacred literature of the Vedas is the main source of dharma (Hinduism) then Smṛti beside śīla and then events and finally atmanas-tuti (personal self-gratification).

Veda is the source of dharma (Hinduism). Likewise, based on the quotes above, it is clear that *Tattwa* is an aspect of Hinduism, therefore this means that *Tattwa* also comes from the Vedas.

Hartaka (2020: 199) said that Bali has many sources literacy that discusses what is the essence of Hinduism. Relating to obligations in religion the ideal written Hinduism, namely the scriptures, oral tradition and or mythology. Literary work in form the most common lontar in Bali. This becomes a cultural treasure which is priceless. Library which contains divine teachings is categorized into lontar *Tattwa*, including *Bhuwana Kosa*, *Jñana Siddhanta*, *Tattwa Jñana*, *Ganapati Tattwa*, *Sang Hyang Maha Jñana*, *Wrhaspati Tattwa* and others.

Geria (2020: 35) said that the cultural tradition of writing on rontal in Bali has actually been going on since ancient times when Balinese people tended to have the connotation of archaic or sacred-religious. As a means of writing from the past until now, rontal has been proven and trusted in its strength up to hundreds of years. Thousands of manuscripts (read: Lontar) that we inherited in Bali were written in on the leaves of tal (rontal) with such a simple maintenance system before obtaining touches of philosophical and codicological theory. With the properties and strength of the horizontal as a reliable library material, it is not surprising that from the past the rontal (material-palm) was highly respected by the *rakawi* (poets) as a means of pouring out all the holy advices, in the form of moral teachings and so on.

Sena (2019: 14) said that one of the truths (*Tattwa*) stated in the *Tattwa Jñana* is the

concept of cosmology or the creation of the universe. Cosmology is one of the important knowledge in Hinduism because cosmology provides not only knowledge about the creation of the universe but also the true nature of human beings, which is still very difficult to obtain. For this reason, the way to seek, investigate and obtain the true nature of human beings as a form of self-realization is continued with this research. The way to reach God is one that is quiet and filled with awareness. Consciousness is not only experienced by the body and all senses but also consciousness implies being able to understand two natural realities, both inner and outer realms. This is not easy because it requires a long process and time to investigate, realize until finally discovering the essence.

The fundamental objects of yoga are thoughts and desires in the mind. A person will find it very difficult to control and stop his thoughts. Apart from the mind, the fundamental object in yoga is the improvement of one's quality of life. Humans are a mixture of two main elements, rational creatures; thinking, knowledge, reason and logic and divine nature (Bahm and Chidananda 1962).

Currently yoga is mostly used not only as a physical exercise but also as a style and way of life for a person to live his life. Actually, the concept of yoga is a way of attaining spiritual awareness, the awareness that will only be obtained if one is sincere in studying, realizing and implementing the teachings of yoga with habits and discipline. For this reason, by having knowledge and practicing correctly the concept of yoga in the *Tattwa Jñana* Script, someone can be led to achieve the correct understanding in everyday life towards a harmonious life; both in harmony with others, with the environment and with God. Based on the background above, the following problems can be formulated: How is the *Tattwa Jñana* Script structure? and what is the concept of yoga teachings in the *Tattwa Jñana* Script? In general, this research aims to improve the study of local scripts particularly the ones that comprises yoga and to increase knowledge and understanding of the concept of yoga in the *Tattwa Jñana* Script.

## LITERATURE REVIEW

The difference between the previous research themes and the current research is that the previous research took the theme of the concept of creation (cosmology) in the *Tattwa Jñana* Script, while in this research the theme of the yoga concept in the *Tattwa Jñana* Script is the main focus. The concept of creation in the *Tattwa Jñana* script begins with Bhatara Shiva who raises *cetana* and *acetana* as elements of consciousness and unconsciousness, as elements of *Shiva Tattwa* and *Maya Tattwa* then God wants to see the object. He has created and the creation becomes real, so Sang Hyang *Atma* is given to be reunited with *pradhana Tattwa*. This encounter of remembering and forgetting is what later in the process of creation is called the meeting of *purusa* and *pradhana*. When meeting *purusa* and *pradhana*, the *citta* is born, which is the symbol of the gross form of the *purusa*. Then after the *citta* was born, *Guna* was a symbol of *pradhana Tattwa* that was given by *purusas* consciousness.

The second difference with previous research is that this journal article is a development of the yoga concept covered in the *Tattwa Jñana* script. A person with awareness and wisdom, who already knows the nature of *prayogasaṅdhi* can enter into spiritual consciousness. Deep contemplation through the practice of yoga and meditation on Sang Hyang Iswara is necessary to let karmic attachments go of and to reach Him.

Geria (2020: 36) said that nowadays, the two terms "lontar and rontal" are often confusing. This happens because they are only seen from the metathesis symptoms that occur in both terms. However, if you think about it actually the meaning referred to is clearly different. The term "lontar" is for mentioning a work (art-literature) that comes from the "rontal" (palm-leaf); whereas the term "horizontal" is in the form of material-writting itself, in the sense that there is no writing. In other words, the term "lontar" refers more to the script (manuscript), which is everything written above "frontal". While the

term "horizontal" refers more to the material on which it is written, as the implied meaning in the word "rontal" itself, namely: ron 'leaf' and tal 'Tal tree'. Thus, if someone mentions "lontar", it is clear that what is meant is manuscript (script) which is written on the "frontal", not the rontals (tal leaves). Relation to the existence of "lontar culture" in Bali, the term "lontar" is used to refer to the Balinese literary tradition (classical) as well as the traditional Balinese cultural tradition of writing has the connotation of archaic or sacred-religious.

Sena (2018) elaborates that yoga is a continuous effort to achieve mental awareness. Mental awareness is awareness of one's authenticity which is reached by uniting body, mind and spirit. Surely, it needs mind discipline and body training. "Asana" which means a steady and comfortable posture (*yoga sthira sukham asanam*) indicates the difference between yoga practice and other systems of physical exercise. Each *asana* movement exercises almost all muscles, internal organs, and bones. *Asanas* activate all systems, provide massage from within, compress and stretch organs such as the stomach and liver, neck, shoulders and hips. Also they improve blood circulation to all organs.

## CONCEPTUAL FRAMEWORKS

### The Concept of Yoga

In India, there are two main approaches of reality or essential self nature, i.e., the *Vivekaja marga* and *Yogaja marga*, a way of differentiation or discrimination and union or integration. *Patanjala* yoga and *Sankara Vedanta* have adopted the *Vivekaja marga* where the *Purusa* or *Atma* (Self) is isolated from *Prakrti* (in case *Patanjala* Yoga) or from *Maya* (in *Vedanta's* case). The word yoga does not mean unity in the *Patanjali* system; It means *samadhi* or intense abstract meditation (as Vyasa puts it in his work comment, 'Yuji Samadhau'). *Saivagama* has adopted *Yogaja marga* whose aim is not to isolate oneself *Prakrti* or *Maya* but

self-integration into the individual self of the Universe or *Bhairava* and the realization of the universe as expressions of His *Sakti* or Spiritual Energy. Ambition *Saivagama* is not a rejection of the universe but its assimilation therefore source *Vijñānabhairava* is an excellent exposition of the *yogaja marga* (Singh 2006).

Yoga as it is known and introduced to the world community is a physical, mental and spiritual practice originating in India. There are many types of yoga introduced and practiced in India for Hindus, Buddhists and Jainists (Yeshe 1998). The word "Yoga" comes from the Sanskrit root word "Yuj" which means: "add to," "join", "unite" or "attach" (Gray and Dasgupta 1924). According to yoga, concentration, meditation and *samadhi* lead to *kaivalya* or liberation. The yoga system assumes that the yoga process is contained in the sense of a diversity of mental functions and concentrations of mental energy and self-enlightening *purusa* (Donder 2006).

Yoga is a wellness approach that aims to help all components of the body work together in harmony. Yoga is a form of devotion to God, as one of the *sadhana* (spiritual discipline) which has the main objective, namely mental-practical motivation to achieve awareness through disciplinary activities. According to Maharsi Patanjali, this yoga system rests on the citta or mind. Yoga is a mental concentration effort that is practiced continuously. This mental concentration is *samadhi* and *samadhi* is Yoga. Yoga means universal and comprehensive fusion or unification as a medium to help the body and mind maintain a stable balance and or regain it if the balance is disturbed. As stated by Iyengar (2014) yoga means union. The union of the individual soul with the universal spirit is yoga. But, this is too abstract – a notion to be easily understood, so far our level of understanding I say that yoga is the union of body with the mind and of mind with the soul. Ninety percent of us suffer in, physically, mentally or spiritually some way. The science of yoga can help us keep the body as a temple so that it becomes as clean as the soul. The body and the mind are excited and

the soul is radiant. The practice of yoga develops the body to the level of an excited mind so that the body and the mind, having both been excited, are drawn towards the light of the soul.

Yoga is a disciplined method for achieving goals, the desired goals of not only physical health, but also mental one and spiritual awareness. Yoga is a set of techniques for understanding and ultimately controlling the functions and movements of the body and mind. Yoga is a part of *darśana* (Hindu philosophical system) which can be learned through logical analysis. *Hatha* yoga, *mantra* yoga and *laya* yoga are some of the yoga techniques from the yoga school traditions that still exist today. The goal of yoga for one is to attain divine consciousness, which considers all beings in this world to be brothers and a reflection of God. Rao (2011) in his book *God As Guide and Goal (Pratyhaksa)* describes that metaphysically or indirectly God always guides mankind, so that the purpose of human birth finds God in his own form in accordance with the terminology of *Brahman atman aikyam* and the sound of Bhagavad Gitathat God is father, mother and the universe. He is the purifier, protector, knowledge and characters of *AUM* (Bhagavad Gita IX.XVII), the body is the temple of God or *meru sarira*.

Pramahans (2011) in his book *The First Steps To Higher Yoga* explains that to build a strong house or high palace or strong fort, it is necessary to lay in a strong foundation to build it. *Astanga* yoga as eight steps or stages in attaining spiritual awareness is the basic needed to build a strong spiritual building. This book also explains that with a strong foundation someone will have a strong roof too. *Yama* and *Nyama* as external steps to achieve self-realization. A pose or posture is useful for meditation and a way to enter the supra conscious realm, it can also make the body healthy and strong. But not only is physical health necessary, prana and breath must also be strong in order to attain consciousness. *Pranayama kosha* or vital sheath has responsibility for the performance of actions and the acquisition of knowledge.

Based on these conditions, a practitioner must determine for himself which attitude suits his goals. So, there is no obligatory and obligatory attitude for everyone as a general rule. The number of attitudes can be chosen at will and the possibility to choose. A yoga practitioner must make his own decisions in line with his body shape, muscle type especially in the lower leg for how long he wants to maintain certain postures and other similar factors.

Sahi (2009) in his book *Vital Energy-Energy For Normal Body Function*, elucidates about *Mens sana in corpore sano* (in a healthy body there is a healthy soul). This statement cannot completely be equated with the Hindu term, because Hinduism does not recognize that the soul is sick. There are characteristics of the soul, among others; not burned by fire, not dried by the wind, no moistened by water, eternal, ubiquitous, immovable, always same, unborn, unthinkable and perfect, neither male nor female. But the point of this literature is that in a normally healthy body all the energy of the chakras is functioning optimally, the optimization of the work of the chakras causes the body to emit supernatural (spiritual) energy that exceeds the size of the material which is none other than the attributes of divinity. This literature also explains that divine sounds are in the groups of *chakra* petals to manifest oneself in order to possess the attributes of God. It trains oneself to hear God's voice in the *chakras* through yoga.

Donder (2009: 109) said as our understanding of this truth grows, as our spiritual understanding unfolds and develops, our lives will become clearer expressions of wholeness, harmony and furthermore our beliefs will move to a broader concept of life and ourselves. We will express greater freedom and ease. People always look outside and look for everything outside themselves. Therefore, many religions are outward-oriented, because they are pushed from the outside, often with limited thought demands. We have to see who we are, what we are and where we are as consciousness and then

work accordingly to ourselves, our own freedom.

Goldthwait (2007) in his book *A Practice For Purifying The Heart* describes freeing yourself from attachments to achieve a single focus on a goal. Without focus everything around us will disturb the purity of heart. In practicing or trying to purify oneself one must see everything that exists as self-reflection, good and bad are in our minds, not in the world. If we clean our hearts, we will find holiness every day. Actually every human being is born in a holy state, therefore humans should have a sense of attachment to holiness. But the difficulty is because of the ego, because ego can stand between God and man. What humans experience is actually a reflection of the heart and everything is Brahman (God).

Yatiswarananda (2010) in his book *How To Seek God* describes the search for God inwardly through mind control to find parallels between macrocosm and microcosm (*paramatman* and *ātman*). Often referred to as *Jñana* yoga. This book also states that the search for God out of self is for ordinary people using sacred symbols and holy places. The author recommends that to reach God Almighty, one must first become holy. In accordance with the statement of some *Upanisad* literature which says *Brahma Vid Brahmaiva* (whoever understands God, he knows and becomes Brahman).

Pramahans (2011) in his book *Science of Divine Sound* describes that yoga is for all religions. The main goal of all religions in the world is the realization of the soul and God. A book study written by the author in more detail sheds light on higher yoga as well as about practical ways that can be followed to achieve life goals. This book also describes all the steps one has to take, one by one, to learn the ultimate goal of self-realization by relating one's own experience to taking examples from yoga practice, step by step, through each stage. Preaching has made some of the most difficult topics in the world seem easy to understand and practice. The various stages describe what a person will experience in his search, including: yoga *asanas*, *pranayama*,

*pratyahara, dharana, dhyana, samadhi, kundalini* awakening, physical realization, subtle body, realization through the six veils (food, *prana*, causal body, mind, knowledge, and desire) and finally the soul. Pure and holy foods are great for yoga practitioners to consume because the nutrients obtained from food can strengthen the physical body, purify the mind and ultimately develop self-awareness as stated in *Chandogya Upanisad* 6.5.2 below this:

*Apāḥ pītātreḍhā vīdhīyante tāsām yaḥ sthav-  
istho dhātustanmutram bhavati yo*

*Madhyama stallohitaṃ yo niṣṭha sa prāṇaḥ  
(Chandogyah Upanisad 6.5.2)*

Translate:

We have seen the three components of the *prthivi tattvam* when it is consumed as *annam*. The *upanisad* says *apah pitah* (the waters that are drunk, consumed), *treḍha vidhiyante* (this is also divided in to gross, subtle and subtler). *Tasam yah sthavistho dhatuh* (the grossest part of water), *at mutram bhavati* (it becomes the waste), *mutram is urine* and *yo madhyamah* (the subtle part of the water), *at lohitaṃ bhavati* (that becomes blood), *lohitaṃ* means blood. *Yah anisthaḥ* (still subtler part of water), *sah pranah bhavati* (it becomes pranah), that is why they got water therapy and all. It is supposed to protect lives. Water is important element in the body. Therefore, the *upanisad* says *anistha pranah bhavati*. So, what have note here is that, both the *sthulam sariram* (the blood corresponding to *sthula sariram*) and *pranah* (corresponding to *suksma sariram*), both are influenced by or both are products of the *prthivi tattvam* and *jala tattvam* (Paramarthananda 2016).

From the all literatures review above, it can be concluded that Yoga is union, self- realization, the path of health, philosophy, bio-psychology and lifestyle. Yoga can be practiced by everyone regardless of religious background, tradition, caste, ethnicity, culture, language, racial and gender. Yoga practice is done by practicing *astanga yoga* (*yama, nyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi*) which combines the three layers in the body; there the physical, mental and spiritual become in harmony. The explanation is as follows: First,

yoga as a way of unification, the practice of yoga is realized through the dimension of devotion (*bhakti*) to God based on love and sincerity until in the end by doing yoga regularly (*abhyasa*) and discipline (*sadhana*) can build a relationship and communication between the individual soul and the universal soul as a form of self-realization.

Second, yoga as a way of self-realization, the practice of yoga especially practice *asanas, pranayama*, and meditation can help a person reflect on himself to gain valuable experiences and happiness in his life. This is important for a practitioner because by finding himself through looking inward, the practitioner can know the true nature of his life. Third, yoga is practiced as a path to improving people's health, not only physical body health but also holistically which includes mental health and spiritual improvement. By doing yoga, such as practicing *asanas* (yoga poses), *pranayama* (breathing), and *pratyahara* (control of the five senses by the mind) can provide fitness to the body, mind and spirit. Fourth, yoga serves as a philosophy. Yoga is a practical philosophical path of *samkhya* philosophy that has its own appeal for a person who has a mystical temperament and contemplation in life. The teaching of yoga is a practical science of the teachings of the Vedas and *Samkhya*. Maharsi Patanjali interprets yoga as *citta vrtti nirodha* which is the control of mind movements.

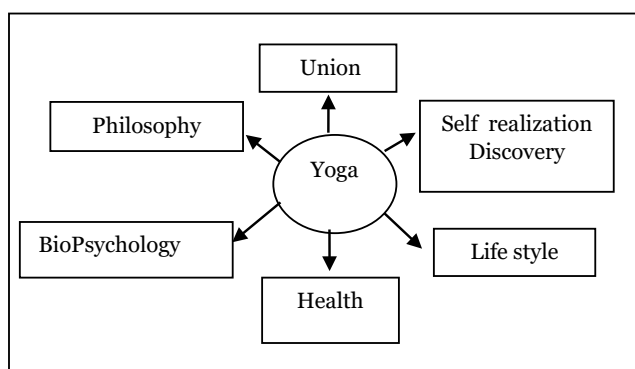
Fifth, yoga is practiced as a path of bio-psychology. So far, the practice of yoga is not only aimed at providing fitness to the body and increasing the body's immune, but also by doing yoga, practitioners can find a higher path, namely bio-psychology in their bodies. Bio-psychology in question is that by practicing yoga, you can revive the seven *chakras* in the human body. The *chakras* are energy centers in the human body. The human body is a biological machine. The mind controls these bodily machines through direct connections and interactions with the glands through hormones and nerves. This relationship is part of biopsychology. In the human body there are seven main *chakras* that are interconnected

with areas of the body and its elements, namely: *Muladhara Chakra*, *Svadhishthana Chakra*, *Manipura Chakra*, *Anahata Chakra*, *Vishuddha Chakra*, *Ajna Chakra*, and *Sahasrara Chakra*.

Yoga offers instructions in spiritual practice (*sadhana*) which makes one's own body the medium of practice. Through the practice of yoga, one gains the ability to expend as little physio-chemical energy as possible in maintaining the vitality of the body. This allows one to divert pranic energy to an inactive spiritual energy, which is called *Kundalini*. This energy in an inactive state is visualized as a coiled serpent in the first *chakra* at the base of the spine. When a yoga aspirant begins to activate the *kundalini* energy through various types of *pranayama*, the *nadi* system is normalized. The rising energy moves upward at the center of the *sushumna* pulse through the six lower *chakras* to reach the seventh *chakra* (the *Sahasrara Chakra*). Sixth, lifestyle is a combination of the two styles, such as personal style and social style that appears in certain social fields. Lifestyle is a joint activity in filling spare time and attitude in dealing with certain social problems. As with Yoga activities so far which tend to lead to mass activities in their spare time. Lifestyle is also very closely related to art, the times and technology.

Figure 1

Conceptual Framework of Yoga



Yoga orientation consists of three parts, namely inward orientation (internal aspect), outward orientation (external aspect), and inner orientation (spiritual aspect). The eight stages of yoga can be grouped into three groups. The

first group is *Yama* and *Niyama* are individual and social discipline ethics; the second group is *asanas*, *pranayama*, and *pratyahara* which lead to individual evolution; the third group is *dharana*, *dhyana*, and *samadhi* are the effects of yoga which lead to reflection or vision of the soul. As a form of inward orientation, the practice of yoga functions as self-realization, self-discovery, biopsychology, philosophy and the path of health, while outward orientation means that yoga practice synergizes with social life that supports each other in order to create a harmonious life. This can be realized by increasing universal love for all beings.

## RESEARCH METHOD

This article uses a qualitative study approach that considers the dimension of depth, especially in literature study. Data collection techniques include observation of research objects, documentation study and literature study. The data collection process is carried out systematically; The main activity of the researcher is reading and recording the information contained in the data and being directly involved in the yoga learning process, especially in the lontar *Tattwa Jñana*. This research begins with a problem. Then look for the right theory that can be used in this research through logical deduction to draw hypothesis. This investigation begins with a hypothesis, then continues with making observations. The results of these observations are then used to make generalizations to look for correlations that lead to further research.

Data was analyzed according to the analysis pattern offered by Haberman and Miles. The data analysis process was carried out throughout the research process and was conducted continuously from the beginning to the end of the research process until completion. Activities in data analysis include: data reduction, data presentation, drawing conclusions or verification and interpretation.

The techniques used in analyzing research

data are qualitative descriptive techniques and qualitative verification. This study uses a philosophical approach with the use of specific theories, namely the Structural Theory by Teeuw and the Semiotic Theory developed by Pierce.

## RESULT AND DISCUSSION

### A Glance of the *Tattwa Jñana* Script

The *Tattwa Jñana* script is one of the Hindu local wisdom literature which can be said or classified as a type of speech with its presentation in prose and is a source of other *Shiva Tattwa* Script, such as: *Wrhaspati Tattwa*, *Sanghyang Maha Jñana*, *Ganapati Tattwa*, and many more. Local wisdom literature is literary work found in Balinese life as a derivative of the Vedic scriptures, such as *Tattwa*, *Ethics*, *Acara*, *Mantra*, *Kalpasastra*, *Palakreta*, *Sasana*, *Niti*, *Wariga*, *Tutur*, *Kanda*, *Usada*, *Parwa*, *Kakawin*, *Kidung*, *Geguritan*, *Babad*, *Tantri*, and *Satua*. Along with its development, these script were used by Hindus in Bali as a guide in carrying out their daily life.

According to Ninian Smart (in Paramita 2018: 40) there are seven dimensions of each religion. The first dimension is the practical-ritual dimension as seen in sacred ceremonies, holidays, services and so on. The second dimension, experiential emotional, refers to the feelings and experiences of various religious adherents. The special, occult, and extraordinary events that adherents experience give rise to all kinds of feelings of sadness and joy, admiration and prostration. Topics that are important in the dimension of religious experience are, among others, called mystics, in which the adherent feels a close union with the divine. The third is the narrative dimension which presents sacred stories to ponder, then the fourth is the doctrinal philosophical dimension, namely the dimension of religion which presents rational thinking, argumentation, reasoning regarding religious teachings, the basis of life and the inquiry of

concepts adopted by religion. The fifth dimension is the legal-ethical dimension regarding the order of life in religion, joint regulation with regulatory norms, often accompanied by a system of punishment in the event of a violation. The sixth is the socio-institutional dimension regulating life together in support of government, organization, ordination of leaders, and institutional matters in religion, the last is the material dimension regarding goods, tools used in worship, including buildings for places of worship.

Referring to Ninian Smart's view above about religion, in the context of religious experience, religion offers a philosophical doctrinal dimension as a perspective. In the context of Hinduism in Bali, there are several literary texts which contain teachings to study and practice these mystical concepts as an effort to achieve peace and self-realization. One of the scripts referred to in this study is the *Tattwa Jñana* Script.

In the *Tattwa Jñana* Script, it is not clear which characterization or dialogue that occurs between the teacher and students, unlike other *Shiva* Script in Bali, where figures and dialogues occur clearly. Dewi (2020) said that *Tattwa Jñana* means knowledge of *Tattwa*. This *Tattwa* guide people who want to be free from tribulation and reincarnation. Lontar manuscripts the *Śivaistic* pattern of the *Jñana Tattwa* contains Siva's teachings. *Sang Hyang Tattwa Jñana* this is what must be known beforehand, which is the basis of all *Tattwa*. With knowing *Tattwa Jñana* then humans can understand life and the life he received now.

The form of *Tattwa Jñana* script is still very simple, unlike modern literary works which consist of elements such as plot, setting, characterization, point of view, and so on. In the *Tattwa Jñana* script, it only discusses one thing, namely matter or knowledge, because the form of this script is prose or not dialogue. It is different from dialogue in literary works, especially in the form of drama which emphasizes the role of the character as an important role in moving the plot to create conflict, becomes the reader's attention



and determines the overall story told.

The *Tattwa Jñana* script in prose or free flow has a material form that is "straightforward or what it is", prose usually describes an idea or fact. This means that prose writers can freely write down what is on their mind, without having to be bound by certain rules such as: having to count and use standard words, rhymes, rhythm, synonyms, number of letters, number of lines, syllables and choice of words. Based on this description, the *Tattwa Jñana* script describes the ideas or facts conveyed from the author to the reader freely using language that is more in accordance with the lexical meaning it has.

The *Tattwa Jñana* script which explains the secret teachings of Shiva is structured in the form of chapters or main parts. This script consists of eight chapters with a total of 74 *sloka*. The chapters with the least amount of *slokan* are in chapter VII, while the chapters that have the longest are in chapter five. Each chapter in this script addresses a specific topic. The topics are as follows:

The first chapter consists of five *sloka* discussing *cetana*, *acetana*, *Parama Shiva Tattwa*, *Sadashiva Tattwa*, and *Atmika Tattwa*. Besides that, this chapter also states what should be considered and learned by someone who wants to be free from the misery of being. By studying and understanding Sang Hyang *Tattwa Jñana* properly, humans will be free from misery.

The second chapter consists of five *sloka*, is a continuation of the first chapter which discusses Bhatarata Dharma developing his *cetananya*. Here is mentioned about the *citta*, *satwam*, *rajah*, and *tamah*. The *pradhana Tattwa* present in this chapter produces the *pradhana-purusas*.

The third chapter consists of four *sloka* and also describes the origins and characteristics of the *ahangkara* that gave birth to *Dasa Indriya*, *Panca Tan Matra*, and *Panca Maha Bhuta*. The *ahangkara* is divided into three parts, namely: *ahangkara* the *waikrta* is *buddhi sattwa*, *ahangkara* the *taijasa* is *buddhi rajah*, and *ahangkara* the *bhutadi* is *buddhi tamah*.

The fourth chapter consists of seven *sloka*, discusses the meaning and division of *sapta loka*, *sapta patala*, the difference between their roles and the *wiswa*, as well as the understanding of *satwam*, *rajah*, and *tamah*. *Sapta loka* consists of *satya loka* located at the top, then successively below them are *maha loka*, *jana loka*, *tapa loka*, *swar loka*, *bhuwar loka*, and *bhur loka*. *Sapta Patala* consists of *patala*, *witala*, *nitata*, *mahatala*, *sutata*, *tala-tala*, and *rasa tala*.

The fifth chapter consists of 24 *sloka*, describing the *punarbhawa* of the *hyang atma*, as well as its characteristics and characteristics. In this chapter, we describe how *atma* got the karmic fruit during his life in the world and the implementation of the *prayogasandhi* teachings as a medicine in escaping from the misery suffered by *Atma*.

This sixth chapter consists of 11 *sloka* discussing the manifestation of Sang Hyang *Atma* in the human body, *atma* being influenced by *Panca Maha Bhuta*, his relationship with *Sad Rasa*, *Panca Tan Matra*, *Sapta Bhuna*, *Sapta Parwata*, *Sapta Arnawa*, *Sapta Dwipa*, and ten *nadis*. In this chapter, it is stated that *atma* is born in human form on earth, resides in inhabits the physical body, and infiltrates into *sad rasa* which is the essence of *Panca Maha Bhuta* namely earth, water, light, space and air.

This seventh chapter consists of 3 *sloka* discussing the meaning of *Wayu*, *Panca Atma*, *Dasa Indriya*, the place of Sang Hyang *Tri Purusa* in the body, the place of *Panca Rsi*, *Dewa Rsi*, *Sapta Rsi*, *Dewata*, and *Widyadhara-widyadhari*, *Gandharwa-gandharwi*. This chapter also discusses how Sang Hyang *Atma* is divided into 5 parts, consisting of *Atma*, *Paramatma*, *Antaratma*, *Suksmatma*, and *Niratma* into one unit in the human mind.

The eighth chapter consists of 15 *sloka* discussing the meaning of *brata*, asceticism, yoga, and *samadhi*. This chapter also briefly discusses *pradhana Tattwa*, *ambek* (mind), and *prayogasandhi* that cannot be carried out without the guidance of *samyagjñana*

(correct knowledge). That is why with the correct understanding and comprehending *prayogasandhi* is very important to reach the realm of liberation.

### **Incidents, Plots and Mandate *Tattwa Jñana* Script**

An incident is an incident or event, if in this case the incident is an incident that occurred in a literary work. There are five incidents in the *Tattwa Jñana* script, including:

The second incident, concerning the second level of *cetana*, namely *Sadāśiwa Tattwa* name. The *Bhaṭāra Sadāśiwa Tattwa* is *wyāpāra*. This means that he is full of *sarwajña* (all-knowing) and *sarwakāryakartā* (all-round work). *Sarwajña sarwakāryakarthā* is *padmāsana* as a seat for *bhatārā*, which is called *Cadhuśakti*, namely: *Jñānaśakti*, *Wibhūśakti*, *Prabhuśakti*, *Kṛyaśakti*. That is called *Cadhuśakti*. *Jñānaśakti* three types, namely: *Dūrādarsana*, *Dūrāśrawana*, *Dūrātamaka*. *Dūrāśrawana* is seeing the far and the near. *Dūrāśrawana* is hearing sounds far and near. *Dūrātamaka* is knowing actions far and near. That is called *Jñānaśakti*. *Wibhūśakti* is nothing short of Him in the entire universe. *Prabhuśakti* is unhindered by anything that He wishes. *Kriyaśakti* is to organize this entire universe. Such is the work of *Bhaṭāra Sadāśiwa Tattwa*. He rules over all of this world. Is the one who has the realms of scale and noetic.

Plot or plot is a construction or chart of events from play, poetry or prose and subsequently the form of events and characterization causes readers and audiences to be tense and curious (Gasong 2019). The plot contained in the *Tattwa Jñana* Script can be identified by asking various questions. The results of the answers to these questions will be known from the *Tattwa Jñana* Script plot. The *Tattwa Jñana* Script is part of the *Shiva Tattwa* Script, so the theme written in the *Tattwa Jñana* Script is about Shivaistic teachings, namely yoga as a way to reach the highest reality (God).

The mandate in the *Tattwa Jñana* script that the author wants to convey to readers is that every Hindu can learn and understand the knowledge of *atma*, and practice *prayogasandhi* teachings with the help of *samyajjñana* to save the *atma* (soul) from adversity and reach the realm of deliverance. *Prayogasandhi* cannot be practiced without the guidance of *samyajjñana* (correct knowledge) obtained through *brata*, meditation, yoga, and *samadhi*.

### **The Concept of Yoga in the *Tattwa Jñana* Script**

There are several stages in this research, namely: the first stage, collecting various sources, both primary and secondary sources related to the concept of yoga. The second stage is to conduct a semiotic analysis of the *Tattwa Jñana* Script by connecting it to various sources to understand the concept of yoga. The third stage, the semiotic approach will be used to test the visual signs (language of visual signs) implied in the *Tattwa Jñana* script. According to (Danesi 2020), the semiotic method is characterized by two main research procedures, namely historical research (to obtain sources; heuristics), and interpretation (to borrow relevant social science concepts). To read the visual object of the *Tattwa Jñana* Script, the researcher will use the triadic semiotic approach (three basic elements) of Charles Sander Pierce, namely Representation (sign = T; something), object (O; something in cognition human), and interpretation (I; process of interpretation). According to Pierce, human life is inseparable from signs, and signs always have a load of meaning. Furthermore, the meaning has the content of the message as communication to the audience/visual object appreciator (*Tattwa Jñana* Script).

Human birth is paramount because by being born as human, one takes the supreme form of birth which can experience happiness and attain liberation from the next birth. By taking the form of a human body, one not only has a perfect physical body as has always been desired but also by being born as a human, one will acquire

four other bodies besides the physical body. In Hinduism this body layer is known as *Panca Maya Kosa* (the five layers of the spiritual body that cover human life), while the parts of *Panca Maya Kosa* include: (1) *Annamaya Kosa*; (2) *Pranamaya Kosa*; (3) *Manomaya Kosa*; (4) *Vijnanamaya Kosa*, and (5) *Anandamaya Kosa*.

According to the Team (1998), if the structure of *Panca Maya Kosa* is ideal normative as stated in the literature *Taittiriya Upanisad* then Sang Hyang *Atma* will be *wisesa*. Food will bring forth good energy, good energy will bring forth wise intelligence. Finally, this normative idealistic process will bring happiness (*anandam*). To obtain the dynamic balance of the five *Maya kosa*, there are three things that one must pay attention to in achieving happiness.

These three things include: *ahara*, *vihara*, and *ausada*. *Ahara* means to eat *satvika* (holy) food. From eating *satvika* food, *annamaya kosa* (physical body) and *pranayama kosa* (energy) will be healthy and work together to form a smart and wise *manomaya kosa* (mind). The second is the monastery. *Vihara* is a lifestyle that emphasizes function not prestige. Along with the times and technology, the pattern of life for a person is mostly to follow the times and thirsts for respect from the environment. This causes a person to really want a physical appearance and prestige rather than fulfilling his/ her life's important needs. No wonder, in achieving the balance of the *Pancamaya Kosa*, the monastic element is one of the important elements in maintaining one's mental balance.

The third is *ausada*. It is a healthy lifestyle. The lifestyle includes all the efforts a person makes to keep his body healthy, both mentally and physically. A healthy lifestyle starts with a healthy lifestyle by consuming nutritious foods, getting adequate rest, good stress management and regular exercise.

In *sloka* 46 and 47 *Tattwa Jñana* explains that birth by taking a human form is birth by having a physical body (*annamaya kosa*) which is formed from the elements of *Panca Maha*

*Bhuta* and *Sad Rasa* which are the essence of *Panca Maha Bhuta*. *Panca Maha Bhuta* are the five basic elements that make up the universe, be it a microcosm or a macrocosm. The five elements that make up the universe include: earth (*pertiwi*), *bayu* (air), *apah* (water), *teja* (fire), and *akasa* (space).

The five elements above have a function in shaping the human body to be perfect. *Pertiwi* (soil) is a solid substance that forms human skin and flesh. All solid elements in the human body come from the natural elements. Second, the wind element (air) is present in the universe, while the wind element in humans is in the human breath and in *Tattwa Jñana* the wind element is the building block of human bones. The third is the *apah* (water) element, the water element in the universe is all forms of liquid matter, while in the human body the water element is blood, saliva, sweat, and others. The fourth is the *teja* (fire) element, the fire element in the human body is the heat of the human body which provides the warmth of the temperature in the body so that it remains balanced in hot or cold weather. The fifth is the element of *akasa* (space). According to *Tattwa Jñana*, the *akasa* element in the human body is the marrow, the abdominal cavity space and under the human heart.

According to Leakey (2019: 183), there are three major revolutions that marked the history of life on earth. The first is the origin of life itself, sometime before 3.5 billion years ago. Life, in the form of microorganisms, becomes a great force in a world that previously existed only in chemistry and physics. The second revolution was the origin of multicellular organisms about half a billion years ago. Life becomes complex, as plants and animals of various shapes and sizes arise and interact in various fertile ecosystems.

The origin of human consciousness, a period in the last 2.5 million years is the third event. Life becomes aware of itself and begins to change nature for its own sake. According to *Tattwa Jñana sloka* 36, it is stated that the causes of joy and sorrow in this world are two things, i.e.,

intelligence and awareness. If a person does not have both, his/her life will continue to be filled with suffering as well as on the contrary, joy (happiness) will be obtained by someone in their life if they always have awareness and intelligence in their own.

Consciousness is a means of self to understand the nature of life and behavior of the environment by sharing it. The essence of self-awareness is the ability to realize one's birth and existence as part of God and the universe. Whereas intelligence is the implementation of the awareness of knowledge that a person has as the basis of reason in thinking, speaking and acting. The intelligence possessed by a person is the embryo of wisdom that is used to differentiate between good and evil and help create a harmonious life. Harmony can be obtained if one applies the method or path of spiritual awareness. These methods or paths are of various kinds, existing through the path of karma (activity), the path of devotion (devotion), the path of *Jñāna* (knowledge) and the path of kingship (yoga). These four paths or methods are called *Catur Marga Yoga*. *Catur Marga Yoga* is the four paths in connecting oneself and reaching God.

The path to reach God in the *Tattwa Jñāna* Script is through the path of *prayogasandhi*. *Prayogasandhi* is a series of attempts to study, understand and practice *asana*, *pranayama*, *pratyahara*, *dharana*, *dhyana*, *tarka*, and *samadhi* holistically. According to Sharma (2005: 7) the meaning of the word "yoga" implies "following, unifying and joining" which leads to the union of the individual soul with Brahman. Yoga is both science and art, a yoga practitioner can integrate body with mind and mind with soul, this is what can help us understand the nature of oneself and to live in harmony with the environment, as stated in the following *Tattwa Jñāna sloka 25* script:

*Ndah ya tiki dana sanghyang Tattwa Jñāna,  
apan pinintonakên ri kita kamung para, ya  
ta matangnyan, ya ta marya maka jâtinya  
mangkanekang rât, yang wruha kita rumase,  
rumêngö, rasa sanghyang Tattwa Jñāna, yap-*

*wan enakatamwanira sanghyang Tattwa Jñāna,  
de nikang rât, yeka sangkaning tuturnya, guma-  
wayakna rasaning prayogasandhi, maka suluh  
tang samyag jñāna, maka bhūmyabarata, tapa,  
yoga, samādhiyeka ning ātmā sangsāra.*

(*Tattwa Jñāna*, 25)

Translate:

Then this is the aim of the *Sanghyang Tattwa Jñāna*, shown to all of you which causes its original state to end, such is the world. If you know you will feel, hear the essence (feeling) of *Sanghyang Tattwa Jñāna*. If one can properly understand *Sanghyang Tattwa Jñāna*, by the community that is from his consciousness to carry out *prayogasandhi*, by enlightening *samyag Jñānā*, on the basis of *brata, tapa, yoga, samādhi*, that is the remedy for the miserable *ātmā*.

Through the yoga path a person will be able to rid himself of the sufferings of life due to attachment to illusions (*Maya*). This misery arises because a person is weak against literary knowledge and spiritual awareness. If in his life he always seeks pleasure in fulfilling the desire for material life, then a person will forget the essence of his birth in the world. Namely awareness in improving life and improving the quality of life in the present and in the future. Yoga comes from the root word "yuj", which means connecting, and yoga itself is the control of mental activity and is union with nature and with God. Yoga is one of the six teachings in Hindu Philosophy, which focuses on meditation activities, where a person focuses his entire mind to control the five senses and his body as a whole and simultaneously (holistically) because yoga is the control of mind movement (*citta vrtti nirodhah*).

According to Sarasvati (2002) the word "yoga" means the experience of wholeness or oneness with one's inner being. This oneness arises after breaking the duality of mind and matter into the highest consciousness. *Asana* means a state of the body in which one remains steady, calm, relaxed and comfortable both physically and mentally. Yoga is a medium for unifying oneself with God through the path of

physical movement, awareness of breathing (*pranayama*) and meditation. Yoga is not only to unite oneself with God (*parahyangan*) but also to unite humans with nature (*palemahan*) and with others (*pawongan*). The concept of *Tri Hita Karana* as local wisdom is very appropriate in bridging the relationship between yoga and spiritual concepts in Bali.

There are three benefits that a person gets by doing yoga, including benefits for the physical body mental and spiritual body. For the physical body, this important network of endocrine glands is controlled and regulated so that a number of different hormones are secreted from all the glands in the body. The muscles, bones, nerves, glands, airway, excretion, digestive system and circulatory system are aligned so that all these tissue systems help each other. Diseased organs can be repaired and rejuvenated and encouraged to perform normal tasks through disciplined and regular asana training. *Asana* will keep the physical body in its best condition and encourage an unhealthy body to become healthy.

The second is its benefit to the mental body. With yoga asana makes the mind strong and able to withstand pain and difficulties. The balance and vitality of the mind becomes normal after doing yoga. Various problems faced such as suffering, anxiety, stress can be handled calmly. Through yoga, one's mental health and self-confidence will improve. Third, the spiritual benefits for someone doing yoga. Yoga *asana* is the third of the eight stages of the *Patanjali* sutra, which aims to make the body steady before moving on to the next stage, such as: *pratyahara* (sense withdrawal), *dharana* (concentration), *dhyana* (meditation), until reaching *samadhi* (realization cosmic). Yoga *asana* helps one to purify the body and awaken all spiritual abilities. Yoga is not only a form of physical exercise but also a form of contemplation (*tarka*), meditation and mental purification.

In the *Tattwa Jñāna sloka* 21 script it is stated that if you are lacking in yoga, the existence of *Sang Hyang Atma* (soul) will occur continuously.

There is also the *pradhānatattva* which is the body of the *sanghyang ātmā* or, in the human being, the taking name (mind). That *ambêk* is made into a form of *sanghyang ātmā* in humans, as *ātmā* who is in the body. *Aga* is called that body, take the name *pradhāna Tattwa*. *Ambêk* and the body are called *aṅgapradhāna* in humans, which causes *ambêk* to become one with what is called good and bad. From the birth of good and bad, joy and sorrow are felt by humans. From *ambêk* there also arises a sense of enjoying the object of enjoyment through the *daśendriya*, at the root of the *daśamārga*. *Ambêk* also seeps into the world of pleasure. So be aware of the *nipuna Tattwa* (one who knows the essence) of it. That is why the *daśendriya* should be withdrawn from the object of desire, return it to *ambêk*. *Ambêk* is returned to *pramāṇa*, *pramāṇa*, returned to *dharmawīṣeṣa*, *dharmawīṣeṣa* into *anta wīṣeṣa*, *anta wīṣeṣa* is returned to *anantawīṣeṣa*.

To return to *anantawīṣeṣa* it is necessary to do *prayogasaṅdhi* which is known to the *yogīśwara*. The *prayogasaṅdhi* cannot be practiced without the guidance of *samyag Jñāna* (correct knowledge). By using *samyag Jñāna* his *kawisunity* (virtue) will be obtained. That *samyag Jñāna* would not be obtained without *bhūmi brata* (*brata* in the world), asceticism, yoga, and *samādhi*. In conclusion, with *bhūmi brata*, asceticism, yoga, and *samādhi* as guides (torches) for *samyag Jñāna*, by means of *prayogasaṅdhi* one can manifest the supremacy of Deity, just as an arrow shot with a bow will be right on its target.

The personal arrow will hit the target of spiritual awareness precisely if one equips oneself with spiritual knowledge, practices correct *sadhana* and habits. *Sadhana* means any spiritual practice that can help a *sadhaka* reach God. Habit and discipline are a form of the same word. *Sadhana* is a means to achieve the goal of human life. Without *sadhana* a person cannot achieve his goal in life. *Sadhana* is what produces *siddhi* or perfection. It is a method or practice by which the desired goal can be achieved (Sivananda 2001).

Yoga *wisesa* (yoga awareness) is like arrows, bows and targets. A practitioner is like an arrow. Spiritual knowledge, *sadhana*, and *abhyasa* are symbolic of the bow, and atman consciousness is the goal. The arrow will hit the target of spiritual awareness right when one has equipped and prepared oneself with spiritual knowledge, is doing correct *sadhana* and *abhyasa*. **Sadhana** means any spiritual practice that can help a sadhaka reach God.

Habit (*abhyasa*) and discipline (*sadhana*) are a form of the same word. *Sadhana* is a means to achieve the goal of human life. Without *sadhana* a person cannot achieve his goal in life. *Sadhana* is what produces *siddhi* or perfection. It is a method or practice by which the desired goal can be achieved (Sivananda 2001; and Altglas 2011)

*Sadhana* consists of training and training of the body, senses, mind and physical faculties. The *sadhana* that each person performs is different according to his capacity, temperament and taste. *Sadhya* is what is attained through *sadhana*. *Sadhya* is God or Brahman. *Sadhana* is divided into four parts, namely according to physical, mental and moral qualities. The four parts of the *sadhana* are *mridu* (light), *madhya* (middle), *adhimatruka* (high), and *adhimatratama* (highest) *adhikari* which qualify for all forms of yoga.

*Siddhi* is perfection. *Siddha* is where the state of self-realization is attained. *Siddhi* can be attained through *sadhana* or spiritual discipline. In general, *siddhi* means success, achievement, and bearing fruit. *Sloka Tattwa Jñana* 33 and 34 above explains that it will be very difficult to feel, realize and place God in the human body, because if someone has been able to place and feel God within himself then he will no longer have a desire in the world other than to be one with God.

In the *Tattwa Jñana* Script it is stated that the highest reality is *Sang Hyang Iswara* (God). By understanding, practicing asceticism, *brata*, yoga, and doing *samādhi* worshiping *Sang Hyang Īswara* then atman consciousness will be gained. Through the process of physical and

spiritual self-control, proper practice of asanas and concentration one will benefit greatly from what one does. That is why humans are born as the highest being compared to other creatures, because in human birth they have three elements which are important in leading humans to happiness. The three elements are *wāyu* (*bayu*), *śabda*, and *idēp*. *Wāyu* (wind) is the life force, *idēp* is the mind and *śabda* is the sound.

The *Prayogasandhi* is seen as a sharp and pointed arrow. *Samyag Jñāna* is seen as the wing, *brata*, *tapa*, yoga, and *samādhi* are seen as *daṇḍacāpa* (*daṇḍa* arrow). All of this launches the *prayogasandhi*, the winged i, the bowed *brata*, *tapa*, yoga, and *samādhi*. As implied in the following *Tattwa Jñana sloka* 62 script:

*Nihan kang prayogasandhi, kengêtakna prayogasandhi ngaranya, upaya lwirnya, āsana, prāṇāyāma, pratyāhāra, dhāraṇa, dhyāna, tarka, samādhi...etc.*

(*Tattwa Jñana*, 62)

Translate:

This is the *prayogasandhi*, he remembers. *Prayogasandhi* means effort, namely: *āsana, prāṇāyāma, pratyāhāra, dhāraṇa, dhyāna, tarka, samādhi...etc.*

The *Tattwa Jñana* script also mentions *pratyahara yoga, dhyana yoga, pranayama yoga, dharana yoga, tarka yoga*. *Pratyahara* yoga is the withdrawal of all the senses from the object of enjoyment, then they are gathered and concentrated in the *citta, buddhi, and manaḥ*. A mind that is not ambiguous, immutable, clear, remains firm without being covered, this is called *dhyāna yoga*.

## CONCLUSION

Yoga is Union, Self-realization, The path of health, Philosophy, Bio-psychology and Lifestyle. Yoga can be practiced by everyone regardless of religious background, tradition, caste, ethnicity, culture, language, racial and gender.

The concept of yoga in the *Tattwa Jñana* Script is *Prayogasandhi*. *Prayogasandhi* is a series of efforts to learn, understand and implement *asana*, *pranayama*, *pratyahara*, *dharana*, *dhyana*, *tarka*, and *samadhi* holistically. To achieve liberation in the *Tattwa Jñana* script it is recommended that prayers to God need to be practiced continuously to achieve spiritual awareness. Because through *Prayogasandhi* accompanied by *samyajjna* (right knowledge), deep contemplation through meditation, the atma will be able to escape from the entanglements of karma and attain God consciousness. One who has mindfulness and wisdom, who already knows the nature of *prayogasaṅdhi*, moreover those who are preparing for asceticism, *brata*, yoga, and *samādhi* and who are developing *Jñāna* (mind) can enter into spiritual consciousness.

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