

KASULINGGIHAN TEXT WRATI SASANA IN RELIGIOUS LIFE TRI SADAKA TRADITIONAL VILLAGES IN BALI

Oleh:

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Abstract

The texts that contain the philosophy and ethics of kasulinggihan are very diverse, one of which is the Wrati sasana. Wrati sasana text is a teaching that contains rules, ethical teachings and taboos in Kasulinggihan's spiritual life, which is followed by Sulinggih. In accordance with the teachings of the Kasulinggihan sasana, contained in the wrati sasana has a complete concept. This study seeks to discuss the teachings of Wrati Sasana for Sulinggih in the religious life of Tri Sadaka in traditional villages in Bali, as well as the implementation of the teachings of Wrati Sasana by Sulinggih in the religious life of Tri Sadaka in traditional villages in Bali. These three aspects are then revealed by hermeneutic theory, phenomenological theory, and religious theory. The procedure for disclosing this research is using literature study techniques, interviews and observations. Analyzed with the stages of data reduction, data presentation, and drawing conclusions. This study found that the importance of the teachings of wrati sasana in the Kasulinggihan sasana order in the traditional villages of Bali Aga, Apanaga, and Bali Anyar, is used as a moral guide, ritual behavior guide and sulinggih tri sadaka self-control guide in traditional villages in Bali.

Keywords: Kasulinggihan, Wrati sasana, Tri sadaka, Traditional Village

Abstrak

Naskah-naskah yang memuat filosofi dan etika kasulinggihan sangat beragam, salah satunya adalah sasana Wrati. Teks wrati sasana merupakan ajaran yang memuat kaidah, ajaran etika dan pantangan dalam kehidupan spiritual Kasulinggihan yang dianut oleh Sulinggih. Sesuai dengan ajaran sasana Kasulinggihan, yang terkandung dalam *wrati sasana* mempunyai konsep yang utuh. Penelitian ini berupaya untuk membahas ajaran Wrati Sasana bagi Sulinggih dalam kehidupan keagamaan *Tri Sadaka* di desa adat di Bali, serta implementasi ajaran *Wrati Sasana* karya Sulinggih dalam kehidupan keagamaan *Tri Sadaka* di desa adat di Bali. Ketiga aspek tersebut kemudian diung-

kap melalui teori hermeneutika, teori fenomenologi, dan teori agama. Prosedur pengungkapan penelitian ini menggunakan teknik studi literatur, wawancara dan observasi. Dianalisis dengan tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Penelitian ini menemukan bahwa pentingnya ajaran *wrati sasana* dalam tatanan sasana Kasulinggihan di desa adat Bali Aga, Apanaga, dan Bali Anyar, digunakan sebagai pedoman moral, pedoman perilaku ritual dan pedoman pengendalian diri sulinggih Tri Sadaka dalam desa adat di Bali.

Kata kunci: *Kasulinggihan, Wrati Sasana, Tri Sadaka, Desa Adat*

I. INTRODUCTION

In the life of Hindus in Indonesia, knowing the three main elements that play a role in carrying out religious ceremonies, is a concrete manifestation in implementing the teachings of Hinduism and is used to maintain customs, traditions and culture in Atmaja, 2010:40), namely: 1) the amukangi is known with the title Pancagra namely the Banten craftsman (upakara) or srati, 2) The Yajnyamana is the owner of the yadnya and 3) The Sulinggih is the clergy (Agastia, 2001:59). The process of the yadnya ceremony is considered complete because of the important role of Sulinggih, which is reflected in the activities of religious ritual leaders performed by Hindus.

Suhardana (2008: 14) states that Sulinggih is also called Sulinggih, namely a clergyman who has an honorable position, has ethics and procedures that are always imitated by his people as a role model in upholding the truth, as the central point or center of religious systems and religious activities of Hindus. Due to Sulinggih's highly respected position being freed from social duties and obligations in the community such as village fathers or banjars and other physical works, Sulinggih is obliged to pray that society and the universe are always in good condition, prosperous and peaceful. Sulinggih as a special clergyman in Hinduism because it is seen from the process of becoming a Sulinggih and the role in Hindu society which is different from ordinary people who are not Sulinggih or called Walaka.

In carrying out Sulinggih's daily life, Sulinggih must carry out teachings about the norms of the Ka Sulinggihan gym, so that he can be seen as a role model for society (Suhardana,

2008:21). In accordance with this perspective, a Sulinggih must always pay attention to how to behave, say and think well in accordance with the teachings of Tri Kaya Parisudha (Pinatih in Agastia, 2001:10). for those who work in the field of spirituality and holiness. So a Sulinggih must be able to behave properly according to the ethics of the Head of Sulinggih because he is a role model for the general public in behavior,

Sulinggihan's code of ethics should be a role model for Hindus which is explained in Wandri and Sukrawati (2009: 73) stating that Pandita or Sulinggih have a moral responsibility for fostering the lives of Hindus, so that a Sulinggih can be called a moral interpreter who has the right to give a good judgment both individual and social action. The national term is also called Pastor (Ngurah, et al, 2006: 161). Before someone enters the level of Sulinggih life, they should equip themselves with studying religious literature, in this case, namely the guidance of the Head of Sulinggihan, because this has been determined in the Decision Set of the Interpretation Unity Seminar on Aspects -aspects of Hinduism, regarding the guidelines for implementing diksa as follows: 1) Men who are married and who are nyukla brahmacari. 2) Married and unmarried women (kanya). 3) Husband and wife. 4) Minimum age of 40 years. 5) Understanding in Kawi, Sanskrit, Indonesian, having general knowledge, deepening the essence of religious teachings. 6) Physically and mentally healthy and virtuous according to the Sulinggihan gymnasium. 7) Well behaved, never involved in a criminal case. 8) Get a sign of willingness from the Priest candidate Nabe who will purify. 9) It is better not to be bound by work as a civil servant or even in the private sector, except for religious matters. never been involved

in a criminal case. 8) Get a sign of willingness from the Priest candidate Nabe who will purify. 9) It is better not to be bound by work as a civil servant or even in the private sector, except for religious matters. never been involved in a criminal case. 8) Get a sign of willingness from the Priest candidate Nabe who will purify. 9) It is better not to be bound by work as a civil servant or even in the private sector, except for religious matters.

Sulinggih Brahmins are divided into two major groups, namely the Shivaists (Shiva or Siwa Sidanta) and the so-called Buddhists (Boddhas); not true followers of Shiva and Boddha, but simply sectarian part of the same religion. *Sulinggih* Shiva wears long hair tied in a bun on top of his head, while *Pedanda Boddha's* hair is cut along the shoulders. The tasks and rituals are the same, there are only minor differences in the details, words and texts used. For most Balinese this division means little until he summons a Priest of any sect to officiate the ritual. That is, they don't care whether Shiva or Boddha, just for fun, or because of family custom, or because the priest's house is closer to their home. For him two Priests from two sects were undoubtedly more effective than just one, but this was an expensive luxury that only princes could afford. In fact, it went so far as to assign warrior priests a *rishi* and a *benaru* to deal with evil spirits so that every type of priest was represented (Covarrubias, 2013:328).

Listening to the description above, so that the *sasana* or rules that become benchmarks and guidelines for *Sulinggih* it is very necessary to refer to the literary texts in the Vedas which are the reference for local wisdom of Balinese culture, namely *lontar* texts. As described by Dunia (2009: V) in its development in Indonesia, the teachings of the Veda which were inherited and colored by the noble culture became local wisdom, transformed into Hindu literary texts which were dominant in Kawi or Old Javanese. Along with the development of the Veda as the main reference used by the people, it has evolved based on lofty thoughts or noble ideas by Hindu figures. Causes the existence of noble works, namely one of the works of ancient literature. It is appropriate for us as Indonesian Hindus to be proud because we have a large number of an-

cient manuscripts which contain various noble, noble and valuable ideas from our ancestors, namely *lontar* as works of ancient literature.

Textwrati gym, as a literary work, which has implications for the formation of one's spiritual character in living the elements of life as a benchmark in realizing forms of obligation according to Hindu teachings. So people are constantly warned by religious literature, so that a *Sulinggih* always holds on to literature. Religious literature which contains teachings about the *sasana* teaches that the *sasana* is practiced every day, so that sanctity can be maintained and can be increased, and dignity can be maintained so that there are no violations of the *Ka Sulinggihan* teachings.

Based on the description of this explanation, a very interesting problem arises to be studied more deeply, namely how the teachings of *Sulinggihan* can be seen in text and context in the *wrati sasana* text can be implemented by a *Sulinggih* who is in the life of a traditional village in Bali in accordance with the territorial division. As explained above, namely the Bali Aga Traditional Village, Apanaga Balinese Traditional Village and Bali Anyar Traditional Village, studied from a geographical perspective or the location of an area characterizes three types of areas, namely East Bali, Central Bali and West Bali. So that *Sulinggih*, who incidentally is a community guiding figure, especially in the midst of the flow of science and technology which poses a future challenge with various phenomena that occur in Hindu society regarding the understanding and implementation of the teachings of *Sulinggihan* in the region. Based on the description above, it is very interesting to conduct research with the title "The Teachings of the Head of *Sulinggihan* *Wrati Sasana* and Their Implementation on the Religious Life of *Tri Sadaka* in Traditional Villages in Bali".

II. METHOD

Methods are methods used to achieve goals, for example studying a hypothesis using certain techniques and tools (Sumadiyasa, 2009: 28). In expressing a problem so that the problem is clear and understandable it is supported by certain methods in collecting and processing

data. This research is a text and context research, namely using text and context as the main source. Research conducted on literary works in the form of Wratī sasana texts which are implemented in the life of traditional villages in Bali. The research object is in Bali by focusing on three types of Traditional Villages, namely: 1) Bali Aga Village, 2) Bali Apanaga Village, and 3) Bali Anyar Village, from the layout of the researcher will conduct research on these three areas namely the Ancient Bali Village, in the Bungaya-Karangasem Traditional Village, Bali Apanaga Village in the Petak Kaja-Gianyar Traditional Village and Anyar Village in the Batuangung-Jembrana Traditional Village. Data collection techniques used are observation, interviews and literature studies. Analysis of the data using interpretative descriptive analysis techniques.

III. DISCUSSION

The Importance of the Wratī Sasana Teachings for Sulinggih

a. Guide Susila Sulinggih

The word Susila consists of two syllables: "Su" and "Sila". "Su" means good, beautiful, harmonious. "Sila" means conduct, conduct. So Susila is good human behavior that radiates as an objective mirror of his heart in making relations with his environment. The definition of Susila according to the view of Hinduism is the behavior of harmonious and harmonious reciprocal relations between human beings and the universe (environment) which is based on sacrifice (Yadnya), sincerity, and compassion.

The pattern of this relationship is based on the teachings of Tat Twam Asi (He is you) which means that all living things are the same, helping others means helping yourself, and conversely hurting others means hurting yourself. Such a social soul is permeated by the guiding light of God's holiness and is not at all based on material gain. Life is not waiting. Life is a struggle and motivating oneself to be able to escape from life which is indeed miserable in birth. Susila in Hinduism is said to be a science that studies values, about the good and bad of a human action, about what must be done and what

must be abandoned, so that in this way a harmonious and peaceful life will be created in human life.

Sarasamucaaya 71 which discusses a topic specifically about Susila's role in controlling human desires:

Nyan pajara waneh, Indriya Ikang Sinangguh swarganaraka, kramanya yan kawasa kahretanya, yaika saksat swarga ngaranya, yapwan tan kawasa kahretanya exact naraka ika.

Translation:

This is again what will be described, lust which is considered the cause of heaven or hell. If lust can be controlled, it is heaven, if it cannot be controlled, it is hell.

Explanation of sloka above that a self-control possessed by humans plays a very important role in obtaining self-safety. The mind and senses are prevented from doing anything that is forbidden, reprehensible, and doing anything that is ultimately unpleasant. An understanding of Susila's teachings as a guide and guide for Sulinggih Tri Sadaka Traditional Villages in Bali is explained by the results of interviews with the late Alm. Ida Pedanda Gde Darma Putra Manuaba in the traditional village of Bungaya. The researcher conducted an interview with the deceased on January 17 2023, while he died on January 22 2023, in his interview Ida Pedanda explained:

Aspects of Susila in the teachings of Hinduism certainly have a connection with human life in general, the special thing related to Susila Sulinggih's guide is definitely using Susila's teachings in Sulinggih's life because in carrying out his daily activities he is always expected to behave in accordance with Hindu religious teachings. Moreover, Susila's teachings teach morals or good ways of behaving, but they also talk about the philosophical basis on which a good deed must be done. As for what is no less important than Susila's teachings, namely a teaching of self-control for Sulinggih for self-control so as to create harmony in behavior, namely the teachings of five yama brata, five yama

brata, dasa yama brata, dasa nyama brata, sad atatayi and aguron-guron (Interview with The late Ida Pedanda Gde Darma Putra Manuaba, January 17, 2023).

A similar explanation was also explained by Ida Pedanda Gde Swabawa Karang Adnyana, who explained:

Self-control, ethics is a reflection of religious life with the lives of fellow human beings in the family, society, nation and state. With self-control, a person is able to live side by side in harmony, which is reflected in ethics or politeness in social life. The harmony of life will be more stable if it is based on tolerance or respect for the differences they face, because these differences, such as the differences in religions adhered to, are a reality that is believed and the teachings it contains are practiced by its adherents. With steady self-control, someone who is orderly in traffic will succeed in reaching their destination safely, as well as ethics and tolerance, someone will easily get along with others even though they have different religions. (Interview with Ida Pedanda Gde Swabawa Karang Adnyana 4 February 2023).

Based on the description of the interview above, it is clear that Susila's teachings actually have an important role in carrying out Sulinggih's daily life, in practice it requires control over implemented behavior so that it can create peace and harmony with one another and with others. The following will explain several aspects of self-control that are relevant and used as guidelines by Sulinggih Tri Sadaka in the religious life of traditional villages in Bali.

b. Panca Yama Brata and Panca Niyama Brata

According to Wiana (2007: 33) self-control is the ability to restrain or control one's behavior by considering various consequences in certain situations in order to be accepted in their environment. In addition, self-control can have a positive impact on a person, for individuals who have self-control, but self-control has a broadly positive impact on relationships in their

environment. The same thing was explained in an interview with Ida pedanda gede jelantik giri who is a Sulinggih magelaran Buddhist griya gunung sari peliatan ubud in a traditional village belonging to Bali apanaga, ida pedanda explained:

Sasana Ka Sulinggihan which must be carried out by Sulinggih Tri Sadaka (Siwa-Budha-Bujangga), using the guidelines of the wrati sasana text because it is ancient texts that speak Sanskrit full of teachings-deontology as a teaching guide broad as mentioned, namely the core of its teachings teaches about brata or life promises for Hindus who carry out the teachings of Hinduism to achieve levels of perfection form of moral perfection as well as ethics an established life especially for the waratin who is about to step into the monkhood stage, clearly taught about the teachings *panca yama brata*, *panca niyama brata*, as well as other ethical teachings that must be obeyed by all Hindus. (Interview Ida Pedanda Gede Jelantik Giri, February 11, 2023).

The next explanation about the importance of the Wrati Sasana teachings for Sulinggih tri sadaka in a traditional village in Bali, the results of an interview with Ida Rsi Bujangga Waisnawa Dharma Santika griya batur Suci gumbrih, he is Sulinggih magelaran bujangga waisnawa in the Balinese traditional village Anyar, Ida Rsi explains:

The basic understanding that is used as a guide for Sulinggih is the text of the wrati sasana. Because this text must be understood. The teachings contained in the text of the wrati sasana are still relevant in today's developments, there are moral and ethical values which are the basic teachings in the ka Sulinggihan sasana, of course this text is very important and is always used in running the sasana every day. This text is very useful for learning life, aguron - guonor in acquiring sacred knowledge for students and student in all levels education today, both within the family, school/ campus, as well as in non-formal education in the community. (Interview with Ida

Rsi Bujangga Waisnawa Dharma Santika, 9 April 2023).

The same understanding is also explained in the results of an interview with Ida Pedanda Gde Putra Kemenuh Griya kusara Kemenuh Batuangung, he Sulinggih the master of siwa in Bali, namely about Susila's lontar which is used as a guide in running the Sulinggihan sasana, namely one of the texts of the wrati sasana, in his understanding ida pedanda explained:

Various lontars contain the teachings of ethics and Susila in Bali, but the existence of the wratisasana text is still used as a guide in daily life. Sulinggih must understand the contents of the lontar wrati sasana which will be used as a guide in carrying out religious routines in social and spiritual life. Ethics is a form of self-control in social life together. Pratyaksa is getting the truth from direct observation. Anumana is obtaining the truth on the basis of logical thinking. Religion is obtaining the truth on the basis of the considerations of other people who can be trusted. Sasatratah is judgment based on the teachings of literature, gurutah is based on consideration of the teacher's teachings, and swatah is consideration on the basis of self-learning from experience and so on. (Interview with Ida Pedanda Gede Jelantik Giri,

Based on some of the informants above, it is clear that the teachings of the wrati sasana are used as guidelines in running the Sulinggihan sasana. Ethical teachings are very closely related to self-control in the teachings of Hinduism, as stated by Panca Yama Brata and Panca Niyama Brata in the text of the wrati sasana:

Yamamsca niyamamsceva / yadaa raksenu Pandita h / tesam sang raksite naiva / buddhirasya na caalyate // Sang Pandita-sira, rinaksa nira ikang yamabrata, mwang ikang niyamabrata, apan yan karaksa yama niyamabraa, tan cala buddhinira(II)

Translation:

The Pandita, yama brata and niyama brata that he holds, because if the yama and ni-

yama brata can be held, his mind will not waver.

Ika tang yama niyama brata, yes ta rinaksan de sang wiku sari-sari, maka don steadfastnessra sang hyang brata, apan yan tan karaksaha misjudged ika, niyatang buddhi caancala his theme, yes ta ripe pan-angsar sakeng kawikun, makaawasanang abhaksana, apeya-peya, religion, yeka panten bwat awanya(IV)

Translation:

Yama niyama brata that's what the priest always holds, with the aim of making his braga strong, because if one of them doesn't hold it, his mind will become shaky, all of which resulted in patents.

Yapwan tan karaksa ngahingsabrata, Makanimitta ngkrodha, Moha, Mada, Maana, Matsarya, Nguni-nguni Makanimitta Kama, Yeka Panten Dadyanya, Fireflies Pwa Nghingsaka, Yan Makadon Dharma, Tan Sin, Ika, Ndya Ta Nghingsaka Makadaon Dharma, Ring Amatyani Sarwwa Sattwa, makadon ginawe caru ring dewa puja, pitra puja, asthiti puja, balikrama puja, tan dosa sira yan mangkana.

Translation:

If you don't hold it, of course, ahingsa, because of anger, confusion, drunkenness, arrogance, jealousy, moreover because it is controlled by lust, then all of that can cause panten, as for hinsaka with the aim of dharma, that's not sinful, where is hink-saka that aims for dharma ? kill animals with the aim of being caru to the god of worship, balikrama, which does not cause him to sin.

The explanation above states that the understanding of yama and niyama brata are thoroughly explained in the text of the wrati sasana and simple examples are given so that it is easy for the reader to understand, this understanding will be presented in depth in Chapter VI. The understanding of a Sulinggih who is serious about implementing the teachings contained in

the wrati sasana can be explained as follows:

Hana pwa sang wiku is delicious with niran rumegep rasa sang hnag yama niyama be-rate, sangkan rare ndata panasar-nasar irikang sila yukti mwang maryada yukti, nityasah sakti ng gurupada, telas kreto-padesa, tan hana ulahniran wrong pre-cepts, anghing tuhagana tumaki-taki sang hyang kareleasean, magegwan wara-warrah the gurupadhyaya, jenek abhyasa swadhyayeng updhyaya, sang apadhyap-anadi tan kalubanasuryasewana, man-garccana ri bhatara, mwang sakta ring kri-ya, makadi sang hyang Siwanusthana, pu-jakrama, linggarccana, panca balikrama, homawidhi, sawawidhana, tilamurti, dik-sawidhi, teges ri Sang Hyang Paramodesa, Ikang Inusir de Sang Yogiswara, Sira Au-thority Umilangaken Mala Ning Para, Ki-muta Mala Nikang Bandhu Wargga, Sira Ta Yogya Makagurun, Authority Madiksanana Tapwan Genep is twenty years old(XI)

Sentences contained in the text *wrati gyma* above related to the teachings of Panca yama self-control and Panca Niyama Brata have relevance to the Sulinggihan kasana in religious life. The parts of panca yama brata and panca ni-yama brata are mentioned in (Nada Atmaja, 2010:46). Panca yama brata are five types of self-restraint based on efforts to stay away from religious prohibitions as the norm of life, as for the parts as follows:

1. Ahimsa is love for other beings, not killing or mistreating.
2. Brahmacari, that is when we study seriously or study in earnest, do not commit adultery while studying.
3. Satya, namely being faithful, never breaking promises.
4. Awyawaharika, namely peace-lov-ing, does not like to fight and indul-gence, talk that is not useful.
5. Astenya is honest, abstinence from stealing

Pancha Nyama Brata are the five types of self-restraint based on submitting to (following) predetermined dharma rules, the parts of which are as follows:

1. Akroda that is not controlled by the lust of anger
2. Susrusa teacher, namely respect and obedience to the teacher and obedi-ence to his teachings.
3. Sauca, namely always purifying one-self physically and mentally
4. Aharalagawa, which is the rule of eating and not living extravagantly or extravagantly.
5. Apranada, namely not boasting or being arrogant. (Nada Atmaja, 2010:46)

c. Dasa Dharma or Dasasila

The Dasasila teachings are the implemen-tation of yama and nyama brata. Dasasila means the ten disciplinary guidelines (sasana) of the wiku: The distribution can be seen in the quota-tion below:

*Dhr̥tiḥ kṣamā damo' steyah śaucam indri-yanigrahah/
hr̥ir vidyā satyam akrodho daśakam dhāma lakṣaṇam//22//Dhr̥tiḥ nga. silence ning ambēk, kṣama nga. kopasaman, dama nga. ningbuddhi sakti, asteya nga. no thieves, no sauce. acamana bhasma snanadi, indriya-nigraha nga. angr̥etindriya, hri nga. irang, widya nga. mangaji, satyanga. tan mitya, akrodha nga. tan kēneng larodha, ika ta ka-beh dasadharmanga (XXII)*

Translation:

Dhr̥ti means purity of mind, *kṣama* means patience, *dama* means firm mindedness, *asteya* means not stealing, *śauca* means cleaning oneself with *bhasma*, bathing and so on, *indriyanigraha* means curbing one's passions, *hri* means shame, *widyā* means learning, *satya* means not lying, all of these are *daśadharma* names .

If the distribution of *Daśasila* is traced above, it can be described as follows;

- 1) *Dhr̥ti* means purity of mind,
- 2) *Kṣama* means patience,
- 3) *Dama* means reminding clarity of mind,
- 4) *Steya* means not stealing,
- 5) *sauca* means cleansing oneself with

- bhasma or something else,
- 6) Indriyanigraha means holding back, controlling desire, lust,
 - 7) Hrih means shame,
 - 8) Vidya means studying and exploring knowledge,
 - 9) Satya means not lying,
 - 10) Akrodha means not angry.

Apart from the Daśāśila, pañca yama and pañca niyama which have been described above, there are also the teachings of Dasa Yama and Dasa Niyama Brata. This can be seen in the quote below:

Anrsangsyah ksamà satyam ahimsà dama àrjavam / Dhyànah prasàdo mādhyam mrdutā ca yamà daśa // 24 // Anrēsangsyah nga. tan bwat stuti, kcamà nga. kopacaman, satya nga. tanlënyok, ahinsa nga. without dying, dama nga. kaktining buddhi, sarjjawa nga. abëner ing buddhi, dhyana nga. umangën-angën swarupabhatàra, prasàda nga. anyway, madhuryya nga amanis mojar, amanis winulatan, mrdutā nga. kadadi ning alëmbut, ika ta all ten cakes, yes tasinanggah yama nga.

Translation:

Anrsamsyam ksama satyam ahimsà dama àrjavam/ Dhyànam prasàdo mādhyam mrdutā ca yamà daśa//24 //
Anrsangsyameans not expecting praise, *ksamà* means happy and patient, *satya* means not lying, *ahingsà* means not killing, *dama* means strong mind, *sārjjawa* means straight-hearted, *dhyana* means imagining the form of bhatāra, *prasāda* means affection, *madhuryya* means to speak softly and have a sweet face, *mrdutā* it means showing yourself gently, that's ten in all, that's what is called yama.

The next quote is the parts of Dasa Nyama Brata, which are as follows:

Saucam ijya tapo dānah svdhyāyopastha nigrahah/ vratopavāsa maunam ca snānam ca niyamā daśa // 23 //

Sauca nga. nityāśuci àcamana, ijyā nga. nityāmujā, tapa nga. amanēsisarirendriya, dana nga. maweweh, swadhyaya nga. mucàranakën solih ninganama-nama, upasthanigraha nga. panhrët upastha, brata nga. nirāmisādi, upawasa nga. nirāhara, mauna nga. umenëng, snana nga. nityādyus, ika tasa tens of kwehnya, ya ta sinanggah niyama nga (XXIII)

Translation:

Saucam ijya tapo dānam svdhyāyopastha nigrahah/ vratopavāsa maunam ca snānam ca niyamā daśa // 23 //

Saucameans to always purify oneself, *ijya* means to always praise, *tapa* means to control the body of the senses, *dāna* means to give, *swadhyaya* means to reveal everything that is obtained from learning, *upasthanigraha* means to reduce love lust, *brata* means not to eat meat and so on, *upawasa* means not to eat, *mauna* means not to say -the word, *snāna* means always cleansing oneself by bathing, all of them ten in number are called niyamas.

The understanding of the basic dharma and the ten principles is explained in an interview with Ida Pedanda Gde Putra Kemenuh Griya Kusara Kemenuh Batuagung, he is Sulinggih Mageran Siwa in Bali New, namely regarding the teachings of the Dasa Dharma used by the Sulinggihan sasana in the text of the wrati sasana, in his understanding Ida Pedanda explained:

The teachings of dasa dharma which form the basis of the Sulinggihan tri sadaka sasana have a very large contribution, being used as a guide in carrying out their duties and functions as leaders of the Hindu religious community. As for the parts, namely Dhrëti means purity of mind, Ksama means patience, Dama means reminding clarity of mind, Steya means not stealing, sauca means cleansing oneself with bhasma or something else, Indriyanigraha means holding back, controlling desires, lust, Hrih means shame, Vidya means studying and explore knowledge, Satya

means not lying, Akrodha means not angry. All of these components are interrelated in building and motivating Sulinggih to always adhere to the teachings of dharma (goodness). (Interview with Ida Pedanda Gede Jelantik Giri, 9 April 2023).

The same understanding was also explained in an interview with Ida Rsi Bujangga Waisnawa Dharma Santika, he explained that:

The definition of dasa sila is closely related to Susila which is used as the basis for the KaSulinggihan gym, sila meansthe good behavior that saints usually do originates in the Vedas. These behaviors are norms that can be used as a basis for assessing a person's character. The teachings contained in the wrati sasanain order to create a harmonious and harmonious life between fellow human beings and the universe, this is certainly necessaryin building morale. As a rule of life better. A person who is immoral means that he has implemented good behavior, while an immoral person is said to have implemented a despicable and despicable act. (Interview, Ida Rsi Bujangga Waisnawa Dharma Santika 8 April 2023).

From the description it can be concluded that for someone who wants to do diksā, Wrati Śāsana must be used as a guide, guide, and moral guidelines that should be implemented by the Sisya in their life, if they are unable to do that, they should stop becoming a Pandita. Based on the explanation above, it can be explained that self-control for Sulinggih is important and fundamental to understand.

d. Sulinggih Ritual Behavior Guide

Surya Sewana Ritual

Role *Sulinggih* cannot be separated from the institutionalization of Hindu religious teachings referring to wise men, brahmanas, wiku, rsi or priests who are knowledgeable and skilled also in spiritual matters. This also implies that a Sulinggih is an educated person, then he is said to be perfect if he knows the nature of life as a human being, is able to distinguish worldly

things (sekala) which causes attachment to maya. As well as being able to understand true things which are actually the goal of human life (associated with abstract things). A Sulinggih must always purify himself and master religious teachings so that he can carry out his duties properly as a guide for the people.

Becoming a Sulinggih is certainly not an easy thing to do. Various kinds of sadhana must be carried out and the purpose of life is to protect and serve his people. The welfare of the universe and mankind, especially Hindus, is the main goal, the personal interests of a Sulinggih are not the main thing in his life. However, focusing on happiness on the welfare, peace and harmony of the universe and its contents, all the prayers that Sulinggih recites lead to that and one must adhere to the teachings of the Dharma, it is not important to pay homage, no longer pursue fame, and it is not the reward that is the motive for doing (Kariarta, 2020). Sulinngih Sasana can be classified into three parts (Suhardana, 2008), namely:

- a. Sulinggih Ngeraga, is a Sulinggih who in his daily life only purifies himself and does not serve the people in the form of Ngelokapalasaraya activities.
- b. Sulinggih Lokapalasaraya, is a Sulinggih who carries out the task of carrying out self-purification while at the same time providing services for the people to muput or complete the ceremony, and guiding the people spiritually.
- c. Sulinggih Acharya is a Pandita who performs self-purification, completes or fulfills the yajna ceremony, provides spiritual guidance, guidance and spiritual enlightenment to the people.

The importance of the role of a Sulinggih in purifying the Hindus and the universe, so that a Sulinggih is required to remain in a state of purity. Purifying oneself for a Sulinggih is an obligation that must be carried out. The first obligation is Tapa. Tapa means firm and diligent in worshiping God. The worship of God that must be performed by a Sulinggih in the morning is

called Surya Sewana.

Sadana and Yoga Rituals

An understanding of the teachings of sadhana as a guide and guide for Sulinggih Tri Sadaka Traditional Villages in Bali, is explained by the results of interviews with the late Ida Pedanda Gde Darma Putra Manuaba in the Bungaya customary village. The researcher conducted an interview with the deceased on January 17 2023, while he died on January 22 2023, in his interview Ida Pedanda explained:

Understanding the teachings of sadhana as the basis for carrying out the guidance of the Sulinggih sasana must be carried out so that it is always in the teachings of dharma, it can also be explained that the concept of Sadhana is a path of spiritual practice. The practice in question is a condition where spiritual activities are carried out in a continuous and sustainable discipline. The practice of sadhana involves not only the elements of the physical body, such as the physical, emotional and mental, but also the spiritual body, such as the mind, intuition and spirit. In this case it is meant that Sulinggih has the determination to run his Sulinggih gym, based on self-control and the knowledge he has can contribute to the attainment of these spiritual goals. This understanding is in line with the contents of the wrati sasana text which contains teachings on ethics in behavior, several quotes in the ejection that the Wiku Panten mentions when breaking a promise that has been agreed upon while taking this spiritual path. Therefore Sulinggih is required to have knowledge, determination and brata are strong so as not to violate the teachings of dharma. (Interview with the late Ida Pedanda Gde Darma Putra Manuaba, 17 January 2023).

A similar explanation was also explained by Ida Pedanda Gde Swabawa Karang Adnyana, who explained:

Sadhana in Sanskrit is spiritual effort. For this reason, someone who is well established in the activity of realizing goodness

or dharma within is called a sadhaka (a person who makes spiritual efforts). A person is called a Sadhaka if he has carried out four sadhanas or chess sadhanas as the most important dharma duties of all dharma implementations. The four are: Jnana Kanda is Mind that is free from duality, Bhakti Kanda is Compassion and kindness is not limited to all beings, Yoga Kanda is Mind that is free from Sad Ripu (six defilements) Karma Kanda is Carrying out svadharma [our life tasks]. If it is successful, then it is called a sadhaka who has been able to realize or realize the sanctity of dharma in himself. Dharma Sadhana in the form of systematic and practical spiritual exercises aimed at fostering and developing and nurturing the nobility of character and character in accordance with personal purity so that religious, social and state life will become more stable. (Interview with Ida Pedanda Gde Swabawa Karang Adnyana 4 February 2023).

The understanding of sadhana and yoga is explained in an interview with Ida Pedanda Gde Putra Kemenuh griya kusara kemenuh batuangung, he Sulinggih mageralan siwa in Bali new namely about the teachings of sadhana and yoga used by the kaSulinggihan sasana in the text of the wrati sasana, in his understanding Ida Pedanda explained:

Broadly speaking, there are at least 4 (four) objectives for carrying out sadhana, namely: 1. The purpose of practicing sadhana is to avoid the miseries and darkness of samsara. 2. The purpose of carrying out sadhana is so that we can create inner peace (manah shanti). 3. The purpose of practicing sadhana is so that we can create goodness, blessings and peace for all beings in the universe [jagad hita]. The purpose of practicing sadhana is so that we can attain moksha and stop the cycle of samsara. Attain cosmic one-pointedness and liberation from the cycle of samsara. The concept of sadhana is related to the teachings of yoga, because one family of teachings on self-control can be explained by the meaning of Yoh nois one of the six

preceptsinphilosophyHindu, which focuses on meditation or tapa activities in which a person concentrates the whole mind to control the five senses and the body as a whole. (Interview with Ida Pedanda Gde Putra Kemenuh, 9 April 2023).

The description of the interview above explains the concept of understanding sadhana and yoga as well as the prohibitions that must be followed by a priest who is on the path to spirituality. There are several things that the wiku is called pantên in the Wrati Sāsana text, namely when the wiku kills a criminal who has been bound by the mob, this is explained in the quote below:

Hana ta dustha salwiranya kasikêpa ta ya de nira, tan yogya sang wikuamatyana iriya, apan tan hana who bhayanya huwus katalyan, pantên sangwiku yan hingsakeng têlas katalyan mwang huwus kasikêp, ikang wwangwaneh also konênira amêjahana kayogyanika (IV)

Translation:

There are bad people and those who are caught by him, the priest cannot kill him, because there is no danger of the person who has been tied up.

It was explained further, that if someone planned to kill himself, his children, and Wiku's wife, the Wiku could not kill the criminal, but assigned someone else to kill him. If the wiku directly confronts and kills the criminal, then the wiku is said to be pantên. This is explained in the excerpt below:

Hana pwa wwang kumira-kira ri patinira, ri strinira mwang ri wêkanira, ndansaha wyakti denyan kumira-kira ri patinira, atêhêr tan kapawurunganbuddhinya hala ri sira, makonkona sira ri kapatyanika, tan sir hingsaka aprihawak, yan sira hingsaka, pantên siran mangkana, teki pwa sira i sira ikangkumira-kira ri patinira, sahacihna, bhaya siran mangkana, tan dosa sirahingsaka, opponent yan hana strinira, duhšila putrinira firefly, makonkonanasira amêjahana, fisher rowang ning strinira durâcâra, tan sira amêjahanairiya, pantên siran

mangkana (IV)

Translation:

There was someone who planned the death of the priest, his wife and child, and he really planned his death, his bad intentions could not be prevented, so the priest ordered someone else to kill him, not he himself killed him. with treacherous gestures, he is innocent to kill her, and if his wife, his daughter, behaves badly, he must order someone else to kill her, if his wife's servant acts evilly, he is not the one who must kill her, if he kills her he is punished.

The wiku was not allowed to fight, let alone fight with his wife until the wiku was killed, so that wiku was a pantên wiku. This is explained in the explanation as below:

Firefly yan kawênangani sedêngnyan mANGKAna, kasregagêna ta sira amêjahiriya, mêjahana strinira firefly, tan dosa ika yan mangkana sira, yapwan sirahingsaka eatimitta who exchanged, ndan angruhunang ta sira, pantên ika sangwiku mangkana, firefly yan karihinan, tan wighnani siran sinâhasa, cinapalan irikang sa bda mwang hasta, cinapalan pwa sira ring khadga, malêsta sira, tan dosa sira yan mANGKAna, apan bhayaraksaka ngaraning mANGKAna, ndya ya don ika sahuranya, lwiranyekang swap, rinuhunan ta sira hiningsan, malês ta sira, yogya sangskâra mwah, sang wiku pwa sira angruhunakêntukar , makâwasânang aningsakên, makaimitta atyanta ning tan yukti śabdakarêngö, atyanta capala kunêng sira, malês ta sira hingsaka, pantên sira yan mangkana, tan yogya sangskâran, apan tan hana prâyascitta ningpantengaranya, ya ta matureyan haywa tan prayatna the wiku,rikaraksaning ahingsa brata (IV)

Translation:

If he is caught doing this, suddenly gets angry and deliberately kills him, kills his wife, the wiku is innocent if that is the case, if he kills because of an argument, and my sangwiku precedes him, then in such a case the wiku pantên, if he is pre-

ceded, does not afraid he was attacked, attacked with words and hands, attacked with a dagger, then avenge the wiku, in that case he is innocent, because he has protected himself from danger with such a name, what is the purpose of his revenge, in the form of a fight? He was about to be killed beforehand, he replied (the priest like that) deserved to be purified again, if the priest preceded the fight, ended by killing, because the words were very unheard of, and he was very presumptuous to kill, then in that case iapanten,

It has been explained above that, by being diligent and firm by the wiku in carrying out the yama niyama brata, it means that he has practiced yoga. Yama and Niyama Brata are part of Astangga Yoga, namely the eight stages of Yoga implementation, including asana, prānāyama, yama, niyama, pratyahara, dharāna, dhyāna, and samādhi. In the Wrati Śāsana it is explained that, while practicing yoga, the monk's yoga is disturbed by some kind of harmful germ, so he may kill him. However, in the Wrati Śāsana it is explained that yoga is regulating prāna, carrying out samādhi and understanding holy guidance as a way to find liberation.

e. Sulinggih Self-Control Guide

GymAnd Dixa

Text wrati sasana contains the ethics in the behavior of Sulinggih, the guidelines contained in it must be carried out by a wiku, mentions several paths taken as a foundation called yama and niyama, then wrati sasana. Lontar Shiva Sasana and Veda Atharvaveda describe as a whole relating to sesana and diksa. Atharvaveda XI.II which mentions Diksa Tapo Brahman Yajña namely that sesana and diksa are a Yadnya for Hindus.

In the book Siwa Sasana stated that "since someone gets a diksa or purification ceremony, they are known as Dwijati and from them they are expected to start obeying all the brahmin rules". The clergy/Pandita and pinandita who go through the diksa ceremonial process have broad and complete authority in carrying out the "Loka Pala Sraya" namely the authority in

leading or completing various yajñas including in giving Holy Water (Tirtha).

The medical ceremony has a noble purpose, namely to increase self-purity in order to achieve perfection as a human being. Mediksa is the climax in increasing self-purity from the Ekajati level to the Dwijati level. Achieving self-purification is an obligation for Hindus, because it is through self-purification that humans can relate to Sang Hyang Widhi Wasa/God Almighty. To be able to maintain his purity, a person who has performed a medical ceremony is obliged to purify himself every day by doing Puja Parikrama or Surya Sewana. Regarding the time is: morning, afternoon, and evening. So that's why the diksa or wiku were not hit by cuncta and also did not have sexual intercourse (except for wiku, a woman who was menstruating). Thus the problem of chastity is the aim of medical practice,

The 1968 1968 Maha Shaba Parisada Hindu Dharma Indonesia Decree and the 14th Decree of the Interpretation Unity Seminar on Aspects of Hindu Religion 1986/1987 dated 11 to 12 March 1987 concerning Guidelines for the implementation of Diksa outlines the Pandita Sanctuary. Life as a pinandita has special binding characteristics, called a sasana which is a code of ethics that must be obeyed and implemented. As for what is meant by the gym which becomes the Pandita code of ethics are all rules or regulations related to "Kawikon" (rules of life that should be carried out by a Pandita or Sulinggih).

In Hinduism, this binding code of ethics or sanctuary has the most important place, because it contains religious ethical values, which are always adhered to. For those who explore life as The Pandita must live up to all the binding rules, be it through the attitude of behavior, as well as the ability to have a spiritual attitude as a Pandita. By knowing this gym or code of ethics, a pinandita will avoid violating the gym or the pinandita's rules. In the book Silakrama emphasized that Panditas should be able to master and implement the teachings of Panca Yama and Niyama Brata.

IV. CLOSING

Wrati sasana is the teachings of Ka Sulinggih, where his teachings are important for Sulinggih Tri Sadaka because they teach about: guides Sulinggih, five yama and nyama brata, dasa dharma, rituals of solar swana, rituals of sedana and yoga, sasana diksa and alpaka guru. The things referred to as Sulinggih guides, as the basis for the teachings of morality have an important role in carrying out Sulinggih's daily life, in practice it requires control over behavior to create peace and harmony with others and others. In line with the teachings of yama and nya-

ma brata which are where *wrati gymused* by Sulinggih as an order in behavior so that they always act according to the teachings of dharma. The teachings of morality are an important element and self-control has a synergistic nature, interrelated and inseparable, in carrying out the Sulinggihan Kasul Swadharmamaning, self-control as a behavioral control power according to the basic teachings in *Wrati Sasana*, namely the teachings of Panca Yama Brata and Paca Niyama Brata. the ethics of life practiced by a wrati as part of Susila Sulinggih's guidance as a teaching of self-control to escape worldly elements in Hindu teachings.

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