



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 8 No. 2 October 2024

YOGA PHILOSOPHY IN SIVA SAMHITA SCRIPT

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Received: June 17, 2024

Accepted: October 07, 2024

Published: October 31, 2024

Abstract

Various sources of yoga literature that are still relevant today are used by yoga practitioners and academics in developing this realm of logical and practical thinking, such as: Vedanta, Bhagavad Gita, Siva Samhita, Yoga Vasista, Goraksasatakam, Gheranda Samhita, Hatha Yoga Pradipika, Sutra Patanjali, Upanishads, Ramayana, Mahabrata and various Balinese local wisdom belonging to the Sivaistik lontars. These sources of yoga literature make yoga not only traceable through its practical aspects but also allow for a search of the philosophical aspects of yoga implied in these literary sources so that yoga academics and practitioners can increase their knowledge and understanding of the scope of yoga teachings. This study aims to analyze the depth of the philosophy and practice of yoga contained in the Siva Samhita. The theories used are the theory of philosophy and semiotic theory. This study uses the method of collecting documents and literature. The data analysis technique was carried out qualitatively by describing it descriptively. The results of this study indicate that: (1) the study of yoga metaphysics contained in the Siva Samhita script is a study of God, maya, the soul, the microcosm of the body, and the nature of karma; (2) the study of the epistemology of yoga in the Siva Samhita script covers the nature of knowledge, the importance of the role teacher and the nature of liberation.

Keywords: Yoga, Metaphysics, Epistemology, Siva Samhita Script

I. INTRODUCTION

One of the truths written in the Vedic scriptures is the teaching of yoga. Yoga is a way to recognize and understand oneself as a whole. This yoga process does not only stop here but then increases to a higher evolutionary process, namely, to recognize and feel the presence of God behind the creation of this universe. As a result, the yoga process is holistic and comprehensive, covering all knowledge about the physical, psychological, and spiritual.

All of this knowledge derives from the development of human logic, practical abilities (sadhana), and habits (abhyasa) in achieving self-realization (spiritual awareness). Various sources of yoga literature that are still relevant today are used by yoga practitioners and academics in developing this realm of logical and practical thinking, such as: Vedanta, Bhagavad Gita, Siva Samhita, Yoga Vasista, Goraksasatakam, Gheranda Samhita, Hatha Yoga Pradipika, Sutra Patanjali, Upanishads, Ramayana, Mahabrata and various Balinese local wisdom belonging to the Sivaistik lontars. These sources of yoga literature make yoga not only traceable through its practical aspects but also allow for a search of the philosophical aspects of yoga implied in these literary sources so that yoga academics and practitioners can increase their knowledge and understanding of the scope of yoga teachings. One of the several sources of yoga literature listed above is the Siva Samhita Script. The Siva Samhita Script is to find out the depth of the teachings of yoga philosophy contained in the script. This is done to interpret the philosophy and teachings of yoga contained in the script. There are several considerations that researchers make in choosing this Siva Samhita compared to other yoga reference books. The first is because, until now, it has been rare for yoga practitioners and academics to know the various symbolic meanings implied in this script. Second, the Siva Samhita is a script that has complete knowledge compared to several other yoga books, because in this book it contains an explanation of knowledge not only of a philosophical nature, such as an explanation of the reality of the nature of the

self, knowledge of mentality, but also describes the practice of yoga for the attainment of self-realization and spiritual awareness. Third, the Siva Samhita elevates Siva to the highest reality in worship and yoga practice, which is very similar to the religious life of Balinese Hindus, who use the concept of Saiva Siddhanta practice as a form of worship of the same aspect.

II. METHOD

This article uses a qualitative study approach that considers the dimension of depth. Data collection techniques include field observations, interviews, 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. This research begins with a problem. Then look for the right theory that can be used in this study through logical deduction to draw hypotheses. 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 analysis was carried out according to the analysis pattern offered by Haberman and Miles. The data analysis process was carried out throughout the research process and was carried out continuously from the beginning to the end of the research process carried out intensively and continuously 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 Structural Theory by Teeuw and Semiotics Theory developed by Pierce.

III. RESULTS AND DISCUSSION

Conceptual Frameworks

The Concept of Yoga

Yoga is a wellness approach designed to get all the body's components working in harmony.

Yoga is a form of devotion to God as one of the spiritual practices whose main goal is the psychological practical motivation to gain awareness through spiritual activities. According to Maharsi Patanjali, this yoga system is based on the citta or mind. Yoga is a mentally focused effort that requires consistent practice. This concentration is samadhi, and samadhi is yoga. Yoga is the medium of universal and comprehensive fusion or union, helping the body and mind to maintain a stable balance and to regain it when it is disturbed.

As (Iyengar 2014) said, yoga means union. The union of individual soul and universal spirit is yoga. But that's too abstract - a term that's easy to understand, and so far I'm at the level of our understanding that yoga is the union of body and mind and mind and soul. Ninety percent of us suffer physically, mentally, or emotionally in some way. The science of yoga can help us keep our body like a temple and become as pure as our soul. The body and mind are revitalized and the mind is radiant. The practice of yoga develops the body to an exciting level, so that the body and mind, both are excited, attracted by the light of the soul.

(Pramahans 2011) in his book "The Science of Divine Sound" describes yoga as applicable to all religions. The main goal of all religions in the world is the realization of the soul and God. A book study by the author sheds light on advanced yoga and practical paths one can follow to achieve one's life goals. The book also describes step-by-step all the steps one must take to learn the ultimate goal of self-actualization, linking personal experiences of each stage with examples from yoga practice. Through preaching, some of the most difficult subjects in the world seem easy to understand and study. The different stages describe what a person will go through in their quest, including: yoga asana, pranayama, dharana, dhyana, samadhi, kundalini awakening, physical realization, subtle body, through the six Realization of layers of veils (food, prana, causal body, mind, knowledge and desires) and finally the soul.

(Sena 2021) explains that from all the literature review above, it can be concluded that yoga is: 1) A way of unification; 2) A way of self-

realization; 3) A path to wellness; 4) A philosophy; 5) Bio-psychology; and 6) A lifestyle. In addition to these six contexts, yoga is also Bio-technology because it is used as a medium that can utilize the human body as a production process to produce material and spiritual happiness.

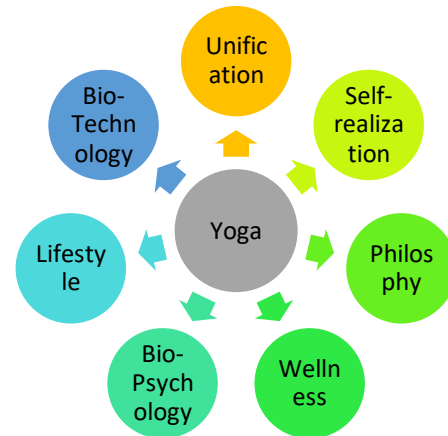


Figure 1

Conceptual Framework of Yoga

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.

Overview of the Siva Samhita Script

In general, the Siva Samhita script contains a collection of Siva's teachings that more specifically examines and describes the teachings of yoga. As yoga literature, the Siva Samhita is one of the important books that can be used as a guide for a yoga practitioner who wants to know and deepen the teachings of yoga both at the philosophical and practical levels.

Etymologically, the word Siva Samhita consists of two syllables, namely Siva and Samhita, which mean "summary of Siva."

The Siva Samhita is a Sanskrit text that contains the teachings of yoga. This text was conveyed by Lord Siva to his wife, Goddess Parvati. This text consists of five chapters. The first chapter is a treatise summarizing the non-dualist

philosophy of Vedanta (Advaita Vedanta), influenced by the Sri Vidya school in South India. The following chapters deal with yoga, the importance of a teacher for students, and the various yoga poses of asanas, mudras, mantras, kundalini, and siddhis (powers) that can be attained by practicing yoga and tantra. This book also describes yoga as the purification of the body, mind, and senses, which is a process of gradual liberation from the various sufferings of this world.

The Siva Samhita is one of the three main extant classical treatises on Hatha Yoga, the other two being the Gheranda Samhita and the Hatha Yoga Pradipika. It is considered the most comprehensive treatise on hatha yoga, recommending that all people should practice it and benefit from doing yoga. More than a dozen manuscript variants of this text are known, and a critical edition of the text was published in 1999 by the Kaivalya Dham Yoga Research Institute.

Some scholars say that the Shiva Samhita was written in the 17th century, while James Mallinson, a scholar of Sanskrit and Oriental studies known for his publications on Hatha Yoga, states that the Siva Samhita dates back to 1300 to 1500 AD. Based on the statements made in the text, Mallinson also believes that the Siva Samhita was composed in or around Varanasi. Varanasi, also known as Benares, Banaras, or Benaras or Kashi (Kasi), is a holy Hindu city located on the banks of the river Ganges in the northern Indian state of Uttar Pradesh. Varanasi has a unique culture that is very different from other places around it. This culture has gone through thousands of years of development, which has made Varanasi one of the main cultural centers of northern India. Varanasi's culture developed around the river Ganges, which is the lifeblood of the city. Varanasi has its own kind of music in Indian classical art. This city has given birth to famous musicians, philosophers, poets, and writers in Indian history. Varanasi has its own dialect, which is quite different from other Indian dialects. This city has also been a center of knowledge in India since 700 B.C.

The Siva Samhita is one of the ancient yogic books or texts, which, on the other hand, in this

book also refers to itself as the concept and description of tantra, which are written into its five chapters. The Siva Samhita consists of five chapters. The details of the five chapters are as follows:

1). The first chapter consists of 96 verses and begins with the statement, says Mallinson, that "there is one true eternal knowledge." It then discusses the various doctrines of self-liberation (moksha) and asserts that yoga is the highest path. The opening chapter mainly presents the philosophy of Advaita Vedanta, but in the format and style of the Sri Vidya Tantra (Mallinson,2007).

2). The second chapter consists of 54 verses; this chapter explains how observable external macro phenomena are internalized and have counterparts in one's body. Besides, this chapter also explains how the external world exists in the form of nadis (rivers, channels), fire, the soul, and others.

3). The third chapter consists of 97 verses explaining the importance of a guru (advisor), his various physiological theories, including the five elements that make up the body, the stages of yoga practice, pranayama, methods of relaxation, and various theories of asanas (yoga postures).

4). The fourth chapter consists of 58 verses. This chapter presents mudras systematically and thoroughly and states that yoga practice can lead to special siddhis (powers) and the awakening of kundalini (mind energy).

5). The fifth chapter is the longest among the other chapters in this book. The fifth chapter contains 212 verses discussing what prevents individual self-liberation, types of students, inner energy and sound, the theory and description of chakras, mantras, and raja yoga in it (Burley 2000).

The Siva Samhita talks about the complex physiology of yoga by mentioning 84 different asana poses. Initially, the four asanas of siddhasana, padmasana, paschimottanasana, and svastikasana were taught. Mallinson states that this book is the first to describe paschimottanasana, a pose that resembles the dandasana taught in the Patanjala Yoga Shastra but with the body folded forward and the hands clasping the feet. It describes the five specific

types of prana and provides techniques for managing them. It also deals with the philosophies of yoga, mudras, tantric practices, and meditation.

The Siva Samhita states that a person can practice yoga and benefit from his sadhana. Many English translations of the Shiva Samhita have been made. Rai is the first known English translation. Bahadur Srisa Chandra Vasu (1884), in the series known as "The Sacred Books of the Hindus," and the translation done by Rai Bahadur Srisa Chandra Vasu in 1914, also in the series known as "The Sacred Books of the Hindus," is a translation first to find a global audience. However, it does omit certain passages (such as the vajroli mudra), which some consider inaccurate. In 2007, James Mallinson created a new translation to address this issue. The new translation is based on the only available critical edition of the text, published in 1999 by the Kaivalyadhama Health and Yoga Research Center.

Study of Yoga Metaphysics in the Siva Samhita Scripture

Metaphysics is one of the main studies of philosophy. Metaphysics deals with the principle of "being." The principle of what is meant is "what exists" behind physical things. The existence of "what exists" beyond or behind things that are physical (material) is the realm of investigation and discussion in philosophy, especially in the metaphysical aspect.

Metaphysics comes from the Greek, "meta ta physika," which means "things that exist after physics." It is defined by Aristotle as the science of being. Metaphysics is a branch of philosophy that studies the deepest statements. Metaphysics as part of human knowledge is concerned with statements regarding the deepest nature of "what exists" (Kattsoff 2004). Yoga is a philosophical teaching or system that is practical. As a practical philosophical system, yoga teaches about human methods to connect and unite the true self (Atman) with God (Paramatman). However, because the True Self (Atman) and God (Paramatman) are metaphysical in nature, yoga adheres to and is in line with the metaphysical view of the Samkhya philosophy in this case.

According to (Sivananda 2003), Patanjali created yoga with a metaphysical foundation based on Samkhya philosophy. Patanjali accepts the principle of samkhya metaphysics, but in yoga more emphasis is placed on the practical side of self-discipline for the realization of the absolute union of the Self. The Siva Samhita is one of the main sources of literature that describes the teachings of yoga. This book also contains the metaphysical aspects of yoga, and the following describes the metaphysical aspects of yoga contained in the Siva Samhita script.

1. Ishvara (God)

Since the Vedic era, people have been inquiring about and discussing God. These investigations and discussions did not stop at the Vedic era but have continued to the present day. Explanations about God have been described in various scriptures and major works of philosophers or scholars. God is a very interesting subject to discuss, although not all agree that God exists or does not exist. The pros and cons of God's existence have made investigations into his existence fascinating and interesting to debate throughout the ages. Who is God? What is his form and nature? Where does he live? Does he really exist or not, and if so, in what way can he be known? Questions like these often arise when there is a discussion about God. Through their investigations, the Rishis have provided an overview of God's existence through the scriptures. Likewise, the wise men (philosophers) have provided their views on God through the great works they have produced. Both scriptures and works of philosophy have provided descriptions of the existence of God. Likewise with the book of Siva Samhita, which is one of the important books for yoga practitioners who want to know the essence of God and describe the existence of God. In Siva Samhita I.2, it is stated as follows:

God (Ishvara) in principle loves his devotees and gives spiritual equality to all beings his creation. That is what knowledge from Yoganusasana, or the explanation of yoga (Siva Samhita I.2)

In principle, God (Ishvara) created humans and various living things in this universe with the

principles of love and equality of spiritual qualities. Even though the form of every creature created by God is different, in quality they have similarities in the spiritual field. Differences in the forms of living things exist only in forms such as animals, plants, and humans. Behind all the differences in their physical form, there is an essence that unites the various types of creation. That essence is the equal love of God without any difference. Humanity's inability to see or realize the truth is what is declared as false knowledge. God is all-loving, and God's love is the same for every creature He has created, even though God's love is difficult to understand. The principle of God's love, which is the same for every creature, is not far from the love of a mother for her children. Whatever the nature and physical appearance of a child, a mother's love always gives the same outpouring of love to all of her children. God is the embodiment of pure love, and with his compassion, He does not discriminate against anything except the physical form and the inherent properties of impurities temporarily in the ego of the deluded being.

True knowledge will lead humans to compassion and a sense of oneness with various creatures, and vice versa, false knowledge will lead a person to separation from other creatures. A wise man states, "When there is duality because of ignorance, one sees all things as distinct from the self" (Yogananda 2002); if there is dualism (two different things), it is nothing but caused by ignorance, where one sees everything differently from himself.

Everything that was, is, or will be, whether form or formlessness, is superimposed on the Supreme Soul (Siva Samhita I. 47).

The one true God is the place where the entire existence of the universe rests. Whatever exists or will exist is superimposed on God as the Supreme Spirit, who is the origin and return of the entire universe. The universe cannot exist without the existence of God. The universe cannot stand alone or exist on its own without the presence of God. Thus, what existed in the beginning was God; the existence of the universe and everything in it is the result of God's creation, where God Himself permeates

it.

In Siva Samhita I.52, it is stated as follows:

From the Gods down to the material realm, all are permeated by a single soul. That one is sachchidananda (existence, intelligence, and happiness), all permeated and incomparable (Siva Samhita I. 52).

The one God, as the supreme entity of life, permeates everything. In the Siva Samhita, God is described as sachchidananda, or an entity that is existence, consciousness, and bliss. This divinity basically permeates everything or whatever exists. As fire is contained in wood and oil is contained in coconut milk, so is the existence of God, which permeates every form of life; He exists but is invisible (appears).

Being both inside and outside of creation and permeating all kinds of His creation is one of the characteristics of the four omnipotences of God, which is called cadu sakti. In Wrhaspati Tattwa 11–13, it is stated that cadu sakti or the four omnipotences of God consist of: 1) vibhusakti, namely the power to permeate everything; 2) prabhusakti, namely almighty power without anyone equaling it; 3) jnanasakti, namely omniscience, the essence of God who knows everything; and 4) kriyasakti, namely the nature of God who is a masterpiece or the source of all activities (Tim, 1994: 47; Thus, God exists with various types of omnipotence and no other being or entity can match His existence.

Only God exists. The only single essence of the entire universe's order The single God mentioned by the saints and wise men is referred to by various terms or names. God is Brahma, Vishnu, and Siva, or what is known as the trimurti, or the three manifestations of God, in which God is Brahma in the aspect of being the creator, Vishnu in the aspect of being the preserver, and Siva as the destroyer. People who have attained enlightenment or are in the highest state of soul consciousness see the existence of God as a single entity, while the existence of the universe with all its material contents is the product of avidya or maya. In Siva Samhita I.83, it is stated as follows:

Gods like Siva, Brahma, Vishnu, and others, are all seen in the Supreme Soul; the body and all material objects are the

various products of avidya (Siva Samhita I. 83).

Brahman satyam jagan mithya, Jiwo-Brahmaiwa na aparaha, which implies that the absolute soul (Brahman) is real, the appearance of this world is an illusion, the so-called individual soul (atman) is Brahman alone and without both, is the essence of Sankaracharya's Advaita Vedanta philosophy (Sivananda 2003).

2. Maya

In short, maya implies the principle of appearance: illusion (deception), awesome power for creation, magical power, mystery, and God's power (Putra 2014). According to Sivananda, maya is the sakti (power) of God, which is the karana sarira (causing body) of God. It hides the real and makes the unreal appear real (Sivananda 2003). Meanwhile, according to the Vedantis' view, maya is an inexplicable power of the Most High God. The creation, maintenance, and dissolution of the universe, through which illusions are produced (Sankaracharya 2014).

Maya is the power of God that is so mysterious, extraordinary, and very difficult to understand, realize, and even surpass. This virtual power works in such a way as to hide or cover up the essential truth of the existence of God himself. The appearance of this phenomenal world, in the text of the Siva Samhita, is likened to the appearance of a rope as a snake. The quotation in Siva Samhita I. 37 that strengthens the statement above is stated as follows:

As a rope appears or appears to be a snake through an illusion, or a pearl shell appears to be silver, the entire universe is superimposed in the Paramatma (universal soul) (Siva Samhita I. 37).

This world is just an apparent appearance in Brahman, like a snake on a string. This doctrine is known as vivarta-vada (the theory of phenomenal appearances) (Mahadevan 2006). Sankaracharya advocated vivartavada in his Advaita Vedanta philosophy. This doctrine explained that the phenomena of the universe were illusory appearances of the existence of God, much like the appearance of a rope as a snake. Based on the sloka in the Siva Samhita text mentioned above, and reinforced by the theory of vivartavada from Advaita Vedanta, it

can be explained that God appears as if he were this universe through His maya power. Basically, rope (God) has never transformed or turned into a snake (the world). The transformation of rope into a snake is caused by someone's mistaken perception of rope as a snake..

The true nature of the self that exists in man is pure knowledge and awareness. When this self enters the womb of maya, it becomes affected by maya. The consciousness of the true self seems to be clouded, and he forgets the existence of his true self. When this knowledge and awareness are awakened through strenuous effort and the Self becomes aware of his own essence, then at that very moment the world's existence becomes "lost." According to (Sankaracharya 2014), it is stated that both maya and the resulting result, namely the impermanent universe, both disappear (become invisible) when one attains knowledge of Brahman. Related to this, in Siva Samhita I. 64–67, it is stated as follows:

Maya (illusion) is the mother of the universe. This universe was created by no other principle; if maya is destroyed, the world will cease to exist (Siva Samhita I. 64). Further in the Siva Samhita, I. 67, it is stated as follows:

That one spirit, through the process of discernment, actually becomes sons, fathers, etc. According to the scriptures, the universe is a strange virtual being. The yogi destroys this phenomenal universe by realizing that it is only the result of being able to rearrange and by denying wrong beliefs (Siva Samhita I. 67).

This illusion, or maya, will continue to exist and entrap human consciousness as long as he is unable to awaken in God's consciousness. This Maya can truly be overcome when humans have a complete and strong belief that only God exists. Maya is phenomenal, and God is absolute. If God is realized, then this world of phenomena will be absorbed into absolute consciousness. In the Siva Samhita II, paragraph 45 is stated as follows:

This illusion or maya does not stop as long as one thinks God (Brahman) does not exist

(Siva Samhita II. 45).

This world will always exist as long as human knowledge and awareness have not yet merged with God's consciousness. In the dream state, the object or dream experience seems so real, but when one is awake, the dream experience is automatic and immediately ceases. Denial of the existence of God (Brahman) as the only true existence and false knowledge or perception of the existence of this phenomenal world as the only truth are human errors of the true truth. As long as the denial of God's truth takes place in man, that virtual trap or illusion still shackles him.

3. Soul

In the view of eastern thought, humans are physical beings who are sustained by a spiritual substance, or even spiritual beings who travel to this world using a physical body. Based on the eastern perspective, humans and all living things are guided by a substance known as the soul, spirit, or atman. Man is not just a physical being; he is also a spiritual being. The belief in the existence of the soul, or spirit, or atman as a life-giving substance for living things has become the belief of every religion in the world, including Hindu religious beliefs. Atman is a life substance that is not material, but it is present in everything and enters the human body as a giver of life. The essence of the atman is satcitananda (existence, awareness, and bliss), but being influenced by the power of maya, it enters the body of a living being to enjoy the karma of its existence. In Siva Samhita I. 94, it is stated as follows:

According to the results of the soul's past karma, I arrange all their destinies. The soul is not material and is present in everything; instead, he enters a material (physical) body to enjoy the fruits of karma (Siva Samhita I. 94).

The presence of the soul, or atman, in the body of a living being allows him to reap the benefits of his karmas. The wandering of the soul from body to body in a series of reincarnation cycles is nothing but a result of karmic bonds. The karmic bonds that shackle the soul allow it to experience various forms of existence. The fruit of this karma must be enjoyed by the soul as a result of its residence in the body of a living

being. A series of joys and sorrows always adorn the journey of the soul when it enters the body of a living being. At the end of its long wandering, the soul will be absorbed back into Parambrahma (God) as a single entity after passing through various bodies by entering one into another. In the Siva Samhita I. 95–96, it is stated as follows:

Bound in material chains as a result of its own karma, the soul gets various names. In this world, they come again and again to experience the results of their karma. When the fruits of karma have been enjoyed, the soul is absorbed again in the Parambrahma (Siva Samhita I. 95–96).

Re-absorption of the soul, or Atman, into Parambrahma, or God, is the goal of life. Humans as conscious beings, with various kinds of efforts, try to realize His true nature. In his efforts to find and realize himself as the soul, which is full of happiness, he finds that happiness again within himself. A person who is fully aware no longer sees himself as a body but sees himself as a blissful soul. Samadhi, or the re-absorption of the soul's consciousness into God-consciousness, is the culmination of the yoga journey. In the Siva Samhita I. 63, it is stated as follows:

After seeing the soul, it will bring happiness to his soul just by looking at him. He forgets the world and enjoys the bliss of samadhi (Siva Samhita I. 63).

Self-knowledge as the soul is knowledge for achieving life's highest goal. The greatest happiness can be experienced and felt by a yogi when he is absorbed in the consciousness of the soul. The awakening of the consciousness of the soul within a yogi can be attempted or achieved through deep yoga practices so as to reach a state known as samadhi.

4. The Body as a Microcosm

God created the universe and everything in it with the same principles and constituent elements. In principle, God created the universe and its contents on the principle that God is present in all of His creations and at the same time exists outside of them. Meanwhile, God created nature and everything in it with the same constituent elements. Earth (earth), apah (water), teja (fire), bayu (air), and akasa (ether)

are the five basic elements (five maha bhuta) that compose the formation of the universe and include its inhabitants. Just as the existence of the earth is made of a combination of the five basic elements (maha bhuta), so too are the bodies of living beings like humans composed of the same elements. Hinduism holds that the macro (universe) and micro cosmos (small nature/human body) are not distinct.

What exists in the universe in principle also exists within the human body. If there is land, sea, mountains, rivers, and their inhabitants on this planet, the same principle exists in the microcosm or human body. In Siva Samhita II.1, it is stated as follows:

In principle, what exists in the universe is no different from what exists within the human body. Within the human body there are also mountains, rivers, oceans, fields, and the inhabitants of these fields (Siva Samhita II. 1).

The following is stated further in the Siva Samhita II.3:

The sun and moon, the agents of creation and annihilation, also move within it. Ether, air, fire, water, and earth also exist in it (Siva Samhita II. 3).

In the Hindu view, the human body is not only seen as a mere physical body. However, this physical body is a miniature universe in the form of a human body. In principle, what exists in the cosmos also exists in the human body. What forms the cosmos also forms the constituent elements of the human body. The connection between the universe and the human body forms the basis for how humans should maintain harmony with nature.

5. Karma

God created the universe with everything in it and equipped it with laws that apply there. Whatever exists in this universe cannot be separated from the laws that work in it. The sun, moon, stars, planets, galaxies, plants, animals, humans, gods, and various other forms of inhabitants of the universe must obey the laws that apply in this universe. This universal law is known as *rta* in Hinduism, and it is also known as the law of karma in other contexts. *Rta*, or "karma," is a natural mechanism that works on the principle of cause and effect.

Whatever state people experience (pleasure or sin) is born of karma. All creators of pleasure and pain or suffering, including the results of their actions (Siva Samhita II. 39)

The above text of the Siva Samhita describes that every soul that is born has all forms of karma attached to it. Whatever the soul's circumstances are, they cannot be separated from the karma that he has done. Hard and happy, sad and happy, profit and loss, sickness and health, rich and poor—whatever circumstances a person experiences during life, in principle, cannot be separated from the influence of his own karma. There is nothing that a person gets that is not his karma. Karma is the soul's provision when it goes through a cycle of reincarnation or cycles of repeated birth and death. In the Siva Samhita II, 42 are listed as follows:

In proportion to the strength of his karma, a person feels both suffering and happiness. A soul that has accumulated evil never experiences peace—something that does not exist apart from karma; except for karma, there is nothing in this world. "From the intelligence covered with maya, everything has evolved" (Siva Samhita II. 42).

A person who does not know and understand the truth of the law of karma tends to think and act as though external factors are to blame for the misfortune or suffering he experiences. The law of karma is the law of cause and effect; every cause will have an effect, and there is no effect that is not caused by a cause. Someone who commits a crime will definitely suffer the consequences of his actions in the form of punishment or suffering. Likewise, a person who performs acts of kindness will surely get goodness, and those who practice the truth will find peace and glory in their lives.

The text of the Siva Samhita gives indications that "as a result of intelligence covered with maya, everything has evolved." So, back to the problem at the beginning, when the soul, which is essentially *Sat Cit Ananda*, enters the womb of Maya or is contaminated by the influence of Maya, it receives the consequences of the nature of Maya. When a person's intelligence is

covered by ignorance, he will tend to do the wrong things. Mistakes result from intelligence being covered by ignorance, just as it is a mistake for a person to think that God does not exist and that the world is real. The karmic stains attached to the soul as a result of his resting with Maya have really covered the purity of the soul. The emergence of karma is the result of the influence of maya. In the Siva Samhita II, verse 43 is stated as follows:

In the right season, various creatures are born for Enjoy the consequences of their karma. As by mistake, pearl shells are taken for silver, so, through the stains of one's own karma, a person mistakes Brahman for the material universe (Siva Samhita II. 43).

Siva Samhita provides optimism that karma can be eradicated, even with effort that is not easy or difficult. The key to salvation is correct knowledge. For as long as the soul is unaware of its own nature, it will be bound by karma. The rope never turns into a snake, God never turns into nature, the soul (Atman) never turns into a body, and the soul (Atman) is in principle no different from Brahman (God). Ignorance or stupidity must be fought with knowledge. If this truth is known with proper knowledge, then there is no longer any karma binding the existence of the soul, because karma is another form of avidya, or ignorance, that surrounds the soul. In the Siva Samhita II, verse 44 is stated as follows:

They can be eradicated with difficulty; when the salvation that gives knowledge of the unreality of the world arises, desire is destroyed (Siva Samhita II. 44).

Karmic bonds make the soul experience the cycles of life and death that come and go. The cycle of samsara, or punarbhava, formed by karma causes the soul to come and go in this life. During the time when the taints of karma still cover the authenticity of the soul, it also suffers. And vice versa, as long as there is an effort to remove the karmic stains, it is possible for the soul to be free from the shackles of karma and aware of its existence as the true self, which is none other than the ruler of karma itself.

Epistemological Studies of Yoga in the Siva Samhita Script

Epistemology is a branch of philosophy that investigates the origin, structure, methods, and legitimacy of knowledge. The fundamental question being studied is: Do you know that? What is the origin of our knowledge? How do we acquire knowledge? (Kattsoff 2004). In principle, epistemology is a branch of philosophy that focuses on the study of knowledge, such as what knowledge is, how it is obtained, what it is used for, and other studies related to knowledge itself. The following is an analysis of the study of knowledge in the Siva Samhita script.

1. The nature of knowledge

Studying the teachings of yoga is not only about practicing yoga asanas. Yoga is a comprehensive teaching because it combines metaphysical and philosophical understanding with practical self-discipline. Strong philosophical understanding and strict self-discipline are two aspects that support the progress and success of a practitioner in achieving the true goal of yoga. Yoga is an instrument needed by humans to achieve the main goal of life, namely welfare when they live in the world and liberation of the soul from the cycle of reincarnation when it leaves this physical body.

Humans, with their various problems, always color every step of their life journey. Joy and sorrow, heat and cold, feelings of anxiety and calm, and various emotional upheavals felt by humans seem to come and go without knowing the end and the beginning. In contemplating the meaning of life lived by humans, fundamental questions about this life will arise, such as: For what purpose are humans born? Why does life's suffering or problems never end? or a way to end the various problems of this life? It is appropriate to look for answers to these questions so that humans can move forward with living and giving meaning to their lives.

The revelation of God's holy word in the form of a book or religious holy library (the Veda), which has been revealed and accepted by the rishis, is the answer to these questions. Likewise, the descriptions of saints (rsi), avatars, wise men, or philosophers are

guidelines that can be used as stepping stones and guides in dealing with life's problems.

The Sacred Library (Veda Sruti) and its various derivative libraries (Veda Smerti) are important sources of truth knowledge in Hinduism."sastrayonitvat," as stated in Brahma Sutras I. 3, implies that the scriptures are (the only) way to true knowledge (Viresvarananda 2004).The Vedic scriptures, with their various kinds of derivative books or interpretations (smerti), have described a lot about the nature of truth that was stated or compiled by rishis or wise people from ancient times. One of the books that provides guidance and can be used as a guide in understanding the nature of human life and how life should be carried out is the book of Siva Samhita.

The book of Siva Samhita contains a collection of poems or mantras (sloka) that contain Siva's teachings about the nature of life (tattwa) and yoga as teachings that contain paths or methods that humans can take in facing life so that they are able to free themselves from the snares of samsara, or the cycle of birth and death. The Siva Samhita text is one of the most important texts to be used as a guide for yoga practitioners. The Siva Samhita text begins with the statement that jnana, or knowledge, is the only thing that is eternal. The nature of knowledge itself is eternal, having no beginning or end (anadi-ananta). In essence, there is nothing but knowledge. Knowledge will bring man to liberation. Liberation is a condition in which humans no longer feel and see the differences caused by the inability and limitations of the senses to see the truth. Differences and diversity are perceptions that arise from contact between the senses and the conditions of the external world. With the proper knowledge, the self no longer sees himself as a body and perceives all of the emotional conditions that come with it. The nature of the self is knowledge or awareness (cit), and when the self is known by the self and within the self, this is the essence of true knowledge, which is none other than the self itself. In Siva Samhita I.1, it is stated as follows:

Jnana, or knowledge, is the only thing that is eternal; that knowledge is without

beginning or end; it exists, and there is no reality of any other substance. The diversity that we see in this world is a result of sensory conditions; when the latter cease, only knowledge remains and nothing else does (Siva Samhita I.1).

The Siva Samhita emphasizes the importance of having true knowledge so that one is free from the snares that result from false knowledge. True knowledge (para vidya) or higher nature knowledge will lead to union and harmony with life and the source of life-giving.False knowledge (apara vidya) or knowledge of a lower nature, on the other hand, will cause discord or disharmony in one's life.The noble duty of a person in this world is to learn and carry out the instructions of true knowledge, because that can lead him to the main goal of life. In the book Siva Samhita I. 2–3, it is stated as follows:

In general, God (Ishvara) loves his devotees and accords spiritual equality to all His creatures.That is what is stated in the knowledge from Yoganusasana, or explanation from yoga. This knowledge exists to eliminate or discard doctrines that lead to disputes that lead to false or false knowledge. This is for the spiritually downcast person whose mind is undisturbed and completely fixed on Me (Siva Samhita I. 2–3).

The book of Siva Samhita provides an indication of how important it is for humans to have true knowledge that can be used as a weapon against the emergence of false knowledge. True knowledge is knowledge that leads to the self, and false knowledge is knowledge that distances from the self. The Siva Samhita text gives similes, such as when the knowledge of pearls is known, then the idea of pearls being silver (the color of pearl shells) will soon disappear. Pearls are not silver; pearls appearing as silver are due to the wrong perception arising from the reflection of the color of the shell. Similarly, with proper knowledge, one sees the soul as the soul and never becomes the world. Knowledge of the soul's transformation into the world or of being bound in it is an abundance of false or erroneous knowledge. In Siva Samhita I. 39, it

is stated as follows:

As, when the knowledge of mother-of-pearl is acquired, the false notion of the existence of silver does not persist, so, through the knowledge of the soul, the world always appears in delusion or untrue knowledge (Siva Samhita I. 39).

The essence of knowledge is immortality. He has no beginning or end, and He is present all the time to eliminate the ignorance that alights in humans. In Aitareya Upanisad III.3, it is stated that "prajnanam brahma," or "awareness," or knowledge, is Brahman. In this context, knowledge is God himself. Something that is beyond knowledge or beyond God is false knowledge; similarly, when knowledge about the rope is known, then the false knowledge about the snake will disappear. The nature of knowledge is that which leads to liberation, and that which leads to attachment is not knowledge. Knowledge is the light that exists to dispel darkness.

2. The Importance of the Role of the Spiritual Teacher

The role of a teacher in a learning process is very important, especially in learning and deepening spiritual knowledge, which is full of various kinds of obstacles and trials. There is no good learning process that produces students who are quality without direction and guidance from a teacher who is competent in his field. There is no knowledge that can be passed on and transmitted without an intermediary from a teacher; additionally, there is spiritual knowledge that is derived from the existence and presence of a true teacher.

A teacher is a source of knowledge. Knowledge obtained directly from a teacher is knowledge full of power. The authority of a teacher is very important for gaining and deepening spiritual knowledge. Only knowledge directly obtained from a true teacher can lead a disciple to the path of liberation. If this knowledge is not obtained directly from a teacher, then it is weak and can be painful because it does not originate directly from the truth that a true teacher has experienced. In the Siva Samhita III. 11, it is stated as follows:

Only the knowledge imparted by the Master from his lips is powerful and useful;

otherwise, it becomes futile, weak, and very painful (Siva Samhita III. 11).

Being a successful student in gaining spiritual knowledge from a teacher is certainly the hope of every student, as is producing quality students, which is the goal of learning itself. In terms of gaining knowledge from a teacher, students should pay attention to several things, such as ethics, a strong desire to acquire knowledge, discipline, and devotion to the teacher.

The spiritual path is a very dark and winding road. Only one who has a lamp and understands the way can lead safely. It is impossible for someone to advance in the spiritual field unless he gets blessings and direct guidance from a teacher (Kamajaya 2000). A teacher will help his student progress and remove obstacles so that the student reaches the goal of spiritual learning. Blessings from a teacher are paving the way for students to achieve success. The teacher's love for students exceeds the love of husband and wife. The teacher's love for students penetrates the boundaries of blood relations or kinship. The teacher's love for students is pure love. Love that is so pure that it gives liberation to souls who are experiencing attachment. True love is sincere and pure, which cleanses the student's bad karma and leads him to liberation. A student who wants to acquire knowledge from a teacher should pay attention to the following things: Verse 12-14 are stated in the Siva Samhita III.

He who devotes himself to any knowledge while carefully pleasing his teacher reaps the benefits of knowledge (Siva Samhita III. 12).

There is no doubt that Master is father, mother, and even God, and thus he (the student) should serve with all his thoughts, words, and actions (Siva Samhita III. 13).

Master adores everything good about himself. So teachers have to be served every day; otherwise, there would be none. auspicious (Siva Samhita III. 14).

Devotion, full attention, no hesitation, honesty, and service are the things that bring success in studying. A student should not have the slightest doubt that the presence of a teacher is the same as the real presence of God. That the

instructions given by a teacher are aimed at the safety of the student. That honest and caring attitude and service to the teacher are a form of complete surrender. By paying attention to these things, a student who intends to get knowledge from a teacher will get success. Vice versa, a disciple who wants to get knowledge from the true teacher must avoid things as explained in Siva Samhita III. 17, as follows:

Those who are addicted to sensual pleasures or persist in poor gardening—he who has no faith, does not revere his teacher, uses free associations, is addicted to false and vain controversies, is cruel in speech, and does not give satisfaction to his master—will not ever achieve success (Siva Samhita III. 17).

Attached to sensual pleasures, making friends with bad people, not having trust, not showing respect, hurting with words, and not serving the teacher are the things that keep a student from success. A teacher does not want his students to sink into a vortex of suffering. A teacher knows exactly what can lead a student to failure. By following the teacher's instructions and staying away from all the prohibitions that he conveys, a student can be saved from suffering.

Gaining success is both a student's hope and a teacher's goal of teaching. In the Siva Samhita III. 18, it is stated as follows: The first condition of success is a firm belief that (vidya) knowledge must be successful and fruitful, having faith in it, reverence for the Guru, equality of the universal soul, control over Indira's passions, and moderate eating (Siva Samhita III.18).

Again, success can be achieved only by having a strong belief that knowledge obtained directly from a teacher will lead to success. Respect, controlling lust, and not being greedy with food are the keys to success. Under the guidance of a teacher, a disciple should study and be able to see all beings with the same eyes. The soul does not distinguish its existence from the bodies in which it resides. That the soul is fundamentally the same even though the body it inhabits varies in shape and type. The student's ability to see the truth of what the teacher says is the path to

success. The teacher is someone who is present to eliminate the ignorance that still resides in the student. Just as the presence of the sun dispels darkness, so the knowledge of the teacher is present to dispel the student's ignorance.

3. The Nature of Liberation

The ultimate goal of practicing yoga is to achieve the liberation of the soul (Jivatman) from all forms of bondage arising from the influence of prakrti (material elements) or maya. A yogi will be liberated from the false ego that believes he is different from others through in-depth knowledge and practice of yoga. The act of yoga results in the emergence of awareness of oneness with the Divine and separation from material elements (prakerti) that have previously bound us.

Samadhi is the fruit of yogic practice. A yogi who endeavors to practice yoga strictly and deeply will enjoy the fruits of the experience of samadhi. Samadhi is a state in which the yogi achieves a happiness that cannot be described in words. The happiness that is felt is happiness that comes directly from the soul, and the soul is, in essence, happiness itself. In the state of samadhi, the yogi enjoys the bliss of the soul within the soul, and there is no more apparent and temporary happiness that he feels. In Siva Samhita I. 63, it is stated as follows:

After seeing the soul, it will bring happiness to his soul just by looking at him. He forgets the world and enjoys the bliss of samadhi (Siva Samhita I. 63).

No more temporary worlds, and no more temporary happiness. The yogi, who is absorbed in samadhi, feels eternal bliss. The yogi feels bliss from the release of the shackles of Maya. There is no longer any falsehood covering the genuineness of the soul. There is no longer any difference that separates the soul from other souls because, in principle, the soul is one. Duality has been transcended, and there is only a single entity full of bliss. Birth and death have also been transcended, and there is only eternal bliss and authenticity. The chain of reincarnation has been broken, and the soul is free. In Siva Samhita I. 87, it is stated as follows:

One entity, all-encompassing and blissful Everything is the only thing that exists, and nothing else; he who is always aware of this knowledge is free from the wheels of this world's death and sorrow (Siva Samhita I. 87).

The essence of liberation is the release of all the fetters that bind existence to the soul. Yoga is a practice that can lead to liberation for the yogi. In the Siva Samhita, chapter V. 177, it is stated as follows:

A yogi, free of all ties, constantly directs himself in maintaining the practices that lead to knowledge, so that there is no more agitation caused by ignorance (Siva Samhita V. 177).

Ignorance, ignorance, and avidya are other names for maya, which is the main cause of the soul's suffering. Yoga is an attempt to eliminate the source of suffering. Yogis are those who have eradicated ignorance and its results. Through correct knowledge, the yogi is no longer tossed about in the successive waves of joy and sorrow. Satcitananda (existence, awareness, knowledge, and bliss) is the essence of the true self. Freedom for the Soul is the return of the soul to its true nature as satcitananda svarupa.

IV. CONCLUSION

Specifically examining and describing the teachings of yoga, the Siva Samhita script is a compendium of Siva's teachings. The Siva Samhita is one of the key works of yoga literature that can serve as a manual for a yoga practitioner seeking to understand and deepen the intellectual and practical aspects of yoga. Siva and Samhita, which together stand for "summary of Siva," are the two syllables that make up the word Siva Samhita etymologically. According to the findings of this investigation, (1) the study of yoga metaphysics found in the Siva Samhita script is a study of Isvara (God), maya, the soul, the microcosm of the body, and the nature of karma, and (2) the study of the epistemology of yoga in the Siva Samhita script covers the nature of knowledge, the importance of the role teacher and the nature of liberation .

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