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SELF-TRANSFORMATION TOWARDS DIVINE CONSCIOUSNESS ACCORDING TO THE TEXT OF TATTA SANGKANING DADI JANMA

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Abstract

There is a phase where humans begin to want to learn knowledge about divinity. At first, humans will begin to ask who they are, why they were born, what their purpose in life is and where they will go after completing their life? Humans will begin to feel that a human being is not actually a material body, but rather has power as a source of life within. A human being who wants to know the true nature of the self should go through a transformation process. This research uses the Tattwa Sangkaning Dadi Janma text as a research object and is also supported by other related research. This type of research is qualitative using literature review techniques including reference books, articles in scientific journals and online data searches to collect data. After the data is collected, it is then analyzed through interpretation with hermeneutical theory, and then determines conclusions. Then the results of this research are presented systematically in the form of a narrative. The awakening of divine consciousness will lead a person to a transformation process to know the true self, which in this research is by realizing that everything comes from God, realizing the essence of being a human, then by carrying out yoga as a path of transformation from ordinary consciousness to higher consciousness and finding the true self.

Keywords: Self-Transformation, Divine Consciousness, Tattwa Sangkaning Dadi Janma.

I. INTRODUCTION

Homo religiosus is a type of human which, according to Mircea Eliade, is said to mean humans can appreciate what appears in the universe as the sacred, not just the profane. This characteristic makes humans think that life in the world is related to sacred life, namely the existence of God (Sastrapratedja, 1982:37). Therefore, humans feel that there is an infinite power that exists beyond human reach as Absolute Being. Nowadays, the development of knowledge and technology must also be balanced with the development of human intelligence, such as emotional, intellectual, moral and even spiritual intelligence. Because, if the development of the times is not supported by intelligence and a strong mentality, then the destruction of the world will not be avoided. In accordance with Albert Einstein's statement, "science without religion is blind, while religion without science is lame". This sentence means that the development of these two aspects is very important in human life, in fact they cannot be separated and their development must be balanced. If we look at the root of the problem, then religious teachings also need to be adapted to current developments, in order to maintain this balance.

In fact, when there is no balance, without realizing it, problems will begin in human life. Tantra (2014:22-23) states that in times of uncertainty, understanding of religious life must be deepened, so that religion not only follows the doctrines of the holy book but this doctrine must also be understood as a moral and this morality is based on religious values. which is rationalized into a measure of thoughts, words and actions. In essence, religion should be able to change society to be more accepting, tolerant, and communicative with each other. Religion should not transform someone into being more judgmental or hateful. So from the explanation above, it can also be said that religious nobility which is studied correctly and completely, should be able to help balance life from existing gaps, so that humans can again interpret their lives in harmony and balance physically, mentally and spiritually. Likewise, Surada (2016: 179) said

that the development of science and technology prepares humans to become a society that is literate in science and technology to understand themselves and their surrounding environment through the development of process skills, scientific attitudes, thinking skills, mastery of essential scientific concepts, technological activities and efforts. related to wise environmental management.

The best way to know and understand God is to study the scriptures. This research uses a study of the holy book, namely the Balinese local wisdom text Tattwa Sangkaning Dadi Janma, the essence of which is about the truth of being human. All of God's creation in the world cannot escape the laws of nature (ṛta), because something that is born into the world and goes through the process of life will eventually face death and leave this world. Nothing in God's creation is eternal in this world, and neither are humans. Even though humans have ātma as a spark of God that lives within them, since the ātma enters the human body, awareness of the ātma will decrease due to the influence of āvidya (darkness or ignorance). It is said that human birth is precious, because humans have thoughts and viveka so that only humans can choose to do good or bad behave. The process of life makes humans know many things and learn a lot of knowledge, including the knowledge of God as something that is beyond the reach of human thinking. Understanding God actually begins with knowing yourself first. The process of growing divine awareness begins when humans ask and find out who they really are. To know the true self requires a transformation process from material body consciousness to divine consciousness. This process does not just happen suddenly, but is a lifelong process, because life itself is a way to achieve divinity in humans. How long will humans learn to understand themselves, until leave worldly life..

II. METHOD

This research uses Ricoeur's hermeneutic theory which has three stages, namely: (1)

First, the process of interpreting the text begins with guessing or guessing the meaning of the text, because the reader actually does not have access to know the author's intentions. For Ricoeur, this is the earliest process of understanding, in the sense of the word trying to understand the text in general, not yet regarding the details. This moment is what Ricoeur calls pre-reflective understanding. At this moment, the text may convey various meanings; (2) secondly, the interpreter begins to look for critical and methodical explanations regarding the initial meaning produced by pre-reflective understanding. This initial meaning can be validated and corrected. Or deepened by considering the objective structure of the text. Here it is seen, sophisticated understanding must be gained through moments of methodical explanation. A process that is rational argumentative; (3) third, characterized by what Ricoeur calls "appropriation" - which is simple - is interpreted as the process of understanding oneself in the face of the world projected by the text, and is the culmination of the interpretive process, where a person comes to understand himself better. In this context, Ricoeur includes an existential aspect into hermeneutic theory. Understanding a text means illuminating one's own existence by entering a world free from particularity. In this third moment, a dialogue occurs between the reader and the text (Susanto, 2016: 61-62). The primary data source in this research is the text *Tattwa Sangkaning Dadi Janma* which was translated by the Documentation Center Compilation Team for the Bali Provincial Culture Service in 2008. This text is contained in a compilation book of translations of several lontar texts entitled "Transliteration and Translation of Lontar". The palm leaves in this compilation book are Lontar Krama Pura, Putru Pasaji, *Tattwa Sangkaning Dadi Janma*, Dewa Ruci and Catur Yuga. The secondary data used are texts that are relevant to the research topic by determining the boundaries and scope of the research identified first. After that, collect texts that are appropriate to the research object. Data collection is carried out through online searches, library research, or other methods as needed. All data collected was analyzed and then interpreted

using hermeneutical theory and conclusions were drawn. Then the results of this research are presented systematically in the form of qualitative data.

III. RESULTS AND DISCUSSION

The *Tattwa Sangkaning Dadi Janma* text is a theo-philosophical text in Old Javanese that discusses the essence of the true identity of humans, the spiritual essence of human life and the way to achieve self-realization in accordance with Hindu-Balinese religious teachings. This text describes the human body as *meru sarira* or *Brahmapura* (holy place) where the *atma* (spark of God) is located, which is the source of life and where the Gods reside. Originally written in Balinese script, this text has been transliterated and translated into Indonesian by a team of experts, then published and stored by the Bali Cultural Documentation Office in 1995. With a total of 144 paragraphs, this text contains profound philosophical and spiritual teachings, in accordance with the meaning of *tattwa* in the Balinese knowledge tradition. The dissemination of this text is important to answer the spiritual needs of the people, because through understanding its teachings, readers can grow self-consciousness to awaken divine consciousness within themselves. This article specifically discusses a transformation from Self-Consciousness to Divine Consciousness.

3.1 Realize everything comes from God

Humans are God's creation who can think, all things in this world can be objects of human thought. The human mind is the most sophisticated technology and even contains tremendous power. Humans can create everything in their lives using their thoughts to make their lives easier, but when humans process their thoughts incorrectly it will be a disaster. Humans are able to create all kinds of tools, even the latest scientific and technological research from the results of their thoughts, but the only thing that humans cannot prove with certainty is God. Humans are only able to learn about God using theological approaches, but humans will never be able to prove God's existence in material

form as he creates in scientific and technological research. Until the end, life and God were unsolvable mysteries. Therefore, humans who are God's creation still have a sense of curiosity that there are supernatural and holy elements that exist beyond the limits of human ability. Therefore, humans to this day still continue to search for the Absolute Power that created the universe and its contents. Humans realize that they are capable of thinking, but humans begin to become confused when asked who is actually controlling their thoughts. From there, humans begin to search for who is behind them.

Mangla (2010:179-180) states that realize that all our thoughts come from God's ocean of cosmic knowledge. Because maya diverts our attention away from God. To know and realize God, humans must concentrate their thoughts and stop the movement of their thoughts in silence. God listens to the language of the heart in the silence of the mind and does not need human language. If humans succeed in focusing our minds on God well in deep meditation, then people will be able to hear God's voice and responses.

The *Tattwa Sangkaning Dadi Janma* text mentions God as the source of everything contained in the slokas below:

Amrētha sira ring bhuwana śarīra, lēwih sakeng jñāna wiśeṣa. Apan sira pinaka jñāna jāti ring śarīra. Sira yogya pinaka lingga ning sarwwa jñāna kabeh, lawan sira jātining Śiwa Jñāna Parātma. Sira lēwih sakeng lēwih.

Translation:

He is the air of life within self, which is very superior and comes from a superior mind. Because He is the true knowledge that exists within self. He should be a guide and source of all knowledge, and indeed He is the essence of truth called Śiwa Jñāna Parātma. He is the main of the main (Tim,2008:35)

Based on the slokas of the *Tattwa Sangkaning Dadi Janma* text above, God is said to be the source of energy, the foundation of life, the secret source of life, because God in the form of this energy moves without being moved. Therefore, God is declared to be the source of the energy that moves within humans. Humans

who want to know this secret should consider the good or bad things in their lives by using the wisdom they have, then humans will achieve everything they dream of.

It has been stated above that God is the intermediary of the sound that flows to the heart, as well as the energy that spreads to the muscles throughout the heart to become the power of all secrecy. Humans have extraordinary power, their place is in the heart, as the place of ātman. God is said to be Ongkāra/Prāṇawa, where akṣara is said to be the process of the beginning and end of creation. If someone can place Ongkara and revive it within themselves, then they will reach the essence of life and the path to the final goal, namely emptiness or kalepasan. Activating this akṣara requires primary knowledge, namely knowledge of the true self (atmajnana).

God is the sound, color and form that exists in humans. God is also the element of Pradhana and Puruṣa, the female and male forms. Only God can regulate himself, he is both called ardhanaresvari. Then below, the peak source of sound (śabda) is also mentioned. It can be said that in silence humans will hear the voice of God within themselves. This is stated in the slokas below:

Yeka hawan ikang śabda mirir anērus tēkeng witning ati, anērus maring pusuh-pusuh, unggwanira arantun, parantunan-ing jīwa kaṇḍa. Ya ta mangdadyakēn śabda muni Ongkāra. Apan sira mūlaning śabda muni. I kang swara dadi ta sira ngkana, warṇṇa rūpa sira ngkana. Anerus sireng nala sandhi, ring lalaṭa parananira. Dadi ta sira pah tēlu. Aparapat ri ngkana tanggonanira anganti-nganti. Yeka papu-laning pradhana lawan puruṣa. Apan sira tan patuduhan, tan palangpangan.

Translation:

That is the intermediary for sound to flow to the heart, then continue to the heart, there it rests, the resting place of the soul. That is what causes Ongkara/Prāṇawa to live. Because He is the source of sound that can be voiced. That is where the activity of sound, color

and form are there. Then he moves to the forehead. From there he divides himself into three parts. The part there is still and changing. That is the form of Pradhana and Puruṣa, the form of women and men. Because he regulates himself, cannot be blocked. (Tim,2008:46-47)

The sloka above shows that God is the source of life in humans. The human material body elements will live if there is a source of life, namely what is known as ātman. As quoted in the text Tattwa Sangkaning Dadi Janma "warangka manjing ing duwung, duwung manjing ing warangka" which means the body is entered by the ātman and the ātman enters the body. The union of these two things is what causes humans to live. The sloka above also states that God is the source of true knowledge in a human being. Someone who wants to know the secret of life, should involve God in the process, because God is the ultimate essence of truth itself, which in this text is said to be Śiwa Jñāna Parātma. Knowing God is the same as knowing all knowledge of the truth. This text also explains the existence of a spiritual force or life energy hidden in the human heart and soul, which is the primary source of life, consciousness, and divine sound vibrations (śabda/Ongkāra). This energy is invisible, but is the basis of all mental and physical activities, moving breath, feelings, sounds, colors, and forms as stated below:

Inkana ta hana otot sumĕlar ing antaraning ati, ika wiśeṣa ring guhya kabeh ika ra siddha jāti kāraṇa. Ika ta pinaka pagantunganing urip, kang pinaka witning wĕkasing bāyu mirir tan kĕneng angin. Apan sira witning bāyu. Sangkaning ika mingkus ring watĕs pratyakṣa. Jatining bāyu abahaning, sira ta witining urip urip, hala ayu ayu kayatnakĕna.

Translation:

There is a muscle that spreads throughout the heart, that is the power of all fortiveness, that is what causes all dreams to be achieved. It is the foundation of life, the source of energy. That is the source of energy that blows without being blown away by the wind. Because He is the

source of energy. That's what causes trepidation at the edge of feelings. That is actually a secret energy, it is a source of life, good and bad should be considered (Tim,2008:44-45)

Yeka hawan ikang śabda mirir anĕrus tĕkeng witning ati, anĕrus maring pusuh-pusuh, unggwanira arantun, parantunaning jīwa kaṇḍa. Ya ta mangdadyakĕn śabda muni Ongkāra. Apan sira mūlaning śabda muni. I kang swara dadi ta sira ngkana, warṇna rūpa sira ngkana. Anerus sireng nala sandhi, ring lalaṭa parananira. Dadi ta sira pah tĕlu. Aparapat ri ngkana tanggonanira anganti-nganti. Yeka papu-laning pradhana lawan puruṣa. Apan sira tan patuduhan, tan palangpangan.

Translation:

That is the medium through which the sound flows to the heart, then continues to the heart, where it rests, the resting part of the soul. That is the reason why Ongkāra/Prāṇawa can live. Because He is the source of sound that can be expressed. That's where the sound, color and form are there. Then move it towards the forehead. From there he divided himself into three parts. Some of them there are silent and change. That is the form of Pradhana and Puruṣa, the form of woman and man. Because he rules himself, cannot be blocked. (Tim,2008:46-47)

Based on the slokas of the Tattwa Sangkaning Dadi Janma text above, God is said to be the source of energy, the foundation of life, the secret source of life, because God in the form of this energy moves without being moved. Therefore, God is said to be the source of the energy that moves within humans. Humans who want to know this secret should consider the good or bad behave in their lives by using the Viveka they have, then humans will achieve everything they dream of.

It has been stated above that God is the intermediary of the sound that flows to the heart, as well as the energy that spreads to the muscles throughout the heart to become the power of all secrecy. Humans have

extraordinary power, where it is in the heart, as the place of ātman. God is said to be Ongkāra/Prāṇawa where this akṣara is said to be the process of the beginning and end of creation. If someone can place Ongkara and revive it within themselves, then they will reach the essence of life and the path to the final goal, namely emptiness or kalepasan. Activating this akṣara requires primary knowledge, namely knowledge of the true self (atmajnana), God is the sound, color and form that exists in humans. God is also the element of Pradhana and Puruṣa, the female and male forms. Only God can regulate himself, he is both called ardhanaresvari. Then below, the peak source of sound (śabda) is also mentioned. It can be said that in silence humans will hear the voice of God within themselves. This is stated in the slokas below:

Yeka wēkasing sandhi jñāna, apan sira wēkasing śabda jāti, aputih maya-maya mahēning rūpaning śabda. Yeka pulunging śabda, sira ta ingaranan Mahāmumi. Mona ingaranan mēnēng, yeka sira inaranan Sang Hyang Mona. Yan kumēdut rasaning ajñāna, mēkar ikang pusuh-pusuh. Meneng ikang śabda, kuñcup ikang pusuh-pusuh, ya ika pasamuhaning rahasya.

Translation:

That is the peak of magical knowledge, because He is the peak of the source of sound, the white, sparkling clear sound. That is the form of sound, He who is called Mahamuni, the great priest. Mona means silence, that's why she is called Sang Hyang Mona. It causes the mind to vibrate, because the heart blooms. Silence is the sound, the bud of the heart, that is the collection of secrets. (Tim,2008:44)

God as the beginning, middle and end, without partition, born from a goal without any obstacles, he is the source of Niṣkala and Ongkāra including Nāda, Windu and Ardhaçandra. Akṣara ongkara is a symbol of God who leads humans to the stage of release, but after humans no longer focus on that goal (kasunyatan), then at that time humans will reach liberation (mokṣa). Because actually mokṣa is a stage where humans no longer think

about goals, but have succeeded in becoming the goal itself. The text Tattwa Sangkaning Dadi Janma states it as follows:

Nihan mūla madhya wāsāna ngaran, kadyangganing ěmbun mungging kuśa, kasēnwan rawi. Mangkanānūt kēnanira. Ndyā ta kattawanira. Niṣkala mētu sakeng tan pahamēngan. Niṣkala metu sakeng Niṣkala. Nāda mētu sakeng Nāda, Windu mētu sakeng Windu. Ardhaçandra metu sakeng Ardhaçandra. Ongkāra mētu sakeng Ongkāra.

Translation:

This is what is called the source, the middle and the end. He is like the dew at the end of the reeds, exposed to the rays of the sun. So did he. Without barriers, it is born from a goal without any obstacles. Niṣkala was born from Niṣkala. Nāda was born to Nāda. Windu was born to Windu. Ardhaçandra was born from Ardhaçandra. Ongkāra was born from Ongkāra. (Tim,2008:16)

The sloka above, states that something is born from Niṣkala and will return to Niṣkala. So, ātman as a spark from God will return to God. All creation, including Gods and Goddesses, Bhaṭāra, as well as humans, in everything in this universe that cannot be mentioned is God (Brahman) Himself. Therefore, everything that is born will return to its creator. Especially humans who have thoughts, humans have the ability to use this divine knowledge as a way to unite with God and achieve liberation as stated in the sloka below:

Nihan Sang Hyang Adumuka, kālaing urip apagēh tan salah gēnah. Yan tēkaning pati iringēn, pingsorakēna kang ring rahi dengn mingsor, dudu tung-tunge ring witning gulu, ping sorakena Sang Hyang Ongkāra dadi tunggal haneng witning hati. Yan kawaśa denta, muktakēna den mukta ngke, ring jroning aww. Aww ngaran hadapang.

Translation:

This is Sang Hyang Adumuka, alive and well and not out of place. When death comes, follow it, bring down the one on the forehead down, bring down Sang

Hyang Ongkāra until it joins at the base of the heart. If you can do that you can do it well, immediately finding release, in Aww. Aww is bright (Tim,2008:5).

The text *Tattwa Sangkaning Dadi Janma* explains that the existence of Sang Hyang Adu Muka is a symbol of the sacred akṣara in humans, namely Ongkāra Sumungsang and Ongkāra Ngadeg. The symbol of this sacred akṣara explains that this akṣara is a process of creation and liberation that actually exists in every human being. If one is able to revive this akṣara within oneself, then one is able to live fully without lacking anything. This character is also used to achieve liberation. God can be said to be the beginning and end of human life, he is the source of the beginning of life and also liberation.

A person who is able to feel the divine consciousness that the human body is a place of God's manifestation, his mind will always be focused on goodness. Atman consciousness is what makes a human feel connected to the universe as a whole. Swami Vivekananda said that "the aim of religion is to realize divinity in a person, by controlling external and internal nature. Internal nature is much higher than external nature, and it is very difficult to overcome and control. Therefore, people who have conquered the inner world (through yoga or other spiritual methods) then humans have succeeded in understanding the Universe. Realizing that the source and breath of life (ātma) is none other than God, the entire body is a temple for the divine god, so that everything in this world, including knowledge, comes from God, thus humans have arrived at the readiness to receive divine consciousness within. . This awareness blooms if humans have carried out an inner process of improving themselves by always doing good deeds and thinking well, so that they grow into individuals who have a soul full of happiness. Humans who search within themselves will find divinity, then someone will find divinity in other people. The various barriers of ignorance will disappear. Therefore, this process slowly brings humans to focus their gaze only on the goodness and beauty that they attract from within themselves. That is the ultimate awareness and knowledge.

3.2 Realize the Essence of Being Human

Man (in Sanskrit) is manu; mānuṣya; mānuṣa; manava. Manu means a human being; who has purity and virtue; the first humans to the ancestors of mankind. Ātman is the true essence, full of the spiritual blessings of Śiva, the knowledge one obtains from the process of contemplation and determination in the light of the self. This middle state is expressed as śūnya or silence between two determinants (positive and negative) in focusing the mind on oneself towards the Supreme Self (Paramātmani) which is the highest objective of Śiva (Singh, 2007: 93).

There is one opinion, about dimensions that humans have. Artadi (2009:156-159) describes four human dimension schemes, namely:

- a. Body dimensions, namely the five senses that are driven by desire. This dimension contains unlimited desires. If this dimension is not controlled, humans will serve lust.
- b. The rational dimension is the conscious mind, different from the subconscious mind or spirit. Intellectual reasoning is logical, so humans only accept things that are logical, rational. Transcendent things, including dimensions of spirit and soul that cannot be touched by reason, can be assumed. Reason speaks in black and white, wrong and right as a certainty.
- c. The spirit dimension, namely the heart, conscience, subconscious mind in the human body. The subconscious mind is said to be metaphysical, as another force that has great potential to direct the human body. The subconscious mind is capable of doing anything but cannot choose what to do. The subconscious mind is a power that appears after being commanded, without exception. Meanwhile, conscience, heart is honesty, innocence, cannot deceive, but accepts what is ordered. Even though we do bad things under various pretexts, our conscience, heart and subconscious mind will remain honest and sincere.
- d. The soul dimension is imagined as breath, because created beings can live because of breath. And in humans it is

said to be the soul. The essence of the soul is life. So it is said that humans can live because there is a soul in their body. If the soul is lost and the breath is cut off, then the spirit will be separated from the body, and humans will die in eternity, that is the whole purpose of humans in the world is life and life. Therefore it can be said that the soul is life, a person who can appreciate the soul is a person who is able to appreciate life. Only the transcendent realm can place the soul in the body and is the only authority to take it back (Artadi, 2009: 156-159).

Humans have two tendencies, namely giant tendencies (bad) and divine tendencies (good). Because of these basic characteristics, humans have the characteristics of anger, hatred, jealousy, envy, affection, love and so on. All of these are real characteristics, real characteristics of humans. According to Hindu religious teachings, basic nature must be directed towards ideal (good) qualities. One must choose to behave well. Because humans are faced with two choices, namely the choice of good and bad, they must have the free will to choose (Surada, 2020:22).

Manusa, dewa ye bhuta ye. This is the essence of humans who have these two qualities within themselves. Humans have the right to choose which potential is part of themselves. If someone manages their thoughts, words and actions with the potential of bhuta, then ego and arrogance will dominate themselves, therefore ugliness is the point of their view of the world, as if they were living in hell. However, on the other hand, if God's potential is used as the basis for thoughts, words and actions, then divinity will radiate from within because there is wisdom in it. Humans see the goodness in the world and feel happiness like living in heaven. This theological expression is not an empty expression but rather leads Hindus to achieve the goal of their birth. This expression is also presented allegorically in the Kausitaki Brahmana Upaniṣad IV.20 as a derivative of the Ṛgveda which reads: "...indeed, as long as the indriya does not understand the ātman, then the giant will defeat him. When he understood the ātman, and then after the ātman struck down and

defeated the giants, he became famous among the Gods and humans, thus achieving sovereignty and power. Likewise, he who understands this, defeats all evil, and will gain fame, sovereignty and mastery over all creatures" (Radhakrishnan, 2008: 618).

So Radhakrishnan's description above shows that in the human body the character of a God and can also be a Giant. If divine consciousness is not awakened, then the demonic character will dominate humans, causing repeated births. Apart from the description above, regarding the teachings about God or the divinity that exists in humans, it is contained in works of local wisdom in Geguritan Sucita I.1.1 with the expression *jenek ring meru sarira kastiti hyang mahasuci* which means 'in humans the Most Holy God can be worshiped.'. Because in humans there is an ātman which is none other than Brahman or God, the human body is called "meru sarira" and the human crown is called "Sivadvara" which means 'door of Śiva'. Expressions like this are found in various Balinese literary works. In accordance with the Balinese expression above, Hindus commonly hear the Vedic mahavakya as follows: *āham brahma asmi* (Bṛhadāraṇyaka Upaniṣad I.4.10); *ayam ātmā brahma* (Māṇḍūkya Upaniṣad 2) This last mahavakya is popularly known as *brahma ātmā aikyam*.

Parmahans (1997:181) even though the human body is composed of many layers, the human body is the tool towards mokṣa. These layers are Pañca Maya Kośa. The microcosm is often described as consisting of several layers of bodies known as kośa. This kośa represents various aspects of the individual, starting from the physical body to the subtlest layer which is said to be the layer of consciousness. The five layers are Annamaya Kośa (physical body), Prāṇamaya Kośa (vital energy sheath), Manomaya Kośa (mental sheath), Vijñānamaya Kośa (intellectual sheath), and Anandamaya Kośa (bliss sheath).

According to the Vedas, humans are creatures who have divine potential within themselves. Humans who are equipped with the advantages and virtues of having a mind, then humans have viveka which should be able to

differentiate between good and bad. This is included in Vijnanamaya Kośa, because viveka can also be said to be buddhi, which is the consciousness that differentiates these two things. To arrive at the final and smoothest layer, humans must uncover each layer one by one, from the outer rough layer. If someone has reached the Vijnanamaya Kośa layer and this layer is successfully uncovered, then the person will reach the Ananda Maya Kośa layer of happiness, namely finding the true self and the purpose of life.

Apan iking dadi wwang, utama juga ya, nimittaning mangkana, wĕnang ya tumulung awaknya sangkeng sangsāra, makasādhanang śubhakarma, hinganing kottamaning dadi wwang ika. (Sārasamuccaya sloka 10)

Translation:

Because being human is really good, that's why. humans are able to help themselves from saṃsāra, by doing well-behave. That's the advantage of being human. (Tim,2021:10)

The Atma is the cause of the physical body functioning as it should. If the Atma does not exist in humans, then all the organs in the body will no longer be able to function, so in that condition humans die or leave the world. Essentially, the atma is the most important element of life. So to have this divine awareness and know who humans really are, humans need a process to understand it, even a person's life path is also influenced by how a person processes their thoughts, psychology, subconscious, beliefs and even their view of the world.

The human will to become one (yuj) with the cosmic will (Brahman) is the right of every human being. Those who succeed in escaping the shackles of misery and suffering through efforts to find the path to unity, humans will experience cosmic consciousness until they truly become one with the true Self, namely Brahman. Apart from the akṣara which includes the following sloka explains how the Gods exist in the human body as follows:

Ātma ngaran urip. Tutur Wiśeṣa ngaran idĕp. Idĕp sumurup maring urip. Urip sumurup ing idĕp. Apan rowang ira awor,

inuripi, sinurupan. Apan idĕp ika ya ngaran kamokṣan. Ātma ngaran kalĕpasan. Wayane kamokṣan ngaran, ikang agni ya anunggalakĕn. Yan tĕka ring pati.

Translation:

Atma is the source of life. Wiśeṣa's speech is thought. Thoughts enter life. Life enters the mind. Because with their partner they unite, support each other, enter each other. Because that thought is actually called detachment. Atma is release, let the fire of life be united. When death comes (Tim,2008:26).

Murty (2014) states that humans are an eternal mystery. So it can be said that human life will remain a mystery at the end of life, this mystery is also human's inability to understand life and the world around him which comes from human ignorance of his own mind and even all its possibilities. Because humans have thoughts but don't know how to think. Humans experience feelings but do not know how to feel them. Humans perform actions but do not know how to act. Humans have minds but know nothing about how they work.

The text *Tattwa Sangkaning Dadi Janma* states that there is one way or method that can be used, namely yoga, which is a method for understanding ourselves and realizing ourselves as a higher potential. Yoga is the science of human possibility and human potential which will be discussed in the next discussion.

3.3 Yoga As A Way To Find Your True Self

The text of the *Tattwa Sangkaning Dadi Janma* has stated in one of its shlokas, namely: the need to strive to achieve freedom by practicing good behave, practicing yoga, doing asceticism and brata, always having pure thoughts, feeling unlimited happiness by spreading love. So all these things can lead to the realm of liberation. All these virtues are the clothes of a paṇḍita which is the path to the realm of mokṣa. In fact, a paṇḍita is someone who is learned, enlightened, a wise person, this can be achieved if he realizes and activates the divine consciousness within.

The main aim of yoga is to harmonize the body, mind and soul, and then lead humans to

the ultimate attainment of 'liberation' or mokṣa (eternal life with eternal bliss). Yoga has a natural mechanism that will open, clean and strengthen every ability of the human body and every aspect of life until the final goal is achieved. Yoga has one thing that is necessary, namely self-surrender and vairagya (letting go). This surrender in the search for eternal happiness will prevent humans from worldly bondage. A yoga mechanism that comprehensively integrates and harmonizes the person and all body functions for a healthy life with absolute happiness and transcendence in this life. Knowledge of yoga gives practitioners the opportunity to work and change their lives for the better.

Yoga influences a person's life by applying various practical, disciplinary and ethical mechanisms so that it is able to destroy initial bonds until it is able to achieve freedom as satisfaction and transcendence, which ultimately brings humans to the stage of self-realization. Yoga utilizes mechanisms based on this common-sense philosophical thought to repair, nourish, and unite the human body, mind, and spirit. Ultimately, this mechanism will lead yogis towards the transcendental reality of holistic life. Apart from that, yoga is done to create harmony, namely between the internal and external environment (Rathee & Bhardwaj, 2017: 8).

The mechanism of yoga and its various ways of working are extraordinary in the lives of yogis. All the mechanisms have unique patterns to follow, but have the same goal under the universal nature of yoga itself. Therefore, people who want to make yoga a lifestyle are only one step away from being able to choose one of the types of yoga mentioned below which may best suit their personality and personal needs (Rathee & Bhardwaj, 2017: 9-10). According to Rathee and Bhardwaj (2017:10-33), several types of yoga paths are divided as follows:

a. Jñāna Yoga (The Mechanic Of 'Knowledge' & 'Wisdom')

Literally the word "jñāna" means "knowledge" or "wisdom". Jñāna yoga is based on the "power of desire" to achieve enlightenment. The practice of jñāna yoga

as a life discipline helps people achieve self-realization through the application of knowledge and wisdom. Here, intuition works simultaneously with higher powers of knowledge and wisdom.

b. Laya/Kundalini Yoga (The Mechanic Of Absorption & Dissolution)

Laya yoga is related to the method of mastering the "mind". This method seeks to meditatively 'dissolve' beyond all one's memories and sensory experiences by dissolving the microcosm, the mind, into the transcendental being of blissful awareness. According to Goswami (1980), laya yoga is a form of yoga to achieve samadhi. Through laya yoga, deep concentration is achieved, causing the absorption of cosmic principles, stage by stage, into the spiritual aspect of consciousness in the highest power. This awareness involves the Kundalini. Laya yoga suggests that "not remembering objects" is not a temporary loss of memory but is a state of objectlessness.

In this state of laya yoga, the subconscious, these forces are neutralized and prepare the mind to dissolve into transcendence in a state of enlightenment" (Feuerstein, 1998). Practitioners of laya yoga gradually let go of the bonds of the outer world and become united with the inner self as a subtler element. Laya yoga transcends Karmic patterns in the mind, to the point of dissolution of the microcosm. That's why Laya-Yoga specializes in psycho-energetic aspects, especially the subtle body (Suksma Sarira) and its psycho-energy centers called "Chakras" and the "Nadis" currents, which are connected to Kundalini Shakti (the energy force that coils in the body).

c. Karma Yoga (The Mechanic Of 'Action' Or 'Service')

Karma yoga is universally "action" or "service". Whatever a person does is karma. This is the simplest yoga approach because it is based on the principle of carrying out correct and appropriate actions with full responsibility and moral values, without ego interference, and

without attachment to the results of actions. So, the conclusion is, karma yoga is an effort to unite in seeking transcendence of the worldly and materialistic world gradually to achieve the final goal of self-realization by using the power of action/service without ego and without hope of attachment to the results of these actions.

d. Raja Yoga (Mechanics Of Mind Or Mental Control)

Raja yoga is the science of mind control and mental discipline. Raja yoga works directly to control consciousness and instill thought processes by emphasizing sadhana (spiritual discipline) and meditation towards self-realization. Raja yoga focuses on training the mind to work on the perfection of the mind in meditation, and ultimately leads to the union of transcendence and complete freedom. Raja Yoga works by controlling the mind that self-realization and liberation can be achieved by controlling the mind, that is, by controlling the mind, the body will automatically be controlled. Raja Yoga focuses on the power and knowledge hidden within the hidden inner world (microcosm).

e. The Hatha Yoga (The Mechanic Of Body Or Body Mind Control)

Hatha Yoga works from the gross to the subtle parts of the human body, external to internal, tangible to intangible and from the earthly to the spiritual. Hatha Yoga considers the subtle elements (Tattwas) and energy channels (Nadis) to be the body that must be purified. Along with the cleansing of the body's mental impurities, the flow of vital force (prāṇa), the entire nervous system and various secretions in the body must also be properly maintained and harmonized for the entire body to function as one without physical and mental disturbances (inner and outer environment). According to the Hatha Yoga Pradipika, "The main goal of Hatha Yoga is to create absolute balance of the interaction of activities, as well as the processes of the physical body, mind, and energy. When this balance is established, the resulting impulse gives rise to the middle energy (susumnā

nādi) which is responsible for the evolution of human consciousness." Thus, generating potential energy is the main goal of Hatha Yoga and if it is not done then the Hatha yoga mechanism will be disrupted or cannot be carried out.

f. Bhakti Yoga (The Mechanics Of The Devotion Of Transcendent Love)

Bhakti is universal which is a form of complete surrender in the worship of God. A bhakta (devotee) who undertakes this path feels closer to the highest power and feels growing in God and feels union with God. This union between the devotee and God destroys all worldly attachments and directs the devotee towards self-realization. Bhakti Yoga touches the emotional core of the devotee, controls it, purifies it and ultimately leads to enlightenment. Closely related to Bhakti Yoga, there are two sub-parts of yoga that can be practiced on a correlated bhakti path or can be practiced separately. These mechanisms are:

(i) Mantra Yoga (Sacred Sounds):

Among all the mechanisms of yoga, Mantra Yoga is a way of self-realization that is easy for people to do, mantras are sounds of syllables concentrated through the mind that lead to enlightenment or absolute happiness. Mantra Yoga uses the mind specifically to exert full attention on the repetition of the mantra not just chanting but involving concentration of the mind.

(ii) Japa Yoga (Repetition of mantras or names of God):

Like other yogic mechanisms, japa yoga is the path of attaining enlightenment uniting the individual with consciousness towards universal consciousness. Japa yoga is a way of uniting with the highest existence through a rotation of consciousness, actually like mantra yoga, namely the mantra is chanted repeatedly according to the needs of the personality and leads to complete surrender to God. (Rathee & Bhardwaj (2017:10-33)

If you look at the essence of all the divisions of yoga above, the text Tattwa Sangkaning Dadi Janma does not use just one of them, but rather collaborates several of these paths as a complete series in its implementation. Yoga teachings with the various mechanisms mentioned above are contained in the text of Tattwa Sangkaning Dadi Janma in the slokas below:

Iki kawruhakēna, nimittaning siddha ta saprayojananira, sama lawan Bhaṭāra. Yapwan ta sira ta wēnang, yan wruh ring kalēpasan. Matangnyan ta dumarana, tumiru aulah kasuśilan sang Yogīśwara. Dana, tapa, brata, śūreng raṇa, ulahakēna dēn lenggēng.

Translation:

This must be known, if the goal of unity with God is to be achieved. So that it can be implemented, if you already understand the teachings of liberation. Then you will become a role model, imitate the good behavior of Yogīśwara, the great yogi. The behavior of giving is being generous, asceticism is controlling the senses, brata is taboo or prohibition, sureng rana is being able to control enemies, it should be carried out diligently. (Tim,2008:38)

Yeka weh swarga mangke mwanng tambayan, tan aweh tiba ring tīryyak, maka bhūmi ika. Kawruhakēna raṣaning kabhyudayan, wruh pwa ring kalēpasan, wēnang amrēsastha nēpi n pinaas, ikang dāna, bratha, mwanng tapa, kerthi, byakta kapanggih mangke mwanng tēmbē.

Translation:

This behavior will give you heaven in your life now and also in the future, you will not get the reward of being a lowly animal if you incarnate on earth. You should know what virtue feels like, understand the teachings of liberation, be able to carry out or practice the teachings of Dāna, Bratha, Tapa and Kerthi, you will definitely get good rewards now and in the future. (Tim,2008:38)

Kalingannya, ikang tapa bratha, budhi mahēning, samādhi, yoga, maka śaraṇing asadhya ring kadadin, maring kalēpasan, maring kamokṣan. Ika tan aweh

tumamaha ring tīryyak, ring sato, paśu, miṇa. Mwanng manghilangakēn duhka.

Translation:

In conclusion, regarding Tapa, Bratha, holy mind, Samādhi, Yoga, it is as a means to achieve success in this world, to achieve liberation, namely unity with God. That will not make us fall into the misery of being transformed into animals, namely wild animals, livestock, or fish. And can eliminate suffering. (Tim,2008:39)

Yan sira asadhya maring kadadin, wruh ta maring kalēpasan, tinggalakēna sadhyan ta maring kadadin, kewala pangīṣṭi yan ta siddha mokṣa lēpas juga ya. Apan ajñāna oliha roro. Matangnyan sira sang wruh ring kalēpasan, tan mēras-mērasa. Amēras ngaran, umidēp katēmwaning tēmbē kang wāhyaphala Pāpa sang paṇḍita yang mangkana.

Translation:

If you want success in this life, understand that liberation, you should abandon the desire for success in this life, only hope for mokṣa or liberation. Because inner freedom is obtained through two paths. That is why people who have mastered the path of liberation do not feel anxious. Ameras, namely, thinking about getting real or worldly success in the future. If so, the priest is poor (Tim,2008:40)

Ka, sira sang wiku, sira sang asadhya kabhyudayan, kaniraśrayan, tan len sakeng yoga tēlu, kang pinaka śaraṇa mwanng tapa. Tapa ngaran, hendarakēn wirang, linaran tan panglarani, kinira hala malēs ing ayu, tan wāk capala, tan kridha capala, tan bhoga capala tan ameteni sarwra praṇi, tan linyok, tan maling, tan gēting, tan amiśeṣa drēwening wong, tan sēngit, tan moha, subhakti ring guru.

Translation:

That is, He is the Priest, He who hopes for primacy, the highest freedom, none other than Yoga which is three, which is a means, and also Tapa. What does it mean, to control feelings of hatred, to be

hurt but not to hurt, to respond with kindness every time someone else insults you, don't talk carelessly, don't make out carelessly, don't eat carelessly, don't hurt or kill creatures, don't break your word, don't steal, don't disgusted, doesn't want to control something that belongs to someone else, doesn't become a vengeful person, doesn't get confused, always respects the teacher. (Tim,2008:40-41)

Ka, gunaning angulahaken kamahardikan, mwang kasusilan, langgengning yoga, budhi sadhu tuhu.

Lilāwaraṇa. Paḍa lēgawātulung ring kalaran. Ya tumēka ring kalēpasan. Ika pinaka bhūṣananing sang wiku. Ika doning sng wiku. Ika doning sang wiku angulah kamahārdikan. Kapanggihaning tapa. Margganing kemokṣaan ika.

Translation:

This means, it is necessary to strive to achieve freedom, and to do good things, to carry out Yoga consistently, the mind is always pure. Boundless happiness. We are both willing to help people in trouble. This can lead to the realm of liberation. That is the priest's clothing. That is why the Pandita seeks liberation. Get the results of that Tapa. As a path to the realm of Mokṣa or liberation. (Tim,2008:42)

The slokas above state the essence of yoga teachings in the scheme described previously, in which the text Tattwa Sangkaning Dadi Janma collaborates several yoga schemes in an effort to achieve liberation. Including the stages classified in Patanjali's Yoga Sutra Chapter II (sadhana pada) Sutra 29 which is called aṣṭāṅgayoga as follows: "yama niyamāsana prāṇāyāma pratyāhāra dhāraṇā dhyāna samādhayo'sṭāv aṅgāni" Translation: Self-control/external discipline (yama), binding obedience/ internal discipline (niyama), posture (asana), regulation of breathing (prāṇāyāma), abstraction and withdrawal of the senses (pratyahara), concentration (dharana), contemplation (dhyana) and complete meditative immersion (samadhi), these are all part of the eight branch of yoga (Iyer,2011:62).

This text uses meditative and contemplative methods in understanding the teachings

contained in it. This text does not classify the method of unification with just one path, but rather gives the seeker the freedom to use one or more methods, because each person will choose the path that is considered most suitable for him. However, this text states the main teachings that can be chosen if you want to unite with God and achieve liberation. Usually this path is used by people who have been enlightened, have guidance from a Guru and are ready to undertake a spiritual journey within themselves by activating akṣara and prana . This method is called the three paths in the human body, namely Tri Nāḍi. In the above scheme this path is included in kundalini yoga. The division of the Tri Nāḍi, namely Iḍā, Pinggalā and Susumnā, is explained as follows:

Iḍā ngaran awaning sēkul mungwing tēngēn. Ya Brahmā loka. Rūpa lwir Sūryya wawu mijil. Ang mantra. Yan Tinūt margga ngkana, mantuk maring Brahmā loka. Yan dumadi muwah manuṣa, aṅjanma ring Brāhmaṇa kita.

Translation:

Iḍā, is the vein where food essences move on the right side. That is Brahmā loka. It looks like the color of the rays of the newly rising sun. Ang's mantra. If the path is followed, one can return to Brahma's heaven. If he transforms into a human again, he will transform into a Brāhmaṇa. (Tim,2008:1)

Pinggalā, awaning banyu mungwing kiwa. Ya Wiṣṇu loka. rūpa lwir tejaning wulan, śanta mātis. Ung Mantra. Yan tinūt margga ngkana, mantuk maring Wiṣṇu loka. Yan dumadi manuṣa muwah, aṅjanma kita ring satriya.

Translation:

Pingalā, is the vein where the water flows on the left. That is Viṣṇu Loka. Apparently it looked like moonlight, refreshingly cool. Ung's mantra. If that path is taken, Viṣṇu can return to heaven. If he transforms into a human again, he will transform into a Kṣatriya. (Tim,2008:1)

Susumnā, ngaran awaning bāyu ring nāḍi tēngah. Ya Īśwara loka. Rūpa lwir pirak linērbur. Mang mantra. Ika ta

sinangguh kamoktan. Yan kita nūt margga ngkana, mantuk maring Īswara loka. Tan malih mulih dadi manuṣa. Lēpas kita ngkana.

Translation:

Susumnā, is the vein through which energy flows in the center. That is Īswara loka. It looks like melted silver. Mantra. That is what Kamoktan (Deliverance) means. If you take that route, you can return to. No longer incarnate as a human. Be free. (Tim,2008:2)

"Kundalini-yoga is an experience of the actualization of human potential. A deeper understanding of the awakening of this cosmic energy can only be felt when a person decides to activate it and engage himself," meaning that humans can feel and show the divine power that is a true human quality through the regular practice of yoga. Yoga means the union or combination of body, mind, soul and pure spirit (ātman), static puruṣa and dynamic prakṛiti (Mookerjee in Khatri, 2022).

Aṣṭāṅgayoga at the samadhi stage in the Tattwa Sangkaning Dadi Janma text uses mantram as syllables which are believed to have spiritual power that helps humans in the process of uniting with God as the final goal. However, this research discusses in general and does not discuss in depth the workings of how prāṇa moves from the lowest chakra to the highest chakra. Kundalini is a great power that exists within everyone. This is called serpent power and is another name for prāṇa shakti. The word kundalini is Sanskrit and means 'in a coil'; means a coiled snake located in the muladhara chakra and symbolizes human strength and hidden potential. Kundalini awakening is described as the release of a snake that rises from the root chakra and passes through each chakra alternately and gradually. This ascent occurs through susumnā nāḍi and ends at sahasra chakra as the center of highest consciousness. Then it is mentioned again how yoga is the main way to reach the realm of liberation. The slokas are as follows:

Nihan yoga uttama pinēh. Haywa lupa. Yan meh ing pralaya, anuntun tēka ring kamoktan. Ndi ta yoga uttama ngaran. Kawruhakēna. Yan umēnēng nirmmala

iḍēpta, raṣa Sang Hyang Ajñāna ika. Yan umēnēng niraśraya iḍēpta tan patutugan, ring yawa ring dalēm, raṣa Sang Hyang Paramārtha ika. Yan umēnēng malihang iḍēpta, raṣa Sang Hyang Śūnya ika. Yan umēnēng lwir lupa iḍēpta, tan pagamēlan ring rāt, raṣa Sang Hyang Taya ika. Yan umēnēng iḍēpta nguśwasā, mokṣa tan patutur. Kewala tan pahamēngan. Ilang ikang rāt kabeh, raṣa Sang Hyang Kamokṣan ika. Ya ika yoga uttama ngaran, apan wēkasing yoga ngarananya.

Translation:

This is the main teaching of Yoga, think about it. Do not forget. If death is near, that will lead the way to the realm of mokṣa, eternal liberation. Which is called the main Yoga. That should be known. If in a state of stillness the mind is calm without stains, that is the feeling of Sang Hyang Ajñāna. If in a state of silence the mind is free without any intention, outside or inside, that is the feeling of Sang Hyang Paramārtha. If in silence the mind is clear, that is the feeling of Sang Hyang Śūnya. If in silence the mind seems to forget, not dependent on the world, that is the feeling of Sang Hyang Taya. If in silence the mind follows the breath, it is free without thinking. Silent without obstruction. The world disappears, that is the feeling of Sang Hyang Kamokṣan. That is what is meant by the main Yoga, because that is the peak of Yoga that is mentioned. (Tim, 2008:30).

According to the sloka of the Tattwa Sangkaning Dadi Janma text above, it is stated that the teachings of yoga are the main teachings for achieving mokṣa. If humans want to achieve liberation then they must carry out processes and stages based on strong sraddha (belief) and bhakti (devotion) as well as sadhana (spiritual discipline). The sloka above also states that the goal that must be achieved is ultimate silence by no longer being affected by the moving state of the mind (citta). And the end of the yoga stage which describes the state reached by a human being after arriving

at the final attainment is the disappearance of the world without boundaries and obstacles.

3.4 Transformation to Find God Within

Understanding the true self is not easy for humans who still think that they are the body. In fact, there is more essence than that, it's just that sometimes it requires more effort to understand it. Humans can understand their essence if they have a higher consciousness than ordinary consciousness. The text *Tattwa Sangkaning Dadi Janma* says "... which causes ability, as a cause of reaching the realm of mokṣa, which creates divine power within oneself, and the awareness of true knowledge" (Tim, 2008:35). This text states the correct knowledge of the true Self (ātma-jñāna) within the self which already has divine consciousness which is able to lead humans to the realm of mokṣa. even though the Atma, which is a very supernatural source of life, cannot be known with ordinary consciousness, cannot be thought of and cannot be felt, the text of *Tattwa Sangkaning Dadi Janma* states "...but if there is a feeling that is felt, because there is a divine nature there, it is very happy, who can come there, from where we live now" (Tim, 2008:35). In fact, it is felt as an awareness of divinity or divinity that grows in a person.

Tantra (2014:146) also states that modernism can encourage Balinese society to be uprooted from the perspective of *dsa*, *kala* and *patra*. So they designed an abstract universal morality which resulted in them losing track of time, space and tolerance. So people who follow current trends must still uphold the values of where they are.

As stated by Cudamani in Relin (2012: 181), the teachings of Hinduism are flexible and elastic in nature, expressed in the terms *Desa*, *Kala*, *Patra*, which means that Hinduism can be implemented according to circumstances, place, time and conditions. This characteristic is what allows the implementation of Hindu religious teachings to adapt to increasing technology, the development of science and because the Vedas are the source of its teachings, it transcends space and time. Thus, it can be said that this teaching is a Balinese Hindu treasure whose continuity must be maintained by studying and relating it to human life where it exists and applying it

according to the circumstances faced.

Sura (2001:40-41) states that it is very difficult to formulate what is called good and bad. Awareness of good and bad is called an ethically conscious person, but sometimes what is good is not always right and what is bad is not always wrong. So to determine Hinduism teaches that a person should be guided by the *tri pramana* (three measurements). Below are some of the *tri pramāna*, namely:

1. *Deśa* (place), *kāla* (time) and *patra* circumstances. What is true at one time is not necessarily true at another time, what is true in one place and circumstance can also be false in another place and circumstance. So the action is wrong if it is not appropriate to the place, time or circumstances. So there must be wise considerations in adjusting.
2. *Pratyaksa* (obtaining the truth by direct observation), *anumāna* (obtaining the truth of logical thinking) and *āgama* (obtaining the truth of the considerations of other people who are trusted).
3. *Sāstratah* (obtaining consideration on the basis of literary teachings), *gurutah* (based on consideration of the teacher's teachings) and *swatah* (consideration of one's own learning from experience).

Sura (2001:41-42) states further that determining whether an action is good or wrong or right is based on considerations so that it is a deliberate factor in choosing. Knowing and choosing are two things in moral judgment. Hinduism teaches that humans are basically good because the essence of humans is the Atma as a sacred source of life, therefore the voice of the Atma is honesty. So a person's personality is assessed by how he can make choices about what is good and right as a form of understanding and listening to the true voice within him, namely the Atma itself. The statement is as in the sloka below:

*Haywa inucap ikang janma kabeh,
samanya ikang tan hana tuturnya,
mwang tan hana kawyajñānan riya, ika
sang kinahanan dening tutur lawan
kaprajñānan, sira caritākēn rumuhun.*

Translation:

Don't say it to everyone (any) people, fellow people who have no awareness and no wisdom. It is to people who have awareness and intelligence that the teachings (Tattwa Jñāna) are taught first. (Yasa and Sarjana, 2013: 95).

In the Tattwa Jnana text it is said in the sloka below where the following similar statement is found in almost all tattwa texts. The verse reads as follows:

Aja winarahakēn ring śiṣya, yan tan anūt śilakrama. Muwah yan tan wong menaka, pingitēn wēkas ira para Bhujangga ring kuna –kuna ring ruhur-ruhur.

Translation:

Do not teach students who do not obey etiquette. And to people who are not educated, keep secret the teachings of the Rishis from ancient times as mentioned above. (Team, 2008:6)

Mapan ring śiṣya yan lēwiha ring pangawruh, yan tan panūt śilakramaning guru, buwat pataka ikang śiṣya. Yadyapi sada kuranga pangawruh, yan amita śilakramaning guru, byakta katēmu sadhyaning śiṣya.

Translation:

Because students who are clever but immoral do not obey etiquette and do not respect the teacher, causing great disaster for the student. On the other hand, even if the student is somewhat lacking, if he obeys the teacher's etiquette instructions, the student will definitely be successful. (Team, 2008:6)

A teacher is a person who has been able to realize God within himself, and is able to help students and seekers to know and understand that knowledge. Truth is not only conveyed in words but also shown in behavior in life. Life is seen and can be conveyed by people who think, want and feel the truth. Only a "teacher" can impart the truth in its true nature. Therefore, the "teacher" must be a "real teacher" who can reflect a truth and tradition, a teacher who has reached that stage is called a Satguru (Donder, 2008:57).

Based on the sloka above, it can be stated that Tattwa Sangkaning Dadi Janma emphasizes that

it is not justified if the teachings of truth are taught by just anyone, only good students/students should this teaching be given. Because the true teachings (veda) will result in the destruction of the world if taught to the wrong people.

As stated by Relin (2011:211-212), moral teachings or morality contain systematic teachings about how a person should act and do things that do not harm themselves or others. It is a necessity for a human being to have morality. Morality is also known as ethics, where ethics is a way of being responsible in choosing, determining and implementing actions, teachings and views. From implementing this ethics, it is hoped that attitudes, behavior or actions will grow that do not conflict with truth (dharma). So as to create a harmonious life and avoid chaos.

Sura (2001:34-35) states that humans are part of this nature, so humans are also subject to the law of ṛta, by submitting to the law of ṛta, humans will live in harmony with nature and this harmony brings peace. Everything that is felt, everything that is heard will be perceived as something beautiful. As stated in Rg Veda I.90.6-8 which explains that the painting of blessings in Rg Veda is for those who follow ṛta. Even though humans must submit to this law, sometimes they themselves become obstacles. As a result, humans are unhappy and therefore themselves need to be controlled back to the teachings of dharma (truth or virtue) which leads humans to enlightenment.

Relin (2011: 141) states that an aware mind is an attitude that underlies the thoughts of where humans actually exist, what they must do, and how humans know the purpose of their life, namely to achieve harmony, peace and tranquility. This attitude is the root of the growth of an introspective and humble attitude. Eling is also said to be conscious of doing devotional service to the One God.

This universe is controlled by knowledge. Knowledge is 'Brahman' and Brahman is happiness. No true happiness is possible without knowledge. The happiness that exists in Brahman is different from the happiness that humans obtain from pleasant sense objects, this is because there is no relationship between

subject and object. Worldly happiness is only a small part of happiness in Brahman, because happiness in Brahman does not have duality in it, friction, fear, jealousy, secrecy and other evils that disturb human daily life arise due to the awareness of duality. (Nikhilananda, 2008:34). However, humans throughout their lives as long as they are in a material body, humans will not be able to deny their human nature which is faced with good and bad, black and white, hot and cold, so that imperfection requires effort in self-control so that humans can balance the life of rwa bhineda . Humans can only try to control their tendencies towards virtue without having to feel as if they are the most righteous, because the truth from a human point of view will still be different because humans look at it from different places. Even when on the same path, the form of truth and goals that can be witnessed will be influenced by the understanding, ability, experience and distance from which humans view the truth.

IV. CONCLUSION

Understanding divine knowledge is not an easy thing, because humans have to go through a process. Knowledge about God in every human being is influenced by the level of understanding and experience. Therefore, every human being has their own unique way of learning and discovering the essence of life and themselves. No human being has the same path to understanding God, because humans will follow their own path according to what they create based on their knowledge and understanding. no one can make a path to God for another person, not even a teacher. because a teacher only provides guidance, and seekers will find their own way.

Psychologically, the Veda states that a person's divine potential is based on three drives, namely love of life but fear of death, love of knowledge but fear of ignorance, and love of happiness but fear of pain, sorrow and disappointment. All efforts that humans make throughout their lives are to fulfill one or more urges within themselves. But this fulfillment comes to man when he directs his attention to the True Reality that is within him, and he realizes that what he has sought throughout his life countless times is

simply to find Himself as Eternal existence, the light of knowledge, boundlessness, peace. the eternal, limitless happiness he seeks is Himself. This research, which examines the text of the Tattwa Sangkaning Dadi Janma as a guide to living life, results in the conclusion that everyone who wants to reach the stage of gaining divine consciousness should start from the foundation that everything in this world, including humans, comes from God as the source of everything. When humans want to unite with God, they must use methods and methods to free themselves from worldly ties, which in this text uses yoga as a path to unification, then humans should always direct themselves to always think and do good deeds. Humans should always reflect their divine character as a reflection that there is God in the form of a spark that lives within them.

Because of this search, human life becomes a stage that must be passed, and he faces himself with the fear of suffering he faces, even though sometimes this fear is not located outside or in something that threatens him, but in fact he is facing himself. The true human self as the purity and beauty of the Eternal Existence, enlightened and full of bliss.

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