



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 6 No. 1 May 2022

STRENGTHENING *SRADDHA* THROUGH THE THREE BASIC FRAMEWORKS OF HINDUISM DURING THE COVID-19 PANDEMIC

By:

Ida Ayu Gde Wulandari¹, I Gusti Ayu Jatiana Manik Wedanti²

^{1,2}Universitas Hindu Negeri IGB Sugriwa Denpasar

E-mail: ¹dayuwulan@uhnsugriwa.ac.id; ²ayujatiana@uhnsugriwa.ac.id

Received: January 21, 2022	Accepted: May 23, 2022	Published: May 30, 2022
----------------------------	------------------------	-------------------------

Abstract

During the Covid-19 pandemic, there are many changes in society. These changes occur in changes in people's lives, education, and even religious aspects. In responding to this pandemic, the community also strengthened their faith to stay strong and positive in life, one of which was to understand the concept of the Three Basic Frameworks of Hinduism. In this concept, it is explained that humans in facing their life that exist are due will and on the based on "karma". Nevertheless, humans continue to worship both individually and in groups (in the form of ceremonies) to address this problem from the noetic aspect; while the ceremonies should still observing the health protocol. This paper use the literature study method by collecting references or literature from various sources such as books and the internet related to this paper. This paper aims to describe the views on strengthening religious beliefs by Tri Kerangka Agama Hindu concept in this pandemic.

Keywords: Covid-19 Pandemic, Hinduism, the Three Basic Frameworks of Hinduism, Religious Beliefs

I. INTRODUCTION

The During the Covid-19 pandemic, many changes occurred in society. They were starting from differences in people's lives, educational patterns, and even religious patterns in society. This change is solely for safeguarding the safety of humanity to avoid the dangers of the Covid-19 disease. According to several health experts' sources, what should be watched out for is the rapid and widespread spread of Covid-19 from one person to another. When talking about a disease, disaster, disaster, or problem, humans as homo religious will remember Ida Sang Hyang Widhi Wasa. Humans worship Ida Sang Hyang Widhi both individually and in religious groups. Concerning the Covid-19 pandemic, all forms of religious activity involving large numbers of people are regulated to avoid a wider spread. Judging from Hinduism's Bali structure, many Hindu religious ceremonies involve many people, either about their families, Banjar, or even traditional villages or Pakraman villages. Therefore, the implementation of religious traditions must comply with health protocols. In Sudarsana's writing (Sudarsana, 2017), it is stated that the appearance of strange events in nature dramatically affects the lives of living things in this world. Disharmony arises as a result of various problems, among others, arising from human actions, so that nature, humans, and His sthana are contaminated, so it is necessary to undertake an abstract effort to neutralize this situation. Viewed economically and socially, many people have lost their jobs. Then what is the role of religion in responding to public anxiety about the Covid-19 pandemic?. In Hinduism, we recognize the concept of the Three Framework of Hinduism. The Tri part of the Hindu Religion Framework consists of tattwa, susila, and upacara. Each part cannot stand alone but is related to one another. In this concept, we view religion as teaching dogmatically in the teachings written in the Vedic scriptures, but these teachings can be implemented in the precepts and ceremonies/events.

During the Covid-19 pandemic, Hindu assemblies such as PHDI, Traditional Village

Council (MDA), and FKUB of Bali Province also paid attention to rules governing the implementation of religious ceremonies. The implementation of religious ceremonies should pay attention to health protocols. The regulation also discusses the postponement of the implementation of religious ceremonies such as malingga, mamukur, ngaben massal, rsi Yadnya, and other religious ceremonies that involve large numbers of people. The regulation also explains the provisions regarding matters to be considered when handling the bodies of Covid-19 patients. As contained in a circular issued by PHDI Bali Province, Traditional Village Council (MDA), and FKUB, namely: 1) Joint Decree of PHDI Bali Province and Bali Province Traditional Village Council (MDA) Number: 026 / PHDI-Bali / IV / 2020 and Number: 06 / SK / MDA-Prov Bali / IV / 2020 concerning the Implementation of Nunas Ica and Ngeneng-Ngeneng Traditional Villages in Bali in the Situation of the Great Gering Covid-19; 2) Joint Decree of Bali Province PHDI and Bali Province Traditional Village Council (MDA) Number: 020 / PHDI-Bali / III / 2020 and Number: 04 / SK / MDA-Prov Bali / III / 2020 concerning Provisions for the Implementation of the Panca Yadnya Ceremony and / or Customary Activities in the Status of the Covid-19 Pandemic in Bali; 3) Decree No.037 / PHDI-Bali / VI / 2020 concerning the Gering Lara Melaradan Redemption Ceremony; 4) Central PHDI Circular No. 312 / SE / PHDI Pusat / III / 2020 concerning Guidelines for the Care of the Corpse and the Manusa Yadnya Ceremony for the Body of Covid-19 Patients; 5) Joint Circular of PHDI Bali Province and MDA of Bali Province concerning Limitation of Five Yadnya Activities and Crowds in Bali in the Great Covid-19 Situation; 6) Circular Letter of the Bali Province FKUB regarding the Arrangement of Religious Activities and Crowds in Bali in the Covid-19 Pandemic Situation. However, Hindu sraddha and devotional service should not be receded but should increase a sense of belief in God.

By referring to the background that has been described, the imbalance in this world is due to disharmony between Bhuwana Agung and Bhuwana Alit. Concerning the Covid-19 pandemic, all forms of religious activities are

regulated in decrees aimed at reducing the rate of spread of Covid-19. In this paper, the author tries to strengthen religious beliefs through the teachings of the Three Basic Framework of Hinduism during the Covid-19 pandemic. When humans are faced with problems, it means that they are increasingly strengthening Sraddha to God. In sraddha / Hindu belief that everything that happens is His will. Hindus believe that everything that happens in this world, such as illness, calamity, or disaster, results from karma. In this article, several verses are also presented that provide insight that everything that happens is His will.

II. METHOD

The method in this paper is a literature study. The literature study is related to theoretical studies and other references related to values, culture, and norms developed in the social situation studied (Sugiyono, 2010). The author uses various literature from various sources, such as books on Hinduism, the internet, and some supporters of scientific work. After the literature has been collected, it is continued with the analysis process and processed. It is concise and systematic—this study, using an analytical technique in the form of content analysis. Content analysis is a scientific analysis of the message content of data or literature.

III. RESULTS AND DISCUSSION

A In his writing, Sutriyanti stated that religious character's value could be instilled during the Covid-19 pandemic. At this time, the availability of time between parents and children can be well established. The teachings of Hinduism teach that the purpose of Hindu education is to form suputra children because the education taught by parents will determine the character and morals of the child. Parents' trust and understanding of Hinduism is the key to family education (Sutriyanti, 2020).

In Hinduism, we know the book Catur Weda Samhita as a source of Hindu religious teachings. Apart from the Catur Weda Samhita book, there are other holy books whose teachings and sloka-sloka are also found in the

Veda Samhita Chess, such as the Brahmanas, Aranyakas, Upanisads, and others. Launching Sudarsana's statement (Sudarsana, 2017) that natural events that occur in the world are caused by an imbalance in the world, which is associated with Bhuwana Agung's concepts, Bhuwana Alit is an imbalance between the two bhuwana. The holy book in Hinduism that specifically studies health is the Ayurveda book. In the view of the Ayurveda book, sickness/illness is caused due to an imbalance in the body. The imbalance or disharmony referred to is as follows.

1. Imbalance between mind, body, and soul.
2. The imbalance of the tridosha (Vata, pitta, and Kapha).
3. Imbalance between tridosha, body tissues, metabolic system, and exhaust system.
4. The cause of imbalance (pain) is karma and the environment (Adnyana, 2020).

In Ayurveda, it is explained:

Samadosah samagnisca samadhatu malakriyah
Prasannat mendriya manah svastha
ityabhidhiyate

Meaning:

Besides the balance of the body elements, what one must have is to have a state of consciousness, enlightened organs, and mind if it is to be completely healthy.

In verse, it is explained that a person must possess the state of consciousness, the organs, and the enlightened mind if one is said to be true in good health. Various elements and elements in the body must be in balance so that humans avoid a disease. In the Ayurveda book, it is explained that health therapy must be in a holistic unity that cannot be separated from one another. The definition of health, according to WHO, is a condition that is healthy, physically, mentally, and socially, not only free from illness or weak conditions. According to Adnyana (Adnyana 2020), ayurvedic therapy during the Covid-19 pandemic can now be seen from three aspects: psychological, spiritual, and rational, which can be described as follows.

1. Psychological factors, namely restraint of the mind from things that are not healthy/good caused by the mind's power to find the causes and risk factors for disease emergence.
2. The spiritual factor is by reciting mantras

(mantras), reading holy books, fasting (tapa brata), performing tirtayatra / dharma yatra, or doing other activities related to awakening the power of the soul (Atma Sakti).

3. Rational factors, namely doing physical exercise or yoga, a healthy lifestyle, diet, herbs, and consuming conventional medicine.

By referring to the classification above, the writer relates to the Three Basic Frameworks of Hinduism, which are as follows. By launching the above statement, planting religious values with the maturity of understanding Hindu religious teachings in neutralizing self-imbances following the statements quoted above, this paper can be described as below concerning strengthening sraddha and devotion in the past—the Covid-19 pandemic, namely as follows.

A. TATTWA

In the previous explanation, it was explained that three factors influence a person's lifestyle to achieve harmony or balance in oneself to avoid illness according to the teachings in the Ayurveda book, namely psychological factors, spiritual factors, and rational factors. With psychological, spiritual, and rational factors, tattwa teachings mean essence. The essence in this context is about disease or pandemics, so it can be interpreted that the essence of disease is viewed from the Hindu scriptures. By knowing the nature of the events of the universe contained in the verses of the Vedic scriptures, we as humans are not worried or anxious when facing a problem or pandemic, but rather a sense of resignation and sincerity appears within us. The following are some verses that can foster a sense of sincerity within yourself, namely as follows:
Brhatsumnah prasavita nivesano jagatah
sthaturbhayasya yo vasu, san no devah Savita
sarma yacca tvasme ksayaya trivarutham
amhasah

Meaning:

God is all-gracious, who gave life to the universe, and established it; He who governs both the moving and the immovable; May He, Savitar, give us His mercy, for the peace of life, with the ability to resist the forces of evil (Rigveda IV.53.6)

In this verse, it can be explained that God is the cause of everything that exists. God gave life to the universe, including everything that exists in this world, including invisible microorganisms. He has the power to move it or not to move it, both for the security of life and the ability to resist the forces of evil.

During this pandemic, there are many positive things that we can observe. Based on the meaning of the verse, that at this time, people make changes to their lifestyle to be cleaner and aware of health, both personal health and environmental health. Communities have begun to be formed to protect themselves physically and socially so that it will have an impact on nature and the environment. Quoted on the Kompas.com page, that due to the Covid-19 pandemic by implementing large-scale social restrictions, this has an impact on environmental cleanliness, namely reducing nitrogen dioxide emissions. The decrease in nitrogen dioxide, namely exhaust emissions from motorized vehicles and industrial fumes, decreased drastically (Kompas.com, 2020). This emission reduction will have a positive effect on nature and the environment as well as the sustainability of living things.

Many people think those understanding Vedic teachings is very difficult because there are things that are difficult to understand without being learned through someone who has mastered them. The reluctance to study and study the Vedic scriptures among Hindus, especially intellectuals, must gradually be eliminated, even increasing awareness of the obligation to socialize the Vedic scriptures must be increased, as contained in the Yajurveda XXVI.2 mantra mandates this, as written in verse below:

Yathemam vacam kalyanim avadani janebhyah,
Brahma the king is bhyam sudraya caryaya ca
svaya caranaya ca.

Meaning:

This holy word should be conveyed to all mankind, scholars-clergy, kings/ government/ society. Traders, farmers and fishermen as well as labourers, even to my people and to foreigners".

From the Yajurveda mantra above, Hinduism carries out the mission of dharma, and the truth contained in the Vedic scriptures must be

disseminated, as is the likeness of a fragrant and beautiful lotus flower that makes frogs and beetles come to enjoy it. Indeed, understanding the Veda is not easy because, in the Veda, there are thousands of mantras which are Rahasyajnana or Madhyamika as the holy book Bhagavadgita IV.34 says:

Tad viddhi pranipatena pariprasnena sevaya,
upadeksyanti te jnanam jnaninas tattva-
darsinah.

Meaning:

Learn about it (holy knowledge, of course, what is meant by the Vedas) with humility, with an inward inquiry, and with devotion to (sages, established spiritual masters).

The wise (jnanin) who have seen and experienced the truth will give you this true knowledge. Furthermore, in the book Taittiriya Aranyaka II.1, an explanation is found with the same meaning:

Yatenan tapasyamanah,
Brahma svayambhu abhyanarsat,
te rsayo bhavan tad rsinam tvam iti”.

Meaning:

Those who are diligent in doing asceticism, meditation, who are deep, obtain/receive Vedic mantras by the grace of the Highest.

By paying attention to the three verses mentioned above, it can be concluded that the Vedic teachings should be disseminated because they contain the teachings of dharma and truth. Vedic teachings that are secret or rahasyajnanam should be learned from teachers who have a high level of knowledge or jnana so that they can guide humans. Humans as creatures who have Tri Pramana, who can distinguish between right and wrong, should be diligent in doing deep meditation and meditation so that they will receive mantras or guidance as a gift from Ida Sang Hyang Widhi Wasa. Referring to the current pandemic conditions, humans should also equip themselves by guiding the Self to be diligent in improving sraddha and devotion to Ida Sang Hyang Widhi Wasa. Because diligently paying respect to Him, especially through reading his teachings, either through the verses, the Ramayana and Mahabharata stories, as well as

literary works in the form of lontars, will generate positive vibrations for oneself.

Literary works that are born in society have benefits and functions that will guide society. The description of character values in the tattwa study is taken from lontars (Wulandari, 2019). This will affect our perspective on a problem or disaster that is experienced so that humans will increasingly realize that whatever happens in this life is indeed His will. Studying the nature of a disaster by reflecting on Vedic teachings will make people aware of the nature of life. In other words, people will become more sincere in living life and control themselves so that they are always devoted to God. Therefore, humans need to study the Vedic scriptures and other literary works to strengthen beliefs about the world and life and its nature, as well as sraddha and devotion to Ida Sang Hyang Widhi Wasa.

B. SUSILA

By definition, morality is a good deed/behaviour. Good behaviour or deeds referred to here, immoral behaviour, in this case responding to the Covid-19 pandemic, is good behaviour or deeds that can avoid Covid-19 disease. By referring to Adnyana's opinion (Adnyana, 2020), which is from a spiritual aspect, seeing one of the teachings of Hinduism can be done by practising the teachings of Nawa Widya Bhakti, which are contained in Bhagavata Purana VII.5.23. Nawa Widya Bhakti is nine types of devotion before Ida Sang Hyang Widhi / God Almighty, which are described as follows (Suratmini et al., 2019):

1. Sravanam.

Sravanam means devotion to God by reading and listening to quality matters such as religious lessons/lectures, religious stories, religious songs, and reading holy books.

2. Kirtanam.

Kirtanam means devotion to God by singing religious holy songs or holy songs that glorify the greatness of God with full understanding and sincere devotion and truly animate the contents of the song.

3. Smaranam.

Smaranam means the way to be devoted to God by always remembering Him, remembering His name, and meditating. Each of our senses enjoys something; always

remember that all of it is a gift from God Almighty. A special way to always remember Him is by chanting one of His titles, "Om Namah Siva Ya", which is recited repeatedly (mantra chant).

4. Padasevanam.

Padasevanam means giving service to God Almighty, including serving and helping His various creatures.

5. Arcanam.

Arcanam means devotion to God by worshipping His majesty.

6. Vandanam.

Vandanam means devotion to God by performing prostrations and devotions.

7. Dhasyam.

Dhasyam means devotion to God by serving Him in the sense of wanting to serve those who need help with full sincerity.

8. Sukhyanam.

Sukhyanam means seeing God Almighty as a true friend who provides help when in danger.

9. Atmanivedanam.

Atmanivedanam means devotion to God by submitting oneself completely to Hyang Widhi. One who performs devotional service in this way will do everything as an offering to God.

The behaviour/actions of the Hindu community must also follow the rules contained in the Joint Decree of the Bali Province PHDI and the Bali Province Traditional Village Council (MDA) Number: 020 / PHDI-Bali / III / 2020 and Number: 04 / SK / MDA-Bali Prov / III / 2020 regarding the Provisions for the Implementation of the Panca Yadnya Ceremony and/or Traditional Activities in the Status of the Covid-19 Pandemic in Bali, with due regard to point (d) regarding the Implementation of the Panca Yadnya Ceremony to postpone all Panca Yadnya ceremonies that are *ngwangun* (planned) like *melaspas*, *ngenteg linggih*, *ngaben*, *ngaben massal*, *mamukur*, *maligia*, *Rsi Yadnya* (*padikshan*), as well as other *ngwangun* works, such as "teaching, *nyegara-gunung*" and others until the deadline for the Covid-19 pandemic status to be revoked.

Taking into account that the ceremony in a larger mass should be stopped for a while until the deadline for the withdrawal of pandemic status to break the chain of the spread of Covid-19.

By looking at the economic situation that has stalled and several people, especially in Bali, have to be affected by this pandemic. Based on sources quoted from *tribunbali.com*, that the economy in Bali was very hard hit because 54-58% was contributed from the tourism sector. The decline in foreign tourist arrivals until May 2020 for international tourists reached minus 44.23%, and domestic tourists reached minus 35.27%, which resulted in the layoff of 1,321 employees in Bali and more than 55 thousand being laid off (*Bali.tribunnews.com*, 2020). Seeing this phenomenon, Hindus need to grow their souls so that they can give gifts to others. The main purpose of giving *punia* is to develop human mentality as a manifestation of the implementation of *vairagya* teachings (the teaching of one's detachment from matter/material, which aims to satisfy human sensuality). The obligation to give *punia* is fundamentally based on the teachings of *Tat Twam Asi* and *Vasudhaiva Kutumbakam* (all beings are brothers). By living and understanding the teachings of *Tat Twam Asi* and *Vasudhaiva Kutumbakam*, good relationships can be established between people, helping poor people, so that a harmonious life can be realized (*Phdi.or.id*, 2016). In the *Sarasamuccaya* 169 sloka states the following (*Kajeng, et al*, 2005):

Na mat ana Kasyacit pratipadyate kincit ribbon,
danapathyodano jantuh svakar-maphalamacnute.
Meaning:

Whoever gives *punia* donations will himself enjoy the fruit of his reward and virtue.

In the *Sarasamuscaya* sloka 262, it is stated that people can take advantage of the income they earn, namely:

Ekenamcena dharmathah kartavyo
bhutimicchata, ekenamcena kamartha
ekamamcam vivir ddhayet.

Meaning:

Wealth should be divided into three. One part is for attaining dharma (*beriyadnya* or giving *punia*), one part is for fulfilling *kama*

(clothing, food, shelter, entertainment, and health), and the other is for savings (investment) or business capital to be developed again”.

In Manawa Dharmasastra 1.86, it is explained that punia funds were very important in the role of Kali Yuga (Pudja & Sudharta, 1995). It is stated in verse:

Tapah para kerta yuge, tretayam jnyana mucyate. Dvapare yadnyavaivahur. Daan amekam kali yuge.

Meaning:

The implementation of strict penance (tapa) is a virtue during the Satya yuga, knowledge of the Self (jnana) in the treta yuga, the performance of religious sacrifices (yajna) during the dvapara yuga period, and doing alms (danam) during the kali yuga”.

In Sarasamuscaya (Kajeng et al., 2005), the types of giving punia funds are divided into three, namely village punia funds, namely gifts in the form of the place, village or land used for public interests; religious punia funds, namely punia funds in the form of religious teachings, science and others that cause other people to become smarter and have morals, and drewya punia, namely punia funds in the form of assets that are needed. By looking at these three verses, giving punia is one of safeguarding the assets owned so that Hindus don't need to be afraid of making punia donations because it has been explained in the books of Sarasamuscaya and Manawa Dharmasastra. By conducting punia funds, especially during this pandemic, will ease the burden on others affected by the pandemic. There are three types of punia funds in the workshop, namely village punia funds, religious punia funds, and drewya punia funds. It is emphasized in the Manawa Dharmasastra that implementing punia funds played a very important role in the Kali Yuga era. By implementing punia donations, the person who implements punia donations will get the reward or fruit of this karma.

C. UPACARA

Events or ceremonies, or rituals in Hinduism in Bali are synonymous with Banten. In addition to the function of offerings as cleaning and maintenance, the meaning of symbols of offerings are as follows (Subagiasta, 2006):

1. Express gratitude to God Almighty and His manifestations.

2. Giving offerings to Ida Hyang Widhi Wasa as a form of sincere devotion for giving all kindness, giving the path of dharma and the way of happiness.

3. Awakening the spiritual, mental, moral, and holy spirit of Hindus.

4. Unite and have a holy relationship with God Almighty through the offerings media which consists of several stitches which are at the same time as the presence of Ida Hyang Widhi Wasa before humanity.

5. Perform self-purification or eliminate all kinds of obstacles (wighna), defilements (asucih or pataka /mala/papa).

6. Asking and worshipping God through the means of offering according to the type of ceremony being performed and based on the respective holy days.

7. As a symbol of apology to God Almighty.

8. As a symbol of fostering a good relationship between humans and God, a harmonious relationship with fellow humans, and a harmonious relationship with the environment.

9. As a symbol for the achievement of mankind's goals in scale and abstract. In the book of Rg.Veda, the verse regarding yajna, which aims to achieve prosperity, is explained in verse Yajurveda (XVII.50) (Titib, 1996), which is as follows:

Udenam uttaram naya agne ghrtena huta Rayasposena sam srja prajaya ca bahum krdhi.

Meaning:

Yes, Sang Hyang Agni, raise the perpetrators of the yagnya higher and higher. Make him rich and make him someone who has many and prosperous children and grandchildren”.(Yajurveda XVII.50)

Based on Adnyana's opinion (Adnyana, 2020) that the ceremony/yagnya is part of a spiritual factor as an effort to balance oneself; Its function to the Covid-19 pandemic can be described as follows:

1. Making Offerings to the Bhutas.

In Ayurvedic scriptures, diseases caused by viruses, bacterias, or other microorganisms are called bhutaprani. So, in this case, we should make offerings to the bhutas as a form of

neutralizing energy in the form of segehan (simple form) at the household level. In the joint decree of PHDI Bali Province and Bali Province Traditional Village Council (MDA) Number: 026 / PHDI-Bali / IV / 2020 and Number: 06 / SK / MDA-Prov Bali / IV / 2020 concerning the Implementation of Nunas Ica and Ngeneng-Ngening Traditional Villages in Bali in the Situation of Gering Agung Covid-19 in one of the points of their decision so that all people in Traditional Villages together *ngayat / ngubeng* by offering offerings of offerings and *ngaturang segehan siye tangkih*. This implementation aims to maintain the harmony of nature, people, and Balinese culture. Talking about offerings, in the book *Panca Yadnya* (Compiler, 2000), it is stated that:

(a). *Upakara*-ceremonies that function as cleansing, for example, *byakala*, *prayascita*, *durmenggala*, *caru resi gana*, *panca kelud*, and so on. These ceremonies can be used as a prelude to a *yagnya*, cleansing a place, *Self* and others. In general, this ceremony is carried out in the courtyard of the object or temple and ends at the *jaba*, so after the ceremony, the garbage is thrown into the river or the sea.

(b). *Upakara*, which functions as the maintenance and cultivation of the *bhuta kala* and these creatures, for example, *segehan kepel*. *Segehan cacans*, *segehan agung*, *gelar sanga* and several types of *caru*. This ceremony can be used as a regular offering and accompanies each *yadnya*. In the *Bhagavadgita*, it is explained:

Patram puspam phalam toyam yo me bhattya prayacchati.

Tad aham bhaktyupahrtam asnami prayatatmanah.

Meaning:

Anyone who with prostration and devotional service to Me offers a leaf, a flower, a fruit, a sip of water, I accept as devotional offerings from a person with a pure heart (Pudja, 2004).

Based on the verse, the offerings are in the form of offerings, which are prioritized on how Hindus offer these offerings, how to obtain them, and are offered with a sincere

heart. So that whatever is presented with elements of culture and art in each region which is based on a sincere sense of sincerity, is interpreted as a form of devotion to *Ida Sang Hyang Widhi Wasa / God Almighty*.

2. Doing Self Cleaning / Cleaning

Doing cleaning on oneself is described in the *lontar Silakrama* which reads as follows:

Adbhir gatrani cudhayanti, where is satyena cudhayanti,

Widyatapobhyam bhrtatma, buddhir jnanena cudhyanti”.

Meaning:

The body is cleansed with water; the mind is cleansed with honesty; the spirit is cleansed with knowledge and asceticism; the mind is cleansed with wisdom.

By seeing this verse, it is necessary to cleanse or purify oneself, starting from the body, mind, spirit, and mind. In this way, the body and soul will be at ease and clean. Self-cleaning can be done by doing cleansing or washing on *Purnama* or *Tilem* or coinciding with the day of birth / *oton / weton*, which can be done at each house, house, or to the beach. The necessary facilities are adjusted to their abilities and needs. By carrying out this self-purification, it is hoped that clean seeds will emerge in the *Self* so that they are avoided from things that are bad/dirty, both in scale and in no time.

3. Awakening Soul Power (Atmansakti)

Awakening the strength of the soul can be done by praying with devotion to *Ida Sang Hyang Widhi Wasa / God Almighty*. The prayer uses the means of praying (flowers, water, fire, leaves) and is complemented by offering *canang sari* (on a simple level) to ask for the safety of oneself and the universe. Prayer is different from praying. Prayers are more formal, being prayed at anytime and anywhere. Prayers should be done diligently, on time wherever possible. In prayer, we worship *Ida Sang Hyang Widhi*; the gods and ancestors can be done individually or in groups, including with our children. Prayers for the people, in general, are asking Him for various things, while for someone who has advanced, fully surrender to *Ida Sang Hyang Widhi*. *Vaidhika purusam*, be an instrument of God, happened, and His will was done. This attitude is called *Prapatti*, total

surrender (Titib, 1996):

Arcata prarcata, priyamedhaso
arcata. Arcantu putraaka uta puram
na dharsnvarcata.

Meaning:

Worship, worship Him with all your heart. Yes, you lovers of knowledge, worship Him. Have the children also worship Him as an invincible (unwavering) sanctuary (Rig-veda VIII.69.8) (Titib, 1996).

Based on the verse, it is by worshipping Ida Sang Hyang Widhi Wasa with all your heart so that humans will be protected. Humans will be protected from all forms of things that endanger themselves and will have their hearts strengthened in the face of all trials. Also, as Hindus in Bali who in their daily lives are inseparable from the means of offering the ceremony, Hindus in Bali, in particular, should worship employing offering apart from the means of offering ceremony, so Hindus in Bali, in particular, should worship through offering. The simplest, namely canang sari. By performing prayers in a nitya and naimitika manner such as Purnama and Tilem, it can provide salvation to mankind. Even in Lontar Sundarigama (Suhardana, 2010), it is stated that mankind should perform prayers such as on holy days such as Purnama and Tilem, as the payogan day Hyang Candra (Purnama) and payogan Hyang Surya (Tilem) by offering devotion using canang genten, lengawangi, buratwangi, canangsari, canang pengeresikan, canang payas, and segehan.

In Lontar Tuter Chandrabherawa, there was a debate between Prabu Chandrabherawa and Sang Yudhistira regarding the implementation of the main religious teachings. Prabhu Chandrabherawa adheres to the teachings of Yoga Sanyasa, while Sang Yudhistira adheres to the teachings of Karma Sanyasa. The teachings of Sanyasa Yoga are to do meditation, yoga, meditation. Whereas in the teachings of Karma, Sanyasa is by doing yagnya (Wulandari, 2019a). Even though there are differences, the two teachings teach mankind that in any way will lead mankind to the path of liberation. Likewise, with the yagnya path, although it is

seen by means that if it is seen materially, it costs a lot of money, performing the yagnya or religious ceremonies is the path of liberation to Ida Sang Hyang Widhi Wasa.

The Hindu Council through PHDI Bali Province, the Traditional Village Council (MDA), and the Forum for Religious Harmony (FKUB) provide rules for carrying out a religious ceremony, including postponing various forms of ceremonial activities that involve many people such as ngaben massal, mamukur, Rsi Yadnya, maligia, ngenteg linggih, student-teaching, and so on which involve many people. If there are Hindu manners who died because of Covid-19, they should be cremated / unconscious here by paying attention to health protocols. Meanwhile, if the Hindu manor who died not because of Covid-19 could be buried, then passed out, cremated according to the agreement of the customary village with due observance of health protocols. Besides, the holy place is to provide a place for washing hands, hand sanitiser, Hindu manners to use masks, and not to travel when in unhealthy conditions.

IV. CONCLUSION

Based on the discussion that has been described, this paper can be concluded that it is important to strengthen religious belief during the Covid-19 pandemic, one of which is through the teachings of the Three Basic Frameworks of Hinduism. Strengthening faith through tattwa teachings is to make people realize that everything that happens in this world is His will. In a moral order, humans should act or behave that has a positive impact on themselves through Nawa Widya Bhakti and has a positive impact on others through the teachings of punia funds, given that many people have lost their jobs due to the pandemic. In the order of events/rituals/ceremonies, it can be concluded that in Hinduism, the term world is not familiar. In this case, to balance the Sakala and noxious worlds is to carry out ceremonies at the household level to the village level following a joint decree with PHDI. This letter was made to balance the universe (microcosm and

macrocosm) to create a prosperous life both physically and mentally.

REFERENCE

- Adnyana, I. K. (ITB). (2020). Webinar Harmoni Ayur Weda dalam Mengatasi. *Harmony with Ayurveda The Science of Life*.
- Bali.tribunnews.com. (2020). Perekonomian Bali Terpukul Akibat Pandemi Corona BI Perlu Sumber Ekonomi Baru Selain Pariwisata. Retrieved from <https://bali.tribunnews.com/2020/05/19/perekonomian-bali-terpukul-akibat-pandemi-corona-bi-perlu-sumber-ekonomi-baru-selain-pariwisata>.
- Kajeng, dkk, I. N. (2005). *Sarasamuscaya*. Surabaya: Paramita.
- Kompas.com. (2020). Dampak Pandemi Virus Corona pada Lingkungan, Polusi Udara Global Turun. Retrieved from <https://www.kompas.com/sains/read/2020/03/17/190300123/dampak-pandemi-virus-corona-pada-lingkungan-polusi-udara-global-turun?page=all>
- Penyusun, T. (2000). *Panca Yadnya*. Denpasar: Pemerintah Provinsi Bali.
- Phdi.or.id. (2016). Merintis Model Dana Punia. Retrieved from <https://phdi.or.id/artikel/merintis-model-dana-punia>
- Pudja, G. (2004). *Bhagavadgita*. Surabaya: Paramita.
- Pudja, G., & Sudharta, T. (1995). *Manawa Dharmasastra (Manu Dharma Sastra)*. Badung: Pemerintah Daerah Tk. II Badung.
- Subagiasta, I. K. (2006). *Tattwa Hindu bagi Pandita dan Pemangku*. Surabaya: Paramita.
- Sudarsana, I. K. (2017). Konsep Pelestarian Lingkungan Dalam Upacara Tumpek Wariga Sebagai Media Pendidikan Bagi Masyarakat Hindu Bali. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 2(1), 1. <https://doi.org/10.15575/rjsalb.v2i1.1934>
- Sugiyono. (2010). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Suhardana, K. . (2010). *Sundarigama: Sumber Sastra Rerahinan Hindu seperti Galungan, Kuningan, Purnama, Tilem, dan Lain-Lain*. Surabaya: Paramita.
- Suratmini dkk, N. W. (2019). *Dharmika 2b*. Denpasar: Tri Agung.
- Sutriyanti, N. K. (2020). Teknologi e-Learning dalam Pengembangan Nilai-Nilai Karakter Peserta Didik di Masa Pandemi Covid-19. In *COVID-19: Perspektif Pendidikan*.
- Titib, I. M. (1996). *Veda Sabda Suci (Pedoman Praktis Kehidupan)*. Surabaya: Paramita.
- Wulandari, I. A. G. (2019a). Lontar Tujur Candrabherawa : Perspektif Pendidikan Agama. *Yoga Dan Kesehatan, II*(Juni). Retrieved from <http://ejournal.ihdn.ac.id/index.php/jy/article/view/1552>
- Wulandari, I. A. G. (2019b). Nilai-Nilai Pendidikan Karakter dalam Buku Lumut-Lumut Watulumbang. *Guna Widya: Jurnal Pendidikan Hindu*, 6 (September), 6–12. Retrieved from <http://ejournal.ihdn.ac.id/index.php/GW%0ANILAI-NILAI>

REGULATIONS:

- Surat Keputusan Bersama PHDI Provinsi Bali dan Majelis Desa Adat (MDA) Provinsi Bali Nomor: 026/PHDI-Bali/IV/2020 dan Nomor: 06/SK/MDA-Prov Bali/IV/2020 tentang Pelaksanaan *Nunas Ica* dan *Ngeneng-Ngening* Desa Adat di Bali dalam Situasi Gering Agung Covid- 19
- Surat Keputusan Bersama PHDI Provinsi Bali dan Majelis Desa Adat (MDA) Provinsi Bali Nomor: 020/PHDI-Bali/III/2020 dan Nomor: 04/SK/MDA-Prov Bali/III/2020

- tentang Ketentuan Pelaksanaan Upacara *Panca Yadnya* dan/atau Kegiatan Adat dalam Status Pandemi Covid-19 di Bali
- Surat Keputusan No.037/PHDI-Bali/VI/2020 tentang Upacara *Penebusan Gering Lara Melara*.
- Surat Edaran PHDI Pusat No. 312/SE/PHDI Pusat/III/2020 tentang Pedoman Perawatan Jenazah dan Upacara Pitra Yadnya bagi Jenazah Pasien Covid-19.
- Surat Edaran Bersama PHDI Provinsi Bali dan MDA Provinsi Bali tentang Pembatasan Kegiatan *Panca Yadnya* dan Keramaian di Bali dalam Situasi Gering Agung Covid-19
- Surat Edaran FKUB Provinsi Bali tentang Pengaturan Kegiatan Keagamaan dan Keramaian di Bali dalam Situasi Pandemi Covid-19.