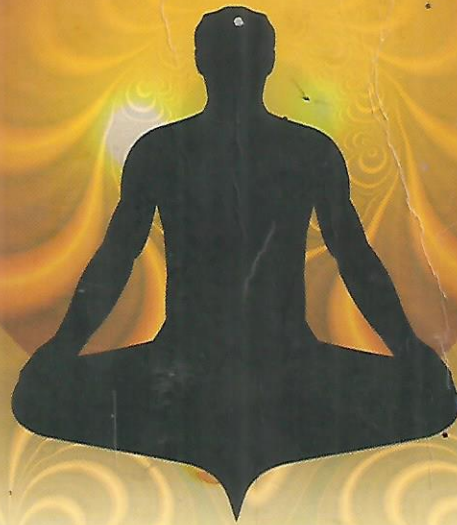


GLOBAL SPIRITUALISM



Editor :

Dr. Basavaraj P. Siddhashrama



GLOBAL SPIRITUALISM

(Vol. 6, No.2, 2007)

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GLOBAL SPIRITUALISM

(A Collection of selected papers presented in the 1st Conference of the International Congress of Yoga and Spritual Science (ICYS), 6th Conference of The International Congress of Social Philosophy (ICSP) and 2nd Conference of Karnatak Darshan Parishat (KDP) held at Karnatak University, Dharwad on the occasion of Silver Jubilee Celebration of P.G. Department of Yoga Studies, K.U.D. India from 10-12 June, 2007

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FROM THE EDITOR'S DESK

Karnatak University is the first University in the state and second to entire country which has started the Department of Yoga Studies and running several courses in Yoga Studies since 1976. The department and the authorities of University have decided to conduct the Silver Jubilee Celebration of the Dept. on Global level by conducting 1st Conference of The International Congress of Yoga and Spiritual Science (ICYS), 6th Conference of The International Congress of Social Philosophy (ICSP) and 2nd Conference of Karnatak Darshan Parishat (KDP).

Yoga and Philosophy are interwoven in the Indian culture since Philosophy is theory and Yoga is its application (ಸಾಂಖ್ಯ ಯೋಗೋಪ್ಪಥಗ್ಬಾಲಾ ಪ್ರವದಂತಿ ನ ಪಂಡಿತಾ : ಗೀತಾ). Against the backdrop of globalization, the relevance of the Indian culture can be immediately realized given the increasing divorce between the Philosophy and Yoga, theory and practice. Hence the combination of Yoga and Philosophy Conferences

As an inseparable item of the agenda of the Conferences, a volume entitled **Global Spiritualism** (Vol.II) is being published. We have also published and released 5 volumes at each inaugural functions of earlier 5 Conferences of ICSP and KDP. Infact this is the only Forum in the globe which releases the volume containing full length papers (selected) at the inaugural function itself with the intention to spread Socio-Spiritual Philosophy of the Congresses to the larger sections of the learned public.

The objective of Conferences is to analyze what is operating at the root of the great emotional, socio-psychological turmoil leading to the international crises which have brushed aside the prospect of establishing peace which is a must if Humankind has to survive on this planet. In this volume outstanding scholars from all over the World have presented their views regarding how the existing cultural, technological, socio-economic, socio-psychological, Yogic resources be humanized and utilized to create human beings with an internal integrity and self-actualization to establish harmony and peace all around.

Serious attention is given in this volume the changes required within human being as well as international relations. Themes of the International Congress of Yoga and Spiritual Science are: Philosophy of Yoga; Science of Yoga; Applied Yoga-Vethathirian Philosophy, Yoga Culture & Future of Mankind. Themes of the International Congress of Social Philosophy are: Social Philosophy and India: President Abdul Kalam's vision 2020, Social Philosophy and World order; Globalization and Social Philosophy; Social Philosophy and Humane International Order. The themes of Karnatak Darshan Parishat are: ದಕ್ಷಿಣ ಭಾರತದ ಸಂತರ ದರ್ಶನ, ಯೋಗ, ಅನುಭಾವ ಮತ್ತು ವಿಶ್ವಶಾಂತಿಗೆ ಅವರ ಕೊಡುಗೆ. This Volume is a collection of selected papers contributed by scholars on the above themes. ICYS, ICSP and KDP are not responsible for the views expressed by the authors in this volume.

I profusely thank Dr. M.C.Valandikar, Dr. M.S Arer, Ms. Vidyavati Appannavar, Dr.Raghavendra and Mr.Jnanamurthy Siddhashrama, for their assistance. I also thank Mr. Sunil Surve (prop.of Vaishnavi Printers) for his neat and quick printing.

I hope and wish that the Volume will reach the larger sections of the society to save the mankind.

Dt : 28- 05- 2007

Professor B.P. Siddhashrama

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◆ Ida Bagus Putu Suamba

1. Introduction

Bali, a small beautiful island comprises the archipelago of Indonesia, has successfully preserved Indian culture till the present day when the entire surrounding region has come to be dominated by the Semitic traditions like Islam and Christianity. The interaction between the two perhaps started in the beginning of Christian era. Bali-Hinduism, an offspring of Indian culture, here does not only produce a distinctively rich and composite culture but most importantly it is still a living religion professed by the people of Bali. It is a unique and peculiar type of Hinduism, which can not be found elsewhere.

As long as Hinduism, as a religion and a way of life, is concerned the ultimate goal of life gets the utmost importance in the self-realization. The pursuit of *purusārthas* is aimed at taking the quality of an individual being to the higher plane by following the *sādhana* prescribed in the *sāstras*. As *sādhana* is viewed as a spiritual discipline, the role of *yoga* is inevitable.

This paper tries to discuss (1) some salient features of Bali-Hinduism, as the basis on which its *yoga* tradition can be understood in a proper way; (2) to look at the significance of *yoga* in Balinese tradition in which rituals are very elaborate; and (3) to see its role played in self-transformation to reach their ultimate goals of life.

◆ Ida Bagus Putu Suamba

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Bali-Hinduism: General Features

What is termed as "Bali-Hinduism" (in local term called "*Agama Bali*") is basically an offspring of Hinduism as prevalent in its mother land, India (*Bhārata*). The basic teachings of Bali-Hinduism are based on *Upanishad* and *Vedic* literatures, *Agamas*, *Tantra*, and *Vajrayāna* sect of Hinduism. These thoughts have emerged altogether and formed a unique type of synthesized Hinduism with its *Siddhāntic* character. Hence, this type of Hinduism is a kind of *Saivism* on which *Siva* is considered as the highest principle. The judgment is mainly based on the analysis of character content of the Sanskrit-Old Javanese philosophical texts (called *Tutur*), and also inscriptions produced during the hegemony of Hindu rulers both in ancient Java and Bali. These texts are very much similar in content and related to *Agama sàstras* of Southern India, where *Saiva Siddhānta* is prevalent. It is monism with a dualistic undertone. Dr Sudarshana Devi Jagad, who has edited and translated the *Wrhaspati Tattwa*, and cited by H.C. Srivastava opines, "although monistic in its dichotomy of a *Cetana* and *Prakriti*, it (*Saivism* of Bali) appears roughly corresponds with *Sāṃkhya* system". Srivastava further states that it appears to be correct appreciation of *Saivism* in Bali, because the *Wrhaspati Tattwa* says that there are three distinct forms in which God manifests himself: *Parama Siva* (the highest-absolute-dual form), *Sadā Siva* (*bhedābheda*) and *Siva* (*bheda* or dual). The *Prasanga Kosa* and *Dangdang-Bangbungalan* also confirm this philosophy. *Parama Siva* is *sadchidānand* and is the *Brahman* of the *Vedānta*. *Sadā Siva* is the source of *Chatussakti*, *Trisakti*, ten *Bijas*, ten aspects — *Panca Prāṇa* and *Panncaśāra*. From the *Mayāsivatattva* emerges *Siva* — the *Parama Atmā* and individual *Atmā*, the *Sakala* from *Mahesa*, the third level manifestation. These three aspects of Lord *Siva* is called *Tri Purusa*, which are worshipped in three equal shrines of *Padmāsana* at the national temple of Bali called *Besakih* at the bottom of Agung Mountain around 60 kilometers Northeast capital city of Denpasar.

The understanding of Bali-Hinduism is based on the Sanskrit-Old Javanese texts as well as Balinese literatures. This framework tries to categorize those teaching contained in the *sàstras* for the sake of common

man, so it is easier for them to understand and practice them. Accordingly, it can be seen from its ethics (*susila* or *sāsana*), rites (*yajna*, *kriyā*), and knowledge (*jñāna*, *tattva*). To understand the religious life of Bali-Hinduism this framework should be kept at the background, where ethics (*sāsana*), rituals (*yajna*) and *yoga* are considered as the practical aspects of religion, while knowledge (*jñāna*) of the Supreme Principle is the core of its teaching. In other words, ethics as well as rituals are coherently emanated from the *tattva*. It is within the framework of Supreme Principle (*tattva*) one has to make sense of ethics (*sāsana*) — practical code of conduct and ritualistic modes of action (*yajna*) in systematic manner is a theory on the one hand and appropriate action corresponding to those theories is a *yoga* on the other. Situational ethics is a perfect blending of theory and practice but for which insight into principles behind is required. Hence *tattva* is Supreme insight understanding of reality that is required. All of them blend together to form religious tradition of Bali-Hinduism. The case is similar with the teachings of *Saiva Siddhānta*, as found in the state of Tamil Nadu in South India. However, in the Old Javanese literature, the contents are not classified in these categories, though it covers *jñāna pāda* in its explanation of the absolute and its manifestations. These categories are contained in different texts in a rather unsystematic manner of presentation. The teachings of ethics of Hinduism in Bali are prescribed in a body of literature called *sāsana*, e.g. *Siva Sāsana*, *Wrati Sāsana*, *Slokāntara*, *Sārasamuccaya* etc. This *sāsana* is said to be the basis from which a *sādhaka* or a lay man proceeds to a higher level. Rituals or *yajnas* are prescribed in the voluminous body of literatures called by different names, which cover both religious and secular matters. It covers *Pancamahāyajnas*, i.e. *Devayajna*, *Pitryajna*, *ṛṣiyajna*, *Manusyayajna*, and *Bhutayajna*. Within this class of literatures it can be grouped secular matters, like agriculture, astronomy, astrology, sexology, dance, literature, medicine, etc. It is perhaps the biggest body of literature of Hinduism in Indonesia. To undertake any rituals, one should observe ethics and practice accordingly; otherwise there will be no point in performing any *pujas*. Knowledge (*tattva*, *jñāna*) of *Siva* or *Sivatattva* expounds the core of the teachings. It prescribes in a class of literature called *tattwa* or (*Tutur* in Old Javanese), which expounds metaphysical

such as the nature of *Siva*, His aspects in connection with *Mâyâ*, evolution and involution of the cosmos, the mystic sacred syllable *OM*,

Yoga: Means and Goal

I am aware that *yoga* of *Brahmanical* traditions and that of Jainism and Buddhism are not the same traditions. Rather there are various *yoga* systems of ancient philosophical traditions, yet by the word '*yoga*' what most of them attempted to understand is a synthesis of body and mind, thought and attention, etc.

Yoga is perhaps the only one Indian philosophical school of thought which can unanimously be accepted by all other Indian systems of thought. In the *Saiva Siddhanta*, as it is directed to the union of *jiva* with *Paramasiva*, it is called *Siva Yoga*, which is basically a *kunôalini yoga* in addition to *chandra* and *pariyaiga yoga*. It is a form of synthesis of *yoga* systems of *bhakti*, *kriyâ*, and *jnâna*. Hence, it respectively corresponds to the heterogeneity of aspirants to practice.

In the context of Indonesian *Saiva Siddhanta*, which is the core of Hinduism in Indonesia, *yoga* has the highest position. *Yoga* is the path through which *jiva* realizes his nature approaching the Lord *Siva*. Hence, *yoga* is the path of emancipation and yet at the same time is the goal. It is the union between *jiva* and *Paramasiva* is done through *yoga*, i.e. *yoga* as it is prescribed in the *tattva* texts. The appearance of the word '*yoga*' in those texts are high in addition its compound, like *yogendra*, *yogisvara*, *nistayoga*, etc. *Siva* himself is actually a great *yogi*, hence it is called *yogisvara*. *Arjuna Wivâha*, a *kāvya* (*kakawin*) work of Javanese by Mpu Kânva (1035 A.D.) testifies that the Lord, *Paramasiva* is like fire in wood, butter in curd. He will really appear before the one whose mind is firm and steady concentrating his consciousness on Him. When the mind is purified by knowledge and calmed through *yoga*, it is like clear and calm water in a vessel which can reflect the moon.

What is then *yoga*? What is its position in the practice of Hinduism? The existence of *yoga* is always associated with the other parts of

the teachings, namely ethics (*sāsana*, *susila*), rituals (*yajnas*) and knowledge (*tattwa*, *jñāna*). Only then the role of it can be conceived in a comprehensive way. *Yoga* penetrates all ways, giving spirit and directing it to its goal. Owing to the ultimate goal of life, that is *moksa*, then, all paths prescribed in the *sāstras* are aimed at reaching *moksa* as the *mahā puruṣārtha*. Then everything is considered as *yoga* by keeping in mind the heterogeneity of the people irrespective of the difference in age, gender, caste, creed, etc. When one takes *sāsana*, he is basically following the path of *yoga* as the very foundation of *yoga* is *yama* and *niyama*. This is perhaps the reason why the *tattwa* texts mention only six limbs of *yoga* (*sadaṅga yoga*), instead of *astaṅga yoga* as contained in the *Yoga Sutra* of Patanjali. The same happens in *Saiva Siddhānta* in South India, there is a mention of the members of *yoga* as six, and hence it is called *sadaṅga yoga* as stated by Helene Brunner. The typical *āgamic* list comprises of six *aṅgas*: *pratyāhāra*, *dhyāna*, *prāṇayāma*, *dhāraṇā*, *tarka* (or *viksana*), *saṁādhi* — with the eventual replacement of *tarka* by *āsana*. It is pertinent to note when *yoga* is to be understood from action (*kriyā*) aspect of *Saiva* religion.

It is seen when one perform any *yajnas* — works either for religious or secular purposes; he or she is performing *yoga*. It is basically *yoga* in action rather *yoga* of action, that is doing any *yajnas* rituals or any work that is performed with full concentration, dedication, devotion for the sake of well being and it is performed as a worship to the God within the human beings or creatures. When one is seeking for the true knowledge of reality, he is performing *yoga*, because knowledge can be reached only through pure heart, calm mind, and concentration to reach the highest truth by reasoning, acting, contemplating and devotion. Hence, any efforts attempted by the *bhaktas* in their spiritual journey are basically a form of *yoga*. In other words, *yoga* in Balinese tradition is a *Siva Yoga* that is a synthesis of various paths leading the devotees (*bhaktas*) to experience self transformation and self realization in order to reach Sivahood (*Sivapāda*). Rituals (*yajnas*) performed should be viewed in this perspective, otherwise any rituals performed will be meaningless. For a more advance seeker like the one who is given *dikṣa* by his *guru* (master), the type of *yoga* practiced is not again the same with the common people. *Dikṣa* here means

aspects, such as the nature of *Siva*, His aspects in connection with *Mâyâ*, the evolution and involution of the cosmos, the mystic sacred syllable *OM*, etc.

1. *Yoga*: Means and Goal

I am aware that *yoga* of *Brahmanical* traditions and that of Jainism and Buddhism are not the same traditions. Rather there are various *yoga* systems of ancient philosophical traditions, yet by the word '*yoga*' what are meant of them attempted to understand is a synthesis of body and mind, thought and attention, etc.

Yoga is perhaps the only one Indian philosophical school of thought (*darśana*) which can unanimously be accepted by all other Indian systems of thought. In the *Saiva Siddhānta*, as it is directed to the union of *jīva* with *Siva*, it is called *Siva Yoga*, which is basically a *kunôalini yoga* in addition to *tesari*, *chandra* and *pariyaiga yoga*. It is a form of synthesis of *yoga* comprising of *bhakti*, *kriyâ*, and *jñâna*. Hence, it respectively corresponds with heterogeneity of aspirants to practice.

In the context of Indonesian *Saiva Siddhānta*, which is the core of Hinduism in Indonesia, *yoga* has the highest position. *Yoga* is the path through which *jīva* realizes his nature approaching the Lord *Siva*. Hence, *yoga* is the path of emancipation and yet at the same time is the goal. It is said that the union between *jīva* and *Paramasiva* is done through *yoga*, i.e. *Sadaiga Yoga* as it is prescribed in the *tattva* texts. The appearance of the word "*yoga*" in those texts are high in addition its compound, like *yoganidra*, *yogisvara*, *nistayoga*, etc. *Siva* himself is actually a great *yogi*, hence it is called *yogisvara*. *Arjuna Wivâha*, a *kāvya* (*kakawin*) work of Old Javanese by Mpu Kânva (1035 A.D.) testifies that the Lord, *Paramasiva* is like fire in wood, butter in curd. He will really appear before the one whose mind is firm and steady concentrating his consciousness on Him. When the mind is purified by knowledge and calmed through *yoga*, it is like clean and calm water in a vessel which can reflect the moon.

What is then *yoga*? What is its position in the practice of Hinduism in Bali? The existence of *yoga* is always associated with the other parts of

the teachings, namely ethics (*sāsana*, *susila*), rituals (*yajnas*) and knowledge (*tattwa*, *jñāna*). Only then the role of it can be conceived in a comprehensive way. *Yoga* penetrates all ways, giving spirit and directing it to its goal. Owing to the ultimate goal of life, that is *moksa*, then, all paths prescribed in the *sāstras* are aimed at reaching *moksa* as the *mahā puruṣārtha*. Then, everything is considered as *yoga* by keeping in mind the heterogeneity of the people irrespective of the difference in age, gender, caste, creed, etc. When one takes *sāsana*, he is basically following the path of *yoga* as the very foundation of *yoga* is *yama* and *niyama*. This is perhaps the reason why the *tattwa* texts mention only six limbs of *yoga* (*sadaṅga yoga*), instead of *astaṅga yoga* as contained in the *Yoga Sutra* of Patanjali. The same happens in *Saiva Siddhānta* in South India, there is a mention of the members of *yoga* as six, and hence it is called *sadaṅga yoga* as stated by Helene Brunner. The typical *āgamic* list comprises of six *āngas*: *pratyāhāra*, *dhyāna*, *prāṇayāma*, *dhāraṇā*, *tarka* (or *vikṣana*), *saṁādhi* — with the eventual replacement of *tarka* by *āsana*. It is pertinent to note when *yoga* is to be understood from action (*kriya*) aspect of *Saiva* religion.

It is seen when one perform any *yajnas* — works either for religious or secular purposes; he or she is performing *yoga*. It is basically *yoga* in action rather *yoga* of action, that is doing any *yajnas* rituals or any work that is performed with full concentration, dedication, devotion for the sake of well being and it is performed as a worship to the God within the human beings or creatures. When one is seeking for the true knowledge of reality, he is performing *yoga*, because knowledge can be reached only through pure heart, calm mind, and concentration to reach the highest truth by reasoning, acting, contemplating and devotion. Hence, any efforts attempted by the *bhaktas* in their spiritual journey are basically a form of *yoga*. In other words, *yoga* in Balinese tradition is a *Siva Yoga* that is a synthesis of various paths leading the devotees (*bhaktas*) to experience self transformation and self realization in order to reach Sivahood (*Sivapāda*). Rituals (*yajnas*) performed should be viewed in this perspective, otherwise any rituals performed will be meaningless. For a more advance seeker like the one who is given *dikṣa* by his *guru* (master), the type of *yoga* practiced is not again the same with the common people. *Dikṣa* here means

empowerment to remove the *malas* (impurities) inherited in oneself. The *siddhas* in Tamil tradition reject idol-worship of any deity in temple-devotion. Yet, they believe in the Supreme Abstraction called as 'That' or 'It'. In the words of T.N. Ganapathy, "Tamil *Siddhas* insist on the supreme importance of *jnàna* and they do not emphasize *bhakti* as the method of realization. In *bhakti* the heart weeps for what is lost whereas in *jnàna* the spirit delights in what it has found. Hence, in the Tamil *Yoga siddhas* are critical about idol-worship and religious practices"

4. The Place of *Yoga* in Rituals

Similar with practices of religion in Southern Saivism, Bali-Hinduism is very rich in rituals and its elaborate. The practice of *Pancamahàyajnas* — as also elucidated in *Catur Vedas* — is still prevalent in its ways blended with local cultures.

To understand the position of *yoga* in this ritualistic religion, there are some important concepts that should be understood first as they are also prescribed in the *sàstras*, i. e., *tattva* texts. Those are *manóala*, *arcana*, *yantra*, *mudrà*, *mantra* are terms which are very much associated with *Tāntrism*. In other words, *tattva* texts seem to be significantly influenced by *Tāntrism*. *Mantras* themselves are of various types. These consist of *nama mantra*, *bija-mantra* and *pranava-mantra* (*OM*), etc. The order of self transformation is from the gross (*sthula*) to the subtle (*suksma*), i.e., from *yantra* to *pranava*. Every act of worshipping followed by the element or instrument involved in such worship can be viewed in terms of this order.

When one intends to communicate or worship God in their spiritual journey, he needs *manóala*, i.e. a concentric place where one puts the object of worship (or *bindhu*) in the center of it. A complex of temple can be viewed as a *manóala*. In the context of temple either public or private one, it is clear that every shrine of temple in Bali is erected inside a square place, divided into three parts, i.e. *uttama manóala*, *madhya manóala* and *manota manóala* in respect to its sacredness. In here the people worship the Lord with its elaborate details having either a form (determinate) or formless (indeterminate sense). This is called *arcana*, that is the act of worshipping the chosen deity. At this step, ethics becomes crucial and

inevitable to attain the sancity and holiness of the things or objects — either concrete or abstract — used in the act of worshipping. Hence, one chooses an object of concentration which is called *yantra*. What is *yantra*? *Yantra* is variously interpreted like the body and abode of deity, amulet, mental faculties, pure consciousness, doctrinal intricacies, microcosm of human body and so on. A *yantra* is basically a graphic presentation involving geometrical designs. *Yantras* are generally classified into two types: (1) devices for worship (*pujana-yantras*), and (2) devices for protection (*raksha-yantras*). The former is deity-specific (*devatā nirdista*), each divinity having a *yantra* of its own, the latter is more general in character, and are meant to provide protection from a verity of ills and dangers in addition to curative *yantras*. In the context of Bali-Hinduism *yantra* signifies various types of offerings made with different materials, like various types of flowers, leaves, grain, rice, cereals, curd, honey, incense, water, fire, cloth, various types of animals, etc. which are all arranged and prepared in a way that is considered to be an auspicious way of forming a colorful, attractive and beautiful *yantra*. They, then are placed either inside the shrine or outside within the temple compound. These are the very basics of any offerings (in Balinese called "*banten*") to be offered to the deity. Thence, this *banten*, in essence, is a representation of cosmos and acts as *pujana yantra*. Rao further in this context states that *yantra* is looked upon as the entire universe in miniature, and therefore, included in the representations are the eight directions, the guardians of the directions, the planets, the elements and the presiding divinities, simple figures (the point, straight line, cross, triangle, circle) are assigned symbolic significances, and are made to constitute complex figures (square, hexagon, pentagon double cross, stars, *svastika*, lotus, etc.), each representing a phenomenal process. The entire *yantra* with all its complex structure is to be viewed as the play-field of the deity who is represented at the central point (*bindhu*). Through it, the deity is invoked to reside and be there. Therefore, worships and requests for the grace of god are offered for the welfare of the community. The ritual worship enables the devotees to enter into this field and move to close proximity to the deity. Rao states that *yantra* has a *mantra* as its soul; and the deity is the soul of *mantra* (*Kaulāvali*). The entire *mantra* is condensed (or rather potentized) in the

seed-syllable (*bija-akshara*), which is the verbal form of the deity is actualized. From the seed syllable *mantra* evolves; from the *mantra* the *yantra* evolves. All extensions terminate in a point; and all verbalizations dissolve in a seed-syllable; and all thoughts end in the deity. There is thus a correspondence between the deity, the central point and the seed-syllable. There is also a correspondence between the *mantra*, the *yantra* and the dimensions of the devotee's consciousness. The most important sequence in both iconic and *yantra* worship is infusing vitality (*prāna-pratishthā*) without which the icon is a mere doll and a *yantra* a mere geometrical design. In Balinese tradition, the term used is '*deva-supratistha*' which is conducted by the officiating priest, a twice-born person (*dwijati*). Observing the connection between *yoga* and ritual as stated by Helen Brunner is that the *Saiva* ritual is through and through penetrated by *yoga*.

For more advanced spiritual seeker, like *dwija*, *sannyasin*, *yogi*, the worship is not again external, but internal. He does not use these instruments again, which is so elaborate, full of symbolism. Hence, the human body acts as a *yantra* where deities followed with *bija mantras* are placed according to its proper place in the organs. Body is neither tortured, nor pressed into minimal enjoyment but it should be used for higher spiritual level. It proceeds from *bhoga* to *yoga*. Through *bhoga* that is enjoyment, he practices *yoga*. Completing this, then comes *mudra*, that is posture of body, especially hand gestures performed by the priest at the time of leading and sanctioning the whole *yajna*. These are basically *yogic* exercises for spiritual attainment. Another meaning of *mudra* is cereals which are to be fried and consumed by the aspirant. Officiating a *yajna*, he, thence, is called *yajamāna*. The most important one is the chanting of *bija mantra* which according to *Siddhāntic* theology are basically forms of Lord *Siva*. Their body is basically *mantra*. *Pancaksara* and *Panca Brahmā* are regarded as the most sacred and powerful *bija mantra*. The utmost and at the same time the very core of all *mantra* is *Pranava (OM)* as also elucidated in *Upanisads*. Any *mantras* when they are chanted should be preceded by the chanting of this *Pranava (OM)*, otherwise there will no power of them. *Pranava* is Lord *Siva* himself. The body of *Siva* is *mantras* themselves and the very core of them is *Pranava (OM)*. Therefore, approach to Him is done by

representing Him with *mantras* and by chanting *mantras*. Human body (microcosm) and universe (macrocosm) composed of *mantras*, hence, they are represented by *mantras*. About mystical elucidation of these *mantras* are expounded in that body of literatures.

5. Conclusion

Yoga in Bali-Hinduism plays fundamental role in the self realization. Every act of approaching God is considered as *yoga* the basis of which is purity and sincerity. Hence, it is synthetic in nature. Ethics (*sāsana*), ritual (*yajna*), and knowledge (*tattwa*), and act as the framework to understand this religion. They are altogether forms of *yoga*. In other words, *yoga* in Balinese tradition is synthesis of *yoga* both for a *sādhaka* and lay man as well. It is called *Siva Yoga*, because through this *yoga* the seeker proceeds his inner journey to reach *Sivahood*. It transforms human from bondage to freedom. As it is synthetic in nature, it can cope up with different levels of devotees (*bhaktas*). *Yoga* concretizes *tattva* in rituals or action (*kriyā*) both public and private as can clearly be seen in temple *pūjā*. Arts involved in here are also means for self-transformation, to go towards self-realization. *Saiva* ritual is through and through penetrated by *yoga* *Manóala*, *arcanā*, *yantra*, *mantra* (*pranava*) are mediums through which *jiva* is approaching the Lord of *Siva*. It starts its inner realization through practicing ethics, ritual, and knowledge synthetically of the *agama sāstras*.

