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BALI HINDUISM, TRADITION, AND INTERRELIGIOUS STUDIES

PROCEEDING

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Editor:

I Ketut Ardhana

Reviewers:

I Made Damriyasa

Dicky Sofjan

Hezri Adnan

Yekti Maunati

Erni Budiwanti

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I Wayan Winaja

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Organizing Committee:

I Wayan Winaja (Chief)
Made Adi Widyatmika (Secretary)
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Keynote Speaker:

Yudi Latif, Ph.D.

Main Speakers:

Dr. Abhisek Joshi; Dicky Sofjan, Ph.D.; Hezry Adnan, Ph.D.

Cover Design & Layout:

Made Adi Widyatmika
I Putu Darmawan

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FOREWORD FROM COMMITTEE



Om swastyastu,

By the blessing and grace of Ida Sang Widhi Wasa Lord the Almighty, and the support of all parties, The International Seminar on Interreligious and Intercultural Studies "Bali Hinduism, Tradition and Interreligious Studies, could be held on 10 March 2018 at Universitas Hindu Indonesia Denpasar Bali, Indonesia. The Proceeding Book with ISBN 978-602-52255-0-5 has been published.

The implementation and the publication of the proceedings of the seminar can not be separated from the help and direction from various parties. On this occasion we would like to thank to The Chairman of the Widya Kerthi Foundation, and The Rector of Universitas Hindu Indonesia, who has been fully support the whole progress of the seminar. Special thanks to Dr. Martin Lukito Sinaga as the Keynote Speaker, and all the main speakers, and all participant.

Hopefully, the novelty from this seminar can be useful for scientific development, especially on interreligious and intercultural studies.

Om santih, santih, santiih, Om

Denpasar, April 2018

Dr. I Wayan Winaja, M.Si.
Committee

PREFACE FROM CHAIRMAN



Dear colleagues,

Om swastyastu, greeting to you all in Balinese way. Bali is one and last Hindu mosaic in Southeast Asia. For a very long time, Bali is famed for its unique local tradition, which has adopted and adapted many positive foreign influences. However, the negative impact due to the globalization cannot be ignored. Although Hinduism is considered a minority religion in Indonesia, it plays a significant role in creating a harmonious life and living in Indonesia. With all its cultural specifics, Bali Hinduism has been in collaboration with other religions in Indonesia such as Islam, Protestantism, Catholicism, Buddhism, local beliefs and other faith traditions. This is done within the context of existing socio-cultural dynamics in an ever-changing (post) modern Indonesia.

The International Seminar: Bali Hinduism, Tradition and Interreligious Studies were addressing issues on Bali Hinduism in globalized world, social and culture linkage in Indonesia, role of religions in heterogeneity and interreligious comparative studies in order to strengthen the unity in diversity. It is quite amazing to see a large number of papers from various fields of science joining together on subject ranging from science to senses. There are 61 papers to be presented on this proceeding book, those has been categorized in four specified topics: Bali Hinduism in Modern and Postmodern World, Tradition, Local Wisdom and Sustainability, Interreligious Studies in Globalized World, and Conflict, Tradition and Modernity. With the number more than 60 of papers on cultures, traditions and religions, I am sure the noble purpose of the forum, which is to maintain interreligious and cultural relations in Indonesia, will be achieved.

Finally, it has been your registration and submitted paper which allows this precious book. The kindest support of Rector of Hindu University of Indonesia, Prof. I Made Damriyasa, and marvelous job of committee team deserve a big applause for this proceeding book. Hopefully the book could usefull in developing interreligious and culture studies.

Denpasar, April 2018

Prof. Dr.phil. I Ketut Ardhana, M.A.
Chairman

REMARK FROM RECTOR OF UNHI



Om swastyastu,

Indonesia, especially Bali, has been a model of religious and cultural pluralism for a long time through several points of history. Bali's richness of tradition with a variety of challenges due to globalization and modernization has made Bali a very interesting research object. This is very beneficial to Bali for sure and it is our duty to accommodate the researchers' papers.

There are more than 60 papers are published as the results of The International Seminar on Bali Hinduism, Tradition, and Interreligious Studies which were held on March 10th, 2018 hosted by Hindu University of Indonesia. The greatest academic issues that discussed are about Bali Hinduism and its traditions in postmodern and interreligious studies in globalized era.

We sincerely hope, through this book, we could enriches and expands the accessible information on the interreligious studies. And I would like to thanks to all participant for their kind participation.

Om santih, santih, santih, Om

Denpasar, April 2018

Prof. Dr. I Made Damriyasa, M.S.
Rector

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THE BAHUNG TRINGAN MEDITATION TECHNIQUE IN BALI

I Gede Suwantana, Ni Ketut Ayu Juliasih, Ni Luh Gede Sudaryati, I Nyoman Arsana
Institute Hindu Dharma Negeri, Denpasar <gsuyoga@yahoo.com>,
Universitas Hindu Indonesia, Denpasar

Abstract

One of the spiritual techniques from East Bali inherited from Dang Hyang Astapaka that is being re-investigated and practiced nowadays is Bahung Tringan meditation. Master of this technique, Ida Wayan Jelantik Oka, emphasizes the process of raising *buddhi* awareness. Spiritual aspirants are encouraged to practice regularly so as to be able to easily process the technique within themselves. In a narrative manner, this paper attempts to elaborate on the existence of this technique and its work processes within one's body so as to attain Buddhahood according to the principle of these teachings. The tantric process in the body is very important for this technique as that is where one's spiritual journey begins. The meeting of positive and negative elements of *tantra* gave birth to *jnana*. The spiritual journey, according to Bahung Tringan meditation, only begins when the inner *jnana* has been awakened. With the presence of *jnana* in the tantric process, one's spiritual progress will seem to adjust to the intensity of their practice. By that, *buddhi* awareness will continue to increase.

Key words: meditation, Bahung Tringan, *tantra*, *buddhi* awareness, *jnana*

I. Introduction

Budhi Awareness Meditation or so-called Bahung Teringan meditation technique is a technique found by Ida Wayan Jelantik Oka, Master and founder of Bahung Tringan Community. This meditation is unearthed on the basis of the heritage of the spiritual tradition of past ancestors. This technique is now practiced by members of the Bahung Tringan community in Bali and Lombok. The Shiva-Buddhist principle is the main aspect that works in this technique.

Bahung Tringan is a spiritual community in the eastern part of Bali Island, precisely in Bebandem Village, Karangasem. The establishment of this community was initiated by several meetings between sadhakas – who are thirsty on spirituality – and Ida Wayan Jelantik Oka. These Sadhakas ask that Ida Wayan's spiritual ability can be useful to others as well. On the basis of that, he finally stated that Bahung Tringan community can be established.

Until now, various spiritual activities are done in his own house or griya. The naming of Bahung Tringan according to Ida Wayan Jelantik Oka is adapted to the area around Bebandem Village, especially in Griya of his area. The word 'Bahung' meaning 'place' and 'Tringan' meaning 'bamboo.' According to him, the place in the area around Griya is bamboo forest and is a hermitage place in the past. To recall the hermitage, he uses 'Bahung Tringan' as the name of this spiritual community.

Similarly, the other meanings he proposes about Bahung Tringan is that everyone is able to

learn spiritually like a young bamboo, straight and upright, not looking back. All the powers of the soul must be focused on achieving the highest goal. Then after the bamboo is old, the tip of the tree back down. It means after experiencing the highest level, one must go back to the community and share the experience with the community, so that the people get the benefits and move forward together.

II. Discussion

Meditation Technique of Bahung Tringan pours the principle of Dwi Tunggal Siwa-Buddha into their spiritual practice (sadhana). That is, what a spiritual practitioner or meditator or sadhaka (student, aspirant) will achieve is to give birth to the Buddha himself. The process done by a meditator in the spiritual exercise is in the nature of Shiva. The spiritual practice of Bahung Tringan tries to marry the positive and negative elements of Shiva nature. The meeting of the two elements that mutually 'metungkas' (opposite) can occur in meditation. Therefore, a meditator through practice continuously and regularly, one day will feel the marriage of the opposite element, so that in him was born jnana (high intelligence, buddhi). When the jnana arises, the spiritual journey of a sadhaka begins. With the power of meditation, the jnana will be able to penetrate the limit of akasa (the boundary of Shiva) to the nirbana (Buddha).

Ida Wayan Jelantik Oka, Master of Bahung Tringan Community in training their students constantly emphasizes the discipline of the practice, so that they are able to experience how the unity of Shiva and Buddha. With regular practice, a sadhaka will be able to understand the nature of the Siwa nature correctly, because one's capital to penetrate the Buddha's realm is to know well the nature of Shiva itself. Ida Wayan Jelantik Oka (interview on 30 June 2016) said:

Starting to reach Buddhahood must be go through nature of Shiva first. With the maturation in the nature of Shiva, then the Buddhahood will be accomplished. Without mature in nature of Shiva, Buddhahood will not rise. First of all know about the nature of Shiva, so that Buddhahood will automatically appear.

Understanding the maturation of Siwa nature for a meditator is the ability to process his body well, then find the various elements or energy that participate sustain in it. All spiritual techniques in principle can be practiced only in Shiva's realm, because in this nature all forms of action can be carried out. Buddhahood is merely a consequence of one's skill in cultivating the nature of Shiva. Buddha is only by product of one's maturity in managing Shiva. Therefore, if a sadhaka is able to cultivate himself (Shiva) well, then Buddha will be born, expected or not. It is like the law of Karma. If someone planted a banana, then bananas will be sure they will pick, as long as he is able to maintain the banana tree when growing and developing.

Any form of activity is only possible in the nature of Shiva. While at the peak of the nature of Siwa, the Balinese call it tungtugin keneh (in Bahung Tringan Meditation called Jnana or Budhi or highest intelligence), where there is a meeting of positive and negative elements, the result is a vacuum. The vacuum condition is called with Buddhahood. At this stage there is nothing can be done, no more contradictory things in it. Everything is in balance.

2. 1 Concentration Technique

In the context of Bahung Tringan Meditation, the principle of tri pramana can be used as

a technique for mind concentration practice. A centralized mind is helpful in the process of meditation of a sadhaka. According to Ida Wayan Jelantik Oka (2015: 17) concentration can be done by unifying the word (sabda), energy (bayu) and mind (idep), with the terminal on the heart, upper throat and liver. Bayu is located in the heart, the sabda in the upper throat, and the idep at the base of the liver. If the dominant bayu (in concentration) than others, there will be physical and mind shake. If the sabda is dominant, instinct will occur instinctively. If the idep is dominant, there will be excessive expectations. If one of the three is dominant, then there is no perfect concentration.

Why bayu in the heart, the sabda in the throat and idep at the base of the heart? According to Ida Wayan (interview 6 August 2016), because through experience of the clairvoyant or people who have experienced directly, including the experience of himself see that. This is a technique found in Bali and a noble archipelago tradition. This technique is slightly different from that of Indians who see the spiritual energy nodes on the chakras in the body from the base chakra of muladhara to the sahasrara chakra. Ida Wayan explains logically that why Bayu is in the heart because of it as a source of strength, where the blood is pumped there. Without heart power will not be possible. The word (sabda) is printed in the upper throat because the vocal cords are there, so the upper throat is a representation of the word. Likewise with idep is at the base of the heart because it is a representation of intelligence. Ida Wayan Jelantik Oka (2015: 17) in detail states:

In order to achieve perfect concentration, the three components (sabda, bayu, idep) are visualized on the body or self to balance, both volume and taste. When balanced, then put together in the core of the mind. While in the core of the mind, the vacuum of the mind takes place. Two different thoughts (positive and negative) that are the result of brain production will be in a vacuum. As a result spawns a brilliant new mind. This is what will nurture self-awareness called jnana nirmala. Jnana nirmala is the basic capital in the process of meditation. Jnana here if have intentions will become siddhi.

When bayu, sabda and idep are in a balanced position, the mind will not float, the mind will become one and enter into the core of the mind, which means entering at the peak of the mind or high intelligence. When at the peak of thought, then in it happened tantra process, meeting the two positive and negative elements and gave birth to jnana, which according to Ida Wayan Jelantik Oka called jnana nirmala (flawless intelligence). Jnana nirmala is then the basis of Bahung Tringan Meditation that will lead a sadhaka to the highest goal. When jnana nirmala is focused on spiritual development, it will lead directly to Buddha, while if it still has intentions, this jnana nirmala becomes siddhi (kawisesan or supernatural). This jnana nirmala can be directed to detect disease in people, detect negative energies on nature, remote energy transfer techniques, nerang (making no rain), ngujanang (making rain) and so forth according to his will.

2.2 The Siwa-Buddha Singular Principle

Dwi Tunggal Siwa-Buddha of Bahung Tringan principle is attached by Tantra. This principle also recognizes the positive and negative polarities as described above. The singleness of Shiva-Buddha can be felt by a Sadhaka only when the positive and negative elements are encountered. As with electricity, positive and negative encounters will cause the zipper. At the time of the occurrence of the zipper, vacuum appears. In the vacuum, Jnana is then born. It is this jnana that serves to bring the spirit from the realm of Divine to Buddhahood, as stated by

Ida Wayan Jelantik Oka (Interview 30 July 2016) as follows.

Physically functioned as Siwa. Dewata Nawa Sanga is processed in the body of the psyche. Spirit or Sang Hyang Atma is functioned as a Buddha after the process of Nawa Sanga was completed in meditation. By making oneself a Shiva of totality, then in the process is born jnana. This happens because the result of the unification of positive and negative thoughts. This jnana as the forerunner will make the spirit as a Buddha.

Siwa totality means being at the peak of the Siva nature, as do two lines in a triangle that ends up meeting each other. Siwa totality is defined as the meeting of both positive and negative poles. In more detail the tantric process of this opposite polarity meeting is described by Suwantana (2013: 8) as follows.

In the principle of Siwa, the mind is never at peace, bound to unlimited dualism. Positive-negative, hot-cold, day and night and others always fight (*metungkas*). While soul in Buddha principle is always peaceful because apart from duality, apart from all identity. The unique thing from that of never peaceful, that always fight (*metungkas*), which fight each other can be bridged. Just as electricity can only function when the positive and negative are single. The positive-negative union, the father-mothers union symbolized as *maithuna* will give birth to the vacuum, the Buddha was born. The process of uniting the two opposing elements, giving birth to something is called *tantra*. In *tantra*, the unity of *akasa* (sky) and *pertiwi* (earth) gave birth to *windu*, zero, empty, to buddha's.

The principle of unity of the two opposing elements (positive-negative, male-female, etc.) is termed *Maithuna*. This word is often used in *tantra* especially in the practice of *Panca Makara* and *Latha Sadhana* (one form of tantric ritual). In this unification process also mentioned about *Jnana* and *Smara*. *Jnana* is something that arises during the process of meeting. The power that lives so that the zipper takes place is called *Smara*. On the occasion, Buddha was born. Here, the spirit knows itself as a buddha with a calm, overcoming duality and no identity. How the tantric process that occurs in the positive and negative encounters is confirmed by Suwantana's description (2013: 8) as follows.

Because of the existence of *tantra*, it can be said that the Buddha emerged from Shiva. Buddhahood is present because meeting of the two elemental in Siwa nature. It's a jet. Something that happen when *maithuna* process occurs is that *jnana*. Something that nourishes *jnana* or *maithuna* process is *smara*. *Maithuna* whatever it is always lived by the *smara*. *Maithuna* of rocks and water was revived by *smara* so that the moss was born. *Maithuna* of male and female born baby, and so on. *Maithuna* of elements of positive and negative thoughts are born silence, this is the Buddha. The consequences of the friction of the opposite element that is turned on by *smara* give birth to the Buddhahood. So meeting of the opposite elements of the Siwa is *jnana*, the process is called *tantra*, which lives by *smara*, and the consequence is Buddha.

While at the peak of the mind (Shiva in Totality), as at the top of the Pyramid, when the meeting of the two lines forming the pyramid is united, it is then that a *sadhaka* who diligently practices meditation will attain high intelligence, called *jnana*. In the above terms, the meeting of positive and negative elements is called *jnana*. The process of the meeting is *tantra*. Therefore, *tantra* in *Bahung Tringan Meditation Technique* leads to a process, a struggle between masculine and feminine elements, positive and negative, earth and sky, and so on. The power that makes the zipper happen or *Kama* (power / desire) that encourages the unification of the bipolar element is called *smara*.

From the description it can be said that Buddhahood is only a consequence of tantric process. This tantric process according to Bahung Tringan itself is fully in the nature of Shiva. The place of creativity, duality and activity is entirely in the nature of Shiva. Therefore, Shiva is the mother of Buddha

2.3 Relaxation of the Body

Meditation Technique of Bahung Tringan emphasizes the importance of relaxing the body while practicing meditation. Stretching the body seems easy, but it really is not easy. Many people fail to practice meditation because they fail to relax their bodies. People who are accustomed to doing jobs that demand high tension will be difficult to relax his body. Though he seems to have sat still or on his back without motion, not necessarily he managed to relax his body. There are many parts of the body that are still very active and tense with the tension of the mind.

Relaxation techniques in Bahung Tringan Meditation Technique are two, namely through breathing and relax all the muscles of the body through proper sitting posture. Ida Wayan Jelantik Oka (interview 30 July 2016) said:

Beginners need to be trained in certain attitudes, such as the mudra, the perpendicular body and the other, because it is related to breathing. Breathing is the main capital in meditation. In the early stages of meditation must learn to smooth the breath. If the breath is not smooth, meditation will be disturbed. Likewise relaxes the body is very important. For those who are not able to relax the body, it will find difficulty in meditating. But for those who are proficient, whenever can do meditation.

2.4 Langit Bedah

Bahung Tringan Meditation Technique in the process recognizes what is called langit bedah (breaking of the sky). As has been pointed out above that between Shiva and Buddha is a single dual, both are not united but united. That is, the two principles cannot be separated, but they still have a dividing line that is able to distinguish the two realms. Just as red roses, between roses and red are two different entities, but the two entities cannot be easily separated and cannot even be separated. This is also the case with Shiva-Buddha's singular dual principle.

The line that separates these two realms according to Ida Wayan Jelantik Oka is the edge of the akasa. Based on his own experience, Ida Wayan said that the edge of the akasa is solid and golden yellow. In more detail he (interview 30 July 2016) said:

The dead end of the akasa is solid and golden yellow. If a sadhaka is able to break the boundary to another realm (Buddhahood), then this is called langit bedah. The problem is, if not experienced directly, a person will not know for certain how langit bedah can happen.

When the meeting of positive and negative elements of the mind occurs in a balance of bayu, sabda, and idep, then jnana is born. It is this jnana that is capable of delivering atma sped out from the shackles of the body. In one particular circumstance, the atma will arrive at a soft golden but hard yellow substance like a horizon that confines two different worlds. If the energizing energy of the jnana is strong, then the layer will unfold as it passes and is closed again as it has passed. But for those who have not had enough sadhana practice, they will be blocked there. They will feel like a head hit by a hard object, like a flying balloon blocked by an object.

2.5 Creation

Meditation Technique of Bahung Tringan recognizes the term 'creation' in it. To be able to transform the spirit, this Bahung Tringan technique does not use requests or the use of other forces from outside the self, but through creation within oneself. In order for the spirit to be well processed (as explained before), Jnana must be created through the meeting of positive and negative elements of the mind so that this Jnana is capable of delivering atma to its true purpose. Likewise, when there is a certain intention to make improvements and help to others or the environment, the energy used does not arise from the plea to God, but is created in the moment of meditation itself.

Whether or not the creation is dependent on the ability of a sadhaka to cultivate the jnana. Their ability to give orders according to the intended purpose. Likewise, since the required energy is created, then in the Meditation Technique of Bahung Tringan no longer uses any mantra. Likewise in the use of Yantra (symbols) is very limited, only used when for the purpose to nature like ngeruwat (purification) and the like. While for the purpose of providing healing to the sick, Yantra and Mantra cannot be used at all. How can it be done? According to Ida Wayan Jelantik Oka, all that can be done when a sadhaka is able to play the existing liquid universe (semesta cair). In full, Ida Wayan (interview 30 July 2016) explains the following:

Playing a liquid universe (semesta cair) in the body is manages the liquid universe in the body. It can connect with the liquid universe outside the body. Once connected between the molten universe inside and outside the body, through will, creation can be possible.

Ida Wayan elaborates that within this, there is a liquid universe as well as outside the body. The natural surroundings of humans also have a liquid universe that can be associated with that in the body. This liquid universe may be equated with cosmic energy (prana). Since ancient times, educated people, Maharsis and sages have taught their students that there is something to be found in the air, the substance from which all life originates.

III. Conclusion

Bahung Tringan community performs a spiritual activity given by Master Ida Wayan Jelantik Oka regarding meditation technique of Bahung Tringan. The Shiva-Buddha of Dwi Tunggal principle is a theological principle related to the level of achievement of a sadhaka (spiritual devotees) on this process. The process that exists in the Shiva-Buddhia principle is tantra, an encounter that produces a vacuum. Meditation technique of Bahung Tringan is very concerned with concentration. Concentration exercises are performed with balancing techniques from Tri Pramana (Sabda, Bayu and Idep) during meditation. Similarly, the condition of the body during meditation should be very relaxed by loosening the whole body. An important procession in the Bahung Tringan technique is the 'langit bedah', a process and technique whereby a sadhaka is able to be on the edge of the akasa, or on the edge of the vacuum, and in it he is able to dissect the akasa layer (into a vacuum) so that the Buddhahood can be achieved. The process of performing technique, creation is the basic foundation for the journey of the Spirit and one's spiritual development.

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Informant:

Name : Ida Wayan Jelantik Oka
Age : 67 years old
Job : Pinisepuh Komunitas Bahung Tringan
Origin : Bebandem, Karangasem