



Tantra teaching in Bali

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ABSTRACT

The concept of Tantra developed in Bali come from the principles of Shiva and Shakti. Shiva is the passive aspect and Shakti is the active aspect. Shiva and Shakti are one and the same but in different aspects. This principle was later symbolized mystically. The concept of union between Shiva and Shakti is described as Ardhanareeswari and in certain respects be regarded as Maithuna. The principle is then used as the foundation of worship in Tantra. The ultimate worship is centralized to Sakti, a feminine nature; although in principle Shiva and Shakti are not different. In Bali, these principles are translated into a form of ritual offerings. Banten is a symbol of the manifestation of God. The priest who led the ceremony giving mantras and mudras, so the mystical forces that are expected being materialize. Mystical power is expected to maintain the balance of nature and could have avoided all danger.

Key Words: *Tantra, Shakti, Maithuna, Panca Tattwa*, mystical.

1. INTRODUCTION

In the book 'Encyclopedia of Religion and Ethics' (1954) said that *Tantra* means weaving or bent state, something that is continuous or a series of incessantly. Furthermore, in religion, it is considered as an orderly or ceremonial law. Lexically *Tantra* has many meanings, such as: conclusion, the principal, cause, obligations, and so forth. Except that, tantra is also a work of literature that addresses the issues of religious doctrine, the letters of mysticism, metaphysics, philosophy, and mantra (Redig, 1978: 1-3).

In the Dictionary of Old Javanese Indonesia, the word *Tantra* has many meanings: (1). orders, rules, precepts, guidelines, textbooks, (2). Army, army group, line / line, groove, (3), spell, witchcraft, (magical, mystical, mysticism, Sufism) (Mardiarsito, 1978: 344). The word *Tantra* means other than as a religious doctrine, rules, rituals and systems, also defined as a literary work belonging to the non-Vedic literature, this Tantra, said to be associated with ritualistic sanctity, magical and mystical. The nature of this kind of literature characterizes all religious literature in India.

Tantra is a complex doctrine that exists in Hindu spirituality. This teaching is rooted in the Sruti, particularly the texts of the Upanishads in which the ultimate reality as the goal. The ways that is use to make it happen is highly secretive. Highly complex ritual performed. Literature that refers to the teachings are many of numbers and of types, from the simplest one to the most complex. The essential concept is refers to the metaphysical and subtle character, it is divided into three, namely *yoga tattwa*, *sakti tattwa*, and *mantra tattwa*. So a Tantrika is he who mastering all these three section. He is an expert in the Vedas and his esoteric teachings can only be understood through literature and the tradition of Parampara followed (Woodroffe, 2003. 25).

Tantra teaching was first revealed in the Himalayas. Siwa teaches this doctrine in the forms of questions and answers with His Sakti, which manifests itself as Goddess Parvati. Another version in the Gayatri Tantra says that Ganesha is the first who teaches this teaching to Dewayoni at Mount Kailasa, having received it directly from Shiva (Arthur, 1997: 1). This doctrine has developed since then in chronological order the year 600 AD in several areas such as Bengal, Nepal, Assam, Bhutan, Tibet, and China. Through the Malay Peninsula, these teachings have finally arrived in Indonesia (Sulistyo, 1985: 49). There is no agreement among experts when Tantra began to flourish in Indonesia. But according to records, this teaching has been influential in many Kingdoms, such as Singasari Kingdom around the 10th century. This teaching is able to influence political policy of the king. Policy in the sense that the political concept based on the teachings of Tantra. Such policies according to Berg also followed by a successor king of Majapahit and others (Berg, 1962: 175).

Text were found which contain the elements of Tantra is also found in Central Java and East Java. *Sang Hyang Kamahayanikan*, written by the Mpu Sendok on the 10th century teaches a doctrine which is confidential. It is said that this doctrine is very dangerous if it is teach not in time. Do not teach *Sang Hyang Ghanta* and *Vajra mudra* to those who have not seen the Mandala. To those who have not get *dhiksa* yet, this doctrine must be kept secret. Let do not follow and respect those who have not do *dhiksa*, but also do not pity those who do not know the teachings of Mahayana.

Tantric teachings are divided into two major streams, namely Hindu Tantra and Buddhist Tantra. Hindu Tantra takes Upanishads as a sources or derivations. The belief in the concept adopted is similar to the concept in the Upanishads. Tantra Buddha based on the teaching of Buddha Gautama. Ceremonies are also used to follow the pattern of Buddhist teachings. Of these two trends, in the essence, do not indicate a significant difference. Basic principles such as the final destination, the concept of yoga, mantra, and yantra, is the major role. The shape is different, but the reason for using these forms is almost the same.

This development is also up in Bali. Many relics were found at several sites in Gianyar, is evidence that tantra strongly influence from the beginning. Even until recently, perhaps in Bali, tantra teaching is still acted by people without knowing it. Due to the complexity of the implementation of religion in Bali, as well as the materials used in the implementation of the ceremony is also derived from the elements mentioned in the teachings of Tantra, it is said that Bali still preserves this doctrine as well. This implementation may not be as authentic what is taught in India, but has been mixed with local genius and also some outside influences such as from China and other nations.

2. HERITAGES

Ancient relics around the Bedahulu village in Gianyar regency showed that the teachings of Tantra are well developed since ancient times. Sites such as Goa Gajah, Penataran Sasih, Pusering Jagat, and Pucak Penulisan are an evidences which shows many statues illustrating Shiva and Parvati, depicted in a happy union. Bhairawa statues at Pura Kebo Edan so far stood firm and adored. This statue stands tall powerfully built about 3 meters made of solid rock. Illustrated by the very funny and wearing a mask. Large genitals hanging to the left. This depiction was probably meant to dance. The impression of this statue is very energetic and full of strength. This indicates that the teachings of Tantra emphasize the power of (supernatural powers) in achieving the ultimate goal.

Linga Yoni statues that stand many in each of those temples is the symbol of union of Shiva Parvati in Maithuna concept. Maithuna is one component of the teachings of Tantra that is mentioned in the Panca Tattwa: *Madhya* (liquor), *Mangsa* (meat), *Matsya* (fish), *Mudra* (the crust, hand gestures), and Maithuna (sex union). Longga Yoni statue is a symbol of the divine union between Purusha and Prakrti elements, which later became Ardenareswari (Redig, 1999: 40).

Buddha statue at Goa Gajah in the south of Petanu river, there are two statues of Buddha figures one with the posture of *bumi sparsamudra*, the placement of the Buddha statue is reminiscent of the Buddha statues at Borobudur. Borobudur temple itself is influenced by three streams namely *Mahayana*, *Yoga*, and *Tantra*.



Figure 1

Statues at Pura Kebo Edan Bhairawa Pejeng , Gianyar



Figure 2

Durga at Kebo Edan Temple, Pejeng Gianyar

3. THE PRACTICE OF TANTRA IN BALI

Archaeological Heritage of the above are physical evidence of the tantric teachings in the past. At that time practicing the teachings of the doctrine may be different from today's evolving concept in Bali. The proofs of this moment, the people in Bali are no longer made and emphasized his teachings on these symbols. Nevertheless, the implementation of the teachings of Tantra in Bali today is still very strong, as evidenced by the manner and means used. Ceremony in Bali laden with the use of blood and flesh. Similarly, when the highest priest led the ceremony, he uses to clap his hands or mudra. Symbols contained in this mudra are a form of unification Maithuna. Before the priest led ceremony, merging with shakti is important, when it was unite, then the superpower of the priest come up together with the mantras chanted.



Figure 3

Use of Mudras by highest priest when leading ceremony in Bali



Figure 4

Another priest also use mudras at the time of offerings

The use of flesh and blood in the ceremonies connected with the Yantra. Hinduism in Bali do not stressed to the Murti. Thus, when the ceremony is performing, the form of God should be made by using meat. Making Yantra with blood and flesh is a real form of tantric teachings. Yantra is believed that all forms of divine power in it. Strength will be useful when turned through the highest priest. Mantras sung by the priest together with the Yantra symbols and bring magical powers. Magical power is then preserved to maintain the safety and prosperity of society.

In everyday life, the people of Bali also conduct ceremonies for the Bhuta. The goal is to download the somya Bhuta. Balinese society believes in forces/spirits that are destructive. That spirit should be in well-managed. Those spirits cannot be opposed. The way that these spirit do not disturb and even beneficial is by conducting ceremonies for Bhuta, as mentioned above, Saiban in everyday practical stage, Mecaru, and Taur Kesanga, using chickens, ducks, dogs and so on in both small and large stages.



Figure 5

Segehan Agung during Bhuta Yadnya ceremony in Bali



Figure 6

Buffaloes as Titi Mahmah on ceremony in Pura Besakih

All this suggests that the influence of Tantra is very strong and is still acted on in people's lives everyday. Balinese people are excited by the activities associated with mysticism. These mystical teachings are the teachings of Tantra in principle. Each ceremony which performed is always associated with mystical principles. Balinese people will be called Pradnyan when able to master these teachings as well.

4. THE CORE TEACHINGS OF TANTRA

Strength (mystically), which became the core of the implementation of the teachings of religion on the island associated with the concept of Siva and Sakti, the union between the two opposing elements. Shiva and Shakti is like the only natural objects such as fire with the heat, with the sweetness of sugar, light with the shadow, and so forth. Shiva and Shakti look different but actually one

and the same, two aspects of the same coin, which is Brahman itself. Shakti is the energy force of Brahman, while Shiva is passive aspect of Brahman, which both cannot be separated from one another.



Figure 7

Babi Guling in Banten Caru at the Bhatara Turun Kabeh ceremony in Pura Agung Besakih

Shiva

Shiva is the God Almighty. He is the source of all power. He is believed to be the giver and the source of happiness. Shiva is the source of inspiration from all forms of beauty, so given the title of Shiva Nataraja, the king of the arts. He is in all creatures, but he was not influenced by it. In the concept of Tri Murti, Shiva is the God who serves as *pralina*. He can be equated with Brahman as the melting of the universe. At the time of *pralaya*, he returns the universe became the atoms in pieces back to the element. Then He is called as Sang Hyang Mrtyunjaya. Shakti pulls the world back to herself called Mahanirguna Brahman or Paramasiwa. Thus Shiva as a great destruction during the *pralaya*. Shiva is the God of the universe. He was adored by all Yogi, Grahastin and all mankind. Shiva as the source of everything in this world both visible and invisible.



Figure 8

Lingga Yoni at Pura Goa Gajah Gianyar Bedulu

Goddess Kali

Goddess Kali is described black, matted hair, use a necklace of human skulls, holding fastener tools, carrying a sword, the two giant hands upon his head, surrounded by the giants, whose blood flowed from the corners of his mouth. He stood with his right hand with Mahakala submissive to him, wearing a gray / Basma in front of him, has a third eye in between the two, and her shining body.

Goddess depicted in black, dark, likened the new moon rises in the evening. Here described as a black ruler of the infinite, like the sky is endless, because the sky is not limited or it color brimmed black. Just as blacks portrayed Krishna, Lord Vishnu is also black as a symbol of infinite love.

Goddess Kali is much disheveled hair, because it is on the outskirts of the vast and gloomy, and She as the Goddess of water in the sky so called Mahadeva or Shiva. She uses a necklace of human skulls, holding the fastener, carrying a sword in each hand, surrounded by the giants that drain blood from all corners. This picture symbolizes the universal god of death which most appropriate as the god of the destructions. As described in the Bhagavad-gita (IX. 24-30) on Wiswarupa Dharsana Yoga, when Krishna showed the original form.



Figure 9

Goddess Durga (in the middle and highest) Pura Kebo Edan, Pejeng, Gianyar

Goddess Kali got up with both his right hand, as a sign of protection of all the creations against fear or danger. Here she shows as the Goddess of Love, as the mother of the universe, to all of her creations. Mahakala which is frightening is subject to the Goddess Kali, meaning that all the manifestations of God that is Shiva as Mahakala. The Goddess Kali, is no other than Brahman itself. All the time set by Brahman because He is the creator and ruler of the time. Goddess Kali put the ashes in the face as a symbol of beauty. Goddess Kali has two aspects of the fuser, the fuser of the universe and the fuser of all evil. Humans who are weak will always be protected by the goddess Kali as a mother protecting her child. Goddess Kali has a third eye located between the two, meaning as a symbol of wisdom and knowledge, because these eye can see and destroy the darkness of human ignorance. Therefore, the Rsi has such knowledge can penetrate the ocean of ignorance or darkness. Goddess Kali is a very beautiful light to the universe that can eliminate the darkness of the universe; he is wonderful for the entire universe and is a wonderful for those who take the sacred.

Goddess

In the Vedic teachings, God reveal as a single, but is called by various names according to function. Most of the gods mentioned in the Vedas shows the principle of manhood, such as: Indra, Mitra, Varuna, Vayu, Agni, and others. In Tantra, it can be found the existence of the feminine principle or Goddesses of the universe such as: Kali, Durga, Candi, Bhairawi, and others. So that the teachings of Tantra is to change the outlook of masculine principle to be feminine principle.

Statements regarding the Goddess rooted in the Vedic era, with the worship of Aditi (Earth) which is a pure Goddess. From this pure Goddess, Mother of the universe and the concept appears. Of Goddess Aditi who is loving, transformed into a Mother or Goddess Kali came to be called by various names such as Uma, Tara, Durga, and others. Goddess Aditi can be equated with the

Goddess Earth. Aditya is the son of Aditi, the soul of light by which in the beginning of the Vedic era has two functions, namely the God of sunrise and sunset. As a sunset god is called Diti. Diti is the nature of the contrast or antithesis of Aditi. Diti as the god of darkness led to a new concept, namely the mother of the universe which is destroyed.

This is where Diti (Ditya) is called the destroyer god, god is dancing on the corpse. Because of this Goddess brings darkness, then She is described as a dark goddess called Kalaratri and Maharatri on each temple. She worshiped with dances at night. With it he also referred to as the creator of ignorance and darkness and destruction, while Aditi as the destroyer of darkness. Of these later developed the names of the Gods and Goddess, as Kala, Tara, Sorasi Bhubaneswari, Dharma Bhakti, Bagala, Bairawa, Chinamasta, Matanggi and Kamala.

Mystical Symbols of Tantra

In the Tantric, mystic symbols are always used in worship. The symbols are numbers aplenty. Sometimes, for many, this mystical symbol commonly used by many people with the aim of which is not good. The purpose of this mystic symbol is to facilitate communication with the worshiped. It was a mystical symbol of mantra, mudra, asana, and literacy (aksara).

Mantra is the utterances that contain magical powers. Mudras are hand gestures that contain spiritual meaning, and the aksara is written which contains the power of magic, and asanas that exercise containing mystical powers to facilitate communication with the Goddess. It also symbolized the mystical powers in the Panca Makara:

1. Madya is amrita which is emerging out of the activity and courage of the soul.
2. Matsya is vital air power.
3. Mangsa is a quiet oath.
4. Maithuna is a meditation of creation and destruction motions.
5. Mudra is gesture of the fingers in performing prayers.

In terms of meditation, Tantra directs one's thoughts to the mind and spirit in order to gain an understanding of three things, namely: Who am I, where will I go and how am I at the end? (Musna, 1988: 15). The all of these three questions are the most basic things that must be contemplated. Those are three goals of life in this world. If someone in his life have not had time to think about it, so the painful samsara will forever approached.

Sakti in Tantra

Sakti has always adhered to the concept of Shiva. Shiva is also known as Sthanu which means not moving. Shiva in Tantra is described as the power of God or holy light of God in his form that is not moving, silent, inside, inactive. Shakti is the power of God or holy light of God's dynamic. Shakti is the power of God that serves as the creator of the universe, custodians, and fuser. In other words, Sakti is the power of God in their activities to maintain the universe and its contents. Sakti is also the mother of the universe to give birth and nurture of the universe. This motion of Sakti energy must always follow the principle of Shiva so that everything can go according to plan of Shiva (Rta). Thus, all tasks to create, maintain and recycle of the universe is performs by Sakti of Shiva.

5. CONCLUSION

Tantra is the sublime teachings of the methods use more mystical symbols in its efforts to achieve the ultimate goal. Mystical symbols are then combined with a mantra and mudra (hand gestures), or making a variety of mystical power that is expected to protect the entire community. This is the main reason why in Bali each year carry out Taur Agung. By using a material made of flesh and blood and certain symbols, then Priest perform puja by gestures and incantations, which force is expected that come out of it can maintain an atmosphere of Bali from destructive forces.

Believed that every time people give negative vibrations to the surrounding environment, either through physical and mind pollution. Negative things that will form a force that will attack human life. The force is called Bhuta. So with this ceremony, the people expects these forces can be neutralized, not to disturb, not cause disease or disaster. The concept of Tantra in this ceremony is very thick.

If the views back to the historical development of Tantra, it can be seen that the Tantra was first developed in India and then spread throughout the world. Within a certain time finally arrived in Indonesia. In Indonesia there are many relics of evidence that states that Tantra well developed in Indonesia, even to the kingdom of state governance is influenced by Tantra. Similarly, in Bali development is very rapid. Heritage evidence statue in some temple in Gianyar is evidence that Tantra has always favored in Bali. Currently the people of Bali are still embracing Tantra with a very different package. If it is seen in general, it can be concluded that

the people of Bali are still holding this tantric tradition. The real proof that still alive is situated at the ceremony in which still using the means of blood and flesh, also used mystical symbols, the highest priest uses hand gestures, and mystical spells.

Tantra principles developed in Bali are essentially no different from those actually existing in India. Concept in Bali continue to use Shiva as the highest. Shiva as Purusottama, the highest among the high, the source of all sources, all-knowing, and all powerful. It also a goddess or sacred principles. Shiva is the passive side of Brahman while the Goddess is the active side of the Brahman. Through the Goddess, of the universe was created. Through the Goddess, of this universe are destroyed.

Tantra is a form of religion that emphasizes on the energy. The symbols used are also taking the most primitive form of religion. It could say that Tantra is a continuation of the most primitive religion that ever existed on the earth. The difference, Tantra has to have certain rules by taking the guidelines in the book of the Upanishads. So the teaching and implementation of the ceremony is becoming very old and looks old-fashioned. Activities on the one hand it seems full of cruelty, sadistic, himsa, and immoral. From this view comes the renewal that gave rise to a new concept of a greater emphasis on Tantra Yoga. This new interpretation is said to have brought a new face in the teaching of Tantra.

Similarly, in Bali, Tantra is still going well, should be reinterpreted so that gradually changes slowly toward the essence. Different interpretation is required, for a ceremony filled with violence should be increasingly reduced. Ahimsa must be enforced. Tantra, in principle, also adhered to the teachings of the Vedas. Veda emphasis on the teachings of Ahimsa, so Tantra in Bali will be more in tune with the teachings of the Vedas if it could be given a new interpretation.

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