

THE STUDY OF KAṬHA UPANIṢAD TEXT AND ITS IMPLEMENTATION AT SAI STUDY GROUP DENPASAR

Oleh:

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Abstract

This research focuses on the study of the Kaṭha Upaniṣad text and its implementation in social life. The Kaṭha Upaniṣad is one of the important books among the other Upaniṣad books. This book also contains many teachings of Hindu theology and divine philosophy. Ātman and Brahman are important discussions in the Kaṭha Upaniṣad. The philosophical side of the Kaṭha Upaniṣad is closely related to human concepts and the way of life to be free from suffering. The Kaṭha Upaniṣad offers a unique perspective by understanding the main character of mankind, namely Ātman (God within oneself). The most tangible context of the Kaṭha Upaniṣad teachings can be seen in the Sai Study Group (SSG) Denpasar. Sai Baba's discourses do not indeed refer to the Kaṭha Upaniṣad as the main reference, but every activity at the Sai Study Group Denpasar has an alignment with the Vedic teachings.

Keyword : Text Study, Kaṭha Upaniṣad, Implementation, Sai Study Group Denpasar

INTRODUCTION

The implementation of the *Vedic* teachings in the midst of society is certainly not separated from the element of spirituality. The current dynamics of technology has led to skepticism about the truth of religion and has made people far from God. Especially, in the current technological era, it is increasingly getting worse. Since 2011, the use of the internet of things is a sign that the digital age has shifted towards the era of the Industrial Revolution 4.0 up to now.

The current progress in the field of science and technology has generated various facilities for humanity in the fields of health, communication, and almost every aspect of this life. However, behind this progress, there is still a dialectical struggle involving the object of a very fundamental question about the existence of all living entities. It is a question that always disturbs human reasoning and opposes positivistic ideology to answer it. In history, modernism has emerged as a progressive force that promises human liberation from the chains of backwardness. However, observing the phenomenon that occurs at this time, humans actually reach the peak of their turmoil. The presence of the social-spiritual movement aims to restore morality in the midst of social life in an effort to apply the values and teachings of *Vedas*. This effort is certainly not just in a discourse level, but rather a social practice in the form of service and dedication. As an effort to form a character based on the spirit of *Vedas*, it seems that it has not been well received by various parties. The emergence of organizations which aim to instill morality and social services inspired by *Vedas* seems to still have dynamics and contestation. Especially with the discourse of "Back to *Vedas*" pioneered by some Hindu figures in Bali around 2010, the religious atmosphere in Bali had experienced tension.

Actually, religious life should understand the principle of 'Unity in Diversity' which is a part of human right. The teachings of religion should be implemented correctly through a holistic understanding. The *Vedic* teachings must be implemented in real life. Generally, the culmination of the *Vedic* teachings as mandated in the *Upaniṣad* is behavior and morality in social practice. This also applies in the Sai Study Group (SSG) Denpasar, a social-spiritual organization in Denpasar. This then draws attention to trace the existence of the organization of the Sai Study Group (SSG) Denpasar.

According to Jendra (2013: 15-25), the emergence of social-spiritual movements in Bali such as the Sai Study Group has existed before 1979 by followers of Bhagavan Sri Sathya Sai Baba. The existence of these followers became the forerunner to the establishment of the Sai Study Group in Bali under the name the Sai Study Group (SSG) Denpasar. The organization, which was later called the Sai spiritual movement, was confined in the area of the non-profit social-spiritual organization. Sai Study Group Indonesia (SSGI) is an umbrella for various Sai Centers in Indonesia. This movement seems to exist to do activities in three wings, namely spiritual, social, and service. Spirituality becomes the "spirit" in all of its activities. The existence of this organization is then considered to bring a new understanding of different ideological constellations in the midst of Balinese culture. This obviously has an impact on potential friction or otherwise, it may escalate harmony or create various effects on the cultural level (Budiasa, 2015).

Apart from those constellations, other tendencies lead to the marginalization of the followers of this organization. By observing the situation in general, each organization surely has certain social goals and motives. In general, all organizations engaged in non-profit social spiritual sector clearly will have social motives for selfless service. This fact becomes more interesting to explore if the followers of the Sai spiritual movement (the *bhakta* of Sai) become marginalized in the midst of Balinese culture. How could it be the noble Balinese culture with such high tolerance spirit makes fanaticism in the midst of the diversity of Hindus? Enthusiasm in committing selfless service especially for social interests should certainly be appreciated.

According to Budiasa (2015: 110), the rejection of the Sai spiritual movement occurred in 2004. This triggered a communicative action carried out by followers of Sai spiritual movement towards those who rejected the ideology of Sai. The turbulent caused the *bhakta* of Sai to be less accepted in social activities, but in the end, they could be received well until the present day. It is proved by the increasing number of the Sai Study Group (Sai Center) which currently comes to 40 Sai Centers in Bali. However, until the present day, there are still reactions from people who consider this organization as an organization of belief. Moreover, there are still people who consider this spiritual movement as a movement which is incompatible with Hinduism.

The issue which makes this research highly interesting is the study of the implementation of Hinduism values, especially the *Upaniṣad* text as the basis of *Brahma Vidya* knowledge (divinity or Hindu theology) on the presence of the Sai Study Group in Bali. Therefore, the SSG Denpasar was then chosen as the object of the research because it was considered the oldest Sai Center and was the forerunner of the development of the Sai organization in Bali. In addition, the activities conducted at the SSG Denpasar were allegedly related to the *Upaniṣad* teachings, one of them was the *Kaṭha Upaniṣad*. The teachings of morality with the understanding of the oneness of God through the explanation of the soul and the effort to take liberation through the spiritual path contained in the *Kaṭha Upaniṣad* are considered to have a related connection with the work program at the SSG Denpasar. Among the *Upaniṣad* texts, the researcher had chosen the *Kaṭha Upaniṣad* text as a central issue in this study.

This research focused on the study of the *Kaṭha Upaniṣad* text to find the structure of its theology teachings and divine philosophy. After that, the results of the study were used to see the phenomenon in the SSG Denpasar. This study applied the literature structural theory by Roman Jakobson to observe the structure of the theological teachings of *Kaṭha Upaniṣad*. The hermeneutic theory by Hans-Georg Gadamer was used to analyze elements of divine philosophy in every *Kaṭha Upaniṣad* discourse through procedural hermeneutics. The semiotic theory by Ferdinand De Saussure was used to uncover and to match the patterns of the Sai ideology with the divine philosophy of the *Kaṭha Upaniṣad*. The minor theory of symbolic interactionism by Herbert Blumer was used to explain the internalization of the divine philosophical values of the *Kaṭha Upaniṣad* in the activities of the SSG Denpasar. The type of this research is textual (text and context) research. The applied data collection method was gathering literature, observation, and interviews.

DISCUSSION

1. The Structure of Theology Teachings in the *Kaṭha Upaniṣad* Text

The structure of theology teachings in the *Kaṭha Upaniṣad* text begins with an understanding of the unity between guru and student as one of the requirements to reveal the secrets of God's truth. The initial mantra in the *Kaṭha Upaniṣad* becomes one of the important proofs that a meeting between guru and students is not a static relationship. The meeting between Naciketas and Lord Yama in the *Kaṭha Upaniṣad* advises that people should seek a true guru who can lead them to the path of truth. The guru in the *Kaṭha Upaniṣad* means *Ātman* which is within oneself. The *Kaṭha Upaniṣad* advises people to always listen to *Ātman* as the Guru and savior from the circle of life and death. In other words, strong and deep-rooted beliefs must be instilled in someone's self before they learn the teachings of *kawisesan* or *Brahma Widya* (divinity).

After describing the importance of self-confidence, the first discourse discusses the teachings of *Brahma Widya* (divinity). There are four basic things in the explanation of Lord Yama to Naciketas regarding the knowledge of divine teachings, namely: 1) God as the *Acintya* (unthinkable). Lord Yama explains *Om kara* is the highest goal of the *Vedic* scriptures. Based on Donder's concept (2010: 35), God in *Nirguna Brahman* state is God who does not have any form. Humans cannot imagine or focus their thoughts on something that is not tangible so that symbols, marks, or signs appear. In other words, God in the *Nirguna Brahman* state is a state in which God does not manifest itself in any form. In this case, the discourse about God who is unthinkable can be symbolized with *Om kara*; 2) God as the One. The concept of divinity in the *Kaṭha Upaniṣad* begins with the disclosure of *Om* as a substance that shows God in the actual state. This tendency refers to *Nirguna Brahman*. Furthermore, the *Kaṭha Upaniṣad* expresses two *ātman*s as the existing reality. Lord Yama says there are two types of *atman*, namely immanent and transcendent *ātman*s. This interpretation indicates that God includes inside and outside of his creation. Those two *Atmans* are one, identical, and similar. Therefore, *Brahman* and *Atman* are an absolute unity of the One. There is no difference between God's consciousness which includes all elements of His creation; 3) God as the source of all. The text of *Kaṭha Upaniṣad*, II.2.12 clearly says that "One, the ruler of all, the *atman* of all things, who makes himself single become plural, to the wise man who understands that he dwells in the *jiva* for those the eternal joy (*ananda*) and not to others (Radhakrishnan, 2008: 497) "; 4) God as who are in everywhere. The text of *Kaṭha Upaniṣad*, II.2.9 explains that "Like one fire, when entering this world it turned into various forms according to the object (which is burned), likewise this *atman* it turns into various forms according to (what he enters), and also remain outside of all (Radhakrishnan, 2008: 496)".

The next structure of theological teachings is about the basics of achieving God's consciousness. The *Kaṭha Upaniṣad* teaches the deep self-surrender and realizing the nature

of self thoroughly. The determination of those two definitions can be said as *Bhakti* and *Yoga*. *Bhakti* is devotion while *Yoga* is self-control.

The subsequent structure of the theological teachings relates to salvation and the path to liberation. According to the *Kaṭha Upaniṣad*, the path to liberation is called *Sreyas* (path of virtue). The text of *Kaṭha Upaniṣad*, I.2.2 says: *śreyas ca preyaś ca manuṣyam etas tau samparītya vivinakti dhīraḥ. sreyo hi śīri'bhipreyaso vṛṇīte, preyo mando yoga-kṣemād vṛṇīte* (*Kaṭha Upaniṣad*, I.2.2). Meaning: “Both virtue and enjoyment approach people. The wise are those who after considering carefully they are able to differentiate both things. The wise will choose virtue rather than enjoyment. Meanwhile, the fool will choose enjoyment for reasons of worldly pleasure (Radhakrishnan, 2008: 473)”.

2. Divine Philosophy in the *Kaṭha Upaniṣad* Text

According to Tjahyadi (2007), divine philosophy generally describes the thoughts about God with the approach of common senses which is later called philosophy. Therefore, the presentation of the analysis results of divine philosophy in the *Kaṭha Upaniṣad* text begins from the framework of Gadamer’s hermeneutics theory. The hermeneutic theory by Gadamer declares that the text interpretation does not only concern the symbolic meaning that surrounds the text but also touch other aspects of life such as arts, humanism, social, and others (Zaid, 2004: 4).

The *Kaṭha Upaniṣad* as a literary work is a reflection towards the investigation of God in the past. Therefore, the discourse that became the central point in this work is the existence of God. In general, the *Kaṭha Upaniṣad* views God as an impersonal God which has similarities with entities that possess all living things (*Ātma*). However, the entities cannot know the truth because it is blocked by the virtual element, namely the *prakerti* / material. Therefore, it clearly indicates that God’s reality consists of two elements, namely *Brahman* and *Ātman*. Those tendencies can be interpreted as: 1) God as the *Brahman*, namely absolute transcendent reality or Impersonal God; 2) God as the *Atman*, namely the spark of God in a living entity; 3) *Brahman* and *Ātman* are similar, *Ātman* is identical with *Brahman*, The One and Only, because *Atman* is the smallest part of *Brahman*.

Based on the synthesis of the *Atman-Brahman* above, it can be concluded that the divine philosophy in the *Kaṭha Upaniṣad* text leads to the understanding of *Advaita Vedanta*. According to Sankaracarya in Vireswarananda (2004: 53), *Advaita Vedanta* or non-dualism philosophy provides a review about *Atman-Brahman* through the philosophical essence, namely “*Brahma satyam jagatmithya jivo barahmaiva na apārah*”, which means “*Brahman* of *Upāṇiṣad* is the only real one and all others are merely fantasy; *Ātman* is identical with *Brahman*, the One and Only, in which the scriptures give Him boundaries as the absolute existence-knowledge-happiness”.

The next philosophical proxy related to the existence of *ātma*, also known as *Atmavidya*, is the knowledge of God’s spark. The existence of the *Atman* can be found in the text of the *Kaṭha Upaniṣad*, II.1.12-13 which says that “a creature as big as a thumb resides in the middle of the body. After understanding Him who is the past and future ruler, someone will not leave Him. That is the real circumstances (Radhakrishnan, 2008: 493)”. Furthermore, the *Kaṭha Upaniṣad* identifies the factors causing *Atman* to lose his divine status. Some of them are as follows:

- a. *Avidya*, it is the inability to realize her original nature. In that circumstance, *atman* has been blinded by material elements which are bound to worldly objects.
- b. Discriminatory attitude, it is the lack of understanding in comprehending aspects of the unity of truth. For example, every human being certainly has a view of the truth. When truth is claimed as a gospel truth (claim of truth), then disputes and debates will emerge. Here is the beginning of human morality decline. Actually, the truth in the world is

temporary because it is wrapped up by the essence of *maya* (delusion). This condition is described by the *Kaṭha Upaniṣad* as the plurality of human mind (*Kaṭha Upaniṣad*, II.1.14-15). If the *atman* is the manifestation of truth (which is certainly identical with *Brahman*), then indeed everything in the world is an embodiment of truth and truth is in everywhere. If all people understand that view, it will create tolerance in the midst of differences. This condition is called “unity of view” which is to understand the truth in every aspect of reality. According to *Candogya Upaniṣad*, III.14.1, it is mentioned as “*sarvam kaluidam Brahman*”, meaning “all of this is truly God”.

The subsequent divine philosophical discourse is related to mankind. The *Kaṭha Upaniṣad* views the essence of man as a soul that is identical to God, as in the previous discussion which states that *Ātman* and *Brahman* are similar. That thought leads to the unity of view by mankind themselves by looking at unity, necessity, and wholeness between immanent and transcendent *atmans* into all empirical forms. Therefore, the *Kaṭha Upaniṣad* describes that mankind is the ‘perfect form’ of God. The definition of ‘perfect’ in this case does not legitimize that man is in the same element with God, but its definition relates to the integrity of the form as the reflection of the truth. This is because of the thoughts of the *Kaṭha Upaniṣad* which led to the concept of monism or *Advaita Vedanta*. The *Mahawakya* contained in the *Kaṭha Upaniṣad* text clearly says that “*Etad vai tat*” meaning “This really is that”. This perception then leads the view of mankind to unity without distinction.

The *Kaṭha Upaniṣad* generally views humans as his decree, not as slaves to God’s servants. The *Upaniṣad* views humans as manifestations of God’s entity. The *Kaṭha Upaniṣad* does not treat humans like horses who must be lured by the grass of heaven and threatened with the whip of hell to run according to the will of the coachman. As analogized by the Amir Hamzah’s poetry in Putra, ed. (2010: 11), it states that humans as God’s servants are similar to mice in the grip of cat’s claws. This Hamzah’s thoughts represents that human is those who are marginalized by God. Humans are the mere weak creature in the eyes of God. On the contrary, the *Kaṭha Upaniṣad* views humans as the manifestation of God. Humans cannot achieve true essence because of ignorance or *avidya*. This is explained by the following text of the *Kaṭha Upaniṣad*.

हन्ता चने मन्यत् ेहन्त ँतहतष च्ने मन्यत् ेहतमा्उभौ तौ न विजानीतो नाय ँह्वन्त न हन्यताे

*hantā cen manyate hantuṁ hataṣ cen manyate hatam, ubhau
tau na vijānīto nāyaṁ hanti na hanyate,*
(*Kaṭha Upaniṣad*. I.2.19)

Translation:

If the murderer thinks that he killed or if the victim thinks that he was killed, then both of them did not understand. He did not kill nor be killed (Radhakrishnan, 2008: 479).

Based on the *Kaṭha Upaniṣad* explanation above, the truth goes beyond the empirical elements. The text above implies that essential truth includes the existence of everything that exists. *Avidya* or ignorance is the main reason why humans are unable to understand the truth, even though the actual divine element is in the human soul. The divine element is considered as parallel to one’s own truth so that the *Kaṭha Upaniṣad* text states *Ātman* as the truth that exists in the human soul. The *Kaṭha Upaniṣad* analogizes the human body as a horse carriage with its coachman and master. *Ātman*, in this case, is considered to be the master of the inhabitants of the human body. Those domains of thought start from the following *Kaṭha Upaniṣad* text.

आत्मानं रथिनं विद्धि। शरिरं रथम् एव तु। बुद्धिं तु सारधिं विद्धि। मनः प्रग्रहम् एव च। इन्द्रियाणि हयान्

आहुर् विषयांसु तेषु गोचरान्। आत्मेन्द्रिय-मनोयुक्तम् भोक्तेत्य आहुर् मनीषिणः।

ātmānam rathinam viddhi, śariram ratham eva tu, buddhim tu sāradhim viddhi, manah pragraham eva ca, indriyāṇi hayān āhur viṣayāms tesu gocarān, ātmendriya-manoyuktam bhoktety āhur manīṣiṇah,

(*Kaṭha Upaniṣad*, I.3.3-4)

Translation:

Know the *ātman* as the master of the horse carriage; and the real body is the horse carriage; and know the *buddhi* as the coachman; and the mind is the control rope. The *indria* are the horse; the objects of *indria* are the path (which they will pass); (*ātman*) what relates to the body, *indria*, and mind is the connoisseur, said the wise man (Radhakrishnan, 2008: 484 - 485).

Based to the text above, the human body is like a horse carriage, where the *ātman* is the master of the body, the control rope of the horse is the mind, and the *buddhi* is the coachman of the horse carriage. In this analogy, the human body is like a complex organization. Whether you are a chairman or an ordinary worker, everyone in an organization must do its job well. In line with Maswinara, ed., (2008), he also states the same thing that humans consist of four important workers like an organization, namely the body, senses, mind, and intelligence. The chairman of the organization is the *Ātma*. Because intelligence is closely related to the *ātma* and the main source of strength/life, it is why the mind must follow the command of intelligence.

Furthermore, the *Kaṭha Upaniṣad* text implies that the three elements in the human body, namely *indriya* (senses), *manas* (mind), and *buddhi* (intellectuality), are the elements that are easily affected by external objects. According to Ranganathananda (2012: 108), he states that infection by external objects is like a poison that affects humans to be criminal, evil, or any form of derivation from negative. Crimes and evil that affect society derive from senses, mind, and intellectuality. The human body is driven by a sensory system (*indria*), which is actually the nervous system behind sensory organs. *Indria* is the first focus from which all other crimes come. The second is the mind (*manas*). *Manas* also catches infection during time flies, if humans are not careful. The last is *buddhi*, intelligence, or ability to distinguish, which distinguishes between what is right and what is wrong. *Buddhi* also has the possibility to be infected which may destroy its capacity to distinguish. *Buddhi*, in the end, may destroy human life when all of them are infected. If having been infected, then *jiva* cannot save *Ātman* in the human soul. *Ātman* becomes drowned in the material attachment.

The next discussion is a technique for achieving God's consciousness called *Adhyatma Yoga*. In the previous explanation, it was explained that in order to understand and to live the teachings of divine philosophy, the mind must always be clean and calm. The relationship of *Ātman* and the body which is analogized with the horse carriage in the *Kaṭha Upaniṣad* text is similar to what in *Bhagavadgītā*. *Manas* or thought is the main determinant of human motion after *buddhi*. Only such thought can realize the truth of religious teachings. Moreover, the focus of the *Yoga* teachings is a way to control *manas* (mind) as well as possible so that human can achieve liberation.

At the dialectical level of the text, it seems that the *Yoga Sutra* Patanjali teachings have a close correlation with the *Kaṭha Upaniṣad* text. *Yoga Sutra* Patanjali emphasizes the aspects of practice, while the *Kaṭha Upaniṣad* emphasizes in the inner aspect of performing *Yoga*. According to Mohan (2006: 102), the *Kaṭha Upaniṣad* has the view that life is a search for identity. The method of performing *Yoga* is highlighted at the end of the *Kaṭha*

Upaniṣad text. Moreover, the technique recommended by the *Kaṭha Upaniṣad* text is to always look inside, not outside. The recommendation to always look inside intends to slowly get to know the *Ātman*. The teachings then become *Adhyātma Yoga*, which is the teaching to know the true self.

पराञ्चि खानि व्यतृणत् स्वयम्भूस् तस्मात् पराञ् पश्यति नान्तरात्मन्॥ । कश् चित् धीरः प्रत्यग्-
आत्मानम् ऐक्षद् आवृत्त-चक्षुर् अमृतत्वम् इच्छन्।

parāñci khāni vyatṛṇat svayambhūs tasmāt parāñ paśyati nāntarātman; kaś cit dhīrah pratyag-ātmānam aikṣad āvṛtta-caḥsur amṛtatvam icchan,
(*Kaṭha Upaniṣad*, II.1.1)

Translation:

Ātman is not sought through the senses. The cause itself breaks the sense-opening out so that one usually looks outside than inside of him. However, some wise men seek eternal life with their eyes directed inside to see the *ātman* (Radhakrishnan, 2008: 489).

The text above is the beginning of the teachings of *Adhyātma Yoga*. It explains that liberation cannot be achieved through the senses. The text above seems to explain the two directions between the physical and spiritual worlds. The text above is talking about the direction of human view. The view of outside oneself is a physical view which tends to lead to attachment and suffering. Meanwhile, the view of inside oneself is a spiritual view which can lead to the path of peace, salvation, and liberation. The view of inside oneself is a quest to reach the consciousness of the *Atman* (God within oneself). *Ātman* based on the text above is considered as an absolute principle, truth, and eternal principle.

The subsequent discussion is the process and method of *yoga*. The *Kaṭha Upaniṣad* text explains those topics as follows.

यदा सि ेप्रमच्यन्तत ेकामा यजस्ये विताः॥ अि मत्योऽमृतोभित्य अत्र ब्रह्म समश्रत॥े यदा सि ेप्रवभद्यन्त े हृदयस्यहे
ग्रन्थयः। अि मत्योऽमृतोभित्य ्एतादि ्अनशानमत॥ ्शतम ्चैकाच हृदयस्य नाड्यस ्
तासाम म् ्ानमा अवभवनःसृतैका॥। ्योर्ध्मा आयञ् अमृतत्वम् एवता ् विष्वि अन्या उत्क्रमि ेभिवन्ता॥

yadā sarve pramucyante kāmā ye'sya śritāḥ. atha martyo'mṛto bhavaty atra brahma samaśnute. yadā sarve prabhidyante hṛdayasyeha granthayaḥ, atha martyo'mṛto bhavaty etāvad anuśānam. śatam caikā ca hṛdayasya nāḍyas tāsām mūrdhānam abhiniḥsrtaikā; tayordhvam āyann amṛtatvam eti, viṣvaṅ anyā utkramaṇe bhavanti.
(*Kaṭha Upaniṣad*, II.3.14-16)

Translation:

When all the desires in the human heart are removed, then mortal humans will become immortal and in this state, they have reached *Brahman*. When all the bonds are cut off, then mortal humans will become immortal. Thus, it is the far of the teachings. There are one hundred and one heart veins; one of them rises up to the crown. By going up through it, someone will be immortal; and others have the duty to go to other directions (Radhakrishnan, 2008: 502).

The text above describes the state of *jiva* which has been completely free from *avidya* (ignorance) or *maya* (worldliness) which binds the mind. The text above states that the mind can be completely free by eliminating the attachment element in human beings. The teachings of *Yoga* in the *Kaṭha Upaniṣad* text emphasize the level of *Yama* (control) and

niyama (arrangement). The technique is to always get rid of false consciousness, namely the sense of self in the name of God. Selfishness is the ego of human beings.

The text of *Kaṭha Upaniṣad*, II.3.14-16 hermeneutically shows that the aspect of faith and total submission to God is the main requirement for liberation. After that, the human soul is directed to eliminate all attachments originating from the mind by putting aside any desires that burden the spiritual journey. It is like a person who travels a long distance by much luggage which makes him difficult to walk. The luggage is all of his desire. By releasing all of the desires, the journey will become easier and the burden becomes lighter.

3. Implementation of the Divine Philosophy of the *Kaṭha Upaniṣad* Text at the Sai Study Group Denpasar

a. Discourse on the *Kaṭha Upaniṣad* Text and Sai Ideology

Before describing the implementation of the teachings of divine philosophy from the *Kaṭha Upaniṣad* text, it would be better to discuss the relationship between the discourses in the *Kaṭha Upaniṣad* text and the principles that underlie the movement of the SSG Denpasar. By uncovering the main reference or ideology of an organization, it will make the readers easier to see the relationship between both of them so that the reader may gain the main idea of this research. All activities in an organization are certainly from the process of instilling a value into organizational cultural patterns. A movement or an organization certainly has a principle or ideology which is made as the basic reference for action. Therefore, the relationship between the discourse of the *Kaṭha Upaniṣad* text and Sai organizational ideology is important to discuss.

The implementation of the divine philosophy of the *Kaṭha Upaniṣad* in the SSG Denpasar starts from the relationship between the signals in the *Kaṭha Upaniṣad* text and Sai organizational ideology. According to Budiasa (2015: 112) about Sai ideology, it can be abstracted as a logic system from Bhagavan Sri Sathya Sai Baba with all of the representations from the depictions, myths, or concepts which underlie all activities in the SSG Denpasar.

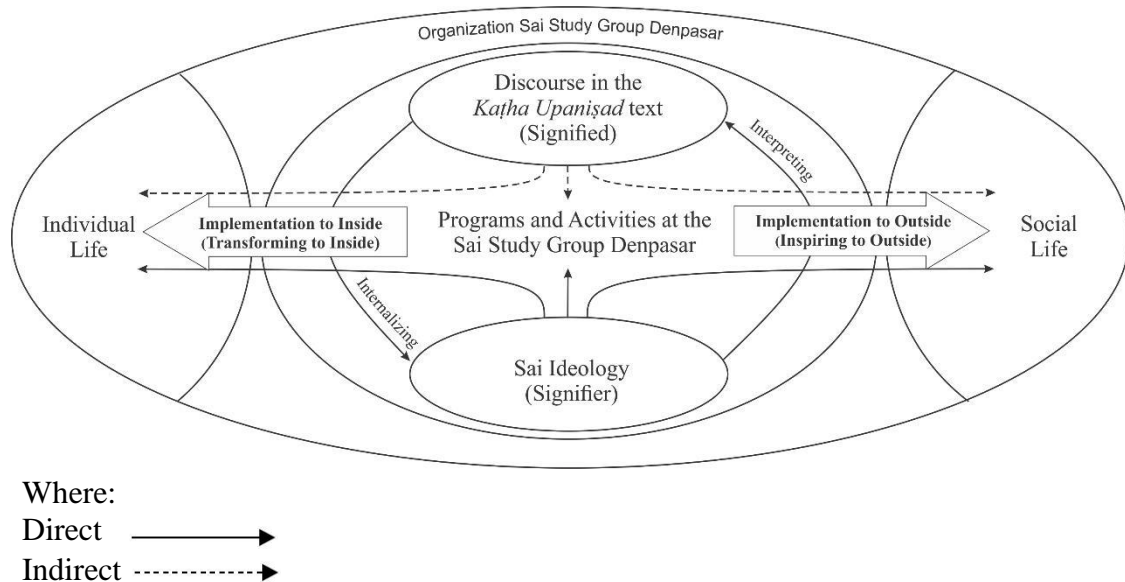
According to Saussure (1857-1913), semiology is the study of signs in human social life including whatever the signs are and whatever the law which set the form of the sign is. Moreover, the concept of semiology according to Saussure used in this study is *signifiant* and *signifie* which are the component to form the signs and their roles cannot be separated from each other. *Signifiant* or signifier is everything captured by the human mind such as audio, visual, etc. Meanwhile, *signifie* or signified is the meaning or impression in the mind towards what is captured. Based on the Saussure's theory, the researcher obtains the significance between the Sai ideology as the signifier and *Kaṭha Upaniṣad* text as the signified. Furthermore, the relationship can be seen in the following table.

Table 1
Table of Relationship between Sai Ideology and Discourse on *Kaṭha Upaniṣad* Text
Based on Semiotic Analysis

Signifier Sai ideology	Abstraction	<i>Signified</i> <i>Kaṭha Upaniṣad</i> Text
Love all serve all Help Ever Hurt Never	Understand the soul in all things by doing virtue to every human being. Love is the basis (underlying) of everything and is implemented in every action.	“There is only one Ruler, the Soul who is in everything, who changes his own form into the many. Only the virtuous one who can see Him in their soul so that s/he may get eternal happiness.” <i>(Kaṭha Upaniṣad, II.2.11)</i>
See always inside	See inside yourself to find the true nature of self.	“... Rsi who seeks eternity looks within himself and finds his own soul.” <i>(Kaṭha Upaniṣad, II.1.1)</i>
Unity, Purity, Divinity	The unity of the view and the pure mind will achieve divinity.	“... he is seen by pure heart and by pure citta and mind. Those who know Him will reach the eternal life.” <i>(Kaṭha Upaniṣad, II.3.9)</i>
See Good, Do Good, Be Good	By purifying the mind, namely by always seeing the good things, then the kindness will manifest in one’s action, and in the end, s/he will achieve kindness too.	“... this actually is That.” <i>(Kaṭha Upaniṣad, II.1.3- 7,9,10)</i>
<i>Sathya</i> (eternal truth)	The real truth is <i>Ātman</i> (this) and <i>Brahman</i> (that).	“... only the virtuous one who may see Him in their souls gaining the eternal happiness.” <i>(Kaṭha Upaniṣad, II.2.11)</i>
<i>Dharma</i> (virtue)	By doing virtue as a form of realizing God presence in every aspect of life, s/he will achieve happiness.	“He is the Eternal among the dead things, the pure consciousness of the existing consciousness, the ONE who fulfills people’s prayers. Only the wise may see Him in their souls gaining eternal peace.” <i>(Kaṭha Upaniṣad, II.2.12)</i>
<i>Shanti</i> (peace)	Renunciation will lead to the highest peace.	“... only the wise may see Him in their souls gaining the eternal happiness.” <i>(Kaṭha Upaniṣad, II.2.11)</i>
<i>Prema</i> (love, affection)	Eternal happiness is a feeling of compassion called <i>prema</i> (love). Love is defined as God’s consciousness which encompasses all soul.	“... only the wise may see Him in their souls gaining the eternal happiness.” <i>(Kaṭha Upaniṣad, II.2.11)</i>
<i>Ahimsa</i> (non-violence)	Look at the <i>Ātman</i> in each entity so that you should not hurt anything.	

Based on the analysis table above, it shows a clear relationship between the Sai ideology concept as the signifier and the *Kaṭha Upaniṣad* text as the signified. From the analysis, it has been shown that there is a relationship which forms a concept that connects them to aspects of implementation as outlined in the following scheme 1.

Scheme 1
The Modification of Saussure’s Signifier and Signified in the Implementation Process at the Sai Study Group Denpasar



Scheme 1 shows the relationship between signifier and signified in the implementation process at the SSG Denpasar. In the scheme above, it explains that the discourse in the *Kaṭha Upaniṣad* text is internalized into the Sai ideology; and Sai ideology has a cluster of interpretation which is closely related to the *Kaṭha Upaniṣad* text. The Sai ideology and the *Kaṭha Upaniṣad* text are the sign of unity which ensouls all programs and activities at the SSG Denpasar. From the series of programs and activities at SSG Denpasar, they seem to have two types of implementations, namely as follow: first, implementation towards internalizing values into the individual or called transformation inside; second, the implementation of values brought to the social life as a form of self-realization, the applying values, and inspiring outside.

Scheme 2.1 shows the process of internalizing the divine values of the *Kaṭha Upaniṣad* and how to implement the divine philosophy teachings. Moreover, the process also implies that the *Kaṭha Upaniṣad* text is not directly applied as an organizational principle. However, through the signifier from Sai ideology which makes its own principle as the organizational principle, it seems to have a very coherent meaning similarity. This is the semantic relationship that encompasses Sai ideology with the divine philosophy of *Kaṭha Upaniṣad*. The relationship of those signs seems to lead to the next process, namely the instilling symbolically the divine philosophy values by internalizing Sai ideology into the *bhakta* of Sai (followers of Sai Baba’s teachings).

The phenomenon of internalizing the divine philosophy values of the *Kaṭha Upaniṣad* in the SSG Denpasar occurs symbolically. The process can be described using Herbert Blumer’s symbolic interactionism theory. As cited in Ambar (2017), Blumer states that there are three main principles of the symbolic interactionism, namely meaning, language, and thought. This premise will then lead to the concept of one’s ‘self’ and its socialization to the larger ‘community’, namely society. Those three Blumer’s premises are very compatible with

the phenomenon in the SSG Denpasar. The symbolic interactionism describes the process of thought as conversations with his/her own self. It can be seen from the followers of the organization who are very enthusiastic in participating in various activities in the organization. Basically, the activities conducted at the SSG Denpasar are collegial collective and participatory. From the various activities conducted at the SSG Denpasar, the programs and activities which become the process of internalizing the divine philosophy values are:

- 1) *Bhajan* activities (singing sacred hymn). The bhajan activity is one of Sai spiritual disciplines which aim to recognize divinity within oneself. According to the perspective of symbolic interactionism, through *bhajan* activities, the *bhakta* conduct inner communication within their self when the sacred hymn is sung. This tendency leads to the understanding of divine philosophy which is symbolically practiced through *bhajan* activities in Sai organization;
- 2) Meditation and sitting quietly. The practice of meditation applied in the Sai organization is light meditation. The *bhakta* always interpret light meditation as a process of self-realization, God's communication process within oneself through love, and how they use that love to be shared through the visualization of light emitted through the mind during meditation process. The practice is in line with the *Kaṭha Upaniṣad* concept, namely as an action to understand. God within oneself and the unity with God's element outside the self through the love principle;
- 3) *Satsang* activities / study circle. This activity is conducted by sitting in a circle then the moderator will convey a narration or topic to be discussed, after that, each participant expresses his opinion freely, and in the last, it is not concluded (concluded in each other's hearts). Participants are not allowed to disprove or even argue other participants. *Satsang* / study circle is a unique activity at the Sai Study Group. Participants will indirectly learn about the nature of truth (understanding the truth is in everywhere, *sarvam kaluidam brahman*) which is the most important element in the *Kaṭha Upaniṣad*, and the *bhakta* of Sai learns to understand with a deep heart.

Those three activities above are actually activities to cultivate *bhatin*. Those activities generate a thought process in each *bhakta* of Sai as Blumer said as the process of communication with own mind. By noticing the phenomenon in the SSG Denpasar, it seems that the *bhakta* of Sai act or behave to others basically based on the interpretation they give to the other Denpasar, the *bhakta* aspects of life.

b. Implementation in Individual's Life and Social Activities

The implementation of divine philosophy of the *Kaṭha Upaniṣad* can be described into two forms, namely: 1) implementation in the individual's life; and 2) implementation in the social activities. This form is gained based on the description of Scheme 2.1 previously. Based on Scheme 2.1, the series of activities conducted by at the SSG Denpasar have implications for the transformation in an individual's life and social society. The transformation is in values, attitudes, views, and lifestyle. The values that become spirit in each *bhakta* appear highly in line with the organization pillars instilled by Bhagavan Sri Sathya Sai Baba. Those values are as follow: 1) *sathya* (truth); 2) *dharma* (virtue); 3) *shanti* (peace); 4) *prema* (love); 5) *ahimsa* (without violence). These values are transformed into the attitudes and life views of the *bhakta* of Sai.

1) Implementation in Individual's Life

The *bhakta* who practice Sai Baba's teachings have characteristic behaviors as the result of the symbolic interactionism process with Sai discourses which has a semantic relationship with the *Kaṭha Upaniṣad* text (see Scheme 2.1). Moreover, the characteristic based on the implementation that can be described and then adopted as a life value in the individual life can be formulated into three main points, namely as follows:

a) Self-surrender

The self-surrender practice is a manifestation of in-depth *bhakti*. *Bhakti* is to love God or total surrender. Its implementation in an individual's life can be carried out by perceiving that the self which is working is God, not the body. This practice is highly in line with the *Kaṭha Upaniṣad* view towards humans. According to the *Kaṭha Upaniṣad*, I.3.3, it is highly clear that the human body is like a horse carriage, where the *ātman* is the master, the mind is the control rope, and *buddhi* (intelligence) is the coachman. *Ātman* is the highest element of the body which is the part of God. The following is the excerpt of the text.

आत्मानं रविं विविं शबरं रिमं एतं ब्रवीतुं तत्सारवदं विविं मनः प्रग्रहम
एचि च।

*ātmānam rathinam viddhi, śariram ratham eva tu, buddhim tu sāradhim viddhi,
manah pragraham eva ca*
(*Kaṭha Upaniṣad*, I.3.3)

Translation:

Know the *Ātman* as the master of the horse carriage and the reality is actually the horse carriage and know the *buddhi* as the coachman and the mind is actually the control rope (Radhakrishnan, 2008: 484).

b) Ego Control Practice

In the view of the *bhakta* of Sai, the ego is man's greatest enemy. However, humans cannot be separated from the ego because, according to Sai Baba's theory, he said that God + ego = human, and human – ego = God. This means that, in every activity in life, humans should always control the ego even though they cannot escape from the ego. According to the *Kaṭha Upaniṣad* text, the characteristics of egoism are caused by desires which are actually worldly mortal elements. By doing contemplation into oneself and reducing all forms of desire that chain life, humans can be free from a series of burdensome attachments.

यदा सि प्रमच्यन्तत केकामा यजस्ये विताः॥ अि मत्योऽमृतोभित्य अत्र ब्रह्म समश्नत॥ ये यदा सि प्रवभद्यन्त हे
हृदयस्यहे ग्रन्थयः। अि मत्योऽमृतोभित्य एतादि अनशानमत॥ शतम चैकाच हृदयस्य नाड्यस तासाम
मू ानमा अवभवनःसूतैका॥ योधर्मा आयन् अमृतत्वम् एवत। विष्वि अन्या उत्क्रमि भिवन्त॥

*yadā sarve pramucyante kāmā ye'sya śritāḥ. atha martyo'mṛto bhavaty atra
brahma samaśnute. yadā sarve prabhidante hrdayasyeha granthayaḥ, atha
martyo'mṛto bhavaty etāvad anuśānam. śatam caikā ca hrdayasya nādyas tāsām
mūrdhānam abhiniḥṣṭaikā; tayordhvam āyann amṛtatvam eti, viṣvaṇ anyā
utkramaṇe bhavanti.*

(*Kaṭha Upaniṣad*, II.3.14-16)

Translation:

When all the desires in the human heart are removed, then mortal humans will become immortal and, in this state, they have reached *Brahman*. When all the bonds are cut off, then mortal humans will become immortal. Thus, it is the far of the teachings. There are one hundred and one heart veins; one of them rises up to the crown. By going up through it, someone will be immortal; and others have the duty to go to other directions (Radhakrishnan, 2008: 502).

Referring to the *Kaṭha Upaniṣad* text above, the strong analysis found from the significance recognition of the *bhakta* who practiced Sai teachings showed that there are similarities in term of concepts with the discourse in the *Kaṭha Upaniṣad*, II.3.14-16. The text above explains that desire is a product of the ego which then becomes an attitude of egoism. Egoism is a bond that chains people. If all the characteristics of egoism are cut off, then humans will achieve liberation from the bonds of life. This means that, in this life, humans should always realize the God within their self through self-control and maintaining the purity of the heart which is always addressed to God. Therefore, the *bhakta* of Sai view themselves as instruments of God, and then realize their essence as part of God (*Ātman*). If the view of life is well applied, it will transform into good attitude in which every action taken will reflect the divine characteristics.

c) Doing *seva* (service)

Seva is a very common thing for the *bhakta* of Sai. *Seva* comes from Sanskrit terminology which means selfless service. In local terms, in Bali, it is often called *ngayah*. According to Roof (2013: 325), service is a gift of love. There is an informant who attracted the researcher's attention. He is Sang Putu Adiyasa. Following is the excerpt of the interview with him.

"Service is a spiritual discipline in this stage of life. Hands that work are better than the mouth that speaks. The purpose of the *seva* is to realize the *svami* teaching in which outside of us is also God (Sang Putu Adiyasa, Interview on August 12th, 2018)".

Based on the statement above, the informant considers *seva* as a form of a very important spiritual practice that must be carried out. For him, *seva* or service aims to realize the presence of *Ātman* in every living entity. In other words, he views everything as a manifestation of God. In the *Kaṭha Upaniṣad*, it is explained that *Ātman* is in every manifestation of human and all living things. The statement of the informant above has represented the *Kaṭha Upaniṣad* teachings. The text of *Kaṭha Upaniṣad*, I.3.1 explicitly says that God permeates all of his creations.

2) Implementation in the External Program of the Organization

Organizational activities of the SSG Denpasar cannot be separated from social activities. As mandated by SSGI and also the Sai International organization, organizational activities must cover three aspects, namely spirituality, education, and service. The social activities conducted at the SSG Denpasar are the concrete form of those service aspects. The implementation of the *Kaṭha Upaniṣad* teachings in the external program of the organization encompasses two major activities, namely: a) social service activities (sociocare); and b) human values education (educare).

The social service activities (sociocare) are usually parallelized with the anniversary of Bhagavan Sri Sathya Sai Baba as a dedication to *Sath Guru* celebrated every November 23rd. One of the social activities conducted routinely is free health services and blood donors. According to Arya Pramana, the blood donors aim to train the sensitivity and empathy to those who need help. The following are the excerpt of the interview.

"Blood donors have the goal to train of being sensitive to others. *Swami* taught that humans should always give help to people in need. In social activities, we can understand that what we give is also the manifestation of *Ātman* (Arya Pramana, Interview on August 30th, 2018)."

Based on the informant's statement above, it seems that the *bhakta* of Sai understand the essence of the divine philosophy of the *Kaṭha Upaniṣad*. The statement above indicates the implementation of the *Kaṭha Upaniṣad* teachings. The life view of the *bhakta* of Sai is to do service as a spiritual exercise. For them, spirituality is not something which refers to supernaturalism, but it is the essence, spirit, and basic thing of a rite. Love for all (without discriminating any groups) is a spiritual character. They have opinions that by serving others, someone has trained the love in him as a form of spiritual awareness in which the essence of all humans is similar. In the end, the purpose of doing selfless service is to train someone's awareness of *bhatin*. It is the essence of the divine philosophy of the *Kaṭha Upaniṣad*.

Besides social-health service activities, the SSG Denpasar also conducts services in the field of educare for children in the form of human values education. The human values education are parts of the educare activities at the SSG Denpasar. The educare are usually conducted with other social activities such as free medication, etc. Furthermore, Sai ideology indeed mandates the Sai organizations to conduct programs that can reflect the character of pure *budhi* based on human values principles. According to Roof, (2013), Sai Baba has words for education namely "The end of education is the character" which means that the purpose of education is not just to make people clever cognitively but to make people clever in the aspect of morality. Furthermore, the views of the management of the SSG Denpasar towards educational goals also have a relationship that cannot be separated from that kind of character. In other words, morality is the basic thing of spirituality.

The *Kaṭha Upaniṣad* also has a moral message, namely "the true self (*Ātman*) is the power source of self". According to *Kaṭha Upaniṣad*, I.2.18-19, I.3.14, and II.1.14-15, it implicitly explains that attachment, ignorance, and intolerance are weaknesses of self which cause humans to lose their main character. According to Sai Baba, the character is love, while according to *Kaṭha Upaniṣad*, the character is *Ātman*. Sai Baba in Sathya Sai Book Trust (1970) has an opinion that "Love is God, where there is love, there will be God there". Therefore, 'Love', 'God', and '*Ātman*' are actually parallel concepts. The alignment of the concept also has a relationship with the educare activities conducted at the SSG Denpasar. The educare conducted at the SSG Denpasar has a purpose to share love with fellow human beings. In addition, the purpose is in line with the following *Kaṭha Upaniṣad* text.

उत्तष्ठत जाग्रत प्राप्य िरान वनबो
ता क्षरस्यत
ारा नीवषता दुरत्यया। दुगमा पिस् तत् कियो िदवन्त॥

uttiṣṭhata jāgrata prāpya varān nibodhata, kṣurasya dhārā nīṣitā duratyayā, durgam pathas tat kavayo vadanti.

(*Kaṭha Upaniṣad*, I.3.14)

Translation:

Stand up, wake up, after getting what you ask for, you must understand it. Sharp as a knife and difficult to cross, tough to be guided are that road. It is what was said by the *rsi* (Radhakrishnan, 2008: 452).

The mantra above implies that humans must not become weak. The text above means that humans must immediately find their true self and understand that the body is only an instrument. Through the spirit of love, the educare activities conducted at the SSG Denpasar are like raising weak souls to immediately realize their virtues.

Humans have great potential inside their self. The text of the *Kaṭha Upaniṣad* I.3.14 above is interpreted as "weakness is death, strength is life". If humans are not able to explore the potential inside their self, then they actually have died in this life. Humans should use all of their potential to realize the divinity within their self. The service conducted at the SSG

Denpasar is not only to make their lives become more meaningful but also to more focus on achieving the true character of human being, namely realizing the God presence. Descartes also state *Cogito Ergo Sum* (I think then I exist). In that context, a person who is fully aware of his true self will become truly exist (read: life) in this life.

CONCLUSION

All forms of activities conducted at the SSG Denpasar are actually based on the teachings of *Sath Guru* Bhagavan Sri Sathya Sai Baba with various representations of the *Vedic* scriptures. Moreover, activities conducted at the SSG Denpasar certainly not only imply the teachings of the *Kaṭha Upaniṣad* alone but also from other *Upanishads*. Although the aspects of their activities do not directly refer to or mention the *Vedic* teachings as the source, the implementation shows clearly the element of *Vedic* teachings. It is verified by the research and interviews which had been conducted. There is quite a lot of the *bhakta* of Sai who had never read the *Kaṭha Upaniṣad* scripture and even touched the scripture. However, when explored by an in-depth interview, the *bhakta* of Sai highly understand the teachings of Sai Baba which is in line with the *Kaṭha Upaniṣad*.

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