

Raja Marga Yoga Teachings as the Javanese View of Life in the Sêrat Bhagawad Gita

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Abstract

The view of life is believed by a group of society as the guideline in living life to reach the true purpose of life. This study is aimed at explaining the view of the life of Javanese society following *Raja Marga Yoga* teachings as the path to reaching their God in *Sêrat Bhagawad Gita*. The data sources are text *Piwulang Panunggal sarana Kawruh kang Luhur, tuwin Wêwados Kang Luhur* in the manuscript of *Sêrat Bhagawad Gita*. It employed a qualitative research method to interpret the view of life in the texts. Data collection was conducted using reading-note techniques with the researcher as the main instrument. The validity of the data used was semantic validity and inter-intrater reliability. Data analysis was conducted using qualitative model analysis. The result of this study revealed that *Raja Yoga* is the way to reach God by implementing the highest yoga technique, a secret knowledge. The harmony of the Javanese way of life of *Raja Marga Yoga* is as follows: 1) the greatness of *dharmā*; 2) God is the source of all sentient beings; 3) praising the God: a) *Mardikā sarānā Seleh Pandamêl*, b) *Mardikā sarānā Bêkti*. By implementing *Raja Marga Yoga*, the human being will be able to achieve the true objectives of life which are being united with God.

Keywords: Javanese View of Life; Raja Marga Yoga; Sêrat Bhagawad Gita

Abstrak

Pandangan hidup diyakini oleh sekelompok masyarakat sebagai pedoman dalam menjalani hidup untuk mencapai tujuan hidup yang sejati. Penelitian ini bertujuan untuk menjelaskan pandangan hidup masyarakat Jawa berdasarkan ajaran *Raja Marga Yoga* sebagai jalan menuju Tuhannya dalam *Sêrat Bhagawad Gita*. Sumber data penelitian ialah teks *Piwulang Panunggal sarana Kawruh kang Luhur, tuwin Wêwados Kang Luhur* dalam manuskrip *Sêrat Bhagawad Gita*. Penelitian ini menggunakan metode penelitian kualitatif untuk menginterpretasikan pandangan hidup yang termuat dalam teks. Pengumpulan data dilakukan dengan teknik baca-catat dengan peneliti sebagai instrumen utama. Keabsahan data yang digunakan ialah validitas semantik dan reliabilitas inter-intrater. Analisis data dilakukan dengan analisis kualitatif model. Berdasarkan hasil penelitian, *Raja Marga Yoga* merupakan cara untuk mencapai Tuhan dengan menerapkan pengetahuan rahasia mengenai teknik yoga tertinggi. Pandangan hidup Jawa dalam ajaran *Raja Marga Yoga* antara lain: 1) keagungan *dharmā*; 2) Tuhan sebagai sumber segala makhluk; 3) memuji Tuhan: a) *Mardikā sarānā Seleh Pandamêl*, b) *Mardikā sarānā Bêkti*. Dengan mengimplementasikan ajaran *Raja Marga Yoga* manusia akan mampu mencapai tujuan hidup yang sejati, yaitu bersatu dengan Tuhan (*manunggaling kawula Gusti*).

Kata Kunci: Pandangan Hidup Jawa; Raja Marga Yoga; Sêrat Bhagawad Gita

Introduction

Javanese view of life can be interpreted as the Javanese society's guidance to reach the purpose of life. It is often called Javanese philosophy. This philosophy emphasizes the nature of life perfection (*ngudi kasampurnan*) (Wibawa, 2013). It means that this view of life is conducted to reach the perfection of life by Javanese society which believes that the perfection of life is the purpose humans must achieve.

Studies about Javanese philosophy or the view of life have some equivalent terms, such as *ngudi kasampurnan* and *manunggaling kawula Gusti*. This way of life believes that God is *sangkan paraning dumadi* (the origin and the purpose of sentient beings). There are many *piwulang* explaining the *panunggal path* which can be used to reach perfection of life. One of the views, *sêmbah catur* in Javanese society, is often considered the *panunggal* way. The view of life in *sêmbah catur* is in the form of levels for someone passes through. In its application, there are many studies found concerning the *panunggal* path. One of the *panunggal* paths is *Raja Marga Yoga* teachings.

Raja Yoga is one of the teachings of *Catur Marga Yoga*, the *panunggal* paths to God. In Hindu teachings, *Raja Yoga* is often called the way of meditation to reach God. It is influenced by *Raja Yoga* which is described as the highest way to connect oneself with God through the highest yoga way. To implement *Raja Yoga*, self-control, self-discipline, and restraints against things related to worldliness are needed (Departemen Agama RI, 1994; Vivekananda, 1920). Therefore, *Raja Yoga* emphasizes more on teaching about secret knowledge (*kawruh kang luhur*) to reach the life's perfection. *Kawruh* is knowledge about how humans know the basis to implement *Raja Yoga* teaching which is known as the highest way of yoga. People who have studied and know the secret of the knowledge about *panunggal* will be able to do the *panunggal* paths, and meditation with a strong belief in God.

The view of life is a comprehensive insight into life that consists of a unity of sequences. What is meant by noble values is a benchmark of goodness concerning things that are fundamental and eternal in human life (Siswanto, 2010). In general, the view of life is related to the purpose of human life based on their beliefs. It is a view that guides the behavior of a society and has an impact on the society itself (Hartanto and Nurhayati, 2018). Referring to the previous notion, the view of the life of Javanese society can be referred to as the Javanese view of life. It means that it becomes the base of the Javanese society's life governing the rules, ethics, and attitudes.

This view has become part of the life of Javanese society as the spirit which influences the development of Javanese civilization. Such a view of life is also called the *panunggal* philosophy, which is the teachings about the view of life saying that all things in this world are one (*manunggal*). For Javanese society, the view could mean being united (*manunggal*) with the God. It underlies the belief that God is the origin and in the same period the purpose of all sentient beings (Dumadi, 2011). It also underlies the existence of *pitutur* in the society that God is *sangkan paraning dumadi*, which is a philosophical view and teaching about the original nature and purpose of everything that exists (Yumarma, n.d.). It is supported by the teachings in *Sêrat Warna Warni* which elaborate that the purpose of human life is to become united with God (Wasim, 2006), in other words reuniting with God is the goal of all reality (*manunggaling kawula Gusti*) (Siswanto, 2003). It means that humans will reach perfection (as their life purpose) by being united with their God.

The concept of the *sangkan paran* serves as the foundation that all reality in this universe is essentially one. The Javanese worldview about the origin and purpose of life is depicted in the *têmbang Dhandhanggula*, which was once sung by Ki Narto Sabdo in a wayang performance as follows (Sujamto, 1992).

Kawruhåná sêjatining urip, manungså urip ing alam donyå, prasasat mung mampir ngombé, upåmå manuk mabur, oncat saking kurunganèki, ngèndi pèncokan mbénjang, ywå kongsi kaliru, upåmå wong lungå sånjå, njan sinanjan norå wurung mēsthi mulih, mulih mulå mulanyå.

Translate:

Know that in truth, life, humans live in this world, as if only stopping by to drink, like a bird that flies, leaving its nest, where it will land later, do not be mistaken, like a person who leaves, in the end, will return, back to their origins.

Based on that verse, it is known that humans live in this world only for a short while, like a brief stopover. Like a bird flying from its nest, do not make a mistake in finding a place to land. Like a person who leaves, in the end, they will return, returning to where they came from. That means everything will return to its origin. Everything will return to God because God is the origin and destination of all beings (Sujamto, 1992). God as the beginning and the end of everything that exists in this universe (*sagung dumadi*).

In various viewpoints regarding the Javanese society's view of life, *sangkan paraning dumadi* is equal to the purpose of life taught in Hinduism. The teaching which is stated previously is moksha, the unifying process of *Atman* and *Brahman*. The ways taken to reach God, as the purpose of moksha, are called yoga (unifying) which means unifying ourselves with our nature of authenticity, that is God. Among various yoga, there is four important yoga (*Catur Marga Yoga*), in which each yoga is meant to make use of the skills owned by someone in implementing yoga (Pudja, 2002). The concept of *Catur Marga Yoga* explains the four ways which can be taken by someone to reach perfection in life. One of the ways in *Catur Marga Yoga* is *Raja Marga Yoga*, which is the way to connect oneself with God by concentrating through asceticism, *brata*, yoga, and meditation, with the purpose to reach moksha (Suhardana, 2010). It means that implementing *Raja Yoga* to reach the purpose of life needs a high level of concentration. In additions self-control is necessary to implement this *panunggal* path. The society that wants to implement the teachings of *Raja Yoga*, the *panunggal* path through the high level of yoga, needs to know the secret knowledge (*kawruh kang luhur*) of the teachings. This step is necessary so that when implementing the teachings, the society has had a strong belief about *panunggal* path which is going to be carried on. It is because the human will go through a *mystic* journey which is a stage of leaving the physical body towards the spiritual dimension, *manunggaling kawula Gusti* (Zubair, 2006). In short, when a human believes that he wants to reach his life purpose, he must have a strong belief in the teachings and ways which he will be going through.

The discussion on *Raja Yoga* is based on studies previously conducted by researchers, where the researchers have examined *Jñana Yoga* (Hartanto and Nurhayati, 2017), *Bhakti Yoga* (Hartanto and Nurhayati, 2018a), and *Karma Yoga* (Hartanto & Nurhayati, 2019). Therefore, the researcher sees the importance of discussing the teachings of *Raja Yoga* in depth from a Javanese perspective. This study aims to describe the worldview of the Javanese people based on the teachings of *Raja Yoga* as the path to God in the *Sêrat Bhagawad Gita*.

Method

This research is a qualitative study with a philosophical hermeneutic approach aimed at explaining the Javanese view of life in the teachings of *Raja Marga Yoga*. The data source of this study is the transliteration of *Teks Piwulang Panunggal sarana Kawruh kang Luhur, tuwin Wêwados kang Luhur (PPKLWL)* which is found in the text

of *Sêrat Bhagawad Gita* written by R.M. Partawiraya in 1929. The manuscript of *Sêrat Bhagawad Gita* is the transliteration of The Bhagavad Gita which is written in the Javanese language and alphabet. The data were analyzed qualitatively (Miles, et.al., 2014) through 1) data collection, 2) data condensation, 3) display data, and 4) interpreting. Data collection was carried out using the read and note technique after completing the text transliteration process. Data condensation is carried out by compressing the data, where the focus is on data contains the teachings of *Raja Marga Yoga*, specifically focusing on teachings about *dharma*, greatness of God, worshiping God, and the practice of yoga. Data classification is carried out by categorizing the data contained in the teachings of *Raja Marga Yoga*. Next, present the data by categorizing the classified data based on the same categories. Interpreting the aspects of *Raja Marga Yoga* that align with Javanese life views. Data validity is assessed using semantic validity, which interprets words and sentences based on their content. Intrarater and interrater reliability are used to establish data reliability.

Results and Discussion

Raja Marga Yoga teachings in Hinduism are contained in the book of Bhagavad Gita. In Javanese literature, there is a text entitled *Sêrat Bhagawad Gita* which is the translation of the book of Bhagavad Gita. That text, *Sêrat Bhagawad Gita*, consists of 18 texts which contain the teachings and beliefs about the obligations of human life. The text containing *Raja Marga Yoga* is text *Piwulang Panunggal sarana Kawruh kang Luhur, tuwin Wêwados kang Luhur*. The text comprises the teachings for humans to be able to reach the perfection of life through meditation (*kawruh kang luhur*). The view of the life of Javanese society following the teachings of *Raja Marga Yoga* based on the text entitled *Piwulang Panunggal sarana Kawruh kang Luhur, tuwin Wêwados kang Luhur* (Partawiraya, 1929) includes: 1) the greatness of *dharma*; 2) God is the source of all sentient beings; 3) Praising God (*Mardikâ sarâna Seleh Pandamêl* and *Mardikâ sarâna Bêkti*).

1. The Greatness of *Dharma*

The view of life contained in the text is about the greatness of *dharma*. *Dharma* is a foundation in Hinduism, it means responsibility, morality, goodness, and even religion, and it refers to the strength which establishes the universe and society (Flood, 2009). Someone who acknowledges *dharma* always does his obligations and kind things. *Dharma* is fundamental in behaving in Hinduism. Hindu people always implement the teachings of *Catur Purusa Artha* (*Dharma, Artha, Kama, and Moksha*) in their life. The initial guidance is *dharma* (Parbasana, 2009). The concept of *dharma* in the Bhagavad Gita covers the meaning of religion, law, and ethics as fundamental to human beings (V. Reznik et al., 2019). In this sense, *dharma* can be interpreted as the principles of cosmic order and moral harmony which sustain and support the universe as one orderly unified whole (Lakshmi, 2013). The teaching regarding the greatness of *dharma* is described in the next verse.

Luhur-luhuring kawruh wadi kang luhur, iku praboting kasukcian kang luhur, cocog lan anggêr-anggêr (darma) apa dene langgêng, gampang katindakake. (sloka 2)

Heh Pangrurahing Satru, sakehing manungsa kang ora pitaya marang darma, dheweke ora têkan maring Sun, bali maneh marang dalan lair marambah-rambah. (sloka 3) (Partawiraya, 1929)

Translation:

The most glorious secret knowledge is the sacred tools, that fit with the teachings of *dharmā*, which are everlasting and easy to implement.

O Conqueror of enemies, many people do not believe in *dharmā*. They will never come to Me and will go back to their beginnings over and over.

Based on the above sloka, the greatness of the glorious secret knowledge is the tool of the highest holiness, and the guidance (*dharmā*) is easy to do. Someone who does not believe in *dharmā* will never meet his God. He will be back to birth which is repeated over and over again. He will never be unified (*manunggal*) with his God and will keep reincarnating. Someone free from reincarnation is the one who is unified or *manunggal* with his God. He has been free from the earthy bonds. The teachings of *panunggal* teach us about the deepening good deeds which are easy to do. The description is in line with the following part of *Sêrat Wulang Reh*, *pupuh Kinanthi* 7th verse.

Panggawe bêcik puniku, gampang yen wis den lakoni, angel yen durunglinakyan, aras-arasên nglakoni, tur iku den lakonana, mumpangati badaneki.
(Darusuprpto, 1982)

Translation:

The good deeds are easy when they have been done, difficult when have not been done, make you reluctant to do them. Yet when you do them, you will get benefits from doing them.

The verse means that good deeds are easy things to do. It seems difficult if it has not been done, and if they (good deeds) are done well, they will give advantages to the body (Hadiatmadja, 2011). *Dharma* becomes the basis for humans to do good to reach the perfection of life. Humans must believe in the greatness of *dharmā*. One of the teachings of the *Raja Yoga* virtue is knowing the state of God and all of His nature. All state which is existed is invisibly covered by God, but God does not stand on one of the existing states. All sentient beings do not lie in God. Although the whole state is sustained by God, God does not stand on the such state. It is only God's *dzat* that becomes the source of all beings. It is as if the air always blows and moves in all directions – that is how the nature of God.

Such a description is in line with the philosophy of the Javanese society saying that *Manungsa iku asal saka Dzating Gusti Allah, mula ngadarbe sipating Pangeran*. It means that human comes from emanation of God, therefore human has the nature of God. In general, however, such a nature is beaten by their lust (Hadiatmadja and Endah, 2010). Based on *Sêrat Jatimurti*, humans are the creations closest to the *Pangeran* (God). Even the *Pangeran* (God) can be found in the depths of human beings (Siswanto, 2010). This affirms the nature of the Lord in human beings. The philosophy is following the description of the next sloka, that is all of these states are covered by the nature of the Lord.

Prakriti ênggone tansah nganakake kang obah lan ora obah iku sarana pangrêksaning Sun, o, atmajaning Kunthi, mulane Alam iki nyakra panggilingan.
(sloka 10) (Partawiraya, 1929)

Translation:

Prakriti which produces all moving and moving beings are working under My guidance, O Son of Kunthi, therefore this nature is created and annihilated repeatedly.

According to the sloka, the birth of a human is based on the power of *Tri Guna* (*Prakriti*), not on the will of the humans themselves. *Prakriti* is the natural unsure which is physical (from God). God is never bonded with any state, and free from any work bond. *Tri Guna* in giving impacts anything that moves as well as does not move, and is caused by the authority of God. That is why all things in this world are *nyakra panggilingan*. The

book of *Sarasamuccaya*, sloka 499 states that “distress and pleasure are like a spinning wheel, sometimes on the top and sometimes at the bottom. They are all caused by human deeds” (Suhardana, 2010). Sloka 499 is in accordance with the sayings or *pitutur* of Javanese society, that is *jêr urip iku nyakra panggilingan. Nyakra panggilingan (manyakra panggilingan)* can be interpreted as a depiction of the process of reality dynamics, that is life is like a spinning wheel (Siswanto, 2003). Someone who has acknowledged the nature of his God will always do good things. Good minds, words, and deeds are the bases of *dharma* implementation. By implementing the teachings of *dharma* correctly, someone will meet his true purpose in life. In the book *Sārasamuccaya* sloka 14, it is mentioned that *dharma* is the path to heaven or the path to happiness. *Dharma* is like a boat that serves as a means for someone to navigate the ocean (Kadjeng et. al. 1997). By understanding the essence of duty, a person will always fulfill their obligations and consistently do good (Hartanto and Nurhayati, 2018). By doing good and fulfilling their duties according to their *dharma*, that person will be freed from suffering. They will be on the path to liberation and can unite with their God.

2. God is The Source of All Sentient Beings

A human can achieve perfection if he knows about the secret *kawruh* and implements the teachings. One of the *Raja Yoga* teachings is how to acknowledge the greatness of God’s state of nature as the source of all sentient beings (Parbasana, 2009).

Para sasar ora mêruhi maring Sun, katutupan dening kawujudaning Sun manungsa (wataking manas asor), ora ngyêkteni wêwatêkaning Sun kang luhur, iya Gustining dumadi kabeh. (sloka 11) (Partawiraya, 1929)

Translation:

The foolish man deride Me when I descend in the human form, they don’t know My majesty of nature as the Supreme Lord of all manifestations.

The sloka means that people whose souls are lost will not believe in the glorious nature of God. All of their hopes, acts, and knowledge will be nothing if they follow misguided paths. It is different with wise people who can acknowledge the greatness of God. They always follow the nature of God and believe that God is the source of everything. It is stated in *Brahmasutra* I.1.2 mentioning the *Jadmadhyasa Yatah*, which means that God is the source of the universe and all of its contents (Pudja, 2002). By acknowledging that God is the source of all sources, humans must devote themselves to God. They who devote and always implement the teachings of *dharma* shall always believe in their God.

Kawruh about the greatness of God in this text is elaborated more deeply. The *Kawruh* is related to the *kawruh* contained in *Karma Yoga* – the way of action devoid of attachment without expecting the results, *Jñana Yoga* – the way of knowledge and wisdom, and *Bhakti Yoga* – the way of devoting and loving God (V. Reznik et al., 2019). Those who always make their God happy, believe in Him, glorify Him through praying, and search for the perfection of life, are those who worship God. Likewise, those who always sacrifice for *Jñana Yoga*, considering God is the only one or no matter how many and wherever he is, are also considered as glorifying God. Implementing the teachings of God, by always worshiping, and becoming *manunggal* or unified with God is the way to praise the greatness of God. Mankind can worship God in many ways, whenever, and wherever it is because God has such glorious and great nature. The *kawruh* of God’s nature is stated in Veda’s books.

The nature and the greatness of God. God is the sacrificer and at the same time, the sacrificed one. God is water, plants, and others. This sloka explains that the whole media and purposes of offerings are *Brahman* (God). Therefore, someone who wants to be

unified (*manunggal*) with *Brahman* should follow the *Brahman* way which is in the forms of kindness and holiness (Suhardana, 2010). It explains that God is the origin and the purpose of all beings.

The next description explains that God is the milestone of all states, the tool of holiness people should know, such as the letter of *Om*, *Rg Veda*, *Sama Veda*, and *Yajur Veda* (Suhardana, 2010). This opinion is in line with the philosophy of Javanese society, which is *Gusti Allah iku mung siji, nanging ing ngêndi-êndi papan ana*. It means that God is only one, but he is everywhere (Hadiatmadja & Endah, 2010) although several people describe him in the forms of many drawings, and praise him in a lot of places. Afterward, it is explained again that the greatness of God is the source of all states, namely God as the purpose of all beings whose natures begin all states. God gives heat and rain. God is the source of life and death of all beings as well. The description explains the philosophy of Javanese society *Gusti sangkan paraning dumadi*.

In the *Sêrat Bhagawad Gita*, slokas 20-21, elaborate on the teachings of *Karma Yoga* saying that those who wish for the earthy results of deeds will not be able to unify with God. The life purpose of humans is to be unified or *manunggal* with God (*Brahman*). Reaching heaven does not always mean being unified with God. Becoming one with God in this concept is reaching moksha. Moksha is eternal freedom, that is being free from the birth bond, or the unification of *atman* and *Brahman*. Someone who has reached moksha has been free from karma law (Suhardana, 2010). The previous description is following *piwulang* in the teachings of *Karma Yoga* that mankind can reach perfection after being free from the bond of karma law (Hartanto & Nurhayati, 2019).

Moksha is the highest goal and ultimate aim in Hindu teachings and the end of the cycle of birth and death (Made, 2020; Saraswati and Paramita, 2016). In principle, moksha in this context represents the pinnacle of self-control achieved by the Javanese people. Moksha or *manunggal* describes the unity or oneness of *atman* and *Brahman*. This indicates the union between the soul and the Creator, or the attainment of perfection for the Javanese people. The term moksha has various equivalents that indicate the union of humans with their God, such as the word *kumpul* in the *Sêrat Wirid Hidayat Jati*, and the word *amor* in the term *pamoring kawulâ-Gusti* in the *Parâmâyogâ* manuscript (Simuh, 1988), or with the term *nggayuh kamulyan ingkang lihunung, nggayuh katêntreman ingkang linuhung* and others (Hartanto and Nurhayati, 2018). In this case, the diction used demonstrates the richness of the Javanese vocabulary to describe the state of unity between humans and their God in the concept of *manunggaling kawulâ Gusti*.

3. Praising God

The next view of life is praising God. Humans, after they acknowledged the nature of God, must praise and pray to their God. Those who always pray and praise God will be able to be unified with God. It can be explained in the following sloka.

Sujanma kang wus ora mikir liyane kajaba angluhurake Ingsun, iya kang wus ora maro tingal, Ingsun maringake kamulyaning panunggal marang dheweke. (sloka 22) (Partawiraya, 1929)

Translation:

But a human who constantly praises Me with exclusive faithfulness, only thinking of Me, I preserve what they have (the highest perfection) to them.

The sloka shows that God will give the glory of *panunggal* to mankind who does not think of anything but praising his God. The glory can be given to mankind who has a strong belief as well as upholds his religious teachings. The different paths chosen by mankind are caused by the lack and limitations of humans which acknowledge the true state of God. It is stated in the teachings of *Jñana Yoga*.

Someone who sacrifices for and praises god will meet the god. Those who praise their ancestors will meet their ancestors. However, those who praise and sacrifice for their God will be unified with God. There is a different interpretation of god in which it is considered a God. It is necessary to understand that god sare the manifestations or the forms of God based on their functions and duties (Suhardana, 2010). Based on the description, it can be understood that there is a difference between God and god. Someone will reach perfection and be unified with God if he praises God. Someone will reach the purpose he wants to achieve if he fully concentrates on following the paths to reach that purpose.

The *piwulang kawruh panunggal* by praising God can be categorized into *mardika asarana seleh pandamêl* and *mardika sarana bakti*. *Mardika asarana seleh pandamêl* is the *panunggal* path which is the same as the teachings of *Karma Yoga*. *Mardika asarana bakti*, on the other hand, is the *panunggal* path which is in line with the teachings of *Jñana Yoga*. In short, the *kawruh* of both teachings can be described as follows.

a. *Mardika Sarana Seleh Pandamêl*

Seleh Pandamêl does not mean leaving the obligations as a sentient being, but it means doing the obligations without any intention, and doing it in the name of the sense of devotion towards God (Anggreni, 2017, 2018). All of the deeds that someone has done are purely done to do his obligations. On the other hand, the result of the deeds depends on God. It is stated in the following sloka.

Dadi sira luwar saka wohing panggawe, nadyan ala lan bêcik, krana iku bêbandaning panggawe, kalayan pribadine wus dadi siji, saka panunggal sarana seleh panggawe, sira bakal mardika lan têkan maring Sun. (sloka 28) (Partawiraya, 1929)

Translation:

With this way you will be released from bondage to work and its auspicious and inauspicious results, with your mind fixed on Me in this principle of repudiation you will be released and come to Me

The sloka means that anything which is given to God, such as leaves, flowers, and fruits, is symbolic. The most fundamental thing is the sense of devotion from a sincere heart. All of the deeds and offerings are forms of sincerity towards God. Fulfilling obligations with a sense of devotion and sincerity makes humans free from earthly bonds (Suhardana, 2010). By going through that way, mankind can be unified with God *seleh pandamêl*. Someone who wants to be free from earthly bonds must always do something good without considering the result and never have any intention in every deed he has done. It was the same as what was conveyed by Krishna to Arjuna during the *Bharatayuda* war. Krishna forbade fighting to get the result, but to carry out obligations (Hamsah, 2003). By aiming to carry out the obligation without expecting the result, humans will be free from all ties.

Someone must act without any specific motive because having a motive or desire for something will create attachment (Mulla and Krishnan, 2006). Next, the sincere and proper practice of *Karma Yoga* will free humans from the cycle of birth and death and attain liberation (Mulla and Krishnan, 2014). Essentially, with the correct implementation of the principles of *Karma Yoga* in performing all actions that are their duties, humans will achieve the perfection of life. *Karma Yoga* is a spiritual path that is carried out without choosing to whom and for what, and in its practice, it is not bound by the results/without selfish motives (Gautam and Arora, 2019; Yogeshwar, 1994). Understanding the concept of work based on the teachings of *Karma Yoga* becomes a means for humans to free themselves from the cycle of reincarnation (Maheswari, 2021). The teachings of *Karma Yoga* are similar to the teachings of *sembah raga* found in the

Serat Wedhatama by KGPAA Mangkunegara IV, where the teachings of *sembah raga* focus on the life's cycle of human duties in life (Putro, Rohmadi, Rakhmawati, and Saddhono, 2019).

b. *Mardika Sarana Bêkti*

Bakti or devotion is a sincere love towards God. It can be a way that is quite easy to be implemented to reach God. The description of *kawruh* which explains that mankind can be free from earthly bonds through devotion is stated in the following sloka.

Panganggêp Ingsun marang sakabehing dumadi padha bae, ingatase Ingsun ora gêthing, uga ora dhêmên, ananging sing sapa angluhurake Ingsun sarana bakti, sujanma mau ana jêroning Sun, lan Ingsun ana jêroning dheweke. (sloka 29) (Partawiraya, 1929)

Translation:

I am equal to all, I am not partial to anybody, and I envy no one, but whoever worship unto Me in faithfulness is a friend, is in Me, and also I am in him.

The sloka means that God is the justest. All are equal. There is no hate and joy. Someone who has bad deeds but always praises God belongs to a group of people who are kind because they have strong beliefs towards God. The people will be kind and be able to reach eternal prosperity. It is stated in Rg Veda I.55.5, that *adha cana sraddhati tvisimata*. It means that good people are the people who have a strong belief (*sraddha*) (Suhardana, 2010). Someone who has a strong belief in God will not get lost.

God is the source of protection. With his protection, someone who was born with sins will be able to reach the glorious paths as well. These slokas decline the statement that a woman from *weisya* and *sudra* is not allowed to learn the holy book, therefore she will not be able to reach holiness (Suhardana, 2010). These slokas emphasize that all of mankind can implement the glorious *piwulang* to reach moksha.

Pikirira lêbokna ing jêroning Sun, tansah anêmbaha maring Sun, kurban maring Sun, sumungkêma ing ayunaning Sun, yen mangkono, sira bakal têkan lan dadi siji karo Ingsun, têkan ing Dat sarta têkan gêgayuhan kang luhur iya Ingsun. (sloka 34) (Partawiraya, 1929)

Translations:

Engage your mind continuously in devoting to Me, provide recognition to Me and simply praise Me, being absolutely absorbed in Me, sure enough, you will come back to Me.

According to the sloka, mankind in this world is not eternal. Wise people will always praise and worship God. They are suggested to keep worshipping, give offerings, and praise their God. Therefore, they will be unified with their God. Humans will be *Dzat* and have a lofty desire, that is God by implementing the teachings of *panunggal* correctly. The teachings of *Raja Yoga* are almost the same as the teachings of *Jñana Yoga*. It is in line with the opinions of the experts who state that *Raja Yoga* teachings are the peak of the teachings of *Jñana Yoga* (Suhardana, 2010). Both discuss knowledge or *kawruh* to reach perfection. What is different is the implementation of the teachings. The teachings of *Bhakti Yoga* are similar to the teachings of *sembah rasa* in *Serat Wedhatama*, which is the pinnacle of the path of unity. Humans must give sincere love to God (Putro et al., 2019).

Conclusion

The Javanese views of life are used as life guidance which is believed to bring kindness to society. The teachings of *Raja Marga Yoga* are harmonious and can be implemented by Javanese society to achieve life's perfection. The views of life which can be carried on by the society to get unified (*manunggal*) with God following *Raja Marga*

Yoga teachings are (1) the greatness of *Dharma*, (2) God is the source of all sentient beings, (3) praising God (*Mardika sarana seleh pandamêl* and *Mardika sarana bêkti*). By implementing the teachings seriously, humans will be able to be unified (*manunggal*) with God. The teachings of *Raja Yoga* are secret knowledge (*kawruh kang luhur*). By knowing the knowledge of the highest yoga, the human who can implement it will reach the true purpose of his life. In its application, self-control and high discipline are needed to restrain earthly desires. One of the ways is by doing meditation and isolating himself. The teachings of *Raja Yoga* spiritually represent a religious path towards the transcendental, that is, humans towards their God. The teachings of *Raja Yoga* are similar to the teachings of *sembah jiwa* (soul worship) in the concept of *sembah catur* conveyed by KGPAA Mangkunegara IV in *Serat Wedhatama*. Teachings that explicitly convey the full control of the mind directed towards God. In the future, it is hoped that detailed studies will emerge comparing the teachings of *Raja Yoga* and *sembah jiwa*. The differences in the sources of these teachings will provide an interesting perspective to be shared with the wider community.

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