

Implications of Anava Upaya for a Sadhaka in the Text of Saivagama Nusantara

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Abstract: The practice of anava upaya for a sadhaka has various implications both due to the purpose and the side effects. In terms of goals, according to the Saivagama Nusantara text, the practice of anava upaya can lead a sadhaka to achieve the highest freedom (moksa), or if he still has ties to the world, he will reach heaven. A practitioner will also have special knowledge (bhedajñāna that ordinary people do not have. He has the knowledge of the Ultimate Reality, the knowledge of the conscious Subject. People whose spiritual eyes have not yet awakened cannot access this knowledge. A sadhaka also has supernatural powers (siddhi) as a result of the process he undergoes. The confluence of various energy nodes in the body gives rise to this power. Siddhi that appears can be very beneficial for welfare, but if it is not controlled it will actually damage the spiritual practice that has been done. A diligent aspirant will have stable emotions and high intelligence. He is well aware of the temporary drama of life and remains balanced in both joys and sorrows.

Keywords: implication, anava upaya, sadhaka, sadhana, Saivagama Nusantara

I. Introduction

The Saiva ideology specifically speaks of the *tri mala*, the three kinds of impurity that cover and limit the purity of the Supreme Consciousness. *Mala* means limited conditions both personal and impersonal. During the process of creation, the pure Siva becomes a shackled soul. Siva's universal *iccha* (intentions), *jñāna* (knowledge), and *kriya* (actions) are contracted so that they experience limitations. The infinite *iccha* of Siva contracts and becomes the finite intention of the mind. Likewise, the infinite *jñāna* and *kriya* Siva contract and become knowledge and actions are limited to each individual (Shankarananda, 2016: 117-118).

The three *malas* are related to the physical, subtle and causal body. The three are *anava mala*, *mayiya mala*, and *karma mala*. *Anava mala* is a finite state which is the primal darkness/ignorance of one's essence as Siva. *Mayiya mala* is an impurity or limitation that arises from *maya*, where *maya* gives the soul a gross and subtle body so that a sense of difference arises between one another. *Karma mala* is the impurity that arises because of the impression (*vasana*) that is still attached to the mind from every action (Singh, 2006: xxxi). The impurity of intention (*iccha*) gives birth to desires. It is *anava mala* which makes a person feel lacking, need this and that, and feel that he is not achieving his goals. The impurity of knowledge (*jñāna*) gives birth to *mayiya mala*, so that a person feels confused about the direction and meaning of his life. The impurity of action (*kriya*) makes a person shackled to good and bad deeds so that it gives birth to bad karma or good karma (Shankarananda, 2016: 118).

In order to overcome these three *malas*, Saiva provides an *upaya* or yoga method. *Upaya* means a path to approach the truth, a spiritual tool or a yogic technique to correct the dimming of the Self due to the *mala*. *Upaya* is a tool to achieve effort (goal). Everyone is shackled by *mala* because it is a gift, but they have the freedom to choose and apply *upaya*/ yoga so that the shackled *mala* disappears and the light of the Self is restored (Shankarananda, 2016: 118). These *upaya* are *anava (kriya) upaya*, *shakti (jñāna) upaya* and *sambhava (iccha) upaya*. *Karma mala* is related to *anava upaya*, *mayiya mala* is related to *sakti upaya*, and *anava mala* is related to *sambhava upaya*.

This study focuses on *anava upaya*, namely *upaya* or yoga related to *kriya* (action) or what is called *kriya upaya*. *Anava upaya* is equated with *kriya yoga* because it is correlated with *karma mala* or contractions of *kriya*. The Saiva Nusantara text displays various techniques or yogas related to this *kriya* or *anava*. There are several categories that can be classified as *anava upaya* as stated in the Malinivijaya Tantra (II.21) as follows:

*Uccharā karana dhyāna varna sthāna kalpanaih,
Yo bhavantu samāveśah samyagānava utcyate.*

The complete absorption into the Essence of the Self which is attained through *uccara*, *karana*, *dhyana*, *varna* and *sthana kalpana* is known as *anava*.

The Malinivijaya text mentions five types of *anava upaya*, namely *uccara*, *karana*, *dhyana*, *varna* and *sthana kalpana*. These five types of *upaya* are cultivation techniques at the body level. *Anava upaya* means the way of the body. In *anava upaya*, the *citta* (*buddhi*, *ahamkara* and *manah*) that moves from one form of existence to another is the *atma*. The word '*atma*' here means the psychological complex that is thought, believed, and expressed as the Self. This psychological self or empirical self is known as

such and such. Because this effort or yoga starts from a standpoint or a limited empirical or psychological self, it is known as *anava upaya* (Singh, 2006: xlix).

Research methods

This work is qualitative in nature by presenting data in the form of a narrative and descriptive. The texts used as references are several Saiva Nusantara texts which describe the teachings of *anava upaya*. The Saiva Nusantara texts were obtained in several places, such as in Gedong Kertya, griya and the translated texts and other text that are already available in bookstores. This work provides an analysis of the practice of *anava upaya* stated in this text. The theory and concept of *anava upaya* is obtained from the texts of Saiva Kashmir. These theories and concepts are used as scalpels as well as the main guidelines for how the practice of *anava upaya* is put into practice.

II. Discussion

The technique of *anava upaya* in the Saiva Nusantara text is diverse. Various forms and various sides are given to meet the needs of *sadhakas* whose characters are also diverse. Each *sadhaka* has a different *yonis* and requires a different technique. This is the reason why the techniques presented are also numerous and different. Practicing spiritual techniques is like any kind of food, where everyone has different preferences. These different preferences give rise to various types of cuisine from various sources. However, although there are various types of cuisine, the most important thing of all is the adequacy of calories, protein, vitamins and various minerals. As long as all types of needs are met, various types of food are not a problem.

It's the same in spiritual cultivation, regardless of the type of *anava upaya* technique presented in the text, the goal remains the same, namely to lead *sadhakas* to be free from the suffering experienced during their life in this world. Every technique used leads to the achievement. The implications of all these techniques boil down to one cluster. The implications of implementing *anava upaya* are categorized into the following:

2.1 Attaining the *Rwa Paksa*: Heaven or *Kamoksan*

A *sadhaka* who is intensely practicing spiritual *sadhana* through the technique of *anava yoga* will gradually attain union with Siva consciousness. Through physical objects that are made objects of contemplation such as certain body parts, parts of the universe and the incoming and outgoing breaths, which are called *sthana kalpana*, as well as by means of *dhyana*, *uccara*, *varna* and *karana* one will gradually develop towards the Supreme consciousness. If they are intense and regular, spiritual development will proceed quickly. This speed is determined by the intensity of a *sadhaka* in carrying out all these spiritual *sadhanas*. If a total *sadhaka* does this, attainment will occur immediately. If you do it moderately, it will take a long time to achieve it. Likewise, if it is done in moderation, then the reward obtained is also slightly in accordance with the quality of the work done. However, one thing that can be achieved if you do this *anava yoga* well according to the Bhuwana Sansksepa text is to achieve heaven or *kamoksan* as follows:

*Etat bhuvana samksiptam sarva tattva samarpitam,
Karanam svarga mokhsamyat jnanasarasama satah.
(Bhuwana Sangksepa, 117)*

Bhuvana sangksipta is a way to unite with *Ishvara*. If you have understood the nature and application of it, it will lead to reaching heaven and deliverance.

The text says that one who diligently practices *anava upaya* in his *sadhana*, which is called *bhuvana sangksipta*, will attain heaven and possibly attain *moksha*. The terms heaven and *moksha* are completely different, but in this text they are combined. The reason is, if a *sadhaka* is serious, but when he meets his death, this knowledge is not perfect, then the practice and knowledge that he has cultivated will be passed on to the next life. Of course, by carrying various good karma, he will reach heaven or be born from heaven. His birth was full of blessings and awareness. However, if during his lifetime, all the teachings and *sadhanas* that he practices are perfect, then he can be free from all karmic bonds, thus attaining *moksa*, liberation, and reunion with *Sangkan Paraning Dumadi*. So, those who are diligent in practicing spiritual *sadhana*, if not heaven then *moksa* will be achieved. In the text of the Tatur Kumaratattwa, reaching heaven or *moksha* is called *rwa paksa*, if you do not get release (*moksa*), then that action or *sadhana* will get a reward in the form of heaven. The text mentions the following:

*Lwir satingkahnya bisa ngaji, ngaran wruh pratyekane pati ngaran, wruh kalingani rwa paksa. Rwa paksa ngaran kadadi ning Swarga lawan kamoksan. Swarga ngaran prabhu cakrawarti. Kamoksan ngaran sakaton, sakarenga, saka metung, sakarasa sakahidep, sakangucap, sakagamel.
(Tatur Kumaratattwa)*

The behavior of people who are steeped in knowledge is he who is able to know the nature of death, people who are able to know the nature of two sides or forced souls. What is meant by *rwa paksa* is heaven and *kamoksan*. Heaven means to be king of kings. *Kamoksan* means not reincarnated, everything that is seen, heard, counted, felt, thought, spoken and held.

The *anava* technique performed by a *sadhaka* is able to reach a terminal called *rwa paksa*. The first terminal is heaven, which is to be the ruler of the world. The text refers to heaven as *prabhu cakrawarti*, meaning king of kings. That is, if a *sadhaka* is still enjoying his karma, then only good karma is enjoyed, so his birth is very special. Born as a ruler, rich, handsome, and all kinds of worldly pleasures can be achieved easily. However, if the *sadhana* he does is able to remove all traces of the *vasana*, then he will attain liberation, regardless of heaven or hell. People who are engaged in the *sadhana* of *anava upaya* will lead to this *rwa paksa*. However, if by means of *anava* technique a *sadhaka* is able to find subjectivity in the body (*pada*) which is free from the *sattvam*, *rajas* and *tamas* aspects, which can be found in the heart, then he will attain liberation which is called *kamoksan*. The Sang Hyang Mahajnana text states as follows:

*Nirgunam sarvabhūtānām sūksma jñanabhavasthitam,
Hredaye laksayetato moksa esa prakirtitah.
(Sang Hyang Mahajnana, 75)*

There is an area free from *guna*, untouched by *sattvam rajas* and *tamah*, aware of the occult, which can be found in the heart, the path to *moksa*.

A *sadhaka* can find *moksa* by the region it passes through in the heart. In the heart there is a region which is not clung to by *guna prakrti*, which is the source of knowledge, very subtle. *Sadhaka* in his life had to find that region if he wanted to be free from all forms of suffering in the world. Birth and death are no longer traversed by the *sadhaka* who is able to find that region (*pada*) in his heart. All forms and practices of *anava* are aimed only at discovering that region. That is the realm of *moksha*, the final terminal of all attainments. When this area is found, there is no longer any goal to be achieved in life. That area is the final terminal of a person's life. How the region was discovered, the text of Sang Hyang Mahajnana states as follows:

*Jñānam samksepatō hyutṛa jñanasadiśca procyate,
Jñānametam mahā guhyam yatvād grehnita putrakāh.
(Sang Hyang Mahajnana, 87)*

Sang Hyang Jnana is very secret, so taught Bhatara to Sang Kumara. The thing to note if you want to reach the main place is *jnana sangskipta* or *jnana sandi*. He who knows this will not be born again.

The most important place that is meant is the place or space found in the heart. That place can be reached if one has the knowledge called *jnana sangskipta* or *jnana sandhi*, namely the secret knowledge that can lead one to reach the region in the heart. With this *jnana sandhi* or *jnana sangskipta*, people will reach the main place in the heart so that they are no longer bound by *samsara*. He is forever free from rebirth. The person attains final liberation or is said to have attained *moksha*.

2.2 Having Bhedajñāna

The implication for *sadhakas* who practice *anava upaya* according to the Saiva Nusantara text is that they have different knowledge from the general public. That knowledge is called *bhedajñāna*. This knowledge is very confidential and must be kept secret by those who know, because it is very dangerous to give it to students who are not ready. Only truly prepared and dedicated *sadhakas* are allowed to learn the secret of this *bhedajñāna*. What and how is this *bhedajñāna*, the Ganapati Tattwa text describes it as follows:

*Idam bhedajñānam proktam rahasyam paramam śubham
Bhuvanasya śarirasya yo jñāta sa Sivam vrajet.
(Ganapati Tattwa, 40)*

This is the very secret teaching of *bhedajñāna*, which teaches about the secrets of the self, the secrets of the world. With this knowledge one will be able to reach the world of Siva.

The first thing called *bhedajñāna* teaching is a very secret teaching. Not just anyone can learn it. Even if they study, it is possible that only text information will be obtained. Regarding his true knowledge, which is personal experience is still a mystery and only a qualified teacher can reveal the secret. Why secret? The text above mentions because the teaching of *bhedajñāna* makes oneself the object of knowledge. So far, the self is only a subject and objects or situations outside the self are objects of knowledge. However, in *bhedajñāna* the object of knowledge is the subject itself. This is why it's all secret, because it's different from the others. the second reason why it is a secret, because in it teaches techniques how to know yourself which is also Siva itself. One of the techniques given

is *anava upaya* as described in the previous chapter. So, knowing the secret of who he really is, he himself will attain Siva consciousness and thus be in the Siva realm. Who is the self to become a secret teaching, the text of the Ganapati Tattwa states as follows:

*Sukham devaśarīratvam nirvānam sulabhamcaret,
Tad idam janmarahasyam ādimadhyāvasānakam.*
(Ganapati Tattwa, 41)

Indeed, the human body originates from the Gods. The Pandita knows the secret knowledge of this human birth. That is the teaching concerning the beginning, middle and end of this all-important knowledge.

The Ganapati Tattwa text mentions that the human body is *devasariram*, the body of a Deva. His body comes directly from the Deva himself. A serious *sadhaka* should know this knowledge which leads to liberation. In the beginning everything came into being through a process of emanation directly from its source. Then, after this creation came into existence, the law of God took care of it so that all kinds of life in it could run perfectly. In the end, all existing creations were returned to their origins, merging back into the God realm. This is the teaching of *bhedajñāna*, a teaching that looks strange and is not easy to understand, especially for people whose worldly attachments are still high. What are the criteria for people who are able to master this secret knowledge? The Ganapati Tattwa text emphatically states the following:

*Labhā bhedajñānam śisyah śraddhādano jotendriyah,
Dharmatma vratasampanno gurubhaktir visevacah.*
(Ganapati Tattwa, 42)

Disciples who deserve to receive this secret knowledge of *bhedajñāna* are those who have strong *śraddha*, love to give charity, can control lust, hold fast to dharma, firmly carry out *Brata*, and are devoted to the teacher.

The text expressly states about the qualifications of people who are worthy of this knowledge of *bhedajñāna*. At least six types of qualifications are mentioned. First, students who have strong beliefs. *Śraddha* is the first key of a *sadhaka* worthy of this knowledge. He whose belief is strong both in literature and what his teacher says is the quality that is expected. Having *śraddha* is not easy. People tend to sanction the teachings so that they are never sincere. An insincere person does not deserve to be taught these secret teachings because they will all be in vain. Second, people who like to give charity. *Dhanam* is the second quality. This attribute is important because it leads to a form of detachment. People who like to donate are sincere people, not attached to worldly things. Most people have no sincerity and are mostly attached to worldly things. If that person likes to give charity, it is certain that his attachment to material things is minimal or even non-existent. *Bhedajñāna* is worthy of study by a *sadhaka* who possesses this quality.

Third, one who is diligent in trying to control his passions. Desire causes attachment. If a person consciously tries to get rid of his passions, then he focuses on himself. Self-focus is a very important quality in learning the secret lesson. Fourth, the *sadhaka* who holds fast to the dharma is the next quality. That is, he will remain on the path whatever the waves of life that come. If this quality is possessed by a *sadhaka*, then the teacher who guides him will focus on his teaching, because his students can definitely do it well. What the teacher suggests will become his dharma. Fifth, stick to the *brata*. This is important in terms of training physically and mentally not to be attached to *guna prakṛti*. A successful disciple is one who is able to eliminate the seeds of these attachments. Sixth, people who are devoted to their teacher. Because the guru is the guide who leads a *sadhaka* to reach the goal, guru bhakti is an absolute must in the spiritual process.

This *bhedajñāna* is a secret lesson, one that not many people are interested in. Of the few who study maybe only one or two are qualified to study. Hence, although everyone may study it, but few people are qualified and discover the essence of the teaching. This very secret lesson in the text of Sang Hyang Mahajana is called *mahajana tattwa*. This Tattwa can only be approached by those who are qualified. As for unqualified people, he only gets to the surface. The text states the following:

*Mahājñāne mahāguhyam sarvabhāvesu nityaśah,
Vyaktāvyakte parityājye upadeśo nigadyate.*
(Sang Hyang Mahajana, 84)

Mahajana is the supreme secret knowledge, eternal in all life. This is the upadesa which is beyond the seen and the unseen.

The text states that Sang Hyang Mahajana is the highest secret, it is eternal and exists in every object and life. It is said to be the highest secret because not many are interested in learning it, and of the many who are interested, only a few have the qualifications, and of the few who are qualified, only one or two can attain it. This is a teaching that transcends all. Teachings that are usually

confusing to those who are ignorant. However, those who are intelligent will see the truth of this teaching and then focus on that knowledge. How this *Mahajnana* is able to lead people to their goals, the text of Sang Hyang Mahajnana states as follows:

*Mahajnane mahatattva samapta iha samsayah,
Atmalinge sivah sthitah sunyasunyantari tatha.
(Sang Hyang Mahajnana, 86)*

Sang Hyang Mahajnana is a *mahatattva*, the highest *tattwa*, very perfect. The highest *tattwa* is in the form of the *atmalinga* and Siva is in the *atmalingga*. Shiva is the last *sunya*.

Bhedajñāna who is also called Sang Hyang Mahajnana is declared the highest *tattwa*. Of all the *tattvas*, the highest is Siva. Stana Siva is in the *atmalinga*. *Atmalinga* is *svalinga* or the Self. The Self is the *sthana* of Siva. So, Sang Hyang Mahajnana talks about the highest *Tattwa*, namely the relationship between *Atma* and Siva. If this relationship is recognized, then one will attain this realization. If this awareness can be achieved, then the last *sunya* is obtained. The person who is able to find the Mahatattwa is the person who is able to attain the final *sunya*.

2.3 Body, Emotions and Mind become Clean

On the practical side of everyday life, this *anava* technique is not only directed at developing awareness so that a higher state is achieved, it is also directly capable of cleansing the body, emotions and mind. When the consciousness is directed to the higher through these *anava* media, then the physical and the completeness will automatically become healthy. A meditator is generally healthy in body, refined emotionally and refined in mind. The function of meditation is to eliminate all forms of *mala*, both *mala* (impurities) that are attached to the body (in the form of memories or diseases that are attached to the body), as well as the more subtle *mala* that dissolves with emotions and rational thoughts. People who diligently meditate will automatically affect their emotions. People's perceptions will change for the better and positive when meditation is carried out regularly, so that their emotions experience significant changes. Likewise, the logic can be built more. A broad and comprehensive perception will bring more stable emotions and clearer thinking abilities. This is stated explicitly by Ida Rsi Buddha Wisesanatha (interview 16 August 2021) as follows:

Meditation is like a complete bath including the physical body. The body can be rested. This is the cleansing of the body, emotions, and reason. This is a great shower. Meditation is the connection of the self towards identity. If what is done in daily life is able to connect with the true self, then it is meditation. If this can be done, then the body, emotions and mind will be cleansed continuously.

Ida Rsi Buddha Wisesanatha stated that meditation is like a big bath, consciousness is directly directed to the highest source and the consequence is that the body, emotions and mind are automatically cleansed. When a *sadhaka* practices meditation, the effect is the expansion of awareness and purity of the instruments used. Ida Rsi also emphasized the importance of connecting daily activities to identity, so that the body, emotions and mind are constantly cleansed. A healthy physique, stable emotions and a cunning mind are very important in daily life. A person who shines, is authoritative and useful to the wider community is he who is physically healthy, emotionally stable and has a bright mind.

2.4 Obtaining Siddhi

A *sadhaka* who is engaged in the practice of *sadhana* using *anava upaya* will have implications for the presence of various powers within him. The Yoga Sutra Patanjali chapter III deals specifically with the various siddhis that arise when certain patterns and formations are practiced in meditation. In terms of consequences, meditation itself will bring about *siddhi*-ness. However, in other contexts, *siddhi*-ness itself can be deliberately brought about as desired. When people want certain conditions to occur, they can carry out certain special practices. When the formula is done correctly, the desired *siddhi* will be achieved. The formulas given in the Saiva texts mostly use the formulas of this *anavopaya*. For example in the text Tuter Bhuwana Mareka it is stated how *anava upaya* works as follows:

Yan angike bhuwana, idhep Sang Hyang Paramasiwa ring wunwunan, hamurtti ngkana ma "Ang Ung Mang tri nadhi bhuwana sirep wedi asih arakeb 3 ye 9 je."

If you want to be respected in the world, concentrate on Sang Hyang Parama Shiva standing at the crown, the mantra "Ang Ung Mang tri nadhi bhuwana sirep wedi asih arakeb 3 ye 9 je."

The text provides techniques on how people can be respected in the world, whether in the world of work, or in the other world. Here what is needed is *samyama* (combination) between the activated self-awareness of Sang Hyang Parama Shiva focused on the crown and chanted mantras. Sang Hyang Parama Shiva is thought to be in the crown and is united with the chanted mantra. The success of Sang Hyang Parama Shiva is connected with the above mantra make people shine and be respected. This person looks dignified, shining and has the power to make others subservient and respectful. Other siddhis that want to be displayed, such as the desire to burn the enemy, the text of Tuter Bhuwana Mareka gives the following formula:

Yan angeseng satru, idhep gni masarira kabeh, ajwala prodbhuta swaranira mantra: "Ang (5x) Brahma ngesam, sarwa geseng pinalahi, Ang Ah."

If you want to burn the enemy, concentrate that your whole body is a blazing fire, blazing fiercely, the mantra: "Ang (5x) Brahma ngesam, sarwa geseng pinalahi, Ang Ah."

One who wants to defeat the enemy, repel or burn the enemy, then the mind is concentrated on the whole body as a burning fire. When the body appears completely burnt, it is combined with the mantra as stated above. The body is burned and then induced by the mantra, the siddhi or emergent power can be used to destroy the enemy.

Yan sampun kretayasa krama niran mangkana, wawu ping tiga adyus prayascita, ring Hari namo tri dukut, katon hala hayu, katon swarga papa, denira sang wruh mangkana. Dlahan sira anyakreng wretti ring jagat, sira anyakreng wretti ring sakti, dadi ratu tan pasatru, Swarga rama-rena, sanak anak manggih wirya, sakala niskala, wwang bhakti ring sira.
(Tuter Bhuwana Mareka)

If the behavior is good, according to the predetermined instructions, in three times of purification/*prayascita* ceremony, namely every holy Wednesday *Umanis Wuku Dukat*, then it will be clear what is good and what is bad, will see heaven and hell, that is what is obtained by those who master this teaching. One day, lust will be controlled, will become a ruler over this world, will become a holy person, become a king who has no enemies, parents will get heaven, posterity will find physical and spiritual prosperity, people will respect.

Good behavior is then followed by the implementation of self-purification/ *prayascita* for three times in a row every Wednesday *Umanis wuku Dukat*, every six months in Bali, so *sadhakas* will be able to clearly see what is good and what is bad. *Viveka* will grow well if they performs the *prayascita* ceremony. They will be able to see which is heaven and which is hell, there is no confusion in life. Besides that, the person who is successful in purifying himself with the *prayascita* ceremony, he will become a sacred person, a person who has power both over the passions within himself and over the people around him. Even his descendants will receive prosperity from those whose siddhis have awakened from the implementation of *prayascita* on the right day.

Muwah yaning wiryanira, jayanira, wicaksananira, dasaren dharma saka, jananuraga juga sira. Hayo pasha ring kadharman, maka siddhaning yasa sira. Utama mneng ingkana, isepen hayo ganti, tepet indikanira Sang Hyang Bhuwana Mabah, tan wantuna. Apa Sang Hyang Bhuwana Mabah sepatuting tutur kamoksan.
(Tuter Bhuwana Mareka)

If you want to prosper, want to win, want to be wise, base it on a dharma pillar. You will become famous, liked by many. Don't leave dharma, because with dharma you get merit, silence is the main thing, meditate, don't change, follow the rules set by Sang Hyang Bhuwana Mabah, don't be turned around. Because, Sang Bhuwana Mabah is a *kamoksan* teaching.

The siddhi obtained by the *sadhaka* who is diligent in practicing the *sthana kalpana* technique is welfare, wisdom, and is well known to many people. The practice of *sthana kalpana* is their dharma and never leaves the dharma so that siddhi is obtained automatically. He who is ardent in his dharma will be silent, not speaking when it is not necessary. He focuses on the processes that occur within him through concentration on his body. He always brings his awareness to his bodily functions. He meditates on all the activities of his body, he contemplates on his own dharma, in silence. Of course, this is the pinnacle of consciousness, so the *sadhaka* will become wise, and people will be attracted to him.

Mwah yan sira apti ring suteja, prabhawa sadha asih, Widhi sing ngumulati sira, idhep akna, Bhatara Surya ring netra kiwa, Taranggana ring lalata, Brahma ring tengen, Wisnu ring kiwa, Ishwara ring sabda, ya maring cangkem, Kwera maring karna kalih, Siwa ring wuwunan, Kaki Twa ring kulit, Rare Angon ring budhi, Smara ring laras, wus mangkana metu mantra, sadhananya idep, ma, Om Ang Ung Mang, Siwa Murtti, suteja pramanam.
(Tuter Bhuwana Mareka)

If you want to see a noble light, a personal heart full of love, and so that the viewer is reluctant, then concentrate in the following way: bring Bhatara Surya in the left eye, the star between the foreheads, Bhatara Brahma on the right, Bhatara Vishnu on the left, Bhatara Isvara on the sound, namely on the mouth, Bhatara Kwera on both ears, Bhatara Shiva on the crown, Kaki Twa on the skin, Rare Angon on Budhi and Sang Hyang Smara on the barrel. After that say a mantra in your mind “*Om Ang Ung Mang, Siwa Murti Suteja Pramanam.*”

This is a form of *sthana Kalpana* which is commonly used as a spiritual practice in the archipelago, especially from the Saiva ideology. When this *sthana kalpana* technique is applied, the side effect that is immediately felt along with increasing awareness is a loving heart. Such a mood is said to radiate a noble radiance. Because of this light, people who are nearby will automatically feel shy. The technique is to concentrate some *Bhataras* in his body. The first is to place Surya on the left eye. After Surya is seated in the left eye, then continued by chanting the stars between the eyebrows, the right part of the star is worshiped by Brahma, while on the left is Vishnu. Bhatara Iswara in the mouth and Bhatara Kwera in both ears. Shiva is stuck on the crown, and the *Kaki Twa* is all over the skin. Rare Angon on intelligence.

Yan arep maka sadhyaning sabda, Bhatara Guru bongkoling lidah, mawekedep, Bhatara Wisnu madyaning lidah, mawah siddhi, Sang Hyang Brahma tuntunging lidah, mawak brahma mandi ngucap, Sang Hyang Siddhi sarining sabdha, siddha siddhi Sang Hyang Jar ira wlas.
(Tutur Bhuwana Mareka)

If you want your speech to be successful, then say: Bhatara Guru at the base of the tongue in the form of thought (*cipta*); Bhatara Vishnu in the middle of the tongue manifests success; Bhatara Brahma on the tip of the tongue, bathed in speech, succeeded in saying Sang Hyang Parama Siddhi is the essence of sound. Thus, by His blessing everything desired is achieved.

The siddhis which are obtained directly from practicing this *sthana kalpana* technique are success in speech. Whatever people say will follow. They are interested in hearing and people trust the speech. In order to obtain this siddhi, the practice is to chant the Bhatara Guru at the base of the tongue, Vishnu in the middle of the tongue and Brahma at the tip of the tongue. If these three are united in the soul, then this is called *mandi ngkata*, namely in the words containing Sang Hyang Parama Siddhi. His voice will be truly lucky. Lucky here can be because his speech is full of content and meaning and also has magnetic power so that people are interested in listening.

III Conclusion

The implication of the application of *anava* teachings in the Saivagama Nusantara text is to obtain *rwa paksa* (heaven and *moksa*), have *bhedajñāna*, obtain siddhi and have implications for the cleanliness of the body, emotions, and mind. The most important thing in the discussion regarding the implications of applying the teachings of *anava upaya* is the acquisition of liberation from the bondage of suffering physically (heaven) and the acquisition of liberation from the bondage of suffering mentally. In the context of eternal liberation, a *sadhaka* is said to have *bhedajñāna*. That is, a person has special knowledge, a knowledge that ordinary people cannot have, namely knowledge that leads to immediate liberation (*moksa*). Likewise, a *sadhaka* who practices this *anava upaya* is automatically said to have a siddhi as a bonus on his way. What is certain from doing this *anava upaya* physically is that his body will shine clean because his emotions and mind are stable.

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Texts:

- Bhuwana Sangksepa
- Tutur Bhuwana Mareka
- Sang Hyang Mahajnana
- Ganapati Tattwa
- Tutur Kumara Tattwa