

The Process and Meaning of the Manusa Yadnya Ceremony for the Hindu Bali Community

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ABSTRACT

The Balinese Hindu community interpret life as a process of transformation that must always be interpreted and treated. According to the beliefs of the Balinese Hindu community, the process of the life cycle to achieve the perfection of life must go through various stages of the procession of the ceremony (the ceremony of manusa yadnya). Life cycle ceremony processions carried out since the fetus is still in the womb, born, large, adult, old, even to death. It is believed that it is not only the body that needs nutritionally complete and balanced food in its growth and development. Spiritual must also be given spiritual food to build spiritual growth itself toward a healthy, strong and steady spirit. The life cycle ceremony process is a process of spiritual self-cleansing to lead to physical and spiritual purity. In the Book of Manawa Dharmasastra the life cycle ceremony process is stated as samskara sarira. Sarira samskara means a ceremony to increase the sanctity of one's body through the process of yadnya (holy sacrifice) ceremony. To achieve this increase should be balanced growth between the body (sarira) physical and spiritual. Corresponding to that, then studying the ceremonial procession and the meaning of the ceremony procession of the Hindu Balinese human life cycle is something very urgent.

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1. Introduction

Offering various kinds of offerings containing rice, fruit, eggs, chicken, flowers, *porosan*, *canang*, incense and others, may be something "strange" for people who do not know and know Balinese Hinduism. For the Balinese Hindu community, offering offerings is a routine activity carried out every day, to ask for safety, harmony and holiness in the world and its contents. The sincere and sincere offering of human offerings to the Creator is a form of gratitude for all the blessings and gifts that God has given to all living things in the world, including humans (Suastika, Susila, et al., 2019; Titib M., 2000). Offering offerings is not only addressed to God, but to all living things in the world, including humans and spirits (*bhuta kala*) whose existence is believed by humans. The goal is to clean all living things from dirty or negative conditions to clean or positive conditions (Gunanta & Kniten, 2005; Lindayanti et al., 2020). Likewise, for humans to reach a stage of perfection based on the teachings of Hinduism, they must go through various stages of the ceremonial procession, which is known as the procession of the life cycle ceremony (*manusa yadnya ceremony*). The procession of the life cycle ceremony is carried out since the fetus is still in the womb, is born, large, mature, old, even until death (Renawati, 2019; Wiriawan, 2021). However, in this context the life cycle process in question is from the ceremony in the womb to the stage of marriage (*manusa yadnya ceremony*). The process of the life cycle ceremony is a spiritual cleansing process to lead to purity physically and spiritually. In the Manawa Dharmasastra Book, the life cycle ceremony process is stated as sarira samskara (Dekaka, 1994; Dewi & Sudarsana., 2017). *Sarira samskara* means, a ceremony to increase the sanctity of one's body through the process of the yadnya ceremony (Lestari & Sutriyanti, 2020). To achieve this increase, a balance of growth should be made between the body (sarira) body and spirit. This means that it is not only the body that needs complete nutritious food and is balanced in its growth. Spirituality must also be given spiritual nourishment to build spiritual growth itself towards a healthy, strong and steady spirituality. The process of cleansing the body

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physically and spiritually is carried out in stages that follow the time of growth and development of a person based on the kala patra village (Sudarsana, 2017). According to the beliefs of the Balinese Hindu community, if a person does not go through the process of the life cycle ceremony, it is believed that he will not get a place in heaven when he is dead and his existence is rejected by *Betara Hyang* (the ancestor who has been purified through the process of the *pitra yadnya* ceremony). Therefore, if someone takes a wife or husband from another religion, there will be a *sudiwadani* ceremony first before marriage. The *sudiwadani* ceremony is a ceremonial process for non-Hindus who want to enter Hinduism (Bagus, 1971; Suadnyana, 2018; Wartayasa, 2018). The process of this *sudiwadani* ceremony will be the same stages and process as the stage of the children's ceremony from the time of being in the womb to entering the marriage period. After that, it is believed that their ancestors will accept it in a scale (world) and noetic (afterlife). Even neglect of the ceremonial stages of the life cycle is believed to cause a person to become ill and even result in death. This condition causes a person to try with all their might and economic ability to carry out the life cycle ceremony process as required, even though they do not understand exactly what the meaning and purpose of the ceremony process is.

Even in some blood there are differences in principles in the process of carrying out the life cycle ceremony that is passed. There are people who assume that the process of the life cycle ceremony has been passed simply by carrying out the *telu bulalan* (three months), *otonan* (six months), *mepandes* (tooth cutting) and *pawiwahan* (marriage) ceremonies. Based on this belief, they only carry out the process of a three-month ceremony, six boasting, cutting teeth and only wedding ceremonies. On the other hand there are also those who believe that the process of the life cycle ceremony that is passed is twelve stages starting from (1) the *megedong gedongan* ceremony, (2) the birth ceremony, (3) the *kepus puser* ceremony, (4) the hawon removal ceremony, (5) recurrence ceremony, (6) quarterly ceremony, (7) *otonan* ceremony, (8) teething ceremony, (9) tooth date ceremony, (10) *menek dehe* ceremony, (11) tooth cutting ceremony, and (12) marriage (Darma, 2012; Sudirgayasa et al., 2017). The difference in the implementation of this life cycle ceremony process often results in the difficulty of equating perceptions about the purpose and meaning of the ceremony being carried out (Putra, 1988; Wiana, 1993). On the other hand, due to limited economic capacity, the life cycle ceremony process which consists of several stages is carried out only once.

This difference in view is based on the philosophy adhered to by the perpetrators of the life cycle ceremony procession themselves and the person who takes the process of the life cycle ceremony. If the perpetrators have the belief that this is the process they have been through since their ancestors, that is what will be carried out. Likewise, people who close the ceremony have a strong influence on the process of the ceremony being carried out (Dewi & Sudarsana., 2017). This *pemuput* will provide input to the person performing the work, which in turn will have implications for the series of ceremonies being held. In fact, not infrequently people who have work do not understand the activities to be carried out and the objectives of the activities being carried out (Lindayanti et al., 2020; Suastika, Arta, et al., 2019; Sudarsana, 2017). This is worth studying, considering that the basic concept of the process of the life cycle ceremony or the *manusa yadnya* ceremony is very important to understand, so that we get the same understanding of the purpose and meaning of the ceremony being performed. Even though it is carried out at different times, places and ways, according to the situation and conditions of each area (*dasa, kala, patra*).

2. Methods

This research is a library research, namely research conducted by searching for reading materials that are relevant to the life cycle process (*manusa yadnya*). Literature study is all the efforts made by the author to collect information relevant to the topic or problem that will be or is being written (Lichtman, 2013). This information can be obtained from scientific books, research reports, scientific essays, theses and dissertations, regulations, regulations, yearbooks, encyclopedias, and other written sources both printed and electronic (Hamzah, 2019). Various information was collected from various sources such as books, papyrus, articles, research reports, and so on. Various information that has been collected is then reviewed, formulated, analyzed, and outlined in writing. Data collection is done by using documentation techniques, namely by reading, reviewing, studying, and noting the essence of the literature. This writing is descriptive in nature, namely the author describes systematically, factually and actually about the purpose of the life cycle ceremony process (*manusa yadnya*), the meaning of the life cycle ceremony process, and the philosophical basis of the life cycle ceremony process carried out. by the Balinese Hindu community (Sugiyono, 2018).

3. Results and Discussions

The basic philosophy of the Yadnya ceremony according to Balinese Hinduism

Based on the characteristics and institutions of Balinese society, Balinese cultural values are built and developed based on the ideology of Tri Hita Karana (Kaler, 1983; Titib M., 2000). In terminology, the concept of Tri Hita Karana comes from the word tri which means three; hita which means prosperous, happy, rahayu; and karana which means the source of the cause. So tri hita karana means three sources for the existence of welfare, happiness, and mercy in the life and lives of all God's creatures (Kaler, 1983). The three causes of happiness in life are if there can be a harmonious relationship between humans and their creator (God Almighty), humans and others, and humans and their natural environment. This Tri Hita Karana then developed into a teaching of harmony, harmony, balance, and at the same time also about dependence on one another in one life system. This is based on the awareness that the universe is a complexity of elements which are related to one another and form a universal system. An effort to achieve this goal, the Balinese Hindu community made it happen through: *Tatwa* /Philosophy, Ethics, Norms; The ceremony /*Yadnya*, which is then translated into several faith teachings (Ngurah, 1986; Titib M., 2000).

Tattwa (philosophy), which is divided into 5 main beliefs called Panca Crada (pronounced Panca Srada) or five fundamental beliefs, namely: *Brahman*, which is belief in the existence of God Almighty or *Ida Sang Hyang Widhi Wasa* and everything in this world is his creation. The belief in the existence of God makes Balinese Hindu people always serve God by carrying out His teachings. Through the concept of *parahyangan*, humans and Balinese people believe that everything in this world, including humans, originates from and, therefore, will definitely return to face God Almighty. This awareness encourages people and Balinese people to increase *crada* and *bhakti* (faith and piety) before *Ida Sang Hyang Widhi Wasa* in accordance with the teachings of religion, beliefs and traditions. It is not surprising, therefore, that in every social institution environment in Bali, there are always built holy places to glorify God as a vehicle for humans to relate to God; *Atman*, which is to believe in the existence of human spirits after they die. The belief in the existence of a spirit in the human body fosters confidence to develop good attitudes, values, behavior, and patterns of moral attitudes; *Samsara*, namely believing in the existence of rebirth or reincarnation, because in essence humans are born to improve their behavior to attain divine attributes. This belief in the existence of *samsara* establishes awareness to always do good, so as to avoid rebirth. Only good deeds can save people from *samsara* (misery) or rebirth which is a form of punishment for humans; *Karma Phala* (the law of karma), which is belief in the law of cause and effect (everyone will get a reward or result from what he has done both in the world and in diabetics). Human life who believes in the law of *karma* will base every behavior and action on something that is only *swadharma* /obligation without any claim to rights, because it is believed that it will automatically give birth to rewards (rights obtained), and; *Moksa*, namely believing in the possibility of merging *atman* with God (no longer reincarnated). If humans have been able to do things that are good or in accordance with God's teachings during their life, it is believed that they will get *moksa* or not experience reincarnation (Adnyana, 2020; Srimad, 2006). *Moksa* is the ultimate goal of Hinduism.

Moral (Ethics), namely teachings that emphasize three good ways of behaving, which are called Tri Kaya Parisudha, namely: *Manacika*, which is good and positive thinking, *Wacika*, which means saying good words and honest, and *Kayika*, namely doing good. In addition, Hinduism also expects the application of "*Tat Wam Asi*" in everyday life "You are me too" in other words "We have to feel what other people feel" (Lestari & Sutriyanti, 2020). Ceremonies (*Yadnya*), which are classified or deflated into five, called *Panca Yadnya*, namely: *Dewa Yadnya*, namely ceremonies related to worship of God Almighty/ *Ida Sang Hyang Widi Wasa*. *Dewa Yadnya* means the holy sacrifice addressed to God who is almighty One, along with its manifestations, namely the Gods, *Rsi Yadnya*, namely ceremonies related to religious leaders (Priests, Stakeholders and others). *Rsi Yadnya*, is a holy sacrifice addressed to the *Rsi*, spiritual teachers, and other holy people as a sign of respect, *Pitra Yadnya*, which is a ceremony related to ancestral spirits (Ngaben Ceremony, Memukur). *Pitra Yadnya*, is a holy sacrifice addressed to ancestors, with the hope that through this sacrifice he will get perfection in his nature, *Manusa Yadnya*, which is a ceremony related to humans (Birth Welcome Ceremony, Three Months, Autonomy, Cut Teeth and Marriage). Human *Yadnya*, is a holy sacrifice held for the benefit of humans themselves, in order to be perfect in carrying out the life order, and *Buta Yadnya*, a ceremony related to maintaining the balance of nature (*Mecaru* Ceremony, *Mulang Pekelem*) *Butha Yadnya*, is a holy sacrifice aimed at other creatures created by God such as the *Butha*, *Jin*, and other spirits, the meaning is not to rain it but so that there is a balance in this universe, so that harmony is created (Gunanta & Kniten, 2005).

Panca yadnya means five holy sacrifices that are offered sincerely and sincerely to achieve perfection and happiness. This *yadnya* activity is solely aimed at maintaining a harmonious balance between humans, the universe and God with all its manipulations (Kniten & Gunanta, 2005). Because of

the belief in maintaining harmony and the law of cause and effect, most of the people's lives are colored by various religious /traditional ceremonies, so that their spiritual life cannot be separated from various ritual ceremonies. So, every time in several places in Bali, ceremonial offerings are seen. There are ceremonies that are periodic, incidental and daily in nature, according to the values, beliefs and needs of the community (Darmawan, 2020; Yanti, 2017).

Purpose and Meaning of the Life Cycle Ceremony (Manusa Yadnya).

Manusa yadnya is a sacred ceremony or holy sacrifice for the perfection of human life. *Manusa yadnya* ceremony is a sacred ceremony in the context of spiritual care, education and purification of a person from the time the body is in the womb to the end of life (Pitriani, 2020; Yusuf & Azisi, 2020). In the implementation of the *manusa yadnya* ceremony, the problem of place, situation and time is very important. In general, the *manusa yadnya ceremony* is carried out when the child is experiencing a transitional period. Because there is an assumption that it is during the transitional period that the child is in a critical condition or is often sick, so it needs to be ceremonied or observed. The series of *Manusa Yadnya* ceremonies are intended to provide food and spirituality to humans (society). Ceremonies to increase one's sanctity such as birth ceremonies, untie the umbilical cord, *Nutug Kambuhan*, quarterly ceremony, *Otonan*, teething, tooth date, and wedding ceremonies in Hindu tradition in Bali are called the *Manusa Yadnya* ceremony (Dewi & Sudarsana., 2017). In the Manawa Dharmasastra book, it is stated as *Sarira Samskara*, which is a ceremonial process to increase one's purity. To achieve this increase, a balance of growth between the body (*sarira*) and spirituality should be sought.

The main purpose of the *manusa yadnya* or *sarira samskara* ceremony is to purify one's inner self (*pamarisudha raga*) and ask for salvation in an effort to increase spiritual life towards happiness both in the world and in the noetic realm. This is also done as an expression of gratitude to God for the health that has been given and to ask that children continue to be protected from all dangers and avoid negative things. In carrying out all these spiritual efforts and activities, activities must also be accompanied by concrete activities for the advancement of education, health and others in preparation for leading social life (Wiriawan, 2021). For this reason, in the book *Agastia Parwa* it is stated that the *Manusa Yadnya* is *beriyadnya* to humans by building a balance physically and spiritually (Putra, 1988). This means that it is not only the body that needs complete nutritious food and is balanced in its growth. Spirituality must also be given spiritual nourishment to build spiritual growth itself towards a healthy spirituality. A quality life is a life that grows healthy and fit physically and spiritually in a balanced manner (Lindayanti et al., 2020). In line with *Agastia Parwa*, it is stated in the *Manawa Dharmasastra* III.70 and 81 terms *Nara Yadnya* which means the same as *Manusa Yadnya*. In the *Manawa Dharmasastra Sloka*, *Nara Yadnya* is defined as providing food to fellow humans and also serving everyone who comes to us as a guest who deserves respect (*Nara Yadnya atithi puujanam*). The *Rigveda Mantra* in the *Sathapatha Brahmana* section is mentioned by the term *Manusa Yadnya*. The *Rigveda Mantra* is the highest source of the two Hindu literary sources mentioned above. In the *Rigveda Mantra*, *manusa yadnya* also means giving food to humans physically and mentally. So *manusa yadnya* is not just ceremonializing children from birth to marriage (Anggraini, 2019; Suarjana, 2017).

The *manusa yadnya* ceremony is then a *nyasa* or a symbol to instill the philosophical concept of the *manusa yadnya* through sacred ritual media. The new ceremony is an inculcation of the soul and enthusiasm of these human values. Furthermore, it must be implemented further in real behavior to nurture and educate humans from still in the womb until they can be independent (Renawati, 2019; Suastika, Susila, et al., 2019). Ideally until he becomes a good and quality *suputra* or son. The *manusa yadnya* ceremony aims to build only the abstract aspect. Meanwhile, giving birth, maintaining and educating *mausia* is normative as a scale effort. In this case it is better if we recite the verse from the book of *Slokantara 2*, the third line as follows: *Yadnya sataad vai parama'pi putra*. This means that having a main son is much higher in value than a hundred times for having a *yadnya* ceremony (Srimad, 2006). However, do not mean that the ceremony is not important. The *yadnya* ceremony is absolute for Hindus in general. However, the *yadnya* ceremony is only at the stage of instilling spiritual values through sacred ritual media. Without the implementation of these values in real life or in scale, those values that are still abstract (abstract) will not be able to improve human life in real life in this life. Therefore, it should be implemented in a more tangible manner on a regular basis. That is, the most essential purpose of *manusa yadnya* is to "humanize man himself" (Dewi & Sudarsana., 2017; Titib M., 2000). If the *manusa yadnya* creates a burden on humanity and nature, then the human being is clearly misapplied. Not a misconception as stated in the holy book or literary book.

4. Conclusion

There are several applicable thoughts that can be used as a conclusion to this paper, namely: Philosophically, Balinese society is built based on the tri hita karana philosophy, namely the three sources of welfare, happiness and mercy in the life and lives of all God's creatures. The three causes of happiness in life are if there can be a harmonious relationship between humans and their creator (God Almighty), humans and others, and humans and their natural environment. In an effort to achieve this goal, the Balinese Hindu community makes it happen through: (a) *Tatwa*/ philosophy (believe in God, believe in spirit, believe in reincarnation, believe in the law of karma and moksa), (b) Ethics, Norms (good thoughts, good words and good deeds), (c) The ceremony / *Yadnya* (*Dewa yadnya, Pitra yadnya, Rsi yadnya, manusa yadnya, and bhuta yadnya*), which are then translated into several faith teachings. The main purpose of the ceremony of *manusa yadnya* or sarira samskara is to purify one's inner self (*pamarisudha raga*) and ask for salvation in an effort to increase spiritual life towards happiness both in the world and in the hereafter. The meaning of the life cycle procession ceremony for the Balinese Hindu community is to change negative elements into positive elements in humans, so that they are able to think, speak and ultimately behave well. This is also done as an expression of gratitude to God for the health that has been given and to ask that children continue to be protected from all dangers and avoid negative things. In carrying out all these spiritual efforts and activities must also be accompanied by activities in real terms for the advancement of education, health and others in preparation for leading social life.

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