



The Discourse of Imunity Maintenance in Hindu Tradition of Samkhya-Yoga and Usadha

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Abstract

According to Hinduism, especially the Samkhya-Yoga system, viruses, bacteria and other microscopic creatures are classified as external diseases (adibhautika duhka) which cause such severe illness as Covid-19 so as found in the Usadha in different terms. This paper aims at understanding the discourse of imunity maintenance in Hindu tradition, especially those implied by the Samkhya-Yoga sistem of philosophy and Usadha Bali. Within the concept of both systems, it is found that the life and health means having knowledge (pramana) with the peak of viveka 'discriminative knoledge of dualism', siddhi, and sakti. The life is not due to being into death, yet rather meaning having been the process of returning to the root cause of life. Having elaborated the data, the discourse of the imunity maintenance may be implied within the concept of sadhana telu: jnana bhyudreka 'knowledge of tattwa', indriya yoga marga 'mistical sense practice of yoga' and trsna dosa ksaya 'diminishing all the will or dosa'. Therefore, the Samkhya-Yoga and Usadha serves to harmonize the physical, mental and spiritual through certain practices of yoga.

Keywords: Samkhya-Yoga, Usadha, Imunity, Hindu Tradition

Introduction

Philosophically life starts from the meeting between the consciousness and the material, or in the *Samkhya-Yoga* (SY) philosophical system it is dualistically the merging of Purusha and Prakriti (Pradhana). Because

the pleasures presented by the material are too abundant, then the consciousness often identifies itself as if it is the material itself. Therefore, the consciousness is not in its original pure state, but has been conditioned into the properties of material, which are broadly called *triguna* (*sattva*

‘brightness’, *rajas* aggressiveness, and *tamas* ‘inert’). The *Prakriti* or material is basically unconscious or forgetful, hence it has the nature of instability. However, it is precisely the instability of its nature that makes it move and disturbs or attracts the attention of the consciousness. With this connection with the consciousness, then material can be said to be conscious (Gitananda, 2020: 61). In other words, by the consciousness given to it, the material may be called the body that gives the soul a place for living; the life is the fusion of both.

Since the basic principle of life is the unconscious material that is then made conscious, which in other words can be said to have the character of forgetting, the life itself is also synonymous with the unconsciousness or forgetfulness. According to this character, in the *Upanishads* and the *Samkhya* it is often metaphorically supposed to be like a strong blind man (*antaryamin* or *andha*) who then carries a paralyzed person who sees (*saksin* or *pangu*) (Jakubzak, 2006:186; Saraswati, 2008; Gitananda, 2020:62). Within this framework of the connectedness of the two, the term health is conceptually understood, or in this case as a fully conscious life. This means in life, if the material or the unconscious principle dominates in the relationship of both, then it can be understood conceptually the term illness in general.

In other words, the health is the

control of life consisting of material by the ever-aware consciousness. In addition, it is also understood as the maintenance of immunity from various things that cause illness. These issues about disease and immunity are such that they have recently emerged in connection with the spread of the corona virus that causes Covid-19, moreover, with its mutations to unpredictable end. Thus, first of all, immunity can also be understood as a state of consciousness that can always control all unconsciousness in its various forms which is often referred to as *dosa* (cf. Nala, 1996:4) or *duhka* in SY terms. This term specifically in Ayurveda ‘Hindu medical science’ consists of three (*tridosa*): *vata* ‘air, lukewarm’, *pitta* ‘fire or hotness’, and *kapha* ‘water, coldness’ (Krishnamurthy, 1997:30). In the Javano-Balinese Hindu terms, the terms are after known as *bayu* ‘air, centered on the heart’, *sabda* ‘voice, heart’, and *hidrep* ‘mind, gall’ (cf. Palguna, 2015:68). Thus, the term immunity in this case, apart from being a condition in the control of consciousness, is also the result of the balance of these three elements. As indicated by Nala (1991:23), the texts classified as *tutur* (*tattwa*) are generally closely related to the Balinese *Usadha* system of medicine. This article focuses on discussing conceptually the discourse on the immunity maintenance as found in the *Samkhya-Yoga* system which is also inherited in the Javano-

Balinese *tutur* (*tattwa*) and the *Usadha* in Bali.

The Discourse of Virus Source in the Samkhya-Yoga Philosophical System

In the traditional health system in Java-Bali, the illness can be caused by two elements, namely the cause of *sakala* and *niskala*. The two causes of disease (etiology) can then be compared with naturalistic causes and personalistic causes. The diseases with the naturalistic causes are the result of disorders caused by the influence of the natural environment such as weather, chemistry, social, and the influence of the human body such as age, emotions and so on. Meanwhile, the diseases caused by the personalistic causes are those all related to the influence of spirits, supernatural beings, and other invisible things (Nala, 1996:2-3). The two causes of illness are always considered by the traditional healers in treating someone who have illness.

However, in the view of the SY philosophical system, which is also found in the Javano-Balinese *tattwa* texts such as *Wrhaspatitattwa* (WT) and *Dharma Patanjala* (DP), as well as *Tattwajnana*, it is explained that illness is caused by three things called *Duhkatraya* (see Djapa, 2013; Aciri, 2018; Yasa, 2009). The three diseases or sufferings consist of *adhyatmikaduhka* ‘diseases caused by internal factors’, *adhibhautikaduhka* ‘diseases caused by

external factors’, and *adhidaiwikaduhka* ‘diseases caused by supernatural factors’. More specifically described in the WT and DP, the *adhyatmikaduhka* is the disease that mainly comes from the mind or is spiritual in nature in the form of lust, anger, hate, confusion, greed (*loba*), as well as chronic pain, smallpox, cough, jaundice, stomach ache, sudden fever, runny nose, stabbing stomach pain, sadness mixed with irritation. The *adhibhautikaduhka* is the disease caused by stabs (sharp objects), poison, animal stings, and other tangible creatures. Meanwhile, the *adhidaiwikaduhka* are those come from lightning strikes, madness, epilepsy, and possession of *gana*, *bhuta*, and *pisaca*. (Djapa, 2013:38; Aciri, 2018:210-3).

According to the discourse, it can then be interpreted that the virus is conceptually in this case there is a tension between the terms *adhibhautikaduhka* and *adhidaiwikaduhka*. The trend is higher of course to *adhibhautikaduhka* because the virus may be considered external factor. However, if there are conditions for the tangible character, the question is how far the virus is then understood to exist by the laboratory method? So far, a virus is defined as a microscopic parasite that infects the cells of a living being. So clearly in this case the virus is more inclined as a disease caused by external factors, and not supernatural. Especially in this day and age, the detection tools in the form of an

ultramicroscope have been able to help to see every very small thing.

Discourse on Immunity in the Samkhya-Yoga Philosophical System

As mentioned earlier, the viruses are ultramicroscopic creatures that contain nucleic acids in the form of DNA or RNA within a case of protein. The viruses may infect animals, plants, bacteria and can only reproduce inside living cells so they can be considered as being either living organisms or inert chemicals (Webster's, 1996). In addition, the virus can also be understood as anything that corrupts or poisons the mind or character; evil or harmful influence (ibid). Therefore, it is reiterated that it is something that enters from the outside which may possess the living body or causes bad effects, especially to the affected body, then corrupts the small elements inside the body called the cells.

In the concepts found in the SY philosophical system, the disease or anything that causes pain is a certainty. Instead, as explained in Gitananda (2020: 94-95), based on the *Samkhya Karika* (SK) 1, the illness (*duhka*) is the paradigm that underlies the contemplation of "being". It is commonly heard in the Balinese discourse, *idupe mondong sangsara* 'life is about carrying misery' which is then related to the terms *suka-duka-lara-pati* 'joy- sorrow-pain-death'.

That is, there has been a kind of basic understanding that most of influencing elements of life are sufferings (grief, pain) that lead to death (*pati*). In other words, the paradigm is a sign that this reality should be accepted and the life is an effort to make peace with all the causes of disease, because that is how it is. This is in line with the Buddhist teaching within the concept of *dukkasatya* 'life is suffering'. The suffering is precisely caused by *samdayasatya* 'desire for life or lust' which can be overcome by *nirodhasatya* 'stopping desire or lust' with eight paths called *astaaryamarga* 'understanding, thought, speech, action, livelihood, effort, attention, and the right concentration' (Hadiwijono, 1999:71).

In the SY, the understanding of the above concepts must then be first experienced through *drishta/pratyaksa* 'direct or perceptual experience', relying on inference (*anumana*), and *aptavachana/agama* 'statements of experts and appropriate literatures'. On the basis of this three sources of knowledge a person is said to have *viveka* 'the ability to distinguish the manifest (*vyakta*) and the unmanifest (*avyakta*)' (SK 2, in Gitananda, 2020). The *vyakta* is a term to refer to all forms of manifestation from the intellect (*mahat/buddhi*) to the five gross bodies (*pancamahabhuta*), while the *avyakta* is the *purusha* and the *prakriti*. Other terms for both are *vikriti* 'evolute' and *avikriti* 'non- evolved'. This view can

then be understood as a discourse that everything that manifests and evolves must “experience” something called *duhka*. Thus, having *viveka* aims at understanding the nature of life (in the sense of manifest and evolute) which should be directed to the knowledge that all are the *avyakta* or the *avikriti*, the *purusha* and the *prakriti*, the essences of life, which are without cause, but cause each other through fusion. In other words, it is precisely the understanding of both essences of life may be the basis of understanding the the immunity.

Based on the discussion above, then the understanding that life is evolution must be reversed (*amuter tutur*). According to the *Yogasutra* (YS), the life is actually an attempt to reach involutive peak or return to the origin of life; it is a state of experiencing and understanding the origin. The basic principle in YS 2 is *Yogascittavrtti nirodhah* ‘yoga is the cessation of the *citta* or the evolutionary mind’ (cf. Vivekananda, 2010:115; Sura and Yasa, 2009:18; 32).

This is based on the view that the evolutive and manifest life is bound to suffer painfulness. Thus, the immunity is determined by how strong the human ability to distinguish (*viveka*) and return to the nature of life, the *avyakta* or the *avikriti* through the cessation of the *citta* ‘evolutive mind’ or will (cf. Gitananda, 2020:178). By stopping the *citta* in the sense of will, the phenomenon called *duhka* ‘disease’ is also gradually

erased (cf. Russell, 2004:985-6). Such understanding is not only understood by the (perceptual) mind, but by all parts of the body down to the smallest in the *saptaloka* ‘seven upper chambers’ and *saptapatala* ‘seven lower chambers’, the whole *sarira* ‘body’ of the *sthula* ‘gross’ which consists of from the five *mahabhutas*, *suksmasarira* ‘subtle body, five *tanmatra*’, to *antakaranasarira* ‘psyche, *buddhi* (intellect, memory), *ahamkara* (ego), and *manas* (mind)’. In this concept, all parts of the body are enlightened by the consciousness then become aware starting from the mind as the king of the senses so that everything that comes from outside is immediately known because consciousness is always knowing. In essence, with this concept of awareness, the body has its immunity.

Discourse on Maintaining Immunity in Samkhya-Yoga and Usadha: Kaivalya and Hayu

Based on the explanation above, the health and the immunity are two terms of the same essence. The principle that must be adhered to according to the discourse of immunity is to keep consciousness in its state. The problem is that the health and the immunity through this comprehensive awareness must always be maintained so that all life goals can be immediately achieved as expected. However, according to several sources quoted above, hope or wish can be said to have the same essence as the notion of will or *citta*

which must be stopped so that the evolution of life can be immediately overcome. Because, once again, the evolutionary life is basically a journey from disease to death, thus, it is the understanding that it is the involutive nature of life that really matters and becomes the goal of the SY philosophical system.

Besides, this concept is also accepted in the Javano-Balinese Saivistic philosophical system, such as in the texts of WT, DP, and *Aji Sangkya* – although there are differences in their explanations, but the nature that is explained refers to the discourse of return of life to its basic essence which dualistic, namely the *purusha* and the *prakriti/pradhana* or *Siwa Tattwa* and *Maya Tattwa*. The person who is able to attain this nature of life can then be called experiencing *kaivalya* ‘liberation (from life)’, returning to his true monistic origin. In this understanding, the concept of death is understood on the contrary, not as the highest or final goal of life, but life that returns to its origin or essence. Therefore, the life is a process of returning oneself to the essence of life. To return to its essence, all elements of life must immediately be taken care of, especially the health.

Because the health is understood in order to facilitate the process of returning to the origin of life, it must be cared for. Once again, what is avoided in the discourse of life that must return to its origin is suffering or sin. The

opposite of the term *duhka* or *dosa* is *hayu*, *ayu*, or *rahayu*, as the word *ayu* in the ayurvedic term means ‘life or health’ (cf. Monier-Williams, 1999). Nala (1991: 18; 23) explains that the texts of *Tutur* and *Usada* in Bali have a great influence from the Hindu medical system, but most of their contents are not directly taken from the Ayurveda, but from its derivatives, namely the *Charaka Samhita* and *Susruta Samhita*.

In the Balinese medical system or *Usadha Bali* it is often referred to as *siddhi* and *sakti*, for example in *Lontar Buddha Kecapi* 3b it is explained,

“... *aris amatur sang buddha kecapi, ih pakulun hyang nini, pangasthawaning kawula, kawulaminta sih, mangda wruha ring bwanagung mwanalit, panugrahan ring bhatari, aminta ajnana siddhi sakti, lamakane ing sun tan kasoran ring ya pasasamaning kabeh, malih satitahing wong wruh ring kattwaning lara,....*” (... then *Sang Buddha Kecapi* says, Your Majesty Hyang Nini [*Durgha*, disciple of *Brahma* (cf., Nala), 1991:87]), the prayer is my hope that I ask for mercy and compassion, so that I understand the nature of the macrocosm and the microcosm. I hope Your Highness *Bhatari*, I ask for perfect inner knowledge [*ajnana siddhi sakti*] so that I cannot be defeated [be lower] than all my fellows [healer], and everyone who understands the principles of illness, ...) (cf. Sutjaja et al., 2007).

The terms *siddhi* and *sakti* are then translated in the text of *Buddha Kecapi* 67b as follows

“... *wrang mangregep mangastawa dumun, apang tunggal bayu sabdha idepe, matemu ring tungtunging ajnana siddhine, ...*” (it is better to concentrate on praying first, so that

there is unity between *bayu* ‘wind, gross element’, *sabdha* ‘sound, subtle’, and *idep* ‘mind, psyche’, meet at the end of the mind called *ajnana siddhi*,) (cf. Sutjaja et al., 2007).

The discourse of immunity in the concept of *siddhi* and *sakti* in this case is understood as understanding the nature of the connectedness of the macro-microcosm, invincible knowledge, and the oneness of the three elements of *bayu-sabda-idep*. The explanation above implies that the immunity is always connected to the micro-macrocosm, or every part of the human body is always connected to its origin, the natural universe. Then, the body always knows the enemy coming from outside so that whatever the enemy’s attack is, it is immediately understood because it has already invincible. And, the oneness of the *bayu-sabda-idep* is the condition of the union of everything that determines life so that it is concentrated in overcoming all disturbances. In principle, in the text of *Usadha*, as exemplified above, the terms *siddhi* and *sakti* hold the key to explain the prerequisites for the traditional healer who treats the illness of someone who is sick. In this case, the healer must first be *siddhi* and *sakti*, which can be understood as healthy and have immunity, then with these quality he do treatment (*ngusaden*).

In the *Usadha Cukildaki* 17b, for example, it is explained that traditional healer must masters three specific

principles that can be compared with the principles of tri dosa and duhkatraya in the Ayurveda and SY systems,

“*Mwah yan tan wruh ring katiklaning gentha pinara pitu, buddha kcapi, sastra sanga, tan wnanng ngusadhaning gring ila kabeh, wus tinemah denira sanghyang cukildaki, ring bwana sariranta, aywa ngusaden ila kabeh,..*” (Moreover, if you don’t know the difference between *gentha pinarapitu* (*kundalini chakra*, emotion), Buddha k[e]capi (buddhi guidance, intelligence [cf. Nala, 1991:90]), and *sastra sanga* (nine gods, spiritual), cannot treat all dangerous diseases (*ila* also means ‘leprosy’), has been cursed by *Sanghyang Cukildaki*, in his physical realm, it is forbidden to treat all *ila* (dangerous disease or leprosy) (cf. Sutjaja et al., 2007).

The term *cukildaki* can be understood as ‘taking out all the dirt that (already) is inside’ (cf. Zoetmulder, 1982). In addition to the principles stated above, *Usadha Cukildaki* also contains many treatment recipes that indicate flu symptoms, such as runny nose, cough with shortness of breath, canker sores, snoring with shortness of breath, and so on.

Returning to the discourse of maintaining the immunity, principally in the YS, as well as in the *Javano-Balinese Tuttur (Tattwa)* texts, it is the state of *sadhana* ‘implementation, practice, discipline’ (cf. Zoetmulder, 1982) – in the YS it is referred to as *abhyasa* ‘discipline or habituation’ keeps the consciousness awake and *wairagya* ‘detachment to goals’ is like life which is not tied to death.

Specifically quoting WT (in Djapa, 2013:79), it is explained that it is of three elements called *sadhanatelu*. The first is *jnanabhyudreka*, the knowledge of the 25 *tattwas* described in the SY philosophical system. That is, in this *sadhana* concept the emphasis is on the practice of knowing and understanding all the principles of the evolution of life. The second *sadhana* is *indriya yoga marga* ‘the path of the yoga of the senses’ or the restraint of the senses, which can be understood as the restraint of lust through *Sadangga Yoga* ‘the six stages of yoga’: *pratyahara* ‘withdrawal of the senses from their objects’, *dhyana* ‘steadfast concentration’, *pranayama* ‘breathing exercises’, *dharana* ‘concentration of mind on *Omkara* or *pranawa*’, *tarka* ‘reflection, calm state’, and *samadhi* ‘total absorption of consciousness’ (cf. Aciri, 2013:86). And the third *sadhana* is *trsnā dosa ksaya* ‘removing attachment to sin’ which is closer to understanding and practicing the *dasasila* ‘ten codes of ethic’ or *yama* ‘physical restraint’ and *niyama* ‘psychic restraint’: *ahimsa* ‘non-violence’, *satya* ‘truthfulness’, *asteya* ‘non stealing’, *brahmacarya* ‘non lustfulness’, *aparigraha* ‘rejecting unimportant gifts’, *sauca* ‘holiness’, *santosa* ‘satisfied with fairness’, *tapa* ‘withstanding the test’, *swadyaya* ‘self-study’, and *Ishvarapranidhana* ‘devotion to God *Ishvara*’ (Sura and Yasa, 2009:26-7).

With these entire *sadhanas* one can

then understand the state of life with consciousness and the body returning to the way it was when it was born. Thus, the body that has been “purified” as its pure state is very suitable for the criteria to return to the dualistic origin of life, *purusha- prakriti/pradhana* or *Siwa-Maya*. With the return of both of them to their initial state, therefore, to return to the dual-monistic nature becomes a necessity for the source of life and the life itself.

Closing

Immunity is a central discourse in dealing with the current pandemic phenomenon. In general, the immunity can be understood as the maintenance of health and the ability to ward off various kinds of diseases that come from outside. In the discourse understood in the SY philosophical system, the diseases that come from outside are called *adhibhautikaduhka*. However, it does not stop there, the immunity should be understood as the ability of the body to cope with various kinds of life problems. In the discourse developed in the SY system, the life is essentially a process of returning to its origin, which in this philosophical system is often called *purusha- prakriti/pradhana* or *Siwa-Maya*. Then in the *Usadha* of Bali, the discourse of immunity is understood in the terms of *siddhi* and *sakti*. These two terms can be understood as the connection between the microcosm and

the macrocosm, invincible knowledge, and the unity of *bayu-sabda-idep*. These three principles are actually in line with the discourse developed in the Javano-Balinese SY system called *sadhanatelu: jnanabhyudreka*, the knowledge of the 25 *tattwas*, *indriya yoga marga* ‘the path of sense yoga’, and *trsnā dosa ksaya* ‘removing attachment to *dosa*’. Based on this, the

discourse on maintaining immunity is not only understood in terms of physical illness, but more than that, up to the psychological illness. Thus, the life is not only understood as health and immunity which is in vain because in essence it will lead to death, but health and immunity both physically and mentally as a process leading to the origin of life itself.[]

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