

CHARACTER EDUCATION IN MANTRA YOGA (Case Study of STAHN Mpu Kuturan Singaraja Yoga Student Activity Unit)

By:

I Made Ariasa Giri³

Sekolah Tinggi Agama Hindu Negeri Mpu Kuturan Singaraja

tiyagiri@gmail.com,

Abstract

Character is basic of education, the aim of national education is to create people who are capable, skilled, have character and have faith in God Almighty. A religious approach can help realize student character, because religion teaches managing feelings. The mind has a role in managing feelings, therefore techniques are needed to manage the mind, one of which is *mantra yoga*. The aim of this research is to describe character education in *mantra yoga*. *Mantra yoga* is a means of introducing *yoga asana* and meditation at STAHN Mpu Kuturan Singaraja, there are several *mantras* used, namely, *Gayatri mantra*, *guru mantra*, *Patañjali Dhyana*, *mantra* accompanying *surya namaskara*, and *Mahamrityunjaya mantra*. *Mantra* has a very effective function in helping students connect with themselves so that they can maximize the student's potential and talents. *Mantra yoga* has a calming effect on the mind thereby providing health benefits, emotional control and creativity.

Keywords: Character Education, Mantra yoga

I. INTRODUCTION

The era of modernization and secularism makes life increasingly complex and competitive, thus giving rise to characters who are impatient, sluggish, and have weak physical and mental resilience. Education has an important role in providing solutions to these problems. This can be achieved by balancing science, technology and spirituality. In accordance with the mandate of Law No. 20 of 2003, the government mandates national education that increases faith in God Almighty. The need for character education is stated in article 3, namely "National Education functions to develop the character and civilization of a dignified nation in order to educate the life of the nation, which aims to develop the potential of students to become humans who are devoted to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Hindu religious education plays a role in supporting the implementation of education that strengthens the character of each

individual in accordance with the mandate of Law 20 of 2003. Students are able to achieve success in learning if they are able to process their minds well so that they can become *sisya sista* (successful students). Education and mind management must be integrated to achieve success in the cognitive, affective and psychomotor domains for students. Behavioral changes towards goodness can only be done when students have the filterative ability to distinguish between good and bad, morality and immorality, politeness and rudeness. Hindu religious education institutions not only emphasize the development of *vidya mandala* or intelligence, but also strive for intelligent humans formed from the education process to be filled with wisdom. Methods of transforming knowledge and values are also attempted in the corridors of wisdom.

Character education is a condition *sine qua non* (an absolute requirement for education) because what is being educated is a creature that has feelings. Unfortunately, currently, cognition only pays attention to the extent to which students can memorize a concept or the extent to which the human brain

is able to produce something that is expected. The learning process is only interpreted as the process of storing objects into the brain or taking ideas in the brain to be used. Many students become victims of educational dehumanization, most of whom are severely depressed because they are unable to compete in a cruel educational pattern. When entering the campus environment, students seem to enter a squeeze room to release the contents of their brains (Donder, 2006). Students who are seen as failing to release the essence of their brains certainly experience very heavy pressure from various parties such as family, friends, and even teachers themselves. It is very rare for schools to carry out mental recovery for students who are depressed by inhumane learning patterns, even though the psychological wounds experienced by students during school will stick with them throughout their lives and transform into various emotions, mentalities, and other negative traits.

Learning with *mantra yoga* techniques helps students to find their potential through mind control, calming the mind with meditation media and physical movement (*āsana*). *Mantra yoga* makes talented students maximize their brain capacity in the learning process, but also treats less talented students to find their hidden talents. Educators present tension in the classroom so that the accumulation of tension creates a social face that is always tense and *mantra yoga* practiced in delta brain waves (sleep and meditation) is able to provide physical and psychological healing. The results of brain processing or learning carried out in an atmosphere, which is full of truth values, will be able to produce ideas or learning outcomes that are multiproductive and even supra-productive. To overcome tension both in learning activities and in dealing with social cases, currently schools and universities provide yoga training to students.

STAHN Mpu Kuturan Singaraja College is a state college under the Ministry of Religion located in Singaraja City, as the only state religious college in North Bali, STAHN Mpu Kuturan Singaraja has a strategic role in realizing the ideals of national education, in forming students who are devoted to God and

have superior dignified characters based on Tri Kaya Parisudha (three principles of holy character) in accordance with the vision of STAHN Mpu Kuturan Singaraja. To achieve this vision, a student activity unit was formed as an organization that specifically trains students' soft skills to maximize their potential. One of the UKM at STAHN Mpu Kuturan Singaraja is the Yoga UKM in its practice practicing the *yoga* values of Rsi Patanjali and practicing *āsana*, *mudra*, *bandha*, and meditation. In the practice of *āsana*, *bandha*, *mudra*, and meditation, *mantra* media are needed to help these practices connect the human soul and the soul of the universe.

Yoga mantras have a vital role in yoga practices that can lead humans to access their potential and maximize their abilities. This has attracted the attention of researchers to raise a study entitled "Character Education in Yoga Mantras (Case Study of UKM Yoga STAHN Mpu Kuturan Singaraja)". Through this title, it is hoped that it can describe the results of the analysis of character education contained in yoga mantras that help shape noble students and have character in accordance with the ideals of national education.

II. METHOD

The Character Education Research in *Yoga Mantra* (Case Study of Yoga UKM STAHN Mpu Kuturan Singaraja) is a qualitative research that describes data with sentence descriptions and images. The primary data source of this research comes from the results of interviews with mentors, trainers, participants, and lecturers at STAHN Mpu Kuturan Singaraja. Secondary data in this study are journals and books related to mantras and yoga. This research is located at STAHN Mpu Kuturan Singaraja, especially yoga UKM. The theory used in this study is the Theory of Evolutionary Psychology and the Theory of Field Psychology, the use of this theory is to determine the implications of the use of *yoga mantras* in shaping the character of Yoga UKM students at STAHN Mpu Kuturan Singaraja. The method of determining informants in this study is purposive sampling, namely the researcher directly appoints informants who are considered competent in

knowing *yoga mantras*. Data collection techniques used in this study are observation, interviews, and literature studies. The data presented in the qualitative research report contains data citations to provide an overview of the presentation of the report. The data can be in the form of manuscripts, interview recordings, field notes, photos, videos, personal documents, notes or memos, and other official documents related to the practice of *yoga mantras* at UKM Yoga STAHN Mpu Kuturan Singaraja.

III. RESULTS AND DISCUSSION

3.1 *Mantra Yoga Process at UKM Yoga STAHN Mpu Kuturan Singaraja*

Mantra yoga is a definite science, which is based on the concept of "*manana trayate iti mantrah*", which means that by *manana* (continuously thinking or remembering) a *mantra*, a person will be protected or freed from the cycle of birth and death. *Mantra* is called so because, through meditation (*manana*) on it, a person's soul or spirit is freed from cause and effect relationships and can achieve the four goals of Hinduism, namely *dharma*, *artha*, *kama*, and *moksha*. The word "*mantra*" comes from two parts: "man" which means to think, and "tra" which comes from the word *tra*, which means to protect or free the soul from reactions that cause responsibility and trigger *samsara* (repeated birth). *Mantra* has a divine nature, as a power or *daivi-skati* that is manifested in the form of sound. *Mantra* is considered a deity. *Sadhakas* (spiritual practitioners) who practice it well can unite with the personality worshiped in the *mantra*. Like fire strengthened by wind, the personal power of a *sadhaka* will be stronger with the help of a powerful *mantra*. *Mantra* is a source of light (*teja*) or energy that builds spiritual power, accelerates and awakens creative power. Spiritual life requires harmony in every aspect of existence, and *mantra* creates that harmony. A *mantra* has the power to liberate cosmic and supercosmic consciousness.

The implementation of *mantra yoga* carried out by STAHN Mpu Kuturan students, especially practiced by students who join the Yoga UKM, at the beginning of each yoga

training, begins with meditation requiring a *mantra* medium to deliver the mind to become calm, focused, and silent so as to help students be fully aware and carry out *āsana*, yoga well, and connected with the body, breath, and mind. *Mantra yoga* activities implemented at STAHN Mpu Kuturan Singaraja shape the character of students as expected in the goals of national education. Individuals with character are noble individuals who recognize their potential, so that values such as self-confidence, rationality, logic, independence, innovation, responsibility, willingness to sacrifice, honesty, discipline emerge, so that a sense of love for their nation arises. By implementing *mantra yoga*, students are fully present and feel connected to themselves through their breath by concentrating on the *mantra* so that they increasingly recognize themselves and their potential. This helps students have the awareness to do their best or excel (intellectually, emotionally, socially, ethically and behaviorally).

Sivananda's opinion (1998) is in line with this, explaining that *mantras* give a person glory, freedom, supreme peace, eternal happiness, and immortality. *Mantras* that are repeated continuously can awaken consciousness (*cit* or *caitanya*). This consciousness is hidden in a *mantra*, and the sound it produces appears in four main stages, namely: 1. *Vaikhari*: Sound that can be heard physically; 2. *Madhyama*: Subtle sound that is inside, which cannot be heard by the physical ear; 3. *Pasyanti*: A more ethereal sound, which is completely inaudible; 4. *Para*: Is the power of God (*Iswara*) and the potential state of sound, which is formless or *avyakta*. Different from the sound of *vaikhari*, which comes from the universe. Repetition of *mantras* can cleanse the dirt of the mind, such as lust, anger, and greed. This is analogous to a mirror that reflects light after the dust covering its surface is cleaned. Likewise with the mind, if things that are not right are removed, then the mind can reflect the existence of God. *Mantras* serve as a means of purification, just as fire cleanses gold of its impurities. Reciting a *mantra* with faith and concentration on its meaning, accompanied by emptying the mind, can destroy all impurities in the mind.

3.2 Character Education in *Mantra Yoga*

Human progress in the fields of science and technology has greatly increased its dignity. However, education should not only focus on intelligence and skills, but also need to broaden one's insight and perspective in order to become an individual who is useful to society. This can be achieved if technological education is combined with moral and spiritual education (Suhardana, 2006). Moral and spiritual education will form a disciplined society, not only having intellectual intelligence, but also emotional intelligence. Technology is functionally an extension of the human body, especially the hands. Because, humans as homo faber-creatures using tools essentially cannot be separated from the hands (Atmadja, 2014). Technology created in modern times that aims to facilitate human life is also unknowingly satisfying human desires to be able to live a life that is enjoyable, fast, practical, and instant. In Hinduism, yoga in particular is a science that helps humans conquer the seeds of desire or lust that arise from the projection of the mind, especially *mantra yoga*.

In the philosophy of *Sankhya-yoga*, it is stated that humans consist of a physical body, five senses, *pañca karmendria*, mind, consciousness, and individual soul. The essence of all senses is the mind, the essence of the mind is buddhi, the essence of buddhi is ahamkara, and the essence of *ahamkara* is the individual (soul). The pattern that uses mind processing does not only end in the mind but also affects the aspects of buddhi, ahamkara, and soul in the effort to form a whole human being in accordance with the ideals of education, namely physical and spiritual health Marselinawati, P. S., & Artiningsih, N. W. J. (2021).

Character education, arises from environmental education, both school and family, character in Hinduism is a human character that has a divine nature (*daiwi sampad*). All values of teachings, ethics, morals, and spirituality can become character if these values can be practiced consistently into habits, which in the yoga *mantra* is called "*tatra sthitau yatno abhyāsaḥ*" which means

abhyāsa is a habit to control the seeds of thought. A student who is able to program his mind well, will form habits that become character/personality or become a person's nature (Suratmini, 2010).

Individuals who have noble character are individuals who are aware of their essence, know themselves, know their talents, and know their strengths and weaknesses. In Hinduism, what moves the mind to reason is the *atma/soul*. In the national curriculum, the education provided is only limited to the skills of students to be able to become independent and useful individuals in society, but religious education is able to bring students to a more refined realm, namely being able to process thoughts, souls, and clairvoyance by learning yoga, especially yoga mantras. Yoga not only stretches muscles and physical but also stretches the mind, mental and makes the mind focus on one object so that the mind is not wild.

The importance of students having a focused mind is very helpful in the learning process. Students who have a focused mind are not easily distracted by unimportant things that can interfere with their main obligation, namely studying (Titib, 1996). Individuals who have noble characters make their lives an offering to God, family, nation, and country. Therefore, the context of character education in *mantra yoga* is the habituation of mind management training through mantra media that can free the mind from its weaknesses. Actions will be formed from thoughts, from actions that are continuously trained into habits, from habits into character, and character into destiny. Students are the hope and future of the nation. The future of the Indonesian nation lies in the character of its young men and women. Character education in *mantra yoga* can change the learning system into spiritual and humanistic learning. This is in line with the opinion of the UKM yoga participant, namely Listya Utami from the Hindu Theology Study Program as follows.

"I feel very lucky to be able to join the yoga UKM because in addition to studying in class, I get additional knowledge, namely direct practice on how to access inner calmness through yoga practice, especially yoga

mantras. *Yoga mantras* bring me into a meditative state. Reciting mantras helps me achieve stillness of mind, so that I am better able to control negative emotions within myself, and I feel more empowered and enthusiastic in undergoing lectures. By routinely practicing yoga mantras, my motivation to study increases, my mind is not easily distracted by internal or external disturbances so that I can complete my lecture assignments on time. Without me realizing it, this also has an impact on my social reality, my relationships with my parents, lecturers, and friends are always good” (interview February 20, 2024).

The recitation of mantras in *yoga* practice at the STAHN Mpu Kuturan Singaraja Yoga UKM begins with the recitation of the Gayatri Mantra, then the guru *mantra*, Patanjali *mantra*, 12 mantras in the *āsana* posture, *surya namaskara*, and the closing *mantra*, namely the *mantra* for asking for guidance and the Maha Mrityunjaya *mantra*.

Mantra yoga practice in Gayatri

Mantra Gayatri is a *mantra* recited by members of UKM Yoga before starting the practice of *āsana*, the recitation of this *mantra* is intended to quiet the mind and access the energy of the universe, because the gayatri *mantra* is known as the mother of all *mantras*. The verses of the gayatri mantra are as follows:

Om Bhūr bhuvaḥ svaḥ

Tat savitur vareṇyam

Bhargo devasya dhīmahi

Dhiyo yo naḥ pracodayāt

Translation:

God is the giver of life, the giver of happiness, and the one who takes away suffering. Oh Goddess Savita, I worship you, please give me brightness of mind.

Gayatri *mantram* is the mother of all Vedic *mantras*, the Gayatri *mantra* was created when the universe was created. Atharvaveda 19.71.1 states that the Gayatri *Mantra*, which ends with the word *pracodayat*, is the mother of all the Vedas (*veda mātā*) and is capable of cleansing (*pavamanim*) all the sins of brahmins (*dvija*). Therefore, this *mantra* is always revered (*stuta*). The Gayatri *Mantra* brings various blessings, such as long life, good

health, virtuous offspring, protection for livestock, fame and prosperity. The radiance of God (*brahmavarcasam*) is contained in this *mantra*. Oh Lord, grant (*dattva*) the path to *moksha* to me.

According to the Atharvaveda, the Gayatri *Mantra* is also known as the Guru *Mantra*, Savita *Mantra*, and Maha *Mantra*. This *mantra* is contained in the Vedas and is considered the most sacred of all *mantras*. The Vedas, Upanishads, Puranas, and Bhagavadgita consistently affirm that the Gayatri *Mantra* is the most sacred of all *mantras*. This *mantra* plays an important role for anyone who desires peace, worldly happiness, and eternal liberation. Because the Gayatri *Mantra* is so great, God has revealed an explanation of this *mantra* in the Atharvaveda (Somvir: 2001).



Figure 1. Recitation of Gayatri Mantra before starting yoga

The same thing was also conveyed by a lecturer from the Hindu Theology Study Program, with a Vedic science branch, namely Marselinawati, who in an interview on February 20, 2024 stated that: "Gayatri *Mantra* is the core of all Vedas and is called the mother of the four Vedas, because all Vedas are considered to have been born to explain the meaning of this *mantra*. This story is also confirmed in the Ramayana, where Rsi Valmiki uses the Gayatri *Mantra*, and its 24 letters are explained throughout the story. Those who recite the Gayatri *Mantra* sincerely will get their good wishes fulfilled. This *mantra* also has the ability to erase sins, both those committed consciously and unconsciously. In addition, the Gayatri *Mantra* purifies the *dvijas*, namely those who are born

twice: first through physical birth from the mother, and second through spiritual enlightenment obtained from reciting this mantra. The Gayatri Mantra brings various blessings, such as longevity, health, intelligence, good name, prosperity, to achieving eternity free from the cycle of birth and death" (interview February 20, 2024).

From the explanation above, it can be concluded that the recitation of the *gayatri mantra* in yoga practice helps to cultivate good character in students, because the *gayatri mantra* bestows nobility of mind, physical and spiritual health. Students of the Yoga UKM STAHN Mpu Kuturan Singaraja not only recite the *gayatri mantra* during yoga practice but also recite the *gayatri mantra* at all times because they know the benefits of reciting the *mantra*, this was explained by the deputy chair of the Yoga UKM STAHN Mpu Kuturan Singaraja, Dian Sri as follows:

"I chant the *gayatri mantra* not only during yoga practice but also in my daily life, before going to bed, when I wake up, before studying in the classroom, and every time I remember I always chant the *gayatri mantra*. Especially before going to bed I chant the *gayatri mantra* using prayer beads which in Hinduism is called *japa*. Repeating the *gayatri mantra* with concentration and counting with *japa-mala*. Makes me feel calmer, more focused on studying, calm mind, so it is very helpful in making decisions, and keeps me away from danger" (interview February 20, 2024).

It is mentioned in the Chandogya Upanishad that the benefits of chanting the Gayatri Mantra are beneficial for learning all the Vedas, considering that Goddess Gayatri is the mother of all Vedic knowledge. The Gayatri Mantra destroys the three granthis or knots of ignorance, namely *avidya* (ignorance), *kama* (desire), and *karma* (results of action).

3.3 Respecting the teacher in Mantra yoga

The *mantra* of respect for the teacher used in starting yoga practice at STAHN Mpu Kuturan is to use the *guru mantra* which is a form of respect for the three main gods in Hinduism, namely Brahma, Vishnu, and Shiva. The *mantra* is as follows:

*Om gurubrahmā, guruviṣṇurgurudevo
maheśvaraḥ
Guru sākṣāt param brahma tasmai śrigurave
namaḥ*

Translation:

I offer my obeisances to Śri guru who is the embodiment of the gods Brahma, Viṣṇu, and Mahesvara, who are the ultimate truth.

Respecting teachers is one of the values of character education, both spiritual teachers and teachers at school (*guru rupaka*) must be respected. Teachers are very necessary because in life and the journey of spirituality is full of obstacles / teachers are needed to guide candidates to avoid difficulties and obstacles so that someone is safe. Sivananda (1998) states that, teachers, *īśvara*, *brahman*, truth and *om* are one. Serve with full respect a teacher (*guru seva*) because the teacher shows the truth (God). His words should be considered as teachings of truth, so that spiritual progress will be achieved.

This is in line with the opinion of the Lecturer of the Hindu Philosophy Study Program who studies *yoga*, namely, Mrs. Veronika, who said: "The way to obtain true knowledge that frees from joy and sorrow, improves character is by carrying out *guru-puja* (serving the teacher) and *guru-seva* (serving the teacher). Respecting all creatures is one of the experiences of character education values, a student with character is certainly able to respect all human beings, especially their teacher. By respecting the teacher, a good relationship is established between the teacher and the student, the teaching and learning process will be maximized. There are many stories in the Purana of a student with good character, who will be given unlimited knowledge by his teacher. Knowledge is a provision to navigate life and of course save humanity. Someone who is full of knowledge from a teacher certainly has a noble and wise character. The implementation of the yoga mantra in students, in the *brahmacari* phase of life, is able to provide a disciplined lifestyle, and is diligent in receiving advice from their teacher, so that it is able to form a student's character that is physically and mentally strong. In addition, students who are far from their parents can

respect lecturers on campus like their parents, because parents and lecturers on campus have the same goal, namely to provide quality education as a provision for the future of students" (interview February 20, 2024).

Next, after paying respect to the three gods who are recognized as the main teachers, participants of the STAHN Mpu Kuturan Singaraja Yoga UKM recite the Patañjali Dhyana mantra, to meditate on the personality of the teacher Patañjali who is full of noble character. The Patañjali Dhyana *mantra* is as follows:

Om Om Om

Yogena cittasya, padena vācām

Malam śarīrasya ca vaiyakena

Yo'pakarot taṁpravaram munīnām

patañjalim prāñjalir ānto'smi

ābāhu puruṣākāram śaṅkhacakrāsi dhārinam

sahasra śīrasaṁ śvetam praṇamāmi

patañjalim

Translation:

To purify the mind, speech and body, He offers yoga, grammar and Ayir Vedic medicine, the most pure and noble one, allow me to approach, O Mahayogi Patañjali. He who is in the form of a white cobra with a thousand heads and a human body, armed with the Sankakala and the Chakra, accept my devotion. Oh Mahayogi Patañjali.

The *mantra* honoring Maha yogi Patañjali begins with the syllable Om . The word Om is glorified in various verses of the Vedic Sruti and Hindu literature. The same thing is quoted in the holy book Bhagavadgita 17.23:

Om tat sad iti nirdeso brahmanas tri-vidhah smrtah

Brahmanas tena vedas ca yajnas ca vihitah pura

Translation:

In the beginning, the syllable Om in Om tat sat was used to indicate ultimate truth. These three syllables are used by sadhus in worship of the Almighty.

In Hindu literature, especially in the Sang Hyang Tattwa Mahajnana palm leaf manuscript, verse 76 states:

Kamam krodham ca lobham ca moham matsaryam ewa ca

Om karagnau tanidagdhwanih sokaiwa candramah

Translation:

Desire, anger, greed, arising from confusion and envy, are all caused by suffering. Destroy them all with the holy fire of Om kara. In this way, you will be free from all suffering and feel the light of the moon (eternal happiness).

The virtue of Om kara used in yoga practice aimed at the founder of the *yoga darsana* philosophy system, namely Maharsi Patanjali, indirectly provides the benefit of eliminating six enemies in humans, namely lust, anger, greed, confusion, envy, and intoxication by temporary material things. People who are free from these six enemies certainly have good character, students who diligently meditate and repeat the pronunciation of Om kara either with their voice or in their hearts are certainly able to grow a divine character in themselves.

Rṣi Patañjali is a teacher or maha yogi who is an example/role model imitated by individuals who practice yoga. In the prayer in honor of Maharsi Patanjali, the glory of Patañjali is expressed, being able to understand and respect the glory of others, of course these qualities will also be transmitted to the devotee. Kamajaya (1998) a teacher is someone who has achieved spiritual enlightenment and radiates light naturally, able to dispel the darkness of the soul filled with ignorance.

The highest teacher is God, because true teachers have united in God's consciousness, He is the incarnation of the Vedas. Saying homage to the spiritual teacher and mentioning the holy names of God is the same as associating with God Himself. It is stated in the book Sarascamuscaya sloka 305 that association greatly determines a person's character, associating with good people (sadhu) will certainly transmit good qualities, and vice versa. Wiase (2019) states that Patanjali is not an ordinary human being but a figure of God's messenger who teaches humans to find God in themselves. By realizing that God is in every living creature, it will be difficult to find enemies, this is in line with the value of character education, namely mutual respect, in the form of love, upholding

human values and harmony with all living creatures, students who recite homage to Maharsi Patanjali before yoga will certainly have an attitude of respect and devotion to all creatures. This is supported by I Gede Agus Suparta as the trainer of UKM Yoga STAHN Mpu Kuturan Singaraja who said:

“Patanjali is armed with sankakala, chakra, and sword. Each weapon has a symbolic meaning. Sankakala symbolizes a yoga orator must be self-aware of the enemies within himself. Anjali mudra and the thousand-headed snake respectively symbolize devotion to God in the anjali mudra posture, this posture is a symbol of someone who realizes God within himself. The white cobra symbolizes sattwa, which is one of the traits (tri guna) that has positive characters such as good, wise, and honest” (interview February 20, 2024).

The symbolic meanings of Patanjali's *mantra* are a medium of visualization and concentration, that the *mantra* that expresses the symbol is a medium that facilitates the understanding of a yoga student in studying the teachings of *yoga*. For people whose consciousness has been enlightened, this *mantra* is a means of visualization to achieve goals. In the realization of the form of Maharsi Patanjali, many character values that should be emulated by a yoga student have been reflected. The teacher is a role model, a role model followed and imitated by his students, so it is very appropriate that Maharsi Patanjali is a role model who deserves to be respected.

3.4 Use of yoga *mantras* in surya namaskar

Suryanamaskar consists of 12 āsana postures, from the etymology of the word, surya means Sun God and namaskar means respect. The sun is the largest source of energy in the solar system, and is the source of life, therefore in Hinduism respect for the sun is the main thing. In the yoga system there are also postures and *mantras* in respect for the Surya God. There are 12 *mantras* which are other names for the Surya God that are uttered when practicing surya namaskar, the *mantras* are:

Pose 1 (*pranamāsana*) the posture of praying with a mantra (*Om mitrāya namaha*: to the friend of all beings).

Pose 2 (*hasta uttānāsana*) the position of both hands raised and the head and body bent with

the mantra (*Om Ravaye namaha*: all praise to the brightly shining one)

Pose 3 (*pādahaṣṭāsana*) the position of the hands to the feet with the mantra (*Om Sōryāya namaha*: all praise to the cause of activity) .

Pose 4 (*Aśva sañcalāsana*) the position of riding a horse with the mantra (*Om Bhanave namaha*: all praise to the giver of light).

Pose 5 (*parvatāsana*) the position of the mountain with the mantra (*Om Khagaya Namaha*: all praise to the one who passes quickly in the sky)

Pose 6 (*Astānga namaskāra*) the position of respect with eight limbs touching the floor with the mantra (*Om Puṣne namaha* means all praise to the bestower of strength)

Pose 7 (*Bhujangāsana*) prone position with head erect resembling a cobra with mantra (*Om Hiranya Garbhāya Namaha* means all praise to the golden yellow content of the universe) Pose 8 *Parvatāsana* (mountain position) with mantra (*Om Maricaye Namaha* which means all praise to the leader of the dawn).

Pose 9 *Aśva sañcalāsana* (horse riding position) with mantra (*Om Ādityāyanamaha* which means all praise to the descendants of Aditi).

Pose 10 *pādahaṣṭānāsana*, (hand touching foot position) with mantra (*Om Savitre Namaha* which means all praise to the all-wise mother).

Pose 11 (*hastautāsana*) posture with both arms raised with the head held upwards and the body arched with the mantra (*Om Ārkaya Namaha* which means all praise to the praiseworthy)

Pose 12 (*Pranamāsana*) is a prayer posture where the hands are placed on the chest with the mantra (*Om Bhāskarāya namaha* which means respect for the bringer of brilliance).

Sarasvati (2002) mentioned that in addition to the *yoga mantra* in the implementation of surya *namāskara* there are also bija mantras as one of the other options for the twelve names of the Sun God. Bija *mantras* do not have a literal meaning but provide strong energy vibrations in the mind and body. The bija *mantras* are six in number and are repeated twice, sequentially in the following order, four times during the complete surya namaskara:

- | | |
|------------|-------------|
| 1. Om Hraṁ | 3. Om Hruṁ |
| Om Hrauṁ | |
| 2. Om Hriṁ | 4. Om Hraiṁ |
| Om Hrah | |

In the use of the *bija mantra*, it can be done with fast āsana movements. *Surya namaskar* provides health benefits because the series of correct body postures and breathing patterns help smooth blood flow, sufficient oxygen supply to the brain so that it is easy to concentrate, providing mental clarity due to the entry of fresh blood into the brain. Facilitates the excretory system such as removing toxins in the body in the form of sweat so that blood flow to the skin is smooth and makes the face glow. *Surya namaskar* practice using the correct mantra makes students have a strong physique and a healthy soul (Somvir, 2006).

3.5 Mantra for the Cooling Phase in Yoga Practice

Mahāmṛtyuñjayamantra, (asking for protection against death, asking for protection in doing dangerous work, can also be said in case of illness).

*Om trayambhakam yajāmahe
sugandhim puṣṭi varadhanam
Urvārukam iva bandhanāt mṛtyor
mukṣīya māmṛtāt* (ṛgveda VII. 59. 12)

translation:

We worship Rudra (Trayambhaka) who spreads fragrance and increases food. May he save us from impermanent death.

Continued with a mantra asking for spiritual guidance

*Om Asato mā sadgamaya, tamaso mā jyotir
gamaya, mṛtyor mā amṛtam gamaya*
(Brhad Aranyaka Upanisad I.3.28)

Translation:

O God, guide us from wrong to right, from stupidity to intelligence, guide us to eternity.

Sound is a vibration, which can produce certain forms. Each sound produces a form in the supernatural world and the combination of sounds creates a complex form. Repetition of the sacred name of God or a mantra produces a form of a devata or a special manifestation of the devata that has been worshipped. Mantra yoga activities carried out with full concentration will also form a reality of the divine form which by giving the gift of goodness that permeates the worshiper

(Sivananda, 1998). When someone has entered the stage of meditation, the inner vṛti flow will be very sensitive. The deeper the person who meditates, the greater the results. The mind in a state of concentration sends a beam of power through the top of the head and the response appears in the form of a drizzle of very soft magnetic power (Giri, I. M. A., & Windya, I. M, 2024). The feeling that arises from the power going down sends a brilliant, amazing flame through the body, and one feels as if bathed in soft electrical power. This experiment shows:

1. Sound produces form
2. Certain sounds/tones give rise to certain forms
3. If you want to produce a certain form, you have to produce a definite tone in a certain scale

In this invisible world everything is related to color, thus producing form.

Similarly, color will be followed by sound. Special sound must be used to produce the desired form. Repetition of *mantra* will produce the form of devata according to the *mantra* used. The name of God is the same as the form of God itself, just as the word of God is eternal, the *mantra* which is the name of God has the same nature as God and will give blessings as good as himself to his worshipers. Pronunciation of *yoga mantra* correctly and devoutly will give the blessings of sarupya and salokya moksa a type of liberation (moksa) which gives the soul the same form and abode as God Maswinara (2000).

IV. CONCLUSION

The implementation of the *yoga mantra* carried out by STAHN Mpu Kuturan students, especially practiced by students who join the Yoga UKM, at the beginning of each yoga training, begins with meditation requiring a *mantra* medium to deliver the mind to become calm, focused, and silent so as to help students be fully aware and carry out āsana, yoga well, and connected with the body, breath, and mind. The *yoga mantra* activities implemented at STAHN Mpu Kuturan Singaraja shape the character of students as expected in the goals of national education. Individuals with character are noble individuals who recognize

their potential, so that values such as self-confidence, rationality, logic, independence, innovation, responsibility, willingness to sacrifice, honesty, discipline emerge, so that a sense of love for their nation arises. By implementing the *yoga mantra*, students are fully present and feel connected to themselves through their breath by concentrating on the mantra so that they increasingly recognize themselves and their potential. This helps students help students have the awareness to do their best or excel (intellectually, emotionally, socially, ethically and behaviorally).

The form of implementation of *yoga mantra* practiced by students of UKM Yoga STAHN Mpu Kuturan Singaraja is Gayatri Mantra, Guru Mantra, Patanjali Dhyanam, āsana surya namaskar *mantra*, closing *mantra* namely Maha Mrityunjaya *Mantra* and guiding mantra of soul illumination. Each *mantra* has its own deity and function, correct pronunciation of the *mantra* provides the benefit of character purity to its worshipers. *Daiwi Sampad* is a divine character possessed by someone who applies *yoga mantra*.

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