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International **Journal of Advanced Science and Technology Vol. 29, No. 3s**, (2020), pp. 374-381 374 ISSN: 2005-4238 IJAST Copyright ? 2020 SERSC The divinity philosophy of vai ?? ava and its interpretation by the warga bhujangga waisnawa in bali Ni KadekSurpi1, Ni NyomanAyu Nikki Avalokitesvari2I KetutArdana3 I Ketut Sukanta4I Dewa Made Subrata5 1Hindu Dharma State Institute of Denpasar 2AlumniIndonesia Defense University,Department of Defense Diplomacy 345 IKIP Saraswati Tabanan Abstract Philosophy is an essential part thatstrengthens the position of religion or belief.

Rigveda, which is the world's oldest religious literature, together with the main Upani ? adic, contains philosophical and religious ideaslaid the foundation for the development of philosophical and religious systems. Philosophical and spiritual thoughts in India are not separated from each other andhave grown togetherin complementary.

Hence, the discussion of divinity is the primary and essential aspects of Vedanta. This study explains the Vai ava divinity philosophy and the meaning of the Vai ?? ava divinity doctrine for the citizens of BhujanggaWaisnawa in Bali. The study is qualitative research in philosophy which examines the nature of the divinity of Vai ava and the meaning of the doctrine of the divinity of Vai ava by the MahaWargaBhujanggaWaisnawa in Bali.

This research is also an effort to bridge the knowledge of Vai ava divinity philosophy, which developed in the great Hindu civilization in India and Indonesia,built in the religious discipline of Visnu-BhujanggaWaisnawa worshipers. The results of this study indicate t hinkeaf a llttheir osophi em known as Bhakti- Vedantor osophy, ch nes th thi arrangement of devotional service, known as Vai ava philosophy.

Intellectual spirit, combined with the bhakti movement, builds its power in the body of

Sanatana Dharma and gives a tremendous influence on the survival and revival of Hinduism. Vai avā's teachings flourished in Southeast Asia, including the Nusantara and Bali, adapted to local conditions and the mindset of local people. In Bali, the religious group of Visnu worshipers was gathered in the Maha Warga Bhujangga Waisnawa. This religious group experienced cultural imperialism **in the form of** efforts to eliminate identity by the authorities in the past.

As a group of Vishnu worshipers who are very old in the archipelago, Bhujangga Waisnawa interprets the doctrines of God that are different from followers of Vai avā in India. Bhujangga Waisnawa tends to understand theology, which blends with Hindu culture in Bali. Keywords: Vai avā Philosophy, Bhujangga Waisnawa INTRODUCTION Vai avā in Indonesia is an old Hindu culture which include rituals, philosophy, and the way of life of its adherents. The concept of the Vai avā Divinity becomes an interesting academic study in the realm of God Philosophy.

This is because its existence is also associated with the development of philosophy and the history of Sanatana Dharma in the world. Discussing the philosophy of God will be related to human intellect and reason. Vai avā's Divine Philosophy is also a theo-philosophy, where Bhakti philosophy combines philosophical thought academically with interpretations from the scriptures.

Reason and intellect are essential things in Hindu civilization. Vedic literature requires reason and intellect to understand it. Therefore, various disciplines include Indian methods of knowledge, reasoning, and logic. The views and thoughts of the R ? is crystallized into Darsana . Dars means 'e,'l obser e i implies view or opinion. These views or opinions gradually form the tradition of systematic thinking to develop dars .

Another word dars i' Sanskrit), which meaopion,'mits a doctne orheor **International Journal of Advanced Science and Technology Vol. 29, No. 3s, (2020), pp. 374-381 375** ISSN: 2005-4238 IJAST Copyright ? 2020 SERSC Understanding Vai avā's Divine Philosophy is critical in building intellectual awareness, honing the ability to think by not leaving Bhakti as a breath of Hinduism.

Vai avā's Divine Philosophy will enlighten the human intellect and bring it forward to a good understanding of God and build flexibility of thought. Failure to understand God's philosophy leads people to narrow thinking, which is dangerous in human dialogue and relationships. Narrow fanaticism arises from a weak mindset and inability to reason God, as discussed in the philosophy of God.

The essential point of learning the divinity philosophy of Vai avā is to provide an

established understanding of God based on human reasoning and thinking ability combined with the spirit of devotion. Besides, broadening the horizons of thinking makes a person able to have a dialogue with other beliefs and has a broad perspective in studying and understanding the philosophy of God. The ability to think critically makes humans able to answer various vital issues about the life and existence of God.

Thus his faith will be reliable. In its history in India, the systematics of Upanishad thoughts was carried out by Badarayana by compiling the Brahma- Sutra or Vedanta ra which became a reference library for the philosophical system of Vedant . resananda, 2002:10)aftr Brahma- Sutra of Badarayana has many commentators.

But, at this time, only five of these commentators who has a large amount of followers – Sa ? karacarya , framers of A dvaia sm;Ramanujom he Visadvaia gromoniwhihas actiics;Nika ch is bheda bhedha vada or the theory of difference and the absence of difference; Madhva, upholder of the theory of dualism and Vallabha, exponent of suddhadvait . All these systems are based on one view or the other from the Vedant school of thought referred to by Badarayana in his Sutr a.

These five great acary agree that Brahman is the cause of the universe and knowledge of Him leads to the final liberation, which is indeed the ideal to be achieved; also, in the belief that Brahman can only be known through texts and not through thinking patterns. But among themselves, they differed about the nature of Brahman, the causal nature of its relationship with the universe, the relation of the individual spirit with Him, and the state of the soul at liberation.

But how does this thinking could reach and influence Southeast Asia, including Indonesia? This study provides clarity on how the influence of Vai ava Godhead thought in Bali on the concept of diversity in general. The meaning of the Vai ?? ava divinity doctrine for Maha Warga Bhujangga Waisnawa in Bali is also one of the focuses of this research.

It is essential to study the purpose of the Vai ava divinity doctrine by the religious group Vi u worshipers who are members of Maha Warga Bhujangga Waisnawa in Bali. Bhujangga Waisnawa has experienced evolution and development for hundreds of years following the history of diversity in Bali. This research becomes a significant contribution to the development of Hindu philosophy in the local context as well as how Vai ava's divine doctrine is interpreted and has been the soul of this religious group for hundreds of years.

It is fascinating how this group understands the Vai ava Divine Philosophy doctrine to

be different from the religious group Visnu worshipers in India who are members of several sampradaya and Math. Methods This research is a qualitative study that studies the divinity philosophy of Vaiava. The approach used is philology, heuristics, anthropology, philosophy, and religion.

This study uses texts as the primary source, to find out the mindset and chronology of Hindu thought in the past, and to trace how the implications and their implementation on the Bhujangga Waisnawa religious group in Bali. This research uses the Theory of Interpretation from Paul Ricoeur. In his theory, Ricoeur proposes an idea about language as a discourse.

He says (2012: 18) this is the first context in which the concept of discourse is known, that mistakes and truths are the affection of discussion and discourse to establish two basic signs, one noun and one interrelated verb in the synthetic form (meaningful) behind the well said a word. Furthermore, Ricoeur stated (2012: 19) in this modern linguistics, the problem of discourse becomes the first thing because today's discourse can be contradicted by a contradictory term which unknown or not justified by ancient philosophers.

The analysis uses qualitative content analysis, also known as Ethnographic Content Analysis (ECA), which is a combination of objective content analysis with participant observation. In other words, the term ECA refers to the understanding in which researchers interact with documentation materials or International Journal of Advanced Science and Technology Vol. 29, No. 3s, (2020), pp.

374-381 376 ISSN: 2005-4238 IJAST Copyright ? 2020 SERSC even conduct in-depth interviews so that specific statements can be put in the right context for analysis. RESULTS AND DISCUSSION Knowledge of divine philosophy is included in the j ?? a section, Vedic Knowledge is divided into two parts, the first relates to the ceremonial role, while the second contains knowledge from the Vedic itself. This last part is also known as the Vedant, the end of the Vedas.

What is contained therein is not just speculation but a recording of the spiritual experiences of the i over the centuries, the real realization or understanding of the supreme consciousness (Vesvar1). Systematic thinking by the R ? is called Darsana in subsequent developments was paralleled by the word philosophy in the West.

ana is a rational knowledge of God, which supports faith and prevents it from being narrow-minded. Sivananda (2003: 172) emphasized that philosophy is an analytical aspect of religion and is an integral part of religion in India. It was further stated that

philosophy is a systematic search for **the nature of truth** or reality that provides a solution.

Thus, philosophy is needed to strengthen beliefs and enlighten the implementation of Hinduism. A similar opinion is asserted by Chari (2000: xxv) that religion and philosophy have become **an integral part of** Indian culture from the past. The *Rigveda*, which is the oldest religious literature in the world, together with *Upanishad*, contains deep philosophical and religious thoughts that have provided the foundation for the development of philosophical and religious systems in India.

Philosophical and religious belief in India is not entirely separate from each other but has grown together as complementary supports. Darsana is traditionally classified into two main groups, namely (1) *astika* (orthodox) is a philosophical system besides recognizing **the existence of God** it also recognizes the Vedas as the highest authority; and (2) *nastika* (heterodox) are philosophical systems which **do not believe in the existence of God** and also do not recognize the Vedas as the highest authority (Suamba, 2003: 304). Traditionally Darsana is classified into six orthodox systems and six heterodox.

*Saikhya*, *yoga*, *Nyaya*, *Vaisheshika*, *Purva Mimamsa* and *Vedanta* (also called as *Uttara Mimamsa*) belong to orthodox Darsana, a system that recognizes the Vedas as the highest authority; the four methods in Buddhism (*Vaibhasika*, *Sautrantika*, *Vinaya*, and *Madyanmika*), Jainism and *Carvaka* belong to heterodox, systems that do not recognize the Vedas as the highest authority. For a more comprehensive understanding, a complete classification of Darsana can be seen in the following chart.

International **Journal of Advanced Science and Technology** Vol. 29, No. 3s, (2020), pp. 374-381 ISSN: 2005-4238 IJAST Copyright © 2020 SERSC Picture 1. Chart of Indian Philosophy (Source: Surpi, 2019) From the chart, *gnana*, system that does not accept Vedas as the source of knowledge as the *JaAj*, *vaka Ajv* systems. *Anwhe*, *itastka grtdision* the *ntsub* -system is far more complete and there is a neo- *Vnta* developed in modern times by Svami Vivekananda.

*Vedanta* is a philosophical system that originates directly from the Vedas, which means recognizing **the authority of the Vedas** while remaining dependent on reason and intelligence. Suamba (2003: 387) states *Vedanta* comes from the Vedas and *anta*, meaning 'the end of the Vedas.' Sivananda (2003: 218) says that the term *Vedanta* means end or essence and *Veda*.

Sivananda further noted that *Srva*, *bui* the *edantsystem*, believed to be *Avatara Visnu*, the son of Rsi Sri Parasara. *Vedanta* also means a system that originates from *Upanishad*,

Bhagavadgita and the Brahma- Sutra. Pandit (2006: 63) states that Upaniṣad teachings were systematized for the first time around 500-200 BC by RsiBadarayana, known as the Brahma Sutra (Aphorism related to Brahman) or Vedant .

To understand Vedanta , one must begin by studying the three Vedant starting points called the Praṇāna- t namely Upaniṣad, Bhagavad- gīa and Brahma- Sutra . Western writer Hodgkinson (2006) in his book The nce a , refers to The Triple Cannon of Ve danta . Understanding theUpaniṣad scriptures is very important in understanding Hindu philosophy which is very broad, vibrant, and with various schools of thought.

Suamba(2006: 389-390)asserts that Saṅkarācārya, Vallabha, and Caitanya are philosophers who have their respective differences throughout the world, and the relationship between each of these entities. They have a long tradition now spread throughout India Tapasnda 2010:xvii) . In this system known as Bhakti- Vedant namely the Sub-system Visiṣṭadvaita (Ma, Dvait (Mā, Svādvait (Vallabha) and AcintyaBhedābheda (Caitanya).

This sub- system developed not only into a philosophical system but became an established religious tradition or known as Vaiśvadevya Dharma, as stated in the following chart. [International Journal of Advanced Science and Technology Vol. 29, No. 3s, \(2020\), pp. 374-381 378 ISSN: 2005-4238 IJAST Copyright © 2020 SERSC Picture 2.](#) Several Vaiśvadevya Acarya who built the Bhakti-Vedanta philosophy.

Source: (Surpi, 2019) Each of these sub-systems, which in general, if combined, will be named Vaiśvadevya Philosophy. This system has a strong influence on thoughts and concepts in the body of Hindu Dharma. Even its power reached Southeast Asia and Indonesia in the past. The discussion of the Divinity philosophy in the Vedant always begins with a discussion of Brahman, the Absolute Ultimate Reality.

Paramahansa (2010: 44) asserts that philosophical inquiry into Brahman **as the highest reality** is the central theme of Vedant . **The aim of the** Viśiṣṭadvaitinis clear and tangible knowledge of the Saguna Brahman and its attributes, which are described as enshrined in the various Upaniṣads. The Vedant philosophy is a careful consideration of spiritual experience without compromising its integrity, and systematically demonstrates the fundamental truths of it. The truth from Vedant is valid, impersonal, and eternal. The revelations of Vedant can be felt through consciousness when it is released from the imperfections of the āvī-karman.

The philosophy of religion makes such intuition understandable and valued in the light of Sruti. Vedant reviewers agree that Brahman, as the Supreme Person, cannot be

compared to other entities that are free from defects or the control of three modes of nature (tri-guna). The deities are declared to be bound by certain natural traits so they cannot be compared to this supreme person.

Brahman, as Lord of Religion, requires a personal form. The identification of Brahman with Narayana is based on the Upanishadic text. The terms Sat, Brahman, Atman, and ayaṅ, are used in the Upanishadic section in the same context to describe the cause of the universe by Brahman at creation. Taiyānārāyaṇa Upanishad implies that Narayana is Para-Brahma, aṅ is Para-tattva and Narayana is Paramatma.

Narayana is not just the name of the Lord of a particular system. In Bali, the highest reality doctrine adheres to the general concept of Ida Sanghyang Widhi, but in the close worship of the MahaWarga Bhujangga Waisnawa, they worship Visnu and Narayana as personifications of Brahman. The discussion of Ji becomes one of the essential doctrines in Vaisnava's divine philosophy.

Radhai (stes ilierlmea "who eat Ji "breathes." This shows the human aspect of life that continues throughout his life, in a state of wakefulness, dreams, and sleep. In another sense, it is called puruṅ, a, s puri- saya' or he who resides in the stronghold of the heart. This Ji inherits the fruit of action and lives on the death of the body.

Chari (2000: 67) also asserts the word Ji meaning the living or sustaining life (jijji). In Upanishad the term used is at. The word at means that which includes the body (apnotii). In that sense, Brahman and Individual Jiva, are distinguished by the terms paramat and jiman. Other terms used for Ji are cit or cetana which means to have consciousness, kṅ etrajña who knows the field of knowledge and ahaṅ padart ority symbolized by ' .'

International Journal of Advanced Science and Technology Vol. 29, No. 3s, (2020), pp. 374-381 379 ISSN: 2005-4238 IJAST Copyright © 2020 SERSC The definition of Ji is often equated with atman. Radhakrishnan (2008: 45) states that Atman is the principle of human life, va which fills his form, breath, praṅ, a, ña and is above it.

At is what remains after everything that is not at disappears. The ṅveda talk about parts that were not born ajbhagaṅ, some elements are not taken and are therefore eternal in humans. But in Bali, Ji is interpreted as the smallest spark of God whose essence is the same as Brahman's. This term is synonymous with viṅṅ advait.

The doctrine of the creation of the universe was later formulated into the Big-Vision theory as a correction from the Big Bang theory from scientists. The study of



evolutionary concepts in libraries, especially Visnuistic, is increasingly being carried out by experts on Vedant and building on the idea of Vedant Cosmology.

WargaBujanggaWaisnawa does not understand the concept of the universe as accurately as Vaisnava generally does in India.

Vai ava Divinity Philosophy talks about the doctrine of means (bhakti-yoga). Bhakti Yoga is also a fundamental doctrine in the Bhagavad a . Generally known, Bhagavad Gita teaches various ways to achieve self-realization. The Vai avaBhakti Theory, states that devotional service is a direct way of attaining liberation, karma yoga, and j -yoga as an aid to carrying out bhakti-yoga.

The doctrine of liberation (Mok ? a / liberation) becomes an interesting discussion in the philosophy of God. Each philosophical system is slightly different about **the concept of liberation** and how to achieve it. In the Vai avaDivine Philosophy, it is called the doctrine of Goal (Mok ? a).

Dasgupta (2011: 315) states that slavery because of attachment to worldly objects and liberation, Mok ? a is produced through the direct realization of God (aparok ? aj ? vi o ? ). Thus, Vai ava's philosophy strongly emphasizes the achievement of liberation. Bhagavad a underlines the path to work without expecting results. This research resulted in several findings including the Philosophy of Vai ava's mission to bring philosophy and devotional service back after the role of Advaita Sa ? karacarya 's Philosophy which played a role in returning Buddhists **to the lap of** Hindu Dharma.

Vai ava's philosophy makes philosophy a way of devotion, a way of life, and accelerates the process of achieving goals (i.e., liberation). Unlike Western philosophy and other Indian philosophies which is dry in spirituality, theVai ava philosophy is not only an intellectual debate but is also full of devotional ideas so that his philosophy is often called the Bhakt Vedant (Surpi, 2019:2019).

From the analysis carried out, Vai ?? ava's philosophical ideas have influenced Southeast Asia through Hindu works of literature (Itihasa and Puranas). The wide distribution of the Ramaya ? a and the Ma has contributed to the entry of Vai ava thoughts. The worship of Visnu and its incarnations was **widely known in Southeast Asia** in the early BC.

Even the names of the dynasties of kings in Southeast Asia, many who embed the name of Vishnu and Krishna / Kresna into pride. The concept of Dewa Raja, which is **widely known in Southeast** Asia, uses more words related to Vishnu or Surya, which is the name of a dynasty. Also, the glorification of Garuda Bird as a vehicle from Lord Vishnu was already so intense that it became a symbol of the Republic of Indonesia as well as in



Thailand.

However, the central doctrines in the Vai ?? ava Philosophy are challenging to observe and are disguised in Hindu religious patterns in Bali (Surpi, 2019:280). An essential and exciting finding in this study is that Vai ava is an old Hindu culture in Bali which was originally spread in various ancient villages in Bali.

Although the appearance of MaharsiMarkandya was mainly **in the form of** legends and lontar notes, which were difficult to date, a historical review allegedly came to Bali in 500 AD. From various historical views, in the era of ancient Bali, the community was able to apply the universal teachings of Vai ?? ava into the local genius of the Balinese without losing its nature.

People 'mit at that time supported this pattern, where the teachings that entered Nusantara included Bali, adapted to the natural situation, as well as local traditions, but enlightened human life and knowledge. BhujanggaWaisnawa is a continuation of the Vai ava tradition in Indonesia, which is now gathered in a religious society. Since the beginning of Vai ?? ava's development, namely the arrival of RsiMarkandya to Bali, Vai ava's teachings have been incognito with local traditions and customs, both the religious group of the MahaWargaBhujanggaWaisnawa and sacred patterns from the old village community in Bali or the Bali Aga community who are followers Marbutch characteristic of Vai ava-ness is still visible.

But for the BhujanggaWaishnawa group in its development in Bali experienced what in social theory is called cultural imperialism, there have been efforts to eliminate identity by the authorities in the past. It is **International Journal of Advanced Science and Technology Vol. 29, No. 3s**, (2020), pp. 374-381 380 ISSN: 2005-4238 IJAST Copyright ? 2020 SERSC fascinating to understand how Vai ava 's divine philosophical ideas continue to be recognized and become the central doctrine in the BhujanggaWaisnawa group after, for hundreds of years, their identity has been trying to be eliminated. Further research is still needed to see how Vaisnawa's values, ethics, lifestyles and doctrines can survive in the midst of efforts to eradicate identity, patterns of uniformity and Balinese culture which is very thick.

This Waisnawa group is doctrinally and culturally different from the Vaisnava that came in the modern era by the International **Society for Krishna Consciousness** (ISKCON) which was initially difficult to accept by the Hindu community in Indonesia because it was not integrated with Balinese Hindu culture. CONCLUSIONS Vai ava's divine philosophy is an old tradition in the discourse of divine philosophy about the search for the highest reality in the Vedant system.

Vaiava's divine nature is essentially an attempt to find the highest truth as a Brahman ontology. The old Vaiava tradition rooted in the Vedic Sacred Scriptures was given a new interpretation by some saints, teachers who were also phis ke acya, dhacya, allya, and CaitanyaMahaprabhu.

Each of these great thinkers comes up with his thoughts on the highest reality in the Vaiava-bhakti tradition, so it is called VaiavaPhilosophy in a sub-system of Vedant. Each of them even built religious disciplines in Vaiava, contributing to establish Vaiava's philosophical and theological systems which were considered to be determined. **The meeting point of** Vaiava's divine philosophy that the highest reality is Sentient Being, where Brahman is the Supreme Person.

The difference in thought lies in the attributes of Brahman, **the relationship between Brahman and** Jiva, Brahman and **the creation of the universe** and the doctrine of moksha. The highest reality is the first doctrine in Vedant. The divine philosophy in Vedant always begins with a discussion of Brahman, the Absolute Ultimate Reality, an absolute truth.

The word **used in the Upani**shad series to mean the highest is Brahman. Vaiava philosophy such as that the term Brahman signifies Purushottama or the Supreme Personality which is substantially free from all imperfections (nirastanikhilado sha) and has an infinite attribute of good fortune from incomparable superiority (ananta-kalashagusha).

When speaking of the nature and form of Brahman, philosophers enter what is known as the theo-philosophy realm, Brahman **as the highest reality** is identified by name and form. The arrival of Vaiava teachings in Southeast Asia is related to the historical influence of Hinduism. Vaiava's teachings dominated the royal religion from the 1st to the 7th centuries in Southeast Asia, including the Archipelago.

King Airlangga is **one of the famous** kings as followers of Vishnu in Indonesia. Symbols related to Vaiava are widely distributed in several historical remains such as the Garuda reliefs in many temples. Vaiava's Divine Philosophy has implications for Hindu traditions in Indonesia.

The impact of the Vaiava divinity philosophy or the great Vaiava tradition can be seen from the Tri Basic Framework of Hinduism in Indonesia, namely Tattwa, Susila, and Upacara. The highest reality doctrine is interpreted as the essence in the tradition of thinking of the MahaWargaBhujanggaWaisnawa in Bali. That Vishnu is worshiped as

being through yoga devotion.

This doctrine is understood to be similar to Vaiava's divine philosophical doctrine but in its implementation, its embodiment follows the pattern of religiosity in Bali, but the Vaishnava style is still visible and its worship is at the essence level. In addition to the followers of RsiMarkandya who are scattered in various old villages in Bali, BhujanggaWaisnawa also has the same pattern of Vaisnava teachings that are incognito with local traditions, customs and culture of Bali.

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