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HOMA JNANA'S PRACTICE AT THE BAHUNG TRINGAN COMMUNITY IN BEBANDEM, KARANGASEM | Gede Suwantana¹ Ni Wayan Sumertini² (1 & 2) Brahma Widya Faculty, Institut Hindu Dharma Negeri Denpasar Email: gedesuwantana@gmail.com Abstract Homa Jnana which was carried out by the Bahung Tringan community is unique because it does not use spells in the process but mind.

The Homa Jnana participants who surround the Kunda are invited through their power of mind to present the essence of the earth's fire (api ibu pertiwi), the air element (akasa), and knowledge (jnana) of individuals to be united with the pahoman fire or fire that has been turned on. From the meeting of the three fires in the fire at the same time, it was then created to present tirta pawitra which can be used for self-purification, cleaning the environment of negative energy and others as needed.

This article descriptively explains the process of implementing Homa Jnana carried out by the Bahung Tringan community from the beginning to the end. In the preparation phase carried out is preparing all necessary components such as firewood, flowers, rice wong-wongan, pejati, canang (God's offering), and tirta (holy water).

At the stage of implementation begins with meditation, then followed with tri agni's withdrawal, the spread of tirta pawitra (pawitra holy water) throughout the universe, and the return of the tri agni's elements drawn. In the final stage is to sowing yellow rice (nasi kuning) onto the fire, have the holy water (tirta), and discussion and evaluation of the implementation of the ceremony itself. Keywords: Homa Jnana, Bahung Tringan, Tirta Pawitra, Tri Agni INTRODUCTION Homa Yajna/Agni Hotra/Havan Yajna is a worship to Agni (fire).

Jendra and Titib (1999) stated that Agnihotra is an offering ceremony to God Fire, a very important ceremony in Veda which is applied daily by the grhastin's community. Koch (2004) considers that this ceremony has many benefits both spiritually and scientifically. Yadnya is not a new rite in Bali. It is viewed from the historical aspect, this Vedic Ritual **has been carried out** from the era of the ruling dynasty Singamadhawa (882-942 AD).

This can be traced from a number of inscription findings, such as Sukawana inscriptions a and b, and parasasti bebetin. This inscription explosively explains that the king ordered several monks to build a place of worship of the Hyang Api in the Cintamani area (now Kintamani), while freeing the area from taxes because the government subsidized the area for its yad needs.

Furthermore, Sri Ugrasena also issued several Serokadan, Sembiran, Baturya and Dausa inscriptions (915-942 AD) which explained the role of the worship of the Hyang Api at that time. In 916 Saka, Darmodayana Warmadewa obliged the Balinese people at that time to pay contributions for the construction and maintenance of the Hyang Api temple.

Furthermore, homa yajna continued to be carried out by Balinese people, even when the kings of East Java had their power in Bali. Even a lot of lontar (transcript) mention about this ritual that must be done if there is an oddity in Bali. Even in the Dalem Waturenggong era, homa yajna experienced a very rapid development but according to the Babad Dalem, this ritual activity was stopped because of the big fire disaster in the castle area (Gelgel) **as a result of the** homa fire grabbing the castle roof.

Furthermore, the ceremony was replaced with Padipan or pasepanthat commonly used by Hindu priests in Bali. Later, this ceremony was often carried out by various groups, despite getting resistance from those who had the view that this ritual would distort the ritual traditions in Bali (Sandika, 2015). This ritual is actually mandatory because many sacred literary sources can be referred to.

Starting from the holy books of Sruti, Smerti, even the text of Siva Tattwa in Bali describe the homa yajna which is an obligation that must be done. The Rgveda as often mentioned worship of Deva Agni, as well as Samaveda, Yajurveda and Atharvaveda Samhita. In the Ramayana's text also describes this Homa ceremony. Furthermore, homa yajna is also very much mentioned in the text or ejection of Shiva Shidanta **in Bali, such as** Lontar Agastya Parwa, Sarasamuccaya, Vrhaspati Tattva, Lontar Silakrama, and many others. It was explained that someone who studies Vedas or spiritual knowledge is required by Mahoma to worship Agni (Sandika, 2015).

In Karangasem itself, especially in Bebandem Village, Bebandem Subdistrict, Karangasem Regency, by the Bahung Teringan community, this homa activity was redeveloped and disseminated for the community's sake. The type of homa developed by this community is known as Homa Jnana. The community routinely conducts this activity in Griya Bebuhem and in several places in Bali and even in Java and Lombok.

This activity certainly raises various questions in the community, considering that this ritual activity for them still looks new even though based on its history above, this ritual **has been carried out** since years ago. Although more people are starting to implement it, many questions rise up on the existence of Homa Jnana which was reintroduced by the Bahung Teringan Community.

This condition certainly becomes dialectic in the community which makes the society have their more well-thought on how they act so that it is able to take an appropriate decision on what is good and profitable and which is burdensome. Especially regarding ritual activities, in the midst of such profound changes, they are expected to be able to wisely determine which rituals are suitable and appropriate to be carried out and which ones are not without overriding the noble values of Balinese culture itself.

In general, the Homa was carried out aimed at begging the Gods to give safety, welfare, health, and others. Through God Agni, the execution of Homa which worshipping specific Gods on special purposes can be granted. Likewise, Homa Jnana which was **carried out by the Bahung** Tringan Community was intended to have its wishes granted.

However, one thing that makes the implementation of Homa Jnana unique is due to not using spells. At the time of the implementation, the participants sat in a circle in front of the fire's Homa by way of their eyes closed with the position of the body sitting in meditation. Likewise, during the implementation, participants presented three agni called tri agni.

The third type of thatagni is not as conveyed by the texts of Sarasamucchaya (ahvania, garhaspati and cita agni), but the original agni which is from the earth, the sky, and from individual's human or participant. **DISCUSSION** History of the Implementation of Homa Jnana Homa Jnana is considered new, according to Pinisepuh Ida Wayan Jelantik Oka, it just started about a few years ago. During deep meditation, in silence, he heard the words 'Homa' repeatedly.

At first he did not understand, but, after repeated dialogues in meditation in meditation, he received a gift for carrying out the Homa. In the dialogue between them, he obtained the Homa. Ida Wayan Jelantik Oka in an interview (March 11, 2018) said: During

meditation, I was unconsciously in another world. I heard the sound of Homa ... homa ...

homa ... I didn't understand what it was at first. However, after dialogue in the realm of meditation, there are instructions such as what and how to implement the Homa. After being proven, it has obviously the truth and we begin to believe it that this kind of worship has many benefits.

The word 'homa' which was constantly heard during meditation by Ida Wayan Jelantik Oka took time around the middle of 2011. Out of curiosity, Ida Wayan tried to dialogue with and hoped to get an answer about the words he heard. His curiosity was finally answered by getting direct instructions on how to implement the Homa.

The process of how the homa is implemented, what is the significance of its implementation, what is the purpose of implementing Homa are started lighting up. The discovery of this method is almost similar to the findings obtained by the ancient Maha Rsi. Regarding this matter, Ida Wayan Jelantik Oka (interview 11 March 2018) said as follows: We got blessings from it around 2011.

Mid 2012, Homa is conducted with many people. Previously it was only done with limited people because there were still worries, don't let there be misperceptions. But after a lot of evidence with changes in energy, it could finally be implemented in public. When someone is proficient in spiritual practice, his ability to unite with nature becomes stronger, so they are able to hear the sounds of the universe, are able to hear direct instructions about what to do, why it is important to do it and how to do it. This intuitive process occurs when a person is in a deep meditation.

Osho said that this process was no different from revelation or the word of God. When a meditator is able to touch his fourth realm in the solar plexus, he will be able to listen to the cosmic voice that is supernatural. Ida Wayan through his fourth body listened to the word and then applied it to everyday life for the benefit of many people.

Homa was implemented in general since mid-2012 when it was considered to have benefits for the wider community. This Homa activity was carried out both periodically which was carried out in Griya Gaduh, Bebandem and sporadically conducted in homes whose intending to implement it. Besides being carried out by community members, Homa has also been carried out for those who do not actively participate in the community on request.

They invite the community to do Homa for certain purposes such as cleaning (ngeruwat) the yard, launching a business, thanks to marriage, healing, and spiritual enhancement.

Source: Researcher's document Photo 1 Participants from China are following Homa Jnana in Griya Gaduh

Every year, the demand for people to implement Homa Jnana is increasing. Until now Homa **has been carried out in** almost all of Bali, Lombok and several places in Java.

There are also many foreigners who are interested in joining Homa such as from China, Spain, Belgium, America, Mongolia, India, Finland, and others. Some of those who have clairvoyance are able to see the changes that occur during the implementation of this esoteric Homa. They are able to feel the energy transformation process at the location of the activity.

The energy that was initially dirty and bad, after doing Homa turned out being good and friendly (fresh). Even some of them are able to see heavenly forms enliven and benefit from the implementation of the Homa. Homa Jnana's Participants Homa Jnana can be attended by various groups and levels of society, among from spiritual practitioners, community leaders or ordinary people, leaders, academics, rich or poor people, employees, farmers, male or female, old or young.

Rajimwale in his work "Agni Hotra: Principles and Practice" (2013) states that Agnihotra or Homa can be carried out by anyone not limited to race, ethnicity, religion, creed, caste, age, country, gender, profession or others. Anyone can follow as long as they have faith and want to walk on the spiritual path. Even people from different nations may also participate in this ceremony.

Homa Jnana does not limit itself to certain groups or tribes or groups, but is open to all human beings who are curious for spirituality. Preparation and Completion/Equipments's Phase of Homa Jnana The tools or materials used in Homa Jnana are essentially some of firewood and the fire. The firewood used is not specified from certain types of trees, but rather emphasizes the quality of the fire.

The wood used is wood which when burned produces good fire. Some wood types of wood that can be used such as mango wood, mahogany, and others. In Homa Jnana, what is emphasized is fire itself. As long as any firewood is able to produce good quality fire, then the wood can be used. Homa Jnana is also equipped with banten Pejat (offering) as a form of morality.

This ceremony is carried out in Bali and the land of Bali itself is very much related to bebantenan, so as a form of respect for the place where the Homa is carried out, it is offered by banten pejati. Besides that, Banten officials also functioned as a form of confession and asked for permission so that the implementation of this activity was legitimate and safe to the end and was able to provide benefits and impacts as desired by the organizers.

The significance of the use of cash is described by Ida Wayan Jelantik Oka (interview 11 March 2018) as follows: The facilities are only wood and fire. But because it is in Bali, and Bali is upakara, it is added with some upakara. Adding up is only a matter of decency. In general, Balinese beliefs are barter to the gods. So that this morality is not lost is offered a ceremony especially the clergy.

For example, because we use Pertiwi fire, instead, we offer observers to Mother Earth as a tool for reporting and requesting that they be appeased. And also Dang Hyang Astapaka was the forerunner of the Homa implementation in Bali, we also conveyed a statement through Upakara so that he would give his blessing and testimony about this Homa's worship.

According to Ida Wayan, banten pejati (God's offering) was used when Homa Jnana was held because they wanted to respect Balinese's beliefs. The practice of Homa Jnana does not want to oppose the traditions and beliefs of the Balinese that they have been done for a long time. Balinese people according to Ida Wayan have barter beliefs to Gods.

Because God gives grace both in the form of salvation, wealth, glory, and others, then they must offer something in return. Banten officially used here the purpose is for that. **In the context of** Homa Jnana, for example, because the Pertiwi fire was created to rise, then as a form of respect for the Goddess of Pertiwi who had been willing to give the fire up, the organizer Homa Jnana gave banten pejati.

Likewise, this patron serves as a form of acknowledgment and blessing from Dang Hyang Astapaka, namely the executor of Homa while at the Gelgel kingdom at the request of the King and advice from Dang Hyang Nirarta in ancient times. / Source: Researcher's Document Photo: 2 Rice of Wong-wongan in the implementation of Homa Jnana Then, other equipment that is not related but always associated is the use of Wong-wongan rice.

Wong-wongan rice is made from white rice which is then arranged and shaped to resemble a human image, which is then given color according to the direction of the wind. These colors are red, white, black, and yellow. White location in the East, Red in the South, Yellow in the West and Black in the North. On top of the Wong-wongan rice, it is written the Ongkara (holy letter/transcript).

Look at the picture as follows: Source: Researcher's document Photos: 3 The location of Rice of Wong-wongan according to the direction of the wind, decoration around Kunda, and wood fire's arrangement The location of wong-wongan rice with different colors in

different positions is adjusted to the Gods in the direction of the wind. In principle, the use of wong-wongan rice is not related to the Homa Jnana Process, but because it is important, the rice wong-wongan is included.

The significance is to neutralize the negative energy around the location of the Homa Jnana implementation. It can be said that the rice wong-wongan is a meal of Bhuta like Jin, Satan, Memedi(kind of unseen creatures/ negative forces), and the like that are around the location of Homa.

It is hoped that with the rice wong-wongan, it will be able to someday all the negative powers turn out to be good one and not disturb the course of the ceremony. Regarding this matter, Ida Wayan Jelantik Oka (interview 11 March 2018) stated as follows: Wong-wongan rice is not related to Homa but is related. However, in conviction, wong-wongan rice is used to neutralize the homa region to avoid bad energy.

If it's not neutralized, who knows there are bad consequences, such as feeling disturbed and mentally disturbed. Therefore it needs to be neutralized. Because the celebration is jana, it is important that this process is not interrupted. Homa Jnana is an activity related to the Jnana process, so Ida Wayan sees the importance of this wong-wongan rice in the hope that the bhuta or negative forces around Homa's location are not aggressive and attack the perpetrators.

With wong-wongan rice, they (the bhuta) were specifically invited to harmonize the energy so that there was no collision. The energy of the Bhuta must be in harmony with the energy of the participants of the Homa so that they do not attack each other. This Wong-wongan rice is a harmonization medium. When the rice wong-wongan is extracted (energized), then the rice will shine brightly and attract the Bhuta to come.

After they were present at the location, they were no longer rajasik (bad), because the somia (netralization) process had taken place at that time. Implementation Phase After all the preparations were completed and all participants gathered, then the Homa Jnana program can be started. The participants were invited to sit around Kunda. The purpose of sitting in a circle is to make a mandala with Kunda Api placed in the middle.

The strong swirl of energy in Homa Jnana did not leak everywhere, but gathered together and then it could be of maximum benefit to the all of participants. The energy strength will directly affect all participants there. If there are more participants than the circle, they can sit behind it and form a second circle, and so on.

The next activity after the participants sit in a circle is as follows. Scratching

(Penglukatan), splashing water into the entire yard around the activity. The process of inviting other negative beings such as genie, satan, and other spirits with the aim of somia (neutralization). Meditation, begins by asking the saints, ancestors, Gods and other divine beings to accompany the activities. Then, using the meditation technique by bahung tringan.

Homa's worship: ignition, tri agni withdrawal. The presence of Tirta Pawitra, utilization of tirta pawitra, throwing yellow rice, sprinkling water. Satsang, discussion, checking techniques, sharing spiritual experiences. Source: researcher's document Photo 4 All participants sat around Kunda Panglukatan and Holy-Water Spearhead The participants who had sat neatly in circles around Kunda were spotted by the Homa leaders or carried out by those appointed.

This Commander in Chief follows a general process carried out by Balinese people in worship, wherein the person prior to making a prayer is sprinkled first. The aim is to cleanse the participants of the negative thoughts and other types of defilements that accompany them. With this sprinkling, participants are expected to have a solid and unanimous mind to follow Homa so that they can be held optimally.

It can be said that sprinkling this water is a kind of harmonization of the condition atmosphere of the thoughts of each participant that is different. A harmonious atmosphere will facilitate the successful implementation of the Homa. Besides that, Tirta (holy water) is also sprinkled throughout the yard around the Homa takes place. The aim is to make the environment more harmonious.

All forms of energy in the vicinity were invited to take part in benefiting from the implementation of the Homa, so that they also had to be treated equally with the participants and received the benefits. Locations that are sprinkled with holy water (tirta), such as sulking, refuse coral riders, gates, aisles and entire yard fences.

This holy water's spray can be done by several people so that the time needed is not too long. Nyomia Process After the tirta was sprinkled on all the participants and all the neighborhoods around the place of Homa, it continued with the process of Homa. This is done by the leaders of Homa and is assisted by those who are transparent or have the ability to transfer energy and communicate with creatures around.

Energy transfer is aimed at wong-wongan rice that has been placed around Kunda. If the wong-wonganrice has been turned on (dipasupati, given energy) at the time of manufacture, then the leader usually communicates directly to the bhuta. They were invited to take part in the location of the Homa ceremony and were invited to feel the

offering addressed to him in the form of wong-wonganrice.

This process will be able to harmonize their energy so that later, when the Homa takes place, they will not interfere and even be invited to join in to benefit from the implementation of the Homa. When this process took place, the other participants were invited to join in concentrating **so that it could** be quickly resolved. They are invited to sit quietly relax the entire body and focus on activities that will take place.

Source: Researcher's document Photo: 5 Senior I Wayan Merta when leading the Homa Jnana activity at Griya Gaduh, Bebandem, Karangasem. Meditation After the preparation was felt enough and somia was successful, then continued with meditation. This meditation is carried out in two stages. The first stage is praying, pleading with the saints, ancestors, Dang Hyang Asatapaka, the gods and other divine beings to give their blessing and accompany this activity. Prayer to the ancestors is intended to ask for blessing and permission to carry out this Homa.

Pray for saints such as Maharsi, Mpu, sulinggih, clairvoyant (waskita), teachers and others who have lived in the past as well as those who are still alive today to be willing to give blessings and support this activity so that it is successful to the end. These saints are believed to have spiritual abilities in their lives so that they are worthy of asking permission for him and asked to participate in supporting this activity.

Likewise the prayer was addressed to the Gods and the personification of other Gods with the hope that he would also witness the Homa event being held. In front of Dang Hyang Astapaka, the spiritual figure assigned specifically to implement Homa in the Gelgel kingdom in the past, which is a line of purusa directly from Ida Wayan Jelantik Oka, was also requested to attend to witness Homa.

Source: Research Document Photo 6 The atmosphere of meditation The second stage is carrying out Meditation. All participants were guided step by step in this process. Meditation **takes around 15 minutes.** Participants are invited slowly to close the eyes, release the whole body, breathe regularly and focus on the mind. In this condition, all participants are expected to have their energy (bayu), words (sabda), and mind (idep) in one and harmony.

After those three elements; energy (bayu), words (sabda), and mind (idep) are in harmony, then it is continued with taking the technique of Panca Brahma, namely by paying attention to the heart, liver, kidneys, bile, and solar flexus sequentially in order to making the glow white. After the heart is white with bright light, it is created a bloom glowing white lotus within.

Then through their power of minds (cipta), the participants placed their own souls on the lotus. The spirit or souls were created in their minds (cipta process) so that they were shining bright. The same process is also actualized to the liver, kidney, bile, and solar flexus.

After everything has turned into white, then through the cipta (mind), it was presented with the lotus on the head with bright white. On the lotus, the soul was seated with bright white as well. In this position, someone will be able to communicate with the cosmos. After a few minutes, this condition then was returned like normal thing as before. All participants were asked to open their eyes and finish their meditation.

Homa Jnana's Peak When all the participants had opened their eyes and completed their meditation, the leader of Homa asked several officers who had been appointed to light a fire. Four responsible-people stood up and starting lighting the fire. This fire is then called the Sekala fire. After the fire is alive and the officers sat back, the leader asks all participants to close their eyes again in a relaxed body condition like meditation.

For a moment after everything was quiet, Homa's leader immediately instructed to begin the cipta's process. First, all participants were instructed to direct their minds to the core of the earth / Earth and draw the core of the earth's fire up and put together with the Homa / Sekala fire. Second, the core of the mind goes to akasa and draws the core of Akasa's fire, united with the Sekala fire.

The third enters inside and then withdraws the Jnana fire, united with the Sekala fire. The three fires are Pertiwi fire, Akasa fire and Jnana fire called Tri Agni. These three Agni (fires) were united with the Sekala fire and later called Catur (Four) Agni. Source: Researcher's document Photo 7 Shortly after Homa's fire was turned on After that, the mind is directed towards the core of the fire and takes the Tirta Pawitra.

Tirta Pawitra was then used to cleanse one's self, both physically and mentally, extending towards the area around the location of Homa, cleaning the area. Tirta (holy water) can even be sent to people who are sick so that they can be cleansed from the disease. Likewise, it can be sent to loved ones to be sanctified. Then Tirta can also be specially sent to clean the family home grounds and other close friends.

Also this Tirta Pawitra can be spread extensively covering the villages, sub-districts, regencies, islands and even the entire world, the entire planet. This Tirta Pawitra can even be sent to the entire universe. This is in accordance with what was stated by Ida Wayan Jelantik Oka (interview, 11 March 2018) as follows: The Homa's process can be

described like this: lighting a fire, where the understanding of sekala fire nowadays is actually just a means.

The fire which is the process of Homa Jnana itself is through creativity, namely by raising the fire of the earth, lowering the fire of fire and uniting the fire itself, so that there is a union of three fires, called tri agni. These three fires are combined into a fire now. After the fire is fused, the perpetrators of homa must try to draw the essence of fire, in the form of tirta pawitra.

Tirta pawitra means water that comes out from the core of the fire. While the holy fire is fire that emerges from the core of water. Catur gni, which is api (fire) sekala, pertiwi, akasa and jnana, is a means for creating the tirta pawitra. Ida Wayan said that the fire which was lit called the Sekala fire was a means. The real fire inside Homa Jnana is fire that arises from the mind (cipta).

In order for the mind to be easier in the process of cipta, the means of physical fire or fire in Sekala is very important. The real Homa fire is the three fires that emerged from Pertiwi, Akasa and Jnana itself. When the fire is united with the Sekala fire, it facilitates the formation of Tirta Pawitra.

Bahung Teringan sees that something that emerges from the core of fire is water and something that emerges from the core of water is fire. Here, all Homa participants are invited to enter the core of the fire and then draw the holy water (tirta) in it and spread it for the good of the universe. Source: Researcher's Document Photo 8 The atmosphere when Homa is in progress After Tirta Pawitra was fully utilized for purification and for certain purposes in accordance with the intention, all participants were guided to turn Tri Agni into their respective places.

Pertiwi fire is returned to Pertiwi, Akasa fire returns to Akasa and Jnana fire returns to ourself. With the return of Tri Agni, the Homa Jnana process was ended. The participants were invited to express their gratitude and thank you for all that has happened while opening the eyes slowly. In closing, the participants were invited to recite or chant the Shantih mantra three times.

Homa's Final Stage After the participants uttered or chanted the Shantih mantra and opened their eyes, the officers then distributed yellow rice. This yellow rice is taken a lot and then sprinkled into the fire that has almost used up. According to Ida Wayan, yellow rice is the main offering for Bhuta such as Jin, Satan, Memedi, Wong Samar, Gamang, Dedemit, and the same class of ghost (negative/unseen creatures). They saw the yellow rice burning and very interesting for them.

When it was sprinkled on the Homa fire, it was expected that the Bhuta who had been in Somia and participated in the Homa event could enjoy the offering. This is like a guest who is invited to do something when having a ceremonial activity and after that they have the right to receive dishes from those who have activities. As mentioned above, they are expected to be satisfied with the event and get offerings so that the activity can be successful.

Besides that, yellow rice itself is a caru with the aim of honoring the God Agni used in Homa. The fire used at that time was Sekala one. Ida Wayan said that this yellow rice was sown towards the fire as a form of respecting for Him, God Agni. Source: Researcher's Document Photo 9 Distribution and sowing of the yellow rice After all the participants got the yellow rice and threw it at the fire, the officers sprinkled Tirta on them.

Usually those who are appointed to this is are participants who are as the priests (pemangku) or those who are considered eligible to do this. This was done similar to what was generally done in Bali, namely after finishing Manca Sembah (five steps of worshiping to God in general that Hinduists do when they're in a temple), the Pemangku (priest) then sprinkled Tirta to all participants as a symbol of blessing that the worshiped God gave His blessing through the Tirta. The splashing of Tirta in Homa Jnana's activities was not much different.

Everyone totally accepted that the Homa activities were successful and had an impact in accordance with their respective intentions. So, this activity of sprinkling the Tirta is no different from the wangsupada namely from Dang Hyang Astapaka and Dang Hyang Nirarta. This wangsupada is a symbol of grace from Mahaguru (The Most Holy-Honorable Teachers).

After splashing the Tirta, usually Pinisepuh (the elders), Ida Wayan Jelantik Oka tried asking the participants to share their experiences after carrying out the Homa. Usually the participants had experienced spiritual things, such as seeing heavenly beings when the Homa process was conducting, or really felt and saw how that Tirta spurted/got **out from the core of** the Homa's fire.

As what experienced by a Chinese participant named Can (interview March 18, 2018) said that he saw a bird in a fire. Yi Chen, another participant at the same interview (March 18, 2018), both of them said: The energy when the Homa's process I felt was very big. When the fire began to turn on, in my vision I saw in a very clear that the fire danced and felt warm to the inside.

Then the water that appears suddenly feels very soothing and reconciling. On this occasion, anyone who has spiritual experience when Homa was in process may share her/his experience. If there are those who do not understand the experience, Ida Wayan Jelantik Oka, as Pinisepuh (the elder) and the Teacher will explain it.

Sharing this kind of experience is very important, because, here is the chance for Ida Wayan to know the progress of the participants. This explanation is very necessary so that the participants do not get lost on the next journey of being concerned. Participants are invited to understand the journey of concern and are expected not to lose direction.

After the discussion was over, the participants were invited to enjoy the food/meal or prasadam that had been provided well. This Prasadam is provided by the community itself. Together they bring rice, side dishes and vegetables. There are several types of side dishes and several types of vegetables provided. Usually they design this Homa activity with good calculations.

Some already brought Homa's equipment, some brought banten (God's offering), and there were some who brought meals. All of this is done in mutual cooperation and is spontaneous in nature. The ceremony's clerk only coordinates the regulations so that they don't stack up. As for example side dishes and vegetables are considered sufficient, then those who offer themselves and have not yet received, are asked to bring in the next activity.

With system like this, Homa Jnana's activities could run perfectly. All stages could work well.

CONCLUSION Homa Jnana is carried out in three stages namely: the initial stage or preparation, the core stage, and the final stage. The initial stage is in the form of preparations such as preparing fire wood, making wong-wongan rice, arranging fire wood at the place of Homa (Kunda), making decorations of flowers and leaves around Kunda, putting wong-wongan rice around Kunda and preparing carpets around Kunda for all participants who participating in the activity.

This initial activity was **carried out by the** Sadhaka who had arrived or had indeed been previously appointed by the leadership or Pinisepuh (the old host elder). The core stage, which is when all participants have sat around Kunda and then the Homa process is held until it is finished. After all the participants sat around Kunda, the leader of Homa and some people who were waskita did the process of wong-wongan rice and pejati.

After that, the leader instructed to pray together having permission from the ancestors, the gods, Dang Hyang Astapaka, and Ida Syang Hyang Widi (God). Next, conducting meditation about 10-15 minutes with Bahung Tringan's technique. After the meditation, then it is continued with the life of the fire, the process of placing Tri Agni on the fire that was turned on, drawing the core of fire in the form of Tirta Pawitra (holy water called Tirta Pawitra), distributing the holy water creatively around the Homa implementation's site, to each house, to loved ones, to the village area, regencies, provinces, countries, and the entire world, returning Tri Agni's elements to their respective locations.

The closing stage is carried out by sowing the yellow rice by all participants, sprinkling the water, discussing experiences during the Homa process, and then closing by saying the Parama Shantih three times ((Om Santih Santih Santih Om). The participants then enjoyed the joint prasadam (meals) provided by the organizer. Before going home, participants usually return to discussing with Nabe (priest) about the experiences of each person on a spiritual journey during the Homa's ceremony.

This Satsang can be attended by all participants until an indefinite time. For those who are interested or because they are in far away homes, they may go home, while those who still want to share and listen to Nabe's words or sayings, they remain in the place. The discussion oftenly conducted up to late at night.

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