

MIND AND DEVELOPMENT OF MIND IN JAVANESE BUDDHIST TEXTS



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ABSTRACT

Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with an impure mind a person speaks or acts suffering follows him like the wheel that follows the foot of the ox. If with a pure mind a person speaks or acts happiness follows him like his never-departing shadow.¹

In Java was known Javanese value that is *kejawen* or *kebatinan*. The term *kebatinan* is being used interchangeably with *kejawen*, *Agama Jawa* and *Kepercayaan*, although they are not exactly the same:

- *Kebatinan*: “the science of the inner”, “inwardness”, derived from the Arabic word *batin*, meaning “inner” or “hidden”.
- *Kejawen*: “Javanism”, The culture and religious beliefs and practices of the Javanese people of Central Java and East Java. It is “not a religious category, but refers to an ethic and a style of life that is inspired by Javanist thinking”.
- *Agama Jawa*: “the Javanese religion”
- *Kepercayaan*: “belief”, “faith”, full term: *Kepercayaan kepada Tuhan Yang Maha Esa*, “Believer in One Mighty God”. “Kepercayaan” is an official cover term for various forms of mysticism in Indonesia. According to Calderola, it is not an apt characterization of what the mystical groups have in common”. It includes *kebatinan*, *kejiwan* and *kerohanian*.

Kebatinan is the inner-directed cultivation of inner peace, rooted in pre-Islamic traditions, whereas *kejawen* is outer-directed and community-oriented, manifesting in rituals and practices.

¹**Dh. 1-2:** “Manopubbañgamā dhammā manoseṭṭhā manomayā; Manasā ce paduṭṭhena bhāsati vā karoti vā; Tato naṃ dukkhamanveti cakkam’va vahato padam”. “Manopubbañgamā dhammā manoseṭṭhā manomayā; Manasā ce pasannena bhāsati vā karoti vā; Tato naṃ sukhamanveti chāyā’va anapāyini”.

CONCEPT OF MIND AND DEVELOPMENT OF MIND

“Samadhi/Semedi (Javanese) / Meditation”, is It is an attempt by man to get to know his true identity and the Prince Himself Personally. and seeing as well as enter into. and more. into the Individual (big universe), by an attitude that is sitting cross-legged. with heart and mind rilex quiet reply. then tie the concentrations by regulating the breath slowly. interesting, breath slowly and getting out with slowly constantly until nurtures peace of heart and mind to the process of reaching.

Samadi is a form of an attitude humility man, an attitude accept and sumeleh. and set inner and persons personal, In practice samadi needed diligence and his part large for in the end could feel the benefit of the samadi. In Javanese philosophy particularly on the teachings of java native of scope of the kings of java the mataram first, that samadi contains elements union true sukmo with sport. or marriage between sukmo true with the sport wadag. to then won titis identity personal. and he knows elements in life self personal. including the origin of self personal. the purpose of life. and partaking identity to next into landscape communicate with gustinya.

Many this to be qualified and *sepuh* in ‘ pearls contained in samadi ‘, at least for communities lay who learned that will able to achieve, ‘ a revelation katentreman live. ‘, Inner peace and feelings that be always happy. patience in be., Have clarity thoughts and their hearts so that can receive instructions from the lord and to solve the problem life correctly and wise., Agency will always healthy. and all corporeal diseases can be cured with samadi.

THE PROCESS OF SAMADHI

1. Binding concentration or creating concentration Means that to create a concentration adl include “menepke ati lan pikiran” that means soothing hearts and minds, So when it is entering an attitude samadi do not get minds filled with the problem and situation everyday is unthinkable., Should everything laid temporary and trying to be accept and sumeleh. so it would easily reaching binding. the concentration, Considering the concentration is the important thing in open a pearl guidance in samadi.

2. When I could binding concentration and going in stages deserted means that the man to go into the fruit of focus clarity heart and his mind. that created a circumstance that relax and quiet as floated. as are not in his first This is a form of a process that is

done previous soothing hearts and minds or spur increase frequent waves signal auroras. toward frequency a higher path. increasingly someone could create waves frequency aurora to stage a higher path hence a person it is a big power in soul and strength of mind.

3. And when it would get to stage Haening (diaphanous). or ning. which is a stage where someone had gotten in. into space. that separates between the space awareness outwardly with a vacuum in the soul., This is someone was tested about his awareness about roso rumongsonya or properties of the real as human beings., Because at this stage circumstances and images and temptation the in nature to deflect and release determination among someone flats., Thing ordinary and normal according to me, During our hearts always hold on to concentration focus and hearts the sumeleh so will pass temptation pool., Like arjuna the flats in the forest seduced by sighting mara and pretty girls. but with steadiness and sumelehnya ati. arjuna fixed on its focus to respected.

4. Henung or nung. which is a stage where someone who have been reached stage it is included into the guidance., Which is a guidance from gusti that can present in the form of a picture., Or a wisik / inspiration or sanepan a state of being. or something is enlightenment directly from gusti., None of this achievable if not followed by perseverance and volition big dialam to essence genuineness self true. with is full of encouragement strong enough to be able to the do bowo laksono. / man who have the properties of the deity.

5. Heneng or neng. Which is a stage where the achievement of a process that the end and the most main flows that is the process for instructions of the lord into personality and all the attitudes and behavior someone., And what that means is the man to have reached a level get to know himself. its origin sukmo basically and manunggalnya sukmo truest and rogo nyawiji kris manjing curigo. so by contrivances unity of self personal with gustinya (god), Of course everything achieved by this is not just in the process of samadi course, But accompanied by lelaku sesirih tirakat to the continuous meper and reduce lust and lelaku dharma tetulung virtue to others and the universe, A situation where life and living. the and its contents nyawiji fused with roso budinya., Nature will always provides guidance to batinnya because of the nature of the selfsame adl was the embodiment of the nature of higher authority of gusti akaryo jagad.

THE PROCEDURE OF SEMEDI

The procedure “Samadhi” (yoga), called also “aji pameleng”; meaningful “aji” = queen; “pameleng” = concentration = tapa-bertapa – Samadhi, containing mean, an intention the most important to bertapa or samadhi. Bertapa - samadhi called also: manekung, tafakur, pubarata, controlling mind and, controlling mental, soothing exercise, yoga, and so on.

A place for running this, called pertapan, pamurcitan, pamursitan, and others. While his theory called “daiwan”, dawan, tirta amerta, tirta kamandhanu, tirta nirmala, mahosadi, kawasanan, kawaspadan, kawicaksanan, literary cetha, or sastrajendrayuningrat pengruwating diyu, and others.

Benefits samadhi science and actions that, used as a means to improve running the religious, that salvation life, for can as a means to be committing a major behavior perfectly, and also it can be used as a means of when self existent hajat purpose is very important to plead gift life to the cheap.

Samadhi, derived from the science of the hermit (yogi) of the hindu india on long time ago. Perhaps only time when the hindu make candi-candi and patung-patung at the time. The beginning of the, only to the hindu, including religious the hindu anything be able to perform samadhi. For only the science samadhi (tafakur) it is be opening of worldwide, and also become the spearhead in the science of religion. Lama-kelamaan the hindu wander to the ground java and to other countries, and also taught religion and their science. Likewise the science samadhi also not missed.

The Javanese Samadhi on the ground to develop with fertile, because the society java are not pilih-pilih science, and also the javanese happy learning and can run with perfect of whatever into the land of java. Because of this be in harmony with a base soul java, so the javanese simply could receive the science. Plus also with a lot of her the hindoo which came into the land of java, with the aim of trading, missionaries and also the science as wise as. An instant almost all the javanese at that time, embracing Hinduism.

The way science of javanese samadhi originating from Kyai Ageng Pengging developed by syech sitijenar (nowadays be epithet heresies), was initially based on 5 guidelines, as following:

1. **Setya tuhu**; Loyal and honest.
2. **Santosa**; equitable, responsibility did not do along own.
3. **Right in all the work**; kind; affectionate on one another, not favor himself, not same cruel.
4. **Pinter saliring kawruh**, versed in many sciences, moreover keeper fellow feelings, and can control lust of rage in self, not greedy to wealth.
5. **Susila anoraga**, always be manners, and be can please the other and also beautiful in speak moreover for one who were suffering distress.

Five kind of such action to do with a time when run samadhi, namely self control, contemplate. Hence according to the teachings of java, about the science of samadhi and also 5 kind of the act of the above, would be taught to all of the children young or parents did not look high the low class in society. For the nucleus science and high levels the science someone when kept in running samadhi, and capable of executing 5 precept mentioned above, so people will get peace, while with the peace cause life free in taste. If it were not so, until the end of the, someone would suffer the fate of the miserable, run over by the wheels the, for damaged conscience self.

Procedures of Javanese Samadhi is as follows: *samadhi* = one flavor = focus taste = *rasa jati* = taste when taste not yet work. Whereas the life of the taste caused by the results of the experiences that received or events in receipt in everyday life. Taste that is work called thinking. Derived from the power of science, experience, and events of daily living, so the human mind can think of good and bad, who could be the cause procedures, the act of, attitude, and so forth, which will then become habit.

Perception stereotype of good and bad, that has become those habits, what if very bad is bad, and when breed, is benar-benar good, it actually not necessarily right. This is because only caused by habits ways of thinking it, or supposition yourself course. The assumption that, have right, still is merely habits procedures think it, so this is not true.

The purpose and objective of samadhi, was aiming for will know and understand this reality truly (kasajaten). Being its ordinances is to understand and eradicating all assumed by powers of think own, called the loss of the place and writing (sirnaning boards lan writing). After winning the power to take control of the think being thus, then it ujud a sense of being actually taste (taste jati) that can be acquainted with everything without guidance (in language java called ‘ without tinulis can diwaca’). While it thereby will can be reached in a halting manner all the influence of the motion of the mind, by reining in motion all the limbs.

Controlling influence of the motion of bodies the most a maximum in a sleepless manner supine, hand arms folding both hands or both arms straightened out, palms hand affixed in both the right thigh and left, feet straightened out, feet the right one in upon the left foot, attitude so called “sidakep saluku tunggal”, (arms with legged one). And also focus view or stop motion eyes. The act of so called “*meleng*” (focus an eye). Attitude therefore can control motion mind, and control motion think, while central point of the eye in point and in no see the end of the nose by uniting two points sight into one, by means of closed both eyes.

The next step is to setting out the entry of breath, with a way to the breath. Began breath running from puser the stomach, in pull up through the mouth cethak) constantly naikan up and the in the brain, however we can then in custody in the brain. Pull out in doing this, carried up with the depressed the power to elevate anything, while in control is the way think. When it was heavy in hold his breath, then breath were released with slowly. That Attitude called sastracetha. The meaning of “cetha” = assignment science, “cetha” = sound cethak (of the mouth) heavy.

So called it, because when was doing the pull of the breath from the center of the stomach passing through a chest to hold climb through cethak (the base of the mouth) to enter centers in the brain. When his road respiratory not in control, hence the breath just follow the breath of the way it myself, means of the breath being thus are not going to get up enter into the brain, for the breath just got here at the base of the mouth (cethak) will skitter down again and out again.

The so called also “daiwan” (dawan), and one of them: control breath long and calmly, would spell at the inner, who reads “hu” with an influx of breath, running from puser, cethak to the centers in the brain. Then utter “ya” together when release breath running from centers in the brain “cethak” to the stomach. Up and down his breath will always travel through the chest and cethak.

A custom that is often the case, in doing respiratory in doing so, in each force breathing is only able to repeat three times respiratory, usually had panting. When it has quiet, and some start again. Doing so done repeated, so even if the longer and the more have done, will be getting better. While in one force the act of so called: “tri pandurat” which means “tri” = three; “pandu” = holy; “rat” = the world = the body = place, meaningful also: three times pull the breath, so that means was able to before the holy which is housed in in the brain (susuhunan = in suwun place entreaty. Which is called “kawula gusti”, and: when we breathe, us as like gusti; and when take off the breath, we go back as “kawula” = all being.

Based on the word *daiwan*, also still have another meaning, namely long not tipped or meaningful *langgeng*, which has had the intent that our breath is as a sign of living each personal self. That breath while it exists, characterized by the presence of exit and entry his wind without stop, which also coincides with the realization of the heartbeat also who along with travel blood circulation (spirit). If not both of them stop working, hence called died, namely the damage to the body of the man who will return to the provenance. So that should, in long breathing also cured, so that our age can long to live in the world.

Samadhi in javanese called also “Sastra jendra hayuningrat pangruwating diyu”. It means: “Sastra” = science; “jendra” = derived from a harja and endra. It means “harja” = happy; “endra” = a king; “yu” = merry; “seignior” = the world = place = agency, containing mean: and from the science of as cause safety life, joy of life, calmness life, and others. While the meaning of “pangruwating diyu” = destroy diyu and “diyu” = giant, denawa, asura, as an emblem of evil, disease, dirt, danger, the mind dark, stupidity, and so on. So that the nature of diyu that opposite with the lord, : smart, beautiful, good, and so on. Containing mean and that, for anyone who can beat all iniquity and all a barrier life. It means, to anyone who would always run samadhi who relentless, when done by man evil, will be lost of the nature of bad guys. And will be turned into a good man. One who was sick, will be lost the pain. The wrath, people cruel, will be patient, acceptance of that the, and so a compassionate person. If done by liar, will be turned into of the upright, foolish shall be smart, and so on.

Can also to eliminate all kinds of disasters and all evil plan, danger and obstruction whatever, which grow from the darkness of soul personal self, everything will be missing imperishable “lebur dening pangastuti” for running samadhi as behaviour. So also able to fortify themselves from attack danger derived from deeds of others, and also other creatures, both in the form of an animal that evil or also delicate creature evil, will vanish from the integrity of burning expert Samadhi.

MIND DEVELOPMENT JAVANESE BUDDHIST TEXT

– Sang Hyang Kamahayanikan

Saṅ Hyāṅ Kamahāyāñikan is the title of this old Javanese Buddhist scripture, which is in three versions, and which were simply named as A, B, C by Kats, the Dutch translator and critique. The *Sang Hyang Kamahayanikan* consists of two sections: the first section known as *Saṅ Hyāṅ Kamahāyāñan Mantranaya*, meaning ‘*The Mantra System of Mahāyāna*’, while the second section as attested in version B, is called *Saṅ Hyāṅ Kamahāyāñan Advayasādhana*. The first part consists of a connected series of Sanskrit strophes with a more or less elaborate old-Javanese commentary attached; at the end the *Sang Hyang Kamahayanayan Mantranaya* is given as the title. It bears the same meaning as what is called in the verses *mantracaryanaya*, and generally known as the *Mantrayana*. The second part is a doctrine written in Old-Javanese, punctuated with a few Sanskrit quotations of less higher form, belongs the same school as the first part, as per the examination of the content.

Mind or Citta in Sang Hyang Kamahayanikan was found in verses 22 “What is good to be performed by mind (*citta*)? No strong passion (*rāga*), no strong hatred (*dweṣa*), no illusion (*moha*), no deceit (*dambha*), no jealousy (*īrṣyā*), no envy (*mātsaryya*), and no strong wrath (*krodha*), no large profit (*lābha*), no strong sorrow (*śoka*), and feeling obliged purely (*reṇa śuci*), honest in debts (*utang*), and do not have wrong view (*mithyādrṣṭi*), strong in compassion to all beings, and kindly disposed, firm in bhakti to Bhaṭāra Pañca Tathāgata, and to Bhaṭāra Ratnatraya; wishing the liberation of all beings from the miseries of rebirths—these are good deeds by the mind.”² Development of Mind was in Sang Hyang Kamahayanikan as Dhyana Paramita, as follow: “*Dhyana Paramita* is, *sresthamadhyamakanisthe satye nityam dayamatih yoginah yogasamarsyat dhyana paramita smṛta*. Inner who reflect questions, caused by compassion of all things, the lowest medium and main, in pikirkannya for to happiness they will, including all of, he said for happiness soon for all for it, why he considered for to happiness soon all the being? Happy for him

²**SHKAS, 22.** Mapa ng hayu ginawayaken dening citta? Tan gong rāga, tan gong dweṣa, tan moha, tan dambha, tan īrṣyā, tan mātsaryya, mwang tan gong krodha, tan gong lābha, tan gong śoka, mwang reṇa śuci, satya ring utang, mwang haywa mithyādrṣṭi, agong ta sihnya ri sarbwa satwa, mwang sambeganya, apageh ta bhaktinya ri bhaṭāra pañca tathāgata, mwang ri bhaṭāra ratnatraya; hayun ta ya lumepasakna ng sarbwa satwa sangke sangsāra-duḥkha, — yatikā hayu ginawayaken dening citta ngaranya.

unites himself. What did the attitude? *ya ewa satwah valid ewaham, valid aham valid sarbwasatwah, ityadyakaramabhut*, all body being is my body also, my body is all body being also, what else awibhagekaswabhawa all utterance there is no different from all dharma, so why that stance. That is dhyana paramita his name".³

– Sabda Badrasanti

Sabda Badrasanti composed by Mpu Santibadra in the year 1401 saka, one of the sons of the first lord of the Lasem in the Majapahit. In 1580 kakawin babad badrasanti composed be *geturitan*⁴ by the Princes Tejakusuma I at the request of sultan Pajang. In it was 1681 babad Badrasanti composed be tembang macapat by by prince Tejakusuma IV. In 1863 Ki Kamzah, son of chirrup of Princes Tejakusuma IV, A chronicle Badrasanti containing about a free advice and views on how humans live together, ranging from marriage, friendship, the universe until customs. Will be to provide views, who at that time in subjective by its constituent Buddhist considered a sublime. The Sabda Badra Santi was the virtue doctrine of coastal areas eastern north of java.

The teaching of mind and development of mind in ‘Sabda Badrasanti’ found in Chapter XVIII Marga Agung Wolu (the Eightfold path) and continue on chapter XXV Kawigaten Sayekti (Right Mindfulness) and Chapter XXVI Semadi Sejati (Right Concentration).

CONCLUSION

Javanese is big society in Indonesia, main population of Indonesian are Javanese. Actually culture of Javanese was developing from early periods till present days. Even they change of religions, but they still have traditional value based on the early religions

³SHKAS. 26. *Dhyāna-pāramitā* ngaranya: Śreṣṭhamadhyamakaniṣṭhe satye nityaṇ dayāmatiḥ yogināḥ yogasāmarṣyat dhyānapāramitā smṛtā. ka: Kang āmbek mangekāntāken takwatakan, nitya masih ring sarbwasatwa, kaniṣṭamadhyamottama, inangen-angen hitasukāwasānanya, ngūniweh ikang rāt kabeh, inanusmaraṇa hitasukāwasānanya ring ihatraparatra de nira. Umapa de nira umanusmaraṇa hitasukāwasānanya ikā sarbwasatwa? Inak ni de nira tumunggulaken awak nira. Mapa lwir nikang āmbek? Ya ewa satwah sah ewāham, sah aham sah sarbwasatwah, ityādyakāramabhūt, ikang awak ning sarbwasatwa awakku ikā, awakku awak ni sarbwasatwa ikā; apayāpan awibhagekaswabhāwā, ikang sarbwawastu tan hana bheda ri sarbwa dharmma, mangkana kāraṇa ikang āmbek. Yatikā dhyāna-pāramitā ngaranya.

⁴Javanese poems. **Geguritan** (come from Mid-Javanese Languages, literally form: *gurit*, means “tatahan”, “coretan”) is poems that develop in Javanese and Balinese spoken.

as well as Hindu and Buddhist. Many of cultural heritages in Javanese Society based on Hindu and Buddhist Culture.

Philosophically, Javanese Society belief on karma, rebirth, also on meditation. Meditation in Javanese call Semedi (came from Pali/Sanskrit: Samadhi). Semedi in Javanese based on Buddhist and Hindu tradition that adapted and syncretized with Islamic beliefs as Kejawen.

Many Javanese who practiced Kejawen will practice ascetics systems as well as Meditation, i.e. *patigeni* (life without fire), *mutih* (only eating white rice and pure water one time/day), *ngrowot* (only eating food like potato, fruit, etc except rice), *ngidang* (life in the forest like a deer), and so on.

Thus, spirituality and philosophy in Javanese Society is very culturally based on Hindu and Buddhist culture as local indigenous in Indonesia.

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