

Metaphysics of Yoga in the *Gheranda Samhita* Scripture

Metafisika Yoga dalam Kitab *Gheranda Samhita*

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ABSTRAK

Penelitian ini bertujuan untuk menganalisis metafisika yoga dalam kitab *Gheranda Samhita* dan untuk menafsirkan sloka-sloka terkait Tuhan dan praktik yoga secara kontekstual, sehingga pengetahuan yang didapatkan oleh para akademik dan praktisi yoga semakin komprehensif. Metafisika sarat akan pembahasan yang berkaitan dengan Tuhan, jiwa, eskatologis, dan hal-hal yang bersifat ilusi. Terlebih lagi jika mengkajinya menggunakan dalil-dalil dalam sebuah kitab sebagai batasan untuk mempertajam perspektif yang akan dilahirkan. Salah satu kitab yang bisa digunakan sebagai rujukan untuk memahami dimensi-dimensi metafisika adalah Kitab *Gheranda Samhita*. Melalui metode kualitatif deskriptif, dengan menggunakan teori hermeneutika, penelitian ini menemukan hal-hal sebagai berikut: 1) Tuhan, selain Siwa sebagai aspek representasi Tuhan yang dijabarkan dalam kitab *Gheranda Samhita*, masih ada aspek Tuhan lainnya yang dapat merepresentasikan kebesaran-Nya; 2) Jiwa, melalui kesadaran jiwalah manusia dapat mencapai kesadaran yang sempurna dalam menjalani hidup; 3) Maya, tidak ada belenggu seperti maya yang istilahnya diidentikkan dengan kata ilusi atau ikatan; 4) Karma, tindakan dalam hidup; 5) Ahamkara, merupakan istilah lain dari ego; 6) Brahman dan aktivitas prakti-nya.

Kata Kunci: Kitab *Gheranda Samhita*; Metafisika; Naskah Kuno; Yoga

ABSTRACT

The background of this research is that, apart from interpreting the verses related to God and yoga practice contextually, it also aims to analyse the metaphysics of yoga in the *Gheranda Samhita* book so that the knowledge gained by academics and yoga practitioners is more comprehensive. Metaphysics is full of discussions relating to God, the soul, eschatology, and illusory things. Moreover, if you study it using the postulates in a script as a limitation to sharpen the perspective that will be born, one script that can be used as a reference for understanding the dimensions of metaphysics is the *Gheranda Samhita*. Through descriptive qualitative methods, using hermeneutic theory, this research found the following findings: First, apart from Shiva as an aspect of God's representation as described in the *Gheranda Samhita* script, there are still other aspects of God that can represent His greatness. Second, it is through soul awareness that humans can achieve perfect awareness in living life. Third, there are no shackles like Maya, the term which is identified with the words illusion or bondage. Fourth, karma: actions in life. Fifth, Ahamkara, is another term for ego, and Sixth, Brahman and its Prakrti activities.

Keywords: Ancient Texts; *Gheranda Samhita*; Metaphysics; Yoga

INTRODUCTION

One of the truths implicit in the *Vedas* is the teaching or concept of yoga. Yoga is a way of realizing and understanding oneself completely, then continuing to realize, understand, and unite with nature. This yoga process does not stop here but then rises to a higher evolutionary process, namely knowing and feeling the presence of God behind the creation of this universe. Thus, the yoga process is a process that takes place holistically and comprehensively, according to Anjali Mangesh Joshi and Avinash De Sousa (2012), yoga includes all physical, psychological, and spiritual knowledge. Refer to Widya Sena (2021), elaborates that yoga is a continuous effort to achieve mental awareness. Mental awareness is awareness of one's authenticity which is reached by uniting body, mind, and spirit. Surely, it needs mind discipline and body training.

The need for yoga literacy as a source of gaining knowledge is a very important need considering that yoga is currently in great demand by various groups or levels of society. The importance of yoga literature as a source of knowledge so that people can access various knowledge about yoga more comprehensively. According to Bahan (2016),

this need is very important, especially for academics who have the responsibility to explore and disseminate yoga knowledge correctly, completely, and comprehensively.

One of the many references to yoga is the scripture of *Gheranda Samhita*. The *Gheranda Samhita* is one of the three classic *Hatha Yoga* scripts (the other two being the *Hatha Yoga Pradipika* and the *Shiva Samhita*). The selection of the *Gheranda Samhita* script for this research analysis aims to explore the depth of the concepts and philosophical teachings of yoga contained in the script. This is done to explain the concept of yoga teachings and yoga philosophy contained in the script. There were several considerations that researchers made when choosing the *Gheranda Samhita* script compared to other yoga references.

The reason for using the *Gheranda Samhita* Scripture is because so far yoga practitioners and scholars rarely know about the various symbolic meanings contained in this script. Besides that, the *Gheranda Samhita* is a script with complete knowledge compared to other yoga scripts, because this script does not only contain complete *yoga asana*, which consists of 32 *asanas* and 25 *mudras* alone, but this script also contains the teachings of yoga philosophy, both about self-reality, knowledge about mental balance, the path to self-awareness and spiritual awareness. According to Kirti et al. (2022) outlines the *Gheranda Samhita* is a sacred text in Hindu and yogic philosophy that provides detailed instructions on various aspects of yoga practice, including *asana* (postures), *pranayama* (breathing exercises), *mudra* (hand movements), and *dhyana* (meditation) and another reason is *Gheranda Samhita* is a script about *ghatastha yoga*, which means "yoga container", where the body and mind are described as vessels that carry and serve the soul (*atman*, *purusha*). The *Gheranda Samhita* is an important ancient yogic text that focuses specifically on *ghatastha yoga* (Dadhore Sadhna and Paran Gowda 2018). Another reason is that yoga has been practiced for centuries and has evolved into many different forms and styles. One of the main differences between the *Gheranda Samhita* and Patanjali's *Yogasutra* is the emphasis on physical postures in the *Gheranda Samhita*, compared to the comprehensive eight stages of yoga outlined by Patanjali. This book teaches yoga with seven stages, this is different from the yoga in *Patanjali's Yogasutra* with its eight stages (*astangga yoga*). These seven stages state the goal to become the perfection of an individual's body, mind, and soul through seven steps of continuous self-development throughout life.

The *Gheranda Samhita* focuses primarily on the third stage of yoga, namely the *asanas* or physical postures, the *Gheranda Samhita* provides detailed instructions and techniques for specific yoga postures, along with explanations of their benefits (Jamatia 2022). Another reason is that this script respectfully mentions the god Shiva and the god Vishnu, this shows that the author was also inspired by Advaita Vedanta ideas such as "I am *Brahman* (Supreme Soul)". *Gheranda Samhita*, a classic text on yoga, is often referred to as a book about *ghatastha yoga* (Sravani 2018). The *Gheranda Samhita*, a classic text on yoga, is generally known as a comprehensive guide to *Ghatastha Yoga*. The research that the researchers carried out was deeper because they also got an analysis of metaphysics from the *Gheranda Samhita* scripture.

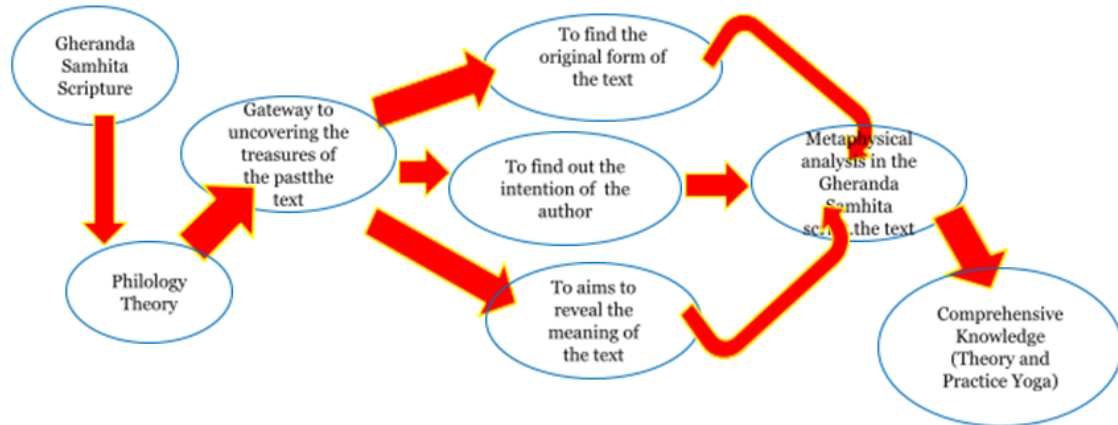
Based on this background, this research examines the Metaphysics of Yoga in the *Gheranda Samhita* script by connecting it with daily practice. The question asked in the problem formulation is how the metaphysics of yoga contained in the book can provide a descriptive picture of theological and philosophical teachings to make a contribution to society who want to explore, understand, and practice yoga teachings that originate directly from the baboon yoga manuscript. In line with the background above, the problem formulation in this research is: what is the metaphysics of yoga in the *Gheranda Samhita* script?

THEORETICAL FRAMEWORK

One of the aims of conducting a study of texts in old manuscripts is to find the original form of the text and to find out the intention of the author by eliminating the errors contained in it. Darusuprpta (1990) adds the definition of philology, namely a scientific discipline that bases its work on written material and aims to reveal the meaning of the text in terms of its culture. Baried (1985) defines philology as "knowledge of the known," meaning that philology can also be defined as the science of everything that

people have ever known. This opinion means that the study of texts stored in the written remains of the past can be called a gateway to uncovering the treasures of the past. Therefore, philology can be classified as a discipline of the human sciences that aims to reveal the results of human culture in the past, which are contained in old manuscripts and texts. It is hoped that this theory will be able to help researchers to answer the urgency or formulation of research problems, especially to analyze and describe the metaphysical analysis in the Gheranda Samhita script.

Figure 1. Theoretical-Conceptual Model



Source: Author's Documentation

RESEARCH METHOD

This is library research in 2023 using qualitative descriptive methods focusing on the *Gheranda Samhita* script as an ancient yoga scripture. The main object of research is exploring the *Gheranda Samhita* script. The selection of texts is based on the contents of the texts which contain metaphysical indicators and yogic concepts. This research uses philological research methods (Baried 1985) and Hermeneutics theory according to (Bleicher 2007). Starting from the stages of manuscript codicology, transliteration, and translation of the manuscript. Apart from using philological methods, to find out the meaning contained in texts found in society, in-depth interviews were also conducted with academics and yoga practitioners. This research is also supported by relevant literature, to strengthen this research. The collected data is analyzed and then presented in the form of a description. Data obtained from key informants was carefully analyzed (Yin 1996) to reveal the metaphysical meaning in the books or texts found.

RESULT AND DISCUSSION

Manuscript Description

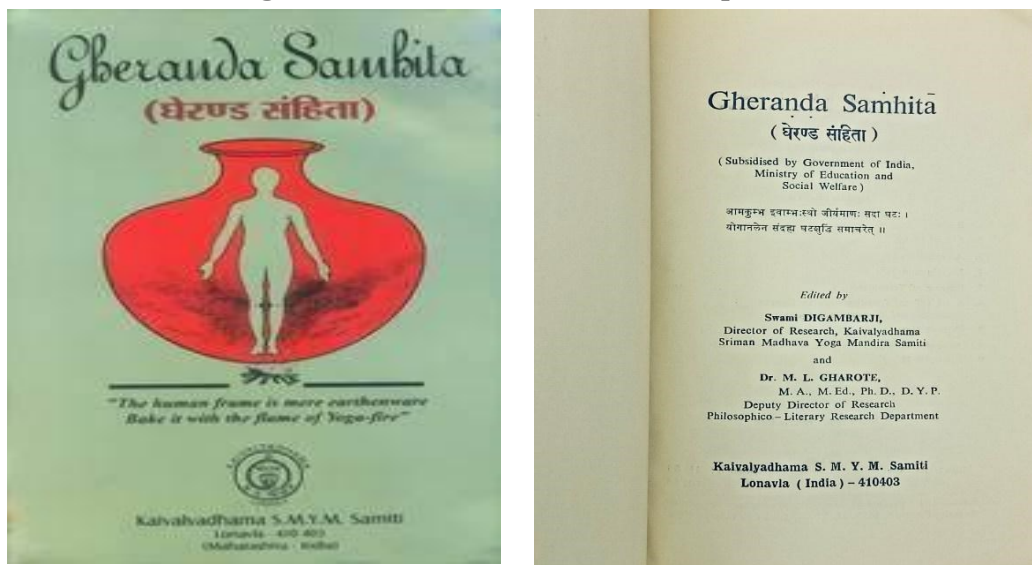
A methodical discussion between *Candakapali*, the learner, and *Gheranda*, the supervising teacher, is the format of the yogic literature known as the *Gheranda Samhita*. The name *Kapali* started with Canda in some *Hatha Pradipika Yoga* literature, not *Khanda* as is more typical. *Gheranda* seems to have been a devotee of Vishnu, and the techniques described in this book are less rigorous than those given in other *Hatha Yoga* books (Mallinson 2004). The suggested connection between the text and the *Hatha Yoga Pradipika's* reference to the Mahasiddha lineage could be made by the Canda epithet in the issue.

As stated by Larson (2008), this work takes the form of a dialogue between *Gheranda*, the teacher, and *Candakapali* as a student. A large number of the slokas in this text are more or less similar (not only in meaning but also in form) to the *Hathayogapradipika* slokas. In contrast, the practice of hatha yoga seems to have been freed from the influence of tantra and sakti and presented in the sacred form that the

Goraksa tried to emphasize in their worship, as is seen from the description of *Vajroli* and the absence of practices such as *Amaroli* and *Sahajoli* in the *Gheranda Samhita*.

There are other hints that the text is a very late work on *Hatha Yoga* from Northeastern India, despite the lack of documentation regarding the text's composition location or date. The oldest manuscript, which dates to 1802, was copied in Bengal. Most manuscripts are located in northern and eastern India. Based on these factors, along with the fact that mistakes in the manuscript from 1802 AD suggest the presence of a well-established manuscript tradition, the lack of references in the commentary from the seventeenth century, and the fact that the majority of the manuscripts are in Bengal, it is estimated that the *Gheranda Samhita* was written in Bengal in the year 1700 AD (Mallinson 2004). The *Siva Samhita*, *Hatha Yoga Pradipika*, and other classical works were published about the same time as this book (Larson 2008). It is most likely from the late seventeenth century.

Figure 2. Gheranda Samhita Scripture



Source: Author's Documentation

Gheranda Samhita means "Gheranda collection" and is a yoga text in Sanskrit. *Gheranda Samhita* is a book containing a yoga guide, which teaches 32 *asana* poses and 25 *mudras*. The *Gheranda Samhita* is one of the three major classical texts that still exist today. This book contains *Hatha Yoga*, the other two books are *Siva Samhita* and *Hatha Yoga Pradipika*. This text is considered the most comprehensive text on *Hatha Yoga*, recommending that everyone can practice and benefit from studying yoga. If this text is studied thoroughly it will provide a method for a more harmonious and prosperous lifestyle.

The *Gheranda Samhita* calls itself a book on *ghatastha yoga*, which means "yoga container", where the body and mind are described as vessels that carry and serve the soul (*atman*, *purusha*). Generally, this book is considered a *hatha yoga* text. This book is very different from the *Hatha Pradipika* and other texts on *Hatha Yoga*. *Ghata* in *Gheranda Samhita* refers to the body and *Ghatastha Yoga* means yoga based on an approach through the body. *Ghatastha Yoga* is related to the practice of *Hatha Yoga*. *Gheranda Samhita* is a detailed step-by-step guide to yoga taught by sage *Gheranda* to *Chanda* students. Unlike other *hatha yoga* texts, the *Gheranda Samhita* speaks of sevenfold yoga.

The script is divided into seven chapters and focuses on *satkarma* (*shatkarma*), so the text is sometimes said to explain *ghatastha yoga*. For example, the *Yoga Sūtras* of *Patañjali* describes the eightfold path (*nyama*, *niyama*, *asana*, *pranayama*, *pratyahara*, *dharana*, *dhyana*, and *samadhi*). The concluding stanza on *samadhi* in this text teaches a different method from that described by *Patañjali*. *Rishi Gheranda* gave the 7 limbs of Yoga or *Saptanga Yoga*. The famous *Ashtanga Yoga* is the work of *Maharishi Patanjali*. There are no rules about how many limbs the Science of Yoga should be divided into -

essentially the content remains the same, it's just that different teachers have separated them differently. According to Sugata and Juniarta (2022), *Rishi Gheranda* called his Yoga "*Ghatashta Yoga*" where *Ghata* means earthen pot and is a metaphor for the human body-mind complex.

The mode of action based on free will proposed in the *Gheranda Samhita* is "*Ghatasuddhi*". According to Digambarji and M.L. Gharote (1997), the *Gheranda Samhita* is divided into seven (7) chapters, meaning one chapter for each member of the body, with a total of 102 slokas. The details are as follows: 1) Chapter 1 – *Shatkarma* (consisting of 21 slokas), 2) Chapter 2 – *Asana* (consisting of 32 slokas), 3) Chapter 3 – *Mudras* and *Bandhas* (consisting of 25 slokas), 4) Chapter 4 – *Pratyahara* (consisting of 5 slokas), 5) Chapter 5 – *Pranayama* (consisting of 10 slokas), 6) Chapter 6 – *Dhyana* (consisting of 3 slokas), and 7) Chapter 7 – *Samadhi* (consisting of 6 slokas).

In the practice of yoga, there is a gradual evolution of the process from the physical to the metaphysical until it touches the psychological layer. The staircase consists of seven steps. Always pay attention to the result as long as you follow the next steps. The body is first cleansed and purified, freed from various diseases by practicing *satkarma* and through other processes, until finally the body is made fit to attain *mukti* (liberation). Singh (2023) explains In the Hindu tradition, the pursuit of liberation, known as *Mukti* or *Moksha*, is considered the ultimate goal of human existence.

Metaphysics of Yoga in the *Gheranda Samhita* Scripture

Metaphysics is an important scientific discipline to understand, especially in the world of philosophy. However, it is best to understand metaphysics when someone has reached the end of the learning process. Metaphysics is full of discussions related to the existence of God, soul consciousness, eschatology, and other matters. Things like this are something interesting to study to create a rich stock of knowledge in the human mind. Metaphysics is an interesting scientific discipline in philosophy that investigates the nature of reality, existence, and the basic principles that govern the universe According to (Adams 2019). Metaphysics explores deep questions about the nature of existence, consciousness, and the relationship between mind and matter. Metaphysics also includes discussions of the existence of God, the nature of the soul, and the concept of eschatology, providing an important framework for understanding and interpreting our place in the world. Bagus (1991) stated that metaphysics is a fundamental problem and is at the core of philosophical discussions. This means that not many people stay long enough to listen to the line of thought offered in the discipline of metaphysics.

One text that can be used as a reference for understanding metaphysical dimensions is the *Gheranda Samhita*. *Gheranda Samhita* is a script about yoga by Maharsi Gheranda. The results of the analysis of the metaphysical elements of yoga in the *Gheranda Samhita* script are as follows: 1) God; 2) Soul; 3) *Maya*; 4) *Karma*; 5) *Ahamkara*; 6) *Brahman* and its *Prakrti* activities. The six elements that form metaphysics in the *Gheranda Samhita* book can be seen with the explanation as follows:

God

God is always discussed in academic discussions with a religious framing. Religion is closely tied to discussions on ideas about the existence of God. Many conclusions were then born to provide legitimacy regarding how to represent God. Most opinions are a passing formality to show one's existence and to get lots of quotes from various circles. No human being can represent God. God cannot be represented in any form as long as the discussion is limited to the esoteric area when referring to Frithjof Schuon's perspective. In Hindu understanding, it can be equated with the teaching concept of understanding God called *Nirguna Brahman*.

To further review this understanding, Hinduism provides ideas through the *Gheranda Samhita* text to be able to understand how the *Saguna* God is. God in the *Gheranda Samhita* is represented as *Shiva*, even though the *Gheranda Samhita* is a text rich in *Vaishnava* philosophy, aspects of *Shiva* are still very close to this text. In the Hindu tradition, *Shiva* is understood as a God entity that is full of the concept of yoga teachings. This is represented through an iconic movement that is attached to the aspect of *Shiva*,

namely *Siwanataraja*. A yoga movement that is often depicted as a *Shiva* dance. In the concept of yoga, Siwanataraja is a part of body processing or what is called *āsanas*. The *Gheranda Samhita* text, as one of the texts that concentrate on discussing yoga, provides the factual answer that *āsanas* are essentially very complex yogic activities as presented by *Shiva*. This description can be found in the text *Gheranda Samhita* 1 as explained in the text arguments below.

Text:

*āsanāni samastāni yāvanto jīvajantavaḥ
caturaśīti lakṣāni śivena kathitāni ca
(Gheranda Samhita II. 1)*

Translation:

In all, there are as many Āsanās as species of animals. Eighty-four lacs of them are mentioned by Śiva.

Shiva in the *Gheranda Samhita* text explains that in total it can be found that the number of *āsanas* is 84 lakh or if written in nominal form it is 8,400,000 because 1 equal as 100,000. This number is certainly a very large so *Shiva*, through the argument in the *Gheranda Samhita* text, analogizes the number to be the same as the animal species in the world. The large number of *āsanas* mentioned by *Shiva* lends legitimacy to the breadth of yogic teachings that can be studied by mankind. This adds to the belief that there will be no end of knowledge to be learned as a guide in living life. Just one word *āsanas* has so many branches of teachings within it. This means that to understand God or *Shiva* you can go through various paths. In essence, God never doubts the path that humans take to reach Him. Be it through the path of *karma*, *bhakti*, *jnana*, especially through the path of *raja marga* yoga. All of these paths can lead humans to reach the highest entity of the universe, namely God or *Shiva*. Of course, with the caveat that everything is done by humans based on dharma.

Text:

*Ghatasthayogam yogeśa tattvajñānasya kāraṇam;
Idānīm śrotumicchāmi yogeśvara vada prabho.
(Gheranda Samhita I. 2)*

Translation:

O Yogeshwara, God of yoga! I wish to learn ghatastha yoga, which is a means to self-realization. O Yogeshwara! O Lord! Kindly tell me about this.

Gheranda Samhita I.2 describes that *Yogeshwara* was worshiped by King *Chandakapali*. King *Chandakapali* then asked *Yogeshwara* to explain to him the essence of the teachings of ghatastha yoga which a person can do to achieve self-realization. King *Chandakapali* asked *Yogeshwara* a question: "How does yoga, which is based on the body, help us to know the ultimate truth?" (*Ghatasthayogam yogesha tattvajnaanamasya kaaranam*).

Soul

Knowledge of the concept of the soul is essentially a philosophical understanding that not all humans can understand properly and correctly. In the tradition of positivistic thought which doubts the concept of metaphysics, the soul is unfounded because it has failed to be proven through scientific methods. However, it cannot be denied that the soul is something that exists within humans and is separate from the material body. This is similar to the view of Rene Descartes who stated that there is no relationship at all between the soul and the body (Siswanto. J 1998). The soul is the essence that exists in the material body but is not attached to it. So that when the body is destroyed, the soul remains.

The soul can exist through the process of combining these three elements. The soul is a valuable asset possessed by humans because through the soul humans can exist in the world while also being supported by the material body. As also explained in the *Gheranda*

Samhita text, the soul is a brave entity. So this becomes a privilege for humans to use to achieve a perfection of life which is called the liberation of the soul from being one with God. This kind of explanation is explained clearly in the texts *Gheranda Samhita* I. 3 and I.11.

Text:

*sādhu sadhu mahābāho yanmām tvaṁ paripṛcchasi
kathayāmi hi te vatsa sāvadhāno'vadhāraya
(Gheranda Samhita I. 3)*

Translation:

Well done, brave soul, that you have asked me this. My dear child, listen attentively to what I say.

The explanation of the proposition in the *Gheranda Samhita* 3 text above provides a fairly clear picture that humans have the privilege that the element of the soul is an element that is full of courage. Because only through soul awareness, can humans achieve perfect enlightenment in living life. The process of enlightening the soul certainly goes through a process of realization and deep contemplation, especially by asking the highest entity in the universe to get an answer as a basis for moving towards a better path. So in *Gheranda Samhita* I.3, when there is a question, God calls the questioner a brave soul because he has been able to eliminate his ego and grow intelligence by emptying himself by asking. This can be achieved if humans implement the concepts of yoga teachings called *Prāṇāyāma*, *Dhyāna*, and *Samādhi*. This is explained clearly in *Gheranda Samhita* I.11, as follows:

Text:

*Prāṇāyāmāllāghavam ca dhyānātpratyakṣamātmanah
Samādhinā nirliptam ca muktireva na saṁśayah
(Gheranda Samhita I. 11)*

Translation:

Prāṇāyāma leads to lightness; Dhyāna gives realization of the self and Samādhi leads to isolation which is verily liberation.

Gheranda Samhita I.11 above explains that if somebody want to achieve perfection in life, then it is appropriate to implement the concepts of the teachings of *Prāṇāyāma*, *Dhyāna*, and *Samādhi* in life. By implementing the teachings of *Prāṇāyāma*, humans will achieve soul enlightenment which will certainly have implications for a life full of dharmic values. Then, by implementing the teachings of *Dhyāna*, humans will be able to achieve self-realization which has implications for their ability to understand the soul as something that comes from God. Finally, by implementing the teachings of *Samādhi*, humans will reach the peak of perfection in life in the form of liberation of the self, namely the soul that is shackled by the bonds of *maya*. Self-liberation referred to in the Hindu concept is known as *moksa*.

Maya

The normative definition that has been widely used by various groups to describe the concept of cyberspace always refers to the term illusion or fantasy. This is the most common definition that can be easily understood by the general public, especially individuals with still-weak knowledge. As explained by Vivekānanda. S (2007), in the Vedic tradition the term *maya* refers to the definition of what is called delusion. *Maya* is something that has shackled humans since humans were born into the world. The virtual bond is so strong that it is difficult for humans to escape it if it is not based on hard effort. When humans live in a condition where they believe that the world is an eternal place that gives them happiness, then humans have fallen into the embrace of *maya*.

God is the ruler of *maya*, so actually when you realize it deeply the entire universe is real without the existence of *maya*. *Maya* was created as a trap to deceive humans into

living their lives. *Maya* is a challenge for humans to achieve self-realization. So when humans have arrived at self-realization and are overwhelmed by their highest consciousness, humans will automatically realize that there are no shackles in the form of *maya*. *Maya* only exists when humans focus on the world and make the world their final goal. So humans need to study yoga to understand that *maya* is something that does not exist if it is based on solid self-realization. This understanding is found in the text *Gheranda Samhita* 4, as explained in the following description.

Text:

*nāsti māyāsamaḥ pāśo nāsti yogātparam balam
nāsti jñānātparo bandhurnāhamkārātparo ripuḥ
(Gheranda Samhita I. 4)*

Translation:

There is no fetter like Māyā (illusion); there is no greater power than Yoga; there is no greater friend than knowledge and no enemy worse than egoism.

In the description of *Gheranda Samhita* 4 above, it is quite clearly explained that there are no shackles like *maya*, the term of which is identified with the word illusion. This provides a clear explanation that in the concept of yoga as explained in the *Gheranda Samhita*, that *maya* is something that is insignificant. Of course, based on the analysis that *maya* is a form of human illusion that was deliberately created by God as a trap for humans who are careless about their life goals. In *Gheranda Samhita* I.4 it is also explained that there is no greater power than the teachings of yoga. Because if you look closely, yoga itself is a teaching that focuses on teaching humans how to connect themselves with God. Then in this text, it is also explained that knowledge is a person's greatest ally because through knowledge humans can understand everything, including understanding what life is for and living. At the end of the text description of *Gheranda Samhita* I.4, it is explained that apart from knowledge is the best friend, there is also egoism as the worst enemy. So it is appropriate for every human being to eliminate the selfish qualities that exist within him.

Karma

Etymologically, karma comes from Sanskrit, namely from the root word 'kr' which means action. Based on this, *karma* is defined as actions. In social contexts, the word karma is often used to show an expression or response to someone's actions. It is not uncommon for the word karma to have a negative value because it is often used to show the negative side of human social activities. Referring to this, when the term karma is connected to the metaphysical dimension, the definition can be interpreted as the result of actions in the past. However, this is the most basic understanding in understanding *karma*.

The Hindu textual tradition discusses karma a lot. Because karma is the most basic path that humans can take in navigating this temporary life to achieve their final goal, namely *moksa*. *Karma* or actions are like a knife to humans. If knives are used for positive things such as making food, they will help humans meet their nutritional needs. But on the other hand, if a knife is used to injure, it will only bring people suffering. So humans need to be able to always control their actions so that they are always under the auspices of *dharma*. To control this requires the role of *manah* or mind. The mind must strive to be able to regulate all forms of *karma* that are likely to be carried out by humans. Through this, it can be understood that *karma* has such a big role for humans. *Karma* can lead humans to happiness, but *karma* can also lead humans to endless suffering. Endless suffering leads to a condition called *samsara*. This is confirmed in the text of *Gheranda Samhita* 7, as explained below.

Text:

*ūrdhvādho bhramate yadvadghaṭīyantram gavām vaśāt
tadvatkarmavaśājīto bhramate janmamṛtibhiḥ
(Gheranda Samhita I. 7)*

Translation:

As the Ghṭīyantra moved by bullocks goes up and down, similarly the life and death cycle of each individual is moved by his Karmas.

It is said in the text *Gheranda Samhita* I. 7 that human life is a cycle of life and death. This description, when understood in depth, is a concept called *samsara*. Only when humans experience *samsara* can they be said to experience the cycle of life and death. Repeated life and death is not the goal of humans. This is a suffering that every human being should end. This condition is entirely influenced by *karma*. So humans need to improve the quality of their karma if they want a perfect life, namely being able to unite with God as the highest entity of the universe. This is not without reason or even just an opinion. *Karma* as a determinant of human birth is contained in *Gheranda Samhita* I. 6, below.

Text:

*Sukṛtaiḥduṣkṛtaiḥ kāryairjāyate prāṇinām ghaṭaḥ;
Ghaṭādutpadyate karma ghaṭīyantraṁ yathā bhramet.
(Gheranda Samhita I. 6)*

Translation:

The bodies (ghata) of all living beings are born out of good and bad deeds. The body creates karmas which in turn create the body.

The human body is born as a result of good and bad karma and *samsara*. *Karma* is created by the body and this cycle goes on continuously, just as a water wheel operated by a bull continuously flows water from a well. Karma is generated by humans themselves because humans have that ability. Through the human ability to produce *karma*, *phala* is the logical consequence that results. This *phala* will later be associated with the sins that humans must bear. Through karma, humans can survive in their lives and humans will also suffer in their lives. All the suffering and virtual happiness felt by humans will disappear when they have achieved the highest essence in life, namely *moksa*.

Ahamkara

In the Indian tradition, the experience of personal identity or feeling of self is called in Sanskrit *aham*, equivalent to the word "I" in English (Kumar et al. 2005). So, in the question "Who am I? In an ontological sense, *aham* represents "existence". So when a question arises about "who am I?" the answer will vary greatly and have varying references according to the level of understanding. At the transcendental level, *aham* is called *atman* and *purusha*. The *Upanishads* also state that the transcendent self, called *atman*, is identical to the highest principle of the universe, namely *Brahman*. The *Upanishads* also state that this self is *Brahman* or "I am *Brahman*" (*Aham brahman asmi*).

Terminologically, *ahamkara* or ego can essentially be interpreted as "Conceiving of everything in terms of I" (Jones C and Ryan 2007). A delusion in which people believe they are everything that is inside of them. This condition is called *ahamkara* or ego. *Ahamkara* loosely translates as "Ego" in English. The term "Ego" was popularized from Freud's personality theory which emphasizes three mind structures, namely id-ego-superego, where the ego plays a role in regulating the balance between the id and the superego. The ego, in psychoanalytic theory, is the part of the human personality that is experienced as the "self" or "I" and relates to the external world through perception. Efforts to eliminate the ego are by realizing that the ego is part of the human enemy which is important to hack or eliminate from the conditions of human life. As mentioned in *Gheranda Samhita* I. 4, as follows.

Text:

*nāsti māyāsamaḥ pāśo nāsti yogātparam balam
nāsti jñānātparo bandhurnāhamkārātparo ripuḥ
(Gheranda Samhita I. 4)*

Translation:

There is no fetter like Māyā (illusion); there is no greater power than Yoga; there is no greater friend than knowledge and no enemy worse than egoism.

A description of how dangerous *ahamkara* or ego is for humans is even expressed in the *Gheranda Samhita* text. *Gheranda Samhita* explains that *ahamkara* or ego is the worst enemy of human life. *Ahamkara* can only be controlled through contemplation to understand one's reality. Contemplation will bring humans to the deepest self-realization. When self-realization has been achieved, you will gradually be able to control your ego, until at its peak you will be able to eliminate ego, especially those with negative values. A life without ego is a perfect life, a mind that has been removed from all ego will become pure because the ego has united with its source (Vivekānanda. S 2007). With a mind that has become pure, all actions performed will be holy and perfect. This enlightenment will make the soul completely liberated.

Brahman and Its Prakrti Activities

Hinduism accommodates the concept of *Nirguna Brahman* and *Saguna Brahman*. In summary, these two concepts are correlated with each other. The concept of *Nirguna* Godhead can be understood as knowledge in understanding God for humans who have established their *jnana*. In this case, *Nirguna Brahman* can only be understood when humans have established knowledge. Because *Nirguna Brahman* means understanding the transcendent nature of God. So it is difficult to understand for those whose level of knowledge is still low. So an alternative emerged, namely the concept of *Saguna Brahman*, namely a concept of divinity where humans can worship God or *Brahman* through immanent symbols. The goal is for humans to have a focal point in carrying out devotional service towards *Brahman*.

As stated by Jones and Ryan (2007), *brahman* refers to the transcendent dimension of God, while *Brahma* refers to the immanent dimension of God in his capacity as the personification of the transcendent *Brahman*. *Brahma* is a deity who appears in the post-Vedic epics of India (700 BC–100 AD). *Brahma* has an important role in the stories of the great gods in the epics and puranas. *Brahma's* identity always leads to his duties and functions as a creator god. This provides legitimacy that the creation of the universe and all its contents is part of *Brahma's* role. As the creator of the universe, *Brahma* called it *prakriti*. The relationship between *Brahma* and *prakriti* is also explained in yoga texts, one of which is *Gheranda Samhita* VI.1. To understand it deeply, it is necessary to contemplate and see the reality of *Brahma* through its *prakriti* activities as a contemplation like the *dhyana* activity in yoga teachings.

Text:

*sthūlam jyotistathā sūkṣmaṁ dhyānasya trividhaṁ viduḥ
sthūlam mūrtimayaṁ proktaṁ jyotistejomayaṁ tathā
sūkṣmaṁ bindumayaā brahma kuṇḍalī paradevatā
(Gheranda Samhita VI.1)*

Translation:

The Dhyāna or contemplation is of three sorts: gross, subtle, and luminous. When a particular figure, as such one's Guru or Deity is contemplated, it is Sthūla or gross contemplation. When Brahma or Prakriti is contemplated as a mass of light, it is called Jyotis contemplation. When Brahma as a Bindu (point) and Kundali force are contemplated, it is Sūkshma or Subtle contemplation.

The description in *Gheranda Samhita* VI.1 explains that there are three types of contemplation or *dhyana*, namely gross, subtle, and radiant. One of these *dhyana* activities is related to *Brahma* or *prakriti*. *Brahma* in its activity, namely *prakriti*, is an entity that every human being can contemplate as a form of illumination of the self. The illumination in question refers to efforts to create awareness of the self through the light of knowledge. Knowledge is important in forming awareness in humans because it is only through

knowledge that humans can cross themselves from the *widya* condition to the *widya* condition. Through this, it is necessary to understand that carrying out *dhyana* activities to reflect *Brahma* or *prakriti* within oneself is important because *Brahma* himself is the light that can be the beginning of humans' spiritual journey of life.

CONCLUSION

Gheranda Samhita is a yoga text written systematically, this text is a dialogue that occurs between *Gheranda* as a teacher and *Candakapali* as a student. The special content of *Gheranda Samhita* is the *Saptanga Yoga* narrative. It is estimated that the *Gheranda Samhita* was composed in Bengal, India around 1700 AD, roughly contemporary with the *Siva Samhita*, *Hatha Yoga Pradipika*, and other classical yoga texts. The *Gheranda Samhita* book is divided into seven (7) chapters, meaning one chapter for each chapter corresponds to a bodily part, with a total of 102 slokas. This book is sometimes said to explain *ghatastha* yoga. *Rishi Gheranda* called his Yoga "*Ghatastha* Yoga" where *Ghata* means earthen pot and is a metaphor for the human mind-body complex. *Ghata* is a technical word used in the *Gheranda Samhita* that denotes not only the body but all that makes a person a whole. It can be called a *sarira* or *deha* (subtle body) which transmigrates and is responsible for the next birth. The mode of action based on free will proposed in the *Gheranda Samhita* is "*Ghatasuddhi*". *Ghatasuddhi* is a concept that not only means purification but also the strengthening of psycho-physical units.

Based on the results of the analysis as explained, the conclusions that can be drawn from this research include the following: First, the study of yoga metaphysics that can be explored from the *Gheranda Samhita* text is the study of: 1) God, apart from Shiva as an aspect of God's representation. described in the *Gheranda Samhita*. There are still other aspects of God that can represent His greatness; 2) Soul, it is through soul awareness that humans can achieve perfect enlightenment in living life; 3) *Maya*, there are no shackles like *maya* whose term is identified with the word illusion; 4) *Karma*, Actions in life; 5) *Ahamkara*; broadly speaking it is a term for the ego and 6) *Brahman* and its *Prakrti* activities.

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