

Ṣaḍaṅga Yoga in Vṛhaspati Tattwa: An Ontological and Soteriological Analysis within the Hindu Tradition of Bali

I Wayan Nerta¹, Ida Bagus Putu Adnyana^{2*}, Agus Budiarte³

^{1,2,3}Hindu State University of I Gusti Bagus Sugriwa Denpasar

*Corresponding Author

DOI: <https://doi.org/10.47772/IJRISS.2026.100700754>

Received: 26 July 2026; Accepted: 01 August 2026; Published: 12 August 2026

ABSTRACT

This qualitative study, employing a library research design, aims to examine the ontological essence and soteriological dimensions of the teachings of *Ṣaḍaṅga Yoga* in the *Vṛhaspati Tattwa* and to explore their relevance to the dynamics of the contemporary Hindu religious tradition in Bali. The study is motivated by the growing functional reduction of yoga, which is increasingly perceived merely as a form of physical exercise and fitness practice. Drawing on a philosophical hermeneutic approach, the textual data of the *Vṛhaspati Tattwa* were analyzed descriptively and analytically using the theoretical frameworks of *Tri Tattwa* Ontology and Yoga Soteriology. The findings reveal that, from an ontological perspective, *Śiwa* constitutes the Absolute Reality, encompassing both transcendent and immanent dimensions; *Ātman* is understood as pure consciousness bound by *avidyā*; and the universe functions as the locus of spiritual purification. From a soteriological perspective, *Ṣaḍaṅga Yoga* offers a systematic path to liberation (*mokṣa*) through six successive stages: *Pratyāhāra*, *Dhyāna*, *Prāṇāyāma*, *Dhāraṇā*, *Tarka*, and *Samādhi*. The inclusion of *Tarka* emerges as the distinctive feature of this yogic system, functioning as an epistemological pivot that integrates philosophical rationality grounded in *buddhi-citta* with mystical experience, culminating in the realization of *Śiwajñāna*. This study concludes that *Ṣaḍaṅga Yoga* reconstructs yoga from being merely a physical practice into a holistic model of consciousness transformation. Its theoretical and practical implications provide a robust philosophical and theological foundation for restoring the essential meaning of yoga within the religious practices of the Hindu community in Bali.

Keywords: *Ṣaḍaṅga Yoga*, *Vṛhaspati Tattwa*, *Ontologi*, *Soteriologi*, *Śaiva Siddhānta*.

INTRODUCTION

Yoga constitutes one of the most significant intellectual and spiritual legacies of the Hindu tradition, having evolved through diverse philosophical schools, sacred scriptures, and religious practices. Throughout its historical development, yoga has been understood not merely as a system of physical postures (*āsana*), but as a comprehensive spiritual discipline aimed at regulating the mind, purifying consciousness, and guiding practitioners toward kaivalya or spiritual liberation (*mokṣa*). In Indonesia, particularly in Bali, yogic teachings have been preserved and transmitted through the local religious literary tradition known as lontar *tattwa*. Among these texts, *Vṛhaspati Tattwa* occupies a distinguished position, presenting a systematic exposition of metaphysics, theology, ethics, and yoga from the perspective of *Śaiva Siddhānta*. The yogic system articulated in *Vṛhaspati Tattwa* is known as *Ṣaḍaṅga Yoga*. For the Balinese Hindu community, yoga has long been regarded as a profoundly spiritual practice rooted in classical *tattwa* literature, including *Vṛhaspati Tattwa*, *Jñāna Siddhānta*, *Gaṇapati Tattwa*, *Tattvajñāna*, *Kakawin Arjuna Wiwaha*, and other ancient manuscripts (Suyanta et.al., 2024).

Unlike *Aṣṭāṅga Yoga*, widely recognized through *Patañjali's Yoga Sūtra*, *Vṛhaspati Tattwa* presents a system of *Ṣaḍaṅga Yoga* consisting of six successive stages, as stated in Verse 53: “*Nahan tang sadanga yoga ngaranya, ika ta sadhana ning sang mahyun umangguhakena sang hyang wisesa denjika, pahawas tang hidepta, haywa ta*

iweng-iweng denta ngrengo sang hyang aji, hana pratyahara yoga ngaranya, hana tarka yoga ngaranya, hana pranayama yoga ngaranya, hana dharanaya yoga ngaranya, hana tarka ngaranya, hana samadhiyoga ngaranya, nahan sadanga yoga ngaranya” (Vrhaspati Tattwa: 53). The passage is translated as follows: “Pratyāhāra (withdrawal), Dhyāna (meditation), Prāṇāyāma (breath regulation), Dhāraṇā (concentration), Tarka (philosophical contemplation), and Samādhi (complete meditative absorption)-these are the six limbs of yoga. Śaḍaṅga Yoga constitutes the discipline for those who aspire to attain the Supreme Reality (wisesa). One's mind must remain vigilant, not merely listening to the sacred teachings. Therefore, one should understand Pratyāhāra Yoga, Dhyāna Yoga, Prāṇāyāma Yoga, Dhāraṇā Yoga, Tarka Yoga, and Samādhi Yoga. These together are called Śaḍaṅga Yoga.” (Putra & Sadia, 2009).

From a substantive theological perspective, these six stages represent far more than methods of bodily discipline (*śarīra*) and the regulation of the cognitive faculties (*citta*). Rather, they constitute a process of spiritual transformation leading practitioners toward reunification with *Śiwa* as the highest ontological reality (*Paramaśivatattva*). Within the doctrinal framework of *Vrhaspati Tattwa*, the attainment of supreme consciousness is founded upon the premise that individuals who correctly understand, internalize, and practice *Śaḍaṅga Yoga*, while simultaneously purifying their *karma vāsanā*, will inevitably attain profound spiritual experience and liberation-oriented benefits (Tristaningrat, 2019). The incorporation of *Tarka* understood as philosophical reflection and metaphysical reasoning as an integral component of yoga distinguishes this system from other classical yogic traditions and represents one of the most distinctive characteristics of the yogic philosophy articulated in *Vrhaspati Tattwa*. The inclusion of *Tarka* reflects a synthesis of contemplative practice and metaphysical reflection that characterizes the *Śaiva Siddhānta* tradition of the Indonesian archipelago (Sudarta, 2001).

Within this esoteric framework, liberation is achieved not merely through the operation of ordinary cognitive reasoning, but through the pure awareness (*buddhi-citta*) from the veils of the *triguṇa* (*sattva*, *rajas*, and *tamas*). Such purification leads practitioners toward *Śiwajñāna* liberating knowledge that releases the *Ātman* from the bondage of *cetana-acetana* and *pāpa-naraka*, ultimately culminating in union with *Śiwa* as the supreme spiritual goal (*Paramārtha*) (Giri & Windya, 2024). Ideally (*das sollen*), the teachings of *Śaḍaṅga Yoga* in *Vrhaspati Tattwa* should be understood and practiced as an integrated theo-philosophical system that combines an ontological discipline concerned with understanding the realities of *Śivatattva*, *Āmatattva*, and *Māyātattva* with a soteriological discipline directed toward liberation (*Śiwapada* or *mokṣa*). Together, these dimensions establish a progressive path of consciousness through which the *Ātman* is liberated from the bondage of *avidyā* (ignorance or delusion, *bhrānta*) and ultimately united with *Śiwa*. In reality (*das sein*), however, a considerable gap exists between this ideal understanding and contemporary practice. On the one hand, the development of yoga in contemporary Bali has increasingly shifted toward functional reduction and commodification, whereby yoga is frequently perceived merely as physical exercise (*āsana*), bodily relaxation, or even a commodity of spiritual tourism, detached from the philosophical foundations preserved in the *tattwa* texts. On the other hand, within academic scholarship, studies on *Śaḍaṅga Yoga* have largely been dominated by philological, historical, medical, and meditative approaches.

Comprehensive discussions explicitly integrating both the ontological dimension (the nature of *Śiwa*, *Ātman*, and cosmic evolution/*pradhāna*) and the soteriological dimension (including liberation, the regulation of *nāḍī-prāṇa*, emancipation from *saṃsāra*, and the attainment of *Aṣṭa Aiśvarya*) remain remarkably limited. Yet, ontologically, *Vrhaspati Tattwa* presents a profound conception of *Śiwa* as *Paramaśiva*, *Sadāśiva*, and *Śivatattva*, while portraying the *Ātman* as consciousness enveloped by *māyā*. From a soteriological perspective, *Śaḍaṅga Yoga* offers a systematic spiritual path through the purification of *citta*, culminating in the highest realization of spiritual union (*mokṣa*). This disparity between the ideal doctrinal framework (*das sollen*) and the existing practical and academic reality (*das sein*) underscores the necessity of the present study. Accordingly, this study addresses three principal research questions: (1) What is the ontological essence of the teachings of *Śaḍaṅga Yoga* as presented in *Vrhaspati Tattwa*? (2) How does *Śaḍaṅga Yoga* function as a soteriological path toward liberation (*mokṣa*) according to *Vrhaspati Tattwa*? and (3) What is the contemporary relevance of the ontological and soteriological thought of *Śaḍaṅga Yoga* in *Vrhaspati Tattwa* to the religious life and Hindu traditions of contemporary Bali?

In response to these questions, this study aims to examine the ontological foundations of *Śaḍaṅga Yoga*, particularly the relationship among *Śiwa*, *Ātman*, and the universe (*Māyātattva/Pradhānatattva*); to analyze its

soteriological dimensions as a process of consciousness transformation and the purification of karma *vāsanā* leading toward spiritual liberation; and to elucidate its philosophical contribution to strengthening the religious identity and practices of the contemporary Balinese Hindu community. It is anticipated that this study will not only enrich scholarship on Hindu philosophy and the *Śaiva* tradition of the Indonesian archipelago but also provide a cognitive and spiritual foundation for Hindu practitioners to understand and practice yoga in a more comprehensive and substantive manner

METHODOLOGY

Research Approach

This study adopts a qualitative approach, which is oriented toward an in-depth understanding of the meanings embedded in religious and philosophical texts. A qualitative approach was selected because the object of investigation does not consist of quantitative data amenable to statistical measurement, but rather of intellectual structures, systems of meaning, and abstract philosophical concepts contained within classical manuscripts. Through this approach, the *Vrhaspati Tattwa* is treated as the primary object of analysis to examine the ontological dimension the nature of being and reality and the soteriological dimension the path to spiritual liberation of the teachings of *Ṣaḍaṅga Yoga* within the Hindu tradition of Bali. The qualitative approach enables a flexible and contextual exploration of the relationship between the textual doctrines of classical *Śaiva Siddhānta* and their manifestation in the religious practices of the Indonesian archipelago.

Research Design

This study employs a library research design. This design is specifically intended to explore, analyze, and document written sources as the primary research data. The data comprise two categories. The primary data consist of the *Vrhaspati Tattwa* in both its transliterated and translated editions, particularly the verses concerning *Ṣaḍaṅga Yoga* and its metaphysical doctrines. The secondary data include supporting classical texts, such as *Patañjali's Yoga Sūtra*, *Śaiva Siddhānta* scriptures, Balinese *lontar tattwa* manuscripts, as well as scholarly articles, dissertations, and other relevant academic publications. Employing a library research design provides a robust methodological framework for reconstructing *Ṣaḍaṅga Yoga* not merely as a procedural meditative technique but as a comprehensive philosophical system that integrates the structure of Absolute Reality with the path to spiritual liberation (*mokṣa*).

Data Collection Methods

The data were collected through documentation study, following a series of systematic procedures. The process began with the identification and compilation of manuscripts, translations, and secondary literature relevant to the research topic. This was followed by an intensive close reading of the *Vrhaspati Tattwa* to identify textual passages discussing the six stages of yoga (*Pratyāhāra*, *Dhyāna*, *Prāṇāyāma*, *Dhāraṇā*, *Tarka*, and *Samādhi*) as well as concepts relating to *Śiwa*, *Ātman*, and the origin of the universe. The collected data were subsequently classified into two principal thematic categories: ontological, concerning the nature of reality, and soteriological, concerning the function and process of spiritual liberation. This thematic classification established a coherent and focused analytical framework for the study.

Data Analysis

The data were analyzed using a descriptive-analytical method grounded in philosophical hermeneutics. The analytical process consisted of four successive stages: data reduction, data display, interpretation, and conclusion drawing, thereby facilitating an interpretative dialogue among the textual content of the *Vrhaspati Tattwa*, the intellectual tradition of *Śaiva Siddhānta*, and the contemporary context of Hindu religious practice in Bali. The analysis was conducted from two complementary perspectives. First, the ontological analysis examined the nature of *Śiwa* as the Supreme Reality, the existence of *Ātman*, and the cosmological structure articulated in the text. Second, the soteriological analysis explored the function of *Ṣaḍaṅga Yoga* as a progressive process of consciousness transformation leading toward spiritual liberation. Particular attention was devoted to the role of *Tarka*, understood as a form of philosophical contemplation grounded in *buddhi-citta*, which constitutes one of

the distinctive characteristics of the *Vrhaspati Tattwa*. This analysis demonstrates that liberation requires the integration of contemplative experience and liberating knowledge (*Śiwajñāna*).

Trustworthiness and Ethical Considerations

To ensure the trustworthiness of the findings, this study employed source triangulation by comparing the teachings of the *Vrhaspati Tattwa* with other classical Hindu scriptures, related Balinese *lontar tattwa* manuscripts, and contemporary academic studies on the *Śaiva* tradition in Bali. Trustworthiness was further enhanced through prolonged engagement with the text, involving repetitive close reading and systematic examination of conceptual interrelationships to ensure the logical consistency and scholarly credibility of the interpretations. From an ethical perspective, the study upholds the principles of academic integrity by maintaining the accuracy of transliteration and translation without distorting the original meanings of the text, adhering rigorously to scholarly citation standards, and treating the *Vrhaspati Tattwa* and other Balinese *lontar* manuscripts not merely as historical artifacts but as sacred texts belonging to a living religious tradition that continues to shape the spiritual life of the Balinese Hindu community.

THEORY

Ontology of *Śaiva Siddhānta* (*Tri Tattwa*)

To address the first research question concerning the nature of being and cosmology, this study employs the Ontology of *Śaiva Siddhānta*, grounded in the doctrine of *Tri Tattwa* (or *Tri Padārtha*) (Sena, 2018). This theoretical framework conceptualizes the structure of Absolute Reality into three interrelated categories: *Śivatattva* (Absolute Reality), *Āmatattva* (Individual Consciousness), and *Māyātattva/Pradhānatattva* (Matter and the Universe) (Arta et al., 2022). Within this framework, the *Vrhaspati Tattwa* is understood not merely as a text on meditation but as an emanative metaphysical framework that explains how pure consciousness (*cetana*) becomes embodied in, or conditioned by, non-conscious reality (*acetana*) (Suwantana, 2021). Accordingly, this theory serves as the principal analytical framework for examining the ontological relationship among *Paramaśiva*, *Ātman*, and the cosmological process (*pradhāna*).

Yoga Soteriology and Contemplative Epistemology

To address the second research question concerning the path to liberation (*mokṣa*), this study adopts the theoretical framework of Yoga Soteriology in conjunction with Contemplative Epistemology. This framework conceives spiritual discipline not merely as a form of physical practice but as an epistemology of liberation through which *citta* (individual consciousness) is transformed and purified from the bonds of *karma vāsanā* and the *triṣṭa*, ultimately leading to union with *Śiva* (Das, 2024). More specifically, this framework examines the six successive stages of *Ṣaḍaṅga Yoga* (*Pratyāhāra*, *Dhyāna*, *Prāṇāyāma*, *Dhāraṇā*, *Tarka*, and *Samādhi*) while emphasizing the distinctive role of *Tarka* as a form of philosophical contemplation and metaphysical reasoning. Within this perspective, *Tarka* functions as the integrative mechanism through which philosophical rationality and spiritual intuition converge, culminating in the realization of *Śiwajñāna*.

Philosophical Hermeneutics (*Fusion of Horizons*)

To address the third problem focus regarding the relevance of teachings in contemporary religious traditions in Bali, a highly relevant theory is the Philosophical Hermeneutics Theory developed by Hans-Georg Gadamer. This theory operates by creating a dialogue between the horizon of the text the original normative meaning (*das sollen*) within the ancient manuscript *Vrhaspati Tattwa* and the horizon of the reader, which reflects the contemporary reality (*das sein*) of Balinese society characterized by the commodification and functional reduction of yoga to mere physical exercise (Suspena, 2022). Through the process of the fusion of horizons, this theory serves to uncover new, contemporary meanings, thereby enabling the revitalization of the *Ṣaḍaṅga Yoga* teachings as a living tradition and providing a solid philosophical foundation for the religious practices of contemporary Balinese Hindus.

RESULTS

The Concept of *Ṣaḍaṅga Yoga* in *Vrhaspati Tattwa*

The findings indicate that the *Vrhaspati Tattwa* positions *Ṣaḍaṅga Yoga* as the core spiritual discipline of the *Śaiva* tradition that developed throughout the Indonesian archipelago, particularly in Bali. Unlike the widely recognized system of *Aṣṭāṅga Yoga*, which comprises eight limbs, the *Vrhaspati Tattwa* teaches a sixfold yogic system (*Ṣaḍaṅga Yoga*) consisting of *Pratyāhāra* (withdrawal of the senses), *Dhyāna* (meditation), *Prāṇāyāma* (breath regulation), *Dhāraṇā* (concentration), *Tarka* (philosophical contemplation), and *Samādhi* (complete meditative absorption). These six stages are not presented as independent practices but as an integrated process of consciousness transformation through which human beings progress from sensory attachment to union with *Śiwa*. The most distinctive characteristic of *Ṣaḍaṅga Yoga* in the *Vrhaspati Tattwa* is the inclusion of *Tarka* as one of its six stages. Within this context, *Tarka* is understood not merely as logical reasoning but as a form of philosophical contemplation that guides practitioners toward the realization of the true nature of the self and ultimate reality. It represents a contemplative state in which one recognizes the *Ātman* as the true Self not the physical body nor the mind, but the witnessing consciousness. The *Ātman* is metaphorically compared to *ākāśa* (the sky): although clouds temporarily obscure it, they never stain the sky itself, for the clouds eventually pass while the sky remains clear and unstained (Giri & Windya, 2024). This metaphor illustrates that the yogic path described in the *Vrhaspati Tattwa* emphasizes not only bodily discipline and meditation but also the cultivation of *jñāna* (liberating wisdom) as an indispensable means of attaining spiritual liberation. Consequently, *Ṣaḍaṅga Yoga* constitutes a synthesis of ethical discipline, psychological regulation, philosophical contemplation, and mystical experience, forming a coherent and comprehensive spiritual system.

Ontological Analysis of *Ṣaḍaṅga Yoga* in *Vrhaspati Tattwa*

1. *Śiwa* as the Absolute Reality

The ontological analysis demonstrates that the *Vrhaspati Tattwa* presents *Śiwa* as the Supreme Reality, who is simultaneously the origin, sustaining ground, and ultimate end of all existence. *Śiwa* is understood as both transcendent and immanent (Suwantana, 2021). As the transcendent reality, *Śiwa* exists beyond space, time, form, and change; as the immanent reality, *Śiwa* is present within every living being as the foundation of consciousness. This perspective affirms that all existence originates from a single metaphysical principle. Accordingly, the universe is not regarded as an autonomous reality but as a manifestation of the power of *Śiwa*. Consequently, the relationship between humanity and the Divine is not external but intrinsically ontological, constituting the very essence of human existence.

2. The Nature of Human Beings as *Ātman*

From the ontological perspective of the *Vrhaspati Tattwa*, human beings consist of both physical and spiritual dimensions. While the physical body is impermanent, the *Ātman* represents the eternal essence of the individual. Human attachment to the body, the mind, and worldly objects arises from *avidyā* (ignorance) (Maheswari et al., 2025). *Avidyā* obscures awareness of one's authentic spiritual identity, causing individuals to experience *duḥkha* (suffering) by mistaking material existence for the ultimate purpose of life. Accordingly, the practice of yoga seeks to restore awareness of the *Ātman* as a manifestation of divine consciousness.

3. The Universe as the Realm of Spiritual Manifestation

The findings further reveal that the *Vrhaspati Tattwa* does not regard the world as something to be rejected but rather as the arena in which spiritual purification takes place. Nature is understood as a manifestation of divine power that performs a pedagogical function within humanity's spiritual journey. Consequently, the relationship among human beings, nature, and *Śiwa* is inherently harmonious and interdependent. This ontological perspective resonates with the Balinese Hindu concept of *Tri Hita Karana*, which emphasizes harmony among humanity and God (*parhyangan*), fellow human beings (*pawongan*), and the natural environment (*palemahan*). Although these concepts emerged within different historical contexts, they share a common orientation in understanding reality as an integrated and indivisible whole (Sena, 2018).

Soteriological Analysis of *Ṣaḍaṅga Yoga*

1. *Ṣaḍaṅga Yoga* as the Path to Liberation

From a soteriological perspective, *Ṣaḍaṅga Yoga* constitutes a systematic path through which human beings are liberated from the bondage of *samsāra*. Its six stages represent a gradual process of consciousness purification. *Pratyāhāra* functions as the withdrawal of the senses from attachment to worldly objects, thereby establishing the foundation for inner stability. *Prāṇāyāma* directs practitioners to regulate *prāṇa*, the vital life force, creating harmony among the body, breath, and mind. Such regulation extends beyond physiological effects by preparing practitioners for deeper spiritual realization.

At the stage of *Dhāraṇā*, consciousness becomes steadily focused upon a single object, enabling the mind to overcome distraction. This concentration naturally develops into *Dhyāna*, a continuous and uninterrupted state of meditation. The distinctive feature of *Ṣaḍaṅga Yoga* emerges most clearly in the stage of *Tarka*. Within the *Vrhaspati Tattwa*, *Tarka* is understood as a process of philosophical contemplation through which practitioners discern the eternal from the transient, distinguish the *Ātman* from the physical body, and differentiate true knowledge from ignorance. This stage demonstrates that liberation is attained not only through meditative experience but also through profound spiritual understanding. The culmination of the entire process is *Samādhi*, the state in which the duality between subject and object dissolves, allowing individual consciousness to unite with *Śiwa*. *Samādhi* therefore represents the highest realization of spiritual experience and the ultimate goal of *Ṣaḍaṅga Yoga* (Marselinawati, 2020).

2. Spiritual Transformation through *Ṣaḍaṅga Yoga*

The analysis demonstrates that *Ṣaḍaṅga Yoga* encompasses spiritual transformation across three interrelated dimensions. The first is ethical transformation, characterized by mastery over the senses and the diminishing influence of worldly desires. The second is psychological transformation, achieved through mental tranquility and the cultivation of sustained concentration. The third is spiritual transformation, culminating in the realization of the essential unity between *Ātman* and *Śiwa*. These interconnected transformations indicate that, according to the *Vrhaspati Tattwa*, liberation is not an instantaneous event but the outcome of sustained spiritual discipline and continuous inner cultivation.

The Relevance of *Ṣaḍaṅga Yoga* to the Hindu Tradition in Bali

The values embodied in *Ṣaḍaṅga Yoga* continue to be reflected in the religious practices of the Balinese Hindu community, although they are not always explicitly identified as *Ṣaḍaṅga Yoga*. Ritual worship in Bali commonly begins with mental concentration, breath regulation, and sensory control, all of which reflect the fundamental yogic principles described in the *Vrhaspati Tattwa*. Furthermore, the Balinese religious system demonstrates an integrated relationship between faith and religious practice, in which contemplative experience constitutes an essential expression of religious life (Giri & Windya, 2024). Likewise, the traditions of *tapa*, *brata*, *yoga*, and *samādhi*, as practiced by *sulinggih* (Hindu priests) and other spiritual practitioners, demonstrate the continuity between classical textual teachings and contemporary religious practice. The religious orientation of Balinese Hindu society, which emphasizes harmony among ritual observance, ethical conduct, and spiritual cultivation, further illustrates that yoga is understood not merely as a form of physical exercise but as a means of character formation and the deepening of religious experience. In an era in which yoga is frequently reduced to a fitness-oriented activity, the *Vrhaspati Tattwa* reaffirms that the ultimate purpose of yoga is the transformation of consciousness and the attainment of *mokṣa*.

DISCUSSION

The findings of this study demonstrate that *Ṣaḍaṅga Yoga* in the *Vrhaspati Tattwa* constitutes a comprehensive philosophical system that integrates metaphysical, epistemological, ethical, and spiritual dimensions. From an ontological perspective, *Ṣaḍaṅga Yoga* is grounded in the view that *Śiwa* is the Absolute Reality, *Ātman* represents the essential nature of human existence, and the universe is a cosmic manifestation that serves as the arena for spiritual actualization (Suwantana, 2021). This ontological framework provides the foundation for the

entire yogic path, as liberation can only be attained through the realization of one's true nature and its relationship with the Supreme Reality.

From a soteriological perspective, *Ṣaḍaṅga Yoga* offers a progressive path to liberation through the sequential cultivation of sensory restraint, regulation of vital energy, mental concentration, meditation, philosophical contemplation, and *Samādhi*. The inclusion of *Tarka* as one of the six limbs highlights the distinctive character of the *Śaiva* tradition in the Indonesian archipelago, particularly its emphasis on integrating meditative experience with philosophical inquiry (Suwantana, 2021). Liberation, therefore, is understood not merely as the product of contemplative discipline but as the culmination of sustained practice (*abhyāsa*), self-mastery, and liberating wisdom.

These findings reinforce the understanding that the *Vrhaspati Tattwa* is not merely a historical religious document but an enduring source of Hindu philosophical thought that continues to illuminate the relationship among humanity, the Divine, and the universe. Within the Balinese Hindu tradition, *Ṣaḍaṅga Yoga* provides the conceptual foundation for spiritual practices oriented toward self-purification, harmonious living, and the attainment of *mokṣa*. Consequently, the ontological and soteriological analysis presented in this study contributes significantly to the advancement of Hindu philosophical scholarship, yogic studies, and the preservation of the intellectual heritage of the Indonesian archipelago.

ACKNOWLEDGEMENT

The author wishes to express sincere gratitude to Hindu State University of I Gusti Bagus Sugriwa Denpasar for its academic and institutional support throughout the completion of this research. The author also extends profound appreciation to the late Drs. I.G.A.G. Putra and Drs. I Wayan Sadia, distinguished scholars of Old Javanese and Sanskrit philology, whose transliteration and translation of the *Vrhaspati Tattwa* have provided an invaluable hermeneutical foundation for the present study.

CONCLUSION, NOVELTY AND IMPLICATIONS

Conclusion

This study demonstrates that *Ṣaḍaṅga Yoga* in the *Vrhaspati Tattwa* should not be understood merely as a sequence of meditative techniques but rather as a comprehensive model of consciousness transformation grounded in the ontology of *Śaiva Siddhānta* and oriented toward the soteriological goal of *mokṣa* (spiritual liberation). The ontological analysis reveals that the *Vrhaspati Tattwa* conceives reality as a manifestation of *Śiwa*, while the *Ātman* is essentially one with *Śiwa* but remains bound through *avidyā*, *mala*, and *karma*. Consequently, the practice of *Ṣaḍaṅga Yoga* is presented as a process of unveiling one's true nature through the purification of consciousness rather than as an effort to acquire a new essence external to oneself.

This study further demonstrates that the six stages of *Ṣaḍaṅga Yoga* which are *Pratyāhāra*, *Dhyāna*, *Prāṇāyāma*, *Dhāraṇā*, *Tarka*, and *Samādhi* constitute a gradual and integrative process of spiritual transformation. Each stage performs a distinct yet interconnected philosophical function, beginning with sensory restraint, followed by mental concentration, the harmonization of vital energy, contemplative deepening, metaphysical reflection, and culminating in the realization of unity with *Śiwa*. The distinctive contribution of the *Vrhaspati Tattwa* lies in its inclusion of *Tarka* as an essential component of *Ṣaḍaṅga Yoga*, demonstrating that spiritual liberation is attained not only through meditative discipline but also through philosophical reasoning capable of dissolving *avidyā*. In this respect, the text reveals a profound integration of mystical experience and rational reflection within the *Śaiva Siddhānta* tradition.

From a soteriological perspective, this study confirms that *Ṣaḍaṅga Yoga* functions as a comprehensive path to liberation by transforming the physical, psychological, intellectual, and spiritual dimensions of human existence. *Mokṣa* is therefore understood not as an instantaneous event but as a gradual existential transformation culminating in non-dual consciousness, in which the essential unity between *Ātman* and *Śiwa* is fully realized. Within the contemporary Hindu tradition of Bali, these teachings remain highly relevant, as the values of *Ṣaḍaṅga*

Yoga continue to be reflected in the practices of *tapa*, *brata*, *japa*, *yoga*, *samādhi*, and other forms of spiritual discipline preserved within the Balinese Hindu community.

The principal contribution of this study lies in reconstructing *Ṣaḍaṅga Yoga* in the *Vrhaspati Tattwa* as a philosophical model of consciousness transformation that fully integrates ontological and soteriological dimensions. This reconstruction broadens the prevailing understanding of yoga within the Balinese Hindu tradition, where it has often been interpreted primarily as an ascetic or meditative practice. Instead, the findings demonstrate that *Ṣaḍaṅga Yoga* provides a coherent conceptual framework linking the structure of reality, the nature of human existence, the process of attaining liberating knowledge, and the ultimate purpose of life within a unified philosophical system. Accordingly, this study contributes to the advancement of Hindu philosophical studies, scholarship on the indigenous yogic traditions of the Indonesian archipelago, and research on Balinese *tattwa* literature as an essential component of Indonesia's Hindu intellectual heritage.

Future research may further develop the study of *Ṣaḍaṅga Yoga* through philological investigations of various *Vrhaspati Tattwa* manuscripts, comparative studies with *Śaiva* yogic traditions in India and the Indonesian archipelago, and ethnographic research examining the implementation of *Ṣaḍaṅga Yoga* within the contemporary spiritual practices of the Balinese Hindu community. Such investigations are expected to deepen scholarly understanding of the transmission and transformation of yogic teachings while further elucidating their contribution to the intellectual and spiritual identity of Hindu traditions in Indonesia.

Novelty

This study identifies that the position of *Tarka Yoga* in the *Vrhaspati Tattwa* is not merely an auxiliary stage but serves as the epistemological pivot that distinguishes the Nusantara tradition of *Ṣaḍaṅga Yoga* from the Classical Yoga tradition of India. Furthermore, the study demonstrates a distinctive pattern of harmonious integration between philosophical rationality and ecstatic mysticism within the theological structure of Balinese Hinduism.

Implication

1. Theoretical–Academic Contribution: Enriches the scholarly discourse on the study of Nusantara religious texts and provides a locally grounded hermeneutical framework for comparative philosophy and Indological studies.
2. Practical–Religious Contribution: Serves as a pedagogical guide for *pesraman*, academics, and yoga practitioners in Bali to restore the practice of yoga to its profound theological and soteriological foundations.

BIBLIOGRAPHY

1. Arta, I. G. A. J., & Widyaana, I. K. (2022). *Śīwatattwa dalam Konstruksi Keagamaan Hindu Indonesia. Maha Widya Duta: Jurnal Penerangan Agama, Pariwisata Budaya, dan Ilmu Komunikasi*, 6(1), 38-47.
2. Das, M. (2024). Knowledge as the Path to Freedom: Comparative Epistemologies of Mukti in Indian Thought. *Research Review Journal of Indian Knowledge Systems*, 1(1), 44-53.
3. Giri, I. M. A. & Windya, I. M. (2024). Yogākṣara Dalam Śīwa Tattwa Sebagai Laku Spiritual Untuk Mencapai Kalepasan. In *Jurnal Penelitian Agama Hindu* (Vol. 8, Number 1, pp. 55–72). <https://doi.org/10.37329/jpah.v8i1.2697>
4. Maheswari, P. D., Relin, D. E., & Surada, I. M. (2025). Self-Transformation Towards Divine Consciousness According to The Text of Tattwa Sangkaning Dadi Janma. *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies*, 9(1), 169-186.
5. Marselinawati, P. S. (2020). Teologi Pembebasan Dalam Teks Wrspati Tattwa. *Jnanasiddhanta: Jurnal Teologi Hindu*, 1(2).
6. Putra, I. G.A.G & Sadia, D. I. W. (2009). *Wrahaspati Tatwa*, Alih Bahasa (Cetakan II). Paramita.
7. Sena, I. G. M. W. (2018). Relasi Manusia, Alam dan Tuhan Dalam Harmonisasi Semesta. *Sphatika: Jurnal Teologi*, 9(1), 15-21.
8. Sena, I. G. M. W. (2018). Sebuah Pendekatan Ontologi dalam Memahami Filsafat Siva

Siddhanta. *Sanjiwani: Jurnal Filsafat*, 9(1), 8-13.

9. Sudarta, T. R. (2001). Wrahaspati Tattwa: Konseptualisasi Filsafat Siwa Sidhanta. PT. Sastra Upada.
10. Supena, I. (2022). Gadamer's Philosophical Hermeneutics on Religious Language and COVID-19. *Filosofija. Sociologija*, 33(3), 310-317.
11. Suwantana, I. G. (2021). Prinsip Realitas Absolut dalam Teks Saivagama Nusantara. *Sanjiwani: Jurnal Filsafat*, 12(2), 202-220.
12. Suyanta, I. W., Sugata, I. M., Brahman, I. M. A., Juniarta, M. G., & Nuriawan, I. N. A. (2024). Struktur Yoga Bali Kuno Pakem UHN I Gusti Bagus Sugriwa Denpasar Sebuah Kajian Filosofis dan Praktis. *Jurnal Penelitian Agama Hindu*, 8(3), 286–304. <https://doi.org/10.37329/jpah.v8i3.3114>.
13. Tristaningrat, M. A. N. (2019). Analisis Perbandingan Ajaran Yoga Oleh Maharsi Patanjali dan Ajaran Yoga. 3(2), 23–28. <http://jurnal.stahnmpukuturan.ac.id/index.php/Purwadita>.