

SAMPRAYOGA CONCEPT IN THE TEXT OF PAURURAVA MANASIJA SUTRA

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Abstract:

'PaururavaManasija Sutra' is one of the kama's texts that talks about sexual pleasure and all related to it. The unique thing in this text is to use religious-spiritual terms in its descriptions. One of the interesting terms becomes the subject of this study is the word '*samprayoga*' which refers to the meaning of 'achieving pleasure from sexual intercourse'. In yoga literature, the word '*samprayoga*' has the meaning of 'union' and the like in the spiritual context. The reason why the term is used in this study due to the term is the chosen focus that fulfil this study. The concept of '*samprayoga*' in the 'PurauravaManasija Sutra' text that describes sexual pleasure will be read through the view of yoga and tantra. The literature of tantra, for example, once stated that sex acts will become only divine when it is able to be transcended. Sex action is the medium to achieve the highest awareness. 'Shiva' and 'Sakti' are the cosmic principles that underlie this teaching. In the physical context, energy flows through sex, and in a spiritual context, the energy flows toward the highest source of all existences. Through this analysis, it is expected to provide an idea that sex can be used as a medium to achieve the highest awareness.

Keywords: *samprayoga*, tantra, sex, kama, maithuna

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I. Introduction

To the date, the text of Kama Sastra has not been used yet as the main reference in the life process of the people, especially those related to *kama* (desire) and its derivatives. There is no unit of course that specifically discusses of the text. Although some students try to bring this up through scientific work, either thesis or dissertation, but the findings have not been able to provide full information about the text, either to the students or to the public community.

Some texts that have appeared such as *Vatsyayana Kama Sutra*, *Kokkaka Rati Rahasya*, *Kalyanamala Anangaranga*, *Rsi Sembina*, and others have not been the subject of scientific studies as other studies, especially in Indonesia, whereas sex and sexuality are the basic problems of everyday human life. Based on the text ever published and circulated, the text of kama literature in principle not only talk about the problem of sex itself and so far society still feel taboo to talk about it. People generally think that talking about sex is something that is not feasible (the Balinese call it something as dirty mind or *ngeresor* obscene), morally, it did not seem to fit.

The text of literature is generally a structural science about sex. It describes about the things that underlie how kama becomes something important in human life, how it always attracts and sucks human thoughts and concerns, how the right technique to practice sex, when is the right time for it, and other matters related to worldly pleasures. Even in some texts it is mentioned that sex is not merely a relationship to achieve worldly pleasure, but a meeting (intercourse) to give birth to something new that is very significant. The terms used also almost resemble the terms in the text of *Yoga* or *Tantra*. Like the Tantric texts (eg. *Vijnana Bhairava Tantra* and *Rsi Sembina*), if sex energy flows down, a new generation will be born. Human race still exists to this day because sex energy is moving down. If sex energy moves up, then spiritual awareness is born. A second born or *dvijati* occurs when the sex energy can be fully directed upward.

One of the rich kama's texts with the terms *Yoga*, what happens in the *Yoga* process which also similar to the process of intercourse or having a sex is in *Paururava Manasija Sutra* text by Pururava. This text's length is not as long as the *Kama Sutra* one from *Vatsyayana*, but the content is very complete, the terminology or terms used are also related to the terms *Yoga* and *Deity*, and has a high philosophical.

One of the most interesting terms that appears in PaururavaManasija Sutra text is 'samprayoga'. The text of Jnana Siddhanta and other Yoga texts deal with this term in depth. This term is related to the phenomena of a *sadhaka* who diligently practice Yoga which is generally accepted by society. It is said that in the stage of *samprayoga*, a *sadhaka* experiences having union with *Brahman* (God). Meanwhile, in the PaururavaManasija Sutra text stated that when a person is in copulation or coitus, this is called *samprayoga*. Of course this is very unique, because how a different situation has the same term. If it is associated with tantric texts as a spiritual science, then the *sampayoga* that exist in the stages or techniques of Yoga has a close relationship with the term *samprayoga* presented in the PaururavaManasija Sutra text.

Based on the background above, there are three fundamental provisions that make this text interesting to be studied in this study. First, because academically this text has not been used as the main study, it is considered important to study it in depth. Secondly, the literary text of kama literature is in principle as an ancient science text on sex. Along with that, it describes matters related to complex problems of kama. Third, the most important is the terminology or term used to refer to events or processes in sex more closely to the terminology of Yoga. Of course between yoga and sexual activity are predicted have proximity or even there is a possibility of a different technique to achieve the same goal.

I. Discussions

2.1 The Text of PaururavaManasija Sutra

PaururavaManasija Sutra is one of kamasastra's texts which discusses about sexual relation techniques and matters related to the process of sexual intercourse. This text is the work of Pururava, the first King of the Aila or *Somavamsha dynasties*. Rg Veda (X.95.18) (Griffith, 1896) states that he is the son of Ila. Vishnu Purana calls him an ancestor of the Pandavas and Kauravas. Mythologically, it is also said that Pururava spent 86,000 years practising the art of sexual love with beautiful dancers of Urvashi heaven. So, he is said to have qualified to teach this art of love to mankind. The Mantra Rg Veda (10.95) (Griffith, 1896) describes the dialogue between King Pururava and Urvasi, which is later recounted in the BrahmanaSatapatha.

The text of PaururavaManasija Sutra edition of DhundirajaSastri published in Kamakunjatalata (Varanasi: Chowkhamba Sanskrit Series Of fi ce, 1967), pp 1-27,

commented by Jayakrsna This confiscation contains 53 sutras that describe in detail of the techniques of sexual intercourse, sense or achievement of happiness when having sex with a certain age girl, a good time to make love and waning desire to have the sex. In his description, the technical terms that used in it more leads to spiritual terms, notably the term of Yoga.

The word 'yoga' comes literally from the Sanskrit language 'yuj' which means 'relationship,' 'union'. Yoga Sutra Patanjali I.2 (Hartranf t, 2003) states: ' *yogascitta- vrtti-nirodhah*' - yoga is the cessation of mind. Swami Vivekananda (tt:p.11 PDF) says that the indriya organ with *manah*, *buddhi* and *ahamkara* formed a compound thing called *antahkarana* (internal instrument). All these have the principle that it is the various processes of *chitta*(*mind stuff*). The thought waves that are in the *chitta* are called *vrtti*. Yoga function is to remove this thought wave so that it returns calm and pure. The mind that no longer jumps anywhere and finally makes the *atma* (human's soul) unite with the *paramatma*(God).

The texts of Bhagavad-gita (II.50) (Yogananda, 2008) Krishna states: *yogaḥkarmasukauśalam*-skill in action is yoga. Here, yoga means parallel to a work which had done well, with totality. When a person works with a focused mind, where he or she self-melts into the work, then this is Yoga. One's attention is entirely devoted to the work, so that the subjects that work and the objects that are done merge into one. When the subject and object are united, then all that remains is the process of doing it. This condition is called Yoga.

Similarly, Krishna defined Yoga as a *relief* /balance in being's lifestyle - *Samatvam yoga uchyate*(Bhagavad-gita, II. 48). When a person lives a balanced life, not excessively, according to need, then this is called Yoga. An unbalanced life according to Krishna is not called Yoga. So, for example, enduring hunger for hours, or torture yourself due to spiritual reasons is not called Yoga. Balanced in all situations, both physical and mental are Yoga.

The teachings of *Samprayoga* in principle is not far away with Yoga itself. *Sampanyoga*'s teaching is closely related to the mind. A person will be able to attain a higher awareness (Brahman/God) only when the motion or wave of his mind has ceased. When one is united in sex, as described in the text of VigyanBhairav Tantra, the wild mind will stop. When the mind is no longer wild, the spiritual door automatically opens. If the spiritual door is opened, then the Self (*atma*) who is

shackled in the body, will unite with *Paramatma* (God), just as there is room inside the room and outside the room become altogether when the door is removed.

Having sex is also an act, so that people can reach Yoga through it. As Krishna states that the skill inside sex will bring someone to union. When his attention is totally focused on the sex activity he is doing, he will experience union with his partner. As that union happened, the spiritual gate also automatically opens, and finally blends or unite with *Brahman*.

2.2 The concept of Samprayoga

According to the Sanskrit Dictionary for Spoken Sanskrit, the word *samprayoga* means 'conjunction, spell, employment, attaching, mutual proportion, contact with, application, matrimonial or sexual union with, connection, joining together, connected series or arrangement, union, fastening.' Jhon Taber (2005) said that '*samprayoga*' not only means connection but more on proper functioning which means the senses, objects of perception and cognition are fully functional so the probability of error will not occur.

As Anga (2015: 74) said that *samprayoga* consists of six types. First, *avinirbhaya samprayoga* (an indivisible relationship); Second, *misribhava samprayoga* (mixed relationship); third, *samavadhana samprayoga* (collective relations); fourth, *sahabhava samprayoga* (simultaneous relationship); fifth, *kriyanusthana samprayoga* (activity relationship); and sixth, *sampratipatti samprayoga* (side by side relationship). Of the six types of *samprayoga*, this study is more focused on *kriyanusthana samprayoga* (relationship activity), because *samprayoga* in the *Paururava Manasija Sutra* text is associated with sexual acts.

Patanjali Yoga Sutra (II.44) mentions: *swadhyaya ishtadevata samprayoga*- through the self-study (*swadhyaya*) someone is attributed to the forces underlying the universe (istha) (Bharati, tt: 32). Here, *samprayoga* means relationship or union. Through his *swadhyaya*, one will unite with the idol God who became his focus. From all these explanations, then *samprayoga* means relationship or union. In the *Paururava Manasija Sutra* text the word *samprayoga* is translated by commentator Jayakrsna Diksita as 'fusing in the bed to enjoy sex'. Pururava, the author himself called it as 'intercourse (having sex/senggama)'. Meanwhile, in general the act of

intercourse in the texts of Kama and Tantra is called *Maithuna*. *Maithuna* is a Sanskrit term used in Tantra which is translated as "sexual union" in the context of ritual. *Maithuna* is the most important act of the five *makara* and is a major part of the Tantric Basic Ritual known as *Panchamakara*, *Panchatattva*, and *Chakra Tattva*. In this context both *Samprayoga* and *Maithuna* have similar meanings.

Even so, both *maithuna* and *samprayoga* in certain situations have different meanings and even opposites. Some sects or spiritual colleges consider the *maithuna* to be purely mental and symbolic. It is connected with the *TTI nishpakriya* (purification as adults) (Kamala Devi, 1977: 19-27). *Maithuna* will be only effective when the sexual union is sacred. The couple becomes divine where the woman is *Shakti*, while her male is *Shiva*. *Maithuna* will be very worldly if there is no spiritual transformation within (Omar Garrison, 1964: 103). While the word *samprayoga* is more often defined by 'unification' in the context of yoga teachings. When a person is able to unite the individual's soul with universal's one, then the person is in *samprayoga*.

Sushma Kulshreshtha in his work "Erotics in Kalidasa III: Experiencing Bliss: *Samprayoga*" (2007) describes the study of *samprayoga* in Kalidasa's text. *Samprayoga* here is the 'art of love' which consists of 8 types, namely: 1. *Alingana* (Hug); 2. *Cumbana* (Kissing); 3. *Nakhaksata* (nail painting); 4. *Dantaxata* (intimate pinch); 5. *Samvesana* (Enjoying together); 6. *Prahanana* (slap); 7. *Sitkrta* (*Manita*) (sound Moaning or inarticulate); and 8. *Purusayita* (reverse position).

But why does the text proclaim sex as *samprayoga*? What is the relationship between sex and Yoga? When seen from the terms used, almost every pleasure generated from sexual intercourse is always associated with achievements of *sadhanas* spiritual as Brahman, Yoga, and others indicating that sex besides as a worldly activity, it has more aspects than it. The *Pururava Manasija Sutra*'s text indicates sex has dimensions that not only possess worldly pleasures. Some tantric texts suggest that sex if used as a *sadhana* will be spiritually visible, and even the symbol of cosmic unification is symbolized by the coitus relationship between men and women. In tantra, man is a representation of *purusa* (aspect of consciousness) and woman represents *pradana* (material aspect).

According to *Sāktisme*, *Śiva* is *paramatattva*, the most ultimate reality or *prakāśa*, pure consciousness. He is *Akhilānugata*, He is everywhere; *akarṭṛka*, impersonal; and *akriya*, not active. He is the *sampūrna*, the absolute; *nirapekṣa*,

without relativity and *sat*, pure existence. *Śakti* is an active, personal existence and includes all individual souls: *tvayaikayāpūritamambayatāt*. She made connection with *Śiva* as *Vimarśato prakāśa*. *Vimarśa* is defined as the vibration of spontaneity - *svābhāvikasphuraṇa* - last reality. *Vimarśa* is *śakti* and when it comes to *prakāśa*, the absolute as it is, the world of *nāma* and *rūpa* - name and form - comes into existence. In other words, when *śakti* as an impulse creates a vibration in *prakāśa*, the awareness of dormant and latent then appears to be action and creates creation. When consciousness (*Śiva*) passes through the vibration (*śakti*) as *teja*, the male seed, it takes the form of *vindu* (or *bindu*) - male points and when *Śakti* enters *Śiva*, *nāda* - sound, female's principle - manifested. When both - *nāda* and *vindu* - unite, then become *ardhanārīśvara* - *Pārvatī* and *Śivain* one unity. They, as Kālidāsa said, '*vārgath-āvivasamprktau... pārvatīparameśvarau*,' are connected, even blend into one (Pankaj, 2013:1-8).

RsiSembina's text also said that sex is *bindu*. So, this is an understanding that is almost same with the priest. The conscientious priest in the *sadhana* spiritual will know about or be the *bindu* or the *windu*. People who are able to enter *windu* mean they have been able to meet the true nature of the One (God). The word '*windu*' is translated as emptiness. Emptiness (*windu/ bindu*) does not mean the state of nothingness, but no-thingness. Not a void, but in pure, absolute, undivided consciousness. The word *bindu/ windu* means point (*drop*) or point. *Binduvisarga* means to the point (*falling of the drop*).

Bindu is represented by the crescent moon and a white drop, which is the nectar dripping down to vishuddhi chakra. It is the ultimate source out of which all things manifest and into which all things return (Satyananda in Suwantana, 2011).

Bindu is described as a crescent moon and a white dot. This point is the source and place of the return of all that exists. The location of *bindu* in Hindu tradition is right on the back of the head. A Hindu Brahmin usually leaves a long hair sprout there which is called *Sikha*. *Sikha* means flame (*the flame of fire*). The flame here means the flame of *vasana* or hidden *karma* from the past life.

Quality sex is sex that applies the teachings about *bindu* as explained above. Without an understanding of this, sex activity is done only to the satisfaction of ordinary passions without any benefit. So spirituality plays an important role here

in sexual intercourse. Sexual intercourse sometimes seems like a double-faced person. There is having sex because of the arousal of passionate flush. Such sex relations do not bring much benefit and can even cause inward mental health. There is sex based on spiritual guidance. Such sex will give good offspring, body health, and spiritual satisfaction (Suwantana,2011).

II. Conclusions

The teachings of *Samprayoga* on the *PaururavaManasja Sutra* text are not only in the context of having sex physically only. Having sex is paralel with Yoga. The use of the term *samprayoga* in a coitus is an indication about sex. Likewise *tantra* teachings emphasize that sex is a journey in spiritual achievement. Sex in a physical context will give birth generations who are entirely similar to their predecessors. A human who just born to the world. This is the creature by the universe which is desire to be occurred in such way. The Earth has determined that a series of energies must give birth to a new generation in order to sustain the life.

Tantra said that the same sex if used as a means of meditation will give birth to creation as well, but not the creation of new creatures that seem different, but the ourselves that are born. Hinduism has a *dwijati* concept, which means a second birth. If a person is able to achieve something as the sex transcendence stated, it is the union between *purusa* and *prakrti*, then himself will be born. This is the birth which expected by the relationship, or *samprayoga* in the *sadhanas* spiritual. Sex can be a symbol so that every *sadhanam* must lead to cosmic unity. When this relationship occurs, they are between the oneself and the cosmic itself, so the orgasm of the universe can be experienced. The text of Yoga called it as *Samadhi*. Even, in the text of *PaururavaManasija* mentioned that there is an achievement on the pleasure of being in a spiritual planet (*Brahman*).

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