

Samkhya Yoga Education in Bhagavadgita

Ida Ayu Komang Arniati^a, ^aProgram Pascasarjana Prodi Ilmu Agama dan Kebudayaan, Universitas Hindu Indonesia, Denpasar, Indonesia, Email: idaayuarniati@gmail.com

This paper discusses "Samkhya yoga education in the Bhagavadgita". Data collection is done through a literature study, then analysed by hermeneutics and presented in descriptive, qualitative, and interpretative forms. The study results show: First, Samkhya yoga in the Bhagavadgita contains teachings so that humans know who they and other living creatures are. If humans realise their existence comes from God, there will be feelings of affection for all beings. That love will bring people to an experience of the real truth. Secondly, Samkhya yoga education in the Bhagavadgita, includes: (a) The value of truth (Tattwa), trying to get closer to God and practicing the nature of God's truth; (b) The value of moral education and spiritual awareness that begins to develop or evolve and then practicing spiritual discipline on a regular basis so that it evolves continuously to achieve full spiritual conversion; (c) The value of religious education, the value of divinity, high and absolute spirituality, is rooted in a human belief in his Lord, namely: (1) Believing in atman, the basic reality of the inner spirit of a human or soul as a personal ego; (2) Belief in the law of karma phala, the cause and effect of human actions; (3) Belief in the existence of Samsara (Punarbhawa), repeated human births; and (4) Belief in the existence of moksa, freedom from the cycle of birth and death. The development of Samkhya yoga to form a dignified personality needs to be developed.

Keywords: *Education, Samkhya Yoga, Bhagavadgita.*

Introduction

The source of the teachings of Hinduism is the Vedic scriptures and is the holy word or revelation of God received by the Rsi. The Vedas as a holy book of Hinduism are used as a guide in daily life in relation to actions and behaviour for Hindus. The Vedic scriptures were revealed by God to provide guidance to humanity so that they can live well and truly. The Vedas inspire all the teachings of Hinduism even though the form varies in various places.



The Vedas are eternal spiritual truths embodied in Divine knowledge. Vedas are classified into two, namely Veda Sruti and Smerti. Sruti means what is heard, a direct experience is when the Rsi hear the eternal truths of religion and record it for the sake of the next generation and this recording forms the Vedas. Smerti means what is remembered and collected from experience by the Rsi. The famous Sruti book is Upanisads while Smerti is Itihasa namely Ramayana and Mahabharata.

The book of Bhagavadgita is contained in the book Itihasa, one of which is in the Mahabharata as outlined in the Bhagavadgita, containing the essence of what was raised in the Upanisad book. Upanisad is meant is his cows, Krishna is the shepherd, and Arjuna is a calf while Bhagavadgita is a universal teaching. The Bhagavadgita teachings contain the value of goodness in the sense of what can be done (*Vidhi*) and what should not be done (*Nisheda*). This book contains instructions on how to behave properly during life, such as the book of Bhagavadgita Chapter XVI, verse 23 below:

*Yah sastravidhim utsrjya
Vartate kamakaratah
Ma sa siddhim avapnoti
Na sukham na param gatim*

Meaning:

"But he does not respect the teachings of the literary scriptures
And act on the mere desire of desire
Not reached perfection,
Happiness and the highest goal "[1], [2].

The meaning of the Bhagavadgita sloka above as a living creature, acting during life and returning to the essence and literary instructions, the Vedic scriptures, the purpose to be studied, practiced and continue to be spoken or chanted every day. Likewise, the Bhagavadgita which has one of the values of Samkhya education yoga especially Chapter II, which has basic values or teachings to understand the entire contents of the Bhagavadgita [3], [4].

Bhagavadgita about Samkhya yoga contained in Bhagavadgita, Chapter II contains the teachings of yoga and Samkhya and is where Arjuna surrenders himself as a disciple of Sri Krishna. Sri Krishna explains the main difference between the physical and spiritual body, and encourages Arjuna so as not to sink into sadness and despair. Therefore, the help Sri Krishna provides is first and foremost about identity [5], [6]. The role of a teacher is in instilling the values of religious education of his students (Karmini et al., 2019) (Karmini et al., 2020)

(Karmini, 2020), namely to Arjuna. Sri Krishna as a teacher teaches, guides, directs, trains, and assesses the behaviour of Arjuna in every step to achieve Samkhya yoga.

Samkhya yoga basically teaches happiness and harmony between life and mind (atman). Therefore, Samkhya yoga is also practiced as a vehicle for health therapy. There are two views that discuss the concept of yoga practice for health therapy. The view of classical yoga focuses on activities that develop insight to understand the truth about human beings while the view of hatha yoga focuses on activities that develop physical and psychological health. To get maximum results physically, psychologically and spiritually, people who do yoga are encouraged to practice with these two concepts. The practice of yoga, including Samkhya yoga, has developed into a comprehensive and comprehensive health system. The practice of yoga becomes a vehicle to unite the body, mind-feeling and spiritual aspects of humans in harmony [10], [11].

Yoga becomes a human tool in creating a harmonious life. Hylchuk et.al and Krūmiņa-Koņkova [12], [13] stated that everyone has their own ways to improve the quality of life. One way to achieve the quality of life is to practice yoga, an easy and inexpensive exercise to obtain physical health and happiness [14], [15]. The practice of yoga is really needed by modern people whose lives are competitive and full of challenges. A competitive and challenging life in modern life makes it difficult to enjoy life because the mind is focused on meeting the target and is easily stressed because the focus on life becomes human doing. The practice of yoga can train humans to become human beings, which they can realise themselves, to enjoy life to the fullest and to be happy and prosperous [16], [17].

Understanding, appreciation and practice of yoga can be used as a practical medium to optimise physical-spiritual health. Theoretically, yoga also becomes a vehicle in deepening philosophical understanding and religious teachings as taught in Samkhya yoga. The teachings of Samkhya yoga in the Bhagavadgita are used by Sri Krishna to awaken Arjuna from his doubts in dealing with disappointment in life.

The issues raised in the publication of this scientific work are (1) What are the teachings of Samkhya yoga in Bhagavadgita? and (2) What education is contained in Samkhya yoga in the book of Bhagavadgita?

Method

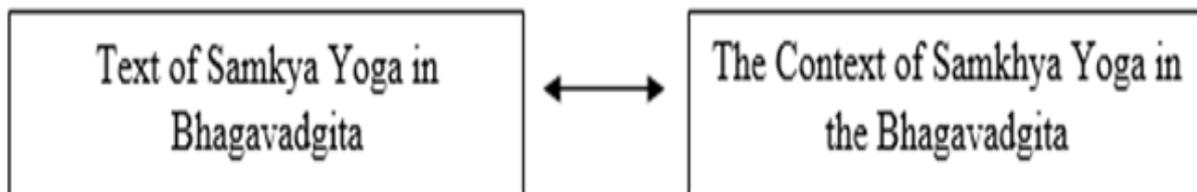
Raina and Singh [18], Hart [19] and Statler et.al [20] explained about the understanding of yoga, the purpose of yoga, mind in the yoga system, virtual macaque and tri sarira, yoga ethics, yoga ashtanga, kundalini, mantras and hymns yoga. This book also discusses that "thoughts are the main cause of suffering or happiness. Only people who can control or make good use of,

neatly and correctly, can live life peacefully". It was on this basis that Maharsi Patanjali formulated the Yoga Darsana 'teaching of yoga' which was formulated in the form of the sutra. The essence of his teachings: Yogas Citta werti nirodhah, meaning yoga is controlling the movements of the mind.

Some of the research results and of the publications above generally discuss the Bhagavadgita, but have not been found specifically to discuss Samkhya yoga in Bhagavadgita. Samkhya yoga talks about the teachings of yoga and Samkhyadan about Arjuna giving himself up as a disciple to Sri Krishna. Samkhya yoga also discusses the eternal spirit and explains the process of moving the soul towards the nature of devotion to God.

The type of research in this publication is descriptive-documentative, meaning that the unit of analysis is in the form of documents, in this case, Samkhya yoga in Bhagavadgita, and the data is descriptive in the form of written words. Data is collected by doing library research by reading Bhagavadgita and other literature and commenting on the Bhagavadgita. Data related to the topic of the problem is then recorded through the card system, namely the quote card, summary card and comment card. After the data is collected, it is then analysed and presented in descriptive, qualitative and interpretative form using hermeneutic analysis which is a tool to trace or uncover the meaning in the text, discourse and interpretation of Samkhya yoga in the Bhagavadgita. Detailed analysis of the text and context and can be visualised in the form of Figure 1.

Figure 1. Text and context of Samkhya Yoga in Bhagavadgita



Results and Discussion

The Teachings of Samkhya Yoga in the Bhagavadgita

The teachings of Samkhya yoga in the Bhagavadgita are divided into two, namely: Samkhya philosophy and the second regarding yoga. As for the Samkhya philosophy that matter or principle and atman or purusa, exist together. Creation and evolution occur when pre-order is in a relationship with purusa. The self contains a combination of caitanya and antah karana, the evolutionary system according to science, but they still do not believe in God. While the philosophy of Yoga God is recognised because he is purusa or cetana yoga is divine (astika). Yoga basically is a discipline of self-control that comes from the mind. Patanjali describes yoga as 'citta vrtti nirodha'. Purification of mind and body is the core required by a Yogi to meditate

to get closer to God. To do this, a teacher is needed to practice it (Nurtanto et al., 2020; Rasmitadila et al., 2020). God is the supreme being, superior and perfect fully accepted in the philosophy of yoga [18], [21].

Samkhya yoga in his Bhagavadgitainya about Sri Krishna began his teaching by explaining the difference between the physical body and the eternal spirit and explaining the process of transferring the spirit (atman) which has the nature of devotion to God. The existence of the spirit (atman) can be explained as follows.

Atman Teachings in Samkhya Yoga

The word atman comes from the word 'an', meaning 'to breathe'. When connected with living things it means "the breath" of life or encompassing life, spirit, the self, and the core being of the person. According to Sankara Atman, the root word of 'at' means to get food or enjoy everything. Meaning that the atman still remains in man unless he disappears. Thus, atman is the principle of human life, a spirit that permeates or encompasses its existence, breath (prana), intelligence (prajna), and how to overcome it. Some sloka quotes containing atman, namely, Bhagavadgita II sloka, 23, 24, and 25 are explained in Table 1.

Table 1: Sloka's quote in Bhagavadgita about Atman

Sloka	Meaning
<i>Nai'nam chdanti sastrani Nai'nam dahati pavakah Na cai nam kledayanty apo Na sosayati marutah</i>	<i>Weapons cannot cut souls Fire cannot burn it Water does not wet it Angina can't dry it</i>
<i>Acchedyo yam adahyo yam Akledyo 'sosya eva ca Nityah sarvagatah sthanur Acalo' yam sanatanah</i>	<i>It cannot be cut, it cannot be burned, it cannot be wet or dried, it is eternal, is everywhere, does not change and move, it is always the same.</i>
<i>Avyato'yam acinto'yam Avikaryo'yam ucyate Tasmad evam viditvai'nam Na'nusocitum arhasi</i>	<i>It is said to be unmanifest, unthinkable, unchanging. Therefore knowing that this is so, you should not be sad.</i>

Source: Brodbeck and Gandhi [1], [2]

Bhagavadgitasloka 23, 24, and 25 are representations where Hinduism teaches humans and nature to be systematic and holistic, that is interdependence, one in all, all in one, meaning that Hinduism sees parallelism between the human body, other living things, and the universe. In the human body and other creatures there is a universal soul, namely Brahman who transcends the spirit of the individual called atman or the spirit of the universe called the Soul of the

Universe [2], [22]. Starting from this idea a speech arises; deho devalaya proktho, jeevo deva sanathana, meaning, the body is the temple and the abode of God, the manifestation of God is everywhere, and the saying applies: easwara sarwa bhutanam, meaning that God is the inhabitant of all beings [23], [24].

Humans and nature are formed by pancamahbhuta, namely earth, water, fire, air, and ether, or body (bhuanaalit / microcosmos) and the universe (great bhuana / macrocosmos) is essentially the same or the main components are empty space (sunya, akasa). Spiritually the human self is actually not a body and nature is not an inanimate object, meaning that the self and nature are Brahmans who are bodily (empty). Atman is not affected by the changes that are experienced or experienced by the mind, life, and body, or body. The physical body can change from birth, death, it can come and go. This means that Atman cannot be an object, subject, an action or a job.

Moral Teachings and Goodness in Samkhya Yoga

The moral of the Latin is 'mos' which means 'custom, custom'. In English and many other languages including the Indonesian language, 'moral' comes from, the word 'mores' and means the values of right and wrong held by a group or society. Morally, etymologically means overall rules of decency or habits that apply to certain groups. So, morals are good and bad or right and wrong behaviour in a group. The Upanisad books emphasise the importance of moral character in the pursuit of spiritual knowledge because spiritual is not merely scholarly but its existence and growth. Moreover, those is growth, development, and realisation, and arises in the human mind, as in Prasna Upanisad Chapter I, verse 16: Na yesu jihnam anrtam na ceti virtual, there is no falsehood, honesty and no fraud, meaning moral manifestations in accordance with the rules of principles right and good principles and praiseworthy [25], [26]. The moral is also in the form of loyalty and obedience as mentioned in Bhagavadgita Chapter II, sloka38, 40, 48.54, 69 in the following Table 2.

Table 2: Sloka's quotes in Bhagavadgita about morals

Sloka	Meaning
<i>Ne'ha bhikramanaso'sti Pratyavayo na vidyante Svalpan apy asya dharmasya Trayate mahato bhayat</i>	There are no failures, and no obstacle, even a small part of dharma, can save you from fear.
<i>Vyavasayatmika buddhir Eka'ha kurunandana Bahusakha hy anantas'ca Buddhayo vyavasayinam</i>	There is only a single decision But think of people who are hesitant Has many branches and no end

<i>Yogasthah kuru karmani Sangam tyaktva dhanamjaya Siddhasiddhyoh samo bhutva Samatvam yoga ucyate</i>	Focus your mind on yoga, do your work, free the bonds of the same mind in success and failure Balance in mind is called yoga
<i>sthitaprajnasya ka bhasa Samadhisthanyankesava Sthitadhih kim prabhaseta Kim asita vrajeta kim</i>	The characteristics of a person who attains high wisdom and calm are united in meditation, He who has high wisdom speaks, sits, and walks.
<i>Ya nisa sarvabhutanam Tasyam jagarti samyam Yasyam jagrati bhutani Sa nisa pasyato muneh</i>	What is dark for all beings is time to be conscious, light for wise people, and conscious time for all beings is dark for wise people

Source: Brodbeck and Gandhi [1], [2]

The meaning of Chapter II, sloka 38 and 40 in the Bhagavadgita, is the will of God in realising various desires of living creatures that have three natural attributes, namely; sattwam (goodness), rajah (lust) and touch (ignorance). Living things act differently when interacting with these three modes of nature. The nature of goodness is more sacred than the other two qualities and all living things, whether human, animal, bird, plant, etc., are influenced by various natural properties on different levels because they do not hesitate to carry it out according to the truth. If you follow the Samkhya philosophy, you are dedicated to gunasattvas which need to be controlled because they are related to virtue or dharma.

Furthermore, the meaning of sloka 48 in the Bhagavadgita means, as living creatures, humans must work regardless of the outcome. These means do a good job or with discipline later there will be sincere giving sincere, that is moksa or happiness both in this world and the hereafter. Likewise, the sloka 54 of the Bhagavadgita man who conducts his life will be calm, confident and he will understand the thoughts of others because in him he has the awareness and balance of the soul facing joy and sorrow. Sloka 69 in the Bhagavadgita means that people who have eternal truths are dark, while on the other hand people who meditate on soul consciousness have been manifested in their actions namely happiness and distress without distinction because it will be easily traversed. So based on the description in front of people who have succeeded in getting rid of passions or desires not in accordance with abilities, the human being is free from attachment and happiness.

Education in Samkhya Yoga

The word education comes from English Education, where the Latin language is Eductum. With the meaning of the word "E", a process of development from the inside out then the word

'duco' with the meaning that is developing. So education is a process of will and self-expertise that continues to develop continuously individually. Referring to the words values and education to educational values is a value that is believed to be true and encourages people to act positively in their own lives or in society. Education is an 'essential human characteristic', meaning that humans are called animal education, which are creatures that must be educated and appointed to educate, thus, that changes occur in every human identity [27]–[29]. Besides that, education is an embodiment of perfection and needs to be believed as the truth of the Bhagavadgita book, namely spiritual education, education that instills balance, tolerance, controls the senses, is devoted to God, and dedicated to self-realisation [30], [31]. Likewise, the Samkhya yoga education in the Bhagadgita is a spiritual education that is associated with spiritual values, values related to everything that is useful for human spirituality. The value of spiritual education that is meaningful in Samkhya yoga is namely: the value of truth (tattwa), moral values, and religious values.

The Value of Truth (Tattwa)

The value of truth comes from the elements of human reason (reason, mind, creation). Man seeks truth within himself and outside himself. If truth is sought outside himself, then he will find religi. When searching for truth in itself it meets empiricism or experience, rationality (reason), heuritis (mind), and intuition (soul). These five truths can be classified into three, namely; (a) the first group, empirical truth and rationality; (b) the second group, heuristic truth and intuitive truth which are classified as spiritual truths and (c) the third group is religiosity [32], [33].

The truth of Samkhya yoga (Chapter II) in the Bhagadgita, includes the value of truth because it explains the basic truths that are about the spirit and soul that inhabit each creature. Because of this ignorance that causes a person to often equate themselves with a body that causes attachment.

Spirit from one body to another is a process to achieve freedom called moksa (happiness). As conveyed by Sri Krishna to Arjuna, humans go through their lives from childhood, young to old and dead and different things experienced by atman are never old, as mentioned in Chapter II sloka 38. Understanding the truth of human behaviour or actions without motives that expect compensation for work. This sorrow and happiness, profit and loss, victory and defeat is Samkhya, as mentioned in Chapter II sloka 40. If the Samkhya teachings have been given and practiced, yoga will free one from the bonds of work and try because it will save yourself from the fear of selfless work (buddhi), it will be superior and one will work selflessly (karma). People who embody Buddhism clearly do good deeds.

The true value of Samkhya yoga in the Bhagadgita is soul, Brahman, Almighty God, meaning trying to find and reach Brahman, and merging with Brahman. So the value of Samkhya yoga in the Bhagadgita's truth is trying to get closer and practice the essence of eternal truth, namely Brahman, meaning that people in their lives don't expecting rewards for work activities and have peace of heart.

Moral Values

Moral values are teachings about good and bad that guide human life in general. In other words, moral values are a system of valuation that is based on the will of human beings. Morals are teachings about good and bad things related to human behaviour. This means that people who obey the rules, rules, norms that apply in society are called moral values. Morals can be in the form of loyalty and obedience to the values and norms that exist in society, the state and the nation.

In Prasna Upanisad, Chapter I, sloka 16 states: na yesu jihnam amertam na maya ceti, meaning that the behaviour is not made up or what it is. Likewise, in the teachings of yoga in Samkhya yoga in the Bhagadgita, Arjuna realises his identity and obligations (sloka 40), meaning that people who have attained atman awareness will be seen from their actions. noble characters like Arjuna. In Samkhya yoga, the importance of wisdom as an embodiment of identity and implications for fellow humans is emphasised. The core teachings are non-attachment to all forms of worldly luxury through self-control in the form of lusts, desires and so on.

Samkhya yoga in the Bhagadgita is more focused on the actions or karma of yoga, specifically on moral values, such as sloka 54, to achieve self-control, because the mind is turned on by the atman (spirit) as the centre of consciousness. The mind is the king of the sense organs (five senses) which is visible from human speech and actions. But to achieve it is not easy because the body (prakerti) is loaded with and uses the three (tri) properties sattva (virtue qualities), rajas (nature of delusion), and tamas (nature of ignorance). But humans always have the opportunity to have the attributes of maturity (daivi sampad) and reflection of sattva, for example to be honest, nonviolent, true, without anger, calm without painful speech, kind, not greedy, gentle and humble. The nature of rajas, identified with a greedy life for wealth and power, works hard to enjoy material pleasures and to do whatever is important, the wish of egoism is fulfilled. Tamas, the nature of ignorance thus, is that it does not distinguish between right and wrong so that it behaves strongly. Tamas is lazy, careless, unhappy with science and lacking in spirituality or in Vedic Science called awareness [34], [35]. As a result, humans have the talent to develop awareness to an unlimited extent to realise the knowledge of absolute truth. This means that spiritual awareness that begins to develop or evolve then practices spiritual discipline on a regular basis so that it evolves continuously, so that it reaches full spiritual realisation.

Religious Value

Religious value is a divine, high and absolute spiritual value, rooted in the beliefs and beliefs of humans in their Lord. In it is taught true and false values. The religious value in Samkhya yoga in the book of Bhagavadgita concerns the values of beliefs and beliefs about atman, karma phala, samsara and moksa.

Sraddha about the Existence of Atman

The word atman from the word 'an' means 'to breathe', which is the breath of life, including the life of the spirit, the self, and the existence of a personal self. Atman is the principle of human life, a spirit that permeates or encompasses its existence, breath (prana), spasinness (prajna), and that overcomes it (Gandhi, 2010). The atmosphere in Rg Veda X.16 line 4 mentions the unborn part (ajo bhagah), which is an eternal element in humans and should not be confused with the body, life, mind and intelligence, all of which are not 'the Self' (atman), only external disclosure, as found in Chapter II sloka 17; avatar tu tad viddhi yena sarvam idam tatam, vinasam avyayasyasya na kascit kartum arhati, meaning that the devotee cannot be destroyed about his eternal existence, no one can destroy it. The meaning of Chapter II sloka 17 is that the atman cannot be destroyed from all beings because atman is the basic reality of the inner spirit of man or atman is the super reality of the soul as a personal ego.

Sraddha Concerning the law of Karma Phala

The word karma from Sanskrit is the root word "kri", meaning to do, work and all work activities are karma. Sloka Samkhya yoga related to the law of karma phala is contained in Chapter II of sloka 40 which is "there is only a single decision, but think of people who are hesitant, have many branches and there is no end", meaning that all actions must produce results because all activities are karma.

The law of karma phala is a law of cause and effect originating from human beings themselves, from the very beginning of their existence, meaning the effects arising from causes will act as new causes and later will cause other effects, thus continuing until someone realises their existence in the world this is temporary.

Sraddha about the Existence of Samsara (Punarbhawa)

Samsara is a temporary existence in this world, where cycles of birth and death repeatedly occur from the law of cause and effect. As Samkhya yoga mentions in the Bhagavadgita sloka 69: what is dark for all beings is time to be aware, light to wise people, and time to be aware of all beings is dark to wise people, meaning that as long as humans remain in bodily awareness

the cycle of birth goes towards subsequent or repeated births. However, if the dark clouds disappear, the birth process will stop and the atman consciousness which dominates all of its existence.

Sraddha about the Existence of Moksa

Moksa or mukti is the ultimate goal of the virtual life of death (mrtyu-loka). Moksa is freedom from the cycle of birth and death. According to Sarasasmuccaya moksa or spiritual happiness, it is best utilised for dharma purposes because it has the characteristics of mediation and enjoyment filled with suffering and tends towards attachment. Control of the citta is the jivan mukti, the goal of achieving eternal happiness, through the release of the intermediaries of sadness achieved through human efforts to destroy the impressions left behind (vasana).

Conclusions

The Samkhya yoga teachings in the Bhagavadgita contain teachings so that humans know who they and other living creatures are. When humans realise their existence comes from God, there will be feelings of affection for all beings. That feeling of love will bring a human being to an experience of true truth. One will be able to attain moksa if he has understood and lived and carried out the teachings of Samkhya yoga in daily life. The values of Samkhya yoga education in the Bhagavadgita are namely: (a) The value of truth (Tattwa), trying to draw closer to God and practice the nature of eternal truth, because humans in their lives do not expect rewards for work activities and have peace of heart; (b) The value of moral education, humans have the talent to develop awareness to an unlimited extent to realise the knowledge of absolute truth. This means that spiritual awareness that begins to develop or evolve then practices spiritual discipline on a regular basis so that it continues to evolve continuously, so that it reaches full spiritual realisation; (c) The value of religious education, the value of divinity, high and absolute spirituality, is based on the beliefs of humans in their Lord, namely: (1) Belief in the existence of Atman, the basic reality of the inner spirit of man or atman is the super reality of the soul as a personal ego; (2) Belief in the existence of the law of karma phala, cause and effect originating from humans themselves, from the very beginning of its existence, meaning the effects arising from causes will act as new causes and later will cause other effects, continuing until someone is aware of its temporary existence in this world; (3) Belief in the existence of Samsara (Punarbhawa), as long as humans remain in bodily awareness the cycle of birth goes to the next birth and will be repeated; and (4) Belief in the existence of moksa, freedom from the cycle of birth and death. In Samkhya yoga, it is taught that humans need to control themselves as taught in the Tri Rich Parisudha. It is taught that humans should not hurt their fellow humans and other creatures both in mind, words and actions because all beings are one. To hurt other beings is to hurt themselves, like the phrase "Tat Twam Asi", I am you and you are me.

REFERENCES

- Alexander, V. K. (2005). Applications of Maharishi Vedic science to developmental psychology. *Journal of Social Behavior and Personality*, 17(1), 9-18.
- Angayarkanni, Dr. R. (2019). The linkage between spiritual intelligence and emotional intelligence in rendering better work performance amongst teachers. *International Journal of Advanced Science and Technology*, 28(19), 443–450.
- Balasubramaniam, M., Telles, S., & Doraiswamy, P. M. (2013). Yoga on our minds: A systematic review of yoga for neuropsychiatric disorders. *Frontiers in Psychiatry*, 3, 117.
- Brodbeck, S. (2004). Calling kṛṣṇa's bluff: non-attached action in the "bhagavadgītā". *Journal of Indian Philosophy*, 32(1), 81–103.
- Cabral, P., Meyer, H. B., & Ames, D. (2011). Effectiveness of yoga therapy as a complementary treatment for major psychiatric disorders: A meta-analysis. *The Primary Care Companion to CNS Disorders*, 13(4). 104-108.
- Evans, S., Tsao, J. C., Sternlieb, B., & Zeltzer, L. K. (2009). Using the biopsychosocial model to understand the health benefits of yoga. *Journal of Complementary and Integrative Medicine*, 6(1). 115-119.
- Gandhi, M. (2010). *The bhagavad gita according to Gandhi*. North Atlantic Books.
- Hart, J. (2008). An overview of clinical applications of therapeutic yoga. *Alternative & Complementary Therapies*, 14(1), 29–32.
- Helberg, N., Heyes, C. J., & Rohel, J. (2009). Thinking through the body: Yoga, philosophy, and physical education. *Teaching Philosophy*, 32(3), 263–284.
- Hylchuk, Y., Andreichuk, O., Pantik, V., & Tsymbaliuk, S. (2017). Physical and mental health components condition in the life quality of students who regularly practice kickboxing and yoga. *Physical Activity Review*, 5, 37–43.
- Kano, K. (2011). Sātmaka, Nairātmya, and A-Nairātmya: Dharmakīrti's Counter-Argument Against the Proof of Ātman. *Journal of Indian Philosophy*, 39(4–5), 391–410.
- Karmini, N. W. (2020). Ecotourism management based on local wisdom in tenganan village, Karangasem Bali. *Talent Development and Excellence*, 12(1S), 295–310.

- Karmini, N. W., Ruastiti, N. M., & Pradana, G. Y. K. (2019). Tumpek Uduh Ceremony as an education medium in the preservation of natural environment in Bali: A case study in Canggu Village, Kuta Utara District, Badung Regency, Bali, Indonesia. *Asia Life Sciences*, 28(1), 115–139.
- Karmini, N. W., Suda, I. K., Agung, A. G., & Suasti, G. A. (2020). Academic system digitalization of ‘campus independence’ in universitas Hindu Indonesia denpasar in creating entrepreneurs based on local wisdom. *Talent Development and Excellence*, 12(1), 224–240.
- Krūmiņa-Konņkova, S. (2014). A Glimpse Into the History of Yoga Movement in Latvia. *Religiski-Filozofiski Raksti*, 17(1), 153–188.
- Lincoln, B. (2006). How to read a religious text: Reflections on some passages of the Chāndogya Upanisad. *History of Religions*, 46(2), 127–139.
- Lindquist, S. E. (2008). Gender at Janaka’s Court: Women in the Bṛhadāraṇyaka Upaniṣad Reconsidered. *Journal of Indian Philosophy*, 36(3), 405–426.
- Lowe, S. (2011). Transcendental Meditation, Vedic Science and Science. *Nova Religio: The Journal of Alternative and Emergent Religions*, 14(4), 54–76.
- McLain, K. (2019). Living the Bhagavad Gita at Gandhi’s Ashrams. *Religions*, 10(11), 619.
- Mohzana, M., & Fahrurrozi, H. H. (2020). A Management Model for Character Education in Higher Education. *Journal of Talent Development and Excellence*, 12(3s), 1596–1601.
- Mulla, Z. R., & Krishnan, V. R. (2008). Karma-Yoga, the Indian work ideal, and its relationship with empathy. *Psychology and Developing Societies*, 20(1), 27–49.
- Natarajan, D. (2015). Yoga: From cardiovascular benefit to the gates of God. *Indian Heart Journal*, 67(1), 83-85
- Nurtanto, M., Arifin, Z., Sofyan, H., Warju, W., & Nurhaji, S. (2020). Development of Model for Professional Competency Assessment (PCA) in Vocational Education: Study of the Engine Tune-Up Injection System Assessment Scheme. *Journal of Technical Education and Training*, 12(2), 34–45.
<https://publisher.uthm.edu.my/ojs/index.php/JTET/article/view/5152>
- Pandurangi, A. K., Shenoy, S., & Keshavan, M. S. (2014). Psychotherapy in the Bhagavad Gita, the Hindu scriptural text. *American Journal of Psychiatry*, 171(8), 827–828.



- Patil, U. (2018). The Bhagavadgita: A Biography. *Journal of the American Oriental Society*, 138(1), 164–165.
- Raina, M., & Singh, K. (2018). The Ashtanga Yoga Hindi Scale: An Assessment Tool Based on Eastern Philosophy of Yoga. *Journal of Religion and Health*, 57(1), 12–25.
- Rasmitadila, R., Aliyyah, R. R., Rachmadtullah, R., Samsudin, A., Syaodih, E., Nurtanto, M., & Tambunan, A. R. S. (2020). The Perceptions of Primary School Teachers of Online Learning during the COVID-19 Pandemic Period: A Case Study in Indonesia. *Journal of Ethnic and Cultural Studies*, 7(2), 90-92. <https://doi.org/10.29333/ejecs/388>
- Rita Aryani, I. (2020). Model of Learning Management: Improving the Quality of Education. *Journal of Talent Development and Excellence*, 17, 226–233.
- Ross, A., Friedmann, E., Bevans, M., & Thomas, S. (2013). National survey of yoga practitioners: Mental and physical health benefits. *Complementary Therapies in Medicine*, 21(4), 313–323.
- Sengupta, P. (2012). Health impacts of yoga and pranayama: A state-of-the-art review. *International Journal of Preventive Medicine*, 3(7), 444-445.
- Statler, T. A., Wheeler, A., & Siegel, S. R. (2007). The Effects of Yoga Practice on Psychological Well-Being: 2426Board# 105 June 1 3: 30 PM– 5: 00 PM. *Medicine & Science in Sports & Exercise*, 39(5), S451.
- Stroud, S. R. (2009). Orientational Meliorism, Pragmatist Aesthetics, and the " Bhagavad Gita". *The Journal of Aesthetic Education*, 43(1), 1–17.
- Sudiyono, L., & Karmini, N. W. (2020). Character Education through Social Guidance for Students. *Journal of Talent Development and Excellence*, 15, 284–294.
- Sukanta, I. D. M. S. (2020). The divinity philosophy of vaiṣṇava and its interpretation by the warga bhujangga waisnawa in bali. *International Journal of Advanced Science and Technology*, 29(3s), 374–381.
- Tara Prasad Padhy, Dr. L. P. P. (2020). Quality Work-Life Modelling With Ethical Spiritual Leadership at The Workplace: A Study On Southco Utility. *International Journal of Advanced Science and Technology*, 29(9s), 5212–5222.
- Williams, K. A., Petronis, J., Smith, D., Goodrich, D., Wu, J., Ravi, N., Doyle Jr, E. J., Juckett, R. G., Kolar, M. M., & Gross, R. (2005). Effect of Iyengar yoga therapy for chronic low back pain. *Pain*, 115(1–2), 107–117.



Xajieva Iroda, A. F. (2020). The importance of spiritual values in the upbringing of the harmoniously developed person in teaching and learning process. *International Journal of Advanced Science and Technology*, 29(05), 1496–1499.