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"MAWAS DIRI"

(Self-Examination)

A dialogical encounter of the self-examination
of Ki Ageng Suryomentaram in the perspective
of the Javanese religious life with the Ignat-
tian examination of conscience

Dissertatio ad Lauream
in Facultate Theologiae apud Institutum Spiritualitatis

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ROMA 1980

For the first generation
of the christian Javanese,
especially my father and mother

"Marma den taberi kulup,
Angulah lantiping ati,
Rina wengi den anedya,
Pandak-panduking pambudi,
mBengkas kaardaning driya,
Supadya dadya utami,"

(Wedhatama no. 84)

"Therefore, dear son, be continuous,
to exercise the intuition of heart,
day and night be prompt,
with all your efforts,
to conquer the passion of the heart,
in order to be a man of peace,"

(Wedhatama no. 84)

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ABBREVIATIONS

A S B S	: Arsip Sarjana Budi Santosa
B R I S R	: Bawa Raos Ing Salebeting Raos
D S A M	: Dictionnaire de Spiritualité, Ascetique et Mystique
C D R	: Ceritera Dewaruci
K A S	: Ki Ageng Suryomentaram
K D R	: Kitab Dewaruci
K S	: Kunci Swarga
S D M S	: Salat Daim Mulat Salira
S D R	: Serat Dewaruci
S J	: Sasangka Jati
Sp. Ex.	: Spiritual Exercises of St. Ignatius of Loyola
U K K	: Ulasan Kang Kelana
W T	: Wedhatama

GENERAL INTRODUCTION

One often refers to or describes the examination of conscience, placed among other methods of spiritual activity, as an ascetic practice or exercise, which is individual, methodical, highly controlled, and permits a man to know himself, to become conscious of his faults and to establish his responsibility, to dispose himself with sincere contrition for God's forgiveness, to organize his life with prudence in view of moral and spiritual progress. However, Antoine Delchard informs us that the basic idea is deeper and broader than that. For him it is not merely an exercise to root out sin from the soul and purify the heart and mind, but also an effort to cooperate with the divine action, to live a life in full conformity with the will of God¹.

In the context of present-day Javanese religious experience, Dr. S. De Jong observes that one of the dominant spiritual attitudes of the Javanese is that one should be a man of freedom, with mastery over the world and life, and for

1 Cf. Delchard, Antoine, Examen de Conscience, Conclusion Spirituelle, DSAM IV, Beauchesne Paris, 1961, pp. 1831-1832.

that purpose must cultivate the spirit of detachment by interiorizing the will of God, for which one has to exercise 'Mawas Diri' - the self-examination.²

To examine one's self means to experience the deepest truth of life. It consists in an active operation, intended to interiorize the deepest reality of life. It is a tool, or way to experience the true life. And the true life is called "Urip Luhur" - Religious life, in which man should mirror the divine life by doing God's will.

The Javanese sense that God is actually dwelling in their heart, and in the whole of creation, as a dynamic and creative force sustaining their life. In their heart and in the whole of creation, God reveals and manifests His will and life in relation to their own. "Urip Luhur" is the deepest life, to be developed through interiorization by making a self-examination. "Mawas Diri" - the self-examination - is a spiritual effort to live in the dynamic presence of God by overcoming inordinate affections and passions, egoism and self-love.³

2 De Jong, Dr. S., Salah satu sikap hidup orang Jawa, Kanisius, Yogyakarta, 1976, pp. 53.65-68.

3 See Seno Sastroamidjojo, Dr., Arjuno Wiwoho, Kinta, Jakarta, 1963, esp. pp. 12.14-15. 19-20. 37. 45-51. 70-72, and Ceritera Dewaruci, (dengan arti filsafatnya), Kinta, Jakarta, 1962, esp. pp. 19-22.24. 31-32. 43-45.53-54.

Keeping in mind these basic ideas, our thesis will endeavor to analyze the spiritual experiences of the Javanese self-examination, in the line of these following limitations.

1. The aim of the Thesis

Spiritual theology is a reflection on the spiritual life. The spiritual life is a dialogical encounter between the saving grace of God and the human response. The human response is never generic, as God Himself is always approaching man personally and individually. Man's response will be characterized by his personal temperament and character: his life-story, cultural back-ground and experience. From the personal and cultural aspects it is quite logical that there are vast possibilities and opportunities for a person to build up his or her spiritual life.

Every culture has the right to be a means of expressing and living faith, even when it has already experienced the saving grace of God. Every culture has already contained in its own story the spiritual journey of man and nation to Jesus Christ, as is affirmed in Vatican Council II:

"Those who, through no fault of their own, do not know the Gospel of Jesus Christ or the Church,

but who nevertheless seek God with sincere heart, and, moved by grace, try in their actions to do His will as they know it through the dictates of their conscience, these too may achieve eternal salvation. Nor shall divine providence deny the assistance necessary for salvation to those who, without any fault of their own, have not yet arrived at an explicit knowledge of God, and who, not without grace, strive to lead a good life. Whatever good or truth is found amongst them is considered by the Church to be a preparation for the Gospel and given by him, who enlightens all men that they may at length have life."⁴

It cannot be denied that the culture and religious experience and aspiration of a particular nation will assume a certain form and way of proceeding to a real living faith.

The aim of our thesis is to make an explicit reflection of Christian living faith in the context of Javanese religious and spiritual experiences by following the concrete Javanese spiritual practice, namely "Mawas Diri" - the self-examination. To acquaint ourselves with the spiritual experiences of the Javanese "Mawas Diri", we will use the method of the self-examination of Ki Ageng Suryomentaram as a help. And to get in touch with the spiritual experiences of Javanese Christian living faith, we will use the method of the Ignatian examination of conscience. This choice is based

⁴ LG, No. 16. This English text is taken from Vatican Council II, The Conciliar and Post Conciliar Documents, general editor Austin Flannery, O.P., Dominican Publications, St. Saviour, Dublin, Ireland, 1977, pp. 367-368.

simply on the experiential and historical fact, that the Ignatian Spiritual Exercises are the most widespread and best known among the Javanese, as spiritual exercises to build up and form the spiritual life. Through the living practice of the examination of conscience we hope to get acquainted with the spiritual dynamic experiences on the way to building up Javanese Christian spirituality and living faith.

2. The Method: The Description of the Dialogical Encounter

In view of the above aim, our thesis chooses the method of the description of the dialogical encounter.⁵ From the beginning the thesis will use phenomenological description in order to let the Javanese spiritual experiences speak for themselves about their own religious and spiritual yearnings and practices, as well as their spirituality. The thesis will try to understand from within the Javanese spiritual experiences and their actualization through the self-examination. And to that spiritual experience the thesis will offer space to meet in a dialogical encounter with

5 Cf. Banawiratma, S.J., J.B., Yesus Sang Guru, Pertemuan Kejawaen dengan Injil, Kanisius, Yogyakarta, 1977, pp. 12-13.

Christian spirituality actualized in the Ignatian examination of conscience and spirituality.

This dialogical encounter is a living exchange. On the spiritual level, this will be communication and sharing of spiritual experiences, in which each one will experience and see the differences and similarities with acceptance, acknowledgement and comprehension. To experience this dialogical encounter one has to renounce all prejudice, which may hinder the process of critical and sincere dialogue. We will let this living dialogical encounter take place and grow in the spirit of faith that God Himself acts in the spiritual encounter and in the conviction that the Javanese have already developed a certain form of spirituality under the directing grace of God.

In this spirit we believe that the Javanese with their spiritual experiences and religiosity will listen to the Christian spiritual experiences and religiosity in peace and freedom. They will have more time to reflect upon their own spiritual experiences and the Christian experiences. The more they find out and experience that God who has conducted and is still conducting them, reveals Himself as Lord, Director, Leader and Redeemer in Jesus Christ.

Hence it is hoped that they will feel interiorly that their age-old spiritual experiences have something valid to contribute to acceptance of Jesus Christ, and to live spiri-

tually in a new spiritual experience of living faith in Jesus Christ. The spirituality and the spiritual virtues they have, and their spiritual exercises, are suitable tools and instruments to realize a new experience of faith in Jesus Christ. They will be ready also in freedom and peace to endure the process of becoming Christian under the guidance and direction of the Holy Spirit, to be shaped newly and spiritually in Jesus Christ. Thus they will find out and experience that Jesus Christ is the fullness and perfection of the life they are seeking.

3. The Thesis

To obtain the above result, our thesis will limit its investigation and observation to the self-examination - "Mawas Diri", for this is the fundamental exercises of religious and spiritual life recommended in Javanese society.⁶ To analyze the spiritual experiences of the self-examination we will use the method of the self-examination of Ki Ageng Suryomentaram.⁷

6 See below Part II, Chapter VII.

7 See Part I, Introduction.

The thesis will be divided into three parts. The first part will dedicate itself to describing the self-examination of Ki Ageng Suryomentaram in the light of actual practice, in order to get a precise vision of the self-examination as a spiritual exercise in the Javanese religious tradition. The second part will take into consideration the itinerary of the spiritual life of the Javanese religious tradition. Three major sources will be consulted: (1) the mystical tradition: the Serat Dewaruci, (2) the religious-ethical tradition: the Serat Wedhatama, and (3) the recent interior-life movement: the Pangestu.⁸ This part will be the norm of orientation for the self-examination of Ki Ageng Suryomentaram, which in its turn will be used to analyze the spiritual experiences of the Javanese self-examination.

The third part will continue to describe the spiritual experiences of the self-examination according to the normative orientation of Javanese religious life with the help of the method of the self-examination of Ki Ageng Suryomentaram. And our thesis will go on to treat the dialogical encounter between the spiritual experiences of the self-examination of Ki Ageng Suryomentaram in the perspective of Javanese religious experience and of the Ignatian examination of conscience. And finally it will be concluded with some reflections.

8 For further clarification see the Introduction of Part II.

4. Cultural and historical background

We cordially invite the reader to become involved in the dynamic process of the dialogical encounter going on within the thesis. In order that the involvement may also be an active participation, full of comprehension and understanding, here we would like to introduce briefly the Javanese, especially their religious and spiritual aspiration. For those who do not know the Javanese yet, it may be considered as Javanese self-introduction in the hope of being listened to, accepted and understood, so that the reader may be able to follow actively the process of dialogical encounter as a friend and companion. And for those who have already met the Javanese, it may be considered as a vivid renewal of their acquaintance, so that they may enter at ease into the process of the dialogical encounter. Finally, for the Javanese themselves it may be considered as a preliminary reflection before undertaking the process they are about to undergo.

a. Javanism

The region of Javanese culture comprises Central and Eastern Java. In daily life the Javanese use the Javanese language. In speaking the Javanese language, one has to pay

attention to the person to whom one is speaking. Basically the Javanese language can be divided into two levels: "Basa Ngoko" - Low Language, which is used between men who know each other well, and "Basa Krama" - High Language, which is used to approach and relate to other people, whom the speaker does not know yet, and has to respect because of social status or age. In brief, one is a familiar and intimate language and the other is a respectful one.⁹

Dr. Th. Pigeaud has tried to divide the literature of Java historically and geographically into four periods:¹⁰

- (1) The period of pre-Islam, especially in East Java (900-1500);
- (2) The period of Java-Bali, especially in Bali and Lombok (1500-1900);
- (3) The period of the Javanese North Coast (1500-1700);
- (4) The period of the renaissance of classival literature (1700-1900).

9 A brief and clear explanation of the Javanese culture and life-style can be found in Kebudayaan Jawa written by Kodiran, in: Prof. Dr. Koentjaraningrat, Manusia dan Kebudayaan di Indonesia, Jembatan, IVth ed., 1979, pp. 322-345.

10 Pigeaud Th., Literature of Java, Vol. I, Martinus Nijhoff, The Hague, 1967, pp. 4-9, 45.

Javanism strictly speaking is the Javanese way of life from the period of the renaissance of classical literature.¹¹ Javanism is the product of a long historical process under many and various cultural influence, like Hinduism, Buddhism and Islam.¹² However, R. Hardjono in his investigation of the formative period of Javanism comes to the conclusion that the period of the basic formation of Javanism was the period before the coming of Hinduism and Islam; C. Lekkerkerker is also of the opinion that Javanism should be traced back to the period before the coming of Hinduism, Islam, and European culture.¹³

11 . Kodiran, Kebudayaan Jawa, p. 322.

12 See for instance Prof. S. Takdir Alisyahbana, SH., Perkembangan Sejarah Kebudayaan Indonesia, dilihat dari jurusan nilai-nilai, Idayu Press, Jakarta, 1977; Mohamad Ali, Pengantar Ilmu Sejarah Indonesia, Bharata 2 ed., 1961; C.C. Berg, Penulisan Sejarah Jawa, Seri Terjemahan Karangan-Karangan Belanda, yang diusahakan dalam kerja sama LIPI dan KITLV No. 42, Bharata, Jakarta, 1974, translated under the direction of the Board by S. Gunawan; the original: Javaansche Geschiedshrijving, in: Geschiedenis van Nederlandsch-Indie, Vol. II, under the redactor Dr. F.W. Stapel, Joost van den Vondel, Amsterdam, 1938, pp. 7-148. In the context of religious experience or of the relation between man and God as disciple and "Guru," see J.B. Banawiratma, S.J., Yesus Sang Guru, Pertemuan Kejawen dengan Injil, Kanisius, Yogyakarta, 1977, pp. 19-27.

13 Hardjono R., Di sekitar periode pembentukan dan fungsinya sekarang, in: Basis XX, 6 Maret 1961, pp. 179-184. See also Lekkerkerker C., Land en Volk van Java, deel I, Gron-Bat, 1938. Comp. Geertz C., Islam observed, Yale University Press, New Haven and London, 1968, p. 11.

Javanism has experienced many cultural accumulations. However, we cannot say that Javanism is Javanese Hinduism, Javanese Buddhism or Javanese Islam,¹⁴ for if we read the Religion of Java written by Clifford Geertz phenomenologically and sociologically,¹⁵ we will discover that it is the result of Javanese culture striving in the face of various experiences to keep and to adapt to a new shape in accordance with the new situation. Javanism is a complex reality and system of life. It is a way of life which comprises the whole system of life that characterizes the Javanese people culturally as well as religiously.

b. Two Traditions of Life¹⁶

Onghokham affirms that the 18th and 19th centuries are very decisive for current Javanese life, and the present

14 On this problem see for instance Pigeaud Th., Javansche Wechelarij en Klassifikatie, in: Feestbundel van het KGB van Kunsten en Wetenschappen, deel II, Weltevreden, 1929, p. 273, and Zoetmulder P.J., Pantheïsme en Monisme in de Javaansche Soeloek Litterature, Nijmegen, 1935, esp. p. 254.

15 Geertz, Cl., The Religion of Java, The University of Chicago Press, London and Chicago, 1976.

16 On this subject I owe much to my co-Jesuit J.B. Banawiratma, S.J., for his investigation in the book "Yesus Sang Guru, Pertemuan Kejawaen dengan Injil", pp. 15-18.

Javanese life-style derives from the impact and continuation of those last two centuries. Until now there have been two types of life-style in Javanese society: "Kaum Priyayi" and "Kaum Tani".¹⁷ The "Kaum Priyayi" and the "Kaum Tani" represent two current living traditions, which are commonly called the "Great Tradition" and the "Little Tradition". In the line of those two traditions there are the concepts of "high culture" and "low culture", "learned culture" and "popular culture" or "hierarchical culture" and "lay culture". R. Redfield writes that the Great Tradition is preserved and developed through schools and temples; and the Little Tradition flows on through the life of the simple and unintellectual people in villages.¹⁸ The Great Tradition, the tradition of philosophers, theologians and intellectuals, is preserved and goes on reflectively and consciously; on the other hand, the Little Tradition lives with hardly any criticism, conscious understanding or developing attitude.

In the "Javaansche Volkverstoningen" written by Th. Pigeaud, we may distinguish two categories of life: that of

17 Onghokham, Manusia Indonesia, in: Sebuah bungai rampai: Dari sudut-sudut filsafat, Seri Driyarkara 4, Kanisius, Yogyakarta, 1977, p. 81.

18 Redfield R., The Little Community and Peasant Society and Culture, University of Chicago Press, 1963, Part II, The Peasant Society and Culture, pp. 41-42, as quoted by J.B. Banawiratma in Yesus Sang Guru, p. 16.

palace life and that of rural life.¹⁹ The "Kaum Priyayi" represents the Great Tradition or the tradition of palace life, while the "Kaum Tani" represents the Little Tradition or rural life.

In the 18th and 19th centuries a life-motivation emerged in both traditions, that is, to survive with resoluteness of life. The resoluteness of life of the Great Tradition manifests itself through philosophical thought and delicate and sophisticated rituals. The resoluteness of the Little Tradition manifests itself in production and reproduction, which are simple, concrete and based on the soil.²⁰

To study the Javanese religious tradition and its spirituality, it is quite legitimate to pay more attention to the palace tradition. However, one cannot deny that the rural tradition has something to contribute to the development of Javanese life,²¹ since the major part of the population of Java are villagers living in the rural and popular tradition. Therefore the thesis will try to investigate both.

19 Pigeaud Th., Javaansche Volksvertoningen, Bijdrage tot de beschrijving van Land en Volk, Volkslectuur, Batavia, 1938. Comp: Hardjono R., Disekitar periode pembentukan dan fungsinya sekarang, in Basis XX, 6 Maret 1961, p.181.

20 Onghokham, Manusia Indoensia, p. 81.

21 Hardjono R., Disekitar periode pembangunan, pp. 181-182.

c. "Ngelmu" - Wisdom of Life

To answer the challenging question of life, the Javanese developed "Ngelmu" to direct one's life outwardly and inwardly. "Ngelmu"²² can be called a kind of practical wisdom. It comprises both directions of the interior and mystical life as well as the exterior life. The religious aim of "Ngelmu" is to know and feel the ultimate "rasa" in one's person. Such an achievement brings spiritual power which may be used either for good or evil.²³ "Rasa" is the deepest reality of life in God as well as the consciousness of that reality.²⁴ Essentially "Ngelmu" is a direction of life.

Information about the "Ngelmu" which flourished in the 18th and 19th centuries can be found in many of the writings of Javanese literature.²⁵ But the Javanese "Ngelmu" or "Wisdom of Life" is also kept and communicated through a

22 For further explanation see Chapter II.

23 Geertz Cl., The Religion of Java, pp. 309-338.

24 See Chapter II.

25 See Pigeaud Th., The Literature of Java, Vol. I, Synopsis of Javanese Literature 900-1900 A.D., Martinus Nijhoff, The Hague, 1967; see also Prijohoetomo, Kesasteraan Jawa, empat serangkai, Yayasan Pembangunan, Jakarta, 1952. Poerbatjaraka, Prof. Dr. R.M. Ng. Kapustakan Jawi, Jambatan, Jakarta/Amsterdam, 1952. Indonesian edition together with Tardjan Hadidjaja, Kepustakaan Jawa, Jambatan, Jakarta/Amsterdam, 1952.

living tradition of religious life, through religious theatrical shadow-play (Wayang)²⁶ and so on. In the Javanese "Ngelmu" one will become acquainted with the Javanese religious struggle to respond to the problem of life, which they are endeavouring to experience.

In the historical quest for living out life, there arise many interior life movements, which are called "Kebatinan" - Interior life.²⁷ Before this phenomenon of "Kebatinan", Javanism has also given some directions to discern its authenticity.²⁸ Essentially, the "Kebatinan" is called true and authentic when it fosters the spirit of self-disinterestedness and transcending love.

Javanism communicates its religious and spiritual experiences through wisdom, which contains practical directions for life. It may be communicated in the form of symbolic

26 On the Wayang see Zoetmulder P.J., The Wayang as philosophical Theme, in: Indonesia, Cornell Modern Indonesia Project No. 12, October 1971, pp. 85-96.

27 On the "Kebatinan" we have quite complete information in the book Kepercayaan, Kebatinan, Kerohanian, kejiwaan dan Agama by Rahmat Subagya, Kanisius 2nd ed. Kanisius, Yogyakarta, 1976; especially in pages 129-139 we will get information about the names of "Kebatinan."

28 See for instance Mangkunegara IV, Wedhatama, Yayasan Mangadeg. Surakarta, 1975. Nos. 10-14, pp. 11-12, and Pakubuwana IV, Wulangreh, Miturut babon asli kagungan Dalem Nyai Adipati Sedahmirah, katedak sungging aksara Latin kalayan panalitnipun R. Tanoyo, Pelajar Sala, 1968, pp. 3-4.

story, symbols, proverbs, allegories, songs, dialogue, theatre and so on, which are intended to direct men to open their hearts and minds to realize the deepest reality of life within themselves. Javanese communication of reflection is existential, realistic and experiential, and it is more concerned with the dynamic of experiencing than with scientific knowledge, as G.P.H. Djojokusumo says.²⁹ To sum up, we may say that the "Ngelmu" contains directions to live Javanism as concretely and existentially as possible.

Considering the complexity of Javanism, I have to admit that my thesis only deals with a small part of it. However, I hope to be able to contribute something to the development of inculturation of faith and spiritual life in Javanese society, which I sincerely believe is searching for experience of the true life. The Javanese have built up and developed a certain form of religious and spiritual life, by precious labour and fatigue, which God in His turn will reward by completing and perfecting it.

29 Menuju ke pemahaman "filsafat" Jawa, suatu hasil wawancara dengan G.P.H. Djojokusumo, Manuscriptus STF Jakarta.

5. Acknowledgements

Finally, I would like to acknowledge my genuine and heartfelt gratitude to Rev. Father Robert Faricy, for his direction and accompanying me in the whole process of this thesis with his valuable suggestions and help. My gratitude is also offered to Mgr. Dr. Martinus P.M. Muskens for his assistance and consultation in producing this work; I would also like to express my deep gratitude to Rev. Fr. Edward J. Coffey, who kindly read the manuscript and made many valuable suggestions, and for all my friends who assisted me in doing my research in Indonesia, and above all to the Indonesian Jesuit Province, which has made possible this undertaking. For all this I shall always be grateful.

PART ONE

"MAWAS DIRI"

INTRODUCTION

"Mawas Diri" or self-examination is "laku tapa" or ascetical and spiritual. It is not primarily a matter of will, reflection or sentiment but an activation of man in his totality to seek, find and perform the divine will at every moment and in every situation under the guidance of the directing presence of God. The central point of the self-examination is to conform man to divine direction, for the more a man cooperates with the divine will the more he comes to live a true life - "urip sejati", a life of dynamic union with his Creator and Lord.

To preserve the end and the nature of the "mawas diri" or the self-examination, some concrete guidelines on how to make it are needed. In Javanese religious tradition there is a more explicit and articulated method and guideline for making the self-examination in the writings of Ki Ageng Suryomentaram.

Ki Ageng Suryomentaram was one of the sons of Sultan Hamengkubuwana VII of Yogyakarta and the uncle of the present Sultan of Yogyakarta, Hamengkubuwana IX. He was born on May 20, 1892. He left the palace life and lived as a peasant in

a small village, Bringin, Salatiga, Central Java. He died on March 18, 1962. According to the testimony of his son, Dr. Grangsang Suryomentaram, Ki Ageng Suryomentaram dedicated his whole life to the investigation and observation of the human psychological and internal life.¹ He has left behind some writings and articles with the hope that they may become the object of study.

The writings of Ki Ageng Suryomenatram speak more about the concrete detail of daily human life experienced by his copeasants and co-villagers. To express his idea he frequently uses concrete examples, easily understood and grasped by simple people but significantly deep in meaning. He speaks more about the psychology of man, in the sense of the psychological and internal process of living out the existential life. With his writings and conferences he directs his readers and audiences to examine their life in order to know and to experience internally the dynamism of their interior life, so that they may take up by themselves the right attitude and decision in their concrete life. His language is generic, not mentioning directly and explicitly the religious, ethical and mystical life, even though it aims to direct and to build up the right interior attitude to life.

1 Ki Ageng Suryomentaram, Mawas Diri, Yayasan Idayu, Jakarta, 1976, p.3.

His purely anthropological description of man and life and his method of the self-examination provide a way of deepening the spiritual experiences of the Javanese self-examination.

It is within the context of the actual practice of the self-examination that we try to examine and deepen the Javanese "Mawas Diri". Therefore, this part will be divided into three chapters:

The first chapter will focus upon the various practices of the self-examination in Javanese religious tradition in order that we can understand the nature of the Javanese spiritual "mawas diri".

The second chapter will describe the various aspects of the anthropological description of man of Ki Ageng Suryomentaran and his method of self-examination.

And the third chapter will try to place and systematize the dynamic of the self-examination of Ki Ageng Suryomentaram in view of the actual practices.

Chapter I

THE VARIOUS PRACTICES OF THE SELF-EXAMINATION

This chapter clarifies the meaning of the self-examination, which is called "mawas diri", by analyzing different technical words and different forms of the self-examination, in order to form a distinctive and clear idea of the self-examination intended by the thesis.

For that purpose this chapter relies mostly on the book written by Bratakesawa:¹ "Salat Daim Mulat Salira".² Not every self-examination is religious and spiritual by nature, but the self-examination he writes about is a religious and spiritual one.³ For him it is very important that

1 Bratakesawa is journalist and lives in Yogyakarta, Central Java. He has written many books on the interior life (see the bibliography). One of his books is "Salat Daim Mulat Salira". This book has been edited many times. We use here the VIIth edition 1965. On his concept of God, man and man's spiritual itinerary see Dr. H. Hadiwijono, Kebatinan dan Injil, BPK Gunung Mulia, Jakarta, 1977, pp. 44-62.

2 "Salat Daim Mulat Salira" means "continuous prayerful self-examination (Cf. Bratakesawa, Salat Daim Mulat Salira, p.5: "Salat daim kuwi tegese salugu (letterlijk): sembahyang sing tetep, utawa ora tau mangkir." Comp. ibid., p. 8). For practical purposes, we shall use the abbreviation SDMS.

3 SDMS, pp. 16-18.

one knows in an exact and precise way the nature, the method and the way of making a self-examination.

To obtain a clear idea of the self-examination, we will proceed according to this outline:

1. Continuous self-examination;
2. Five forms of the self-examination;
3. Religious and spiritual self-examination.

1. Continuous self-examination

Bratakesawa has a conviction that a system of prayer and meditation is usually too difficult for common people. A system of meditation could make man an atheist if he were unable to succeed in his exercises of that system.⁴ On the other hand, success in meditation could orient a man's life in the wrong direction.⁵

The self-examination is simple and any simple person can do it, if he wants to live in the Lord and to live properly

4 SDMS, p. 3: "Sisip sembiripun wonten ingkang ladjeng malik grembjang ngrungkebi paham: ngorakaken wontening Allah."

5 Ibid., p. 3.

his relationship with other people.⁶ The self-examination should be a continuous prayer, which a person should perform besides his other formal prayers and meditation.⁷ It is an exercise in self-knowledge, which has two aims: first, to eliminate little by little the inner feeling of the individual self, and to cultivate the one of the universal self;⁸ Secondly, it is not only to examine the origin of the affective movements, but also the action of the human faculties which proceeds from them.⁹

The self-examination could be a way to live in the Lord, if a person practices it continuously. According to Bratakesawa, the continuous self-examination has three functions: as an act of adoration it is a purification of life, the words used are for the purification of the human words, and finally the continuous self-examination is for the purification of heart and mind.¹⁰ The purification of life should

6 Ibid, p. 3: "Amila isinipun serat 'Salat Daim Mulat Salira' punika boten kirang boten langkung, namung bade njarasehaken pamanggih ingkang adedasar pengalaman, bab lampah nggajuh makrifat ingkang sinten kemawon saged nindakaken lan saged ngunduh wohipun, tuwin bab njuda kandelipun raos aku perseorangan, ingkang boten njektjakaken wonten ing djagad pasrawungan punika."

7 SDMS, pp. 4.5.8.

8 See below 2.e., pp. 38-41.

9 SDMS, p. 4.

10 Ibid., p. 6.

be made in line with the law of human life, which according to him has two aspects, that is, external and internal. One should know the nature of the internal law of life, if he wants to discern the proceeding which the external law is undergoing. On the other hand, he should know the nature of the external law of life, when he wants to follow and to discern his inner movements.¹¹

The continuous self-examination means continuous action to examine whether in a man's life there is a union of the internal and external law of life and whether the whole of concrete human life and action is manifesting life in the Lord. Therefore, the self-examination requires two conditions: the total determination of heart and will, and external as well as internal peace, in order to be truly religious and spiritual act.¹² The self-examination is not an innate habit but one acquired by determinate will.¹³ It is a religious virtue, because its object is man's life in the presence of God.

11 SDMS, p. 6.

12 Ibid., p. 23.

13 Ibid., p. 8.

2. Five forms of self-examination

The Javanese technical word for self-examination is "mawas diri". "Mawas" means to examine, to feel and to experience internally and consciously. In brief, it means to discern affectively.¹⁴ "Diri" means "self"¹⁵ and it has three meanings: corporal body, immaterial body and personal religious-spiritual self.¹⁶ Self here means the totality of the corporal-existential and psychological self and religious-spiritual self. And it is divided into "individual self" and "universal self".

On the ground of the various meanings of self, Bratakesawa points out that there are five different forms and practices of the self-examination: "Nanding salira", which

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- 14 SDMS, p. 32: "Mulat salira mawas diri, maksude: andeleng kanti tliti dirine dewe utawa aku ne idjen dewe... Mulat salira mawas Ingsun, maksude: andeleng kanti tliti Ingsune dewe utawa aku ne sawutuh dewe." Comp. Mangkuningara IV, Wedhatama, Mandadeg, p. 24: "no. 86. Dene awas tegesipun, Weruh warananing urip, Miwah wisesaning tunggal, Kang atunggil rina wengi, Kang mukitan ing sakarsa. Gumelar ngalam sakalir." English translation: The meaning of awas is to examine and to feel internally the obstacles of life, and the unifying power, which is present day and night, showing the will manifested in the whole of creation.
- 15 The Javanese word for self is "diri," "priyangga," "awak," "dhewe," "aku," "pribadi" and "Salira" and "Ingsun." See SDMS, pp. 11-16.
- 16 Bratakesawa uses the technical words "Pribadi" or "Ingsun." See SDMS, p. 16.

means to compare one's self with others; "ngukur salira", that is, to measure one's self; "tepa salira"¹⁷, which means to see one's self; "mawas diri", that means to examine one's individual self, and finally "mulat salira", that is, to examine one's universal self.¹⁸ To know the true meaning of the self-examination, let us examine each one of these different forms. The first four are for human social life and the last one is for the building up of the spiritual life.¹⁹

a. "Nanding salira"

"Nanding salira" means to compare one's self with others. Self-examination using this form can be called "self-comparing examination". Its structural dynamism is:

- (1) Seeing and comparing the other's self with one's own self.
- (2) Finding out it is different.

17 Ibid., p. 16.

18 Ibid., pp. 32-33.

19 SDMS, pp. 32-33.

(3) The premise and the basis of comparing is the supposition that one's own self is always right.

(4) The other self should imitate one's own self or be constantly criticized (20).

For Bratakesawa, self here means the individual self. The main concern of self-comparing examination is the other self.²¹ Since the premise is the supposition that one's own self is always right, self-knowledge becomes the basis to criticize the other's self²². This comparative encounter is on the level of human conduct, opinion, will, desire and many other existential situation. In brief, it is the human psychological and social relational encounter.

Though the main concern and focus is the other's self, actually the main central point of interest is one's own self.²³ One's own self should be the norm of the other self's

20 Ibid., p. 23: "Panggawe nanding salira kuwi:
 (1) diri lijan ditanding karo dirine dewe.
 (2) rumangsane tinemu beda.
 (3) dedasare ngrumangsani dirine dewe
 bener lan becik.
 (4) diri lijan dipurih niru dirine utawa
 ming dicacad bae."

21 Ibid., p. 17.

22 SDMS, p. 22.

23 Ibid., p. 19

life and conduct. One who practices the self-comparing examination does not admit that there are differences between his own existential and individual self and the other self.

Further, Bratakesawa strongly emphasizes that anyone who has the habit of making self-comparing examination will become more narrow-minded, and consequently his individual self will be the unique norm of building up human relationship on the premise that the other should be like to his own self.²⁴ Self-comparing examination will cause a life full of jealousy, envy, critical attitudes towards others, lack of discernment and finally will produce a life out of communion with others.²⁵

From the fact of its structural dynamism and repercussions in social life, Bratakesawa is of the opinion that the form of self-comparing examination, which in another place he calls extropection,²⁶ is not a true and real religious and spiritual self-examination. Self-comparing examination will increase man's feeling and sense of his individual

24 Ibid., p. 19.

25 Ibid., pp. 19-20.

26 SDMS., p. 28.

self closed up from the other self.²⁷ It is true that this type of self-examination is only on the human social relationship and has nothing to do with the spiritual life;²⁸ however, it will be hindering the progress of the human relational encounter²⁹ and of the religious and spiritual life.³⁰ The sign of the progress of the religious and spiritual life, according to Bratakesawa, is the presence and progressing communion of life with others.

b. "Ngukur salira"

"Ngukur salira" means to measure one's self. Self-examination using this form can be called 'self-measuring examination. Its structural dynamism is:

- (1) The other self is measured according to one's own self.
- (2) It is found out to be the same.
- (3) The premise is that there is no knowledge and consciousness whether his own self is right or wrong, morally good or bad.

27 Ibid., p. 19.

28 Ibid., p. 18.

29 Ibid., p. 21.

30 Ibid., p. 18.

- (4) The other's self, character, attitude and acts are always considered the same with one's own self.³¹

Self-measuring examination differs from self-comparing examination from the fact that the supposition of self-comparing examination is that the other's self, though it is different, should have the same attitude as well as the same action, and the fact that the premise of self-measuring examination is that the other's self is always the same with one's own self, though maybe there are differences in attitude, action, opinion and decision. Self-measuring examination is extrospective,³² that is, to see and to consider or to evaluate the other on the basis of one's own psychological, moral and internal situation and condition.

Apparently the self-measuring examination centers on the other self, but actually the main interest is also one's own self.³³ There is no thought that one's self is right or wrong, but whatever the internal, psychological and moral

31 SDMS, p. 23: "Dene panggawe ngukur salira kuwi:
 1. Diri lijan diukur karo dirine dewe.
 2. Rumangsane tinemu pada.
 3. Dedasare orang nganggo ngrumangsani dirine dewe kuwi bener apa luput, ala apa becik.
 4. Diri lijan tansah didakwa wewatekane lan tumindake pada kaja dirine dewe."

32 Ibid., p. 28.

33 SDMS, p. 28.

attitude he has it is always justified by the opinion that the other has always the same attitude. It is a kind of self justification. The opinion of self-measuring examination is not always congruent with reality and fact, for the basis is one's own inner attitude and situation.³⁴ Bratakesawa suggests that this form of self-examination should be laid aside, because it will deviate from communion of life.³⁵ He even calls it a defect and a disease³⁶, since basically there is no self-confidence and psychological or personal maturity³⁷. So Bratakesawa admits that it involves the question of human or personal maturity.

Self-measuring examination is on the level of individual self or man's individuality. Bratakesawa stresses that in so far as a person still centers in his individual self, the self-examination is contrary to the religious and spiritual one.³⁸ To measure and to compare is to separate the self. The more a person practices self-measuring examination and self-comparing examination, the less he promotes the communion of life, which, however, should be based on the

34 Ibid., p. 24.

35 Ibid., p. 25.

36 Ibid., p. 26.

37 Ibid., p. 27.

38 Ibid., p. 24.

consciousness of universal self. Bratakesawa, therefore, notes also that these two forms of self-examination do not please God, for every act that does not cherish the communion of life is against God's will.³⁹

c. "Tepa salira"

"Tepa salira" means to see and to know one's self. This form of self-examination can be called "self-seeing examination". Its structural dynamism is:

- (1) The focus is one's own self.
- (2) Examining own's own self and considering what should be the right attitude, decision and action in a certain actual and factual experience.
- (3) Examining and measuring the other's self in the light of his own self and experience, one finds the same.
- (4) Full of consideration and discernment in the human relationship, in order to be able to make the other at peace with himself or at least not contradictory within himself.⁴⁰

39 SDMS, p. 23: "Ngukur Salira kuwi uga dadi rintangan gede tumrap ulah Kasunyatan. Lan kena dipatoki: Sarupaning wewatekan utawa panggawe sing dadi rintangan tumrap ulah Kasunjatan kuwi, tan kena ora, amesti uwohe ora mirasa, djer tembunge diplomasi: ora dadi keparenging Pangeran."

40 SDMS, p. 28: "Panggawe sing djeneng Tepa Salira kuwi garise gede mangkene:

To see one's self is called also by Bratakesawa introspection, and its object is one's own inner life and attitude, but for the sake of the other's self. For him, introspection is a way to diminish the sense of individuality and come a step nearer to the spiritual self-examination.⁴¹ It is an indispensable requirement for the true human social and personal relationship, for the basis of introspection is the consciousness that all creation is totally from God, the Source of life, and foundation for building up the relationship is God Himself.⁴²

Bratakesawa cites "Serat Kidungan" - The Book of Song - to show that introspection is very important. The Song is called "Dhandhanggula":

Who knows internally this song of introspection,
dear son, he knows the origin of all creation,
that is One Life,
Who is able to share the other inner affective
life,
he is like a rich man having a house with a fence
of iron,

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- ./.
- (1) Pawigatene marang dirine dewe.
 - (2) Dirine dewe dititi priksa: kepenake jen keta-
man tindak keprije.
 - (3) Diri lija ditepa (diukur) karo dirine dewe,
tinemu pada.
 - (4) Ngati-ati panindake marang diri lijan, sukur
bage bisa gawe kepenak, saora-orane adja nganti
gawe ora kepenak."

41 Ibid., p. 28.

42 Ibid., p. 31.

loved by man all over the world,
 Whenever man knows by heart
 this song the whole night, and lives it,
 he will be far away from wickedness.⁴³

Though this kind of self-examination is very important and a step nearer to the spiritual self-examination, it is not yet spiritual. According to Bratakesawa, in the practical order seeing self-examination or introspection is a way to cherish the human relationship according to the law of society, the law of government and of religion. Introspection is a means of living according to those three laws of life.⁴⁴ The knowledge of the individual self is the just stronghold to live the personal encounter with others. There is already a germ of communion of life, because there is already true concern for and interest in others, though the central point is one's own self.⁴⁵

43 SDMS., p. 30: "Sapa weuh kembang tepus kaki,
 sasat weruh reke arta daya,
 tunggal pancer lan uripe,
 sapa weruh ing panuju,
 sasat sugih pagere wesi,
 rineksa wong sajadad,
 kang angidung iku,
 lamun dipun apalena
 kindung iku den tutug pada sawengi,
 adoh panggawe ala" (Serat Kindungan No.11).

44 Ibid., p. 32.

45 SDMS, p. 28.

d. "Mawas Diri"

The term "Mawas Diri" in Bratakesawa has a specific meaning. "Mawas diri" means self-examination without self-comparing and self-measuring examination. It is to examine one's own self within itself, in order to know one's own character, habit, historical background, personal ability and fundamental attitude, to discern the right attitude and decision in life.⁴⁶ It is a form of discerning one's own self and the right personal and communal decision of life.⁴⁷

This form of self-examination is called material self-examination, because the object is purely the human psychological condition and situation as well as the fundamental psychological attitude. And secondly, it is only for discerning the right decision in human relations and encounters. This discernment is purely personal dan individual. The necessity of this material self-examination is to know one's self and to take the right decision according to one's own psychological and internal orientation of life.

46 Ibid., p. 33.

47 Ibid., p. 32.

e. "Mulat Salira"

"Salira" or Self in "mulat salira" means the universal self. The universal self is the elevated self.⁴⁸ Self is the totality of the human existential and living being, which makes man unique, individual and personal.⁴⁹ And the elevated self is the "shadow" of the Absolute Self or God.⁵⁰ The word "shadow" could perhaps be translated into image.⁵¹ But the universal self is man in so far as he should live according to the will of God. Hence for Bratakesawa, the elevated self

48 SDMS, pp. 14-15, 32, 33. Cf. also Bratakesawa, Kunci Swarga, pp. 33-37.

49 Ibid., pp. 14-15.

50 Ibid., p. 35.

51 Bratakesawa uses the word "wewayangan" -- shadow. In the religious theatrical shadow-play or "Wayang puppet-play" there is a functional dynamic relation between the puppet, the dhalang (man plays the wayang play) and the man who orders the wayang play. The puppets only move according to the will of the dhalang. The dhalang should play the wayang according to the order and will of the man who orders the wayang play. Finally the puppets move on the screen according to the will of man who orders. Religious and spiritual interpretation of the shadow play: The puppet is the symbol of man and his character living in the world. The dhalang symbolizes the soul of man. And the man who orders the shadow play is the symbol of God. On this problem see Ir. Sri Mulyana, Symbolisme dan Mystikisme dalam wayang, Gunung Agung, Jakarta (1979), pp. 115-185; Dr. Priyohutomo, Nawaruci, J.B. Wolters "Uit," My N.V., Groningen, 1934, pp. 182-183; Prof. Dr. Zoetmulder, Pantheisme en Monisme in de Javansche suluk Litteratuur, Uitgeverij, J.J. Berkhout, Nijmegen, 1934, pp. 216 ff.

is man in his relationship with God and in that relationship man should realize the will of God. "Mulat Salira" is the spiritual self-examination, which one should practise to exercise his life in the Lord.

Bratakesawa says that to grasp the universal self directly is impossible, because the universal self is inconceivable, as God Himself is inconceivable. Examination of the universal self should be done by examining what is directly conceivable, that is, the internal and external law of human life and the experiences of life expressing God's will.⁵²

Spiritual self-examination means to examine the elevated Self in order to be conscious of the interior movements and the inner dynamism of life and human faculties.⁵³ The inner dynamic of the spiritual self examination is to see, to feel and to experience interiorly one's own life in God, by setting aside the autonomous tendency and self-sufficiency of man without God, and regulating and coordinating all human faculties, each of which tends easily to claim to be the "Self", to serve the life of the elevated self. It is a dis-

52 SDMS, p. 23.

53 Ibid., p. 36: "Ora mung ngulatake krenteg wae, uga ngulatake kabeh pirantining badan, sing wadag, sing alus, sing luwih dening alus." Rak ija ta? Ija ngulatake krenteg lan lija2-ne kuwi mau: sing katembungake niti priksa tumrap sing kena kinaja ngapa." See also ibid., p. 4.

cerning of the interior movements, whether they are from the universal self expressing the will of God or from the human psychological self expressing the absolute autonomous tendency of man and his external and internal faculties.⁵⁴

At the beginning of his book Bratakesawa says that everybody can do and exercise the spiritual self-examination daily, if one takes his life in God seriously,⁵⁵ for it does not need an especially longtime like a retrat, yoga, meditation and so on. However, he adds that a man should exercise himself slowly and steadily to practise the spiritual self-examination, by exercising concentration with a strong and determinate will. One should begin by examining particular and simple object, and moves on the more profound and subtle human faculties' way of proceeding. Slowly he or she will get an inner knowledge of the psychological way of proceeding in human life and through it will know and experience interiorly the universal self.⁵⁶

The exercise of spiritual self-examination will be more fruitful if this effort is accompanied by ascetical practices: to set aside the desire to reach out as quickly as

54 SDMS, p. 37.

55 Ibid., p. 3.

56 Ibid., p. 38.

possible, to dominate the passions, to eradicate the disorderly affections, will and desire, to diminish the sense of individuality and to encourage the sense of universal self.⁵⁷ Spiritual self examination is touching the most intimate way of proceeding of man's life in the Lord. In other words, it is a spiritual exercise to live the religious life as the basic and fundamental orientation of life.

3. Religious and spiritual self-examination

It is clear that according to Bratakesawa "mulat salira" is a religious act and a spiritual exercise. The object of this examination is concrete human life. It is a discernment of the most intimate interior movements of life. And life is not seen in itself but in its relation with God. Spiritual self-examination is the examination of the consciousness of the elevated self. And the consciousness of the elevated self has two aspects: the consciousness of

57 SDMS, p. 38: "Salat daim mengkono kuwi bisane enggal kasil, jen linantaran: njirik kronehan ngaja-aja, nje-gah angkara murka ubaling nafsu hawa, mbrantas pepen-ginan sing neka-neka, nipisake rasa aku perorangan, ngurip-urip rasa aku sawutuh." See also ibid., p. 31.

one's own life being from God and consequently having to live according to the will of God, and secondly, the consciousness that all creation and other persons come from God and should also live according to the will of God. In other words, it is a consciousness of God as the deepest and most intimate fundamental element in life and creation.⁵⁸

For Bratakesawa the spiritual self-examination is an exercise to live in "Kasunyatan".⁵⁹ Kasunyatan is the most intimate and fundamental reality of life, and it also means peaceful emptiness. Further, he affirms that "sunya" -empty- means no inordinate affections,⁶⁰ dominion over the passions, gaining victory over the sense of individual self and living in the consciousness of the universal self.⁶¹ Interior emptiness significantly means peaceful and free openness to God's will. It denotes also the mature simplicity of the spiritual life, because Bratakesawa distinguish two kind of emptiness: emptiness of the beginners of spiritual life and those who have

58 SDMS, pp. 35-36.

59 According to Bratakesawa, "Kasunyatan" has two meanings: reality and emptiness, which is experienced by those who are in communion with God. See Bratakesawa, Kunci Swarga (Key of Heaven), pp. 13-14. We shall use the abbreviation KS for Kunci Swarga.

60 KS, p. 96.

61 SDMS, p. 31.

acquired the degree of "pandhito".⁶² Spiritual emptiness is not emptiness in the absolute sense but a consciousness of life in the Lord acquired through the ascetical life.⁶³

"Kasunyatan" in the spiritual life has two meanings: first, the intimate mystery of life in God, and secondly, the internal spiritual openness to God's will. Therefore, for Bratakesawa the spiritual self-examination is a religious and spiritual exercise to be conscious of the most profound and intimate orientation of life, that is, a life being peacefully and freely open to God's will. To live in God means to do the will of God.⁶⁴ "Makrifat ing Pangeran" - Union and Communion of life with God - is lived in the union of wills.

Openness to God's will can only be acquired by freeing man's heart from any kind of egoism. In the order of existential life it is free from disordinate affection, desire and will.⁶⁵ Openness to God's will is possible if one exercise himself to be conscious of the presence and action of God and adoring God, for faith as a personal commitment means to be

62 KS, p. 95: Pandhito means a man whose life is based on the consciousness of God's presence in life, and man united with God through prayerful life.

63 KS, pp. 47-48.

64 See note above No. 50. See also Part II.

65 KS, p. 86. Comp. ibid., p. 43: "tumindak sepi ing pamrih."

conscious personally of the presence of God in life,⁶⁶ so that one necessary thing in life is to adore God.⁶⁷

For Bratakesawa adoring God means to do the will of God in full freedom and openness of heart. It is a matter of personal decision and commitment of faith. That is why he insists strongly that "tepa salira" or introspection is a very important and conditioning step to making the spiritual self-examination. Introspection gives the opportunity to know the ground of the spiritual decision. Only those who have a true consciousness of the individual self, though it could be an obstacle, can have a true consciousness of the elevated self, and so can have a true personal faith and personal openness to God's will.⁶⁸

66 Ibid., p. 47.

67 KS, p. 48.

68 KS, p. 47. See also SDMS, pp. 17.28.32.

Chapter II

THE SELF-EXAMINATION

IN THE WRITINGS OF KI AGENG SURYOMENTARAM

The self-examination of Ki Ageng Suryomentaram is the central point of the whole thesis. One of his books, "Mawas Diri", explicitly expounds a long explanation and description of this self-examination or "mawas diri". The main concern is about practice rather than the concept or idea of the self-examination.¹

By explaining the self-examination, he seeks to direct his readers to meet the self and to know and experience internally the interior dynamism of life. For him the proper self-examination supposes a certain basic knowledge of the internal processes of human action, and so it will conduct man to go deep into himself.

Since it is more a question of the practice of the

1 Ki Ageng Suryomentaram, Mawas Diri, Yayasan Idayu, Jakarta, 1976, p. 5. See also Idem, Tanggapan, Yayasan Idayu, Jakarta, 1978, p.5. Hereafter we shall use the abbreviation KAS for Ki Ageng Suryomentaram.

self-examination, which includes the knowledge of man's psychological structure and internal dynamism of human faculties, this chapter will treat the self-examination of Ki Ageng Suryomentaram step by step, together with and through his basic description of the human internal way of proceeding. To arrive at it, some technical words peculiar to his writings need to be clarified in more details. Hence this chapter will be based on the following outline:

1. A note on his writings;
2. Some principal technical words;
3. Anthropological description of man;
4. The self-examination;

1. A note on his writings

The presentation of one of his books lays down a directive as how it should be approached:

"At the beginning of this century in India Krisnamurti introduced 'Know Yourself' (Kenalilah dirimu) to the whole world in English, and it is now widely known.

"At the same time in Java, especially around Yogyakarta, Central Java, Ki Ageng Suryomentaram

also introduced a philosophy of life or a concept of thought, 'Know Yourself,' in Javanese.

"The philosophy of life of Ki Ageng Suryomentaram, like the thought of Krisnamurti, Zarathrustra and Socrates, has no connection with the mystic, though in the practice of the daily life, man's heart and mind as well as his attitude should be honest, sincere, pure, just and free from any kind of egoism."²

The aim of quoting that passage is not to underline any comparison between Ki Ageng Suryomentaram and Krisnamurti, Zarathrustra and Socrates, but only to draw our attention to the words "Philosophy of Life". According to Mr. G.P.H. Djojokusumo, the meaning of philosophy in Javanese is not the same as the Western concept of philosophy. Philosophy is more a "Weltanschauung" of Javanism. Philosophy is Javanism in all its aspects. From the methodological point of view, the Javanese philosophy is "Ngelmu" or "Pangawikan", not science in the strictest sense. "Ngelmu" is wisdom of life, to know

2 KAS, Filsafat Rasa Hidup, p. 5: "Krisnamurti di permulaan abad ke 20 di India, dan kepada seluruh dunia dalam bahasa Inggris yang gampang dimengerti, mengemukakan pula 'Know Yourself' (Kenalilah Dirium).

"Juga Ki Ageng Suryomentaram, dalam jangka waktu yang bersamaan, terutama di Jawa Tengah sekitar Yogyakarta khususnya dan di Jawa pada umumnya, mengemukakan filsafat hidup atau konsep pemikiran 'Mengertilah dirimu sendiri' dalam bahasa Jawa.

"Filsafat hidup Ki Ageng Suryomentaram ini, sebagaimana juga pikiran-pikiran Krisnamurti, Zarathrustra atau Socrates, tidak ada hubungannya dengan mistik, walaupun dalam pelaksanaan lakonnya sehari-hari ora harus jujur, bersih, murni, jiwanya, benar sikapnya bebas dari segala macam egoisme."

directly by experiencing. Therefore, the method of Javanese philosophy is empirical. The most important thing is experience, for the starting point is the idea that man is a being, who wants to live and experience internally the "Life". His life and self is the cross-point between the visible and the invisible, between the bodily world and the spiritual. Man has a capacity to have contact and communication with the supernatural world. The instrument for making contact and communication with the supernatural world is "Rasa" and intuition.³

Philosophy of life is the wisdom of the complexity of man's life, "Weltanschauung" and mysticism.⁴ The Javanese philosophy of life consists of six main points: 1. "Manembah" -- life adoring God; 2. "Etik" -- ethical life; 3. "Mistik" -- mystical life; 4. "Sangkan Paran" -- origin and end of life; 5. "Pati" -- death; 6. "Laku" -- ascetical and spiritual exercise.⁵ All form a unity of one Javanese "Weltanschauung"

3 Menuju ke pemahaman 'filsafat' Jawa, suatu hasil wawancara dengan G.P.H. Djojokusumo, Manuscriptus, STF Jakarta, p.1.

4 See for example: Sontrang Endrakila, Filsafat dalam pewayangan, in Mawas Diri 1/6, 1972, p. 22. Abhyasa, Membangun kesadaran Diri Pribadi, *ibid.* 1/6, 1972, pp. 58-61. Drs. Soekarno, Pembangunan kepercayaan kepada diri sendiri, *ibid.* 1/7, 1972, pp. 32-34. Drs. Adi Soenaryo, Nilai filsafat di balik 'Eksistensi', *ibid.* 2/6, 1973, pp. 16-20. Dr. Paryana Suryodipura, Gambaran Manusia, *ibid.* 2/11, 1973, pp. 6-9, etc.

5 G.P.H. Djojokusumo, *ibid.*, pp. 1-4.

for one is also the object of experience, that is, life in its relation with the world and the Divine One.

The book "Mawas Diri" contains the directive⁶ of Ki Ageng Suryomentaram, which is based on self-knowledge or "pangawikan pribadi." Only true self-knowledge enables man to think and to act rightly, so that he can build up a peaceful and happy life.⁷ The peaceful and happy life is obtained by a person whose soul and heart are free, peaceful without any trace of inordinate affection and attachment.⁸ The concern is to treat the inner logic of man's life, which should be in accordance with the natural law of life.⁹

For Ki Ageng Suryomenataram, self is not abstract but a concrete and existing person, who here and now is feeling, thinking about and desiring something.¹⁰ It is the self which experiences concrete life, acting and reacting towards his or her own internal and external experiences.¹¹

6 The Javanese word for "directive" is "wejangan." "Mejang" means to pass on authoritatively the knowledge of life and the wisdom of life. Directive here means the content of the wisdom of life and the act of passing on the wisdom of life.

7 KAS, Mawas diri, p. 3; see also KAS, Ukuran keempat, p. 3; KAS, Tanggapan, p. 3.

8 KAS, Rasa bebas, p. 3.

9 KAS, Wejangan pokok ilmu bahagia, pp. 5, 35.

10 KAS, Mawas diri, p. 5.

11 KAS, ibid., p. 5.

However, Ki Ageng Suryomentaram is of the opinion that the true self is a person who is able to perform an action, not reaction upon his life.¹²

Having taken into consideration some principal points and characteristics of his writings, we could affirm that the knowledge or the philosophy of life as conceived by Ki Ageng Suryomentaram is more a practical wisdom of life, and that his central interest is the "laku" - practice of life. "Laku" is very important in Javanese spirituality, as may be seen in this following "Pucung" song:

"The wisdom lives.
nourished by action,
with determinate will,
that strengthens
the continuous effort
to conquer the passion of egoism."¹³

The practical wisdom or "laku" is the main content of the writings of Ki Ageng Suryomentaram. And the self-examination is one of the many "laku", which one should exercise to live in peace with himself, the world and God.¹⁴

12 KAS, Tanggapan, p. 18.

13 Mangkunegara IV, Wedhatama, Mangadeg, Song No. 33, p. 16:
"Ngelmu iku,
Kelakone kanthi laku,
lekase lawan khas,
Tegese khas nyantosani,
Seyta budya pangekese dur angkara."

14 Seno Sastroamidjojo Dr., Hakekat hidup, pp. 53, 96-97.

As a conclusion of our note on the writings of Ki Ageng Suryomentaram, we may say in brief that for him the self-examination is a "laku" - an exercise of life, which needs knowledge of the human psychological structure and internal dynamism, and at the same time is an exercise to go deeply into man's own self. And so a person may realize the wisdom of life in his own concrete experience.

2. Some principal technical words

The problem of language is the immediate difficulty we have to face when we try to study and understand the thought of an author. We shall find out soon that, despite the apparently common words the author uses in his writings, some words may be assigned a peculiar meaning and content. The author may pick up words in the sense commonly already known, but often these words receive new meaning and content. When the author is not satisfied with the existing words or term, he creates new words and terms, which can express his thought and the experiences he wants to communicate.

G.P.H. Djojokusuno has suggested that the Javanese mentality is more open to experience and to the "laku"; to

live out and practice the wisdom of life. The words in Javanese writings may express the content of the experience, rather than the concept of thought. The words we are going to observe are not conceived as fixed and definitive terms showing certain concepts or ideas but as forms to express and describe certain experiences.

Having realized and understood the character of language in Javanese writings and the religious character of Javanese philosophy, we must consequently accept that the terminologies we are going to examine will not directly point out a systematic concept and idea but will rather be a description of life-experience.

The language of the writings of Ki Ageng Suryomentaram is descriptive. Therefore, we are also going to make a description of some of his peculiar terms: "rasa," "rasa bebas," "rasa damai," "rasa abadi," "tanggapan," "dimensi ke empat."¹⁵ To go into the language of the writings of Ki Ageng Suryomentaram it is always useful to keep in mind the following limitation:

"Though man consists of spirit and body, we are going only to speak about the spirit. Therefore

15 For the time being these words are not translated into English, because they express specific experiences. The meaning and the content of each will be clear in the description of each one.

self-knowledge or 'Pangawikan pribadi' here means knowledge about the human spirit."¹⁶

a. "Rasa"

To begin with, it is very helpful to keep in mind these two observations on the word "Rasa." The word "Rasa" (mystery and feeling) is often found in the vocabulary of the Javanese interior life. According to Prof. Dr. Zoetmulder, the most conspicuous meaning of "Rasa" is "feeling," but it is not common feeling, it is a higher feeling, that is, the consciousness of the presence of God. At the same time it also means the deep mystery, the object and the content of the consciousness. Further, Zoetmulder affirms that this consciousness may be considered as a subtle matter like a liquid material thing which a man cannot describe, which is present in man and enables him to have communion with God and union with Him. "Rasa" is something, a being, a form, that is present in the whole being, as a substance or living being or living spirit,

16 KAS, Mawas Diri, p. 5: "Oleh karena orang itu terdiri atas jiwa dan raga, sedangkan yang dibicarakan di sini hanya mengenai jiwa saja. Jadi pengetahuan diri sendiri atau pangawikan pribadi di sini dimaksudkan pengetahuan hal kiwa." "Jiwa" means spirit, principle of life, psyche, material spirit and immaterial spirit and soul. See L. Mardiwarsito, Kamu Jawa Kuno Indonesia, Nusa Indah Ende Folres, 1978, p. 123. For the time being we can say that "jiwa" is not the corporeal body.

which comes out from God not separated from God, as the life of God Himself, which emanates from God, penetrating man and all other created living beings.¹⁷

Prof. Dr. Driyarkara observes that the word "Rasa" in Javanism means the highest wisdom, by which man may know his place, himself, and so is able to discern the situation, etc. Often "rasa" signifies the highest point of the spiritual life in which man is united with God.¹⁸

It is very interesting to notice that Ki Ageng Suryomentaram in one place writes:

"Tonight I would like to give a talk on the Psychology of Gambar Kramadangsa (psychological structure of man). It concerns man's 'rasa' and the ~~spirit~~^{soul} is 'rasa.' 'Rasa' moves man to take action... So 'rasa' is the human being and the human being is 'rasa.' If there is only body and no 'rasa,' it is called a corpse. To study 'rasa' means to study the human being."¹⁹

17 Cf. Zoetmulder, Pantheisme en Monisme in Javaansche Soeloek Litteratuur, p. 209. See also Dr. H. Hadiwijono, Kebatinan Jawa abad 19, p. 37.

18 Drijarkara, S.J., Prof. Dr. N., Filsafat manusia, Seri orientasi 2, Kanisius, Yogyakarta, 1978, p. 74. Comp. Mangkunegara IV, Wedhatama, Song No. 2, p. 9.

19 KAS, Ilmu Jiwa Kramadangsa, p. 5: "Adapun yang saya ceramahkan malam ini adalah Ilmu Jiwa Gambar Kramadangsa. Ilmu pengetahuan itu mengenai rasa orang dan jiwa itu rasa. Rasa itu adalah yang mendorong orang berbuat apa saja... Maka rasa itu orang dan orang itu rasa. Mempelajari tentang rasa adalah mempelajari tentang orang."

In another place he writes:

"The living being can be divided into three groups, that is, plant, animal and man. The living being which is called man feels interiorly (merasa) that he is living. So the human being has consciousness of life (rasa hidup). This consciousness of life incites man to move."²⁰

From our observation we can and the following:

"Our life is always in relation with material things, man and thought. The "rasa", that reacts to respond that relation, is our self."²¹

The first quotation speaks more about "rasa," the human soul, as the principle of man's life and action. This "rasa" makes man the human being, for he identifies "rasa" with the human being and the human being with "rasa." The second, "rasa" means consciousness. It is a functional consciousness which drives man to orient his life. The verb "merasa"²² means to feel interiorly the experience of life.

20 KAS, Filsafat Rasa Hidup, p. 9: "Benda hidup ini dapat dibagi menjadi tiga golongan, yakni tumbuh-tumbuhan, hewan dan manusia. Benda hidup yang dinamai manusia ini merasa hidup. Jadi manusia itu mempunyai rasa hidup. Rasa hidup inilah yang mendorong manusia bergerak."

21 KAS, Tanggapan, p. 5: "Hidup kita senantiasa berhubungan dengan benda, orang dan gagasan. Dalam hubungan itu, rasa yang timbul menanggapi ialah diri kita sendiri."

22 On the rasa as internal situation and condition, see further the explanation below.

The third stresses "rasa" as human affectivity, from which the human response to life emerges. In other words, it speaks about the interior situation and tendency of life.²³

"Rasa" means the human soul or anthropological principle of man's life and action in so far as it should be conscious of the presence of God, that enables man to have communion and union of life with God. In the practical and functional order it is the ultimate principle of wisdom, where a man may experience that communion and union of life with God. "Rasa" is the immediate spiritual consciousness of the religious life, which is called by G.P.H. Djojokusumo "Intuition."²⁴ It is not merely psychological but religious and spiritual. Therefore, "rasa" also signifies the human spiritual faculty to experience and to discern life in its relation with God.²⁵

Life in relation with God, world and self and thought manifests itself in the inner feeling or affective life, which one should sense interiorly whether its orientation is to the

23 "Rasa" also means atmosphere, situation. The verb "merasa" means also to understand, to discern and to experience. "Rasa" means also the knowledge obtained by discerning." See L. Mardiwarsita, Kamus, p. 268.

24 See Menuju ke pemahaman filsafat Jawa, p. 1.

25 Drijarkara, Filsafat manusia, p. 74.

communion and union of life or not. The dynamism of the religious and spiritual life and consciousness should be the dynamism of interior and spiritual feeling. And the dynamism of man's interior and spiritual feeling has two aspects, that is, to understand and to experience internally.²⁶ To understand and to experience internally is the power and faculty of the heart.²⁷

Ki Ageng Suryomentaram is of the opinion that the interior feeling can basically be divided into two, that is, peaceful and inordinate affection.²⁸ It can be divided into two forms of affection: the positive orientation, going along with the aim of life and the negative one, which is contrary to life.²⁹

We can say in brief that "rasa" means the interior affection, the deepest consciousness of life, which orients man's life, the principle of man's life and action. Spiritually it also means the spiritual consciousness of God's presence in life. Seen in its function and activity, "rasa" is to realize the communion and union of life with God and to under-

26 Drijarkara, Filsafat manusia pp. 75-76.

27 KAS, Ukuran ke empat, p. 10.

28 KAS, Filsafat rasa hidup, p. 10. See also KAS, Wejangan pokok ilmu bahagia, pp. 9-10.

29 KAS, Filsafat Rasa Hidup, p. 9. Comp. Drijarkara, Filsafat manusia, p. 76.

stand and to experience interiorly the realization of life in communion and union with God. But it seems that the interest of Ki Ageng Suryomentaram is more in the activity of the interior affectivity or "rasa" in its function rather than in its deepest meaning. His concern is whether "rasa" in its function and activity corresponds to the natural law.³⁰ But seen as the highest human spiritual faculty, it may be an indication to probe into living out religious life naturally, humanly and realistically. For the time being we can end our examination of "rasa" and so we can continue to look at the other terms connected with "rasa."

b. "Rasa Bebas"

"Rasa bebas" means sense of freedom. Ki Ageng Suryomentaram explains "rasa bebas" as follows:

"'rasa bebas' is the experience of no conflict. When a person sees and experiences something and understands its nature, he will feel free, not in conflict with the reality he is experiencing and understanding. To experience and to understand is not only with the five sense, but also with heart and mind. When the experience is separated from the understanding, then

30 KAS, Wejangan pokok ilmu bahagia, p. 35.

there will be no sense of freedom.³¹.

The first thing we observe is that the condition for obtaining the sense of freedom is to experience and to understand. There will be no true sense of freedom when a person experiences something and at the same time he does not understand what he is experiencing.³² The second is that to experience and to understand need both heart and mind. The heart is needed to experience and the mind to understand. To experience something means that a person is in communion and union with the reality and the perfect union is when he is conscious of the union.³³ The union and the consciousness of the union is what Ki Ageng Suryomentaram calls inner freedom,. The inner freedom is not acquired only by the activity of heart or only by the activity of the intellect but by that of both forming one single action. In other words, the inner freedom depends on the unity of the will and intellectual understanding.³⁴

31 KAS, Rasa bebas, p. 5: "Rasa bebas adalah rasa tidak pertentangan (konflik). Apa bila orang melihat sesuatu dan mengerti sifatnya, ia akan merasa bebas; yakni tidak berselisih dengan sesuatu yang dilihat dan dimengerti. Melihat dan mengerti itu tidak hanya melalui pancaindra, tetapi juga dengan rasa hati dan pikiran. Bila melihat dan mengerti dalam diri orang itu terpisah, hal itu tidak dapat menimbulkan rasa bebas."

32 KAS, Rasa bebas, p. 5.

33 Drijarkara, Filsafat manusia, p. 75.

34 Idem, p. 75.

Ki Ageng Suryomentaram adds:

"To experience and to understand one's own emotion may bring forth also the inner freedom or no-conflict between the feeling that experiences and the emotion experienced."³⁵

There are two realities man has to face within his inner freedom: one is within himself and another is outside himself. The inner freedom is the interior situation of a person united within himself and with that outside himself. And the experience of union within the self should be the basis for the communion and union with the outer reality.³⁶ Inner freedom is the free openness to the external and internal experiences. Openness to the internal experience is the condition of openness to the external experience.

The inner freedom will bring forth right action.³⁷ In the mind of Ki Ageng Suryomentaram it is that which comes from the right attitude and in accordance with reality. The attitude of heart towards the internal and external experiences may manifest itself by accepting or rejecting it. To

35 KAS, Rasa bebas, p. 6: "Melihat dan mengerti terhadap rasa batin (emosi) pun dapat menimbulkan rasa bebas atau tidak berselisih, antara batin yang melihat dan batin yang dilihatnya."

36 KAS, Rasa bebas, p. 11.

37 Ibid., p. 6.

accept means to experience and to understand the experience without any self-defence and self-interest, and to reject is not to acknowledge and to cover up the experience. The inner freedom requires the existential self-acceptance,³⁸ which comprises the right attitudes towards the internal experience and the right decision without any self-interest.³⁹

For Ki Ageng Suryomentaram the inner freedom, free from any self-interest, is the condition for the communion and union of life. Only true inner freedom brings forth true communion and union of life.

c. "Rasa damai"

Close to the sense of inner freedom there is an experience or sense of inner peace -- "rasa damai." Man experiences that life is dynamic.⁴⁰ The dynamic movement of life is caused by desire.⁴¹ Concretely and existentially the desire moves man to a certain goal. A person will be happy whenever his desire is accomplished, and on the con-

38 Ibid., pp. 7-8.

39 KAS, Rasa Bebas, p. 9-11.

40 KAS, Filsafat Rasa Manusia, p. 8.

41 KAS, Wejangan Pokok Ilmu bahagia, p. 16.

trary, he will be in distress if it is not accomplished.⁴²

According to Ki Ageng Suryomentaram, man will never experience a true satisfaction and happiness based on the acquisition of the material world, as he explains:

"Upon this world and under the sky there is no thing worth seeking, giving away and refusing passionately. Nevertheless, man surely makes an effort to seek, to give away or to refuse it, though it is not worth seeking, giving away or refusing. Is it not true that what he seeks or refuses does not make him happy or merry for ever or miserable and sad for ever? However, when a person desires something, surely he thinks that 'if my desire is accomplished, I shall be happy and merry for ever; and if it is not, I will be miserable and sad for ever.'⁴³

As a matter of fact, happiness is something deeper than the sense of joy.⁴⁴ Basically, all men have the same experience of joy and sadness, though the cause may be different.⁴⁵ When a person is really conscious of the same basic

42 Ibid., pp. 9-11.

43 KAS, Wejangan Pokot Ilmu Bahagia, p. 9: "Di atas bumi dan di kolong langit ini tidak ada barang yang pantas dicari, dihindari atau ditolak secara mati-matian. Meskipun demikian manusia itu tentu berusaha mati-matian untuk mencari, menghindari atau menolak sesuatu, walaupun itu tidak sepatutnya dicari, ditolak atau dihindari. Bukankah apa yang dicari atau ditolaknya itu tidak menyebabkan orang bahagia dan senang selamanya, atau celaka dan susah selamanya. Tetapi pada waktu orang menginginkan sesuatu, pasti ia mengira atau berpendapat bahwa 'jika keinginanku tercapai, tentulah aku bahagia dan senang selamanya; dan jika tidak tercapai, tentulah aku celaka dan susah selamanya.'"

44 KAS, ibid., p. 10.

45 KAS, ibid., p. 16.

existential experience of joy and sadness, he may have the right and just attitude towards life. He will be free from any kind of envy and conceit.⁴⁶ Envy and conceit are the cause of the passion for wealth, honor and power.⁴⁷ A person imprisoned by envy and conceit cannot see and experience all the reality and events in the world in the right manner and attitude.⁴⁸

Ki Ageng Suryomentaram adds:

"When a person understands that the experience of all men in the world is the same, he will be free from the agony of envy and conceit, then he will enter into the heaven of peace, that is, in everything he will act peacefully, indifferently, accordingly, sufficiently, naturally and really. He will be able to experience internally the real internal feeling of life; life existentially in one moment is joyful and another distressful.⁴⁹

The sense of inner peace is an interior attitude of man free from anykind of egoism and inordinate affections. It

46 KAS, ibid., p. 17.

47 KAS, ibid., p. 17-18.

48 KAS, ibid., pp. 20-21.

49 KAS, Wejangan Pokok Ilmu Bahagia, pp. 22: "Apabila orang mengerti bahwa rasa orang sedunia sama saja, bebaslah ia dari penderitaan neraka iri hati-sombong, kemudian bisa masuk surga ketentraman. Artinya dalam segala hal bertindak seenaknya, sebutuhnya, seperlunya, semestinya, dan secukupnya dan sebenarnya. Ia akan merasakan rasa hidup yang sebenar-benarnya, yaitu mesti sebentar senang, sebentar susah, sebentar senang, sebentar susah."

helps a person to be able to acquire the attitude of "peace" in life.⁵⁰ Internally it is an interior attitude of self-distancing from existential experiences, which can bring man to real happiness.

d. "Rasa Abadi"

"Rasa abadi" means sense of eternity. In the former editions sense of eternity or "rasa abadi" is called "tatag" (tabah), that is resolute.⁵¹

Ki Ageng Suryomentaram says that by its nature desire is eternal because desire is the origin of life, the germ of life, that causes life, therefore life is eternal. Since the origin of life is eternal, desire is eternal also, because whatever has an eternal origin should be eternal also.⁵²

50 KAS, ibid., pp. 22-23.

51 KAS, ibid., p. 8.

52 KAS, Wejangan pokok Ilmu Bahagia, pp. 24-25. It reminds us of the concept of creation in the story of "Sungsang Bawana Balik," in which the germ of eternal life, that is, the eternal desire, enters into the world through "Rahsa Jati" -- "the deep mystery of life," and should go back to "Sang Jati" -- "True Life." On this matter see Dr. Seno Sastroamidjojo, Gagasan tentang Hakekat Hidup dan Kehidupan Bharata, Djakarta, 1972, pp. 79-102. Wiryosusastra, Sungsang Bawana Balik, Arjuna Drukkerij, tt. Surabaya. Comp. R.M. Soewandi, Gatholoco, Tan Khoen Swie, Kediri, 1925. Dr. Phillip v. Akkeren, Een gedrocht en toch de volmaakte mens, Escelsior Den Haag, 1951.

Desire is the fundamental dynamic of man's life. And since it is eternal, man is eternal also. Desire cannot be destroyed by temporal and experiential joy and distress. Whatever one experiences, desire excites and moves him interiorly towards eternity, towards its eternal origin, that is "desire".⁵³ In brief, man's life has a destination greater than merely what he experiences in the world. He is destined to an eternal life transcending all his earthly experiences.

But Ki Ageng Suryomentaram does not allow himself to fall into complicated reflection and speculation on man's origin and destiny. His interest is only to show what is the right attitude in actual life, because emphasises only that desire is eternal, therefore man is eternal, and if one is conscious of his being eternal he will be free from the hell of regret and anxiety.⁵⁴

Regret means to be sorry for past experiences, and anxiety to be afraid of future experiences.⁵⁵ The fear of regret and anxiety is caused by the opinion that everything in the world is absolute, and an end of life.⁵⁶ And as a

53 Dr. Seno Sastraamidjojo, Gagasan tentang hidup, pp. 95-102.

54 KAS, Wejangan pokok Ilmu Bahagia, p. 25.

55 Ibid., p. 25.

56 Ibid., p. 27.

matter of fact, everything a person experiences in this earthly life is temporal and relative, not absolute. The sense of eternity is the consciousness of the divine destiny of life, and the end of life is God and everything in the world is a means, not an end.⁵⁷

Further Ki Ageng Suryomentaram asserts that a person who is conscious of being eternal will be free from any regret and anxiety and enter into the heaven of resoluteness, that is, he has courage to face and experience any situation.⁵⁸ Resoluteness is an interior attitude towards the existential experience of life. It is a free and open disposition towards life and a full acceptance without any self-defence of past experience and failure.

Resoluteness has two aspects: the consciousness of the divine destiny of life and the consciousness of the world and everything in it as a means not an end.⁵⁹ The interior attitude of resoluteness is the other aspect of the interior freedom and peace. It is essential in view of the divine destiny of life.⁶⁰ Only a person who is free and peaceful in

57 Ibid., p. 9.

58 Ibid., p. 29.

59 KAS, Wejangan pokok ilmu bahagia, p. 30-31.

60 Ibid., p. 21.

his heart has a true resoluteness of life. The sense of eternity is the consciousness of a person, a free and peaceful heart. Therefore the sense of eternity is the basis of resoluteness.

e. "Ukuran keempat"

Ki Ageng Suryomentaram divides man's life into four dimensions:

Life in the first dimension is like the life of a newborn baby. He has been able to feel something, but his body and its members cannot yet be used to follow its feeling, for example, when a baby is bitten by a mosquito, he can feel it. But his hand cannot yet be used to beat off the mosquito. Life in the first dimension is like the life of the plant.

Life in the second dimension is like the life of a child, whose body and members have been able to be used to follow the feelings but who does not yet understand the nature of the material world. Therefore, he often makes mistakes in his relation with them. For example, a child sees the flaming fire, he feels joyful and touches it. His hand is burned and injured. So the child has already felt something, that is, a feeling of joy, and he can use his hand to express his joy, that is, touching the fire. But he does not know yet the natural law of the material world, that fire burns the hand touching it. Life in the second dimension is like the life of the animal.

Life in the third dimension is the life of man, who feels something and his body has been able to be used according to his feeling and he has already discovered the physical law of the material world. Therefore, in his relation with it to meet his need of life, he does not often make mistakes. For example, a person feels thirsty and he knows the physical law, he knows how to drink, he drinks water from the jug. And so his action is correct.

Life in the fourth dimension is the life of man in its relation with the feeling being. Therefore, life in the fourth dimension is the life in the relation with feelings"⁶¹.

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- 61 KAS, Ukuran keempat, p. 9: "Hidup manusia dalam ukuran kesatu ialah sebagai hidup seorang bayi yang baru lahir beberapa hari. Bayi itu sudah merasakan sesuatu, tetapi badan dan bagian-bagiannya belum dapat digunakan untuk mengikuti perasaannya. Misalnya bila bayi itu digigit nyamuk maka dapat dimengerti bahwa bayi itu merasa sakit. Tetapi tangan bayi itu belum dapat dipergunakan untuk menghalau nyamuk. Hidup dalam ukuran kesatu ini sama dengan hidup pohon-pohon.

Hidup dalam ukuran ke-dua ialah sebagai hidup anak-anak yang badan dan bagian-bagiannya sudah dapat mengikuti perasaannya, tetapi anak tadi belum mengerti sifat hukum alam benda-benda. Oleh karenanya dalam hubungannya dengan benda, ia sering keliru. Sebagai contoh misalnya seorang anak melihat api bercahaya, maka senangnya ia dan diperganganya api itu.

Ini mengakibatkan tangannya terbakar. Anak itu sudah merasakan sesuatu, yakni rasa senang, dan tangannya sudah dapat dipakai untuk mewujudkan perasaannya senangnya, yakni memegang api. Tetapi ia belum mengerti kukum benda, bahwa api itu dapat membakar tangan yang memegangnya. Hidup dalam ukuran ke dua ini sama dengan kehidupan hewan.

Hidup dalam ukuran ke-tiga ialah hidup manusia yang merasakan sesuatu dan badannya sudah dapat dipergunakan menurut perasaannya serta ia sudah dapat mengerti sifat kukum alam benda. Oleh karenanya dalam hubungannya dengan benda-benda yang dipakai untuk mencukupi kebutuhan hidupnya, ia tidak sering keliru. Sebagai contoh misalnya seorang merasa sesuatu, yakni haus, dan mengerti hukum alam benda, kemudian mengerti caranya minum dengan mengambil air dari tempayan. Maka tindakan orang itu adalah tepat.

Hidup dalam ukuran ke empat ialah hidup manusia dalam hubungannya dengan benda. Benda hidup ini mempunyai rasa. Jadi hidup dalam ukuran ke empat adalah hidup manusia dalam hubungannya dengan perasaan-"perasaan".

Life is divided by Ki Ageng Suryomentaram into four dimensions in the measure of the process and development of "rasa" or feeling. On the level of the fourth dimension, man is not only able to feel and experience interiorly his own feeling, but also to understand those of others. Since "rasa" is deepest consciousness of life, which moves a person to communion and union of life, and also the inner dynamism of interior affectivity, so life in the fourth dimension signifies life in communication with other's consciousness of life and interior affectivity. In other words, Ki Ageng Ageng Suryomentaram calls it a life in the spirit of union.⁶²

A person realizes communion and union of life when he has been able to develop the communication of consciousness with other people and thus he is in communion of affectivity. To be able to realize it, he has been endowed with a faculty and capacity to feel consciously his own interior feelings and to understand the feelings and experiences of others.⁶³

Those faculties are living realities. They need formation and education in order to function well and correctly in the line of life's movement towards the communion

62 KAS, Ukuran ke empat, pp. 23.32.

63 Ibid., pp. 5.14.

and union of life.⁶⁴ The development of the faculty of the fourth dimension depends on the development of the heart and the intellect.⁶⁵ Only when the consciousness is exact and precise can a person examine and experience his own internal movements,⁶⁶ and in its turn he can discern his own feelings and so he is able to be in communication with the other's feelings.⁶⁷

For Ki Ageng Suryomentaram the fourth dimension is a level of life where one can feel and experience the feelings of others without any confusion with his own interest -- for the obstacle to experiencing and knowing the feelings and interior experiences of others is self-interest.⁶⁸

The faculty to live in the true fourth dimension is the faculty to love expressing the communion and union of life.⁶⁹ To live in the fourth dimension is to live in the communion and union of life in love through the communication of the consciousness and interior feeling. This is the con-

64 KAS, Ukuran ke empat, pp. 10-14, 19-23.

65 KAS, ibid., p. 13.

66 KAS, ibid., p. 13.

67 KAS, ibid., p. 14.

68 KAS, ibid., pp. 6, 14, 16.

69 KAS, Mawas Diri, p. 17.

dition for right decision and action,⁷⁰ which should be the expression and realization of the shared experiences in love.⁷¹

3. The Anthropological description of Man

Having looked at some basic terms, we can follow the description of the psychology of man, which is none other than the psychology of "rasa." "Rasa" here means what moves man interiorly to take an action.⁷² We can call it the interior movement, though we have seen that the word "rasa" expresses something deeper also.

The central point of the psychology of man of Ki Ageng Suryomentaram is to know the reason why people find it difficult to live in the fourth dimension.⁷³ According to him, the root of all difficulties in living in the fourth dimension is the sense of individuality.⁷⁴ However, it should be noted

70 KAS, Mawas Diri, p. 17.

71 KAS, ibid., pp. 15-18.

72 KAS, Ilmu Jiwa Kramadangsa, p. 5.

73 KAS, ibid., p. 3.

74 Sense of individuality in the writings of Ki Ageng Suryomentaram is called "Kramadangsa," from which emerges the I-You relationship. See KAS, Ilmu Jiwa Kramadangsa, p.15. Idem, Ukuran ke empat, p. 15.

here that Ki Ageng Suryomentaram does not conceive individuality in an abstract way but a concrete one.⁷⁵ The sense of individuality actually is the sense of personality with all its uniqueness.⁷⁶ It is a sense of individual personality.

The sense and consciousness of individual personality is the condition of life in the fourth dimension, as Ki Ageng Suryomentaram emphasizes:

"...The development of the fourth dimension can be assured when a person already has a strong and mature personality. And the mature personality is possessed by a person who has made progress in the life of the third dimension, which enables him to be consciously experiencing the differences between himself and the others."⁷⁷

In spite of that positive aspect of the individual personality, Ki Ageng Suryomentaram admits that in reality the negative aspect has more influence in life.⁷⁸ In general, "Kramadangsa" -- the sense of individuality -- is used by him to stress the negative aspect, that is, the sense

75 KAS, Ilmu Jiwa Kramadangsa, p. 5. Idem, Mawas Diri, p.5.

76 KAS, Ukuran ke empat, p. 15.

77 KAS, ibid., p. 25: "...perkembangan ukuran ke empat terjadi setelah jiwa perseorangan itu kuat. Dan kekuatan jiwa perseorang disebabkan oleh kemajuan ukuran ke tiga. Kemajuan ukuran ke tiga membikin terang perbedaan antara diri sendiri dan orang lain."

78 KAS, ibid., p. 3.

of egoism.⁷⁹ We shall also use "sense of individuality" in its negative aspect.

The psychology of man is written by Ki Ageng Suryomentaram to help his readers know themselves in order to be able to live in the fourth dimension. And since to live in the fourth dimension means to live in the communication of consciousness and experiences in love, his psychology describes only the interior movements of heart and mind, whether they promote or hinder the life in the fourth dimension. We shall see it in two steps: first, the structural dynamism of the interior movements, and second, the dynamic of affectivity.

a. The structural dynamism
of the interior movements

Ki Ageng Suryomentaram observes that in facing the same problem and situation different persons may have different attitudes and take different decisions and actions.⁸⁰ And his further opinion is that the reason should be rooted

79 KAS, ibid., p. 17.

80 KAS, Ilmu Jiwa Kramadangsa, pp. 24-25.

in the person, not in the situation and the problem. Inside the person there should be different motivations, attitudes, preferences of value, and desires that move him or her to make a personal decision and action. He calls them by one word, that is "rasa," which stimulates the person to take a certain decision and action. "Rasa" here means the interior movement directing man towards a certain attitude, motivation, decision and action.

(1) Two Fundamental movements

Ki Ageng Suryomentaram writes:

"Every interior motion in the heart comes out either from the sense of life or from the affective memories. That which comes out from life is not complex and can easily be known, but that from the affective memories is difficult to know and understand. The interior movement is either interior motion or inspiration, and surely comes from the affective memories."⁸¹

81 KAS, Ilmu Jiwa Kramadangsa, p. 17: "Setiap gerak sesaat (bhs, Jawas, krenteg) yang muncul dalam rasa tentu berasal dari rasa hidup atau dari catatan-catatan. Yang berasal dari rasa hidup itu sedikit dan mudah dimengerti, tetapi yang berasal dari catatan-catatan, sukar diketahui dan dimengerti. Rasa yang muncul itu baik berwujud gerak hati, maupun ilham, tentu berasal dari catatan-catatan."

Then he continues to assert:

"At the moment when an interior motion arises, which comes from the affective memories, it means that we are at the crossroads: one is in the direction of the third dimension, life of the individual self, and another in the direction of the fourth dimension, life of an interiorly free person.⁸²

The fundamental orientation of life consists of two basic tendencies of affectivity, one going beyond one's self and another closed within one's own self. Every person experiences within his heart two internal forces of life: one is the drive to transcendence and the other is the drive to self-interest or egoism. This self-interest or egoism manifests itself through the tendency and actions of self-defence and self-justification.⁸³ The self-transcendence manifests itself through the action and attitude without any self-interest and inordinate affections.

82 KAS, ibid., p. 17: "Pada waktu ada rasa muncul dalam diri sendiri yang berasal dari catatan-catatan, maka ini berarti bahwa kita berada di jalan simpang tiga. Jalan simpang tiga ini, yang satu menuju ke ukuran ketiga, yakni hidup Kramadangsa, dan yang lain menuju ke ukuran ke empat, yakni hidup manusia tanpa ciri."

83 KAS, Ilmu Jiwa Kramadangsa, p. 18.

(2) The elements of the individual self

The sense of individual self is the sense of individual personality that makes man feel a different person. The sense of individual self is one with the experience of feeling and affection. It is a living reality,⁸⁴ consisting of many elements. Ki Ageng Suryomentaram does not limit the number of the elements,⁸⁵ since his concern is only to show that there are various kinds of origins of the interior motions. They can be named the personal and individual elements.

These individual elements are brought out from the affective impression a person gets in contact with himself, the other person, the world and events.⁸⁶ By these affective impressions a person can classify and make differentiation in life, perception, action and decision, because the affective impressions are the immediate principle of man's action.⁸⁷ Everything a person is in contact with is not merely impressed on him but also contributes to forming the person-

84 KAS, ibid., p. 6.

85 KAS, ibid., p. 7.

86 KAS, ibid., p. 6.

87 KAS, Ilmu Jiwa Kramadangsa, p. 8.

ality and so becomes part of the personality. Ki Ageng Suryomentaram calls it "Catatan hidup" - the affective memory.

Existentially there are many dynamic forces within man moving him to assume a certain attitude, motivation, decision and action. But in general, according to Ki Ageng Suryomentaram, the affective memory of riches, honor and power is the most valuable.⁸⁸ The tendency to riches, honor and power is the most decisive affective memory, that shapes the life, attitude, motivation, decision and action.⁸⁹ But for Ki Ageng Suryomentaram the desire for riches, honor and power is by itself neutral. Every person can use riches, honor and power peacefully, indifferently, accordingly, sufficiently, naturally and really.⁹⁰ But it will be different if the desire has become lust for the same.⁹¹

The fundamental interior elements of man's attitude shaping the personality are the attitudes towards riches, honor and power. The question at the crossroads is whether riches, honor and power are the means to live in the fourth

88 Ibid., p. 15. See also Mangkunegara IV, Wedhatama, Mangadeg, Song no. 29, p.15.

89 KAS, ibid., p. 15.

90 KAS, Wejangan pokok Ilmu Bahagia, p. 21: ... dalam segala hal bertindak seenaknya, sebutuhnya, seperlunya, secukupnya, semestinya dan sebenarnya."

91 KAS, Wejangan pokok Ilmu Bahagia, pp. 20-22.

dimension or in the third dimension. The abuse of riches, honor and power is the root of all difficulties to live in the fourth dimension, in communion and union of life in love.

(3) The action of an interiorly free man

Ki Ageng Suryomentaram is of the opinion that to live in the fourth dimension is the goal of all men's concrete decisions and actions. Therefore, the decision and action should emerge from the experience of interior freedom, peace and resoluteness. The heart should be free from any kind of lust and passion, peaceful and full of detachment from the world, and resolute and conscious of the divine destiny of life.

He admits also that in reality, the totally pure and free decision and action does not exist, since normally the various interior motions are mixed up within the heart. Therefore, man is obliged to discern his interior feelings and motions, whether they are to foster the sense of egoism or the sense of communion and union of life.⁹² He also gives a kind of guideline and norm: the right decision and action is that

92 KAS, Ilmu Jiwa Kramadangsa, p. 25.

which expresses the communication of the shared consciousness of life, no sense of I and You and at the same time promotes the communion and union of life.⁹³ But we must remember that the condition for developing the sense of "we" or shared life is the sense of the mature and adult individual self.⁹⁴ To come to that mature sense of individual self, let us examine the dynamic of man's affectivity.

b. The dynamic of man's affectivity

The affectivity or the affective life is the dynamic force of man's life. Attitude, decision and action depend much on the affective life. It is interesting to note that for Ki Ageng Suryomentaram, self-knowledge must begin with the examination of the affective life, since in the affective life, a man expresses himself.⁹⁵

Considering man from the point of view of his interior motions, Ki Ageng Suryomentaram describes him as an affective being.⁹⁶ For him, the knowledge of the affective life is very

93 KAS, Ukuran ke empat, p. 32.

94 KAS, ibid., p. 25.

95 KAS, Tanggapan, p. 5.

96 KAS, ibid., pp. 17-26.

important to build up and develop life in the fourth dimension. His description of affective life will be of great help for our investigation of the examination of conscience and his idea of man's life.

(1) Affections and Affectivity

We have seen above that there are two fundamental affections as the dynamic force in the orientation of life. Here Ki Ageng Suryomentaram aims to emphasize the existential affective reactions experienced by man in his concrete personal and existential relations and encounters. To begin with, he divides the immediate affective reaction into two categories: like and dislike;⁹⁷ by its nature the affective reaction of like and dislike hinders the communion of life,⁹⁸ for the ground of like and dislike is self-interest.⁹⁹

This is what he says about the affective reaction of like and dislike:

"When we do not realize our affective reaction of like and dislike in our relations, it will become

97 KAS, Tanggapan, p. 5.

98 KAS, ibid., p. 3.

99 KAS, ibid., p. 5.

the norm to judge whether the other person is good or bad, correct or wrong. We judge him good and correct, because he is favourable to us, so we like him. Or we judge him bad and wrong, because he harms us, so we dislike him."¹⁰⁰

The basis of like and dislike is self-interest of life in the third dimension. Self-interest always exists, because it comes from the sense of individual self in the closed sense.¹⁰¹ Affections can be reduced to two: self-interest or egoism and self-transcendence or going beyond the self;¹⁰² in the language of Ki Ageng Suryomentaram the affective reaction of life in the third dimension and that of life in the fourth dimension. So there are two fundamental affective reactions corresponding to the two fundamental dynamic forces of orientation for life.

100 KAS, Tanggapan, pp. 6-7: "Bila tanggapan rasa suka dan benci dalam pergaulan itu tidak kita ketahui, maka ia menjadi patokan atau ukuran untuk menetapkan baik-buruknya, benar salahnya fihak yang kita gauli. Orang itu kita anggap baik dan buruk, karena menguntungkan kita, sehingga kita menyukainya. Atau kita menganggapnya buruk dan salah karena ia merugikan kita, sehingga kita membencinya."

101 KAS, ibid., p. 7.

102 Compare with the idea of individual self and universal self of Bratakesawa in Chapter I.

(2) What affects man

The affective reaction arises when a person is in contact with his life-experiences. It always emerges in life, because whatever a person is in contact with always stimulates his affective reaction. That is the reason why Ki Ageng Suryomentaram holds the opinion that one feels and experiences his existence as long as he is able to react affectively.¹⁰³ Affection is the sign of life in the fullest sense, since within affection man can feel interiorly the presence and the absence of communion and union of life with others.

What affects man is everything he is in contact with. To know one's own affective reaction, a person should know first the thing, person and thoughts stimulating his affective reaction.¹⁰⁴ But one should admit that it is not easy to know and to understand the other person with all his complexity of feelings and emotions.¹⁰⁵ It is even more difficult to know the affective reaction towards one's own thoughts, ideas, opinions and internal motions. According to Ki Ageng Suryomentaram, one tends to think that his thoughts

103 KAS, Tanggapan, pp. 7-8.

104 KAS, ibid., p. 8.

105 KAS, ibid., p. 8.

and opinions always correspond to reality. Consequently, the thought or opinion is not considered as the reality upon which a person should react affectively, but as the affective reality itself.¹⁰⁶ In other words, a person often identifies himself with his idea, his thought, opinion or interior motions, so that he does not realize that he has already experienced a certain affective reaction towards them. So, besides the need for man to know the thing, person and thought which are the objects of his reaction, he should also know his own attitudinal orientation in life. Only through such self-knowledge will a person be able to know the true nature of his affective reactions.¹⁰⁷

(3) The behavior of the affections

As an individual self, or one living in the third dimension, man always reacts affectively with a sense of like and dislike -- the manifestations of self-interest. Self-interest also manifests itself in different emotions and feelings.¹⁰⁸ The knowledge of the nature of like and

106 KAS, ibid., p. 9.

107 KAS, Tanggapan, p. 12.

108 KAS, ibid., p. 12.

dislike, the manifestation of self-interest, will enable a person to have a better understanding of the behaviour of affection, which takes the form of the thought of doing something.¹⁰⁹

After having understood the behaviour and nature of affection, a person will be able to see his own interior movement more clearly. The interior movement of one living in the third dimension is basically egoism, though it may express itself in good works or a good action. So the decision may come from the interior motion of living in the fourth dimension or from pure love, or from that of living in the third dimension or living in self-love.¹¹⁰

(4) Who reacts affectively

We can distinguish so far two kinds of affective reaction; one is the reaction of self-love and another is of pure love. The origin of the affective reaction is either the sense of life in its deepest meaning or the sense of individuality¹¹¹ with all its interest and affective memories, like riches,

109 KAS, ibid., p. 13.

110 KAS, Tanggapan, p. 16.

111 KAS, ibid., p. 17.

honor and power, which tend to be the only norms of life.

Those two dynamic forces of the interior movement are intermingled within the heart. Discerning the interior movements, therefore, should be done continuously.¹¹² And for Ki Ageng Suryomentaram the self-examination is one of the instruments, even an indispensable one, for discerning and renewing life.¹¹³ With that affirmation we can go on to investigate the self-examination in his writings.

4. The Self-Examination

According to Ki Ageng Suryomentaram, one of the characteristics of man's life is relational.¹¹⁴ And the fundamental reality of relational life is the movement and orientation to communion and union of life through the communication of the consciousness of life and experiences, and this communion is realized through the communication and communion of affection. Further Ki Ageng Suryomentaram has recognized that the root of

112 KAS, Rasa Bebas, p. 15.

113 KAS, ibid., p. 16.

114 KAS, Wejangan pokok Ilmu Bahagia, p. 17; See also KAS, Filsafat Rasa Hidup, p.22.

all problems and difficulties to realize the communion is within the heart,¹¹⁵ within the affective life,¹¹⁶ in which man experiences the dynamic forces of egoism and transcending love.

Man has the intellectual faculty with its power of reasoning, analyzing, making differentiation and classification, to grasp, to know and to understand.¹¹⁷ The memory has been called the "affective memory" in order to stress more its power to move man interiorly and to influence the will and the intellectual understanding¹¹⁸, even to shape action.¹¹⁹

From what we have seen above, it is clear that when speaking about life, Ki Ageng Suryomentaram centers more on human affectivity. Understanding, memory, will, all are more or less developed in connection with and in subordination to the affective life. However, Ki Ageng Suryomentaram does not forget to remind us that the development of life in the third dimension, as well as of the intellectual faculty and will is the only step to enable us to live in the dimen-

115 KAS, Mawas Diri, pp. 5.26.28.

116 KAS, Filsafat Rasa Hidup, p. 23.24.27.

117 KAS, Ukuran ke empat, pp. 12.

118 KAS, Ilmu Jiwa Kramadangsa, pp. 9.15.17.

119 Ibid., pp. 19-22.

sion, in communion and union of life.¹²⁰

To live in the fourth dimension, a person is endowed with the faculty to understand interiorly experiences, interior feelings and emotions of others. This faculty is one with the consciousness in the heart.¹²¹ It is derived from the consciousness of life as being from the origin and going to the end of life.¹²² It is a spiritual faculty.¹²³

This quotation may be of help to understand the mind of Ki Ageng Suryomentaram upon the self-examination:

"Before we know our own affective reaction, properly speaking we do not yet take action, but we are merely vindicating the other's action (to react). At the moment we examine our affective reaction, then we begin to action."¹²⁴

120 KAS, Ukuran ke empat, p. 25.

121 Ibid., p. 14.

122 See above note 53.

123 Drijarkara, N., Filsafat Manusia, p. 74.

124 KAS, Tanggapan, p. 18: "Sebelum kita mengetahui tanggapan kita, pada hakekatnya kita belum bertindak apa-apa (beraksi), melainkan membalas tindakan orang lain (bereaksi). Tetapi pada waktu kita mengamati tanggapan kita, pada waktu itu kita mulai bertindak."

a. The Dynamism in Three Stages

The examination of the affective life according to Ki Ageng Suryomentaram could be done in three stages:

"The first stage is to examine the affective reaction of life and dislike, so that one finds out his own dominant attitude. Then the second stage is to awaken the awareness of one's self and the other, so that inner peace emerges. And the third stage is to decide and to act according to what one has seen here and now, so that his action will be truly exact and right."¹²⁵

(1) The first stage: examining the affective reaction

Ki Ageng Suryomentaram says that the character of the decision and action is either reactive or active. The reactive one is that which a person has taken without any reflection upon the affective reaction, while the active one is that taken after reflection on the affective reaction.¹²⁶

Reflection on the affective reaction is the first thing one

125 Ibid., p.21: "Jadi dalam langkah pertama kita meneliti tanggapan rasa suka dan benci kita, sehingga diketemukan sifatnya sewenangwenang. Kemudian dalam langkah kedua, kita mencari rasa sama yang terdapat pada diri sendiri dan orang lain, sehingga lahir rasa damai. Dan langkah ketiga, bertindak menurut penglihatan kita kini di sini sehingga pasti tepat dan benar."

126 KAS, Tanggapan, p. 18.

should do. And reflection on the interior motion in a certain experience should begin by reflecting upon the affective reaction,¹²⁷ so it can be known whether it is from the affection of the individual self or from the affective relational self, and whether it is from the affective memory or from the thought and imaginations.

The tendency of the thought is to be the norm of the action expressing self-interest.¹²⁸ The object of the reflection is affective reaction, which might be from the thought or the affective memory. Having known the origin of the affective reaction, a person may then discover the nature of it, whether egoistic or self-transcending.

The first stage is the time to experience - "merasa" - and examine the interior motion and the affective movement. It should be done not merely by analyzing but rather by experiencing and feeling interiorly, for Ki Ageng Suryomentaram makes a distinction between seeing and knowing: to see is no affective involvement, while to know is to see and to experience internally and affectively.¹²⁹ Hence for him, reflection is not merely intellectual but affective.

127 Ibid., p. 18.

128 Ibid., pp. 18-19.

129 Ibid., p. 19.

(2) The second stage: to awaken the awareness

The second stage is to awaken the awareness of one's self and the other. As we have seen above, Ki Ageng Suryomentaram has an idea that fundamentally there are two basic orientations of life, two fundamental affections, the affection of the individual self and transcending self.¹³⁰ The awareness of one's self and the other means the consciousness of the same basic root of the affections, decisions and actions within men.

This consciousness of the same basic root of life and action is needed to reflect upon the objective reality and situation and the internal experience of the other person. It is necessary to get free from the attitude and tendency to examine the objective reality in the norm of one's own attitudinal affective tendency.¹³¹ The reflection is directed towards the situation a person is experiencing, without any kind of self-interest, so that he may have a clear vision of the situation and the root of the interior movement without any admixture with the inordinate affections.¹³²

130 KAS, Wejangan pokok Ilmu Bahagia, pp. 18-19.

131 KAS, Tanggapan, p. 20.

132 Ibid., pp. 19.20.

A clear understanding of the situation is not only to know the fact but also the cause of the reality. And on the level of human relationship and encounter, it implies knowing the affective tendency as the origin of certain actions and situations. Ki Ageng Suryomentaram has a conviction that a person having been able to awaken the awareness of himself and the other will experience interior freedom, and thus will be able to experience life and situation with the right attitude.

(3) The third Stage: Taking a Decision

The discernment and the examination of the affective tendency and the life-situation in peace is the condition for taking the right decision and action.¹³³ The decision must be right, since it is one with the process of reflection and examination of the affective life and life-situation.¹³⁴ It is right, because, as Ki Ageng Suryomentaram says, taken not under the norm of self-interest and the influence of the inordinate affection but truly according to the situation. It is called the interior decision based on

133 KAS, Tanggapan, pp. 20-21.

134 Ibid., p. 21.

the interior knowledge of life-situation.¹³⁵

The decision is truly an action, not merely a reaction, because at that moment a person will decide in freedom and truly he wills it.¹³⁶ Ki Ageng Suryomentaram says that in the situation of interior freedom, whatever a person wishes will happen, because he only wishes that he should do in accordance with the demand of the situation. And to be able to reach that state, the individual self and its self-interest should die.¹³⁷ And being free from any inordinate affection, a person can decide peacefully, indifferently, accordingly, sufficiently, naturally and really.¹³⁸

b. Consciousness

In another place Ki Ageng Suryomentaram points out that the right starting point of the self-examination is the consciousness of being eternal and the awareness of the relativity of everything in the world, so that one can have a clear insight into his own existential life on the ground

135 Ibid., p. 22.

136 KAS, Tanggapan, p. 24.

137 Ibid., p. 25.

138 Ibid., p. 26.

of the consciousness of the destiny greater than merely that which experiences in the world.¹³⁹

In the light of the consciousness of being eternal, a person may examine and reflect upon his own interior movement without any fear and anxiety, for being conscious of his religious identity one may be able also to regulate his own affective life.¹⁴⁰

The capacity to regulate the affective life is the "pangawikan pribadi" or self-knowledge in the practical order. The practical wisdom of Ki Ageng Suryomentaram is the practical knowledge to regulate the affective life. And the self-examination - "mawas diri" is the laku or the exercise to develop and deepen the wisdom about the affective life in daily life.¹⁴¹ Consciousness of the transcendental destination is the fundamental norm of the self-examination, for it is the basis of its dynamism.

And whenever a person is able to feel interiorly - "merasa" his own interior movements and to know the other's experience and life-situation, so that he experiences communion of the affective life, actually he lives on the level

139 KAS, Wejangan pokok Ilmu Bahagia, p. 32.

140 KAS, Wejangan pokok Ilmu Bahagia, p. 33.

141 KAS, Mawas Diri, p. 5. See also KAS, Wejangan pokok Ilmu Bahagia, p. 22, KAS, Tanggapan, p. 5.

of the elevated self, in the religious sphere.¹⁴² Hence, we can see that for Ki Ageng Suryomentaram ultimately the elevated and religious self is the foundation of man's life and action.¹⁴³

But before investigating the life of the elevated self, our thesis will try first to follow the dynamic of the self-examination.

142 KAS, Jimat Perang serta rasa manusia, p. 22.

143 KAS, ibid., pp. 24.26.

Chapter III

THE DYNAMIC OF THE SELF-EXAMINATION

Self-knowledge is the key word of the writings of Ki Ageng Suryomentaram. The self, as has been seen, is the concrete, existential and personal subject, that feels, thinks about and desires something and at the same time is able to experience and feel internally its existence and experiences. It is the conscious, feeling and affective being.¹ In reality, it is only one single being with three aspects, since internally the affective depends on the feeling and the feeling depends on the consciousness. And the consciousness manifests itself concretely and existentially through the interior feeling and affective reaction. This one reality of these three aspects is called "Rasa".

Seen in its fundamental orientation, the self experiences two dynamic forces within itself: the individual self and the transcending self. The individual self fully developed in the third dimension can be either the mature and adult con-

1 KAS, Ilmu Jiwa Kramadangsa, p. 5.

dition for the life of the transcending self,² or the obstacle to going beyond the self.³ It will be of great help, because a person should live out his transcending self consciously and personally and the communion and union of life consists in the adult and personal communication of the consciousness and affective life. And it will be an obstacle, when the individual self with all its elements tends to become the closed norm of the communion and union of life.⁴

Existentially and concretely one experiences his affective self and the two dynamic forces in the relational encounter. The immediate contact with the internal situation of heart and mind is through the affective reactions. The knowledge of the affective self is essential for the "laku" - the orientation of life.⁵

Knowledge or "pangawikan" is wisdom of life obtained through experience. To know is to understand and to experience with the affective involvement.⁶ It is a kind of affective communication, and so the knowledge is the affective

2 KAS, Ukuran ke empat, p. 25.

3 KAS, Ilmu Jiwa Kramadangsa, p. 18.

4 KAS, Ukuran ke empat, p. 14.

5 KAS, Tanggapan, pp. 5-18-19. See also: Menuju ke pemahaman filsafat Jawa, manuscriptus, p. 3.

6 KAS, Tanggapan, p. 19.

knowledge, since it may shape attitude, motivation and orientation of life.

Knowledge is a living reality, growing and developing together with the journey of life through the affective life. And the affective life lives and develops through the decisions and action a person has to take in daily life. There is dynamic relation between the knowledge, orientation of life, affective life and action. The action expresses the affective life, the affective life expresses the orientation of life and the orientation of life depends on knowledge. In its turn knowledge grows and develops through action. And it directs the action and the action promotes the knowledge.⁷ This dynamic interrelation between knowledge and action is the fundamental concern of "laku" or the orientation of life through affective life.

In the case of the above fundamental character of practical wisdom, our thesis would like to probe into the dynamic of the self-examination of Ki Ageng Suryomentaram. It tries to place it in the dynamic interrelation between knowledge and action and it is seen as an exercise of orientating life.⁸

7 Cf. Mangkunegara IV, Wedhatama, Song no. 36, p.16.

8 KAS, Mawas Diri, pp. 5.13. KAS, Rasa bebas, pp. 7.11.15.

1. Transcending Self-Presence

Bratakesawa makes a distinction between "tepa salira", "mawas diri" and "mulat salira". "Tepa salira" or introspection is to reflect interiorly with the aim of building up the right human relation and encounter. "Mawas diri" is to discern the self in order to be able to decide according to situation. "Mulat salira" or spiritual self-examination is to examine the self in relation with God.⁹ For him the spiritual self-examination supposes introspection and the "material self-examination", but not vice versa.¹⁰ One can undertake introspection and material self-examination without referring to God and religious nature of life. But it is quite impossible to make spiritual self-examination without introspection and material self-examination.

The deep reality of religious life can be examined and experienced through the concrete self, life, relationship, decisions and actions. But on the contrary, the concrete self and life are not necessarily religious and spiritual, though they have value for the development of the spiritual and religious life. The observation of Mr. G.P.H. Djojokusumo

9 See Chapter I.

10 SDMS, pp. 31-32.33. Comp. ibid., p. 17.

on the Javanese philosophy of life as well as the key word "rasa" show the oneness of life in many aspects; that is, a life experiencing "Life". And the experience of the "Life" is expressed in one word "rasa" - the conscious, interiorly felt and affective experience of life. Therefore, our concern here is to see the self-examination in view of the oneness of life under the guideline of "rasa" bridging knowledge and action.

Ki Ageng Suryomentaram describes the self-examination in connection with self-knowledge, the knowledge of the affective life with the aim of discerning affectively the right action.¹¹ For him self-examination is reflection upon life. It is done by analyzing, feeling and discerning life-experience. And the aim is not merely to know objectively but to experience and feel life interiorly and affectively. Thus it is an affective reflection of affective life. Properly speaking it is an affective reflection in order to know whether the affective reaction is orientated towards communion and union of life, and to discern the right action affectively in view of the communion and union of life.¹²

Self-examination, according to Ki Ageng Suryomentaram,

11 KAS, Tanggapan, p. 18.

12 KAS, Ilmu Jiwa Kramadangsa, p. 26.

is a time to experience and to feel interiorly the consciousness of life, which has two aspects: consciousness of the self, the subject experiencing feeling interiorly, and affective feeling. In his mind, self-examination is an effort to have the right and precise consciousness of the self, distinct from the affective and interior feeling, since experiencing the self distinct from the affective and interior feeling enable man to examine and to discern the affective experiences.¹³ It is a time to objectify the affective feeling by freeing oneself from a certain personal attitude of rejection and acceptance, so that a person may be able to experience interiorly but objectively the origin, the process and the orientation of the affective feeling.¹⁴

The object of self-examination is the psychological dynamism of the affective life and the objective is to obtain the right attitude towards life.¹⁵ In view of the object and its objective, self-examination also signifies a time of consciousness of the obstacle which is present in the affective life, the sense of individuality.¹⁶ To examine and reflect upon the sense of individuality, self-interest and

13 KAS, Ukuran ke empat, p. 13.

14 KAS, Mawas Diri, pp. 12-13.

15 KAS, Ilmu Jiwa Kramadangsa, p. 27.

16 KAS, ibid., p. 26.

inordinate affections has meaning and sense not so much in itself as in general context of consciousness of the aim of self-examination.

In the realm of the nature of Javanese philosophy, that is, the conscious, interior and affective experience of life, the self-examination, as Ki Ageng Suryomentaram puts it, seems to provide the sound anthropological ground for an attitude which is capable of experiencing life in the full sense. Ki Ageng Suryomentaram emphasize that one should have the courage to go deeply into his self, and to examine his life, so that his heart is free and open, and thus he may act in peace, impartiality, and in a way which answers necessity, sufficiency and nature in everything.¹⁷ His writings deals more with the anthropological and interior attitudes, as the ground of living out life.

Self-examination, then, means experiencing the whole process of affective motion and analyzing and discerning it in order to arrive at the right attitude of mind and the right decisions. It is an active presence towards self and life, not for its own sake but with a view to the whole of life in communion and union. It is a transcendent self-presence. It is presence in the life of communion and union, and this life

17 KAS, Wejangan pokok Ilmu Bahagia, pp. 23-24.

is the norm of reflection and discernment of the actual affective life.

2. The Internal Dynamism

The practical moves to be made in self-examination conduct man towards realization of his role as the affective self. It is to realize the dynamic of the affective self, for in the mind of Ki Ageng Suryomentaram it is to obtain consciousness of the affective movements.¹⁸ And the affective self is the concrete self, which affectively tends to a certain movement. And these affective movements depend on the interior attitude, materially on the elements of the individual self, the affective memories and the thoughts.

According to Ki Ageng Suryomentaram, the thoughts should not be the norm of decision and action, but the affective memories could be the immediate norm, on condition that they are not wrong.¹⁹ The affective memories are subordinated to the sense of individuality, and the sense of individuality

18 KAS, Mawas Diri, p. 10.

19 KAS, ibid., pp. 23-29.

to the sense of the transcending self. And the transcending self is the norm and principle to regulate the affective memories and the individual self. For Ki Ageng Suryomentaram, regulation of the affective memories means to separate them from the thoughts, to correct them and to orientate them in view of the transcending self. Further he explains that the inordinate affections are caused either by the wrong affective memories, by thoughts or by both. It is by both when the inordinate affections are the fruit of the affective memories, right or wrong, moved by thoughts.

The examination of the affective movements, therefore, should be attained in three stages: first, it is more vital to know the nature of the affective movements, whether they are from affective memory, thought or both, and ultimately whether they are from the individual self or from the transcending self; The second stage is the maturation of the affective knowledge of situation and experience, so that in the third stage after having examining the content and demand of the situation a person may take a decision.²⁰

The internal dynamism of self-examination of Ki Ageng Suryomentaram is towards the right decision and action, which should be one with the whole process of self-examination.²¹

20 KAS, Ukuran ke empat, p. 25.

21 KAS, Tanggapan, pp. 21-22.

The right decision and action is active, since it is taken not under the influence of the inordinate affections but under the active presence towards the affective self. Hence the active and personal decision is the result of the active presence in life. Ki Ageng Suryomentaram calls it a creative action, for the decision is based on the union of the affective movement and knowledge. Therefore it has power to maintain and to develop the communion and union of the affective life and the knowledge which is experienced without any trace of the inordinate affections.²²

During the self-examination one should be actively present in his life, discerning, analyzing and experiencing his concrete experience, in order to be conscious of his life and actively regulate the affective movements. Whenever a person is able to regulate his life, he will be an active and creative person, knowing how to take the right attitude and decision in the midst of his concrete experiences, and thus he consciously and actively directs his life.²³ In brief, the dynamism of the self-examination is active.

22 KAS, ibid., p. 24.

23 KAS, Wejangan pokok Ilmu Bahagia, pp. 8.32-34.

3. The Dynamism of the Affections

The right decision and action resulting from the union of the affective movement and the knowledge is the realization and actualization of the sense of eternity.²⁴ The sense or the consciousness of being eternal is the unifying force of the affection and the knowledge. It is the dynamic force of the whole process of the self-examination, for it is a kind of the principle and foundation of life to be conscious of the eternal destination of life and of the world and everything in it as a means, not an end,²⁵ that should orientate the process of the self-examination.

Ki Ageng Suryomentaram urges that the self-examination should begin with the sense of eternity,²⁶ since in his mind as a unifying force it will be the basis of the interior attitude of resoluteness in life, which is requires for experiencing concrete and existential life.²⁷ Resoluteness has two aspects: to face the affective life and the knowledge. One has to be resolute to experience his own interior

24 KAS, Mawas Diri, pp. 11-12.

25 KAS, Wejangan pokok Ilmu Bahagia, pp. 30-31.

26 KAS, Wejangan pokok Ilmu Bahagia, p. 32.

27 KAS, ibid., p. 29.

movements and the process of the knowledge. Resoluteness belongs to a person who is free and peaceful interrioly. And as for interior freedom and peace, they are the freedom from inordinate affections and openness to experienced knowledge.

The realization of resoluteness is acquired through the experience of purification of heart from the inordinate affections. According to Ki Ageng Suryomentaram, it is not easy to experience the process of purification, because a person is usually afraid to discover his own affective reality and tends to justify it.²⁸ The purification takes place when a person is able to avoid identifying himself with the affective memories and thoughts and thus becomes one who is able to direct and master his own affective tendency on the basis of the consciousness of being eternal.²⁹

To undergo purification one has to be conscious of the individual self and its egoistic tendency as the obstacle to taking the right decision and to living out the transcending self.³⁰ And the process of healing from anxiety and fear of seeing the reality of the inordinate affections will yield out inner freedom. Hence purification contains a process of

28 KAS, Rasa bebas, p. 7.

29 KAS, Mawas Diri, p. 12.

30 KAS, ibid., p. 13.

liberation from self-defence, self-justification and egoism as well as the anxiety and fear of experiencing the reality of the inordinate affections.

The dynamism of the affections in the self-examination may not stop in the experience of interior freedom, but should go on to the experience of interior peace, which is none other than the free openness towards the experience of the interior movements and affections and towards existential situation. And since the consciousness evoked during the self-examination comprises the knowledge of the interior feeling and the existential and experiential reality, hence interior peace means the union between the knowledge of the interior feeling and of the existential and exterior experience.³¹

For Ki Ageng Suryomentaram, this interior peace or openness is the condition of the decision and thus the decision is surely right, because it is the fruit of free affection and true self-knowledge.

31 KAS, ibid., pp. 11.26-27.

4. Man and his Decision

Considering that man is essentially affective and has to live in the communion and union of life through the communication of the affective life, for Ki Ageng Suryomentaram true decision is not merely affective but also the expression and realization of the communion of life. He stresses, therefore, that one should be mature enough, mastering his own affections, conscious of the individual self, since the communion of life can only be realized when a person is truly mature and developed in the life of the third dimension.³² The mature person is the one who has been freed from self-interest and so is living in the fourth dimension. He has been able to justify the other person,³³ since a person who has been able to justify the other person is living in the spirit of communion and union.³⁴

Ki Ageng Suryomentaram calls such a person a man without individual elements, and thus experiencing communion and union of life. The more he is capable to know and understand the other's affective feeling. A person without individual elements is peaceful and open towards other persons,

32 KAS, Ukuran ke empat, p. 25.

33 KAS, ibid., p. 23.

34 KAS, ibid., p. 23.

and towards objective reality, for he has been able to conquer his individual self and self interest³⁵, and consequently he affectively encounters the other person and objective reality in free and open disposition.³⁶

Ki Ageng Suryomentaram hopes that the self-examination should enable man to be present to himself, to root out the tendency towards self-justification and self-interest, because they hinder the communion and union of affective life.³⁷ So self-examination is a time to know the structural dynamic of interior attitudes formed by the individual elements, affective memories and thoughts. Psychologically one is conducted to be conscious of his interior dynamism of the affective life.³⁸ Further, Ki Ageng Suryomentaram says that it is necessary that the heart should be formed and educated continuously to discern and to experience the interior feelings.³⁹ Accordingly for him this discernment should be done within the heart so that a person is truly able to experience interior feeling and to understand affectively the feelings of others.

35 KAS, Ilmu Jiwa Kramadangsa, p. 25.

36 KAS, ibid., p. 26; Tanggapan, p. 6.

37 KAS, Mawas Diri, pp. 18-19.

38 KAS, Ilmu Jiwa Kramadangsa, pp. 26-30.

39 KAS, Mawas Diri, p. 11.

Another aspect of life in the fourth dimension is the development of the heart in its function of experiencing the interior feeling being able to participate affectively the affective life of the other person.⁴⁰ Hence for Ki Ageng Suryomentaram, the self-examination is a practice intimately connected with the centre of man's life. And the decision taken at the end of the self-examination depends on the disposition of the heart. Therefore, a person has to be always conscious of the interior movements within his heart, and the self-examination is a tool as well as a moment of evoking the consciousness of one's interior experiences. Briefly, during the self-examination one is present to his intimate life within his heart in order to be able to take the right decision.

5. Transcending Self

The focus of self-examination is to know the affective life and the aim is to realize and actualize the communion and union of life. Ki Ageng Suryomentaram describes it as a happy, peaceful, eternal and resolute life. A per-

40. KAS, Ukuran keempat, p. 14.

son experiences happiness when he masters and directs his own affective movements in the consciousness that they are not his true self. And so in his affective relationship with the world, everything in the world, all the events of life and other person, he is conscious that they are different with himself.⁴¹

One may experience interior peace, when he acts peacefully, indifferently, accordingly, sufficiently, naturally and really in every circumstance.⁴² He is experiencing the sense of eternity when is able with a free and open heart to accept any situation without fear and anxiety,⁴³ free from inordinate affections. He is resolute because he will be able to continue his itinerary of life with the consciousness that whatever he has experienced and may be going to experience in life is not the ultimate norm and end of life,⁴⁴ but only a means, which he can use peacefully, indifferently, accordingly, sufficiently, naturally and really. Interiorly he is a free person.

For Ki Ageng Suryomentaram, all these interior experiences are true and genuine only where there is a genuine

41 KAS, Wejangan pokok Ilmu Bahagia, p. 34.

42 KAS, ibid., pp. 21-23.

43 KAS, ibid., pp. 25-26.

44 KAS, ibid., pp. 9.30-31.

relationship in life and true communion and union of life. So ultimately for him the communion and union of life is not only the aim and end but also the dynamic force of self-examination. Life of the transcending self is the normative orientation of the self-examination.

Ki Ageng Suryomentaran says that genuine and true communion and union of life occurs through the communication of the affective life. Externally this communication is actualized in decision and action, internally manifests the deep consciousness of the nature of life. Communion and union of life exists whenever the communication of the affective life is not mixed up with self-interest and inordinate affections, but in peaceful, indifferent, in accord with, sufficient, natural and real. A person experiences and lives out genuine love,⁴⁵ because in everything he expresses unconditional love, a love which positively is able to justify the other and negatively to admit his own inordinate affections, and this love is not conditioned by the other's negative acceptance and response.

Transcending self is the true self that can surpass every existential experience and go beyond the individual self. He or she views and reflects upon his or her existen-

45 KAS, Ukuran ke empat, p. 23; Mawas Diri, p. 17.

tial life in the light of the communion and union of life. Self-examination has a meaning derived from the foundation and end of life and the decision has meaning, in so far as it is truly along the dynamic force of the communion and union of life. Hence the development of the transcending self goes along with the development of the affective life and the affective life together with the development of the faculty of the fourth dimension.⁴⁶

Essentially, self-examination of Ki Ageng Suryomentaram is not introspection or purely material self-examination, since the foundation and end is the the communion and union of life. But it cannot be either called religious and spiritual, since the aim is to experience the law of psychological process⁴⁷ and to regulate life in accordance with it in order to realize the transcending self. Anyhow he also says that whenever a person is living in the communion and union of life he is really experiencing the elevated self.

The communion and union of life is the expression and realization of the life of the elevated self. So the self-examination of Ki Ageng Suryomentaram could be religious and spiritual, when a person exercises it in the cons-

46 KAS, Ukuran ke empat, p. 5.

47 KAS. Wejangan pokok Ilmu Bahagia, p. 35.

ciousness of the profoundest meaning of life, the life of the elevated self. On this profoundest aspect of life, Ki Ageng Suryomentaran only asserts that whenever a person is able to realize the communion and union of life through the communication of the affective life he lives out his religious and elevated self.⁴⁸ Indirectly Ki Ageng Suryomentaram indicates that the elevated and religious self is the profoundest reality of life and the ultimate and profoundest principle and dynamic force of life.⁴⁹ Since he says a little about the elevated self, therefore our thesis will consult other traditions later on.

6. Intuition and knowledge

Ki Ageng Suryomentaram describes that in the heart there are the receptive self, the thought, the affective memories, the group of the affective memories, the affective self, the individual self and the transcending self.⁵⁰ They are living and actively influencing concrete and existential

48 KAS, Jimat perang serta rasa manusia, p. 22.

49 KAS, ibid., p. 24.

50 KAS, Ilmu Jiwa Kramadangsa, p. 33.

life. Not a single minute is free from their movements. They are present and tend to realize and actualize themselves in every concrete decision and action. Briefly, in the heart there is always a struggle between the individual self and the transcending self.

Further Ki Ageng Suryomentaram affirms that the realization of the transcending self occurs when the individual self dies. Every concrete decision and action realizing the life in the fourth dimension must occur only through the death of the individual self. And a person may experience the death of the individual self if he reflects and examines his own affective movements before taking any decision. The individual self dies when a person is actively reflecting upon the interior movements and orientates them to the life of the transcending self. Therefore, the self-examination must render a person conscious of the dynamic forces within his or her heart in every situation.

Ki Ageng Suryomentaram urges his listeners and readers that the self-examination should be done continuously,⁵¹ since it will render man acquainted with himself, the character and the nature of the interior movements, the meaning and the sense of situation, and thus it will nourish the develop-

51 KAS, Rasa Bebas, p. 15; Ilmu Jiwa Kramadangsa, p. 33.

ment of feeling "rasa" unto the highest point, which Mr. G.P.H. Djojokusuma calls intuition.

Intuition is the immediate knowledge and immediate feeling. It is not a simple faculty, since it belongs to a person after long and serious effort of exercise to reflect upon life. For Ki Ageng Suryomentaram, it belongs primarily to a person who has attained right consciousness and has been able to regulate the affective life. And it requires a certain degree of formation of the intellectual faculty to be able to discern the experiences,⁵² and a certain degree of active consciousness of the affective life. Intuition is the unity of the intellectual understanding and affective one. Immediate intuitive feeling is the direct understanding of the intellectual faculty and affective faculty. The intuition is the immediate and direct knowledge.

Only intuition in the above sense is truly the instrument or the faculty for living out communion and union of life and for experiencing the "Life". By intuition a person directly knows and feels the interior movements, the situation, what to decide and how to act. So we may say that for Ki Ageng Suryomentaram to live guided by intuition is also the aim of the practice of the self-examination, as is confirmed by the following "Kinanthi" song.

52 KAS, Ukuran ke empat, pp. 12-13.

"Therefore, dear son, be continuous,
to exercise the intuition of heart,
day and night be prompt,
with all your efforts,
to conquer the passion of the heart,
in order to be a man of peace."⁵³

Concluding this chapter, we may say that the self-examination, according to Ki Agengn Suryomentaram, is a practical exercise to orientate the life of the transcending self through the discernment of the affective life and the action under the guidance of intuition, in order to be a man of peace.

53 Mangkunegara IV. *Wedhatama*, song no. 84, p. 24:

"Marma den taberi kulup,
Angulah lantipingati,
Rina wengi den anedya,
pandak-panduking pambudi,
mbengkas kaardaning driya,
supaya dadya utami."

PART TWO

THE ITINERARY

OF

THE SPIRITUAL LIFE

INTRODUCTION

We have seen that Javanese wisdom or "Ngelmu" is to give direction to experience life. Life is conceived as a dynamic process of orientation. Hence, to experience life is to experience the dynamic reality of life. The life of the elevated self is a life that is dynamically heading towards the experience of union of life with God. The true experience of life, therefore, is to experience or "merasa" the mystery of life in God.

In view of the Javanese attitude and mentality, our thesis will describe the dynamic experience of life heading towards union. The title "The itinerary of the spiritual life" seems best to indicate the Javanese religious life. Since our concern is more with the dynamic spiritual experience, we would like to use the documents which are more expressive of the experience of the direction of life. And our aim is also to get in touch with the living religious life in both Javanese traditions; thus we choose the Serat Dewaruci and the Serat Wedhatama, both of which are widespread and best known among the Javanese people.

The Serat Dewaruci is conceived as the spiritual direc-

tion of life of the Javanese by R. Ng. Yasadipura I, the royal poet and scholar of 1729-1803, in his book "Serat Cabolek".¹ The second source is the Serat Wedhatam written by Mangkunegara IV², because this book forms one perfect unity of direction of life, and it will give a description of this direction from a different angle. Moreover, the Serat Wedhatam is conceived as a religious-ethical tradition, which gives existential and concrete direction to experience the life, which is mystically described in the Serat Dewaruci.

Since we have seen that in Javanese society many interior life movements or "Kebatinan" arise to make the effort to experience life concretely, which is mystically and ethically expressed in the Serat Dewaruci and Serat Wedhatama, to complete our vision of the itinerary of the spiritual life, we will consult also one of the most representative of latter-day Javanese religious movements, that is, the "Pangestu"³. The Pangestu is chosen, because it is the most well balanced interior-life movement, and is open to dialogue and has enough

1 The critical edition is in: S. Soebardi, The book of Cabolek, BI 10, Martinus Nijhoff, The Hague, 1975.

2 For further clarification see chapter V.

3 For further clarification see chapter VI.

documents and writings to study and investigate.⁴

Our aim is to have a unitive insight into the Javaness itinerary of spiritual life, which more or less represents its dynamic orientation and direction. Therefore this part will proceed as follows:

The fourth chapter will describe the itinerary of the spiritual life in the Serat Dewaruci; the fifth chapter in the Serat Wedhatama; the sixth in the Pangestu, and the seventh will try describe the fundamental elements of Javanese spirituality.

4 De Jong S., Dr., Salah satu sikap hidup orang Jawa, p. 16: "Aliran ini yang berasal dari Solo mempunyai latarbelakang yang khas Jawa. Isi karangan-karangan pokok dari aliran ini (yang sebagian ditulis dalam bahasa Jawa) mengingatkan kita akan para pujangga dari dulu khusus Ranggawarsito, baik bila kita memperhatikan jalan pikirannya maupun gaya bahasanya. Maka dari itu ada gunanya bila kita memahami sikap hidup Pangestu, sebagai cermin mengenai salah satu sikap hidup orang Jawa." (This sect, which is from Solo, has a specific and unique Javanese tradition. The content of its principal writings (which are partly written in Javanese) remind us of the former poets and scholars, especially Ronggowarsito, if we observe both the way of proceeding and the language style. Therefore, it is useful that we understand the attitude of life of the Pangestu, as a mirror of one of the Javanese attitudes of life).

Chapter IV

THE SERAT DEWARUCI

To describe the experience of the itinerary of the spiritual life, the first source we intend to consult is the Serat Dewaruci, which is widespread and known best in Javanese society. The Dewaruci has grown and lived together with the growing experience of Javanese society.¹ Recently Dr.

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- 1 We possess, some important findings about the story of Dewaruci. For instance, Dr. Stutterneim has discovered Dewaruci on the wall of the temple of Pananggungan, East Java, which was built around 1450. He is of the opinion that the Dewaruci had been known in the middle of the 15th century (Cf. Abdullah, Simbolik dalam Dewaruci dan psikologi Jung, in: Pewayangan Indonesia No. 5, 1973, p. 8; Seno Sastroamidjojo, Renungan tentang Pertunjukan wayang kulit, Kinta, Jakarta, 1967, pp. 1-6); Dr. Projohoetomo also discovered the text of Dewaruci written in middle Javanese language between 1500-1619 (Projohoetomo, Nawaruci, J.B. Wolters, Groningen, Den Haag, Batavia, 1934, p. 14). From the same period there is also another text of Dewaruci written in "Tembang Gede" -- "The Great Song" (Prof. Dr. R.M.Ng. Poerbatjaraka and Tardjan Hadidjaja, Kepustakaan Djawa, Jambatan, Djakarta-Amsterdam, 1952, pp. 73-77). And the same Dewaruci has been rewritten by Yosodipuro I (1729-1803), the famous royal scholar of Surakarta in 18-19th century (S. Subardi, The Book of Cabolek, BJ 10, Martinus Mijhoff, The Hague, 1975, p. 22-23) and again by Yosodipuro II (Prof. Dr. R.M. Ng. Peorbatjaraka and Tardjan Hadidjaja, Kepustakaan Djawa, p. 171; comp. Th. Pigeaud, Literature of Java, Vol. I, Synopsis of Javanese Literature 900-1900, A.D. Martinus

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Seno Sastroamidjojo confirms also that the Dewaruci is the directive source of Javanese spirituality.² At the beginning of his book, *Yosodipuro I* clearly indicates his intention in writing the Dewaruci. He intends to imitate the great men, who are used to give useful direction, because he feels interiorly an urge, a strong desire to give direction about the itinerary of life and the way to the end of true life, which has been possessed by holy men. The way to true life - "urip sejati" is to transcend ordinary life. And he composes it in song and in symbolic story, the story of Dewaruci.³

Following the affirmation of *Yosodipuro I*, we may say that the direction of the spiritual life of the Dewaruci is told in a symbolic way, and it emphasizes the experience of

./ Nijhoff, The Hague, 1967, pp. 241-242). Again the Dewaruci has been re-edited by Ki Siswaoharsojo with commentaries and interpretations in 1953 and 1960. (Cf. Ki Siswoharsoyo, *Wedaran Serat Dewaruci*, Yogyakarta, 1953, and *Dewaruci-Bimapaksa* (warangko manjing curigo-curigo manjing warangko), Yogyakarta, 1960). And finally the story of Dewaruci is one of the themes presented in the religious-theatrical puppet-shadow-play (for a short description of wayang see: P.J. Zoetmulder, S.J., *The Wayang as Philosophical Theme*, in: *Indonesia, Cornell Modern Indonesia Project*, No. 12 (October 1971), pp. 85-96).

2 Seno Sastroamidjojo, Dr., *Ceritera Dewaruci*, Kinta, Jakarta, 1962, p.1. From now on we shall use the abbreviation CDR for this book.

3 Prawiraatmadja S., *Kitab Dewaruci*, bg. Kebudayaan P dan K, Yogyakarta, 1954, p. 15. For our consultation beside the one written by *Yosodipuro I* we shall use this text, since this text is the translation of the Dewaruci written by *Yosodipuro I*, and another text by R. Tanojo.

the itinerary of the spiritual life. Symbol is the expression of reality through something which is not that reality, but experienced as connected with and adapted to express what one is experiencing, though it does not exhaust its whole significance. The symbol manifests and expresses, and at the same time retains the reality in its mystery. So the symbol reveals the experience, but also keeps the mystery.⁴

The direction of the itinerary of the spiritual life of the Dewaruci is towards union with God, as may be seen in the following assertion:

"No one will be able hinder me. My life is my own. I desire so much to seek the way to union with God. Don't prevent me."⁵

The Serat Dewaruci is a symbolic story of the itinerary to the mystical union. It is a direction towards mystical experience. The mystical experience in general is the expression of life in its itinerary to the absolute; it is the actualization of the depth of the soul by the unity of all faculties. The mystical experience may come out of the

4 Truhlar, Vladimir, Lessico di Spiritualità, Queriniana, Brescia, 1973, p. 605.

5 Prawiraatmadja, Kitab Dewaruci, p. 21: "Saya tidak akan dapat dicegah. Hidupku ini adalah kepunyaanku sendiri. Saya ingin sekali mencari jalan supaya dapat mempersatukan diri dengan Sang Maha Dewata. Jangan dihalang-halangi." From now on we shall use the abbreviation KDR for this book.

intense influence of the absolute on man, or also only result from the more intense sensibilization of man to the common influence of the absolute, which in that case more easily could be followed and eventually described.⁶

In the Serat Dewaruci, we may follow the description of the dynamic experience of life in its itinerary to the mystical union as lived by the Javanese people, who believe that there is a superpower that creates all beings and directs them and that all creation is on the way back to the Creator and must serve Him. To serve the Creator is conceived as the holy duty of life; therefore, one has to choose the best possible way to serve Him.⁷

The itinerary to mystical union is described symbolically in the figure of Bima, the second brother of five Pandhawas,⁸ searching for the living water of holy water.⁹

6 Truhlar, Vladimir, Lessico di Spiritualità, pp. 391-392.

7 KDR, p. 17.

8 All the names are taken from the book of Mahabharata, which is well-known among the Javanese people.

9 It is said that this living water has the power to purify and sanctify life (KDR, p. 21). Every man who has found it and possessed it will be pure and clean and in command of life, and he can share his happiness with his fellow-men (KDR, p. 23-24). He will not experience death, for the living water has the power to impart new life to the deaths (KDR, p. 12). Water is the symbol of the deepest reality of life in its dynamic spiritual movement (Cf. Seno Sastroamidjojo, Nonton wayang kulit, PT Percetakan RI, Yogyakarta, 1958, p. 128, and Ceritera Dewaruci, Kinta, Jakarta, 1962, p. 16.)

On the way he encounters many difficulties. However, because of his resoluteness and firmness and the help of God the Director, he succeeds in overcoming them all and obtains happiness.¹⁰ The experience of happiness is described by the encounter of Bima with Dewaruci, whose figure is similar to Bima's. This encounter symbolizes the experience of man in achieving his self-identity and at the same time the experience of union with God the Lord.¹¹ By this experience one reaches the perfection of life and he knows the principle and foundation of life - "jatining urip".¹² And with that experience one is obliged to go back to live in society and ordinary life to keep his holy duty of life.

To describe the itinerary of the spiritual life in the Serat Dewaruci, we shall divide this chapter into the following sections:

1. The general trend of Javanese mysticism in the 18th and 19th centuries.
2. The experience of the itinerary of the spiritual life;

10 KDR, p. 7.

11 Prijoetama, Kesusasteraan Djawa, Pembangunan, Jakarta, 1952, p. 113. And this experience is called mystical union (Ki Siswoharsoyo, Tafsir Kitab Dewaruci, in: Abdullah, Simbolik dalam Dewaruci dan psikologi Jung, p. 17).

12 Ibid., p. 114.

3. Man on the way to union.

1. The General Trend of Javanese Mysticism in the 18th and 19th centuries

The Serat Dewaruci cannot be understood separately from the general trend of Javanese mysticism in the 18th and 19th centuries. Therefore, before we investigate the mysticism of the Serat Dewaruci, we have to know in brief the general experience of the mystics in the last two centuries.¹³

As has been mentioned, life is understood and experienced as a dynamic itinerary. The goal is to experience the "Life" - "Urip Sejati". Since the Javanese believes that the Life is God Himself, so the goal is to experience God.¹⁴ It

13 On this subject see Harun Hadiwijana, Dr., Kebatinan Jawa dalam abad 19. PT Gunung Mulia, Jakarta, no date.

14 Centhini II, 42, 8-9, p. 49. The Serat Centhini is the famous Encyclopedia of Javanese Culture written by Javanese scholars in the 19th century under the direction of the Crown Prince, who later became the Sunan Paku Buwana V of Surakarta, Central Java. The Serat Centhini has been edited by Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia, 1912, 8 parts, 4 volumes.

is also said in the Serat Centhini that knowledge of the direction of life is from God.¹⁵ Therefore, the perfect man, who accepts his whole existence as the gift of God¹⁶ is the one who in everyday life knows the will of God and does it.¹⁷

God is experienced as always present in one's life. He is the principle of holiness. The world comes into existence by His will, and the universe is the dwelling place of God. Man and all created beings according to each one's place are holy as God Himself is holy. Therefore, all created beings will become perfect in union with God. Man should love God, and those who forget Him are nonetheless under the power of God.¹⁸

Summing up his investigation of the Javanese mysticism of the 18th and 19th centuries, Dr. Harun Hadiwijana writes that man is the center of reflection, and the reflection upon God is intended to clarify the place of man in the world. God is commonly conceived as the Absolute, which cannot be

15 Centhini II, 42, 10-11, p. 49.

16 Ibid., 42, 1-4, p. 48.

17 Seno Sastroamidjojo, Hakekat Hidup dan Kehidupan Manusia, Bharata, Jakarta, 1972, p. 51. See also Tohar, Kupasan Intisari Serat Centhini (Ilmu Kasampurnan Djawa), Bharata, Jakarta, 1967, p. 62.

18 Ronggowarsito, Wirid Hidayat Jati, Kabangun R. Tanajo, Trimurti, Surabaya, 1954, pp. 12-14.

described - "tan keno kinaya ngapa".¹⁹ "Tan keno kinaya ngapa" actually means "cannot be compared in any way". There is no adequate symbol and expression for the Absolute. In the line of the Javanese experiential life, "Tan keno kinaya ngapa" means that God is beyond experience. He is mystery, and far greater than merely man's experience. He is unfathomable.

The mystery of God in His Absoluteness is more related to the experience of life than to its conceptual understanding. God is mystically absolute and all expressions and symbols are inadequate, since God is beyond all the symbols. All comparison and symbols are partial and reflect the mystery of God.

The common description of the relation between man and God is the symbol of the mirror and the puppet shadow-play - "wayang".²⁰ The soul is the mirror of God. Therefore, it should reflect the divine life. As the mirror could be dirty, so the soul could be dirty also and then it needs purification. The symbol of the puppet shadow-play ex-

19 Harun Hadiwijana, Kebatinan Jawa Dalam Abad 19, p. 59.

20 On this subject see P.J. Zoetmulder, Pantheisme an Monisme in de Javaansche Soeloek-Litteratuur, J.J. Berkhout, Nijmegen, 1953, esp. pp. 276-308; and also Sri Mulyana, Simbolisme dan Mistikisme dalam wayang, Gunung Agung, Jakarta, MCMLXXIX, pp. 115-144.

presses the dynamic relation between the body, the soul and God.²¹ Dynamically and functionally the body is subordinated to the soul and the soul to God. Therefore, to experience the true life - "urip sejati", the body should obey the soul and the soul obeys God. God is reflected as the dynamic principle of life, and with the symbol of the mirror God is reflected as the normative principle of life.²² Though God is imparable, He is present dynamically in life, conferring His will. He is experienced as the norm and force of life.

There is a general trend of reflection that man and God are in unison, and that one is able to be conscious of the union through the process of purification and sactification.²³ The whole life is religious and spiritual, because it is under the creative and dynamic power of God. If in the WiridHidayat Jati it is said that God dwells in the whole of creation,²⁵ it means that the power and the will of God

21 Sri Mulyana, Simbolisme dna Mistikisme, p. 158; Prijo-hoetomo, Nawaruci, pp. 182-183. Zoetmulder B.J., Pantheisme en Monisme, pp. 293-295.

22 Ronggowarsito, Wirid Hidayat Jati, pp. 24, 27; Harun Hadiwijana, Kebatinan Jawa dalam abad 19, p. 30. Zoetmulder B.J., Pantheisme en Monisme, pp. 204-205.

23 Harun Hadiwijana, Kebatinan Jawa dalam abad 19, p. 23.

24 Ki Joko Bodo, Urip lan Kasedan, Dojo Bojo XII Bo. 30, 1958, p. 13ff.

25 Ronggowarsito, Wirid Hidavat Jati, pp. 24.27.

is dynamically present in life.²⁶

The union one is searching for is the union of life and will. The itinerary to the union is a dynamic process of knowledge and actualization of life in its relation with God. And now having observed the mysticism of the 18th and 19th centuries, we can go on to enter into the itinerary of life described in the Serat Dewaruci.

2. The Experience of the Itinerary of the Spiritual Life

To help our understanding of the itinerary of the spiritual life in the Serat Dewaruci, we shall divide our study in three points: first, experience of the itinerary of Bima: the experience of purification; second, encounter of Bima with Dewaruci: the experience of mystical union; and finally, the symbolic figure of Bima after the mystical union: the spiritual man and its sign of authenticity.

26 Sri Mulyana Ir., Simbolisme dan Mistikisme..., p. 130.

a. Experience of Itinerary:
the Experience of Purification

Since the book of the Dewaruci is a symbolic story of the itinerary of the spiritual life, we shall see first the experience of Bima, then its symbolic meaning, and finally its spiritual explanation.

(1) The Experience of Bima

Obeying the direction of his Guru Drona, Bima goes to the mountain Candramuka in the middle of the forest to search for the living water. There, instead of living water, he finds two giants attacking him. After a long struggle, Bima succeeds in killing them, and the two giants disappear and become gods, Indera and Bayu, saying that the living water is not in the mountain Candramuka and ordering Bima to go back to his guru to ask again where the living water is.²⁷

Again Bima is ordered by Drona to go into the ocean. In the ocean Bima has to fight a dragon with three heads. And only because of help from above is Bima finally able to

27 KDR, pp. 25-28.

kill the dragon. The ocean becomes tranquil and Bima continues his journey to search for the living water.²⁸

And this part is concluded with these sentences:

"Far away above in the sky God is looking proudly at Bima. In His heart tender love and desire have flourished to help Wrekodara (the other name of Bima), who is carrying out the mysterious order. Living water is a mystery. Only the man who receives the grace of God will obtain it."²⁹

Bima experiences three things: one is the struggle against two giants in the cave of the mountain Candramuka in the forest, the second is the struggle against the dragon in the ocean, and the third is the interventions of God. And now let us see what is the meaning of these symbolic description.

(2) The Symbolic Meaning

The experience in the forest cave and in the ocean is the symbol of man's struggle in life. The forest together

28 Ibid., p. 36-39.

29 Ibid., p. 39: "Jauh di angkasa Sang Dewata melihat Bima dengan bangga. Dalam kalbu telah timbul kasih mesra serta hasrat untuk menolong Wrekodarama yang melakukan perintah gelap baginya, Tirtapawitra tersimpan tersembunyi. Hanya orang yang mendapat anugerah Sang Dewata akan memperolehnya."

with the cave is the symbol of the world and the heart.³⁰ The struggle in the forest symbolizes the struggle of existential life to purify the heart and to regulate the inordinate affections.³¹ It is the symbol of an interior struggle in the heart, the place of the deepest mystery of life.³² And the two giants becoming Indera and Bayu are the symbol of the acquisition of the firm will. According to Dr. Seno Sastroamidjojo, the voices of Indera and Bayu heard by Bima are the symbol of the interior voices from the depth of the heart.³³ This means that Bima hears the word of the "Life"³⁴ in the tranquility of his heart,³⁵ after having overcome his inordinate affections.

The second experience is the struggle in the ocean. The ocean is the symbol of consciousness and the dragon with

30 Cf. Ki Taroekarjono, Suraos sarining Serat Arjuna Wiwaha nocogi kawontenan ing wekdal samangke, in: Majalah Musyawarah Kebudayaan dan Kebatinan II (16 Mei), 1958, p. 13ff.

31 Sumantri Hardjoprakoso, Arsip Sarjana Budi Santosa, Pan-gestu Pusat, Jakarta, 1976, pp. 19-20.

32 Ronggowarsito, Wirid Hidayat Jati, p. 18. See also Seno Sastroamidjojo, Hakekat Hidup dan Kehidupan Manusia, Bharata, Jakarta, 1972, p. 84.

33 CDR, p. 13.

34 Ronggowarsito, Wirid Hidayat Jati, p. 19. See also Harun Hadiwijana, Kebatinan Jawa..., p. 32.

35 CDR, p. 32. See also Seno Sastroamidjojo, Hakekat Hidup..., p. 82.

three heads the symbol of three activities of the consciousness manifested in thought and mind: "cipta" - the receptive and imaginative power, "nalar" - the reasoning power, and "pangerti" - the perceptive and understanding power.³⁶

Plunging into the ocean symbolizes the struggle to regulate one's inordinate thoughts.

There is a beautiful description of how Bima with all his efforts cannot defeat and kill the dragon:

"Useless are all his efforts, the strength of Bima is diminishing. In his heart he has entrusted his soul to God. But... at the moment that Bima does not have any hope, there comes down help from Above."³⁷

Only with help from Above is Bima able to kill the dragon. According to Dr. Seno Sastroamidjojo, this scene symbolizes the victory of faith.³⁸ It is faith not in human strength but humbly entrusting oneself to the power of God. Firm will and faith must go together. And as the firm will is the gift of God, so is the faith. Only with firm will and faith will man experience purification and sanctification.

36 Sumantri Harjoprakoso, Arsip Sarjana Budi Santosa, p. 13-14.

37 KDR, p. 38: Tetapi segala daya upaya tak berguna, kekuatan Bima semakin berkurang. Dalam kalbunya ia telah menyerahkan jiwanya kepada Sang Dewata. Tetapi...pada saat Bima tidak mempunyai pengharapan untuk hidup itu, datanglah pertolongan dari Atas."

38 CDR, p. 22.

(3) Spiritual Explanation:

Death in Life and Life in Death

For further explanation of the above experience, the following is written in the Serat Dewaruci:

"Therefore man can see and experience the eternal Life only through one way, that is, forming the unity of self, so that no other thing can divert his firm will. Remember, my son, that all actions are moved by the motion of the will. Therefore in brief I say that man should learn to have courage to mortify himself, to free himself from all passions. If any one does not dare to mortify himself, his every effort fails, his intention does not happen and he is still far away from his end in life."³⁹

The author goes on to say:

"My son, Bima, there is still one thing I would like to say to you, which you need here and there above, in this world and at the end of life, that is, about death in life and life in death. Its meaning is like this: Life is eternal. That which dies is the passion, which man must go through. Death in life and life in death means that as long as man lives in this world, he has to overcome all his passions. Death in life means: Man must have an attitude of

39 KDR, pp. 50-51: "Jadi orang dapat melihat Sang Hidup Kekal itu hanya melalui satu jalan saja, yaitu membulatkan kesatuan diri pribadi, hingga tidak terkena oleh pengaruh lain-lainnya, yang dapat membelokkan tekadnya. Ingatlah anakku, bahwa segala tindakan itu ditentukan oleh bergerakaknya kehendak. Dari sebab itu dengan singkat dapat saya katakan, bawa dalam pokonya orang harus berani mematikan diri melepaskan diri dari segala hawanafsu, yang manghalang-halangi maksud pokoknya. Apabila orang tidak berani mematikan diri, maka setiap usahanya kandas, maksudnya gagal tujuannya tak tercapai."

death to all temptations and evil inclinations, while he is in this world. And life in death: the perfect man must be able to live and keep his holy duty, through he is surrounded by spiritual enemies."⁴⁰

In the perspective of the Serat Dewaruci, the regulation of the inordinate affections and thoughts is the experience of death in life and life in death. Through it one will achieve freedom of heart and mind. The heart is free, because the inordinate affections have been regulated, and peaceful, because one knows the interior nature and law of life.⁴¹ This interior freedom is very powerful, for a person will be able to see spiritually,⁴² so that whatever he wants, thinks about and desires will happen, because the interiorly free man wants only to do the will of God.⁴³

40 KDR, p. 52: "Anakku Bima, masih ada satu hal yang akan kukatakan kepadamu, yang kamu perlukan di sini dan di sana, di dunia ini dan di zaman akhir, yitu tentang mati dalam hidup dan hidup dalam mati. Hal ini demikian maksudnya: Hidup itu langsung adanya. Adapun yang mati itu hawa nafsu, yang dijalankan oleh badan jasmani. Mati dalam hidup dan hidup dalam mati berarti bahwa selama manusia berada di dunia fana ini harus dapat mengalahkan segala hawa nafsu. Mati dalam hidup bermakna: Manusia harus dapat bersikap mati terhadap segala godaan-godaan dan keinginan-keinginan yang buruk selama ia hidup di denua ini. Hidup dalam mati: Manusia utama dapat tetap hidup dan memegang pendiriannya yang suci, sekalipun terkepung oleh musuh-musuh rohani."

41 KDR, p. 53.

42 Ibid., p. 51.

43 Ibid., p. 49.

The spirituality of death in life and life in death is the spirituality of the existential and dynamic life. It is something to be gained through continuous effort.⁴⁴ Therefore, one has a responsibility to develop it, even though he is free to dispose himself to receive it. Hence, everyone has something to contribute to the growth of his spiritual life. He has to exercise death in life and life in death continuously, in order that the whole of life may become its concrete expression and actualization, and that he may be able to see and to hear spiritually.⁴⁵

The book of Dewaruci directs every person to regulate his or her inordinate affections and thoughts in the spirit of death in life and life in death, so that ultimately one may entrust himself or herself solely to the dynamic power of God. In this way, the person is on the way to union with God.

b. The Encounter of Bima with Dewaruci:

The Experience of Mystical Union

The second experience of Bima on his itinerary is the encounter with Dewaruci, who in everything is similar to Bima.

44 Centhini II, 40,7, p. 46. Centhini III, 75,12-39, pp. 93-87. Centhini IV, 76,1-77, pp. 7-13.

45 KDR, pp. 49-51.

This part is the most delicate and rich in meaning. It describes the mystical union,⁴⁶ the most intimate, deep and personal experience.⁴⁷

(1) The Experience of Bima

After the ocean has become tranquil and calm, without any preliminaries Bima finds himself in front of Dewaruci. It seems that He is like a small child, He knows Bima, He asks Bima to enter into His small body. His small body contains the whole world. With Bima He discourses about life. And after Bima has entered into His body, he sees and experiences these successive visions:

(a) The bright light: Dewaruci maintains that this light means the true heart, which conducts man to the elevated life.

(b) The four colours: black, red, yellow and white. The explanation of Dewaruci is: the black, red and yellow are the obstacles to good action. The black is the symbol of passion, especially the

46 KDR, pp. 49-51.

47 Abdullah, Simbolik dalam Dewaruci, pp. 12-13.

passion of anger. The red is the symbol of inordinate will and thought and the yellow is the symbol of inclination to evil action, while the white is the symbol of goodness, peace and holiness, and inclination to good action.

- (c) The one flame in eight colours: Dewaruci explains that the eight colours forming one flame symbolizes the true man - "manungsa sejati".
- (d) The sparkling ivory-white doll: It is called "Pramono", the principle of life. And it is said that Pramono lives under the dynamic presence of Sang Sukma - the true Life.⁴⁸

This part concluded with a spiritual explanation by Dewaruci about the true life, with many directions as to how to obtain holy life and union with God.

(2) The Symbolic meaning

In the context of the symbol of the mirror, the figure of Dewaruci in the ocean, similar to Bima, symbolizes God

48 KDR, p. 16.

revealing Himself within the deepest reality of each man's life.⁴⁹ While in the context of the symbolic puppet shadow-play, He is the symbol of the dynamic will of God within the heart, which should be realized in life. The figure of Dewaruci contains the personal will of God for each man. So Dewaruci is not God in Himself in the absolute sense, but God revealing life and personal will to each man. He is God revealing the dynamic and normative principle of life.⁵⁰

The figure of Dewaruci as a child is the symbol of the holy and pure state of life.⁵¹ And entering into the body of Dewaruci and finding one's self in the infinite ocean in front of Dewaruci full light⁵² makes it clear that Bima is conscious of his elevated self and experiencing his religious life.⁵³

In the interior freedom and openness, Bima is conscious

49 CDR, p. 45.

50 CDR, p. 46. Comp. Serat Dewaruci, Kekawin lan Kidung dening R. Tanojo, T.B. Pelajar, Solo, p. 24.

51 Ibid., p. 24. It seems that the holy and pure state of life is a dynamic and open state, for it is further described like this: This place is empty, containing nothing, no food and no dress. I eat only whatever leaf is falling down in front of me (KDR, p.41). Dr. Seno Sastroamidjojo interprets it as an experience of interior peace not moved affectively according to this or that inclination. It is an experience of interior freedom and openness (CDR, pp. 24-25).

52 KDR, p. 44. Serat Dewaruci, p. 22.

53 CDR, p. 24.

of the true direction of life. He is feeling interiorly the deepest reality of life in the dynamic and normative presence of God, the true Life and the true Director. The experience of mystical union is the spiritual consciousness of life, which should mirror the divine life and actualize the divine will.

(3) Spiritual Explanation: The True Life

The explanation of the experience of Bima within the body of Dewaruci can be discovered in the following words of Dewaruci:

"The true life is present in the world, and lives without anyone having given Him life; He is, but no one feels His presence. The true Life is really in you, inseparable from you. Know that your origin is He. That is the reason why you have similar characteristics to the Life. All his actions and five faculties have been with you. Only the Sang Sukma sees not with the natural eyes and hears not with the natural ears. The natural eyes and ears He is using are yours. The exteriority and interiority of Sang Sukma have been with you. It can be described as burning wood: the smoke and the wood are inseparable. It could be described also as the water and its waves, which are inseparable. Or also the oil which is inseparable from the milk. This is your situation with all your thoughts, feelings and will, when you have been granted union with Sang Sukma."⁵⁴

54 KDR, p. 29: "Sang Hidup itu berada di dunia besar ini dan hidup tidak ada yang memberi hidup dan ada, tetapi tidak ada yang merasakan adanya. Sang Hidup itu sesungguhnya ./. "

In the vision of the sparkling ivory-white doll, which is called Sang Pramono,⁵⁵ it is said that Sang Sukma has power over Sang Pramono and Sang Pramono over life.⁵⁶ This dynamic and functional relation between Sang Sukma, Sang Pramono and man's existential life forms the true man, symbolized by the vision of one flame in eight colours.⁵⁷ And the "true man" is the one who orientates his life in the dynamic movement of the white colours, the symbol of religious orientation, by regulating the passions symbolized by the black, red and yellow colours,⁵⁸ so that the heart inclines always to the elevated life. Dynamically and functionally the true

./.. ada padamu juga dan tak dapat dipisahkan dengan kamu. Ketahuilah bahwa asal-usulmu itu ada padanya. Itulah sebabnya maka kamu mempunyai sifat yang mirip dengan Sang Hidup itu. Segala perbuatannya, pancainderanya adalah padamu juga. Hanya saja Sang Sukma itu melihat tidak dengan mata jasmani dan mendengar tidak dengan telinga jasmani. Adapun telinga dan mata yang dipakainya sudah ada padamu. Kelahiran dan kebatinan Sang Sukma itu ada padamu. Hal ini dapat digambarkan sebagai kayu terbakar, asap dan kayu tidak dapat dipisahkan. Demikian pula air dan alun tidak dapat diceraikan, juga dapat dimisalkan sebagai minyak yang tak dapat dipisahkan dari air susu. Demikianlah keadaanmu dengan segala cipta rasa karsamu, apabila kamu telah memperoleh anugerah dapat bersatu padu dengan Sang Sukma."

55 Sang Pramono is the principle of life or the soul, in so far as it lives in relation with Sang Sukma. It is the realization, which contains in itself the divine life, that has individualized itself to form man's true life. (Zoetmulder P.J., Panthéisme en Monisme..., p. 218).

56 KDR, pp. 46-48.

57 Ibid., pp. 45-46.

58 Ibid., pp. 44-45.

life is the life of the elevated self, which man experiences dynamically in union with the Life. And the presence of the Life enables man to participate in the divine life and dispose himself to receive God's direction.

Before the presence of God, the Serat Dewaruci, using the symbols of mirror and puppet shadow-play, describes the two necessary attitudes in existential life:

"Therefore, from now on, you must take an attitude like the puppet in a shadow-play, which is moved by Sang Sukma as the dalang within yourself. All your behaviour and all your gestures are fixed by Sang Dalang. This world is like a stage, and a white screen, where the puppets are played. Truly great is the power of Sang Dalang.

"The union of man and God or servant and Lord is beyond imagination, for it has no material form. But in reality it has been within you. That union is like a man looking at himself in the mirror. The one looking at himself is Sang Sukma, while you are the reflected image. To simplify it, I shall explain it like this: Each of us has two bodies, the corporeal and the spiritual body. The corporeal body is the external form, which can be experienced by the five senses. And the spiritual body is seen in the mirror, not a simple mirror, but the mirror in the heart. That is our form within our heart."⁵⁹

59 KDR, pp. 49-50: "Kamu selanjutnya hanya bersikap sebagai wayang kulit, yang diwayangkan oleh Sang Sukma sebagai dalang yang ada di dalammu. Segala tingkah lakumu, semua gerak-gerikmu ditentukan oleh Sang Dalang. Dunia ini merupakan panggung dan layar putih, yang digunakan untuk memainkan wayang. Memang besar sekali kekuasaan Sang Dalang itu.

"Perpaduan Manusia-Dewata atau Abdi-Gusti itu tidak dapat digambar-gambarkan, karena tak berujud. Tetapi kenyataannya sudah ada padamu. Perpaduan itu bagaikan orang ber-

The true man living the true life is the one whose life mirrors the divine life and obeys the divine direction. The union is the dynamical union of the will,⁶⁰ for the true soul or Sang Pramono is experiencing true life inseparably from the divine power and will.⁶¹ In the presence of the Life, Bima experiences his deepest intimate and personal life as dynamically related to the divine power and will. He recognizes that the itinerary of life is union with the will of God, under the dynamic power of God's presence. Therefore, before the normative presence of God, one experiences his true self and life, which should mirror the divine life, and before the dynamic presence of God, man finds out that his life should obey God's will.

The Serat Dewaruci itself explains that the nature of union experienced mystically by Bima is the dynamical union of life and will. And the true man is the one whose life is existentially mirroring the divine life and obeying God's will. He is a "mystical" man.

./.. cermin. Yang bercermin itu Sang Sukma, sedangkan kamu merupakan bayangannya. Supaya lebih mudah halini akan saya terangkan lebih lanjut sebagai berikut: Manusia itu mempunyai dua macam badan, badan jasmani dan badan rohani. Badan jasmani itu ujud lahir yang kelihatan, yang dapat diterima oleh panca-indera. Adapun badan rohani terdapat di dalam cermin, tetapi bukan cermin biasa, melainkan cermin di dalam kalbu. Itulah ujud kita sendiri yang tercetak di dalam hati."

60 Sri Mulyana, Simbolisme dan Mistikisme..., pp. 165-166.

61 Sri Mulyana, Simbolisme dan Mistikisme..., pp. 130, 132.

c. The Symbolic Figure of Bima:

The Sign of Authenticity

The Serat Dewaruci does not end with the experience of mystical union. Bima is not allowed to stay within the body of Dewaruci.⁶² After finishing His directions, Dewaruci disappears and Bima alone stands firm in the ocean. Bima has to go back to the ordinary life to continue its journey.⁶³ For the way in which Bima lives out his itinerary of life, let us follow the description of the Serat Dewaruci about the figure of Bima.

(1) The Symbolic Figure of Bima

After the experience of mystical union, Bima experience a radical change of life. He is described by the author as wearing delicate silk clothes ornamented with gold and pearls.⁶⁴ Bima is figured in three main specific characteristics: first the hair-dress in the form of a temple - "gelung minangkara cinandhi", second the two sharp nails "kuku pancakenaka", and third the "dress" in four colours, black, red, yellow and

62 KDR, p. 4.

63 Ibid., pp. 52-53.

64 Ibid., p. 53.

white, with a chain of flowers - "kampuh poleng bang bintulu".⁶⁵

(2) The Symbolic meaning

The above symbolic figure of Bima represents the condition of man united with God in thought, feeling and will. The delicate silk clothes ornamented with gold and pearls signify that Bima is wearing the spiritual garments⁶⁶ by which he is able to see, to feel and experience interiorly and spiritually his whole existence.⁶⁷

Therefore, he is the man with the hair-dress in the form of the temple, which symbolizes the spiritual consciousness of life in God, that is essentially adoration of God.⁶⁸ The sharp nails symbolize the spiritual intuition of heart and mind,⁶⁹ and finally the "dress" in four colours signifies that he is conscious of the existential condition of life, that is, the struggle to regulate his inordinate affections

65 Ibid., pp. 53-55.

66 Ibid., p. 48.

67 KDR, p. 53.

68 CDR, p. 45.

69 KDR, pp. 50.54. See also Serat Dewaruci, p. 30.

and thoughts in conformity with his religious identity.⁷⁰

Bima is the symbol of a spiritual man, who has been able to see and experience life through spiritual intuition,⁷¹ so that he can regulate his inordinate affections and thoughts, transforming them into spiritual forces of firm intention to do the will of God.⁷²

(3) Spiritual Explanation: Humility, Simplicity and Sincerity

The Serat Dewaruci describes that the spiritual experience of mystical union begins with the recognition of one's incapacity and unworthiness in the presence of God. Aware of his unworthiness, Bima prays:

"Lord, I ask you humbly that you grant me all I need. I am like a wild animal without any knowledge, especially the knowledge of adoration. I do not know yet also what is in reality the holy body. I am still young, stupid, ignorant and ignominious in the world, like a kris without a sheath."⁷³

70 KDR, p. 52; CDR, pp. 36-37; Serat Dewaruci, p. 30.

71 KDR, p. 51.

72 Ibid., p. 54.

73 KDR, pp. 42-43: "Jika demikian hamba mohon: sudi apalah kiranya tuan memberikan kepada hamba segala sesuatu yang hamba perlukan. Hamba masih seperti binatang liar tidak ./.

The experience of mystical union is the work of the dynamic presence of God and not merely something acquired by man himself. By himself Bima does not have the capacity to kill the dragon and does not know the place of the living water. By himself Bima cannot feel the mystery of life interiorly. He experiences all because of the help of God.⁷⁴

.//. mempunyai pengetahuan sama sekali lebih-lebih tentang berbakti. Hamba belum mengerti pula, apakah badan suci itu sesungguhnya. Hamba merasa masih muda bodoh bebal menjadi celaan dunia. Seperti keris tak bersarung." The wild animal is the symbol of the uncontrolled passions (cf. Seno Sastroamidjojo, *Arjuna Wiwaha*, Kinta, Jakarta, 1963, pp. 47-51). And the young man is opposed to the old man. Young and old here express two levels of spiritual life. Someone is called old when he has been able to free himself from inordinate affections and to be conscious of the unity of life (cf. Mangkunegara IV, *Wedhatama* No. 12). Kris without sheath is the symbol of man not yet in union with God, because he does not yet know how to regulate his passions and does not know the life of adoration. The Javanese symbolic expression of mystical union is "Curigo manjing warangko" and "Warangko manjing curigo" --the kris in union with the sheath and the sheath in union with the kris (CDR, p. 33). In view of the reflection of man present in God and God in man (Ronggowarsito, *Wirid Hidayat Jati*, pp. 24, 27), these two descriptions symbolize the internal dynamic union of life. The kris in union with the sheath is the symbol of the dynamic presence of man's life in God, and the sheath in union with the kris is the symbol of the dynamic presence of God in man's life. The existential actualization comes with the regulation of the passions, so that man adores God by actualizing His will (Seno Sastroamidjojo, *Hakekart hidup dan kehidupan manusia*, Bharata, Jakarta, 1972, p. 51. See also Tohar, *Kupasan Intisari Serat Centhini* (Ilmu kesempurnaan Jawa), Bharata, Jakarta, 1967, p. 62).

74 KDR, p. 39. Comp. *Serat Centhini* II, 42, 13, p. 18. Ronggowarsito, *Wirid Hidayat Jati*, p. 73; Paku Buwana IV, *Wulangreh*, p. 26.

Therefore, Bima is asked by Dewaruci to be humble.⁷⁵ And in humility he must keep in mind the experience that life must mirror the divine life.⁷⁶ Humility means to accept the dynamic power of God over life,⁷⁷ and being humble is being open to whatever God wills. It is an acknowledgement that the whole of existence is the gift of God, which should be offered back to Him.⁷⁸

Humility means simplicity, not having any prejudice against any other person⁷⁹ and having trust and faith in God.⁸⁰ Being humble is to have the courage to admit one's own inadequacies, but firm in the service to the Lord;⁸¹ the only joy is to seek the union of life with God;⁸² and finally, being humble means being sincere in the sense that one does whatever God moves one to do.⁸³

The sign of the authenticity of the union of life with God is humility, simplicity and sincerity, knowing that

75 Ibid., p. 52.

76 Ibid., p. 51.

77 Ibid., p. 49.

78 Ibid., p. 51.

79 Ibid., pp. 21-24.

80 Ibid., p. 38.

81 Ibid., p. 49.

82 Ibid., p. 51.

83 Ibid., p. 53.

God has the power to change and transform the existential sufferings and failures into new life.⁸⁴ Hence, such a man will stand firm in life as Bima stands firm in the ocean.⁸⁵ Firm will and resoluteness in humility, simplicity and sincerity are the sign of credibility for mystical union, that is, for total acceptance of the will of God in peace and freedom of heart.⁸⁶ And thus a person will be faithful to his or her religious identity in whatever experience they undergo.

3. Man on the Way to Union

Summing up what has been described above, the dynamic itinerary of life in the Serat Dewaruci is a process of purification, so as to experience the dynamic and normative presence of God and to orientate life in the light of the presence of God. Since the presence of God is dynamically one in life, the experience of union with God is possible, if on the part

84 Ibid., p. 53.

85 Ibid., pp. 52-53.

86 Ibid., p. 53.

of man he is conscious and attentive.⁸⁷

In the Serat Dewaruci it is written:

"The Creator of life could be experienced only by an empty man, that is, without any instrument. Therefore man can see and experience the eternal Life only through one way, that is, forming the unity of self, so that no other thing can divert his firm will. Remember, my son, that all actions moved by the motion of the will."⁸⁸

The spirituality of death in life and life in death is necessarily understood in the context of unifying the self to experience union with God, because the above quotation is in the context of the necessity of mortification as the means for obtaining the knowledge of spiritual vision and action.⁸⁹

With reference to the symbolic figure of Bima and explicit invitation to examine one's self at the end of the Serat Dewaruci, Dr. Seno Sastroamidjojo is of the opinion that the Serat Dewaruci gives an explicit concrete exercise as an instrument to live out and to actualize the religious life,

87 Ibid., p. 48.

88 KDR, p. 50: Sang Pembentuk jidup itu hanya dapat dilihat oleh manusia yang telah kowong sunyi, artinya sudah tidak menggunakan alat sama sekali. Jadi orang dapat melihat Sang Hidup Kekal itu hanya melalui satu jalan saja, yaitu dengan membulatkan kesatuan diri pribadi, hingga tak terkena oleh pengaruh lain-lainnya, yang dapat membelokkan tekadnya. Ingatlah, anakku, bahwa segala tindakan itu ditimbulkan oleh vergeraknya kehendak."

89 KDR, pp. 50-51.

and that exercise is the self-examination or "mawas diri".⁹⁰

The self-examination or "mawas diri" is the exercise of knowing one's self in the deepest sense and learning the way to live out the religious life.⁹¹ In the opinion of Dr. Seno Sastroamidjojo, the self-examination is a time of interiorization and deepening of the directive will of God. Therefore, the self-examination is a process of discernment of life whether it is on the way to union with God or not. And since the dynamic process of life in the process of cooperation between God and man, the self-examination is also a time to be conscious of the dynamic interrelation between the divine force and the human force.⁹² Furthermore, it is said that the self-examination is an interior and spiritual exercise to adore and to obey the direction of God.⁹³

The Serat Dewaruci recommends the self-examination as an exercise to experience God in ordinary life. To experience "Life" in ordinary life, the Serat Dewaruci tells us that Dewaruci orders Bima to go back to ordinary life.⁹⁴ But since the Serat Dewaruci ends up only with the symbolic figure

90 CDR, pp. 19.31-32.45.

91 CDR, p. 48.

92 Ibid., p. 49.

93 Ibid., p. 50.

94 Ibid., pp. 48.52.53.

of Bima living out his ordinary life, therefore our thesis will not go beyond what is written in it. And for the life in ordinary life we will consult the Serat Wedhatama.

Chapter V

THE SERAT WEDHATAMA

The second source we are about to consult is the Serat Wedhatama written by Mangkunegara IV.¹ "Wedha" means knowledge

1 Mangkunegara IV was born in 1809 and was the son of "Prince Hadiwidjojo I of Kartosuro (Wedhatama, Yaysan Mangadeg, Surakarta, 1973, pp. 1-8.73-76). As a young prince his name was R.M. Sudiro. From childhood he was educated directly by his grandfather Mangkunegara II. When he was ten years old, his grandfather entrusted his further education to Kangjeng Pangeran Rio, who later on became Mangkunegara III. Under his direction R.M. Sudiro learned Javanese culture and the military discipline of Mangkunegaran Surakarta, Central Java. For a long time he remained the closest collaborator of Mangkunegara III. When Mangkunegara III died on 24 March, 1853, he was nominated to succeed him. Officially he took the name Mangkunegara IV on 16 August, 1857, when he was 47 years old. He reigned over Mangkunegaran for 28 years. Mangkunegara IV was not only a great military expert and king of Mangkunegaran but also one of the great scholars of 19th century in Java. Beside Wedhatama, his other writings are Tripama, Manuhara, Nayakawara, Yogatama, Parimita, Pralambang Lara Kenya, Pariwara, Rerepen Prayasmara, Sendhon Langenswara. They comprise subjects from law and military discipline to music and dance. (Cf. Widiadinigrat, Prins Mangkunegara IV als dicter filosoof. Djawa Extranummer 4 Sept. 1924, and Pigeaud Th, P.A.A. Mangkunegara IV als dichter, Djawa VII 1927, pp. 238-244). On the historical problem of the Serat Wedhatama, Cf. Pigeaud Th., Serat-serat anggitan Dalem Kangjeng Gusti Pangeran Adipati Aria Mangkunegara IV, Jilid III, Noordhoff Kolf, Jakarta, 1953; Ki Padmasusastra, Serat Piwulang warni-warni anggitan Dalem Swargi K.G.P.A.A. Mangkunegara IV, cet 2, Albert Rusche & Co., Surakarta, 1965; PTR Soedjonoredjo, Wedhatama Winardi, Boekhandel Tan Khoen Swie, Kediri, 1937; Terjemahan Wedhatama Karya

or wisdom, and "tama" signifies good or perfect.² Thus Wedhatama may be translated into English "Perfect Wisdom". This Serat Wedhatama is well known and widespread in Javanese society. According to Dr. S. De Jong, it is one of the Javanese writings that have given specific characteristics to the Javanese mentality and attitude towards life.³ The author himself has indicated clearly that he is seeking to give practical directions for life as taken from the Javanese religious tradition.⁴ And the aim is to give practical direction as to how to organize life properly. And it is written in the Song - "Tembang".

We may be sure that the knowledge or wisdom of Wedhatama is a practical one, since the direction concerns practice more than theory. In order not to be far away from the mind of Wedhatama, this chapter will approach it in the following way:

./.. K.G.P.A.A. Mangkunegara IV Surakarta, Yayasan Mangadeg Surakarta 1973; Serat Wedhatama, Naskah Koleksi Museum Pusat Jakarta No. Br. 651.

2 Cf. Wedhatama, Yayasan Mangadeg, Surakarta, 1975, pp. 1-2.77-79; see also Wedhatama Jinarwa, winangun basa Jawa ngoko aksara latin dening R. Tanojo, T.B. Pelajar, Solo, 1963, pp. 13-14, and Serat Wedhatama, nyuraos saha gancaranipun, Indah Jaya, Sala, tt., pp. 28-30.

3 De Jong S.Dr., Salah satu sikap hidup orang Jawa, Kaniisus, Yogyakarta, 1976, p. 47.

4 Wedhatama no. 1.15.24.53.99. From now on we shall use the abbreviation WT.

1. The Structure of Wedhatama;
2. The Central Thought;
3. The Way to Perfect Life;
4. Discernment.

1. The Structure of Wedhatama

The text we are going to study is the one which is now kept in the royal library of Mangkunegaran Surakarta, edited by Yayasan Mangadeg Surakarta in 1975. The text is composed of songs:

- | | |
|-------------------|--------------|
| (1) Pangkur Song | - 14 verses |
| (2) Sinom Song | - 18 verses |
| (3) Pucung Song | - 15 verses |
| (4) Gambuh Song | - 35 verses |
| (5) Kinanthi Song | - 18 verses. |

Organically and struturally each song forms a unity of content and spirit, for in Javanese literature each song has its own unifying force in expressing certain ideas, ex-

periences and spirit. The Pangkur Song is adapted to express the spirit of firmness. Sinom gentleness, Pucung liveliness and promptness, Gambuh attentiveness and alertness, and Kinanthi joy.⁵ Each song communicates certain ideas of wisdom in a certain spirit, on which the readers should reflect when they are reading or singing it.

The first song, "Pangkur", in the spirit of firmness, speaks of the basic virtue of the Javanese tradition.⁶ It is the virtue of interior knowledge⁷ belonging to the old man, who has discovered how to regulate his passions⁸ and has become conscious of the presence of God in his heart.⁹ That virtue is the way towards the life of service and adoration of the Lord in daily life.¹⁰ This first part expects the person to stand firm in his religious identity as man adoring God, and in the continuous exercise of regulating inordinate passions, so that he may experience the union of life with God.¹¹

5 Cf. Budi Susanto A., Hidup Bahagia: Wedhatama, in: dari sudut-sudut filsafat, seri Driyarkara 4, Kanisius, Yogyakarta, 1977, pp. 31-32.

6 WT No. 1.7.

7 WT No. 3.

8 WT No. 2.8.11.

9 WT No. 13.

10 WT No. 10.

11 WT No. 14.

The second song, Sinom, the song of gentleness, encourages the reader to imitate what Panembahan Senapati¹² was practising to live out the life. Panembahan Senapati loved to regulate his passions,¹³ and liked to exercise contemplation to keep his heart tranquil and peaceful,¹⁴ so that he knew to orientate his life,¹⁵ and was able to build up communion of life with other people.¹⁶

For Wedhatama, Panembahan Senapati is the figure of contemplative and ascetical man living an ordinary life and keeping the duty of life. Pointing to the example of Panembahan Senapati, the Serat Wedhatam expects that a man, because of fidelity to his religious identity, will not run away from the duty of life according to each one's place and function in society.¹⁷ And it stresses the unity of religious life and the duty of life in ordinary life.¹⁸

The third song, Pucung, the song of liveliness, speaks

12 Panembahan Senapati was the first king of New Mataram in Central Java in the 16th century.

13 WT No. 15.

14 WT No. 16.17.

15 WT No. 13.

16 WT No. 15.

17 WT No. 24.25.29.

18 WT No. 31.

of the journey of life which requires concrete action.¹⁹ People should regulate their passions continuously and firmly, so that their action will express true love, marked by forgiveness.²⁰ Three attitudes are pointed out for forming action: detachment, freedom and availability.²¹ In this part Wedhatama expects man to cultivate the virtue of detachment in order to be able to act properly.

The fourth song, Gambuh, the song of attentiveness, explains the true religious and spiritual life, which is called adoration. In its full sense adoration is surrendering oneself to the will of God.²² Therefore, a man should train his mind and soul to be free from inordinate affections²³ and open to the will of God.²⁴ It is also said that it is good to keep the body healthy, for it will help to maintain the heart and mind at peace.²⁵ The further expectation of the Wedhatama is that a person, body and soul, is adoring God, since a spiritual man is the one who is adoring God in body and spirit.

19 WT No. 33.

20 WT No. 35.36.

21 WT No. 43.

22 WT No. 72.

23 WT No. 59.61.

24 WT No. 68.69.

25 WT No. 54.55.

Finally, the fifth song, Kinanthi, the song of joy, gives practical direction for maintaining the life of adoration. The first direction is the exercise of spiritual intuition²⁶ through self-examination and discernment of the concrete life and action.²⁷ The second one is to have courage to discern life in silence and recollection.²⁸

From what we have already seen, the Wedhatama forms a unity of content to direct life in the Javanese religious tradition:

- (1) The first song as introduction speaks of the religious identity of man;
- (2) The second concern the unity of religious life and necessity for a contemplative attitude;
- (3) The third concerns the spiritual action, love charged with forgiveness, and necessity for detachment, freedom and readiness;
- (4) The fourth song is about the life of adoration;
- (5) And the fifth speaks about self-examination and the value of spiritual intuition.

26 WT No. 83.84.85.

27 WT No. 86.87.

28 WT No. 94.

The Serat Wedhatama gives an integral insight into Javanese spirituality and the itinerary of the spiritual life. Before we examine further the experience of the successive stages of the spiritual life according to Wedhatama, let us first see its central thought.

2. The Central Thought of Wedhatama

The title "Wedhatama", which means "Perfect Wisdom" clearly indicates the intention of the author, to describe practical wisdom to organize life according to the Javanese religious tradition, as is expressed in this first Pangkur song:

"Out of self-interest,
only in love to educate children,
these songs are
composed to be as beautiful as possible,
in the hope that the elevated wisdom,
appropriate in Java, will be brought into practice,
the religion lived out by the King."²⁹

29 WT No. 1: "Mingkar-mingkuring angkara,
akarana karenan mardhi siwi,
sinawung resmining kidung,
sinuba sinukarta,
mrih kretarta pakartining ngelmu luhung,
kang tumrap neng tanah Jawa,
Agama ageming Aji."

The religion lived out by the King signifies the way of life possessed and practised by Javanese King, especially by Panembahan Senapati, since Panembahan Senapati is taken as a concrete example of a spiritual man.

In view of that practical purpose, the author tries to maintain concreteness of his direction. He describes more the concrete expression and sign of a religious man than religion itself. For instance, he insists that the religious and spiritual man is the one who is continuously trying to free himself from inordinate affections and to be conscious of the presence of God,³⁰ so that he may be able to feel interiorly his interior motions³¹ and that in human relationship he may be a free³² and self-possessed person.³³

In the concrete figure of Panambahan Senapati, Mangkunegara gives a specific example of a spiritual and ascetical exercise: contemplation and withdrawal into solitude,³⁴ in order to remain always conscious of spiritual reality.³⁵ Those spiritual practices are only means to live spiritually in concrete life.³⁶

The Serat Wedhatama speaks of actual life in the context of the indwelling God in the heart as the norm of life.³⁷

30 WT No. 11.12.13.

31 WT No. 2.3.

32 WT No. 5.

33 WT No. 6.7.8.9.10.

34 WT No. 15.16.17.

35 WT No. 18.

36 WT No. 24.25.28.29.31.

37 WT No. 12.13.130.40.44.47.75.76.

The central focus is the enthronement of God in the heart, as is explicitly recommended in this Pucung song:

"God the Majesty,
should be enthroned in the heart,
God the Omnipotence loves
to dwell in the pure heart as His palace,
and not so in the young man who follows his passion."³⁸

Since the Serat Wedhatama is a practical directive for life, our thesis may investigate the concrete itinerary of spiritual life. Let us see the experience of Wedhatama.

3. The way to Perfect Life

First we shall glance at the description of a perfect man and a perfect life, then the way to attain to this state of perfection.

38 WT No. 44: "Batharagung,
Inguger 'ngraning jajantung,
Jenek Hyang Wisesa,
Sana pasenedan suci,
Nora kaya si mudha mudhar angkara."

a. The perfect Man

The concrete image of a perfect man, according to the Serat Wedhatama, can be discovered in the following Sinom song:

"This is the perfect man:
he loves to withdraw into solitude,
from time to time,
exercising the purification of heart and mind:
externally he is faithful,
to his life-commitment,
in humility,
knowing how to communicate with the heart of another.
This is man in love with religion."³⁹

In the sense of Wedhatama, the perfect man is the one in communion and union of heart and mind. He knows how to discern his interior movements⁴⁰ and the actual situation;⁴¹ his heart is emptied and free from inordinate affections.⁴² He is conscious of his religious identity, knowing the deepest truth of adoration, life surrendering to God's will.⁴³ He is

39 WT No. 31: "Mangkono janma utama,
Tuman tumanem ing sepi,
Ing saben rikala mangsa,
mangsah amamasuh budi,
Lahire den tetepi,
Ing reh kasatriyanipun,
Susila anuraga.
Wignya met tyasing sesami,
Yeku aran wong barek berag agama."

40 WT No. 2.30.

41 WT No. 3.

42 WT No. 11.14.

43 WT No. 70.

conscious of the union of life with God and the presence of God.⁴⁴

The perfect man loves silence and time for recollection, and he is ready to purify his heart and mind, and to appreciate the interior life,⁴⁵ so that his life-commitment is without self-interest.⁴⁶ The perfect man is intimately united with God and fully in communion with others through true forgiveness.

b. The Perfect Life

Closely connected with the description of the perfect man, we have seen also that life is essentially communion through love and forgiveness of the neighbour. The perfect life is the life of communion and union, which should come as close as possible to realization here on earth, in each man's place and function in society.⁴⁷

Religious life or the life of adoration is the fulfilment of existence.⁴⁸ But it does not dispense anyone from

44 WT No. 12.13.44.

45 WT No. 16.17.18.

46 WT No. 35.36.

47 WT No. 25.

48 WT No. 69.70.

his obligation to keep his duties in the world. Adoration, for Wedhatama, is not a flight from the world;⁴⁹ rather it is the living out and serving of the life of union and communion in everyday life. The author then indicates the conditioning factors which have to be borne in mind: power, richness and knowledge.⁵⁰

Power, richness and knowledge may be understood in two senses. The first meaning is the the condition necessary to fulfil the basic needs of life, such as food, clothing and a home.⁵¹ The second is the interior attitude needed to live in the consciousness of the presence of God. In the context of this second signification, power implies the courage to enthrone God in the heart;⁵² riches imply the acceptance of God as the source and the ultimate meaning of life, and knowledge is the capacity to enthrone and accept God up to the point of fulfilment of everyday life⁵³ in concrete terms.

In brief, the perfect life is the life in communion and union with God and other people and all other things serve that purpose.

49 WT No. 24.28.

50 WT No. 29.

51 WT No. 25.28.29.

52 WT No. 44.

53 WT No. 30.31.

c. The Way: The Spirituality of Detachment

Human beings are on the way to perfection. When the Serat Wedhatama explains the nature of true adoration⁵⁴, it also reminds us all that we must avoid the cleavage between body and soul, and between the religious and the profane life. However, spiritual action must not be confused with human action.⁵⁵ In religious life and in adoration, human action, like an external form of prayer or like keeping the body healthy and maintaining the heart and kind at peace, and the soul open to God, is necessary for cooperation in the fulfillment of God's will as closely as possible.⁵⁶

For that purpose, the Serat Wedhatama proposes three virtues, which we can read in the following Pucung songs:

"Moral conduct
must be in accordance with reason;
it flourishes with ascetical exercise,
and the man of Java
will exercise three virtues:

Readiness,
which means that when one loses (something) does not
regret,
Freedom,
which means that when one is afflicted does not grieve.

54 WT No. 48-72.

55 WT No. 53.

56 WT No. 69.70.72.

And third, Openness, that means to surrender to God totally."⁵⁷

In another passage, the author goes on to give this explanation:

"To attain perfect wisdom,
the mind must be resolute,
the heart patient, faithful and surrendering,
free, replete with acceptance and love,
knowing interiorly the real reason why one has been
created."⁵⁸

For the Wedhatama, readiness is the spirit of detachment in relation to the material things, freedom when one is afflicted does not grieve is the spirit of detachment in relation to other persons, and openness surrendering to God totally is the spirit of obedience to God and detachment from his will.

57 WT No. 42.43: "Basa ngelmu,
Mupakate lan panemu,
pasahe lan tapa,
Yen satriya ing tanah Jawi
Kuno-kuno kang ginelut tri prakara.

Lila lamun,
kelangan nora gegetun,
Trima yen ketaman,
Sak serik sameng dumadi,
Tri legawa nalangsa sarahing Bathara."

58 WT No. 73: "Pamoting ujar iku,
Kudu santosa ing budi teguh,
Sarta sabar tawakal legaweng ati,
Trima lila ambek sadu,
Weruh wekasing dumados."

The detachment from material wealth, self-interest in personal relationship and personal will and freedom is not easy to realize. It demands a reasonable and generous program of spiritual exercises with a resolute heart,⁵⁹ as well as periodic withdrawals into solitude.⁶⁰ A program of life is needed in order to feel interiorly in love and freedom the life in the light of adoration.

According to Wedhatama, freedom means a peaceful heart not easily moved and conditioned by the world, man and events, and obedience should be out of the consciousness of God dwelling in the heart.⁶¹ Readiness, freedom and obedience are the spirit of detachment. And the spirit of detachment is the way to perfect love, for it renders man free from self-interest and egoism.⁶²

The spirit of detachment is necessary for man living in the world, to keep one's life-commitment in face of power, riches and knowledge. Power, riches and knowledge are valid means to live out one's ordinary religious life only when they are accompanied by the spirit of detachment. And detach-

59 WT No. 33.

60 WT No. 15.16.17.31.

61 WT No. 44.

62 WT No. 47.

ment will maintain the consciousness that power, riches and knowledge are the means of life and adoration.

d. The Regulation of Passions

Wedhatama presupposes that the life of adoration will be lived in the world and in everyday circumstances, which commonly need power, riches and knowledge. A person must spend himself through thought, toil, pain and labour to the perfection of life, adoration, love and forgiveness. And the Wedhatama describes the perfect man, comparing him with the one who does not regulate his passions.⁶³ Adoration, love and forgiveness depend on how a person curbs his passions and regulates his inordinate affections. There are three passions: the passion for power, the passion for riches and the passion for knowledge. The regulation of the affective life consists of regulating one's affective attitude towards those three basic passions, so that they become means to enthrone God in the heart. Consequently the passion for power will become a force for enduring sufferings, the passion for riches the power of creativity and the passion for knowledge a force for making right decisions and for acting righteously.⁶⁴

63 WT No. 33.34.

64 Sumantri Hardjoprakoso, Prof.Dr., Arsip Sarjana Budi Santoso, pp. 9-10.

The Wedhatama reminds the readers of the ambiguity of these necessary conditions and instruments in relation to the adoring life. Therefore, one is expected to be resolute, conquering passion within his heart,⁶⁵ in simplicity and with the help of God,⁶⁶ for only with God's help is man able to regulate his passions⁶⁷ and to love without conditions.⁶⁸

e. What does the song say?

We have said above that each song is appropriate to express a certain spirit communicated to readers and listeners.

While speaking of religious identity, using the Pangkur song the author advocates the spirit of firmness, in the hope that everyone ought to be firm in his or her religious identity.⁶⁹ In the Simon song he communicates the spirit of gentleness, which will be useful for the realization of the religious life and its demand for spiritual exercises. In sponsoring the spirit of attentiveness by using the Pucung

65 WT No. 40.

66 WT No. 41.

67 ET No. 12.

68 WT No. 36.

69 WT No. 13.

song, the author expects that one will be prompt to realize spiritual action, love and forgiveness.⁷⁰ And in the Gambuh Song it is supposed that one will be attentive to authentic adoration in humility.⁷¹ Finally, in the Kinanthi song the wedhatama hopes that readers and listeners will be open to the spirit of joy, which will be a help to take into practice the ascetical practice, especially the self-examination.⁷²

Firmness, gentleness, promptness and attentiveness as well as joy are the spirits communicated by the author. They are the the appropriate modalities for man to undergo the itinerary of the spiritual life.⁷³

4. Discernment

Withdrawal into solitude, as Panembahan Senapati did, is explicit exercise of the spirit of detachment of a man living in the world. It is not a flight from the world. It is rather a moment to reflect and organize life in the light

70 WT No. 35.36.

71 WT No. 72.

72 WT No. 97.100.

73 WT No. 59.61.

of the communication of love.⁷⁴ True communion is experienced only when a person is exteriorly and interiorly peaceful, in the sense of being free from inordinate affections.⁷⁵ Periodic withdrawal into solitude is a moment to feel and experience life interiorly in the consciousness of the presence of God.⁷⁶ It is a time of reflection.⁷⁷

The Wedhatama strongly recommends spiritual discernment as the most appropriate spiritual exercise, as expressed in these following Kinanthi songs:

"The condition of the progress is
that a person should be always conscious,
of the revealing signs of the universe,
that he may become perfect of being created,
and far away from suffering.
That is the way of orientating life."

"And consciousness means
to see and to know the enemies of life
and the dynamic force of union,
present in you day and night,
that reveals itself in every interior motion
and in the whole of creation."⁷⁸

74 WT No. 2.3.5.

75 WT No. 16.25.58.

76 WT No. 61.

77 WT No. 64.

78 WT No. 83 and 86: "Mangka kanthining tumuwuh,
salami mung awas eling,
Eling lukitaning alam,
Dadi wiryaning dumadi,
Supadi nir ing sangsaya,
Yeku pangreksaning urip.

Those two songs speak of consciousness and discernment in the context of the spiritual intuition of the heart, as is clearly confirmed by the following song:

"Therefore, dear son, be constant,
to exercise the intuition of heart,
day and night be prompt,
with all your efforts,
to conquer the passions of the heart,
in order to be a man of peace."⁷⁹

We may say that the focus of the exercise is the heart as the centre of consciousness, of the faculty of discernment and of the dynamic force of union. As the centre of consciousness, the heart should be aware of the interior motion, as the dynamic force of life it should direct life to union and as the faculty it should discern the interior motion. In the mind of the author, discernment is affective, for it is meant to build up and maintain the communion of life through the communication of love. In the spirit of detachment the heart should feel, discern and orientate life.

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Dene awas tegesipun,
weruh warananing urip,
Miwah wisesaning tunggal,
Kang atunggal rina wengi,
Kang mukitan ing sakarsa,
Gumelar ingalam sakalir."

79 WT No. 84: "Marma den taberi kulup, Angulah lantiping ati,
Rina wengi den anedya, Pandak-panduking pambudi,
Bengkas kaardaning driya, Supadya dadya utami."

The heart, love and communion and communication of affective life are the core of discernment. Therefore, discernment is an exercise of purification, intuitive love and communication of affective life. By the Kinanthi song the author encourages the discernment of life in joy, which supposes gentleness. In gentleness means in the attitude of "tata", "titi", "ngati-ati", and in joy means "tetep", "telaten" and "atul".⁸⁰ "Tata" means discipline, "titi" accuracy and "ngati-ati" attentiveness and vigilance. "Tetep" means continuous and constant, "telaten" diligent and "atul" firm.⁸¹ Hence it is clear that the Wedhatama expects that a person should make a self-examination and discernment continuously, diligently and firmly as a discipline of life, which renders man vigilant, so that internally and externally he becomes serene.⁸²

The Wedhatama strongly advises that the self-examination and discernment be the appropriate exercise for a man living in an ordinary life. And it should be done in joy and gentleness, for it will prepare the exercitant to be able to accept the grace of God affectively and effectively.⁸³

80 WT No. 59.

81 CDR, pp. 20.25.

82 WT No. 61.94.

83 WT No. 87.98.

We may conclude that in the Serat Wedhatama, the communication of the affective life and love is the internal dynamic of spiritual life. The itinerary of the spiritual life is a journey to the growing fulfilment and realization of love until its accomplishment through the exercise of the realization of love in everyday life. And on the nature of the exercise of the realization of love in everyday life, we shall consult and examine another source - the Pangestu.

Chapter VI

THE PANGESTU

We have chosen the Pangestu, because in it we may see the way taken by the Javanese people to actualize their spiritual life. The Pangestu provides further elaboration on the dynamic nature and realization of Javanese religious life, which one should keep in mind and exercise throughout his life. It is mostly concerned with the practice and experience of the dynamic procedures of the spiritual life.

Pangestu is the abbreviation of "Paguyuban Ngesthi Tunggal." Paguyuban means association of life through communion, ngesthi to pray for, and tunggal union. The Pangestu is a communion of life for union. This union has two aims: union with man and with God.¹ As an organization and association, Pangestu was founded on May 20th, 1949, at Solo, Central Java.² Soon it spread all over Java. And now the centre of

1 Rahardjo, R., Riwayat Hidup Paranpara Pangestu R. Soenarto Mertowedoyo, Pangestu, Jakarta, 1974, p. 119.

2 Ibid., p. 111.

Pangestu is in Jakarta, the capital of the Republic of Indonesia.

Every three years a national congress is held to elect a new central board of directors. The relation with the local communities is strengthened by the monthly magazine "Dwija Wara" - Message of the Master, which contains the directive teachings of Pangestu.³ In the beginning, every Thursday evening members of the Pangestu held a spiritual meeting, which is called "olah rasa" - the exercise of spiritual consciousness.⁴ Each local community still practices faithfully this weekly spiritual meeting according to the convenience of members.

One of these weekly spiritual exercises has been described in a book with the title "Bawa Raos ing Salebeting Raos", which means "Orientating the interior feeling or motion in the spiritual consciousness". And now this book has become a manual of directions as to how they perform the exercise of spiritual consciousness, to actualize the direction of life as written in "Sasangka Jati" - the true light.⁵

The Pangestu is based on the Sasangka Jati, a collec-

3 De Jong S.Dr., Salah satu sikap hidup orang Jawa, Kanisius, Yogyakarta, 1976, p. 16.

4 Rahardjo R., Riwayat Hidup..., p. 120.

5 Pak Merto, Bawa Raos ing Salebeting Raos, Cet. VII, Jakarta, 1975, p.4. From now on we shall use the abbreviation BRISR for this book.

tion of revelations received by R. Soenarto Mettowerdoyo, one of the founders of Pangestu in 1932 and 1933.⁶ Since there have been many studies of the Pangestu and Sasangka Jati,⁷ our thesis will not repeat what has been investigated and studied, but we shall limit our study to the aspect of the itinerary of the spiritual life, the itinerary to union of life with God and man. The Pangestu itself, according to Dr. S. De Jong, has a strong background of Javanese culture.⁸ Like Dewaruci and Wedhatama, Pangestu's main concern is also to direct the experience of the union of daily life with God and man. Our thesis will pay more attention to

6 Now Pangestu has printed the biography of R. Soenarto Mertowerdoyo, edited by R. Rahardjo. In it we can read also the history of the revelations of Sangsaka Jati and the history of the foundation of Pangestu by R. Soenario Mertowerdoyo and his seven companions (p.11).

7 The late Dr. Sumantri Hardjoprakoso, the leading scholar of Pangestu, has written a dissertation "Een Indonesich Mensbeeld Als Basis Ener Psyckotherapie" in 1956 at the Rijks Universiteit Leiden. Dr. S. De Jong, a Protestant pastor, working in Solo, Central Java, has written a book "Salah satu sikap hidup orang Jawa", based on the phenomenon of Pangestu as the revival of Javanese mysticism, edited by Kanisius Yogyakarta 1976. Dr. Harun Hadi wijono, in his book "Kebatinan dan Injil", edited by BPK Gunung Mulia, Jakarta 1977, also treats of Pangestu in pages 63-99. See also his book "Man in the Present Javanese Mysticism", Baarn 1967. This book is a part of his dissertation "The Influence of Christianity of Javanese Mysticism at Vrije Universiteit Amsterdam 1967. Finally we can see also Johanes Indrakusuma CM, "L'homme parfait selon l'école du Pangestu", ENEA, Christianisme et Culture 3, Beauchesne, Paris 1973. For those who have an interest in Pangestu we recommend those books.

8 De Jong Dr.S., "Salah satu sikap hidup orang Jawa", pp. 10-16.

the exercise of building up the life of union.

In the Sasangka Jati we find many assertions expressing this basic concern, for instance this following passage:

"I only want to demonstrate the true way and the cross way, and to remind those who have neglected their holy duty of life; also I want to give some directions to exercise the heart and mind to all you who believe, and to those who desire to seek my direction and light in order to be able to meet me in the depth of their heart."⁹

The holy duty of life for Pangestu is to adore God, not because God needs man's adoration but because it is the very need of man himself. Adoration is the sign of man's homage and fidelity to God.¹⁰ And the direction of Sasangka Jati is to help man to adore God by uniting one's will totally with the will of God.¹¹

Considering all the above observations, we prefer to proceed as follows:

9 Sasangko Jati, p. 65: Ingsun mung arsa nuduhake dalan bener lan dalan simpangan, lan ngelingake marang kang padha lali marang kuwajiban suci, uga paring pituduh bab pangolahing ati lan cipta mara sira kang padha percaya, apadene marang kang padha niat ngupaya tuntunan lan pepadhang Insun bisane ketemu Insung ing telenging sanubarine." See also idem, pp. 11.101-102, 175-176. From now on we shall use the abbreviation SJ for the Sasangka Jati. Here we use the Sasangka Jati of the IXth edition.

10 SJ, p. 186.

11 Soewondo, Ulasan Kang Kelana, p. 167. The abbreviation of this book is UKK.

1. Adoration
2. Hasta Sila, The Eight Principles
3. Dalan Rahayu: The Way of Salvation
4. The Exercise of Spiritual Consciousness

1. Adoration

In the Pangestu there are two ideas of adoration - "panembah": one is formal prayer and another is the concrete life as an act of adoration. Whatever a person decides and does, if it is expressing homage and fidelity to God, strengthening the consciousness of the presence of God and realizing obedience to Him, it is adoration. Adoration in the broadest sense is the whole of life in the active consciousness, faith and obedience to God, while formal adoration or prayer is the sign and the dynamic unifying force of adoration.¹²

In order to be able to adore God properly, one should know what true adoration is. For the Pangestu, true adoration is only to the One God, dwelling in the heart. The condition, therefore, is a pure heart. And the whole man, body and soul

12 UKK, p. 162.

must adore God, so that in everything he can act peacefully¹³ and without self-interest.¹⁴

In the view of Pangestu, adoration is interior and spiritual.¹⁵ We may call it the spirituality of adoration, for it must be the interior attitude of the whole concrete life.¹⁶ The spirituality of adoration is the way to become holy by cultivating the desire of union with God and performing His commandments.¹⁷ This adoration exists when a person in union with God obeys His commandments in his or her life.

Pangestu believes in One God in "Tri Parusa".¹⁸ The One God in Tri Purusa means that the One God manifests Himself as the Lord of life, the Director of life and the principle of life. According to Dr. Sumantri Harjoprakoso, the Tri Purusa is the dynamical manifestation of God in relation

13 BRISR, p. 61-64.

14 UKK, p. 163.

15 SJ, p. 13.

16 BRISR, p. 29.

17 Ibid., p. 105.

18 SJ, p. 13: One God in Tri Purusa means One God in three manifestations. These three manifestations are called the SuksmaKawekas - the true Lord of Life, the Susksma Sejati - the true Director of life, and the Ruh Suci - the true soul of man. To explain the dynamic reality of God in three manifestation, Pangestu likes to use the symbol of ocean and fire. (Cf. Sumantri Hardjoprakoso, Arsip Sarjana Budi Santoso, pp. 5-7). Ocean and fire are the symbols of dynamical and moving life (Cf. CDR, p.16. and Seno Sastroamidjojo, Nonton Wayang Kulit, Percetaan RI, Yogyakarta, 1950, p. 128).

to man's life. Hence, the truest life - "urip sejati", or adoration is a life in consciousness of the dynamic presence of God in Tri Purusa.¹⁹

Dynamically, adoration can be divided into three aspects: first, adoration by the servant of the Ruh Suci, secondly adoration of the true soul to the Director of life, and finally, the adoration of the true soul under the direction of the Director of life to the Lord of life.²⁰ In the design of Pangestu, adoration is one reality, but it has three dynamic aspects manifesting three different relationships. The first is that the whole man should express the deepest truth of reality, a life participating the divine life. The second is that it should be lived out according to the direction of God Himself. And the third is that life must be an act of adoration to the only One God, the Lord of life. Adoration in the depths of the heart is a dynamic encounter with God in His three manifestations. Therefore, for Pangestu, faith is the full consciousness of the dynamic presence of God - "eling" - and existentially it is a life in accordance with the interior norms revealed by the three dynamic presence

19 Soemnatri Hardjoprakoso, Arsip Sarjana Budi Santoso, p.8. From now on we shall use the abbreviation ASBS for this book. See also SJ, p. 13.

20 SJ, p. 13.

of God. This is a perfect life of adoration.

Pangestu has two concerns for reflection: one is the interior life and the other is the concrete expression. Interior and spiritual adoration is true and authentic, when in every experience one is able to maintain his religious identity and elevated life. The elevated life - "urip luhur" - is characterized by four forms of union: the union of will, the union of action (especially the act of sacrifice), the union through imitating the virtues of God, and finally, the union through the ascetical life for the conquest of egoism.²¹ The existential life of adoration must go along with the conquest of egoism, the imitation of God's virtues, the act of self-sacrifice and the realization of God's will.

For the attaining of the realization of adoration, the Sasangka Jati gives directions in the Hasta Sila - "eight principles". Let us now examine it.

2. Hasta Sila: The Eight Principles

No one can adore God, says the Sasangka Jati, without

21 BRISR, p. 28.

the direction of Sang Guru Sejati - the true director of life.²² Therefore, one should obey the counsels of the Director by reducing to practice the great duty of Tri Sila - the three principle - and by practising the five principles - the Panca Sila, for they will conduct man to adore God.²³ The Hasta Sila is divided into two parts, one is the three fundamental principles, and the other is the five principles. The three fundamental principles are "eling", "pracaya" and "mituhu" - conscious, having faith and obeying,²⁴ and the five principles are "rila", "narima", "temen", "sabar" and "budi luhur" - indifference, acceptance, faithfulness, patience and elevated virtue.²⁵

a. Tri Sila: The Three fundamental Principles

Dr. Soemantri Hardjoprakoso reminds us that Pangestu reflection is dynamic, functional and relational. The central concern is the functional relation between man and Suksma Sejati - God the Director. The Tri Sila, conscious, having

22 SJ, p. 13.

23 Ibid., pp. 13-14.

24 Ibid., p. 13.

25 SJ, p. 17.

faith and obeying, are none other than the realization of the dynamic and functional relation.²⁶ In the context of the nature of the reflection of Pangestu our thesis will try to understand the itinerary of the spiritual life in the Sasangka Jati.

(1) "Eling" - Conscious

In the Sasangka Jati, "eling" or conscious means adoring God with all the heart, pure and holy.²⁷ In another place it is said that conscious means to love God and to have been able to realize the virtues of God, that is, goodness, peace and love for man.²⁸ Since the relation is an active state,²⁹ being conscious means that a person has an obligation to actualize the adoring love by realizing the goodness, peace and love of God in his relation with other people. Hence spiritual consciousness comprises the consciousness of life as an act of adoration and as love in the way God Himself shows His goodness peace and love for man.

26 ASBS, pp. 25-26.

27 SJ, p. 13.

28 BRISR, p. 15.

29 ASBS, p. 25.

The realization of spiritual consciousness is possible only when one is ready to cooperate with the Director of life³⁰ with all his mind and heart. Therefore, some conditions are required, first, an open heart to listen to the words of the Director; second, humility; third, not only listening but understanding His words interiorly, and finally, simple faith and gratitude.³¹ The conscious person is the one who is interiorly peaceful, not moved by any transitory situation³² and fully bases his life on adoration as the principle of action.

This spiritual consciousness will give a capacity to discern what is good and evil, real and unreal, eternal and transitory. Every action out of spiritual consciousness will be one with the process of discernment³³, so that the whole man is under the dynamic power of the Director.³⁴

30 ASBS, p. 25.

31 Ibid., p. 51-52.

32 Ibid., p. 53.

33 SJ, p. 14.

34 SJ, pp. 13-14.

(2) "Pracaya" - Having Faith

In the Sasangka Jati it is emphasised that having faith is very important, since faith is described like a strong cord binding interior life with the One adored. And faith in God is the condition of the affectiveness of God's help and direction.³⁵ Since the true man - "manungsa sejati" is dynamically one with the Director of life and the Lord of life, so to have faith in the self means to have faith in one's religious identity,³⁶ to surrender to the direction and Lordship of God over life.

Sasangka Jati speaks of faith in the sense of personal and affective one. It is faith that binds the personal and affective relation with God. And this relation is between the Master and the servant.³⁷ So for Sasangka Jati it is the faith of adoring person, trusting God totally and without reserve.

35 SJ, p. 14.

36 Ibid., p. 15.

37 ASBS, p. 25.

(3) "Mituhu" - Obeying

Love and faith will be real if a person totally dedicates his life in the fullness of obedience. For the Sasangka Jati, obedience means to accomplish the commandments of God, and one's obligation is to do and realize it according His direction.³⁸

The direction of the Suksma Sejati conducts man to union with God. Hence, performing the commandments of God is nothing else but making an effort to see that every decision and action promotes and maintains union. On the part of man, it is necessary that he let himself be shaped by the directing presence of God.³⁹ The obedient life is the one that centres in the realization of the will of God,⁴⁰ not only in the great duty of life but also in everything a person has to do.⁴¹ In everything one must have a pure intention, that is, he must obey only God the Director of life, and adore God the Lord of life⁴². Obedience, for Sasangka Jati, is the concrete expression of union of life with God.

38 SJ, p. 15.

39 ASBS, pp. 32-33.

40 Ibid., p. 33.

41 SJ, p. 16.

42 Ibid., p. 16.

(4) The Tri Sila in brief

The Tri Sila, the three fundamental principles of life, are the concretization of the spirituality of adoration, which manifests itself in the service relation between man and God in the consciousness that God's will is the centre of life. They make up a spirituality aimed at building up dynamic and affective life, which consists in the communion of adoring love, since God the Lord is far greater, therefore to adore God is the only centre of life. Adoration is the fundamental force of life. The Tri Sila is the spirituality of service, and adoration means love, faith and obedience of man the servant to God the Director and Lord of Life.

b. Panca Sila: The five Principles

Since adoration comprises the whole man, and must be realized and actualized in concrete and ordinary life,⁴³ Sasangka Jati, further, gives another five principle to assure the realization of adoration: indifference, acceptance, faithfulness, patience and the elevated virtue.⁴⁴ For the Pangestu,

43 SJ, p. 13.

44 Ibid., p. 17.

these five principle are indispensable, because they are the necessary interior and spiritual attitudes that a person should possess.

(1) "Rila" - indifference

In the Sansangka Jati we may read:

"Rila" - indifference" is the freedom of heart to offer up all possession, rights, and all the fruits of works to the Lord totally and completely out of the consciousness that all are under the Power of God, therefore not a single one should remain inordinately in the heart."⁴⁵

Furthermore, it is said that the indifferent man does not seek for rewards from his works. He does not feel sorrow and complain when he is suffering, humiliated, slandered, or when he loses his riches, honor, friends and son on.⁴⁶ He does not desire honor and fame, and he has no envy or conceit.⁴⁷

45 SJ, p. 17: "Sejatiné kang ingaran rila iku enggaring ati, tumrap anggone masrahake kabeh darbeke, wewenange lan kabeh wohing panggawane marang Pangera, kanthi legawa (eklas), amarga angelingi manawa kaveh iku ana ing Panguwasaning Pangera, mulane kudu ora an sawiji-wijia kang nabet ing atine." Under the Power of God means that all belongs to God.

46 Ibid., p. 17.

47 Ibid., p. 17.

Though indifference means not having inordinate affection towards transitory things, the indifferent man does not neglect his duty of life.⁴⁸ And finally, he is the one who is not dominated by, and does not cling to, the transitory world,⁴⁹ because he relies fully on God.

(2) "Narima" - acceptance

According to Sasangka Jati, acceptance or "narima" means an active attitude of a peaceful heart in doing what one has to do in life. The man of acceptance will do that he has to do as well as possible, according to his own capacity and possibility.⁵⁰ Further, it is said that one who has the spirit of acceptance does not desire inordinately the possessions of others, and does not envy the good fortune of others, but in everything is eternally grateful, since gratitude is really the everlasting riches of a man who has the spirit of acceptance. It is the riches of life and it will conduct him to obey God.⁵¹ To sum up, we may say that according to the Sasangka Jati the spirit of acceptance is

48 Ibid., p. 17.

49 Ibid., p. 17.

50 SJ, pp. 17-18.

51 Ibid., p. 18.

the spirit of obedience and gratitude.

(3) "Temen" - faithfulness

For the Pangestu, the essential meaning of "temen" is to keep the duty of life. A faithful man does not betray the interior life, and so his decision and action comes out of the deepest conviction of a pure and peaceful heart. He does not betray the will of God, therefore, faithfulness means that his words and actions are authentically manifesting and actualizing the deepest convictions of life.

Faithfulness will render justice, which conducts man to eternal life and glory. So according to Sasangka Jati, justice is any concrete action which brings one to the realization of adoration and communion of life. Hence, a person will become a man of resoluteness, peace and pure heart.⁵² A faithful and sincere man will act according to his conviction, though he may suffer because of his choice and action. For the Pangestu, faithfulness and sincerity are more precious than knowledge, for they will make man credible, true and

52 SJ, p. 18.

just.⁵³ Faithfulness will encourage man to have the attitude of self-sacrifice.

(4) "Sabar" patience

Indifference, acceptance and faithfulness are perfected by patience which means firmly to undergo all the trials of life without losing hope.⁵⁴ Patience is also an attitude of broadmindedness that enables man to love friends and enemies, and conditions him to perceive and understand other persons and their difficulties freely and interiorly.⁵⁵

For the Pangestu, patience is an attitude of self-dominion in full freedom, so that one can maintain the spirit of communion and union in every circumstances.⁵⁶ It is an instrument to solve difficulties, because a patient man has become wise out of his experiences.⁵⁷ Patience is not dull-

53 The truth here means that the action does not betray the heart. If the heart is the place of God (Cf. Wirid Hidayat Jati, pp. 24-27), the true man is the one who does not betray the will of God (Centhini II No. 42,1-11). He is credible and just, for he does only what is just in his mind of God.

54 SJ, p. 19.

55 Ibid., p. 19. Here the Sasangka Jati gives an example: a patient man knows how to estimate the other's religion and practice.

56 De Jong S. Dr., Salah satu sikap..., p. 21.

57 Geertz Cl., The Religion of Java, p. 241.

ness but an active attitude towards concrete life.

(5) "Budi luhur" - the elevated virtue

The Sasangka Jati explains "budi luhur" in this way: "budi" means light of the soul from the presence of God, which can be grasped by the mind. The mind is clean when it is on the way to God and accept and understand the will of God without inordinate affections.⁵⁸ "Luhur" means elevated, and the elevated condition is the nature of the divine life, like goodness, love, holiness, justice and promptness to help without self-interest.⁵⁹ Further it is added that to have a "budi luhur" also means to have a pure intention, that is, only to act as God Himself acts. So the man of "budi luhur" will become the instrument of God's love, goodness benevolence and compassion. In brief, he possesses the elevated virtue, for he tries to imitate the divine virtue and attitude.

58 SJ, p. 20.

59 Ibid., p. 21.

(6) The Panca Sila in brief

Patience, indifference and acceptance are the spirit of detachment towards self, world and events and other people,⁶⁰ while faithfulness and the elevated virtue or elevated virtue are the spirit of commitment and involvement in the world to build up union and communion of life. These five principles make one a man or woman of action and detachment, living only to honor and adore God. Detachment will make a person a man of faith and the spirit of commitment a man of obedience.

In the view of Pangestu, adoration is perfect only when one has faith in God and obeys Him, and adoring and honoring God is perfect when a person is inwardly free, fully detached and obedient to Him, building up union and communion of life in every concrete situation.

3. Dalan Rahayu: The Way of Salvation

According to the Pangestu, the realization of adoration following the eight principles is through the way of

60 De Jong, S. Dr., Salah satu sikap hidup..., p. 117.

salvation, which is called "Dalan Rahayu".⁶¹ The way of salvation consists of five duties: first, knowing the truth and meaning of the divine law as the basis of faith and the force of will; second, practising prayer as the binding force of spiritual consciousness; third, service as actualization of love by helping, doing good to each one's need; fourth, regulating the passions and inordinate affections, and fifth, cultivating the elevated virtue.⁶²

a. The Divine Law and Faith

The Sasangka Jati asserts that God dwells in every heart as Lord, Director and Principle of life. The deepest reality of life is the life of faith in God dwelling in the heart. Hence, adoration is of God the Lord, obedience is to God the Director, and concrete life is the actualization of the truth of religious life.⁶³ Faith means having consciousness of the functional dynamic relation between God the Lord, God the Director and God the Principle of life in life. It is consciousness of the very nature of life, the life of com-

61 SJ, p. 101.

62 Ibid., p. 103; See also BRISR, p. 15-16 and UKK, p.8.

63 Ibid., p. 105.

munion and union. For Pangestu, to have faith means also to eliminate the sense of individuality, the sense of absolute autonomy and even the sense of unreligious personality. That faith is that which called the divine law and norm of life.⁶⁴

The formulation of faith is this:

"Suksma Kawekas (God the Lord) is my only true Lord, and Suksma Sejati (God the Director) is the only Messenger of God and my only true Director and Guru. Only Suksma Kawekas has sovereignty over the whole world and all creation; only Suksma Sejati directs all the servants.

All powers are the power of Suksma Kawekas, in the hand of Suksma Sejati, and all servants are in the power of Suksma Sejati."⁶⁵

For Pangestu, to have practical and existential faith, as the Sasangka Jati affirms, is to follow and obey the direction of the Suksma Sejati.⁶⁶ Knowing the divine law is no other than knowing the divine direction. Faith is essentially obedience.

64 See ASBS, p. 7.

65 SJ, p. 106: "Suksma Kawekas punika tetep dados sesembahan kula ingkang sejati, dene Suksma Sejati punika tetep dados utusaning Pangeran Sejati tuwin dados Panuntun saha Guru ingkang sejati. Inggih amung Suksma Kawekas piyambak ingkang anguwasani sedaya alam saisinipun. Inggih amung Suksma Sejati ingkang nuntun para kawula sedaya. Sadaya panguwasa inggih pangawasaning Suksma Kawekas, punika kaasta dening Suksma Sejati, dene kawula wonten panguwasanipun Suksma Sejati." See also ASBS, p.7.

66 SJ, p. 105.

b. Prayer

As long as man is still living in the world with his bodily existence, he is fragile and weak, and thus his mind is not always directed to God.⁶⁷ One cannot maintain his spiritual and religious alertness at every moment, therefore he needs a special time of adoration. He has to pray, for prayer is the dynamic force of spiritual alertness, which directs the heart to conversion, reestablishes and renews obedience to God.⁶⁸ Prayer often requires purification in order that one may be able to listen to the words of God.⁶⁹

Pangestu goes on to point out that interior purity may be viewed under two aspects: purity of heart and purity of mind. The heart is pure when a person has been able to regulate his passions, and the mind is pure when he has been able to create silence and peace within himself.⁷⁰ For the Pangestu, dynamically prayer is an exercise in listening to the words of God, which comprises purification and obedience. Therefore, man should pray in faith.⁷¹

67 SJ, p. 105.

68 Ibid., p. 107.

69 Ibid., p. 107.

70 Ibid., p. 212; UKK, pp. 11-12.

71 Ibid., p. 103.

c. Service

Further, the Sasangka Jati tells us that interior and spiritual purification and obedience must be accompanied by good works, expressing disinterested love towards other people.⁷² On the other hand, the service of good works is perfect if it is performed out of a pure intention and in freedom of heart. Authentic service is that which comes out of personal love and commitment, not because it is an obligation of law.⁷³ Therefore, it should be performed without self-interest and only for the sake of adoring God the Lord, not for any other reason.⁷⁴

But the Sasangka Jati also emphasizes that the spirit of service means also that a person must be ready to accept service from others.⁷⁵ Hence, service should be the realization of the mutual communion and union of life. This is a communication of mutual love, and the sign of faith, for faith is perfect when one can experience the communion of love through the communication of mutual service.⁷⁶

72 SJ, p. 108.

73 Ibid., p. 108.

74 Ibid., p. 110.

75 Ibid. p. 109.

76 Ibid., p. 111.

d. Regulation of the passions

According to Pangestu, passion is the human force enabling one to actualize the religious orientation of life. It is an instrument for exercising the will in accordance with the divine will. It is a human force for the transformation of faith in the divine law, prayer and service into an act of adoration.⁷⁷

But passion has two tendencies, the drive to evil and the one to goodness.⁷⁸ For the Pangestu, the regulation of a passion means to orientate it to good works; further it is said also that the regulation of passion does not mean to perform any ascetical exercise, which causes the body to become ill, but only to the extent that the whole man may be able to do the will of God properly.⁷⁹ Therefore, a person has to take care of his body, for the healthy body will be of help in doing the will of God.

The orientation of passion depends on the state of mind and heart, which therefore must be kept on the movement towards goodness so that the desire tends only to goodness.

77 SJ, p. 112.

78 Ibid., p. 111.

79 Ibid., p. 112.

This means that the motion of desire should be moved by the will of God; hence, the human will becomes the spiritual will, based on the will of God and in the divine direction.⁸⁰

The regulation of passion aims also to keep the mind and heart in control of and directing the desire and affective life, orientating them to live in accordance with the will of God. In other words, it means to keep the mind and heart elevated.

e. The Elevated Virtue

The last way to practice Tri Sila and Panca Sila is to offer up the mind and heart to God, so that they become elevated. The elevated heart and mind are those which received and accepted fully the directing light of the Suksma Sejati and so lived out God's interiority.⁸¹ In the existential order, a person will be imbued with love, mercy, compassion and so on.⁸²

Being united with God's interiority is the peak of life, so that between God and man there is no separation of

80 Ibid., p. 112.

81 SJ, p. 116.

82 Ibid., p. 116.

life, but only communion and union of life, in the sense the God' interiority has become the interiority of a man and God's will his will.⁸³

Man of the elevated virtue will possess the spirit of self-sacrifice, since God' life is also self-sacrifice. Therefore, they will make one ready to sacrifice his life for the sake of the world.⁸⁴ Hence, one will know and see where God is dwelling.⁸⁵ In brief, one is experiencing God in his own life.

f. The way of Salvation in Brief

To sum up what we have observed so far, we may say together with Dr. Soemantri Hardjoprakoso, that the Dalan Rahayu is meant to maintain and to realize spiritual awareness in actual life and in its turn one's day by day life should be actualized in the light of the spiritual consciousness.⁸⁶ To keep the dynamic interrelation between the Dalan Rahayu and the Hasta Sila, the Sasangka Jati recommends the

83 Ibid., pp. 116-117.

84 SJ, p. 118.

85 Ibid., p. 119.

86 ASBS, p. 37.

self-examination,⁸⁷ by which one is enabled to examine his interior motions in order to be able to orientate his life and to be ready to receive the divine grace.

4. The Exercise of Spiritual Consciousness

Above we have said that once a week the Pangestu, as a community, holds a spiritual meeting, which is called "Bawaraos ing salebeting raos" - the exercise of orientating the interior feeling or motion in the spiritual consciousness. This exercise is an experiencing the directive light of the Suksma Sejati.⁸⁸ Since spiritual consciousness - "rasa" is one with faith and obedience, the exercise of spiritual consciousness includes the exercise of faith and obedience, the interior five principles or Panca Sila and the way of salvation.

The practice of spiritual consciousness begins by examining one's past experiences and actions, during which each endeavours to follow and to feel the whole process of experience, the beginning, the middle and the end, particularly

87 SJ, pp. 119-120.

88 BRISR, p. 7-8.

to examine the interior attitude - asking himself whether it is love without self-interest or egoistic love.⁸⁹ And at the end of the exercise, if one finds he has failed, he has to confess his sins asking pardon of God and resolving to do better without fear of past experiences and the future.⁹⁰

By that way, little by little but constantly a person will make progress in living out the Dalan Rahayu,⁹¹ to enthrone God in his heart⁹² and thus God becomes the Lord of his life.⁹³

The Pangestu also reminds us clearly that the exercise of spiritual consciousness along the lines of a self-examination is very delicate and dangerous, because a person may delude himself by confusing thoughts and desires with the will of God.⁹⁴ The experience of peace in the heart by itself is not enough to guarantee that a person is experiencing God, for in the peaceful heart he may only be affected by other spirits.⁹⁵ Therefore, one should always keep in mind that the

89 BRISR, pp. 83-85.

90 Ibid., pp. 11.12.86.

91 Ibid., pp. 15-16.

92 Ibid., pp. 40-73.

93 Ibid., pp. 61-64.

94 BRISR, pp. 75-76.

95 Ibid., pp. 72-73.

criterion is whether or not his tendency is towards transcending love or egoistic love. And the sign of true love is the development of the Panca Sila⁹⁶ and the growing communion and union of life.

"Mawas Diri" or self-examination is the central activity of the exercise of spiritual consciousness. The self-examination is to keep the elevated and transcending self alive, so that one is able to live transcending his existential experience⁹⁷ and concretely is able to confront the changing world as the sign of the dynamic will of God.⁹⁸

Finally, to sum up, we may say that for the Pangestu the self-examination is to actualize adoration of God and love one another along the journey of life.⁹⁹

96 Ibid., p. 144.

97 Ibid., p. 144.

98 Ibid., p. 143.

99 Ibid., pp. 95-101.

Chapter VII

THE FUNDAMENTAL ELEMENTS

OF

JAVANESE SPIRITUALITY

So far we have seen the experience of the itinerary of the Javanese spiritual life in three different sources separately. And now as a conclusion of this part we would like to try to synthesize them into one description in order to give relief the common and fundamental elements of Javanese spirituality.

We have discovered some differences between these three sources. The Serat Dewaruci is more concerned with giving directions from the point of view of mystical life. The Serat Wedhatama emphasizes the direction of life in terms of ordinary life in society. And the Pangestu aims to give directions as to how to experience the true life by fostering the interior life for the sake of the life of involvement and commitment in the world.

Each one contributes clarifications and complements. For instance, the experience of mystical union and its pro-

cess as well as its authentic impact on one's life and personality described in the Serat Dewaruci, is seen and developed by the Serat Wedhatama more as the fundamental and dynamic principle of concrete life. And the Pangestu elaborates its specific nature and the characteristics of that communion of life, with the right interior attitudes and their correct actualization.

The different accents are quite natural because the direction is given from different points of view. But in spite of that, there are still common and fundamental elements, which we may call the specific Javanese spirituality.

This chapter will try to analyze them in terms of these elements: The spirituality of communion and union, the spirituality of detachment, purification and the self-examination. In addition, some informations from another sources will be given as notes and references, in order that we may have a more unitive view of Javanese spirituality.

1. The Spirituality of Communion and Union

The mystical union of the Serat Dewaruci is the union of wills. The divine will should be the wholeness of life,

the interiority and the exteriority. A person should mirror the divine life precisely while he is realizing the divine will. Though God in himself is absolute and incomparable, by his power He is present in man's life, manifesting His will as the norm and dynamic force of life. In the mind of the Serat Dewaruci, the union exists in the concrete life in so far as it is the realization of the divine will in accordance with the norm of the dynamic force of God's presence. True union does not dispense a person from his or her duty in ordinary life.¹

The union one is searching for is the experience of God in the concrete life. It is an experience of life mirroring the divine life. In the Serat Wedhatama, the perfect life fully mirroring the divine life is actualized, when a person is able to love and forgive totally in freedom.² Love

1 The mystical experience, which is inseparable from the concrete life, is emphasized also by Empu Kanwa in his book *Arjuna Wiwaha* in the opening of the book: "Sand Pendita yang sudah mencapai Kebenaran Utama tahu dunia tidak berharga. Bukan karena gemar kepada jasmani maka ia tinggal di masyarakat. Kemasyuran, Kesempurnaan dan kekuasaanlah yang ditujuanya, bahagia seluruh dunia yang dihajatnya." - The holy man, who has acquired the perfect life and truth, knows that the world is priceless. Not because he likes the earthly things that he is using in society; perfection, honor and power he aims at, the happiness of the whole world he intends. He is resolute in keeping the union with the Creator of the world (Empu Kanwa, *Arjuna Wiwaha*, disalin dari bahasa Jawa Kuno oleh Sanusi Pane, Cet. III, Balai Pustaka, Jakarta, 1960, p. 13).

2 In the book of *Wulangreh* written by Paku Buwana IV, we find also the same idea of the necessity of purity of heart and

and forgiveness are the sign of communion and union of life, for they are based on the spiritual capacity to perceive and understand one's own interior affective life as well as that of others. Love and forgiveness are the communication of the affective life and the communion of heart and mind with God as well as with other people.

Commonly the symbolic description of the union of life with God is the union of servant and Lord.³ Hence, adoration is conceived as the inner characteristic of life in union with God. According to Pangestu, a person is truly adoring God when he is conscious of - "eling", has faith in - "Pracaya", and is obeying God - "mituhu". The spiritual consciousness, which is adoring and loving, the faith and the obedience are the inner dynamic force of union with God. Therefore, union is experienced when a person is able to realize the will of God in adoration, love, faith and obedience.

There is a belief that union with God could be experienced in this world as the dynamic inner process of man's itinerary of the spiritual life. And here in the world union

./.. mind to experience the union of life. (Cf. Paku Buwana IV, Wulangreh, Cet. IV, Keluarga Bratakesawa, Yogyakarta, 1960, XII, 15, p. 27).

3 On this symbolic description we can see in another source for instance, Ronggowarsito, Wirid Hidayat Jati, p. 16; Centhini IV, 76, 2, p. 7. Paku Buwana IV, Wulangreh XI, 15, p. 27; Comp. Seno Sastroamidjojo Dr., Arjuna Wiwaha, Kinta Jakarta, 1963, pp. 48-49.

with God consists in the union of heart and mind among men themselves. The will of God is the building up and forming the communion and union of heart and mind, so that each individual man and the whole community of man mirror the divine life.

For the Javanese, therefore, the duty of life is the design to build up spiritual communion and union of heart and mind in the common pilgrimage to full union with God.⁴

And finally, since the mirroring of the divine life is to live out one's life in accordance with the divine normative and dynamic presence in life, one has to learn and practice how to actualize the divine life according to its divine norm and dynamic, not merely following his own interest and will. For this purpose the spirit of detachment is needed.

2. The Spirituality of Detachment

The experience of the ambiguity of human existence and the world, which may be either a help or a hindrance for the journey of the spiritual life, yields the spirit of detachment in life.

4 Comp. Centhini II, No. 42, 8-9, p. 49.

In the Serat Dewaruci, the spirit of detachment is expressed in the spirituality of death in life and life in death.⁵ It is an attitude of self-mortification in order that one can stand firm in face of spiritual enemies and overcome his inordinate affections and thoughts. And in the Serat Wedhatama, the spirit of detachment has three aims: detachment from material things, detachment in relation to other person and one's own tendency. And in the context of concrete action, as the Pangestu affirms, detachment supposes the spirit of indifference, acceptance, faithfulness, patience and elevated virtue.

The spirit of detachment is a spiritual force for regulating the passions and for keeping the religious identity. And it is the way to perfect love, for it renders man free from self-interest and egoism. Therefore, as the Wedhatama affirms, it is necessary for a person living in the world to keep his duty of life by means of power, riches and knowledge. The detachment will render readiness, freedom and openness, because a person will not desire honor or fame and does not

5 Comp. Paku Buwana IV, Wulangreh, XII, 10, p. 26: "Ana si-lih bebasan, pada sinauwa ugi lara sadjorong kepenak, suka sajroning prihatin, lawan ingkang prihatin mapan suka ing jironipun, iku den sinauwa, lan mati sajroning urip, ing wong kuno kang mangkono kang den gulang." - "There is a proverb: exercise yourself to be sad in joy and be joyful in sadness, and learn also to die in life, that is the spirit exercised by ancient men."

complain when he is suffering, humiliated and has lost his wealth and honor, and only relies on God. Everything he does is only for the sake of adoration.

Furthermore, detachment means acceptance abounding in gratitude, which encourages one to do his duty as well as possible. And it will make man obedient. Therefore, he will become faithful to the holy plan of life even in the experience of trials, without losing hope. In every situation he is able to maintain the communion of life by actualizing the divine goodness, love, holiness and justice.

The spirituality of detachment in Javanese spirituality is an active attitude of obeying God by freeing one's self from any kind of inordinate affections and egoism.⁶ It is an attitude of love, faith and obedience on the way to the union and communion of life in every concrete action. And it is also the spirituality of commitment and involvement in the world. The spirit of detachment will render a person a man of love, faith and obedience.

6 In the Serat Centhini, it is also said that the "laku tapa" - the spiritual exercise - is an exercise to be conscious of God's love and to be obedient to His will. The laku tapa is an exercise of detachment and to listen to the message of the experience in humility and patience in order that one may be able to overcome his own inordinate affections and thoughts (Centhini II, 40, 1-6, p. 46).

3. The Purification

Though there is a common belief that the whole of life should mirror the divine life, by actualizing the divine will, there is also a common experience of another side of human bodily existence that may limit the possibility of expressing and reflecting the divine life, and may even bring forth obstacles and difficulties.

In the Serat Dewaruci it is said that interiorly man experience two dynamic orientations, the orientation of religious life and transcending love symbolized by the white colour, and the orientation of unreligious life and egoistic love symbolized by the black, red and yellow colours. The pure heart is one which inclines to the transcending love by regulating the inordinate affections, thoughts and will.⁷ In the Serat Wedhatama is spoken on in the context of love and forgiveness. The passions are more clearly specified into three basic categories, the passion power, the passion for riches and the passion for knowledge. The regulation of passions consists in orientating the affective attitude towards these three inclinations, that they may become the means to express transcending love.

7 Comp. Ronggowarsito, Wirid Hidayat Jati, p. 56; paku Buwana IV, Wulangreh, XII, 15, p. 27; Centhini II, 40, 6-9, p.46.

In the Pangestu, the regulation of passion means to keep the mind and heart elevated accepting the divine will and dynamic direction, in order to possess the divine virtues. It is also said that the elevated heart and mind must also cultivate the spirit of self-sacrifice.

The effect of purification is called interior freedom, in which one experiences the unification of all his forces of life into one single firm will to live religiously and spiritually and the total openness of God's will and directing presence. This is an attitude of faith and obedience, which generates the firm will and resoluteness to undergo the journey of the spiritual life.

In the Serat Dewaruci, the process of purification is the process of human effort with the help of God. And in the Serat Wedhatama it is written that the process of purification is possible only because of the loving help of God. Furthermore, the purification is not intended to aim at pure emptiness as an end but as a condition to have true openness, spiritual consciousness, faith and obedience. Purification is one with the process of interiorization of the divine will. Hence it is the way to the communion and union of life with God.

4. Mawas Diri: Self-examination

The invitation to know one's self is the closing end of the book of Dewaruci. And in the Serat Wedhatama, especially in the Kinanthi song, there is also a recommendation to examine the self. The Pangestu develops the exercise of spiritual consciousness "bawa raos", which centers on the self-examination.⁸

In Javanese spirituality the self-examination is closely connected with the invitation to "Know thy self". The self, however, is elevated and religious. It is the dynamical self, which is experiencing the relation with God dynamically. To know the self is to experience the actualization and realization of the dynamic life in relation with God, the world, historical events and other persons.

In the Serat Dewaruci, the self-examination is the process of interiorization of God's will, so that life is dynamically a process of experience of union with God. It is an exercise to cooperate with God's action in life. Hence, the self-examination is an experience of "ngrasa" - discerning life. The self-knowledge yielded by the self-examination is the interior knowledge of the inter-dynamic relation between man and God in the existential life.

⁸ Cf. SJ, pp. 119-120 and ASBS, p. 37.

Developing the same idea, the Serat Wedhatama speaks of the self-examination in the context of the heart as the dynamic force of union and communion of life. Hence, the Serat Wedhatama places the self-examination in the context of heart, love, communion and communication of affective life. The self-examination is a time of examining what is in the heart.⁹ For the Wedhatama, the self-examination must become the habit and discipline of life, for it will prepare one's self to ask as well as to accept the grace of God. The self-knowledge yielded by the self-examination is the self before the acting grace and help of God.

In the context of the same idea, the Pangestu promotes the exercise of spiritual consciousness - "bawa raos", in which man is experiencing, feeling and examining life as adoring love, faith and obedience in the spirit of indifference, acceptance, faithfulness, patience and elevated mind in order to experience the concrete reality of life through the way of salvation. This exercise conducts man to follow and to feel the whole process of experience, the beginning, the

9 In the Sabdo Jati - The True Word - written by Ronggowarsito, it is also written that the self-examination is to examine "mawas" the contents of the heart by discerning in a peaceful heart and patience, so that a person does not see wrongly, and by asking the grace of God, for it is really difficult (See in; Serat Kidungan, mawi tambahan Joko Lodhang - Sanda Jati, babon asli Karaton Surakarta, Cet. XI, Indah Jaya, Sala, tt. No. 3-10, p. 23). Comp. also Paku Buwana IV, Wulangreh, No. 1-2, p. 6).

middle and the end, particularly the process of the interior attitude.¹⁰ As he discover failure, one has to ask pardon of God and to resolve to do better without fear of the past experience and the future.

The self-examination is practised by the Javanese to keep one on the way to union and communion of life in the fullest sense, for by it he is exercising the communication of the affective life. We may say that the Javanese self-examination or "mawas diri" is an exercise to build up and maintain the life in communion and union in the concrete and existential life. It is an exercise to experience spirituality - "merasa" by "mawas" - to examine in order to be conscious and aware of the orientation of life.

5. Intuition

To practice the self-examination, the Javanese incline to use the faculty of "merasa", which means to evoke the

10 It seems that the Pangestu is in the line of the Javanese tradition, for the same encouragement can be found out in the Wulangreh, where it is written that in everything a person must see the beginning and the end, by discerning the good and the evil, for the good beginning may end in evil and a bad beginning may end in good (Paku Buwana IV, Wulangreh, no. 21-22, p. 19.).

consciousness as well as to feel and to know intuitively. Therefore Bima is figured by the Serat Dewaruci as a person with the hair dress in the form of the temple, which symbolizes the spiritual consciousness of life in God, and with the sharp nails symbolizing the spiritual intuition of heart and mind, and finally the dress in four colours symbolizing the existential struggle to regulate the inordinate affections and thoughts. The Wedhatama emphasizes the exercise of the intuition of heart in order to be able to conquer the passions and to be able to live in the spirit of communion and union of love. The "bawa raos", in the practice of the Pangestu, is an exercise of orientating the interior motions in the spiritual consciousness. It is basically an exercise of intuitive feeling or "merasa" by experiencing, examining, discerning in order to be conscious of or "eling".

The intuition, which is closely connected with "rasa" is very important in Javanese spirituality. Considering all this, I would like to further analyze the spiritual experiences of the self-examination with the help of the method of self-examination of Ki Ageng Suryomentaram.

PART THREE

THE SPIRITUAL EXPERIENCE

(a dialogical encounter)

INTRODUCTION

Until now we have let Javanese religious experience speak for and articulate itself. In the first part we have listened to understand from inside the self-examination of Ki Ageng Suryomentaram amidst the different practices of the Javanese self-examination. And in the second part we have concentrated upon listening to Javanese religious experience from different points of view.

Within the context of the Javanese religious mentality and attitude of experiencing life in its deepest and profoundest reality, the self-examination seems not merely a total to recognize the presence and activity of God in a person but a means for cooperating with His action upon people and upon the world. The concentration and orientation of the total man to God is intended to help him become more alert to the divine will, to find it and to do it. In the existential order it offers him an opportunity to take a personal decision and thus realize and actualize the divine will in daily life. God's action and life deeply penetrate man's daily life, and man thus has to use all possible means and efforts to find and respond to it as perfectly as possible.

It is within the context of a method of experiencing God in everyday life that we try to deepen the Javanese self-examination with the help of the method of self-examination offered by Ki Ageng Suryomentaram. Our purpose is to get in touch with the spiritual experience during the self-examination and to know its dynamic nature as the method of daily and prayerful reflection and discernment.

Since we believe that the spiritual experience which in a limited way here is also actualized through the self-examination to the use of which the whole human person is supposed to contribute and cooperate, and all human natural sources enjoy their legitimate right in cooperating with God's directing presence, in this part we shall try to offer space for the spiritual experience of the Javanese self-examination a dialogical encounter with the Christian spiritual experience actualized in the Ignatian examination of conscience and spirituality.

Chapter Eight will concentrate upon the spiritual experience of the Javanese self-examination with the help of the method offered by Ki Ageng Suryomentaram. Chapter Nine will describe the spiritual experience of the Ignatian examination of conscience. And finally, chapter ten, as a conclusion will describe the dialogical encounter between those two spiritual experiences.

Considering that the self-examination aims to orientate the life in God, and thus a person should be actively present in his life beyond the direct and immediate experiences, accordingly to discover the spiritual and transcendent dimension of life, the life in God, we would like to probe into the spiritual experience of the self-examination only from the point of view of the self-examination as a moment of transcendent self-presence.

Transcendent self-presence is that point at which one learns to view the whole of reality according to God's mind and dynamic will. Viewing his life in totality and wholeness in God's presence, one is enabled to dwell prayerfully in himself as deeply cared by God within his situation of life, so that it makes him look in reverence at the divine presence and his own life and other created things, and this prayerful vision compels him to desire to use everything rightly, in accord with the dynamic will of God.

"Mawas Diri", as a moment of transcendent self-presence is a spiritual activity of seeing and experiencing one's life not as isolated but sustained and centered in the light of the divine presence. Being present to himself in this way a person may have a right perspective on his life and the whole creation, and at the same time a right attitude towards his life and creation according to the divine mind and will.

In the line of the spiritual journey described earlier, we propose to analyze the spiritual experience of self-examination as a moment of transcendent self-presence.

Chapter VIII

THE SPIRITUAL EXPERIENCE

OF

THE SELF-EXAMINATION OF KI AGENG SURYOMENTARAM

This chapter proposes to follow the spiritual experience involved in the act of the self-examination. Following the method offered by Ki Ageng Suryomentaram in three stages, essential to the inner dynamic of the self-examination as a means of directing ones life at a particular moment and in the particular situation, one will experience and discover himself and his life, expressed in the concrete situation, as a life in dynamic communion and union. Self-reflection promoted during the self-examination in the Javanese spiritual and religious experience will be a self-discovery of self-surrender to God, helping one to become more expressly aware of the nature of one's spiritual life.

In this chapter we will concentrate on the various aspects of the practice of self-examination considered as a single self-reflection in a moment of transcendent self-presence, which deepens the profoundest dynamism of life,

which mirrors God's life by adoration, love, faith and obedience, and only within which a person can direct his life properly in the concrete situation.

1. The Structural Dynamic

The self-examination follows a certain pattern and structure in order to help one examine the inner dynamic of the interior life as it is being lived out. And this pattern can be seen in the three stages of making the self-examination proposed by Ki Ageng Suryomentaram.¹

On the function of penetrating the deepest dimension of life through experiential life, the self-examination of Ki Ageng Suryomentaram begins by recalling the sense and consciousness of being eternal.² By evoking the consciousness of being eternal, is meant that a person must yield himself to the basic nature of his interior life, upon which the praxis of the self-examination is based.

The consciousness of being eternal, for Ki Ageng Suryo-

1 See Chapter II, The dynamism in three stages, pp. 88-92.

2 See Chapter II, The consciousness, pp. 92-94.

mentaram, is awareness of the transcendental destination of life.³ It is a kind of principle and foundation which one has to realize through the structural dynamic of the self-examination, which is nothing else than the movement of probing into existential life in order to be conscious of the transcendental life. There is an interrelation and co-penetration of those two aspects of life: a life having transcendental destination and the actualization, concretely and personally.⁴

The experience of being eternal, in the mind of Ki Ageng Suryomentaram, belongs to the person, who is free, peaceful and resolved to experience a life-situation which is essentially related to the formation of communion and union of life. Communion and union of life serve as a dynamic and unfolding force to be evoked in order to help one reorientate his concrete life. The basic awareness of life in communion and union is actually recalled through the three stages of the self-examination.

Examining and discerning one's affective reactions has a meaning if one is alert to the dynamic nature of life, the life on the way to communion and union. Gradually and

3 See Chapter II, "Rasa Abadi", pp. 64-67.

4 See Chapter III, "Man and his decision", pp. 108-110.

structurally the life in communion and union are set forth throughout the dynamic process of the self-examination, since life in communion and union has central importance in the process. Throughout the particular acts during the self-examination - examining the mental and affective reactions, knowing the life-situation, making choice and decision - the life in communion and union should be accepted as inseparable parts of those acts.

Ki Ageng Suryomentaram seeks to maintain the dynamic power of life in communion and union in concrete life and actions, and at the same time he does not want to lose the dynamic progress of human concrete life and actions. Hence, by evoking the consciousness of transcendent destination of life, the dynamic of the "mawas diri" must assure that it will serve the concrete realization and actualization of the communion and union of life.

Furthermore, the dynamic of the self-examination provides space for the awareness of life in communion and union, and the free answer of man, to be at play throughout the exercise. It assures the dialogical and relational nature of man's life and action as that which should realize and actualize the communion and union of life through choice and decision.

The dynamic of the self-examination is to help a person

to the existential choice and decision, through which, step by step, he lives his communion and union of life, to actualize it concretely, historically and personally. The structure helps to assure the fruits of the self-examination, which should express the communion and union of life in concrete way. In brief, the dynamic of the self-examination aims to keep the unity of life in communion and union expressed in every moment of life.

Having analyzed the structural dynamic of Ki Ageng Suryomentaram's self-examination, now we go on to look further into the spiritual experience of the self-examination in the perspective of the Javanese religious and spiritual life.

2. The experience of Self-Presence before God

The self-reflection during the self-examination conducts a person to see and experience himself not as isolated but sustained and centred in the light of the divine directing presence. Self-presence in the face of the directing presence of God is the means whereby one learns to view the whole of reality according to God's mind and dynamic will.

According to Ki Ageng Suryomentaram, the consciousness

of being eternal or transcendent destination of life is the right attitude, disposing one to discover one's own right place in the whole of creation and that of other created things, so that one is able to live and to use all things within the unitive principle of life. Since for the Javanese the unitive principle of life is mirroring the divine life by doing the divine will, the evocation of the consciousness of being eternal is seeing the whole reality from the perspective of God's directing presence, and thus one begins to uncover his hidden profoundest self and life willed from eternity.⁵

In the perspective of the Javanese religious life, the consciousness of being eternal produced by self-reflection and presence is an integrative consciousness of one's whole life blending harmoniously with the life of adoration, faith and obedience,⁶ mirroring the divine life.⁷ It enables a person to dwell reflectively on himself as deeply loved and cared for by God within his situation of life, so that he looks in reverence at the divine presence and his own life and other created things, and this reflective pres-

5 Cf. Chapter II, Rasa Abadi, pp. 64-67; The Consciousness, pp. 92-94.

6 Cf. Chapter VI, Adoration and Tri Sila, pp. 182-185. 186-191.

7 Cf. Chapter IV, .. The Experience of Mystical Union, pp. 138-145.

ence compels him to desire to use everything in accordance with the dynamic will of God.

Viewing his life in totality and wholeness in God's directing presence, one is enabled to accept his limited reality courageously and resolutely, and also to perceive any working dynamic within himself which is contrary to the dynamic will of God. He is aware that he has lost his inner wholeness, that something obscures the divine presence in his concrete life. So self-acceptance follows upon openness to the active divine presence and should be based on the experience of God's directing presence within daily life.

In accordance with the Javanese spiritual itinerary described earlier, we may say that the consciousness of being eternal helps a man to discover and to experience the spiritual sense of reality and the whole of creation as well as his own life, which are dynamically on the way to union and communion. So the fundamental idea of evoking the consciousness of being eternal so as to obtain spiritual sense is that all created things on earth should be means helping one to reach his or her end of life, which is religiously and spiritually the communion and union of life with God.

The emphasis on seeing everything in God as the centre of the spiritual life should render all created things and man's concrete action relative, in the sense that he must

consider them all in view of his life in communion and union, by realizing God's will. One should experience his entire life in the line of his end, having been created by God. Every human activity, past, present and future in quest of this end should be an integral part of the dynamic process of communion and union. Everything is seen and experienced interiorly as the gift of God to man to help him realize his spiritual dynamic life in communion and union, since all are the signs of God's directing presence.⁸

In this way, the consciousness of being eternal leads a person into the mystery of God and into man's deepest mystery as man. There, he finds an interior understanding and savouring of the meaning of his human life, and is led to surrender to the loving mystery as the most intimate and most interior fulfilment of his being.⁹ A person is supposed to discover that God's dynamic, creative and directing presence and action are the condition of living out the spiritual life. And thus it may give a force to him to live spiritually and personally.

In the consciousness of being eternal, God's directing presence through all the gifts of creation and personal life

8 Cf. Chapter V, Discernment, pp.173-177

9 Cf. Chapter IV, The Spiritual Explanation: the True Life, pp. 142-145.

reveals and communicates the divine love in every event of life, so that a person is able in return to build up his spiritual life in the sphere of God's directing presence and love. God's direction arouses the will to accept it and the capacity to answer it in every moment of life. The consciousness, for Ki Ageng Suryomentaram, is the right start at the personal level to answer God's initiative and action, since it is not only an act of full self-acceptance as living in the presence of God's direction but even more it is an acknowledgement of gratitude, that the whole of life is a gift of God.¹⁰

Being present consciously before God maintains the personal relation in love, and from man's side it will provide him with the force of resoluteness to stand firm in life and to take the best possible decisions concretely as an answer of love to love. Accordingly this will arouses personal commitment in resoluteness to God in love, adoration, faith and obedience, which should be realized in a concrete response through decision. In brief, the self-examination conducts a person to be presente in his life before God.

10 Cf. Chapter IV, The Spiritual explanation: Humility, Simplicity and Sincerity, pp. 148-151.

3. The Experience of Discernment

Since the self-examination for the Javanese is a moment to investigate life in its relation with God, which is essentially experienced as communion and union of life, actualized consciously by doing His will, in faith and obedience,¹¹ the reflection during self-examination is an active interiorization and discernment of the divine will.¹² Hence self-examination finds its real meaning in directing one's spiritual life from the fact of the divine will and the human condition of a person's spiritual life. The realization and actualization of the divine will depends on the human condition.

The main focus of Javanese reflection is the experience of dynamic and union of life, therefore the realization depends on the human affective life.¹³ Ki Ageng Suryomentaram proposes to examine the affective reactions within the human heart and the situation of life. This examination focuses on

11 Cf. Chapter IV, Spiritual Explanation, The true Life, pp. 142-145; Chapter V, The way to Perfect Life, pp. 164-167; Chapter VI, Adoration and Tri Sila, pp. 186-191; Chapter VII, The spirituality of communion and union, pp. 209-212.

12 Cf. Chapter VII, The self-examination, pp. 217-219.

13 Cf. Chapter III, The Internal dynamism, pp. 102-104. The dynamism of affections, pp. 105-107.

the human expression of one's life, to help him to be sensitive to the dynamic progress of life in communion and union and so capable of realizing and actualizing it in his concrete situation according to God's directing presence.

In order to maintain the authenticity of the human expression of the spiritual life, the Serat Wedhatama stresses the importance of human effort,¹⁴ which consists in the regulation of the affective and mental life, that is, to use the natural gifts properly. The right use of the means manifests the deliberate and sincere desire to actualize the divine directing presence effectively.

The examination of the mental and affective life, therefore, means becoming conscious of one's condition as man in the light of the truth of life that must mirror the divine life and insert oneself in the dynamic itinerary of communion and union of life as an active participant. By participating in the radical, dynamic and divine life in a human way, the body and soul with all their concrete manifestations and expressions become the instrument of expressing the communion and union of life and interpersonal communication of mind and affections. The progress of the union of life is furthered by the human and historical conditions of spiritual life. The examination of mind and affections, therefore, must be under-

14 WT, No. 33-47.

stood in the perspective of the humanness of the spiritual life.

Ki Ageng Suryomentaram is convinced that during a particular self-examination, each one will experience to some extent various interior movements. To examine the internal movements, knowledge of the habitual state of the person is needed, since the individual and personal concrete situation and condition of life is the concrete criterion for examination.¹⁵ In other words, knowing the self is the ground for orientating life towards communion and union of life in a practical way.

This kind of self-knowledge helps a person to make all his daily human experiences personally meaningful, as well as his personality and his structure of life, so as better to promote the communion and union of life.¹⁶ A person has to know the state of his or her life, whether it is in the state of self-surrender to the deepest demand of his or her basic self-direction or of repugnance to the dynamic of the communion and union of life. The exercitant comes to know the areas of his or her inordinate affections, his defects and his virtues as well as his capacity to react effectively to the dynamic orientation of the communion and union of life.

15 Cf. KAS, Mawas Diri, p. 5.

16 Cf. Chapter III, Transcending Self, pp. 110-114.

In the perspective of the Javanese religious practices, in discerning the interior movements and reflecting on the daily life, the exercitant asks himself or herself if all its aspects conform to God's direction as revealed in their consciousness and life situation. They investigate their feeling, desires and impulses to see whether or not they are in keeping with the spiritual orientation of their life. They ask themselves how God's directing presence and will moves them through their life and habitual experience, which increasingly reveal to them the core of their unfolding consciousness. This growing and developing spiritual life enables the exercitant to see where he is being drawn towards or away from God's direction and to come to grips with his every-new revealing will in order to determine its meaning for him in the line of his own spiritual orientation in life.

Thus it fosters a reflective judgment¹⁷ for the unique and personal way in which God speaks to a person through the revelation of life as it gradually unfolds. This reflective judgment helps one to grow in his or her personal spiritual life in God's direction. The self-examination should become, therefore, a personal experience of confrontation with one's own spiritual life, for it helps the exercitant to hear the divine invitation to deepen and to develop his or her

17 Cf. Intuition, pp. 48.114-117.151-154.173-177.205-207.219-220.

consciousness of what the spiritual orientation of their life really is.¹⁸

Examining the interior life during the self-examination, then, is a recollective and reflective attitude and act in the light of God's directing presence. It is not so much an act to recognize the inordinate affections and thoughts as an act intended to find God's will, which, as manifested in the concrete human situation, calls for continuous effort of personal interiorization and assimilation. It is dynamically to judge how to respond effectively, and to fulfill in humanly valid and spiritually responsible way, the will of God.

In Javanese spirituality, it is an examination of the acts of adoration, love, faith and obedience by discerning and rating the interior life and movements, and accordingly is an act of personalization and interiorization of God's directing will. A man or a woman has to stay in tune, too, with his or her inner life, where God reigns supreme and communicates to him or her his or her deepest and most personal orientation of life, whatever his or her concrete situation is.

The self-examination should be an act of adoring love impelling a person in the first place to want to mirror the divine life and therefore to find a fitting decision to serve

18 Cf. especially Chapter VI, The exercise of the spiritual consciousness, pp. 205-207.

God's direction within his concrete life in the spirit of faith and obedience, and secondly, to make the best of capabilities and possibilities that can be developed within that concrete life and situation; and lastly to the best and the most effective person he can be, within the particular situation of his current life. Such is the resolute person, as the Javanese describes.

In the setting of his present spiritual situation one should orient his or her life and action, freeing themselves from specific inordinate affections, the temptation of individualism and egosim. One, in addition, should make specific and practical decisions illumined by God's directing presence. To sum up, we may say that in Javanese spirituality, examining oneself is to discover one's own actual internal life under the directing will of God.

4. The Experience of Performing Spiritual Action

During the process of the examination of affective movements, one must have a firm will to endure the purification of his or her heart and mind. Enduring the purification requires the courageous, ever-renewed start on an under-

taking that will enable one to make a decision in a spirit of detachment.¹⁹ Periodically during life a person should undergo reorientation and readaptation as well as adjustment of his or her actions, attitudes and way of proceeding. He or she, therefore should be ready to respond to the directing presence of God and at the same time to re-evaluate his or her own mind, will, desires and tendencies, in order to see whether they are abiding instruments for carrying out the present demands of the directing presence of God. A more profound change of attitude, mind and heart, feelings and indeed the whole person in accordance with the attitude, mind, heart and designs of God is called for.²⁰ One must undertake a profound and radical revision of life to become ever more committed to the realization and actualization of his spiritual life through deliberate choice and decision.

As we have seen before, Ki Ageng Suryomentaram agrees that it is not easy to make a decision in response to the dynamic of life in communion and union, since a person has to face spiritually with his or her life may experience and has to accept being fragile, guilty and drifting away from the spirit of communion and union, as well as the incapacity

19 See Chapter VII, The Spirituality of Detachment, pp. 212-214.

20 See Chapter IV, The Mystical Union, pp. 138-145; and Chapter VI, The Elevated Virtue, pp. 196-203-204.

to free self from that situation. And the Javanese spiritual experience tells us that, before anyone can give an answer to the directing presence of God in his daily life, one must first have been seized by His loving help and transformed by it.²¹

Further the Javanese points out that to be able to experience the directing presence of God and being in tune with God's present will a man should be simply what he is and endowed with the spirit of detachment, for it will enables him to focus on his spontaneous and actual life, and it governs all his choices and decisions, since it is motivated by a desire for interior freedom and openness to the divine direction at any time or place.

The final stage to be "a man of action and not reaction" means finding out what he or she should do in a particular situation, since the experience of unity during the self-examination must continue to give a sense of direction and to strengthen the decision which should bring to fulfillment God's direction and will in one's life here and now. Development towards decision can be expected from the process of self-examination, for the process itself tends to follow God's direction as it is perceived. The goal is the corresponding of one's

21 Cf. Chapter IV, The itinerary of Bima, the Experience of Purification, esp. pp. 133-135.

will with the will of God. A person has been brought to the consciousness of his life in God, acknowledging his religious origin and life's objective. And one also has been brought to experience the spirit of detachment, and finally to the realization of the will of God in resoluteness and firm intention.

The decision, in the mind of Javanese religious tradition, is a spiritual one, for it is a path to discovery of God's present will. By examining the self, in face of the actual situation and experience of life, one is led to make a decision with his ordinary gifts of nature, knowing that whatever the decision may be, God will not fail to stand by him or her even to the point of bringing good out of mistakes.²² Following the method of Ki Ageng Suryomentaram, the decision should correspond to the potential of the person and his present situation, and thus a person can act peacefully, indifferently, accordingly, sufficiently, naturally and really.²³ The decision at the end, though not without human limitations, will be effective, bring more light and strength to the person, and help him or her to progress in spiritual life.

This progress occurs not only in the experience of making the spiritual decision but also in the way of making it. The process of discernment is not directed against a

22 See Chapter IV, The symbolic figure of Bima, esp. pp. 146-147.

23 Cf. Chapter III, Transcending self, pp. 110-114.

person's God-given nature, but against misdeeds and subjective deformities inttoruced by him or her through inordinate affections towards creatures or misurse of one's power and freedom.²⁴ The human mental and affective life and all its faculties are guided to play their role properly in personal and spiritual actions. Hence, the self-examination enables a man or a woman, their human faculties and their heart and mind to experience purification and regulation, for it aims also at one's unification and integration, so as to assure a complete and perfect mirroring of God's life. In other words, the whole man or woman is dynamically integrated into the oneness of their spiritual life and action.

5. The Experience of Psycho-spiritual Integration

The dynamism and activation of the human faculties in the process of examination to perform a personal and spiritual act calls upon the whole man to become engaged during the practice of the self-examination. In the mind of Ki Ageng Suryomen-taram, the person is appealed to as an integral unity rather than as a composite of separate parts.²⁵ By examining the

24 WT, No. 29.43.

25 Cf. Chapter III, The transcending self, p.112-113.

elements of the individual self, he or she is encouraged to confront the self, to put it in order and to unify it. He or she is called upon to reflect upon himself or herself and to find out where they stand and how they feel in face of their actual situation and experiences.²⁶ And out of it they are able to attribute a new meaning to their life, because they have come to perceive the deep reality of their existence.

In view of the spiritual journey of life, the one and only goal of the exercise of self-examination is a living encounter with God in experiencing, and loving, in willing and accomplishing. The representation of the concrete spiritual existence is not for its own sake but for the sake of a deeper knowledge and experience, which on its part is only for the sake of a deeper experience of communion and union of life in the heart. The entire activity of the self-examination is directed at what people seek and desire, that is, to experience the true life, which involves also the affections.

There is a natural sequence in the experience of Ki Ageng Suryomentaram's self-examination, and it accords with the sequence found in the personal life of every man or woman: perception, thinking and willing, which compenetrates one another in the surge and flow of life. As our author points out,

26 Cf. Chapter III, The Internal Dynamism, pp. 102-104.

all should culminate in the faculty of intuitive feeling.²⁷ This intuition should open up the space wherein God come to the person and the person to God;²⁸ and the person, in coming to God, begins to come to himself or herself, to their truest, deepest and most personal life and self, as one to live in the spirit of communion and union of life. Hence a person returns to a certain basic need, to the fundamental meaning of his self and life, and, while he or she is looking at himself or herself, as they really are, come to get in touch with their spiritual life, whose whole purpose is to listen to the One who speaks to them and shapes their entire life and self into listening and obeying the actual words and direction of God in and through his present experiences.²⁹

A person is conducted to find and experience God with his or her entire heart and thus to be formed and shaped by a personal encounter with Him. In the totality of personhood they are integrated to the true life, namely the divine life. The spiritual integration of the person as a person, that is, as a totality in all of one's human dimensions, means an integration of self and life to the divine life, for spiritually

27 Cf. Chapter III, Intuition, pp. 114-117.

28 Cf. Chapter IV, The Experience of Mystical Union, pp. 138-145.

29 Cf. Chapter V, The Perfect Life and The Perfect Man, pp. 165-167.

the self-examination serves to orient one towards God and psychologically to recreate in him that unity and integration which was lost by inordinate affections and sense of egoism.

The ordering of man in the presence of God is an indispensable for the unity and integration of the human personality, for spiritually inordinate affections and the sense of egoism cause dis-union and non-communion of life and not mirroring the divine life, and psychologically the disintegration and profound division of personality, which manifests itself in self-defense and self-justification, fear and anxiety.

The more one proceeds along the path of this psychological and spiritual integration, the more one becomes familiar with one's condition, situation and experience in a spirit of detachment, freedom and peace. During the self-examination, one turns in the direction of "merasa" - to feel and to experience. The most profoundest depths of the human person and existence are touched, and light is thrown on the specific way of the human spirit's development, a spirit in a body, living in the world, gradually unfolding.

When one comes to experience one's truest and deepest self in this integral way, one will realize his or her true human freedom, which flows out of the interior knowledge of self out of one's identity gained in the process of the self-

examination. Thus one comes to a free choice and decision about oneself and one's life in the light of God's dynamic presence calling for the communion and union of life, and ends by freely offering oneself to the dynamic of the communion and union of life, to live and to choose the best possible means available seeing them always in proper perspective and using them in accordance with the directing presence of God. Thus one is spiritually and psychologically integrated in total submission to God.

Psycho-spiritual integration according to Javanese religious experience is not an act outside God's directing presence and the full surrender to it, but , as interpreted by Ki Ageng Suryomentaram, it is to be found in the realm of communion and union of life, which is interpreted by the Pangestu an adoration, love faith and obedience. The dynamism of their spiritual integration should be nourished through total surrender to God and should express itself in the activation of the energizing of the whole person as he or she walks in adoration, love and faith and obedience towards God. And dynamically as well as continuously these virtues develop in daily life and experience, which challenges man to take a decision. The decision to take a certain action should nourish the development of such virtues as well as express them. So the decision taken at the end of the self-examination, in the

mind of Ki Ageng Suryomentaram, will provide momentum for the spiritual integration on the way to communion and union of life.

Chapter IX

THE SPIRITUAL EXPERIENCE OF THE IGNATIAN EXAMINATION OF CONSCIENCE

We have seen that in and through self-examination in the Javanese religious tradition, a person orientates his concrete, existential spiritual life to God. A man or a woman should be actively present in their life beyond direct and immediate experiences, thus discovering and experiencing the spiritual and transcendent dimension of life. He or she is present in the totality of self and life before God.

In this chapter we will try to investigate another similat spiritual exercise called the general examination of conscience, in five stages, offered by St. Ignatius Loyola. This Ignatian method of examination of conscience will be seen in the light and in the context of the little book of Spiritual Exercises. Though it is true that for Ignatius the purpose of the examination of conscience is to purify the soul and to aid the exercitant to prepare his confession of sin, he proposed the method of making a general examination of conscience not merely as preparation for confession, but

also as a daily reflection upon the thoughts, words and deeds of daily life.¹ Seen in the light of the Spiritual Exercises it is an attempt to re-establish the whole person in the direction of the election in everyday life by giving more room to the action of the Holy Spirit.

It is within the context of a method of daily reflection and cultivation of discernment in everyday life that we try here to examine and deepen the Ignatian examination of conscience. The Ignatian examination of conscience is intended to direct one's life according to the direction of God, since essentially the Ignatian Spiritual Exercises are not only supposed to be viewed on the basis of the election and reformation of life as an end, but also to be regarded as a way to live out spiritual life in the world according to God's direction, which always comprises election and reorientation of life under the inspiration of the Holy Spirit.²

As a form of prayer the examination of conscience is to direct one's life according to God's action, which should be actualized in concrete, historical and personal life. Hence God's direction containing His will becomes the in-

1 Cf. Iparraguirre, Ig., Vocabulario de Ejercicios espirituales, Ensayo de Hermeneutica Ignaciana, CIS Roma, 1972, p.113.

2 Cf. Bernard, Charles A., Éléments pour un Directoire de Exercices, Ejercicios I, CIS Roma, 1978, pp. 12-18.

teriority of man's concrete life.

Within the limits of our thesis, we will only describe the spiritual practices during the examination of conscience. Our purpose is to know the nature of the Ignatian examination of conscience as the method of daily and prayerful reflection and discernment, and thus to offer a dialogical encounter of spiritual experiences promoted by the Javanese self-examination as interpreted by Ki Ageng Suryomentaram and the Ignatian examination of conscience.

For that purpose we will try to go into the spiritual experiences according to the structure of the Ignatian general examination of conscience in five stages.

1. The Structural Dynamic

The Ignatian method of making the general examination of conscience contains five points:

- (1) The first point is to render thanks to God for the favors we have received.
- (2) The second point is to ask the grace to know my sins and to free myself from them.
- (3) The third point is to demand an account of my soul from the moment of rising until the present examination either hour by hour or from one period

to another. I shall first make an examination of my thoughts, then my words, and then my actions in the same order as that given in the Particular Examination of Conscience.

- (4) The fourth point is to ask pardon of God our Lord for my failings.
- (5) The fifth point is to resolve to amend my life with the help of God's grace. Close with "Our Father".³

I must evoke my relation with God four times during the examination of conscience: first to render thanks to God for the favors received, second to ask the grace to know my sins and to free myself from them, third to ask pardon of God our Lord for my failings, and fourth to resolve to amend my life with the help of God's grace.⁴

During the examination of conscience, it is clear that a person concentrates more on God's loving action in his or her life. Through rendering thanks to God for favors received, one should experience that in the whole of life God is always communicating Himself and directly working in the soul to unite it with Himself, since it really belongs to the Creator to enter the soul⁵ and to draw the person to His love. God's aim is with the power of His loving presence to lead man to

3 Sp. Ex. no. 43.

4 The emphasis is mine, to stress the points discussed.

5 Sp. Ex. No. 330.

live out the spiritual life in the directing presence of God, which is concretely manifested through the whole of creation and through Christ and man's own life and personality. In brief, all reality is animated by God's personal love and by the divine dynamic, and man is inserted with his personal spiritual life into the universal creation and redemption, which is sacred and divine.⁶

Ignatius also has a thoroughly realistic view of man. He knows that it is difficult for him or her to improve constantly and to maintain the movement of spiritual life in accordance with the dynamic direction of God. The awareness of the difficulty has to be seen and accepted from the point of view of God. Therefore, Ignatius counsels man to ask the grace to know and to root out his or her sins, since God's initiative and actions are not only a gift of self-communication but also the power to accept it and thus to be supported in following His direction.⁷ It accomplishes this by interior purification, fortifying and transforming man's spiritual life.⁸

6 Cusson, Gilles, Pédagogie de l'expérience spirituelle personnelle, Bibles et Exercices Spirituels, Bellarmine & Desclée de Brouwer, Montréal-Paris, 1976, pp. 79-84.

7 Egan, Harvey D., The Spiritual Exercises and the Ignatian Mystical Horizon, The Institute of Jesuit Sources, St. Louis, 1976, p. 123.

8 Iparraguirre, Ignacio, Vocabulario ..., p. 125.

The grace asked for implies not only the power of knowing and rooting out the sin but also that of responding to God's way of knowing and rooting out the sin, a grace given to man to facilitate his spiritual life.⁹

For Ignatius, only by the help of divine grace can a person acquire the true knowledge of his own situation and the true divine perception of how to live it, since God's grace elevates the movement of the soul in its aptitude to the spiritual desire to know, to love and to serve better.¹⁰ The petition of grace leads a person to a recognition of the power of grace to transform his spiritual life as it is to be lived out in concrete terms. The two fold petition for the grace of light and strength has a horizontal direction corresponding to the historical, dynamic and personal nature of one's spiritual life. The grace asked here is both the light to know interiorly one's concrete spiritual situation and the strength to accept this situation with confidence in God as well as to orient one's life according to His direction to the point of rooting out the sins.

Asking pardon of God for failure is very important,

9 Baruffo, A., Il Discernimento degli Spiriti negli esercizi spirituali, CIDE III, Roma 1972, pp. 264-265.

10 Sp. Ex. No. 104-130.151.155.167.169.177.185.339. etc.

because in order to be able to make a right step the personal relation with God should be recovered. Asking pardon, then, means to recover the union with God, more than to gain forgiveness of sin and purification. It is a petition of grace to shape one's interior life into total surrender to God's love. And this attitude will then shape the dynamic movement of life.

In the examination of conscience, this attitude enables a person to focus on his or her spontaneous and concrete life, and it governs all his choices and decisions, since asking pardon is motivated by a desire to embody man's love of God and his response to the divine love in all moments of his life. Thus he is prepared for the decision, leaving his self-centered love in order to follow the direction of God.¹¹

The decision, in the mind of St. Ignatius, is a grace-filled one, for it is a path to discovery of God's present will through the help of God's grace, when he says that the fifth point is to resolve to "amend my life with the help of God's grace".

The Ignatian examination of conscience is built up on the dynamic of God's grace and the dynamic of human action. Ignatius seeks to maintain the power of God's grace in one's

11 Federici, C., La Dinamica del Ritorno, dal Peccato alla Speranza, CIDE, IV, Lez. 17.

thoughts, words and actions, and at the same time he does not want to lose the dynamic progress of the human life and actions. The structure of the examination of conscience of St. Ignatius assures the cooperation and unity of those powers and forces as one single reality in a person's spiritual life. It assures the dialogical nature of the examination of one's thoughts, words and actions with progressive revealing of God's will and direction. The Ignatian examination of conscience is dialogical prayer to keep in one line and one unity the two aspects of one dynamic life, the action of God and the dynamic collaboration of the whole person, which should be actualized in choice and decision.

And now let us examine the spiritual experience aroused by this structural dynamic within the limit of our consideration, that is, as a moment of transcendent self-presence.

2. The Experience of Self-Presence in God

The focal point of the Ignatian examination of conscience is the concrete and existential spiritual life. A man, present and alert in his actual and concrete life, should reflect inwardly on himself as one living in the dynamic pres-

ence and direction of God, which is the norm of life.¹²

Through the experiences of life he should be present in and to God's historical self-communication and so realize the deepest nature of his spiritual life. The examination of conscience is daily reflection and resolution in God's presence.

a. Through Favors received

At the beginning of the examination of conscience the exercitant should render thanks for favors received. This act gives him or her strength to incarnate the divine life in his or her personal life and to live fully in accord with the design of God. Ignatius supposes that one experiences deeply his being sustained by divine love.¹³

"To render thanks to God for favors received" comprises the gift of creation, redemption and one's personal gifts.¹⁴

12 Sp. Ex. No. 23.

13 Cf. Cusson, G. Pédagogie, pp. 79-84.

14 Sp. Ex. No. 234.

This means that one should make himself present in the communion of life God has shared with him. In this way he arrives at a comprehensive view and an experience of revelations of God and all His gifts to him as well as of the active vision and experience of what God wills for him, by means of the entirety of natural and supernatural reality.¹⁵ One should realize in his or her daily life that everything he receives is divine love, which gives him or her all things and benefits.

For Ignatius, God's presence is actual and historical. Hence, it is right that one should seek God in all things and realize God's presence in all things. All should be seen in their relation to God, the heart of all creation. They should be seen in the light of God and therefore in their basic truth.

Ignatius profoundly believes that when one really goes out side himself and enters wholly into his Creator and Lord in this way he has a continual awareness, attention and consolation, and he perceives with relish how the eternal and highest Goodness dwells in all created things, giving existence to all of them by His own infinite being and presence. This consideration will give him abundant consolation, for all things

15 See Classen, Lambert, The Exercise with the Three Powers of the Soul, in the Exercises as a whole, in: Ignatius of Loyola, His Personality and Spiritual Heritage 1556-1596, ed. Friedrich Wulf, translated and edited in English by the Institute of Jesuit Sources, St. Louis, 1977, pp. 256-257.

help those who love the Lord entirely and aid them towards greater merit, joy and union through intense charity with their Creator and Lord.¹⁶

All things must be recognized as gifts of God and as an expression of His love, for God Himself is present in His gifts and this presence gives the deepest possible meaning to all gifts, in which God's presence is ever active. The ultimate reason for calling to mind all the favors received is the conviction and experience that God is giving Himself to me and actively communicating His life.¹⁷

To be present to himself in the concreteness of his life through calling to mind the benefits received, one is induced to experience in himself here and now the presence of God as a personal communication and as the principle of life, so that every moment of his life becomes not merely an encounter but also a communion of life with God. Thus, he can see and experience everything else and all his concrete life in the light of the communion of life with God. Under the light of this central experience the whole life of every person is now seen in relation to the divine life and all his activities are directed towards the divine goal. To experi-

16 Letters of St. Ignatius (selected and translated by William J. Young, S.J.) Loyola University Press, Chicago, Illinois, 1959, pp. 83-86.

17 Autobiography No. 29.30.

ence God's presence enables to see and to experience life and everything else in the light of God's self-communication.

b. Before Jesus Christ

It may, of course, be admitted that there is no explicit mention of Jesus Christ in the examination of conscience. But from the experience of the deep and profound vision on the bank of the River Cardoner, in which Ignatius saw all things are recapitulated and summed up in Jesus Christ,¹⁸ and from the indication that he frequently calls one in the Exercises to pay attention to creation, redemption and all things on the face of the earth,¹⁹ it is clear, that, for Ignatius, Jesus Christ is the centre of the spiritual life.

If the goal of giving favors and benefits is God's self-communication to men, and Jesus Christ is the culminating point where God's active self-giving reaches its apex, I being present in my life before God stand before Christ, who is emptying Himself and giving His life, Christ crucified, Saviour, the beginning, middle and end of all my good. A Christian's

18 Comp. Letters Ign., pp. 69.153.268. See also Cusson, G., Pedagogie, pp. 49 ff. and also Haas A. and Knauer P, Ignatius von Loyola. Dan geistliche Tagebuch, Freiburg I.B., 1961, pp. 66-67.

19 Sp. Ex. No. 33,60,63,71,93,102,106-108,235-237 etc.

life, then should be entirely consumed and completely penetrated and possessed by Him; all creatures should be seen as bathed in the blood of Christ.²⁰

In other places Ignatius suggests that the Christ before whom the exercitant stands is Christ hanging on the cross, the Creator who becomes man²¹ and he is the Son of the Eternal Father.²² The Christ of Ignatius is always the Eternal Word Incarnate, the Second Person of the Blessed Trinity and the One who become man. In and through Jesus's Humanity Ignatius grasps that Jesus is totally his God as well as the Eternal Lord of all things, through whom, for whom and in whom all things were created. In Jesus Christ he sees and experiences the fullness of divine life communicated to himself.

The Ignatian examination of conscience brings together the exercitant's and Christ's personal centre. I experience Jesus Christ within the range of my personal experience. I come also to experience that Christ is the core of all reality

20 Letters Ign., pp. 69.83.153.268.

21 Sp. Ex. No. 53. See also Nos. 102.109.196,223.

22 Sp. Ex. No. 63,64,95,102,106,109,110,130,135, etc. See also Rahner H., The vision of St. Ignatius in the Chapel of La Storta, CIS Roma, 1975, Chapter III, esp. p. 91, and Haas, Adolf, The Mysticism of St. Ignatius according to His Spiritual Diary, in; Ignatius of Loyola, His Personality and Spiritual Heritage, pp. 185-188.

and the source, meaning and goal of my created self-transcendence. In and through the light of Jesus Christ I come to know myself and to surrender my life and self to God. I stand before Christ who has emptied Himself to the point of death, and am thus led to my own self-emptying, a total surrender to God.²³

In and through his experiences as centred in Christ the exercitant should experience God as involved deeply in his life. It is more than a simple experience of God, it is an experience of God's self-communication as well as finding His will.²⁴ Basically, therefore, being present in his life before Christ, one is present in it to seek and to find God's actual will for himself personally in and through a particular series of concrete events, actions and experiences.

Standing before Christ hanging on the cross a person realizes that his life is participating in Christ's life and cross and that he can do nothing else than to desire and to ask to be intimately united with the crucified Christ.²⁵

Self-presence in Christ makes man love what God loves, choose what God chooses. In other words, one is made not only to consider his life and all things in the light of God's love,

23 Sp. Ex. No. 189.

24 Sp. Ex. No. 1,169.

25 Sp. Ex. No. 147.

but even more to make God's way of loving in Jesus Christ his own way of loving.

c. Before God the Father

The person of Jesus Christ cannot be understood apart from his mission of service to his heavenly Father,²⁶ for Jesus Christ is not only the eternal Lord of all things but also the One sent by the Father to accomplish His will. One should experience the deepest meaning of the crucified Christ as the mission to and total service of the Father's will. In and through his presence before Christ one should discover the Father of Jesus Christ. He will discover Jesus Christ as the person in whom the Father definitely addresses Himself to man personally. The true experience of Jesus Christ contains an experience of God the Father and of Jesus as the way to the Father.

In and through Jesus Christ and His gifts a person is admitted to experience internally God the Father, the origin and the source of life, all natural and supernatural reality.²⁷

26 Sp. Ex. No. 135,272.

27 Sp. Ex. No. 63. See also No. 147,148,156,159,199,320.

He stands before and recognizes Someone who in His free love is active in his life offering Himself to the exercitant and shaping his life.²⁸ He is God the Father who is communicating His life through His gifts not only in a general way, but particularly and personally to each man. The latter enters into a Mystery, who gives Himself and communicates His merciful and forgiving love but always remains incomprehensible.

Being present in his life before God the Father, a person recognizes that his life should be an act of reverential love of God, and such loving reverence is the fruit of his experience of the love of God in and through his present and past life. Here he considers also that the divine reality and activity affect his entire person, in all spiritual and bodily faculties, the whole of which he devotes to the service of God.²⁹

Further, he finds and realizes the nature of his life, a life of loving adoration, reverence and service which should be actualized concretely in daily life. This consists in the fulfilment of God's will, in which he tries to be fully present, and should be the criterion for judging the orientation of his feelings, desires and projects in every situation. This means

28 Sp. Ex. No. 2.15.

29 Sp. Ex. No. 23.

that he must find God's calling will in every moment of his life through discerning what is expected in the situation and how to respond to that expectation.

d. In the Holy Spirit

That intimate knowledge and understanding of actual life as well as the discovery of God's concrete will is gained not by the unaided power of human reflection and reasoning but more by the help of the divine power, that the person of the Holy Spirit enters and draws the soul entirely to the love of God.³⁰

From the structural dynamic of the examination of conscience it is clear that a person is conducted to realize that the Holy Spirit enlightens the understanding throughout the dynamic movement of reflection and so produces greater spiritual relish and fruits, the abundance of fervour and overflowing love and intensity of His love.³¹ Further Ignatius says that "we may have an intimate perception of the fact that it is not within our power to acquire and to attain great devo-

30 Sp. Ex. No. 184.330.

31 Sp. Ex. No. 320.

tion... but all this is the gift and grace of God our Lord."³²

Ignatius has a deep conviction that it is the work of the Holy Spirit, which gives inner instruction which enables one to use his or her natural power to accept the new understanding as well as to have a desire to fulfill God's will here and now. In another place Ignatius urges a person to beg that God will deign to move his will and to bring to his mind what he ought to do for His greater praise and glory in particular matters.³³

Fundamentally, during the examination of conscience a person is conducted to experience the dynamic source of his spiritual life, which is continuously supporting, illumining and directing his life in such a way that he is empowered to want to fulfill God's actual will. He experiences God not only as Gift but also as the Power to accept this Gift, to learn to recognize, perceive and understand "to some degree the different movements that are produced in the soul".³⁴ The exercitant experiences the inner force of his spiritual life.

Being present in his life before God, one is open to the divine force moving him to the concrete realization of God's love in such a way as to find the best possible reali-

32 Sp. Ex. No. 322.

33 Sp. Ex. No. 16,180.

34 Sp. Ex. No. 313.

zation of the service of God under the guidance of the Holy Spirit.³⁵

e. Trinitarian Experience

As a recapitulation of all we have described above, here in brief we may say, that being present through the favors received at the beginning of the examination of conscience a person is conducted by Ignatius to experience the trinitarian grace within himself or herself, to realize more keenly the deepest and basic source of the spiritual life, God the Father, the Son and the Holy Spirit.³⁶ And out of this deep and profound experience of divine life within his concrete and existential life, one is expected to be able to direct his or her life in the service of God as a manifestation of reverential love and thanksgiving, in such a way as to choose the best possible means to answer God's love.

35 Sp. Ex. No. 6.15.20.21, 76.91, 118.130 etc.

36 Sp. Ex. No. 102.

3. The Experience of Discernment

We have seen in the structural dynamic that the petition of the grace of light in the examination of conscience is an act of recognition of the power of grace to transform the spiritual life as it is lived out act by act. Grace disposes one for the constant orientation of life according to God's direction; it is to be asked for all along, since the exercitant by himself or herself is not capable of orientating their life solely through the decisions they may make in the course of their spiritual life.

Asking grace deepens one's acceptance of his incapability to escape from his own situation of being a sinner, strengthens his sense of the need for divine help.³⁷ and the feeling of being indebted to God, and nourishes his desire to be faithful in response to God's directing will.³⁸

To answer God's love and grace during the examination of conscience a person must necessarily call on all three of the powers of the soul. By his memory the exercitant set about making a vivid re-presentation of his concrete life. By use of his intellect he will obtain a clearer perception and

37 Boyer C., La puissance de la grace, Greg. XXXVII, 3, 1956, p. 355.

38 Ibid., p. 360.

deeper penetration of his life at this moment, and with his will he intends to find God's directing will in actual life, and at the same time lets himself be led and formed as well as shaped by God.

The examination of conscience with the use of the three powers of the soul is something natural to man in action before God, a way of behaving proper to man when he is confronting the truth of his human situation. Consequently the activation of the three powers is the exercitant's part in the activity of experiencing and realizing interiorly his concrete situation in God's dynamic presence.³⁹

Since there exists an activity of God in every man's life, Ignatius uses the expression "what I feel in the Lord" to point out the internal and spiritual experience yielded from the self-presence before God. This means that one's perception of life as well as his will to direct it day after day should be based on the interior experience of the situation in the light of his central experience of God in Jesus Christ.⁴⁰ To perceive life in God, Ignatius establishes a kind of supernatural logic, which means that every exercitant should direct

39 Cf. Classen, Lambert, The "Exercise with Three Powers of the Soul" in the Exercises as a Whole, in: Ignatius of Loyola, His Personality and Spiritual Heritage, pp. 243-244.

40 Cf. Egan, Harvey D., Mystical Horizon, p. 108.

his life in the light of God's divine life manifested historically in Jesus Christ, whom he experiences as his deepest human spiritual life. Accordingly he should examine himself in the presence of God in order to be able to direct his life in every situation according to a sense of what Christ Himself feels. He should be sensitive not only to the historical Jesus Christ as seen from the manifestation of God's love but also to his own christic existential life, so that he becomes penetrated by the light and love of Jesus to the degree that his christocentric existential life becomes a more dominant and explicit factor in his experience.

Here then there is a question of the inner logic, which should guide man in his presence in his particular life in order to be able to live according to God's directing presence and will. One not only recalls with his memory, reflects with his intellect and assimilates with his will, but also has to "sentire et gustare res interne" - to feel and taste the thing interiorly,⁴¹ in order to have a profound interior knowledge of his life in the light of Jesus Christ.

Thus in prayerful examination of conscience, a man gains a growing understanding which involves thoughts and feeling, along with an intimate knowledge of his concrete life,

41 Sp. Ex. No. 2.

which he penetrate with his mind and memory. "Sentire et gustare res interne" is the result of a radical existential attitude, a shaping of the spirit, a profound dynamic orientation of the person towards God. It is calculated to help one acquire the new interior knowledge and understanding of the concrete life as centred in God and to assimilate the divine life and will revealed within his life and will. It is a compenetrating of the interior man by the divine truth, and a becoming one in will with the will of God.

"To demand an account of my soul" during the prayerful examination of conscience is to discern how to live in God's way and direction, and thus one is raised up totally to participate concretely in God's life through the internal senses, that is "sentire et gustare res interne" along the course of recall, reflection and assimilation. This is done in the Lord - "sentire en nuestro Señor" - since all things are summed up in Jesus Christ. In this way it is hoped that one will discover the orientation of his movements towards action in response to God's directing presence.⁴²

The prayerful examination of conscience will help one to make personally meaningful all his daily human experiences, his personality and his structure of life in order the better

42 Sp. Ex. No. 184.

to answer God's action in his life. Further it will conduct man to know the state of his life, as the areas of his inordinate affections, his defects and his virtues as well as his potentiality to react to God's grace.⁴³ The personal and historical makeup has a meaning in the directing of one's spiritual life, which should be based on the actual situation and the dynamic of one's developing personality. This implies the readiness and the courage to reorient one's spiritual life concretely. The examination of conscience conducts a person to experience personally his actual spiritual life, and so helps him to hear the divine invitation to perceive and develop his consciousness of what his spiritual direction is, in the light of finding out God's will here and now.

4. Discovering God's present Will

To find the present will of God through actively experiencing the active presence of God, according to St. Ignatius, presupposes that the exercitant's heart is open to every action of the Holy Spirit. The openness which Ignatius has in mind is one with magnanimity and generosity towards

43 Cf. Egan, Harvey D., The Mystical Horizon, pp. 75-79.

the Creator and Lord to offer Him entirely our will and liberty, that His divine majesty may dispose of us and all we possess according to His most holy will.⁴⁴

Openness with magnanimity and generosity is directed towards the working activity of God as well as confidence in God, the acceptance of being conducted by Him in the Holy Spirit. Openness then means submission to the action of God, to the truth of God's communicating Himself through the examination of conscience as well. It is the result of the profound consciousness of love experienced personally, that is the love of God giving Himself. Magnanimity, therefore, mean the courage to offer self to be led by the Holy Spirit to answer God's love in Christ, and generosity is to offer self totally to God,⁴⁵ offering all that one is and has to God's freely bestowed guidance and purification so that all life and actions and intentions may be directed purely to the service and praise of God.⁴⁶

In order to open oneself, therefore, it is not enough to remain at the level of events and emotional reactions, but one should go deeper to offer himself or herself as a person

44 Cf. Sp. Ex. No. 5.

45 Haas, Adolf, Commento sulle Annotazioni agli Esercizi Spirituali, CIS Roma, 1976, pp. 54-61.

46 Sp. Ex. No. 46 Comp. No. 6.21.23.

with all his capacities to exist and to love. This means that during the examination of conscience one has to make an act of real freedom and generosity, which is the willingness to take pains to present oneself in the Lord, so that He may accomplish His work in the person.

Face to face with the mystery of God's action in himself, one should also make an act of reverence, for there he experiences himself in the dynamic presence of God, Lord and Creator, who in His love is communicating Himself. This act of reverential love will open the spaces of one's heart in mutual presence so that one is totally absorbed by God's presence and is able to "sentire et gustare res interne",⁴⁷ to rest in the interior feeling of reality that God communicates Himself in his life.

This is the kind of openness which Ignatius describes in his "Rules for the Discernment of Spirits for the Second Week".⁴⁸ Such a complete openness cannot deceive and raises man to an interior and spiritual understanding of God's action in one's daily life as well as during the practice of the examination of conscience itself. It is an experience of being constantly and completely open to God, which Ignatius

47 Sp. Ex. No. 2; see Haas, Adolf, Commento sulle Annotazioni, pp. 43-47.

48 Sp. Ex. No. 330, 336.

wishes us to carry over our efforts to find God's will and to make choices in everyday life, for we can be sure that in the condition of such an openness we can find God in all-things - be with God in all things.

If the experience of self-presence in God is the fundamental criterion to direct one's life by making the right choice in the particular-limited situation, one must have in mind that discovering God's will comprises the will and courage to endure the purification of his or her heart and soul. Though the purification is the effect of the grace and action of God,⁴⁹ on the part of man he must have a sincere and profound contrition so that he is able to reorient his spiritual life properly.⁵⁰ Enduring purification requires a courageous change in what he is doing, thinking and speaking, even more a change of attitudes, mind heart, feeling and indeed of the whole person in accordance with directing will of God.

Since it is not easy to reorient life in response to the dynamic presence of God, Ignatius suggests in the fourth point of the examination of conscience to ask pardon of God.

49 Iparraguirre, Ig., Vocabulario, p. 125.

50 Cf. Cusson, G., Pédagogie, p. 26. See also D'Ouince R., La formation de la liberté par les Exercices, Christus 13, 1857, p. 95. and Holeststein H., Conversion et ferme propos, Christus 21, 1959, pp. 68-75.

The pardon of God will liberate one from fear and self-centredness and make him or her surrender totally to God's actual word and to all its unforeseeable consequences in life. Thus, it is hoped that the exercitant can fulfill the demand of the concrete direction of God. The pardon of God is due to His love of man, since it concerns man more than Himself. To ask pardon of God in effect is asking the power and force needed to influence and to support oneself in making decision to do the will of God.

5. Grace-filled Decision and Confirmation

A profound experience of God within life, as we have seen, must yield not only loving reverence but also thankfulness through service.⁵¹ For Ignatius, since one experiences that God communicates Himself and descended to work for him in all created things of the earth, this God can and must be sought, found and served in all things. Thanksfullness must incarnate itself as service, as the spontaneous original and comprehensive response to God who gives Himself in all things. The exercitant experiences that everything he is and

51 See Sp. Ex. No. 3, 52, 59, 67, 74, 92, 165, 270, 289 etc.

has is an incarnation of God's love for him. Conscious of the blessings he has received finding God in all things, the Christian must become not only reverent but also actively responsive to God's love through service.⁵²

Since for Ignatius service is not merely a consequence of the experience of God's love but rather its substance and goal, he develops the spiritual attitude of the "magis" in fulfilling God's will,⁵³ which means the continual striving for "more" being possessed by God's will as totally as possible without any resistance by self-will to fulfilling God's will completely for the greatest possible glory of God.⁵⁴ In the concrete service one must find the best possible means, he must reflect upon all the concrete circumstances of the situation as well as upon his interior feelings in reacting to them, and thus strive earnestly to see his concrete situation in the light of the demands of authentically following Christ here and now.

The Ignatian examination of conscience as a daily practice of reflection and being present in life to God, sur-

52 Cf. Danielou J., La vision ignatienne du monde et de l'homme, RAM 26, 1950, p. 14, and Giuliani M., Trouver Dieu en toutes choses, Christus 6, 1955, pp. 172-174.

53 See for instance Sp. Ex. No. 20, 23, 97, 104, 130.

54 Cf. De Guibert J., The Jesuits, pp. 84-85.

rendering the individual self and will and being indifferent so as to allow oneself to be moved by God's grace without any resistance may provide a capacity to decide what is the best concrete service. It is an action or reorientation of life in accordance with the action of grace within human life.⁵⁵

This orientation of life is to conform oneself to the will of God in the concrete and existential choice. It requires a right and pure intention with reference to the praise of God and salvation of the souls;⁵⁶ in other words, Ignatius says, the right and pure intention is not seeking one's advantage but rather solely the interest of Jesus Christ.⁵⁷ This will awaken lively desires to become a truer and more loyal servant of God. Hence one should genuinely deny his or her own will and judgment and follow the divine guidance, which he finds and realizes in his concrete situation.

Ultimately we find that the deepest motive, for Ignatius, is love, a love which serves to fulfill the will and desire of God without any admixture of self-love.⁵⁸ In the context of this, the spiritual attitude of the "magis" - to love more and to serve more - should be realized in the concrete choice at the particular moment and situation.

55 Cusson G., Pédagogie, pp. 190-201.

56 Sp. Ex. No. 169.

57 Cf. Letters Ign., p. 284.

58 Ibid., p. 440.

The "magis" means service through love, apostolic service for the greatest possible glory of God, a service offered in generous conformity to the will of God in self-abnegation and the sacrifice of all self-love and personal interest in order to follow Jesus Christ the Leader.⁵⁹ The activation of the human faculties and the spiritual senses as well as the exercise of opening oneself completely promoted by the prayerful examination of conscience means also freeing, purifying and strengthening and inflaming the person, thus enables him to carry out his service directed to the greatest possible glory of God.

In the order of the concrete situation, which is also reflected during the examination of conscience, the magis means the best possible choice from many possibilities, a choice which expresses the best answer to the specific will of God and which most pleases God.⁶⁰

To sum up, the interior dynamic leading to the decision is actually operative throughout the whole process of the examination of conscience - an experience of the dynamic presence of God - and finally comes to rest in the best possible resolution or choice, which determines how one should respond

59 Cf. De Guibert J., The Jesuits, p. 181.

60 Sp. Ex. No. 181.

to God's will in the particular moment of life. Hence we may say that the decision at the end of the examination of conscience of St. Ignatius can be hoped to be a grace-filled one rising from God's directing grace.

Chapter X

THE DIALOGICAL ENCOUNTER

In the general introduction we have mentioned that we will use the method of the description of the dialogical encounter. This dialogical encounter is a living process and should bring the saving grace of God more effectively into one's life, as Justinus Cardinal Darmojuwono says: "The problem is how the christian faith may be expressed harmoniously with a certain attitude of life, so that one is not separated from his native mentality and practice but elevated by christian faith." Furthermore, he affirms that man must be able to live out his authentic faith but in accordance with his attitude of life, so that it is deeply rooted in his society.¹

This kind of dialogical encounter, in fact, is a happening and process within the personal and spiritual life of those who personally live within the tradition of Javanese religious experience and at the same time have accepted the christian faith. In a more limited sense, not beyond the

1 De Jong, Dr. S., Salah satu sikap hidup orang Jawa, p. 5.

limit of the thesis itself, this dialogical encounter is a living reality of the spiritual life more experienced by the christian Javanese, who have been formed spiritually by the Ignatian method of Spiritual Exercises, and in a specific way by those who are faithfully making self-examination.

We are also convinced that, since through the self-examination and examination of conscience we come to know the basic spirituality of both experiences, this dialogical encounter is also experienced by the christian Javanese who are earnestly and constantly practising the Ignatian Spiritual Exercises.

1. To Experience the True Life

The practice of the self-examination is born out of long experience of realizing the spiritual desire to experience the true life in the world. The dialogical encounter may begin from the desire of the Javanese to experience the true life. From the depth of their souls the Javanese want to experience the communion and union of life with God by finding and doing His will.

"The "mawas diri" is practiced to experience the divine

activity in life. It is a spiritual exercise derived from the deep consciousness of the reality of life in the dynamic presence of God, and this dynamic presence is experienced as a norm and spiritual force of life. The true life sought for during the self-examination is a life corresponding as concretely as possible to the dynamic presence and directing will of God. It is a life in the spirit of communion and union in relation with other people and all creation, since all other people are also personally in relation with God and all creations manifested the directing will of God.

If the Javanese self-examination is a spiritual exercise to seek and to find the deepest quest of the human soul, then accepting the christian faith and practicing the Ignatian examination of conscience means that the Javanese are challenged to face spiritually another dimension of true life. The desire to experience communion and union of life gets more explicit confirmation as their legitimate spiritual desire, but they are more strongly conducted to accept that the communion and union of life is the interiority of God Himself.

In a special way, the divine life is revealed concretely and personally in Jesus Christ, in whom God comes down to participate as well as to redeem human life, and by doing so man is given greater possibility of experiencing the communion and union of life by encountering God in Jesus Christ, for Jesus

Christ is the self-communication of God's love and personal involvement in man's life. Experiencing the true life and mirroring the divine life in a human way is elevated to participate in the life of Jesus Christ.

The practice of the self-examination, for the Javanese, is based also on the experienced that God is dynamically present to accompany man as a spiritual force. The perfect life, for them, is a life that mirror the divine life by doing His will with an elevated heart and mind. The perfect union occurs when one is realizing the divine will by obeying and following the divine directing presence and power.

In Ignatian spiritual experience of the examination of conscience the divine power and direction is experienced as Someone and He is the Holy Spirit, the interiority of God Himself. By self-presence in the dynamic power and direction of God during the self-examination, the Javanese then experience in a new and elevated consciousness that they are present in the realm of the interiority of God's life. They are present in their life in the Holy Spirit and experience more profoundly that the communion and union of life as dynamic power and force of life is the Holy Spirit, the interior life of God.

The deepest desire to experience the true life by self-presence before God during the self-examination has its ful-

fillment by self-presence before Jesus Ch-ist in the Holy Spirit as presented by St. Ignatius.

2. The Dynamic Spiritual Experiences

For the Javanese, the experience of true life occurs when a person is interiorly free and peaceful. The word "rasa", which means to feel, to experience and to discern, indicates that it is an active and conscious activity. "Rasa" spiritually means also both the mystery of life and the active consciousness of this mystery of life. Hence the self-examination is an activity of feeling, experiencing and discerning the mystery of life through examining the consciousness.

Ignatius presents the mystery of true life in Jesus Christ hanging upon the cross. This seems the new dynamic spiritual experience of "rasa" during the self-examination which the Javanese have to face. This active consciousness of the mystery of life is constantly reshaped by the reality of true life in Jesus Christ. The dynamic spiritual experience being shaped in Jesus Christ are the new dynamic of experience during the self-examination. It is an experience

of the divine saving grace, and naturally demands a new undertaking of living out the spiritual life.

And now we can probe into that new spiritual experience in a limited way through the practice of the self-examination.

a. Spiritual Consciousness

The consciousness of being eternal evoked during the self-examination of Ki Ageng Suryomentaram is not merely psychological but also a religious one, because he describes it as an experience of concrete love without any self-interest and inordinate affections. Religiously it is an experience of mirroring the divine life by doing God's will in every kind of concrete and experiential life.

The consciousness of being eternal, it is believed, will give inner force to direct life concretely, to regulate life, to discern and to take concrete decisions, so that a person experiences the true life, the communion and union of love.

By practising the Ignatian examination of conscience the Javanese are conducted to experience a new spiritual consciousness. By evoking the consciousness of being eternal

they are conducted to experience in a new and more explicit way the divine action of communicating life and Himself. Ignatius suggests that one should evoke in his mind all the benefits, creation, redemption and personal graces he has received. A person is directed to the active and concrete presence of God, which is sustaining and redeeming. In the Ignatian mind, redemption is the unting reality of all benefits. Therefore, the exercitant must be present at the centre of the divine act of redemption, that is Jesus Christ hanging upon the cross. In him, God has shown to the Javanese the itinerary of the spiritual life they have to walk. God directs their life by experiencing the human fate and has walked before them and in front of them as Lord, Leader and Redeemer.

This is the new force of life given to them through Jesus Christ in the Holy Spirit. And consequently all benefits received become a force and dynamic power of life to experience God's self-communication in Jesus Christ.

b. Discernment

The Javanese are supposed to experience "ngrasa" - concrete life. They have to feel interiorly and experience whether or not their concrete life corresponds to the reality

of divine life. Accordingly the self-examination is an active experiencing of the interiorization and assimilation to the divine life.

The Javanese discernment concern the affective life, and thus the affective relation and acceptance of the divine communication of life building up communion and union of life. The affective reactions are conceived as essential factors of the whole dynamic progress of life in communion and union. On the ground of it, Ki Ageng Suryomentaram gives direction in a precise manner as to how to experience and know the individual elements of affective self. Even the method of the self-examination offers the space to experience the process of the affective life. Psychologically the affective life is experienced as having two contrary orientations, the egoistic self and transcending self, and spiritually the egoistic love and transcending love.

The "*sentire et gustare res interne*" in order to find God in all things, as Ignatius describes it, seems give the Javanese spiritual satisfaction, for precisely to experience "Life" and to feel it interiorly is their aim in practising the self-examination. The Javanese want to respond affectively to God's directing presence and will. The affective response is highly esteemed in living out the religious life. In the self-examination, then, the Javanese are compelled to examine

and to discern how the communication of affective life and love between themselves and Jesus Christ is expressed.

The discernment to find God's actual will is then to examine how to follow Jesus Christ and to fulfil his purpose. Here the Javanese will examine and experience that the project of their life is not only based on innate desire but on the saving will of God. They find salvation in Jesus Christ, which becomes the core of the affective discernment concerning concrete life. Thus the intuitive feeling - "rasa" is elevated to become the "christic feeling" or, as Ignatius calls it, "what I feel in the Lord".

c. The Decision of the Man of Action

The "mawas diri" or self-examination is meant to find God's actual will which should be realized and actualized concretely and personally. The idea of Ki Ageng Suryomentaram is that the self-examination must render a person a man of action and not reaction. For him, true action is authentic when it is undertaken not under the influence of self-interest and inordinate affections and thus promotes the communion and union of life. It is called by him peaceful, indifferent, in accord with, sufficient, natural and real action. Spiritually this action should express the spiritual consciousness, faith

and obedience in a spirit of detachment.

The decision should correspond to the potential of man and his concrete life. And it should manifested one's choice to obey God's will and his leading direction in a particular situation. This is the union described in the Serat Dewaruci and its total realization in concrete and daily life is described in the Serat Wedhatama as wisdom of life. In concrete life, therefore, obedience is the most important virtue, since the action is the act of obeying God's directing will.

The decision sought in the Ignatian examination of conscience is a grace-filled one, since the whole process of the Ignatian examination of conscience is the process of making grace the inner dynamic of life and action. Since grace is the saving power of God, therefore the decision is authentic when it corespond to the redeeming work of Jesus Christ. The Ignatian decision is practised in the context of divine love, which the Javanese search for, and thus expresses that they want to give themselves and all they have to God without expecting any rewards.

The decision of the man of action receives new meaning, and it is not merely an action in the spirit of detachment and in interior freedom and openness, but also an action participating and cooperating with the divine act of redemption

in Jesus Christ. In brief, we may say that the Javanese are brought to a new and elevated spiritual experience in undertaking the decision at the end of the self-examination.

3. Further Dialogical Encounter

We have tried to follow the dynamic spiritual experiences during the self-examination. Yet there are some basic points which we have to take into consideration in order to deepen the dynamic process of this dialogical encounter. These points are the experience of purification, the spirit of detachment and the experience of psycho-spiritual integration. Here we will see them one by one but in the context of the unity of one single spiritual experience on the way to communion and union of life with God.

a. Purification and the Pardon of God

The Javanese self-examination is a total to undergo purification. The experience of purification is felt interiorly as part of the way to experience the life of love and adoration, and to become a man of elevated mind and heart imitating

the divine virtues. The inordinate affections, for the Javanese, are essentially all the tendencies and inclinations which hinder the communion and union of life. They are caused by the negative aspect of human bodily existence, which is called the condition of the "servant", that is, man subjected to passion, egoism, self-love and self-sufficiency.

The Javanese in the condition of the "servant" find themselves not being able to purify and free themselves from inordinate affections. They believe that only God can purify the heart and mind, and they just dispose themselves actively to cooperate so that the divine purification will be effective.

The self-examination, for the Javanese, is a time to dispose oneself to be purified and sanctified by God. By the Ignatian examination of conscience, their readiness to be purified and sanctified by God conducts them to the more personal and profoundest experience and consciousness. It is an experience of reestablishment of the personal relation with God, for purification means that a person receives personal pardon of God. The experience of purification is not just an experience of throwing away all the obstacles and inordinate affections, but even more it is an experience of personal reconciliation.

Consequently, the Javanese will be conducted to experience the reality of sin more profoundly within their life, not

merely the negative aspect of human existence. They are led to realize that inordinate affections are rooted in the reality of sin and that they not only hinder the communion and union of life, but even more, they offend and affect God Himself.

Asking the grace and the pardon of God, as Ignatius puts it, should be added to the Javanese self-examination as essential parts. Thus they will experience that the help of God in regulating the inordinate affections is more specific, personal and recovering. The purification and regulation of the affective life have a more profound meaning.

b. Detachment and Service

The spirit of detachment is truly the fundamental positive attitude which the Javanese struggle to build up and maintain by exercising the self-examination. To live out the spirit of detachment, there are needed simplicity, humility and sincerity. In the context of concrete action they are the spirit of indifference, acceptance, faithfulness, patience and an elevated virtue, so that one can act peacefully, indifferently, accordingly, sufficiently, naturally and really, as Ki Ageng Suryomentaram describes it.

In St. Ignatius spiritual openness should anchored to

the question "what ought I do for Christ?". This is the basic question which one should answer in facing every concrete situation which arises on the path to the spirit of service. In Javanese spiritual experience, service is basically conceived as a service of man in his human fragile existence, so he should adore God the Lord by freeing himself from inordinate affections. In Ignatian experience, service is conceived as a call to man the sinner to participate in the saving mission of Jesus Christ. Service is to do something which has saving value, for Jesus Christ, and so together with Him it saves the soul. Thus the Javanese spirit of detachment is transformed into the level of saving action. The decision and election has a more specific and new foundation in the action of Jesus Christ.

Further the spirit of detachment is also experienced in practising the self-examination in joy and gentleness. The joy and gentleness conduct the Javanese to confront their life with a firm will and resoluteness. In Ignatian thinking, it is expressed by magnanimity and generosity. The joy and gentleness of a firm will are completed by magnanimity and generosity of opening oneself to the demand of Jesus Christ.

c. Psycho-spiritual Integration
and Christocentric Integration

The self-examination is meant to experience God in concrete life, and at the same time to experience that in the totality of one's personality he is integrated into the true and divine life. The Javanese want to cooperate fully in the shaping of the divine life, and they have found that the psychological and anthropological dimension of life is a very important aspect in cooperating to build up spiritual life. For them, it is the concrete place where God dwells and acts actively.

The Javanese also see that perfection is not merely anthropological and psychological, but spiritual and religious. The perfect life is that which is totally adoring, loving, having faith in and obeying God, thus mirroring the divine life. The self-examination for them is to integrate their life into the life of God. The experience of the process of integration of life into the divine one is not rendered sufficient only by integrating all human capacities and faculties but by integrating them as a unity to cooperate in the dynamic presence of God.

For Ignatius, the dynamic presence of God is concrete, personal and historical in Jesus Christ, and dynamic in the

Holy Spirit. The Javanese desire for experiencing existential and historical perfect life is oriented newly to the existential and historical Jesus Christ. The process of psychological and spiritual integration of life, then becomes the process of christocentric integration of life. In Jesus Christ they experience and find the perfection of life in this world. And the fullness of integration in Jesus Christ lies in loving union with God, giving oneself and the best one has, one's will to Him. Integration, for them, means a greater intensity of loving, giving more and more to Jesus Christ.

4. Conclusion

Following the whole process of the dialogical encounter from the beginning of this thesis. we have listened to Javanese religious and spiritual experiences. Whatever expressions they use, essentially they want to experience God in the world. However, we may find that they have developed an anthropological dimension of the spiritual life, which is more emphasised in their writings, though it is always reflected in relation to God. Anyhow they have prepared themselves within their limits to receive the grace of God, since

they believe that the experience of God in communion and union of life is not their merit but purely God's communicating grace.

If the dialogical encounter is a living and dynamic communication and a sharing of spiritual experience, in which each part shares and communicates what one has, feels and lives out, it seems that the Ignatian examination of conscience communicates and shares the centrality of Jesus Christ in the spiritual life.

There is a process of dialogical encounter, which the Javanese are experiencing interiorly and spiritually when they accept Jesus Christ and are formed spiritually by the Ignatian Spiritual Exercises. There is a journey from an anthropological spiritual life to a christocentric one. It is a new and living itinerary of the spiritual life. It may be the process of the whole life, and the totality of their anthropological spiritual life with all their attitudes and modalities is on the way to the Christocentric life. And the idea that: "No one will be able to hinder me. My life is my own. I desire so much to search for the way to union with God. Don't prevent me" is transformed into a new consciousness: "No one will be able to hinder me. My life is Jesus Christ's. I desire so much to search for the way to union with God in and with Jesus Christ. Don't hinder me."

The difficulties they experience on the way to the christocentric spiritual life will be overcome if they surrender themselves totally to the Lordship, Leadership and Redemptorship of Jesus Christ. The self-examination, as they have developed it through their long journey to experience God in the world, becomes the tool of interiorization and assimilation to live out their spiritual journey to christocentric life. To walk on that journey they must be sure that what they have done and found will be perfected by Jesus Christ and in Jesus Christ. Only in this spirit of faith will the dialogical encounter find its accomplishment.

GENERAL CONCLUSION

Before I outline the conclusions a word or two needs to be said in clarification of the "mawas diri" in Javanese religious tradition.

1. Basic Idea

In the first place, the "mawas diri" is based on the belief that the "urip sejati" or the true life, mirroring the divine life, is what God wants of an individual. It involves the quality of indifference both as presupposition and as an effect. This aspect of the Javanese "mawas diri" needs to be kept in mind, since the first is regarded as the norm of life and the later as a prerequisite of realizing the true life in actual existence and action.

Secondly, life mirroring the divine life consists in obeying the will of God, who is active in the life of each individual. The "mawas diri" is an exercise in awareness of the activity of God, with its implication that a man must be

ready to seek and to choose one of a set of morally good possible courses of action, simply because God wants it. The will of God is the central focus of life as well as the practice of the "mawas diri", which would be the integration of life and action.

Thirdly, the Javanese experience God as a mystery, that He cannot be grasped by the intellect as an object of experience. God is "tan kena kinaya ngapa" - beyond comparison and imagining, and cannot be known from a detached, observational standpoint. For them God can be known only from within a subjective relationship; and this necessarily involves commitment. Any true awareness of God can be disclosed only through an authentic relationship, in which the human self stands before the Infinite who is Life and Love; who calls for a totality of commitment and self-surrender. For this reason, the Javanese "mawas diri", properly speaking, is an instrument of rendering one conscious of the mysterious presence and activity of God, in which a person discerns the divine will with confidence in every situation. Therefore this should be accompanied by a peace and gentleness that completely excludes any self-centredness and egoism, knowing that God is with them in everything they do.

Fourthly, the proper use of the method of the "mawas diri" of Ki Ageng Suryomentaram involves the process of the

overcoming of the self and the regulation of one's life on the basis of an active decision arrived at without disordinate motive. In any given decision the person decides in the light of a whole experience which leaves out nothing: memory, understanding, will or sense, provided that all these are free from self-interest. In the practical order it is the history of such choices, their motivations and the experience connected with them, and more immediately the similar sort of interior movements observable in experience which furnish the matter upon which a person will judge. Psychologically, the constant element is the person adequately considered; spiritually it is the dealing of God with man, directing him to individual decision.

Fifthly, the technical word of "mawas diri" needs to be exposed once more in order to get an insight into the meaning of what the Javanese intend. "Mawas" means to examine to scrutinize, to feel in order to be conscious of. It is closely connected with the word "eling", which means aware of. In Javanese "Kebatinan" "eling" means conscious of, having faith in and obeying God. Briefly then, "eling" means to adore and to love God. "Diri" or the self is the totality of the person which should mirror the divine life by obeying the divine will. It is the "aku luhur" or the elevated self, which should live out the "urip luhur" or the elevated life, which should adore God. Therefore the "mawas diri" is an

exercise in awareness of the elevated self, which should adore God in love, faith and obedience, by examining the actual situation of the self.

Finally, the "mawas diri" or self-examination is done by "ngrasa" or "merasa", which means experiencing, discerning and judging the "rasa" or the interior movements. It is an activity of the "rasa" in the "rasa" or consciousness. "Ngrasa" or "manah-manah" is not the same as simple perception, which may be neutral from an emotional point of view; it involves perception in a particular way, as pleasant or unpleasant for me here and now. The process by which we estimate whether a thing is harmful or good for us, is direct and intuitive. Hence the "rasa" means also the felt-tendency towards anything intuitively appraised as beneficial, or away from anything intuitively appraised as harmful. The "mawas diri" is a reflective appraisal, in which the object of the intuitive appraisal, including the emotional following it, is examined in the light of the consciousness of the elevated self. This judgment, therefore, is able to transcend the here and now.

2. Practical observation

Since we have offered the basic idea of the Javanese

"mawas diri", our conclusions should be a kind of practical observation of the practice of the self-examination of Ki Agent Suryomentaram in the perspective of the Javanese religious tradition and in face of the Ignatian examination of conscience.

- The "mawas diri" is not a prayerful reflection that abstracts from the world of creatures. It is absorbed in God and focused on the concrete and the particular. We find sense, sensibility, imagination, will and intelligence, the whole person concerned with a practical and active decision and action, with finding the divine will manifesting itself in a human situation.

- The implication of the regulation of the inordinate affections, in psychological terms, then, involves the regulation of emotional attachment, emotional responsiveness, which escaped the effective control of ego-systems. The regulation of the inordinate affections serves to the decision without going against the elevated self.

- The affective memory is recognized by Ki Ageng Suryomentaram as having determinant influence on human actions, since it is a reliving of the original acceptance and rejection in a new though similar situation, the resulting feeling carries no dateline, and the more is the living record of the emotional life - history of each person. It seems that for

Ki Ageng Suryomentaram "to know yourself" is to understand fully one's own emotional attitudes, hence the reflective "mawas diri" may be able properly to correct the intuitive appraisal.

- Consequently the "mawas diri" is closely connected with the psychological fact that the inconsistencies or conflicts between the individual self in the negative sense and the elevated self induce anxiety and defensiveness. Inconsistencies or conflicts which are determined by individual self-needs incompatible with the elevated self, render the free choice of the elevated self and the implementation of that life impossible. Returning to the "mawas diri", it may be possible to understand better how the affective memories and the elements of the individual self, which lead an individual to follow a certain pattern of behaviour and action, can easily lead to his abandoning it when they are not gratified.

- The "mawas diri", then, means also ordering the affective life, that it in turn may become the clue to the direction in which one should go within the various good options which surround one's life. Affectivity is considered as the momentum of human living. Therefore harmony between one's "rasa" and one's elevated self and life is something greatly to be desired.

- In the mind of Ki Ageng Suryomentaram, the "mawas diri" is inseparable from serious choosing. This can only mean that he saw the "mawas diri" as the practical means of living the transcending self and acting consistently within it, and spiritually of finding the divine will and acting consistently with it.

3. Dialogical Process

It is interesting to observe that the "mawas diri" is not connected directly with the "suara hati" or "hatinurani" - the moral conscience, but with the activity of "eling" - consciousness or awareness. It seems that the primary concern and focus of the "mawas diri" is an active experiencing of the divine activity in life. From this its practitioners intend to organize their life in conformity with the divine will. For this reason, I have chosen the dialogical encounter between the spiritual experiences of the "mawas diri" and of the Ignatian examination of conscience as a moment of transcendent self-presence.

Spiritualities are affected by the cultures they take root in. However we can say that the Javanese "mawas diri" and Javanese spiritualities are only indicative, not normative,

in face of christian faith. There we observe some spiritual modalities which may be apt to live out the christian faith and to be transformed by it. And naturally it is beyond our capability to predict what will be the future form of Javanese christian spirituality.

Let God direct them ... This is perhaps the best conclusion to a dialogical encounter.

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