

Transcription, Inheritance, and Meaning of Tri Sandya Puja Mantra

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Abstract: Tri Sandya Puja is a mantra (prayer) that is routinely performed three times a day by Hindus in Bali. Derived from two words, namely Tri which means "three" and Sandya which means "relationship". Tri Sandya is three times to connect with God (Ida Sang Hyang Widhi Wasa). It is a chant of a mantra and is categorized as an oral literature in the form of magical poetry. The Tri Sandya Mantra has been passed down orally in Bali and consists of six stanzas. In this article the authors will discuss the Tri Sandya Puja in more detail in terms of the meaning of the mantra, transcription of the melody of the mantra as well as cultural inheritance and its existence to date.

Keywords: Tri Sandya Puja Mantra, Balinese Hindu, transcription, inheritance, meaning.

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Introduction

Indonesia is an archipelagic country, with a wide geographical area and diverse ethnic groups, resulting in cultural diversity spread throughout the archipelago. Culture is a set of rules, prescriptions, plans, strategies consisting of a series of cognitive models that are used selectively by humans who have them in accordance with the environment they face (Spradley: 1972). This can be seen from the number of ethnic groups in Indonesia according to the Central Bureau of Statistics (BPS) in 2010, which numbered around 1,340 ethnic groups, each of which has its own taboos and rules.

Triyanto said that traditionally, the nations in the Eastern region, in general, had a mystical, magical, cosmic and religious orientation of cultural values (Triyanto, 2008:4). Religion/religion refers to an organized set of beliefs about the relationship between nature and the supernatural aspects of reality, and about the role of humans in this relationship (Geertz, 1973). Talking about religion, it will discuss the relationship of God as the creator of the universe. So to respect the existence of the master of nature, traditions of worship performed by the ancestors emerged. The location of this balance is manifested in the form of ceremonies or bringing religious matters closer (Rostiati: 1991). In Hinduism, one of the ways to worship and respect the existence of God is to perform the Tri Sandya Puja Mantra.

According to a book written by I Made Titib (2003), Tri Sandya comes from two words namely Tri which means three and Sandya or Sandhi which

means relationship, so in general Tri Sandya can be interpreted as a relationship with Ida Sang Hyang Widhi Wasa three times a day. Tri Sandya is the meeting between night and morning, morning and noon, and noon and night where these three times are considered critical times. In order to avoid danger and get safety, pray at these three times. The timing for Tri Sandya or praying three times a day for Hinduism is 6.00 am (*pratah savanam*), 12.00 noon (*madyana savanam*) and 6.00 pm evening (*sandhya savanam*).

Tri Sandya is a chant of a mantra and is categorized as an oral literature in the form of magical poetry. The Tri Sandya Mantra has been passed down orally in Bali and consists of six stanzas. According to the teachings of Hinduism, followers who do not practice the Tri Sandya worship will be looked down upon in terms of religion. Religion regards Tri Sandya's demands very highly because he symbolizes the gratitude and obedience of his followers towards Ida Sang Hyang Widhi. In Saracamuccaya (2005:10) it is said:

*"Sopanabhutam svargasya manusyam prapya durlabham,
tathatmanam samadayad dhvamseta na punaryatha"*

Meaning: In conclusion, make the best use of this opportunity to become human, an opportunity that is really difficult to obtain, which is a ladder to go to heaven: everything that causes you not to fall again, that should be done.

The above sentence opens the authors' insight so that he is interested in reviewing more deeply about the Tri Sandya Puja Mantra. Moreover, the authors realize that the existence of this Mantra is decreasing, especially among Hindu children and youth in Bali. Therefore the authors transcribe the melody from the Mantra in the hope that it will make it easier for readers to learn the Tri Sandya Puja Mantra.

Methodology

The method in this study is qualitative because the authors want to analyze transcription, inheritance, and meaning of Tri Sandya Puja Mantra. It uses some techniques in collecting data, such as interview, observation, and document study. In regard with art science, it is also used by other scholars such as Arrahman, et al. (2022), Gabriel Matanari, et al. (2022), Oka, et al. (2022), and Wahyudita, et al. (2022). However, the focus and object of this study is very different from those scholars' work.

Results and discussion

Transcription of Tri Sandya Puja Mantra Melody

Music transcription is a process of converting musical sounds into visual symbols, this is stated by Singer as follows "Transcription therefore, are needed to visualize what we are near, to enable us to study musics comparatively and in detail, and to help us communicate to others what we think we heard". With the hope of making it easier for readers to learn the melody of the Tri Sandya Puja Mantra, the authors transcribe the mantra melody with the following steps.

The steps that must be considered in starting the transcription process were put forward by William P. Malm with the weighted scale theory as follows:

1. Look for the scales used by the music
2. Determine the basic tone

3. Tonal region
4. The amount of each note
5. Intervals
6. Cadence patterns
7. Melodic formula
8. Contour

By paying attention to the steps above, the following is the result of the melodic transcription that the authors did for the Tri Sandya Mantra Puja melody.

PUJA TRI SANDYA

Transcribe by Ayu Dwara

The musical score is presented in ten systems, each with a vocal line and its corresponding lyrics. The notation is in G major (one flat) and 8/8 time. The lyrics are as follows:

Tenor 8 Om Om Om bhūbhuvah svah tat_ sa vi tur va re nyam bhar go de vas ya dhi

6
T. 8 ma hi dhiyo yo na pra co_ da yat Om Na ra ya na e ve dam sar vam yad_ bhu

12
T. 8 tam ya ca bhav_ yam nis ka lan ko ni ran ja no nir vi kal po ni rakh ya tah su

18
T. 8 ddo de va e ko Na ra ya na na dvi tiyo_ sti kas cit Om Tvam si vah tvam ma ha de

24
T. 8 vah is va rah pa ra me sva rah brah ma vis nu ca ru dra ca pu ru sah pa ri kir ti

30
T. 8 tah Om pa po ham pa pa kar ma ham pa pat ma pa pa sam bha vah tra hi

35
T. 8 mam pun da ri kak sa sa bah ya bhyan ta rah su cih Om ksa ma sva mam ma

40
T. 8 ha de va sar va ora ni hi tan ka ra mam mo ca sar va oa oe byah pa la ya sva sa

46
T. 8 da si va Om ksan tav yah ka yi ko do sah ksan tav yo va ci ko ma ma ksan tav yo ma

52
T. 8 na so do sah tat pra ma dat ksa mas va mam Om San tih San tih San tih Om

[Source: Researcher's Document]
Figure 1. Puja Tri Sandya Transcription Musical Note

The Tri Sandya Puja Mantra, patented in Bali, was sung by Ida Pedanda Gede Made Tembaw. The instrument that accompanies the chanting of the Tri Sandya Puja Mantra is a pair of gender puppets and a bell. The unique combination of sounds produced from the three sound sources in the Tri Sandya Puja Mantra when viewed from the concept of western music may be said to be incompatible with the rules of harmony, because the gender instrument sings the selendro barrel with the basic tone in F, while the chanting of the Mantra uses the pelog barrel with the basic tone in G#, in western music it is often referred to as polytonal. One other uniqueness that the authors found is the sound of gender, the chanting of the Mantra and each gender at a different tempo, or in western music it is called polytempo. This also happens in traditional Javanese music as stated by Cahyono "Although the sound of notes in certain song lines in Macapat Semarang often sounds blero, it is outside the frequency limits of the tone on the slendro and pelog pitch, but the Javanese musicians who are sensitive to the pitch do not feel disturbed" (Cahyono, 2020:11). But what's interesting, even with non-harmonious western music theory, the recitation of Tri Sandya Puja can have a calming effect on listeners, even if we don't carefully observe the musical elements, we won't notice the disharmony.

Steps in the Implementation of Tri Sandya Puja

1. Asana, namely sitting cross-legged (men) and kneeling (women).
2. Pranayama, which regulates breathing.
3. Karasoddhana, namely hand cleansing.
4. The amusti attitude, namely the hands are clasped, and the two thumbs are pressed by the forefinger of the right hand, as a symbol of the union of humans with God.
5. Read or sing the Tri Sandya mantra

The meaning of the Tri Sandya Mantra according to Parisada Hindu Dharma:

Om Om Om bhur bhuvah svah

Tat savitur varenyam

Bhargo devasya dhimahi

Dhiyo yo nah pracodayat

1. *Om Narayana evedam sarvam*
Yad bhutam yac ca bhavyam
Niskalanko nieanjano nirvikalpo
Nirakhyatah suddo deva eko
Narayana na dvitryo'sti kascit
2. *Om tvam sivah tvam mahadevah*
Isvarah paramesvarah
Brahma visnuca rudrasca
Purusah parikirtitah
3. *Om papo'ham papakarmaham*
Papatma papasambhavah
Trahi mam pundarikaksa
Sabahyabyantarah sucih
4. *Om ksamasva mam Mahadeva*
Sarvaprani hitankara
Mam moca sarva papebyah
Palayasva sada siva
5. *Om ksantavyah kayiko dosah*
Ksantavyo vaciko mama
Ksantavyo manaso dosah

*Tat pramadat ksamasva mam
Om santih, santih, santih, Om.*

Meaning:

1. Om Sang Hyang Widhi, we worship the brilliance and omnipotence of Sang Hyang Widhi who rules the earth, sky and heaven. May Sang Hyang Widhi bestow intelligence and enthusiasm on our minds
2. Om Sang Hyang Widhi, Narayana is all of this, what has been and what will be, free from stains, free from dirt, free from indescribable changes, pure is Lord Narayana, he is only one and there is no second
3. Om Sang Hyang Widhi, You are called Shiva who bestows mercy, Mahadeva (the highest god), Iswara (omnipotent). Parameswara (as maha kings of kings), Brahma (creator of the universe and everything in it), Visnu (custodian of the universe and its contents), Rudra (who is very scary and as Purusa (great consciousness)
4. Om Sang Hyang Widhi, this servant is papa, my deeds are papa, this servant is papa, the birth of this servant is papa, protect Hyang Widhi's servant, purify my soul and body.
5. Om Sang Hyang Widhi, forgive me, the great Sang Hyang Widhi grants welfare to all creatures. Free me from all sins, protect Om Hyang Widhi's servant
6. Om Sang Hyang Widhi, forgive the sins committed by my body, forgive the sins that come out through my words, forgive the sins of my thoughts, forgive me for my negligence.

Om Sang Hyang Widhi bestow peace, peace, peace always.

Purpose and Benefits of Tri Sandya Puja Implementation

Carrying out Tri Sandya Puja has the following benefits:

1. Worship and praise Sang Hyang Widhi Wasa
2. Thanking Him for His grace
3. Praying for safety
4. Asking for forgiveness
5. Asking for guidance
6. Soothing the soul
7. Growing love
8. Growing gratitude to Ida Sang Hyang Widhi.

Apart from some of the benefits above, listening to religious music can also calm the soul as Yong Peyee said that music can calm and relieve the listener's stress (Peyee, 2021).

The Inheritance and Meaning of the Tri Sandya Puja Mantra

The process of cultural inheritance is said to be a form of transfer of values and norms by the older generation to the younger generation, in a book written by I Gede A. B. Wiranata (2002), it is explained that the process of cultural inheritance takes place in three stages, namely:

1. Socialization: the process by which an individual adjusts to the cultural values of the community in which he lives
2. Internalization: is a process of acceptance of socialization. In this internalization process, an individual who is receiving the socialization process interprets the values received
3. Enculturation: according to Setiadi (2020), enculturation is the process of an individual to appreciate and adjust his or her mind and attitude towards customary

systems, norms, language, art, religion, as well as all the rules and stances that live in the environment the culture of the people.

To study more deeply about the inheritance and meaning of the Tri Sandya Puja mantra, the authors conducted an interview process with six informants who are Balinese Hindus from several districts such as: Badung, Tabanan, Gianyar, Klungkung and Denpasar. Interviews are an oral debriefing process in which two or more people meet face to face physically to find out someone's opinion on an object (Soegijono, 1993:18), but in this study the authors conducted interviews via WhatsApp due to the Covid-19 pandemic.

The success of an inheritance process lies in how the next generation maintains the culture they inherit. If the successor does not maintain the preservation of the culture that is owned, the culture will disappear along with the times. According to interviews conducted with six Hindus in Bali, they have several opinions regarding the inheritance and meaning of Tri Sandya Puja for Hindus in Bali as follows:

Question 1: Is it important for Hindus to perform Tri Sandya Puja?

Informant 1: Important and not important, it is important that Hindus highly uphold Hinduism in Bali. It doesn't matter if the Hindus in question are Hindus in India, because they don't know Tri Sandya, but rather Gayatri Mantra

Informant 2: It is important to live up to the original meaning of each stanza of Tri Sandya Puja, not to be careless

Informant 3: Important

Informant 4: Important, the reason is because it is one of the obligations of Hinduism in Bali to carry out Tri Sandya. Where in its implementation three times a day do Tri Sandya, namely at 6 am, 12 noon and 6 pm.

Informant 5: Important

Informant 6: Important

Question 2: How old were you when you first learned to pray the Tri Sandya Puja?

Informant 1: Age 7 years

Informant 2: Toddlers

Informant 3: Age 5 years, during small playgroup/kindergarten

Informant 4: Age 7, when he started elementary school, at that time it was routine to direct and guide him regarding the introduction of Tri Sandya, both from the art of pronunciation and tone in Tri Sandya. Which is assisted by the introduction of religious education from parents in their respective homes

Informant 5: 5 years

Informant 6: 7 years

Question 3: As Hindus, do you routinely perform the Tri Sandya Puja Mantra?

Informant 1: Every day, but sometimes it's too much

Informant 2: Routine because you feel the need and frequent environmental routines too

Informant 3: Not routinely three times a day. Only in the morning before leaving before doing daily activities

Informant 4: Routinely, for reasons to return to point no. 1. But if there is a book or journal that supports this answer it will be stronger.

Informant 5: Routine

Informant 6: No

Question 4: Are Hindu children and youth in Bali currently able to memorize Tri Sandya Puja well?

Informant 1: I think there are some who memorize it, some don't

Informant 2: Yes, but not with the original meaning, essence, and true appreciation. It would be great if you don't memorize, but "understand and carry out" the Tri Sandya Puja Mantra

Informant 3: I think yes

Informant 4: If they are categorized as elementary school children in the third grade and above, maybe they can do it well. However, because they are still children, sometimes they say the pronunciation is not very good.

Informant 5: Should be able to. Depending on the teachings of his parents at home and at school. Apart from that, Tri Sandya Puja is usually sounded every certain hour in Bali

Informant 6: Can't

Question 5: What is the view of the Hindu community in Bali regarding the current existence of Tri Sandya Puja?

Informant 1: Because of the online class, you will rarely hear Tri Sandya like when I was in elementary-high school every morning and before going home I did Tri Sandya

Informant 2: It's just a formality

Informant 3: In my opinion, many do not carry out regular prayers every day, but only on important days such as raining full moon and major religious holidays

Informant 4: Their existence is going well, but perhaps what distinguishes them is the personality of each person. Some are too busy with their work, so they forget to implement it according to Tri Sandya's provisions, some are also lazy and only do it on certain days such as the full moon tilem and piodalan

Informant 5: -

Informant 6: Tri Sandya Puja Mantra still exists and is played every 6am, 12pm, and 6pm.

From the results of the interviews above, the authors conclude that the informants are aware of the importance of conducting Tri Sandya Puja three times a day. Then from the second question it can be concluded that of the six informants, three people were taught to do the Tri Sandya Puja mantra for the first time from the age of seven, and two people from the age of five. From the third question, the authors can conclude that more than half of the informants (interviewees) said that they routinely conduct Tri Sandya Puja. From the fourth question it can be said that generally children and adolescents should be able to memorize Tri Sandya Puja well, but this is very much influenced by each person's environment. Then from the last question, some answered that the screening of the Tri Sandya Puja Mantra was still being carried out in several areas, but according to an informant that one of the places where Tri Sandya Puja was taught was at school, so due to the pandemic, today's children are less able to practice the Tri Sandya Mantra Puja well.

Conclusion

This research was conducted by the authors to remind each other among Hindus to remind each other how important it is to do Tri Sandya Puja three times a day. From the authors' own experience, the authors find that Tri Sandya Puja is currently not carried out routinely according to the set time, even many Hindus do not perform Tri Sandya Puja. Even in the area where the authors live in the Denpasar area, the broadcast of Tri Sandya Puja cannot be heard, which several years ago could almost always be heard in every area in Bali at 06.00, 12.00 and 18.00 WITA. Therefore, the authors want this paper to help Hindu readers understand the importance of doing Tri Sandya Puja.

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