



Reconstructing Hindu Premarital Education Through Smara Sādhanā Values: A Tantrāyāna Framework for Sustainable Family Ethics in Denpasar

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ABSTRACT

This study examines the integration of Smara Sādhanā values into Hindu premarital education through a philosophical reflection grounded in the Tantrāyāna framework in Denpasar. In contemporary society, discussions of sexuality often remain confined to biological and moralistic dimensions, while their spiritual and philosophical meanings receive limited attention. At the same time, the increasing exposure of youth to unfiltered digital content highlights the urgent need for a holistic and value-based approach to premarital education. Drawing on the teachings embedded in the Kama Tattwa tradition, Smara Sādhanā is understood not merely as sexual activity, but as a sacred spiritual discipline that integrates body, mind, and consciousness. This research employs a qualitative philosophical method based on textual analysis and library research. Primary sources include classical Balinese Hindu texts related to Kama Tattwa, while secondary sources consist of scholarly works on Tantrāyāna philosophy, Hindu ethics, and premarital education. The study positions sexuality within the broader framework of Catur Puruṣārtha, emphasizing kāma as a legitimate human aim that must be harmonized with dharma to ultimately support spiritual liberation (mokṣa). Through the Tantrāyāna perspective, sexuality is interpreted as a transformative path yoga that sacralizes human intimacy rather than reducing it to mere biological gratification. The findings suggest that integrating Smara Sādhanā values into Hindu premarital education can foster a deeper ethical awareness, spiritual responsibility, and sacred understanding of marital intimacy among young Hindus in Denpasar.

INTRODUCTION

Studies on sexuality remain relatively limited, particularly when placed within the framework of philosophical reflection. Thus far, discussions of sex have largely been dominated by medical scholars, especially those working in the fields of medicine, reproduction, and health. The focus of such studies tends to be confined to biological and physical aspects alone. Meanwhile, other dimensions such as sexual behavior, psycho-social aspects, and cultural contexts have not received adequate attention. This condition opens wide opportunities for philosophical inquiry to explore the meaning of sexuality more comprehensively, especially since sex is still frequently regarded as taboo, inappropriate for open discussion, and even considered sinful when addressed in public discourse. Over time, diverse perspectives on sex have emerged: some interpret it purely as a form of recreation, while others understand it as a creative act related to procreation and the continuation of lineage. This dualism of perspectives ultimately shapes different orientations of action either reducing sex to the fulfillment of desire alone or viewing it as part of reproductive responsibility, both of which carry particular ethical and social consequences.

Fundamentally, sex constitutes a universal domain that occupies a foundational position in human life. As an integral part of existence, sexuality requires healthy and responsible space for expression. However, in social reality, norms and ethics often position it as a forbidden territory. When something is rendered taboo without sufficient space for dialogue, it can give rise to misunderstanding. Suryawan (2007) reminds us that treating sex as taboo may cause many people to fail to grasp its full meaning; it is perceived merely as instinctual impulse, while the dimensions of conscience and moral awareness are neglected. Furthermore, sexuality possesses an ambivalent power in human life. Aryana (2008) asserts that sex can be a source of happiness, yet it can also result in suffering, illness, and even disgrace when misused. From this perspective, sexuality may be likened to a medium or instrument. When used properly, wisely, and responsibly, it brings benefit and assists individuals in achieving their life goals. Conversely, when misunderstood or misapplied, it produces negative consequences. Therefore, a comprehensive and reflective understanding is necessary so that sexuality is not viewed merely as a biological instinct, but as an existential dimension that demands ethical awareness and wisdom.

From a biological standpoint, sex and the drive to fulfill it are natural and normal phenomena in human life. Sexual desire may be compared to hunger that demands satisfaction; it emerges as part of the body's natural mechanism. However, this perspective shifts when sexuality is viewed through a religious lens. In many religious traditions, discussions of sex often appear complex, as though unraveling a tangled thread. As Aryana (2008) notes, sex in sacred scriptures frequently appears like a supporting character in a film scene visible only briefly, not dominant, and seemingly not the central focus. This situation further reinforces the limited public understanding of sexuality. Sexual matters are rarely discussed openly because they are regarded as private and embarrassing to disclose. Sexual activity and knowledge are often confined to

closed spaces, thereby restricting public discourse. Yet, upon closer examination, religious texts in fact contain fairly comprehensive discussions of sexuality, including within Hindu teachings.

As one of the religions officially recognized in Indonesia, Hinduism fundamentally demonstrates a relatively open attitude toward the existence of ancient manuscripts that discuss sexuality, as long as they remain within the corridor of truth or dharma. Conceptually, sex is not regarded as something taboo, because it is implicitly included as part of the goals of human life. This is reflected in the teaching of Catur Purusārtha: dharma (righteousness), artha (prosperity), kāma (desire/pleasure), and mokṣa (liberation). In this context, kāma as one of the aims of life is directly related to desire and longing, including the sexual dimension (Suwantana, 2011). Furthermore, in the pursuit of mokṣa or liberation, Atmaja (2017) explains that Hindu tradition recognizes two paths Prawerti and Niwerti both of which ultimately lead to the same spiritual goal. Prawerti emphasizes strict control of the senses in order to attain inner purity, including restraint over sexual impulses. In contrast, Niwerti allows the senses to function, yet under conscious control; thus, sexuality is not avoided but understood as one of the paths toward liberation. This framework also underlies the concepts of tengen (right) and kiwa (left), which in Hindu tradition are known through the principle of Rwa Bhineda two distinct realities that complement one another in the harmony of life.

The existence of ancient manuscripts addressing sexuality requires careful and responsible interpretation. Such efforts are essential to prevent misinterpretation of their content. Without an appropriate interpretative framework, teachings that are profoundly meaningful may be reduced or even distorted. Therefore, a perspective is needed that views sexuality as part of a symbolic system through which humans understand themselves and their relationship with the world. In this sense, sexuality possesses philosophical legitimacy, serving as a medium of existential reflection rather than merely a biological matter. Unfortunately, scholarly research specifically examining sexual themes in ancient manuscripts remains limited. Meanwhile, sex education holds significant urgency, particularly for adolescents who represent the nation's future leaders. Amid the rapid advancement of technology and information, various negative influences have become increasingly accessible and may shape distorted understandings of sexuality (Pangkahila, 2005). This situation underscores the necessity of a strong educational foundation rooted in cultural and spiritual values. In the Balinese context, the study of sexuality as presented in classical texts becomes increasingly relevant. Although sex is still often considered taboo for open discussion, reality shows that cases of sexual harassment continue to rise, including within educational institutions. This paradox reveals a gap between social reluctance to engage in sexual discourse and the real need for accurate and ethical understanding. Therefore, systematic efforts are required to affirm that sex, in its essence, is something positive and sacred, ideally practiced within the bond of marriage. Sex is not a profane act detached from values, but an activity imbued with sanctity and moral responsibility. Accordingly, sex education becomes crucial as a means of

providing healthy, ethical, and constructive understanding. Through the study of the Kama Tattwa text, it is hoped that a comprehensive insight can be developed regarding the nature of sex, sexual ethics, and its sacredness as part of the human spiritual journey.

LITERATURE RIVIEW

As stated by Suwantana (2011), sexuality is one of the most sensitive domains of human life because it touches the deepest aspects of identity and interpersonal relationships. Sexuality is not merely related to biological drives, but also encompasses emotional, psychological, and social dimensions that are integrated into human existence. Atputharajah (2000) emphasizes that every individual needs space to express their sexuality freely and authentically, as this significantly contributes to the formation of personal identity.

METHODOLOGY

This research is a qualitative study in the field of Philosophy, as the data analyzed emphasize qualitative dimensions such as meanings, concepts, characteristics, and values inherent in the object of study. The focus of the research is not directed toward numerical data or quantitative measurement, but rather toward an in-depth understanding of the substance and essence of the object being examined. The type of research employed is textual analysis, in which the manuscript under investigation is treated as a philosophical text containing particular ideas and perspectives (Bakker & Zubair, 1990). The data sources for this study were obtained through library research. The materials analyzed include primary literature in the form of the Lontar Kama Tattwa text, as well as various works relevant to Tantrāyāna philosophy. In addition, this research utilizes supporting references such as scholarly articles published in academic journals, and academic works including undergraduate theses, master's theses, and dissertations that address themes related to the object of study. All of these sources are used to enrich the analysis and to strengthen the theoretical foundation of the research. The material object of this study is the Lontar Kama Tattwa, a Balinese manuscript that specifically discusses sexuality. In this text, sex is not understood merely as a means of sensual gratification, but is described as a sacred reality imbued with spiritual values, known as the concept of *smara sādhanā*. Sexuality is even positioned as part of yogic practice, thus possessing a transcendental dimension that leads toward spiritual deepening. The formal object of this research is Tantrāyāna philosophy. This perspective is chosen on the grounds that Tantrāyāna offers a comprehensive framework for understanding sexual teachings from both spiritual and philosophical standpoints. Through the analysis of the Lontar Kama Tattwa using the Tantrāyāna philosophical approach, this study seeks to generate a broader, more holistic, and profound understanding of sexuality as a sacred teaching and as a path toward liberation (*mokṣa*).

RESULT AND DISCUSSION

A. *Rahasya Sanggama* in Tantra and the Effort to Transformation

1. *Smara Sāadhanā* in the Lontar Kama Tattwa as the Foundation of Hindu Sexual Ethics

As a process of cultivating full awareness of the True Self, Tantra offers various transformative spiritual approaches. In many classical texts, Tantra is understood not merely as a ritual system, but as a path to realizing the deepest human identity with the ultimate reality (*ātman* = *brahman* or Śiva-Śakti) through direct experience (Feuerstein, 1998). Within this framework, two major paths are recognized: Right-Hand Tantra (*Dakṣiṇācāra*) and Left-Hand Tantra (*Vāmācāra*). Although their methods differ, their ultimate aim is the same to attain the highest state of consciousness and inner freedom. Right-Hand Tantra emphasizes a more symbolic, ethical, and controlled approach, purifying desire through ritual discipline, yoga, and meditation. In contrast, Left-Hand Tantra is known for its more radical approach, often transcending conventional social and moral boundaries. In this tradition, practices considered taboo such as the use of the *Pañca Makāra* elements are understood as means to dismantle the dualism of pure and impure and to transcend social conditioning (White, 2019). The goal is not to glorify transgression itself, but to provoke a “shock of awareness” that liberates practitioners from habitual patterns of thought.

For adherents of Left-Hand Tantra, such radical methods are believed to produce leaps in consciousness that may not always be attainable through gradual paths. By directly confronting what is usually rejected or feared, practitioners learn to perceive all phenomena as manifestations of a single ultimate reality. In this context, “right understanding” (*upādhi*, or framework of comprehension) is not gained merely through intellectual speculation, but through existential experience that overturns previous modes of perception (Padoux, 2011). This approach is often likened to becoming the “driver” of oneself. The mind and inner impulses are compared to wild horses or a chariot; if left uncontrolled, they may lead a person into the abyss of suffering (*duḥkha*). Therefore, Left-Hand Tantra teaches that one must courageously take the driver’s seat, steering one’s life through sharp awareness and the bravery to confront the darker aspects of the psyche (Urban, 2003). However, this process is not easy, as it requires discipline, guidance from a teacher, and mature psycho-spiritual readiness. Self-control in Tantra does not mean extinguishing all desires and impulses. Unlike extreme asceticism that rejects the world, Tantra views the energy of desire as a cosmic force (*śakti*) which, when properly directed, becomes a means of liberation. Desire is not annihilated, but transformed into conscious energy through ritual, yoga, mantra, and meditation (Feuerstein, 1998). This is what distinguishes Tantra from many other spiritual paths that tend to emphasize renunciation of the world.

Sexual impulse is an inherent part of human existence from the moment consciousness dwells within the physical body. Biologically, human beings come into the world through the process of *sanggama* the union of masculine and feminine elements, known in Hinduism as *kama petak* and *kama bang*. This fact demonstrates that sexuality is not a deviation, but rather an existential foundation of life. Nevertheless, in many religious and moral traditions, sexuality is often positioned as something impure, dangerous, or obstructive to the spiritual path. As a result, a sharp dichotomy arises between sexuality and spirituality, as though the two cannot coexist. This antagonistic view of sexuality gives rise to social judgment. Sexual relations are frequently suspected of distancing individuals from God or from the peak of spiritual consciousness. Not infrequently, sexual behavior interpreted as a means of inner liberation is labeled heretical or deviant. Within this framework, the belief develops that spiritual perfection can only be achieved if one completely suppresses sexual impulses. Yet such assumptions reflect particular moral and cultural constructions rather than the psychological and anthropological realities of human beings (Foucault, 2000).

Forcibly severing sexuality essentially means denying one's own natural human dimension. Such an attempt is like picking an unripe cucumber: the fruit is not ready, yet it is forced off its stem. In modern psychology, the denial of basic drives often results in repression, which may later manifest in deviant or aggressive forms of behavior (Freud, 2003). The Tantric tradition, from its earliest developments, has warned that the energy of desire is a manifestation of *śakti* a cosmic force that must not be extinguished, but rather transformed (Padoux, 2011). If sexual impulses are continually suppressed without healthy understanding and integration, they may eventually erupt in destructive ways. The analogy of a balloon being constantly inflated is fitting: the longer it is pressured, the greater the potential for explosion. A sexual outburst can be even more dangerous than an ordinary emotional release, because it is directly connected to the most fundamental biological and psychological needs. When a person experiences prolonged inner "starvation," self-control may weaken, leading to actions harmful to oneself or others. From a Tantric perspective, the problem lies not in sexuality itself, but in unconscious engagement with it. Sexuality experienced without awareness can indeed become a source of attachment and suffering. However, sexuality approached consciously and skillfully can become a path to liberation. Therefore, Tantra does not teach the elimination of desire, but rather the redirection and sublimation of its energy into the energy of awareness through ritual, yoga, mantra, and meditation.

In short, the supposed absolute opposition between sexuality and spirituality is illusory. This conflict arises from moralistic and dualistic perspectives that separate body from soul. The Tantric tradition demonstrates instead that the body, desire, and sexual energy are integral parts of the journey toward true awareness provided they are approached with discipline, ethics, and proper guidance. Rather than opposing sexuality, individuals are invited to reconcile with it, understand it, and transform it as part of the movement toward spiritual wholeness. Sexual relations constitute one of the most fundamental needs in human life. This is also affirmed by Abraham Maslow through his hierarchy of needs theory, which places sex among the basic physiological needs alongside food, drink, and rest (McLeod, 2018). According to Maslow, higher-level needs such as safety, love and belonging, self-esteem, and self-actualization are difficult to attain if these foundational needs are neglected or suppressed.

This view underscores that sexuality is not merely a biological impulse, but an essential foundation for psychological balance.

Long before the emergence of modern psychology, the Tantric tradition had already offered a deeper reflection on the role of sexuality in spiritual life. In Śaiva Tantric texts, *sanggama* is understood not merely as a physical act, but as a symbolic union of Śiva and Śakti of consciousness and cosmic energy. However, because certain Tantric schools incorporate ritual and sexual symbolism, the tradition is often perceived as permissive or even in conflict with mainstream social and religious norms. Such judgments frequently arise from oversimplification and misunderstanding of Tantra's broader philosophical framework. In Tantra, *sanggama* can serve as a means of transcending desire rather than merely indulging it. Sexual union undertaken with full awareness is regarded as an inner transformative practice, in which the energy of desire is refined into the energy of consciousness. There is a secret and sacred dimension within it one that cannot be grasped if sex is viewed solely as a biological or moral act. Thus, Tantra distinguishes between unconscious gratification of lust and sexual union accompanied by discipline, meditation, and self-mastery (White, 2019).

Conversely, the total rejection of sexuality often gives rise to hypocrisy and inner conflict. When the pleasure of *sanggama* is denied or regarded as impure, desire does not truly disappear; rather, it is repressed into the unconscious. Classical psychology shows that such repression may generate anxiety, emotional tension, aggression, and various forms of inner suffering. In Tantric language, this condition enslaves human beings to unconscious passion, distancing them further from the spiritual freedom they seek. From this perspective, a fundamental question arises: where is liberation to be found if one forcibly destroys impulses that are part of one's very nature? Tantra answers that liberation is not attained through denial of the body, but through its acceptance and transformation. Sexual desire is viewed as a manifestation of Śakti, a cosmic energy which, when properly directed, can become a vehicle toward higher consciousness. Thus, *sanggama* can lead individuals to a more honest awareness of themselves as beings who possess both limitations and spiritual potential. Erotic impulse need not be merely a source of attachment; it can give rise to

profound love, intimacy, and a deep sense of connection with others. Sexual union that may be called a healthy expression of desire is not casual or careless intercourse, but *sanggama* undertaken with full awareness (mindfulness) and depth of inner feeling. Its primary aim is not merely the pursuit of physical pleasure, but the transformation of union into a meeting space of masculine and feminine energies within the human being. In Tantric symbolism, the woman is often associated with feminine energy (*śakti*) dynamic, powerful, yet not always outwardly expressive of her desire. This energy is frequently concealed beneath layers of ego, pride, and psychological defense mechanisms. The tenderness of a woman's heart often lies at the deepest point of the labyrinth of selfhood. To reach it requires more than wise words, moral advice, or material luxury; what is needed is direct and intimate inner experience.

Through *sanggama* practiced with awareness and reverence, arrogance and inner tension may gradually soften. In Hindu-Balinese terminology, this state is known as *somya* a condition of calmness and composure. Tantra teaches that sexual energy, when consciously directed, has the capacity to dissolve ego and open the space of gentleness. On the other hand, man is often associated with masculine energy (*śiva*) expressive, dominant, and quick to display desire. This energy is likewise intertwined with egoic tendencies, such as the need for recognition, the urge to be right, and the desire for attention. Yet beneath layers of dominance and self-assertion lies the man's deepest dimension responsible, compassionate, and tender. This dimension does not always emerge through moral demands, but can be awakened through intimate relational experiences that are emotionally and physically fulfilling. In both men and women, the innermost goodness is veiled by layers of ego, pride, and self-illusion, which Eastern philosophy calls *māyā*. Both Advaita Vedānta and Tantra agree that *māyā* causes human beings to misunderstand their true nature (Hotkar et al., 2025). Through *sanggama* practiced with awareness, these layers of illusion may gradually thin. When body, feeling, and consciousness unite, a person begins to experience themselves not merely as a separate individual, but as part of a greater reality. Such *sanggama* is not only a biological experience, but also a spiritual one. It becomes a space where love, awareness, and life-energy converge. In this state, the True Self referred to in various traditions as *ātman*, *puruṣa*, or pure consciousness may be felt as a flowing energy of compassion and love. Inner transformation then unfolds: arrogance softens, anger subsides, and relationships become spaces of mutual care. This is the deepest meaning of *sanggama* as a spiritual practice to make love a path of liberation, rather than merely a momentary pleasure.

When the experience of *sanggama* is filled with pleasure and inner presence, the seeds of love often grow naturally. In the Tantric view, sexual union is not merely a biological activity, but one of the paths toward enlightenment and self-liberation. Tantra accepts *sanggama* as a natural human way of creating, sustaining life, and expressing cosmic creativity. Therefore, it is not regarded as something impure or degrading to human dignity, but as a practice capable of healing inner wounds and elevating individuals to a deeper self-understanding. When practiced with awareness, *sanggama* can transform erotic impulse into a

higher creative energy. What is initially understood as mere biological lust can evolve into creativity, compassion, and vitality. Conversely, suppressing or completely eliminating sexual desire may disturb the balance of body and mind. Biologically, sexual desire is closely related to the hormonal system. If this impulse is extremely repressed, the flow of hormones associated with happiness such as endorphins may be disrupted, thereby affecting a person's psychological condition.

During *sanggama*, hormones that generate comfort and happiness are released, helping stabilize mental layers. Feelings of relaxation, safety, and acceptance arise from this physical and emotional meeting. For this reason, *sanggama* can function as a natural therapy for a wounded soul, calming inner restlessness and easing emotional tension. In this framework, sexual union serves not only a reproductive function, but also psychological and spiritual ones. In Tantric practice, *sanggama* performed with certain techniques can bring brain waves into a calmer state. Touch, caress, and kisses carried out with full awareness activate nerve centers optimally. When intercourse unfolds in harmonious rhythm, accompanied by gentle and steady breathing, life energy or *prāṇa* is felt flowing warmly through the body. At the peak of pleasure, long-buried emotional burdens may be released, replaced by a sense of spaciousness and peace.

However, all of this holds meaning only when undertaken within a sacred atmosphere. In Tantric ethics, *sanggama* is positioned as a form of worship of Śakti the cosmic energy from which all things arise, live, and return. This sacredness requires reverence, sincerity, and complete inner presence. *Sanggama* is not merely the meeting of two bodies, but the encounter of two consciousnesses that mutually honor one another. In this way, sexual union becomes a living ritual imbued with profound significance. Through sacred and fully conscious *sanggama*, one may feel a subtle creative energy flowing from the center of the body toward higher realms. All sensations merge, the boundaries of the self seem to dissolve, and what remains is an experience of inner freedom. Such *sanggama* is not only a reverence for Śakti as a cosmic principle, but also a reverence for woman as a symbol of fullness of feeling and life. There, *sanggama* finds its deepest meaning as a path of love, awareness, and liberation.

2. Smara Sāadhanā in the Lontar Kama Tattwa as the Foundation of Hindu Sexual Ethics

Hindu ethics concerning sexuality encompass various aspects of life, ranging from personal ethics and morality to social propriety. In Hindu teachings, sexuality is not regarded as something taboo, but as an integral part of human life that must be lived with awareness. Therefore, sexual expression is placed within an ethical framework that demands self-control, respect for human dignity, and harmony between biological impulses and moral wisdom. Hindu teachings affirm that sexuality must be regulated by sound ethics, especially within the context of forming a family and giving birth to *suputra* (virtuous offspring). Sexual relations are not directed solely toward the gratification of desire, but are understood as a sacred process carrying moral and spiritual consequences. Awareness of sexuality's role in the creation of life encourages

individuals to pay attention to physical and psychological well-being, reproductive health, and the sexual well-being of both partners within a relationship. Furthermore, the ideal sexual relationship in the Hindu perspective is one undertaken with full awareness both toward one's partner and toward the noble purpose of sexual activity itself. This awareness includes understanding mental readiness, emotional responsibility, and commitment to nurturing a healthy and dignified generation. This is closely connected to the broader Hindu framework in which sexuality relates to the concepts of *karma*, *dharma*, and *seva* (service). Every sexual act is understood to carry karmic consequences, and therefore must be grounded in *dharma* as a moral guide. Sexuality is seen as part of human duty and responsibility in living life, including as a form of service to life itself. Thus, sexuality should be lived with full awareness, responsibility, and noble intention for the harmony of the self, the family, and society (Suwantana, 2011).

A central emphasis in Hindu sexual practice is the effort to maintain the purity of body and mind as an inseparable unity. Sexual relations are understood as a sacred space that requires mutual respect, kindness toward one's partner, and a foundation of love. In Hindu teaching, sexuality is not limited to interpersonal relations, but also serves as a means of inner reflection that can guide individuals toward higher spiritual awareness. In this context, sexual union is viewed as a path to cultivating inner harmony and, at a certain level, achieving unity with God. Sexuality also embodies fundamental principles of life, including respect for oneself and for others. These values form the ethical foundation that guides sexual conduct so that it does not transgress the boundaries of *dharma*. Thus, sexuality cannot be separated from moral responsibility; rather, it is lived as part of a life-discipline that fosters personal and social harmony.

To realize a healthy and harmonious sexual life, Hindu teachings emphasize the importance of balance among body, soul, and mind. These three elements must remain in equilibrium so that sexual activity does not generate disharmony, either physically or psychologically. Conscious sexuality requires inner presence and healthy emotional involvement between partners. In sexual activity, or *sanggama*, Hindu teaching explains the union of *kama bang* (sperm) and *kama petak* (ovum) for the purpose of giving birth to *suputra*. Hindu sexual ethics also affirm that sexual activity should not take place before the marriage ceremony. After marriage, a man bears the responsibility of protecting and caring for his wife in order to preserve the purity of lineage. This principle is affirmed in the following sacred scripture:

"Svam prasutim caritran ca kulam atmanam eva ca Svam ca dharmam prayatnena jayam raksan hi raksati". Manawa Dharmasastra. IX.7

Translation:

He who carefully protects his wife, preserves the purity of his lineage, and always maintains purity in thought toward his family, himself, and in the way he acquires virtue attains righteousness (Pudja & Sudharta, 2004).

Sexual ethics in the Hindu perspective are understood as a process of learning closely related to the relationship between husband and wife, carried out in harmony with the ethical values taught in Hinduism. In Hindu sacred literature, the understanding of sexual ethics possesses a distinctive philosophical and spiritual depth. Hinduism, as one of the world's religions, offers a comprehensive view of human sexual relations, which are not seen merely from a physical dimension, but also from inner and spiritual dimensions. To explore sexual ethics from a Hindu perspective is to understand sex as part of a broader concept of life connected to life's purpose, harmony, and sacredness.

Hindu teachings affirm that sexuality must be regulated by sound ethics in building relationships. Awareness of the role of sexuality within the marital relationship is a fundamental principle, including attention to the well-being of one's partner. Conscious sexual relations do not focus solely on satisfaction, but place sex as a means of strengthening emotional and spiritual bonds within family life. Sexual ethics in Hinduism are also understood as learning the principles for building family life by applying values derived from sacred scriptures. The primary aim of this ethical framework is to produce *suputra* a virtuous and morally upright generation (Gunawijaya, 2019). In this context, sexuality is regarded as part of parental responsibility in safeguarding the moral and spiritual quality of the family.

Education in sexual ethics is important to provide from an early age to younger generations, so that they develop proper understanding and refrain from engaging in sexual relations outside the bond of marriage. Hindu teachings acknowledge that sex is a source of pleasure; however, that pleasure must be experienced in accordance with the rules and guidance of *dharma*. As explained by Aryana (2008), sex can bring happiness, but it can also cause suffering, illness, and even disgrace if not practiced with proper awareness and ethical conduct. Many Hindu sacred texts contain teachings on sexuality that serve as guidance in sexual relations and in building a harmonious household. The roles of husband and wife in sexual relations must be balanced and complementary. Sexuality may be likened to a tool for achieving the goals of family life; when used properly and according to its function, it brings benefit, but when misused, it can create negative consequences for marital harmony. Furthermore, one of the *Kama Tattwa* texts, namely *Lontar Pamedasmara*, explains that sexuality is understood as a natural part of human nature that need not be rejected, but must be respected and wisely managed. This teaching places sexuality within an ethical framework that demands responsibility and moral awareness. Therefore, all forms of unhealthy sexual behavior such as violence, coercion, or abuse are clearly not justified in Hindu teachings. Moreover, *Pamedasmara* emphasizes that sexual relations are appropriate only within a legitimate bond, namely between husband and wife according to Hindu religious law. Sexual relations within marriage are not merely physical, but form part of a sacred union imbued with

spiritual meaning. In this context, sexuality must be lived with love, compassion, and mutual respect as a tangible expression of the sanctity of marriage.

In summary, the text *Pamedā Smara* underscores that sexuality is a way of life that must be undertaken with spiritual awareness and ethical alignment with Hindu teachings. Sex is not directed solely toward the fulfillment of desire, but becomes a means of achieving happiness, harmony, and balance in married life. This awareness is what elevates sexuality to a noble value and contributes to the physical and spiritual well-being of human beings (Diantary & Hartaka, 2024).

Furthermore, in *Lontar Pamedā Smara*, there is a view that time influences the quality of sexual relations. For this reason, certain days are regarded as auspicious, while others are considered less favorable for engaging in sexual intercourse. The determination of such timing is generally based on the Hindu calendar or Hindu astrology, which perceives an interconnectedness between the cosmos and human life. In *Pamedā Smara*, the religious concepts underlying sexual ethics are closely linked to the teachings of *karma*, *dharma*, and *seva*. *Karma* is understood as the law of cause and effect, whereby every human action including in the realm of sexuality carries moral and spiritual consequences. Awareness of karma encourages individuals to act cautiously and responsibly in all their deeds. *Dharma* in *Pamedā Smara* refers to the duties and moral responsibilities that a person must fulfill according to their role and position in social and family life. In the context of sexuality, *dharma* guides marital relations so that they remain aligned with values of purity.

In addition to discussing the relationship between humans and God, *Pamedā Smara* also emphasizes the importance of maintaining harmonious relationships among human beings and with the universe. More deeply, its religious concepts stress the values of compassion and respect in sexual relations. Sexuality lived with love and sincerity is viewed as a manifestation of *bhakti* sacred devotion to God expressed through human relationships (Diantary & Hartaka, 2024). The ethics of sexual union in Hinduism are also explained in depth within Ayurveda. As a sacred body of Hindu knowledge, Ayurveda provides guidance that if one desires virtuous and high-quality offspring, sexual relations should not be undertaken at certain times, such as during the daytime, at sunset (*sandhyā kāla*), or on sacred days known as *purwani*. In addition to considering timing, sexual relations in the Hindu perspective are recommended to correspond with *ṛtu kāla*, the appropriate phase of a woman's menstrual cycle, referred to as *Mahatika*. The ideal sexual union is one carried out based on mutual understanding and shared desire between husband and wife, not unilateral coercion. This awareness affirms that Hindu sexual ethics position the marital relationship as one of equality, harmony, and mutual respect, to be undertaken on auspicious days as recommended in Hindu sacred texts.

Textual foundations concerning the regulation of sexual timing can also be found in the Bhagavata Purana 3.14.23, which narrates the pregnancy of Goddess Diti. In that account, it is explained that the ideal time for intercourse is approximately three hours before sunrise, and midnight is advised to be avoided. Midnight is regarded as a time when coarse energies or malevolent spirits roam, awaiting opportunities to be reborn, and is therefore considered unfavorable for conceiving pure and noble offspring. Furthermore, the sacred heritage of the Vedas explains that the entry of the *ātman* into the womb occurs at the moment of the union of ovum and sperm. Therefore, this process should be undertaken with full spiritual awareness and accompanied by *ala ayuning dewasa* the careful selection of an appropriate and sacred time. Teachings on the ethics of sexual union are also affirmed in Manawa Dharmasastra III.45, which serves as an important reference in regulating household life. The sacred text states:

“Rtu kalabhigami syat svadananiratah sada Parvavarjam vrajaicainam tad vrato rati kamyaya”.

Translation:

“A husband should approach his wife at the proper times and remain content with his own wife alone. He may also, with the intention of pleasing her heart, engage in marital relations on any day except the sacred days known as Purwani” (Sudharta, 2004: 102).

The above quotation affirms that sexual relations in Hinduism are not directed solely toward the purpose of procreation, but also toward the maintenance of harmony and happiness within the household. As long as they are carried out at permitted times and do not violate sacred days, intimate relations may serve as a means of strengthening the bond between husband and wife. Thus, the ethics of sexual union in Hindu teachings position sexuality as a sacred and ethical way of life, oriented toward physical and spiritual balance as well as the continuity of virtuous generations (*suputra*).

Lontar Pamedas Smara explicitly regulates days considered forbidden for engaging in sexual relations, and these provisions apply universally without distinction. The prohibited days include *kala ngruda*, *kala mrtyu*, *redite wage*, *anggara paing*, *anggara wage*, *buda kliwon*, *wrāspati pahing*, and *saniscara kliwon*, also known as *tumpek*. In addition to these specific days, *Pamedas Smara* also prohibits sexual intercourse during the daytime. Daytime is viewed as a transitional period of energy strongly influenced by the dominance of the *guna*, and is therefore considered spiritually unsuitable for sexual activity. Furthermore, *Pamedas Smara* explains that ignoring these prohibitions may bring unfavorable consequences or even misfortune. Engaging in intercourse on forbidden days is referred to as *hamada mada dewata*, an act likened to imitating the conduct of the gods. Logically, the prohibition against sexual relations during *pujnama* (full moon), *tilem* (new moon), or other sacred *rahinan* days may also be understood from the standpoint of religious practice. On such holy occasions, Hindus are expected to focus their thoughts, energy, and awareness on prayer and ritual observances. Besides listing prohibitions, *Pamedas Smara* also mentions days considered auspicious for sexual union, namely *Saniscara Umanis*, *Budha Pon*, and *Sukra Pahing* (Diantary & Hartaka, 2024).

Moreover, *Lontar Rahasya Sanggama* describes various forms and movements of sexual activity believed to provide satisfaction and pleasure for partners. Among these are *Purusaprawesa* (sexual intercourse through the genital organs), *Angguliprawesa* (stimulation using the fingers), and *Jihwaprawesa* (stimulation using the tongue). This text also affirms that proper sexual relations should align with the principle of *lingga-yoni* and avoid intercourse during transitional times considered spiritually unfavorable. Additionally, *Rahasya Sanggama* offers perspectives on the frequency of sexual relations within marriage. Engaging in sexual relations three times a week is regarded as a healthy pattern, while seven times a week is described as reflecting a happy relationship. Nevertheless, the text emphasizes that all sexual activity must be based on mutual agreement, willingness, and the capacity of each partner, and must be entirely free from any form of coercion (Brahmandika, 2024). Another significant text is *Lontar Tikahing Sasrami*, which explains the concept of marital sexuality from several principal aspects. The concept of *Aji Smaragama* associates sexual relations with different times of day morning, afternoon, evening, and night each believed to influence the character of the child to be born. In addition, the teaching of *Sastra Aji Pangguli* discusses methods for conceiving a male or female child, as well as concepts of *sanggama* based on position, aimed at providing satisfaction and pleasure for partners (I. K. A. Wardana, 2022).

Furthermore, *Lontar Smara Krida Laksana* places greater emphasis on explicit sexual education. This text explains the recognition of sexual organs, proper and ethical methods of sexual relations, and prayers that may be recited during *sanggama*. It also includes knowledge of thirteen types of traditional medicines or herbal preparations used to support health and harmony in sexual relations (Putri, 2021). Therefore, this text is highly comprehensive in its presentation of sexual teachings. Finally, *Lontar Rukmini Tatwa* offers a different perspective by focusing on traditional healing and marital harmony. This text is derived from the story of Goddess Rukmini, who was abandoned by her husband and later received spiritual instruction from Ida Bhatara Saci, or Goddess Saci. The teaching emphasizes the importance of caring for the intimate organs through traditional herbal remedies (*jamu*) as an effort to maintain health and harmony in the marital relationship.

2. Smara Sādhanā in the Kama Tattwa Manuscript as a Guide to Sacred Sexuality

Love, in this context, can be understood as not merely limited to the experience of sex itself, but as something that grows when sex has been transcended. As Osho (2003) affirms, “love will grow when sex has been transcended. When sex is performed with sincerity, love begins to develop.” When sex no longer confines human beings within wild desire, but is instead transformed into love, a broader space of understanding about the self and life opens up. Furthermore, the secrets of nature and the essence of humanity can be understood when one experiences a transformation in the quality of consciousness. Sex, which previously binds and limits the self, when cultivated with awareness, develops into a liberating love. At this point, loving becomes something essential within human beings not merely a biological reaction, but an expression of consciousness and wholeness. The growth of love indicates that a

person has reached a higher state beyond attachment to worldly objects. Love elevates human beings from the mere pursuit of pleasure to the experience of meaning. In this condition, relationships are no longer built on possession or lustful impulses, but on presence, sensitivity, and respect for the existence of the other. Therefore, the concept of sexuality presented in the Kama Tattwa text holds profound significance because it is placed within the framework of spiritual transformation. Sex becomes the initial symbol of the human journey to know oneself, to love consciously, and to understand one's interconnectedness with the universe. In this context, sex is not the end, but the path toward love as the highest and most noble human experience.

Sexual relations performed in a lawful and sacred manner are encouraged not to remain confined to the physical dimension alone, but to transcend the physical body. Within this understanding, sexual union has two primary purposes: the continuation of lineage and the attainment of a magical or mystical pleasure (Atmaja, 2017; Swami Sivananda, 1984). The "magical pleasure" referred to here is not merely sensory enjoyment, but an inner experience that surpasses worldly limitations. Magical sexuality occurs when human consciousness is not fully bound to the body, but opens to an experience of inner wholeness. In this context, sex becomes a medium for experiencing depth of feeling, inner silence, and a broader connection with spiritual reality.

Sex that transcends the body can thus be understood as a *sādhana*, or spiritual offering. From this perspective, sexual experience is no longer oriented toward ego satisfaction, but becomes a path toward enlightenment and deeper self-realization. In the context of the Kama Tattwa text, sexual union is essentially a form of yoga. The word "yoga" itself derives from the Sanskrit root *yuj*, meaning to connect or unite, and is therefore understood as the process of uniting the human being with God. Yoga, according to Swami Sivananda, is a divine science that teaches methods for connecting the human spirit with God and purifying the soul from worldly attachments (1984).

Swami Sivananda emphasizes that "Harmony is Yoga. Yoga is oneness with Brahman. Yoga is union with Brahman..." indicating that yoga is a state of harmony, unity, and identification with Brahman. In a broad sense, yoga encompasses various paths such as Karma Yoga, Bhakti Yoga, Raja Yoga, Jnana Yoga, Hatha Yoga, Mantra Yoga, and Laya Yoga (1984). Therefore, yoga can be understood as a bridge that unites the individual soul with the Absolute and Infinite Supreme Being. When harmony and unity with God are realized, that is when yoga manifests (Prakas Saraswati, 1979). In this context, sexual relations undertaken consciously and sacredly are not merely biological events, but spiritual practices that integrate body, soul, and divinity into a unified whole.

3. *Smara Sādhanā* in the *Kama Tattwa* Manuscript as a Means of Obtaining *Suputra* (Virtuous Offspring)

The *Lontar Smara Krida Laksana* explains that in marital union, if a husband and wife desire offspring in accordance with their hopes, this intention may be directed through spiritual awareness and the recitation of specific mantras. In manuscript excerpt 2b, it is stated that one should prepare the mind and cultivate a pure intention before engaging in sexual union (*sanggama*), as this can influence the quality and character of the child to be born.

For couples who hope for wise offspring, it is recommended that before engaging in sexual intercourse they recite the mantra: “*Ong Rang Rudra ya Namah, Idep Sira Sadkrosa*”, Meanwhile, if a couple desires a child of beautiful appearance, possessing a brilliant mind like gold, refined behavior, long life, and a gentle disposition, they are advised to recite the mantra: “*Ong Manjung Sahmratiuncaya Namah*,” while visualizing a child who is tender in character, not inclined to harm others, and free from jealousy. For couples wishing for an intelligent and knowledgeable child, it is recommended to recite: “*Ong Sri Saraswatie Namah*,” as a form of devotion so that the child may always remain under the protection of Dewi Saraswati.

Regarding the regulation of appropriate times for sexual union, as explained by Pudja & Sudharta (2012), there are certain days on which sexual relations are prohibited. These include sacred religious days, the full moon (*purnama*), the new moon (*tilem*), and the fourteenth lunar day (*purwani*), namely the day before the full moon or new moon. During these times, Hindus are encouraged to focus more on spiritual activities, self-restraint, and inner purification; therefore, sexual intercourse is considered inappropriate. In addition, sexual relations are prohibited during menstruation, particularly during the first four days. This period is regarded as a natural purification phase for women; thus, intercourse should be avoided to preserve health, energetic balance, and the sanctity of the marital relationship. These prescriptions demonstrate that Hindu teachings approach sexuality with awareness not only from moral and spiritual perspectives, but also from considerations of health and domestic harmony.

Other days are permitted (counted beginning from the first day of menstruation), with the following traditional beliefs regarding their outcomes:

1. Intercourse on the fourth day: a son is born, but with a short lifespan.
2. On the fifth day: a daughter is born, but with a short lifespan.
3. On the sixth day: a son is born, but unintelligent.
4. On the seventh day: a daughter is born, unintelligent and without offspring.
5. On the eighth day: a son is born, possessing a powerful nature.
6. On the ninth day: a daughter is born, pure in character.
7. On the tenth day: a son is born, wise in nature.
8. On the eleventh day: a daughter is born, irreligious in disposition.
9. On the twelfth day: a son is born, virtuous in character.
10. On the thirteenth day: a daughter is born, of poor character.

11. On the fourteenth day: a son is born, firm in faith, noble, respectful to parents, and loyal.
12. On the fifteenth day: a daughter is born, who will have many children.
13. On the sixteenth day: a son is born, wise, intelligent, honest, pure, and a protector of humanity.
14. On the seventeenth day: a daughter is born, who will have many children.

4. Smara Sādhanā as an Ethical Foundation for Premarital Education

Marriage in Hindu teachings is regarded as a highly noble and sacred institution, for it is through marriage that the continuity of human life is sustained. This continuity ensures that the values of *dharma*, tradition, and the sacred teachings contained in religious scriptures are preserved. Therefore, marriage is understood not merely as a social bond, but as a spiritual foundation for the continuation of civilization. This perspective aligns with the view of Kencanawati & Indrijati (2017), who state that before entering a new phase of life through marriage, an individual should strive to understand and internalize the significance and nobility of the marital bond itself. Awareness of the sacredness of marriage requires every individual intending to marry to prepare themselves both outwardly and inwardly. The Hindu marriage ceremony serves as a symbol of religious and spiritual consecration, marking the couple's readiness to undertake household life based on *dharma* (Sudiani, 2019). Through this ritual process, a person legitimately enters the stage of life known as *grhastha āśrama*, the householder phase characterized by moral, social, and spiritual responsibilities. Only after the performance of the marriage ceremony is a person religiously sanctioned to engage in sexual relations. Sexuality is viewed as part of the *grhastha dharma* a means of continuing lineage, maintaining marital harmony, and sustaining social and religious life. Thus, sexuality attains its legitimacy and nobility precisely when practiced within the bonds of lawful and sacred marriage. The nobility and sanctity of marriage are firmly affirmed in the scripture Manawadharmasastra. In a verse that states:

Anyonyasyawyabhicaro bhawedamaranantikah, esa dharmah samasena jneyah stripumsayoh parah (Manawadharmasastra, IX: 101).

Translation:

"Let the faithful union endure until death; in short, it must be regarded as the highest law for husband and wife".

This verse emphasizes that lifelong fidelity and commitment constitute the highest principle in Hindu marriage. Therefore, marriage is understood as a sacred covenant that binds husband and wife both outwardly and inwardly, serving as the primary foundation for the creation of a harmonious and dignified family life aligned with the teachings of *dharma* (Pudja & Sudharta, 2012). Furthermore, another essential principle is explained in Manawadharmasastra IX:102, which states:

Tatha nityam yatayatam stripumsau tu kritakriyau, yatha nabhicaretam tau wiyuktawitaretaram.

Translation:

“Let the man and woman who are bound in marriage strive tirelessly to ensure that they do not separate, and never seek to violate their fidelity to one another”.

The above verse affirms that a man and a woman who are bound in marriage are obliged to make sincere and continuous efforts to preserve the integrity of their household. This effort must be undertaken persistently and with full awareness. In Hindu teachings, marriage is understood as a sacred bond consecrated through religious rites, thus demanding strong spiritual and moral commitment from both parties. Therefore, fidelity serves as the primary foundation of married life. Divorce is regarded as something that can tarnish the nobility of marriage, as it reflects disharmony and a failure to properly manage the relationship between husband and wife. The ideal Hindu marriage is expected to become a space for spiritual learning, where both individuals cultivate virtue, patience, and self-control (Sudarsana, 2001). In short, marriage should always be maintained through bonds of loyalty and mutual trust between husband and wife. Preserving the unity of marriage means safeguarding personal honor, family dignity, and the broader social order. This teaching emphasizes that marital happiness does not depend solely on feelings of love, but on a steadfast commitment to sustaining harmony, balance, and the sanctity of the marital bond throughout life.

Furthermore, in Balinese society, the legitimacy of sexual contact or relations is inseparable from a marriage that is legally recognized according to both custom and religion. Sexual relations are regarded as a sacred act that may only be performed after the *pawiwahan* ceremony that is, a marriage mutually agreed upon and blessed by both families. *Pawiwahan* is not merely a social contract, but a religious moment marking the spiritual and social transformation of the married couple (K. A. Wardana et al., 2023). In the series of Hindu marriage ceremonies in Bali, various deeply meaningful symbols are employed, including symbols of sexuality. As explained by Utama (2004), broadly speaking, the Hindu marriage ceremony in Bali consists of three main stages: *makala-kalaan* as the preliminary rite, *masakapan* as the principal rite, and *majauman* as the concluding rite. These three stages complement one another and form a complete ritual unity.

The *makala-kalaan* stage functions as a preliminary ceremony of purification and spiritual preparation for the bride and groom. It is conducted in front of the *pemerajan* (family shrine) or in the *natar* (house courtyard), followed by prayers at the *sanggah* or *pemerajan*. The primary purpose of this ceremony is to purify the elements of *sukla-swanita*, namely *kama bang* (the male element/sperm) and *kama petak* (the female element/ovum), which constitute the biological and spiritual basis for the formation of new life. Within the *makala-kalaan* ritual, distinctive sexual symbols are also used, one of which is the *tikeh dadakan*. *Tikeh dadakan* is a small mat that is symbolically torn by the groom using a *keris* (traditional dagger). This symbolic act is not merely a formal ritual gesture, but carries profound philosophical meaning.

According to Utama (2004), the *tikeh dadakan* symbolizes the virginity or purity of the bride, while the *keris* represents the *purusa* principle or masculine energy. The tearing of the *tikeh dadakan* signifies the lawful and sanctified union of these two cosmic principles. Through the sexual symbols present in the marriage ceremony, Balinese society affirms that sexual relations are permitted only after undergoing ritual validation and purification. Consequently, sexual relations outside of marriage are regarded as acts that violate customary and religious order, as they have not undergone the required process of legitimate consecration.

Balinese society essentially possesses concepts and practices that imply a form of sex education embedded within religious rites. This can be observed, for example, in the marriage (*pawiwahan*) ceremony as the formal union of a man and a woman who are about to be bound as husband and wife. During the wedding ceremony, symbols are presented to reflect that the couple is in a state of purity. The bride is symbolized by a small square mat made of fresh green pandan leaves. The freshness and green color of the pandan leaves symbolize that the bride is in a pure state, meaning she has never engaged in sexual relations prior to marriage. Meanwhile, the groom is symbolized by a *keris* (traditional dagger). The *keris* signifies that during his bachelorhood, the man has preserved his purity and has never engaged in sexual relations with another woman.

At this moment, the bride is directed to hold the square mat, known as *tikeh dadakan*, and the groom symbolically pierces the mat with the *keris*. This act signifies that sexual union has symbolically taken place. It also affirms that only after completing the entire series of *pawiwahan* (marriage) rituals is the couple permitted to engage in physical sexual activity. Therefore, this symbolic act reflects how Hindu society in Bali has practiced sex education as embodied through religious symbols and ritual activities. In other words, if this principle is violated, it carries consequences in the form of deviation from or denial of the symbolic meanings embedded within the religious rites. This perspective is also aligned with the teachings contained in the *Resi Sembina* text, which explicitly provides guidance regarding sexual activity. The text emphasizes that sexual relations must be conducted within the framework of *dharma*, following purification rites and formal consecration through marriage. Thus, Balinese tradition places sexuality within a framework of sanctity, responsibility, and spiritual awareness, ensuring that marital relations are not oriented solely toward physical pleasure, but also toward cosmic harmony and the dignified continuity of life.

The *Resi Sembina* text explicitly presents guidance regarding sexual activity in accordance with stages of age and maturity. It states: "*Ring anuam panganinum pawahamra, yaning rare, kunang yaning stri yuwana sedeng wayahnya, wehen wi busana denira, yapuan tengah tuwuh wayah nikang stri, upacara yukti paminton sang maha widagda iri ya, yapuan matuha ya, ikang prayoga maglis kahyunia yan mangkana*". This passage indicates that each phase of human life requires different forms of treatment and guidance, including in the management of desires and sexual relations, all of which must remain under the control of ethics and wisdom. The explanation within the text elaborates that during childhood

and adolescence, the primary concern is the fulfillment of basic needs such as food and drink. When a woman reaches adulthood, the attention given shifts toward modesty and self-protection, symbolized by the provision of proper clothing by the wise. Furthermore, when a woman enters mature adulthood, she should be equipped with proper conduct and guidance for living rightly.

Furthermore, the *Resi Sembina* text affirms that only after entering married life are sexual relations regarded as legitimate and encouraged in the form of *yoga sanggama*. As stated in the translation: "After becoming husband and wife, it is *yoga sanggama* that is desired" (Rai: 3). This clearly emphasizes that sexual relations in Hinduism are not merely acts of passion, but spiritual practices undertaken within the bond of marriage, carried out with awareness, responsibility, and noble purpose. In summary, it becomes evident that sexual behavior must be regulated in such a way that it does not cause social and moral disorder within society. The *Resi Sembina* text explicitly prohibits sexual relations prior to the bond of husband and wife. This principle is consistent with the cultural practices of Balinese customary society, as reflected in the symbol of *tikeh dadakan* in the *makala-kalaan* ceremony as part of the *pawiwahan* sequence. This symbol serves as a marker that sexual relations are permitted only after undergoing ritual validation and purification.

After the completion of the *makala-kalaan* ceremony, the *pawiwahan* procession in Balinese Hindu tradition continues with the *masakapan* ceremony, conducted in the *bale* (ceremonial pavilion). This ceremony holds great significance because it functions as the *niskala* (spiritual or unseen) ratification of the marriage between the bride and groom. Through the *masakapan* ceremony, the marital bond is not only acknowledged outwardly, but also consecrated spiritually and religiously, granting the union full legitimacy within customary and religious order.

During the *masakapan* ceremony, the presence of *prajuru adat* (customary officials) is indispensable. These officials act as social and customary witnesses, signifying that the couple has been formally accepted as full members of the customary community. With the validation of the marriage, the husband and wife are no longer merely individuals, but become part of a social, customary, and religious system that entails specific rights and obligations. As noted by Utama (2004), the presence of these customary witnesses confirms the validity of the marriage within the context of communal life. In general, the validity of the *pawiwahan* ceremony requires the presence of three principal witnesses known as *tri upasaksi*. The concept of *tri upasaksi* reflects the Balinese Hindu cosmological view that human life forms part of the unity of three realms: *Bhur Loka*, *Bhuah Loka*, and *Swah Loka*.

The first witness is *Bhuta Saksi*, the testimony of the *bhuta kala*, representing the lower realm (*Bhur Loka*). This testimony is symbolized through offerings (*banten*) placed below, such as *biakaon*, as a form of harmonization with natural forces and coarse cosmic energies. The presence of *Bhuta Saksi* is intended to ensure that the elements of nature remain balanced and do not disturb the household life of the newly married couple. The second witness is *Manusa Saksi*, the testimony of human beings represented by village customary officials or

community leaders. *Manusa Saksi* represents *Bhuah Loka*, the middle realm where humans conduct social life. This testimony affirms that the marriage is socially and customarily recognized, binding the couple within the norms, values, and regulations of the community.

The third witness is *Dewa Saksi*, the testimony of God as the ruler of *Swah Loka*, the upper realm. This testimony is manifested through the offering of *Pras Daksina* at the *Surya* shrine and the *Merajan* (family temple). The presence of *Dewa Saksi* signifies that the marriage is spiritually consecrated and blessed. The *pauiwahan* sequence is then concluded with the *majauman*, *mapajati*, or *tipat bantal* ceremony, marked by bringing *tipat bantal* (rice cakes) to the house of the *pradhana* (the bride's family). This ceremony serves to formally and spiritually request permission (*pamit*) from the bride's family, both in the visible (*sekala*) and unseen (*niskala*) dimensions.

Symbolically, *tipat bantal* represents the union of the two family elements, *purusa* and *pradhana*, in which *bantal* symbolizes male sexuality and *tipat* symbolizes female sexuality, serving as the final affirmation of the outward and inward unity within marriage. *Tipat* and *bantal* are not merely symbols, but also forms of sex education embodied within Hindu religious rituals.

They signify that the couple entering into marriage is physically, mentally, and spiritually prepared. This reflects biological maturity, particularly the readiness of the woman to become a wife and a mother to *suputra* (virtuous children). *Tipat*, in addition to symbolizing female sexuality, also implies a woman's readiness through the maturity of her reproductive organs to become a medium for nurturing and educating a child, even from within the womb. Meanwhile, *bantal* reflects the man's readiness and maturity to fertilize the woman's ovum. Thus, *tipat* and *bantal* form a unified symbol of the merging of two families, two individuals, and the union of the ovum (*kama bang*) and sperm (*kama petak*).

CONCLUSIONS AND RECOMMENDATIONS

This study concludes that integrating *Smara Sādhanā* values into Hindu premarital education in Denpasar becomes philosophically meaningful when grounded explicitly in the essential dimensions of *Tantrāyāna*. Within this framework, sexuality is understood not merely as biological expression, but as a sacred spiritual practice (*yoga*) that integrates the physical (*śarīra*), psychological (*citta*), and spiritual (*ātman*) dimensions of human existence. *Tantrāyāna* emphasizes the transformation of energy rather than its suppression; thus, sexual energy is viewed as a potential force for inner awakening when guided by *dharma* and spiritual awareness. Several core *Tantrāyāna* dimensions emerge as foundational. First, the ontological dimension, which views reality as a dynamic unity of *Śiva* and *Śakti* symbolizing the inseparable interplay of consciousness and energy. In this perspective, sexual union reflects cosmic unity, transforming intimacy into a microcosmic expression of universal harmony. Second, the epistemological dimension, where experiential knowledge (*anubhava*) is central. Sexuality, when practiced with awareness and discipline, becomes a means of self-realization rather than mere sensual gratification. Third, the ethical

dimension, which situates *kāma* within the moral structure of Catur Puruṣārtha, ensuring that desire is harmonized with *dharma* and directed toward spiritual elevation rather than hedonism. Additionally, the ritual-symbolic dimension of Tantrāyāna interprets sexual union as *sādhana* a conscious spiritual discipline. In this sense, *Smara Sādhanā* represents the sacralization of intimacy, where bodily union becomes a symbolic and transformative act oriented toward inner purification and transcendence. Finally, the liberative dimension affirms that worldly experience, including sexuality, is not an obstacle to liberation (*mokṣa*), but can serve as a path toward it when undertaken with wisdom and self-mastery. In the contemporary context of Denpasar, integrating these Tantrāyāna dimensions into premarital education provides a holistic and culturally rooted model. It shifts the paradigm from silence and taboo toward reflective, ethical, and spiritually grounded understanding. Consequently, premarital education is not limited to moral regulation, but becomes a process of character formation that prepares young Hindus to approach marriage with sacred awareness, responsibility, and a transformative vision of sexuality aligned with spiritual liberation.

FURTHER STUDY

This research still has limitations so that further research is needed on the topic of Reconstructing Hindu Premarital Education Through *Smara Sādhanā* Values: A Tantrāyāna Framework for Sustainable Family Ethics to perfect this research and increase insight for readers and writers.

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