



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 3 No. 1 May 2019

POSITION TAPINI IN YAJÑA CEREMONY: PERSPECTIVE TEALOGI HINDU

By:

Ida Ayu Tary Puspa, Ida Bagus Subrahmaniam Saitya

Institut Hindu Dharma Negeri Denpasar

E-mail : dayu.tary26@mail.com

Received: Desember 16, 2018

Accepted: May 19, 2019

Published: May 31, 2019

Abstract

Tapini has a strategic position in the yajña ceremony. This feminist figure in the perspective of Hindu theology has been able to become a ceremonial leader even though it is customary to wait until the Pedanda dies. However, sometimes also in a Pakraman Village such as Sanur, the Pedanda of the one who has not died gives Pedanda his wife the opportunity to become the leader of the ceremony when she is overwhelmed to accept the wishes of Hindus so that she becomes the leader of the yajña ceremony. This shows that the current relationship in the position of leader of the ceremony is a serious challenge because a Tapini must also be an expert in the position of Goddess, as a teacher, and as an tukang banten.

Keywords: Position, Yajña Ceremony, Tealogi

I. Introduction

Offering in the yajña ceremony can be in the form of *upakara* or *banten*. For the making of this *banten* for certain ceremonies such as the *ngenteg linggih* ceremony, the *Ngaben* ceremony, *banten panjang ilang matah dan lebeng*, *banten catur* will be made by *Tapini*. The implementation of a yajña ceremony must have the *Sadhaka* (Leader of the Ceremony), *Sang Anukangi*

(*Tapini*), and the *Yajamana* (Those who own or carry out yajña). *Tapini* is when someone who has been *medwijati* and is a *Pedanda Istri*. In addition to *Tapini* in *sekala* is *Pedanda Istri*, then in *ngenteg linggih* ceremony there will be a *ngadegang Bhatari Tapini* ceremony. So in this Hindu Goddess/*Bhatari* theology *Tapini* is a *Bhatari/Goddess* who has expertise in *bebantenan*. As in *Desa Pakraman* Sanur,

Tapini addition to having authority in *bebantenan*, then *Tapini* also conducting *lokapala sraya* although *Pedanda Lanang* si still alive and well *nglokapalasaraya*. Besides that, in *Siwa-Sisya's* relationship concept, then if there are *sisya* having a *yajña* ceremony, then *Tapini* will present at the home of his *sisya* to make *bebantenan*.

From the above explanation, the *Tapini* that a *Pedanda Istri* has a position that is quite strategic and complex because in addition to being an expert *bebantenan*, he also will be a leader ceremony. When viewed from the perspective of tealogi, this is a progress in terms of women's struggle to be *Tapini* complete, it turns out that a woman is intelligent in carrying out the *yajña* ceremony.

II. Methods

2.1 Concept

2.1.1 *Tapini*

In this concept what is meant by *Tapini* is *sulinggih /Pedanda Istri* or a woman who had *diksa*, in charge of realizing its offerings in *swadharma* guided by the rules concerning a law because the offerings are realized procces holy and sacred meaning. In their work they will be related to moral rules or religious ethics based on *tri kaya parisudha*. This is also called *Sang Anukaning, tapeni, sarati, and mancagra* (Suparta, 1995). In the *lontar* of *Indik Panca Krama* stated

Kayatnakna, away saulah-ulah lumaku, ngulah subal, yan tan hana bener anut linging aji, nirwage pwaranya, kawalik purihnya ika, amrih ayu byakta atemahan ala Mangkana wenang ika kapratyaksa de sang anukaning sang andiksan, ika katiga wenang atunggalah plaksana nira among saraja karya

Translation :

Be careful and careful, do not just do/carry out *yajña* or do not carry out a *yajña* which is carelessly done. If it is not in accordance with the provisions of religious literature, the results will

be in vain, on the contrary it will be obtained, hoping for a sure good, expecting a sure good that is not good results. Thus should be watched out by the artisans of offerings, *andiksani (sulinggih the mupu)* and those who have *yajña*, all three of which should unite their views and steps in implementing *yajña* .

2.1.2 *Yajña* Ceremony

According to the Decision *Pesamuhan Agung* of Parisada Hindu Dharma Indonesia Center in Denpasar on November 4, 2007 the ceremony or *upacara* originated from the Sanskrit syllable "*Upa*" which means "Relationship" and "*Car*" which means motion or action gets a suffix a verb meaning movement. So *upacara* is something that has to do with the movement (implementation) of a *yajña* (action). In line with that Titib (1998:147) explains that literally the procedure for implementing a *yajña* is called a ceremony. The word ceremony in Sanskrit means approaching. In religious ceremonies it is hoped that an effort will be made to get closer to Hyang Widhi Wasa, to fellow human beings, to the environment, *pitara* and receipt. The approach was manifested in various forms of offerings and procedures as stipulated in the teachings of Hinduism. Chastity is the nature of God. People must be pure and inner if they want to say a prayer and draw closer to God. The ceremony gives its own identity for certain religions that distinguish it from other religions. Each religion has rules in the administration of the ceremony.

Hindus in Bali recognize the facilities as Hindu ceremonial equipment. The Hindu ceremonial facilities consist of various types of symbols which include the literary level, symbol images, and various types of offerings in *banten*. The ceremony is implemented through *yajña*. The definition of *yajña* according to Titib (1998: 147) comes from the word *yaj* (Sanskrit) which means sacrifice of worship. *Yajña* means

sacrificial ceremony. As a worship that uses sacred sacrifices, then *yajña* requires the support of a holy mental attitude as well, in addition to the means to be sacrificed. The meaning and purpose of implementing *yajña* is as an embodiment of *Vedic* teachings, as a spark of gratitude, to improve self-quality, as a way to connect with a worshiped God, and to purify.

The commonly known type or *yajña* classification is based on *yajña* goals or objectives it was offered. In this connection *Agastya Parwa* describes as follows:

Kunan ikan yajña lima pratekanya, lwirnya: deva yajña, rsi yajña, pitra yajña, bhuta yajña, menusa yajña; nahan tan panca yajña rin loka. Deva yajña naranya taila pwa krama ri bhatara siwagni makagelaran in mandala rin bhatara, yeka deva yajña naranya, rsi yajña naranya, kapujan san pandita mwan san wruh ri kalinganin dadi wwan ya rsi yajña naranya. Pitra yajña naranya tilemin bwat hyan siwasraddha, yeka pitra yajña naranya. Butha yajña naranya tawur wwan kapujan in tuwuh ada pamuwan kunda wulan makadi walikrama, ekadasa dewata mandala, ya bhuta yajña naranya. Aweh amanan rin kraman ya ta manusa yajña naranya; ika ta liman wiji i sdennin lokacara manabhyasa ika makabheda lima.

Translation:

The so-called *yajña* are five forms, namely the *Dewa yajña*, *rsi yajña*, *pitra yajña*, *bhuta yajña*, *manusa yajña* all called *panca yajña*. *Dewa yajña* is an offering ceremony to the holy fire of Siwa (Siwagni) by making mandala *yajña*, *rsi yajña* is worship of priests and people who understand the meaning of the nature of life, *pitra yajña* is worshipping the ancestral spirit, *bhuta yajña* is tawur and ceremony to plants, among others, in the form of *walikrama* and *Eka*

Dasa Rudra ceremonies and giving food to the community are called *manusa yajña*; that's called the five *yajña*, five in number, the implementation is different from each other. The five *yajña* are carried out through ceremonies and *upakara* as the basis for returning three human debts (*Tri Rna*) (Surayin, 2002: 1).

2.1.3 Hindu Theology

Theology is a word derived from the Greek word meaning thea goddess. In the context of the deconstruction of the concept of The Divine according to patriarchy, the theologians explore and explore the concept of goddesses from civilization both west and east. Theology wants to bring up the concept of a goddess buried in the sea of sand of a civilization of religion that is in favor of men (Adian, 2005:52). According Titib (2011:17) teologi Hindus recognize the concept of *sakti* (power), the Vedas and Hindu literature found figures and the maharsi become Bahmawadini so that women have the opportunity to become Hindu priests.

III. Results And Discussion

3.1 Tapini Position as a Goddess

In worship, a ceremony of respect is given to the Gods. Thus, worship means process, method, deed, worship. The worship of Balinese society is not only against magic, but also towards God. In moving the *yajña* chakra, God will be accompanied by magic as a power so that the maintenance of the universe and its contents run well. Worshipping God with all its manifestations has been carried out by Balinese people who, if they are referred to in Hindu theology with their source, the Vedas, it turns out that the Balinese have worshiped the *Saguna Brahman*.

Even though it is called by thousands of names, actually He is the One, like a mantra bellow.

*Indram Mitram Warunam Agnim ahur
atho diwyah sa suparno Garutman,
ekam satwiprabahudha wadantyagnim*

Yaman Matariswanam ahuh (Rgveda I.164.46)

Translation:

They call Indra, Mitra, Waruna, Agni, and He who is radiant, namely Garutma who is a beautiful wing, the One who is wise by calling it with many names such as Agni, Yama, and Matariswan.

Tad eva tad Agni tad Vayus tad U Candramah, tad eva Sukr tad Brahma ta apah ca sa Prajapatih (Yajur Weda XXXII.1).

Translation:

Agni is just that, Aditya is just that, Wayu is just that, Candra is that, light is that, Brahma is that, Apah is that, Apah is that, Prajapati is that.

The word *sakti* comes from the word *saknoti* means to be strong or have strength, and often also has the meaning of energy or effective power, besides also means energy that permeates everything. This *magic* word is associated with the power possessed by the Gods. This power called *sakti* is personified as the wife of the Gods. Especially the word *Sakti* (with capital letters) means Durga, wife of Siwa (Liebert, 1976: 246) The word *sakti* in the Old Indonesian Javanese dictionary (Mandiarsito, 1978: 285) means (1) 'sticky, loyal to, obedient, firm ', (2) ' conditions (requested / required / required ').

In the form of a magic icon described in the form of a woman as the wife of the gods. The names of the goddesses of maturity such as Durga, Laksmi, Saraswati, Kali, Candi, Camundi, Tripura Sundari, Rajarajeswari, Lalita, Kundalini, and Parvati are *sakti* names that pair up with certain flow gods. In the *Waisnawa*, for example, the *sakti* Wisnu is manifested as Laksmi. Meanwhile, in the Siwa *sakti* is in the form of Goddess (Redig, 2008:107)

According to some *purana*, *sakti* or Dewi, they have two forms, namely the form of *santa* or *somya* (calm) and the form of *krodha* (awesome). *Sakti* which is classified

as a *santa* form is Parvati (Uma), Sati, Gauri, and so on, then those belonging to the shape of the wheel are Durga, Kali, Karali, Kausaki, Candika, and so on (Santiko, 1992: 1).

In the book Dewi Purana, Dewi (the *sakti* Siwa) has three qualities, namely *satwika* (*santa*), *rajasika* (*kroda*), and *tamasika* or *krura* (scary, violent). Durga remains included in the quality of *krodha*, but Kali and Karali are included in the quality of *tamasika* or *Krura* (Kumar in Santiko, 1992: 1)

In Hindu mythology literature as well as in the Tantra books, this energy is always described as a female *dewata*, *Dewi*, as a companion of his *dewata* partner. Each *Trimurti* member has as *Sakti* or *Dewi* as his companion: *Saraswati* from *Brahma*, *Laksmi* from *Wisnu* and *Parwati* from *Siwa*. However, the belief in the Mother who has developed a number of late immortals which is more prominent centers around *Parwati*, *Siwa's* companion.

Mother-worship and belief-Mother is no stranger to the Vedic religion as some have predicted. The concept of Aditi as the mother of Gods, the personification of nature and *Ambhrnnisukta* as well as *Ratrisukta* of the *Rgveda* clearly contain the origin of Mother-worship. In local/Balinese theology, worship of a Goddess who is Siwa's *sakti* is done when making a *yajña* ceremony. She is worshiped as the *Dewan Tukang Banten* in terms of offerings. To do the puja for *Tapini*, she is descended as the *sakti* Dewa, Dewi Uma as the *Dewaning Tapini*, in the *tapakan daksina linggih*. It is done in *Dewa yajña* ceremony is *ngenteg linggih*, that begins with making the tool of ceremony/offerings. That tool mainly is on make sesamuhan offerings, then Sthana is established for Ida Sang Hyang Widhi in manifestation as *Tapini*, which is worshiping *Dewi Tukang* with the intention of obtaining a blessing or blessing from him as well as instructions and guidance in carrying out the ceremony.

Hindus believe that all actions, *karma*, good and noble works

are *yajña*. In *yajña*, it must be based on a clean heart and sincere, because it was presented before *Sang Hyang Widhi* with all his manifestations. Without *yajña* or sincere sacrifices, harmony and balance in life will not be achieved.

In *Bhagawadgita III.11* mentioned:

*Devām bhāvayatānena
te devā bhāvayantu vah,
prasparam bhāvayantah
śreyah param avāpsyatha*

Translation:

The existence of the *gods* is because of this (*yajña*), May they make you that way, By giving each other you will get virtue main (Pudja, 1999: 85) .

In carrying out the *yajña* ceremony, the people carry out the so-called *panca yajña*. In this case the use of *upakara* always accompanies a ceremony. Included in this case is the use of *daksina linggih*. Almost every *yajña* ceremony is always made *daksina*, and a large ceremony uses *pulagembal/sarad*, especially in the ceremony of *Dewa Yajña*. In a ceremony honoring the goddess *Tapini*, then made *daksina linggih* to stimulate Her in *Yajña* ceremony. All of these facilities are manifestations of devotional service to the creator, namely *Ida Sang Hyang Widhi Wasa* in the manifestation of *Sakti Dewa Siwa* namely *Dewi Uma* who is none other than *Dewi Tapini*.

So based on the description above, it can be concluded that in order to realize God in His manifestations which cannot be reached by the human mind, various symbols (*nyasa*) are made, one of which is *daksina linggih* which is a religious symbol in the form of the belief of Hindus in realizing *sraddha* and *bhakti* before the Creator.

3.2 *Tapini* Position as a *Guru*

Guru have a very respectable position in society, especially among Hindus who position *guru* as a very noble position, as noted in the following sloka quote.

*Kare saghyatyagah sirasi
Gurupadapranayita, Mukhye satya
vani vijayayi bhujayorviryamatulam,
Hrdi svaccha vrtih sruramadhitatam
ca sravanayor, Vinapyaisvaryena
prakrtimahatam mandanamidam*

Translation:

Beautiful hands are always the hands of the world to others, the great head is the one who always bows in front of the teacher, the beauty of the lips is the one who is always right, the shoulder is the one who has the power to win, the good heart is listening to the Vedas. For good people, those beauties are the best clothes, not wealth (Niti Sataka 53)

One of the mantra of *Guru Strota* reads: *Ajnana timirandhasya jnana anjana shalakaya, chakshurunmilitam yena tasmai shri gurave namah* (Servant born in the darkest ignorance, then the spiritual teacher opens the eyes of the servant with the lamp of science. The servant saluted with respect to him.

The spiritual teacher not only understands spiritual teachings in theory, but also he must have lived in these spiritual teachings. In Sanskrit there is the term *Acarya* which means he who teaches through his behavior. *Acarya* is not just an example, but he is also able to guide the people around him to follow the path of his life.

Thus, *Tapini* is the teacher in *bebantenan* who can guide *sarati* and Hindus who are holding ceremonies. Rightly Hindus in performing *yajna* ceremony to always mmeohon *Ekuk* instructions to either scale or abstract.

In Hindu teachings, the spiritual teacher has a noble place. He was even declared to be God. In *Taittiriya Upanisad* 7.11.2 mentioned *maitrideva bhava, pitrideva bhava, acaryadeva bhava, atithideva bhava* (mother is the embodiment of God, father is the manifestation of God, teacher is the manifestation of God,

guest is manifestation of God. all kinds of truths of knowledge originating from God).

Position *sulinggih* in Hindu society is very noble so called *sulinggih*, meaning the main position. Besides being referred to as *sulinggih* it is also referred to as the *Dwijati*, meaning the second born. The first birth of the mother's womb as an ordinary human carrying *karma wasana* from a reincarnated *atman*. *Karma wasana* *Karma* consists of two groups, *Swabhawa* and *Guna*. *Swabhawa* are the seeds of nature, while *Guna* is the seeds of interest and talent.

The second birth is the birth given by a guru (*nabe*) who teaches Vedas according to regulations and gets them through *Sawitri Mantram*. This second birth went through a long process because *Swabhawa* and *Guna* directed at sacred and positive things from an early age, then various disciplines and sciences were taught in the *aguron-guron* process lead by the *nabe*.

As *Adi Guru Loka Pandita*, it is not those who are only served as the *pandita* and dress the *pandita* through the *diksa* process. Those who are stated as *pandita* should those who already have the characteristics as stated in *Kakawin Nitisastra* 1.6, which is like the quote above. The people who are called to become *pandita* should go through a strict process of Hindu education and religious practice. Education and training can be done in the form of traditional education and training as well as in the form of modern education. After the existence of various advances can be manifested the nature and attitude of life as stated in *Nitisastra* 1.6, then the *diksa* ceremony and the *pandita* dress are worn.

Thus the four functions of the *Pandita* as stated in *Sarasamuccaya* 40 will be easier to do. The four functions of *Pandita* is the *Satyawadi* meant he was constantly talking on the truth of the Vedas. *Apta* means he who can be trusted by the people. *Patirthan* meant he was used as a place please ablutions by race and *Panadahan Upadesa*.

Pandita position as a highly respected by the people in general, because in this case there is change in the status of the *walaka* towards *sadhaka*. So that in the societal status a religious person has a status as a *Pandita*, who changed his name called *amari aran*, changed attributes (*amari wesa*) and changed life activities (*amari wisaya*) (Purwita, 1993:58).

Furthermore, *Adi Guru Loka* himself in his understanding was the *sulinggih* as the main leader and teacher in the community who had been able to appreciate the four main elements of Hinduism. Thus the importance of the position of a *sulinggih* in Hinduism, which until now is very much needed in the midst of the community, especially the Hindu community who can and are able to provide enlightenment both for human life itself even on the guidance of the ceremony so that he deserves to be the *adi guru loka* is the main teacher.

3.3 *Tapini* Position as *Tukang Banten*

The *yajña* will be determined by *Tri Manggalaning yajña*, namely the *sarati*, the *yajamana*, and the *manggala*. The *yajamana* is the performer of *yajña*, *manggala* is *Sadhaka (Pandita)*, and *sarati* is the person who makes the means until it becomes an *upakara* and offerings.

To be a *sarati*, it takes readiness to carry out tasks because the work done is *yajña*. As a *sarati*, it always maintains self-purity by referring to the teachings of *Tri Kaya Parisudha*, is obliged to worship *Dewi Tapini*, namely the manifestation of Sang Hyang Widhi who guides his people who have a profession as *sarati banten*, accompanies and serves *pemuput karya (Pandita/Pedanda, Pinandita* when religious ceremony).

In preparing *yajña* ceremonial activities relating to religious ceremonies, for public and personal interests, *sarati banten* must first know the daily activities of people who will be made *upakara yajña*, type, and level of *upakara* which has become the agreement of *Tri*

Manggalaning Yajña, just made an implementation schedule including the *upakara* structure *yajña* that will be implemented (Tim Penyusun, 2008:32).

Mapping the implementation of *yajña*, the first goal to be achieved is balance, then the form of *upakara yajña* as a whole is likened to a human body consisting of head, body and legs. After that, new types of *banten* were determined on the head, body and legs. The head in question is the main *leader* and the equivalent as a *sanggar surya/sanggar tawang* as a participant. Body is existing offerings in front of the main *pelinggih/paselang*, and legs are offerings that under such *segehan* and *caru*. All *jejahitan* are the skin. One simple mapping can be seen below.

- a. Head: *pejati*, water for *tirta*.
- b. Body: *ayaban tumpeng pitu*.
- c. Legs: *segehan* putih-kuning/*segehan* manca warna, *tetabuhan*.

The above description is for small *yajña*.

In the process of making offerings there are several things that must be considered by *sarati* such as when making *reringgitan/nues* is a embodiment *karma marga*. The process must be truly lived out as a manifestation of the *bhakti marga*. The results of the *mejejahitan* are knowledge that is manifested clearly, namely *jnana marga*. At the time of *nyorohan* and make offerings must be based on purity of heart, with *mona brata* as a manifestation of the *raja marga*.

In larger ceremonies such as *ngenteg linggih*, the division of offerings is given by the instructions of *Tapini*, then *sarati* will divide *Banten* to *sanggar surya*, *ayaban*, and *laapan* or *pengubengan*. The truth is that *sanggar surya* is the *tri angga* part, namely the head, *ayaban* is the body part, and *laapan* or *pengubengan* is the part of the foot.

In making *banten*, it will be called *sampian*.

Anand Bhawanti Bhutani
Parjanya Anna Sambhawah

Yajñad Bhawati Parjanto
Yaj Nah Karma Samudbhawah
Translation:

The existence of living things
because of food
Food due to rain
There is rain because of *yajña*
There is *yajña* because of karma

The sloka above implies that *upakara* and *reringgitan* complement the *yajña* series which is very important and needs to be preserved for generations. In Hinduism offerings and *reringgitan* is the language of religion unpacking applications in the sacred teachings of the *Veda*.

Traditional ceremonies are one of the elements of culture that standardizes the noble values of national culture that need to be explored, developed, encultured, capable of being transformed into future generations as virtuous humans. Ceremonies and *upakara* contain concrete elements and abstract elements.

The symbols are also used as a medium for Hindus to get closer to the Creator, hold a dialogue with *Ida Hyang Widi Wasa* to ask for protection and *His Wara Nugraha*. The above thinking is used to analyze *Smpian* or *reringgitan* which is full of symbols and also means standardizing various noble values of national culture. In *Yajña Prakerti*, offerings (*upakara*) has three meanings:

- (1) *Sahananing bebanten pinaka raja tuwi*
- (2) *Pinaka warna rupaning Ida Battara*
- (3) *Pinaka Anda Bhuwana*.

The meaning of the symbol is a symbol of the omnipotence of God, the symbol of the universe and the symbol of ourselves. The illustration of *banten peras* is a struggle and prayer to achieve success in life. This is universally beneficial. The noble values contained in the *sampian* are also manifestations of Hinduism's devotion to their Lord.

In position as offering (*banten*) artisan, the *Tapini* will provide guidance in *majejahitan*, making *sesamuhan* (for the *banten*)

suci, pulagembal bebangkit, and catur), making *panjang ilang* offerings for ngaben ceremony, and make offerings. In its capacity as artisan offerings, then *Tapini* have a duty to make *banten catur* and *panjang ilang* at the time of *ngaben* ceremony.

3.4 Position *Tapini* as Leader Ceremony

In terms of *sulinggih/pedanda istri* who will be *pemuput* the ceremony so that he would *ngelokapasraya*, then in addition to permission *Guru Nabe*, it must be approved also by *sulinggih lanang* to fulfill demand *sinya* and Hindus which *sulinggih/pedanda lanang* he was overwhelmed to receive the people's request. Therefore *pedanda istri* it was allowed to *muput* ceremony until *pulagembal bebangkit*. This is a progress in the struggle and justice gender for *sulinggih/pedanda istri* can be a leader *yajña* ceremony. As is often the case in Bali when a *sulinggih/pedanda istri* wants to be master of ceremonies, then had to wait formerly *pedanda lanang* death.

III. Conclusion

From what has been described, it can be concluded that the *Tapini* that a *pedanda istri* has a pretty good position as a goddess, as a teacher, as an artisan offerings, and as leader of Ceremonies. Perspective theology, then *Tapini* is the woman who can fight for gender equality and justice as it can be the master of ceremonies in addition to those inherent in him are as artisan offerings. There *Tapini* in *Desa Pakraman* Sanur as master of ceremonies who did not wait until *pedanda lanang* death so it is a progress for a *Tapini* to fight for feminists in the *yajña* ceremony.

References

Abdullah, Irwan. 1997. *Sangkan Paran Gender*. Yogyakarta : Pustaka Pelajar.
 Abdullah, Irwan. 2001. *Seks, Gender, dan Reproduksi Kekuasaan*. Yogyakarta: Terawang Press.

Adian, Dony Gahral. 2001. Teologi Spiritualitas dan Keberpikahan pada Perempuan dalam *Jurnal Perempuan untuk Pencerahan dan Kesetaraan* Nomor 20 tahun 2001. Jakarta: Yayasan Jurnal Perempuan.
 Artani, Ni Putu. 2013. Eksistensi *Tapini* dalam Upacara *Ngenteg Linggih* di Pura Dukuh di Desa Tegalalang Kabupaten Gianyar (Perspektif Pendidikan Agama Hindu). Tesis Program Pascasarjana IHDN Denpasar.
 Etty, M. 2004. *Perempuan Memutus Mata Rantai Asimetri*. Jakarta: Gramedia.
 Fakhri, Mansour. 2007. *Analisis Gender dan Transformasi Sosial*. Yogyakarta: Pustaka Pelajar Offset.
 Kiriana, I. N. (2017). Ngaben Conception In Lontar Siwa Tattwa Purana. *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies*, 1(2), 84-92.
 Maswinara, I Wayan. 2007. *Dewa Dewi Hindu*. Surabaya: Paramita.
 Parrinder, Geoffrey. 2005. *Teologi Seksual* Yogyakarta: LKIS.
 Puspa, Ida Ayu Tary. 2013. Cili dalam Upacara Dewa *Yajña* di Desa Pejaten Kecamatan Kediri Kabupaten Tabanan (Kajian Teologi Perempuan). Denpasar: IHDN. Hasil Penelitian yang belum diterbitkan
 Redig, I Wayan. 2008. Ikonografi Sakti dalam Siwaisme sebuah Fenomena Persoalan Gender dalam *Pusaka Budaya dan Nilai-Nilai Religiusitas*. I Ketut Setiawan (Ed). Denpasar: Fakultas Sastra Unud.
 Sukaningsih, I Made. 2007. *Upacara Pemujaan Durga Mahisasuramardini*. Surabaya:Paramita.
 Subali, Ida Bagus. 2008. *Wanita Mulia Istana Dewa*. Surabaya: Paramita.
 Surayin, Ida Ayu Putu. 2005. *Melangkah Ke Arah Persiapan Upacara-upacara Yajña*. Surabaya : Paramita.
 Tim Penyusus. 1985. Himpunan Keputusan Seminar Kesatuan Tafsir terhadap

- Aspek-aspek Agama Hindu I-XV. Denpasar: PHDI Pusat.
- Titib, I Made. 2001. *Teologi dan Simbol-Symbol dalam Agama Hindu*. Surabaya: Paramita.
- Titib, I Made. 2004. *Purana Sumber Ajaran Hindu Komprehensif*. Surabaya: Paramita.
- Wiana, I Ketut. 2009. *Suksmaning Banten*. Surabaya: Paramita.
- Widia, Wayan, dkk. 1990. *Cili sebagai Lambang Dewi Kesuburan di Bali*. Denpasar: Departemen Pendidikan dan Kebudayaan Direktorat Jenderal Kebudayaan.
- Wijayananda, Ida Mpu Jaya. 2003. *Tetandingan lan Sorohan Bebanten*. Surabaya: Paramita.
- Wijayananda, Ida Pandita Mpu Jaya. 2004. *Makna Filosofis Upacara dan Upakara*. Surabaya : Paramita.