

CHAPTER III

THE KAWRUH JIWA OF KI AGENG SURYOMENTARAM

A. Biography of Ki Ageng Suryomentaram

Ki Ageng Suryomentaram was born at 20 Mei 1892 with the child name or the nobility name B.R.M (Bendara Raden Mas)¹ Kudiarmadji, as the 55th son from 79 children of Sri Sultan Hamengku Buwana VII, who has reigned in keratin Ngayogyakarta Adiningrat. His Mother has name B.R.A (Bendara Raden Ayu) Retnomandoyo, the daughter of Patih Danurejo VI who has noble as Prince Cakraningrat. At 18th years old, Ki Ageng Suryomentaram has became a prince, so he changed his name as Bendara Pangeran Harya (BPH) Suryomentaram.²

Having completed his primary education at the Srimenganti Palace School, he went to prepare for the Klein Ambtenaar (junior civil servant) examination, which enabled him to take up an administrative position at the Yogya Residence; he appeared to have held this position, he needed a knowledge of Dutch, for two years. He also learned Arabic—in the course of his religious studies—and English, and he said to have made up for his lack of formal education by prodigious reading.³ He has a hobby of reading and learning, especially about the history, philosophy, Java, and religion. He studied religion from KH. Ahmad Dahlan.⁴

Ki Ageng Suryomentaram live it shifts. He was often out from the palace to meditate in places where was usually visited by ancestors such as Langse Cave, Semin Cave and Parangtritis. Then BPH Suryomentaram out from the palace, and went to wander in the Kroya, Purworejo. He worked odd jobs as a pole batik traders, farmer and laborer.⁵

¹ Bendara Raden Mas is a knighted for royal

² Marcell Bonneff, *Ki Ageng Suryomentaram, Javanese Prince And Philosopher*, p.50

³ *Ibid*, p.51

⁴ M. Hariwijawa, *Islam Kejawen*, 2nd Pub., (Yogyakarta: Gelombang Pasang, 2006), p.344

⁵ Abdurrahman el-Ashi, *Makrifat Jawa Untuk Semua*, (Jakarta: PT Serambi Ilmu Semesta), 2011, p. 14

He had opportunity to be forced to back to the palace, at these time he had been left by his grandfather Cakraningrat Prince after previously he had been stopped from his title. It continued with the passed away of his wife who also gave him a 40 day old baby. Then he asked to his father to be stopped from his title of prince, and his father permitted it.⁶ BPH Suryomentaram chose to live as a farmer in a village at the area in Salatiga, it called Bringin, Central Java. In there he became a spiritual teacher of *Kawruh Begja* or the science of happiness. There were a number of his students throughout the Java, although without any organization as what had been practiced by other sects.⁷

The way of Ki Ageng Suryomentaram life shown simplicity by wearing shorts, sarong⁸ which was slung on his shoulder and wore shirt. His hair was short and his head shaved to be left uncovered and his legs were left bare. In other hand, Ki Ageng Suryomentaram also had a career in politic, he had a role in the establishment of Taman Siswa along with nine other people.⁹ He had long life journey which full of meaning and learning for his personal life and the others. Ki Ageng Suryomentaram passed away on March 18th, 1962 at his age of 69 years old, he was interred in Yogyakarta.¹⁰

B. Background of Ki Ageng Suryomentaram's Views

Ki Ageng Suryomentaram has title as "Prince of Surya Mataram" then he took his prince degree and call himself as Ki Ageng Suryomentaram. It was began when BPH Suryomentaram ever participated in a group of *Jagong manten* to Surakarta. In his train journey, he saw farmers working in the field. What was seen by BPH Suryomentaram touched him and he thought how heavy the burden of farmers.¹¹

It is become the first his skepticism to this world. While he and the other upper class actually enjoy with their luxuries of life without much effort to get

⁶ *Ibid*, p. 25

⁷ Marcell Bonnef, *Ki Ageng Suryomentaram, Javanese Prince And Philosopher* , p. 52

⁸ Sarong is a large tube or length of fabric, often wrapped around the waist and worn by men and women

⁹ *Ibid*,

¹⁰ Muhaji Fikriono, *Puncak Makrifat Jawa, Pengembaraan Batin Ki Ageng Suryomentaram*, 2nd Pub., (Jakarta: Noura Books, 2012), p. 10

¹¹ Marcell Bonnef, *Ki Ageng Suryomentaram, Javanese Prince And Philosopher*, p. 51

it because it has brought certain privileges from birth. But, are farmers unhappier than the prince? Who can only lament on herself than pity them, because of in any case; these farmers are satisfied with their rice fields.¹² Since then, he is often out from the palace to meditate in places where was usually visited by ancestors such as Langse Cave, Semin Cave and Parangtritis. BPH Suryomentaram out from the palace, and went to wander in the Kroya, Purworejo. he worked odd jobs as a pole batik traders, farmer and laborer.

At that time the palace envoy tried to look for him and found him in Kroya when he worked as a well digger with using a name of Natadangsa. The envoy asked Natadangsa to back home to the palace. In there, BPH Suryomentaram's life became restless, dissatisfy and peak when his grandfather Patih Danurejo VI relieved of his duties and his mother returned to her grandfather. After that, BPH Suryomentaram's wife passed away, there are many accidents after it that makes Ki Ageng feel like disadvantage one, it was like because of he cannot be success to take his Grandfather cadaver to Imogiri¹³. From this accident, it becomes the cause of his curiosity to human. Because of as far as he life, he never meet the human.¹⁴ Then he has permitted by his father to put his nobility position to life being a commoner.

Ki Ageng Suryomentaram life with the simplicity, he also has a career in politic, one of them is he had a role in the establishment of the Taman Siswa along with nine other people. It seems like it become Ki Ageng practice of his thought about *ukuran kaping sekawan* (fourth dimension), where he is not only live with his own life, but he is also active in social life.

Ki Ageng Suryomentaram is a the *Kejawen* reformer (Javanese *reformer*). *Kejawen* is not mean that it is synonymous with the offering, tirakat, meditation, occult, and the other (*sesaji, tirakat, semedi, klenik*) are

¹² *Ibid*,

¹³ Imogiri is the cemetery which is supplied for the high level one. Like the palace family, because of Cakraningrat prince has become a commoner people, he cannot buried there. Then he was buried in *Kanggotan*.

¹⁴ Muhaji Fikriono, *Puncak Makrifat Jawa, Pengembaraan Batin Ki Ageng Suryomentaram*, 2nd Pub., (Jakarta: Noura Books, 2012), p. 9

categorized as superstition in Islam and *kurafat* that should be avoided.¹⁵ A Javanese people is the person who has the intention of her or himself, to do anything that does not make hurt to the other party (other people, nature, spirit, elder, etc.), as in the philosophy of *Agami Jawi* is virtuous which has mean to have the sublime mind and behavior.

Ki Ageng Suryomentaram becomes a teacher from a school of psychotherapy called *Kawruh Begja* (science of happiness). Ki Ageng Suryomentaram taught, such as: concept *ojo dumeh*,¹⁶ philosophy of *mulur mungkret*, *kramadhangsa*, *piageming gesang*, *kawruh begja* and *kasempurnan*, Philosophy of the Sense of life, *ukuran kaping sekawan*, *freedom sense*, *mawas diri*, *jimat perang* and human sense, diploma of life and superior sense (*rasa unggul*), Trading and association spirit, citizen mental development of other countries, education and arts sound.¹⁷

C. Ki Ageng Suryomentaram's Work

Throughout his lifetime, Ki Ageng Suryomentaram devotes his resources and attentions to investigate the psychological nature by using himself as the experimentation. Many result of his investigations are formed as books, essays, or lectures. Ki Ageng Suryomentaram taught shows as lectures addressed to a limited circle and give with the typical way. It is called *Lesehan* (by sitting on the floor). Most of his written about the psychological and spiritual issues are written in the Java language, such as: *Pangawikan Pribadi*, *Kawruh Pamomong*, *Piageming Gesang*, *Ilmu Jiwa*, *Aku Iki Wong Apa?*.

One friend of Ki Ageng Suryomentaram told about how he had proposed to Ki Ageng about the importance thing of having his written in Indonesian language, or even in a foreign language, so his philosophical thoughts will get a much deserved recognition. The philosophers reacted strongly, "Is there a

¹⁵ *Ibid*, p. 47

¹⁶ One of most popular moral teaching from *Ilmu Begja* at that era was *Aja Dumeh* which has meant do not be brag, do not be puff up the self, and do not be discouraging others because of having higher position. Have power or wealthy, because of the essence of human is equal.

¹⁷ M. Hariwijawa, *Islam Kejawan 2nd* Pub, (Yogyakarta: Gelombang Pasang, 2006), p. 350

sufficient condition for a person to seek a public recognition?”. A selfless leadership style that has been showed more than thirty years.¹⁸

It can be concluded that, Ki Ageng Suryomentaram has no own written that is recorded in a other language of Java directly, but many of the students of *Kawruh jiwa* archive and translate his works in Indonesian version, which is contain some of discourses are conveyed by him. In addition, some abroad researchers are also keep to reveal the thoughts of Ki Ageng Suryomentaram.

However, the main message of his ideas is still able to be understood which is to show about quiet existence insight (human) inspired by Javanese tradition. Probably owes its origins with Javanese language. At least in part, it become the official intention to reveal a vision of existence which is heavily inspired from "Javanese".¹⁹

Some of the books which are set of *wejangan-wejangan* of Ki Ageng Suryomentaram in Indonesian:

1. Falsafah Hidup Bahagia Vol. I
2. Falsafah Hidup Bahagia Vol. II
3. Vol. III, Ajaran-ajaran Ki Ageng Suryomentaram

Some books of *wejangan* of Ki Ageng Suryomentaram collection which has collected on some serial of I-XIV:

1. Ki Oto Suastika, Ki Ageng Suryomentaram, Falsafah Rasa Hidup I serial
2. Ki Oto Suastika, Ki Ageng Suryomentaram, Ukuran Keempat II serial
3. Ki Oto Suastika, Ki Ageng Suryomentaram, Wejangan pokok Ilmu Bahagia III serial
4. Ki Oto Suastika, Ki Ageng Suryomentaram, Rasa Bebas IV serial
5. Ki Oto Suastika, Ki Ageng Suryomentaram, Ilmu Jiwa Kramadangsa sV serial
6. Ki Oto Suastika, Ki Ageng Suryomentaram, Jimat Perang serta Rasa Manusia VI serial

¹⁸ Marcell Bonneff, *Ki Ageng Suryomentaram Pangeran dan Filsuf dari Jawa in Matahari dari Mataram*, (Depok: Kepik, 2012), p.2

¹⁹ Marcel Bonneff, *Ki Ageng Suryomentaram, Javanese Prince And Philosopher*, p. 2

7. Ki Oto Suastika, Ki Ageng Suryomentaram, Ilmu Pendidikan dan Ilmu Suara VII serial
 8. Ki Oto Suastika, Ki Ageng Suryomentaram, Ilmu Perkawinan XII serial
 9. Ki Oto Suastika, Ki Ageng Suryomentaram, Ijazah hidup dan Rasa Unggul XIII serial
 10. Ki Moentono Atmosentono, Grangsang Suryomentaram, Ki Ageng Suryomentaram, Rasa Takut, Ilmu Jiwa, san Pembangunan Jiwa Warga²⁰
- Some collected books in pure of Javanese language are :

1. Kawruh Jiwa Vol. I, Wejanganipun Ki Ageng Suryomentaram, Collected by Grangsang Suryomentaram,
2. Kawruh Jiwa Vol. II, Wejanganipun Ki Ageng Suryomentaram, Collected by Grangsang Suryomentaram,
3. Kawruh Jiwa Vol. III, Wejanganipun Ki Ageng Suryomentaram, Collected by Grangsang Suryomentaram,
4. Kawruh Jiwa Vol. IV, Wejanganipun Ki Ageng Suryomentaram, Collected by Grangsang Suryomentaram,
5. Kawruh Jiwa Vol. V, Wejanganipun Ki Ageng Suryomentaram, Collected by Grangsang Suryomentaram,²¹

D. Ki Ageng Suryomentaram's Thought

1. Human Existence

The understanding of human according to Ki Ageng Suryomentaram is entirely starts from the observations of himself. It uses an empirical method that is based on experiments done on him with ways of feeling, idea and desiring on something, indicates of the motion of human inner life. Ki Ageng Suryomentaram tries to unlock the secret of human psyche that is seen as the source of human behavior determination in his life. His analysis produces a human image which more shows what kind of human than who is human without escape from the world around. Human always get along with the world around and are always linked to their world. Ki

²⁰ Muhammad Nur Hadiuddin, *Biografi dan Pemikiran Ki Ageng Suryomentaram (1892-1962)*, Thesis, Humaniora Faculty, (Yogyakarta: 2010), p. 14

²¹ *ibid*, p. 16

Ageng Suryomentaram also suggests a basic for human behavior in their world, with the result that it will create a harmony between human and the world around.²²

According to Ki Ageng Suryomentaram, human as living thing have a mind. Human act with their thought which is shaped as some understanding accumulated become a science. It is what makes diversity between human and animal who act on their instinct only. And human are social creature. So human life is to get along and socialize.²³

From there, it can be concluded that Ki Ageng Suryomentaram's thought is also suitable with the live concept of Javanese people, where they uphold on the concept of human harmony. Human existence can not be separated from other human existence, nature, and God. "*who are looking for good without reassure the others (the neighbors), as well as round up on his own neck*"

2. *Rasa Kramadangsa*

The sense are coupled with a person's name has term as *kramadangsa*. This *Kramadangsa* will answer if someone's name has called it unite human self with all the sense that arises within. *Kramadangsa* is what make the diversity between a people and other people around the world. Strictly except "me" (*aku*) everyone else treated as "you".²⁴

The human soul is *kramadangsa*, which means that human is essentially a God creature who is always has elements of the physical and spiritual on them. The nature of *kramadangsa* accompanying some life notes underlying the existence of individual as a human.²⁵

According to Ki Ageng, the essence of human is the sense. The sense is divided into a sense of body, a sense of life, sense of self, and a sense of

²² Wikipedia (free encyclopedia), *Ki Ageng Suryomentaram*, retrieved on 23 Juli 2014 from http://id.wikipedia.org/wiki/Ki_Ageng_Suryomentaram

²³ Ki Fudyartanto, *Psikologi Kepribadian Timur*. (Yogyakarta: Pustaka Pelajar, 2003), p. 83

²⁴ Ki Ageng Suryomentaram, *Falsafah Hidup Bahagia Jalan Menuju Aktualisasi Diri* Vol. 2, translated by Ki Oto Suastika, (Jakarta: Grasindo, 2003), p. 60

²⁵ M. Hariwijawa, *Islam Kejawen*, 2nd Pub., (Yogyakarta: Gelombang Pasang, 2006) p. 116

the eternal. Sense of body is there on the human body, for example; hungry, sick, cool, hot, thirsty, hot, cold. The sense of life is a basic willingness of life characterized by the desire of survive. A sense of ego is the sense of having a tendency of personal gain. The sense of perennial is level of universal truth reaches, eternal law, part of nature, in the same fate and it has a will to accept the fact that “here, like this and now” life. The sense is a manifestation of the soul.²⁶

3. *Wejangan* of Ki Ageng Suryomentaram

Wejangan in other terms can be called as a note, portrait, recording, understanding, or knowledge. In this case, the *wejangan* of Ki Ageng Suryomentaram can be obtained from direct listening, listen from people who have obtained the *wejangan* of Ki Ageng Suryomentaram or books which has contained his *wejangan*. It also can be obtained from the meeting of two people or more that called as *Junggring Salaka*. *Junggring Salakan* is a meeting which contain of *kandha takon* (ask and answer) that there is a people who submits the material of *Wejangan of Kawruh Jiwa* and there are someone who asks for without a debate.²⁷ *Wejangan-Wejangan* of Ki Ageng Suryomentaram contains about ideas, the basic mental of attitude, as well as a live view of how a people, a group or society must be act and act, in order to live happily, both of happy individually or as a group. When *wejangan-wejangan* of Ki Ageng Suryomentaram obey undoubtedly, it makes someone will get "perfection", it is mean as the self-actualization.²⁸

Wejangan-wejangan of Ki ageng Suryomentaram contains the universal humanism values; it can be learned by any nation. It is not solely used for the Javanese, or only people of Indonesia. However, look at the

²⁶ *Ibid*, p. 116

²⁷ Muhaji Fikriono, *Puncak Makrifat Jawa, Pengembaraan Batin Ki Ageng Suryomentaram*, 2nd Pub., (Jakarta: Noura Books, 2012), p. 376

²⁸ Ki Ageng Suryomentaram, *Falsafah Hidup Bahagia: Jalan Menuju Aktualisasi Diri* Vol. 2, translated by Kio to Suastika, (Jakarta: PT. Grasindo, 2002), p. x

background of the author and some of his thoughts on the concept of harmony; this is more in line with the culture of the east

Wejangan of Ki Ageng Suryomentaram often called as *kawruh beja*, *kawruh jiwa*, *pengawikan pribadi*. While the principal building of psychology of *kramadangsa*. What has been conveyed by *kramadangsa* is about *kramadangsa* psychiatric building. *kramadangsa* is own ego that can be replaced by each of us. Thus he does not the form of abstract theories, but always presenting human concretely.²⁹

4. *Kawruh Jiwa* of Ki Ageng Suryomentaram

Ki Ageng Suryomentaram's written are characterized as the idea of the pursuit of happiness or a condition that is similar to the " spiritual freedom ". First, it is known as a *kawruh Beja*, this philosophical thought in later is better known as *kawruh jiwa* or *ilmu jiwa* or the science of self-recognition .³⁰*Kawruh* has meaning of objective scientific. The word of *kawruh* is derived from the word of *kaweruhan* (seen /known /witnessed). The essential word is *weruh*. It means seeing/ knowing/ watching something on the basic of sensory information and life experience in the real world which is processed, managed, developed with the process of thinking, processing the skill, and persistence in a real work.³¹

Kawruh Jiwa is more accurately described as the science ³²(it can be classed as the human philosophy or psychology), because it has a base

²⁹ M. Hariwijawa, *Islam Kejawaen*, 2nd Pub., (Yogyakarta: Gelombang Pasang, 2006), p. 117

³⁰ The alteration the terms of *Kawruh Beja* to *kawruh jiwa* intended to put more emphasis the meaning of achieving such knowledge, which is no doubt has closely related to initiators deep reflections.

³¹ Budiono Herusatoto, *Konsepsi Spiritual Leluhur Jawa*, (Yogyakarta: Ombak, 2009), p.21

³² Science is not the spiritual learning. It is not the moral learning which organize how is the ways to do a kindness or badness. See Ki Ageng Suryomentaram, *Falsafah Hidup Bahagia: Jalan Menuju Aktualisasi Diri* Vol.2, translated by Ki Oto Suastika, (Jakarta: PT. Grasindo, 2002), p. 1. but the systematic reasoning which is able to direct people to think rationally, be able to sort through all of problems into the correct categories. The correct way of thinking will bear true actions, while wrong way will bear incorrect actions. In other words, science is a way for people to reach the level of thinking and acting correctly so as to usher in happiness. Thus, science is one of the pillars for the science of happiness building at the idea by Ki Ageng. See Afthonul Afif dkk, *Matahari dari Mataram*, (Depok: Kepik, 2012), p. 69

material and a clear method, presented in a systematic and logic, so it can be used to analyze and solve the problems of daily life functionally.³³

Rationality in Ki Ageng Suryomentaram's thought is a reflective rationality, because it covered the sense dimension inside. The potency of reflective and intuitive human ratio. It is different with the Western rationality that has self-centered pattern generally. That rationality has meant the accommodative rationality which puts a sense of other people as an integral part in achieving truth and happiness.³⁴

Base on philosophical thought, Ki Ageng Suryomentaram thought is inductive thought. He give teaching with the form or simple, fundamental and popular concept. For example, *ojo dumeh*³⁵ which is the motto of philosophy about the doctrine of ethics, and high moral teachings³⁶

Kawruh Jiwa is the soul knowledge, or knowledge to know the properties of the soul. The soul is invisible part of the human; the soul can not be received by five senses, it is different from the human body which is the visible part of human. *Kawruh jiwa* is not a religion, asceticism or abstinence behavior.³⁷

The human soul is understood as a mortal thing that can be damaged or destroyed. it undergoes of birth and will obtain the essential experiences then be turned off. With the coming of the death of soul is gone to abolish the individual domination or influence. Through those experiences will produced some recordings are summarized in the memory. When a human soul has been cleared or turned off by his personal core as a human being,

³³ *Ibid*, p.68

³⁴ *Ibid*, p. 68

³⁵ *ojo dumeh* has a meaning do not be arrogant, do not be underestimate on the others because of having a power, wealth and intelligence. Because every human is equal.

³⁶ Ki Fudyartanto, *Psikologi Kepribadian Timur*. (Yogyakarta: Pustaka Pelajar, 2003), p. 79

³⁷ Ki Ageng Suryomentaram, *Falsafah Hidup Bahagia Jalan Menuju Aktualisasi Diri* Vol.2, translated by Ki Oto Suastika, (Jakarta: Grasindo, 2003), p. 59

that human did will well ordered and guided properly, so their life will feel peaceful and serene or happy.³⁸

a. *Ukuran Kaping Sekawan* (Fourth Dimension)

Through five senses, human recorded all sorts of sights, sounds, sense, and so on in an infinite number. As much as it, the tape will be accommodated in human space of sense. So human space of sense is actually wider than the universe and its contents.³⁹

In the position above where life is as far as the registrar, Ki Ageng Suryomentaram argues that it is considered as live in *ukuran kaping setunggal* (the first dimension). It is like a line. In the unity of this size limit human activity record only. In this dimension, human activity still in the line of recording like a baby where the baby was already felt something but he has not been able to use parts of their body to follow her feelings.⁴⁰

Instinctively, Every human being is registrar or recorder of his experience. previously, a man who could only be a recorder. With the increasing of their age and awareness, those records has added continuously until their time will be confiscated to think and organize them. Various favorite records will thrive and develop fulfilling the space of sense, while uninterested records will withered and die. The sense activities which just think about this records, has been categorized into the second measure.⁴¹

Human life in the second dimension⁴² as the stage of their life at the age of children that their body and its parts can be used to follow their feelings, but they are not understand the legal nature of these objects

³⁸ Abdurrahman el-Ashi, *Makrifat Jawa Untuk Semua*, (Jakarta: PT Serambi Ilmu Semesta, 2011), p. 45

³⁹ *Ibid*, p. 54

⁴⁰ Ki Ageng Suryomentaram, *Falsafah Hidup Bahagia Jalan menuju Aktualisasi Diri* Vol.1, translated by. Ki Oto Suastika, (Jakarta: Grasindo), p. 34

⁴¹ Abdurrahman el-Ashi, *Makrifat Jawa Untuk Semua*,(Jakarta: PT Serambi Ilmu Semesta), 2011, p. 55

⁴² The form of the second measure is a plain which has been pictured as the number of aligning line. Life in this measure is same with the animal life.

yet, it is often happen a mistake in their objects around used. As there are sometimes when a child feels happy to see the hairy caterpillar, and the caterpillar has touched by him. On the other hand they felt good to use a part of his body to touch objects that they liked, but they did not know if the hairy caterpillar is held, then the skin will itch.

Living in the third dimension when human began to blend with their sense of ego. That sense is called by Ki Ageng as *Kramadangsa*. *Kramadangsa* sense is only the servant or laborer of all recordings that have been favored in the space of sense. It has meaning that living in the third dimension is where a human is only devoted their life to all of recordings and the various policies of thoughts that organize in the human space of sense.⁴³

In every human being there is a registrar or recorder which records a variety of circumstances and events. These recordings are originally in unorder arrangement then it can be organized according to the style and type. These various unorder recordings which will give birth to the sense of *kramadangsa* that is to say a sense of ego, then it grows as the dominate thinkers of human space of sense. The *Kramadangsa* notices, selects, organizes all the time, and then be happy to make his favorite records as a master or employer who are headed with full compliance.⁴⁴

According to Ki Ageng, at least there are eleven kinds of records that can be grouped according to the style and type. 1) The recording associated with the property, 2) Records concerning with the honor, dignity, or self-esteem, 3) Recording of power, position and the like, 4) Records of family happenings, 5) Records of the class or group, 6) Records related to nationality, 7) Record happenings types, such as gender or as a fellow human, 8) Recording of intelligence or cleverness, 9) Records of spirituality, 10) Records of science, 11) Records of the

⁴³ Abdurrahman el-Ashi, *Makrifat Jawa Untuk Semua*, (Jakarta: PT Serambi Ilmu Semesta), 2011, p. 55

⁴⁴*Ibid*, p. 58

sense of life. Sense of life is the activator for the entire living thing. So, it is not only human who are driven by a sense of life.⁴⁵

Every impulse that appears in a sense which makes someone must perform an action. According to Ki Ageng there are only two possibilities of it: if it is not from the impulse of life sense, it must be comes from various recordings that have been favored by the *Kramadangsa*.⁴⁶

Life of Human in *ukuran kaping sekawan* (the fourth dimension) which is the highest stage of human that must be taken, namely human life in relation to the sense. This stage usefuls to understand the sense of others. When human have ability to use creativity, sense, and their willingness fully, these Human have had a sense of freedom.

Human life in the fourth dimation means to understand the own sense and the other sense. That those are exist in human self sense. Life at this stage lead to the legal ethics or ethical guidelines, which is, "who are looking for good without reassure the others (the neighbors), as well as round up on his own neck."⁴⁷

b. Karep (Desire)

Basic of the "Science of Happiness" concept of Ki Ageng Suryomentaram is the recognition of human existence as a junction between happiness and sadness. *Raos Beja* (the happiness) or *Raos ciloko* (unhappiness) concept is commonly understood by human are basically derived from the condition of fulfill or unfulfill their basic needs. Furthermore, once the basic needs are fulfilled then realized the secondary needs that arise in human imagination. Then they become victims of needs have been made by themselves, which comes from

⁴⁵ Ki Fudyartanto, *Psikologi Kepribadian Timur*. (Yogyakarta: Pustaka Pelajar, 2003), p. 110

⁴⁶ Abdurrahman el-Ashi, *Makrifat Jawa Untuk Semua*, (Jakarta: PT Serambi Ilmu Semesta), 2011, p. 79

⁴⁷ Ki Fudyartanto, *Psikologi Kepribadian Timur*. (Yogyakarta: Pustaka Pelajar), 2003, p. 101

karep (desire). This desire to have a strong influence on human life and frequently it has misunderstood by human as the existence itself.⁴⁸

Human is desire. When human still inside the mother's womb, desire was there, that is the passion of born. Desire is permanent, anytime it can lead to happiness while at the other times can cause a misery, and these two feelings will always be present in humans as their desire- both of them are human immortality (human is immortal because their desire is not know both of the beginning and the end).⁴⁹

In the language of Ki Ageng Suryomentaram, human need always *mulur* (grow more urgent) and *mungkret* (grow less urgent). Although the need has been fulfilled even satisfied, there will be other urgent demands that will follow. There are also moments where the human need is not satisfied, but it is considered not so urgent for their desires.

Wejangan of Ki Ageng Suryomentaram mention that desire is very influential, especially in three areas that have been clearly defined: prosperity (*semat*, a general trend towards material pleasures such as finding riches, enjoyment, and pleasure), public recognition (*drajat*, one's position in the social hierarchy to search for glory, pride, and virtue), and magical powers (*Kramat*, seeking power, trust to be respected and praised).⁵⁰ The desire of those three things happen when humans are simply controlled by their ego, pleasures for their selves, and do everything as they want. They are tend to get rid of something that is unprofitable or fun for their selves, and look for something that can lead to comfort on their selves. It is humane.

Ki Ageng Suryomentaram calls the part of humans are pushed to seek for self pleasure without considering or caring on the other

⁴⁸ Marcell Bonneff, *Ki Ageng Suryomentaram Pangeran dan Filsuf dari Jawa in Matahari dari Mataram*, (Depok: Kepik, 2012), p. 14

⁴⁹ *Ibid*, p. 14

⁵⁰ Ki Ageng Suryomentaram, *Falsafah Hidup Bahagia Jalan menuju Aktualisasi Diri Vol.I*, translated by Ki Oto Suastika, (Jakarta: Grasindo), p. 4

people, so it make them act arbitrarily with "*kramadangsa*". In psychological term it is called as the ego

Kramadangsa residing in someone awareness and prevent the emergence of the true self, which is free from symptoms. And trapped self in these symptoms, then will be balanced by the "true self" or "I" (the essential self). The result is human will be aware of their existence and some impulses to reflection and increase their knowledge. The True self is also able to open the barrier *aling-aling* (curtain) that covers the inner world (inner being). Humans will get known about the true *Raos aku* (self-awareness).⁵¹

Kawruh Jiwa studies start with knowing self sense. The self sense is thyself, knowing the self sense seems with knowing oneself. Ki Ageng termed it with *Pengawikan pribadi*. This *Pengawikan pribadi* bring personal happiness, it is a person who likes to think of anything, feel anything, and want anything.⁵²

In the control of human desire, Ki ageng Suryomentaram provide several approaches, one of them are *pengawikan pribadi* or *mawas diri* (self introspection) and *mulur mungkret*.

c. *Mawas Diri* or *Pengawikan Pribadi* (Self Introspection)

People should learn from *piageming Gesang* (experience) in order to distinguish some fun moments with troublesome moments to sharpen his sense. This is related to the issue of time and practice. Ki Ageng Suryomentaram call it with *pengawikan pribadi* or *mawas diri* (self introspection). This approach is individual characteristic entirely, even though this does not rule out the help of others.

⁵¹ Marcell Bonneff, *Ki Ageng Suryomentaram Pangeran dan Filsuf dari Jawa dalam Matahari dari Mataram*, (Depok: Kepik, 2012), p. 16

⁵² Ki Ageng Suryomentaram, *Falsafah Hidup Bahagia Jalan Menuju Aktualisasi Diri* Vol.2, translated by (Jakarta: Grasindo, 2003), p. 60

In doing *pengawikan pribadi* taught by Ki Ageng Suryomentaram, there are three steps that must be traversed to get to the might human action *jiwa langgeng* (eternal soul)⁵³

1. Observe and examine their apparent own inner sense as well as ask and answer honestly: from where did inner sense and where are we headed? is from the sense of me make true of the *jiwa langgeng* (eternal soul) that "less perfect" to be only on *kramadangsa* of me (*Jiwa tidak Langgeng*), or from *kramadangsa* that "more perfect" to be the true I am as a human.
2. Awaken the might Human consciousness in order to become a subject in this life and live with patience, so it always has the courage to face the reality of the moments, in this world, whatever they may be (*saiki, ing kene, ngenene*). And do not need to cover their selves with the various apparent attributes or symbols.
3. Make decisions or determine the attitude/ actions based on the understanding of the encountered situation, with the critical attention of our believing values, and not only base on the "*kata-katanya*", "*pantas-pantasnya*" and "*duga-duga*" (guessing).

The Way of Ki Ageng Suryomentaram thought is suitable with J. Krishnamurti from India (1895-1986 AD) who based his teachings on self-knowledge, Zoroaster from Persia (7-6 century BC) who proposed the doctrine of *Tat tvam Asi!* (That's you), and Socrates from Greece (469-399 BC) in the city of Athens he suggests teaching with *Gnothi seuton!* Themed (recognize yourself). Those teachings are almost same with Ki Ageng thought which base his teaching on the understanding of the self (*Pengawikan Pribadi*).⁵⁴

⁵³ The might human (*jiwa langgeng*) is separation between the sense of me and the sense of *kramadangsa* or the sense of "i am not *kramadangsa*". It appear the sense of "*aku*" *langgeng* (the eternal of me), happiness is the eternal soul. See Ki Ageng Suryomentaram, *Falsafah Hidup Bahagia Jalan Menuju Aktualisasi Diri* Vol. 2, translated by ki Oto Suastika, (Jakarta: Grasindo, 2003), p. 49

⁵⁴ Abdurrahman el-Ashi, *Makrifat Jawa Untuk Semua*, (Jakarta: PT Serambi Ilmu Semesta), 2011, p. 37

Pengawikan Pribadi or study about the sense of the self, according to Ki Ageng, can be equated with the study of humans and humanity. Because we are a part of the creature called a human, and then when we learn about the sense of self and success to understand it properly, we will understand the general human automatically.⁵⁵

So it become precise with the jargon that is often conveyed by Ki Ageng, "*saiki, ing kene, lan ngene*"⁵⁶ which has the meaning that the humans from now, here, and with the braveness to face all the problem that is stand around us as it is.⁵⁷

d. *Mulur Mungkret* (grow more urgent and less urgent)

The philosophy of *mulur mungkret* of Ki Ageng Suryomentaram gets someone to be able to understand and control the excessive ambition or lust for wealth, power, and fame. The Principles of Javanese life is not really a competition, but the harmony that is produced by a harmonious and a mutual respect.

In a *wejangan* of Ki ageng suryomentaram about society and culture emphasize the importance consciousness of human of reality or nature as a group. Human can not free their selves from the community or group. The Others and the community are an existential mode of genuine Javanese people. This is different from the western philosophy that creates others as the antithesis of person. Even for Sartreian existentialism, the other person is an enemy that has been always a threat to "me".

“ tiyang punika sami, langgeng. Raosipun gek bungah, gek seneng, sek susah, punika sami,langgeng. Yen mangertos, yen tiyang punika raosipun gek bungah, gek susah, sami langgeng, tiyang lajeng luwar saking neraka meri, pambegan getun, sumeleng, ingkang murugaken dateng tiyang lajeng prihatin, cilaka, lan lajeng manjing swargo tentrem, tatag, ingkang murugaken dateng tiyang seneng, beja.

⁵⁵ *Ibid*, p. 52

⁵⁶ Now, here, and like this

⁵⁷ *Ibid*, p. 52

Yen sampun gadah raos seneng, beja kados mekaten, tiyang lajeng saget nuturi awakipun piyambak, yen kaleres gadah karep punapa-punapa. Mangka saben karem mesthi ajrih yen boten kelampahan, inggih karep punika wau lajeng dipun tuturi,” lo, karep kuwi nek kelakon, yo ora bejo ora apa, yo mung bungah sedhela, mengko ya banjur susah meneh lan kuwi nek ora kalakon, ya ora cilaka, ora apa, mung susah sedhela, mengko yo banjur bungah maneh.”

Mila karep punika lajeng dipun tentang,” wis karep kowe ngaya-aya golek bungah sajage, nek bisa lan nyeri-nyeria nampik susah sajage, nek bisa, wwis kowe ora nguwatiri.” Yan tiyang saget nuturi karepipunpun piyambak kados mekaten, lajeng sirna raos prihatin. Yen sampun sirnaraos prihatin, lajeng tukul ingkang tukang nyawang karepipun piyambak, ingkang tukang ngertos karepipun piyambak.”⁵⁸

Human happiness is when the desire is achieved, and it is the fluctuating thing that both fulfilling to achieve a desire of *semat*, *drajat*, and *kramat*. If it fulfilled, it would have had the name of *mulur* (grow more urgent). There will never be happy forever. Happiness was not a permanent thing. So it will be done with the unfulfilled desire, will have *mungskret* (grow less urgent), that what is wanted has decreased, then the sadness or pain that is caused due to the fulfilled desire is not permanent. No one will feel hard forever.

Happiness and sadness is not permanent. Happy is when the desire is achieved, and the difficulty is when what is desired is not achieved. And desire is reached definite to be *mulur*. So it must be hard when what has been desired was unattainable. It become *mungskret*, then what is desired is reached, and become happy. And so on. The desire nature is completely *mulur* and *mungskret*. This is what is being the causes of why a sense of human life is briefly happy and difficult.⁵⁹

⁵⁸ Grangsang Suryomentaram, Ki Ageng Suryomentaram, *Kawruh jiwa* Vol. I, *wejanganipun Ki Ageng Suryomentaram*, (Jakarta: CV. Haji Masagung), 1989 p. 30

⁵⁹ Ki Ageng Suryomentaram, *Falsafah Hidup Bahagia Jalan menuju Aktualisasi Diri* Vol. I, translated by Ki Oto Suastika, (Jakarta: Grasindo), p. 8

Ki Ageng Suryomentaram said in his *wejangan* that throughout human life from childhood to the old, he had never experienced the pleasure for three days without any difficulty, or has difficulties for three days without any pleasure. Such experiences would not happen and may not be experienced.⁶⁰

The statement above is meant that even in three days, there will no human being who probably always be in a happiness atmosphere, be calm because of what he wants has been always reached without interruption, or vice versa. So it clear that the desire is achieved then it does not lead to the happiness and if not achieved, nor cause harm. The fact is that happiness and difficulties is not ongoing continuously.

⁶⁰ Ki Ageng Suryomentaram, *Ilmu Jiwa Kramadangsa*, p. 3 (this *wejangan* of Ki Ageng Suryomentaram was delivered by him at the discussion forum handled by Yayasan Hidup Bahagia, Jakarta, Oktober 31th 1959. The first part (part I & II) bought by Ki Pronowidigdo, than continue by (part III & IV))