



Preventing the COVID-19 Pandemic Spreading Through the Yoga Sūrya Namaskāra Practices at the Hindu Community in Mataram



I Wayan Ardhi Wirawan ^a, Tihnov Koldoris ^b, I Gusti Komang Kembarawan ^c

Manuscript submitted: 9 February 2022, Manuscript revised: 30 April 2022, Accepted for publication: 03 July 2022

Corresponding Author ^a



Keywords

body immunity;
health;
prevention of the COVID-19 pandemic;
yoga practice;
yoga Sūrya Namaskāra;

Abstract

This study aims to find out a way in overcoming the spread of the COVID-19 pandemic by practising the yoga Sūrya Namaskāra at Bali-Hindu communities in Mataram city, West Nusa Tenggara. This study uses an interpretive qualitative method to find a link between the practice of the yoga Sūrya Namaskāra carried out by some practitioners and the prevention of COVID-19. This research resulted in three new findings. *First*, the practice of the yoga Sūrya Namaskāra is the implementation of Hindu religious teachings as a form of worshipping Lord Sūrya through the discipline of yoga. *Second*, yoga practitioners believe that by doing the yoga Sūrya Namaskāra practice regularly, they can increase the body's immunity which can be used to prevent diseases themselves. *Third*, increasing the body's immunity through the practice of the yoga Sūrya Namaskāra is believed to be able to prevent the occurrence of COVID-19 attacks.

International Journal of Health Sciences © 2022.

This is an open access article under the CC BY-NC-ND license (<https://creativecommons.org/licenses/by-nc-nd/4.0/>).

Contents

Abstract	1135
1 Introduction	1136
2 Materials and Methods	1137
3 Results and Discussions	1138
4 Conclusion	1143
Acknowledgements	1144
References	1145
Biography of Authors	1147

^a Institut Agama Hindu Negeri Gde Pudja Mataram, Indonesia

^b Queen Mary University of London, London, United Kingdom

^c Institut Agama Hindu Negeri Gde Pudja Mataram, Indonesia

1 Introduction

Yoga practices have spread all over the world. The development of yoga is widespread and universal by touching almost all levels of society in the world (Muliartini, 2018). Yoga practices help us to reach a higher level of consciousness, through the transformation of the physical organism, which enables it to get beyond the limit set to ordinary human experience (Radhakrishnan, 1999). Patañjali was the first to systematize the philosophical system and practice of yoga. His work is known as "Patañjali Yoga Sutra" (Suamba, 2003). There is advised for all humans to practice the method of yoga in front of the sun in their daily life for good health, enlightenment, and mental and physical stability (Ahsan et al., 2020). The yoga *asana* associated with the worship of the Sun God is Sūrya Namaskāra. This is viewed literally, Sūrya Namaskāra is a tribute to the Sun God as a source of life energy (Muliartini, 2018). Sūrya in the Vedic age as a Sun God is thought of first and foremost as the visible orb of light (Chacko, 2013). Yoga Sūrya Namaskāra which means reverence for the sun indicates that the practice of this yoga awakens the solar aspect in humans and releases this vital energy to develop higher awareness (Sarasvati, 2002b). The yoga system assumes that the yoga process is contained in the impressions of the diversity of mental functions and the concentration of mental energy on "Puruṣa" which enlightens himself (Maswinara, 1999).

Recently the Yoga Surya Namaskāra and its training system have become increasingly popular (Wirawan, 2018). The yoga Sūrya Namaskāra is a good practice to provide good health (Sarasvati, 2002a). Increasing scientific research on yoga and its therapeutic aspects are also being explored. The practice of yoga Sūrya Namaskāra is a traditional Indian yoga practice of greeting the Sun God. Each Sūryanamaskāra cycle is a sequence of specific "asanas" performed along with *pranayama* (Singh et al., 2010). There is evidence emerging from randomized trials to support popular beliefs about yoga as a treatment for depression, for treating sleep disorders, and as an augmentation therapy (Balasubramaniam et al., 2012).

The yoga Sūrya Namaskāra according to Ida Bagus Yoga Pramana (an informant as a yoga teacher) is a yoga practice that is actualized by some practitioners, both individually and in groups which essentially concentrates the mind on Lord Sūrya as a force that can bestow life guidance, one of which is to provide health. The practice of yoga Sūrya Namaskāra emphasizes the control of the breath known as *prānāyāma* as the basis for mind control (Pradanti, 2019). The movements or attitude/position carried out in the yoga Sūrya Namaskāra practice are also accompanied by the chanting of *mantras* to further concentrate the mind. The *mantras* are chanted in stages according to the stages of movement performed by the body.

The chanting of *mantras* in the practice of yoga Sūrya Namaskāra as a regulator of mind concentration has a very important meaning in self-control during yoga and in everyday life. *Mantra* refers to Rama (2005), which is a syllable, a sound, a word, or a composition of words that the "ṛṣis" acquire when they are in deep meditation. The sounds received from the subconscious will lead the seeker of truth to higher consciousness and the higher he attains complete silence. *Mantra* is essentially the same as humans who have various layers of the body, namely the gross, subtle, finer, and most refined layers of the body. In this regard, an analogy like AUM is three letters which represent the three body activities (waking, dreaming, and sleeping) or also represent the three bodies which are gross, subtle, and more subtle. But the fourth form of a *mantra* is the subtlest, voiceless and undefined (Cramer et al., 2018; Moovethan & Nivethitha, 2017; Rocha et al., 2012).

The practice of yoga Sūrya Namaskāra which is accompanied by the chanting of *mantras* when linked to aspects of the belief system is also a representation of worship to the highest yoga teacher. Referring to Suamba (2007), Śiwa is a teacher of yoga, music and other sciences known as *Daksina-murti*. With pleasure, Śiwa sat facing south while teaching *ṛṣi* yoga and *jñāna* hereafter also known as *Daksina-murti*. *Daksina-murti* is further viewed from four different aspects, namely as a yoga teacher called *Yoga-daksina-murti*, as a vina teacher called *Vinadhara-daksina-murti*, as a *jñāna* teacher called *Jñāna-daksina-murti*, and as the creator of shastra-shastra (sciences) the other is called *Vakhyana-daksina-murti*.

The *mantras* that are chanted in performing yoga Sūrya Namaskāra are adapted to the movements, as revealed by Windarianti (an informant and yoga teacher) that every movement that is carried out is a form of regulating the movement of the mind through controlling the breath (Ansel et al., 2002; Watanabe et al., 2008). In this regard, in these movements, it is necessary to concentrate the mind to focus on a focal point that aims to control the movement of the mind. Focusing of the mind will be done well accompanied by the

chanting of *mantras*, both verbally or in thought. The chanted *mantras* will guide those who practice the yoga Sūrya Namaskāra towards realizing their goals. This indicates that yoga practice requires focused concentration to generate energy to achieve goals. In synergy with that, Maswinara (1999) states that the yoga system considers that the yoga process is contained in the impressions of the diversity of mental functions and the concentration of mental energy in "*Puruṣa*" which enlightens him.

The practice of yoga Sūrya Namaskāra according to I Wayan Rudiarta (an informant and yoga teacher) is closely related to a spiritual discipline in worshipping Sūrya or the symbol of the Sun God in the Hindu belief system. The *Sūrya* symbol in the Vedas is given many names according to the context of worship, namely the requests made by worshipers. The worship of the Sūrya in many identities in the Vedas is relatively numerous. The mention of the *Sūrya's* identity also in the yoga Sūrya Namaskāra practice varies according to the movements that accompany it. The *mantras* chanted in the yoga Sūrya Namaskāra practice movements are twelve in number. The different identities mentioned in the yoga Sūrya Namaskāra practice are essentially aimed at one goal, namely *sūrya* as the gift of enlightenment and as the source of life in the world.

The practice of yoga Sūrya Namaskāra is also very popular among the Hindu community in Mataram city. This is indicated by the creativity of yoga carried out by some yoga groups that are developing in this area. The center for the development of yoga was originally on the campus of the "Sekolah Tinggi Agama Hindu Negeri Gde Pudja Mataram" (State Hindu College of Gde Pudja in Mataram). This higher education institution organizes yoga activities as a complement to the theory in the applied curriculum. Yoga practices organized by this educational institution are gathered in the "Unit Kegiatan Mahasiswa Yoga" (yoga student activity unit). The yoga student activity unit organizes yoga activities on holidays so that many are interested in joining to do yoga. The participants who joined apart from students were also many from the general public who came from outside intending to do yoga in maintaining health. The practice of Yoga Sūrya Namaskāra is a type of yoga that is practised as a vehicle to maintain the health of the participants' bodies.

The Yoga Sūrya Namaskāra activity was carried out by a number of its practitioners at the "Sekolah Tinggi Agama Hindu Negeri Gde Pudja Mataram" which was also followed by the general public before the case of the spread of the Covid-19 pandemic was scheduled for holidays, especially Sundays. This activity is carried out in the morning when the *sūrya* light shines with its warmth. Yoga participants perform yoga activities in the open so that the rays of the Sūrya can be absorbed while practising the yoga Sūrya Namaskāra. There are two important benefits of yoga practised outdoors (Ornell et al., 2020; Király et al., 2020; Agarwal et al., 2021). *First*, participants who participate in yoga activities can receive the *sūrya* light emitted in the morning which can be absorbed directly by the body. *Second*, participants, who practised yoga Sūrya Namaskāra can do the bodywork and do the feeling in a refreshing atmosphere because in free space they get fresh air so that the oxygen needed during yoga activities can be fulfilled to burn calories.

Starting from the above phenomenon, this research focuses on "the implementation of Sūrya therapy through practices of yoga Sūrya Namaskāra by the Hindus in Mataram in tackling the spread of the Covid-19 Pandemic". The purpose of this research is to develop habituation to perform *sūrya* therapy in the form of absorption of sunlight energy in the yoga Sūrya Namaskāra practice to increase body immunity. The expected benefits of this study are awareness building for health care by implementing Vedic teachings, especially related to *sūrya* therapy and instilling important values from the practice of yoga Sūrya Namaskāra in helping to maintain health and improve quality of life.

2 Materials and Methods

Research design

This research is designed in an interpretive qualitative research type. This research is designed in the form of field research. The focus of this study is the practice of the yoga Sūrya Namaskāra which is carried out by some yoga practitioners in the Bali-Hindu community in Mataram, West Nusa Tenggara, Indonesia. The practices of the yoga Sūrya Namaskāra using *mantras* related to worshipping Lord Sūrya as a vehicle for health care indicates that he has implemented *sūrya* therapy through yoga movements or attitudes accompanied by the chanting of *mantras* to strengthen the concentration of the mind. The implementation of the yoga Sūrya Namaskāra practice by some yoga practitioners in open spaces by receiving direct exposure to

sūrya light as well as respecting Lord Sūrya as a source of life and a source of power for living things on earth, especially those that can provide energy in maintaining health, especially in overcoming the spread of the COVID-19 pandemic.

Data collection technique

This research uses qualitative data which is presented in the form of narrative text. The sources of research data are generally categorized into two. *First*, the data comes from the Ṛg Vedic teaching texts which contain *sūrya* therapy. *Second*, field data comes from yoga Sūrya Namaskāra practice. In this regard, research data was collected through document study, observation, and interviews. The document study was carried out by analyzing the sources of the Ṛg Vedic teachings about *sūrya* therapy. Text data was collected as a vehicle to legitimize the truth that the Vedas teach about *sūrya* therapy. Observations were made on the yoga Sūrya Namaskāra practice carried out by some Hindu communities at the research location. The observations carried out were non-participatory so the researcher only observed yoga activities without taking an active role in yoga activities. Interviews were conducted with some informants who were determined based on a purposive technique. Interviews conducted with informants are not structured.

Data analysis technique

The data analysis technique in this study was carried out in three ways, namely data grouping, data reduction, and data interpretation. Data classification is the stage of grouping data obtained based on data collection techniques while exploring data, either through text analysis or from yoga activities in the field. This study conducted data reduction simultaneously during data mining in the field. Data reduction in this study was through the process of selecting, concentrating attention and simplifying rough data taken from the author's notes during data collection. Data reduction in this study took place continuously during the study. This research uses an interpretation analysis technique by interpreting the collected data. The interpretation of the data is carried out to understand the meaning implied in the Vedic teaching text which contains *sūrya* therapy as well as in the yoga Sūrya Namaskāra practice which is carried out by some yoga practitioners among Hindus. Interpretation is carried out during the research process starting from data collection which aims to obtain meaning, especially those related to the teaching text of *sūrya* therapy and yoga Sūrya Namaskāra as a vehicle for maintaining health quality.

3 Results and Discussions

The Yoga Sūrya Namaskāra Practices as Implementation of Sūrya Therapy at Hindu Community in Mataram

The practice of yoga Sūrya Namaskāra which is actualized by some yoga practitioners in Mataram is related to the worship of Lord Sūrya. In this regard, Ida Bagus Yoga Pramana (an informant and a yoga teacher) stated that the practice of yoga Sūrya Namaskāra is a manifestation of worshipping Lord Sūrya with various identities mentioned. This yoga practice has twelve movements or attitudes in which each movement has a *mantra* addressed to Lord Sūrya with different names, but is another name for Lord Sūrya. The yoga Sūrya Namaskāra is performed in the morning after sunrise and some are practised in the evening before sunset. The yoga practices that are carried out in the morning at the same time can absorb sunlight directly by the body (McMullan, 2006; Wang & Luo, 2005). The chanting of the *mantras* in the stages of yoga Sūrya Namaskāra practice concentrates the mind more on worshipping Lord Sūrya to ask Him for guidance and grace. Practising yoga with movements or attitudes accompanied by *mantras* is very useful for maintaining health. The movements in yoga Sūrya Namaskāra practice refer to Lad & Svoboda (2007), that there are twelve attitudes/positions or movements and in each of the attitudes there is an accompanying *mantra*.

The correct pronunciation of the *mantra* accompanied by a full disposition of concentration produces vibrations that can create communication with a healthy character, namely the unity of meaning between the yoga practitioner and the Supernatural power. Analogous to that, the correct attitude is also a means of communication with a physiological character that can build a healthy relationship between yoga

practitioners and adored supernatural powers. The following is the *mantra* narrated and exemplified in the practice of the yoga. The *mantras* and attitudes are described as vehicles for worshipping Lord Sūrya in the practice of yoga Sūrya Namaskāra. Pictures showing the attitudes of twelve according to the stages of worshipping Lord Sūrya, are shown in Figure 1 and Figure 2 below.

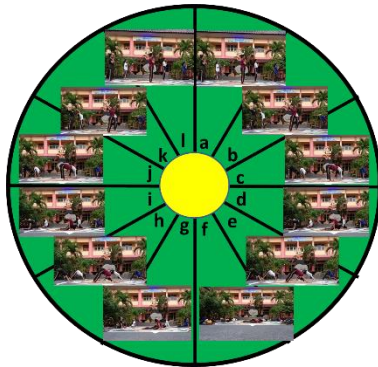


Figure 1. Group Yoga Practice Outside the Room

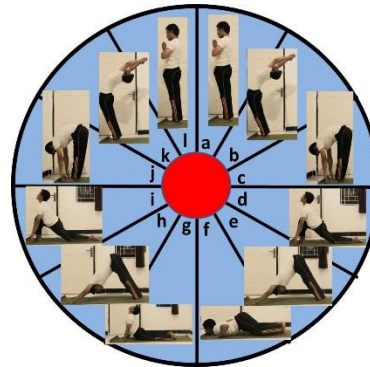


Figure 2. Practice of Yoga Indoors Individually

The Source of Figures: Documentation of Wirawan and Rudiarta, 2020

Based on Figure 1 and Figure 2 presented above, here is an analysis of the twelve attitudes/positions of yoga Sūrya Namaskāra practised by the Hindu community in Mataram, either individually in a room or groups in an open space exposed to the light of the *sūrya*. This is in synergy with an expression of Sumawa (1999), that the practice of yoga teachings according to Patanjali can be done in the open, such as on the edge of the sea, on riverbanks, mountain slopes, forests, near ponds or lakes, parks or gardens and other places. Yoga can also be practised in special naturally decorated rooms.

First, is the Attitude/Position of Pranamasana (prayer posture). Respect for "Mitra", bestowing true friendship with the mantra: "Om, mitrāya namaḥ" is shown in Figures 1a and 2a.

The name "Mitra" in the Rg Veda is also referred to as Lord Sūrya, that is, the solar god (Goyal, 1995; Chacko, 2013). The *mantra* and attitudes in Figure 1a and Figure 2a indicate that in practising yoga Sūrya Namaskāra is referred to as paying homage to the Supernatural power symbolized by God Mitra as the center of concentration in doing the beginning of the yoga movement. God Mitra is made the center of concentration to be invoked to give grace in controlling mind movements. Humans tend to think about various things and this happens all the time. Thoughts that are not controlled properly affect the quality of life, especially about the quality of health. In essence, the practice of yoga Sūrya Namaskāra also aims to control the movement of the mind so that it can be concentrated at a point that can help maintain health, both physically and spiritually. According to Sarasvati (2002a), this attitude is useful to serves to establish a state of concentration and calm in preparation for the practice.

Second, the Attitude/Position of Hasta Uttanasana (Attitude of the arms raised). Respect for God Ravi, bestowing brilliance with the mantra: "Om, ravaye namaḥ" is shown in Figure 1b and Figure 2b.

The above *mantra* and attitudes mandate that in practising yoga Sūrya Namaskāra, respect is for the Supernatural power with the identity of Lord Ravi. The mention of the identity of Lord Ravi referring to the Hindu religious life is another name given to the power of Lord Sūrya. The Hindu community in Bali calls him Sang Hyang Ravi. The most important entity in yoga concentration by mentioning his name is essential to present and instil the day to give spiritual awareness (Fattakhov et al., 2021; Attamimi et al., 2020). Ravi's presence in the implementation of yoga Sūrya Namaskāra will further strengthen the concentration of the mind so that movements or mind waves of yoga practitioners or people who practice yoga that are obstacles in realizing goals can be overcome. According to Sarasvati (2002a), this attitude is useful for stretching the

contents of the abdominal organs, eliminating excess fat, and improving digestion. Exercising the muscles of the arms and shoulders, aligning the veins of the spine, and opening the entire lung chambers.

Third, the Attitude/Position of Padahastāsana (Attitude of hands to feet). Respect for Sūrya, the exorcist of darkness accompanied by the mantra: “Om, sūryāya namaḥ” is shown in Figure 1c and Figure 2c.

The above *mantra* and attitudes are honours to Lord Sūrya in the practice of yoga Sūrya Namaskāra. The purpose of this respect is to ask for enlightenment before Lord Sūrya so that it is expected to provide enlightenment in this life. Lord Sūrya, who is symbolized by the sun, can clear the darkness of the world. The light emitted by Lord Sūrya physically has the power of enlightening the world and at the same time has the energy in the form of emitted electromagnetic waves for the source of life in the world. The energy emitted in *sūrya* light is believed to have the power to bring enlightenment to the spiritual aspects of humans towards the goal of life. This attitude according to Sarasvati (2002a) is useful in eliminating or preventing stomach aches or various stomach ailments, eliminating or preventing stomach aches or various stomach ailments, reducing excess fat in the abdominal area, improving digestion, helping relieve constipation, improving blood circulation, making the spine limp, and align the spinal nerves.

Fourth, the Attitude/Position of Asva Sancaḷanasana (Attitude on horseback). Respect for Bhanu, the principle of enlightenment accompanied by the mantra: “Om, bhanave namaḥ” is shown in Figures 1d and 2d

The above *mantra* and attitudes mandate that in controlling the movement of the mind by practising the movement of yoga Sūrya Namaskāra also focuses on concentration of the mind by focusing on Lord Bhanu. The main goal to be achieved by focusing the mind on worshipping Lord Bhanu is to gain enlightenment. Lord Bhanu is also another name for Lord Sūrya when referring to ancient Indian literature. The concentration of mind with reverence before Lord Bhanu is similar to that practised in the previous concentration of mind, namely before Lord Sūrya. The enlightenment that is to be aimed at by worshipping Lord Bhanu is similar to what was previously mentioned, that is physically gaining light from the darkness. The spiritual dimension that is addressed is enlightenment towards the path of truth on the ascent of spirituality. This attitude according to Sarasvati (2002a), is useful for massaging the abdominal organs, improving their function, strengthening the leg muscles, and achieving nerve balance.

Fifth, the Attitude/Position of Parvatasana (Mountain stance). Respect for Khaga, which is everywhere, the mantra: “Om, khagāya namaḥ” is shown in Figures 1e and 2e.

This *mantra* is chanted and the attitude performed when performing the yoga Sūrya Namaskāra practice is addressed to Lord Khaga. This *mantra* is also a vehicle to focus the concentration of the mind of yoga Sūrya Namaskāra so that the movements of the mind can be controlled. Lord Khaga as a symbol of supernatural powers is believed to be in infinite space and time so that his existence is everywhere as a ruler who can give enlightenment gifts. Lord Khaga is also a representation of the supernatural power which is symbolized as *sūrya*. Lord Khaga is believed to be able to guide in controlling the movements of the mind so that it can be well concentrated on creating peace of mind so that a calm mind can manifest health, both physically and spiritually. This attitude according to Sarasvati (2002a), is useful to strengthen nerves and muscles in both arms and legs. Flexing the spine in the opposite direction to the previous position further helps make it weak. Aligns the spinal cord and gives the nerves flow fresh blood

Sixth, the attitude/position of Astanga Namaskāra (Giving respect to 8 limbs). Respect for Pūṣan, magic fire and incantations: “Om, pūṣṇe namaḥ” shown in Figure 1f and Figure 2f

The above *mantra* and attitudes represent reverence before Lord Pūṣan as a vehicle for invoking life enlightenment through magical fire. Lord Pūṣan is also a symbol associated with supernatural powers, a symbol of the *sūrya* rays of light which has the power of magical fire to eliminate all negative aspects that surround humans. There are a relatively large number of negative aspects that surround humans, both from within humans and within humans. One of the negative aspects is an unhealthy condition. In this regard, *sūrya*

energy which contains magical flames is believed to be able to eliminate the cause of the illness so that it can make humans healthy. This stage is very important for yoga practice as a vehicle for maintaining health. This attitude/position according to [Sarvasvati \(2002a\)](#), is useful for strengthening the muscles of the legs and arms.

Seventh, the Attitude/Position of Bhujangasana (Cobra Stance). Respect for Hiranyagarbha, he who is golden, who brings healing with the mantra: "Om, hiranyagarbha namaḥ" is shown in Figures 1g and 2g.

Respect for Lord Hiranyagarbha in the above *mantra* and attitude as a representation of the supernatural power inherent in the power of *sūrya*. The colour of light emitted is a golden element which is polychromatic light which is composed of red, orange, yellow, green, blue, indigo, and purple colours with certain wavelengths. Each of these wavelengths has a certain energy that can heal ailments. The Yoga practice of *Sūrya Namaskāra* which focuses the mind on Lord Hiranyagarbha also has the goal of gaining health, both physically and spiritually. This attitude according to [Sarvasvati \(2002a\)](#), is useful to help suppress blood stopping from the abdominal organs and encourage fresh blood flow. This posture is very beneficial for all stomach ailments, including indigestion and constipation. Arches the back, exercise the spine, makes the muscles weak and gives strength to the spinal nerves, makes the muscles weak and gives back strength to nerves. the most important spinal cord.

Eighth, the Attitude/Position of Parvatasana (mountain stance). Respect for Maricī, a light accompanied by the mantra: "Om, maricaye namaḥ" is shown in Figure 1h and Figure 2h

There are seven core attitudes/positions in doing yoga *Sūrya Namaskāra* according to those taught by the creator of this yoga and practised by yoga practitioners. The attitude in the eighth order is a repetition of the attitude/position in the fifth order that was done previously according to Ida Bagus Kade Yoga Pramana (an informant as a yoga teacher). The *mantra* and attitudes above represent respect for the *sūrya* aspect symbolized by Lord Maricī who is believed to be a supernatural force who gives the gift of light which is very useful for improving the quality of human life. Respect for Lord Maricī as a power that can provide light apart from being a vehicle for controlling the movement of the mind as well as a vehicle for invoking life enlightenment, both regularly and in no time. Enlightenment is intertwined with gaining light to bring about the joy of life in the world ([Knigavko et al., 2022](#)). Immortal enlightenment is related to asking for life guidance to gain *ātman* consciousness to realize the ultimate goal of eternal freedom which in Hinduism is called *moksa*. The *parvatasana* attitude/position has the same benefits as that of the fifth above, as quoted by [Wirawan \(2018\)](#) that *parvatasana* is useful for massaging and strengthening nerves and muscles in both arms and legs, flexing the spine, and improving blood circulation.

Ninth, the Attitude/Position of Asva Sancalanasana (horse riding attitude). Respect for Āditya, one aspect of Viṣṇu accompanied by the mantra: "Om, ādityāya namaḥ" is shown in Figures 1i and 2i

The ninth attitude/position is a repetition of the fourth position according to Ida Bagus Kade Yoga Pramana (an informant and a yoga teacher). The above *mantra* and attitudes represent worshipping the supernatural power of Lord Āditya as another name for Lord *Sūrya*. Lord Āditya is identified as a power related to the *Viṣṇu* aspect. The Hindu society in Indonesia in mentioning the power of Supernatural Lord Āditya as Dewa Rāditya. The name Rāditya, if viewed from its etymology, means respecting the presence of Lord Āditya as a symbol who gives enlightenment to beings on earth. Yoga practices *Sūrya Namakāra* in the ninth stance chants this *mantra* as a vehicle to guide self-control, especially concerning controlling the movement of the mind. The benefits of the *asva Sancalasana* are similar to the attitude in the fourth step previously, as quoted by [Wirawan \(2018\)](#) that the *asva sancalasana* functions to massage the abdominal organs, and urinary tract, and improve its function and balance the nerves.

Tenth, the Attitude/Position of Padahastasana (Stance to the feet). Respect for the source Savita from all causes is accompanied by the mantra: "Om, savanna namaḥ" is shown in Figure 1j and Figure 2j

The tenth attitude/position is a repetition of the attitude position in the third order according to Ida Bagus Kade Yoga Pramana (an informant and a yoga teacher). The above *mantra* and attitudes are worship for Dewi Savita (goddess Savitri). In this regard, Dewi Savita is a symbol of supernatural powers that are often mentioned in Vedic *mantras*. Dewi Savita was forced to ask to guide in realizing the enlightenment of life. The most famous *mantra* for worshipping Dewi Savita is the *gayatri mantra*. The essence of worship in the pronunciation of the *gayatri mantra* is that of Dewi Savita who uses *chanda gayatri* so that the *mantra* is more popularly known as the *gayatri mantra*. The practitioners of yoga Sūrya Namaskāra chant the above *mantra* as a vehicle to invoke life-telling before Goddess Savita. He is an aspect of supernatural powers which is represented in the immanent dimension as *sūrya* light that gives life enlightenment. In synergy with that, referring to [Fiannisa \(2019\)](#), the *gāyatri mantra* is also recognized as *Savitri mantra*, which has from time immemorial been regarded as the valuable *mantra* to pray worship to the sun god. The superiority of God Savitri is well defined in the *mantra* of Ṛg Vedic. The attitude/position of *padahastāsana* has the same benefits as in the previous third, as quoted from [Wirawan \(2018\)](#) that *padahastāsana* massages organs related to the digestive organs and back leg muscles and reduces fat in the abdomen.

Eleventh, the Attitude/Position of Hasta Uttanasana (attitude of the arms raised). Tribute to Lord Arka, the eraser of all difficulties. Mantra: "Om, arkāya namaḥ" is shown in Figure 1k and Figure 2k

The Lord Arka chanted in *mantra* and practised in this manner is also a Supernatural power associated with the *sūrya* light. Worship in the presence of Lord Arka in the implementation of yoga Sūrya Namaskāra rests on the belief that the light emitted by Sūrya can illuminate life, both physically and spiritually so that life's difficulties faced by humans can be overcome. The spiritual consciousness that has grown in humans has the power to create positive thoughts that can be used as a vehicle for overcoming life's difficulties. Humans who have spiritual awareness through the enlightenment given by Lord Arka can be used as tools to improve the quality of life, both in this life in this world and in the world after this life. Ida Bagus Kade Yoga Pramana (an informant and a yoga teacher) said that the attitude/position in the eleventh order is the same as that of the second. The *hasta uttanasana* has the same benefits as in the second place because of the similarity in attitude/position. In this regard, [Saraswati \(2002\)](#) states that *hasta uttanasana* is useful for stretching the contents of the abdominal organs, eliminating excess fat, and improving digestion.

Twelfth, is the Attitude/Position of Pranamasana (posture of prayer). Respect for Bhāskara, the brightness of the universe. Mantra: "Om, bhāskarāya namaḥ" is shown in Figure 1l and Figure 2l

The twelfth attitude/position is a repetition of the first attitude/position. This attitude closes the implementation of yoga Sūrya Namaskāra according to Ida Bagus Kade Yoga Pramana (an informant and as a yoga teacher). The above *mantra* and attitudes mandate that practitioners of yoga Sūrya Namaskā should be able to focus their concentration on the mind before Lord Bhāskara to obtain the gift of the brilliance of life. Lord Bhāskara is a symbol of supernatural power who is also known as Lord Sūrya who has the power to give life enlightenment. The *pranamasana* attitude/position is the same last sequence as the first. The benefits are the same as the first order, as quoted from [Saraswati \(2002a\)](#) that the benefits form a state of concentration and calm.

Based on the results of an interview with Ida Bagus Kade Suparta (an informant as a yoga teacher) that the attitudes/positions in the practice of yoga Sūrya Namaskāra along with the *mantras* that are pronounced, both verbally and in the heart are essential to create a healthy life. The practice of yoga Sūrya Namaskāra to improving the quality of life towards the final goal according to Hinduism is to attain *moksa*. In synergy with that, [Made \(2020\)](#) reveals that *moksa* is the ultimate goal of the journey of human life that embraces Hinduism. The humans who live in this world according to the teachings of Hinduism must do good, and practice *dharma* to be free from the rotation of the *punarbhava*. *Ātman* who has been released from the cycle of *punarbhava* (reincarnation) will reunite with "Brahman" which is called *moksa* the highest happiness achieved by Hindus.

Concerning the practice of yoga carried out by its practitioners, Pandita Mpu Acharya Jaya Dharma Daksa Natha (an informant as a Hindu priest) revealed that yoga is very good in terms of maintaining health. Yoga practitioners in doing yoga if they are able to awaken the *kundalini* will be very good at improving their

quality of life. This can be done by continuously practising yoga with focused concentration so that in time it can awaken the *kundalini*. After being able to generate *kundalini*, then it will be easier to manage health which in turn also has an impact on improving the quality of life towards the ultimate goal of life according to the Hindu religious teachings.

The practice of yoga Sūrya Namaskāra is essentially controlling the movement of the mind by focusing on regular movements accompanied by the chanting of *mantras*. The yoga Sūrya Namaskāra, if seen from its name, relates to the practice of yoga that uses Lord Sūrya as the focus of attention in controlling mind movements. Lord Sūrya is the Supernatural power who emits light so that the planets in the solar system space become enlightened. The concentration of the mind on Lord Sūrya at the same time is part of the belief system asking for guidance in front of Him to always give enlightenment of life. The practice of yoga Sūrya Namaskāra is also a gift of health for humans, both physically and mentally. This is in synergy with the research results of [Singh et al. \(2010\)](#), who revealed that Yoga Asana Sūrya Namaskāra might be recommended to increase muscle endurance and flexibility.

The habituation of yoga Sūrya Namaskāra practice in the kinesthetic dimension generates energy for strengthening health, both physically and spiritually. In this regard, Moshe Feldenkrais (in Robbins, 2019) emphasizes that there is a close relationship between the mind and the body, especially regarding health. If the body is working very well, the brain is also working more effectively. The better you care for and use your body, the better your brain works. Concerning that, the movements carried out have implications for the mind and include determining the quality of life. An important finding from Moshe Feldenkrais is that only working at the kinesthetic level will be able to change the self-image, condition, and overall functioning of the human brain. The quality of a person's life is determined by the quality of one movement. These findings have a very high value for creating human change through physiological changes in a special way.

The practice of yoga Sūrya Namaskāra in the physical dimension is a vehicle for making physiological changes to accelerate body metabolism. The movements that are carried out regularly and systematically in this yoga practice according to Edi Ariawan (an informant as a yoga teacher) that the movements carried out in the yoga Sūrya Namaskāra practice as an implementation of worship to Lord Sūrya in terms of health aspects are very positive for maintenance to improve the balance of body immunity. The movements that are carried out in this yoga practice are accompanied by the concentration of the mind which is disposing of in realizing the management of the mind. Maintaining the health of the body is very much determined by the ability to manage the mind because the mind is the center of coordination of the body's metabolic system. In synergy with that, [Prima Dewi \(2019\)](#), states that the yoga Sūrya Namaskāra movement provides some general benefits and has a very strong influence on all body tissues, such as the endocrine glands, blood circulation, respiration, digestion, and also to increase concentration. In synergy with that, [Muliartini \(2018\)](#) states that Sūrya Namaskāra can provide all the main health benefits of yoga in a very concise series of movements. The advantage of doing the Sūrya Namaskāra movement is physical training for the muscles, joints, ligaments, and skeletal system by improving posture, flexibility, and balance. The practice of yoga Sūrya Namaskāra according to [Mertayasa \(2013\)](#), does not require a large space, does not drain too much energy to produce optimal results, and indirectly has a positive impact on psychology.

Based on the description above, there is something very important in the practice of yoga Sūrya Namaskāra which is actualized by some practitioners in the Hindu community in Mataram, namely building awareness to maintain health through yoga practices. The practice of yoga Sūrya Namaskāra helps in carrying out body movements accompanied by controlling the breath which is very beneficial for health. Referring to [Sumawa \(1999\)](#), that breathing control is useful for monitoring the concentration of the mind because it helps strengthen the body and strengthen the mind. In synergy with that, [Muktasambhava \(2012\)](#), revealed that yoga teaches how to use the lungs at their maximum capacity and how to control the breath. Proper breathing should be deep, slow, and rhythmic which will serve to increase vitality and mental clarity.

4 Conclusion

The results of this study found two important findings that can be used as recommendations for realizing a healthy life and preventing the spread of the COVID-19 pandemic through *sūrya* therapy in the yoga Sūrya Namaskāra practice. *First*, the *sūrya* therapy in some Hindu community groups in the city of Mataram has been implemented in the practice of yoga Sūrya Namaskāra. This yoga practice is done indoors and some is done in

Wirawan, I. W. A., Koldoris, T., & Kembarawan, I. G. K. (2022). Preventing of the COVID-19 pandemic spreading through the yoga sūrya namaskāra practices at the Hindu Community in Mataram. International Journal of Health Sciences, 6(2), 1135–1147. <https://doi.org/10.53730/ijhs.v6n2.11416>

an open area that is directly exposed to the *sūrya* light. The most important entity of these two places is to concentrate the mind on Lord Sūrya. This yoga practice essentially performs movements accompanied by the chanting of *mantras* to help focus the mind towards Lord Sūrya with various identities as the source of life for beings on earth. Some groups of yoga practitioners, practice yoga Sūrya Namaskāra in the morning. The practice of the time in the morning in an open space can simultaneously absorb *sūrya* light by the body. This is very helpful in balancing the body's immunity because the movements carried out in the yoga Sūrya Namaskāra practice which is accompanied by a concentration of the mind and accompanied by absorption of *sūrya* energy have the opportunity to build body fitness and peace of mind.

Second, the yoga practitioners believe in the efficacy of the practice of yoga Sūrya Namaskāra in overcoming the spread of the COVID-19 pandemic which is currently endemic. This belief is based on the reality that through the practice of yoga, which is carried out regularly, there is an opportunity to build body fitness by doing physical movements. The practice of yoga Sūrya Namaskāra accompanied by focusing the concentration on Lord Sūrya accompanied by *mantras* has the opportunity to build a calm mood so that it is believed to build a balance of immunity in the body. The practice of yoga in the morning by receiving direct exposure to sunlight also contributes to the production of vitamin D which functions to increase endurance so that it can maintain health.

Acknowledgements




We are grateful to two anonymous reviewers for their valuable comments on the earlier version of this paper.

References

- Agarwal, A., Ranjan, P., Rohilla, P., Saikaustubh, Y., Sahu, A., Dwivedi, S. N., ... & Kumar, A. (2021). Development and validation of a questionnaire to assess preventive practices against COVID-19 pandemic in the general population. *Preventive medicine reports*, 22, 101339. <https://doi.org/10.1016/j.pmedr.2021.101339>
- Ahsan, F., Rahmawati, N. Y., & Alditia, F. N. (2020). *Lawan Virus Corona: Studi Nutrisi untuk Kekebalan Tubuh*. Airlangga University Press.
- Ansel, K. M., Harris, R. B., & Cyster, J. G. (2002). CXCL13 is required for B1 cell homing, natural antibody production, and body cavity immunity. *Immunity*, 16(1), 67-76. [https://doi.org/10.1016/S1074-7613\(01\)00257-6](https://doi.org/10.1016/S1074-7613(01)00257-6)
- Attamimi, H. R. ., Lestari, Y. ., Situmorang, B. . H. L. ., Antari, G. Y. ., & Nugrawati, N. . (2020). Application of habituation method in gernas interventionsin: the pandemic time COVID-19 . *International Journal of Health & Medical Sciences*, 3(1), 98-104. <https://doi.org/10.31295/ijhms.v3n1.175>
- Balasubramaniam, M., Telles, S., & Doraiswamy, P. M. (2012). Yoga on our minds: a systematic review of yoga for neuropsychiatric disorders. *Front Psych*. 2013; 3: 117.
- Chacko, A. (2013). Worship of Sun in R̥gveda. *International Journal of Scientific and Research Publications*, 3(2), 1-6
- Cramer, H., Ostermann, T., & Dobos, G. (2018). Injuries and other adverse events associated with yoga practice: A systematic review of epidemiological studies. *Journal of science and medicine in sport*, 21(2), 147-154. <https://doi.org/10.1016/j.jsams.2017.08.026>
- Fattakhov, N., Normatova, S., Madaminov, S., Tilyakhodzhaeva, G., & Abdulkhakimov, A. (2021). Hirudotherapy as an effective method for treatment of migraine - a disease of unknown etiology. *International Journal of Health & Medical Sciences*, 4(2), 232-237. <https://doi.org/10.31295/ijhms.v4n2.1714>
- Fiannisa, R. (2019). Vitamin D sebagai Pencegahan Penyakit Degeneratif hingga Keganasan. *Jurnal Medula*, 9(3), 385-392.
- Goyal, S.R. (1995). *A Religious History of Ancient India*. Vol. II. Delhi: Kusumanjali Publisher
- Király, O., Potenza, M. N., Stein, D. J., King, D. L., Hodgins, D. C., Saunders, J. B., ... & Demetrovics, Z. (2020). Preventing problematic internet use during the COVID-19 pandemic: Consensus guidance. *Comprehensive psychiatry*, 100, 152180. <https://doi.org/10.1016/j.comppsy.2020.152180>
- Knigavko, O., Baranova, N., Bausov, I., Dolzhenko, M., & Lantukhova, N. (2022). Organizing treatment in emergency health care facilities during COVID-19 pandemic conditions in Eastern European countries. *International Journal of Health Sciences*, 6(1), 149-159. <https://doi.org/10.53730/ijhs.v6n1.3582>
- Lad, V., & Svoboda, R. E. (2007). *Āyurveda*. Translated by Agus Mantik. Surabaya: Pāramita
- Made, Y. A. D. N. (2020). Karmaphala Tattwa dalam Matsya Purana. *ŚRUTI: Jurnal Agama Hindu*, 1(1), 68-80.
- Maswinara, I. W. (1999). *Sistem Filsafat Hindu (Sarva Darsana Samgraha)*. Surabaya: Paramita.
- McMullan, M. (2006). Patients using the Internet to obtain health information: how this affects the patient-health professional relationship. *Patient education and counseling*, 63(1-2), 24-28. <https://doi.org/10.1016/j.pec.2005.10.006>
- Mertayasa, K. (2013). Pengaruh pelatihan yoga asana (suryanamaskar) terhadap kelentukan dan kapasitas vital paru. *Jurnal Ilmu Keolahragaan Undiksha*, 1(1).
- Mooventhan, A., & Nivethitha, L. (2017). Evidence based effects of yoga practice on various health related problems of elderly people: A review. *Journal of bodywork and movement therapies*, 21(4), 1028-1032. <https://doi.org/10.1016/j.jbmt.2017.01.004>
- Muktasambhava, R. 2012. "Prānāyāma Pengendalian Nafas". dalam <https://suwekaprabhayoga.wordpress.com/2012/04/12/pranayama/>
- Muliartini, N. K. P. (2018). Struktur Latihan Surya Namaskara dalam Mencapai Kesehatan. *Jurnal Yoga dan Kesehatan*, 1(2), 172-178.
- Ornell, F., Moura, H. F., Scherer, J. N., Pechansky, F., Kessler, F. H. P., & von Diemen, L. (2020). The COVID-19 pandemic and its impact on substance use: Implications for prevention and treatment. *Psychiatry research*, 289, 113096. <https://doi.org/10.1016/j.psychres.2020.113096>
- Pradanti, D. S. (2019). Evaluation of formal risk assessment implementation of Middle East respiratory syndrome coronavirus in 2018. *Jurnal Berkala Epidemiologi*, 7(3), 197-206.

- Prima Dewi, P. F. KA (2019). Gerakan surya namaskar sebagai metode penapisan dasar anak usia dini. *Pratama Widya: Jurnal Pendidikan Anak Usia Dini*, 3 (1).
- Radhakrishnan, S. (1999). *Indian Philosophy*. Volume II. New Delhi: Oxford University Press
- Rama, Svami. (2005). *Hidup dengan Para R̥ṣi Himalaya*. Translated by I Gede Oka Sanjaya Paramita: Surabaya
- Rocha, K. K. F., Ribeiro, A. M., Rocha, K. C. F., Sousa, M. B. C. D., Albuquerque, F. S., Ribeiro, S., & Silva, R. H. (2012). Improvement in physiological and psychological parameters after 6 months of yoga practice. *Consciousness and cognition*, 21(2), 843-850. <https://doi.org/10.1016/j.concog.2012.01.014>
- Sarasvati, Svāmi Satyānanda. (2002a) *Sūrya Namaskāra*. Translated by I.G.A.Dewi Paramita. Surabaya: Pāramita
- Sarasvati, Svāmi Satyānanda. (2002b). *Āsana, Prānāyāma, Mudra dan Bandha*. Translated by: Ni Putu Sri Hartini. Surabaya: Pāramita
- Singh, K., Bal, B. S., & Vaz, W. (2010). The Effect Of Suryanamaskar Yogasana On Muscular Endurance And Flexibility Among Intercollege Yoginis. *Journal of Physical Education & Sport/Citius Altius Fortius*, 27(2).
- Suamba, I.B.P. (2003). *Dasar-Dasar Filsafat Hindu*. Denpasar: Program Magister Ilmu Agama dan Kebudayaan Universitas Hindu Indonesia Bekerjasama dengan Widya Dharma
- Suamba, I.B.P. (2007). *Siwa Nata Raja dan Estetika Hindu*. Denpasar: Yayasan Dharma Sastra
- Sumawa, I Wayan. (1999). Yoga. dalam buku "Pendalaman Sradha Bagi Generasi Muda Hindu se-Bali". Kitamani: Pemerintah Daerah Bali bekerjasama dengan DPRD TK.I Peradah Indonesia
- Wang, F., & Luo, W. (2005). Assessing spatial and nonspatial factors for healthcare access: towards an integrated approach to defining health professional shortage areas. *Health & place*, 11(2), 131-146. <https://doi.org/10.1016/j.healthplace.2004.02.003>
- Watanabe, M., Tomiyama-Miyaji, C., Kainuma, E., Inoue, M., Kuwano, Y., Ren, H., ... & Abo, T. (2008). Role of α -adrenergic stimulus in stress-induced modulation of body temperature, blood glucose and innate immunity. *Immunology Letters*, 115(1), 43-49. <https://doi.org/10.1016/j.imlet.2007.09.010>
- Wirawan, I. G. B. (2018). Surya Namaskara benefits for physical health. *International Journal of Social Sciences and Humanities (IJSSH)*, 2(1), 43-55.

Biography of Authors

	<p>I Wayan Ardhi Wirawan a lecturer at Institut Agama Hindu Negeri Gde Pudja Mataram obtained his doctorate in cultural studies from Udayana University in 2010. He is interested in researching the fields of cultural, social, and religious studies. <i>Email: ardhiwirawan@iahn-gdepudja.ac.id</i></p>
	<p>Tihnov Koldoris is a professor at Queen Mary University of London, London, United Kingdom. It is a public research university in London, England and a constituent college of the federal University of London. It dates back to the foundation of London Hospital Medical College in 1785. He is interested in medical sciences in health sciences. <i>Email: ijhms@sloap.org</i></p>
	<p>I Gusti Komang Kembarawan, a lecturer at Institut Agama Hindu Negeri Gde Pudja Mataram, obtained a master's degree in the field of Brahma Widya at the Institut Hindu Dharma Negeri Denpasar in 2006. He is interested in researching sociology, and religious fields. <i>Email: gustikembarawan@gmail.com</i></p>