

DIALOGUES BETWEEN KRESNA AND ARJUNA OF THE *SWADHARMA* OF A NOBLEMAN IN THE EPISODE OF *BHAGAVAD GITA* IN THE OLD JAVANESE *BHISMA PARWA*

*(Dialog Kresna dan Arjuna tentang Swadharma Ksatriya Episod
Bhagavad Gita dalam Bhisma Parwa Jawa Kuno)*

I Made Suastika

made.suastika57@yahoo.com

Faculty of Arts,
Udayana Universiti, Denpasar,
Bali, Indonesia.

Abstract

Bhagavad Gita is frequently referred to as the fifth *veda* (*pancama veda*) apart from the other four *vedas* such as *Rig Veda*, *Atharwa Veda*, *Sama Veda* and *Yajur Veda* which are all written in Sanskrit. In Bali, the five *vedas*, including *Bhagavad Gita* as the sixth book of the old Javanese version of *Mahabharata*, are known. The Balinese people can read the four *vedas* and *Bhagavad Gita* in order to acquire what is taught by god as an attempt to strengthen the moral and aesthetic values. The episode of *Bhagavad Gita*, which is written in the old Javanese language in *Bhisma Parwa*, was written by King Teguh Darmawangsa Anantavikrama Uttunggadewa in the tenth century in the Kediri Kingdom. He was referred to as *manggala* who composed *Mahabharata* (which is well known as *Asta Dasa Parwa* or *Parwa* in Bali). He requested *rakawi* (the royal writer) to adapt it. *Mangjawaken Byasamata* was a program of translating what was taught by Begawan Byasa from Sanskrit into the old Javanese language. The *Bhagavad Gita* which is written in the old Javanese language contains dialogues between Kresna

and Arjuna of the *swadharma* (the holy obligations and responsibilities) of a nobleman due to birth (*wangsa*). He is responsible for defending his country, fighting against the enemies, defending the truth, keeping his words (*satya wacana*) sincerely (*lascarya*) and serving the fatherland (*sradha bhakti*).

Keywords: *Bhagavad Gita, Asta Dasa Parwa, satya wacana, lascarya, bhakti*

Abstrak

Bhagavad Gita sering disebut veda yang kelima (pancama veda) disamping empat veda yang ada, iaitu Rig Veda, Atharwa Veda, Sama Veda dan Yajur Veda berbahasa Sanskrit. Di Bali kelima-lima veda itu, termasuk Bhagavad Gita yang terdapat pada teks Bhisma Parwa, buku ke-6 daripada Mahabharata versi Jawa kuno. Empat veda dan Bhagavad Gita telah dibaca oleh masyarakat Bali dalam rangka mendapatkan ajaran tuhan untuk memperkuat nilai etika dan moral. Episod Bhagavad Gita berbahasa Jawa kuno terdapat dalam Bhisma Parwa digubah oleh Raja Teguh Darmawangsa Anantavikrama Uttunggadewa pada abad ke-10 Kerajaan Kediri. Raja Dharmawangsa Teguh menjadi manggala dalam penciptaan Mahabharata (di Bali disebut Asta Dasa Parwa atau 18 Parwa) memerintahkan rakawi untuk menyadurnya. Program alih bahasa yang disebut Mangjawaken Byasamata (mengalihbahasakan ajaran Begawan Byasa) yang sumbernya berbahasa Sanskrit kepada bahasa Jawa kuno. Bhagavad Gita Jawa kuno berisi dialog antara Krisna dan Arjuna tentang fungsi seorang kesateria dalam melaksanakan swadharma, iaitu tugas atau kewajiban suci seorang kesateria berdasarkan kelahirannya (wangsa). Tugas seorang kesateria adalah untuk membela negara dan mempertahankan negara, berperang melawan musuh, membela kebenaran, membela ucapan (satya wacana) dengan tulus ikhlas (lascarya) dan pengabdian (sradha bhakti).

Kata kunci: Bhagavad Gita, Asta Dasa Parwa, satya wacana, lascarya, bhakti

INTRODUCTION

Bhagavad Gita is frequently referred to as the fifth *veda* (*pancama veda*) apart from the other four vedas such as *Rig Veda*, *Atharwa Veda*, *Sama Veda* and *Yajur Veda*. The Balinese people are familiar with the five *vedas* mentioned above. Now, the Indonesian people in general and the Balinese people in particular can read and reading them as they are believed to contain what is taught by god. They are also used as references for strengthening and understanding the ethic, moral and universal values.

The *veda*, with its four parts (*Rig Veda*, *Atharwa Veda*, *Sama Veda* and *Yajur Veda*), which is written in Sanskrit using the *Devanagari* alphabets (the Indian version) had not been known in the Archipelago (Indonesia) for a long time. The Balinese people knew it in about 1959 (Sudiana, whom was interviewed in 2014). Then, the *veda* was translated into the Indonesian language by I Made Titib (2003) entitled *Sabda Suci Pedoman Praktis Kehidupan*. However, it was incomplete; it only presented a number of couplets, which, according to the translator, are used to strengthen the Balinese people's *shrada* in their daily life. The *Yajur Veda*, which contains knowledge in medical sciences, is developed by the Study Program of *Yajur Veda* of the University of Hindu Indonesia, Denpasar and is well received by the Balinese people, particularly those students who belong to this study program.

THE *BHAGAVAD GITA* WRITTEN IN THE OLD JAVANESE LANGUAGE IN *BHISMA PARWA*

It has been said that no one really knows when exactly the *Bhagavad Gita* written in Sanskrit using the *Devanagari* alphabets in the form couplets entered and flourished in the Archipelago. Data from some informations says that *Bhagavad Gita* entered Bali in 1959 (Sudiana, who was interviewed in 2014). The one written in the old Javanese language in the form of a prose was first known in the Archipelago in the 10th century when King Dharmawangsa Teguh (Teguh Dharmawangsa Anantavikrama Uttungga Deva) governed the Kediri Kingdom. At that time he had asked a *rakawi* (the royal writer) to translate the *Mahabharata* text, which in Bali is referred to as *Asta Dasa Parwa* (18 parwas). This translating program is called "Mangjawaken Byasama", a program of translating what was written by Byasa into the old Javanese language. In this case, the translation of what was taught by Byasa could be understood as an adaptation of the *Mahabrata* text into the old Javanese language (Zaetmulder, 1994).

The *Bhagavad Gita* which merges in *Mahabharata* is found in the *Bhisma Parwa* text (*Asta Dasa Parwa*), the sixth *parwa*. In it is a story of the first day of Bisma leading the war in the Bharatayudha war. It is in this *Bisma parwa* text, which is written in the old Javanese language, that contains the dialogues between Kresna and Arjuna of the holy obligations and responsibilities (*dharma/swadharma*) of a nobleman due to birth (*wangsa*). He is responsible for defending the country, fighting against the enemies,

defending the truth, keeping his words (*satya wacana*) sincerely (*larcaya*) and serving the public (*bhakti*).

The following is a summary of the dialogues between Kresna and Arjuna which is found in *Bhisma Parwa*, well known as *Bhagavad Gita*.

In the beginning, Arjuna felt confused and apprehensive when he reached the battle field. When he was in combat he requested his coachman, Kresna to stop. He saw his relatives, former teacher and those whom he was familiar with siding with the enemies; he was so affected that he almost resigned from becoming the leader of the war for the *pandawa*. He thought that civil war was contrary to what is referred to as *dharma*. He preferred to lay down his arms and allow himself to be killed by the enemies without any resistance. Kresna explained that that was a wrong attitude for a nobleman. Then he explained the concept of "the pure knowledge" which could remit all kinds of depression. The body is impermanent; it could defeat, or could be defeated. Defeating and being defeated are the same. One should perform the holy responsibility (*darma*). A nobleman should wage war. If he is dead, he would go to heaven; and if he wins he would be a king. However, if he did not do what he was supposed to do, he would be punished and humiliated by the whole world. One should only direct his mind for the sake of *swadharna*, namely, his holy responsibility whatever his position was; he should be free from other responsibilities (*lascarya*). Man could not be controlled by his feeling; he could not be controlled by both sadness and happiness; he should be free from being depressed. Kresna also revealed that he was actually God Wisnu who is constantly undergoing the process of reincarnation in order to save the world. Knowing him as Wisnu and doing what he did in the world, namely, *sepi ing pamrih* (doing something without expecting for any reward) would cause someone not to be reborn again. He entirely revealed himself to Arjuna and he was the only opportunity in the world; and he also revealed everything in himself. He gave Arjuna the ability to see what he looked like physically; everything appeared. He also showed himself as *kala* (time) which could eliminate everything (God Kala and Wisnu Murti). Arjuna saw how the Korawas were swallowed by Kresna before they were made to disappear. He trembled and was willing to show himself as someone who was friendly. The last warning given by Kresna finally caused Arjuna to concentrate himself on Kresna. Soon after, Arjuna did not feel sad and being bounded any longer. Then, that was the end of the revelation.

Arjuna was then ready to take up his weapon and became involved in the war as the holy responsibility of a nobleman, namely, fighting against the enemies (Zoetmulder, 1994:90-91).

Some samples of the dialogues between Kresna and Arjuna in *Bhagavad Gita* written in the old Javanese language are as follows (Gonda, 1936:36).

In a war, the holy responsibility of a nobleman is performing what is referred to as *darma ksatriya*: If a nobleman, as you are, is dead in a war, he is a very great nobleman.

Arjuna's feelings of hesitation and apprehension which he expressed to Kresna in the battle field is described as follows.

... Arjuna was not interested in fighting against his own relatives; in the war he saw everybody, his families, father, older siblings, uncle, teacher, younger brothers, older brothers, grandsons; they were all his relatives; therefore, he felt sad and requested that he be pitied on (40/41).

The advice given by Kresna to Arjuna was that, as a nobleman, Arjuna should strongly take hold of what is referred to as *buddhi kaksatrian*. The text quoted from *Bhagavad Gita* is as follows.

... *tan dadi n kadi sang arya makambek kasudracitta si gong prihati, wangunen pwa buddhi kaksatriyan de rakrayan, ya ta nyan tan ilanga svarga lawan yasanta, sang arys karaketan prihati, jnana nirmala pwa pwajarakena pati urip kapweka tan kinakungaken de sang wihikan, nihan ling sang hyang agama. Janma muda-tua tan hana pahinya.*

(It is not good if Sang Arya (Arjuna) felt inferior and sad; he should be enthusiastic; the nature of being a nobleman should be maintained. What you did would not become lost and you would certainly go to heaven. Sang Arya (Arjuna) was bound to sadness; therefore, the pure mind should be made to arise. In accordance with the great man, being alive is not different from being dead. Religiously, there is no difference between someone who is old and someone who is young) (p. 42).

The nature of the great man is that he will never feel sad whether he is alive or dead; according to him there is no difference between heat and coldness, being happy and being sad, being tasty and being tasteless (p. 43). Kresna repeated again that the *swadharma* (the holy responsibility) of a nobleman was that he must not forget his characteristic in terms of *dharma yuddhakarma*. If he did not perform his *dharma yuddhakarma*, he would be, as quoted from the text of *Bhagavad Gita*, as follows.

... *bisama n kirti kathinghal, kapanggih papa magring, niyata gimuyuguyu de sang mahavira, upeten de sang singhapurusa, ikang ulah tininda dening surajaya, yeka duhka mahabhara ring rat, pageha jnana kumwa ... mara buddhinta ring Samkhya yoga, ikang budi wyawasa yatmaka, apan anghing rakwa ika lewih yan engke ring loka, yawat buddhi mangelanteng svadarmakarya, gegonta pwa ambek mangkana. Luput miyatanta ring karma bandhana ... yoga teka gegonta*

(*Dharma yuddhakarma* ... if a nobleman does not take hold of his promise of being well known (*kirtti*), he will be left behind, miserable, sick and will be laughed at by the great man. As well, he will be mocked by the courageous person; he will be seriously sad; therefore, concentrate on what is referred to as *samkya yoga*; make yourself as strong as possible; that is the best for you on earth; unify your *swadharmakarya*; if you take hold of such a mind, you will be free from what you do, that is, yoga, which you should take hold of.) (p. 44)

Further advice of Kresna is as follows.

... *pinakangkulun ikang sinangguh laksana ning mahapurusa (yang disebut) pradyan hana wwanng tan alara n katekan duhka mahabhara ... ing raga bhaya krodha, apageh ta yen budhi ... mahapurusa samangkana*

(Someone is stated to be wise and smart (clever) if he/she is not sad when sadness comes to him/her. ... If he/she is in a danger and seriously angry, he strongly controls his/her mind for which he/she is referred to as *mahapurusa* (and so forth) (p. 45).

Drawyayajna refers to someone who likes offering holy things. Such a nature may lead to him/her to what is called *tapa, yoga yajnya yoga*), *swadiaya ring sarwa sastra, jnana yajna (angego brata), karmasamnyasa* and *yogasamnyasa*; they are all equally good. However, *yoga samnyasa* is better than *karmasamnyasa, apan karmasamnyasa lumekasa mamangguh dukha* (p. 45).

Subhasubha karma is another name for Kresna and his magnificence (Kresna's secret). *Ring sakweh ning mateja, nghulun iketiya with its many types* (p. 57).

In the dialogues between Kresna and Arjuna, Kresna incarnates many names, depending on his functions; as Kala Rupa (God Kala), he can

exterminate the world at once, as Wisnu Rupa (God Wisnu), he is the source of everything and the final end of life on earth (pp. 61-62).

The soul “Sangyang Atma” which occupies the body is holy and is not contaminated (*karaketan mala*) and is invisible, *Atma kadirupa sanghyang aditya*. *Atma* is the soul, and *sarira* is the body. Those who know the soul “atman” will meet what is called *kaparamarthan*. What is called *Triguna* includes *satwam*, *rajah* and *tamah*. *Satwam kajenekan ring hayu kewala* is featured by what is called *jnana* which serves as the foundation. *Rajah kajenekan* gives emphasis on continuously working, being controlled by desires. *Tamah* is the same as *agelem “kapramadan”* (getting drunk and absent-minded). Those who have the nature of *satwa* is referred to as *kapanggih nira*, and those who have the nature of *rajah ambek kerajasan* is referred to as *madyama kapanggih nira*, and those who have the nature of *tamah agong katamasan* is referred to as *kanista kapanggih nira* (p. 63).

Those who cannot control the three natures, which are referred to as *triguna*, are referred to as *janma sangsara*. Therefore, the *triguna* should be understood and controlled in mind and should not try to differentiate the *karaketan sukha lawan dukha*; gold versus stone; hatred versus awkwardness; happiness versus sadness; enemies versus partners. Arjuna, they are referred to as *karaketan triguna*, if they are not controlled (p. 63).

In the next dialogue between Kresna and Arjuna, Kresna guarantees that those who are devoted to him will go to heaven. Quoted from the text of *Bhagavad Gita*:

... *yan hana wwanng bhakti ri nghulun, tatan wyabicara kasewakanya, yeka wenang malahaken tribhuwana, byakta mantuk ring swargaloka pwa ya ta* (p. 65) ... *denya, patinggal irikang swadharma, kewala nghulun juga karana nika, apan wenang hulun mantasakena sangke gawenya hala, haywa tasan prapancatura t atuhunan prihati kadiwasa ng manastapa. Sajna haji, maharaja Kresna hilang ike punggung ning pinakang hulun, maheli tutur kalawan kamedhan, makanimitta sih rahadyan sanghulun apageh tambek ni nghulun mari sandeha rasanyajnya rahadyan sanghulun damelakena patik haji mangke*

(Those who are devoted to me (Kresna) and do not free themselves from their *swadharma* (holy obligation) based on their birth can control the three worlds. They will certainly go to heaven. I (Kresna) can cause people to leave their holy duties. The reason is that I can free myself from what is not good. Do not let confusion cause you to suffer; do not let your mind cause you to be miserable. Your Excellency Kresna, I am not confused (stupid) any

longer; I recognize that I should listen to the wise advice. Because you take pity on me, my mind is becoming stronger; I am not doubtful any longer. I (Arjuna) will do what you ask me to do) (p. 65).

Arjuna stood up after listening to what was advised by Kresna, as described in the following dialogue. Quoted from the text of *Bhagavad Gita*:

... *Nahan pangucap maharaja Kresna lawan Sang Arjuna, ateher sira maluyaken suarupa nira jati Kresna, agirang te sang Dhananjaya de nikang yoga sastranugrahe sira ... enak de nira rumegep capa nira*

(... That's the dialogue between the sovereign Kresna and Arjuna. Arjuna was getting weak when Kresna showed his real shape. Finally, Arjuna held his bow gladly) (p. 65).

BHAGAVAD GITA IN SANSKRIT IN BALI

Presently, there are two versions of *Bhagavad Gita* in Indonesia in general and in Bali in particular. One, which is written in the old Javanese language as part of *Bhisma Parwa* as aforementioned, and two, which is written in Sanskrit using devanagari alphabets. It was written by Pendit (1966) and was reprinted in 1995, and has been in circulation. There are also a number of *Bhagavad Gita* in Sanskrit which has been translated into Indonesian by Ramananda Prasad, Svami Ranganathananda, Sri Sramad Ac Bhakti Vedanta, and S. Radhakrisnan.

Bhagavad Gita, "the God's Song" is one part of *Mahabharata* (*Bhisma Parwa*), means that it is a holy book since it contains what was said by Kresna to Arjuna. Kresna is the reincarnation of god and *Bhagavad Gita* essentially contains sciences (*vedanta*) and ethics. Part of *Bhagavad Gita XV.15* which is concerned with sciences (*vedanta*) is quoted as follows.

*Sarvasya cha ham hridi samnivistho
Mattah smritir jnanam apohanam cha
Vedais cha sarvair aham eva vedyo
Vedantakrid vedavid eva cha ham*

Actually, I am in the heart of every creature
What is remembered, what is known, and what is forgotten come from
me

It is me that should be known in the holy *veda*
It is me that creates *vedanta* and it is me that introduces *veda*.

Generally, the essence of *Bhagavad Gita* in Sanskrit is made up of 18 dialogues, 700 *slokas* (Pendit, 1995) as follows.

Dialogue 1	about Arjuna – <i>Visendayoga</i> Marching to the soldiers in the battle field	(47 slokas)
Dialogue 2	about <i>Samkhyayoga</i> The summary of the contents of <i>Bhagavad Gita</i> / Arjuna’s hesitation	(72 slokas)
Dialogue 3	about <i>Karmayoga</i> The Nature’s law and how it works (working discipline)	(43 slokas)
Dialogue 4	about <i>Jnanayoga</i> Spiritual knowledge/being devoted to <i>Brahman</i>	(42 slokas)
Dialogue 5	about <i>Karmasamnyasayoga</i> <i>Karmayoga</i> : Deeds in Kresna’s Consciousness (ethics and freedom)	(29 slokas)
Dialogue 6	about <i>Dhyanayoga</i> <i>Dhyanayoga</i> (the real yoga)	(47 slokas)
Dialogue 7	about <i>Jnana vijnanayoga</i> The absolute knowledge (god and the world)	(30 slokas)
Dialogue 8	about <i>Akshara Brahmayoga</i> Way of reaching god (cosmic evaluation)	(28 slokas)
Dialogue 9	about <i>Raja Vidya Rajaguhayoga</i> The most secret knowledge	(34 slokas)
Dialogue 10	about <i>Vibhutiayoga</i> The absolute God’s superiority (the source of everything)	(42 slokas)
Dialogue 11	about <i>Visvarupa Darsanayoga</i> The universal shape, the manifestation of god (Brahman)	(55 slokas)
Dialogue 12	about <i>Bhaktiyoga</i> Being devoted to Brahman	(20 slokas)
Dialogue 13	about <i>Kshetra Kshetrajna Vibhagayoga</i> The nature, the pleasant personality and consciousness (the body and the soul)	(27 slokas)

Dialogue 14	about <i>Guna Trayavibhagayoga</i> The nature's three natures (Brahman-prakerti-guna)	(27 slokas)
Dialogue 15	about <i>Purushottamayoga</i> The yoga which is connected to god	(20 slokas)
Dialogue 16	about <i>Daivasurasampadvibhagayoga</i> The spiritual nature of what is good and what is bad	(24 slokas)
Dialogue 17	about <i>Sarddhatrayavibhagayoga</i> Combination of faiths (<i>Triguna</i>)	(28 slokas)
Dialogue 18	about <i>Samnyasayoga</i> The perfection of getting free from being bound to work (<i>lascarya</i>) in order to reach to Brahman	(78 slokas)

The perfection of getting free from being bound to work (*lascarya*) in order to reach to Brahman.

THE CURRENT UNDERSTANDING OF THE BALINESE PEOPLE OF *BHAGAVAD GITA*

Bhagavad Gita reveals three important things. They are: part one contains dialogue 1 to dialogue 6 which describe the working discipline without expecting for reward (*lascarya*) and the nature of the soul in the body; part two contains dialogue 7 to dialogue 12 which express the discipline of sciences (*vedanta*) and being devoted to Brahman (almighty god); part three contains dialogue 13 to dialogue 18 which conclude what is stated in the previous parts. They also conclude the discipline of knowledge of the whole body and soul and the working activities offered to the eternal Brahman.

The entire contents of *Bhagavad Gita* in Sanskrit which is part of *Bhisma Parwa* (the sixth *parwa* of *Mahabharata*) is also referred to as the holy book/the fifth after *Rig Veda*, *Sama Veda*, *Yajur Veda* and *Atharva Veda*. Chapters XXIII to XL contain the dialogues between Kresna and Arjuna, who were predicted to be born between 450 and 400 BC, and these dates imply that this is also the time when the original *Bhagavad Gita* was born (Pendit, 1995: xviii).

Bhagavad Gita, which is full with philosophy, is a holy book of *dharmastra*. It contains guidance to good deeds and *smrti*, namely, the sciences which should always be remembered and also be implemented to do what is true (Pendit, 1995: xx).

The essence of the dialogues between Kresna and Arjuna about *swadharma*, *karmayoga* and *samnyasa*, which is found in *Bhagavad Gita*, is as follows.

- (1) Arjuna was confused, hesitated, and frustrated when he was at Kuruksetra; therefore, he asked Kresna for his advice.

II.7. I would like to ask you for your accurate explanation on what my duties and responsibilities are; I am your disciple, I come to you to ask for your protection and advice.

- (2) Avatar Wisnu (Kresna) asked Arjuna not to be confused any longer, and said to Arjuna.

IV.10. Whatever is done by man to reach me is welcome, They all come to me, oh Parta.

- (3) When Arjuna was not confused and did not hesitate any longer, Kresna gave his last message as follows.

XVIII.89 If satisfying your egoism
You think that "I mind getting involved in the war"
This is your useless decision
The nature of what is referred to as *prakriti* will
force you

XVIII.65 Concentrate your mind on me, be devoted to me
Kneel before me, worship me, you will reach me, I
sincerely promise to you, as someone whom I love.

XVIII.66 When you leave your duties and responsibilities,
do come to me only for protection; do not be sad,
as I will free you from all sins.

- (4) *Karmayoga* and *Samnyasa*

Every creature is equal; that is the dialogue between Kresna and Arjuna about *karma yoga*. *Bhagavad Gita* teaches that we should have an insight into life. The value of someone's life should be viewed from his/her *swadharma*. It is one own's duties and obligations to attain the truth, and to differentiate him/her from one to another.

In other words, what someone does and the materials he/she has do not differentiate him/her from one to another. It is the extent of one's devotion to him, his/her nation and surrounding community that differentiate him/her from one to another. Thus, the word *yoga* (*karmayoga*) which refers to *swadharma* and *samnyasa*, means working without any personal interests.

V.10 Those who offer what they do to Brahman without any motive will be free from sins, as water which slides on the taro leaf.

***BHAGAVAD GITA* LEADS MAN TO SPIRITUAL AND PHYSICAL BALANCE**

Bhagavad Gita contains sciences, which are referred to as *vedanta*, or moral ethics. *Vedanta* is the pearl of good deeds which is presented through the dialogues between Kresna and Arjuna. It needs to be read by people as it contains theological values. It contains the universal ethics, morality and spirituality for every soul. Such values can be used to empower and strengthen man and society.

Those who would like to comprehend *Bhagavad Gita* begin with an attitude of deep feeling for *Bhakti Yoga* (respect and kneel before Kresna) and following his teachings and advises. Being devoted to him is mentioned in *Bhagavad Gita* IX. 14.

The great souls always praise my greatness,
Do their best to be resolute and established
Kneel before me, and always pray to me faithfully

Bhagavad Gita XVIII.65

Always think about me, be my worshippers
Pray to me and kneel before me,
In this way, you will certainly come to me
I promise to you that you are my friend whom I highly love.

The meanings and implications which can be taken and understood from the text of *Bhagavad Gita* through the dialogues between Kresna and Arjuna are numerous. Through its dialogues it is proven that in the era of globalization man is faced with many challenges; moral degradation resulting

from negative impact of globalization, the foods that man consume, the impact of materialistic life, social problems arising from free sex, violence, and free information which are unsuitable to some cultures.

The values and teachings in *Bhagavad Gita* are considered precious pearls from the eastern part of the world. It is this eastern local wisdom that one could use to overcome the moral degradation in human life in the current era of globalization. Man should try and understand the philosophy of *triguna* (*satwam*, *rajas* and *tamas*); man should not be excessively proud of themselves; they should avoid any form of violence; they should be tolerant, simple, and constantly seeking spiritual knowledge from a trusted guru; be able to control themselves; be able to free themselves from the lusts of wanting to satisfy the five senses; they should not be excessively egoistic; they should understand what birth, death, old age and diseases are; they should be free from both pleasant and unpleasant events; they should always be devoted to god (Kresna); they should always feel that they are part of the public (*trsnā*); they should be aware, and understand the truth (god).

The practical practices which can be implemented from *Bhagavad Gita* are loving each other, being honest “*satyam*”, self control “*tapasya*” and self purification “*saucam*”. The physical and spiritual balance can be reached through *dharma* and morality.

At the end of this paper, I would like to quote some expressions from the literary work written by Ida Padanda Made Sidemen, a Hindu priest, who had lived in Sanur in the 19th/20th century about measures that we could take in order to face the challenges of globalization and free competition. Such expressions are *guna* *dusun* and *karang awake tandurin*. There are three stages, according to him, which we will need to go through in order to improve achievement and self quality. They are *dharma yatra*, *dharma karya*, and *lascarya*; they are all referred to as *salampah laku*.

Similar expressions are also stated by Prof. Dr. Paerbatjaraka, the former Dean of the Faculty of Cultural Sciences of Gajah Mada University, and the first dean of the Faculty of Letters of Udayana University (1958). When the Faculty of Letters of Udayana University was dedicated, in the speech he delivered, he stated:

Bagi saya membaca sastra-sastra Jawa Kuno, terutama Ramayana dan Mahabrata yang mengandung nilai falsafah sangat berguna bagi kehidupan. Untuk itu, saya kira memahami nilai itu akan lebih banyak mendapatkan kebaikan daripada keburukan, menuju kebaikan hidup daripada kesengsaraan.

(To me, reading the literary works written in the old Javanese, especially *Ramayana* and *Mahabrata*, which contain philosophical values, is highly useful to life. To this end, I think, understanding such values will give more what is good than what is bad and lead people to what is good in their life, rather than to misery).

CONCLUSION

The Hindu ethics is made to exist due to the need for the explanation on the desire, emotion and ambition of individuals. It is made to exist to lead people to a harmonious life on earth as the absolute objective of Hinduism, namely, to make individuals aware of themselves. What is meant by self awareness is that they are aware of themselves and god as the source and essence of the human awareness and freedom (Pandit, 2005:135).

Basically, the Hindu ethics is the same as the ethics of the other religions on earth. It gives emphasis on what is good such as (1) self control, charity, and love; (2) self isolation; (3) the truth; (4) anti violence; and (5) *yajna*. This can be found in dialogue XVI, 1-10 of *Bhagavad Gita*. Thus, *Bhagavad Gita*, the god's song, contains *satyam* (the truth), *sivam* (holiness) and *sundaram* (beauty). They are the important philosophical foundation of life in Bali. Sundaram appears from the form of *Bhagavad Gita* itself, and *satyam* and *sivam* are the content of such a great literary work.

REFERENCES

- Gonda, J., 1936. *Het Oudjavaansche Bhismaparwa*. Bandung, AC Nix Co.
- Pandit, Basui, 2005. *The Hindu Mind (Pemikiran Hindu)*. Indonesianized by IGA Dewi Paramitha. Surabaya: Paramita.
- Pendit, Nyoman S., 1995. *Bhagavad Gita*. Jakarta: Hanoman Sakti.
- Radhakrisna, S., 2009. *Bhagavadgita*. (Indonesian translation by Yudhi Murtanto). Yogyakarta: Ircisod.
- Titib, I Made, 2003. *Weda: Pedoman Praktis Kehidupan*. Surabaya: Paramita.
- Zoetmulder, P.J., 1982. *Kamus Jawa Kuna-Indonesia*. Indonesianized 1995. Jakarta: Penerbit PT. Gramedia Pustaka Utama.
- Zoetmulder, P.J., 1994. *Kalangwan: Sastra Jawa Kuna Selayang Pandang*. Jakarta: Penerbit Djambatan.

Received: 5 January 2016

Accepted: 27 June 2016