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THE SINCERITY OF PUNIA IN ACCORDANCE TO DHARMA YAJNA SATWIKI TOWARDS JAGADHITA LIFE | Wayan Sukabawa Lecturer of State Institute of Hindu Dharma Denpasar I. INTRODUCTION Balinese society is known by outsiders as a religious and devout society to practice the teachings of religion. Running the teachings of religion by dedicating the punia (alms) with the way of dharma is yadnya towards the purpose of jagadhita life.

The purpose of human life is for happiness in this world and life in nature there with the belief in the teachings of dharma. This objective is mentioned in detail of catur purusa artha, the four purposes of human life, namely **dharma, artha, kama and** moksa. In seeking artha and kama should always be based on dharma do not ever contradict dharma.

If artha and kama are prosecuted, then dharma should be done first, no doubt that artha and kama will be obtained, it is unlikely that artha and kama are derived from the dharma (Kajeng, 1999: 15). Artha in the form of got given to the needy **in accordance with the** needs, giving with a sweet sweaty hearty and happy joy, pleasant words of heart, greeting a friendly, to make people satisfied to receive it that alms with sincerity. Alms with sincerity is yadnya satwika that is given to people who are in need.

Wealth will be beneficial, if someone always donate **it for the sake of** humanity. It is also dedicated to religion as to make temples. Wealth which is more than the necessities and the advantages it is donated is called dana (fund) (Somvir, 2011: 53). II. DISCUSSION 2.1 Alms (Punia) of Sincerity Alms contains a sincere sense of offerings, associated with the implementation of yadnya addressed to Sang Hyang Widhi.

Realization in society. Public awareness puts aside some of its income for the benefit of the community. The greater the form of funds have to Sang Hyang Widi, the greater the sustenance will be received from Sanghyang Widi. The public belief that God never owes his people.

Giving something sincere to others, bhakti is the manifestation of conscience addressed to parents, teachers, and nation and country and most important is to Ida Sang Hyang Widhi. Charity is obligatory for Hindus. We are all obliged to make alms according to our own swadharma as Hindus. A charity is organized to manage the financials that need to be planned in the family. Net income every month, should be planned for use in the family.

The necessities of life related to property in the view of Hinduism, there are four; A. The need to survive; Food, clothing, housing and others, b. The need for working capital, household saving, c. The need for satisfaction of having fun, d. The need to be dedicated **for the sake of** dharma / religion. Treasure is God's gift obtained by the way of dharma and is used with the purpose of dharma as well.

Achieving the purpose of life **dharma, artha, kama and moksa** among the purpose of life artha is an important goal for a grihastin, because artha is as a tool to achieve other life goals, that is as a means to implement and achieve dharma, and the means to enjoy kama to achieve The highest of life goal, moksa (Bontot, 2011: 69). Quality with alms (punia) in the current era of globalization, is not in harmony with the teachings of our Hindu Religion, especially for teenagers today and some people do not understand about having. They prefer to waste their money instead of having one.

Just like buying gas for the streets and buying bold pulses for sending sms with his friends. In addition, **the community is also** misunderstanding about the meaning and quality of the funds have its own. Similarly, member societies have money that is inconsistent with the dharma of the proceeds of gambling, corruption, or other negative things.

Actually the quality of the funds have the right is not determined by the large or small funds in pawns but very dependent on Proceeding The 1st Dharma Duta Faculty International Seminar - Denpasar, June 2, 2017 465 the sincerity of a person who gives money and the money is **in accordance with the** teachings of dharma. The result of giving alms is abundant is the acquisition of various pleasures of another world (after death), will reward the devotion to the parents is gained wisdom of wisdom that is awareness and awareness, while the reward and ahimsa karma is the long age.

For in this three worlds nothing is more difficult to do than charity, it is generally very big to be attached to the treasure, because of the painful effort the treasure is obtained. So the action of a man of high knowledge, does not love to give up wealth, his life though, if for general welfare; He will know death will come and the absence of something eternal, therefore it is better to sacrifice **for the sake of** general welfare.

The value of alms varies in value depending on the attitudes of those given by their innate traits, which is the nature of Tri Guna that can affect the human Budhi, reflecting the nature or deeds of subhaasubhakarma. Subha karma is a good deed of a human whose buddy is influenced by the budhi satwa. Budhi satwa have good qualities, which correspond to the actions of dharma.

Punia called as alms by a sage is a trait without envy and envy, and obedience to virtue and righteousness, that noble behavior will be rewarded abundantly. The main purpose of God's treasures and riches is to be given away, but when the alms are heralded, the meaning of charity is lost. Those who are knowledgeable, will give up their wealth **for the common good** and welfare, even if their lives are to be sacrificed. 2.2

Alms (Punia) Based on Dharma The purpose of the Hindu religion formulated since the Vedic begins to be revealed is "Moksartham Jagadhitaya ca iti Dharma", meaning that religion (dharma) aims to achieve spiritual happiness and well-being of physical life or happiness in the birth and soul. This purpose is mentioned in detail in the catur purusa artha, the four purposes of Hindu life, namely: **dharma, artha, kama and** moksa.

Dharma is the sacred teachings that govern, nourish or guide humanity to achieve physical wellbeing and peace of inner. Dharma also means religion and duty, glory, virtue and truth. Dharma is a grip of Hindu life that is carried out in aspects of everyday life both in speech, thought and in daily conduct in the home as well as in society and environment. Dharma is done first, no doubt, will be obtained artha and kama it later, it would be meaningless if artha and kama was obtained deviate from dharma.

So in the passage of the book without artha / money / material adequate life will be difficult. The difficulty of life tends to make people act adharmas like pickpocketing, stealing, robbing, cheating, robbing, lying to people and so on. So having a proper artha / material is one of the supports to do dharma. Dharma means truth and virtue, which leads humanity to achieve happiness and salvation.

Artha are objects or materials that can meet or satisfy the needs of human life. Kama means lust, desire, also means pleasure. Moksa means the highest happiness or release. The teachings of Hinduism are very concerned about the position and function of artha

in this life. Finding and possessing artha is not something that is forbidden even a thing that is recommended.

As long as they are obtained **on the basis of** dharma, and are used for the dharma as well. The teachings of Hinduism assert that artha is not really a goal, but merely **a means to an** end. Artha is obtained based on the dharma causing happiness of inner and outer life.

Hinduism teaches to always hold fast to the dharma in making a living to support life, by running a business that is beyond reproach. Do not seek artha by the way of adharma, do not seek forbidden business and do not accept the gift of a disgraceful person, which is inconsistent with religious norms. Fulfilling all desires and desires must be based on virtues and truths that can guide every human being in achieving happiness.

Because often humans become wretched or miserable in fulfilling lust or kama if not based on dharma. Therefore dharma must be the controller in fulfilling the guidance of kama on artha, as required in the Vedas (Sarasamuscaya.12) as follows: 466 Proceeding The 1st Dharma Duta Faculty International Seminar - Denpasar, June 2, 2017 Kamarthau lipsmanastu, dharmam eweditaccaret, na hi dhammadapetyarthah, kamo vapi kadacana. Meaning: In essence, if artha and kama are demanded, then dharma should be done first. Undoubtedly, artha and kama will be obtained later.

It would be meaningless, if artha and kama were derived deviate from dharma. Dharma has the most important position in catur purusa artha, because dharma that guides humans to obtain true happiness. By the way of the dharma man can attain Heaven as well as confirmed in the Vedas (Sarasamuscaya.14), as follows: Dharma ewa plawo nanyah, swargam samabhiwanchatam, sa ca naurpwani jastatam jala dhen paramicchatah Meaning: The so-called dharma is the way to go to heaven, as a boat that is a tool for merchants to wade through the oceans.

Thus dharma is the foundation and guide of man in to the perfection of life, tranquility and harmony of life was born inner. The person who **does not want to** make the dharma as his way of life will not get happiness but sadness will be experienced. Only **on the basis of** dharma human will be able to achieve happiness and deliverance, escape from this earthly bond and reach moksa which is the highest goal.

Giving alms by giving something we have to others according to their own capacity. For those who still have the status of students, can give knowledge to our friends, for those who have worked can set aside money to be donated to the poor and abandoned children. Remember, a small gift **can have a major impact on** others.

Try to do at least one fund every day and make it as a habit, then look at the miracles that occur in each other's lives, do not use charity as a way to show off. 2.3 Punia Yadnya Satwika Yadnya means sincere sacrifice. Yadnya with sincerity without expecting its content, with the holy mind feel yadnya that should be implemented in worship Hyang Widhi Wasa.

Once the pure mind is accomplished how to apply it to improve ourselves, the basis is used to serve others, and the highest is the basis to serve Hyang Widhi Wasa. So, the principle of devotion to God is not only directly addressed to God or Hyang Widhi. Devotion to all of God's creation also means service to God. Everything positive that can be achieved is not really for ourselves, but must be developed to all.

Yadnya is a sacrifice mentioned in Bhgawad Gita XVIII-5 sacrifice activities, charity and tapa, janga is neglected but must be done because yadnya, for yadnya, alms and tapa brata is a wash for the wise (Pudja, G, 2004: 405) The maintenance of life in this world can go on as long as yadnya constantly done by mankind. Similarly yadnya is the center of the creation of the universe or the great bhuana (world) mentioned in the book of yayur weda.

In addition to being the center of the creation of the universe, yadnya is also the source of the ongoing cycle of life in the bhagawad gita, mentioned chakra yadnya. If this does not spin, then this world will suffer destruction. In everyday life Hindus in Bali practice religion with weight on religious ceremonies. This is understandable because yadnya is a religious activity that can reach all levels of ability of the people in understanding the spiritual values.

Religious ceremonies also provide guidance to every profession that is owned by the people to be directed towards dedication to the sanctity of life and worship of God. Yadnya ritual is a vehicle to move all the contents of nature, including human beings, to rise to a life that increases, both in physical life, material, and mental spiritual. Yadnya quality is determined by the ability of the people to put their yadnya activities **in accordance with the** Vedic scriptures.

Yadnya always go along and in line with the growth of the times, but but not drifted by the time itself. Rituals can also mobilize local cultural arts to glorify God's greatness so that the art of culture is also enhanced by the quality of the ritual. The ritual of the yadnya can lead Hindus to practice the Weda scripts completely.

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467 The implementation of the ritual is symbolic of the spark of human gratitude in the presence of Hyang Widhi Wasa and his manifestations. Yadnya is basically the buffer of the universe, because the universe was created by Hyang Widhi Wasa through yadnya.

It is done because everything that exists on this earth arises from Hyang Widhi Wasa ritual also as stated in Bhagawad Gita III sacred literature about the importance of yadnya, in sloka 10 as follows. 'sahayajñāḥ prajāḥ srishtvā, puro vācha prajāpati, anena prasavishya dhvam, esha vo stv ishta kāmādhuh'. Translation: Once upon a time Prajapati created man with his devotional offerings and said 'with this you will breed and let this be your cow-milk' Based on appreciation and listening to the meaning of the sloka, then humans as creatures created Hyang Widhi Wasa the highest level and the main existence is created through yadnya. Human must sacrifice to achieve his goals and desires.

Perfection and happiness are unlikely to be achieved without sacrifice. In this regard, it is fitting for human beings to train themselves to sacrifice based on the heart of love in the life together and interdependence in this world to jointly trying to realize harmony or mutual help between who asks with the giving. Giving in this case not only in the material only.

All that possessed can be sacrificed in the form of yadnya. Such a gift of knowledge to people requires guidance and knowledge. Yadnya done by humankind sincerely accompanied by worship Hyang Widhi Wasa will achieve happiness sekala or niskala. III. CONCLUSION From the above description can be concluded that the sincerity of having that based on the Dharma is the main foundation to obtain jagadhita.

Artha, kama and moksa, always based on dharma, therefore no one is justified to deviate and contrary to the Dharma. Artha, kama based on dharma is an important goal for one, to achieve the highest purpose of human life is "Moksartham Jagadhitaya ca iti Dharma", which means that religion (dharma) aims to achieve happiness of physical and spiritual life or happiness in the birth and soul. REFERENCES Bontot, I Nyoman, 2011.

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