

THE CONCEPT OF MOKSA IN THE BOOK OF THE SANG HYANG BODHA STUDY OF HINDU PHILOSOPHY TEACHINGS IN BALI

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Abstract :

Balinese Hinduism does not teach that life goals can only be achieved in life in another realm. Herein lies the main difference between the Teaching Sang Hyang Boodha concept of Moksa and the Vedic concept, Moksa being freedom from suffering, the destruction of egoism, greed, hatred and delusion. Based on this description, the author is very interested in researching the Philosophical Study of Moksa in the Sang Hyang Bodha in Bali. This type of research is a type of qualitative research. The data collection techniques in this study are; literature reviews, interviews, and documentation. In this study, the raw data that had been collected were processed using descriptive and qualitative methods. The concept of Moksa in the Sang Hyang Bodha in Bali is a very unique Balinese Hindu. Moksa is something that cannot be described in words because Moksa can only be understood by the wise. Moksa is in a definite state after craving disappears, fire is extinguished because it runs out of fuel as well as Moksa is the cessation of craving, attachment, passions and defilements. Moksa is the Eternal Truth, unborn, unperishable and unchanging. The philosophical study of Moksa in the Sang Hyang Bodha in Bali includes the study of Ontology, Epistemology and Axiology.

Key Words : Moksha, Sang Hyang Bodha, Hindu Balinese

INTRODUCTION

Human relations are bound to God in any case, religion as a formulation of obligations to God. In Hinduism, the relationship between humans and God is known as Tri Hita Karana, namely the relationship between humans and God, humans and others, and humans and nature. Meanwhile, in Buddhism, the relationship between humans and God is described through teaching, that truth is what is called God, Hindu balinese and truth are one. If someone explores the truth, they will see the Hindu balinese, and those who see the Hindu balinese will understand the truth. He stated that the door to success and prosperity is open to all people in all conditions of life, high or low, holy or evil, those who intend to open a new page in their lives and aim to reach a level of perfection. Regardless of caste, skin color or position. He established an orderly and democratic brotherhood of holy life (Sangha) for men and women. He did not force his followers to become slaves, either to his teachings or to his person, but gave him complete freedom of thought. He gave encouragement and hope to those who were miserable with words full of compassion

Balinese Hinduism (Indonesian: Agama Hindu Dharma; Agama Tirtha; Agama Air Suci; Agama Hindu Bali) is the form of Hinduism practised by the majority of the population of Bali] This is particularly associated with the Balinese people residing on the island, and represents a

distinct form of Hindu worship incorporating local animism, ancestor worship or Pitru Paksha, and reverence for Buddhist saints or Bodhisattava.

The 1945 Constitution of Indonesia guarantees freedom of religion to all citizens. In 1952, states Michel Picard, an anthropologist and scholar of Balinese history and religion, the Indonesian Ministry of Religious Affairs came under the control of conservatives who severely constrained an acceptable definition of a "religion". To be acceptable as an official Indonesian religion, the ministry defined "religion" as one that is monotheistic, has codified religious law and added several requirements

Further, Indonesia denied rights of citizenship (such as the right to vote) to anyone not belonging to an officially recognized monotheistic religion. The minority Balinese Hindus adapted and declared their form of Hinduism to be monotheistic, and presented it in a form to be politically eligible for the status of agama. As such, Balinese Hinduism has been formally recognized by the Indonesian government as one of the official religions practised in Bali

Hindu influences reached the Indonesian Archipelago as early as the first century CE. Historical evidence is unclear about the diffusion process of cultural and spiritual ideas from India. Java legends refer to Saka-era, traced to 78 CE. Stories from the Mahabharata have been traced in Indonesian islands to the 1st century, whose versions mirror those found in Tamil Nadu. The Javanese prose work T of the 14th century, which is a collection of ancient tales, arts and crafts of Indonesia, extensively uses Sanskrit words, Indian deity names, and religious concept

Similarly, ancient Chandis (temples) excavated in Java and western Indonesian islands, as well as ancient inscriptions such as the 8th century Canggal inscription discovered in Indonesia, confirm the widespread adoption of Shiva lingam iconography, his companion goddess Parvati, Ganesha, Vishnu, Brahma, Arjuna, and other Hindu deities by about the middle to late 1st-millennium CE. Ancient Chinese records of Fa Hien on his return voyage from Ceylon to China in 414 CE mention two schools of Hinduism in Java, while Chinese documents from the 8th century refer to the Hindu kingdom of King Sanjaya as Holing, calling it "exceedingly wealthy," and say that it coexisted peacefully with the Buddhist people and Sailendra ruler in the Kedu Plain of the Java island.

Four diverse and contentious Islamic Sultanates emerged in north Sumatra (Aceh), south Sumatra, west and central Java, and southern Borneo (Kalimantan). The violence ended the Hindu-Buddhist kingdoms and communities in many of the islands of Indonesia.

In other cases, Hindus and Buddhists left and concentrated as communities on islands that they could defend. Hindus of western Java moved east and then to the island of Bali and the neighbouring small islands, thus starting Balinese Hinduism. While this era of religious conflict and inter-Sultanate warfare was unfolding, and new power centres were attempting to consolidate regions under their control, European colonialism arrived. The Indonesian archipelago was soon dominated by the Dutch colonial empire.

The Dutch colonial empire helped prevent inter-religious conflict, and it slowly began the process of excavating, understanding and preserving Indonesia's ancient Hindu-Buddhist cultural foundations, particularly in Java and the western islands of Indonesia.

Upon independence from Dutch colonial rule, Article 29 of the 1945 Constitution of Indonesia guaranteed freedom of religion to all its citizens. In 1952, states Michel Picard, the Indonesian Ministry of Religion came under the control of Islamists who severely constrained the acceptable definition of a "religion". To be acceptable as an official Indonesian religion, the ministry defined "religion" as one that is monotheistic, has codified religious law, possesses a prophet and a Holy Book, amongst other requirements. Balinese Hindus were declared as "people without a religion", and available to be converted. Balinese Hindus disagreed, debated, adapted, and declared their form of Hinduism to be monotheistic, and presented it in a form to be eligible for the status of "agama" under the 1952 amended articles.

To accomplish this, the Balinese Hindus initiated a series of student and cultural exchange initiatives between Bali and India to help formulate the core principles behind Balinese Hinduism (Catur Veda, Upanishad, Puranas, Itihasa). In particular, the political self-determination movement in Bali in the mid-1950s led to the joint petition of 1958 which demanded the Indonesian government recognize Hindu Dharma. This joint petition quoted the following Sanskrit mantra from the Hindu scriptures

He takes care of those who are sick and their lives are neglected, helps the poor who are neglected, straightens their way of life that is astray. The example of the Hindu balinese is a source of inspiration for everyone. His calm and peaceful face is a reassuring look to those who look at him. Everyone accepts the peace and tolerance that He preaches with great gratitude, because it benefits everyone who hears and implements it. Wherever he preached the Teaching, there he left a deep impression on all his listeners. Although more than 2,500 years have passed since the death of this Great Master, His unique personality still makes a great impact on all who live His teachings.

Strong determination, profound wisdom, universal love, boundless compassion, selfless devotion, perfect purity, attractive personality, methods used to spread the noble teaching and His attained success have resulted in approximately one-fifth of the world's population now recognizing the Hindu balinese as their Supreme Teacher. The Hindu balinese also taught the concept of nothingness. Everything that is conditioned is impermanent or will give rise to birth, everything that is unconditioned, without basis, without support is called cessation without self, this is the concept of Nothingness

The concept of moksha appears much later in ancient Indian literature than the concept of dharma. The proto-concept that first appears in the ancient Sanskrit verses and early Upanishads is *mucyate*, which means freed or released. It is the middle and later Upanishads, such as the Svetasvatara and Maitri, where the word moksha appears and begins becoming an important concept.

The Katha Upanishad, a middle Upanishadic era script dated to be about 2500 years old, is among the earliest expositions about *saṃsāra* and moksha. In Book I, Section III, the legend of boy Naciketa queries Yama, the lord of death to explain what causes *saṃsāra* and what leads to liberation. Naciketa inquires: what causes sorrow? Yama explains that suffering and *saṃsāra* results from a life that is lived absent-mindedly, with impurity, with neither the use of intelligence nor self-examination, where neither mind nor senses are guided by one's *atma* (soul, self). Liberation comes from a life lived with inner purity, alert mind, led by buddhi

(reason, intelligence), realization of the Supreme Self (purusha) who dwells in all beings. Kathaka Upanishad asserts knowledge liberates, knowledge is freedom. Kathaka Upanishad also explains the role of yoga in personal liberation, moksha.

The Svetasvatara Upanishad, another middle era Upanishad written after Kathaka Upanishad, begins with questions such as why is man born, what is the primal cause behind the universe, what causes joy and sorrow in life?[40] It then examines the various theories, that were then existing, about saṃsāra and release from bondage. Svetasvatara claims bondage results from ignorance, illusion or delusion; deliverance comes from knowledge. The Supreme Being dwells in every being, he is the primal cause, he is the eternal law, he is the essence of everything, he is nature, he is not a separate entity. Liberation comes to those who know Supreme Being is present as the Universal Spirit and Principle, just as they know butter is present in milk. Such realization, claims Svetasvatara, come from self-knowledge and self-discipline; and this knowledge and realization is liberation from transmigration, the final goal of the Upanishad.

The Hindu goddess of knowledge, learning and creative arts, Sarasvati, is sometimes depicted alongside a swan, which is a symbol of spiritual perfection, liberation and moksha. The symbolism of Sarasvati and the swan is that knowledge and moksha go together.

Moksha is not a state of emptiness or emptiness, Moksha is not something that exists and is not emptiness, Moksha is not something that exists nor is it the destruction of all that exists, nor is it a heavenly level. Moksha is only the cessation of unwholesome tendencies and the cessation of false illusions, therefore Moksha is not a place but a state of consciousness. A state of mind that is free from all ignorance, greed, ego, dualistic thinking and belief in the existence of an eternal personality, also free from materialistic notions, thoughts, beliefs and attachments. Moksha is the disappearance of attachment to everything that is included in a dualistic state

When the moment comes to the end of 'karmic conditioned existence', there comes freedom from the need to be reborn in this mortal world, the only place where learning is still possible, free from rebirth and the cycle of birth and death. Moksha is Enlightenment itself. It need not be reserved for future lives and can be attained right now in this life. Finally the Parimoksha, or Perfect Enlightenment, attained by the Hindu Balinese himself at the time he died in human form, which is beyond all concepts. Here every concept of human thought disappears in the Truth. This is the ultimate goal of all Teaching Sang Hyang Boodhas.

Balinese Hinduism does not teach that this final goal can only be achieved in another life. This is where the main difference lies between the Teaching Sang Hyang Boodha concept of Moksha and the non-Teaching Sang Hyang Boodha concept of eternal heaven which can only be attained after death or union with God. Moksha is freedom from suffering, the destruction of egoism, greed, hatred and ignorance.

Based on this description, the author is very interested in researching the Moksha Philosophical Study in the book of Sang Hyang Bodha in Bali

Research methods

This type of research is a type of qualitative research with the aim of studying the concept of Moksha in the book of Sang Hyang Bodha in Bali, so that there is no misinterpretation that Teaching Sang Hyang Boodha philosophy is said to be a pessimistic philosophy. So that Moksa's new knowledge will have a dimension depending on where to interpret it and from what source it is studied, so that in studying Balinese Hinduism there will be no misunderstanding. The type of data needed in this research is primary data, because this research includes literature research. The primary data needed is data from source books related to the concept of Moksha and the teachings contained in the book of Sang Hyang Bodha in Bali, but most importantly the meaning contained in the concept of Moksha in philosophy. The data collection techniques in this study are; literature review, interviews, and documentation. In this study, the raw data that has been collected is processed using descriptive and qualitative methods. This method is a combination of two methods, because these methods do not conflict with each other, and the two methods mutually support each other.

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Balinese Hinduism does not teach that this final goal can only be achieved in another life. Herein lies the main difference between the Teaching Sang Hyang Boodha concept of Moksha and the non-Teaching Sang Hyang Boodha concept of an eternal heaven that can only be attained after death.

RESULTS AND DISCUSSION

The concept of Moksha in the book of Sang Hyang Bodha in Bali

Moksha is the highest happiness, which cannot be felt by feeling because feeling is a conditioned phenomenon which has been eradicated by the extinction of craving (tanha). The happiness of wish fulfillment is not true happiness because it depends on conditioned objects that are impermanent, because of the impermanence of the object of that happiness, unhappiness or suffering arises when we separate from those objects. Thus, in the midst of worldly happiness there is a shadow of suffering. Only with the extinction of desire does the

mind become calm and happy regardless of the external conditions around us. This is the true happiness of Moksha

On the other hand, like all conditioned things, Moksha is not characterized by an attaining self, soul, spirit or the like. Moksha is a phenomenon that is free from all worldly phenomena, there are no proper words to describe it (because all words are created to describe all worldly things that we perceive), except it is unconditioned. This is likened to describing a color for someone who is blind from birth, there is no other way than to see the color itself so that person understands. So too, if all conditioned things are without self, how much more is that which is unconditioned, which does not arise and cease?

Moksha is not self-annihilation (nihilism) because self-annihilation is a form of desire (i.e. desire to become non-existent or vibhava tanha) which must be eradicated in order to attain Moksha. Moksha is also not self-perpetuation (eternalism) because there is no eternal self that attains Moksha. Therefore, it is more correct to say that Moksha is the end of all conditioned processes that cannot be described with the limitations of our language (Sang hyang boodha).

In positive language, the Hindu balinese described Moksha as peace, serenity and liberation. Sometimes it is referred to as an island, that is, an island where beings free from the ocean of suffering can land. It is also known as the cave which provides security from the dangers of birth and death. It is called the state of peace that comes from the elimination of greed (lobha), hatred (dosa), and delusion (moha).

Moksha (Nirvana) can be attained in this life or after death. The Moksha attained while still alive in this life, still contains the remnants of the aggregates that still exist, as was attained by Gotama Hindu balinese in his life in this world. Even though the inner Hindu balinese was clean from lobha, sin and moha, because before he became a Hindu balinese, he was born as Prince Sidhartha, he could still die.

This process of birth and death continues without stopping until this current is diverted to its final destination (Moksha). Moksha can also be interpreted as the extinction of greed, hatred and ignorance. Moksha should not be interpreted as emptiness or annihilation because we cannot understand it with our worldly understanding. For example one cannot say that there is no light, because blind people cannot see it. Also as in a famous story about a fish arguing with its friend a turtle and proudly saying that there is no land (Sang hyang boodha 2005:152).

Moksha is One and is not created and contains the One Godhead. This was explained by the Hindu balinese himself in the book Sang Hyang Bodha in Bali:

Axiological Studies

Axiology is that part of philosophy that questions judgment, especially with regard to problems or formal general theories of value. In his judgment there are two fields that are most popular today, namely those concerned with behavior and circumstances or physical appearance (1) ethics is a part of philosophy that questions the assessment of actions from the point of view of good and evil.

It should be observed here, that human actions are always judged as good or bad. Of course it is easy for someone to judge the meaning of good, but why is what is otherwise called evil not bad or not good. The reason is that what is meant by evil here are actions that demean or damage the quality of other people's lives. Ethics in Greek, ethos which means habit, habit or custom. This means that almost no one has good or bad habits). Aesthetics is a part of philosophy that questions the judgment of something from a beautiful and ugly point of view. In general, aesthetics is called a philosophical study of what makes people happy, about beauty or about taste.

Absorption of the Aiya Eightfold Path as a noble way of life expounded by the Hindu balinese himself to attain Nibbana. The middle way is a way of life that does not adhere to accepting orders given by someone outside oneself. A person who observes the Middle Way as a guide to moral conduct, is not spiritually unafraid of the supernatural, but recognizes no intrinsic value in following such actions.

The Noble Eightfold Path can be compared to a road map. Just as a traveler needs a map to guide him to his destination, we all need the Noble Eightfold Path which shows us how to attain Nibbana, the ultimate goal of human life. All three must be developed simultaneously, but the intensity at which one should first practice will vary according to individual spiritual development.

Right View also means that one understands the nature of wholesome (good) and unwholesome (bad) karma, and how they can be exercised by body, speech and mind. By understanding karma one will learn to avoid evil and do good, thereby creating the desired results in life.

If one has right view, one also understands the three general characteristics (that all conditioned things are temporary, unsatisfactory and selfless) and understands the Law of dependent Origination. If one has Right View one develops right thoughts too. This factor is sometimes referred to as 'Right resolution', 'right aspiration' and 'right idea' it refers to the mental state that eliminates wrong ideas and notions and promotes other moral factors to lead to Nibbana. This factor provides a dual purpose, namely eliminating evil thoughts and developing pure thoughts (Sang hyang boodha 2003; 113-114).

Right View and Right Thought, which are factors of wisdom, will lead to good moral conduct. There are three factors in moral attitude, Right Speech, Right Action and Right Livelihood. Right Speech includes respect for the truth and respect for the welfare of others. This is the virtue of avoiding lying, slandering, harsh words and nonsense. We often underestimate the power of speech and tend to have little control over our speech. But we have all been hurt by someone's words and have also been encouraged by someone else's words. Harsh words can wound deeper than guns, while soft words can change the hearts and minds of the most vicious criminals. So to develop a harmonious society we have to control our culture and use our speech positively. . And in the results of an interview with one of the monks related to Sila as follows:

The Eight Noble Paths are the paths expounded by our great teachers. With earnest practice, at least we can understand the meaning of this life, which is something empty, if it is not

balanced with teaching, then life will be meaningless. Sila, samadhi and panna are the three levels in the

Epistemological Studies

Epistemology questions the truth of knowledge. Statements about truth require proper arrangement. The truth of knowledge is said to fulfill the epistemological requirements because it is also properly structured or called logical. In epistemology in more detail there is a discussion about the basis, boundaries and objects of knowledge. By some people epistemology is called the philosophy of science. In general and fundamentally there are differences between epistemology and philosophy of science. In general, epistemology questions the truth of knowledge, while philosophy of science specifically questions science or knowledge. What is discussed is knowledge and its structure, science or science is knowledge whose symptoms can be observed repeatedly through experiments so that they can be observed repeatedly by different people at different times.

As for what is discussed in epistemology is the essence of the accuracy of the arrangement of thinking which is also appropriately used for the problems in question with the aim of finding the truth of the contents of the statement. The content of his statement is something one would like to know.

The law of karma, Paticca Samupada (the law of the process of birth and death) and the concept of no eternal soul (Anatta) are Epistemology in Balinese Hinduism to achieve Moksha. Karma is a real law, what we plant is what will be picked later. If one believes in life after death, then according to the law of karma, rebirth will occur according to the quality of one's actions. A person who has done many good deeds may be born in a favorable condition where he enjoys wealth and success, beauty, good health and meets good friends.

As long as the power of karma is still there, there will always be rebirth. The beings are the visible embodiment of this invisible power. death is only the temporary end of this impermanent phenomenon. The organic life has come to an end, but the karmic force that has driven it up to now has not disappeared. Because the karmic power is not disturbed by the destruction of the body, the coming moment of death thought (cutti citta) now prepares for a new consciousness in the next life.

For a being to be born somewhere there must be a being dying somewhere else. The birth of a being, in fact means the appearance of the five khandhas (aggregates) or psycho-physical phenomena in the present life which is comparable to the death of a being in a past life. For example, the sun rises in one place and sets in another.

Rebirth or becoming again and again is a natural occurrence that was not created by any particular religion or god. Believing or not believing in reincarnation makes no difference to the process of rebirth or preventing rebirth. Rebirth takes place as long as lust for existence and sensual pleasures or attachment exist in the mind. That powerful mental energy prevails over any and all living beings in this universe. Those who wish and pray that they do not reincarnate must understand that their wish will not come true until they make a serious effort to eradicate desire and attachment in their minds (Sang hyang boodha 2005:148).

Ignorance (avijja) is the first link or cause of the cycle of existence. Avijja obscures all right view. Voluntary activities, good or bad, rooted in ignorance are bound to produce results which only prolong life's wanderings. However, good deeds are still necessary to eliminate life's suffering. Dependent on volitional activity arises reincarnation consciousness (vinnana) this consciousness connects past lives with present lives. Simultaneously with the arising of awareness of rebirth comes mind and body (nama-rupa), the six faculties (salayatana) are the definite result of mind and body. Since the six faculties arise contact (phassa), contact gives rise to feeling (vedana). These five, consciousness, mind and body, six senses, contact and feelings are the result of past actions.

Dependent on feeling, craving (tanha) arises. Craving gives rise to attachment (upadana). Attachment is the cause for the karmic process which in turn becomes the condition for future births (jati). Birth is a sure cause of old age and death. Old age and death are possible due to the existence of the psycho-physical organism. Such an organism must be born, so old age and death presuppose birth. birth itself is the definite result of past actions or karma. Karma is conditioned by

Once consciousness reconnects, life begins again depending on consciousness, thought and form arise, that is, a new being is born. Because there is thought and form, the six sense organs arise, with the arising of the six sense organs there arises contact, contact with sights, sounds, smells, tastes, physical objects and mental objects.

The next link in this chain of dependent origination is the process of becoming conditioning the arising of birth. Finally, depending on birth, there comes decay and death followed by sorrow, lamentation, old age and despair.

The process of cause and effect continues indefinitely. The beginning of this process is indeterminate, for it is impossible to say where this current of life begins to be overwhelmed by ignorance. But when this ignorance turns into knowledge and this stream of life is transferred to Moksha-dathu, then the end of this life process or samsara takes place.

Anatta is the concept that there is no eternal soul or spirit that resides in living beings. This Anatta concept is one of the determining factors for attaining Moksha. Because if you still know about the existence of an eternal soul or person, it is impossible to achieve Moksha. According to the Hindu balinese consciousness is nothing but a fleeting compound of mental complexes. One unit of consciousness consists of three phases, arising, developing and passing away (bhanga).

As soon as the vanishing phase of one thought moment ends, there comes the arising phase of the next thought moment. Every awareness of this ever-changing life process, after passing away, transfers all its energy, all the indelible recordings of impressions to the consciousness of its successor. Each new consciousness consists of the consciousness of its predecessor plus the new consciousness. Therefore, there is a continuous flow of consciousness like the flow of a river. The next moment of thought is not exactly the same as its predecessor, because what constitutes it is neither the same nor completely different. It is a continuation of the same karmic energy, so there are similarities

"That body, O monk, is not the Self. Feelings are not Self. Perception is not Self. Consciousness is also not Self. Understanding this, a disciple places no value on the body or on feelings or on perceptions or on mental formations, or on consciousness. By not judging them he becomes free from passion and liberated. The knowledge of freedom awakens in him. Then he knows that he has done what had to be done, that he has lived the holy life, that he is no longer this or that, that rebirth is destroyed"

Consciousness flows continuously like a river which is constantly receiving increasing flows from the tributaries of the senses and always imparting to the world the thoughts that have accumulated along the way. Consciousness has birth as its spring and death as its mouth. The flow of consciousness takes place so quickly that there is no measure used to measure it, even if only in an approximate way. Here we find a juxtaposition of a state of consciousness that is so fleeting, contrary to what some think. Once consciousness has disappeared, it will not return to be similar to what was previously lost But we worldlings, beset by ignorance, misunderstand that what seems to be constant is taken as something eternal and instead regard this ever-changing consciousness as an unchanging spirit, an *atta*, as the doer and receptacle of all actions.

The creature, for example, is like a flash of light that turns into a series of sparks that follow each other at extraordinary speed, so that the human eye cannot see them one by one. Just as a chariot wheel rests on the ground at one point, so beings live only for one thought moment. Life is always in the present moment and always sinks into the past which cannot be repeated. Our future state is determined by the present moment of thought.

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Absorption of the Aiyā Eightfold Path as a noble way of life outlined by the Hindu Balinese himself to attain Moksha. The middle way is a way of life that does not adhere to accepting orders given by someone outside oneself. A person who observes the Middle Way as a guide to moral conduct, is not spiritually unafraid of the supernatural, but recognizes no intrinsic value in following such actions.

The Noble Eightfold Path can be compared to a road map. Just as a traveler needs a map to guide him to his destination, we all need the Noble Eightfold Path which shows us how to reach Moksha, the ultimate goal of human life, to reach that final goal, there are three aspects of the Noble Eightfold Path that must be developed namely, Sila (morality), Samadhi (mental training) and Panna (wisdom). All three must be developed simultaneously, but the intensity at which one should first practice will vary according to individual spiritual development.

Right View also means that one understands the nature of wholesome (good) and unwholesome (bad) karma, and how they can be exercised by body, speech and mind. By understanding karma one will learn to avoid evil and do good, thereby creating the desired results in life.

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The Eight Noble Paths are the paths expounded by our great teachers. With earnest practice, at least we can understand the meaning of this life, which is something empty, if it is not balanced with teaching, then life will be meaningless. Sila, samadhi and panna are the three levels in the teachings of the Hindu balinese, which if understood and practiced will lead to real peace

The next factor in good moral conduct is Right Action. Right Action involves respect for life, respect for possessions and respect for personal relationships. This relates to the first three principles

"In this case priests, a priest is far from lust, far from unwholesome actions by mind-directing and mind-fixing on objects. Meditate full of passion and happiness born of equanimity he attains and remains in the first jhana accompanied by passion and happiness. In a person who already has the calm that comes from one-pointedness of mind, there is no need for directing the mind and fixing the mind on the object of samadhi to achieve one-pointedness. Without directing the mind and anchoring the mind to meditation objects. He attains and is in the

second jhana, accompanied by passion and happiness. Furthermore, being free from passion, being in equanimity, consciously and self-controlled, he feels within himself as the Saints say: "He who is in equanimity and is aware, is in bliss." Thus he attains and remains in the Third Jhana. Then by freeing himself from bodily pleasure and displeasure, with the disappearance of mental pleasure and displeasure, he attains and remains in the fourth Jhana, the one-pointedness of mind born of mindfulness and equanimity, in which pleasure and depression are no longer felt. This is what Right Samadhi says. These are the priests who are said to be the Holy Path, which leads to the cessation of suffering" (Sang Hyang Bodha).

Right Samadhi is the final stage of this path, a practice that leads to full understanding of the impermanence of everything and ultimately to Moksha. Meditation requires discipline and practice like any other activity. Steadily, gently breathing, while the mind tries to concentrate on stillness, whenever various thoughts wander and creep everywhere, they should patiently return to the object. In the early stages, methods of calculating or repeating formulas can be used to help concentrate. There are also five mental hindrances that must be removed, or at least weakened before meditation can really begin. They are sensual pleasures, laziness, worry and indecision (Sang hyang bodha).

The Noble Eightfold Path, the path leading to the ending of suffering, is an integrated therapy designed to cure the disease of Samsara through cultivating moral speech and deed, cultivating the mind and perfect transformation of one's level of understanding and quality of the level of one's mind. This shows the way to gain spiritual maturity and be completely free from suffering (Sang hyang boodha).

CONCLUSION

Moksa's philosophical study in Sang Hyang Bodha in Bali, namely the study of Ontology, Epistemology and Axiology in Balinese Hindu Moksa is the highest state in which lust and greed have been eliminated. The study of Moksha's ontology pivots on the Four Noble Truths, namely dukkha, the causes of dukkha, the cessation of dukkha and the Way to eliminate dukkha. To attain Moksha the first thing to understand is about these Four Truths. understanding dukkha actually seeing phenomena as they really are, understanding teaching. After seeing how that suffering can then be understood the cause of suffering, the cessation of suffering and the way to get rid of suffering. The epistemological study of Moksha in Sang Hyang Bodha in Bali is that in achieving Moksha, things that must be understood are the law of karma, the law of cause and effect (Paticca Samupada) and Anatta (the doctrine of no soul). Moksha's Axiological Study, namely the Eight Noble Paths. The concept of this noble Eight Paths, as one of the paths explained by the Hindu balinese to end dukkha and to attain Moksha. This path is divided into eight namely, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

Nirvana and moksha, in all traditions, represent resting in one's true essence, named Purusha or Atman, or pointed at as Nirvana, but described in a very different way. Some scholars, states Jayatilleke, assert that the Nirvana of Buddhism is same as the Brahman in Hinduism, a view other scholars and he disagree with. Buddhism rejects the idea of Brahman, and the metaphysical ideas about soul (atman) are also rejected by Buddhism, while those ideas are essential to moksha in Hinduism. In Buddhism, nirvana is 'blowing out' or 'extinction'. In

Hinduism, moksha is 'identity or oneness with Brahman'. Realization of anatta (anatman) is essential to Buddhist nirvana. Realization of atman (atta) is essential to Hindu moksha

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