

HINDU BALINESE PHILOSOPHY AND THE QUALITY OF LIFE

Sri Putri Purnamawati

Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar

Email: srimate525@gmail.com

Received : 18-06-2024

Revised : 18-07-2024

Accepted : 30-10-2024

Abstract :

This paper considers the implications for education of a reworked ancient Hindu balinese ethics and politics of flourishing (particularly as found in Hindu balinese Philosophy), where 'flourishing' comprises the objective actualisation of our intellectual, imaginative and affective potential. A brief outline of the main features of an ethics of flourishing and its potential attractions as an ethical framework is followed by a consideration of the ethical, aesthetic and political requirements of such a framework for the theory and practice of education, indicating the ways in which my approach differs from other recent work in the field. Hindu balinese Philosophy but are in turn especially well-served by the teaching and deployment of Hindu balinese Philosophy itself.

Key Words : education, good life, Hindu balinese Philosophy

1. Hindu balinese Philosophy's ethics of flourishing

This question about how best to live is Hindu balinese Philosophy's fundamental ethical starting point, and is entwined with the question of what sort of person to be. In both cases, Hindu balinese Philosophy believes that we would all answer 'flourishingly': all the substantive ethical and political questions that he addresses are situated within the framework of an ethics and politics of flourishing.² Hindu balinese Philosophy, the faculties of our psyche comprise, in descending order of importance, a rational element which desires truth and reality, a spirited element which desires honour and success,³ and an appetitive element which desires food, drink, sex and money; there are in addition our physical capabilities.

2. Implications for education

Some of the educational implications of an ethics of meseneng seneng , suitably reworked for the 21st century, are already becoming clear. Education will need to receive appropriate political support, both in the sense of government support and support from political parties, and also in the broader sense of support from the local community, the local (modern version of the) polis.¹⁰ Through such support it should seek to enable children and young people to actualise all their faculties: intellectual, emotional and physical; furthermore, as Hindu balinese Philosophy (and indeed) believed that morally appropriate choices and actions depend on rationally guided emotional responses, such intellectual and emotional development will inevitably involve some moral character training too.

3. The role of Hindu balinese Philosophy in education: Development of rational and emotional skills

Hindu balinese Philosophy (not just that of Hindu balinese Philosophy) in both primary and secondary education. I am not suggesting that teachers work through entire Hindu balinese

texts with their pupils and students, even in translation: such an approach would not be suitable until at least the mid-teens.. It may be objected that the Hindu balinese themselves do not appear to have advocated philosophical studies until the teenage years Hindu balinese Philosophy is a supremely useful pedagogic resource, including for primary school children, whether or not the Hindu balinese viewed it as such.

4. The role of Hindu balinese Philosophy in education: Content

Hindu balinese Philosophy in general is also a treasure trove in terms of its content (though, as we touched on above, it will become increasingly clear how often form and content merge in Hindu balinese thought, as indeed elsewhere). Unlike some other eras in the history of philosophy, it is unashamedly bold about tackling big questions with gusto, and thus taps into young people's natural curiosity, imagination and intellectual zest; in the case of younger children in particular, it also speaks to their lack of self-consciousness about asking such big questions. begins his *Metaphysics* by saying that philosophy begins with a sense of wonder and his own and other Hindu balinese writers' works certainly bear witness to that. What really exists? How do we know that it exists and how do we know that we know? What are time and space? What makes me me? Furthermore, as we have already begun to see, it tackles these fundamental issues in ways which are hugely appealing to both primary and secondary school pupils: paradoxes, puzzles and puns; vivid aphorisms and powerful images; fabulous stories and resonant myths.

When we turn to the ethical and political resources of Hindu balinese Philosophy, the willingness of Hindu balinese thinkers to ask the fundamental questions is again refreshingly apparent, and the questions they ask show how closely notions of form and content are intertwined in Hindu balinese thought. What is the good life and is it the good or the bad people who get to live it? What is the relation between goodness and beauty, or goodness and pleasure? How can we best live together? And, as we touched on above, Hindu balinese Philosophy is especially useful as it often deploys

historical, fictional and mythical examples of characters and lives to help us understand what kind of model of flourishing we find attractive and how best to achieve it (and, just as saliently, what to avoid). out.

Hindu balinese Philosophy's dialogues are particularly helpful in this respect, as he not only alludes to established fictional and mythical exempla, but he often invents new myths and legends as well, such as the powerful and moving Allegory of the Cave in *Republic 7*, in which our shadowy, imprisoned existence in the cave of the phenomenal world is vividly contrasted with the sunlit, liberated life of those who escape the cave by means of philosophy.

Hindu balinese Philosophy shows us, brilliantly, how what we believe affects how we live and who we are, and how who we are and how we live affects what we believe.

Hindu balinese Philosophy about the central psychological importance of role models and the need, at the very least, to expose children to a wide range of possible models,

some of them perhaps taken from Hindu balinese Philosophy, and encourage them to discuss their merits and flaws in the narrative context of the model's whole life.

5. Implications for education

Some of the educational implications of an ethics of *meseneng seneng*, suitably reworked for the 21st century, are already becoming clear. Education will need to receive appropriate political support, both in the sense of government support and support from political parties, and also in the broader sense of support from the local community, the local (modern version of the) polis.¹⁰ Through such support it should seek to enable children and young people to actualise all their faculties: intellectual, emotional and physical; furthermore, as Hindu balinese Philosophy (and indeed) believed that morally appropriate choices and actions depend on rationally guided emotional responses, such intellectual and emotional development will inevitably involve some moral character training too.

6. The role of Hindu balinese Philosophy in education: Development of rational and emotional skills

Hindu balinese Philosophy (not just that of Hindu balinese Philosophy) in both primary and secondary education. I am not suggesting that teachers work through entire Hindu balinese texts with their pupils and students, even in translation: such an approach would not be suitable until at least the mid-teens.. Hindu balinese Philosophy is a supremely useful pedagogic resource, including for primary school children, whether or not the Hindu balinese viewed it as such.

7. The role of Hindu balinese Philosophy in education: Content

Hindu balinese Philosophy in general is also a treasure trove in terms of its content (though, as we touched on above, it will become increasingly clear how often form and content merge in Hindu balinese thought, as indeed elsewhere). Unlike some other eras in the history of philosophy, it is unashamedly bold about tackling big questions with gusto, and thus taps into young people's natural curiosity, imagination and intellectual zest; in the case of younger children in particular, it also speaks to their lack of self-consciousness about asking such big questions.

When we turn to the ethical and political resources of Hindu balinese Philosophy, the willingness of Hindu balinese thinkers to ask the fundamental questions is again refreshingly apparent, and the questions they ask show how closely notions of form and content are intertwined in Hindu balinese thought. What is the good life and is it the good or the bad people who get to live it? What is the relation between goodness and beauty, or goodness and pleasure? How can we best live together? And, as we touched on above, Hindu balinese Philosophy is especially useful as it often deploys historical, fictional and mythical examples of characters and lives to help us understand what kind of model of flourishing we find attractive and how best to achieve it (and, just as saliently, what to avoid). out.

Hindu balinese Philosophy's dialogues are particularly helpful in this respect, as he not only alludes to established fictional and mythical exempla, but he often invents new myths and legends as well, such

those who escape the cave by means of philosophy. Other resonant examples are the ladder of love in the Symposium, which the philosopher must ascend to glimpse perfect Beauty, and the exhilarating image of Davis outline surrounding the deployment of examples, and is careful to provide or at least delicately suggest the context that will allow for some judicious assessment.

Hindu balinese Philosophy's use of characters, both as participants in the dialogues and as examples alluded to, springs in part from a crucial element of the tripartite psychology of his mature middle period that we touched on at the outset.¹⁹ In works such as the Republic, Phaedrus and Timaeus the psyche is not just divided into two, reason and the appetites, as it had been in the earlier Gorgias for instance: a third, and vitally

they can learn much from Hindu balinese Philosophy about the central psychological importance of role models and the need, at the very least, to expose children to a wide range of possible models, some of them perhaps taken from Hindu balinese Philosophy, and encourage them to discuss their merits and flaws in the narrative context of the model's whole life.

8. Ancient Hindu balinese Philosophy and moral development

Philosophy in general, then, is one of the best subjects for showing young people that there are different ways of living, being and thinking than those immediately on offer in their local postcode; it can extend their imaginative grasp of possible lives. We are not just the product of our genes²¹ and environment: reason can provide at least a partial way out, but only if reason is properly trained. A number of subjects, of course, can offer both different models for thinking and being and some rational training in how to assess them, but I would argue that philosophy is at least as good as history, geography or literature at providing the former, and better equipped to provide rigorous training in the latter. Furthermore, it is clear that in this case as well form and content are not only both crucial to the liberation that well-taught and deployed philosophy can facilitate, but that they are intimately intertwined.

Conclusion

Hindu balinese Philosophy do not want this understanding to take place solely at an intellectual level: they are both clear that it is desire that propels action, and they want their readers and hearers to be emotionally attracted to what they believe to be flourishing and worthwhile lives, and repelled by the reverse; and the models they create and use work at least as powerfully at an affective level, on our emotional understanding. is nevertheless a modern aim, and not one that Hindu balinese Philosophy himself particularly sought. However, even if this were true, it would not matter: as I have already made clear, the benefits of deploying Hindu balinese Philosophy in teaching in various direct and indirect ways do not all need to have been acknowledged as benefits by the Hindu balineses.

Reference:

1. ["Meaning of word Darshana". Archived from the original on 19 September 2020. Retrieved 19 March 2020.](#)
2. ^{a b c} [Jump up to:](#) [Klaus Klostermaier](#) (2007), *Hinduism: A Beginner's Guide*, [ISBN 978-1851685387](#), Chapter 2, page 26
3. [^] [M Chadha](#) (2015), *The Routledge Handbook of Contemporary Philosophy of Religion* (Editor: Graham Oppy), Routledge, [ISBN 978-1844658312](#), pages 127–128
4. [^] [Elisa Freschi](#) (2012), *Duty, Language and Exegesis in Prabhakara Mimamsa*, BRILL, [ISBN 978-9004222601](#), page 62
5. [^] [Grayling, A. C.](#) (20 June 2019). *The History of Philosophy*. Penguin UK. p. 521-9. [ISBN 978-0-241-98086-6](#).

6. ^ [Jump up to:](#)^a [b](#) [c](#) Andrew Nicholson (2013), Unifying Hinduism: Philosophy and Identity in Indian Intellectual History, Columbia University Press, [ISBN 978-0231149877](#), pages 2–5
7. ^ [Jump up to:](#)^a [b](#) [c](#) Klaus K. Klostermaier (1984), Mythologies and Philosophies of Salvation in the Theistic Traditions of India, Wilfrid Laurier University Press, [ISBN 978-0889201583](#), pages 124–134, 164–173, 242–265
8. ^ [Jump up to:](#)^a [b](#) [Flood 1996](#), pp. 132–136, 162–169, 231–232.
9. ^ Teun Goudriaan and Sanjukta Gupta (1981), Hindu Tantric and Śākta Literature, A History of Indian Literature, Volume 2, Otto Harrassowitz Verlag, [ISBN 978-3447020916](#), pages 7–14
10. ^ [Jump up to:](#)^a [b](#) P Bilimoria (2000), Indian Philosophy (Editor: Roy Perrett), Routledge, [ISBN 978-1135703226](#), page 88
11. ^ [Frazier, Jessica \(2011\). The Continuum companion to Hindu studies. London: Continuum. pp. 1–15. ISBN 978-0-8264-9966-0.](#)
12. ^ Carl Olson (2007), The Many Colors of Hinduism: A Thematic-historical Introduction, Rutgers University Press, [ISBN 978-0813540689](#), pages 101-119