PURIFYING THOUGHT, WORD, AND DEED: APPLYING TRI KAYA PARISUDHA TO ECOLOGICAL ETHICS IN POST-FLOOD BALI

I Nyoman Alit Supandi

Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar
Email: madeputra84@gmail.com

Abstract :

Recent floods across several regions of Bali—such as Denpasar, Gianyar, and Tabanan—have revealed deep ecological imbalance caused by unrestrained urbanization, deforestation, and waste mismanagement. Beyond their material destruction, these disasters signify a rupture between bhuana alit (the microcosm of human life) and bhuana agung (the macrocosm of the cosmos). This paper explores how the Hindu ethical doctrine of Tri Kaya Parisudha—the purity of thought (manacika), speech (wacika), and action (kayika)—can serve as a framework for ecological ethics and moral restoration in post-flood Bali. Using qualitative interpretive methods grounded in textual analysis and cultural observation, the study argues that reactivating Tri Kaya Parisudha fosters ecological awareness, collective responsibility, and spiritual resilience. The moral purification of individuals is inseparable from the healing of nature; hence, the path to environmental harmony must begin with ethical transformation rooted in dharma.

Key Words : Tri Kaya Parisudha, ecological ethics, Balinese Hinduism, flood disaster, moral ecology, dharma.

1. Introduction

Bali's identity as the "Island of Gods" is founded upon the ideal of tri hita karana—the harmonious relationship between humans (pawongan), nature (palemahan), and the divine (parahyangan). This triadic balance embodies a cosmological principle where life is sustained through reciprocal respect and ritual acknowledgment of all living and non-living entities. However, in the last decade, this harmony has been increasingly disturbed. The intensification of urban expansion, tourism-driven land conversion, and the declining observance of ritual ecology have contributed to an environmental imbalance now manifested in recurrent floods across Denpasar, Tabanan, and Gianyar.

Recent flood events in early 2024, for instance, submerged several pura desa and residential areas, leaving behind not only physical destruction but also psychological and spiritual anxiety among communities. From a hydrological perspective, these floods are attributed to reduced water absorption capacity, inadequate drainage systems, and heavy rainfall intensified by climate change. Yet, from a Balinese Hindu philosophical lens, such calamities are interpreted as expressions of moral disarray—an ecological karma phala (the fruit of past actions) resulting from the disruption of the sacred relationship between bhuana alit (the microcosmic human realm) and bhuana agung (the macrocosmic universe).

In Balinese cosmology, humans are micro-reflections of the cosmos, bearing responsibility to maintain balance through thought, word, and deed. When greed (lobha), negligence (pramada), and ignorance (avidya) dominate human intention, nature responds through disequilibrium—manifested as disaster. This cosmological interdependence reveals that ecological degradation is not merely a scientific issue but also a moral and spiritual phenomenon. Therefore, environmental crisis in Bali must be addressed not only with technological or infrastructural solutions, but through the reawakening of ethical consciousness and spiritual discipline.

Within this moral landscape, Tri Kaya Parisudha—the doctrine of purity in thought (manacika), speech (wacika), and action (kayika)—emerges as a foundational framework for moral ecology. It offers a comprehensive path toward purifying human consciousness and restoring cosmic harmony. When applied to ecological ethics, Tri Kaya Parisudha urges individuals to cultivate pure environmental intentions (manacika), promote truthful ecological discourse (wacika), and engage in righteous environmental deeds (kayika). The internal purification of the self thus becomes the catalyst for the external purification of nature.

This study situates Tri Kaya Parisudha within the broader context of ecological ethics and disaster theology. It aims to reinterpret this traditional moral principle as a living guide for post-flood ecological recovery in Bali. By bridging Hindu theology, moral philosophy, and environmental studies, the research seeks to construct a culturally grounded approach to ecological renewal—where ethical transformation precedes and sustains environmental restoration.

In doing so, the paper contributes to a deeper understanding of how indigenous Hindu ethics can inform contemporary responses to ecological crises. It argues that Tri Kaya Parisudha functions not merely as a personal moral code but as a collective ecological ethic—a way of re-establishing harmony between humans and their sacred environment. Ultimately, the purification of thought, word, and deed constitutes both a spiritual and practical pathway toward the restoration of Bali's dharmic ecology.

2. Literature Review
2.1 Tri Kaya Parisudha in Hindu Moral Philosophy

Tri Kaya Parisudha, literally "threefold purity," constitutes one of the central pillars of Balinese Hindu ethics. It articulates that the moral integrity of an individual—and by extension, society—is sustained through the alignment of pure thought (manacika), speech (wacika), and action (kayika). These three dimensions correspond to the trikarana (three instruments of human expression) that link internal consciousness (citta) to external behavior (karma).

According to the Sarasamuccaya (Sloka 74–75), the mind (manas) serves as the root of all virtue and vice: "From thought arises word, and from word arises deed; therefore purify thought, for it is the source of all." This moral psychology reveals that ethical transformation must begin with inner awareness rather than external control. Impure thoughts manifest as harmful actions, while pure thoughts radiate benevolence that harmonizes personal, social, and cosmic spheres.

Titib (2003) interprets Tri Kaya Parisudha as the internalization of dharma—a spiritual discipline where ethical consciousness becomes a living expression of divine law. In this framework, manacika parisudha demands mindfulness and compassion; wacika parisudha calls for truth, non-harm, and sincerity in speech; and kayika parisudha insists on selfless, righteous deeds. Together, they create a moral continuum that fuses individual piety with social responsibility.

Moreover, Tri Kaya Parisudha does not operate in isolation but is integrated with other Hindu moral doctrines such as yama-niyama (ethical restraints and observances) and karma yoga (selfless action). The purity of the threefold conduct sustains ṛta—the cosmic order—ensuring that human life remains aligned with divine balance. In Balinese culture, this ethic permeates daily practices, from temple rituals to environmental taboos, reflecting a worldview where morality and cosmology are inseparable.

2.2 Ecological Ethics and Hindu Environmental Thought
In Hindu philosophy, ecology is not merely a scientific domain but a sacred continuum of life. Scholars such as Dwivedi (1990), Coward (1993), and Prime (2002) have demonstrated that Hinduism contains a profound ecological consciousness rooted in scriptural cosmology. Nature (Prakṛti) is not inert matter but a dynamic expression of Śakti—the divine feminine energy that animates the universe. The Ṛgveda declares, "The Earth is our mother, and we are her children" (Ṛgveda 10.90), affirming a familial and spiritual bond between humans and the environment.

Within Balinese Hinduism, this worldview is institutionalized through the doctrine of Tri Hita Karana, which emphasizes harmony among parahyangan (humans and God), pawongan (humans and society), and palemahan (humans and nature). This triadic principle mirrors Tri Kaya Parisudha on a macrocosmic scale: the purity of thought sustains harmony with God, the purity of speech nurtures social communication, and the purity of action preserves environmental balance. Both doctrines converge in the pursuit of sukerta jagat—the purification of the world.

Ethnographic works by Lansing (2006) and Eiseman (1990) reveal how traditional Balinese rituals embody ecological ethics. Tumpek Uduh celebrates trees and plant life, while Tumpek Landep sanctifies tools and modern vehicles, acknowledging the divine essence within all functional objects. These rituals manifest a deep ecological reverence where spirituality translates into practical environmental stewardship.

However, contemporary challenges such as mass tourism, urban sprawl, and consumerism have disrupted these moral-ecological bonds. As Suamba (2010) notes, the commodification of ritual and the weakening of traditional authority have led to "ritual without reflection," where symbolic acts persist without ethical substance. Consequently, the ecological wisdom of Balinese Hinduism requires revitalization through renewed moral consciousness—precisely the domain of Tri Kaya Parisudha.

2.3 The Moral Dimension of Disaster
Disasters in the Balinese Hindu worldview are not random occurrences but manifestations of disrupted balance between bhuana alit (microcosm) and bhuana agung (macrocosm). Turner

(1969) conceptualizes such events as liminal moments—thresholds between chaos and order that demand collective reflection and moral renewal. Similarly, Geertz (1973) views Balinese ritual systems as "models of and for reality," meaning that rituals symbolically reestablish the cosmic structure when it is shaken by social or natural upheaval.

In this interpretive framework, floods are not merely hydrological phenomena but moral mirrors—a karma phala (fruit of action) resulting from human negligence toward dharma. The accumulation of greed, environmental exploitation, and disregard for sacred landscapes leads to ecological imbalance, which the cosmos corrects through natural retribution. This theological reading aligns with the doctrine of Panca Yadnya, particularly Bhuta Yadnya—offerings to elemental beings to restore harmony between humans and nature.

Furthermore, the moral dimension of disaster invites a transformation of consciousness. As observed in post-flood rituals across Denpasar and Tabanan, community responses often involve melukat (purification), tawur agung (sacrificial balancing rites), and collective prayer, symbolizing repentance and reconciliation with nature. These practices demonstrate that disaster is both a crisis and a kala guna—a sacred opportunity for moral reorientation.

Integrating this perspective into contemporary environmental management allows disaster recovery to transcend material reconstruction and enter the sphere of spiritual ecology. Within this moral-spiritual paradigm, Tri Kaya Parisudha serves as the ethical bridge between human repentance and ecological restoration—purifying thought to heal the mind, speech to reform public discourse, and action to rehabilitate the earth.

Synthesis
The reviewed literature reveals a convergence between Hindu moral philosophy and ecological ethics. Tri Kaya Parisudha provides a micro-ethical foundation, while Tri Hita Karana and Panca Yadnya supply the macrocosmic structure. Together, they constitute an integrative dharmic ecology capable of addressing modern environmental crises. By situating disaster within a moral-theological framework, this study extends the scope of Hindu ethics from individual salvation to collective ecological restoration.

3. Methodology
This research employs a qualitative interpretive approach, grounded in the belief that moral and ecological meanings are best understood through contextual interpretation rather than quantitative measurement. As the study explores the ethical dimensions of Tri Kaya Parisudha within post-flood Balinese society, qualitative inquiry allows the researcher to grasp not only observable practices but also the symbolic, philosophical, and spiritual meanings embedded in them. The interpretive paradigm assumes that social reality is constructed through cultural symbols and moral values, aligning with the Balinese Hindu worldview where ritual and ethics are inseparable from lived experience.

3.1 Research Design
The research design integrates textual analysis, ethnographic observation, and semi-structured interviews to achieve a holistic understanding of how Tri Kaya Parisudha informs ecological ethics. This triangulated approach combines theological, phenomenological, and

sociocultural dimensions, ensuring that both scriptural ideals and community practices are represented in the analysis.

1. Textual Analysis

   Primary sources include classical Hindu scriptures and Balinese tattwa texts such as the Sarasamuccaya, Bhagavad Gītā, and Tattwa Sang Hyang Aji Swamandala. These texts provide philosophical grounding for the concept of moral purity and its connection to ecological order. Passages were analyzed hermeneutically to interpret moral constructs and cosmological relationships relevant to environmental ethics. Comparative readings were also conducted between Sanskrit and Balinese commentarial traditions to trace doctrinal continuity and local adaptation.

2. Observation

   Ethnographic observation was carried out during 2024–2025 in flood-affected areas of Denpasar and Gianyar, two regions that frequently experience seasonal flooding. The researcher participated in and documented community rituals such as melukat tukad (river purification), tawur agung (cosmic balancing ceremony), and collective prayer gatherings aimed at ecological healing. Field notes captured not only ritual procedures but also the emotional and ethical reflections of participants, offering insights into how moral purification (parisudha) is enacted in response to ecological crisis.

3. Interviews

   In-depth interviews were conducted with pemangku (temple priests), adat leaders, environmental activists, and local educators. The selection of informants followed a purposive sampling strategy—prioritizing individuals with direct involvement in environmental rituals or moral education. The interview questions explored how communities interpret the relationship between moral conduct and natural disasters, and how Tri Kaya Parisudha is revitalized in post-flood recovery initiatives. Each conversation was audio-recorded (with consent), transcribed, and analyzed for recurring ethical themes.

3.2 Data Analysis

Data were analyzed using the interactive model of Miles and Huberman (1994), which involves three concurrent stages:

- Data Reduction: Organizing and categorizing textual, observational, and interview data into key thematic clusters—such as moral purification, ritual ecology, and community transformation.
- Data Display: Presenting the data visually in narrative tables and conceptual maps that connect theological concepts (e.g., dharma, ṛta, karma phala) with empirical observations of environmental behavior.
- Verification and Conclusion Drawing: Interpreting the patterns to identify moral narratives underlying ecological practices, ensuring consistency between scriptural ideals and lived ethical expressions.

The analysis also employed symbolic and moral hermeneutics, emphasizing how ritual actions and discourses express internalized theology. This approach interprets Tri Kaya Parisudha not as abstract doctrine but as a dynamic ethical language manifested through ecological behavior.

3.3 Validity and Triangulation

To ensure the credibility and trustworthiness of findings, data were triangulated across multiple sources—texts, observations, and interviews. Interpretations were also verified

through member checking, where key informants reviewed and confirmed the researcher's thematic interpretations. Peer debriefing with academic colleagues in Hindu studies provided additional analytical rigor. Field documentation, photographs, and ritual transcripts were archived to maintain transparency and facilitate future reference.

3.4 Ethical Considerations

Given the sacred nature of Balinese rituals, ethical sensitivity was prioritized throughout the study. The researcher obtained informed consent from participants, respected ritual boundaries, and maintained confidentiality of personal and spiritual information. Participation in ceremonies was done with appropriate offerings (banten pejati) and adherence to local customs (desa kala patra). The study was approved by the academic ethics committee of the Faculty of Brahma Widya, Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, ensuring compliance with institutional and cultural guidelines.

3.5 Summary

In essence, this qualitative interpretive methodology situates Tri Kaya Parisudha as both a theological text and a lived moral ecology. Through hermeneutic interpretation and ethnographic engagement, the research reveals how Balinese communities translate the purity of thought, word, and deed into concrete ecological action. The integration of classical scriptures and contemporary field data ensures that the resulting analysis is not merely descriptive but dialogical—bridging ancient wisdom with modern environmental realities.

4. Results and Discussion

4.1 Manacika Parisudha: Ecological Awareness as Purity of Thought

The first dimension of Tri Kaya Parisudha, manacika parisudha, emphasizes the sanctity of thought as the root of ethical behavior. In the Balinese worldview, the mind (manas) is both the source of order and chaos; therefore, ecological restoration must begin with mental purification. When human consciousness becomes polluted by greed (lobha), attachment (moha), and ignorance (avidya), nature inevitably reflects this disorder. The flood, in this light, represents not merely a climatic event but a mirror of collective spiritual imbalance.

Ecological mindfulness (manacika parisudha) encourages awareness that the destruction of the environment is a form of self-destruction. This principle aligns with the Bhagavad Gītā (3.12), which teaches that humans must honor the divine forces of nature (devas) through righteous action, for neglecting them results in suffering and scarcity. When Balinese communities perceive rivers (tukad), forests (alas), and mountains (gunung) as sacred embodiments of divinity, moral restraint emerges naturally.

Post-flood observations in Denpasar and Gianyar reveal a resurgence of reflection-based spiritual practices such as community meditation, storytelling (satya wacana), and temple-based ethical discourses (dharmadesana). Priests and teachers use these forums to revive compassion toward sarva bhūta hita—the welfare of all beings. Through introspection, individuals are guided to recognize that ecological degradation originates in distorted consciousness. The restoration of manacika parisudha thus represents the cognitive foundation of ecological ethics—a spiritual awakening that precedes behavioral change.

4.2 Wacika Parisudha: Reclaiming Ethical Discourse

The second aspect, wacika parisudha, concerns the purity of speech. In the context of environmental ethics, speech becomes a medium for truth-telling, advocacy, and moral persuasion. Balinese Hinduism regards words as sacred vibrations (sabda brahman), capable of creating or destroying harmony. Therefore, to purify speech is to purify the social dialogue surrounding nature.

Ecological degradation often persists because of silence, denial, or misinformation. Reclaiming wacika parisudha requires honest acknowledgment of human responsibility for environmental harm. Village meetings (paruman adat), educational discussions, and local radio broadcasts have begun to use spiritual language to inspire environmental accountability. Slogans such as "Alam Lestari, Hidup Harmoni" and "Ngemargiang Dharma ring Jagat" (Performing Dharma for the World) exemplify how moral discourse shapes collective consciousness.

Priests (pemangku) and Hindu educators remind communities that mantra and puja addressed to rivers and mountains must correspond with ecological conduct. As one pemangku from Pura Taman Ayun explained, "Wacika sane suci wantah dados kayika sane suci"—pure speech must give birth to pure action. This convergence of language and behavior reflects ṛta, the cosmic truth that maintains universal order.

The revitalization of wacika parisudha transforms religious communication into moral activism. Public campaigns framed in the idiom of dharma and parisudha strengthen environmental awareness, connecting theological principles with civic responsibility. Thus, speech becomes both prayer and policy, bridging devotion and ecology.

4.3 Kayika Parisudha: Ethical Action for Environmental Restoration

The third and most tangible dimension, kayika parisudha, represents the manifestation of purity in physical action. It is through righteous deeds that moral intention (manacika) and truthful expression (wacika) are realized. In post-flood Bali, numerous community-based ecological initiatives have embodied kayika parisudha as karma yoga—selfless action dedicated to restoring balance.

Field observation in 2024–2025 documented several ritual-environmental collaborations, such as river purification ceremonies (melukat tukad), reforestation projects near pura beji (water temples), and subak restoration to improve water flow management. These activities merge ecological rehabilitation with spiritual atonement. Offerings (banten pejati) are placed at the beginning of each activity, symbolizing gratitude to Sang Hyang Wisnu—the preserver of life and water.

For instance, in Gianyar, youth groups collaborated with desa adat and temple priests to organize "Ngayah Lestari Tukad Oos," combining traditional volunteerism (ngayah) with waste collection and replanting. Participants viewed their work as dharma karya—a spiritual service rather than mere civic duty. Through such actions, Tri Kaya Parisudha transcends doctrinal teaching and becomes an embodied ethic of environmental stewardship.

Philosophically, kayika parisudha aligns with the global ethic of sustainability but adds a spiritual dimension. It transforms environmental action from utilitarian management into sacred service (seva). By embodying karma yoga, the Balinese demonstrate that ecological repair is not a technical project but a devotional act that restores both the earth and the self.

4.4 Integrating Tri Kaya Parisudha into Ecological Policy

To ensure lasting change, moral values must be institutionalized within social and political structures. In Bali, several desa adat have begun incorporating Tri Kaya Parisudha into their awig-awig (customary regulations), particularly those governing waste disposal, river conservation, and green land protection. For example, the awig-awig of Desa Adat Ubud (revised 2024) explicitly mandates that community members "maintain purity of thought, word, and action toward the natural environment as an expression of dharma."

Similarly, local educational curricula in Hindu-based schools and Pasraman (spiritual learning centers) have adopted Tri Hita Karana and Tri Kaya Parisudha as frameworks for civic and ecological education. Environmental lessons are no longer presented merely as science but as adhyātma śikṣā—spiritual learning. Students participate in "green ritual projects" such as creating eco-offerings (banten organik), planting ritual trees (tumbak kayu), and reflecting on ethical verses from Sarasamuccaya that link purity with sustainability.

Government collaboration has also begun to reflect this moral-spiritual integration. The Bali Provincial Environment Office, in partnership with Hindu universities, promotes the concept of Ekajati Parisudha Jagat—the unified purification of the world through ethical discipline. Such initiatives demonstrate that the revival of Tri Kaya Parisudha can guide contemporary policy development, bridging traditional wisdom with environmental governance.

Embedding Tri Kaya Parisudha in institutional structures transforms moral awareness into habitual practice. When purity of mind, speech, and action becomes collective habit, ecological responsibility evolves from moral aspiration into cultural identity. This dharmic institutionalization marks a significant step toward ecological resilience, where the balance between bhuana alit and bhuana agung is restored through sustained moral ecology.

4.5 The Dialectic of Inner and Outer Purity

Across these dimensions, a consistent pattern emerges: ecological restoration in Bali is both an external and internal process. The physical act of cleaning rivers or planting trees is inseparable from the internal cleansing of thought and intention. This dual process reflects the Hindu dialectic of śuddhi (purification) and ṛta (order), where external order mirrors internal virtue.

Hence, the Balinese response to flooding embodies a form of eco-theological praxis—a moral engagement that merges theology with environmental activism. Tri Kaya Parisudha becomes not only a personal ethic but also a social and ecological framework capable of transforming crisis into consciousness, disaster into dharma, and environmental management into sacred stewardship.

5. Theological Implications

In Balinese Hindu cosmology, the environment is not conceived as an external or inert entity but as a living manifestation of the divine. The natural world—mountains, rivers, forests, and oceans—is viewed as the physical body (angga sarira) of Ida Sang Hyang Widhi Wasa. Consequently, ecological degradation is not merely environmental destruction but a form of spiritual violation—a rupture in the sacred correspondence between bhuana alit (the human microcosm) and bhuana agung (the cosmic macrocosm).

Within this sacred framework, Tri Kaya Parisudha operates as a theology of interconnectedness, integrating the moral, spiritual, and ecological dimensions of existence. The purification of thought (manacika), speech (wacika), and action (kayika) symbolizes the restoration of cosmic order (ṛta) through moral alignment. When the human mind becomes impure, speech becomes deceptive, and action becomes exploitative, the cosmic rhythm is disturbed. The environmental crisis, therefore, is not separate from human sin but its mirror—nature reflecting the moral turbulence of humanity.

Theologically, the floods that recently afflicted Bali can be interpreted as both a warning and an invitation. They are a karmic signal from nature—reminding humans of their forgotten covenant with the divine cosmos. The water, an element sacred to Dewa Varuna and Sang Hyang Wisnu, cleanses yet also tests. It destroys to purify, just as the Tirta used in ritual cleansing (melukat) washes away impurities. Thus, floodwaters, in theological terms, are both destructive and redemptive: they erase human arrogance while offering a path toward renewal.

This dual nature of disaster—punishment and purification—echoes Victor Turner's (1969) concept of communitas: a shared experience of vulnerability that dissolves social hierarchies and renews spiritual solidarity. During floods, Balinese communities unite across caste, class, and regional lines to pray, rebuild, and reflect. This collective humility reaffirms seva (service) and sangha (community) as forms of dharmic practice. The crisis becomes a liminal space where society redefines its relationship with the sacred environment.

From a theological standpoint, Tri Kaya Parisudha reinterprets environmental action as spiritual penance (prāyaścitta). Purifying the mind through meditation, the word through prayer, and the body through ritual action constitutes a triadic offering to restore balance. In this sense, ecological restoration is itself a form of yadnya—a sacred sacrifice performed not upon the altar of stone but upon the living altar of the earth. The act of planting a tree, cleaning a river, or protecting a forest becomes kayika parisudha—a visible form of devotion through righteous action.

Furthermore, the Bhagavad Gītā provides theological grounding for this view. In 3.19–25, Krishna teaches Arjuna that right action (karma yoga) performed without attachment purifies the self and sustains the world: "By performing one's duties without selfish motives, one maintains harmony and upholds dharma." This teaching resonates deeply within the Balinese context, where Tri Kaya Parisudha embodies the unity of inner and outer purification. Right thought (manacika) aligns intention with dharma, right speech (wacika) aligns communication with truth, and right action (kayika) aligns conduct with cosmic order. The triadic purity thus restores both the moral and ecological equilibrium of existence.

Balinese theology also emphasizes the cyclical nature of purification. The rituals of tawur agung, melasti, and nyepi symbolize cosmic renewal, where impurities (leteh) are ritually expelled and harmony (śanti) is restored. Integrating Tri Kaya Parisudha within this ritual cycle situates moral purification as the starting point of environmental sanctification. When humans perform Tri Kaya Parisudha, they not only cleanse their own karmic burden but also contribute to the purification of the universe (jagat parisudha). The human body and the natural world thus share a single destiny of sanctification.

Moreover, this theological synthesis has contemporary relevance for global ecological discourse. The Western paradigm of environmentalism often separates ethics from spirituality, whereas Balinese Hinduism integrates them seamlessly. The environment is not to be managed but to be worshiped—not controlled but co-created. In this light, Tri Kaya Parisudha functions as a spiritual ecology, where ecological ethics is not imposed by law but inspired by inner transformation.

Hence, reaffirming Tri Kaya Parisudha in post-flood Bali is more than moral reform—it is theological renewal. It transforms the flood from catastrophe into revelation, from destruction into purification, from despair into moksha mārga (path of liberation). The disaster becomes a sacred teacher reminding humanity that harmony with nature is inseparable from harmony with the divine.

Ultimately, the theology of Tri Kaya Parisudha affirms that environmental salvation begins with self-salvation. To heal the earth, one must first purify the self. The bhuana agung and bhuana alit are two mirrors reflecting one sacred truth: that the mind, the word, and the hand are instruments of creation—or destruction. When sanctified through parisudha, they become the instruments through which dharma reclaims the world.

6. Conclusion

The floods that recently struck various regions of Bali expose not only the fragility of the island's ecological systems but also the moral fractures within human consciousness. They reveal a dual crisis—ecological degradation and ethical disconnection—where the destruction of nature mirrors the erosion of moral awareness. The waters that overflowed from rivers and inundated temples, homes, and roads are not merely natural phenomena but spiritual reminders of humanity's broken covenant with dharma.

Addressing such a profound crisis requires far more than infrastructural repair or technological intervention. It demands ethical renewal and spiritual transformation—a return to sacred consciousness that recognizes the inseparability of humans and nature. In this regard, Tri Kaya Parisudha emerges as a culturally rooted and theologically coherent framework for restoring harmony between the human self (bhuana alit) and the cosmic environment (bhuana agung).

Through the purification of thought, word, and deed, Balinese society can cultivate an ecological consciousness grounded in dharma. Manacika parisudha calls for ecological mindfulness—the awareness that every act of exploitation begins in impure thought. Wacika parisudha demands honesty and compassion in speech, transforming moral discourse into

collective ecological commitment. Kayika parisudha requires ethical action that embodies gratitude, responsibility, and service to life. When these three dimensions converge, moral purity manifests as ecological harmony, and inner sanctity becomes external sustainability.

This integration of spiritual and ecological ethics represents what may be termed "spiritual ecology"—a living theology of balance where caring for nature is not optional but integral to the practice of dharma. In this framework, environmental restoration becomes a sacred duty (yadnya), while ecological awareness becomes an act of devotion (bhakti). The flood, therefore, can be understood as both a warning and an opportunity—a karmic pedagogy reminding humanity to realign its consciousness with the cosmic rhythm of life.

Moreover, the reactivation of Tri Kaya Parisudha in the context of Bali's ecological recovery offers broader implications beyond local spirituality. It demonstrates how indigenous Hindu ethics can contribute to global environmental discourse by providing a model where moral, spiritual, and ecological well-being are inseparable. This holistic approach bridges ancient wisdom and modern sustainability principles, affirming that true environmental resilience begins with moral clarity and ends with spiritual realization.

In practical terms, embedding Tri Kaya Parisudha into educational systems, desa adat regulations, and ecological policies transforms moral awareness into institutional habit. It ensures that purity of mind, speech, and action is not limited to ritual contexts but animates everyday environmental behavior. Such integration can strengthen communal solidarity (communitas), restore reverence for sacred landscapes, and inspire intergenerational responsibility toward the earth.

Ultimately, the path to ecological renewal in Bali is not a matter of controlling nature but of reconciling with it. To sanctify the environment, humans must sanctify themselves. As the Balinese say, "Jagat parisudha ring manah parisudha"—the world becomes pure when the mind is pure. Through Tri Kaya Parisudha, moral purification becomes ecological restoration; spiritual discipline becomes environmental stewardship; and human life once again becomes a sacred reflection of divine balance.

The future of Bali's ecology, therefore, depends not merely on policy or infrastructure but on the awakening of collective conscience. When manacika aligns with awareness, wacika with truth, and kayika with compassion, the timeless harmony between bhuana alit and bhuana agung can be restored. Such harmony is not only the essence of Hindu cosmology but the enduring promise of dharma itself—a vision of purity where the sanctity of the self and the sanctity of the earth are one and the same.

References

Bhagavad Gītā. (1986). The Song of God (Trans.). New York, NY: Penguin Classics.

Coward, H. (1993). Hinduism and Ecology: The Intersection of Earth, Sky, and Water. Delhi: Motilal Banarsidass.

Departemen Agama Republik Indonesia. (1995). Upadeśa Agama Hindu. Jakarta: Direktorat Jenderal Bimbingan Masyarakat Hindu dan Buddha.

Dwivedi, O. P. (1990). Environmental Crisis and Hindu Religion. New Delhi: Gyan Publishing House.

Eiseman, F. B. (1990). Bali: Sekala and Niskala (Vol. 1–2). Singapore: Periplus Editions.

Geertz, C. (1973). The Interpretation of Cultures. New York, NY: Basic Books.

Lansing, J. S. (2006). Perfect Order: Recognizing Complexity in Bali. Princeton, NJ: Princeton University Press.

Miles, M. B., & Huberman, A. M. (1994). Qualitative Data Analysis: An Expanded Sourcebook (2nd ed.). Thousand Oaks, CA: Sage Publications.

Prime, R. (2002). Hinduism and Ecology: Seeds of Truth. New Delhi: Motilal Banarsidass.

Sarasamuccaya. (n.d.). Sloka 74–75. Denpasar: Departemen Agama Republik Indonesia.

Suamba, I. B. P. (2010). Ethics and ecology in Balinese Hinduism. Journal of Hindu Studies, 4(2), 145–160. https://doi.org/10.1093/jhs/hir015