

Meaning The Philosophy Of Love In The Recent Era For A Spirit Of Learning In The Hindu Religion

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ABSTRACT

The way to provide motivation to students is by providing a discussion regarding the philosophy of love in view of Hindu religious teachings according to the sacred literature of Hinduism. Enthusiasm for learning so that you concentrate towards successful learning. Love in Hindu philosophy is called *heh*, *body*, *priti*, and *sneha*. Students should be diligent in studying towards success, not prioritizing the study period as playing love. Come learn the philosophy of love in *Sarasamuscaya*, *Bhagawadgita*, *Sokantara*, *Manwadharmaatra*, *Upanishad*, *Itiasa*, and others.

Keywords: Philosophy of Love, A Spirit of Learning In The Hindu Religion

I. Introduction

Love is an abbreviation of Cheerful, Beautiful, Comfortable, Bright Asri. Let's live cheerfully, namely joy. Trividha Love or Three Types of Love, namely a) *Widhi Wasa* Love or *Sundaram Widhi Wasa*, b) Love of One Another or *Sundaram Manusa*, c) Universal Love or *Sundaram Bhuwana*. Cultivate a beautiful life or *Sundaram Widi Wasa*, namely natural beauty with *Hyang Widhi Wasa* or *Sundaram Widhi Wasa*, self-beauty with others or *Sundaram Manusa*, self-beauty with the Universe or *Sundaram Bhuwana*. Come on, Love *Widhi Wasa*, Love Others, and Love *Bhuwana*.

The era of advanced technology is now very open and easy to access from various locations. Various knowledge can be learned easily, quickly, economically and inexpensively. This includes talking about love and many sources of Hindu religious literature that can be studied. All students can learn safely, comfortably and successfully with the best achievements. There is no excuse for failing to study. All IAHNTP students are diligent in studying, confident of success, the reasons are: a) library facilities are prepared with a complete collection of Hindu religious books, b) male and female dormitory facilities are prepared in a procedural

manner, c) laboratories are adequately prepared, d) student skills activities prepared in a representative manner through UKM at the student center, e) drumming dance practice prepared in the form of an open stage and hall, sports facilities and studio facilities., f) Discussions, seminars, workshops and training activities are facilitated by presenting qualified resource persons, g) Scholarship facilities through KIP and Bidikmisi are provided procedurally, and so on.

Efforts to motivate students have been carried out with a variety of dynamic, positive, educational, persuasive and creative efforts. As currently there is a saraseha activity about the philosophy of love in Hinduism, which is a useful learning activity for sharing knowledge about the philosophy of love, so that students are able to prioritize learning opportunities effectively and efficiently. Students utilize study time proportionally, so that they ultimately achieve success in undergraduate studies. Participants can spend their time well and graduate on time, which can ultimately lead to good job opportunities. Students should not waste time studying in vain. When studying, study well. When studying, don't play with love. Don't use your study time to play with love. Forget the love play schedule. Always remember your study schedule, so you can finish your studies on time. Just delete your love schedule. Stick the study schedule neatly near the study table. Study the subject matter for tomorrow, do independent assignments and group assignments, attend lectures diligently, submit assignments on time. A safe, comfortable, calm and pleasant study room layout. Female students avoid receiving student guests in the study area. On the other hand, students also avoid receiving guests from female students in their place of study. Learning yes, love no. Study success yes study failure no. Congratulations and success to all students.

II. Understanding the Philosophy of Love, Motivation, Spirit of Learning in Hinduism

Regarding the philosophy of Love, it is taught in the sacred literature of Hinduism, including: a) The sacred library of Slokantara, a) The sacred library of Slokantara, b) The sacred library of the Bhagawadgita, c) The sacred library of Manawadamasasra, d) The sacred library of Sarasamuscaya, e) The sacred library of the Upanishads

2.1 Philosophy of Love in Slokantara

The topic of the presentation is about Love. Interpret the following quotation from the sacred literature Slokantara sloka 39.

"bhāryābhutaṅgapasasya putasnehānwitasya ca, tṛṣṇāpāwakadagdhasya tyāga ewa mahauṣadhaḥ.

It means:

For a person who is entangled by a snake in the form of a wife, for a person who is filled with blind love for his children, for a person whose heart is scorched by the fire of lust, there is only one panacea, namely to renounce this worldly life.

Kalinganya, ikang strī pinakarabi, yan ahalāmbēknya, yāwakan ing nāga-pāśa milēt i śarīra umunggwing gulu, tinūt i sih ning maputra, kunang ikang tṛṣṇa gumēsēngi ring awak, yeka wisa, mapa tika oṣadhanya, kewala tyaga, ling sang hyang agama.

It means:

For a person who is dominated by a woman, namely his wife and whose wife has an evil heart like a poisonous snake entangling her husband's body and trying to strangle his neck, for a person who is always clouded by love for his children and for him who is burned to the ground by the fire of lust, which is poison, the only way to treat it is with tyāga, namely leaving this worldly life. So says the holy book."

The holy message of sloka 39 above includes:

1. *Bharyabhutanagapasa* meaning the wife is like a poisonous nagapasa snake wrapped around her husband. This means that the wife's love for her husband is classified as blind love, which is actually the wife's excessive love, the wife is very jealous of her own husband, which in the end the wife is so in love that it is not appropriate to restrain the husband's freedom to act or carry out his activities freely, which results in misunderstandings that endanger the love between husband and wife, thus creating a dangerous situation or disharmony between wife and husband. The wife's blind love behavior towards her husband leads to the fatality of married life. There can be frequent quarrels, there can be disagreements with each other and ultimately household turmoil arises. As far as possible, the wife really loves her husband sincerely. The sincerity of a husband's love must not be tarnished.

2. *Sih Ning Maputra* means the love of parents towards their children. This means that the love of parents for their children has no effect on the destruction of the family structure. Love in the family is not like snake poison that destroys family life. If there is troubled love between husband and wife, as well as troubled love between parents and their children, then the most effective medicine is *tyaga*, namely leaving the troubled love in worldly life or letting go of troubled love by means of mutual understanding among family members, the hope is that all family members can get along as a whole. full of true affection or without any lustful love or lies under the pretext of blind love. Hopefully a complete happy and prosperous family or a *sukhinah* family full of holy love can be realized. This is a presentation about love in the family or *sneha grahastha*. Hopefully there will be benefits for Hindu families towards the *Sukhinah* family.

2.2 Philosophy of Love in the Bhagavad Gita

The topic of the presentation is about Love. Hindu religious teachings have literary sources related to love. Let's understand the holy literature of the *Bhagavadgīta* in the following slokas.

1. Sloka II-64:

*rāga-dveṣa-viyuktāis tu viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā prasādam adhigacchati*

It means:

However, he who lives amidst worldly objects while remaining in control of his senses and free from pleasure and hatred, with such control he attains peace (in his soul).

The term love according to the sloka is called *Rāga* which means love, love; The meaning of humans living amidst worldly objects while still controlling their senses and free from love and hate, is that love and hate must be controlled in order to achieve peace of mind. The point is that love and hate are always well controlled or *vidhyatma*, so that the self does not fall into the abyss of mental peace.

2. Sloka XIV-24:

*sama-duḥkha-sukhaḥ sva-sthaḥ sama-loṣṭāśma-kāñcanaḥ, tulya-priyāpriyo
dhīras tulya-nindātma-saṁstutiḥ.*

It means:

He is balanced in both joy and sorrow, believes in himself, sees the same for a lump of stone and gold, the same for the loved and the unloved, is firm in his convictions, both towards insults and praise."

The meaning of love according to this source is called Priya, meaning the one who is loved. It means someone has a loved one. Priya also means beloved. Dear ones. The beloved or lover or darling. It's time for life to be in harmony with those you love and those you don't love or Apriya. Love is not eternal. It's time for a breakup. You shouldn't play with love. Joy and sorrow are experienced in love. Don't get lost in the joy of love. It's time to experience the sorrow of love. Sadharma must be dhira or steadfast in facing love. Don't fall into the abyss of love's sorrow. Same with Duhkhasukha in experiencing love.

3. Sloka XII-13:

*adveṣṭa sarva-bhūtānām maitraḥ karuṇa eva ca,
nirmamo nirahaṁkāraḥ sama-duḥkha-sukhaḥ kṣami.*

It means:

He who does not hate all creatures,
friendship and love,
free from ego and arrogance,
the same in joy and sorrow,
forgiver."

The meaning of love according to the sloka above is called Karuna. Philosophically, Karuna means mercy, compassion. It means a compassionate person, a person who feels compassion because of love or grace. Also interpreted as helping based on love. Sincere love is sincerely received, finally love is reciprocated. Love meets love is love for love. Love is not always beautiful and intimate, there are times when there is hatred. Sincere love is answered sincerely, love is colored by hatred or dveda, so that the hearts are willing to forgive each other or Ksami. If you insist on not wanting to forgive, then love will end automatically. Runaway love is the same as breaking up. Be the same when starting love and when ending love. Don't torture yourself because of a breakup. Wide world, let's interpret this love failure thing in a positive way. Not every love achieves successful love. Avoid love ending in dvesa or hate. Love ends with mutual respect or upekṣa. Love doesn't have to be mutual as a husband and wife. Love fails, friendship or partner continues.

4. Sloka XVIII-23:

*niyataṁ saṅga-rahitam arāga-dveṣataḥ kṛtam,
aphala-prepsunā karma yat tat sātṭvikam ucyate.*

It means:

Work activities that must be carried out by a person without the aim of seeking the fulfillment of personal desires, free from attachment, who work without love and hatred are called sātṭvika."

The meaning of the sloka above is love which is called Araga. Living life with the intention of loving each other. However, what happened was not love and there was hate, which is called Aragadvesa. Love does not have to be returned by love. On the contrary, the reply was not love or Araga. On the other hand, there is also love in return for hate. If it happens there is no love and there is hate. Not loving and adding hate is an unsuccessful effort or Aphala. In fact, luck or Labha and unlucky or Alabha also exist in the practice of love. The point is, don't be sad or sad. If he is able to direct his conscience like that, such a person is called a Sattvika or Sajjana person. In the practice of love you need wisdom or prajna. A virtuous player in love is called a Sadhu. Thus, the topic of Raga is presented, namely love. Playing with love even though there is hatred or hatred, remain in harmony with yourself. Practice love, if something goes wrong, act khami or forgive. Love is affection, if you fail to remain friends or partners, try to maintain respect or Upeksha. Love, if someone doesn't love each other or experiences Apriya, stay wise in your behavior. The world is wide. Don't torture yourself because you failed in love. Hopefully the presentation will be useful for students. Students are diligent in studying successfully. That's number one. Love doesn't run away. Failing to study means a failed or blurry career in the future.

2.3 Philosophy of Love in Manawadharmastra

The topic of the presentation is about Love atsu Raga according to the Holy Manawadharmastra sloka VI-60 library source as follows.

*indriyāṇāṁ virodhena rāga dveṣakṣayeṇa ca
ahimsayā ca bhūtānāṁ amṛtatvāya kalpate*

It means:

By controlling his five senses, by destroying love and hate and by not harming other beings, he is worthy of eternal life."

The sacred messages about Love include:

1. Indriyāṇām Nirodhena meaning by controlling his five senses. The person who makes love must control the five senses. Do control or nirodha well and peacefully. Don't let your senses go. Don't indulge your senses and control your desires.
2. Rāga dveṣakṣayeṇa meaning by destroying love and hate. The admirer of love should not be accompanied by hatred or dvesa. Once in love, don't let that relationship be tainted with hate. If love and hate are acted out equally, then love is destroyed by hate. If this is the case, then it will be destroyed, love will be destroyed, hate will also be destroyed. Both were equally destroyed.
3. Ahimsayā ca bhūtānām meaning by not hurting other creatures. This means that the admirer of love must not harm other innocent creatures. If you want to have love then love all living creatures or sarva bhutani.
4. Amṛtatvāya kalpate meaning He is worthy of eternal life. This means that the admirer of love should control the five senses, the admirer of love should not act out love and hate, because love or the body is destroyed by hate or dvesa, the admirer of love should not harm other beings. Hurting another party is a mental or physical disease. If this is done by the admirer of love, then the admirer of love deserves to receive the gift of a life worthy of eternal love without any obstacles in establishing eternal love. That's a presentation about love or body without hate or dvesa. This is a love strategy that will last forever from tsruna-taruni until life as grandparents lasts forever until Martasya or death arrives. Hopefully the presentation is useful.

2.4 The Philosophy of Love in Sarasamuscaya

The topic of the presentation is Love. According to sources, Love is interpreted as Sneha. Let's remember and interpret Sneha according to the brief presentation in the sacred literature Sarasamuscaya sloka 481 about Sneha which is taught below.

"yatra sneho bhayam tatra sneho duhkhasya bhājanam, snehamūlāni dukhāni taminstyakte mahat sukham.

Yan ikang wastu kāsih, ika hatuning bhayan katēmu, apan parumahaning duhkha ikang sih ngaranya, sangksiptan ikang sih wwit nikang duhkha ta pwa ya, tinggalakēna pwa ika, katēmu tang parama sukha.

It means:

That it is something that is loved that causes disaster, because the house of sorrow of love is called; in short, love is the source of sorrow; leave it behind, so that you can attain the highest happiness."

1. Yatra sneho bhayam artinya

That it is something that is loved that causes disaster, because it is called the mourning house of love. This means that it is truly unfortunate in a relationship of love that only finds disaster, danger, harm and danger in life continuously. Example: a. First love, a sick lover whose life could not be saved. b. Second love, the lover who gets a job for the country who loses tactics and then gets shot by the enemy. c. The third love, the lover had an accident and lost his life. The umpteenth time in a love affair that has no luck, but danger or disaster continues. There is no meaning in a love relationship that is at risk of repeated disasters. Love only finds disaster. Three times in love, but all of them had no soul mate. Love is not always mutual. Always meet the funeral home because of love. When to have a house like because of love.

2. Tatra sneho duhkhasya bhājanam

This means that love is the beginning or beginning of sorrow. Love causes sorrow. Love causes sadness. Love causes misery. Love enjoys sadness. Example: a. Love for a lover who is ambivalent, then the lover leaves the marriage with another lover. b. Blind love that is often jealous ends up often fighting. c. In the end, Artha's love was unable to repay the huge debts, so Artha was auctioned off by the bank. d. Fake love ends up with lovers looking for lovers with true love, and so on.

3. Snehamūlāni dukhāni taminstyakte mahat sukham

This means that love causes danger, love also causes suffering, so what's the point of being in love? It's better to just leave love. It's hard to make love, but what you find instead is disaster, harm, sadness, endless sorrow. It's better to be sincere not to be in love again. Example: a. Not having a love relationship because you are fed up with many disasters because the love you experience always encounters

disasters. b. It is better to live without love than to have a love that is full of sadness that is experienced continuously. c. What's the point of being in love, but you'll never find ultimate happiness? Never achieve the noblest happiness based on love. Live without love and stop making love forever. I'm afraid of making love again because disasters continue and I'm afraid of one after another suffering. When you're lucky again, you'll have true love again. When Hyang Widhi Wasa was blessed with pure love, then at that time pure love and vivaha were woven together again to obtain offspring or santana which were Suputra-Suputri as saviors during life and future saviors in the noetic world. This is the presentation about Love or Sneha according to the Sarasamuscaya sloka 381 library source that love causes disaster, love causes sorrow. It's better to leave love for a moment, the important thing is to achieve the highest happiness. May Hyang Widhi Wada bless you with true love.

2.5 Philosophy of the Goddess of Knowledge in the Upanishads

The topic of the presentation is about Saraswati as the Beautiful Goddess of Love and Knowledge. The word Saraswati comes from the word Nadhi or river in Bharata or India. Precisely in the Prayaga area of Uttar Pradesh. In spirit, Saraswati as a river is noetic or invisible or it is believed that the Saraswati river exists but cannot be seen visually. The Sangai River is believed by Hindus to be Triveni, namely the confluence of the Ganges river and the Yamuna river called Sanggam. Triveni is located in the holy city of Prayaga near Pasraman Rsi Baradwaja. Saraswati is believed to be a stream from Triveni or Sanggam which flows to Sagara in the West Bengal Bay area near the city of Calcutta Bharata. The flow of the Saraswati river is sacred to Hindus as a river which becomes a mantra at every holy celebration of Saraswati every year by Hindu students in Bharat. Saraswati is a Hindu holy day on an international scale, because the holy day of Saraswati is celebrated by Hindus in various countries throughout the world.

Saraswati is a nadhi or river whose water flows or Saras, leading to Sagara throughout endless time, even though Saraswati's nadhi is noetic. It is believed that the Sarawati River flows deep into the earth. In the Upanisad sacred literature, it is believed that there are 60 kupam or wells in the Prayaga area to see the flow of the Saraswati river. The kupam is very sacred. The kupam can be seen at certain

times with orderly supervision for the sake of the sanctity of Nadhi Saraswati. In the puja there are prayers for the celebration of the holy day of Saraswati. According to Brahma Vidya or Hindu theology, Saraswati is the Goddess or Sakti of the God Brahma. Goddess Saraswati is a beautiful goddess who is a symbol of interesting knowledge. The Saraswati celebration is believed to be the day when Suvi Vedic knowledge descended. During the Saraswati celebration, Hindus worship Goddess Saraswati who has bestowed Sarva Jnana or various sciences, arts, culture and technology.

Goddess Saraswati is a symbol of beauty, love of art, culture and attraction, a symbol of love of knowledge and technology. Science, art and technology provide an attraction to make human life easier. Ganitri is a symbol of knowledge that has never been studied throughout the ages. The guitar or Vienna is a symbol of great and noble art and culture. The lotus is a symbol of the purity of Vedic science. The sage cannot have knowledge used for negative things because of the sanctity of the Vedas. The lid is a symbol of storing sacred libraries so that they are safe and easy to care for. Nowadays, libraries are stored in Pustakalaya or Libraries. The hope is that students and students will diligently go to the library to read various books to become smart or prajna. The Peacock Axis is a symbol of authority. With knowledge, we realize the dignity of human life so that we become children of Suputra-Suputri. Students become qualified, competent Hindu human resources and become cadres ready to compete. The skilled life-symbol swan can appear skillful in various fields, such as akasa by flying, on petthiwi or on land by walking looking for a living, in apah or water it can live and earn a fortune by swimming. The students and students are to become the Saktisali or powerful generation by having a variety of knowledge and various skills or Sarva Abhyasa. Happy Saraswati holy day. Diligently worship Goddess Saraswati. Study diligently to be successful during the Brahmachari period as preparation for your future journey to Grhastha. Na Alasah Adhyayanam Sarva Jnana (Don't be lazy in studying various sciences and technologies). This is a presentation about the Goddess Saraswati, namely the holy day for the revelation of the sacred knowledge of the Vedas, the goddess as the love of knowledge and skills. Hopefully it will be useful for students to love learning.

III. Closing

Love is called Priti, Love is called Sneha, Love is called Karuna, Love is called Raga, Love is called asih, Love is called still, and love is called priya. Come learn the philosophy of love in Sarasamuscaya, Bhagawadgita, Sokantara, Manwadharmaatra, Upanishad, Itiasa, and others.

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