
HUMAN EXISTENCE ACCORDING TO HINDU PHILOSOPHY

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ABSTRACT

Existence means something that exists. If something exists, then that something will also no longer exist. In other words, there is and there is not. From being to not being is change. Something that exists becomes nothing that is change. It is commonly said that change is eternal or eternal or *nitya*. From eternal or *nitya* to not eternal or *anitya*. So it is important to understand human existence from the perspective of Hindu philosophy.

Keywords : Human Existence, Hindu Philosophy

I. Introduction

This existence includes the context of human existence, starting from infancy or older age, from childhood, from adolescence, to adulthood, and to old age. Humans from infancy or infancy change into adult humans. Childhood or called *kumara-kumari*. Changing again from children to teenagers, namely *yuva* or *yowana* are called sons and daughters. During the time of these sons and daughters, it is hoped that a quality and responsible generation will be created, called *suputra-suputri*. When they are adults, they are called cadets or young people. When humans are married, they have a family or married status or the *grahastha* period, then humans who have the status of husband and wife or have children are called father and mother or father and mother. The next stage of human age is when they are old or elderly, old age, *bakas* period, *lingsir* period, retirement period or *Jara* period, often called grandparents or grand father or grand mother. The position after leaving the world is called *Pitara-Pitari*.

The context of this topic is that human existence means human existence. The word human means a living creature with good character and noble culture. Simply put, a human is someone who has holy thoughts (*Manacika Parisudha*), holy words (*Wacika Parisudha*), and holy actions (*Kayika Paisudha*). It is also stated that

humans are the most perfect living creatures. Humans are extraordinary living creatures. Humans are also ordinary creatures. Apart from that, humans are living creatures that are classified as mediocre. Humans are said to be extraordinary, because they have *Sattwam* reasoning. Meanwhile, humans are said to be mediocre, because humans who have the status of *Rajas* personality or at one time are in an extraordinary position and at one time in a very unusual or bad position, ugly, naughty, evil, greedy with the *Tamas* nature.

In Hindu philosophy, humans are called *vara*, *manusya*, *manusa*, *manu*, *praja*, *nara*, *purusa*, *nai*, *martya*, and many other terms. In English it is called people, man and so on. Humans by gender always have pairs, including: men and women, men and women, sons and daughters, *beta* and *beti*, *purusa* and *pradhana*, *lanang* and *wadon*, *luh* and *muani*, *laraka* and *laraki*, *taruna* and *taruni*, *kumara* and *kumari*, young men and women, *hatue* and *bawie*, *kacong* and *luweng*, husband and wife, *suputra* and *suputri*, father and mother, boy and girl, grandfather and grandmother, *kiyang* and *dadong*, *widyadara* and *widyadari*, to humans, in a noetic sense, the perspective of Hindu theology is also in pairs, such as: God and Goddess, *Bhatara* and *Bhatari*, *Pitara* and *Pitari*.

Regarding human existence according to Hindu philosophy, there are various things that can be studied, both in terms of profession, by gender, by descent or generation or *santana*, by character, by skill, by age or years, by educational strength, by experience, by rights, in terms of obligations, in terms of social status, in terms of economics, in terms of appearance, in terms of citizenship, in terms of life level, in terms of authority, in terms of reality, and so on, that humans have a diverse existence.

II. Discussion

Understanding human existence according to Hindu philosophy, a study of texts in the sacred literature of the Bhagavadgita is presented, which specifically examines human existence as taught in the sacred literature which quotes several sacred slokas of the Bhagavadgita which correspond to the adhyaya or chapter, briefly outlined and can be interpreted as follows.

2.1 *Vara*: Best Human

Regarding human existence, there is something called *Vara*, which means the best human. In the holy literature, the Bhagavad Gītā, is the main source of noble guidance about humans, that humans are humans or beings with the meaning of the noblest, most honorable and best person. Which can be seen in sloka VIII-4 as below.

*“adhibhūtaṁ kṣaro bhāvaḥ puruṣaś cādhidevatam,
adhiyajño ‘ham evātra dehe deha-bhṛtām vara”.*

It can be interpreted regarding human existence, that *adhibhūtam* or ruler over creatures/all creation, *kṣarah* or that which can be destroyed; *bhāvah* or existence, existing. In fact, humans are *bhāvah* or exist from birth or infancy until childhood. *Puruṣah* or the spirit or human soul, is called *Adhidevata* or the ruler of the gods with *Adhiyajño* (*adhi + yajña*) namely the ruler of *yajña*, *aham* or soul or I, *iva* which is actually; *atra* or here in the *dehe* or in the body there is a soul, called *dehabhṛtām* or the occupant of the *Jwa* body. The occupant of the *vara* body is the best human being, the chosen human being, namely: a human being with character, *gunawan*, intelligent or *prajna*, noble or just a human being, namely Arjuna. In *Panca Pandawa* there is a man who holds firmly to the truth, namely Darmawangsa. Humans are equipped with physical strength, firmness, resilience, namely Bima. The best human being, namely *Vara*, is Arjuna. Nakula and Sahadewa, obedient and disciplined humans. The best human beings are metaphorized as Darmawangsa, Bima, Arjuna, Nakula, and Sahadewa.

2.2 *Manusyah Vartaman*: Human Journey

Regarding human existence, there is something called *Mausyah Vartaman*, which means human journey. In the holy library of the Bhagavad Gītā, a main source, noble guidance about humans, is that humans are human beings or social creatures who have a life journey. Let's look at sloka IV-11 as below.

*“ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ”.*

Let's keep it in mind and let's understand and really understand human existence, that humans have a track record of a journey or human *wartamanam*, namely a journey that starts from the learning period or *brahmacari* as *brahmacarin*. Humans are obliged to study and learn continuously, then humans naturally develop themselves to have descendants or succeeding generations. or study at home. Then the next journey is the *Wanaprastha* period, namely the learning period to gradually let go of worldly ties. The final journey as a *Sanyasin* is the journey to *Bhiksu* or *Dwijaja* or *Muni* or *Pandita* to be born a second time from the *Nabe* teacher with the status of becoming a *dwijati* so that he rises to become a holy human being as a *sulinggih*.

2.3 *Janadhipah*: Ruler Over Humans

Regarding human existence, there is something called *Janadhipa*, which means ruler over humans. In the holy literature, the *Bhagavad Gītā*, is the main source of noble guidance about humans, that humans as humans or creatures have authority over humans. Which can be listened to in sloka II-12 as below.

“*na tv evāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param*”.

It can be interpreted regarding human existence, that humans are controlled by a ruler called *Jandhipah*. *Jana* is truly human. *Dhipah* means light, lamp. God as light. Finally, humans can continue the enlightening philosophy of the Almighty to fellow humans to provide the light of goodness, glory and benevolence to fellow humans in this universe.

2.4 *Narah Śraddhāvān*: One who has faith

Regarding human existence, there are people called *Narah Sraddhavan*, which means people who have faith. In the holy literature, the *Bhagavad Gītā*, is the main source of noble guidance about humans, that humans are humans or creatures who have beliefs. Which can be seen in sloka XVIII-1 as quoted below.

“*śraddhāvān anasūyaś ca śṛṇuyād api yo naraḥ,
so 'pi muktaḥ śubhāṁllokān prāpnuyāt puṇya-karmaṇām*”.

Let's keep it in mind and let's interpret human existence, that *Narah Sraddhawan*, namely humans have trust, have stable self-confidence. Believing in God Almighty, believing in the souls of others, believing in work or deeds that get results, believing that this life is *lara* or *roga*, or *duhkha* or *samsara*, which will come again later or *Janmantara* or *Punarjanma*. Humans have *hadkarmanam*, namely humans strive to do *dharma*, and do good deeds.

2.5 *Puruṣavyāghra*: the best of men, Arjuna

Regarding the discussion about human existence, there is something called *Purusa Vyaghra* which means the best human among humans, Arjuna. In the sacred literature of the Bhagavad Gītā, a main source of noble guidance about humans is that humans are the best human being or creature among humans, Arjuna. Which can be seen in sloka VIII-4 as below

*“niścataṁ śṛṇu me tatra tyāge bharata-sattama,
tyāgo hi puruṣa-vyāghra tri-vidhāḥ saṁprakīrtitaḥ”.*

It continues to be interpreted regarding human existence, that *Purusavyaghra*, namely the best among humans, is Arjuna. Humans appear as the best humans. Be the noblest human being. Humans appear as praiseworthy humans. Humans appear as the wisest humans. Appear as a human role model, a human being who adheres to noble character, a human being who is devoted to God Almighty and always has the right to all life or *sarwa prani*, also devotion to human beings.

2.6 *Manuṣyaloke*: in the human world

The subject of discussion regarding human existence is called *Manusaloke*, which means in the human world. In the sacred literature of the Bhagavad Gītā, a main source of noble guidance about humans is that humans are humans or creatures in the human world. Which can be seen in sloka XV-2 as below.

*“adhās cordhvaṁ prasṛtās tasya śākhā guṇa-pravṛddhā viṣaya-pravālāḥ,
adhaś ca mūlāny anusantatāni karmānubandhīni manuṣya-loke”.*

The human context is always interpreted as regarding human existence, that is, humans in the current human world in cyberspace or in the universe

always and continuously do nobility, do good. Save the most expensive wealth in the form of positive karma, namely *subhakarma* or *karma dharma*. Save as much as possible to strengthen your soul, save as much as you can of good and correct actions, namely morals. Become a *susilawati* The essence of *manusyloke* is in the human world to appear as the main human being, a praiseworthy human being, a *sujana* human being, eliminate evil humans and eliminate *Dursila* humans when they are in *manusyloke*. and work activities; *manuṣyaloke* or in the human world.

2.7 *Mānuṣaṁ Saumya*: Beautiful Man

Regarding the subject of discussion of human existence, there is something called *Vara*, which means the best human. In the sacred literature, the Bhagavad Gītā, is the main source of noble guidance about humans, that humans as human beings or social creatures means the noblest, most honorable and best person. Which can be listened to in sloka XI-51 as below.

“*arjuna uvāca :*

*dṛṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana,
idānīm asmi saṁvṛttaḥ sa-cetāḥ prakṛtiṁ gataḥ”.*

It can be interpreted regarding human existence, that humans are awarded as beautiful humans. There are handsome humans, then there are beautiful or beautiful humans. Beautiful women are brought together naturally to continue the generations of life. *Angayubhagya* became a beautiful human being. Don't misuse your good looks and beauty. Physically beautiful but personality also makes *Sadhu Gunawan*, like *Mahottama* and *Stri Ratna's* husband, *Rupawan* and *Rupawati* positioned in a benevolent manner.

2.8 *Martyalokam*: Human World

About human existence there is something called *Martalokam* which means human world. In the holy literature, the Bhagavad Gītā, is the main source of noble guidance about humans, that humans are as human beings or social creatures, meaning the human world. About humans which can be seen in sloka IX-21 as shown below.

“*te taṁ bhuktvā svarga-lokaṁ viśālaṁ kṣīṇe puṇye martya-lokaṁ viśanti,*

evam trayī-dharmam anuprapannā gatāgataṁ kāma-kāmā labhante”.

It can be interpreted regarding human existence, that *Martyalokam* is the world of noble humans, sublime humans, *mahottama* humans which is an important basis for dedication while in the universe. Do good deeds, so that the *pralina* or *mṛtyu* soul can take the *Dewayana* way or path to unite with *Brahman*. In terms of time, the *Uttarayana* road is a bright road, which means that during the *punama*, it shines brightly on the road to *Sivaloka*. That is how *Martyalokam* or the current human world is to be devoted to as much as possible with virtue so that one day they will achieve *moksa*, *mukta*, *mukti* and become one with *Brahman Atman Aikyam* or *Brahman Nirvana*. That is the essence of *Martyalokam* or the human world towards the sublime world of *nikala*, *luhung*, *luwih*, or *nityam* life united with *Brahman*.

2.9 Puruṣā Aśraddadhānāḥ: One Without Faith

Regarding human existence there is something called *Purusa Astraddhanah* which means people without faith. In the sacred literature of the Bhagavad Gītā, the main source of noble guidance about humans is that humans are human beings or social creatures, which means people without faith, people who do not have belief. The human meaning that can be seen in sloka IX-3 is as below.

*“aśraddadhānāḥ puruṣā dharmasyā-sya paramtapa,
aprāpya mām nivartante mṛtyu-saṁsāra-vartmani”.*

It can be interpreted regarding human existence, that there are humans who are *Aśraddadhānāḥ*, which means humans without belief or humans without the belief that follows them. Humans or *puruṣā* or people who have faith in *Ida Sang Hyang WidhiWasa*. With the *Panca Sradha* and bhakti with the *Panca Yajna* the four of you in holy places or temples and the like show respectful devotion with full *sradha*. Carry out this *dharmasyāsyā* or duty with *nirmala* sincerity. Include *Kara Kalih* and worship God Almighty. People or humans submit to Him *Ida Sang Hyang Widhi Wasa* from birth to the path of this world of death.

2. 10 *Janah Viduh*: Man Knows

As for human existence, it is called *Janah Viduh*, which means humans know. In the sacred literature of the Bhagavad Gītā, a main source of noble guidance about humans is that humans are human beings or collective creatures, which means humans know. Which can be seen in sloka VIII-7 as quoted below.

“sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ,
rātrim yuga-sahasrāntām te ‘ho-rātra-vido janāḥ”.

Furthermore, what can be interpreted regarding human existence, that humans are called *Jana Viduh*. There are good humans called *Sajjana* and there are bad or evil humans called *durjana*. Humans can calculate the conditions of their surroundings in the past or *atita*. Can count in the present or news. and humans can calculate the conditions of this universe for the future or *nagata*. With the ability to create science and technology, humans can count from zero to tens, thousands, millions, and even billions. The count of one thousand or *sahasra* is one thousand (1,000). Humans can calculate *yuga* or periods of time or *yugas*. Counting the time from the beginning to the *paryantam* or until the end. Humans have the ability to *viduḥ* or to understand. The time of *dynam* or day is known, the time of *rātrim* or night is also known. In essence, humans know the *yuga* or period or period of time known when the day or *ahorātra* or night can be known. Detected by humans via video or known. That is the existence of *Janah Viduh* or humans. The point is to be a good human being or *Sajjnana* who upholds the *Dharma*.

III. Closing

Discussions regarding human existence in the universe according to Hindu philosophy as taught in the holy book Bhagavadgita, that human existence has various or various terms or different terms, including: a) some are called *Vara*, b) some are called *Manusyah*, c) some are called *Jana*, d) there is called *Narah*, e) there is called *Purusa*, f) there is called *Manusya*, g) there is called *Manusam*, h) there is called *Martya*, i) there is called *Purusa*, and j) there is called *Janah*.

Human existence is different, but the essence is the same meaning, the same role, the same duties, and have the same status before God Almighty. Different genders, different professions, different characters, but humans often have

different attitudes, have different achievements, have the same legal rights, have the same responsibilities, and have the same opportunities. So human existence is based on Hindu philosophy, as taught in the sacred literature Bhagavadgita which was presented in the previous description.

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