

SOCIAL STRATIFICATION IN THE TEXT AGASTYA PARWA

Gusti Komang Kembarawan*

Abstract

The text *Agastya Parwa* is one of the manuscripts which contain knowledge of social stratification. There were four social classes described, they are: *Brahmana*, *Ksatriya*, *Waisya* and *Sudra*. From those four social stratifications above, it was expected to know its own duty and hold on its duty as a form of *Dharma*. The society would be in harmony if each class could hold on its principle and authority. Furthermore, the most basic thing was maintaining the purity of each class which was confirmed by the same class marriage. The children of *Brahmana* supposed to get married with the children of *Brahmana* and so on. However, a son of certain social class was allowed to marry a daughter from a lower social class. It happened due to patrilineal system used in the society or it was also called *kapurusan*.

Key words: social aspects, social class, Agastya Parwa text, Hindu society

* **Lecturer at STAHN Gde Pudja Mataram**

I. Introduction

Agastya Parwa is taken from the name of Bhagawan Agastya. He is the one who explained the content of *Agastya Parwa* to his son; Sang Dadhyasa. Bhagawan Agastya is known in Sanskrit literature as a *Bhagawan* who spread Hinduism to south Hindi to Indonesia. He is the one who roved and never came back.

This writing focuses on the analysis of sociologies aspects in the text *Agastya Parwa*. First, focus on the existence of sociologies aspects in the text *Agastya Parwa*. Second, it focuses on the implementation of those sociologies aspects in the social life. The result of the text investigation which is related contextually to the society's lives is expected to give certain contribution to improve the awareness of the importance of the past life values which is related to the present life.

Agastya Parwa was analyzed to investigate the sociologies aspects. In analyzing the sociologies aspects of the text, identification of the text content was done first. After identifying the existence of sociologies aspects, the analysis was done next. The analysis was aimed to find the coherency and relationship within the text. In analyzing the sociologies aspects, citing the original text was done first. Citation was done step by step. It means that the questions from Sang Dadhyasa and the answer from Bhagawan Agastya were cited originally.

II. Discussion

Bhagawan Agastya explained the behavior of the *Catur Warna* in the past. *Catur Warna* in the text consist of *Brahma*, *Ksatriya*, *Waisya*, and *Sudra*. Besides the existence of those four *Warna* there were certain things called *Candala* and *Domba* which are belong to *Sudra* class. As it was stated in the text, *Sudrawarna* is the lowest class. Bhagawan Agastya also stated the existence of *Brahmana* and their behavior. He continued his explanation as it was stated as follow:

Kunañulah sañ brāhmana mañke ulahakēna nira yatanyan nirwighna ñ bhuana: agēlēma ta sira magawe pañcakrama lokikācāra, yan sēdañ sira tamolah riñ rāja. ñuniweh yan pinaka purohita de sañ prabhu, agēlēma ta sirāmujā, matrisandya, toyasnāna, bhasmasnāna,

mantrasnāna; mañkanānakēn udakāñjali ri Sañ Hyañ Śiwāditya. Yatika gawayakēna nira, tatar panardan dodot wirupa-wirupa naranya carik emēl-, śudhā radina paripurnā juga tikañ dodot sabda nira, tatar paññjak-ñnjaka; tatar parā ri umah niñ omah, kewālā yogā juga sira. Tatar bandha-paribandhā ta sira, ñuniweh byasanā-byasanā naranya tripana, dyuttādi, ika tan gawayakēna de sañ brāhmana- tan parā wyāmoha yan wuwus magawe lokikācāra- (lokikācāra) naran ira pujā,yajñā- yatika tan Tulayēn ira. Tan tirwa ulah niñ tiga sira. Tiga naranya: kṣatriya, weśya śudra; kewala marahana juga sira ri saó tiga warna. Apan rwa kewala gawayakēna de saó brāhmana. Rwa naranya: Kriyārcana; kryāwidhi yoga, kunañ śsamangkana Tulayēn sañ brāhmana. Yāwat mañkana śila nira sañ dwija enak tikañ rat, swastha tikañ bhuana. Apan atēguh sañ brāhmana ri swadharmā nira, Tinut ri tēguh niñ bhuana.

Meaning

The behaviors of Sang Brahmana that have to be done to set this world free from danger are willingly doing *panca karma lokika cara*. When he lived together with the king, moreover being the king's purohita, he willingly doing worship, *trisanthya*, *toyasnana*, *bhasmasnana*, *mantrasnana*, and *udakanjali* to Sang Hyang Siwaditya. Those things should be done by him, does not wear *dodot* which is *wirupa* or dirty. *Dodot* that is worn by him should be clean, nice, intact, and there is cannot be any stain on it. He cannot entered someone's house, he only doing yoga. He cannot hurt and do any bad routines. The bad routines such as gambling and the others. Those things cannot be done by sang Brahmana, he cannot lost his awareness when discussing and doing *lokikacara* –*lokikacara* is worship and *yajna*- those things cannot be done and cannot imitate the behaviours of another three *warna*; *Ksatriya*, *Waisya*, and *Sudra*. He only teaches those three *warna*. As only two things which are done by sang Brahmana such as : *kriyarcana* and *kriyawidhi* yoga. Those two things has to be done by sang brahmana. When sang brahmana doing those two things, it is expected that the world will be prosperous and peaceful because sang brahmana hold his *swadharmā* strongly.

Based on the citation of Agastya Parwa above, it can be concluded that sang brahmana has a responsibility to set the world free from danger. To set the world free from danger sang brahmana has to do *pancakarma lokikacara* willingly. As it was explained by Bhagawan Agastya in the text, when sang brahmana lives together with the king, and being the king's

purohita, so that sang brahmana has willingly doing worship, *tri sandhya*, *toyasnana*, *bhasmasnana*, *mantrasnana*; moreover doing *udakanjali* to Sang Hyang Siwaditya.

In running his responsibility, as it was stated in the text sang brahmana does not wear *dodot* wich is **wirupa** or dirty. He has to wear clean, intact and shaped nicely. In this context, sang brahmana should wear *dodot* or other clothes that shows purity. It has to be clean, nice, and intact and he is not allowed to use *dodot* that had been stepped by someone. The usage of *dodot* as it is regulated to help sang brahmana in running his responsibility and to make him able to maintain his purity and authority.

In the relation with ethic aspects, sang brahmana is not allowed to enter a marriage couple's house, he only doing yoga. It is done to maintain the purity of sang brahmana, he has to avoid the things which has any relation with *grhasta*. It also not allowed for sang brahmana to hurt or doing other bad things as it was stated before. Those bad routines such as gambling have to be avoided since they will affect the purity of sang brahmana.

In the text above it was stated that sang brahmana cannot lose his awareness awhen discussing and doing *lokikacara* –*lokikacara* is worship and *yajna*- those things cannot be done and cannot imitate the behaviours of another three *warna*; *Ksatriya*, *Waisya*, and *Sudra*. He only teaches those three *warna*.

In connection of sang brahmana responsibility as it was stated above, there are two basic things which have to be done. First, sang brahmana has responsibility in running *kriyarcana*. Second, sang brahmana also has responsibility to run *kriyawidhi* yoga. Those two responsibilities have to be done by sang brahmana as it was stated before. When those responsibilities had been run by sang brahmana this world will be prosperous and peaceful.

The text above described the responsibilities of sang brahmana to support the world's strength. In this text it means that sang Brahmana viewed from his level has the highest class among the other three *warna*. In Veda, especially in Yajur Veda XXXI.11 stated that brahmana is analogized as the God's mouth. Human's lives in their community as cosmos creature which

anatomically described the grouping of human based on their occupations (*varna*). Brahmana (the thinkers) were analogized as the mouth/head. In accordance with that sang brahmana was assumed as the highest class and it was believed having ability to manage the other classes. Because of that *Agastya Parwa* stated that sang brahmana was a symbol of supporting strength of the world when he has ability to hold on his *swadharma*.

After describing the responsibility which should be done by sang brahmana in the effort to maintain the right order of the world, so in the next part *Bhagawan Agastya* described the duties and responsibilities of the other *warna*; *warna ksatriya* or in the text it was called sang ksatriya, description about sang ksatriya which was taught by Bhagawan Agastya to his son Sang Dadhasyu as it was cited as follow:

mañkana sañ kṣatriya, nihan ulaha nira: masiha riñ rat umaritrārā ñ hina dina, humilañakěna kalěñkaniñ bhuana, śurā ta sira riñ samara, danāsūrā ta sira, umintuhwa ri nwarah Sañ Hyañ āgama, bhaktya ta sira riñ sañ brāhmana, nahan ulaha nira sañ kṣatriya.

Meaning

So that *sang ksatriya*. This is the things that he has do; loving the world, protects those who are weak, chase away the bad things from the world, brave in the war, to be brave as a hero and generous, obey his religion's rules. Furthermore bhakti to sang brahmana, that is how sang brahmana should acts.

Based on the text above Bhagawan Agastya taught his son about the responsibility that had to be done by *sang ksatriya*. The first responsibility that has to be done by *sang ksatriya* based on the text above was to love the world. In this occasion *sang ksatriya* had to apply love itself to the whole world especially to the living creature.

The second responsibility of *sang ksatriya* based on the text above is protecting those who are weak. In this context *sang ksatriya* should have a sense to help and protect the weak people to maintain the harmony of the world. *Sang ksatriya* should be brave to protect the weak ones as his *swadharma*. It does not mean that *sang ksatriya* must bend down to the authority; however it is

expected that *sang ksatriya* is able to respect the truth although the truth itself is on the weak people, to those who have no power to defeat the authority.

Third, *Sang ksatriya* was expected to have ability in chasing all bad things away from this world. In this context, it was expected that *sang ksatriya* able to destroy all problems which emerge the negative effects to the human's life. There were many kinds of problem that bring negative effects to the world such as ; poverty, stupidity, chaotic, and other problems that had tendency to decrease the quality of human's life in the society. In modern life, *sang ksatriya* were those who hold power, both those who were involved in the government and those who hold symbolic power.

Fourth, *sang ksatriya* should be strong and brave in the war. *Sang ksatriya* had responsibility to protect the truth especially when a conflict happens. *Sang ksatriya* couldnot give up from the war since it was not good thing to be done by *a ksatriya*.

Fifth, *sang ksatriya* supposed to be brave to be a hero and to donate. That responsibility has a strong relationship with the fourth responsibility; through the braveness which grew within *sang ksatriya*, it would grow the heroic attitudes in *sang ksatriya* himself. For *sang ksatriya*, one of the heroic attitudes is that be bold in looking after the truth wherever it is. Besides that, *sang ksatriya* also supposed to show his generosity. Here, *sang ksatriya* had to grow a braveness to give some of his belongings to those who are lack.

Sixth, in the relation to the religious aspect, as it was taught by Bhagawan Agastya; *sang ksatriya* should obey the rules of his religion. as it was stated before, although the main responsibility of *sang ksatriya* was to spread love to the whole world with his braveness and heroic attitudes, *sang ksatriya* was also expected to follow all the rules in his holy book. Moreover, in the running his religion *sang ksatriya* should maintain a relationship with *sang Brahmana*. In the past kingdom era, the relationship between *sang ksatriya* and *sang brahmana* is strongly bounded. Even in the palace environment where *sang brahmana* was placed as *purohita*.

Seventh, in the relation to maintain the relationship between *sang ksatriya* with *sang brahma* as it was described in the text above, *sang ksatriya* supposed to *bhakti* to *sang brahmana*. The text implicitly described that *sang ksatriya* can run his holy responsibilities to actualize harmony in this world by *bhakti* to *sang brahmana*. This text instructs that a strong bounding supposed to be built between *sang ksatriya* and *sang brahmana* to actualize the harmony itself in all aspects of life.

Based on the explanation above, it could conclude that there were some responsibilities that supposed to be fulfilled by *sang ksatria*. Those responsibilities are rules for *sang ksatriya* to built an ideal social life. In accordance with the text, *sang ksatriya* supposed to be *bhakti* to *sang brahmana*. It implied that *sang ksatriya* was in lower class than *sang brahmana*. However, in the realization, *bhakti* itself could be shown by maintaining a strong relationship between *sang ksatriya* and *sang brahmana*.

The next lesson that was taught by Bhagawan Agastya to his son; Sang Dadhasyu was the responsibilities that supposed to be done by *warna vaisya* or *sang vaisya*. Those responsibilities that supposed to be fulfilled by *sang vaisya*, in Agastya Parwa as it is cited as follow:

Kunañ ulahaniñ waiśya: yatnā ta sira ri karaksan Sañ Hyañ Śri. Śri naranya mas maóik rājata wastra dhānyādi mwañ stri rahayu ṅguniweh karakṣan in paśu wēnañ-wēnañ saprakāra, mwañ kriyā sambyawahāra. Yatnā sañ waiśya naranya, tan parachidrā riñ para; tan panirwa ulah Sañ Kṣtriya, kewalya dharmaniñ Waiśya juga gayawakēna nira. Ulah pwa sira mañarjana, magayawakēna ta sira kāyika dharma kadyañganiñ patani, gilāñ-gilāñ, sabhāgyan wēnañagawe wihāra śālā, paryañan, kuṭ, patapan, ityewmādi. Mañkana pakēna nikañ artha ri Sañ Waśya. Nahan ta ulaha Sañ Waiśya.

Meaning:

The behaviours of *sang vaisya* is that to take care of *Sang Hyang Sri* carefully. *Sri* is gold, jewel, silver, clothes, paddies and others. Besides that, beautiful girls, farm animals, and the trading business of *sang waisya* was said to be careful, not deceive others, and not to duplicate the behavior of *sang ksatriya*, only dharma as *waisya* was run. The activity is that try to run *kayika*

dharma as making a seat, small house. Besides that making a *vihara*, house and other holy places. Those are the aim of *sang waisya* property. That is how *sang waisya* should act.

Based on the text above, Bhagawan Agastya explained the lesson that related to *sang waisya* responsibilities. First, *sang waisya* supposed to be very careful to protect *Sang Hyang Sri*. In the reality, *Sang Hyang Sri* was manifested in symbolic forms as gold, jewel, clothes, paddies and others. Those symbolic forms as the manifestation of *Sang Hyang Sri* were based on the philosophy of the existence of *Sang Hyang Sri* in this world as a source of prosperity. In relation to that, those symbolic forms were used as the indicators of secular prosperity. As it was said that whenever we found those aspects, the secular prosperity can be found there (Koentjaraningrat, 2003).

Besides that, the text above also mentioned beautiful girls, farm animals, and others which were categorized as symbols which strongly related to *Sang Hyang Sri*. Those were based on the thought that the world's elements as beautiful girls and farm animals were used as tools to actualize the prosperity which was personified as beautiful goddess; *Sang Hyang Sri*. It was also revealed that traders are professions which have strong relationship with *sang waisya*. In running his responsibilities, *sang waisya* was expected to be careful so that he never deceive others.

Sang Waisya, as it was stated above, was expected to not duplicate the behavior of *sang ksatriya*. This means that *sang waisya* supposed to hold on strongly to his responsibilities. *Sang waisya* is not supposed to imitate *sang ksatriya*, he only did what supposed to be done. The text implied that someone should be placed based on his professionalism. By placing someone based on his professionalism, he is expected to be able to complete his job perfectly. When *sang waisya* mastered the aspects of life which have relationship with the effort in building the world prosperity, so the occupations related to this are: trader, farmer, and so on. *Sang waisya* will not be professional if he works in the field of safety and patriotic since those are the responsibility of *sang ksatriya*.

The task description which supposed to be done by *sang waisya* as it was stated above is any activities related to *kayika dharma*. The main task of *sang waisya* related to *kayika dharma* as

making seats, small house as a relaxation place. Besides that, it could be making *vihara*, house and house for the priests. Those are the aim of *sang waisya*'s property.

Based on the text above, Bhagawan Agastra taught the ways to actualize the prosperity in this world through the responsibility of *sang waisya*. The sociologies aspects placed *sang waisya* as the third *warna* from *catur warna*. Those responsibilities supposed to be fulfilled by *sang waisya* to actualize social harmony. By understanding and doing *kayika dharma*, it was implied the expectations to build social disciplines in fulfilling the needs to increase the quality of life (Netra, 1994)

In relation with the above explanation, the responsibly which supposed to be done by *warna sudra* or *sang sudra*, Bhagawan Agastya taught to his son Sang Dadhasyu there are a number of responsibilities of *sang sudra* as it is cited in *Agastya Parwa* as follow:

Kunañ ulaha Sañ Śudra ikañ yogya Lakwakēnanya: yatnaha, ya tanpānukula, haywa tan matēguh ri śāsana, tututa ri pakon sañ trijanma, haywa umalañ manahnya, apan ikañ śudrajanma kakawaśa deni sañ trijanma, apan huwus tinitah de Bhaṭṭāra ikañ hastapada de sañ trijanma ri dharmasādhana. Sañ Waiśya matēguh ri swadharma nira. Ikañ Śudra matēguh i dharmanya.

Meaning

Sang sudra supposed to be careful, obedient, and consistent to his *sasana*, supposed to follow the instruction of *sang tri janma*, not to block his desire because *sang sudra janma* was mastered by *sang tri janma*, *Bhatara* has pointed *sang sudra* as the hand and feet of *sang tri janma* in running his *dharma*. *Waisya* hold on his *swadharma* and *sudra* did too.

Bhagawan Agastra taught his son the responsibilities of *warna sudra* or *sang sudra*, it was said that *sang sudra* supposed to show his carefulness. That characteristic has to be grown since the level of *sang sudra* was as the hand and feet of *sang tri janma*. It implicitly told us that *sang sudra* was the servant of the other three *warna*. As a servant, *sang sudra* was assigned to serve *sang tri janma* carefully.

The second responsibility of *sang sudra* as it was stated previously was being obedient. As it was stated above that *sang sudra* was the servant of *tri janma*, so *sang sudra* was expected to show his highest dedication to those ones he served. Being obedient and dedicated made the harmonious interaction between *sang sudra* and the other three *warna*.

The third responsibility of *sang sudra* was his consistency in holding on his *sasana*. *Sasana* in this context was the right behavior that supposed to be shown regarding to the fictionalization. The fourth responsibility of *sang sudra* was always followed the instruction of *sang tri janma*. As the servant of *tri janma*, it was assigned that *sang sudra* had to follow the instructions of *sang tri janma*. This supposed to be done to maintain a good relationship between *sang sudra* and *sang tri janma*.

The fifth responsibility was never to block the desire of *sang tri janma*. Whatever the instruction given by *sang tri janma*, *sang sudra* had to do it well. If *sang sudra* did not fulfill the desire of *sang tri janma* it was categorized as violation of his *sasana*. This phenomena as it was stated in the previous text meant that *sang sudra* was mastered by *sang tri janma*. All responsibilities of *sang sudra* has been pointed by *Bhatara* thus *sang sudra's sasana* as the servant of *sang tri janma*.

The next responsibility of *sasana* was holding on his *swadharma*. In this context, *sang waisya* hold on his *swadharma* thus all responsibilities within himself, so did *sang sudra*. *Sang sudra* was expected to keep his *swadharma* especially giving service to *sang tri janma*.

Based on the text above, the sociologies aspects in the text *Agastya Parwa* especially related to the responsibilities of *sang sudra*, the function and the role of *sang sudra* as a class which supposed to respect his social responsibilities to maintain the harmony in social system. When *sang sudra* offended his responsibilities which appeared disharmony in the social life, since the social life would not run as it supposed to be (Dwipayana, 2011).

The next text was mostly discussed about sociologies aspects which related to the marriage within *warna*. In this text, there were some conditions that supposed to be obeyed by all aspects

of *catur warna* in conducting marriage with different *warna*. Those things regarding to the marriage with different *warna* is explained as follow:

mwañ tan yogya niñ anak niñ brāhmanālakya anakiñ kṣatriya. Anakiñ Kṣatriya (kṣatriya) yogya rabya niñ brāhmana. Mañkana niñ kṣatriya, tan yogya anak nirālakyañak iñ Waiśya; anak niñ Waiśya yogya niñ Kṣatriya. Mañkana anak niñ Waiśya tan yogyālakya anak niñ Śudra; anak niñ Śudra yogya rabyaniñ anak niñ Waiśya.

Meaning

And it is not allowed for the daughter of *sang brahmana* to marry the son of *sang ksatriya*. The daughter of *sang ksatriya* has to marry the son of *sang ksatriya*. Furthermore, the daughter of *sang ksatriya* is not allowed to marry the son of *sang waisya*. The daughter of *waisya* is allowed to marry the son of *sang ksatriya*. It also occurred to the daughter of *sang waisya*, a daughter of *sang waisya* is not allowed to marry a son of *sang sudra*. A daughter of *sang sudra* is allowed to marry a son of *sang waisya*.

Based on the text above, the things which supposed to become consideration when holding marriage between *warna* especially the children of *sang brahmana* and the children of *sang ksatriya*; it was not allowed for the daughter of *sang brahmana* to marry a son of *sang ksatriya*. In this situation, the daughter of *sang brahmana* was as *pradhana* (wife) and the son of *sang ksatriya* was as *purusa* (husband). If it was viewed by their position, *sang brahmana* was in higher class than *sang ksatriya*, thus the son of *sang ksatriya* was not allowed to marry a daughter of *sang brahmana*.

In relation with the text above, something in contrast happened; the marriage between the children of *sang brahmana* and the children of *sang ksatriya*, it was allowed to the son of *sang brahmana* marry a daughter of *sang ksatriya*. It meant that the son of *sang brahmana* was as *purusa* (husband) and the daughter of *sang ksatriya* was as *pradhana* (wife). Based on the position, *sang brahmana* was at the higher position than *sang ksatriya*, because of that, the daughter of *sang ksatriya* was allowed to marry the son of *sang brahmana*.

Regarding the phenomena above, it was expected that when holding a marriage between *warna* especially between the children of *sang ksatriya* with the children of *sang waisya*, it supposed to be obeyed that the daughter of *sang ksatriya* was not allowed to marry the son of *sang waisya*. In this situation, the daughter of *sang ksatriya* was as *pradhana* (istri) and the son of *sang waisya* was as *purusa* (husband). Based on its position, *sang ksatriya* was in the higher position than *sang waisya*, because of that, a son of *sang waisya* was not allowed to marry the daughter of *sang ksatriya*.

When something in contrast happened; the marriage between the children of *sang ksatriya* and the children of *sang waisya*, it was allowed to the son of *sang ksatriya* marry the daughter of *sang waisya*. The son of *sang ksatriya* was as *purusa* (husband) and the daughter of *sang waisya* was as *pradhana* (wife). Based on the position, *sang ksatriya* was in the higher position than *sang waisya*, because of that it was allowed if the daughter of *sang waisya* was married to the son of *sang ksatriya*.

The text above also mentioned, the marriage between *sang waisya* and *sang sudra*. As it was explained that the marriage between the children of *sang waisya* and *sang sudra* supposed to be given an attention; it was not allowed to the daughter of *sang waisya* to marry the son of *sang sudra*. In this context, the daughter of *sang waisya* would be a *pradhana* (wife) and the son of *sang sudra* will be a *pradana* (husband). When it was viewed from the position, *sang waisya* was in the higher position than *sang sudra*; than the daughter of *sang sudra* was allowed to marry the son of *sang waisya*.

In relation to the text above, the sociologies aspects contained within those marriages was the kinship based on the society division regarding their professionalism in the form of *catur warna*. Each *warna* in *catur warna* division had its own responsibilities to actualize the social harmony. Based on the lesson learnt taught in the text above, the harmony in social life could be actualized through the realization of *catur warna*'s responsibilities. Systematically, each *warna* had its own rule that strongly bounded each other. Implicitly, there was no *warna* that more important or less important. All *warna* was as holistic system to actualize orderliness, prosperity, and the harmony of social life.

In the other side, there was a border in holding marriage between *warna*, it could not be separate with the past tradition. In present context, the border of that marriage has been responded; some people accepted and the other declined. Based on the reality, in the life of Hindu society, it commonly used the patrilinear system. Because of it, the position of *purusa* has the rule to be responsible to his *warna*. *Purusa* has dominant position rather than *pradhana*. Based on that phenomena, *purusa* in *warna* has more privilege to make decision in finding his partner (Suastika, 2002) .

Based on the existence of *catur warna* in maintaining their *swadharma* to reach their own mission and the existence of mixing *warna*, Bhagawan Agastya taught as the following citation:

Yapwan atēguh ikañ caturwarna ri swadharmanya sowañ-sowañ matañnya kapañguh prayojana nika sowañ-sowañ mwañ tan hana warna sañkara ñaranya. Sañksepanyānaku, tēmēñ makastrya sawarnanya juga ikang catur janma.

Meaning

When *catur warna* keep on holding their *swadharma*, their mission will be reached and there will be no mixing *warna*. In conclusion, *sang catur warna* should marry a girl from their own *warna*.

Regarding the text above, there are many things that can be concluded, especially about the *swadharma* of the *catur warna*. It was stated in the text that *catur warna* should hold on their own *swadharma*. By holding on their *swadharma*, their mission will be accomplished. As it was said previously, when *swadharma* was run perfectly it will implied to the social orderliness of the world. It is the component of *warna* that support each other as a holistic system. When one *warna* broke his *swadharma*, the system itself will not run smoothly. Furthermore, it will affect the harmony and orderliness of the social life.

Another phenomenon stated in the text above is *warna* mixing. The text explicitly not allowed *warna* mixing itself. In this context, *warna* mixing is the marriage between *warna*. in the text, Bhagawan Agastya explicitly taught that *sang catur warna* supposed to marry a girl from his

own *warna*. It was expected that people know their own *warna* and *sang catur janma* should be careful with the position of *catur asrama* (Machwe, 2000).

III. Conclusion

The text Agastya Parwa generally discussed about the system of *warna*; the division of society classes based on their function. The society was divided into four categories based on the task and responsibility. Those four categories are; *brahmana warna*, *ksatriya warna*, *waisya warna*, and *sudra warna*. The function of each *warna* has been determined to actualize the harmony in social life. Each *warna* supposed to hold on their *swadharma*. If one *warna* ignore their responsibility, the social orderliness will be disturbed.

Text Agastya Parwa, especially which related to sociologies aspect has a strong relationship to the sources of holy literatures especially Weda. Based on the analysis of *warna* in *Agastya Parwa*, it has the similarities with the lesson of *warna* in Weda. *Catur warna* is a foundation of the social life which placed *guna* and *karma* as the determiner of someone's place in social life. In Hindu's life, it is affected by social context. The lesson in *Agastya Parwa* is not fully realized in society's life.

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