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Ethics of Leadership in the Šivāgama Text

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Abstract

Ethics of leadership has been dominated by Western views about ruling a country; hence marginalizing local cultural ethics of leadership in practice. This paper explores the ethics of leadership as contained in the Balinese text *Šivāgama* composed by Ida Pedanda Madé Sidêmén (1858–1984) and its relevance for the modern era. Data was taken from *lontar* palm-leaf manuscripts and analyzed in a qualitative way focusing on the conception of *nava natya* (nine ethical principles) of leadership. Also included was the *pañca visaya*, five external objects and the corresponding senses, which can cause harm when facing enemies. In the past, these ethical principles were used as the basis upon which the royal system of governance was practiced for the welfare of all. This concept is still relevant nowadays as long as service is considered to be a human virtue. The research results thus offer a contribution to the study of leadership ethics in the Old Javanese tradition.

Key words: ethics, leadership, *Šivāgama*, government, welfare

Abstrak

Etika Kepemimpinan dalam Teks Šivāgama

Etika kepemimpinan telah didominasi oleh pandangan Barat dalam pemerintahan suatu negara; maka meminggirkan etika kepemimpinan budaya lokal dalam praktik. Tulisan ini mengeksplorasi etika kepemimpinan seperti yang terkandung dalam teks Bali *Šivāgama* karya Ida Pedanda Madé Sidêmén (1858–1984); dan relevansinya dengan zaman modern. Data diambil dari manuskrip *lontar* dan dianalisis dengan metode kualitatif berfokus pada konsepsi *nava natya* sembilan prinsip etika kepemimpinan. Ini juga mencakup *pañca wisaya*, lima objek eksternal dan indra yang saling terkait, yang dapat menyebabkan celaka ketika melawan musuh. Pada masa lampau, prinsip-prinsip etika ini digunakan sebagai dasar di mana sistem pemerintahan kerajaan dipraktikkan untuk kesejahteraan semua orang. Konsep ini masih relevan saat ini

sepanjang pelayanan dianggap sebagai kebaikan manusia. Hasil penelitian ini menawarkan kontribusi studi etika kepemimpinan dalam tradisi Jawa Kuno.

Kata kunci: etika, kepemimpinan, *Śivāgama*, pemerintah, kesejahteraan

1. Introduction

The Nusantara archipelago inherits many *lontar* palm-leaf manuscripts of various genres, subjects, languages, and materials used. Bali, a small island next to Java in present-day Indonesia, is not an exception in this respect. As Acri (2013: 1) stated for over a millennium, *lontar* were the medium for the transmission of knowledge both of a sacred or mundane nature; traditionally regarded as powerful, almost supernatural objects. The word '*lontar*' refers to the basic elements of leaves of *ental* or *rontal* (*borasuss flabelliformis*). There are two sorts of text originating from the leaves of *rontal*, specifically, they are *tala* and *sritala*. *Tala* is a type of racial leaf which is thicker than *sritala*. In between, the type of leaf commonly used as a writing medium is *tala* leaves (Lestawi, 2018 in Tim, 1992: 1). These texts depict an ancient learning tradition called *nyastra* within Balinese culture covering various branches of knowledge and the arts. This is in line with Rubinstein's remarks (2000: 13; 1996: 173–191) that writing and reading have a long history that predates by almost a millennium the literacy programs implemented under the Dutch colonial government and subsequently the Republic of Indonesia. The written works that survived from the past clay seals, stone and bronze inscriptions, palm-leaf as well as paper manuscripts attest to the vitality of writing and reading in many spheres of life. Amongst the manuscripts, *gebang* or *nipah* leaves were used as the materials (Gunawan, 2005: 249–280; Hinzler, 1993: 438–473) in addition to *lontar*. Furthermore, an anthropological perspective looks at oral as well written traditions, not only in daily life but in ritual. Fox and Hornbacher (2016:1) state for cultural anthropology Bali has often figured as a paradigmatic oral and ritual culture, this despite its rich and vital literary heritage, embodied in thousands of palm-leaf manuscripts (*lontar*) written in a local script. This literature has become an object of philological and

linguistic investigation, as well as of philosophical consideration, ever since Wilhelm von Humboldt's seminal work on Kawi, the old literary language of Java and Bali. Despite the arrival of various foreign cultures and spread of their influences on the island, the local literary tradition has continued in some forms; attesting to the longevity of ancient textual traditions.

One such text is *Śivāgama* composed by Ida Pedanda Madé Sidêmén (1858–1984) (See Figure 1) a well-known poet-sage from Sanur in South Bali recognized for his simple life and hard work (see Agastia, 1994:vi; Suamba, 2016c: 2; 2016d: 338–339). In the words of Rubenstein (1996: 173–191) he is depicted as one of the great figures of 20th century Bali, renowned for his accomplishments in diverse fields, among others as a Brahmana *pedanda* (high priest), an expert on *sesajen* offerings, a mask-carver, *kulkul* (wooden split drum) maker, *undagi* traditional architect, poet, author, illustrator, commentator, interpreter, and scribe of *lontar*.



Figure 1: Ida Pedanda Made Sidemen in prayer, location, year and photographer unknown; the collection of I.B.N. Dharma of Taman village Sanur.

Pedanda Madé was not merely competent in each of those fields but was an expert, a perfectionist, and master craftsperson. In the literary or priesthood community, especially for manuscript lovers, this *Śivāgama* text is also known as *Pūrva-śāsana*, *Pūrvā-gama*, *Śiva-Buddhāgama*, and *Vidhi Tattva* (Agastia, 1994; Suamba, 2016b). Perhaps it is called *Pūrvā-gama* or *Pūrva-śāsana* as this *Śivāgama* text restores religious traditions or practices carried out in earlier times especially during the Majapahit kingdom period in East Java. This text is worth studying because of its deep philosophical insights and discussion of the ethics of leadership, which is rarely addressed in *tutur/tattva* texts.

Ethics of leadership or the science of governing is usually found in the literatures of *nītiśāstra*, *tantri*, *śāsana*, and *śubhasita* in addition to some *kakavin* poetry like *Rāmāyaṇa* and *Bhāratayuddha*, and *parva*. Later, some *gēguritan* poems also contained teachings on leadership, for example, *Gēguritan Dharma Śāsana* and *Gēguritan Nītirāja Śāsana* written by Cokorda Mantuk Ring Rana in the 20th century (Agastia, 2006a: 51–78 and 2006b:79–102; Wedakusuma, 2006: 3–101). The *Śivāgama* text is basically philosophical prose; however, it also contains some teachings about ethics and rituals, which is a common characteristic of Balinese *tutur* texts.

Ethical analysis of leadership or governance in this textual tradition of Balinese culture has inspired the creation of various forms of art. Texts such as *Tantri*, *Rājapati Gondhala*, *Nītirāja Śāsana*, and others can be grouped into *śāsana* or *śīla* texts, which discuss ethical values, virtues, or morality either for common people or for a specific group such as sages, spouses, parents-children, king-people, and others. This shows that the issues of good and bad leadership, virtuous and evil actions in ruling a country have attracted traditional scholars and *kaviviku* (poet-ascetics) to debate about the nature of good government for the prosperity and welfare of all people. The ruler, be it a king or local leaders in villages, has a strategic role in developing an ethical society. For social justice to be established, the concept of good and moral government is a necessity and should be attempted by all, especially thinkers or philosophers concerned with the truth or the highest good.

Some cultural activists are worried about the continuation of Balinese linguistic heritage as less and less young people are interested in learning about it. Robson (1972: 309) also noticed this tendency, but

is rather optimistic about the future; suggesting that in fact the classics are not dead remnants from the past, but are a living part of the present, still playing an active role in society. While cultural change threatens to overtake these texts, there are at the same time moves afoot to ensure the continued preservation and study of at least a certain proportion of the better known works. Currently, awareness of the need to preserve cultural and intellectual heritage has been increasing which is occasionally connected with the tourism industry.

Modern Balinese people sometimes face a dilemma whether to follow the ethics of democracy originating from western views or apply the ethical heritage rooted in Balinese traditional culture, which requires the effort of studying and formulating its system, or to compromise the two in a harmonious way.

Notwithstanding taking benefit from this heritage, Balinese ethical values can be enriched when interfaced with foreign approaches. However, the study of this subject by concerned people is minimal even though many scholars acknowledge its importance. Everyone actually wants to reap benefits from local culture through actions to preserve and develop it. The lack of study of Balinese texts on leadership ethics is perhaps due to the language used which is considered old and the difficulty of reading the *aksara* script. One needs a special training for revealing the message within the texts and that takes time and patience.

Given decreasing morality amidst the massive development of modern sciences and technology, scholars are looking again at traditional knowledge systems to identify any valuable moral principles that may be utilized to cope with current problems. In this regard, the *Śivāgama* text contains some ethics which are still worthy and relevant for a modern type of system of government. This textual study thus aimed to address a gap in previous research by investigating the *nava natya* (nine ethical principles) of leadership in governing a country as discussed in one of the literary texts of Bali, the *Śivāgama*; and its relevance for the modern era.

2. Methods and Materials

Data for this study was taken from *lontar* palm-leaf manuscripts and analyzed in a qualitative way focusing on the conception of *nava natya* (nine ethical principles) of leadership or governance as

introduced by the Balinese priest-poet Ida Pedanda Madé Sidêmén in his *Śivāgama* philosophical *tutur* text. This twentieth century Balinese text was not derived from the corpus of Sivaite literature prevalent in South Indian. However, the terminology used in *Śivāgama* and content is clearly Sivaite in nature and glorifies Lord Siva as the highest reality. Amongst the available texts gathered in the community were *lontar* palm-leaf manuscripts in the library collection of the Faculty of Arts and Culture at Udayana University in Denpasar, Bali. Since the 1980s, some scholars began to study *Śivāgama* from various perspectives. The manuscript was transliterated by Ketut Ginarsa, I Wayan Selamet, and Ni Nyoman Putrini (1985) in *Śivāgama Karya Ida Pedanda Made Sidemen (transliterasi)* as part of a Javanology studies project of the Ministry of Education and Culture. Supporting resources included the books *Kajian Naskah Lontar Siwagama* by Nyoman Suarka (2005); *Biografi Ida Pedanda Made Sidemen Pendeta-Sastrawan Bali* by I.B.P. Suamba (2016d); and two works by I.B.G. Agastia: *Ida Pedanda Made Sidemen Pengarang Besar Bali Abad ke-20* (1994) and *Pertemuan Ida Pedanda Made Sidemen dan Cokorda Mantuk Ring Rana* (2012). All the works were written in the Indonesian language. Other references included some papers published in journals or in a book form, either in Indonesian or English, which discuss the issue.

The *Śivāgama* text was inscribed on prepared *lontar* palm-leaf composed of 372 folios of *lempir* (inscribed leaves) with a width of 3.5 cm and length of 40 cm perforated with a small hole in the middle for fastening a piece of string to hold the leaves together. For the sake of safety, *lontar* are usually stored inside a wooden box. This folio of *Śivāgama* is perhaps the thickest *tutur/tattva* text, which has ever known in the Balinese textual tradition and is composed of 21 chapters (*sargah*). Even though Soebadio (see Sedyawati, *et al.*, 2001: 253) mentioned that *Tutur Jñānasiddhānta* was considered the longest text, a close look shows that it has much less in folio and length of folio than the *Śivāgama* text has. Looking at its content, *Śivāgama* text is classified into *tattva* or *tutur* (philosophy/theology); using Sanskrit and Old Javanese languages in the form of *gañcaran* prose. The method used by its author is dialogue, similar to the style of Indian *Upaniṣad* literature, with an inquirer posing a question and a *guru* (sage or spiritual master) answering or explaining about the particular topic or issue being raised. Sanskrit is

used for *mantras* or deep philosophical ideas, while the elaboration or narration is expressed in Old Javanese language. With this style, the Sanskrit lines are elaborated or elucidated in a rather lengthy manner following the tradition in the writing of *tattva* texts in the East Javanese period.

Unfortunately, there has not been a comprehensive critical textual study to analyze the *Śivāgama* text by Pedanda Madé; rather only transliteration or translation. Yet, the text discusses various matters regarding the adoption of *tattva*, morality, and rituals in general and was as Suamba (2016c: 3; 2016d: 200–210) mentioned the *Śivāgama* text is the author's masterpiece. It was composed in the early stage of his career and completed in 1938 when Bali was under the Dutch colonial government. In the same year Pedanda Madé also completed his first *gēguritan* titled *Salampah Laku*, which was an autobiography in a poetic form. Although there is not sufficient information about how many years he spent writing the *Śivāgama* text, it is clear that he also carried out all the preparatory phases of the palm leaves up to inscription using a sharp *pēngrupak* triangular-tipped iron knife.

The present text (see Figure 2) was chosen is due to its being a *tutur* or *tattva* text, which discusses ethics of leadership, a rather rare topic in Balinese textual tradition. Ethics (*sasana*) topic is usually found in *sasana* texts; but it is also found in poem like *kakawin*, *gegrutian*, etc. In addition to is being the thickest *tutur* or *tattva* text, it was composed considering some important *tutur* texts available in the previous period



Figure 2: *Śivāgama* text (source: Suamba, 2016d:240)

and also incorporating Saivism and Buddhism in some respects.

Philological study was attempted in the manner to reveal the main message of the text even though mainly based on the transliteration of the text to look at the main message of leadership prescribed; however, the analysis was conducted from philosophical perspective.

3. Result and Discussion

3.1 *Nava Natya*

The principles of ethical leadership, which Pedanda Madé calls *Nava Natya*, is discussed through dialogue at length in the *Śivāgama* text, specifically in *sargah* (canto) 20. He used words presented his own meanings and discussion. Scholars commonly agree that 'nava' refers to the Sanskrit word meaning 'nine'. However, according to Shadeg (2007: 282), 'natya' is an adjective in Balinese meaning polite, tidy, respectful; while Suarka (2005: 322), in examining *sargah* 20 of the text, proposes that 'natya' means 'manner to look at'. Analyzing the nature of the work and the period in which it appeared, 'natya' means 'humble and dedicated action' to be performed by rulers or administrators in managing a government so that the entire country can reach ideal goals in both the *sekala* (tangible, visible) world dealing with welfare and prosperity; and the *niskala* (intangible, invisible) aspects focusing on *moksa* (spiritual liberation) in the hereafter. The interaction is vertical as well as horizontal. Hence, the term 'natya' in the *Śivāgama* text does not refer to a commentary on the *Nātyaśāstra* by Abhinavagupta of 11th century of India.

The phrase "*tata tēntrēm kertha raharja*" (peace, order, and prosperity for all) a popular expression used in governing a country is an ideal common goal fostered by rulers who emulate the noble figures of the gods in the Vedic pantheon. Each deity governs a particular aspect of nature, for example Indra is associated with rain, Yama with death, and Uśa with dawn; and their qualities are the basis upon which competency and personal integrity are built. Service to others may be performed properly by nine positive actions in governing a country which support reaching the common goals of life. However, if compared to the concept of *Asta Brata* (eight austerities) in the *Rāmāyaṇa Kakavin* or the sixteen *brata* in the *Gēguritan Nitirāja Śāsana* composed by I Gusti Made Agung of Denpasar (Agastia, 2006a: 51–59) the nine principles of

leadership described in the *Sivāgama* text make it distinctive in Balinese *nīti* literature. The ones elucidated in the *Sivāgama* text emphasize spirit of devotion in looking at duty in addition to knowledge and skills required in performing the duty assigned.

The word *natya*, in the *Sivāgama*, refers to an act which fulfills a task given by a superior in running a system of government. Hence, the focus is on action to complete a particular duty given in a system of administrative matters. This differs from the *natya* in *Nātyaśāstra* which is connected with aesthetic expression in an art form, especially drama, and the rise of *rasa* aesthetic theory related to the stage for drama performed by actors. Rather, in governing a country, the logical aspect of decision making is much more important than the aesthetic aspect. Notwithstanding, aesthetic competence in a ruler is also required for a holistic and integrated personality in a leader. So, a king should have aesthetic and art tastes important competencies in governing a country. In other words, managing a government not only involves sciences but also the art of governing.

In the *Sivāgama*, the method of explaining ethics through conversation is given a fairly detailed description through presenting interesting examples. Numerous local figures and from the *Mahābhārata* epic are presented speaking on topics that are close to people's daily lives, which makes the messages easy to understand. Almost all of lines of the canto (*sargah*) 20 deal with teachings on ethics or leadership presented in the form of conversations, namely between Rāja Gondharapati and subordinate staff including priests. The king's messages must be kept in mind so that subordinates can fulfill their obligations properly for the welfare of the country. What is interesting is that the ethical teachings are new and fresh manifestations of Ida Pedanda Made Sidemēn's thoughts.

3.2 Asta Brata and Nava Natya

The teachings about leadership from the *asta brata* (eight austerities) or procedures of conduct as described in the ninth century *Rāmāyaṇa Kakavin*, perhaps composed by the Javanese poet Yogiśvara, outline how the characteristics or personality of a king should reflect the qualities of eight gods (Satyavrat, 2001; Sudharta, 1993; Agastia, 2013; Ardhana [(2014:42 in Friederich, 1959:18)]. The teachings of the

Nava Natya, as interpreted by Ida Pedanda Madé Sidêmén, emphasize ethical actions for the king and his subordinates from the highest to the lowest status. *Nava Natya* instructs that followers can carry out their duty of *svadharma* conduct appropriate for one's class and provide services to their superiors as well as to other people. In *sargah* 20, a number of government officials are mentioned such as the *apatiḥ mangkubhumi*, *mancanegara*, *patih* (minister), *dêmang* (head of a royal household), *tumênggung* (chief commander), *kanuruhan* (noble person/personnel), *prajuru pengalasan* (messenger), *penavon*, *mantriino*, *sirikan*, *mantra alu*, *dhyāksa* (inspector), *mantri vreddah* (elder minister), *sénāpati* (commander), *aryadikara*, *viraradyan*, *mantri bujangga* ministers or priests, and others. While some of these terms such as *dêmang* and *tumênggung* are archaic; it is clear that each official should perform their duties based on the teachings of *Nava Natya*. In other words, *Avanatya* is used as the guideline in preserving the dignity of the king and regulates each duty for those who wish to serve the kingdom. Anyone who is unqualified in terms of *Avanatya* cannot be positioned as an administrator. In *sargah* 20: folios 356–357, the teachings of *Avanatya* are to be performed physically and spiritually along with *nagarākrama*, *rājyavaśana*, *pañca visaya*, and *navanātya*. The text explains in detail the duties of each post in the government so that all officials are ready to serve the people internally and externally.

Nīti literature is actually about the art of governing to achieve a goal within a society. So, can the teachings of the *Nava Natya* be classified as *nītiśāstra* traditional Balinese teachings on leadership? This question is important, because the *Nava Natya* is basically about service to people both within the system and externally. On one way, the flow of governance is primarily hierarchical, on the other it is horizontal. The *Asta Brata* emphasizes the characteristics of a king as the manifestation of the eight gods. The ruler has given or shared power to his followers from the highest to the lowest according to their position, rank, responsibility, and authority. If the *Nava Natya* is understood as an inseparable part of the governmental system, then it can be included in the philosophy of the *nītiśāstra*, giving emphasis on the horizontal as well as vertical directions of power.

A king should act in such a way that his personal happiness stems from the happiness of his subjects, and their welfare is his welfare.

As noted by Mulraj (2005: 70), “Whatever pleases him personally he shall not consider as good but whatever makes his subjects happy he shall consider good”. The method used can vary according to the circumstances of the community. A king does not always rule at a distance, rather he can also go to a community and be involved in stimulating enthusiasm, motivation, and willingness to work.

3.3 Characteristics of a Leader

Rulers and kings were often equated with gods and their words could be taken as divine instructions. For instance, the *Rāmāyaṇa Kakavin* shows characteristics of an ideal king in the father of Rāma. In practice, a king is accompanied by the *purohita* chief priest who gives advice or consultation required for decision making or for teaching morality to members of the royal family. This was evident in ancient India, Java, and Bali. Yet, even in the 19th century, when the Nusantara archipelago was ruled by the Dutch colonial government, a high priest was a member of the *Raad van Kerta* (Dutch court of justice). Perhaps some officials believed that a high priest, considered to be a twice-born person, would give the best final decision on law cases. But, the notion that the characteristics of God should be manifested by a king is not an easy task if he does not have the required competencies.

Drawing from ideas in the *Rāmāyaṇa*, a prince undergoes training from childhood to become a good ruler of a kingdom in the future. The role of a palace priest is to educate, impart morality, ethics, and topics related to governing a country such as *ānvīkṣikī* (the science of inquiry), *vārta* (agriculture and commerce), and *veda* holy scriptures (see Radhakrishnan, *et al.*, 1962). In East Java era, a king was often depicted in the form of both Śiva and Buddha.

The Balinese textual tradition often describes the god Śiva as the highest reality. Also, that a king should possess the powers of Śiva as manifested in the *Pañca Brahma* five deities with the sacred activities of *Sadyojāta* (creation), *Bāmadeva* (preservation), *Tatpuruṣa* (veiling), *Aghora* (dissolution), and *Īśāna* (granting grace). A king's personality should be able to manifest these divine qualities and his decisions should be based on truth (*dharma*). In *Śaiva tattva* texts, such as the *Vṛhaspati Tattva* the form of Siva known as *Sadāśiva* possesses four types of divine powers termed *cadu śakti*, namely: *Sadyojāta* has *vibhu śakti* – the power

of being all-pervading, *Bāmadeva* has *kriyā śakti* – the power of action, *Aghora* has *jñāna śakti* – the power of knowledge, and *Tatpuruṣa* has *prabhu śakti* – the power of authority, while *Īśāna* has *guhya-vijaya* – the power of hidden knowledge (Suamba, 2016a).

According to the teaching of *Bhavatattvakirana* as stated in *sargah* 20 of the *Śivāgama*, all kings should act based on truth (*dharma*) and loyalty. Truth should be the most important, truth is light. By actions based on truth, a king will become most authoritative in ruling the country; he will master power and weaponry. In addition, he should conquer or control the senses, hold firmly to dharmic ethics of war, perform charity and sacrifices, and feel sympathy towards unfortunate people. Punishment should be determined carefully, always considering the norms and tradition of society. These are the characteristics of a king who performs the teaching of *Kirana*. At death, the physical body of a king undergoes proper royal funeral rites, is sprinkled with *tīrtha* holy water of *amṛtanjīva*, cremated, and offered various cakes. His bones are arranged and offerings of *tarpana*, *penangkēb*, and *bubuh pirata* are made while *mantra svadha* is chanted to venerate Lord Śivāgni Purusangkara. Finally, his remains are released in the middle of ocean. (Suarka, 2005: 269). This shows that ritual plays an important role in ancestor worship.

3.4 Ethics in the *Nava Natya*

Nava Natya means nine ways of looking at an object or issue. This ethics is used to manage a system of government that involves administrators in all levels for reaching a common goal. However, emphasis is given on the people involved in the bureaucracy of the government for the carrying out of duties. In addition to the competencies of individual administrators, teamwork is also required from smaller units to the entire system of administration. The *Śivāgama* (see *sargah* 20, folios 356a-b) mentions the *Nava Natya* as nine ways of approaches or looking at the competency and duty of administrators, consisting of: *mṛēga*, *mātsya*, *pāna*, *dyūta*, *hasya*, *samara*, *śrama*, *kalangvan*, and *śrēnggara*. Each is explained as follows:

(1) *Mṛēga* means 'hunt'. What is the role of games in governing?

Hunting in a forest can be viewed as a game, especially when many hunters are involved. In whatever game one chooses, the goal is to win, and the entertaining aspect attracts people to join in. In an

actual hunt, one may face danger in various forms. While chasing animals in the forest, a hunter must be careful, focus their attention, and be vigilant. Catching animals through the use of *sikêp arigêl* (traps) is another method of hunting, along with shooting. Animals can be trapped or shot when lured by bait. Similarly, a servant should act cautiously, and can win the hearts of superiors and the community due to his successful service. This manner of governing emphasizes pleasing people. A leader should be able to attract and appeal to people's hearts through language, gesture, and vitality. Their manner of behaving and communicating determines future success in transmitting policy ideas. Performing a duty can hence be likened to the art of hunting to reach the final goal.

- (2) *Mâtsya* means 'fish'. Doing service for others is like catching fish in water using bait or nets; which requires skill, concentration, and patience. The smaller the holes of the net, the greater the number of fish that may be caught. A servant should be able to use approaches and strategies so that common goals can be achieved. Patience, meticulousness, and calmness are needed in service and to avoid mistakes. Thus, the control of power is not by external entities, but rather through dialogue.
- (3) *Pâna* means 'drink'. Events which involve dining are part of a leader's life, either inside or outside the office. Subordinates can use drinks to attract the attention of superiors or partners. Beverages are served according to the position of the superior. In serving drinks the ability to joke, show hospitality and politeness, or act in a friendly way helps to create an atmosphere conducive to the comfort of a superior. Ease can help in reaching an agreement on a particular issue. The text does not state whether drinks also include alcoholic beverages, but intoxication should be avoided or the meeting will not be fruitful. It is indeed very dangerous to make an important decision when meeting participants are under the influence of alcohol.
- (4) *Dyûta* means 'gambling'. In gambling everyone wants to win, whether through tricks or skills. Prior to placing a bet, each player must understand the weaknesses and skills of an opponent. In addition, an attractive appearance and sweet words will draw the attention of the superior. Life is like gambling when seen from the

view of the existence of a winner. Similarly, defending opinions in a discussion or debate must be carried out with high enthusiasm and concentration like of that doing gambling. Arguments are used to throw light on a particular issue. Reaching the truth should be the goal.

- (5) *Hasya* means 'humor'. A servant must be able to make jokes so that the superior in rank can smile or laugh, be entertained, and ultimately give proper attention to the case or issue being raised. A joke is required when a situation is rigid, dull, or boring, but no one can deal with it in an amusing way.
- (6) *Mapasamara* means 'fighting'. Servants who carry out spying and acts of war must understand the danger and impact of war and the advancing or retreating movement of troops, detect increasing numbers of enemy troops, and think of ways to attack and destroy them. War strategies and the use of all types of weapons on the battlefield must be understood. These skills will gain the attention of the superior.
- (7) *Mapaśrama* means 'to show a spirit for battle'. If a king wants a war dance or demonstration of martial arts to be performed in the courtyard, the servant must know the banner of his majesty. For example, with images of eyes, bracelets, heirlooms, *lingga* phallus, *pangkajanava* nine-petalled lotus, speckles, and so forth. The servant needs an ability to lift long shields, sharp-tipped bamboo, and round shields. This is done to gain the attention of the king and the people served.
- (8) *Kalangvan* means 'beauty,' derived from the Old Javanese word *lango*. If a king wants to enjoy beauty, a servant must know what should be seen, where to go, how to show it, and everything related to it. At times a king likes to enjoy the beauty of the sea or mountains, literature, gardens, parasols, scents, and colors as these things can create a sense of peace and calm. After hectic work, a leader needs to visit a rural area to relax. So, a servant must understand *kalangvan* in order to fulfill the king's desire to enjoy beauty.
- (9) *Śrēnggara* means 'loving, friendly'. While there is no explanation in the text on this point, perhaps it was assumed that a reader would understand as love in a wider sense is a form of *bhakti* devotion.

Undertaking a job should ideally be based on devotion and loving the tasks. Working a job or task in a correct manner is not enough; rather a spirit of *bhakti* devotion must be included within it.

The *Nava Natya* teachings are explained and included in the teachings of *Vasana Ratu*, *Mantri Guru*, *Dvijam Sabha*, *Sadhyā*, *Kaka*, *Ari*, and *Pandita Ādi*. These are called the *Avanatya* that should be mastered by administrator. The *Śivāgama* text (*sargah* 20, folios 359a–b) provides an explanation of how a servant should behave before a superior, such as a king, minister, teacher, attorney, brother, sister, and so forth, especially the manner of looking at a particular part of their body. For example, in looking at a superior, one's gaze should be lower than their thighs. It is said that if a servant or subordinate does not know this teaching, he or she is like a pinworm that cannot see the world. Conversely, one who knows this is like a fresh flower blossom producing a fragrant aroma in all directions, attracting insects to enjoy the beauty and honey. Such a person can be taken as a role model in life. However, there is no reward for such an act that equals its nobility.

In facing a king, a servant should show a calm and polite attitude, not be in hurry, and pay attention to his seat. After the presence of the servant is acknowledged, he should then enter with an attitude of bowing like a crouched lion, pay homage, dim the eyes and only look up to level of the king's chest. If greeted, the reply of a servant must make the king happy, with words pronounced in a reverent soft way. When a servant hears many voices, only the words of the superior should be listened to and obeyed. After the discussion concludes, a servant should promptly leave but prior to going home should first invite a friend to come along (folio 359b). This is in line with another meaning of *Nava Natya* (folio 359a) with *nava* meaning *sasana* (behavior) and *natya* as *smita* (smiling). All of the above can be interpreted as a form of service to a superior. Suarka (2005:322) states the way to look at the duty is a form of perspective which is determined by situation and condition at a particular time. With this fact, the ethical teaching presented gives emphasis on staffs rather than on respected top leader.

In addition to the teachings on *Nava Natya*, in *sargah* 20 folio 361a–b are teachings on the *pañca visaya* – five external objects and the corresponding senses, which can cause harm when facing enemies –

namely *śabda* (sound), *sparśa* (touch), *rūpa* (form or color), *rasa* (flavor), and *gandha* (odour). These are basically the *pañca tanmāṭra* (five sensible matter) which are always associated with *pañca mahābhūṭa* (five substantial elements), namely ether (*ākāsha*), air (*vāyu*), fire or light (*tejas*), water (*apas*), and earth (*prithivī*) as seen in the philosophies of Sāmkhya and Javanese Śaivism. When used to attack enemies, these elements can create suffering, confusion, danger, even war. However, when used in the spirit of enlightenment, these elements will cause happiness. Sweet words cause ease, comfort and happiness; conversely, bad or harsh words or rudeness will cause misery and suffering. So, the *manas* (mind) as the eleventh aspect behaves as *raja indriya* a commander of the senses, and plays an important role in the fulfillment of desire or for self-transformation.

One should be cautious in performing duties either in or out of office. Given this condition, one should be able to perform *Catur Sarasana*, the four skills that must be mastered when fighting against enemies. As noted in *sargah* 20 of the text, these are an ability to: swim (*alangi*), climb (*amamanék*), cross a bridge (*lumakving vot*), and run fast (*den agēlis melayu*) skills required in a particular situation. In addition to basic competencies such as shooting, these skills are required for soldiers engaged in warfare or in a dangerous situation. With these abilities, a servant can fight an enemy and will be accepted as government personnel as they possess skills conveyed in the *Nava Natya* principles explained above. While the text is not clear about whether these skills are for military or civil servants, it seems applicable to both.

4. Reflection: Relevance for the Modern Era

Ethical systems of leadership such as the *Asta Brata* and *Nava Natya* were created and practiced in the context of a royal system of government in ancient times. The associated texts reflect the type of society in which kingdoms existed and royal culture flourished. The *Śivāgama* text was set in ancient Old Javanese era royal life when Buddhism and Saivism coexisted. The content is worth considering when the morality of an administrator is challenged by pragmatic interest and hedonism. Nowadays, there are serious threats to human existence due to overuse of natural resources and insufficient control of the greed and lust of humankind. The presence of government is crucial

to save ethical virtues such as freedom, transparency, truthfulness, and so forth. Both the democratic and royal systems of government have strong and weak points. However, both have the common interest of respecting ethical virtues; so, it might be useful to view them as complementary. The democratic state is the easiest to implement as the government is formed via a general election. But, it is hoped that democracy does not eliminate values that are still upheld by local cultures. In any case, local cultural ethics of leadership should be used to strengthen democracy or at least as a moral basis for administrators to perform duties.

This author believes that one should incorporate the best aspects from both traditions in the practice of governance. With this attitude, the ethics of governance will greatly improve as people will feel more rooted in their local culture yet can also follow the global development of ethical theory and practices.

Universal values such as dedicated service, kindness, love, purity, perseverance in defending the truth, and so forth as noted in the *Nava Natya* are values that still exist, not only for leaders but for all people. Many values derived from ancient literature can be utilized wisely so that a government system is stronger, more reliable and professional. This can help to realize the shared ideals of a well-ordered society. Thus, doing service in an organization or a government should aim at the welfare and prosperity of all. Such service implies venerating God as the *ātma* (essence or soul) in every individual. Service should be carried out with concentration and dedication, and any profession can be a path for helping others. Even though a king is the leader in a kingdom, he is still a servant of society, and peace, welfare and the prosperity of all should be his main concern. Only after all of the people are happy, does a king have a right to enjoy his personal happiness. This should be an ideal for any leader.

5. Conclusion

The ethics of leadership in the *Nava Natya* discussed in the *Śivāgama* text teaches service to others in the framework of a royal government system. It has its foundation in the *Karma Yoga* and *Bhakti Yoga* ideals of carrying out work without selfish concerns; whereby a person should not be interested in the result but instead be dedicated

to the work itself. The text mentions nine perspectives on work, namely *mrēga*, *mātsya*, *pāna*, *dyūta*, *hasya*, *samara*, *śrama*, *kalangvan*, and *śrēnggara*. In the *Asta Brata* the power sharing or responsibility descends from the top down. In the *Nava Natya* it is initiated from within such that workers should strengthen their competency by acquiring knowledge and skills, be active to improve these skills in serving others, and develop communication skills to better interact with fellow workers.

The focus given here is on service carried out for others, whether superior, equal or lower in rank. Yet, it is still a good idea for a leader to help workers increase knowledge and skills. The common goal of a good government should be the priority in any given task. With the universal value of service in mind, the *Nava Natya* concept of ethics can be incorporated into modern life to make the system better.

The Balinese *Nava Natya* concept on ethical leadership is preferable to other existing leadership concepts, such as the *Asta Brata* mentioned in the *Rāmāyaṇa Kakavin*. Carrying out service for others irrespective of rank or status is both spiritually and functionally useful. This paper has thus aimed to show how to combine the concepts of *karma sannyāsa* (path of action) with *jñāna sannyāsa* (path of knowledge) in a harmonious way, and the relevance nowadays of the concept of *Nava Natya* as revealed in the *Śivāgama* text.

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