

**LAKON BIMA SWARGA:
SEBUAH KAJIAN TEKS DAN KONTEKS**

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Abstract: This research analyses the manuscript of Bima Swarga and its context based on two versions : a published transcription of lontar (palm-leaf) Bima Swarga number 318, posses by Department of Literature, Udayana University, and transcription of lontar (palm -leaf) Bima Swarga number III/b.375/17, Gedong Kirtya's Collection, published by the office of Bali Cultural Council. There are similarities and differences between the two manuscripts. Seen from poetic perspective, both manuscripts bserve pupuh poetry, describing story of Bima goes to hell to rescue the souls of his father, Pandu , and his step mother , Madri , being tortured by the god of hell. Finally, both of these Pandawa's parent achieve ultimate freedom, heaven. The difference between those two manuscripts is that the manuscripts number 318 use two poetries: Puh Adri and Puh Pucung. It consists of 328 cantos, while the manuscripts number III/b.375/17 only employees one poetry, pupuh Adri, consisting of 157 cantos. From the literary perspective, text of Bima Swarga constitutes poetic work that illustrates or imitates the situation (mimetik). Its describes people behavior that believes in morality as a cogent guidance (panca srada) . The heave and hell reflex the idea of goodness and badness as a super objective in socio- cultural context(pragmatik). The text of Bima Swarga fearture Bima as the leading character (sentral pigur) because his role is very important in the entire story. Bima represents an honest character, stait forward, plain, un- fastidious, resilience, tireless, spontaneous, and never avoid challenges so that he deserves many title of highest appreciations as a perfect hero.

Key words: Bima, Swarga, Text, and Context.