

HINDU RITUALS IN THE LOGIC PERSPECTIVE

An Analysis of Historical, Philosophical, Logical
and Technological Aspects

SARU SHARMA



ANAND PUBLISHERS
101, NAGAR PALACE, RAIPUR
CHHATTISGARH

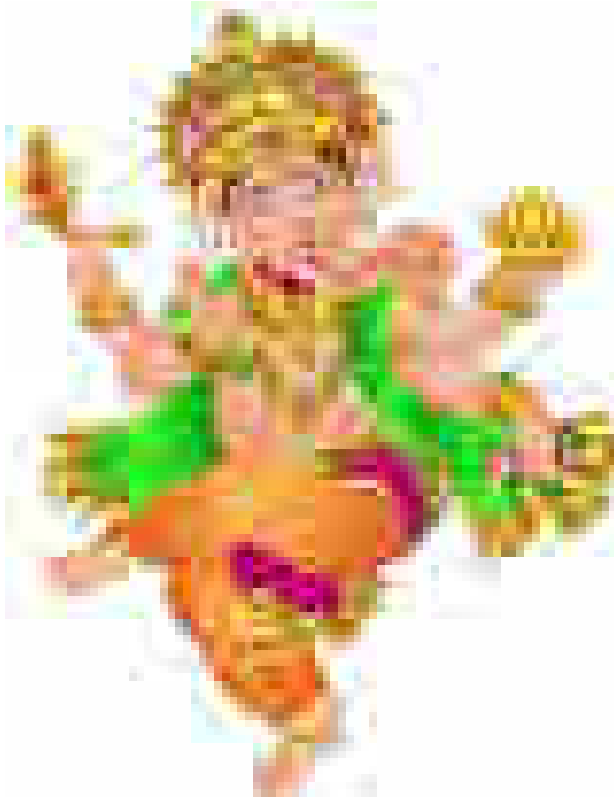


© All rights reserved. No part of this book may be reproduced without the prior written permission of the publisher.

First Edition: 2010

HINDU RITUALS IN THE LOGIC PERSPECTIVE

**An Analysis of Theology, Philosophy, Science
and Technology Approach**



(<https://www.google.cm/search?q=Ganesha&tbm=>)

HINDU RITUALS IN THE LOGIC PERSPECTIVE

**An Analysis of Theology, Philosophy, Science
and Technology Approach**

I KETUT DONDER

Diterbitkan atas Kerjasama



Institut Teknologi Sepuluh Nopember

dan



Universitas Hindu Indonesia

Glimpses of
HINDU RITUALS
IN THE LOGIC PERSPECTIVE

**An Analysis of Theology, Philosophy, Science
and Technology Approach**

by :
I KETUT DONDER

First Published :
Juni 2019

Cover & Layout :
Nyoman Arsiana

xviii + 558 pages
ISBN : 978-602-204-703-2

Printed & Published by:
PĀRAMITA PUBLISHING
Email: penerbitparamita@gmail.com
<http://www.penerbitparamita.com>
Menanggal Street III Number 32 Surabaya 60234
Ph. (031) 8295555, 8295500
Fax : (031) 8295555

Marketing “PĀRAMITA”
Letda Made Putra Street 16B Denpasar
Ph. (0361) 226445, 8424209
Fax : (0361) 226445

© AIL RIGHTS RESERVED

No part of this publication may be reproduced, or transmitted in
any form or by any means, without prior written permission of
PĀRAMITA PUBLISHING

**Hinduism accepts all interpretations that
Make sense are true:**

*Yukti-yuktam upādeyam vacanam balakād api anyat
tṛṇam iva tvājyam apy uktam padma janmanā*

'Even the words that come from a little child, that make sense should be accepted. All others must be rejected, although said to have originated from the creators'.

(Mahārṣi Vasistha)



Seven Dangers to Human Virtue:

1. Wealth without work,
2. Pleasure without conscience,
3. Knowledge without character,
4. Business without ethics;
5. Science without humanity;
6. Religion without sacrifice, and
7. Politics without principles.

(Mahatma Gandhi)

All the Hindu rituals have a basic philosophy:

Essentially all Hindu rituals are based on the foundation of philosophy (philosophy of symbols and logical belief).

No Hindu ritual is performed by blind faith. A ritual is not complete or is useless if performed mechanically without understanding its meaning.

For a ritual to become an effective tool in worship and meditation, one must concentrate one's mind on the meaning of the ritual while performing. In Hindu religion, each religious act or ceremony has a definite philosophical basis, and no ritual is based upon dogma or blind faith.

(Prof. Bansi Pandit)

The intuitive mind and the rational mind:

The intuitive mind is a sacred gift and the rational mind is faithful servant. We have created a society that honors the servant and has forgotten the gift.

(Albert Einstein).

ACKNOWLEDGEMENT OF PRESIDENT OF WORLD HINDU PARISHAD

Om Swastyastu,

Firstly, I would like to say congratulation to Ketut Donder who has published his dissertation becoming a book. By looking deeply his dissertation title, then I have full expectation that this book will be a headline and guiding for academicians and practitioners to understand of the significant of science of rituals. I belief and understood as it was mentioned by Prof. Bansi Pandit, that rituals are not performed by blind faith, but rituals have full meaning and very significant for human life. It is because rituals in Hindu called *yajña* means that all activities as sacred serve for all being, both *sakala* and *niskala*.

So, it will be misunderstood if one assumed that rituals are just as material sacrifice with very big cost. Rituals do not depend to small or big cost, but rituals depend to the motive. Therefore, in Hindu, the rituals divide into three kinds, those are *sattvika*, *tamasika*, and *rajasika yajña*. If rituals are offered by the pure heart and without profit oriented, it means *sattvika yajña*. Then rituals which offer with profit oriented, that means *tamasika yajña*, and then the rituals perform with full of ego, it means *rajasika yajña*.

Then, one thing that is very important to understand in this book i.e., the rituals performed just for ordinary people with very less of their spiritual level. However, for the people who have advanced in the spiritual, then, they are not important to use any rituals. They will use themselves as offering to the God. It is the top level of the rituals, when the people can make themselves as offering. It means that all of offering materials are not important. So, the offering materials are just for the ordinary people. Although the rituals are as the holy duty for most of the Hindu; but the Hindu should do any efforts to experience of self-transformation from ritual to the spiritual too.

I hope this book will be useful for all people.

Om Shanti Shanti Shanti

Denpasar, April 08, 2019

President of World Hindu Parisad,



DR.DRS. MADE MANGKU PASTIKA. M.M.

ACKNOWLEDGEMENT

IN THE FIRST PUBLISHING

Om Swastyastu,

Firstly, I must express my gratitude and adoration to the God Almighty, because of His blessing then my dissertation it can be publish as a book.

Originally this book is the thesis or dissertation that I prepare for my Ph.D. degree at *Rabindra Bharati University*, Calcutta, West Bengal, India. Since early time, after I finish my study in Ph.D., program since that time I want to publish my dissertation. But because of my busy accordance with my job and social service, then I have not time for edit it. While, some of the Hindu religious leaders and my colleagues, ask me about when of my dissertation will publish. Also, my students in the program of stratification one, two, and three (S1, S2, and S3) very needed it of my dissertation. Therefore by slowly I prepared my Ph.D., dissertation becoming a book. It is very long time, because I have finished my study on May 2014, and this book can publish on May of 2019. So, after five years then my dissertation it can be realized becoming a book.

As the result of research with the focus of study, some of theories, some of views, and specific analysis, so this book has not given the complete information of the Hindu rituals.

Nevertheless however, this book will give the new insight for the Hindu intellectuals, Hindu religious leaders, common Hindu, and the researchers. Because, as long time most people, especially outsiders they seen Hindu ritual it just as a sacrifice to the demons or negative spirits. They never saw the Hindu rituals as a scientific method that can bridge between physical and metaphysical. The first level in spiritual, one assumed as kids, so they need tool for realization of the abstract things. And then in top level, when one can leaved of his physical consciousness, in that level one has not depend to anything.

This book very good to read for everyone, because in this book there are some reason about used the simple elements of rituals as the external tools, till use not anything as tool. In this level it call as the top level, because the entire element it will be prepared from materials that there are in the self, it is called the true sacrifice.

I hope this book useful for all people.

Denpasar, April 4, 2019

I KETUT DONDER

ACKNOWLEDGEMENT IN THE DISERTATION

Om Swastyastu,

*Bhadraṁkarṇebhiḥśṛṇuyāmadevābhadraṁpaśyemākṣabhir
yajatrāḥ,sthirair aṅgaistuṣṭuvāṁsastanūbhirvyaśema
devahitaṁ yad āyuh.*

(Rgveda I.89.8)

‘Oh, God, let us hear what is good and holy so that we may also see everything fine. Hopefully with our body healthy and strong, and with the dedication of the song of praise to Thee, we enjoy a life blessed by the Almighty’

Let me, right at the onset, express my gratitude and adoration to the God Almighty, Bhagawan Sri Sathya Sai Baba and the *Bhūmi* of *Bhāratavarṣa*, which has protected me during the period of my study in India till its end. The completion of this endeavour might not have been possible at all without the blessings of The Almighty, Bhagawan Sri Sathya Sai Baba and the *Bhūmi* of *Bhāratavarṣa*. In addition, I would also like to express my gratitude to the *Ṛṣis*, the *Sādhus* and the traditional Hindu elders of India; as without them it might not have been possible for us, the Hindus of Indonesia, to exist at all. This expression of gratitude and reverence is very important to me and I have

to heartily express so as such in this paper; because, since my studies in the primary section during my childhood, I had dreamt of studying in India. Apparently, my dream has come true.

I must express my gratitude to honorable Prof. Dr. Gopalchandra Misra, MA, who has patiently guided me so that this project achieves a smooth culmination. Without his erudite and patient guidance, it would not have been possible to achieve such a quick and efficient completion. Similarly, I have to thank his family members, - his wife and his two sons in a major way, who has accepted me as one of their own within the family. With the establishment of such a *Guru-Siṣya* relationship, it makes me feel that I have a family in India, which has given me the familiar feeling of studying in one's own surroundings. The memories shall be etched in my consciousness forever. Furthermore, I must also express my gratitude to quite a few individuals among others: (1) The former Vice-Chancellor of Rabindra Bharati University, Prof. Karuna Sindhu Das, who was gracious enough to have accepted me as a student in the doctoral program. (2) The present Vice-Chancellor of Rabindra Bharati University, Prof. Sabyasachi Basu Ray Chaudhury, who has graciously extended all help from every quarter to make this endeavour a successful one. (3) Prof. Dr. Sanath Kumar Gosh, former Dean of the Faculty of Arts, who has been kind enough to extend all sorts of services that were needed. (4) Dr. Krishnakali Bhattacharya, former Head of the Department of Sanskrit, Rabindra Bharati University, who has been nobly generous regarding every necessity during the study. (5) Dr. Indira Chatterjee, Head of the Department of Sanskrit, Rabindra Bharati University, who has been always been kind to me with friendly advice. (6) Prof. Dr. Samiran Chandra Chakravarti, Prof. Dr. Satyanarayan Chakraborty, Prof. Dr. Tarak Nath Adhikari, and all faculty members in the Department of Sanskrit, Rabindra Bharati University, who have been nobly generous regarding every necessity during the study. (7) Prof. Dr. Naba Narayan Bandopadhyay, Director, The School of Vedic

Studies, and Dr. Bhaskar Nath Bhattacharya, Dr. Soma Basu and the entire staff of the library of The School of Vedic Studies, Rabindra Bharati University, who have always been kind to me with friendly advice and assistance. (8) Mr. B. Sharma, former Director ICCR, Bali, Indonesia, and Mrs. Sharma (his wife), who have helped me in every way. (9) Mr. Proshanto Banerjee, Program Director, ICCR, Kolkata, who has always helped me to solve the technical problems, which are inevitable when one comes to pursue one's higher studies. (10) Prof. Dr. Ida Bagus Yudha Triguna, MS, Rector of 'Univesitas Hindu Indonesia', Bali, and General Director of Indonesian Council of Hindu Religion, Jakarta, who has provided material support and moral support for this endeavour. (11) Prof. Dr. I Made Titib, Ph.D., Rector of Government Institute of Hindu Dharma, Denpasar, Bali, who has always motivated me to learn and has been generous in his permission regarding my higher studies. (12) Mr. Drs. Ida Bagus Pudja who is the former Head of the Section of Hindu Religion at Yogyakarta, Government of Indonesia, who is my first Guru, who led me to understand the Hinduism and spiritualism. (13) Ida Pandita Mpu Nabe Parama Daksa Nata Ratu Bagus and Ida Pandita Istri Parama Daksa Nata Ratu Bagus, who are my Guru and have provided material and spiritual guidance in every step. (14) Ida Pandita Mpu Putra Parama Daksa of Griya Mengwi, who has provided material and spiritual support. (15) Mr. Wayan Yasa, S.Ag, Director of Paramita Publisher at Surabaya and his wife, who have always been there with every kind of material help. (16) Dr. Sudip Chakravortti and his family, who are my friendly, who has helped me related to my study. (17) Shri Debduitta Bhattacharyya of Ratanpur village (Bolpur subdivision) in Birbhum district, WB, India, a priest, the eldest surviving member of Ratanpur Bhattacharyya Family, who has helped me discussing many things related to my research. (18) Mr. Kalikrishna Bhattacharya, M.FA.(Painting), who has helped to solve some of my problems since the first time I reached Kolkata till finishing my study. (19)

Mr. Ramkrishna Bhattacharya, M.A.(English), who has been helping me in editing my dissertation. (19) Mrs. A.A.Sg. Dewi Sukmawati, Director of Budi Agung Hospital at Palu, Centre Sulawesi, who has always been there with every kind of material helps for finishing my study. (20) All those who have helped me make true this dream of mine, without whom this endeavour would not have been a success.

Furthermore, I express my sincere thanks especially to my wife, Diana Dewi Andayani, S.Pd. without whose support it might not have been possible at all to continue and finish my Ph.D. studies in abroad (India). Also thanks to my daughters and sons – Jyothi Devi Krishnanandayani who is presently a student of Hindustani Classical Music, at Visva Bharati University; Prasanthy Devi Maheswari who is a student of Hindu theology at IHDN, Denpasar; Satyasai Bhakta Pranidana; Bhaskara Preamsairam Das; and Amritasastri Jayantidevi Narayani. It is only because of their support all of this has been possible; I thank The Almighty God for having given me such a loving and supportive family.

Finally, I apologise for any unwanted error, if any has occurred during my project; and I thank all others who have been instrumental in the completion and success of this project.

Om Śanti, Śanti, Śanti

Kolkata, November 30, 2012

I KETUT DONDER

CONTENTS

ACKNOWLEDGEMENT OF PRESIDENT OF WORLD HINDU PARISHAD	vii
ACKNOWLEDGEMENT IN THE FIRST PUBLISHING ...	ix
ACKNOWLEDGEMENT IN THE DISERTATION	xi
CONTENTS.....	xv

CHAPTER I

INTRODUCTION	1
1.1 Background of the Study.....	1
1.2 Major Research Gaps	3
1.3 Major research questions and focus of the study	4
1.4 Major objectives and scope of the study	5
1.5 Major implication of the study	6

CHAPTER II

BRIEF REVIEW OF LITERATURES, CONCEPT, THEORY, AND MODEL OF RESEARCH	13
2.1 Brief Review of Literatures.....	13
2.2 Concepts	26
2.3 Theory and model of research	30

CHAPTER III

THE METHOD USED IN THIS	37
RESEARCH WORK	37
3.1 Types of research and approach	37
3.2 Location of research	38
3.3 Types of data and data source.....	38
3.4 Method of data collection.....	39

3.5	Determination of informant and key informant	41
3.6	Method of data analysis.....	43

CHAPTER IV

THE KINDS AND CATEGORIES OF THE ELEMENTS USED IN HINDU RITUALS		45
4.1	Few kinds of the elements used in Hindu rituals.....	45
4.2	The ritual being the key indicator-denominator of the religion	46
4.3	Types and kinds of elements that are used in a ritual	51
4.4	Types of Element on The ritual <i>Deva Yajña</i>	85
4.5	Types of Elements as included for the Ritual of <i>Pitṛyajña</i> ..	92
4.6	Types of elements implemented in the ritual of <i>Rṣiyajña</i> ...	95
4.7	Types of elements used in the rituals of <i>Manuṣayajña</i>	97
4.8	Types of <i>Bhūtayajña</i> Ritual Elements	99
4.9	The external elements.....	106
4.10	Internal elements of ritual	126

CHAPTER V

THE ESSENCE OF THE ELEMENTS IN HINDU RITUALS...		139
5.1	The essence of the elements in Hindu rituals and the Theories of Symbol	139
5.2	The essence of ritual and Theory of Meaning.....	148
5.3	The essence of ritual and Theory of System	151
5.4	The essence of ritual and Quantum Physics Theory	154
5.5	Ritual as media of education for the common people...	163
5.6	The essence of elements of rituals.....	165
5.7	The essence of externals of ritual.....	177
5.8	The internal elements of rituals	224
5.9	Self-Transformation from the rituals to the spiritual as being the top level of knowledge	252

CHAPTER VI

PERFORMING RITUALS AND FLEXIBILITY OF THE HINDU TENETS.....		263
6.1	Rituals have become serious intra-Hindu problem in Bali (Indonesia).....	263

6.2	Understanding of the teachings of <i>Sanatana Dharma</i> and flexibility in performing Hindu rituals	265
6.3	Intra-Hindu and Inter-Religious Harmony	286
6.4	Balinese Hindus' understanding about <i>Sampradaya</i>	293
6.5	The teaching of <i>tattva, śuśīla, upācāra</i> and concept of tolerance for performing ritual	307
6.6	The teaching of <i>deśā, kāla, pātra</i> and the mutual intra-Hindus understanding of performing rituals	314
6.7	The ritual teachings of <i>kaniṣṭha, madhya, uttama</i> and the concept of tolerance.....	317
6.8	<i>Ātmanastuti</i> as the final option to choose the level of ritual...	320
6.9	<i>Durga Pūja</i> in India and <i>Galungan</i> in Indonesia	322

CHAPTER VII

LOGICAL AND SCIENTIFIC ARGUMENTS BEHIND THE USAGE OF THE ELEMENTS IN SOME IMPORTANT RITUALS.....

7.1	The Relationship between <i>Mudrā</i> and <i>Cakra</i> Energy and its Effect on Microcosm (Body)	333
7.2	<i>Mudrā</i> and its Energy	334
7.3	<i>Cakras</i> and thier Energy in the Microcosm.....	339
7.4	Efforts to Activate the Energy <i>Cakras</i> , and 'Ratu Bagus Bioenergy Meditation'	343
7.5	Harmonisation between Macrocosm and Microcosm	351
7.6	Worship to God Behind Various Segments of the Cosmos ..	370
7.7	Animal sacrifice.....	391

CHAPTER VIII

THE ULTIMATE INTERPRETATION OF HINDU TENETS.....

8.1	The utilization of Elements which are Available in the Area where the Ritual has Evolved	413
8.2	The ritual as the tool and not as the goal.....	416
8.3	Rituals and Deity Worship Using <i>Pratimā</i> or <i>Image</i>	418
8.4	Rituals and Significance of the Symbolism	420
8.5	Rituals and Significance of <i>Pūjā</i>	421

8.6	The Significance of the Hindu Rituals Performed at Home and Temples	423
8.7	The Essence of <i>Phalam</i> (Fruit) in Ritual	431
8.8	The Essence of Water (<i>Toyam</i>) Offering	433
8.9	<i>Kulkul</i> being Instrument to Unity	435
8.10	<i>Gamelan</i> (Orchestra) and Music can be Instrumental to Self-transformation and Relation with Gods.....	437
8.11	<i>Ghaṇṭa</i> as <i>panditas</i> tool use to invite deity	442
8.12	<i>Kidung</i> (devotional song) as offering	447
8.13	Chanting of <i>mantra</i> can lead the mind focus to Divinity ...	448
8.14	Chanting of <i>mantra</i> can be instrumental in crystal formation of water	459
8.15	Chanting of <i>mantra</i> can be instrumental in formation of orbs and others	460
8.16	Interpretation and critical analysis of animal sacrifice in <i>Asvamedha Yajña</i>	466
8.17	Animal sacrifice, Quantum Physics and Psycho-Cosmos ...	470
8.18	The ultimate scientific reason of the <i>Agnihotra</i>	479
8.19	<i>Agnihotra</i> is instrumental in the protection against the effects of polluted gases	493
8.20	<i>Agnihotra</i> can protect from various diseases of human and plant	498
8.21	<i>Brata Penyepian</i> (Silent Day) and its positive effect to the universe	500
8.22	Concept of <i>pañca bhutas</i> , ritual and Quantum Physics ...	503
8.23	Phenomena of appearing orbs during a ritual performance – a new discovery	508
8.24	Hinduism as Eternal Truth and its Logical Reason	515
CHAPTER IX		
CONCLUSION AND SUGGESTIONS.....		525
9.1	Conclusions	526
9.2	Suggestions.....	534
BIBLIOGRAPHY.....		537
AUTHOR.....		557

CHAPTER I

INTRODUCTION

1.1 Background of the Study

The Hindu way of worship and the school of thought that is included in the belief behind it are very ancient. Historians and Anthropologists are of the opinion that amongst the pagan-pantheistic cultures it is perhaps one of the oldest and the most ancient. Hence, it cannot be denied that the Hindu rituals are deep-rooted and therefore, it would be quite difficult (if not impossible) for the believer and the practitioner to ignore.

Prof. Bansi Pandit¹ (2009:128) in his book '*The Hindu Mind*'² wrote that non-Hindus as well as Hindus themselves have often criticised this excessive tendency to depend upon rituals in Hindu religion. The reasons for such criticism are three-fold. First of all, the *purpose* of such rituals often evades the understanding of the general public altogether. Secondly, it is not possible for all to understand the *meaning* of the rituals because the complexity that is often involved in the execution of such rituals. Finally, we must also accept the fact that in general, the rituals are not always practiced properly; certain misdemeanors do creep in, thereby defeating the original purpose of the ritual in

-
1. Prof. **Bansi Pandit** (Kashmir, June 1, 1942) is a writer and speaker on Hinduism. Originally from Kashmir, Pandit is a nuclear engineer and lives in Glen Ellyn, Illinois. He is the author of several well-received books,^[3] and has spent many years studying yoga and meditation
 2. The book entitle *Hindu Mind* is very important for all of the scholars whose need to understanding the Hindu teaching or the *Sanatana Dharma* teaching.

general, i.e. the betterment of the mass. The Hindu devotees must not be angry for this criticism that has been given by Professor Bansi Pandit. Because it is a fact that majority of the Hindus (and also the non-Hindus) does not understand the purpose of Hindu rituals. However, the Hindu intellectuals, especially the experts of the Hindu religious practices must do the necessary duty of continuously evaluating, interpreting and clarifying the essence of the Hindu rituals. It is the duty of the experts to continuously provide explanations of a particular platform and clarify it and its practices based on the scientific logic and structurological analysis lest the contemporaneity of that particular platform gets lost in the vagaries of time. Prof. Radhakrishnan³ (2010:27) in his book

-
3. Prof. Radhakrishnan who is a second (5 September 1888 – 17 April 1975) was an Indian philosopher and statesman who served as the first Vice President of India (1952–1962) and the second President of India (1962-1967). One of India's most distinguished twentieth-century scholars of comparative Religion and philosophy, after completing his education at Madras Christian College in 1911, he became Assistant Professor and later Professor of Philosophy at Madras Presidency College then subsequently Professor of Philosophy at the University of Mysore (1918-1921); the King George V Chair of Mental and Moral Science at the University of Calutta (1921–1932) and Spalding Professor of Eastern Religion and Ethics at University of Oxford (1936–1952) by which he became the first Indian to hold a professorial chair at the University of Oxford. He was Upton Lecturer at Manchester College, Oxford in 1926, 1929, and 1930. In 1930 he was appointed Haskell lecturer in Comparative Religion at the University of Chicago. His philosophy was grounded in Advaita Vedanta, reinterpreting this tradition for a contemporary understanding. He defended Hinduism against "uninformed Western criticism", contributing to the formation of contemporary Hindu identity. He has been influential in shaping the understanding of Hinduism, in both India and the west, and earned a reputation as a bridge-builder between India and the West. Radhakrishnan was awarded several high awards during his life, including a knighthood in 1931, the *Bharat Ratna*, the highest civilian award in India, in 1954, and honorary membership of the British Royal Order of Merit in 1963. He was also one of the founders of Helpage India, a non-profit organization for elderly underprivileged in India. Radhakrishnan believed that "teachers should be the best minds in the country". Since 1962, his birthday is being celebrated in India as Teachers' Day on 5th September (https://en.wikipedia.org/wiki/Sarvepalli_Radha-krishnan).

'*The Principal Upaniṣads*' wrote: "When there is an awakening of the mind, the old symbols are interpreted in a new way". In pursuance of the characteristic genius of the Indian mind, not to shake the beliefs of the common men, but to lead them on by stages to the understanding of the deeper philosophical meaning behind their belief, these efforts are given to new interpretations of the time tested ancient Hindu rituals and take a look at them from the contemporary stand point is very important. The reason is that modern life, as symbolized by the development of science and technology, has used the logical points to negate certain aspects of these rituals. Hence, it becomes important to include these logical standpoints regarding the interpretations of the Hindu way of religious life.

1.2 Major Research Gaps

Problems regarding the ritualistic practices can be numerous and therefore, the whole scenario can be confusing not only for the passive beneficiary but for the active practitioner also. The insiders of the Hindu platform themselves may be involved into useless debate about the rituals. Since, quite often or not, textual descriptions hardly match the actual methodology of the rites. A particularly disturbing feature of the Hindu ritualistic practices of Indonesia (especially of Bali) is that many practitioners themselves fail to understand the necessity or appropriateness of the rituals fully or partly. If asked, many would fail to give a satisfactory answer to the queries such as "why are you performing this?" or "what's the purpose behind this particular ritual that you are doing?" There is a huge gap between the actual practice (*prayoga*) of the theory (*śāstra*) and the philosophical understanding behind the action (*tattvam*). There are hardly any clarifications based on logical perspectives. People, therefore, fail

to understand and appreciate the significance of the rituals and thereby indulge in practices only as a mindless repetitive aspect of the whole feature. The purpose of this research is to clear up those misconceptions and misinterpretations and provide explanations and clarifications.

1.3 Major research questions and focus of the study

1.3.1 Major research questions

There are many research questions as background of this research, through that some of the research questions, then it can be accept as the logic reason why this research should be done. Some of the research questions as mentioned bellow:

- (1) What is the essence of some of the elements used in the Hindu rituals?
- (2) Why have those elements become a factor for utilization in the Hindu rituals?
- (3) What are the types of the elements used in the Hindu rituals?
- (4) Why is it as such that the elements/ingredients of the rituals can be different depending upon the changing scenario of *deṣa* (the geographical locale), *kāla* (the time) and *pātra* (the individual and the state of the surrounding)?
- (5) Why is it so that the usage of some of those elements is mandatory in those Hindu rituals?
- (6) Why is it so that sometimes the presence of those elements is mandatory and yet they are not utilised?
- (7) What is the intrinsic and inherent value of those particular elements that are being used in the rites and the rituals?
- (8) What are those factors, which sometimes make the practicing Hindus themselves criticize the rites and rituals of Hinduism?
- (9) What is the reason behind the criticism placed by the non-Hindus that Hinduism is all about idol worship and superficial iconism and not about the truth and the ultimate 'realization'?

- (10) What are the logical arguments, behind the clarifications and explanations given in support of the rituals?

1.3.2 Focus of the Research

The above-mentioned ten questions could be formulated and focused as the following:

- (1) What are the different kinds of elements that are used in Hindu rituals?
- (2) What is the essence of the elements utilized in the Hindu rituals?
- (3) Why do we have different cultural platforms and different communities using different kinds of elements?
- (4) What are the logical arguments regarding the clarifications and explanations of the rites based on science and other logical aspects?

1.4 Major objectives and scope of the study

1.4.1 The general objectives

First, this research intends to describe the essence of the scientific aspects of the performing Hindu rituals. Its second intention is to clarify some of the elements in the Hindu ritualistic practices which are taken just as tools for the paths that are being followed and not at all taken as the final objective.

There are three reasons for the practice of the rituals as tools. They are, (i) the concept of *deṣa* ‘place’ or ‘location’, (ii) *kāla* ‘time’, and (iii) *pātra* ‘situation’ and ‘condition’. The concept of *deṣa-kāla-pātra*⁴ accepted by the Balinese Hindu as

4. The concept of *desa-kala-patra* as the Balinese accepted as the flexible teaching of the *Vedic Sanātana Dharma* teaching, actually taken from the *Manava Dharma Sastra* VII.10, as described that servant, gift, offering or sacrifice should considered of the *ikṣa, shatī, deśa, kala* an *tattva*.

the *Vedic* teaching that causes it they hold very strong by the Balinese Hindu. Therefore, in Hindu tenets, no concept should be enforced or force-fed. Hence, everywhere we will find that the Hindu rituals have an innate beauty and can be gloriously gracious according to the potency of the local genius. This is the ethereal quality which enables it to rise above the obstructions and bias of 'time and place' (*deṣa-kālordha*).

1.4.2 The specific objectives

The specific objectives of this research are to have a cognitive understanding of

- 1) The essence of some of the elements utilised in the Hindu rituals,
- 2) Some of the elements and their implementations in the Hindu rituals, and
- 3) The reason and logic that behind the school of thoughts and the utilization of the elements in some of the Hindu ritualistic activities.

1.5 Major implication of the study

In the modern contemporary scenario, the ritualistic factors of Hindu religion have often been criticized by the non-Hindus and sometimes by Hindus themselves (this has already been mentioned earlier). Often the anti-Hindu arguments against the Hindu rituals point out that, in these practices, the Supreme Being and the Satan or Devil (*Śaitān?*) are given equal acknowledgement. Few of them realize that the acceptance of the positive as well as the negative forces of life is a natural aspect of life. In pantheistic religious practices, there is a conscious acceptance of this factor. Hence, the implication of the inner spirituality is quite different. One cannot even criticize this aspect unless and until he/she understands the

real reason and necessity behind “pantheism”. Sometimes, the Hindu rituals are misinterpreted and hence, termed as “magic and black magic”. In several instances, it has been said that these rituals have an attitude which is primitive (?), conservative (?), old-fashioned (?), and outdated (?). Thus, it is perhaps safe to observe that all these views are misinterpretations and therefore must be clarified by the logic of the Hindu mind and the true understanding of the same. The importance of this research work lies in the fact that these arguments should be put to defend all the misconceptions that have so far been cropped up. Newer and latest interpretations are always necessary (as mentioned earlier) so that the contemporary inquisitive-intellectual mind can continue to have a better insight into the actual reason behind a particular belief and its rituals lest they become fossilized repository relics only.

In some of the Hindu scriptures, it has been explained that the universe and all its beings have arisen out of the *yajña* or sacrificial pyre that had been created, built and initiated by the Supreme Being. For building up and developing a good character, the Hindu mind goes along with the belief that it is important for everyone to follow the path designed and designated by Him and replicate it in each and every aspect of the daily life. The Supreme One places himself, as an example, a role model for the people to follow and emulate. Therein, lies the importance of these rituals. Thus, the rituals that are practiced by the Hindu devotees are a way for showing devotion by these offerings. *Ārjava* or honesty/moral uprightness regarding one’s *jivancaryā* or general lifestyle should always be the governing factor. This is possible if the ritual cleansing of the soul takes place on a regular basis. The sacrificial rituals carry the elements of offering through complete surrender while they are being performed. The Hindu scriptures give us some guidance as to what are the rules and regulations to be followed

when these rituals are being performed. The *Vedāṅga*s (a set of allied disciplines created for the proper implementation of the Vedic actions and rituals) are perhaps the earliest set of examples as to how the rules and regulations should be implemented when the rituals are being performed. A good example for this would be to quote the *Bhagavadgītā* IX.26 where the Lord *Kṛṣṇa* says: “Whosoever offers to Me with devotion, a leaf, a flower, a fruit, or water, that offering of love of the pure of heart, I accept”.

According to the *śloka* of the *Bhagavadgītā* IX.26 mentioned above, the Hindus therefore use **leaves, flowers, fruits** and a lot of **water** as materials for sacrifice during their offerings. Not only that, in order to do full justice to their devotion, the Hindu scripture also gives guidance regarding what a Hindu should do during the actual action of the sacrifice. The *Mānavadharmasāstra* is one such guideline (manual) which can offer guidance for the sacrificial offerings done during the rituals. Thus, the Hindu offering or sacrifice is compatible with comprehensiveness. Accordingly, the Hindu’s sacrifice neither is an apology/repentance, a severe penance nor it is just a habitual custom with no meaning at all. All the practices are done in accordance with scriptural mode; all the sacrificial actions and rituals are but ‘tools to reach the ultimate objective’. It is just a simple method to lead the mind to focus or concentrate while praying and offering your devotion to God. The materials for sacrificial offerings utilized in Hindu rituals eventually can be discussed later on in accordance with the arguments based on scientific logic and the analysis based on the Hindu psyche.

The rituals only, however, do not often satisfy the Hindu mind; it asks for more and therefore extends the worshipping factors through various other additional methods even though the Hindu scriptures have given elaborate guidance regarding the rituals as described above. History tells us that during the *Vedic*

times there were other actions, which often accompanied by the actual ritual like devotional music and dance and sometimes dramatics too. These practices had become obsolete somewhere during the later *Vedic* period. If one has the chance to go through the Vedic references, the factors that closely resemble the modern elements of performing arts, one may find that there were several instances where the Vedic ritualism was not what it has become today – a segregated closed-door feature where not everybody is not allowed to take part. Previously, its rigorous study was necessary for everyone because of the fact that every member of the community had to take part in its various modes and modalities (perhaps, much like the ancient community and family ritualistic practices of the peripheral human societies, the ones who were once termed as the ‘tribes’). However, to come back to the original point of discussion, one should remember that the common mind is never satisfied with only the actual ritual however great it might be rather, it asks for more. Therefore, the sacrificial performance is supplemented and complemented by factors like *gītā* (holly song, devotional song), *mantra* (stave, spell), *ghantā* (holy bell sound) and the other sounds, etc. We must remember that the reformatory movements of the medieval chapter of the Indian-history (viz., the *bhakti* movement) did ask its followers to give up the complexities of the ritualism and move on only to the devotional elements the methods and mediums of which resembled the various art forms (as mentioned earlier, this is the area which the later-Vedic practitioners had given up in exchange of the complex ritualistic factors and practices. If we ask -- Why did this happen? It is a separate arena of discourse. However, let us not forget that the common devotee always asks for methods that are less complex. The ‘*nām-saṅkīrtana*’ of the *vaiṣṇava* can be taken into account for example. Regarding similar devotional practices, the Hindu communities in India, Indonesia,

and Malaysia and so on always mention an experience so glorious and joyful that the inquisitive mind is bound to find the elements of similarity within the basic factors. Before the beginning of the actual ritual, the Balinese Hindu followers start their offerings by the sounds of *kulkul* or wooden split bell, *gamelan* or traditional orchestra music, which is followed by people singing the *kidung* or psalmody. Along with this, *paṇḍita* or priest chants *mantras* and uses the *ghantā* or holy bell. The whole activity comes to an end only when the *paṇḍita* chants the *mantra* with his *ghantā*, and all the devotees sit silently and try to concentrate to the sound of the *mantra*. Thus, in Balinese Hindu ritualistic activities, there are always five steps which define the completion of the implementation: (1) *kulkul*, (2) *gamelan*, (3) *kidung* or *gītā*, (4) *ghantā* and (5) *mantra*. An Indonesian Balinese Hindu always try to implement these five steps if he/she can; if it's not possible for some reasons, only four or three or two factors are implemented. When the *yajamānas* cannot have a group of *gamelan*, they can substitute it by the audio-recorded sound usually played digitally/electronically. If one goes for a careful in-depth study, one will find that the five sounds (popularly known as *pañca nāda*) are very important in Bali for the sacrificial offerings. Similar to Hindu Balinese rituals, in India too, we get to see that the Indian Hindu also implements quite a few sounds in the ritual. Various kinds of ceremonial instruments and vocal sounds are in use like:

- a. The *damaru*, (the wandering ascetics of the *śaiva* sect to carry them along);
- b. The *dhāk*, the *kāṅsar*, the *ṣaṅkha* i.e. the conch-shell, the ululating sound (mostly done by women) and the *ghantā* also (specifically during the *ārati* of an idol in Bengal);
- c. The *khol*, the *mandirā/mañjirā* i.e. the cymbals and similarly the *ṣaṅkha* i.e. the conch-shell, the ululating sound (mostly done by women) during the *saṅkīrtana* of the *vaiṣṇava* devotees (specifically in Bengal and Manipur of India);

- d. The *dhol* during the ceremonial and other forms of devotional performances (in eastern as well as other places in northern-India);
- e. The *ghantā* or the holy bell;
- f. *Gītā* or *bhajanam* i.e. the devotional song (this is very similar to the descriptive lyrics of the Bengali or Manipuri *saṅkīrtana* songs);
- g. The chanting of the *mantra*
- h. The ceremonial usage of (i) the *nāgesvaram* and the other accompanying instruments in an orchestral mode in several temples of southern-peninsular India is a daily ritualistic feature and (ii) the usage of the *cendā* (a big drum used in temple rituals as well as in performances of *Kathākali* and other similar forms) along with other factors of *sopāna-saṅgītam* on a regular basis in various parts of the state of Kerala and so on.

Therefore, essentially we have to accept the fact that there is no major difference between the Hindu rituals of Bali and the Hindu rituals practiced in different forms in different parts of India. Because the primary sources of all are the same i.e. the *Vedas* (the knowledge tome of the pan-Hindu mode of this subcontinent). These have been later supplemented and complemented by the various local indigenous methods of worships along with guidance from the Holy Scriptures. The early renderings of the *smṛti* tradition emphasizes that local elements can be incorporated as and when necessary. Let us also not forget that each of the *catur-vedā* s themselves had many branches and sub-branches have been specifically carrying their regionalistic flavours.

Individuals belonging to the anti-Hindu brigade often argue that the Hindu rituals are not uniform for Hindus all over the world and hence conclude that the Hindu tenets are not universal

like other religions. This is a faulty assessment to say the least. We must remember that major religions all over the world have imbibed the regional indigenous practices and thus the flavours have become different. What they usually forget is that unity does not imply uniformity. Failure to understand the connotations of the Hindu religion often gives rise to such misconceptions. This is the fallacy of commenting upon things from a biased point of view. The common source (the actual traditional practice as well as the text) does not dictate the actual implementation of the ritual. They can be different, because the Hindu tenet can accept the local indigenous practice that is known as the *dṛṣṭa* or *ācāra*. As the *Mānavadharmasāstra* II.6, describes that ‘*Veda* is the source of *dharma*, *Smṛti*, *Śīla* or *ācāra*, and then the *ātmanastuṣṭi*.

Since the *Veda* is the primary source of all the Hindu tenets, it must be remembered that it has to be given absolute priority while trying to understand the details and smaller nuances of its different aspects. Even though it has been attested in the *smṛtiśāstra* that local tradition can be incorporated during confusion of a particular difficulty arising out of the implementation of the Vedic tradition (this has been mentioned earlier). During debates arising out of confusion, the *Vedic* aspect will come to the forefront and will take over as the chief referral standpoint. Detailed explanation of some of the traditions followed in Indian rituals and Balinese rituals are very important. Hence, the final argumentative points that are going to be presented in this paper are mainly in defence of the misinterpretations that abound in the various ritualistic practices of Hinduism. We have to remember that Hinduism is not only a religious format; it is the way of life for peace, prosperity and spiritual amplification.

CHAPTER II

BRIEF REVIEW OF LITERATURES, CONCEPT, THEORY, AND MODEL OF RESEARCH

2.1 Brief Review of Literatures

Prem P. Bhalla (2005) in his book “*Hindu Rites, Rituals, Customs and Traditions*” wrote that a ritual could mean several things (its dynamic semiotism is often a major source of its attraction as well as misinterpretation). An individual may look towards rituals, customs and beliefs from the direction of cultivation of certain rites and ceremonies. On the other hand, he/she may look up to the same from the direction of personal affairs of his/her daily life. So, the rituals, custom and beliefs have survived not only in the temples and the religious institutions, but also in the millions of houses around India. Individuals continue to follow traditional patterns. They derive strength from the confidence that the rituals and customs inspire. So the connection of this book with this dissertation lies in the fact that the basic elements of the ritualistic practices of Hindu religion have also been described here in detail.

Prof. Bansi Pandit in his book “*The Hindu Mind*” (2009) opines that a ritual is completely useless if performed

mechanically without understanding its apparent as well as inner meaning. This is essential for a ritual to be an effective tool in worship and meditation. Hence, one must concentrate one's mind on the meaning of the ritual while performing. In Hindu religion, each religious act or ceremony has a definite philosophical basis, and no ritual is based upon dogma or blind faith. Nevertheless, there is a problem with excessive ritualism. Blind faith, unaided by knowledge, can lead to excessive ritualism. This book has given clarification of some of the misunderstandings about Hindu rituals, although not everything has been clarified in detail.

Tsang To Hang in his book "*History of the Missionaries in Bali*" (1979) wrote that the Balinese Hindus indulge in many rituals. They are hardly aware of the seminal questions that should be known while approaching such practices. This is not all befitting for a true Hindu. He is sharply critical in his book for the extensive as well as the explanative descriptions of the Hindu ritual. This should be taken positively and not negatively. Because, sometimes the criticisms and comments made from the outside can give rise to significant introspection. And, in spite of minor deviations, the religious tenets may be rectified. Moreover, certain important activities for the implementation of those religious practices can be taken into serious account and modified accordingly.

Satswarupa Chaitanya and Shaktiswarupa Chaitanya (2009) in their book "*Self Offerings*" wrote that Hinduism has shaped the minds of the Hindus to imbibe the philosophy of their own. One has to incorporate those factors in each and every point of daily life. Every practitioner of Hinduism from every walk of life can do this without taking too much effort. If one wants to know "Indian Culture", (the cultural practices of the Indian subcontinent are more or less the same – the southeast Asian communities can also be brought under this broad umbrella), one has to know

the Vedic religion. All the elements, such as language, dress, home, food, customs, manners, music and performing arts that constitute Indian culture are connected with Hindu religion and its philosophy. Indian culture must have to disappear if its constituent elements are devoid of any religious content. Hinduism, in fact, is a religion interwoven with a beautiful philosophy which is logical to an in-depth analysis. Our offerings to *Iṣvarah* or the Almighty are done by us at a given time. To be in harmony with the world is to recognize the existence of *Iṣvarah*. Then our actions, thoughts, and words altogether become our offerings to *Iṣvarah*. This book has clearly explained all the basic elements of offerings of the Hindu tenets.

Jayant Burde (2007:179-180) in his book '*The Mystique of Om*' wrote that religion, rituals and *mantras* play the role of reducing anxiety and guilt of those who perform them. The very word '*mantra*' implies that it is a protecting device. Recitation of sacred *mantras* is believed to have an effect in proportion to the length for which the *mantra* is repeated. Hence, this book too is connected with this kind of endeavour. Again this book gives many descriptions about *mantras* which have real effect on the mental or human psyche. Thus, the reason for using *mantras* in rituals is in relevance from the viewpoint of argumentative logic.

Prof. Shrikant Prasoona (2009) in his book "*Hinduism – Clarified and Simplified*" wrote that Hinduism is a religion, a complete and dynamic religion. As a religion it paves the way. So, it is a way of life to help and serve all; it shows the self and the Pure Energy, the *Brahman* and makes the union of the self and the *Brahman* possible. Thus, it is a way to God. The basics of Hinduism, therefore, constitute positive outlook, hope, faith, devotion, worshipping, surrender, festivals, spiritual and inner pleasure, music, dance and other colorful activities along with purity, pious deeds, helping others, kindness and forgiveness

to all along with a conscious removal/control of jealousy, lust, enmity and revenge and so on. Just by knowing the symbol used by the Hindus and the meaning of the symbols, one can see, feel and know the real Hinduism. The “ultimate realisation” is the ultimate goal for the practitioner of Hinduism. The Hindus use numerous symbols of different kinds for different purposes at different places. Everything is expressed through symbol. The Hindus can worship the God while standing, sitting, prostrating or relaxing even in a cozy bed. They can worship God with folded hand or empty hands with flowers or without flowers, with clothes or without clothes (may be without them as some wandering ascetics of Northern Himalayas may sometimes choose to do so), edibles (fruits and others), gold or jewel or anything that is available. For, they believe that everything is the gift from God. We can only return His gift or worship Him with the things that He has given. The relevance of this book with this research lies in the fact that it seeks the meaning behind the elements used in some important Hindu rituals.

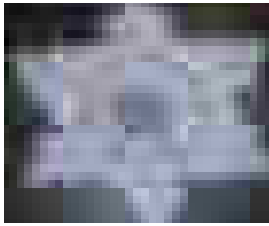
The book entitled ‘*Fundamental of Sri Sathya Sai Educare (Veda of 21st Century) Volume I*’, written by Ranvir Singh states that the real meaning of *yajña* is self-sacrifice; one should continuously give away one’s negativities in a habitual manner which will result in the growth of good attitudes. Every act of mankind can be used as an offering to God. *Yajña* in its true sense, therefore, would mean the inner offering of one’s self (or rather, the action, which can make an individual selfless). The life of a human being thereby becomes a sacrificial offering in itself, the external ritualistic activity being just an extension of that. He (Sri Sathya Sai Baba) also says that the sound effect of the chanted *mantra* when the ritual is being done is that it spreads its positivity around the world and purifies the atmosphere. He also says that if the basic essence of the *yajña* is understood, it becomes

easy to understand that God has an all-pervading presence and therefore He is residing in every body and everywhere (the story of *Nṛsimhāvatāra* can be remembered in this context). By performing the ‘*yajña*’, one can have a good understanding of eternal realism in the world. ‘*Yajña*’ is not useless, because cosmic energy grows up from the ‘*yajña*’, then spreads around the world, and ultimately purifies the atmosphere. This book describes that ‘*yajña*’ and other rituals consist of many sciences and that is the true meaning and reason behind these rituals which can only be understood by the proper application of logic.

Jayant Burde (2009) in his book “*Rituals, Mantras and Science an Integral Perspective*” wrote that there are two basic methods of studying ritual. The first method is the most widely used, and sometimes called the semantic approach. It is connected to the meaning of ritual. Several scholars from different fields may be involved in this task. The experienced persons of a community who claim to have witnessed similar ceremonies before, scholars of religion, mythologists who interpret various symbols, sociologists who are particularly acquainted with the society in which the ritual prevails, social anthropologists, psychoanalysts, linguists, historians and a host of other specialists may contribute to this factor. This book is very important for this research which gives many explanations about what the rituals are and what is their connection with the sensible mind and its logic and what is the usefulness of such broad and repetitive interpretations of ritual from time to time.

Masaru Emoto (2007), an expert from Japan, has researched about water and wrote the book named *The Miracle of Water*. The results obtained from his research have astonished the modern scientists giving them a completely new perspective about water. Masaru Emoto has reached the conclusion that water too has feelings like humankind. The experiment that he did is highly

interesting. He put some water in four glasses and to each glass he attributed some words along with some letters, viz., “happy”, “unhappy”, “I like”, and “you are stupid” as such. He froze them to a subzero temperature in the Celsius mode. Amazingly, the variety of crystalline structures that the frozen water took shape was enough to produce an overwhelming effect. After having taken magnified photographs by the optic lens 200X enlargements, one can see the Hexagonal Crystalline form of frozen water as depicted in the following pictures below:



1. I am happy



1. I am unhappy



2. Love



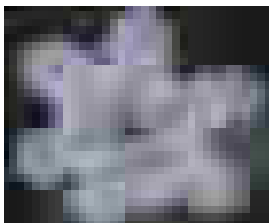
3. Hate



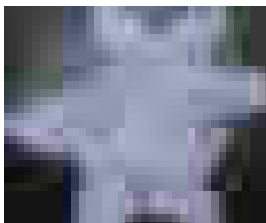
4. Power



5. Powerlessness



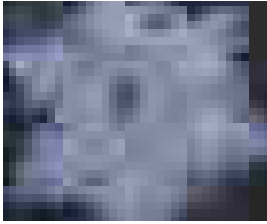
6. Hold



7. Be what it is



8. You're beautiful



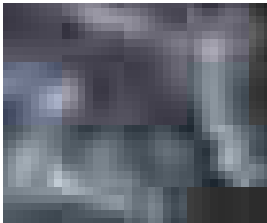
9. Try to be beautiful



10. Sincerity



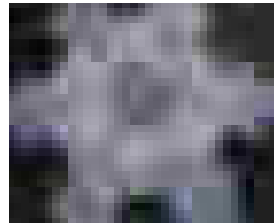
11. You're a fool



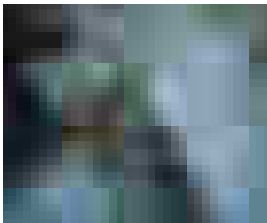
12. Thank you idiot



13. Thank you



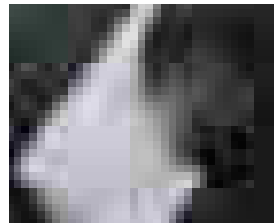
15. hank you



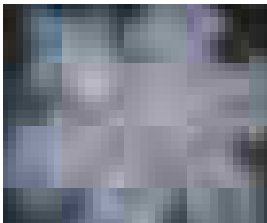
16. War



17. Peace



18. Evil



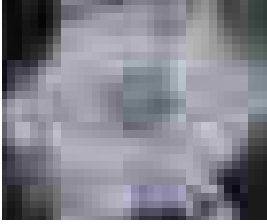
19. Unity



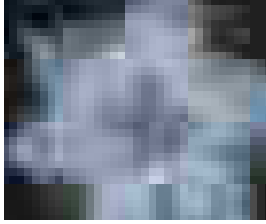
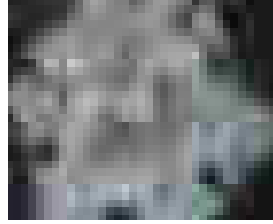
20. Compete



21. Competition



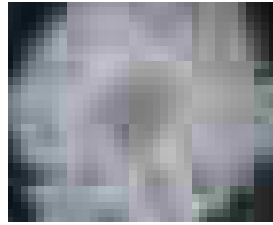
22. Dream

23. Gods of Wealth
and Happiness

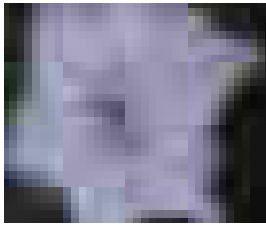
24. Affection



25. Oil

26. Given a voice
music

27. Love yourself

28. Because your
help

29. Love neighbor



30. Joy

Dr. Masaru Emoto (2007) explains that prayer can create peace, especially when coupled with the pronunciation of spell (not to be taken in the western sense of curse or otherwise but to be understood as holy expression which propagates positivity) or a *mantra*. The spells, when rendered will beget water crystals of exquisite beauty, as indicated by several photos above. He goes on

to explain that we cannot talk about energy without talking about the modal emanation of vibration, because without vibration, we cannot create energy. It is the vibration which allows all things to exist. Indeed, everything is in a state of quivering, everything pulsates with life and this, ultimately is the nodal source of energy. Since everything vibrates, it also means that everything comes with a sonic quality. Stone or gravel that may seem to be quiet is actually vibrating and capable of making a sound (this may be well beyond the materialistic means of human hearing).

The human ear can only hear the sounds of vibration in the range between 15 - 20,000 hertz, one hertz equal to one vibration per second. Human beings are unable to hear everything that has a vibration higher or lower than these ranges. Therefore, we may assume that there is no sound. But the real physical scenario might be as such that we are not being able to hear the sound as it is beyond our physical comprehension. This concept may be better understood by our ancestors than the present day contemporaries. An expression of Buddhism speaks of *Kanon*, the goddess of love and compassion, who can see and feel everything including all kinds of sonic qualities.

All existence is vibration and noise and vibration is the life itself. Without vibration, we cannot exist. Hence, it can be inferred that without vibration, it would be impossible to survive at all in this universe. Vibration is energy and resonance is energy. Both can be described as “the object and its shadow” that cannot be separated, because that is how by which the resonance of energy can be delivered. Awareness about energy is very hard to come by since it has an ever-changing dynamic quality. What has been here may not have been there before. Hence, we can also infer that the resonance of ancients has been bequeathed to us now. When we trace back the beginning of this resonance, we will come to a point at which the universe was created, that is

the center of the first vibration. He is the Creator of the universe, no matter by what name we call Him, may we identify Him as a substance or power. Thus, it is clear, at the time of creation, the Creator created the first vibration and when that vibration is met with other vibrations of the same frequency, resonance occurs and as a result, energy is created. Vibration continues to resonate and create energy. Thus, it can be inferred that the Creator used resonance to create the universe and that is how we all came into being.

According to Masaru Emoto, the result of this research has made it clear that the exact chanting of the *mantra* or ‘holy word’ can give good and positive response for all the things that are or are not in our vicinity. This experiment has paved the path for a logical argument in favour of Hindu rituals and the benefits of chanting of *mantra* (soon perhaps the day will come when the real reason behind this factor can be explained by neutral and objective scientific study – just as in the field of applied arts and aesthetics is being done so). The power of the meditative thought process and the power of the words (spoken or otherwise) does indeed have an impact. The ancient people had realised ‘this’ long back about which our awareness is only a recent development.

The descriptions of the above mentioned books explain that the numerous facets of Hindu ritualistics may and can be reinterpreted by logical mind and it indeed is necessary to do so from time to time keeping in pace with the ever-changing scenario (particularly in the contemporary context when the development of science and technology is happening at such a rapid pace).

In *Pañca Dhatu Atom: Atman dan Animisme* (Pañca Dhatu Atom, Atman and Animism: Donder - 2005), it has been explained that: *Pañca Dhātu* are the five elementary metals used for the Hindu rituals prevalent in the island of Bali. These five

elements have become an integral part of the rituals conducted at the time of foundation of sacred religious buildings. This ritual is called the Ceremony *Pedangingan* (spiritual replenishment). *Pañca Dhātu* consists of, Aurum = Gold (Au), Silver = *Argentum* (Ag), Cuprum = Copper (Cu), Tin = *Stannum* (Sn), and Iron = *Ferrum* (Fe). The utilisation of these five metals has symbolic as well as technological significances, in *Pedangingan*. Perhaps, this may be viewed as an instance where elements of rudimentary technology is utilised within the realms of theological practices; the reason being that lightning can always be absorbed by the trident (which is composed by a combination of these five metals) during storms. Usage of metals in other parts of the temple is also beneficial, as it has got other implications and significances too. If one goes through the erudite publications on the scientific modes and methodologies regarding the construction of ancient temples of the Indian subcontinent, one will find lot of similarities in this context.

Symbolically the five kinds of metals are used to represent the five important deities or *Pañca Devatā*, namely: (1) Gold (Au) is the symbol of *Mahādeva*, (2) Silver (Ag) is the symbol of *Īṣvara*, (3) Copper (Cu) is the symbol of *Brahmā*, (4) Iron (Fe) is the symbol of *Viṣṇu*, and (5) Tin (Sn) is the symbol of *Śiva*. Furthermore, it should be remembered that all these five metals in their elemental form has an entry in the series of the Volta according to the chemical sciences. Element composition of Volta's series is as follows: K-Ba-Ca-Na-Mg-Al-Mn-Zn-Cr-Fe-Co-Ni-Sn-Pb-(H)-Cu-Hg-Ag-Pt-Au. As we know that the Volta series, in the chemical sequential elements have been arranged according to their capacity and level of electrical conductivity. Array elements are arranged in such a way that they are based on the benchmark elements of hydrogen (H). Elements that are left of the element hydrogen (H) is weaker in respect of their electrical

conductivity, while the elements on the right of hydrogen (H) are superior to electrical conductivity.

The *Pañca Dhātu*, used by the Hindus in Bali in the *Pedagingan* ceremony; two metals are on the left of the element hydrogen (H) these are Sn and Fe, and the three elements are on the right of the element hydrogen (H) these are Au, Ag, Cu. Thus the cultivation of the five metals in the “*Pedagingan* ceremony” in the tradition of Hindu rituals in Bali, is a form of spiritual technology that seeks to prevent the danger of lightning strikes. Like several others nature worshipping ancient practices, “Lightning” and “Thunder”, even though they are potentially and materialistically dangerous, are considered to be “divine energies”. Ancients believed them to be earthly representations of divinity. Yet, the potential and materialistic danger from them was also understood and feared. The usage of the metals based on scientific observation and practice not only helps to prevent damage to the temple but also gives these two powerful forces of nature a benevolent look, helping them to get diffused within the earthly system; the awe and the revered belief being intact. Hence, the book “*Pañca Dhātu Atom, Atman and Animism*”, has been considered as a serious contribution to the scientific and spiritual literature in Bali. It has become an academic reference in a variety of scientific articles, thesis, dissertations and so on.

In the book, *Hindu cosmology* (Donder – 2007) it has been explained that the Hindu ritual would be very relevant to the world of today when viewed from the perspective of Quantum Physics. The concept of Quantum Physics has been reigning supreme since its introduction to the modern world. Now a day, virtually all problems can be solved by the concept of Quantum Physics provided they are brought into the realm of objective understanding and analysis. All elements of Hindu ritualistics, surprisingly, can be explained by the concept of Quantum Physics. They, too,

be treated in the same way. The colours emitted from various ingredients that are utilised in a ritual suggesting speciality of the worshipers. Impressions emitted by the elements are received by the eye (*cakṣu indriya*) and is transmitted to the brain (the one which analyses images). The frequency of the brain waves are then affected in a positive way by the colourfulness of the ritual and thereby understood and processed as such. Similarly, the activity and usage of other ritual elements such as *kulkul* (wooden bell), *gamelan* (Balinese orchestra), *kidung* or hymns (devotional song), *ghantā* (holly bell) and each *mantra* serve their own purpose. All of these serve to align the thoughts and feelings. All ingredients of the rituals have a positive wave effect on the brain. If each separate ingredient/element is taken into account, from the perspective of quantum physics, a newer aspect of scientific and logical understanding will come into being; the aspect of logical acceptance will be enhanced significantly.

Dr. J. Singh (1998) in his book titled *Bio-Psychology*, explains that the human brain emits four kinds of waves according to mental condition. These are, the first one; wave *beta* (β) frequency 48-14 Hz; the second wave, termed as *alpha* (α), is of medium frequency, 13-8 Hz; the third is the wave *tetha* (θ) is of low frequency 7-4 Hz; and the fourth is the wave *delta* (δ) is of very low frequency in comparison to 3-0.5 Hz.

The frequency of brain waves at the position of beta (β), indicates that they are at a very high frequency level and therefore it cannot reach to a state of peace in an easy manner. Prayer and other brain activities need a high degree of concentration which is difficult to achieve. Hence, from this particular aspect, the frequency must be lowered to the minimum Alpha (α) frequency. To reduce the frequency of brain waves in the Hindu ritual (in Bali), the sound of the *kulkul* (wooden bell), the sound of *gamelan* (Balinese orchestra), the sound of *kidung* (Devotional song), the

sound of the *ghantā* (holly bell) and the sound of *mantra* (spell) are beneficial. Should they be practiced accordingly? All the sounds that are used in these rituals may appear to the casual receiver as a passing spectacle or a matter of entertainment only. However, it is not so, because the most important function of all kinds of sounds is to create a calm and quite state of mind. Calm and quite state of mind is only possible if the frequency level of the mind can be lowered considerably. To change the frequency of the mind from a very high level to a lower level *kukul* (wooden bell), *gamelan* (Balinese orchestra), *kidung* (singing), *ghantā* (holly bell) and *mantra* can play the role of significant instruments. All these tools or the elements/means of this ritual, in terms of the physical sciences, are known as the “super-positioning tools”. They can help an individual’s efforts to proportionately align the positives and negatives in such a manner so that the best can be achieved from such an application.

The platform of physical sciences dealing with sound and sound engineering should have long been employed and utilised to analyse and understand the unexplained specialities of Sanskrit Phonology, otherwise the objective of appreciation will remain only in a theoretical aspect. It hardly goes on to be something which could have credible referentiality for future purposes. Sanskrit *mantra* therefore is also very important in Hindu rituals. Because of each and every factor of the Hindu rituality may be understood as a mode of spiritual technology. A practitioner can understand this profoundly. He/she may choose to put himself/herself to the path with proper guidance and understanding.

2.2 Concepts

Some definitions of the concepts, (1) as variable noun, are conceptions of something as an idea that you have of it in your mind. (2) as uncountable noun conception is the forming

of an idea for something in your mind. The symphony is admirable in conception. The other fundamental consideration in the conception of a plan is function. Some of the Synonyms of concepts are idea, plan, design, and image; (3) as variable noun, conception is the process in which the egg in a woman is fertilized and she becomes pregnant.. (<https://www.collins-dictionary.com/dictionary/english/conception>). Other source mentioned that some of synonym for conception are idea, concept, conception, thought, notion, impression mean what exists in the mind as a representation (as of something comprehended) or as a formulation (as of a plan). Idea may apply to a mental image or formulation of something seen or known or imagined, to a pure abstraction, or to something assumed or vaguely sensed (<https://www.merriam-webster.com/dictionary/conception>). Related to the definition above, then the meaning of the concept in this context is an idea inside of the title of the dissertation that will be breakdown bellow.

2.2.1 Logical

Logical thinking is the process in which one uses reasoning consistently to come to a conclusion. Problems or situations that involve logical thinking call for structure, for relationships between facts, and for chains of reasoning that “make sense (<https://www.edubloxtutor.com/logical-thinking/>). Logical reasoning is the process of using a rational, systematic series of steps based on sound mathematical procedures and given statements to arrive at a conclusion. Geometric proofs use logical reasoning and the definitions and properties of geometric figures and terms to state definitively that something is always true. In logical reasoning, an if-then statement (also known as a conditional statement) is a statement formed when one thing implies another and can be written $p \rightarrow q$ and read as “If P then Q .” A contrapositive is the conditional

statement created when negating both sides of the implication and can be written $\sim q \rightarrow \sim p$ and read as “If not Q , then not P .” Anything that is not proven is known as a conjecture ().

Logic may be defined as the science of reasoning. However, this is not to suggest that logic is an empirical (i.e., experimental or observational) science like physics, biology, or psychology. Rather, logic is a non-empirical science like mathematics. Also, in saying that logic is the science of reasoning, we do not mean that it is concerned with the *actual* mental (or physical) process employed by a thinking entity when it is reasoning. The investigation of the actual reasoning *process* falls more appropriately within the province of psychology, neurophysiology, or cybernetics. Even if these empirical disciplines were considerably more advanced than they presently are, the most they could disclose is the exact process that goes on in a being’s head when he or she (or it) is reasoning. They could not, however, tell us whether the being is reasoning correctly or incorrectly. Distinguishing correct reasoning from incorrect reasoning is the task of logic (Hardegree, in *Basic Concept of Logic*-<https://courses.umass.edu/phil110-gmhtextc01.pdf>).

Related to the definition of logic above, and then in the term of logic in this dissertation, it may be defined as the science or the method of reasoning related to the smart thinking. Logical reasoning is the process of using a rational, systematic series of steps based on sound mathematical procedures and given statements to arrive at a conclusion. From the logic thinking it can be explained of what it assumed as abstract it will become clear.

2.2.2 Interpretation

Interpretation is the act of explaining, reframing, or otherwise showing your own understanding of something. A

person who translates one language into another is called an interpreter because they are explaining what a person is saying to someone who doesn't understand. Interpretation requires you to first understand the piece of music, text, language, or idea, and then give your explanation of it. A computer may produce masses of data, but it will require your interpretation of the data for people to understand it (<https://www.vocabulary.com/dictionary/interpretation>).

Many people have heard the word Interpretation. Yet, this word may have a wide range of meanings for people based on their background, training, or experience in the interpretive profession. However, I feel that the best definition of interpretation is the one developed by a task force of Interpretation Canada which set out to develop the definition that would be used within Canada (1976). That definition has been picked up over the past 17 years by many other organizations, and is the one most often taught in university courses in interpretation. This definition is: "Interpretation is a communication process, designed to reveal meanings and relationships of our cultural and natural heritage, through involvement with objects, artifacts, landscapes and sites." -Interpretation Canada It should be stressed that interpretive communications is not simply presenting information, but a specific communication strategy that is used to translate that information for people, from the technical language of the expert, to the everyday language of the visitor. Where do the basic strategies, techniques and principles of Interpretive Communications come from? It is important to remember that the communication process of interpretation did not spontaneously appear one day. Interpretation (the profession, and the techniques and approaches) are a wonderful mix from communication principles from many other professions (<https://airandspace.si.edu/rfp/exhibitions/files/j1-exhibition-guidelines/3/What%20Is%20Interpretation.pdf>).

Related to the description above, then interpretation in this context is the act of explaining, reframing, or otherwise showing your own understanding of something. Interpretation is a communication process, designed to reveal meanings and relationships of our cultural and natural heritage, through involvement with objects, artifacts, landscapes and sites.

2.2.3 Some Performing Hindu Rituals

The word of ‘some performing Hindu rituals’ means that in this research it will be taken as sample of the research just a few among uncountable kinds of the Hindu rituals that practiced by the Hindu devotees. So, the conclusion of the concept of the dissertation entitled “Logical Interpretation of Some Performing Hindu Rituals” is the act of clear explanation, or otherwise showing clear understanding of something. In this case, interpretation means a communication process, designed to reveal meanings and its relationships to some of the Hindu rituals.

2.3 Theory and model of research

2.3.1 Theory

Regarding ‘theory’ we may look into the main focus area of the current research platform, which may be:

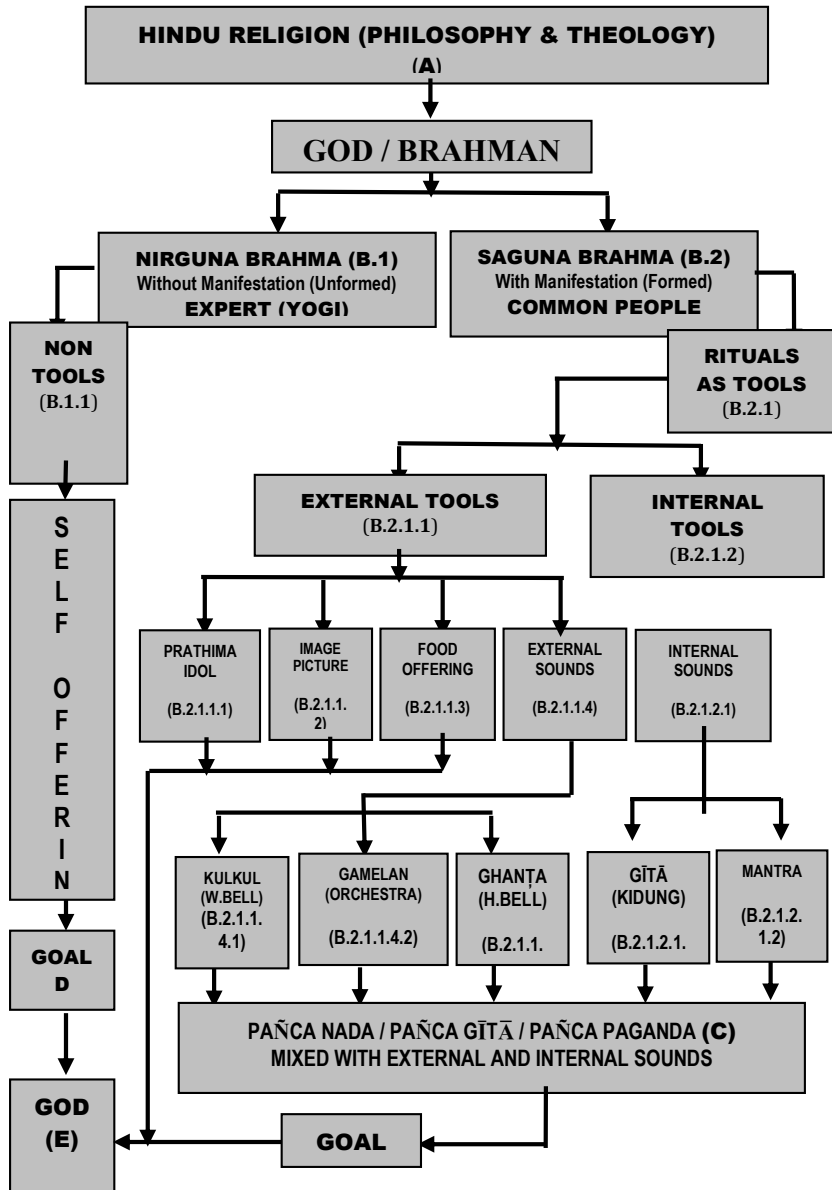
- 1) The essence of some of the elements utilised in the Hindu rituals,
- 2) Some of the elements and their implementations in the Hindu rituals, and
- 3) The reason and logic that lies behind the school of thoughts and the utilisation of the elements in some of the Hindu ritualistic activities.

However, in this current endeavour only three theory techniques will be utilised, viz., *Theory of System*, *Theory of Semiotics (Meaning)*, and *Theory of Quantum Physics*. “*Theory of System*” is being applied here to only two points of this current endeavour viz., (1) what are the different kinds of elements that are used in Hindu rituals? And (3) why do we have different cultural platforms and different communities using different kinds of elements? ‘*Semiotic Theory*’ or ‘theory of meaning’ is being used in this research to find an answer to the second (2) query of this endeavour -- What is the essence of the elements utilised in the Hindu rituals? The problem stated in interrogative manner requires answers containing some explanation regarding the essence, nature and significance of all the ingredients that are implemented. On that account, “*Theory of Semiotics*” is considered to be a reliable source for giving us a pathological insight into such a problem. The ‘*Theory of Quantum Physics*’ is being implemented in this research to understand the aspect that has been raised in the fourth point: What are the logical arguments regarding the clarifications and explanations of the rites based on science and other logical aspects of the ritual?

2.3.2 Model of Research

This Research Model will illustrate the line of thought that is being used in this study. The given schema shows the exact line of thought of the researcher. Anyone who wants to study this dissertation and understand it in detail will have a proper understanding by having a quick look at the model that has been preferred through the diagrammatic representation. The single page schematic diagram will be enough for true assessment as to whether the candidate has gone through the effort with a scientifically logical outlook and a systematic frame of mind.

Research Model:



Explanation of the Research Model:

Hindu religion is based on the dual foundation of philosophy and theology (A), hence as a result both philosophy and theology have become endemic to each and every strata of the Hindu psycho-socio-anthropomorphic aspects like the cultural system, the education system, the art system, the economic system, the social system, the knowledge system, etc. Therefore, Hindu's knowledge is not constructed on extreme foundation of 'dogma'; rather it is based on acceptance of aspects from all walks of life.

The goal all of knowledge is *Brahman* (God), but He has no special materialistic identity; no specific form; no specific name; no specific place; yet His presence is universally and eternally sensed and felt by everybody. In this subject, God is called *neti neti* (B) in Sanskrit expression, its mean 'Is not that and Is not this'. This is difficult for understanding about God and only the expert (*yogin*) can understanding it (*Bhāgavadgītā* XII.5).

To help the humankind, the ancient scholars in the field of the Hindu philosophy and Hindu theology have divided this platform into two. Hence, within *Brahmavidyā* (Science of Divinity) the first one is known as *Nirgūṇa Brahma* (B.1), usually suitable for the experts who understand 'propriety' and 'worldly renouncement' in a true manner (*yogin*) and the second one is known as *Saguṇa Brahma* (B.2) which is much more tailored to suit the needs of the common people.

In the *Nirgūṇa-Brahma* theology system, the practitioners do not need to use tools (or rituals for that matter) (B.1.1) for unification with the God Almighty. At the most, they might use symbolic names as a substitution for referring to Him or addressing him. In the *Nirgūṇa-Brahma* theology system, individuals (especially experts or *yogins*) are more inclined towards the renouncement and sacrifice of the pleasures that

relate to the material existence of this world and the immediate five senses. They believe in unification with the Supreme only through proportionate usage of penance. In the *Saguṇa-Brahma* theology system, however, people may use some tools and other implements (B.2.1). The tools can be divided into two categories, i.e. external tools (B.2.1.1) and internal tools (B.2.1.2). In this method, individuals can pray to God by referring to many names and many symbols. This is connected with the “Theory of symbol”. The *Ṛṣi* s i.e. the ancient seers have referred to God by three names which have become very popular; those are *Brahmā*, *Viṣṇu*, and *Śiva* (also *Maheṣvara*).

Amongst the external tools, *pratimā* (B.2.1.1.1) is very popular. Here, the deity is imagined with a form, which is either sculpted or painted into an image (B.2.1.1.2). After due sacramentation rites it achieves a sacred status and becomes ready for worship. Then comes the offerings of food materials (B.2.1.1.3). The implementation of the external sounds (B.2.1.1.4) and the use of the internal sound occur after this. The *gita* and the spells (B.2.1.2.1) add an element of assistance to the meditative aspect. The external sounds are of three types, viz., *kulkul* (B.2.11.4.1), *gamelan* (B.2.11.4.2), and *ghantā* (B.2.11.4.3). The internal sounds are of two types, the *Gita* (B.2.1.2.1.1), and the mantra (B.2.1.2.1.2). The five sounds used as tools in Hindu meditative system for prayers in Bali-Indonesia are very popular. They are known as the “*pañca nāda*”, and sometime they are known as “*pañca gita*”. Alternatively, they may also be termed as “*pañca pagandha*” (C). These are all tools of implementation, internal as well as external, to help the concentration of the ritualistic process.

To give a clear re-emphasis, rituals are tools only and the perfection of their implementation should not become the ultimate aspect. The final goal of any kind of ritualistic worship is to

unite humankind with the Supreme Almighty (**D**). Finally, to re-emphasise once more; the paths to reach the Supreme Almighty are of twofold; one, which is utilised by the experts i.e. the path which doesn't incorporate tools but follows that of proportionate penance, renouncement and meditation (as mentioned in the Indian system of the *Vedānta*) and on the other, the devotees to follow certain rituals based on logical understanding and proper implementation of tools and ingredients. The two paths have the same goal but different ways. We may traverse through the different paths but the ultimate destination remains the same – i.e. GOD who is the main source of all the animates and the inanimates of this universe. That is how one may have the true realisation of the One who is known as the embodiment of *Sanātana Dharma* or the eternal truth, or the eternal religion'.



CHAPTER III

THE METHOD USED IN THIS RESEARCH WORK

The methodology used in a particular dissertational project always needs to be justified as well as based on scientific logic. The methodology taken up in the present endeavour demands that the process of analysis needs to be impartial and as incisive as possible. Otherwise, it may not achieve its purpose. The structure should be formulated as such so that it can have the efficacy of surgical precision leaving no room for any faulty assessment. The drafting, therefore, is to be done in such a way so that the purpose can be justified based on scientific logic. The structure is given below in the following manner.

3.1 Types of research and approach

3.1.1 Types of research

This kind of research denotes a qualitative research. It is said so because the result of its findings are not obtained through statistical procedure or other calculations. This research engenders descriptive data in the form of written and oral words and different aspects of behaviour of people observed during the data collection. From this point of view, again, this research can be categorized as Qualitative research. This qualitative research

is used to reveal and understand the meaning of several social activities and other obstacles that have not or just known to only a few. This qualitative research is expected to be able to provide a comprehensive description of the utterances, writings and behaviours that can be observed in the individual, group and the community in terms of integral and holistic aspect.

3.1.2 Approach

In accordance with the title of this study, viz., “Logical Interpretation of the Performing Hindu Rituals”, the present endeavour, therefore can hardly be based on a singular approach. Hence, this study uses multiple approaches. The use of multiple approaches is highly relevant to the study of Indology.

The approaches used in this dissertation can be viewed from the grounds of Hindu Philosophy, Hindu Theology and Quantum Physics.

3.2 Location of research

For the area of field research, two locations have been chosen:- India and Indonesia. The specific location is the current geo-political area of the state of West Bengal in India and the island of Bali in Indonesia. The reason for choosing the locations are that the said geographical areas bear some similarities in understanding various rites and rituals. Moreover, these two locations have their own unique features which can also be brought in for a comparative and complementary observation.

3.3 Types of data and data source

3.3.1 Types of data

Two types of data are used in this research. One is *primary* data and the other is *secondary* data. Primary data has

been obtained by means of interviewing the informants. The secondary data has been obtained through the result of research articles of other writers having relevance to this research (some of it has already been done as such as is evident from the various references mentioned in this proposal) and to the books or literary annotations featuring the concept of rituals in various versions.

3.3.2 Data sources

There are three kinds of data sources in this study namely the informant, the results of research and the Bibliographies (books, manuscripts, magazines and newspapers) related to the discussion of the rituals.

3.4 Method of data collection

The methods of data collection used in this research are mainly twofold- through observation and through interview. Observation can be done on many levels. In a qualitative research like this one, assessment of the condition of the subjects and an assessment of their behavior (the visible as well as the not so visible) is equally important. The opinions of the self as well as the opinions of the subjects are also being taken into account as that is a necessary part too.

Interviews were conducted on several informants who had been previously determined in accordance with the procedures of the study. The most common method that has been implemented here is direct conversation between the interviewer and the interviewee. Various individuals from different sections of the society had been chosen depending upon their experiences of both the ritualistic practices and the religious practices. To obtain qualified data (termed in qualitative research) or valid data (in

quantitative research), the method of “profound interview” is also applied. Implementation of “Guidelines” with a proper questionnaire is of course the main process that has been utilised. However, in course of the process, it has often been observed that some subjects responded better when the formality of the process had been removed. All the five famous methods as described by Bonar (1987) has been implemented as and when necessary.

In this research, however, the fifth method, i.e. the *individual method* has been utilised the most. Profound interview is conducted on several key informants such as (1) Hindu figures are considered to have knowledge on Hindu philosophy, Hindu Theology and Science (2) other figures are considered to have authority as determined previously.

Questionnaire according to the formal guideline is prepared merely as basic guidance tool. It is understood that unplanned questions would arise when the resource person/persons become(s) relaxed to the extent that he/she may even start to provide unpredictable information. Quite often or not, it has been understood that for the sake of deeper understanding from a larger perspective even such information is very important. However, the list of questions have been arranged systematically so as to obtain the proper data as expected and not deviate from the purpose of research.

Documentation, of course, is one of the major platforms in any kind of qualitative research. It should be remembered that much information could also be unseen or hidden in several resources. If proper techniques and strategies of data discovery are followed, a considerable amount of comprehensive data can be obtained which hitherto unseen in the direct process. Much time and labour is saved in this manner and also the maintenance of the data becomes easier if the documentation is done according to a

proper itinerary. According to Mikkelson (1999), such documents can be in the form of research report, both official and unofficial studies concerning with social development, culture, politics, environmental condition, articles, archive, map and so forth.

The method of data collection by means of documentation technique in this research is taken up to get the data existing in several but scarce Bibliographies like *lontar* (the Bahasa-Indonesian lexicon for manuscript) and so forth. In this case, the documentation technique has been carried out by obtaining photocopies. Additionally, the documents have also been obtained from other informants to make the data as complete as possible. For this purpose, a great deal of empathetic attitude was necessary so that the research informants would be willing to provide documents or Bibliographies as required.

3.5 Determination of informant and key informant

3.5.1 Informant (specify the informants of this work)

An informant is someone who is required by the researcher to provide data, either in the form of a series of words or hints to obtain text sources as source of information. The informant could be the one who provides the primary as well as the conclusive information. On the other hand, the primary informant may lead on to the secondary and thereby the tertiary informant also. This, in short, is also known as the “snow-ball sampling”. The determination of an informant is done in a purposive manner keeping in conformity with the main objective of the research.

Since this endeavour is specifically about a comparative understanding of the subjectivity and/or objectivity of ritualism and ritualistics of a particular belief, culture and the community where it is prevalent (in this case the Hindu community of

Bali), the elders and the singularly devoted practitioners were approached primarily as their capability of providing better and comprehensive information far exceeds that of the others.

Since this research was carried out at a not too strange location, the matter of selecting informant of this research has been done by purposive manner or 'determined pursuant to the purpose or objective' of the research. Informants of this research were those who had been considered to have understood the concept of Hindu Philosophy, Hindu Theology, and Science (particularly Quantum Physics).

There are several informants in this research, the two most eminent ones being viz., Prof. Dr. Gopalchandra Misra, MA., a professor of Sanskrit at the Rabindra Bharati University - Calcutta, India, a prominent academician as well as the research supervisor and the author of several books and Prof. Dr. I Made Titib, Ph.D., a professor of the Vedas, the author of several books relevant to the current endeavour, *dharmapracāraka* (a propagatory proclaimer and preacher-enlightener of a certain sect) , and the Rector of the Government Institute of Hindu Dharma, Denpasar, Bali.

Another prominent informant is the Mpu Nabe Ida Pandita Parama Daksa Natha Ratu Bagus (Dr.Hc. I Ketut Widnya), a Hindu priest and a teacher of meditation-Bio-Energy. Ratu Bagus, in his institution, caters his academic experiences to the students coming from 36 countries. Apart from this, he organises various international festivals of yoga and meditation which are aimed at a spiritual discourses. Prof. Dr. Subash Chandra Dash, a professor of Sanskrit at Utkal University -- currently also a visiting professor at the Mahendradatta University , Denpasar , Bali, Indonesia and also serving as a Rector of Sanskrit Institute, Denpasar has also kindly consented to be a informant for this current project.

3.5.2 Key informant (for this work)

Determination of one who will be appointed as ‘key informant’ is executed after defining through some sources or the ones serving as the source for that. Interview with the “key informant” is all about obtaining specifically special knowledge. A “Key informant” has special knowledge about a particular topic and he may not necessarily be a leader. The outsiders having sufficient knowledge on internal matters often can become a source of valuable information as they can provide the valuable information pertaining to the special data being looked into regarding knowledge, attitude and local practice.

Therefore, this qualitative research which approaches to Hindu philosophy and Hindu theology, as well as the concept of quantum physics is based on the primary data obtained from field observations, interviews and in-depth interviews with the “key informant”. The “key informant” in this study is Mr. Drs. I Ketut Wiana, M.Ag, a lecturer in Hindu theology, a traditional ritualistic practitioner, *dharmapracāraka* (a propagatory proclaimer and preacher-enlightener of a certain sect), a key figure amongst the Hindus of Indonesia, Chairperson of *Paruman Walaka - Parisada Hindu*, Indonesia, the author of various books and the author of various newspapers.

3.6 Method of data analysis

The analysis strategy used in this research is descriptive-qualitative analysis. This analysis is a study on an objective symptom pursuant to bibliographical data. Afterwards, the result of the study is materialized into the form of related writing to describe it in detail. The technique employed here is to assist the data analysis as the combination of the inductive technique

(specific to general) and the deductive (general to specific) as well as argumentative technique.

Thus the procedure of data analysis undertaken in this research, is that all existing data are verified (classified, sorted) according to their own category and then described qualitatively.

CHAPTER IV

THE KINDS AND CATEGORIES OF THE ELEMENTS USED IN HINDU RITUALS

4.1 Few kinds of the elements used in Hindu rituals

Right at the onset of this essay (and the one's which will follow) a clarification is being proffered. The lexicon “element” has been applied here in this endeavour with a specific purpose. It is not to be taken, as it is understood in the subject of “chemistry”. Various things can be used as basic implements in a particular event. Let us take the subject of our current dissertation as the basis for explaining how this term is being utilized here. The specific flora and fauna (individually as well as collectively); the water; the incense (which give out a pleasant aroma when burnt); the *mantra* and its tune; the certain gestures and postures; the music and the dancing which sometimes accompany etc., all may be termed as elements (“element” when used according to the singular mode) when their purpose of utilization is being described or analyzed. The term, therefore, is to be taken in a specific manner according to the context in which it is being mentioned. It should be remembered that all the elements have not a pan-implementation factor. Not only there are differences

regarding their usage in between the mainland India and the islands of Java, Bali and Sumatera but there are differences amongst the separate communities within these geographical areas too. Let us explain this with a small piece of example. *Siñdura* (a red coloured dust) may be in use for several Hindu rituals in eastern-India, but in the western or southern Indian regions its utilization is completely absent; we must remember that it is physically unavailable in those regions. The same may be said about quite a few implements regarding the far-Eastern island of Hindu communities i.e. Java, Bali, Sumatera and so on. As mentioned in the “Introduction”, in this dissertation, we will put emphasis on the description and analysis of the Balinese Hindu rituals and ritualistic factors which are also there in the mainland (India) will be brought in for a comparative perspective. This means, the elements that are used both in Indian and Balinese rituals, viz., elements of the external sounds; elements of the internal sounds; the food offerings; clothing that is utilized; the attitude of people right from the preparation from the actual commencement until the finish of the rituals. All of these have been expressed quite clearly in the figurative model of the research.

4.2 The ritual being the key indicator-denominator of the religion

When a practitioner of a particular ritualistic sect, goes through the procedures, the onlooker can easily identify the category by simply identifying the recognizable symbols and other ritualistic aspects. However, most often or not it is an insufficient factor of assurance to the true nature of the real aspect as to whether it can be trusted or not. Therefore, ritualistic factor is only the apparent externality i.e. the immediate materialistic aspect of a religion. The lexicon ‘ritual’ may have multiple meanings, like

‘ceremony’, ‘custom’, ‘religious procedures’, usually associated with ‘religious’ aspect of the practice. All words are worthy of ‘ritual’ which implies a procedure or tradition to express about what is taught. The ritual can be expressional implemented in quite a few ways viz., as mentioned in the concept of *Navavidam Bhakti* or Nine Ways of devotion’ as mentioned in the *Bhāgavatapurāṇa* VII.5.23)⁵ :

- 1) *Śravaṇam* : Hearing the sacred discourses;
- 2) *Kīrtanam* : Singing the sacred songs;
- 3) *Smaraṇam* : Remembering the names of God;
- 4) *Padasevanam* : Worshiping the lotus feet of God;
- 5) *Arcanam* : Worshiping God in his Iconic form;
- 6) *Vandanam* : Worshiping with an attitude of salutation and gratitude (reading scripture);
- 7) *Dāsya* : To serve with true humility and true servility;
- 8) *Sakhyam* : Being in a state where God becomes your ultimate confidante and you surrender your everything with complete abandonment”; and
- 9) *Ātmanividanam* : To offer one’s complete-self in all its totality and become one with the God in every aspect.

Padasevanam and *arcanam* in ritualistic manner and delivery are the most expressive forms of material offerings. In the Hindu concept, rituals are grouped into five different categories viz., (*yajña*) called *Pañcayajña*. On any kind of ritual in the *Pañcayajña*, offerings require different means. In Bali, based on the categorisation of the ritual, comes a variety of ritual

5. I Made Surada, *Dharmagītā: Kidung Pañca Yajña*, 2006:p.v

sacrifices called the ‘*banten*’. The word “*banten*” is derived from the Sanskrit word ‘*bali*’ (*vali*) which means ‘offering’.

Ida Pandita Mpu Siwa Buddha Dhaksa Dharmita (2010:47), a Hindu priest and an intellectual of the religious philosophy, in his book entitled ‘*Philosophy of Rsigana*’ describes in the *Yajña Prakṛti* script where it is stated: “*banten, pinaka raganta tuwi* (offerings as a symbol of self), *banten pinaka rupaning Ida Bhatara* (offerings as a symbol of the manifestation of God), *banten pinaka andabhuwana* (offerings as a symbol of the universe)”. In addition, in the *Widhisastra Tapini* mss, states: “*kalingannya ikang bebanten juga reka rupa warnanira bhatara ritekani rupa kadi tingkahing kawang*”(essentially the *Banten*, is a means of ritual as a symbol of the manifestation of God, the Almighty, depicted as a human embodiment).

The concept of *banten* can be interpreted as a symbol of the universe, causing a form of ritual offering that may be used as a variety of materials taken from nature. All kinds of materials available in nature – every flora and fauna (*sarvaprāṇī*) as well as inanimate objects can be used as *banten* (offering sacrifice).

Wiana (2001)⁶ describes that *banten* can hardly be taken as only a food offering; rather it is a sacred symbol – a symbolic manifestation of the self (i.e. the materialistic alternative of life which lies deep inside and for which we are ever thankful). The teachings of the Hinduism tell us that the symbolic manifestation of the self can be both – material as well as non-material. However, the material symbolic manifestation indicates a supreme sacrifice which somehow leads to spiritual satisfaction. Hence, *banten* can be taken as a medium to convey a sense of devotion to God. Yes, it is a sacred form of local culture, but it contains a global universal

6. I Ketut Wiana, one of the Hindu intellectual in Indonesia and also as an author has wrote some book, also correspondent of some of News paper

meaning deeply rooted in almost every religious philosophical practices. It is not against the concept of Hinduism. Because, as contained in the *Mānavadharmasāstra* VII.10 kāryam so'vekṣya śaktim ca deśakālau ca tattvataḥ, kurute dharma-siddhyārtham viśvarūpaṁ punaḥ punaḥ. This *śloka*⁷ contains four important points about the concept of *ikṣa* (potential-capacity), *ṣakti* (the forceful ability), *deśa* (a place), *kāla* (time). Here are four important points that can be used as the basis for a universal concept that can be adapted to the contextual application. Most importantly, the application does not come into conflict with the *tattvas*, which form the essence of Vedic truth.

Based on the concept of ritual, *banten* in Bali means incorporation of a wide range of leaves representing all types of flora which includes leaves (*salwiring patra*); fruits of all kinds – the pendulous or the ones which hang from the branches of the tree (*phala gantung*) as well as a variety of tubers representing all of that category (*phala bungkah*). In addition, all kinds of fauna are also included in the offering (*banten*). A wide range of species ranging from reptiles, *bipeds* to *tetrapods* of one kind or the other may be utilized. If we take a look at the Vedic and the later-Vedic period we find that there has been a continuous and intense debate regarding animal sacrifices. The variety of the fauna-sacrifices as mentioned in the early period did phase out and was not looked at in a favourable manner in the later-Vedic period (countless references can be taken into account regarding this particular aspect)⁸, chiefly because it possibly drained the livestock and other forms of animal resources of the community. The advent of Buddhism and Jainism too contributed much to this factor. However, the non-Vedic societies (belonging to the

7. I Ketut Wiana, *Makna Upacara Yajna dalam Agama Hindu* (The Essence of Offering in the Hindu Religion), 2001:p.5

8. Pandit, Bansi, *The Hindu Mind*, New Age Books, New Delhi, rpt.2009.

‘austic’ and ‘proto-austroloid’ sector) and also the peripheral communities of the Vedic society always used fauna elements in their worship and rituals. The factor of animal-sacrifices still exists to date in Bali and is very popular. Members of the Balinese society might not be ready to accept the credibility of a ritual at all if there is a lacuna regarding the inclusion of the ceremony of fauna-offerings. Hence, it can definitely be observed that the Hindu rituals of Bali do have certain specific and unique qualities in them.

Offerings, as mentioned and discussed above (*banten*), are not the only form of ritual that has become an absolute necessity. According to Hinduism, the paths and the ways of expressing one’s belief or devotion to worship God can be many and it may vary accordingly depending upon a person’s level of knowledge or understanding (*Bhagavadgītā* IV.11)⁹. Singing of *psalms*, as the Christians do, has been an accepted form of rituality through several centuries. The *azan* – (the call to the Almighty and taking his name in reverence and asking other believers to do the same) which is a mandatory prayer for every practicing Muslim is also a form of ritual. Therefore, it can definitely be said, that a practitioner of Hinduism has quite a few methods of worship at his/her disposal from the definite (i.e. the material offering) to the non-definite where he/she surrenders himself/herself totally (through self-offering). Therefore, prayer can take several forms i.e. chanting of mantras, practicing meditation, harnessing the material that has been gathered and offering it in the form of *banten* etc. All of these can become the external ritualistic manifestation

9. ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् । मम कर्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥११॥

*ye yathā māṁ prapadyante tāṁs tathaiḥva bhajāmy aham,
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ.*

In whatever way men worship Me, in the same way do I fulfill their desire; (it is) My path, O *Pārtha*, (that) men tread, in all ways (Radhakrishnan, rpt. 2014:p.183)

of prayer. Serving the fellow human beings can also be considered as God's service and therefore it can also be considered as a ritual. The Upanishads state; *mātr devobhava, pitr devobhava, ācārya devobhava, atithi devobhava*¹⁰ 'serve mothers, fathers, teachers, and guests as god, is a ritual'. In short, it can be said, that most of the religious activities are actually having some forms of ritual or they are intended to be as such so that there is a true element of honesty in all these necessary activities of daily life.

4.3 Types and kinds of elements that are used in a ritual

The types of implements used in Hindu rituals in the Balinese traditional practices depend on the kind of ritual that is to be performed. Agastia et al. (1995)¹¹ outline that: Hinduism teaches about five kinds of ritual called *Pañcayajña*, namely: (1) *Devayajña*, (2) *Pitryajña*, (3) *Rṣiyajña*, (4) *Manuṣyayajña*, and (5) *Bhūtayajña*. According to the description in the Vedas and other ancient scriptures of religious literature, *Pañcayajña* may differ from tradition to tradition. Yet the basic principles do have a pan-tradition aspect.

We must not forget that one of the six-*vedāṅgas* is the *kalpa* which is all about the application of the implements in the ritualistic aspect of the worship. It should be remembered that these came into being as because ritualism did differ from region to region. [Care should be taken to keep this in mind that in Balinese tradition, the lexicon "ritual" means only the materialistic offerings that are proffered during the actual process

10. *mātrdevo bhava, pitrdevo bhava, ācāryadevo bhava, atithidevo bhava* (*Taittirīyopaniṣad. Śikṣādhyaīya* I.11.2 in Radhakrishnan, rpt.2010:538)

11. IBG. Agastia et al, *Pañcayajña*, 1995, it is a book as one set as a minimum standard like a guideline for Balinese Hindu when they will performing rituals.

of the worship – it does not have that all-encompassing factor that we usually understand as per its actual semiotic implication.]

This has been stated in the books like *Ṣatapatha Brāhmana*, *Bhagavadgītā*, *Mānavadharmasāstra*, *Gautama-dharmasāstra*, *rontal Kaurava Srama*, and *rontal Singhalang-hyala*. The factor of *Pañcayajña* has been described in these different scriptures in different ways depending upon the point of time, place, community, season and so on. Thus, forms of rituals that may have slightly different names and forms, but essentially are the same, are represented in the following descriptions.

4.3.1 Formulation of *Pañcayajña* in the *Ṣatapatha Brāhmana*

Agastia et al. (1995) describes that *Ṣatapatha Brāhmana*, as the part of *Ṛg-veda*, formulates the *Pañca Yajña* in the following manner:

1. *Bhūtayajña* i.e. the daily offering that is proffered to the *pārthiva* (i.e. materialistically elemental) aspects that are there in our surroundings; the ones that are termed as *bhūta* (the factors affecting our everyday existence).
2. *Mānuṣyayajña*, i.e. sharing our daily victuals with your fellow beings and serving them with essentials as and when it becomes necessary to do so.
3. *Pitryajña*, an offering especially with water to the ancestors is called *svadhā*.
4. *Devayajña*, an offering to the gods which is called *svāhā*. Especially, daily offering of oblation with fire in order to satisfy Gods is called *Devayajña*.
5. *Brahmayajña*, which is to learn the proper pronunciation so that no mistake may occur during the chanting of the Vedic *maṅtram*. Teaching and learning of everyday life is also included to this.

4.3.2 Formulation of *Pañcayajña* in the *Bhagavadgītā*

As the *śloka* in the *Bhagavadgītā* IV.28, states: *dravya yajñās tapoyajñā yogayajñās tathāpare, svādhyāyajñā na yajñās ca yatayaḥ saṁśitavratāḥ*. ‘Some likewise offer as sacrifice their material possession, or their austerities or their spiritual exercise while others of subdued minds and severe vows offer their learning and knowledge’. There is another formula for *Pañcayajña* rather different from the one which has been described above viz:

1. *Dravyayajña* – to proffer/give away willingly one’s immediate materialistic possessions without expecting anything in return and thus having the sacrificial mode without any craving for them.
2. *Tapayajña* – to control one’s senses by severe penance and abstinence.
3. *Yogayajña* – to go through the path/*mārga* of *aṣṭāṅgayoga* for achieving an absolute communion with God.
4. *Svādhyāyajña* – to control oneself and get a proper understanding of the Supreme Almighty by being properly aware of what is meant by the all-pervading presence.
5. *Jñānayajña* – an understanding through the sacrifice and thereby procurement of the supreme knowledge is done by the awareness of the knowledge of the surroundings.

4.3.3 Formulation of *Pañcayajña* in the *Mānavadharmasūtra*

In *śloka* s III.70, 74, and 81 of the *Mānavadharmasūtra* there is a description of the *Pañcayajña*. In the three *ślokas*, different interpretations and explanations have been given in three different formulation systems of the *Pañcayajña* factor. [Later on, an effort will be made to make a comparative study among all the three]. In *Śloka* III.70 of the *Mānavadharmasūtra*, the formulation of the *Pañcayajña* has been done in the following manner:

1. *Brahmāyajña* – the sacrificial aspect that could be gleaned through the learning and teaching of the scriptures and the *śāstras* with full sincerity.
2. *Pitryajña* – the ceremonial sacrifice where one has to do the offering of food materials and water to the ancestors.
3. *Devayajña* – this may have a greater implication but the only point that is being mentioned here is the aspect of offering clarified butter obtained from cattle milk (*gavya-ghṛta*) to the sacrificial pyre.
4. *Bhūtajajña* – the sacrifice where one offers flora and fauna (which may or may not be a part of the daily victuals of the individual i.e. the *yajamāna*) as *vali* i.e. the symbolic offering of living beings representing the self. [In Balinese this may be alternatively be pronounced as *Baalee*]
5. *Narayajña* – the aspect of giving a warm welcome to the guests that have arrived (and also the ones who may or may not intend to arrive at your doorstep) and treating them with due humility and obeisance and proper mentality of *atithi devobhavaḥ*¹².

While in the *śloka*, III.74 of the *Mānavadharmasāstra*, the *Pañcayajña* has been formulated in the following manner:

1. *Āhuta* – the sacrifice, which is done only by the chanting of the Vedic *mantra*.
2. *Huta* – the sacrifice done by means of offering into the sacrificial pyre; alternatively also termed as *Homa*.
3. *Prahuta* – the ceremonial offering done through the aspect of *vali* i.e. the one where flora and fauna are offered as symbolic and representational offering of the self.

12. *Taittirīyopaniṣad. Śikṣādhaya* I.11.2 (in the Principle Upanisad, Radhakrishnan, 2010: p.538)

4. *Brahmāhuta* – the ceremonial offerings to the *Brahmānas* usually considered to be superiors regarding spirituality and other religious matters.
5. *Prasita* – the holy sacrificial offering of oneself in the memory of one's ancestors; alternatively may be termed as *pitṛtarpaṇa*.

Moreover, in the *śloka*, III. 81 of the *Mānavadharmasāstra*, the *Pañcayajña* has been formulated in the following manner:

1. *Svādhyāyayajña* – the offering where he satisfies the *Ṛṣis* by studying and following the Vedas with due respect and proper understanding.
2. *Devayajña* – the offering where one proffers ceremonially cooked victuals on which one has a special basis i.e. the best one has to offer from the personal stock.
3. *Pitṛyajña* – the ceremonial offering one proffers to the ancestors to satisfy them and as an acknowledgement of their contribution; alternatively may also be termed as *Śrāddha*.
4. *Narayajña* – the ceremony of serving and offering food to one's own kind and thereby doing the greater good.
5. *Bhūtajajña* – the ceremony of offering of mainly the fauna (certain specific animals are sacrificed and sometimes also flora) in a proper systematology usually termed as *Vali-Karma*; a symbolic representational offering of the self.

4.3.4 Formulation of *Pañcayajña* in the *Gautama-dharmaśāstra*

Until the recent times, *Gautamadharmaśāstra* was not very popular in Bali (Indonesia) and hence, was not taken as a serious platform for reference. Even then, in this current endeavour the concept of ritual (*yajña*) as described in it will be taken as a comparative reference for better understanding. Agastia et al.

(1995), mentions that in the *Gautamadharmā-śāstra*, the *Yajña* needs to be formulated and performed only in a three-fold process. Hence, it is vastly different from the processes that have been mentioned in the other scriptures, which have already been referred to as above. These three are:

- 1) *Devayajña* – the offering to Agni and *Dewa Hyang Samodaya* (a deity who is always there for every member of the community).
- 2) *Bhūtayajña* – viz., ceremonial dedication to *Lokapāla* (Lord or Protector), along with the guardian deity of a patio door, the door of the house and the middle of the house.
- 3) *Brahmāyajña* – the ceremonial offering that is done by the chanting of the sacred Vedic *mantras*.

In the above discussion, we have a comparative insight into the various points-of-views which are there in the different sacred scriptures of the Hindu ritual *śāstras*. It has been more or less accepted after repetitive research and queries that the sources of Hindu religious rites in Bali and other areas of the far-eastern regions have their origination in the mainland India. The formulation of *Pañcayajña*, thereby, has also been based on such references. However, the major sources of Hindu religious literature in Indonesia as stated by Agastia et al. (1995) agree that it comes from the formulas and directives as contained in a papyrus manuscripts (among others) like the *Kaurava-Srama* palm mss; *Singalanghyala* palm mss; and *Agastya-Parwa* mss in the following manner:

4.3.5 Formulation of *Pañcayajña* in the *Kauravasrama* mss

In the *Kauravasrama* mss, the *Pañcayajña* has been described in the following manner:

- a. *Devayajña* – this ceremony specifically entails the *stava* (chanting and reading according to the rules of the worship methodology) from the *Śruti* and *Purāṇa* as available according to the sources that are there in the far-east Asian Hindu communities.
- b. *Ṛṣiyajña* – the ceremony where certain offerings are made to the *Ṛṣi* or saint (in person or in-memorium) by presenting *Punia* (*Puṇya*), in the forms of fruits, food, and goods that are not easily damaged.
- c. *Bhūtayajña* – it is the ceremonial offering to the negative forces of life (often termed as “demonic” according to western understanding). This can also be understood in another way – to have a perfect communion with the Supreme Being, one has to pay one’s dues to the earthly and material aspects of life – this is termed as *Caru* – a dedication to the *bhūta* (the natural factors which includes the positive as well as the negative aspects of life).
- d. *Manuṣyayajña* – the ceremonial offering which consists of service and offering to the fellow human beings.
- e. *Pitryajña* – the ceremonial ritual where offerings are made to the ancestors in their memory with propriety and obeisance.

4.3.6 The *Pañcayajña* as mentioned in the *Singhalanghyala* mss

In the *Singhalanghyala* mss, (this manuscript is indigenous to the Balinese community) the steps of the *Pañca-yajña* have been given in the following manner:

- a. *Bojanapātrayajña*,
- b. *Kanakaratnayajña*,
- c. *Kanyayajña*,
- d. *Tapabratasamadhiyajña*,
- e. *Sāmānyananayajña*,

[An opportunity is being taken here to state a point. The Balinese community does not practice the rituals as described in the *Singhalanghyala* mss. It is usually utilized for references. Queries like “How and why it stopped being a point of praxis?” or, “Has the methods described in it ever been a point of practice?” has to be answered in some other sphere/platform. The aim of this particular project is different. However, it can also be mentioned that, only the fourth step (i.e. the *Tapabratasamadhiyajña* is still somewhat in vogue generally during the New Year observation of the “Śaka”-Era)]

4.3.7 The *Pañcayajña* as mentioned in the *Agastya Parwa* mss

In the *Agastya Parwa* mss, the steps of the *Pañcayajña* have been given in the following manner:

- a. *Devayajña* – the offerings are made to *Śiva* and *Agni* (as representatives of all the other deities); it may consist of various kinds of food materials (grains, oils, fruits etc.), flowers, incense and other decorative items (but not any kind of fauna). In *Bhagavadgītā*, in *śloka* IX.26¹³ an adequate indication has been proffered for the enthusiasts and the practitioners.
- b. *Ṛṣiyajña* – it is a sacred ceremony where the elders and the priests of community are given their due obeisance and respect by the proper chanting of the Veda *mantras* (which in a way reflects one’s proper respect for the ancient tradition with all its positive aspects)

13. *Śloka* in the *Bhagavadgītā* IX.26 stated: पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति । तदहं भक्त्युपहृतमग्नौ प्रयत्नात्मनः ।२६॥ *patraṃ puṣpaṃ phalaṃ toyam yo me bhaktyā prayacchati ,tad ahaṃ bhakty-upahṛtam aśnāmi prayatātmanaḥ.* ‘Whosoever offers to Me with devotion a leaf, a flower, a fruit, or water, that offering of love, of pure of heart I accept (Radhakrishnan, rpt. 2014:p.294).

- c. *Pitryajña* – the sacred sacrificial ceremony conducted in the memory of the spirit of the ancestors and all the other departed souls. The ritualistic aspect of this *yajña* includes praying to them and celebrating the fact that they reached the realms and abode of the Supreme Being (in Balinese, the Almighty is termed as *Śiva*).
- d. *Bhūtayajña* – a holy sacrifice that aims to create harmony with the environment through the offering termed as *Tawur Pañca Wali Krama*. The *Bhūtayajña* is other wisely called the animal sacrifice this sacrifice is varied and quiet elaborate.
- e. *Manusyayajña* – as mentioned in the other areas is a ceremonial ritual where food and other kind of services (these could be material provisions) are proffered to the fellow human beings in general.

The informations of such formulations of *Pañcayajña* are obtained from general as well as other religious literary sources. Each source has its different explanations. But the explanations are not mutually contradictory. If one takes a deeper look, they will find that they are but complementary to one another (and in many cases supplementary too). Further sources are obtained in accordance with the concept of interpretation related to the factors of *deśa* (place), *kāla* (time), *pātra* (condition). This causes the differences of the means used in the Hindu rituals. Let us take an opportunity here to point out a basic fact. Commonality regarding implementation of elements is a pan-Hindu factor. Coconut, for example, may be used in different stages or different traditional practices in different regions and cultures, but that it is common to all the platforms is itself quite an amazing aspect. This is the point which binds all the different platforms of Hinduism. However, this is only the materialistic aspect. In the same way, the non-materialistic aspect could also be brought into account.

Pañcayajña or five holy ritual sacrifices are based on *yajña*, *karma*, and *bhakti* (devotion). The highest purpose of *yajña* is service which means that, in carrying out the holy sacrifice, it becomes the primary motive behind the sense of *bhakti* (devotion). It has been universally accepted and understood that one of the most credible and a tangible result of *yajña* is a feeling and a sense of deep devotion to the mode of worship. The true concept of *yajña* lies in the fact that it must be performed as a sacred obligation. Whether the *yajamāna* expects any materialistic returns or not is a different matter altogether. That it is being performed and the true intention behind it comes from the heart and soul of the devotee is itself a direct result of the *yajña*. Therefore, in the activities of *yajña*, the true realization comes from the understanding that everything must be given away to God. As the *Bhagavadgītā* III.12, explains: “Fostered by sacrifice the gods will give you the enjoyments you desire. Who he enjoys these gifts without giving to them in return is verily a thief. The *śloka* IX.27 of *Bhagavadgītā* explains: “Whatever thou doest, whatever thou eat, whatever thou offer, whatever thou give away, whatever austerities thou dost practise - do that, O Son of Kuntī (Arjuna), as an offering to Me”. Furthermore, the *Bhagavadgītā* in XVIII.5 *śloka* explains: “Acts of sacrifice, gift and penance are not to be relinquished but should be performed. For sacrifice, gift and penance are purifiers of the wise “.

In accordance with the meanings of some of the above-mentioned *śloka* s of *Bhagavadgītā*, the service is just another way of worship of which main aim is the proper implementation of *yajña*. Therefore, the real result of the *yajña* is not only carrying out the rituals but continuing the feeling of happiness that is incurred from performing a *yajña*. This is enough for being the result of a motive and purpose of *yajña*. It teaches a devotee that if he/she continues to be true to the actions that are incurred in

the daily life (that is a *yajña* in itself) without hankering after the materialistic rewards – the benefits will occur naturally without any extra effort.

In accordance with the explanation of some of the above-mentioned *ślokas* from *Mānavadharmasāstra*, the means or the principal elements that need to be provided in the implementation of the ritual is in accordance with the ritualistic purposes. The ritual is addressed to God, or His manifestation, which means that there is a requirement of connection with the symbols of *iṣṭa-devatā* (which are specific manifestations of God). Each ritual has a specific purpose and each of them are addressed to a specific manifestation, thus requiring specific facilities as well.

The modes and methods implemented in the various steps of a ceremonial ritual is nothing but an effective way to train the mind to be focused. This leads to a better positivity in life and all the actions that are associated forthwith. A direct communion with God is not always possible for the uninitiated or just-initiated devotee. Because God, as per the enhanced philosophical perspective, is *Nirguṇa Brahmān*, the one without any clear cut well defined outline – is something very difficult to be manifested within the psyche or the imagination. It is difficult even for the Seers (*Rṣi*) and the learned elders to be properly acquainted with every aspect of Him (*Bhagavadgītā* X.2)¹⁴. Therefore, devotees and believers in general might be unable to worship the *Nirguṇa Brahmān*. Human beings in general, can only worship God who is *Saguṇa Brahmān*, i.e. God manifested, or who has attributes corresponding to the depiction of human beings.

14. *Bhagavadgītā* X.2 mentioned:

न मे विदुः सुरगणाः प्रभवं न महर्षयः । अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥२॥

na me viduḥ sura-gaṇāḥ prabhavam na maharṣayaḥ, aham ādir hi devānām maharṣīṇām ca sarvaśaḥ. ‘Neither the host of gods nor the great sages know any origin of Me for I am source of gods and the great sages in every way’ (Radhakrishnan, rpt.2014:p.303).

In the “theology of *Saguna Brahmān* “, by and large, the Lord is believed to have three manifestations namely Lord *Brahmā*, Lord *Viṣṇu* and Lord *Śiva*. These three manifestations of God are generally understood as the *Tri-Mūrti* or the Holy Trinity of the Hindu Belief. Although, all the three deities are taken to be the actual representations of the Supreme Being it is an uphill task to reveal its true manifestation within the psyche of the common man. The general devotee has a lot of duties to attend and look after: He/She hardly has enough liberty to look for the actual manifestation in a way that an ascetic or learned believer can. Hence, the ancient seers (the *maharṣis*) found out a solution to assist the general devotees worshipping God in the abstract by going into deep meditative research.

As a result, they found out that traces of God’s voice are being hinted at the three kinds of manifestation, which speaks for God’s omnipotence i.e. as the Supreme Creator, the Great Preserver, and the Supreme fuser. The ancient seers (*maharṣis*) heard the sound of the Lord Almighty’s footsteps and echo in the form of ‘AUM’, which gradually came to be understood as “Om” – the sound of His deep exhalation. God does not have any name, and at the same time, God has infinite names. So, all names belong to Him. Therefore, it becomes extremely difficult to address Him by any particular name at all. On the other hand, if he has got innumerable names (since all the sounds that occur in this universe is nothing but phonologically representative manifestations of Him), each and every droplet from the sea would be insufficient to prepare the ink with which we could write His name. The believers and devotees may address God in many different ways. However, from the point of view of precision and phonetic speech articulation ‘AUM’ (‘Om’), it is felt, would be the most appropriate as it covers the entire area of articulation or

speech (this has been a point of discussion amongst linguists and phoneticians for several decades). The letter ‘A’ represents the area of articulation in the open mouth position (>), ‘U’ represents the position of articulation in the mouth half open and half closed like a superset symbol (≡) and the letter ‘M’ represents the area of articulation in the tightly closed mouth position as a symbol of “equals” (=). This is the name of God who, therefore, it seems, is manifested in almost all the known and understood languages (Donder, 2006; 2010).

Related to the sound Om (@), Buckland (2005:137-138) in the book called “*An Illustrated Guide to Magical and Spiritual Symbolism*”, outlines that: Om or ‘AUM’, is believed to be the one eternal symbol incorporating past, present, and future. Some say the three letters of ‘AUM’ stand for *Brahmā*, *Viṣṇu*, and *Śiva*; the Creator, the Preserver, and the Destroyer. When properly pronounced according to the several different types as understood, it produces different results, each differing from the other according to the intonation as required by the different given formulas and its syllables. This mystic sentence above all refers to the indissoluble union between man and the universe, and thus conveys ‘I am in thee and thou are in me’. Each of us is within Him like a jewel in the lotus or divine self within each of us. When understood in a cosmic sense, it signifies the divine cosmic self within, inspiring all beings within the range of that cosmic divinity.

One of the systems for classifying the five elements is as follows; *vyoma*, *ākāṣa/marut*, *teja*, *apaḥ*, and *kṣiti/prithivī* (ether, air, fire, water, and earth). One may understand that the spirit of Hinduism is within the understanding and proper utilization of these *tattvas*. Water is represented by a silver crescent moon; air by a blue circle, fire is shown as a red triangle, earth as a yellow

diamond and spirit as an indigo egg. The names of the five-*tattva*s are also synonymous with the names of the five deities¹⁵. The appropriate *tattva* may be used in ritual to summon one of the deities.

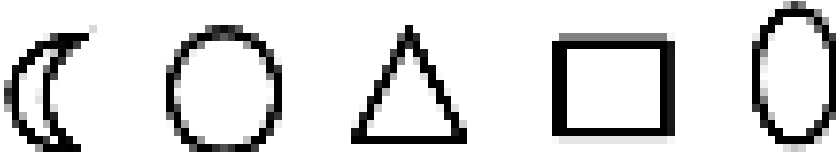
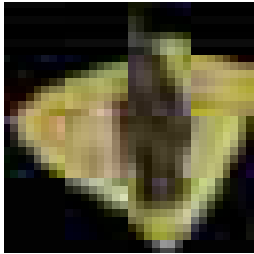
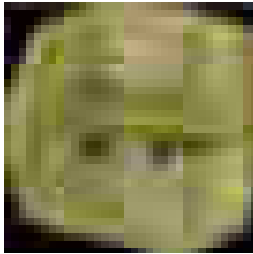



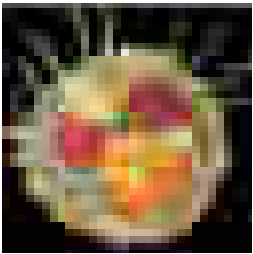



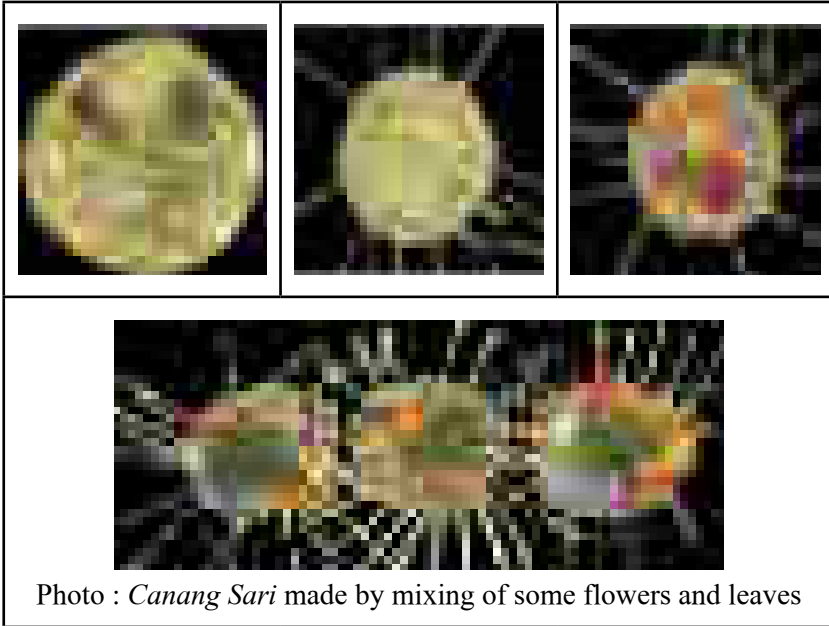
Figure: Symbol of Five Elements (Buckland, 2005:138)

In Balinese Hindu rituals, only three of the five symbols of *Pañca mahābhūta* as set out by Buckland above are used as a basis for implementing the various kinds of means or tools (*upacāra* – Sanskrit; *upakāra/uparengga* – Balinese). These three are, the triangle (Δ), the rectangle shape () and the circle (O). Each of the three symbols represents one of the Holy Trinity or *Tri-Mūrti*; the triangle (Δ) in red symbolises *Brahmā*, the square in black symbolises () *Viṣṇu* and the circle (O) in white symbolises *Śiva*.

As per the description given and mentioned above, various materials may be used accordingly. These implements are nothing but symbols (*Nyāsa*) of offerings to the Almighty who is but just an abstract manifestation. Yet it has a great deal of influence on the life of the devotee. The following pictures may give us an indication as to how the various implements are utilized as such:

15. Respectively known as *Pañca Devata*, *Mahādevā*, *Iṣvara*, *Brahmā*, *Viṣṇu*, *Śiva* sometime symbolise by *Pañcākṣaras*: *I, Sa, Bha, Ta, A* as mention in *The Essence of Gamelan Sound in Hindu Rituals* (2005: pp.53-54). Also mention in *Pañca Dhatu Atom, Ātma and Anims*, Donder, 2004:pp.83-84).

The Basic Forms of the Elements of Ritual as they are Symbolized in the Balinese Hindu Ritual of <i>Tri-Mūrti</i>		
Brahmā	Viṣṇu	Śiva
		
Triangle form	Square form	Circle form
		
Putting some of flowers and some of leaves	Putting some of flowers and some of leaves	Putting some of flowers and some of leaves
		
The other forms which have developed from the circle form		



The Balinese Hindu mind is capable of constructing unlimited forms from the basic forms of *Tri-Mūrti* symbol as depicted above in the given photographs. Later on, in further discussions, we can take a deeper look into the fact of ritualistic implements as utilized in the various traditions of the Hindu communities throughout the Indian sub-continent as and when it will be deemed necessary. However, an opportunity is being taken here to emphasize the fact that almost all the ancient religions (and many later ones too) have always depended upon the aesthetic aspects (dance, drama, music, painting, sculpture, oration etc.,) to bring out the finer philosophical points embedded in it. Anthropologists have long pondered and debated upon this factor and have currently reached to a conclusion that all forms of aesthetic practices have had their origination in the religious-spiritual platforms of the society.

Recent documentaries researches conducted by the Television companies like the British Broadcasting Corporation and research oriented organizations like the National Geographic have provided ample proof regarding this particular aspect. It is quite a well-known fact that members of the Balinese Hindu community are highly creative when it comes to the points of arts and aesthetics. Hence, it is quite natural that within the factors of rituality too, this sense of aestheticism becomes an all-pervading aspect. The beauty and charm of this aspect is so enthralling that an outside onlooker may become entranced and overwhelmed by its aesthetic extravaganza.

Nāṭyaśāstra, the ancient Indian treatise regarding arts and aesthetics, speak about the particular aspect of this field being there purely for the purpose of entertainment and a healthy form of spiritual as well as non-spiritual piece of fine philosophical exercise. And yet, it never fails to emphasise the religio-spiritual essence of each creative endeavour. Dr Kapila Vatsayan (rpt.2007) in her book *Bharata: The Nāṭyaśāstra* makes a point in this regard. Eruditely she points out that, “Along with the mythology and the references to the *yajña* there is the important description regarding the performance of *pūjā* on the stage after the *nāṭyamāṇḍapa* has been constructed.” There after she quotes directly from the text which says, “ ‘Perform duly in the playhouse a ceremony (*yajña*) with offerings, *homa*, *mantras*, plants (*auśadhi*), *japa* and offerings of eatables – hard as well as soft (*bhojya* and *bhakṣya*)’ (1.122 – 123). This *pūjā* is similar to the Vedic *yajña* (ritual) and according to Bharata, it is obligatory for he warns that ‘he who will hold a dramatic spectacle (*nāṭya*) without offering (*puja*) will find his knowledge and skill useless and will have to reborn as animal and will sustain a loss. Those who offer *pūjā* in accordance with all the prescribed rules of the *pūjā* (*vidhi*) will attain wealth and go to heaven’ (1.125-128).” In several ancient references of Vedic

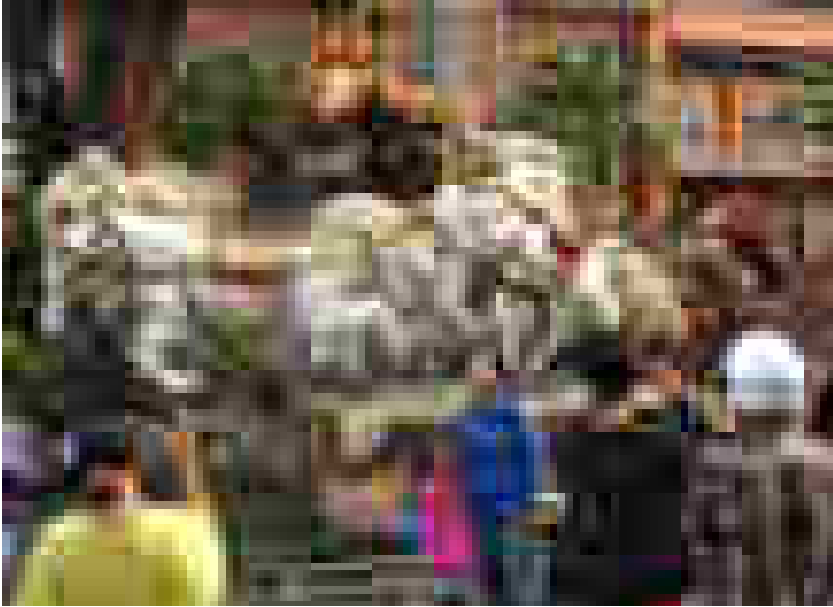
rituals, one would find mention of aspects of artistic endeavours such as music, dancing, decorative graphicality (like *ālpanā* in Bengali tradition for instance) etc., being an intrinsic part of the ritualistic/ceremonial process.

The common ritual of decorative graphicality – the *ālpanā* in Bengali tradition and *Raṅgoli* in other north-Indian traditions for example – has long been considered and believed to defer the evil eye. Dr Vātsāyan refuses to go into the argument of the ‘Ved’-ic and non-‘Ved’-ic tussle. Anthropological research (as it has already been mentioned earlier) proves that the pagano-pentheism aspects do have ritual elaborations along with proto aesthetic factors, they do form an intrinsic part of the ritual. The common devotee/worshipper, it has been argued, needs the whole process. Elevation of the ceremonial-ritual to a level of celebratory festivity is instrumental for the attainment of *mokṣa* of the common devotee lest his/her mind may lose interest. The factor of aestheticity perks up the interest and brings his/her mind back into the process of the devotion. The point that is being tried to be established here is that aspects of performing arts and visual arts have been tools for implementation in rituals, ceremonies and ritualistic ceremonies since the earliest days of human existence. Hence, there is no reason at all to reach a logical conclusion that both are true; aspects of arts and aesthetics utilise spiritual rituality for sacramentation/sacred attestation and on the other hand, sacred ceremonies and rituals too utilise elements of performing and visual arts (some traditions still do) as tools for better implementation of the socio-religious aspect.

The Balinese Hindu mind is unique regarding creativity. The intellectuals have often tried to analyze and understand this wonderful phenomenon. As it has been shown above, the aesthetic aspect of these rituals and ceremonies have shown wonderful capabilities of changing and being adapted and modified as and

when it is needed. Thus, it evolves and adapts itself constantly to keep itself concurrent with the changing sentiments of the era. It is our observation that therein lies the beauty of the Balinese Hindu mind (and in the same way the pan-Hindu psyche too). We can see this phenomenon in the emergence of the trend of the race *ogoh-ogoh* of each year, to celebrate *Nyepi* Day, the *Ṣaka* New Year celebrations.

Ogoh-ogoh, until a few years back, utilized materials that would burn easily and it resembled a giant or *bhūtakala* (*Satan*) which is a symbol of evil. It may easily remind one of the two regional festivals that are held in Indian mainland. At the night before the day of the *Holi* (the festival, which is celebrated with colours) an effigy represents all the negative forces. This is particularly common in eastern-India. In various parts of north-India during the *Dussehrā*, (this is celebrated in commemoration of Lord Rāma's victory over the evil King of *Lankā*, Lord Rāvaṇa) an effigy of the demon king Rāvaṇa is burnt as a celebration of the victory of GOOD over EVIL. The festival of *Gājon* of Malda district of north-Bengal involves feats, that is enough to elicit a sense of awe and wonderment in the untutored mind. The use of musical orchestra is prevalent in many a famous south-Indian temples and ceremonies. Temples of Kerala (like the famous ones at Guruvāyūr, Thiruvananthapuram, Cochin and others) use big drums (*ceṇḍā*). In other parts of peninsular-India (Mahābalipuram, Cidāmbaram, Thirupathi, Mysore etc.), the usage of *Nādesvaram* is a traditional trumpet like instrument which is used during morning and evening '*ārati*' is a mandatory factor. Doubtlessly, these are developments, which had come within the fold of the current Hindu ritualistic mode either from the proto-austroloid (*āgamik* or others) or from the other regionalistic elements. But they have been a welcome addition is quite apparent from the positively affable reactions of the devotee/participants.



Picture: *Ogoh-ogoh* War of Sri Arjuna and Karna (Researcher)

Continuous evolution indicates vibrancy and pulsating life. The permutations and combinations in the ritualistic and other ceremonial factors in the Balinese Hindu community tells us that it is not only surviving, but it is doing so with panache and élan. Until a few years back, *ogoh-ogoh* were paraded through the intersection (much like a carnival) and then burned as a symbol of the power of neutralizing the negative traits of evil spirits. However, currently, the shape of *ogoh-ogoh* has become very attractive and beautiful. It shows the deity as a handsome eye-catching symbol of man-hood accompanied by very beautiful goddesses. An *ogoh-ogoh* featuring the *Pañca Pāndava* is showcased as well. So, *ogoh-ogoh*, these days are not burned but are being saved and restored since they are very expensive to create and decorate.

Currently contests are being instigated for encouraging communities to involve more and more individuals much like the carnival floats in the Latin cultures across many places in the world. Hindus in Bali, therefore, are creating *ogoh-ogoh* which are becoming more and more opulent and gigantic in size. Community members compete against each other for the best prize even though the cost may sometimes be colossal – a staggering amount of Rp. 45,000,000.00 (forty five million rupiahs) is also not unknown.

Experts have tried to explain this trend from a logical point of view. Drs. I Ketut Wiana, M.Ag. concludes that the *ogoh-ogoh* is now a symbol of the creativity amongst young people as well as a factor promoting social harmony and togetherness within the community. Amongst the Bengali and Gujarati communities (and other communities are encouraged to join as well) *Durga-Pujā* and *Navarātri* has ceased to symbolise only the religious purpose. Of late, they represent the growing need for displaying the creativity of the local artisans as well as the organising power of certain individuals. Hence, to a certain extent, these two famous events have also become crowd-pullers for the general en masse as well as the tourists. Therefore, the suggestion given above makes a sense when it says these ceremonial rituals (or ritualistic ceremonies) give us a shift in the function and meaning, from *nyomia* (neutralization of the negative power of the demons) to *Samāna* (harmonious society).

This is understandable since much of the modern livelihood of the Balinese community depends on tourism activities. If these do help to develop tourism then there seems to be no harm. The opulent and grandeurous processions seen in Manipur (India) and during the *Ratha-yātrā* held for Lord Jagannāth Orisa, India do serve the dual purpose through many decades. It is up to the individual as whether he/she will take the religious symbols

into consideration or will choose to ignore them. The sacred and sacrosanct solemnities are the primary factors during the yesteryears. Now that factor, in some cases, has taken a back seat. A scholar studying and analysing the essence and meaning of rituals may often find this distressing. Attainment of joy and the acquirement of a feeling of exhilaration are of course, are two of the points of the formulators of these rituals and ceremonies. However, this is never intended to be at the cost of actual purpose of such events. This is the attainment of emotional and psychological liberty from the mundane regularity.

Modern technology based life-styles and other similar factors are taking many a non-materialistic aspects away from our life which do have a considerable amount of influence on our lives and which people are failing to realize. Therefore, finally a time may arrive when the Hindu rituals in Bali will become a sort of circus attraction that can bring a lot of spectators or visitors. The degeneration will be complete and the true religio-spiritual intention will become more and more depleted.

The same perhaps can be said of different other similar kinds of rituals that are there in the eight districts of Bali. The show of creativity has become an exercise for pomp and glamour, the sole purpose of which is to compete against one another. Many a times in different parts of India, articles have been published in dailies as well as other periodicals regarding the over-spending and lavish extravaganza in ceremonies and rituals. Certain informants have taken much pain to point out these articles as well as the letters which have also been subsequently published. This whole topic has been hotly debated with opinions expressed through the letters in the editorial column running back and forth for several issues. All the regions have their own mode of extravagant rituals to complain about. Since, the composition of this dissertation is taking place in Kolkata; the candidate has got the chance to observe

the rituals practiced here from near vicinity. *Durgā-Pujā* and *Kālī-Pujā* (or “*Durgā-Pujo*” and “*Kālī-Pujo*” – as it is pronounced locally) in particular, very often intrigue the non-Indian tourists, specifically the one who is observing it for the first time. The beauteous effervescence is, without a doubt, extremely attractive. However, one becomes often wonder about the necessity of so much extravagance and show-off regarding the whole affair of decorations and endowments when much needs to be done in respect to the materialistic (as well non-materialistic) betterment of the society. One of the informants, a student of Bengali literary and historical studies, has supplied the information that there are many written accounts (fictional and non-fictional) which tells us in detail about the over-doing of festivities and rituals in the earlier days in fact it is from this particular informant the proverb – ‘*Bāṅgalir-to bāro māṣe taero pārbon*’ (the people of Bengal celebrate thirteen festivals in twelve months) has been collected; the irony is quite well understood. Much of that past extravaganza, it is said, has mellowed down over the years. Rapid urbanization and so-called western work ethics have established itself and it has taken tolls not only on many regional celebrations (which are not only aesthetically pleasing but necessary too from the psychosocio emotional point of view as well) but also on several daily ritual practices too. Nobody can argue with the fact that spirituality, for the staunch believer has got a therapeutic and cathartic value. The mind of the common devotee is often heavy with the burden of the daily mundane affairs which even though necessary, can be tiring if one has to follow day in and day out. As mentioned earlier, if rituals and devotional ceremonies and festivities can have certain celebratory extravaganza, then it, in fact, help the common mundane mind get more focused into the realms of spirituality.

The most common form of argument, as mentioned earlier, against festivals like *Durgā-Pujā* and *Kālī-Pujā* are regarding

their extravagant expenses and the strain that it may put on the strings of the common man's purse (since, at the absence of Royal patronage that was there in the yesteryears. It is he who has to bear the brunt of the major expenses). Moreover, nowadays, corporate sponsorship and other forms of financial paraphernalia have taken away much of the spiritual novelty from the events that fall in the grey area of contests and other forms of marketability. Yet, they do provide a financial opportunity to many a traditional traders and artisans who were on the verge of extinction. It is true that these traditional traders and artisans might have changed their outlook (in product execution as well as their business approach which may have saved them from exploitation and extinction both) to a more non-traditional mode, much to the distress of many people. Currently, however, there has been a growing trend in rejuvenating the traditional family celebrations and the temple festivities. On the other hand, in cases of non-Bengali festivals (*Nava-Rātri* of the Gujaratis, *Baisākhi* and *Lori* of the Punjabis etc.,) a similar research also probably need to be done. The current endeavor does not wish to go into a deeper comparative study since the focus is on the Balinese Hindu ritualistic aspect.

The point that is being tried to be established here in this essay is that in a race to adapt and alter the appearance by beautifying the sacred ceremonial ritual, extravagant aestheticism is taking the place of importance and spirituality and devotion is taking a back seat in the process. Clearly, the motive leading to the development of rituality of sacred art is often being misused by certain parties. In a particular telecast the Honorable Governor of Bali I Made Mangku Pastika, during an open house debate/discussion on the Balinese Television (Bali-TV) pulled up data from certain medical sources and hospitals that quite a substantial amount of members of the community had become psychologically unstable and were in need of serious psychiatric treatment and

counselling because of the mandatory expense they had to bear to perform and maintain the standards of the ritual. Gradually this particular factor is becoming a serious point of concern amongst the general public as well as the intelligentsia. The scholar of Indology and Vedic studies would get reminded of the debate that had raged during the ancient Vedic period regarding the overdoing of the rituals and the subsequent debate and rebellion that have been talked about much in the Upaniṣadas. Indeed, if one moves on to the *sātvika* aspect of the spiritual process, one hardly needs any kind of complex rituality for attainment of *mokṣa*. This view is shared by many of the later religious teachers like Śri Caitanya and Śri Rāmakṛṣṇa and some others. It is the *Rājasika* and the *Tāmasika* aspects of the rituality which needs the opulent display (the necessity of which shall be continued to be a topic of debate/discussion). The display of sacred art may not be there at all in respect of sacrifices of God and His manifestations, but for human satisfaction. The apparent opulence helps in designing an attractive ceremonial festivity, but it takes away the actual aim of the ritual i.e. the spiritual liberation. Many people are failing to realize that if the rituality stays true to its original mode and modicum, then tourism would flourish itself and there would be no necessity for any complex extravagant showcasing. As a resident and staunch enthusiast of Balinese Hindu Culture and an ardent practitioner of that traditional devotional mode, it is very difficult to come to the fact that such degenerative practices are increasing and sadly it effects the tourism of Bali.

The basis of *upakāra/uparengga*, as mentioned in the earlier discussion, reminds that there are triangles (*Brahmā*), rectangles (*Viṣṇu*), and circles (*Śiva*) symbolising the holy trinity of Hinduism i.e. the *Trimūrti*. The Balinese Hindu community may show much creativity and intelligence in the aesthetically decorative preparation of the offerings, but primarily they all

are based on the three original symbols as mentioned above. According to Prof. Ngurah Nala (2004), these three symbols are the traits or characters of the *Śaivasiddhānta* community in Bali. The description offered by Nala is consistent with the forms of ritual elements as shown below:

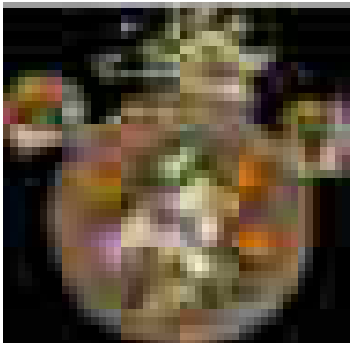
Photos showing the Development of Some Forms of offerings from the Triangle, Rectangle, and Circle



Picture: Forms and Materials of *Banten*



Photo: Forms and Materials of *Banten*



Picture: Forms and Materials of *Banten*

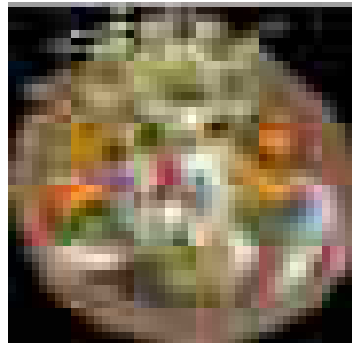


Photo: Forms and Materials of *Banten*



Photo: Forms and Materials of *Banten*

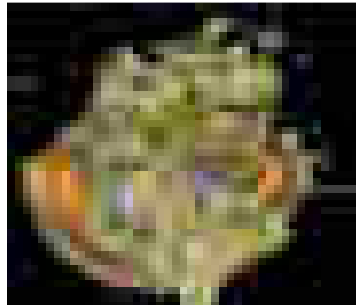


Photo: Forms and Materials of *Banten*



Photo: Forms and Materials of *Banten*

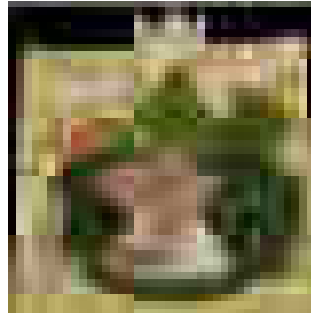


Photo: Forms and Materials of *Banten*



Photo: Forms and Materials of *Banten*



Photo: Forms and Materials of *Banten*

All the above forms of ritualistic implements are a symbolic means to envision God and His manifestation. This is consistent with the explanation that Prof. Bansi Pandit proffers. He says that essentially all Hindu rituals are based on the foundation of philosophy (philosophy of symbols and logical belief) and no ritual is based on blind faith only; it simply cannot be as such.

In the *śloka* III.81 of the *Mānavadharmasāstra* (this has already been mentioned earlier) the mode and method of the five different kinds of offerings have been mentioned. The last one is about the *Bhūtāyajña* i.e. the one where the devotee sacrifices in honour of all the animates and the inanimates on Earth, the first among the five elementary objects that comes within the immediate cognizance of human psyche (the other four being Water, Fire, Air and Space). However, in Balinese tradition this particular aspect is interpreted in a completely different manner. *Bhūtāyajña* is understood as that particular aspect where the devotee must pay his/her due to the darker-negative forces of life. Hence, animal sacrifice is included as a part of the rituals. Along with it, the devotee may also be encouraged to practice certain actions of self-mutilation (always under strict supervision) and blood-libation from the self (giving away of blood from one's own body). It is done in the belief that one must pay one's dues to the evil and darker forces of life. This ritual is termed as "*caru*" in the Hindu community in Bali. It is believed that the word has originally come from Sanskrit language. Since, "*cāru*" in Sanskrit means proportionately and appropriately beautiful. Hence, the practitioners and the enthusiasts in defense of this ritual, put forth that by performing it the ultimate purpose of cleansing through beautification is served. Dr R K Tripathi (1987) in his "*Social and Religious Aspects in Bengal Inscriptions*" mentions something very interesting. In chapter VIII (this deals with the *Religious*

Aspects as mentioned in the various inscriptions) under the section “*Brāhmanical Aspects*”, he draws our attention to Damodarpur Copper-Plate of the time of the Gupta period (543 AD).

There it is stated that certain endowments have to be made regarding the proper completion of the ritual; these include *vali*, *caru*, *satra*, cow’s milk, incense, flowers, *madhuparka*, lamp and so on. It is quite obvious that the *caru* mentioned here is some kind of food (porridge) which is a special offering. This term can be repetitively found in certain Sanskrit literary texts indicating that it is some kind of a food item even though it is not very much in vogue in current usages of the Indian Languages. Therefore, we can see that these two lexicons from Sanskrit (*cāru* and *caru*) are used and understood in the Indian Hindu traditions in a very different manner.

Then it is in the Balinese tradition. How and why it came to be understood as such according to the current context therefore, remains a query which needs to be addressed from a different platform. The point that is tried to be established over here is that, in no way there is any justification for implementation of animal sacrifice or libation of one’s own blood. Blood of the animals in particular is often considered to be representative of the devotees own life-force. One may also understand the philosophy behind the due endowments offered to the darker/negative forces of life (especially to ward off the evil-eye), but it does not alter the fact that the true aspect of understanding the religious-spiritual factor is all about offering of the self. It is true that the practitioners of the *Tāntric* platform (generally considered to be the worshippers of the darker forces of life) have been tolerated by the general devotees of Hinduism in India, yet, they are not held much in high esteem. People generally refuse to do anything with them unless and until it is an absolute necessity. Devotees in the

Balinese tradition need to understand that faulty interpretation may lead to faulty understanding. Moreover, that can endanger the future of the whole of the traditional practice methodology and the believes on which it is based.

Let us also bring up certain other points for a better explanation of this concept. Fred.B.Eiseman (1992) in his book entitled *Bali: Sekala and Niskala* (Vol-I) talks about this particular factor in detail. In Chapter-20 titled “*Blood Sacrifice*” he says, “In the Hindu faith, one must take the bad with the good and while the gods must be worshipped, the demons, in respect of their power, must be placated”. This can be related to a particular Bengali ritual which has been observed. Goddess Lakṣmi (considered as the daughter *Śiva* and *Durgā*) is considered to be extremely auspicious as she represents wealth and prosperity. Hence, she is worshipped quite a number of times in the year depending on the regional belief and the different traditional systems that are prevalent in different parts of Bengal.

A special event is kept for her after the celebratory immersion of Goddess *Durgā* and her whole family during the autumn season festival of *Durgā-Pūjā*. The people of the eastern Bengal region (the Hindus who were formerly residents of Bangladesh or as some of them are still there) prefer to hold this ceremony right within their own house. However, before bringing the actual idol to its proper place, a particular offering is proffered to the *Alakṣmi* (the ‘a’ is a negative prefix) who is considered to be the evil, the other side of the true Goddess. Some rice, ripe banana, certain other food materials are mixed together in such a way that it tastes rather negative. Thereafter, on a small boat like structure (so that it floats) made essentially of the spathe of a banana tree (before it shoots from the stem) it is floated away as an offering to the evil one. The ceremony is named as “*Alakṣmi-Vidāy*” – the send-off

of the “evil-one”. More examples of such ceremonies can be put forth at the cost of making this endeavour cumbersome. However, one other particular example is to be presented to support the fact that in India, too, such rituals are prevalent although not in an extravagantly elaborate manner; but they are there.

What is considerably surprising is that when these aspects are taken into a comparative account, the variety of the regional interpretations is enough to make one wonder at the dynamicity of human thought-process and belief. Many a Pagano-pantheistic community – the ones which have been closely observed as well as the ones which are only being observed very recently – believe in this concept. The philosophy is very simple; one has to proffer the dues to the darker forces of life. Eiseman’s observations in this regard has been done in a properly objective and impersonal manner. His non-judgmental attitude has made the current endeavor much easier in terms of an unbiased approach. He says, “‘The Hindu cosmos is continuous, and it makes no sense in Hindu theology to suggest that evil, or evil forces, are “driven out” or “permanently destroyed”. The concept of co-existence of good and evil is called ‘*rwa bhineda*’ by the Balinese and is summed up in the expression – *Bhutaia; dewaia* – (He is an evil spirit; he is a god)’. ”Therefore, “the goal of a *caru* is appeasement, satiety – not eradication or driving out of the evil”. We can quote copiously from the text but six points in short can be mentioned here for a closer look into the matter.

- a. Evil is just a part of life. Just as to understand white, one needs to be aware of dark. So is the same regarding the necessity of the negative for the understanding the positive.
- b. ‘*Bhūtas*’ and ‘*Kālas*’, according to the Balinese, are monsters, spooks, evil spirits etc., (all kinds of negative manifestations). They exist at specific places in specific times. It is believed that they are quite simple in nature. Hence their obstruction

need not be complex and neither do they need any elaborate appeasement.

- c. The offerings made to them are put on the ground. Because a holy deity is always considered to be “above” the mundane. Hence, their due is given to them as “low” and “profane” manner as possible.
- d. The majority of ‘*caru*’ sacrifices are the ones which include some kind of blood offering. As mentioned in the descriptions of the Vedic sacrifices, the animals thus killed are revered greatly and hence the action of killing is not considered as a sin. Certain formalities are observed to give its due respect and prayers are done to allow it to be reincarnated at a higher level. It is just another way of honoring the eternal factor of “chain of existence”.
- e. The effect of a ‘*caru*’ sacrifice can last up to a period ranging from ten years to six months to a single day or even may be for only a few moments. Hence, the staunch believer can implement actions to “ward of the evil eye” as many times as they may wish¹⁶.

The implements utilized in the Balinese¹⁷ traditions [*Upakāra/Uparengga*] are basically very simple indeed. Nevertheless, the development of an optimal creativity as a

16. *Mānavadharmasāstra* V.40 describes: “Cereals, beasts, trees, animals of the tortoise species and birds, immolated on the occasion of a religious sacrifice, obtain the eternal status”. And in *Yājñavalkyasmṛtiḥ* I.102 as the also stated the term of animal sacrifice is call *bali*.

17. Balinese tradition text called *Putru Pasaji Caru* script explained: Period of positive effects caused by the ritual sacrifice of an animal that is: if the sacrifice of animals using marine fish, the positive effect only for one month, if the sacrifice of an animal using a chicken or a variety of birds, the positive effect of up to two months, if the sacrifice of animal using goat the the effect plus of up six months, and the if the sacrifice of animals using rhino then the effect plus will be accepted up to heaven, etc (Pengadaan Lontar, 1984. Pemda Bali)

form of devotion which has a wide range of ritual forms that are graceful, majestic and impressive to the general Balinese Hindu devotees. It seems to be a logical consequence of having spent a considerable amount of time, effort and expense for performing rituals.

To emphasise the point, every individual who wishes to perform a *yajña* should have a proper and correct understanding about it, because, if performed by ignorance, the *yajña* shall be in vain (*Mānavadharmasāstra* III.97)¹⁸.

Only with proper understanding, one may carry out the ritual in accordance with the concept and only if it is pragmatically possible for the devotee. One must never forget the proper understanding of the true concept of *deṣa*, *kāla*, and *pātra*.

Situation regarding the proper execution of a particular ritual may not always be conducive for either the devotee or the group of devotees. One must always remember that pomp and glamour extravaganza can never be the true objective of a *yajña*. If the condition is not conducive, if there is a serious dearth of materials that are to be implemented, if the devotee (or devotees) himself/herself may not feel that right at that moment their personal condition is not at its optimum level, then the *yajña* may not be performed at all to its actuality.

18. *Mānavadharmasāstra* III.97 stated: "Oblations offered unto the manes and deities by men, who ignorant of the true spirit of gift-making make gift unto burnt out Brahmāṇas, certainly do perish" (Deesphande, 1996:p.151)



Picture: Marriage Ceremony and *Mepandes* Ceremony (Cut Tooth)

Refraining oneself from the major aspects and implementing the whole affair only on a nominal basis shows much restraint which is always appreciable and laudable. It saves much on the materialistic as well as the non-materialistic front. The amount of implements or their expensiveness (*upakāra/uparengga*) is hardly a matter of importance. The word *uttama* determines the qualitatively best in a certain category. Unfortunately, in Balinese, the lexicon has been interpreted in a completely different manner; *Uttama*, in Balinese context would mean something which is “the best according to quantity and expense” (the middle and the lowest category is named as *madya* and *nista* or *kanista* – the corresponding Sanskrit lexicons can be easily surmised). The irony, it seems, is well apparent. *Yajña*, if it is performed with a

true understanding of proper insight then it falls into the category of *sātvika yajña* and the materialistic implementations are hardly of any importance (if it is to be purported to be as such).

4.4 Types of Element on The ritual *Deva Yajña*

Devayajña, is a holy sacrifice for God and His manifestation. Wiana (2000) describes that many types of elements or implements are utilized in the *Devayajña* ritual. However, there is some discrepancy regarding the exercise and the actual reason for doing it. Most devotees would appreciate only the external action of “offering”. As argued earlier, they would often fail to realize that the sole purpose of ritual is to bring them closer to the Almighty and thus, the implements are there only to help them in the process of focusing on the meditative aspect of the prayer. The prayers are simply an attempt to draw them closer to God and therefore, make it easier to seek His protection. Feeling closer to God can ultimately make a person feel calm and peaceful. It instigates the belief that God is there to protect him from any misfortune. It is similar to the feeling of security that a child will when he/she is in the lap of her parents.

Prayer is one form of human devotion to God. Devotion is sincere surrender without bond, as the *Bhagavadgītā* states as such in *śloka* IX.34: *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru, māṁ evaiśyai yuktvaivam ātmānaṁ mat-parāyaṇaḥ* (On Me fix thy mind; to Me be devoted; worship Me; revere Me; thus having disciplined thyself, with Me as thy goal, to Me shalt thou come).

This prayer contains two important points by inference: *First*: the idea that human beings believe in the existence of God as the Almighty and All-Everything; and the *second* – the idea that

every individual should recognize his/her own weaknesses and limitations. Based on these two kinds of statements we find the manifestation of two very important attitudes. The *first* is about worship – to praise and glorify the omnipotence of God. And, the *second* is about petitioning, chiefly to entreat about the needs which are yet to be fulfilled or may be to remove the obstacles that are there in the path of such fulfillment.

Fostering an attitude of humility, respect, love, patience, affection, friendship, and so forth is instrumental in recognizing the limitations and weaknesses of self which in turn helps in the elimination of egoism. The offerings (*banten*), are therefore, based on these two principles as described above. The actual prayer is supplemented with the variety of elements (which are an intrinsic part of the ritual) that are there in these offerings. Together, they represent a complete submission to the Almighty and along with (often not put forth aloud but as a silent entreaty) there are prayers for the things that are needed by the devotee or the community in general. Hindus in Bali will pray at first before making the offerings (*banten*). These are prepared by utilizing the best materials that are carefully selected. A lot of care, sincerity and dedication goes behind the preparation so as to make them look aesthetically pleasing and beautiful. The reason of course, is very simple. Our surroundings have been filled with such aspects which are intrinsically and characteristically full of beauty and wonderful effervescence. Therefore, we too, in return must take pains in trying to make our offerings as similar as possible with every skill and ability in our capacity. It is a reflection of our praise and appreciation. Hence, things must be arranged as such prior to the prayers and entreaties. This is the form of *Saguna Brahmān* in Theology which helps to formulate the fabric of harmony between man and God.

As stated in *Mānavadharmasāstra* III.81: svādhyāyenārcayet arṣin homair devan yathā vidhi, pitṛn śrāddhaiśca nṛnannair bhūtāni balikarmaṇā {Let him satisfy the Ṛṣis with his Vedic studies; the deities with the proper burnt offerings; the manes, with the *Śrāddha offerings*; the guests with food; and the animals with oblations offered unto them (Deshpande – 1996)}. The above *śloka* clearly states that the offerings to be arranged for any particular deity or deities has to be a burnt offering; the implication being that the offerings attain purity if taken through fire. Whatever is burned, or to be more specific, treated by the essence and heat of fire, becomes holy and pure. This *śloka* also implies that the inner and outer purity obtained from attainment of Knowledge (*Jñana*) can also be considered as similar to fire and therefore, is a pure form of sacrifice to the gods. Holy sacrifice to God – the highest level is about “total surrender” of the self. While pointing out to the “essence” of holy sacrifice, *śloka* IX.26 of the *Bhagavadgītā*¹⁹ states that one should be put in order; the physical body should be sacramented as one does to the leaves; a pure heart and mind is the like the innocent expression of a flower; the maturity of his mind the sacredness of a ripe fruit; and holy tears thus resulting as the true exhilarating expression of happiness. This is the true essence of holy sacrifice based on the purest form of self-offering that may be implemented by people who have already obtained high levels of spiritual knowledge. The *Vedānta* school of thought is based primarily on this principle (though the layers of complex understanding may be of considerable proportions).

19. *Bhagavadgītā* IX.26:

patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati,
tat ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ.

Whosoever offers to Me with devotion a leaf, a flower, a fruit, or water, that offering of love, of pure of heart I accept (Radhakrishnan, rpt.2014;p.294).

However, the holy sacrifice through total self-surrender as described above is usually not very easy for the common believer-practitioner. Such sacrifice requires adequate knowledge of the true Self (the knowledgeable is aware that this can come only through the true understanding of the Almighty). The common practitioner therefore, may supplement it by implements and tools from the material world symbolising the factor of complete self-surrender. Hindus in Bali, through the various forms of *Upakara-Uparengga* and *Banten* (ritual elements and tools of ritual), try and implement the process and the method of the process as best they can (these can be seen in the pictures above). Means or ritual tools that serve as sacred symbols play an important role for human beings in general. Because, people who are unfamiliar with the philosophy of knowledge, their minds may immediately become submissive and obedient to the religious-spiritual factor just by being in the immediate visual proximity of the sacred symbols,. In fact, however, an individual may have the intellectual academic philosophical knowledge and he/she will still partake in the process of carrying out rituals or prayers based on these symbols.

This is a proof that the symbols implemented in the rituals have an effective function to lead the mind towards the ultimate goal of communion between the Self and the Supreme. To support this, one may bring forth a very simple comparison from India (mainland). A particular devotee may be a complete follower of the *sāttvika* systematology and yet the *rājasika* platform (in some cases the *tāmasika* platform too) may enjoy equal reverence and respect from him/her²⁰. Manipur in northeastern-India saw the advent of *Vaiṣṇavism* at the onset of mid-Eighteenth century.

20. Information from one informant i.e. Yeulembam Vidyananda Singh – currently student of Manipuri Dance in Visvabharati University, Santiniketan

Even though Maharaja Bhagyachandra; the then ruler of this mountain state did encourage people to get completely converted to this faith, pockets of nature worshipping groups continued within the mainstream followers. Later on, this resulted in the two faiths becoming equally important to the believers and the practitioners. Today a lot of temple-worship events will witness both the traditions continuing with equal panache and élan. In many cases, the indigenous martial art form of the state i.e. ‘*Thāᅅg-Tā*’ – is performed as the initiatory factor of the process. Scholars later, have ascribed this to the *Tāmasika* aspect. Most of the traditional practitioners will refrain from giving explanatory answers when asked about the reason behind such an elaborative due offering to the deity. However, intellectuals will probably agree that this can be identified as a sophisticated symbol of offering to the darker forces. Without going into further elaboration, it might be mentioned here that many informants have come forward with near-similar incidents practiced in various local worship-methods of the different regions of Bengal. Similarly, Saskia C Kersenboom (1998) in her *Nityasumāᅅgali-Devadāsi tradition in South-India* too mentions similar practices in various regions of southern-India. She says, that many may actually not be willing to speak or discuss about the darker aspects or the negative factors of the worshipping-platform yet nobody fails to acknowledge their presence and importance.

The *Brāhmīns* – the highest caste in the Indian Hindu social order – too directs and advices on these ceremonial rituals even though they may maintain a safe distance, for it is they, because of their philosophical and intellectual attributes are quite aware about the dangers of non-appeasement of the darker evil forces.

The ingredients (elements) used in the rituals of the ceremony of “*Deva Yajña*”, have much symbolic value, which is associated

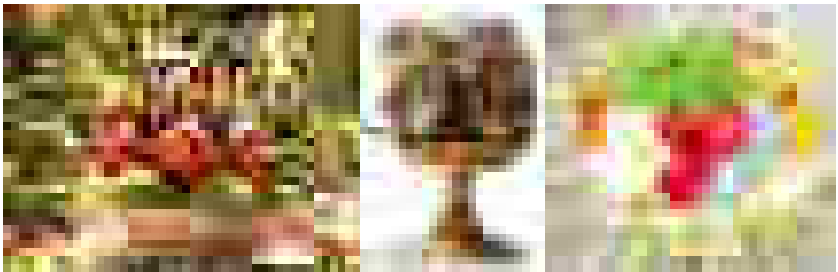
with the traits or characters of the gods as manifestations of God. The most commonly used ingredient is the one, which features the element of colour. The Hindu community in Bali very commonly uses a variety of colours in its rituals. The most common amongst these, of course, are in respect to the symbolisation of the *benang tridhātu* (the three colors of yarn), i.e. the one usually worn by devotees with three colors as the symbolic representation of the *Trimūrti* (red = *Brahmā*, *Śiva* = white, and black = *Viṣṇu*).

In addition, the Hindus in Bali use five colors of metals referred to as the *Pañcadhātu* which symbolises the *Pañcādevatā* (*Mahādeva* = gold, *Iṣvara* = silver, *Brahmā* = bronze, *Śiva* = tin, and *Viṣṇu* = iron). In the same way, they also use *nasi manca warna* (the five kinds of rice hued in five colours). They too symbolise the *Pañcādevatā* (*Iṣvara*, symbolised by white rice; *Brahmā* by red rice; *Viṣṇu* by black rice, *Mahādeva* by yellow rice; and *Śiva* is symbolised by the rice hued by mixing up all the four above-mentioned colours). All the factors as mentioned above can be associated with the symbolisation of “*Deva Trimūrti*”, and/or symbolisation of “*Pañcādevatā*”.

Wiana (2001) describes the ritual represents all the means that are offered to the Almighty as a symbol of human devotion. Service (to each and every animate and inanimate component in your surrounding) is one that is emphasised in the teaching of Hinduism. *Bhakti* is a path (discipline) that can be utilized to draw oneself closer to the God. Discipline of devotion through submission must be based on *Jñāna* (knowledge) and *Karma* (action); this represents true comprehensive bhakti. Real sacrifice is the total surrender, in the form of offering through *Jñāna* and *Karma*; and this process of surrender, by the Hindus of Bali is symbolised by the offerings that are endowed. In *Yajña Prakṛti* mss (*Rontal* in Balinese) states:

Reringgitan tatuwasan pinaka kalanggengan kayunta mayajña. Sekare pinaka kaheningan kayunta mayajña. Plawa pinaka peh pakayune suci, raka-raka pinaka Widyadhara-widyadhari.

‘The shape of ornaments, woven coconut leaves after they cut and shaped in a decorative fashion, are a beautiful symbol of sincerity in doing the holy sacrifice (offering). Flowers are a symbol of purity of heart in making the holy endowments. Leaves are a symbol of growing plants and holy thoughts. Fruit, along with some supplementary food materials and other supplies are a symbol of offering to the *Widyādhara* and *Widyādhari* ‘.



Picture: *Banten Canang Raka* and *Canang Sari* as a form of Offerings to God according to the *Bhagavadgītā* IX.26

Based on the above descriptions, it can be concluded that, the holy sacrifice is one of the highest forms of submission to God, the Almighty. Form of submission to God, for the Hindu society in Bali, is generally done by using symbols such as the offerings (holy sacrifice) in which there are a variety of materials such as leaves, flowers, fruits, and water as we find described in the *Bhagavadgītā* IX.26 and as we may understand by looking at the pictures of *canang raka* (offerings) as looked above.

4.5 Types of Elements as included for the Ritual of *Pitṛyajña*

As described above, the *śloka* of *Mānavadharmasāstra* III.82²¹ outlines; the ceremony of *Pitṛyajña* must be carried out each day by performing *Śrāddha* (also known as ‘*tarpaṇa*’ according to the word more popular in use in Sanskrit), by offering rice, water, milk, various tubers and fruits as an expression for the appeasement of the spirit of the ancestors. In the Hindu community in Bali, offering is termed as *sagi*. In addition to the usual materials included in ‘*sagi*’ other forms of food, beverages, along with new clothes, mirrors, combs, etc., may be included. It is exactly just like giving something to a living individual. One may be reminded about the elaborate ancient Egyptian, Aztec and Chinese funeral rites for the wealthy upper class in this context. Whether the substances and the articles included in the tombs did symbolically help the recipients in their afterlife or not is matter for a separate discourse altogether. We must remember and realize that it was because of this particular practice of these ancient civilizations our understanding and knowledge of them has been so profound and in-depth. Certain believers of other faiths usually find pertaining to rituals of these kinds as quite humorous and perhaps too inconsequential to be taken into account. This, of course, is debatable. However, Aiko Gibo²², a clairvoyance practitioner-enthusiast from Japan and famous all over the world for being able to connect with the spirit and state something which is quite unique.

21. *Mānavadharmasāstra* III.82

‘Let him constantly celebrate the (*Parvana*) *Śraddha* ceremonies by offering fruit, edible roots, boiled rice, water and vegetables, etc., unto his manes and evoke their satisfaction in special’

22. Aiko Gibo is a woman of Japan that 'blind', though he could not see the physical world, but he can see spirits or the spirits of the dead. She can dialogue with the spirits, she has helped many supernatural cases both individuals and government agencies. She said that when the spirit is given a flower, then the spirits look like a flower garden, and if the spirit is given a drop of water, then the spirit will feel like a lake. This proves that the ceremony *tarpaṇa* beneficial for spirits.

If someone proffers a flower to honour the spirit of a departed person, then to that spirit that one single flower (however small or inconsequential it might be) would seem like a vast flower garden. Such offerings are very satisfactory to that spirit and may be instrumental in inducing some happiness to the dear departed ancestor. Offerings to the ancestors is considered important, because according to the *Mānavadharmasāstra* III.192²³, it is they who are the immediate representatives of the Supreme Being and who are free from anger, alert guardians of sanctity, ever honest and unquarrelsome and possessing rich virtue. That is why our ancestors are considered to be worthy of worship (*Mānavadharmasāstra* III.193)²⁴. Even for those from the community of the *dvijāti*, ceremonies pertaining to the honoring of ancestral spirits are considered more important than any other the ceremony of honoring the other deities. However, it should not be understood as such that the Gods are any less important. A *Daiva Srāddha* ceremony is performed preceding the *Pitṛ Srāddha* only to strengthen the latter and save it from the negative forces and influences (*Mānava-dharmasāstra* III.204)²⁵

-
23. *Mānavadharmasāstra* III.192, *akrāḍhanāḥ śaucaparāḥ satatam Brahmācāriṇaḥ, nyasta śāstra mahābhāgāḥ pitarāḥ pūrvadevatāḥ*. ‘The manes are wrathless, cleanly (in their habits) and magnanimous are prior to the gods, and have laid aside their arms’ (Pudja and Sudharta, 2004:p. 139)
24. *Mānavadharmasāstra* III.193: *yasmād ut pattireteṣāmsarveṣām apyaśeṣataḥ, ye ca yairupacaryāḥ syur niyamais tānnibodhata.* ‘The source of their manes’ origin, those who constitute this region of the manes, and the made of worshipping their *pitris* (progenitors) now hear me describe in detail’ (Pudja and Sudharta, 2004.p.139)
25. *Mānavadharmasāstra* III.204. *teṣām ārakṣa bhūtam tu pūrvam daivam niyojayet, rakṣāmsi hi vilumpanti śrāddhamārakṣa varjitam*. ‘For the protection of a *Pitṛ Śraddha* ceremony it should be preceded by a *Daiva Śraddha* offering. A *sraddha* protected in the manner, is destroyed by monsters’ Pudja and Sudharta, rpt. 2004.p.142)

Therefore, *Pitr̥ Yajña* ritual cannot be ignored, as stated in the *Mānavadharmasāstra* III.202²⁶. The revered ancestors are our immediate Gods, they are more nearer to us, hence, they must be appeased at first before we actually move on to the factor of the appeasement of Gods. According to the proper philosophical understanding of the tenets of *Mānava Dharmasāstra*, an offering need not be too elaborate, neither it is compulsory that it has to be copiously extravagant. However, minimal that offering/endowment might be, it always adequately enough to generate infinite peace. For example, water in a silver pitcher or may be in a jug decorated with silver would of course, be extremely appreciable. Yet, if a person is unable to go for such expenses, even the humble one constructed out of clay or stone would be sufficiently affable. It is the sincerity, the ancient tenets reinforce, that really matters – and not the material capacity and capability.

The tenets tell us that the substances included in the ritual offerings of our ancestors should be exactly like the kind that we ourselves partake i.e. the ones who are still living. The most important factor of the offerings is the inner relationship between the ancestors and the generations that are still alive. This ritual helps in creation of a convivial atmosphere reflecting true and pure happiness for the generations who are still alive. Because they still remember the ones who have passed away leaving us with the legacy of the traditions whose aspects should be faithfully adhered to while taking care of the obligations in a proper manner.

26. *Mānavadharmasāstra* III.202: *rājatair bhājanair eṣām atha vā rāja tānvitaiḥ, vāryapi śrāddhayā dattam akṣayāyopakalpateḥ.* 'Water, reverentially offered to the manes in a silver vessel, or in a vessel plated with silver, gives them infinite satisfaction' (Pudja and Sudharta, rpt.2004:p.141)

4.6 Types of elements implemented in the ritual of *Ṛṣiyajña*

As it has already been noted, ritualistic implementations are always dependent upon the type of ritual that is taking place. In the *Śloka* III.81 of *Mānavadharmasāstra*²⁷ quite emphatically states that the prayers and the chanting of the Vedas should be done accordingly relating to the proper rules of the studies undertaken lest the *Ṛṣis* would be dissatisfied; the Gods should be appeased with their dues by the offerings which have had the proper sanctification from the association with the Fire; the want of the ancestors should be taken care of with the proper *śrāddha* ceremony; the guests should be given their due with food and other elaborate offerings; the *bhūta* i.e. all the animate and inanimate should be properly ablated with due offerings). *Ślokas* are intended to provide motivation to one and all to learn the Vedas and understand them with due respect and propriety so that everyone will become aware of his/her sacred duty (*svadharmā*).

Sacred duty of the heads of families (*grhastin*) is to ensure the welfare of the *Ṛṣi*, *sanyāsin* or wise men. A concrete manifestation of Vedic chanting lies in its proper understanding and all the knowledge that it wants to impart. However, appropriate service to the *Ṛṣis*, the *sanyāsīs*, the *sādhus*, the wise, the learned etc., may also lead to liberation of the soul. Yet, the proper path to such an aspect may only arise from the appropriately in-depth understanding and interpretation of the Vedas. The head of the household who is able to do as such, may not only prevent personal calamities and ensure true liberation of the soul for the

27. *Mānavadharmasāstra* III.81 *svādhyāyenārcayet arṣin homair devan yathā vidhi, pītṛṇ śrāddhaisca nṛṇannair bhūtāni balikarmaṇā* 'Let him satisfy the *Ṛṣis* with his Vedic studies, the deities with the proper burnt offerings; the manes, with the *Śraddha* offerings; the guests, with food; and the animals with oblation offered unto them' (Pudja and Sudharta, rpt.2004:p.111)

self, but may do so for the entire family by proper implementation of the path as mentioned above.

The *Ṛṣis* and the ancestors (*pūrvaja*) should realize and be aware of the fact that we have an attitude to be obedient and that we are ready to learn develop and be loyal to the true implementations of the teachings of the faith to which we adhere to. This is the true evidence of compliance of the devotee (the common as well as the enlightened) with the means to present and utilise the knowledge that has been gleaned from the *Ṛṣis*. This acquirement is an honour and it should be treated as such. Dr Kapila Vatsayan (rpt.2007)²⁸ in her erudite work *Bharata: The Nāṭyaśāstra* mentions about this particular problem in the context of understanding and analysing the eastern traditions. She points out that the proper understanding and interpretation most often we are satisfied only with the nominal queries. The ‘what’ and ‘why’ of the body of the tradition, text or a theoretical discourse is often overlooked (according to the science of logical understanding and semiotics ‘what’ represents ontology and ‘why’ represents epistemology). Misleading interpretations may lead to serious consequences like complete deviation from the actual structure and the rightful methodology.

Ṛṣiyajña, for the Hindus in Bali, usually means a ritualistic manifestation in the form of *dakṣiṇā*, viz., the provision of giving away of materials (food, clothing, money etc.,) to the priests (to put it mildly, the amount of such profligacy is usually not specified). In addition, *Ṛṣi Yajña* can also be manifested in the form of health care facilities (and sometimes even more). Doubtlessly it is to say that most Balinese Hindu priests have lavish and comfortable existence in comparison to the common devotee.

28. Dr. Kapila Vatsayan, *Bharata: The Nāṭyaśāstra*, rpt.2007, this book which one book as summary of the big sources of all religious art it consist of four volumes.

Once again, one would be reminded of the debate that had raged during the period in between the Early Vedic era and the Later Vedic age. There were several who had protested in that era against such lavish extravaganza and expensiveness.

4.7 Types of elements used in the rituals of *Manuṣayajña*

Ritual of *Manuṣayajña* is the sacrifice which is addressed to human beings. It is one part of the *Pañcayajña*. Holy sacrifice, as referred to in the *Mānavadharmasāstra* III *Śloka* 81 is the offering of ‘food’ to our guests (human beings). The word “food”, in this *śloka*, can be interpreted as “need”, outward and inward. Outward needs are our external needs like – foods, beverage and clothing; while the inner needs are the food of our heart and soul, like – knowledge, wisdom and spirituality. Therefore, the essence of the ritual, *Manuṣayajña*, is that it teaches human beings to live together with a sense of happiness and prosperity. So, the people who are hungry should be fed; the thirsty men should be given drinks to quench their thirst; people who are not knowledgeable, should be provided with knowledge through formal or informal way; and people who are spiritually blind, should be guided to spiritual path. Therefore, it is clear that the teachings of the *Manuṣayajña* must be implemented in the practical field in the Hindu community.

Manuṣayajña, in Hindu society of Bali, is realized in the form of ***Samskāra*** ceremony which comprises of many ceremonies : The ceremony of the baby in the womb (Sanskrit - *garbhādhāna Samskāra*) which is called, in Balinese language, *magedong-gedongan*; birth ceremony (***sambutan***); the ceremony when the baby is of three months (***telubulan***); and then when the baby is of six months (***otonan***); teething ceremony when his tooth come out (***tumbuh gigi***); tooth falling ceremony (***ketus gigi***);

and then a ceremony to be a teenager (*majayajaya*), and lastly, the marriage ceremony (*pawiwahan*). These ceremonies are very popular in Bali. Balinese Hindu would feel very embarrassed and felt so indebted to their ancestors if they cannot carry out the ritual stages from birth to marriage. Even, a lot of people perform their rituals in such a manner as if they are competing with each other to make the ceremony even greater. Much of the religious enlightenments come from the *dharmavacana* as preached by the *dharmagurus* as well as from the books circulating in the community; and, according to them, ceremonies are not like participating in a competition, but it should come from the soul. But the people do not follow them. Instead they become involved in the ritual race. The performance of the rituals is dependent on the socio-economic factors of the islanders.

There are three strata: lower class (*kelas bawah*), middle class (*kelas menengah*) and upper class (*kelas atas*). Again they have three levels for performing rituals according to their social stratum: *nista* for the lower class, *madhya* for the middle class and *uttama* for the upper class. But, in reality, many people belonging to the lower class try to perform the rituals like the *madya* or the *uttama*. The people belonging to upper class celebrate the ceremonies in very grand style spending too much wealth. But, in the scenario there is another dark picture of the poverty-stricken people who can hardly perform the rituals.

So, is there any real usefulness of spending too much money for celebrating the rituals? While, the poverty can be reduced by the proper use of the wealth, by spending it for the welfare of the poor people. So, the Balinese Hindu people should realize this fact. As they are unaware of the fact, of their own problem; the missionaries are gradually taking advantage of this situation

to convert them into Christianity (Aryadharma, 2010)²⁹. If *Manusyayajña* ceremony is applied proportionately; then surely the Hindus, all over the world, will live a happy and prosperous life, in accordance with the purpose of life in the world.

4.8 Types of *Bhūtayajña* Ritual Elements

As *Mānavadharmasāstra* III.81 *śloka* clearly states that: “*Bhutani balikarmaṇā*”, which means offering something (like-food, water, manure etc.) to *bhūta* (other beings i.e. the flora and the fauna). There is difference of opinion in the interpretation of the concept of *Bhūtayajña* between the Hindus in India and the Hindus in Indonesia. For the Hindus in India, *Bhūtayajña* ritual embodies in the form of protecting the animals and providing food to them. But the Hindus in Indonesia perform the *Bhūtayajña* by slaughtering animals. Actually, the Balinese Hindus are influenced or guided by the scriptures of *Manusmṛti* and they take the scriptures as comprehensive resources to their practice of sacrificing (slaughtering) the animals for performing their rituals³⁰ (Deshpande, 2010).

And in other *śloka* (Deshpande, 2010) as continued of the *śloka* of *Mānavadharmasāstra* V.31, namely:³¹ It has been stated

29. Aryadharma or the complete of her name is Ni Kadek Surpi Aryadharma, who is one of Hindu scholar has the result research of thesis entitle *Uncovering Case of Religion Conversion from Hindu to Christianity in Bali*, Denpasar IHDN, 2009, conclude that making rituals is one factor among of many factors the Hindu convert to the Christian.

30. *Mānavadharmasāstra* V.31: *yajñāya jagdhir māmsasye-tyeṣa daivo vidhiḥ smṛtaḥ, ato 'nyathā pravṛttistu rākṣaso vidhir ucyate*. ‘The eating of flesh on the occasion of a religious sacrifice is the divine ordination, to eat flesh for any other purpose is a monstrous practice’

31. *Mānavadharmasāstra* V.39: *yajñārtham paśavah sṛṣṭāḥ svam eva sayambhuvā, yajño 'sya bhūtyai sarvasya tasmād yajñe vadho 'vadhaḥ*. ‘For the purposes of religious sacrifices the beasts were created by the self-originated one, the sacrifice is for the elevation of the whole universe, hence killing is not killing in a religious sacrifice (*Yajña*)’

in some of the above *ślokas* that the use of meat (animal flesh) is something that is reasonable for the purpose of sacrifice. It is expressed as the regulations made and established by the gods. But the use of meat which is not for the purpose of the ceremony is regarded as the most suitable for the giants.

The next *śloka* mentioned above also explains that the *Swayambhu* has created animals for sacrificial purposes. The *sloka* explains that ceremonial Sacrifices are good and the slaughter (killing) of animals for ceremonial purposes is not regarded as slaughter in the common sense. The above *śloka* also provides a guarantee to the animals and the plants that are sacrificed for rituals that they will achieve higher position after their sacrifice, either in Heaven or in their rebirth (reincarnation). The ultimate truth that should be realized by everyone is that both the *deva* (god) and the *rakṣhasa* (devil) lies within the inner self of human being. And the sacrifice, in the true sense of the term, is the sacrifice of the *rakshasa* (devil) within us.

Through some *ślokas* of *Mānavadharmasāstra* mentioned above, the Hindu people in Bali have adequate and comprehensive reason to use animals in rituals. Some of the above *ślokas* are regarded by the Hindus in Bali as a source of reason (the reason of “*Āgamapramana*” - the argument of religious texts) in deciding the rituals as right or wrong. Therefore, most of the Hindu religious figures in Bali still hold the tradition of sacrificing animals for the purpose of rituals and they encourage people, specially belonging to lower class and middle class to sacrifice animals in rituals.

Mānavadharmasāstra V.40: *ośadhyaḥ paśavo vṛkṣāstir yañcaḥ pakṣiṇas tathā, yajñārtham nidhanam prāptāḥ prāpnu vanyucchritiḥ punaḥ.* ‘Cereals, beasts, trees, animals of the tortoise species and birds, immolated on the occasion of a religious sacrifice, obtain the eternal status’.



Photo: Animal sacrifice in Bali, Indonesia.

The red (brown) Ducks will be sacrificed (slaughtered) to Lord Śiva.

In addition, the Balinese use above sources of *Smṛti ślokas* and manuscripts to reinforce the tradition of using the animals in rituals. Many Hindus in Bali possess manuscripts which describe the use of animals as a means of ritual. Even, there is no ritual-manuscript of *yajña* ceremony in Bali, which does not support the sacrifice of animals. All of the *yajña* manuscripts describe about the use of various kinds of animals in accordance with the level of the ceremony performed. The Balinese Hindus follow directly what has been described in the manuscripts without analysing them or judging them. So, these scriptures have become the very source of the ritualistic believes of the Balinese Hindus for sacrificing animals.



Photo: the black Ducks will be sacrificed Lord Viṣṇu. (Bali)



Photo : the black pigs will be sacrificed to Lord Viṣṇu.

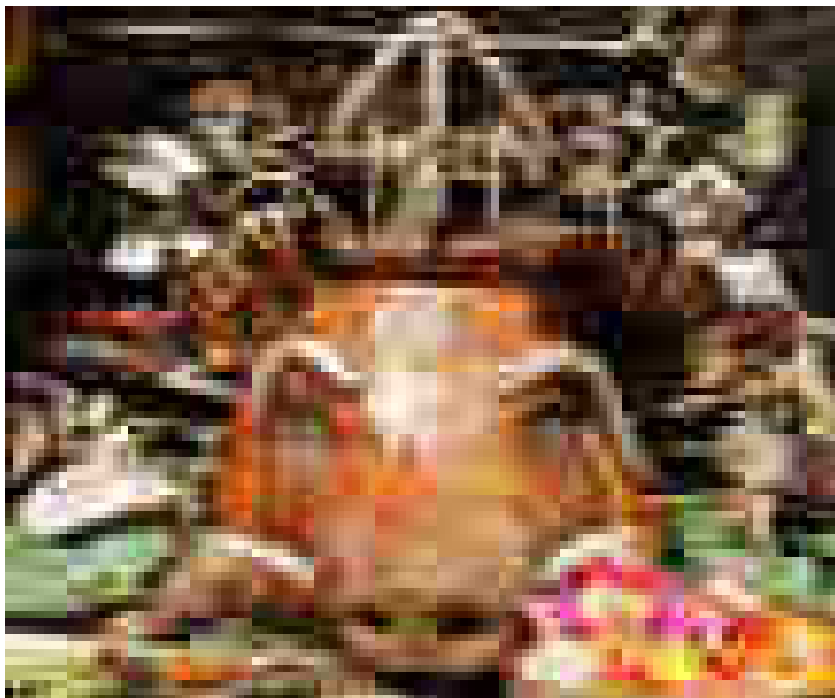


Photo: Animal Sacrifice

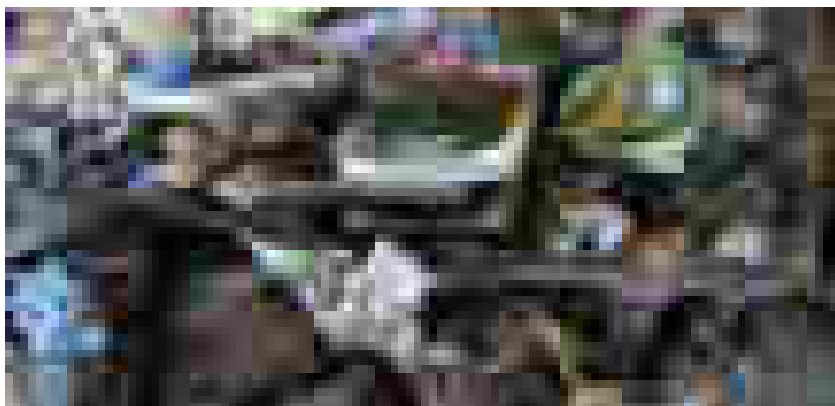


Photo: *Caru* – Animals Sacrifice in Bali



Photo: Animal Sacrifice

There are several manuscripts which describe certain rituals (earlier discussed as *uttama*), in which many powerful functions are performed. For example there are two rituals called ‘*labuh gentuh*’ (performed at any time with the interval of minimum ten years) and *ekādaśarudra* (a special ceremony performed once in hundred years). In both the ceremonies many animals are slaughtered, but in the latter 46(forty-six) buffaloes along with many other animals can be sacrificed. So, all these ceremonies are obviously a matter of great wealth and huge animal blood. Though the Balinese Hindus argue that not only animal blood is essential but also the colour of the animals are important. For example, black buffaloes, black pigs, black cocks, black dogs, white ducks, white pigs etc. are sacrificed. It is called “*Caru Pañcaṣata*” or “*Caru Pañcavarna*” (five kinds of animals with five different colours: *selem* (black); *putih* (white); *biying* (red); *kelau* (gray); *brumbun* (pock-marked/speckled).

Use of animals as a means of ritual has been patented in many manuscripts and it has been regarded very sacred by the priests (*panditas*) in Bali. No one dares give any other interpretation of these manuscripts as it might violate the rules and regulations of the rituals. Even the priests do not dare; they only follow the scriptures and give instruction to ordinary people to practise the rituals. The priests preach and the Hindus believe that if any one dares interpret the scriptures in different way violating the rules, he/she will be cursed by the wrath of God. That is why it is very tough to change their point of view regarding rituals which influence the crystallized hearts of the people. If a Hindu performs his rituals without sacrificing animals, it will be regarded as a serious religious offence and the rest of the Hindu community will think that he has deviated from the society. Even they may deprive him of the Hindu-Bali society.

In accordance with the development of science and technology, animal sacrifice for rituals in Bali, called *caru*, often gets a scathing criticism from various parties, both from the non-Hindus as well as from the Hindus themselves, especially from the young generation. In particular, it is from the people who do not understand completely the nature of the ritual. Criticism has become increasingly tight, because the explanations are illogical and apologetic exaggerations that come from the practitioners and priests of ritual in Bali. Therefore, use of the animals for ritual has become today a major theme which is being seriously discussed by various groups in Bali. Opinion of the pros and cons never got a solution, because the two groups (*ritualists* and intellectualist-spiritualists) are adhered to the views of their own. The group of *ritualists* hold the conviction that ritual is a real form of trust that cannot be interpreted, but only carry it out.

The intellectualist group special groups of educated young people try to give reasonable and logical interpretations of religious teachings. Their hope is to watch out, because if their expectations are not met, it will be able to reduce their belief in the truth of the Hindu religion. To give an answer to the desires of the interpretation of religious teachings, particularly on the implementation of the sacrificial animal, this problem can be solved by the use of the principles of science as a scientific explanation of analogical approach.

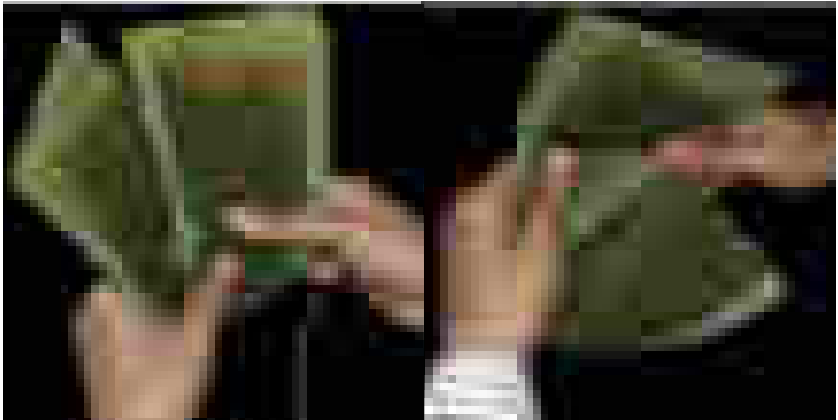
4.9 The external elements

4.9.1 Leaf as an element of ritual

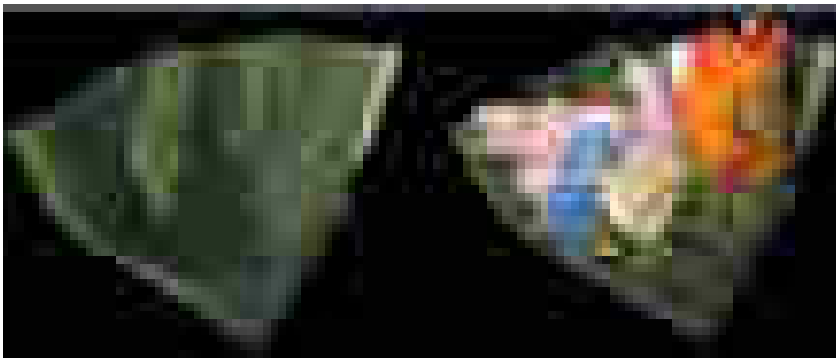
Leaf (in Sanskrit it called *patram*) is the first element of ritual which is expressed in the *Bhagavadgītā* IX.26: *patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati, tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ* ‘Whosoever offers to Me with devotion a leaf, a flower, a fruit, or water, that offering of love, of pure of heart I accept. Physically, leaf has the first position in the ritual, because leaf is used as a material for sacrifice, as well as a container of the offerings. Firstly, it is the palm leaf that is commonly used as an offering as well as a container. There are many functions of coconut leaves: young leaves are shaped in a beautiful style into various forms (by two processes known as *dituas*, *diringgit*) for offering to the gods.

The green palm/coconut leaves are used as a container to keep the offerings. Other leaves that are commonly used are betel leaf, banana leaf, fig leaf, rontal leaf, palm leaf, weeds leaf (*kuṣa*), *bilva* leaf, *Intaran* leaf (*neem/margosa*) etc. The leaves which are used in ceremonial purposes are called *plawa* by the Hindus

in Bali. In certain ceremonies various kinds of leaves, such as – leaves with smooth edges, leaves with serrated edges, thorny leaves etc. are offered to gods. Indeed, leaf is the symbol of the human body. So, the offering by means of a leaf or wrapped in a leaf is a symbol of self-sacrifice.



Picture: Banana leaf is used as Tangkih (basic shape)



Picture: *Canang Genten* (only flowers and leaves for offering to God, used in the *Nista* level)

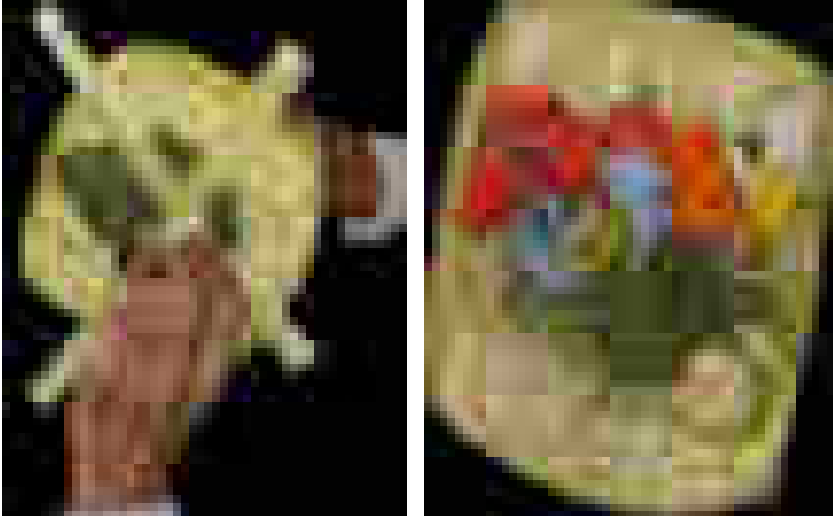
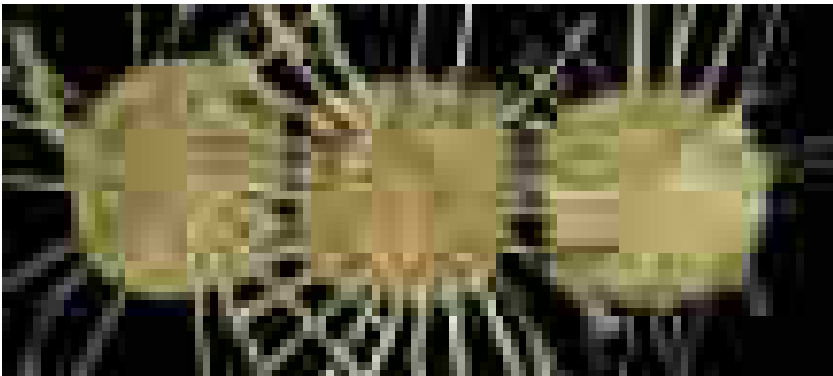


Photo: Canang Raka (composed of leaves, flowers and fruit; regarded more complete than *canang genten*)



Picture: *Canang Burat Wangi* (composed of leaves, flowers and fruits with a beautiful offering made of coconut leaves, symbolizing the beauty of inner soul)

4.9.2 Flower as an element of ritual

Flower (*puspham*) is the second element for performing rituals. As stated in *Bhagavadgītā* IX.26, it is very reasonable that the flowers are placed as the second element after the leaf; because the container is made of leaves and it must be cleaned or washed before offering. As we clean (purify) ourselves before offering our mind to God.

So, symbolically, our body is compared to the leaf and our mind is compared to the flower. If the physical body is believed to be clean (holy), the mind also needs to be cleaned (purified), because the inner and outer purity is determined by the purity of mind. If there is something bad in our mind, everything around us appears to be bad. So the bad-self within us is our enemy and it should be destroyed and thus we can make ourselves pure. When the mind is pure (positive), everything seems to be beautiful and celestial and then we will be able to grow the divinely qualities within us. Therefore, a beautiful mind, like a beautiful garden of flowers, needs to be developed.

Suratnaya (2010)³² explains that certain kinds of flowers have a certain colour and a distinctive fragrance. In a spiritual view, colour and fragrance of the flowers will affect the ability to attract the mercy of the Gods, which are useful to the devotees. This is the basis of offering flowers to gods and a certain flower

32. Dewa Ketut Suratnaya one of the Hindu intellectuals in Indonesia, he was Balinese but life in Jakarta. He was employed in magazine of *MEDIA HINDU*, he wrote and edited some of Hindu books, and also author in this magazine. In edition Number 72 February, 2010:pp.68-69 and edition number 73 Mart, 2010:pp.68-69 he wrote one articles that very good connect to this research. That article entitled "Why Flowers Use in Worshipping?" He describe is not only based on tradition, but he used spiritual and supernatural perspectives and also perspective of science.

is typical for certain *istadevata* (a specific manifestation of God, worshipped by His devotee). According to the spiritual texts in Bali and Java, ideally we should offer something that is proper to God, including the offering of flowers. There are some norms regarding the use of flowers in rituals, specially, what type of flowers should not be offered:

- 1) Wilt flowers;
- 2) Flowers eaten by insects;
- 3) Flowers that have already been offered to God;
- 4) Flowers that have been rubbed against the body, grasped with left hand and the flowers that have been smelt;
- 5) Flowers with no fragrance and the flowers that have been fallen down on the ground;
- 6) Flowers that have not bloomed or flourished, except lotus;
- 7) Stolen flowers;
- 8) Flowers wrapped in clothes;
- 9) Water soaked flowers that have been put into water for long time.

Suratnaya has also explained the usefulness of the flowers in relation to spirituality. According to him, the flowers help to cherish the spiritual thinking. Again, he explains that certain deities are to be worshipped with certain flowers. For example – *melati* (jasmine flower) for Goddess Durga, lotus flower for Goddess Sarasvatī, *kamboja Bali* (Balinese frangipani) for Lord Śiva, *kembang sepatu* (hibiscus) for Lord Ganesha, *angsoka* flower (Pavetta Indica) for Lord Brahmā, *kenanga* (Canangium Odorum) for Lord Vishnu, white roses for god Iṣvara etc.

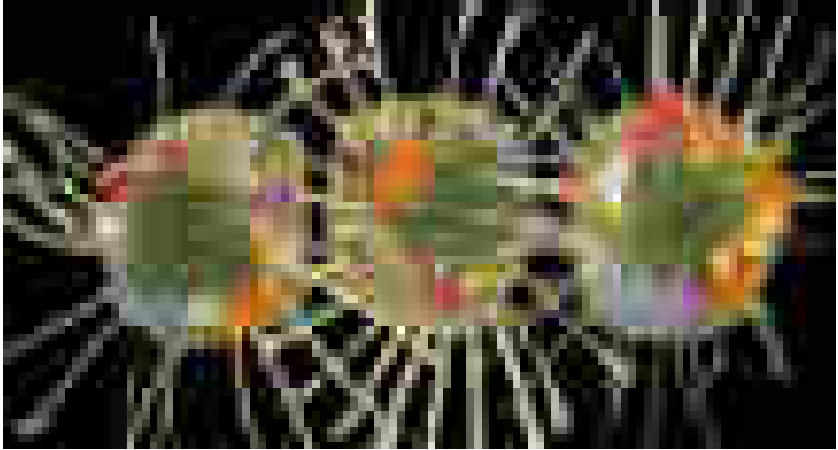


Photo : *Canang Sari* the basic offering offered to God, composed of leaves and flowers. The characteristic of this offering is that fragrant is smelt.

4.9.3 Fruit as an element of ritual

Fruit (*phalam*) is the third ritual element as stated in *Bhagavadgītā* IX.26. Hindus, both in India and in Bali, interpret the fruit not only as the fruit that hangs on trees, but also as the fruit that grows in the ground (bulbs). In terms of Balinese language, there are two kinds of fruits that can be offered to gods, namely hanging fruits (*phala gantung*) and fruits produced in the soil (*phala bungkah*).

The major fruits offered to gods are mangoes, bananas, oranges, *mangosteen*, durian, *rambutan*, apples, pears, watermelons, coconuts, etc. Hindus in Bali string those fruits in a beautiful circular series and this offering is commonly called *gebogan* or *pajegan* offering. The complete shape of *gebogan* or *pajegan* symbolizes the human body and they bring their offering to the Supreme Being. This is one of the many ways of Balinese Hindus for embodiment of good relation with Supreme Being.



Picture: The Balinese Hindu women bring *Banten Gebogan* or *Banten Pajegan* (offering composed of leaves, flowers and fruits, beautifully decorated).



Picture: The Balinese Hindu women bring *Banten Gebogan* or *Banten Pajegan* (offering composed of leaves, flowers and fruits, beautifully decorated).

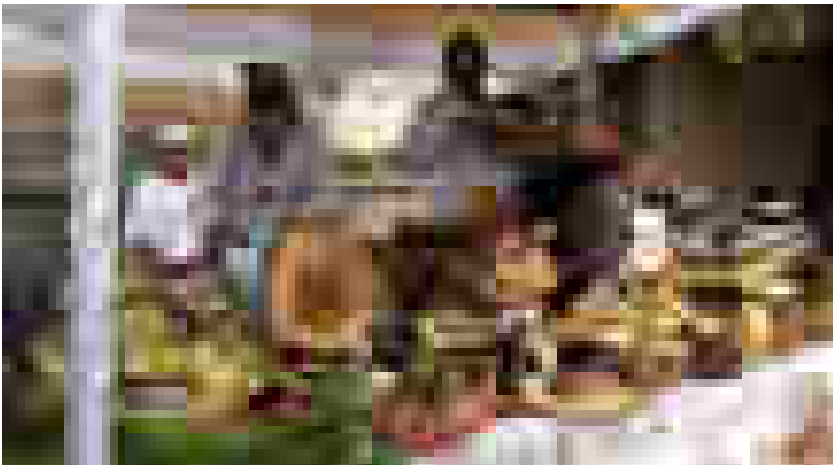
Coconut has its own position in the Hindu ritual. The elements obtained from a coconut tree, such as – young leaves (*busung*), green leaves (*selepahan*), dry leaves (*danyuh*), young coconuts (*kuwud*), half-matured coconuts (*kuwud dadah*) and fully matured coconuts (*nyuh*) – have important functions of their own in performing the Hindu rituals. The Hindu priests in Bali make *tīrtha* (holy water) from the water of young coconuts (yellow colour is much popular than green in general rituals). Again, the fruit (coconut) itself is used in making *dakṣiṇā*, a special offering which has two functions – firstly, it is offered to God and secondly, it is taken to be a seat (*sthana*, abode) for the God Himself. The *dakṣiṇā* is actually a symbol of the Lord in His manifestation as *Trimurti* (*Brahmā*, *Viṣṇu* and *Maheṣvara*).



Photo: Yellow Coconut (it is very important in each Balinese Hindu ritual, because water of the yellow coconut is used as *tīrtha* (holy water)).



Photo: Yellow Coconut is used in every single offering, and while offering to a specific God (*istadevata*), a special *tirtha* (holy water) must be used along with other elements of ritual.



Picture: A Balinese Hindu *pandit* will start the purification processes; he will first purify the water of yellow coconut by chanting *mantras*; and then, with this purified holy water (*tirtha*) he will purify all other elements of rituals.

Dakṣiṇā has an important meaning in all Hindu rituals in Bali. Inside *dakṣiṇā*, there is another important component which,



in Balinese language, is called *porosan*. This *porosan* is composed of three elements – *pinang* (betel-nut), *sirih* (betel vine) and *pomor* (lime) – symbolizing *Trimurti*. Each of them can be explained: Betel-nut is the symbol of *Deva Brahmā*,

betel vine is the symbol of *Deva Viṣṇu* and lime is the symbol of *Deva Śiva*. Therefore, all rituals would be regarded as futile or fruitless if they are celebrated without offering *dakṣiṇā*. Similarly, for the Hindus in India, coconut has an important role to play in the rituals.



Photo: A group of Indian Hindu devotees, using *maṅgalakalasa* at the time of prayer on Paradwip beach area in Orisa, India

When the devotees enter into the holy places (temples) in India, there is a ritual of breaking a coconut in front of the temple. This breaking of coconut is the very symbol of breaking of our egoism before obtaining the grace of God. There is also a ritual of using a holy pot (*maṅgalakalasa*), a earthen pot, filled with holy water, and a twig of mango leaves is placed on the open surface of the pot and then a green coconut is placed.



Picture: use of *maṅgalakalasa* during *Baliyatra puja* (Researcher, 2011) at Paradvip Beach area in Orisa, India

From the above discussion, we find that coconuts are used in various rituals. In Bali, there are many manuscripts which describe the variety of coconuts and the functions of these coconuts in the rituals. Balinese manuscripts inform that there are more than ten kinds of coconuts available in Bali. Among these coconuts, two kinds of coconuts are very popular in Bali – *nyuh gading* (yellow coconut) and *nyuh gadang* (green coconut).

4.9.4 Water as an element of ritual

Water (*toyam*) is the fourth element of ritual as stated in *Bhagavadgītā* IX.26. No ritual is performed without using water, because, physically, all materials of rituals should be washed with water. Spiritually, Balinese people believe that the water is also a symbol of Lord Viṣṇu. There are seven rivers, namely – *Gaṅgā*, *Sarasvatī*, *Yamuna*, *Godavari*, *Narmadā*, *Kāveri* and *Sarayū* which are regarded as holy rivers; and these rivers are called *Sapta Gaṅgā*, worshipped by the Balinese Hindus.



Picture: Water (*tirtha*) purification process by Ida Pandita Mpu Putra Parama Daksa and behind the *Pandita*, on his left side, is standing Prof. Gopalchandra Misra, observing the ritual in Denpasar, Bali

The Balinese people believe that each river is the manifestation of God. So in the water of each river of the *Sapta Gaṅgā* has the power or energy of God. Since, when the Balinese people perform rituals, they must use the water of the *Sapta Gaṅgā*.

As the *Sapta Gaṅgā* are very far from Indonesia, it is not easy to get the water of the *Sapta Gaṅgā*³⁰³³. They find a solution to this problem by taking water in seven separate containers (glasses) and considering them as symbols of the seven rivers. Then they give these seven containers to the Balinese *pandit* for purification; and the *pandit* invokes the spirits of these rivers by chanting specific *mantra*. This specific *mantra* is called *Sapta Gaṅgā Mantra*. After completion of the purification by the *pandita*, the water in the containers are taken to be holy, empowered by the seven spirits of the *Sapta Gaṅgā*. So, water has an important position in Hindu rituals.



Photo: Another Balinese Hindu priest made holy water (*tirtha*)³⁴

-
33. *Saptagaṅgā*, the seven rivers are in India which country is far from Indonesia
 34. He composed of many kinds of waters including the water of the yellow coconut. After finishing the process, he did sprinkle the *tirtha* over all other elements of ritual to purify them.

In accordance with science, the water also possesses properties that are easily influenced by the formulation of words (*mantra*). It has been demonstrated by Dr. Masaru Emoto (expert from Japan) that every word influences everything around the world. Specially, every word of *mantra* has the power to influence upon all living creatures. It has been discussed in the introduction that water also affects the physical and spiritual health of human beings.

4.9.5 Fire as a symbol of *Deva Agni* in ritual

Fire is a very important element of ritual for Hindus both in India and in Indonesia. Even in the Vedic texts, there is a fire-theme ritual, namely ritual of *Agnihotra*. In the Vedic ritual, *Agnihotra* is very important and it has to be conducted by a head of the household (*grhastin*). However, the *Agnihotra* is very important in Vedic text; but it had been forgotten for nearly last four centuries in Balinese Hindu ritual. There were many reasons behind the extinction of this *Agnihotra* ritual, as stated in various books in Bali.

Among those reasons, the mostly accepted reason is as follows – in the 15th century, the *purohitas* were performing the *Agnihotra* ritual on a certain occasion in a big hall in the Gelgel (Bali Kingdom hall). Unfortunately, the fire of the *Agnihotra* grasped the hall; and almost half of that big hall was burnt. Since that “event of a fire”, the *Agnihotra* ritual has been considered very ominous or inauspicious. Since that time, Balinese Hindu has discontinued the *Agnihotra* ritual. That is why the modern Balinese Hindu generation has forgotten about the *Agnihotra* ritual. Actually, now they have no concept of that ancient *Agnihotra* ritual. But some Balinese Hindu *Pandita* explain that they have not forgotten the *Agnihotra*; but in the course of time that ancient ritual had been converted into the use of *api pasepan* or *api padupan* by Balinese Hindu priests, and *api akep* as used by the general people in Bali. So, by the practice of the *pasepan*

or *padupan* and *api takep* in the Balinese Hindu ritual, they think that these are same as the *Agnihotra*. Again, since the 1980s, with the establishment of *Bali Homa Yajña*, an institution for the *Agnihotra*, this ancient ritual began to grow slowly in Bali. With that renewal (rebirth) of the *Agnihotra*, the Balinese Hindus began to believe that the Hindu religion will be restored to a higher position in Indonesia, as it was in the time of the Majapahit kingdom in Nusantara.



Photo: Ida Pandita Mpu Putra Parama Daksha , chanting the *mantra*, swinging fire of *padupaan* (one set of small fire) for purifying all the elements of ritual. Many Balinese *pandita* believes that the *padupaan* is the very essence of the *Agnihotra*.

4.9.6 *Pratimā* or the idol as a symbol of God's manifestation

Pratimā is an image of a god or a goddess. It is actually the symbol of deep devotion and admiration of the devotees to a specific god or goddess. In Bali, there are various forms of *pratimā*,

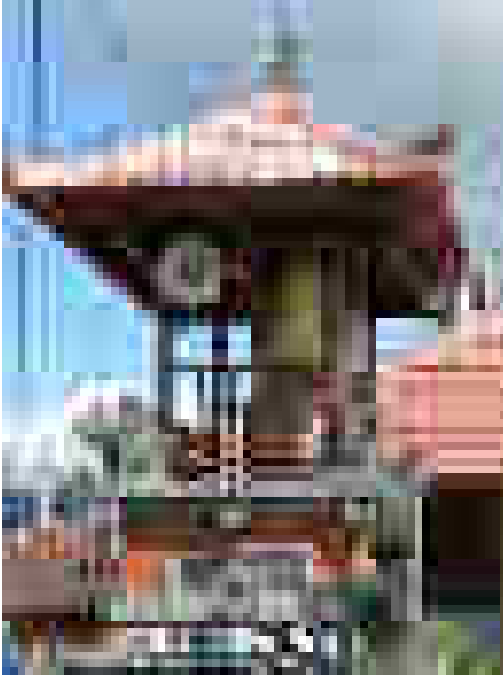
such as – wooden sculptures, idols made of gold, or idols carved out of stone, and so on. Previously the use of golden *pratimās* was in vogue. But, because of its expensiveness, those idols were stolen from the temples. At present, the Balinese Hindus use *pratimās* made of Sandalwood. Use of this *pratimā* as a concrete manifestation of the practice of the theology, *Saguna Brahmā*, namely God who is invisible to the eye and unattainable by the mind, embodied with the symbol as a means or media of concentration.



Picture: *Pratimas* (idols) made of Sandalwood.

4.9.7 *Kulkul* (wooden bell) marks the beginning of ritual

Hindus in Indonesia, especially Hindus in Bali, consider *kulkul* as something very sacred. The sounds produced from the *Kulkul* have different significances at different situations. From the



sound of the *kulkul*, the Balinese people get to know whether it is time to begin a ritual, or end a ritual, or something has happened in the society. *Kulkul* is made of a specific wood, obtained from *nangka* or jackfruit tree (*artocarpus integer*); and it is made by a craftsman (*undagi*) who is expert in making *kulkul*. It is to be noted in this context that before cutting the tree, they perform a special

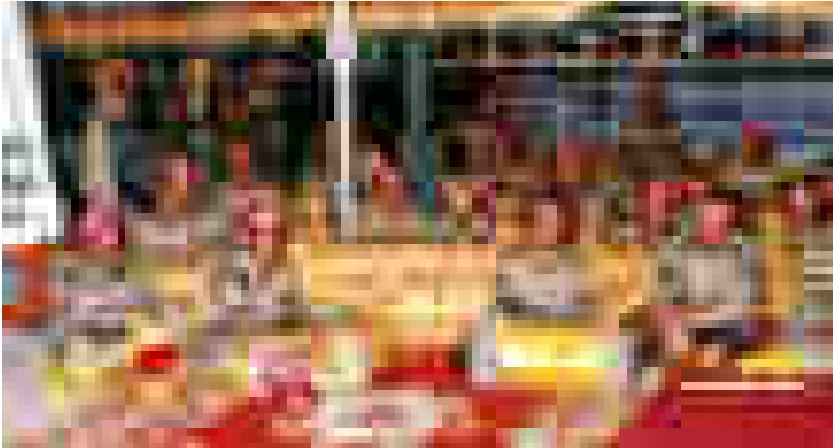
ritual called *matur piuning* (granting is the permission from the God of trees *Ṣaṅkara* to cut the tree). For this purpose, they select a favourable or auspicious day consulting their almanac. After the making of *kulkul* is finished, they again make a ritual called *melaspas* for the official announcement to use the newly created *kulkul*. Therefore, the sound of *kulkul* is specially related to religious obligations in Bali. So, the form and the sound of *kulkul* have valuable significance in the socio-religious scenario in Bali. Balinese people believe that *kulkul* is a symbol of unity and so they show proper respect for the *kulkul*. Everywhere, in the offices of *deṣa* (village) and of *banjar* (sub-village) *kulkuls* are used; and also in all the temples in Bali *kulkul* is a must. The *kulkul* is known as one of the major characteristics of the Balinese Hindu tradition.

4.9.8 The orchestra (traditional music and singing) offering

Various types of orchestra known as *gamelan* (traditional songs and music) have been used by the Hindus as accompaniment to the Hindu rituals since the beginning of the Hindu religion in India as well as in Bali. The Balinese Hindus do not perform any ritual without the accompaniment of the sounds of *gamelan* (Donder, 2005). When the middle class and the upper class of Balinese Hindus perform any ritual, they hire a large group of *gamelan* and when the Hindus belonging to the lower class perform any ritual, they hire a small group *gamelan*. Even the poor Hindus, who cannot afford the expenditure of hiring a *gamelan*, use a tape recorder to play the traditional songs as long as the ritual continues.



Picture: Prof. Gopalchandra Misra had witnessed the Gamelan Gender (percussion) in a ritual, a day before he attended the International Seminar at IHDN Denpasar, Bali



Picture: *Gamelan Gede/Gong Gede* (the complete Orchestra) to accompany the rituals of *Madya* level and *Uttama* level.

Balinese people have many kinds of *gamelan* – *gamelan tingklik* made of bamboo or wood, *gamelan grantang* made of bamboo, *gamelan angklung* made of metal, *gamelan gede* made of bronze, etc. Each kind of *gamelan* has its own function –

- a) *gamelan tingklik* is used for recreation and merry-making and it is used everywhere;
- b) *gamelan grantang* is used as accompaniment to the *joged* dance (a Balinese dance for any single woman) performed merrily in social programs;
- c) *gamelan angklung* is used in social events like – wedding day, demise, anniversary etc. and sometimes used in religious programs;
- d) lastly, *gamelan gede* has the function only to be used in religious occasions or in rituals.

So it's clear that every *gamelan* has its own importance in Balinese tradition.

4.9.9 The sound of *ghanṭā* as ritual element

Each *pandita* (Balinese Hindu priest) has a regular duty to worship the God, thrice a day. This regular duty called “*Surya Sevana*”. In the time of chanting *mantra* the Balinese Hindu priests always use a *ghanṭā* (holy bell). This practice of using *ghanṭā* has two significances – symbolical and scientific. Firstly, *ghanṭā* is the symbol of Deva Indra’s weapon, the *Bajra*. That is why, in Bali, *ghanṭā* is also called *Bajra*, symbol of the sound of thunder. The Balinese Hindu priests believe that Lord Indra is attracted by the sound of *ghanṭā*, and thus it has become a tool for invocation. In accordance with science, the sound waves of *ghanṭā* influence human mind. The loud sounds of *ghanṭā* can lead the mind to the state of concentration.

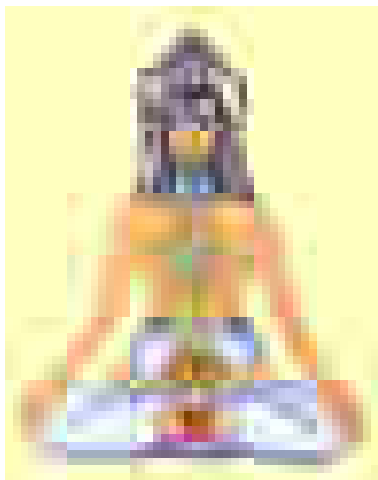


Picture: Ida Pandita Mpu Parama Daksa is using *ghanṭā* on his left side, is standing Prof. Dr. Gopalchandra Misra observing the ritual in Denpasar, Bali

4.10 Internal elements of ritual

All the ritual elements described above, the elements that exist outside of human beings (external) represent the elements of the inner self of human being (internal). External elements are very useful in the initial process of spiritual ascent. When this process begins to grow spiritually, there are elements within human beings that will serve as elements of ritual. Bhagavadgītā IV.25, states: *daivam evāpare yajñam yoginaḥ paryupāsate, brahmāgnāvapare yajñam yajñenaivopajuhvati* (some *yogis* offer sacrifice to the gods, while others offer sacrifice by sacrificing themselves into the fire of the Supreme).

4.10.1 *Āsana* (posture) as an offering



Śloka Bhagavadgītā VI.12 states: *tatraikāgraṁ manaḥ kṛtvā yata-cittendriya-kriyaḥ, upaviśyāsane yuñjyād yogam ātma-viśuddhaye* (There taking his place on the seat, making his mind one-pointed and controlling his thought and sense, let him practice yoga for the purification of the soul). The word “*upaviśyāsane*” means “sitting posture”, the earliest and a basic discipline of yoga, which is known as *āsanas*.

Sitting in a good posture (*āsana*) is also conceived of as a offering to God. According to the teachings of yoga, by practicing and getting used to sit perfectly, the body is felt comfortable and the mind easily becomes concentrated. That is why we are advised to sit in a good posture at the time of prayers.

4.10.2 *Mudrā* (hand position) as an offering

Hirschi (2000:2), in his book ‘*Mudrās Yoga in Your Hands*’, states: *Mudrā* is a term with many meanings. It is used to signify a gesture, a mystic position of the hands, a seal, or even a symbol. However, there are eye positions, body postures, and breathing techniques that are called *mudrās*. These symbolic finger, eye, and body postures can vividly depict certain states or processes of consciousness. Conversely, specific position can also lead to the states of consciousness that they symbolize. What does this mean in concrete terms? For example, we see that the legendary figures in Indian myths and legends, sitting on *āsanas* and using *mudrās* are able to make a spiritual bond with the gods.

In addition to the above opinion related to the *mudrās*, another writer, Mr. Choudhri (2007) describes that: *Mudrā* is the science of union with God through finger postures. *Mudrā Vigñān* or “Science of *Mudrā*” is an ancient ritual art to unite the *Jivātmā* (individual soul) with the *Paramātmā* (Supreme Soul or Higher Consciousness). *Mudrās* have a place in almost all the religions, but especially in the scripture of *Tantra*, a dialogue between *Śiva* and *Śakti* on the specific techniques used to expand and liberate consciousness from its limitations. This belongs to the Indian *Sanātana Dharma* (eternal universal religion). The Sanskrit word *mudra* is translated as ‘gesture’ or ‘attitude’. It is full of meaning and can signify a mystic position of hands or a sacred seal or symbol. *Mudrās* can be described as physical, emotional, devotional and aesthetic gestures or attitudes. *Yogis* experience *mudrā* as energy, linking individual *pranic* force (life energy) with universal force (cosmic energy). The word *mudrā* came from Sanskrit ‘*mud*’, meaning ‘delight’ or ‘pleasure’ and from the root ‘*dru*’, meaning ‘to draw forth’. So, *mudrā* draws forth human being to delight.



Picture: Fingers of hand, and their relationship to the elements *Pañca Mahabhūta*.

The five fingers represent the five elements of *Pañca Mahabhūtas*: fire (thumb), air (forefinger), ether (middle finger), earth (ring finger) and water (little finger). *Mudrās* can actually strengthen the hands and even transform character traits. Through the practice of *mudrās* and by chanting *mantras* with proper discipline, not only one can feel the presence of God, but also he can force Him to present in front of him. This practice enables one to grow the heavenly qualities within oneself to attain one's needs. Our hands become His instrument of love and light. We have to feel the ultimate truth that God has the whole world in His hands and we have God in our hands.

From ancient times the saints and ascetics (*R̥sis* and *Munis*), learned people of all cultures understood the scientific importance of the human hands and were aware of their powers. The human hand has been called the second brain and the visible part of the mind. In our two hands there is the natural and Creator-given energy. Only our awareness of its presence is necessary to activate it. Our two hands are the revitalizers. When positioned in certain ways, the hands become a generator of universal source of energy from within us and from the ever-present universal supply. The palms and fingers of the hands have nerve-root endings which constantly emit energy that can be activated. In the centre of each palm is a *chakra*, a wheel of energy. This is the part of a vast system of cosmically designed pathways, meridians or lay lines networked throughout the human body, called *nadis* (meaning ‘flows’). Located at the fleshy tip of each finger is an electrical contact point. Each finger has a unique skill and is associated with a special quality.

The *Mudrā Vigñān* or the Science of *Mudra* unlocks the wonderful secrets of the human body. Different types of electrical waves flows out of the fingers to various parts of the body. This has the power to awaken tiny nerve cells which have long been lying dormant, bringing about good health, Godliness and brilliance.

From the earliest beginnings, worship and meditation had been achieved through *Āṅganyasa* (awareness of consciousness in different parts of the body). Fingers and palms were placed on various parts of the body while intoning *mantra* through the fingers, as it was believed that fingers were the medium of producing *mantras* to get the energy to invoke the gods. The vibration of the *mantras* then moved through the tips of the fingers to a corresponding body location, purifying it, leading to an experience of higher consciousness. The physical body of the meditator becomes attuned with their subtle body, changing

both with divine power. It was through the ritualizing of this practice that *mudrā* science was evolved. *Mudrā* is yogic science, awakening cosmic energy to purify the body, the mind and the soul. It heals physical complaints as well as mental and emotional disturbances. *Mudrā* can help to solve the problem of everyday life and lead to spiritual awakening. Everyone can practise the *Mudrās*. They can be practised any time when we feel the need to connect with the Divine. They can be done anywhere – while sitting, lying down, standing or walking. They are most effective when the body posture is symmetrical and centered with the back straight and relaxed.





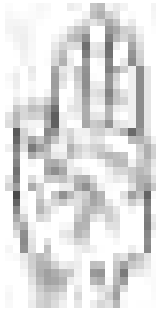

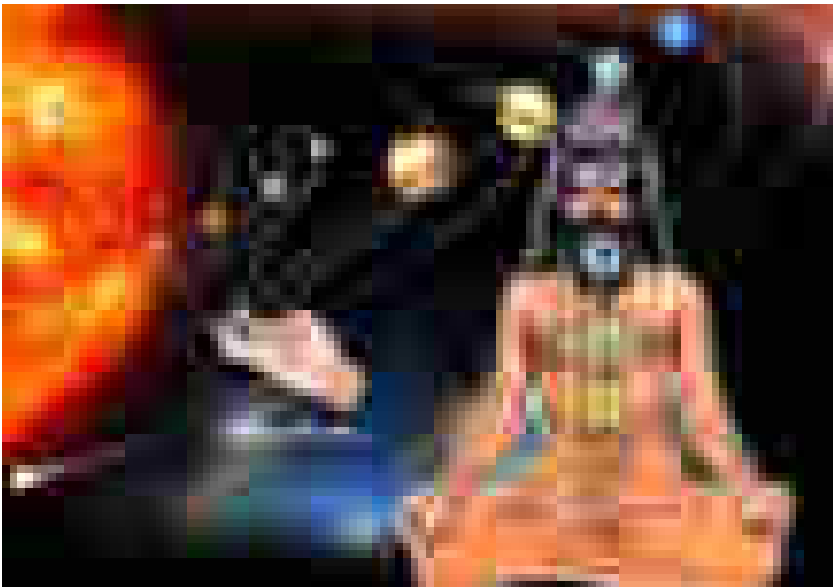
EXAMPLE: SOME POSITIONS MUDRAS		
		
<i>Aksaha Mudrā</i>	<i>Apah Mudrā</i>	<i>Prithivī Mudrā</i>
		
<i>Surya Mudrā</i>	<i>Varuna Mudrā</i>	<i>Vāyu Mudrā</i>



Photo: Ida Pandita Mpu Nabe Parama Ratu Bagus Nata Daksha,
worshipping with *Mudrā*



Photo: Ratu Bagus, using *Mudrās* at night. When this photograph was taken, various forms of Orbs appeared in the vicinity.



Picture: Form of *mudrā*, the *cakra* locations, and vibrations' effect on the Cosmic System.

4.10.3 Kidung (devotional song) as the sound element of ritual

Singing for worship is considered very sacred in Bali and the devotional song is called *kidung* (*mekidung* = to sing) and the activity of singing holy songs is also referred to as *megegitaan* (from the Sanskrit word ‘*gītā*’ which means “singing”). All the *yajñas* in Bali are accompanied by singing or *kidung*.

Kinds of *kidung* depend on the types of rituals performed. There are five types of *kidung*, namely – *Kidung Devayajña*, *Kidung Pitrayajña*, *Kidung Ṛsiyajña*; *Kidung Manusyayajña* and *Kidung Bhūtajajña*, in accordance with the teachings of *Pañcayajña*. By hearing the sound of singing from a distance, one can immediately recognize what ritual is being conducted in that place.



Photo: Some people are mekidung (singing) to accompany the ritual.

4.10.4 Use of *mantra* in prayers

In Hinduism there is no ritual without mantra, because the *mantra* is the most effective tool to control the mind, as indicated by the sense of the word *mantra* itself, that is from the word ‘*man*’ (= mind), and ‘*traya*’ (= tool). Vedic texts are also called texts of *mantram*, because by reading the Vedas, the mind is purified as stated in *Mānavadharmasāstra*.



Picture: Illustration of the effect of *Mantram* on *Pikiran* (mind) as well as on the natural materials (*Asta Prakṛti*).

The teachings of Hinduism describe that the Universe and its contents came from *aṣṭa prakṛti* (eight Devine elements) as eternal elements that exist in God Himself. All the elements are: *buddhi* (insight), *manas* (mind), *ahaṁkāra* (ego), *khaṁ* (sky),

vāyu (air), *anala* (fire), *āpah* (water) and *bhūmih* (earth). All of them are originally very subtle elements that cannot be seen by the physical eyes. Then, with all these elements the Almighty God created this Universe. When the Universe was created by the God, the five Divine elements became gross elements and three of them remained as subtle elements. The rest three elements are *buddhi* (insight), *manas* (mind) and *ahaṁkāra* (ego); and they remained as energies and penetrated into the *pañca mahābhūtas* which formed the basic potential energy of the universe. This theory of the potential energy has been explained in theology, and this theory is called pantheism.

Likewise, scientists consider that all the things are based on energy and the energy is also considered as the wave. In this perspective, everyone and everything can be regarded as the wave and keeping this determinant in mind, everything is considered as conscious in philosophy. This perspective is similar to the principle of the *Quantum Physics Theory* that propagates Energy as the supreme power of this universe, i.e. every element possesses some kind of energy. So, when someone chants *mantra* which is a wave, the vibration of the *mantra* influences the wave of the mind. When the wave of the mind mingles with the vibration of the wave of *mantra*, one gains the capability to enter into the cosmic consciousness. In this stage, the mind of someone can influence each particle of the universe. That is why the *yogi* (spiritual people) can lead, invite and chase the rain; because in the particle of rain is present in the cosmic consciousness that can be commanded by the mind. Today, the digital optic technology can help everyone to prove the correlation between the mind and the elements of *pañca mahābhūta*. Each condition of the mind influences the elements of the universe. So, by knowing this secret, we can achieve happiness, harmony, peace by maintaining a good condition of mind by chanting *mantras*.

4.10.5 Dance (art) as a complement of the ritual

Non-Hindus may consider the use of dance in ritual as a trifle or a funny thing, but the Hindus believe that the dance is also an offering to God. For the Hindus, dancing, as an offering, is a complement of their ritual. They believe that the God in His manifestation as Lord *Śiva*, with dishevelled hairs, danced for the creation of the universe. This very dance of Lord *Śiva* is known as the *Tāṇḍava* or the dance of *Śiva Naṭaraja*. Dr. Fritjof Capra, an expert of Quantum Physics from America, explained that the dance of *Śiva Naṭaraja*, which has been described in the Indian philosophical scriptures is similar to the dance (revolving/cycling) of electron in an atom.



Picture: The girls will dance in a ritual procession

From the perspective of *Tāṇḍava*, the Hindus in Bali developed many types of dances for the purpose of rituals. The Hindu ritual is great, vast and complex; and the rituals make Hinduism unique and always fresh in its adherents. By travelling in many places in India (West Bengal, Manipur, Tripura etc.) and in Indonesia (Bali, Java, Sumatra etc.); everywhere we find the Hindus celebrating different rituals in which they use different dances as offerings.

According to the discussion from the first to the last, it is clear that all things – flora and fauna, or animate and inanimate (leaf, flower, fruit, water, animals, *gamelan* etc.) can be used as offering to the God and His manifestations. The principle of ritual does not depend on the quantity or the quality of the offering; nor does it depend on the levels (*nista*, *madya* and *uttama*) of offering; but it totally depends on the sincerity, honesty, unaffectedness and inner purity of the devotees. Without sincerity all offerings have no value. So every Hindu must understand the principle of offering in the ritual teaching. Indeed, a Hindu devotee does not find any problem if he/she understands the ritual teaching. The Hindu teaching provides the guidelines about the performance of rituals with own capability. Therefore, the rituals must not be performed by force.



Picture: Hindu-Lord-Ganesha-over-mandala-pattern
https://www.123rf.com/photo_72970644_stock-vector-hindu-lord-ganesha-over-mandala-pattern.html

CHAPTER V

THE ESSENCE OF THE ELEMENTS IN HINDU RITUALS

5.1 The essence of the elements in Hindu rituals and the Theories of Symbol

Hinduism is the oldest religion on earth. Even, it is said that Hinduism is the mother of all the religions. However, the eldership does not automatically make the Hinduism easily understood and respected by the religions born later. Frequently the religions, which had born later, insult Hinduism. It becomes the source of disharmony of Hinduism with the other faiths. Then, such disharmony can lead to disintegration of humanity. On that account, to realize the harmony of mankind in the world, all the adherents of religions should not insult one another. Indeed, such reciprocal insulting arises because of the lack of understanding. On that account, mutual understanding among all the devotees is very important.

Misunderstanding or misconception of non-Hindus about Hinduism is mainly caused by their ignorance about the implementation of the Hindu rituals. They think the ritual implementation using various means are intended to feed demons or other spirits. Accusation against Hindus as worshipper of

satanic cult is widely addressed to Hindus in Bali because they still practice animal sacrifices until today. Non-Hindu parties forget that all the ritual means of paraphernalia are symbols used to reveal the abstract or the transcendental. The sacrifice of animal blood is the most ancient sacrificial symbol made by all the religions. However, the offering of animal blood is still in practice but some others have abandoned it. Blood sacrifice regarded as a means of stimulating or a symbol of harmony can be traced back through the book entitled *The Power of Symbols*³⁵.

Of all the ancient symbols looking very attractive everywhere and in practice until these days, in my opinion, is the 'blood sacrifice'³⁶. There is no symbol still having the power even greater force in our world today, except for the blood sacrifice. In ancient times, the blood seemed to become a carrier and a source of life. Bloods were widely used in initiation rites or agreement. Blood is interpreted as the life, so that drinking blood (in certain Eskimo tribe) or smearing blood on the body means improving the enlivening properties, sprinkling blood onto the ground is a way to fertilize the soil for the sake of preserving the life balance. Blood of an animal must be shed when a child is born into the world; a blood loss means the loss of life. This remains to prevail in the Christianity viewing the baptism of blood as a legitimate alternative for water viewing that 'struggling to shed blood, going up against sin' and bearing a great tribulation, 'washing their robes in blood' as a presage of holiness. In relatively sedentary society, whose food supplies come from the earth and plant vegetation, the contact with blood in general rarely happens.

35. Dillistone, F.W., *The Power of Symbols*, Crossroad, New York (1986:p.33)

36. From *The Power of Symbols* we can find that the animal sacrifice or blood sacrifice as the ancient ritual performed by most people, even today many people or many group still perform it. Most of the Hindus in Bali perform rituals by animal sacrifice. The Balinese Hindu has the reason why they use animal sacrifices (Ibid:1986:p.67-68).

Although innumerable records revealing the attitudes against the blood sacrifice among the people of many nations at various times and their ways to handle the blood, there are still many mysteries if we try to reveal the symbolic meaning of blood. It is clear that blood is nothing explainable rationally. A Lebanon newspaper carried a picture of Mr. Begin when he was washing his hands by blood; Ayatollah Khomeini³⁷ stated that *Shiisme* means a flow of blood and a sword, and that would remain so until the end of time.

The most realistic of all is an American journalist allowed to visit the cemetery of Iranian martyrs and there they saw a shower of blood. Blood symbolism³⁸ does not stand alone. The blood symbolism is closely related to the symbolism of sacrifice. So the history about the interpretation of the blood sacrifice is very important to understanding for every religion. One by one the attempts were made to provide an all-inclusive interpretation and then used it as the basis of religious dogma. Theory of Maccoby about 'sacrifice' is predominantly derived from the Hebrew tradition contained in the Old Testament and it (blood sacrifice) was adapted by the Christians earlier. The theory focuses on the holocaust, where the entire sacrificial offering in the praxis of Israel, namely the body of an animal is entirely consumed by fire as a sacrifice to God. As a response, Leach specifically refers to the classical understanding on the sacrifice proposed by Hubert and Mousse, where their understanding concludes that different attitudes have set the sacrificial purposes. However, their understanding is predominantly concentrated on the agricultural context of India, a country whose sacrificial rites are closely associated with the creation and the hunting of creation by encouraging gods in order that they see happily the human effort to preserve the life renewal.

37. Ibid (1986:p.69)

38. Ibid (1986:pp.73-75)

Probably, it's unnecessarily doubted that in ancient times the human existence, slaughter of animals (and sometimes men), and the blood shedding posed essential part of struggle to get daily diet and this tradition was re-enforced dramatically in a kind of sacrifice. Slaughtering an animal, a bird or a tree or even cutting a wheat stalk (if concluded extremely) poses a destruction of every manifestation of life if it is manifested symbolically in sacrifice³⁹. A great decision to use imaginative symbolism rather than realism has resulted in the implementation of sacrifice in various application and interpretation. In Christian tradition, beyond the legal context, the sacrifice of Christ has been associated in particular with renunciation (leaving the world), and the blood of Christ with purification (self-purification). No symbol works more powerfully in the drama of baptism initiation than the sacrifice of Christ.

No more powerful symbol serves as a means of spiritual cleansing than the blood of Christ. If a symbol connects two entities, namely the 'signifier' and 'signified,' then it can be said that all the words and gestures used in a communication are symbols. When talking about symbols, according to Dillistone, there are at least four views of the socio-anthropologist which should be referred to, namely Raymond Firth, Mary Douglas, Victor Turner and Clifford Geertz.

5.1.1 Theory of Symbols by Raymond Firth

The view of Raymond⁴⁰ on the *Nature of Symbolism* lies in the confession that one entity refers to (represents) the other and relation of the two is essentially the relation of concrete entity to the abstract one, a specific entity to the general. The relation

39. Ibid (1986:pp.76-79)

40. Ibid (1986:pp.101-106)

happens in such a way that the symbol itself appears to have the ability to create and accept the consequences where in other circumstance is only for the objects represented by the symbol; and the consequences often have a strong emotional content. He considers the symbol to have a very important role in human affairs. People organize and interpret the reality with symbols and reconstruct the reality by symbol. A symbol does not only serve to create an order, but it is also considered to have an intellectual function.

A symbol can successfully focus on itself all the spirits that should only belong to the ultimate reality it represents. easy to recognize the value in a symbol that does not have a reference to a broader social experience. A symbol can become a means to enforce the social order or to arouse the social compliance. In addition, a symbol can sometimes fulfill a function having more private and individual quality, although it is not. Shortly,

Shortly, symbol is very power for stimulate the inner potential in human. That because, some special' symbols very honored by someone or communities.

5.1.2 Theory of Symbol by Mary Douglas

In her book entitled *Natural Symbols*, Mary Douglas⁴¹ explains that natural symbols will not be found in individual lexical items. Physical body can have a universal meaning only as a system that answers to the social system by expressing it as a system. What naturally symbolized is the relation of elements of a whole organism. *Natural Symbols* gives testimony about the value of a particular pattern in the forms of ritual in bringing the

41. Ibid (1986:pp.106-110)

coherence and stability to society, position and limit appropriately symbolized by the body characteristics. Such symbols will become symbolic forms of inter-relations, supporting one another, and the commitment-agreement is sealed with body activities ritually.

5.1.3 Theory of Symbol by Victor Turner

Victor Turner⁴² writes two books related to symbol, namely *The Forest of Symbols* and *The Ritual Process*. The books describe the symbolic function in regulating the social life. Turner realizes that there are two aspects to be considered related to the symbol used in the community. Both aspects are the creation of roles and the rules enabling the daily social existence.

The two aspects also include the emergence of communal groups having a belief and shared desires organizing themselves in different ways from public ways. There is a dialectical interaction between the overall community and specific groups in it. Victor Turner finds a meaning of duality in the community setting in terms of the meaning aspect of symbol.

Duality in regulating social groups is revealed by Turner through ritual practices of the *Ndembu* tribe⁴³. In the context of *Ndembu* ritual, almost every element in use, every movement, every song or prayer, every place and time is based on the custom. According to the custom, it means something that describes thing other than itself. It shows something more than they seem to be, and often far more. An element or unit of ritual is called *chijikijilu*. This word literally means a ‘thing that stands out’ or ‘flames’ (to find or to make one’s way). The word also means ‘flare,’ namely something in natural scenery, such as an anthill. So, the word *chijikijilu* has two meanings, (i) As a flame of

42. Ibid (1986:pp.110-114)

43. Ibid (1986:pp.110)

hunter, (ii) as a flame or flare, giving the notion about something structured and organized as opposed to unorganized and chaotic. In the ceremony, its use is metaphorical: linking the known world, namely the phenomena perceived by the senses, with the world of the unknown and the unseen, namely the world of shadows. It makes something mysterious and too dangerous to be understood.

Dillistone adds the dual function of symbolic forms is not only necessary for the *Ndembu* society, but also for many other tribal communities. On the one hand, there is a symbolic depiction of fixed order: a sacred place or temple, the persistent arrangement or ceremonies associated with birth, puberty and death or the cycle of the calendar, celebration of the movements of celestial bodies.

Symbolic ceremonies are needed to ensure the safe departure and arrival of a happy return. Therefore, on the one hand there is a symbolic form required to maintain a sustainable health and regular life of the whole community. It is a kind of intellectual framework, which can only be slightly changed or adjusted from generation to generation. On the other hand, there are forms required to generate, promote and provide awareness of the goals for those who deal with the unknown risks, both in personal life and in collective life. Such forms are more diverse, more related to emotions, and more dependent on charismatic leadership.

Dillistone also cites Turner's opinion⁴⁴ on the discerning distinction between symbols and signs. Turner states that: In any symbols there are similarities (metaphoric or metonymic) between the signifier and the signified, while signs have no such resemblance. Signs are virtually always arranged in 'closed' systems, while the symbols, chiefly the dominant symbols, are semantically 'open.' The meaning is not entirely fixed.

44. Ibid (1986:pp.110-114)

New meanings can be added through collective agreement to the previous symbolic entities. Moreover, individuals can add personal meaning to the common meaning of a symbol. Dominant symbols occupy an important place in any social system because the meaning of the symbols normally does not change through the times and can be said as a crystallization of the stream pattern it leads.

Dillistone adds that the other symbols establishing a unit of smaller ritual behaviour, but they are not just an appendage: those symbols affect social systems and the meaning must be derived where the specific context of the symbols take place. Characteristic of Turner's writings have a special attention to the process and procedure as well as social transformations. There is a place for social stability and the place is marked with a ceremony (ritual).

The more important feature of any society is the ritual (ordinances) including the transitional ritual⁴⁵ and its relationship to the new circumstances. Basically, the pattern of the procedures may not change but if the flow of life must go on, then the symbolic forms making up the procedures should be opened to new interpretations⁴⁶ related to the new circumstances.

45. Prof. S. Radhakrishnan said that many symbols or rituals of the ancient times must properly be interpreted accordance to the developing science and technology. This is very important for the Hindu young generation, so that they can perform the rituals in proper ways as described in the *Manavadharmaśāstra*.

46. We can compare the system of the Balinese Hindu rituals quite relevantly. The Hindu rituals in Bali were mixed with the local traditional rituals; its form is seen different if compared with the Indian or Vedic rituals. However, the Balinese believe that the traditional sources of the rituals come from the *Vedas*, especially from the *Manavadharmaśāstra* or *Veda Smṛti*. Therefore, the practice of animal sacrifice through sacrificing the blood by the Balinese Hindus has its source in the holy scriptures of the *Manavadharmaśāstra* V.39-40. And there are many other books in India that the Hindus take them as the source of animal sacrifice, *paśuyajña*.

5.1.4 Theory of Symbol by Clifford Geertz

Related to the discussion about the symbol, Dillistone also cites the opinion of Clifford Geertz⁴⁷ whose study specialized on the symbol associated with the culture. Geertz has similar opinion to Banton that ‘culture’ means ‘a pattern of meaning transmitted historically, manifested into symbols, a conceptual system inherited and revealed in symbolic forms, becoming a means of human being to convey and develop their knowledge and attitudes about life. Therefore, ‘the meaning embodied in symbols,’ ‘the concept expressed in symbolical form’ are the centres of interest and research conducted by Geertz and Banton. Symbolic forms, in a particular social context, realize a pattern or system that can be called a culture. Interpreting a culture is interpreting the system of its symbolical form and thus derives an authentic meaning.

Dillistone further elaborates that by focusing the attention on the religious or sacred symbols, Geertz states his opinion that religious symbol ‘functions to synthesize the ethos of a nation as well as their way of life, the description they have about the way, existing matters and their most comprehensive ideas about the order. The mutually complementary lifestyle and way of life are often expressed through a symbolic form. This gives a description on a comprehensive order and at the same time realizes a synthetic pattern of social behaviour. There is a correspondence between the lifestyle and universal order, and this matter is revealed through a symbol associated with them. A symbol can be defined with regard to any object, action, events, properties, or relationships that can serve as a means of conception, and conception is the ‘meaning’ of the symbol. Thus, the interpretation of culture is essentially an interpretation of symbols because symbols are palpable, perceivable, general and concrete. Religious symbols are

47. Ibid. (1986:p.114-116)

symbols that synthesize and integrate the world as it is understood and the world as it is conceived and these symbols are useful to generate and reinforce the religious belief. Each culture is a finite system in which all the contents inside express their actions as the objects or events which they consider ‘the sanctified’ or ‘the sacred.’ It is the method they use to preserve and strengthen the sense or awareness of ‘purity/sanctity’.

5.2 The essence of ritual and Theory of Meaning

‘Semiotic theory’ or ‘theory of meaning’ is being used in this research to find an answer to the second query of this endeavour - What is the essence of the elements utilised in the Hindu rituals? The problem stated in interrogative manner requires answers containing some explanation regarding the essence, nature and significance of all the ingredients that are implemented. On that account, the “*Theory of Semiotics*” is considered to be reliable for giving us a pathological insight into such a problem. Benny H. Hoed (2008:3) describes that ‘Semiotics’ is the study of signs and symbols in our life viewed as signs, namely something that should be given a meaning. Structuralists refer to the opinion of Ferdinand de Saussure (1916), seeing the signs as an encounter of form (imaged in one’s cognition) and meaning (or content, namely thing that is understood by human using the signs). De Saussure applies the term *signifiant/signifier* for the ‘marker’ showing structural aspect of a sign, and *signifie/signified* for ‘the marked’ showing the semantic aspect. On that account, De Saussure sees signs as something structuring (meaning process in the form of relation between *the marker* and *the marked*) and structured (result of such process) in human cognition. Saussure has a notion that what exists in our life can be seen as a ‘form’ having particular ‘meaning.’ Relationship of form and meaning is

individual, but social, is based on social ‘agreement’ (convention). De Saussure also opines that language is a system of signs.

Hoed (2008:4) proffers explanation about the opinion of de Saussure saying that the meaning-supply of a sign comes about in the semiotic process from the concrete concept to the human cognition living in the community. Since its feature relates three aspects, viz., object, interpreter and representation in a process; hence, this semiotical aspect and theory of semiotics are trichotomous. In its development semiotics becomes an instrument of theory used to assess the human culture. Theory of Signs of De Saussure is used by Barthes as the point of endeavour to explain how the social life of human beings is dominated by the connotation. Connotation poses the development of signified aspect (meaning or content of a sign) by the user of signs in accordance with their perspective. If connotation can control the community, it will become a mythos. Barthes attempted to explain how the daily events (cultural behaviour) in our culture become “natural”, whereas they are just a mythos caused by connotation becoming steady in the community. Therefore, regardless to whether the semiotic concept we follow is structural or pragmatic, the semiotics can be used to assess a culture. Cultural symptom can be observed by semiotics as a system of sign related to one another by means of understanding its internal meaning. Such interrelation is conventional.

Researchers of linguistics (study of language) more customarily use ‘*Theory of Semiotics*’ or ‘*Theory of Meaning*’; so one should be capable of extensive inter-disciplinary understanding of symbolism and its analysis. As a matter of fact, this ‘*Theory of Meaning*’ poses a part of so-called Hermeneutics denoting a technique or art of interpreting texts to understand the meaning hidden behind it (Piliang, 2003:17). Similarly, this

‘Theory of Meaning’ constitutes a part of semiotics, namely the study of “signs and its codes” as well as its implementation in the community (Piliang, 2003:21). According to Ferdinand de Saussure, a sign consists of a signifier and a signified. Signifier refers to *signified* that later on refers to reference and reality. In the opinion of Saussure, “meaning” is what is signified, namely content (Piliang, 2003:158). The mind of human being as a thinking creature will only remain silent when the meaning, what he sees or put into question, can be understood. Before being able to understand the meaning human being is looking for, he will be pursued by his curiousness. He does not only look for the meaning seen and felt by his five senses, human being also chases after the intangible meanings that cannot be felt or understood only on the basis of the external senses. On that account, it may also be stated that human being, by nature, is a being who is always looking and searching for newer ways of interpreting and understanding the queries and problems of life. Since he is a meaning-hunter creature, he will look for the meaning of everything existing on this earth and give them a meaning.

It is the ‘Theory of Semiotics’ or ‘Theory of Meaning’ that can formulate the answers for the problems as mentioned above. ‘Theory of Meaning’ is also relevant to ‘theory of symbolical interactionism’ based on three premises (aspects of making a decision), viz.,: (1) Human beings take an action based on the existing “meanings” on something that are useful for them; (2) Such meanings originate in the social interaction between human beings with his other colleagues; (3) Such meanings are then perfected when the process of social interaction takes place (Blumer in Poloma, 2003; 25). Therefore, in short, it can be strongly stated that all elements used in Hindu rituals have their meanings.

5.3 The essence of ritual and Theory of System

“*Theory of System*” is being applied here to the first and to the third point (question) of this current endeavour viz., (1) what are the different kinds of elements that are used in Hindu rituals? And, (3) why do we have different cultural platforms and different communities using different kinds of elements?

“*Theory of System*” is being used as a scalpel for a deeply incisive analysis and precise dissectional understanding regarding the above two mentioned problems, since the formulations of both are based on queries about the differences in the use of ritualistic elements/ingredients depending upon factors like time, place and so on. Differences in *deṣa*, *kāla* and *pātra* do create differences in the prevailing system (as it has already been mentioned and explained earlier in this article). Habits of a community system would be able to establish traditions, customs and culture in a very specific manner so that the factor of “community-identity” doesn’t get ravaged by time and other socially eroding factors. Hence, the system when applied in accordance with the situational context of place, time and condition, aptly leads us to understand the causes regarding the existence of different systematologies and utilisation of different elements of ritual. That is why, application of “*Theory of System*” is very much appropriate to dissect the formulation of the above-mentioned two problems.

The word “system” has been derived from the Greek root ‘*sustēma*’ (from the *sun-* ‘with’ + *histanai-* ‘set up’), which means one that contains the senses: (1) a collectivity composed of several elementally unique units, (2) the relationship between those common units or components along with their inherent inter-relationship. Thus, the ‘system’ is a regular component of the totality of interconnection and leads to a multidimensional unity (Amirin, 2003:1).

Based on the “*Theory of System*” provided by Amirin, it is clear that the first point (as mentioned above) states that a system denotes a collectivity composed by several parts. It is appropriate and relevant to analyse the different materials/ingredients used in every kind of rituals in different regions; and their availability is a factor, which always has to be taken into account. Hence, differences come from the context of *deṣa*, *kāla*, and *pātra* (place, time, and condition).

Additionally, the lexicon ‘system’ has been applied extensively according to its extended meaning and not from a telescopic perspective: a system may mean several things and yet each meaning has to be taken separately and accordingly as per its contextual application. There are many interpretations regarding system; Amirin (2003:2-3) provided the interpretations on the system as follows:

- (1) The system is applied to indicate a collection or pile of things united or fused by a regular correlated or interdependent form, a collection of parts coalesced scientifically or human cultivation so that they become an integral unity; an organized wholeness, or something organic, or the one having function, working and moving simultaneously and even often moves following particular control. Solar system and ecosystem are examples to name a few.
- (2) The system employed to name the organs of body in the whole specifically gives a share or contribution to the function of particular complicated but vital organs, for instance, nervous system.
- (3) The system indicating a union of well-organized ideas, a collection of ideas, principles, doctrines, laws and so forth forming a logical unity and known as a content of particular philosophy, religion or the form of particular administration.

- Augustinian theological system, democratic administration system, Islamic community system are some examples of it.
- (4) The system is used to point out a hypothesis or a theory (opposed to practice), like the systematic education.
 - (5) The system is used in the meaning of method or procedure, for instance, the ten-finger typing method, module system of teaching activity, mentoring program for weak economy entrepreneurs, foster parent system and distance learning system.
 - (6) The system is used to designate the understanding of scheme or method or organizational management or particular structure. Similarly, it can represent a form or management pattern, implementation, or process, and also in the understanding of grouping method, codification, and so forth. For instance, the collection system of bibliographical materials according to Dewey.

The six meanings of system, which are described by Amirin above, have a compliance with the substance of this study, because basically everything is related to other things. One can opine that they are inter-dependent to each other or, it can also be stated that one affects the other. Hinduism has always aspired to harmonise the various differences of the systems – within and without. Thus, within the flexible nature of Hinduism⁴⁸, the difference in the use of ritual elements in different regions was never a point of apprehensive negativity or apology in question. Rather it has even been regarded as something that enriches Hinduism. This is a form of Hinduism which always seeks to maintain harmony

48. Flexibility is the characteristic of the Hinduism or *Sanatana Dharma*. The word *Sanatana Dharma* means the eternal truth and also implies that the truth in *Sanatana Dharma* can be applied everywhere, at all times (past, present and future), can also be applied in accordance with the circumstances. Flexibility is the original characteristic of Hinduism as a manifestation of the *Sanatana Dharma*. Therefore, Hinduism as the eternal religion.

in the system. That is why “*Theory of System*” is appropriate for an in-depth analytical study of the two problems (one and three).

5.4 The essence of ritual and Quantum Physics Theory

The ‘*Theory of Quantum Physics*’ is being implemented in this research to understand the aspect that has been raised in the fourth point: What are the logical arguments regarding the clarifications and explanations of the rites based on science and other aspects of the ritual? Dr. B. S. Mavinkurve et.al (1995) Co-ordinator of Study-Group on Spiritual and Science of Sathya Sai Organisation has written excellent book entitled *Spirituality and Science*⁴⁹. This book is quite relevant for discussion about the effects of rituals.

Dr. B.S. Mavinkurve et.al (1995) in *Spirituality and Science – The Turn of the Tide in Scientific Thought*, describes: “Since the beginning of this century, however, these classical concepts of ‘constants’ have been rudely shaken by modern scientific principles and theories which have called for their radical modification. The two major developments in Science that have brought about this revolutionary change are: the *Quantum Theory*, mainly relating to atomic physics, and the *Theory of Relativity*, mainly relating to notions of Space and Time. These two theories, with their penetrating insights, have taken Science beyond the rigid causal nature of the physical plane, thus transcending space and time while stretching new and expanding horizons of high mystical

49. The book entitled *Spirituality and Science* (1995) written by a Study-Group on Spiritual and Science that had as its members: Dr. A.K. Ganguly, Dr. V.S. Venkatawardan, Director of Planetarium, Bombay; Sri S. Ramakrishnan, Executive Director of Bharatiya Vidya Bhavan; Dr. C. Ramaswamy, retired Director General of Observatories, Government of India; Dr. S. Mahapatra of the Advanced Centre of Research in Electronic, Indian Institute of Technology, Powai; and Dr. Brahmanand S. Mavinkurve, retired Director of Economic Research, Research Bank of India, as Co-ordinator.

import”. *Quantum Theory*⁵⁰ has become a research development on subatomic world, particularly to get reality underlying the material and all physical phenomena. As stated previously, that the basic reality about atom is that it is made from very small particles that also look like waves. Atomic nucleus containing all mass in atom is so tiny. Impossibility to visualize this last material denotes the main portrayal of the explanation on the atoms. Within the vibrating atoms, its electrons obtain compound to its atomic nucleus by rotating electrical power that surrounds it at extraordinary speed. On that account, electron and proton are described as thickening energy or protection energy. This opinion was supported by Einstein on the ability of material to change from energy to energy and material. Even the different types of particle can make atom—electron and proton as well as neutron—can change one another at several fantastic speeds, surrounding the axis of its shadow, and they can change to the entire energy of light”. “Therefore, Modern Physics⁵¹ has restructured the solid disparity between material (as the real, dormant, and having mass) and energy (as the active, having no mass). Even, every idle object is considered as supply of energy in its mass (potential energy). That is why the scientists agreed to state that final arrangement of physical universe is energy.

Due to this dynamic energy, from the space within the atom, the particles spontaneously appear and disappear again into nothingness at the same time. Disappearance of preceding particle was followed by the creation of the new one. Therefore, heaven of the atom always shines due to ‘great event’ of a continued process of creation, preservation and dissolution of particles that are only visible as particular pattern of energy”.

50. Mavinkurve, 1995:p.104

51. Ibid 1995:p.104

Furthermore Dr. B.S. Mavinkurve et.al (1995) describes: According to Quantum Physics⁵², the waves of energy in the atom interacting to approach the speed of light (186,000 miles per second), obtains a density if the relative speed is slowed down, though they will remain to continue at abnormal high speed, approximately at 6,000-40,000 miles per second. It is the unimaginable high speed of the too small particles in the atom giving us the image of solid mass, “as the fast turning of propeller looking like a disc”. Therefore, the material appearance denotes the result of a sustainable process of the movement of interactional and interrelated energy’s wave, in the cycle of energy-material-energy taking place at extraordinary speed in the atom. Gary Zhukov said that the world of subatomic physics poses the world of energy fragment that always dances by itself in the form of particles, twinkles, exists and does not exist, collide and disappear again.

Therefore, it is only the activity of energy becoming the foundation of all living organism, giving unrestricted variations of arrangement and phenomena in this universe. New perspective regarding to atom was proposed by Paul Dirac with *Relativity Equation*⁵³ about “anti-material” formulation that is adjacent to “material” on all kinds of subatomic particles having positive, negative or neutral electrical charge and it also has opposing part that are really so, but opposing in several main cases, chiefly in terms of its charge. These particles with positive and negative charge keep on drawing each other among the particles and have been accurately explained as adhesive of the universe.

Therefore, electron has something anti-electron with the same mass but their charges are different. Particle having positive

52. Ibid 1995:p.110

53. Ibid 1995:p.110

charge, namely positron, shows the existence of symmetry between material and anti-material. If electron encounters with one positron, they mutually add their speed. Within this position, they disappear and at their place arise two positrons, as explained by Einstein, contain particles not waves. Therefore, the universe is composed of particle and anti-particle combining into consistent atoms to establish consistent molecules, making the materials consistent, that we observe around us. Continuous research about Quantum Mechanics into the mystery of energy, in the activity of atom has shown that whatever the characteristic of radiation, the number of radiation during one period of emission is always the same. Einstein said that we could see material as composed of space of which field is very deep. There is no place on the type of New Physics, both field and material, because field is only a reality.” Quantum field that is currently visible as a basic unity denotes continuing media existing everywhere in the space. It overcomes the material made only from local condensation. The physicist W. Thirring said the field occurs everywhere and cannot be released. It is the cause of all phenomena. Existing and disappearing of the particles is only the form of field’s movement.

Furthermore Dr. B.S. Mavinkurve et.al (1995) describes about connectivity between science and the Vedas: The *aṇu* and *paramāṇu* concept is very similar to the concept of atom and particle in Modern Physics. In the *Upaniṣadic* scripture, *aṇu* is defined as *antavyayatvam aṇutvam* namely the highest substance on the basis of any material phenomena that later on cannot be divided any longer. In the Vedanta, *aṇu* is related to the last reality, namely Brahman as the highest existence, the subtlest principle underlying and combining all manifestations of this universe. *Vedanta* also describes *aṇu* as the smallest manifestation of pure existence. *Aṇu* is also viewed as *śakti* or subtle energy. That is why *aṇu* is called as *nitya*, *niravyaya*, *acintya*, and *divya* meaning immortal, part-less, unthinkable, and self-enlightened. *Aṇu* as

the essence of unlimited universe is described in *Chāndogya Upaniṣad* VI.14-3 as *eso idaṃ sarvaṃ tat satyaṃ sa ātmā tattvamasi* meaning it is the subtlest and smallest essence of consciousness making all objects and beings in this world have “itself”. It is the truth or reality.

Dynamic energy and interconnected activity and mutual influencing of the field, makes them into particles in atom beautifully symbolised in the concept *Śiva-Śakti* in Vedanta. As stated: *Sa Śiva Sambhūḥ vikārahitah*, meaning *Śiva* is flawless reality; there the energy of cosmic consciousness lies silently. Similarly, there is an Upanisadhic expression saying *sve mahimne svayam astitva svayam eva prakāṣate*, meaning *Śiva* makes steady Himself on His own braveness, and shines Himself through His merriness. The word *Shiva* itself is defined in *Śvetāśvatara Upaniṣad* III.11 as *sarvabhūta guhāsmayaḥ sarva vyāpi, sarva yataḥ, tasmāt Śivaḥ* meaning, “He gets integrated to all elements and beings, He pervades everything, He becomes all of these, so that He is called *Shiva*.”

In the scripture, *Devi Bhāgavata* is stated that *Śakti* or energy denotes *sarva Śakti upabhrata* meaning “the highest existence denoting the place of storing endless energy. The reason is *vistārya sarvaṃ akhilaṃ sad asad vikāraṃ sandarsyasi akhilaṃ puruṣāya kāle saktivina vyavahatī puruṣopi aśakto bambhanyate janani budhimatā janena*, meaning ‘all gross and subtle elements, and the entire universe are composed of it that continuously created by *Śakti* and showed to *Śiva*. At all object and phenomena, it is only *Śakti* manifesting and becoming the only reality covering the entire mini universe. Without *Śakti*, *Śiva* is unable and does not produce anything.’ On that account, *Śakti* or cosmic energy becomes creative principle. Roger Jones⁵⁴, a physicist, appreciates

54. Ibid 1995:p.115

the *Śiva-Śakti* concept and he said that ‘the unity of *Śiva* denotes dynamic balance between the principle of causeless space (ether) and temporary principle’. Therefore, *Śiva* resolves Himself into energy metaphor — time — creation, is very clear. *Śakti* denotes feminism side of Shiva, constituting the principle of His active power providing the life on His intention and activities. *Śiva* is creative reality, constituting a guiding consciousness, while *Śakti* is His creative power or energy, which in the atom serves as final foundation of the universe. *Śiva* denotes an unchanged stable potential, while *Śakti* denotes kinetic creative power of movement and change that also occurs in the atom.

So, pursuant to the physics and spirituality⁵⁵, every *añu* and *paramāñu* vibrate with interaction activity and interconnects from the unity of energy principle (wave) and the unity of material principle (particle) that is responsible for continuous phenomena of creation — preservation — dissolution on all levels of manifestation and preserves the continuity of universe. A beautiful description to describe more interestingly about the flow of continuous energy in the atom is the description about “a dance of particles” vibrating and its interaction shows many arrangement, rhythms and harmony. Different particles develop different patterns in its dance. Not only particle, but also the nothingness among them and in which they move play a role in this dance.

Dr. Fritjof Capra⁵⁶ said: “Even, the structure said to be stable, establishing the material universe, is no more stable but gets isolated in the rhythmical vibration (regular vibration). The entire universe is busy performing the dance of cosmic energy continuously.” Today, scientists have progressively realised

55. Ibid 1995:p.115

56. Ibid 1995:p.116

about the attractive phenomenon known as the dance of energy, cosmic dance or dance of creation and dissolution and so forth. In the wisdom of the Vedas is known a symbolic concept of *Śiva Natarāja* dance, providing us with description about ‘cosmic dance’ discovered by modern science.

All gods altogether surround and watch the dance of *Shiva* in creation — preservation — dissolution taking place since the very beginning up to indefinite time. Description on the dance of *Shiva* tells us about the greatness, beauty, rhythm, and melody, music and harmony, affection and cheerfulness in creation, experienced by those having profound understanding on the reality of cosmic consciousness that has embodied Him as the universe.

Other thinking in the Vedas⁵⁷ discussing the nature of universal existence is the *purusha-prakṛti* or male-female concept. Both denote two antagonistic principles, but they are not in contradiction, but complete each other. The *puruṣa-prakṛti*⁵⁸ concept is also often equalised to the *Śiva-Śakti* concept. Nevertheless, the *Śiva-Śakti* concept is considered more active in the interconnecting characteristic through mutual attraction from the two “opposing” characteristics and its arena actualises the manifestation process of all material phenomena. In this matter, seemingly the *puruṣa-prakṛti* concept is pursuant to the material and anti-material concept working on the level of sub atom of Quantum Physics. For instance, positive charge — positron and negative charge — electron can be parallelised to the male-female concept of *puruṣa-prakṛti* concept. As stated in the matter of sub atom of Quantum Physics, every particle is powerlessly drawn to its anti-particle, starting the condensation energy and engendering

57. Ibid 1995:p.117

58. The concept of *Puruṣa-prakṛti* or the *Śiva-Śakti* similar to the Theory of Binary Opposition, also similar to the concept of harmony, namely: unity in the diversity. Without distinction among all things, the world would not exist.

a particle-like substance, that because of it making the appearance of material on the micro level and because of it multiplies the material phenomena surround it.

Quantum Physics states that the appearance of material as solid mass causes by the continuous process of interaction movement and interconnection of energy waves in the atom, giving its density and it is the indefinite number of particles in the atom rotating at the speed of light resulting in “image” of solid mass. Equation of Max Planck states the possibility that a single quantum inside can have all energy of the universe. This formulation is found in Upaniṣad telling us that the Supreme Creator is present in balanced condition on every *anu* and *paramānau*; as the Upaniṣad states: *Brahmānde api asti yat kinca tat pinde asti sarvathā* meaning, “all existing in the universe also occur in the smallest macrocosm”. Therefore, *Vedanta* or Upaniṣad also formulate the universe as gross manifestation of the supreme creator, also strengthens the greatness of atom. *Kathopaniṣad* also states *anoraniyan mahato mahīyān* meaning “The truth or essence of all manifestations that are so large in number in the smallest phenomenon of the smallest, and so is in the largest phenomenon of the largest in this universe. *Vedanta* or Upaniṣad concludes that though atom is unobservable and unthinkable, but it denotes all real powers and potential of all universes. These are what *Vedanta* said about atom.

Furthermore, we encounter a concept of unlimited field, namely the scientific concept on the “field of energy” condensing on local point embodied into material. Meanwhile, in reality it is not limited, omnipresent, and in the *Vedas* is parallel to the *ākāṣa* concept. *Chandogya Upaniṣad* 1.9.1 describes: *sarvāni imani bhūtāni ākāsād eva samutpadyante, ... ākāsah parāyanam* ‘ meaning ‘all existences are created from *ākāṣa*, *ākāṣa* is the highest, *ākāṣa* is the source and final basic of things and beings’.

This *ākāṣa* concept, in the creative aspect and spatial concept, can be said to have found its echo in the theory of Quantum field of Modern Physics.

And then, Mavinkurve et.al concludes about the Quantum Theory with the short statement: “While this is the Vedic view of the ‘field’ from its ‘spatial’ aspect, that is, from angle of boundless space, the principle, when look at in its aspect of energy, further substantiates the all-pervasiveness of the “energy-field”. Thus, *Śakti*, the Goddess of Cosmic Energy, is described as being the substratum of all things. Her nature is the Conscious Energy, *Chaitanya* which envelopes the whole world.

According to the description of Quantum Physics by Mavinkurve et.al, it is very clear that the Hindu Theology and Hindu Philosophy teach many kinds of –isms. One of them is pantheism having correlation with the concept of Quantum Physics. God Almighty in His nature is Very Small (*Paramāṇu*) that can penetrate example of the nature of God besides uncountable examples of His nature; and another one of His nature again is the Biggest Self (*Mahimā*) that can envelop the entire world as the Cosmic Energy. Therefore, the God both as the *Paramāṇu* and the *Mahimā* can be explained from the perspective of Energy (*Śakti*).

As described above that all things are energy, therefore the elements of ritual i.e., leaves, flowers, fruits, sounds (of *kulkuḷ*, *gamelan*, *gītā*, *ghaṇṭā* and *mantra*) and also the mind are the energies. If one has capability in the *Rājavidyā* (the King of Knowledge/ the supreme knowledge) that is *Brahmavidyā* or *Ātmavidyā*, he/she will have the Cosmic Consciousness. In this level of Cosmic Consciousness, one can influence all things. The ritual performances are prepared for the devotees to feel this experience evolutionarily. May be the knowledge is very difficult, but it is possible to experience and practise. One example is that *mantra* is sound and sound is energy; energy can penetrate into

all elements of ritual and also into the mind. The human mind and the Cosmic Mind are one, and can unite. This is the main function of the tools in ritual.

5.5 Ritual as media of education for the common people

Many people assume that practice of the ritual is outdated attitude, because in the modern age, science and technology have got honorable position. They consider the ritual as less useful and a waste of time. May be the modern assumption is true, because the modern way of thinking is always under consideration of some typical factors: whether something is fast, precise, effective, efficient; and people want to get maximum profit out of it. Therefore, the modern people always expect an instant result, but finally they lose patience. That is why the modern life-style-centric people consider that the rituals are less useful and waste of time. In the modern age, most people are highly educated, but tensions and social disorders are increasing gradually. That is the sign that most people are losing patience and self-control. In Singh's book (2006) Bhagavan Sri Sathya Sai Baba states that education has now become only the education for which people want to compete for money, position and power. Education now must emphasise on its ultimate goal, i.e. character-building.

Only a community or society that is led by people possessing good characters⁵⁹, will live in safety, comfort, peace

59. Bhagavan Sri Sathya Sai Baba stresses that the improvement of human quality, not just the responsibility of parents at home, but also educational institutions. Education should not only teach how people can get the money, but the ultimate goal of Education is to build character. Sai Baba said that intelligence without character has no meaning. Discourse pearls of Bhagavan Sri Sathya Sai Baba has become a four-volume tome with the Guidelines for Education in Prasanthi Nilayam written by Ranvir Singh entitle *Fundamental of Sri Sathya Sai Educare (Veda of 21st Century)*, into 4 Volume and published by Sri Sathya Sai Book and Publication Trust, 2005, rpt. 2006

and prosperity. It is better that the highly educated people should complement their knowledge by participating in the interpretation of the essence of the rituals; as performed by Prof. Paul Davies⁶⁰, an expert in Quantum Physics; Dr. Fritjof Capra⁶¹, also an expert in Quantum Physics; through their discipline they provide support to the Hindu religious faiths. Similarly, Dr. Masaru Emoto⁶², a Japanese scientist, has scientifically proved positive effects of good words and the positive effect of chanting *mantra*. Actually, the Hindu rituals are media of education that can lead the people towards God. Therefore, the rituals should be interpreted as forms of education that serve everyone to improve the quality of patience, the quality of discipline, and the quality of honesty. Bhagavan Sri Sathya Sai Baba said that everyone should develop five noble attitudes, which are popularly known as *Pañca Pilars*⁶³.

Pañca Pillars should become the foundation in building human character; it seems difficult without the motivation in everyone, because the modern world is increasingly forcing everybody to compete with others. In the competition often a

60. Prof. Paul Davies, expert in Quantum Physics. Through Quantum Physics he harmonises science with religion.

61. Dr. Fritjof Capra, expert in Quantum Physics, has written several books on the correlation between science and religion. Dr. Fritjof Capra has written many books about the basis of quantum physics in Hindu religion

62. Dr. Masaru Emoto, expert from Japan, has researched about the effect of words (*mantra*) that can change the form of the crystals of water. It is a significant proof of why the Hindus use *mantra* in rituals.

63. *Pañca* Pillars, five foundations, are *satya* (truth), *dharma* (right conduct), *prema* (love), *śanti* (peace), *ahimsa* (non-violence). This concept is established by Bhagavan Sri Sathya Sai Baba for rehabilitation of the modern attitude and modern education. It is very good if the modern education can use *Pañca* Pillars as the basis (foundation) of the education for humankind. Because nowadays, in reality, many people who are highly educated, are not good in their conduct or character. People without the knowledge of the *Pañca* Pillars do whatever they like without considering their actions by right conduct. Most people today lose love and peace, and become violent to the weak people. It is obviously an irony, as human being is the best creature of God.

person does not consider the truth, decency, compassion, or peace of others; but often he uses violent means.

Therefore, if the highly educated people want to sacrifice a little time by sitting quietly for a moment only, and control all emotions (senses), it is also same as the actual ritual. If they can control all the senses, surely their attitude will be similar to *Pañca* Pilars. It is very important to emphasize upon the educated people, because they are considered as “respectable persons” and as examples or a barometer of behaviour by the public. As the *Bhagavadgītā*⁶⁴ states: “Whatsoever a great man does, the same is done by others as well. Whatever standard he sets, the world follows”. Therefore, the concept of ritual must be properly understood by the Hindu intellectuals⁶⁵. Understanding of the concept of ritual is good and right by intellectuals; and it will automatically be followed by the public. Thus, the world of the ‘ritual’ will become medium of education for the community in the process of spiritual ascent.

5.6 The essence of elements of rituals

Elements of rituals are used to help the devotees to focus their minds on God and His manifestations. Therefore, the elements of ritual are symbols of something abstract. All the

64. *Bhagavadgītā* III.21

65. The Hindu intellectuals, especially those in Indonesia, must care about the big problem of performing rituals in Bali. Because, from past until today, Hindu rituals in Indonesia got criticism from non-Hindus and also from themselves. Hindu rituals became the popular topics of the discussion every time. Criticism from outside was that the Hindu rituals are similar to offering to the Devil and the Hindus worship the Devil and not the God. This opinion must strongly be contradicted by the Hindu intellectuals with their optimum efforts. Otherwise the Hindu will get a bad reputation. This problem will influence the Hindu devotees, specially the beginners. The Hindu devotees will have the strong faith if they understand the true meaning the Hinduism.

elements of rituals that are used have their own meanings in accordance with the forms and ritual purposes; therefore, Prof. Bansi Pandit (2010) states that no Hindu ritual is performed by blind faith. Prof. S. Radhakrishnan states that: God cannot be easily understood, there is an element that is confidential to the God that is different from his disclosure. He did not open himself to us with ease. He was still surrounded by secrecy and only gives up our souls in its entirety if the Lord wants. The symbols used to make God's understandable, so that cannot be heard become be heard. Symbols used in order to help us to achieve awareness of the reality symbolised. There are some common symbols, and there are special symbols for use by any religion, with the aim to help believers understand the incomprehensible. God as the great High can only be understood through a tremendous effort and a tremendous awareness as well. This knowledge⁶⁶ cannot be expressed at the level of thought, except with the symbol (as used in the ritual). The symbols are not entirely subjective. Relativity does not destroy the symbol of man's ability to find an objective truth or reality. It is true that different objects will look different from different views. But, the truth of the views which differ from each other not be denied. Symbols have meaning, and meaning is objective. For example, 'Carrier sense'- this might be an abstract psychological concept, but the meaning can be studied and understood. We may use any method and symbols that can help increase our awareness. The cult of the form is recommended as a preparatory course for the understanding of reality that cannot be determined. What has been described by Prof. Radhakrishnan is quite relevant to the *Theory of Symbol* and also to the *Theory of Meaning*, because all things have meaning according to the purpose of usage of everything.

66. The function of symbol to explain the nature of God is quite relevant with the concept of Theology *Nirguna* and Theology *Saguna Brahman* in Hindu Theology.

5.6.1 Humankind as animal symbol

Professor Ernst Cassier in Dillistone (2006:10) states that human beings are ‘animal *symbolicum*’. Only by using symbols⁶⁷, human beings can achieve its potential and the highest goal in life. Dillistone in 1931 went to India to study theological education (this project was abandoned because of ailing wife). He had to learn a little Sanskrit and Urdu language he was hanging out with for a long time. As he did not have talent in Sanskrit, so he learned much from the Urdu language.

5.6.2 The Symbolic function of human mind

One definition, given by A.N. Whitehead in his book *Symbolism* is renowned in modern times: “The human mind is functioning symbolically when some components of his experiences elicit consciousness, beliefs, emotions and images respecting other components of its experience. The former set components are the “symbol” and the latter set constitute the “meaning” of the symbol. The organic functioning whereby there is transition from the symbol to the meaning will be called the reference “(Dillistone, 1986:11).

67. Use of the symbols in the rituals is equal to use of many tools in methodology of teaching the beginner students. When the teacher teaches in a class, he/she brings many tools, like pictures, maps, globe etc. Math teacher brings teaching materials symbolising the numbers for the beginner students. But, after a certain period of time, the teacher does not use any teaching material to make the students understand. The teachers can teach without the real form of material, they use only symbols of the numbers. The ritual also is equal to the tool used in teaching. So, the rituals are very important for the beginners with low spiritual knowledge. The rituals afterwards will change into spirituality by nature. This is the evolution of thinking and faith for every human being.

5.6.3 The symbol for understanding God's immanence

Louis Macneice in Dillistone (2002:19) says that the symbol is a "signature of God's immanence". God is present everywhere, and this omnipresence of God is symbolised by everything. So symbol is taken to be the very form of God Himself. Symbol serves to be a media to realise God abstract as God real.

5.6.4 Symbols can provide light and also completeness to the Intellectual

Arnold Toynbee in Dillistone (2002:19) describes that: "A symbol is not identical with the objects they symbolise. If so, the symbol will not be a symbol of it, but the object itself. It is wrong notion that a symbol is intended to be a tool to duplicate the object, the actual symbol is not intended to duplicate the object, but rather to illuminate. Tests showed that a symbol of success or failure is not due to duplicate symbol, or is not faithfully duplicate its designated object. Test is whether the symbol is to give light upon the object or obscure our understanding of it. An effective symbol is a symbol that gives light, and an effective symbol is an essential part of our intellectual equipment. If a symbol have to work effectively as a tool for intellectual action - that is, as a "model" - a symbol that should be simplified and sharpened so that it becomes like something similar to map-sketch of a reality that is about to be represented by a symbol as a guide - a map-sketch, so instead of a photograph taken from U-2 aircraft.

5.6.5 Symbol stimulates to action

The symbol has its own meaning or value of its own and together with this on his own power to move us. Power of symbols that are emotive, which stimulates people to act; it is seen as its essential traits.

5.6.6 Symbol can connect between man and Ultimate Reality

Dillistone (2002:28) explains: The symbol is to unite or combine a familiar human experience or the experience to overcome it or for the purpose of disclosure. Symbols can be either a word or action, or a picture or a drama. With the more common word, a symbol can be connected with the human quests for a larger reality, even the highest (Ultimate reality).

5.6.7 The ritual as symbol of self-offering

All religions carry out rituals, but, among all religions, Hinduism has the largest kinds of rituals. Moreover, Bali became very famous, the number one tourist-island in Indonesia, due to the implementation of the Hindu rituals. In Bali there is no day without a ritual activity. Every day in every home after their cooking, there will be found Hindus in front of their houses carrying out a little food offering. First, they offer food in the kitchen, then in the place of worship, at home page, at the front gate. In addition to the regular ritual activities, it will also be found in various places in the afternoon and in the evening that Balinese Hindus perform various rituals. Balinese people only seem preoccupied with the rituals every day. So every single day of the year, Hindus in Bali seem sunken in rituals. This is understandable, because after the collapse of Majapahit⁶⁸ in 1478 AD, the greatest Hindu empire in Southeast Asia, it was no longer possible to protect Hindus in Nusantara (Indonesia). Since the collapse of the Majapahit kingdom, all forms of Vedic texts and Hindu traditions soon turned into Islamic texts and traditions of Islam.

68. About the collapse of the Majapahit kingdom, one must consult the books written by Prof. Dr. Slamet Muljana (1968): *The collapse of the Hindu kingdom of Java and the emergence of Islamic Countries in Nusantara*. The history can provide an overview of why the form of Hinduism in Indonesia (Bali) became ritual-based.

Fortunately, there were still Hindus in Bali, who were not influenced by the Islamic power and who preserved and defended Hinduism. In accordance with the conditions at that time, the Vedic texts that existed in a very limited number copied into the Javanese language and into the language of ancient Bali; and those copies of the Vedic texts were popularly known as *rontal* (manuscript). Therefore, until today many Hindus in Bali believe that their holy book is “*rontal*”. In fact, many sources are found, which describe that as a result of transliteration of the *Vedas* into *rontals*, the Hindus in Bali began to believe that the *rontals* are the original *Vedas*, older and more perfect than the *Vedas* in India. Such an attitude is understandable because the texts of the *Vedas* and the texts of the *rontals* have not been widely known in Bali.

Pudja (2007) describes that the scholars of Indology in Indonesia recently discovered a small portion of *lontar* (*rontal*) that proves that the translation of the Vedic texts was successful. All the manuscripts (*lontar/rontal*) are presently preserved in Gedong Kirtya (a library), Singaraja, Bali. A Western researcher, S. Levi who entrusted his source in L. van der Tuuk, noted that the *Vedas* have been transliterated into the form of *rontals* in Bali and the total number of the manuscripts amounts to 1035⁶⁹. The *Catur Vedas* were translated into 177 manuscripts; *Itihasa* group consists of 159 manuscripts; Religious group consists of 63 manuscripts; Chronicle group consists of 35 manuscripts; *Wariga*

69. G. Pudja, *Vedaparikrma – Compilation Scripts of the Mantras and Stotras*, Surabaya: Paramita, 2007:p.10. *Rontals* on ceremonies and rituals are believed by Hindus in Bali to be the same as described in the *Vedas*, although the forms of the rituals are different. In fact, they believe that what is taught in the *Vedas* is relevant in the *rontals* in Bali; they even believe that there has been an effort to preserve the *Vedic* rituals, which are no longer known in India today. If Indian Hindus come to Bali, they would be very surprised to see such magnificent Hindu rituals that still exist in large scale in Bali. *Banten*³⁶ (ritual) has become a form of Hindu religion in Bali, so it is not wrong if the tourists call Bali the island of rituals or *Banten* island (the island of sacrifice).

(*Jyotisa*) group consists of 592 manuscripts; and *Tantri* group consists of 9 manuscripts. Among the *lontars* the most popular are the *lontars* describing ceremonies and rituals, and these *lontars* have become the foundation of public trust for the Hindus in Bali for more than 500 years.

Truly, ritual is a symbol, as the *Yajña Prakṛti* manuscript states: ‘*sahananing bebanten pinaka raganta tuwi*’ – ‘all things related to *bebanten* (offering) are actually symbols for the self’. In accordance with the statements in the manuscript, it is known that since the very ancestral time of Hinduism, the Balinese Hindus have been emphasising on the concept of total surrender of the self to God. This statement is quite relevant to what the *Bhagavadgītā* III.30 states: “*mayi sarvāni karmāni saṅnyāsyaādhyātma-cetasā, nirāśir nirmamo bhūtvā yudhyasva vigatajvaraḥ*” (Resigning all thy works to Me, with thy consciousness fixed in the Self, being free from desire and egoism, fight, delivered from thy fever). *Bhagavadgītā* IX.22, states: “*ananyāś cintayanto mām ye janāḥ paryupāsate, teṣāṃ nityābhiyuktānām yoga-kṣemaṃ vahāmy aham*” (But those who worship Me, meditating on Me alone, to them who ever persevere, I bring attainment of what they have not and security in they have).

Thus, in total submission to God is the way to achieve everything from God. Total surrender is meant in all activities related to human life. However the Hindus in Bali realise this total surrender to God in the form of offerings (rituals). Therefore, the concept of total surrender to God is formulated with *banten*⁷⁰ *pinaka raganta tuwi* (ritual as a symbol of self). This method of applying the concept of religion is considered the most appropriate

70. *Banten*, the offering, is symbol of self-surrender. This method is the simplest that can be followed by people belonging to all levels. However, it must be understood that the *Banten* is not the only way to worship God, as Hinduism has many ways for worshiping God as mentioned in the *Bhagavadgītā*, IV.11.

and relevant in the context of the Balinese Hindus. If all parties understand the Hindu rituals in Bali are in fact symbols of self-surrender, they will be able to understand that the performing of the rituals is a legitimate matter, as long as there is not coercion factor among the various parties.

The statement of *Yajña Prakṛti* manuscript is also relevant to the discourse of Bhagavan Sri Sathya Sai Baba, who states: “Sacrifice on the leaves, your body; offer on the flower, your mind; sacrifice on the fruit, the mature inner spiritual asceticism; and offer on the water, welling tears of joy”.

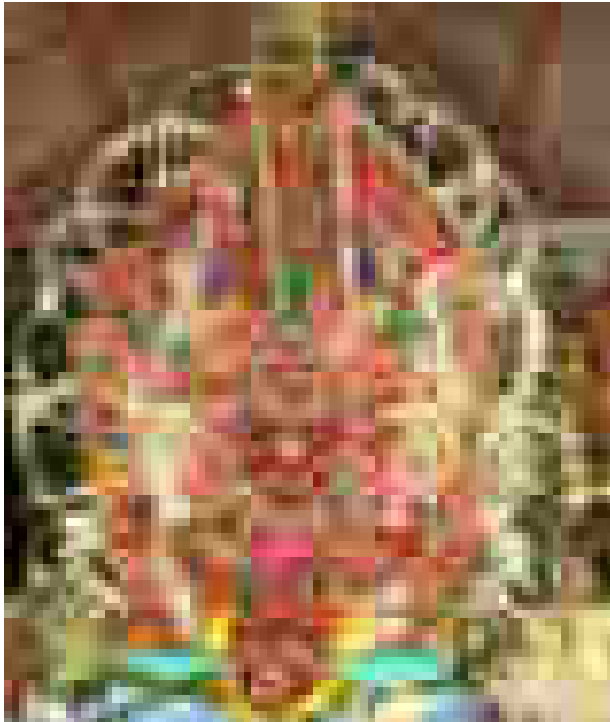
5.6.8 The ritual as symbol of God

Rontal Yajña Prakṛti states: “*sahananing bebanten, pinaka warna rupaning Ida Bhatara*” (every element used in the “offerings” is a symbol of the reality of God). This statement in *Yajña Prakṛti* manuscript is quite relevant to the statement in the *Bhagavadgītā* IV.24: “*brahmārpaṇam brahma havir brahmāgnau brahmaṇā hutam, brahmaiva tena gantavyam brahma-karma-samādhinā*” (For him the act of offering is God, the oblation is God. By God it is offered into the fire of God. God is that which is to be attained by him who realises God in his works). The *Bhagavadgītā* IX.16 states: “*aham kratur aham yajñaḥ svadhāham aham auśadham, mantrō ‘ham aham evājyam aham agnir aham hutam*” (I am the ritual action, I am the sacrifice, I am the ancestral oblation, I am the (medicinal) herb, I am the (sacred) hymn, I am also the melted butter, I am the fire and I am the offering). Again the *Bhagavadgītā* XV.14 states: “*aham vaiśvānaro bhūtvā prāṇinām deham āśritaḥ, prāṇāpāna-samāyuktaḥ pacāmy annam catur-vidham*” (Becoming the fire of life of the bodies of living creatures and mingling with the upward and downward breaths, I digest the four kinds of food).

According to the above description, we know that the *Banten* (offering) is a symbol of God Himself. So the Hindu ritual elements (offerings) are very sacred and pure symbolising God Himself.

5.6.9 Ritual as symbol of the Universe

Rontal Yajña Prakṛti states: that ‘*sahananing bebanten pinaka Anda Bhuvāna*’ – ‘every element used in the *banten* (offering) is a symbol of the universe’.



Picture: *Banten Sarad*⁷¹,

71. Banten Sarad made of rice flour cakes, is symbol of the Universe including human beings and all the ruler Gods. *Banten Sarad*, very beautiful and glorious in its form and as a symbol of the Universe, is used in *madhya* and *uttama* level.



Picture: Another form of *Banten Sarad*⁷²

72. *Banten Sarad*, besides being a symbol of the real Universe, is also the symbol of the Metaphysic Universe like the *Tri Lokas* (*Bhur, Bhvah* and *Svah Loka*). It is also the symbol of many manifestations of the God. So, the *Banten Sarad* has full meaning. But this offering is offered when the big ritual is performed in *madhya* and *uttama* levels.

The Universe in Balinese Hindu rituals is symbolised by the *Banten Sarad*. *Banten Sarad* has three symbolic meanings: (1) as a symbol of a vertical relationship between man and God, (2) as a symbol of horizontal relationship among human beings, and (3) as a symbol of horizontal relationships between man and the nature. So, *Banten Sarad* is the symbol of the universe (macrocosm) and everything in it (*Anda Bhuwana*).

Banten Sarad is also a symbol of the ruler gods who rule the whole world (*Dewata Nawa Sanga*). In addition, *Banten Sarad* is also emblem of variety of symbolic attributes of the gods (*pinaka rupaning Ida Bhatara*). *Banten Sarad* is composed of some fruits and cakes in such a form that symbolises the human body or microcosm (*pinaka raganta tuwi*).

Based on the above descriptions, it is clear that *Banten Sarad* is a symbol of human beings, of God Himself, and of the universe and everything in it. Therefore, the Hindus in Bali consider *Banten Sarad* as a vehicle to reach the goal of attaining divine feeling by planting their faith in it and practicing the teachings of Hinduism. What has been described in the *Yajña Prakṛti* manuscript about *Banten Sarad* as the essence of the concept of the Universe-symbolism is similar to the concept of *Asvamedhayajña* as stated in the *Bṛhadāranyaka Upaniṣad* I.1.1-2:

*aum. uṣā vā aṣvasya medhyasya ṣiraḥ, sūryas cakṣuḥ vātāḥ
prānaḥ, vyāttam agnir vaiṣvanarah; samvatsara ātmāsvasya
medhyasya, dyauḥ pṛṣṭham, antarikṣam udaram, pṛthivi
pājasyam, diṣaḥ pārṣve, avāntaradiṣaḥ, nakṣa-trāny asthīni
nabho māmsāni; ūvadhyaṁ sikatāḥ, sindhayaḥ gudāḥ, yakṛc
ca klomānaḥ ca parvatāḥ, oṣadhayaḥ ca vanaspatayaḥ ca
lomāni, udyan pūrvārdhaḥ, nimlocñ jaghanārdhaḥ, yad
vijṛmbhate tad vidyotate, yad vidhūnute tat stanayati, yan
mehati tad varṣati; vag evāsya vāk (Bṛhadāranyaka I.1.1).*

‘*Aum*, the dawn, verily, is the head of the sacrificial horse, the sun the eye, the wind the breath, the open mouth the *Vaiśvānara* fire ; the year is the body of the sacrificial horse, the sky is the back, the atmosphere is the belly, the earth the hoof, the quarters the sides, the intermediate quarters the ribs, the seasons the limbs, the months and the half-months the joints, days and nights the feet, the stars the bones, the clouds the flesh ; the food in the stomach is the sand, the rivers are the blood-vessels, the liver and the lungs are the mountains, the herbs and the trees are the hair. The rising (sun) is the forepart, the setting (sun) the hind part, when he yawns then it lightens, when he shakes himself, it thunders, when he urinates then it rains ; voice, indeed, is his voice.’⁷³

ahar vā aṣvam purastān mahimā nvajāyata, tasya pūrve samudre yoniḥ, rātrir enam paścān mahimā nvajāyata, tasyāpare samudre yoniḥ, etau vā aṣvam mahimānāv abhitaḥ sambabhūvatuḥ hayo bhūtvā devān avahat, vāji gandharvān, arvāsurān, aṣvo manuṣyān; samudra evāsya banduḥ, samudro yoniḥ (Bṛihadāranyaka I.1.2).

‘The day, verily, arose, for the horse as the vessel called *mahiman* appeared in front (of the horse). Its source is in the called *mahiman* appeared behind (the horse). Its source is in the eastern sea. The night, verily, arose for the horse as the vessel called *mahiman* appeared behind (the horse). Its source is in the western sea. These two vessels, verily, arose on the two sides of the horse as the two sacrificial vessels. Becoming a steed he carried the gods, as a stallion the *Gandharvas*, as a runner the demons, as a horse man. The sea, indeed, is his relative; the sea is his source’⁷⁴.

73. Radhakrishnan, S. *The Principal Upaniṣad* rept. 2010:p.150.

74. *Ibid.* 2010:p.150.

From the *Bṛhad'āranyaka Upaniṣad* I.1-2, it is known that the so-called *Banten Sarad* practised by the Hindus in Bali, has the same idea as that of the ancient *Asvamedha Yajña*. While in the *Asvamedha Yajña*, the horse is used as a means of offering; in *Banten Sarad*, cakes are used as a means of offering. The forms of the offerings may be different, but the essence of both the offerings is the same and both the *Asvamedha Yajña* and the *Banten Sarad* are represented as the symbol of the Universe. These offerings are obviously symbol of the devotees' deep devotion to God.

5.7 The essence of externals of ritual

5.7.1 The *sthana* (place) of God and His manifestations

In the theology of *Saguna Brahma*, it is believed that the God assumed many manifestations (forms), *devas* and *devis*, having embodiments like a king or queen with gorgeous dresses and a crown in head. When a king or a queen comes to us or is invited, he/she is received with a great ceremony, which consists of a series of ceremonies. Therefore, prior to his arrival, the people prepare in advance his seat (like a throne / *siṅghasana*), and the podium is also great. Similarly, whenever a ritual is to be performed, people prepare seats (*āsana*) and podiums (*pandals* and decorations) for the gods.



Picture: *Pelinggih Padmāsana* at Palu Centre Sulawesi



Picture: *Pelinggih Padma Tiga* at Besakih Bali (Three *Padmāsanas*, symbols of the *āsanas* of *Brahma*, *Viṣṇu* and *Śiva*)

In Bali, a special place (*āsana*) like that is prepared to welcome the deity (*iṣṭa devata*). The permanent seat for the *iṣṭa devata* is called *Padmāsana* and a temporary seat is called “*Sanggar Surya*” or “*Sanggar Tawang*”. *Padmāsana*, *Sanggar Surya*, *Sanggar Tawang* in the Hindu community in Bali, are the symbols of God’s seat, called *Pelinggih Padmāsana*.

Cudamani (1994) describes that the word *Padmāsana* is derived from the words – “*Padma*”, meaning ‘lotus flower’, and *āsana*, meaning ‘posture’ or ‘seat’. In both Hinduism and Buddhism, the lotus is a symbol of the establishment of a seat or place for the gods. In the temples in Java, the seats of the gods resemble the lotus flower (*padma*). In Bali, *Padmāsana* previously resembled the shape of lotus flower; but now the shape of it has changed into a chair placed upon a lotus with beautiful ornamentation.

The Hindu theology, *Saguna Brahman*, describes that the relationship between man and God was very beautiful and harmonious. The Lord was invited and was welcomed; then He was provided a seat (*Padmāsana*). After that, His feet were washed, and then He was entertained with a variety of songs and dances and was served delicious foods and drinks. At last, the Hindu host requested for God’s grace and blessing. Thus, this attitude of the Hindu host to God reflects the clear concept of the Theology of *Saguna Brahman*.

5.7.2 The *pratika* and *pratinā* as symbol of God

Swami Vivekananda in Swami Tapasyananda’s book *The Philosophical and Religious Lectures of Swami Vivekananda* explains: The word *Pratika* means ‘nearing stage’. In all societies reverential worship is done to several objects other than God, or without the idea of it being a divine manifestation. There are

many who worship departed saints, spirits of the dead, ancestors, angels, Mahatmas etc. The worship of *Pratikas*⁷⁵ is not an evil practice, but it is not a part of *Bhakti*. It may bring some powers and enjoyments, but it can never bring salvation or freedom, which comes only from the worship of the Supreme Being.

The worship of *Pratika*, if it really helps a person to go forward, becomes really a 'meaning stage', promoting the cause of devotion. But there is the danger of men sticking on to the *Pratika*, and never advancing. They become pure sectarians. Book worship is another form of *Pratika* worship. A book is a great strength for a religion. But it also creates fanaticism, and also dishonesty by encouraging interpretations based on text-torturing. There is another kind of *Pratikas* in the Vedic tradition. It is declared in the texts that the Sky is *Brahman*, that the mind is *Brahman*, that the Air is *Brahman*, and so on.

This kind of identification is made on the basis of some attribute or excellence of the Divine manifest in them, and they are recognised as manifestation of Brahman; they then become 'stepping stones' to the Supreme Being. The worship of *Pratimā* or images comes up in considering devotional symbols. By an image we ordinarily mean a form resembling that of a man, a Divinity made of material substances. But every other material form also which comes in to the field of worship, must be considered an image. Thus the Jews worship an idol of a chest with two angels sitting on it and a book on it. The Muslims pray facing the Caaba and forming an image of it in mind. But the curious thing is that they consider their forms as praiseworthy, and images and forms of worship of others as evil.

It is natural for the human mind to form images when it tries to concentrate on itself. For, the whole experience of the mind in

75. Swami Tapasyananda, *The Philosophical and Religious Lectures of Swami Vivekananda*, rpt. 2007:pp.165-167

life is with external objects, all of which are endowed with form. Therefore in inward concentration also, it cannot help thinking in terms of forms. Concentration is the way of the mind. So also is personalization. Excellences remain as mere fancies unless they take shape in a concrete person. The Divine Incarnations and the cult-deities of religious traditions are the forms that the Supreme Being has taken for man to understand and adore. There, however, some philosophies who maintain that these Incarnations and Deities are not mere *Pratikas* or ‘stepping stones’ to God, but God Himself. Whether this theory is accepted or not, the worship of all *Pratikas* and *Pratimās* is good, if they help us to perceive God as manifest them. “We must not project any image on God, but we may fill any image with that Life which is God. God in the picture is right, but the picture as God is wrong. The image of God is a mere *Pratika*.”

Based on the above discourses of Swami Vivekananda, it can be said that *Pratimā* is the symbol of the manifestations of God. *Pratimā* in Hindu ritual acts as a tool or aid for worshiping God, as many aids or teaching-materials are used in teaching. Therefore, the *pratimā*, as a form of ritual, is only a tool and not the goal. The goal of worship is to realise God and to unite with Him. Using of *pratimā* is a method which is very logical and practical, because human beings cannot possibly worship a God without any shape (*neti-neti*); they may not be able to worship God the unthinkable (*Acintya*). As *Bhagavadgītā* X.2⁷⁶ states: Neither the host of gods nor the great sages know any origin of Me for I am source of gods and the great sages in every way. In addition, the *Bhagavadītā* XII.5⁷⁷ also states: The difficulty of those whose thoughts are set

76. *name viduḥ sura-gaṇāḥ prabhavaṁ na maharṣayaḥ,
aham ādir hi devānāṁ maharṣiṇāṁ ca sarvaśaḥ (Bhagavadgītā X.2)*

77. *kleśo dhikataras teṣāṁ avyaktāsakta-cetasām,
avyaktā hi gatir duḥkhaṁ dehavadbhir avāpyate (Bhagavadgītā XII.5)*

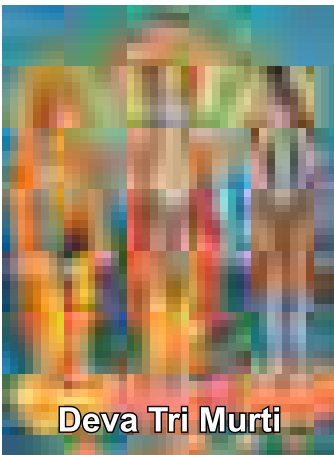
on the Unmanifested is greater, for the goal of the Unmanifested is hard to reach by the embodied beings.

The use of images in the Hindu rituals is as logical as the use of the flag as a symbol of a nation or state. Every citizen would respect his/her country's flag. When they salute the flag, they do not think that the flag is just a piece of coloured cloth hanging from the top of a high pole. But, they imagine that the flag is the very life-spirit of their nation. If the flag is taken to be a symbol of the spirit of a nation, then it is easy to understand why the Hindus take the *pratimā*, made beautifully and purified, as the symbol of God.

Pratimā is made of many materials like clay, stone, colours, dresses etc. But each material separately cannot be considered as *Pratimā*. After the idol is made of these materials, it is purified through a process called *abhiṣeka* or sacralization. After this *abhiṣeka*, the idol is considered as *Pratimā*.

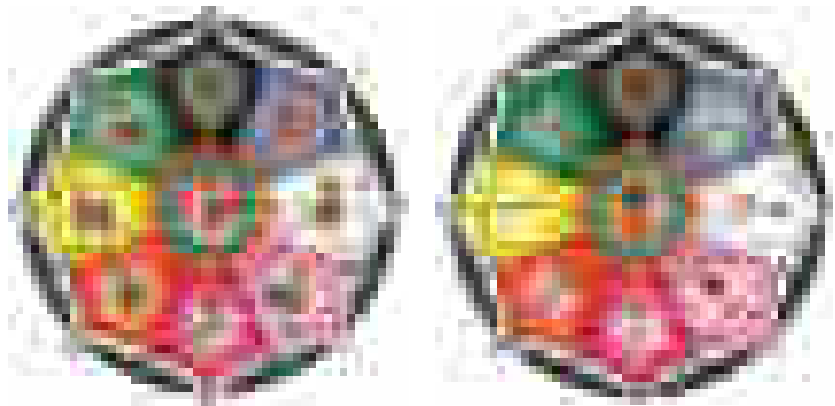
5.7.3 The essence images or pictures as tools in rituals

Kishore in his book, *Hinduism* (2006:80), describes: Hinduism is monistic and monotheistic in essence, but this essence often gets under minded by its apparent pantheism, polytheism and rich mythology. Hinduism at popular levels is pantheistic and henotheistic. Popular Hinduism seems to emphasise immanence of *Brahman* at the expense of its transcendence. In the Vedic pantheon there were many deities like *Indra*, *Agni*, *Varuṇa*, *Mitra*, *Maruts*, *Aṣvins*, *Rudra* and others. Hinduism finds the manifestation of divinity in



practically everything, especially in things which uphold, sustain and nourish life. For example, many manifestations of nature and its power like fire, wine and the sun personified as *Agni*, *Marut* and *Surya* respectively are held in high regard as gods because of the belief that they sustain and nourish life; and the succession of seasons, etc. is due to their powers. In the Vedas many collection of hymns are dedicated to these goddesses. Many deities who earlier represented the various aspects of nature came to possess elaborate mythology which anthropomorphised them. The Hindu *Trinity* of *Brahma*, *Viṣṇu* and *Śiva* or *Maheṣa* marks the beginning of an epoch in the Hinduism⁷⁸.

As Kishore describes above that Hinduism often gets nicknamed as pantheism, polytheism, henotheistic, etc., these come from each perspective. Because Hinduism has many ways (beliefs) that can be followed by every man, and these beliefs are monotheism, pantheism, monism, henotheism and polytheism etc.








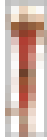
















Picture: Balinese Hindu Symbol of the Manifestations
of God at All Directions


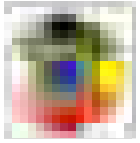
78. Dr. B.R. Kishore, *Hinduism*, New Delhi: Diamond Pocket Books, 2006:p.80.



Picture: The Manifestations of God in all directions in the Universe as the Cosmic Human as described in the *Vastusastra*

Balinese Imagination of the Manifestation of God, Direction, Weapon, Colour, values and Aksara (Letter) of the Dewata Nawa Sangga.						
No.	Direction	Name of Deva	Weapon	Colour	Values	Aksara
1	<i>Purwa</i> (East)	<i>Iṣvara</i> 	<i>Bajra</i> 	White	5	Sa s ꦱꦱ
2	<i>Ghenya</i> (South-east)	<i>Maheṣora</i> 	<i>Dupa</i> 	Pink	8	Na n ꦒꦤ

3	<i>Daksina</i> (South)	<i>Brahma</i> 	<i>Gadha</i> 	Red	9	Ba b 
4	<i>Nairiti</i> South-west	<i>Rudra</i> 	<i>Moksala</i> 	Orange	3	Ma m 
5	<i>Pascima</i> (West)	<i>Mahadeva</i> 	<i>Nagapasha</i> 	Yellow	7	Ta t-+ 
6	(<i>Wayabhya</i>) Northwest	<i>Šaṅkara</i> 	<i>Angkus</i> 	Green	1	Si is 
7	<i>Uttara</i> North	<i>Viṣṇu</i> 	<i>Cakra</i> 	Black	4	A á 
8	<i>Airsanya</i> North-east	<i>Šambu</i> 	<i>Trisula</i> 	Blue/ gray	6	Wa v 

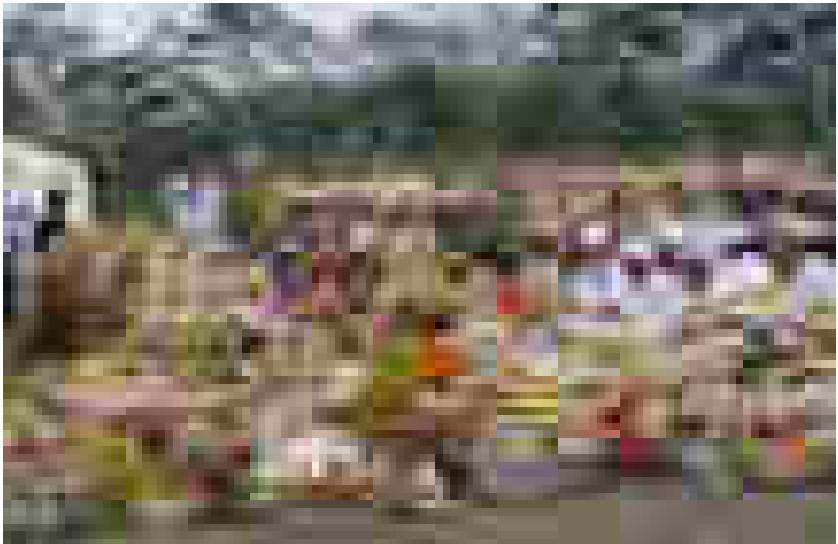
9	Madya Central	Śiva 	Padma 	Five colours	8	I, Ya y ॐ
---	------------------	---	--	-----------------	---	-------------------------

Note: All these pictures are used in every Balinese rituals.

It is does not matter, because in the sea of Hinduism, these beliefs are like several ports. Hindu theology had been created by the Hindu saints, with the intention of helping mankind to understand God, the Almighty. From the perspective of knowledge, there are two groups of people in the world – knowledgeable group (*jñānin*) and the ignorant group (*ajñānin*). So, Hindu Theology is divided into two views: (1) Theology *Nirguna Brahman* is the knowledge to explain God as not exposed to nature (*guna*) or to anything; in this theology, God is unthinkable (*acintya*). Therefore *Nirguna Brahman* theology is meant for the *jñānin*. (2) Secondly, the Theology *Saguna Brahman* is meant for the *ajñānin* or mankind in general. The second theology seeks to explain the properties (*guna*) of God and to describe the nature of God. And these properties of God have changed into different forms of God. So the Theology *Saguna Brahman* is the source of the idea that God has many manifestations. The *Mahaṛṣis* composed the Theology *Saguna Brahman* for the sake of the common people (*ajñānin*) and the reflection of their understanding of God is found in the forms of beautiful paintings, pictures, sculptures and idols. All these forms of the gods/goddesses help to improve the spirituality of the community at large (*ajñānin*). So, all the pictures, paintings, sculptures, idols etc. have important role in Hindu rituals.

5.7.4 The essence of food offering

Offering of food in the Hindu custom of worship is included in the scope of the *Saguna Brahman* theology. In this theology, God is imagined as a deity who has the appearance and characteristics like human beings. This theology is the source of offering foods to the manifestations of God (this offering is called *Banten* in Bali). When the *pūjā* (worshipping) is completed, the offered food is taken to be the *prasadam* (sacred food). *Banten* or the food offering in Bali is composed of the materials which have been mentioned in the *Bhagavadgītā* IX.26: *Patram puspham phalam toyam yo me bhaktya prayascathi tad aham bhatyauparhitam asnami prayatat manah* ‘Whosoever offers to Me with devotion a leaf, a flower, a fruit, or water, that offering of love, of pure of heart I accept’. These materials are leaves, flowers, fruits and water, and the total form of the *Banten* looks very beautiful.



Picture: These are the forms of *Banten* (offerings) in Bali.



Picture: These are the forms of *Banten* (offerings) in Bali. *Banten* is made of the elements as mentioned in the *Bhagavadgītā* IX.26.



Some of *Banten Pajegans* or *Banten Gebogans*

Picture: Other forms of the *Banten* (offerings) in Bali. These are called *Banten Pajegan* or *Banten Gebogan*.

5.7.5 Food offerings in *Durgā Pūjā*

Before discussion on food offering in *Durgā Pūjā* starts, let the discussion start from the worshiping of God in the form of the Mother of the Universe, because the essence of *Durgā Pūjā* is worshiping God in the form of Mother. Swami Abhedananda (2008:130-134) explains: The more we comprehend God as immanent and resident in nature, the more clearly we understand also that God is our Mother as well as our Father. When we see that nature or the feminine principle is inseparable from the Being or the masculine element and when we realize that nature is not passive and powerless, but the divine Energy, the we understand that God is one stupendous whole, in whom exist both the masculine and feminine principles. Then we no longer separate nature from God, but we recognize nature as a part of the manifested divine Energy.

Science teaches that the universe existed in a potential state in that primordial Energy, and gradually through the process of evolution the whole potentiality has become kinetic or actual. The eternal Energy is not an unintelligent energy, but is intelligent. Whenever we cast our eyes either in the external or internal world, we find the expression, not of a fortuitous or accidental combination of matter and mechanical forces, but of regular laws guided by definite purpose. This universe is not a chaos, but a cosmos and one harmonious whole. It is not an aimless chain of changes which we call evolution, but there is an orderly hidden purpose at every step of evolution. Therefore that Energy is intelligent. We may take this self-existing, intelligent, eternal cosmic Energy to be the Mother of universe. She is the source of infinite forces and infinite phenomena. This eternal Energy is called in Sanskrit, *Prakṛti*, Latin *Procreatrix*, the creative power of the universe. As all the forces of nature are but the manifestation of this divine Energy, so She is called all-powerful. Wherever

there is the expression of any force or power in the universe, there is the manifestation of the eternal *Prakṛti* or the Devine Mother. The Hindus have understood this eternal Energy as the Mother of the universe, and have worshipped Her from prehistoric times.

All our mental and physical activities depend on Her. She is doing whatever She chooses to do. She is independent. She obeys none. She is producer of every event that occurs in the universe. She makes one appear good, spiritual and divine, while it is She who makes another appear as wicked and sinful. Through Her power we perform virtuous deeds or commit sinful acts. But She is beyond good and evil, beyond virtue and vice. Her forces are neither good, nor evil, but they appear so to us when we look at them from different standpoints and compare them with one another.

When that all-pervading Energy manifests, She expresses Herself in two set of opposite forces. The one set has the tendency towards God and is called *vidyā* in Sanskrit, and the other towards worldliness and is called *avidyā*. The one leads to freedom and happiness, and the other to bondage and suffering. The one is knowledge, the other is ignorance. The one is light, the other is darkness. Each individual soul is the centre where these opposite forces are constantly working and fighting with one another. When *vidyā* or the power which lead Godward, predominate, we advance towards God and become religious, spiritual, and unselfish, but when its opposite, the *avidyā* power, prevails, we become worldly, selfish, and wicked. When the former is predominant, the latter is overcome, and vice versa.

The powers exist in each individual, though they vary in the degree of their strength in each. The man or woman, in whom the Godward-leading powers prevail, is called devotional, prayerful, righteous, pure in heart, and unselfish. The qualities are the expressions of *vidyā* powers within us. Such higher powers

are latent in all and even in those who do not show such qualities. All people can rouse those latent powers by practising devotion, prayer, righteousness, purity, and unselfishness. The easiest way to attain these powers is by the worship of *vidyā-Śakti*, or that aspect of the Divine Mother which represents all powers that lead to spiritual perfection. By worship or devotion we mean constant remembrance of that aspect. If we constantly think of the source of all spirituality and of all the higher power which make one spiritual, surely those powers will be roused in us and we shall become spiritual, righteous and unselfish. Therefore the Hindus worship this *vidyā-Śakti*.

When they worship that aspect, they do not deny or ignore the opposite aspect which leads to worldliness, but they make it subordinate to the higher *vidyā* aspect. Sometimes they think of these opposite forces separately, personify them, and make them the female attendants of the Divine Mother. The Divine Mother has many attendants. All the evil forces of nature are Her attendants. She stands in the centre of the universe radiant in Her own glory, like the sun when surrounded on all sides by thick dark clouds.

It should be remembered that each one of us will see the divine Mother sooner or later. The Mother is always taking care of us and protecting us whether we feel it or not, whether we realize it or not. The most awaited festival of West Bengal is *Durgā Pūjā*. The white *kāsh* flowers, the clear blue sky with a bit of white cloud, pulsating excitement, the incredible crowds battling on with their *pūjā* shopping, undaunted by the oppressive heat and the swarm of the people rushing madly to finish their shopping – all are the clear indications that the Mother Goddess is soon coming to us descending from her heavenly abode to give us enjoyment, peace and happiness for these precious days that we all look forward to the whole year. It is a common fact that

every festival/ *pūjā* is a great source of happiness and enjoyment to every class of people. So, rituals have a great role in the socio-religious scenario.



Picture: The white *kāsh* flowers indicate the approach of Autumn, the season of *Durgā Pūjā* (Ratanpur, Birbhum, WB, India)

Again, the general people do not know the original source of their happiness, but this is what is believed in Hindu Theology as the Cosmic-Consciousness. We came from the very spirit of Happiness and these rituals bring us back to that spirit again and again. The nine days of *Durgā Pūjā*, also known as *Navaratri*, are the most celebrated time for Hindus. During this time, nine forms of the deity are worshipped on each auspicious day. Specific items are needed for each separate day of *Durgā Pūjā*. There is a detailed method of worshipping Goddess *Durgā*, which has been mentioned in the scriptures. The needed items for the ritual worship of the goddess should be collected beforehand, so that the ritual is performed smoothly.



Picture of the *Devi Durgā* of India



Picture: Food Offerings during *Durgā Pūjā*⁷⁹ (2011) at Ratanpur, near Kopai Railway Station in Birbhum district, West Bengal, India.

The essential materials to worship Goddess *Durgā* are:

1. Elements needed for *Kalpāmbho*, the ritual performed before the commencement of the *pūjā* :
 - a. **Food offering:**
 - 1) *Panchashashya* (grains of five types – rice, *mung* or whole green gram, *til* or sesame, *mashkalai* or any variety or whole black leguminous seed, *job* or millet).
 - 2) *Panchagobhya* (five items obtained from the cow – milk, *ghee* or clarified butter, curd, *gomay* or cow dung and *gomutra* or urine of cow).

79. I witnessed *Durgā Pūjā* held by Mukherjee family at Ratanpur village in the district of Birbhum, West Bengal, India (October, 2011).

- 3) *Panchamrita* (milk, curd, *ghee* or clarified butter, honey, sugar); three big *noivedyas*, one small *noivedya*, three bowls of *madhuparka* (a mixture of honey, curd, *ghee* and sugar for oblation), *bhoger drabyādi* (items for the feast), *āratir drabyādi*, *mahasnan* (symbolic bathing of the deity) oil, *dantokāshṭha* (small sticks made of wood apple or margosa wood), sugar cane juice, an earthen bowl of *ātapa* (sunned rice), *til toila* (sesame oil).



Photo: Food offerings in *Durgā Pūjā* at Ratanpur Village, Birbhum, West Bengal.

b. Water offering :

Ushnodaka (lukewarm water), coconut water, *sarbaoushodhi*, *mahaoushodhi*, water from oceans, rain water, spring water, water containing lotus pollen.

2. Elements needed for the *Shashthi pūjā* of Goddess *Durgā*.

Food offering : A stem of wood apple (*bilva tree*) with two

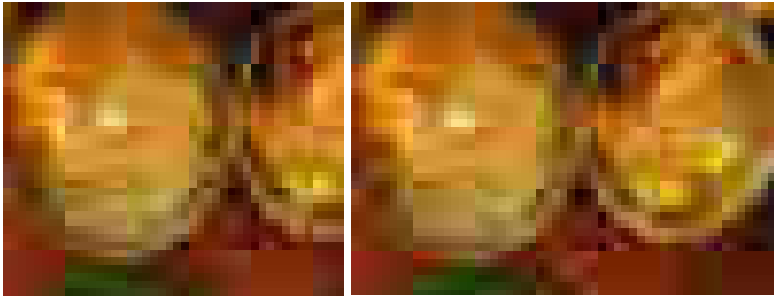
wood apples, green coconut with stalk, an earthen bowl full of *atop* (sunned rice), three bowls of *madhupāka*, sesame seeds, curd, honey, clarified butter, sugar, three big *noibbedyas*, one small *noibbedya*, *bhoger drobbadi*, *āratir drobbadi*, grain, fruits, one dozen bananas with a single stem, white mustard seeds.

3. Elements needed for ***Saptami Pūjā*** of the Goddess

Food offering : Sesame seeds, myrobalan, flowers, two bowls full of *atop*, green coconut with stalk, wood apple leaves, white mustard, *madhuparka* (40 or 22 bowls), honey, sugar, *noibedyas* (40 or 22), one main *noibbedya*, fruits, items for *bhog* (symbolic eating of the goddess).

4. Items needed for ***Ashtami Puja*** of Goddess

Food offerings: Fruits, items for *bhog*, items *ārati*, 40 or 22 bowls of *madhuparka*, honey, sugar, curd ghee, 40 or 22 *noibedyas*, four small *noibedyas*.



Picture: *Noibiddo*, Items of *Bhog*, symbolic eating of goddess

5. Items needed for ***Nabami*** and ***Dashami Pūjā*** of Goddess

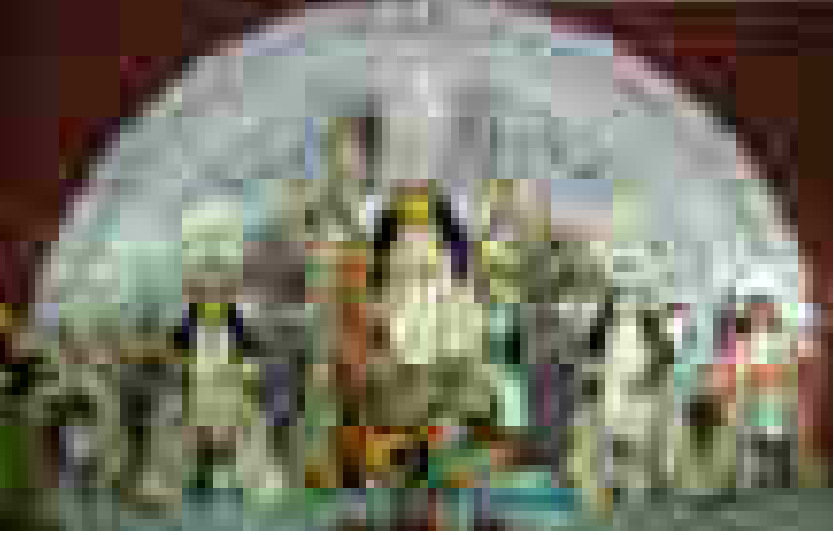
Food offering: Betel leaves, pan *masala*, 40 Or 22 bowl of *madhuparka*, honey, sugar, curd, ghee, 40 or 22 *noibbedyas*, four small *noibedyas*.



Picture: Various elements used in *Durgā Pūjā*



Picture: Materials of offerings like *Panchashashya*, *Panchagobhya*, atop rice, curd, honey etc. in *Dūrga Pūjā* at Ratanpur, Birbhum, West Bengal



Picture of the traditional Devi Durgā

The Hindus perform the rituals guided by the *Bhagavadgītā* III.12: iṣṭān bhogān hi vo devā dāsyante yajña-bhāvitāḥ, tairdattānapradāyaibhyo yo bhunkte stena eva saḥ (Fostered by sacrifice the gods will give you the enjoyments you desire. He who enjoys these gifts without giving to them in return is verily a thief). Likewise, the *Bhagavadgītā* III.13 states: yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ, bhuñjate te tvaghaṁ pāpā ye pacantyātma-kāraṇāt (The good people who eat what is left from the sacrifice are released from all sins but those wicked people who prepare food for their own sake-verily they eat sin). Again, the *Bhagavadgītā* III.14 states: annād bhavanti bhūtāni parjanyaḥ anna-sambhavaḥ, yajñād bhavati parjanyaḥ yajñaḥ karma-samudbhavaḥ (From food creatures come into being; from rain is the birth of food; from sacrifice rain comes into being and sacrifice is born of work). Again, there is a reference of offering food in the *Bhagavadgītā* XVII.13: “vidhi-hīnamasṛṣṭānam

mantra-hīnamadakṣiṇam, śraddhā-virahitam yajñam tāmasam paricakṣate (The sacrifice which is not in conformity with the law, in which no food is distributed, no hymns are chanted and no fees are paid, which is empty of faith, they declare to be “dull”).

Based on the above description, it is known that the offering of food in the Hindu rituals is a natural practice, essential for the beginner devotees. They initially cannot understand that this physical practice can lead them to spirituality. Because whatever we do by performing rituals is not for God, but for ourselves (God is within us). The ultimatum of all rituals is to attain spirituality and unity with God.

5.7.6 The essence of sounds as offering in rituals

Hinduism is like a very wide road where many vehicles can pass through easily. In the theology of *Saguna Brahman*, the Lord preaches about the freedom of the devotee to choose his own way to worship (*Bhagavadgītā* IV.11, VII.21). Activities offered in the form of *kidung*, *bhajans*, *kirtana*, hymns, spiritual songs, etc. and various other activities addressed to God, can increase spiritual awareness of the devotees; as *Bhagavadgītā* IX.27 states: “yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat, yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam (Whatever thou does, whatever thou eats, whatever thou offers, whatever thou gives away, whatever austerities thou dost practice - do that, O Son of Kuntī (Arjuna), as an offering to Me). And God Himself is a holy song, as *Bhagavadgītā* X.22 states: “vedānām sāma-vedo ‘smi devānāmasmi vāsavaḥ, idriyāṇām manaścāsmi bhūtānām asmi cetanā” (Of the Vedas I am the Sāmaveda; of the gods I am Indra; of the senses I am mind and of beings I am consciousness). (“*Saman*” means ‘singing’) Offering devotional songs and variety of sounds to the manifestations of God is such an activity that can lead us to perfection, as the *Bhagavadgītā* XII.10 states:

“abhyāse‘py asamartho‘si mat-karma-paramo bhava, mad-artham api karmāṇi kurvan siddhimavāpsyasi (If thou art unable even to seek by practice, then be as one whose supreme aim is My service; even performing actions for My sake, thou shalt attain perfection).

The *Ṛsis* have long been carrying out activities of singing the glory of God, as the *Bhagavadgītā* XIII.4 states: “ṛṣibhirbahudhā gītaṁ chandobhirvividhaiḥ pṛthak, brahma-sūtra-padaīścaiva hetumadbhir-viniścitaiḥ (This has been sung by sages in many ways and distinctly, in various hymns and also in well-reasoned and conclusive expressions of the aphorisms of the Absolute ‘brahmasutra). When God manifests in the forms of *avatara* with the attributes human being, He will use His ears to enjoy the melodious songs, as the *Bhagavadgītā* XV.9 states: “śrotraṁ cakṣuḥ sparśanaṁ ca rasanāṁ ghrāṇameva ca, adhiṣṭhāya manaścāyaṁ viṣayān upasevate” (He enjoys the objects of senses, using the ear, the eye, the touch sense, the taste sense and the nose as also the mind).

Discussion on sound offerings is a broad discussion, because it includes devotional songs, music, chanting *mantras* etc. The sources of why the Hindus use sound offering in rituals, can be found in the Vedic texts as Swami Prajñānāda (1989) describe in *The Form and Function of Music in Ancient India*⁸⁰. Thus, to dedicate the song and music to God is part of the implementation of the *Sonic Theology*.

5.7.7 The *Kulkul* or Balinese Wooden Bell as Offering

Using of *Kulkul* (wooden bell) or *kentongan* that marks the beginning of a ritual or something that is happening is a tradition of Hindus in Bali. *Kulkul* is sounded when the Hindus in Bali

80. Through *the Form and Function of Music in Ancient India* written by Swami Prajñānāda, we known that the music and *mantra* are the two kinds of rituals elements.

perform rituals and there is hard any ritual that is performed without the sound of *kulkul*. The sound of *Kulkul* can represent many indications, like – inviting people, marking the beginning, the steps and the end of rituals, etc.

When there were no loudspeakers, the sound of *kulkul* was an important tool to call the people for any meeting or religious gathering. So, *kulkul* is a symbol of unity for the Hindus in Bali. What is more important is that the Balinese still use the *Kulkul* and with the invention of loudspeakers they did not depart *Kulkul*. However, for the Balinese Hindus, *kulkul* is considered to have sacred value. *Kulkul* is made exclusively of a special wood of *nangka* tree (jackfruit tree), which is cut down on a certain day, and when the making of the *kulkul* is completed, it is inaugurated with a sacred ceremony (*abhiṣeka*). It is to be mentioned in this connection that the Balinese never change the very material (wood) for making *kulkul*; because ‘wood’ in Balinese language is called ‘*kayu*’, and from ‘*kayu*’ derived a word- ‘*kayun*’ meaning ‘wish’. So the Balinese believe that *kulkul* is the symbol of their wishes and by using *kulkul* their wishes can be fulfilled. Therefore, the Hindus in Bali have been conditioned to the sound of *kulkul*; and they know the meaning of every different sound of *kulkul*. When a Balinese Hindu hears the sound of *kulkul*, he is easily drawn to the source of the sound. So, from this discussion it is very clear that *kulkul* has a significant role to play in the socio-religious scenario in Bali.

5.7.8 The essence of *Gamelan* (Balinese orchestra) as Offering

Discussion about the ‘*gamelan*’ in this dissertation would not be complete without discussion about general music. Because, whatever be the forms of the music, they have the same universal purpose, that is to make balance or harmony in the world. The *gamelan* means one kind of music in the world.



Picture: One kind of the many kinds of *Gamelan* Bali

The form of Balinese orchestra (Balinese traditional music), according to the Balinese Hindus, is very unique or antique; and the music also has universal meaning, as Inayat

Khan explains that every music has universal meaning. Therefore, before discussing about *gamelan*, we must discuss about the music of India, because as we know that the Hindus in Bali with their scriptures, rituals, traditions, music, etc., directly or indirectly came from India. The source of using the *gamelan* in rituals is the Balinese manuscript, called *Lontar Prakempa*⁸¹. To

81. *Lontar Prakempa* is one manuscript on Balinese orchestra among many manuscripts in Bali. *Prakempa* means 'the sound of earth'. Balinese think, believe and claim that the original sources of *Prakempa* were written by the *rsi* in Indonesia. Therefore, Balinese claim that the original knowledge of *gamelan* was born in Bali. But when we enter into the manuscript, we know that the theology, the philosophy and the myth of *gamelan* have direct or indirect relations with the theology, the philosophy and the myth of Indian music as described in *Natya Śastra*. So, everyone must remember that the Hindus wherever they grow, they have their roots in India, the mother-land of Hinduism. This explanation not just an apology, but a true logical argument. Because the other name of Hinduism is *Sanatana Dharma*, Eternal Religion.

start the discussion on the use of music in rituals and their positive effect, we can begin from the view of Hazrat Inayat Khan⁸², one Indian Sufi. He explains:

Music, literature, and philosophy are akin to our souls, whatever be our faith or belief, or our way of looking at life. India, in the history of the world, represents a country and a people which engaged themselves in the search for truth through the realm of music, philosophy and poetry at a time when the rest of the world had not yet begun its search for truth. It is therefore necessary to study Indian music, philosophy and poetry in order to see the foundation of words. Some linguists today state that the Sanskrit language was the origin of all language. The origin of the science of music is to be found in Sanskrit.

It is a fact that not only art, but even science has its origin in intuition. This seems to have been forgotten lately, now that man is so busy with his search through matter. Undoubtedly, even the scientist is helped by intuition, although he may not recognize the fact. Scientists, who have touched the depths,

82. Hazrat Inayat Khan was a Sufi teacher from India who started "The Sufi Order in the West" (now called the Sufi Order International) in the early part of the 20th century. Though his family background was Muslim, he was also steeped in the Sufi notion that all religions have their value and place in human evolution. Inayat was born into a family of musicians in 1882. His grandfather was a well-known musician respected as a composer, performer, and developer of a musical notation which combined a group of diverse musical languages into one simplified integrated notation. The house in which he grew up was a crossroads for visiting poets, composers, mystics, and thinkers. There they met and discussed their views (religious and otherwise) in an environment of openness and mutual understanding. This produced in the young man sympathy for many different religions, and a strong feeling of the "oneness" of all faiths and creeds. Inayat would listen to the evening prayers sung in his household with great interest, and was impressed with the spiritual atmosphere produced by the chanting. From a young age, he was interested in going beyond thinking about religious issues. He wanted a direct "link with God".

will admit that science has its source in intuition. Intuition, working in answer to the need of the mind and the body, inventing through matter things of use, and gaining knowledge of the nature and character of things, is called science. And intuition working through the beauty that is produced in the form of line and colour and in the form of rhythm is called art. Therefore the source of both science and art is intuition.

Realising this source, the Hindus based their music on intuition, and the practice of Indian music has been a culture of stimulating intuition and awakening the faculty of appreciating beauty, and then expressing itself in beautiful forms. The science of Indian music has come from three sources: astrology, psychology and mathematics. We also find in Western music that the entire science of harmony and counterpoint is derived from mathematics, and so the science of Hindu music is called by the Sanskrit word *prastara*, which means mathematical arrangement of rhythms and modes.

In the Indian system of music there are about 500 modes and 300 different rhythms which are used in everyday music. The modes are called *Ragas*. There are four classes of *Ragas*. One class has seven notes, as in the natural scale of Western music. Then there are the modes of six notes, omitting one note from the seven-note *Raga*. That gives quite another effect to the octave, and has a different influence on the human mind. Then there are the *Ragas* of five notes, omitting two notes from the scale - any two notes. In China they use a scale of four notes, but not in India.

Some say that the origin of the scale of four notes or five notes lies in the natural instinct that man shows in his discovery of instruments. The first instrument was the flute, symbolical of the human voice. It seems natural that man took a piece of reed from the forest and made in the heart of that reed four holes in places where he could easily put the

tips of his fingers - the distances of the holes corresponding to the distances between the finger tips - and then one hole below. That made the *Raga* of five notes.

It was only later that scientists followed with the knowledge of different vibrations, but this scale of five notes comes naturally when a man places his hand on the reed, and a great psychological power seems to be attached to it. It has a great influence on the human nature, and this shows that the power of all things that have been derived directly from nature is much greater than when man has changed, turned and altered them so as to make a new form of art.

The science of astrology was based on the science of cosmic vibration. Everything depends on vibratory conditions, including the position of the stars and planets, individuals, nations, races, and all objects. A great deal of the secret power, which the Hindus have found in the science of music, has been derived from the science of astrology. Every note of Indian music corresponds with a certain planet; every note has a certain colour; every note denotes a certain pitch of nature, a certain pitch of the animal world.

The science which existed in the ancient Vedas was the science of the elements: fire, earth, water, air, ether. But these words should not be taken as meaning the same as in everyday language. The element of water, for instance, signifies the liquid state, fire signifies heat or warmth. Through this science the Hindus were able to construct *Ragas* or modes to be sung or played at a certain time of the day or night, or at a certain season. After these songs have been sung for thousands of years, the race has developed such a sense of appreciation of these *Ragas* that even an ordinary man in the street cannot bear to hear a *Raga* of the morning sung in the evening. He may not know the form or the notes, but to his ears it sounds disagreeable; he cannot stand it. We may

say it is a matter of habit - and that is true - but I have made experiments with different *Ragas*, and found that a mode that should be sung in the middle of the night loses its beautiful influence if we sing it at noon.

Every planet has a certain influence, and there must be a certain mode to answer it. If it is not so, then music may become a pastime, but it does not do the work for which music is designed.

To an Indian, music is not an amusement or only for entertainment. It is something more than that. Music, for the Indian, is the food of his soul. It answers the deepest demand of his soul. Man is not only a physical body. Man has a mind, and behind the mind there is the soul. It is not only the body that hungers for food, the mind hungers for food, and the soul hungers for food. What generally happens is that man only ministers to his bodily needs and gives no attention to his inner existence and its demands. He experiences momentary satisfaction, and then hungers again, not knowing that the soul is the fineness of man's being. And so that unconscious craving of the soul remains.

In the undeveloped person that silent craving of the soul causes him to be disagreeable, restless, irritated. He does not feel contented with anything in life, he feels like quarrelling and fighting. In the person of fine feeling this hunger of the soul expresses itself in depression or despair. He finds some satisfaction in love of reading, love of art. The soul feels buried in the outer, material world, and the soul feels satisfied and living when it is touched with fine vibrations. The finest matter is spirit, and the grossest spirit is matter. Music, being the finest of arts, helps the soul to rise above differences. It unites souls, because even words are not necessary. Music stands beyond words.

The art of Hindu music is unique in its character, for every player or singer is given perfect freedom in expressing his soul through his art. The character of the Indian nation can be understood through its spirit of individualism. The whole education tends to individualism: to express one in whatever form one is capable of. Therefore, in some ways to their disadvantage, in many ways to their advantage, the Indians have expressed this freedom. Uniformity has its advantages, but it very often paralyses progress in art. There are two ways of life: uniformity and individualism. Uniformity has its strength, but individualism has its beauty.

When one hears an artist, a singer of Hindu music, the first thing he does is to tune his *tānpurā* to give one chord, and while he tunes his *tānpurā* he tunes his own soul. This has such an influence on his hearers that they can wait patiently for fifteen minutes. Once he finds that he is in tune with his instrument, with that note, his soul, mind and body all seem to be one with the instrument. A person with a sensitive heart listening to his song, even a foreigner, will perceive the way the artist sings into that chord, the way he tunes his spirit to that chord. By that time he has concentrated; by that time he has attuned himself to all who are there. Not only has he tuned the instrument, but he has felt the need of every soul in the audience, and the demands of their souls - what they want at that time. Perhaps not every musician can do this, but the best can. Then he synthesizes and it all comes automatically. As he begins his song, it seems that it touches every person in the audience, for it is all an answer to the demands of the souls who are sitting there. He has not made a program for the music beforehand; he does not know what he will sing next. But every moment he is inspired to sing a certain song, or to play a certain mode, he becomes an instrument of the whole cosmic system, open to all inspiration that comes, at

one with his audience, in tune with the chord of the *tānpurā*. And it is not only music that he gives to the people, but a phenomenon in itself.

The ancient traditional songs of India, and those composed by great masters have been handed down through the ages from father to son. The way music is taught is different from the Western way. Music is not always written, it is taught by imitation. The teacher sings, and the pupil imitates; so all the intricacies and subtleties are learned by imitation.

It is the mystical part which has been the secret of all religions. The great ones of this world, such as Christ, Buddha and others have come from time to time to be examples for the people and to express that perfection which is the object of every soul. The secret, which was hidden behind all these great religions and in the work of these great teachers, was that man should reach to that utmost height which is called perfection, and it is this principle which is taught from the first lesson the musician gives to his pupil. The pupil not only imitates the teacher, but he focuses his spirit upon the spirit of the teacher, and he not only learns, but he inherits from this spirit.

The lack we find today, in spite of all spiritual awakening, the reason why so many seekers after truth do not come to a satisfactory result, is that they always pursue outwardly; they take it from a book, or they learn it from a teacher. There was a time in the East - and this exists even now - when a little boy who went to learn from a teacher had a great regard for the teacher; his respect, his attitude towards his teacher was as towards his priest. Therefore in this manner he learned to value, to appreciate and to respect knowledge. Not only did he learn, but he inherited knowledge from the teacher. It is most wonderful to read about the lives of the great singers of India: how they imitated their teachers, and

how they sometimes became even greater than their teachers.

The object of Indian music is the training of mind and soul, for music is the best way of concentration. When you tell a person to concentrate on a certain object, the very act of trying to concentrate makes his mind more disturbed. But music, which attracts the soul, keeps the mind concentrated. If only one knows how to appreciate it and to give one's mind to it, keeping all other things away, one naturally develops the power of concentration.

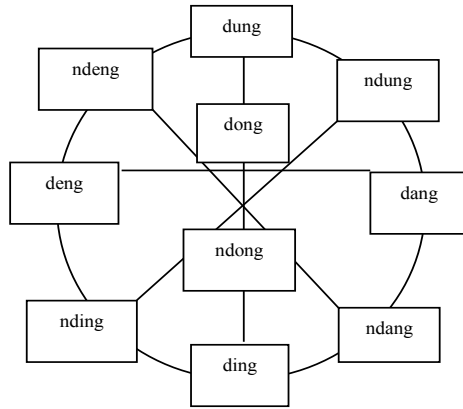
Besides the beauty of music, there is that tenderness which brings life to the heart. For a person of fine feelings, for a person of kindly thought, life in the world is very trying. It is jarring and sometimes it has a freezing effect. It makes the heart, so to speak, frozen. In that condition one experiences depression and the whole life becomes distasteful. The very life which is meant to be heaven becomes a place of suffering.

If one can focus one's heart on music, it is just like heating something which was frozen. The heart comes to its natural condition, and the rhythm regulates the beating of the heart, which helps to restore health of body, mind and soul, and brings them to their proper tone. The joy of life depends upon the perfect tuning of mind and soul.

What has been described by Hazrat Inayat Khan is connected with the system of teaching of *gamelan* in Bali. Many Western experts research on the Indian music; they also study about Balinese music (*gamelan*). Researcher from Japan stated that the Balinese *gamelan* music is the most unique in the world. The reason is that the tune of *gamelan* is different from the tune of Western music or music in general. The sounds of the Balinese *gamelan* are associated with the symbols of the names of *istadevatas* (manifestations of God) who control the universe.

In the *Lontar Prakempa* manuscript (especially in stanza no.18), it is stated that each sound of each blade (made of bronze sheet) of *gamelan* is associated with one specific manifestation of God.

I : *dong* = *Śiwa*
Sa : *dang* = *Iṣvara*
Bha : *ding* = *Brahma*
Ta : *deng* = *Mahadeva*
A : *dung* = *Viṣṇu*
Na : *ndang* = *Mahesora*
Ma : *nding* = *Saṅkara*
Si : *ndeng* = *Rudra*
Wa : *ndung* = *Sambhu*
Ya : *ndong* = *Budha*



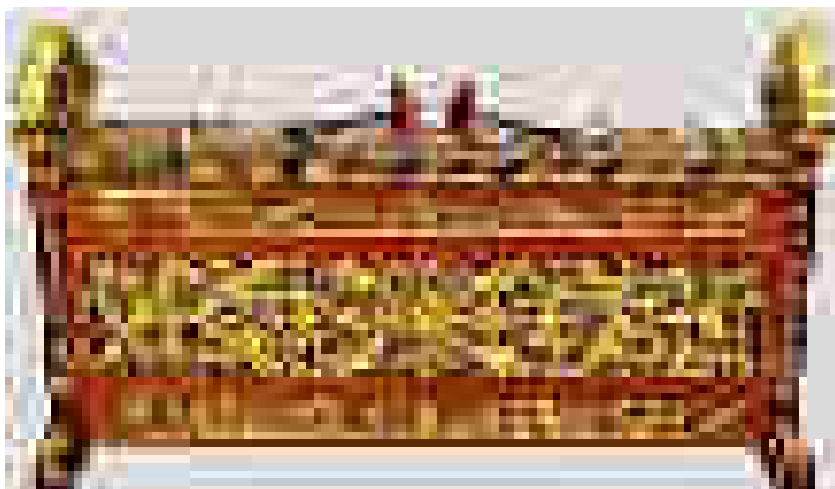
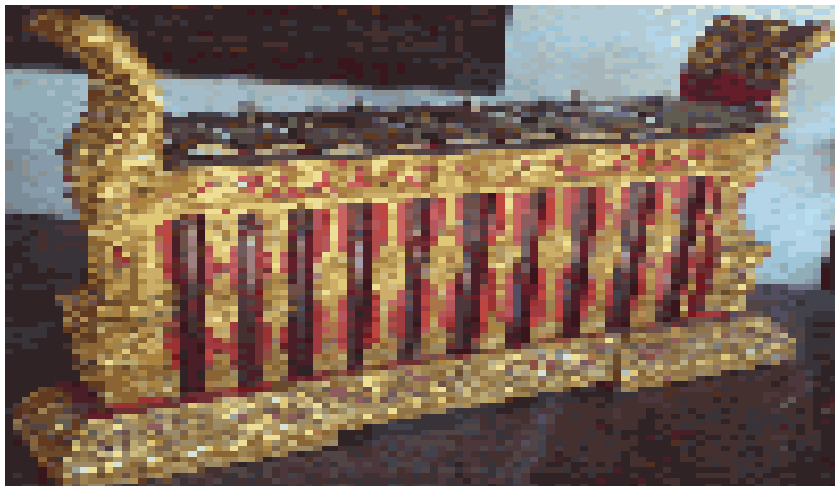
Picture: The Sounds of *gamelan* and the Directions under the control of the Gods. (Manuscript *Prakempa*, verse 18)

Dong sound is associated with the god *Śiwa*; *dang* sound is associated with *Iṣvara*; *ding* sound with *Brahma*; *deng* sound with *Mahadeva*; *dung* sound with *Viṣṇu*; *ndang* sound with *Mahesora*; *nding* sound with *Saṅkara*; *ndeng* sound with *Rudra*; ***ndung*** sound with *Sambhu*; and *ndong* sound with *Bhuddha*.

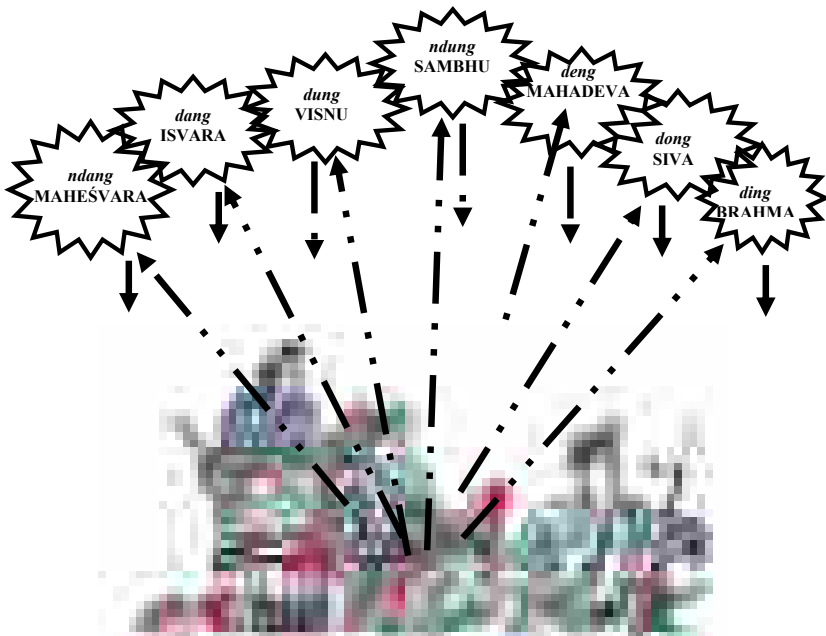
Again, *Lontar Prakempa*⁸³ describes that the activity of playing the *gamelan* (and thereby producing the typical sounds)

83. *Prakempa* Scripture has been translated and analysed by Prof. DR. I Made Bandem, the former Rector at the Institute of Art in Denpasar, Bali and also the former Rector at Institute of Art in Yogyakarta, Indonesia. But his analysis only concerns in the Art only and has no interpretation on the deep Hindu Theology and Hindu philosophy. In his translation, it is states that Deva Visvakarma (in Bali called Bhagavan Visvakarma) is the composer of the *Prakempa* manuscript. Visvakarma composed the *Prakempa* hearing the sounds of the earth, that is why the manuscript is called *Prakempa*.(Sanskrit '*prakampa*' means 'vibration', Surada, 2008:325)

can establish good relations with the manifestations of God Almighty. The *gamelan* has very high philosophical, theological and sacred values to the Balinese Hindus and they consider that it contains magical powers of God (Donder, 2005 in “*The Essence of the Gamelan Sound in the Procession of Hindu Ritual*”).

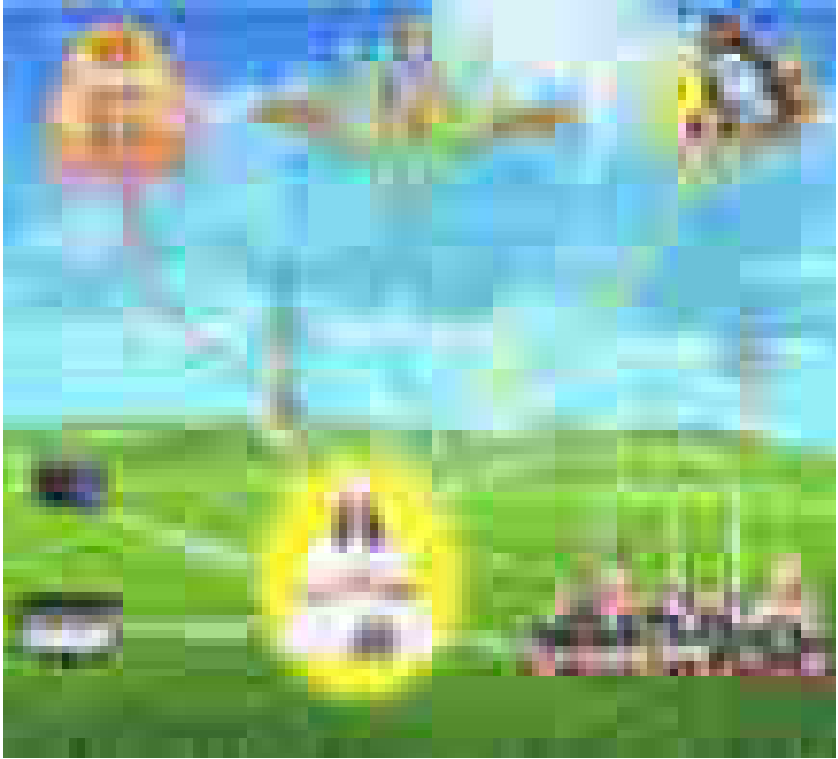


In the scripture, *Suara Gentha Pinar Pitu*, of *Rontal Prakempa*, there is a description of Patutan method of playing *gamelan*, which is generally made of seven blades/sheets that can produce seven types of sounds. These seven sounds are called ‘Gentha Pinar Pitu’, as described by Granoka (1997:38). Polarity of seven tunes of the *gamelan* is *Sakala* (reality), while the vibration within of the seven *chakras* is the *Nisakala* (abstract form or super-reality, in Granoka, 1997:37)



Picture: *Patutan* of *gamelan*, *Gentha Pinar Pitu* ⁸⁴, ⁸⁵

84. *Suara Gentha Pinar Pitu* teaches the special technic to beat the Balinese *gamelan*, producing seven different sounds (tunes). Ida Granoka explains that these seven tunes have relation with the seven *chakras*. The sounds of the Balinese *gamelan* can influence the mind and the heart.
85. Picture of *Suara Gentha Pinar Pitu* taken from the thesis written by I Ketut Donder (2005), entitled *The Essence of Gamelan Sound in Hindu Ritual: Philosophical, Theological, Psychological, Sociological and Scientific Perspectives*.



Picture: Illustration of various waves come from various sounds and influence the mind. The mind feels much difficulty to concentrate. Gamelan can reduce this difficulty.

Djohan (2003) in his book *Psychology of Music* explains: “Listening to music can create emotions; in other words, we can say that every healthy person would react to the music, both physically and psychologically. The human brain has a duty to process different aspects of the experience of music. Every cell in human body is a sound resonator and lives in a rhythmic pattern, and each organ has a cycle, pulse and musical tone. Various systems of the body will react to sound vibrations in mental, emotional and

spiritual awareness of a person. The human body automatically adjusts to the pace, rhythm, or pulse of music. Music is one of several types of experiences that can lead anyone to all levels of consciousness; because, a strong sensory stimulus of music can work simultaneously on the body, the mind and the soul. Sound and music are used to eliminate the unpleasant situation or unwanted. Music can be used as a therapy to reduce anxiety and pain, bringing its audience into reality on a temporary basis during the healing process. For centuries Shamans use drums and vocal sounds as an integral part of healing practices in indigenous cultures. They use sound as a tool to achieve a trance as well as equipment in the healing process. Scientists have measured the physical effects due to changes in blood circulation or muscles, as a reaction to the frequency of the sound. In addition to that, music can lead the state of one's brain from the *beta* (β) state (unstable) to the *Alpha* (α) state (meditative). Music can also affect blood pressure, blood circulation, activity of the brain, metabolism and physical responses, as well as countless emotions.

Positivistic psychologists apply music through varieties of approaches according to their discipline. They apply the science music as much as possible through cognitive-scientific approach. The music-therapy is used in the branches of neurophysiology, psychoacoustics, cognitive psychology and cultural psychology; both theoretically and empirically.

If the Balinese *gamelan* is played in the tatabuhan sound variations (another method of playing *gamelan*), they feel that the tunes of *gamelan* influence their souls; and when they play the instruments, they do not care about the outside world but they totally immerse in playing *gamelan*. That's why people want to know and master the tatabuhan variations of *gamelan* (Rontal

Prakempa, verse 50). The sound of *gamelan* has psychological effects on both the players and the audience. These psychological effects obviously depend on the beating technique applied on the *gamelan* by the players. Therefore the teacher (*guru*), who teaches how to play the instruments of *gamelan*, should have adequate knowledge of psychology. There is description of the effects of melodious sounds on us in *Prakempa* manuscript, verse 76:

“Kunang wwang rumenga swara arum galak manis sakeng karna manerus mareng hati, aputeran maring idep umetu manah prapanca”

‘When people hear the gentle sound melodious sweet fragrance through the ear continues to go into his heart, and pervasive in the life of it out of the mind that creates a feeling of satisfaction on a five senses’.

Swiss scientist Hans Jenny discovered that when the sound *Aum* or *Ohm* (@) is transmitted through electronic transmitter, the sound waves create intricate patterns like the rays of stars; and the sound *Aum* is like a *yantra* which has been used in various



countries in the East for centuries. *Yantra* is a visual image (tool) to concentrate in the process of meditation. If we divide the sound *Aum*, we get the sounds – ‘A’, ‘U’ and ‘M’ (@ = ḥ + ś + m_). *Aum* is called the core *mantra* or the sound of the heart. It is believed that the sound *Aum*

is the breathing of God Himself, which is the very life-breath (*prāṇa*) of the entire Universe (Rodan, 2001:51). So it is very clear that the chanting of *Aum* is very important as it influences the harmony between the microcosm and the macrocosm. The use of music, as sound offering, in ritual performance makes the feeling of the mind harmonious. It will be very clear if explained with the view of Hazrat Inayat Khan⁸⁶, as follows:

Music is a miniature of the harmony of the whole universe, for the harmony of the universe is life itself, and humans, being a miniature of the universe, show harmonious and inharmonious chords in their pulsations, in the beat of their hearts, in their vibration, rhythm and tone. Their health or illness, their joy or discomfort, all show the music or lack of music in their life. And what does music teach us? Music helps us to train ourselves in harmony, and it is this which is the magic or the secret behind music. When you hear music that you enjoy, it tunes you and puts you in harmony with life. Therefore we need music; we long for music. Many say that they do not care for music, but these have not heard music. If they really heard music; it would touch their souls, and then certainly they could not help loving it. If not, it would only mean that they had not heard music sufficiently, and had not made their heart calm and quiet in order to listen to it, and to enjoy and appreciate it. Besides music develops that faculty by which one learns to appreciate all that is good and beautiful in the form of art and science, and in the form of music and poetry one can then appreciate every aspect of beauty.

What deprives us of all the beauty around us is the heaviness of body or heaviness of heart. We are pulled down to earth, and

86. *The Sufi Message of Hazrat Inayat Khan, Vol II* copyright 1962 Wassenaar Publications, Geneva, www.spiritsound.com/khan3.html

by that everything becomes limited; but when we shake off that heaviness and joy comes, we feel light. All good tendencies such as gentleness and tolerance, forgiveness, love and appreciation, all these beautiful qualities come by being light; light in the mind, in the soul, and in the body. What is wonderful about music is that it helps us to concentrate or mediate independently of thought - and therefore music seems to be the bridge over the gulf between the form and the formless. If there is anything intelligent, effective and at the same time formless, it is music. Poetry suggests form, line and colour suggest form, but music suggests no form. It creates also that resonance which vibrates through the whole being, lifting the thought above the denseness of matter; it almost turns matter into spirit, into its original condition, through the harmony of vibrations touching every atom of one's whole being.

Beauty of line and colour can go so far and no further; the joy of fragrance can go a little further; but music touches our innermost being and in that way produces new life, a life that gives exaltation to the whole being, raising it to that perfection in which lies the fulfillment of our life. Therefore, there are philosophical, theological and scientific concepts and reasons behind using the Balinese *gamelan* in rituals; and the sounds of *gamelan* have positive effects on everyone as it creates inner peace, which is very essential for the concentration at the time of prayers. The Balinese *gamelan* for more than many centuries remains as an important element in rituals in several places in Indonesia, especially in Bali. This custom of using sounds and music in rituals has direct or indirect relations with Indian Hindu custom of using the same in rituals. All these customs of using sounds and music in rituals come from the great source, *Nāṭya Śāstra*.



Photo: playing *Dhaks* and *Dhols* in *Durgā Pūjā* at Ratanpur, Birbhum, WB.



Photo: *Dhaks* used in *Durgā Pūjā* at Ratanpur.

5.7.9 The essence of *Ghantā* ‘Holly Bell’ as Offering

Ghanta (Tibetan called *drilbu*) is the Sanskrit term for a ritual bell used in Hinduistic religious practices. The ringing of the bell produces what is regarded as an auspicious sound. Hindu temples generally have one metal bell hanging at the entrance and devotees ring the bell while entering the temple which is an essential part in preparation of having a *darshan*. A bell is also rung by priest during *Pūjā* or *Yajña* - during the waving of light, burning of incense in front of the deity, while bathing the deity and while offering food or flowers. There are bells specially made to produce the long strains of the sound Aum. The bell is generally made out of brass. A clapper is attached to the inside and the bell makes a high pitched sound when rung. The top of the bell handle is usually adorned with a brass figure - bells intended for use in the worship of Lord Shiva will have a figure of Lord Nandi, while those used in the worship of Lord Vishnu or his avatars as Rama, Narasimha or Krishna will have a figure of Garuda or Panchajanya shanka or Sudarshana Chakra.

In Hinduism, bells are generally hung at the temple dome in front of the *Garbhagriha*. Generally, devotees ring the bell while entering into the sanctum. It is said that by ringing the bell, the devotee informs the deity of his/her arrival. The sound of the bell is considered auspicious which welcomes divinity and dispels evil. The sound of the bell is said to disengage mind from ongoing thoughts thus making the mind more receptive. Bell ringing during prayer is said to help in controlling the ever wandering mind and focusing on the deity. In Hinduism, the mantra chanted while ringing the bell is. (<https://en.wikipedia.org/wiki/Ghanta>, download on April 03, 2019)



The other source as the Hindu Blog, <http://www.hindu-blog.com/2009/03/bell-or-ghanṭā-in-hinduism-ringing-of.html>, download August 24, 2012, again on April 03, 2019 describes that Bell or *ghanṭā* is an indispensable part in most Hindu *pujas*. *Ghanṭā* is sounded before the actual puja and worship begins. A well-designed *ghanṭā* or bell produce long strains of the sound ‘OM’ (@). A bell is rung in a Hindu temple, during the

waving of light in front of the deity, while bathing the deity and while offering food. Hindu devotees on entering the temple also hit the *ghanṭā* hanged in front of the sanctum sanctorum. The most widespread belief is that the *ghanṭā* is sounded to invite the deity to accept the worship and prayers. Another belief is that it is to drive away the evil forces. The sound made from a well-designed *ghanṭā* is uninterrupted, reverberating, deep and sonorous.

Symbolically, the body of the bell represents time – *Ananta*. The tongue of the bell symbolically represents Goddess *Saraswati*. The handle of the *ghanṭā* is considered to be the vital principle (*Prāṇa Shakti*) and symbolically represents Hanuman, Garuda, Nandi or Chakra. The bell without a handle is considered inauspicious for doing *pūjās*. Some people believe it brings misfortune. So, *ghanta* has the special place in the Hindu worshiping system, beside as belief is also has scientific effect for reducing to the mind problems.

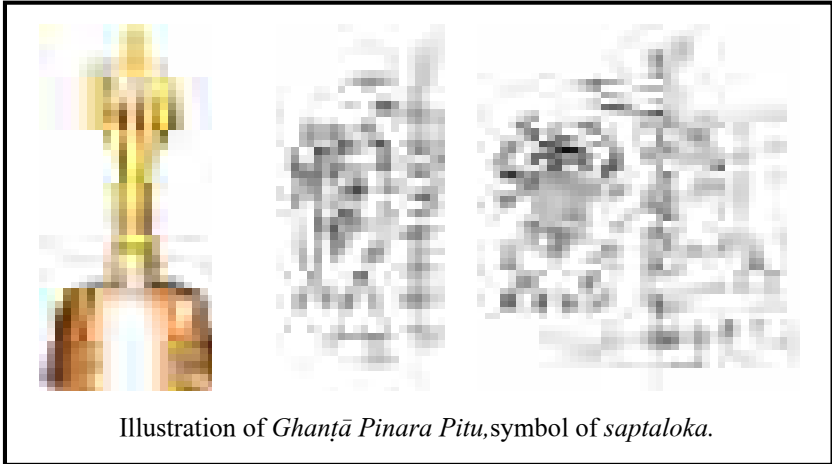


Illustration of *Ghanṭā Pinara Pitu*, symbol of *saptaloka*.

Gantha (holly bell) is used by the priests at the time worship or prayer. The Balinese Hindu priests believe that the *gantha* is a weapon of the god *Indra*. The *gantha* is also called *bhajra*, which is believed to be the weapon of the god *Iṣvara*, according to the concept of ‘Dewata Navasanga’. Granoka (1997) explains that if the *ghanṭā* is sounded properly by one qualified *pandit*, the vibrations (waves) of the sound of the *ghanṭā* can externally penetrate through the *saptaloka* (seven heavens). Furthermore, vibrational sound waves propagate spiritually into everyone’s inner moving *chakras*, starting from the *muladhara cakra* to *sahasra cakra*. By closing eyes and hearing the constant sounds of *ghanṭā* any person can reach the atmosphere of contemplation.

Furthermore, Granoka explains that *ghanṭā* as a ritual element serves as an “external instrument” to reach the top level of spiritual knowledge. The sound of *ghanṭā* mingles with the “internal instrument”, the *mantra*. When *ghanṭā* and *mantra* are used simultaneously in rituals, these two ‘instruments’ (vibrations of *ghanṭā* and *mantra*) collectively produces a vortex

of spiritual energy that resembles the shape *ghanṭā*. This event, psychologically and spiritually, leads the human soul to enter into another world, which is not felt in usual circumstances.

Shreeniwas in his book *Spiritual Heritage and Cultural Symbols of India* (2009), describes: After meticulous research and experiments, the *Riṣṣ* discovered that metallic sounds and strong



wind currents can kill bacteria and germs and also drive away the beasts. To create effective sound with single instrument, a *bell* was determined to be the best device because a *bell* cast with metal alloys of different metals, in specified composition of eight different metals, made the most effective sound with a resounding echo which spread in the surroundings. The composition and dimension of metal alloys were also determined scientifically. Regular rhythmic ringing of heavy and light bells and plates which were beaten like drums was introduced and made compulsory at the time of every worship,

every day, to invoke the deity's blessings for all inmates, as is done in all churches to summon the faithful for prayers. The scientists established that with the sound of a standard bell, physical and metal diseases could be cured: Rhythmic sound is pleasing to the ear. In 1928, Berlin University conducted intensive research and found that with loud sounds of the bell or the blowing of conch, up to 27 cubic feet of air gets purified in an area of 1220 sq.ft, and declared it to be the most economical way of killing bacteria and purifying the surrounding. In Chicago Dr. Bryne cured 1300 patients of their deafness. The *Riṣṣ* had classified the sound in different categories for different purposes. For war preparations

and during war, the conch, *damroo*, *nagara*, *damdama*, *bheri*, *turhi*, etc. were used. For appealing music *bansuri*, flute, *veena*, *sarangi*, *santoor* etc. were used to the accompaniment of *tabla*, *mridanga*, etc. For worship, the blowing of conch, bells of different dimensions, the beating of metallic-alloy plates, *kartal jhanj*, *majira*, etc. were common. In temples, from early morning till late night, the devotees continue to chant hymns, prayers and songs using musical instruments, in order to invoke divine blessings via different sound waves. This explains the purity and sanctity of sanctum sanctorum.

The *R̥sis* had discovered that the universe is filled with different sounds and notes so they codified each note, gave it a form and correct, appropriate pronunciation. Sanskrit has 50 alphabets encompassing the whole universe. They sanctified each alphabet with a specific potency or energy; from 'A' to 'H' (Z), every latter is endowed with energy and potency: When correctly uttered and pronounced, the potency appropriate for the occasion (situation) radiates (materialises). This can be learnt from a self-realized *Siddha*-Saint only. Audio tape, also recite and repeat prayers when played, but their sound does not produce any real effect because they lack the life force of human vibrations, which a *Siddha*-Saint alone can infuse. This explains the value attached to blessings so eagerly sought from elders/enlightened person.

So, the use of *ghantā* is very significant in Hindu rituals; and obviously, it is very scientific. It is give influenced to the atmosphere of mind to reach the holy mind state. Therefore, sometime in the big rituals and many devotees folowed that ritual, then some priests used the *ghanta* together. The *ghanta* is very significant for making spiritual situation, it is a real proof that the high vibration of the mind will be reduce by the sound of *ghanta*. Then the low of mind vibration become one easy to focus the mind.

5.8 The internal elements of rituals

5.8.1 The āsanas as offering

Āsanas are postures which are commonly used at the time of practising yoga (*yoga āsanas*) and performing prayers. *Āsana* is considered as basic internal element in yoga and also in prayer/worship. Sitting position or posture (*āsana*) is the external form of spiritual effort, which has relationship with the rise of the energy of the seven *cakras* (internal). There is another meaning of *āsanas* that relates to the theology of *Saguna Brahman*: God manifested as *avatars* who resemble a Maharaja/Maharani with a variety of attributes of greatness. Therefore, when the human beings face/meet Him/Her, they need to be polite and they must use good sitting postures.



Picture: *Padmāsana* for Man and *Vajrāsana* for Women

A *yogi* or a *yoga* aspirant does *asana* when he/she does meditation. The posture of *Padmāsana* is generally used at time of meditation; and there are many postures of sitting but the *Padmāsana* is regarded, both physically and spiritually, the best *āsana*. General people should choose the one that is comfortable position to them to perform prayers. Usually the general people at the time of prayers use two *āsanas* – *sukāsana* (Bali: *silāsana*, relaxed posture, sitting cross-legged) for men and *vajrāsana* (kneeling) for women. In general, it is recommended in Bali that, at the time of prayer, a woman should sit in the posture of *vajrāsana* and not in the posture of *sukāsana* or *Padmāsana*. The Hindus regard that these *āsanas* are actually the forms of showing reverence to God.



Photo: Devotees are praying at the time of *Devayajña* ceremony
Performed by one household

Sitting in those postures at the time of prayer may apparently seem to be mundane. But when considered from the spiritual view, the postures are the earliest forms of sacrifice. This view would become more clear if learn from what Bhagavan Sri Sathya Sai Baba has described: “The sacrifice on the leaf is your body”. Thus, sitting in a good and polite posture, without disturbing others, at the time of prayer is a form of sacrifice. Again, the people, who are suffering from overweight or from the problems caused by “uric acid”, feel difficult to sit cross-legged; and this problem is similar to the women with overweight. So, for them, sitting in the postures of *padāsana* or *Vajrāsana* is a great suffering. So, Bhagavan Sri Sathya Sai Baba advised these men and women to try to sit in these two postures; and if they cannot do so, they can sit in whatever posture they feel comfortable; and Sai Baba also advised them to offer all their problems or sufferings to God. He opines that their attempt to sit in these two postures is a holy sacrifice.

2.1.1 The *kidung* (*bhajan*) or devotional song as offering

Singing the names of the Lord is one of the nine forms of devotion (*navavidam bhakti*), which is recommended in this *Kaliyuga* era, as stated in the *Bhagavata Purana* VII.5.23: *sravanam kirthanam wisnoh, smaranam padasewanam, arcanam vandanam dasyam sakhyam ātmaniwidanam* (listen to the sacred discourses; sing the sacred songs; remember the names of God; worship lotus feet of God; worship God in the form of statues; worship with an attitude of gratitude (such as by way of reading scripture); worship God in a friendly way; worship God with an attitude of joy; worship God with inner happiness). This is the nine-way devotion that is recommended in this *Kaliyuga* era.

Singing the sacred songs, as a form of devotion to God and His manifestations, is called *kidung* in Bali. In every temple, when there is any ceremony, the *kidung* is heard. A Balinese

Hindu easily understands by hearing the kidung from far, what ritual procession is going on. At each stage of the ritual a special kidung is sung, so the people, who are outside the temple, can also understand what stage of the ritual is being performed.

‘*Kidung*’ with a certain rhythm is sung as a part of the procedure and manners, for the purpose of inviting God and His manifestations. The ‘*kidung*’ consists of many verses (like *śloka*) that praise the omnipotence, omnipresence and omniscience of God; it is done with the hope that God and His manifestations will come soon to bless the devotees. In every stage of a ritual, different *kidungs* are sung: A ritual begins with a *kidung*; in the in between stages, different *kidungs* are sung; the ritual ends with another *kidung*. Therefore, ‘*kidung*’ is a very important part in Hindu rituals; because, ‘*kidung*’ is considered as a form of sacred offering or sacrifice; as stated in the teaching of the ‘*navavidam bhakti*’ in the *Bhagavata Purana* VII.5.23. Many religious leaders explain that ‘*kirthanam*’ (devotional song) is the most effective form of ritual in this *Kaliyuga* era. Although, one can choose any one way of devotion among the nine ways, but the *kirthanam* is the best way of devotion. Scientifically, the function of ‘*kidung*’ (song) is to achieve happiness, wisdom and liberation in the *Kaliyuga*. Say for an example, one’s sadness turns into happiness by singing/hearing a *kidung* (song). Happiness is very important in the context of rituals; because, God the Almighty is the great source of happiness, and He can be achieved by happiness. So, the rituals, like physical exercises, are media to achieve mental and spiritual happiness.

5.8.2 The *mudras* as offering

Aparna Choudhuri (2007) writes that *mudra* is the science of union with God through finger postures. *Murdā Vignān* or Science of *Mudrā* is an ancient ritual art to unite the *Jivātma*

(individual soul) with the *Paramātmā* (Supreme Soul or Higher Consciousness). Mudras have a place in almost all religions but the description that is detailed and scientific is in the scripture of *Tantra* (a dialogue between *Śiva* and *Śakti* on the specific techniques used to expand and liberate consciousness from its limitations). This belongs to the Indian *Sanatana Dharma* (Eternal Religion). The Sanskrit word, *mudrā*, is translated as ‘gesture’ or ‘attitude’. It is full of meaning and can signify a mystic position of hands or sacred seal or symbol. *Mudrās* can be described as psychic, emotional, devotional, and aesthetic gestures or attitudes. Yogis experiences *mudrās* as energy, linking individual *pranic* (life energy) force with universal or cosmic energy force. The *Kularnava Tantra* traces the word *mudra* to the root word ‘*mud*’, meaning ‘delight’ or ‘pleasure’ and *drauway*, the causal form of ‘*dru*’, which means ‘to draw forth’.

So, *mudrā*⁸⁷ is that which draws forth delight. Hand analysis, known as palmistry, is the art of foretelling the future through the study of the lines of our hands. By studying the lines of our hands and fingers we can also evaluate a person’s character. The five fingers represent the five elements: earth, water, fire, air, and ether. Reflexology and acupressure are done with the fingers. Hand gestures in dance can tell stories or evoke meditative states. With our hands we reach out and touch the world; we express and receive love. Through conscious awareness they can be filled with Divine light, and transmit God’s sacred healing presence from one soul to another. God is in our hands. By holding certain points the senses become quiet and the mind turns inwards. *Mudras* can actually strengthen the hands, and even transform character traits. Through *mudra* practice, God’s presence awakens and we attune to the inner self. Our hands become His instruments of love and

87. Aparna Choudhuri, *Hand Book On Union With God Through Finger Postures*, Aparajita, Puttaparthi, 2007:pp.:8-10.

light. Just feel it. God has the whole world in His Hands. You have God in your hands.

Furthermore, Choudhuri writes that the human hand has been called the second brain and the visible part of the mind. In our two hands is the natural and creator given energy. Only our awareness of its presence is necessary to activate it. Our two hands are the revitalisers. When positioned in certain ways, the hands become a generator⁸⁸ of universal source energy from within us and from the forever-present universal supply. The palms and fingers of the hands have nerve root endings, which constantly emit energy that can be activated. In the centre of each palm is a *cakra*, a wheel of energy. This is part of a vast system of cosmically designed pathways, meridians or ley lines networked throughout the human body, called *nadis* (meaning ‘flows’). Located at the fleshy tip of each finger is an electrical contact point. The thumb serves as a lock when it is touched to the tips of the fingers to accomplish a desired *mudrā*.

Each finger has a unique skill and is associated with a special quality. The thumb represents the “I AM” or ‘Self’. Without the help of the thumb the other fingers would be powerless to carry out the least of human work. In order to fulfill its role, the thumb is placed apart from the fingers. It watches them and judges them, but is always willing to cooperate. A thumbprint can stand in place of a signature. The index finger symbolizes the title ego, the other fingers represent various aspects of the human being and there are different interpretations of their symbolism. And then, Choudhuri describes that the right hand is the giver of positive powers and represents the outgoing male side of one’s nature. The left hand is the receiver and represents the intuitive female aspect of one’s nature. It is human nature to use hand gestures to communicate,

88. Ibid, 2007:p.:18

like giving a thumbs up when we win, or placing the hand over the heart to express deep emotion.

If we can practise *mudrās* in silence, with focus, these hand gestures act on the body's subtle energy to rebalance systems of energies and reprogram impulses. Instruction in prayer often includes the placing of the hands in a special position to communicate with 'God', the Creator, or creation itself. Our hands, when joined together in prayer, produce the most powerful *mudrā*. The tips of the left fingers touch the right and palm *chakra* comes together with palm *cakra*, energy currents flow through the *nadis*, thus touching upon all zones of creation. This mudra symbolizes a lock; we are sealing something with our inner form. It marks a time of self-communion. Furthermore, Choudhuri describes about the essence of posture of hands called "*Namaskar*⁸⁹". She writes that the act of putting the hands together in prayer is a universal symbol. It is the most natural symbol of supplication. In India, the symbol has a more intrinsic meaning and has the name "*Namaskar*". *Namaskar* literally means 'to do *Namah*'. "*Namah*" is the abbreviation of "*Na mamah*" which simply mean "not mine". This phrase was used originally in the ancient *Vedic* ritual of sacrifices to gods, during oblation. The implication is: What is offered is not mine but God's. Shedding the "I" and "mine", the devotee surrenders everything to God: his body, mind and spirit.

Sri Sathya Sai Baba describes about the significance of the "folded palms kept upright at the chest", which is the prescribed attitude of *Namaskar*⁹⁰. When palms are folded, all actions and all experiences, all means of knowledge and awareness are thus offered at the feet of the Master, before whom one bows. This posture is also used as a daily greeting, to offer respect from

89. Ibid, 2007:p.:22

90. Discourses of Sri Sathya Sai Baba in *Hand Book On Union With God Through Finger Postures*, written by Aparna Choudhuri, Aparajita, Puttaparthi, 2007:pp.:22-23

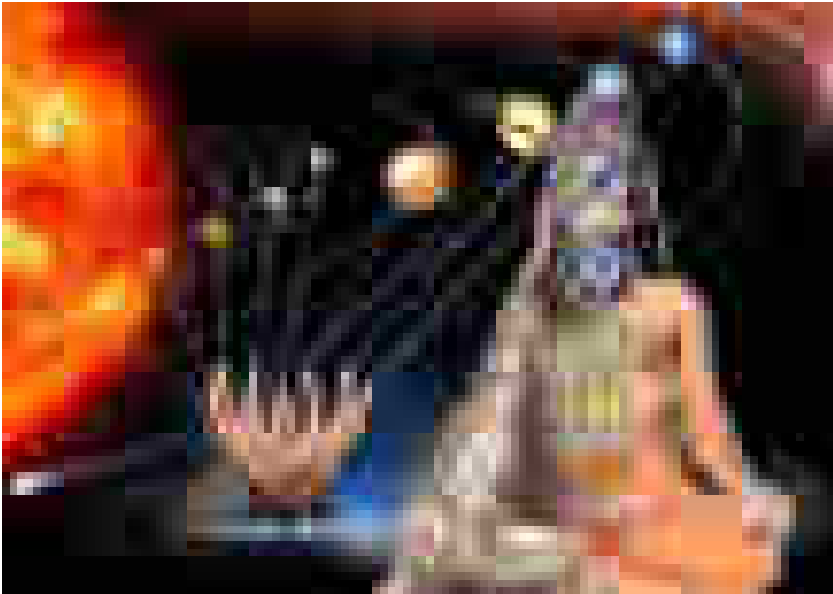
your own inner divinity to the divine in another. Incidentally, this avoids the contact with the body of another, which will transfer both positive and negative energies. The right palm is *TAT* (unseen, basic, universal, absolute, the *Paramātmā*), the left palm is *TWAM* (the seen, the particular, the limited, the image, the *Jivātma*). When the two palms are brought together and kept in contact, the oneness of all that is outsider/limited and all that is insider/unlimited is experienced. The *Namaskar* is the *mudra* of ‘*Aham Brahmāsmi*’ – ‘I am *Brahma* (God)’. The underlying truth of *Namah* is you greet the other with as much joy as when you greet yourself. “That is to say the maximum joy you are capable of, for no man loves another more than himself. All are loved for the sake of the Self.”

Furthermore, Choudhuri describes that the *Mudrā* is a *yogic* science, awakening cosmic energy to purify the body, mind and soul. It heals physical complaints as well as mental and emotional disturbances. *Mudrā* can help solve the problem of everyday life and, last but not least, lead to spiritual awakening. There are eye positions, head postures, body positions and breathing techniques included in the practice of *mudrās*. Various Hindu scriptures reveal that the Gods become pleased by the display of *mudrās*, while performing *pūjā* (great worship). Thus *mudrā* has not only been used as a component in *puja* from time immemorial, it is also an important element in Indian classical dance. Hands, eyes, body, and finger gestures can enact an entire drama without words, expressing daily human experience as well as the lives of the Gods and the universe.

The entire cosmos is composed of the five elements of *ākāṣa* (space-cavities), *vayu* (air-movement), *agni* (fire-heat), *jāla* (water-fluidity), and *pr̥thivi* (earth-solidity). Sri Sathya Sai Baba⁹¹ says, “The starting point for the five elements is *ākāṣa*.

91. Ibid, 2007:p.:22

These elements have come into existence to sustain the universe and demonstrate the omnipresence and omniscience of the Divine”. The human body is product of the five elements, the *pañcabhūtas* (space, air, fire, water and earth). Each finger of the hand corresponds to one of the five above elements. There are varying interpretations of which element is represented on each finger. *Mudrās* have the power of awakening the atomic energies of the human body.



Picture: Illustration of the relationship between the mudras and the system of the cosmos

And then, Choudhuri describes that the *Mudrās* are for everyone. They can be practiced any time you feel the need to connect with the Divine. They can be done anywhere, while seated, lying down, standing or working. They are most effective, when the body posture is symmetrical and centred, with the back

straight and relaxed. *Mudrās* should be done with relaxed hands and light, fine pressure of the fingers. It is best to sit crossed legged, spine straight and with focused awareness. The length of time a *mudrā* is held depends on the complaints the person wishes to address. When *mudrās* are integrated with breathing and meditative postures, along with a healthy diet and changes in lifestyle, even a chronically ill person can be restored to glowing health.

In Bali, a thorough knowledge of *mudrās* is more widely studied and elaborated by the priests. While the general public only use a particular *mudrā*, like *añjali mudrā* and *amustika-karana mudrā*; and *mudrā* is regarded as a form of offering to the God. The kinds of *mudrās*, familiar in Bali and practised by the Hindu priests, can be found in the books entitled *Sūryasevana*⁹², written by C. Hooykas (2002), and *Wedaparikrama*⁹³ by G. Pudja (2007). These two books are study guides on the practice of *mudrās* and *mantras*, and also used as handbooks for the priests in Bali. *Mudrā*, in Bali, is still regarded as something to be sacred, and this view of the Balinese Hindus is true in accordance with the explanations given by Aparna Choudhuri and Sai Baba; because *mudrās*, which have a cosmic effect, are useful for the benefit of mankind. *Mudrās* should be studied elaborately and steadily, and be practised by the people who have great spiritual knowledge. The knowledge of *mudrās* should certainly be applied for the benefit of the universe and its contents.

All Hindu priests in Bali strongly believe in mystical energy of the *mudrās*, and they use these *mudrās* every day, because every priest has the obligation to carry out the task of praying

92. Ibid, 2007:p.:22

93. Gede Pudja, *Wedaparikrama*, Paramita, Surabaya, 2007:pp.279-298

three times a day, called *Sūryasevana*. When the priests pray, they use the *mudrās*. The priests, who are senior and have the high spiritual knowledge, use many *mudrās*. Balinese Hindus are generally allowed to use only two kinds of *mudrās* – the *añjali mudrā* and the *Āmustikarana mudrā*.



Picture: The gesture of *Āmustikarana Mudrā*

‘*Añjali*’ is a gesture of hand used in worship or veneration. In *Añjali* gesture both hands are brought together in such a way that the fingertips of the right hand touch that of the left hand, like the *Namaskara mudrā*. But this *Añjali mudrā*, in Bali, is used for many purposes:

1. The hands in ‘*Añjali*’ *mudrā*, when offered to the God and His manifestations, are placed higher than the forehead and over the head.

2. 'Añjali', when addressed to the ancestors, is placed in front of the forehead.
3. 'Añjali', when addressed to fellow human beings, is placed in front of the chest.
4. 'Añjali', when addressed to the *Bhūtakala* (negative forces), is placed under the chest, facing the earth (downwards).

Āmustikarana mudrā is a form that resembles the shape of a bud of lotus flower. And we know that the lotus flower is a symbol of a seat (*āsana*) or standing place of God and His manifestations. *Āmustikarana mudrā* is used at the time of 'Trisandhya pūjā' by chanting *Gayatri mantra*.



Picture: The gesture of hands in *Añjali Mudrā*, when it is offered to the God.

There are many kinds of *mudrās* in the Hindu worship custom. The *mudrās* are used by the Balinese Hindu priests

to the accompaniment of the *mantras*. So, when the Balinese Hindu priests worship, they do not chant *mantra* without the accompaniment of *mudrās*, and vice versa. Therefore, the *panḍitas* (the Hindu priests) in Bali must learn and practise many *mantras* and many *mudrās*. *Mudrās* and *mantras* are considered as very important for the *panḍitas*, because, the Hindus believe that the chanting of *mantras* in the accompaniment of *mudrās* brings harmony in the atmosphere. It is caused by the combined energies (synergy) of *mantras* and *mudrās*, because, the power of *mantras* becomes maximum in the association of *mudrās*. Therefore, the Balinese Hindus consider that it is the holy duty of the *panḍitas* to learn and practise *mantras* and *mudrās*, and these are not for general devotees.



Picture: One Balinese Hindu family, belonging to *madya* level, performs ritual

Through the photo above, it is clear that *mudrās* become one of the offerings to God. This concept is true, because, God does not need anything from the human beings, but He needs only their purified hearts that are symbolised by the *Añjali mudrās*. And the belief regarding these *mudrās* does not benefit God, but benefits the humankind themselves; because, by offering something to God, we do not give anything to Him, but we want/wish for something (blessing) from Him, which in turn benefits us. So, this attitude of prayer is very good if it starts from childhood as the foundation of devotion to God. If everyone tries and practises the *Añjali mudrā* since childhood, he/she will have the purified heart. So, *mudra* is considered as the internal tool for worship.



Picture: One Balinese Hindu family belonging to *madhya* level performs ritual.

Through the above photo, it is clear that everyone is in deep concentration to imagine that they are face to face with God. This method is very effective if practised by the general people, because, through the use of the *Añjali mudrā*, a good attitude to and a good feeling of God can be built.

There is another posture of '*Añjali*' *mudrā* (No.3) that is used when the one meets with other. The essence of this posture is that by respecting our fellow beings, we do not only respect others, but actually, we respect ourselves; because we are all born from the Supreme Soul (*Parātman*). This concept relates to the teachings of '*Tattvam asi*'. So, showing respect for anybody and for all by the *Añjali mudrā* is very important, because, this habit will guide humanity towards the noble attitudes, which ultimately leads to the realisation of God (*Parātman*) in everybody (*Ātman*). The very source of this '*Añjali mudrā*' as sign of respects to others in the Hindu tradition is the *Manavadharmasastra*⁹⁴; and we are proud that today all people of all religions use the *Añjali mudrā* or *Namaskara* when they meet others at all events. It is a signal that the Hindu teaching is universal, which can be used by all people.



5.8.3 The *mantra* as offering

In the present times, many Indian experts and Western experts have researched on the results of *mantras*. In this section,

94. We must welcome the elders (on their arrival to his house) give them cushions to sit upon with his own hands, sit before them with the palms of his hands meekly united together and follow them when they shall go out (*Manavadharmaśāstra* IV.154)

some of the explanations about the effects of *mantra* will be provided. Indeed, these researches are very important in the context of this dissertation. It would have been better had all the results of these researches been provided here. But, as considers the limit time and the cost, it is not possible to provide them all in this section. A lot of them will be explained in other chapter, i.e., in the chapter of “Ultimate Interpretation of the Hindu Tenets”.

Sri Chandrasekharendra Saraswati Swamigal⁹⁵ describes: “We may or may not know the meaning or significance of a religious rite, but we will be duly rewarded if we perform it in deference to the great men who have urged us to do it or because we follow the example of our forefathers who have done it. What matters is the faith inspiring our action. This applies particularly to worship through chanting *mantras* more than to anything else. The reason is that in such worship the proper voicing of the syllables of the *mantra* and the vibration created are what matter in bringing beneficial results.

The meaning of the *mantras* comes later. We must not refuse to perform a rite because we do not know its meaning, nor must we ask why we should perform what is prescribed in the *śāstra*. Conducting a ritual without knowing its significance, it occurs to me, is more important [than knowing the meaning of the words]. You may take it that this observation of mine has not been made in any seriousness. But, when I see that intellectual arrogance and deceit are on the increase and that the ignorant are being deprived of their one asset, humility, it seems to me that doing things in mere faith is to be lauded. You must, in fact, be intellectually convinced about the need to perform a religious duty and, at the same time, you must be humble.

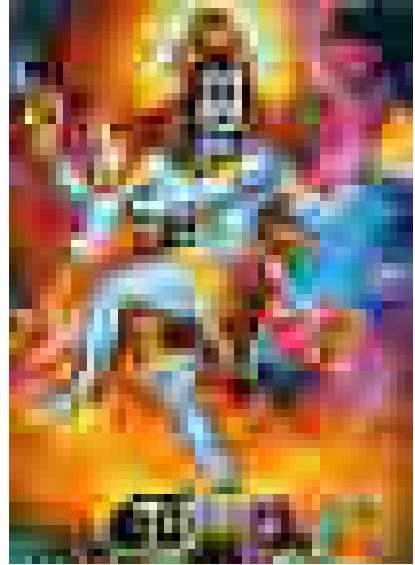
95. Sri Chandrasekharendra Saraswati Swamigal, *Introduction to Hindu Dharma*, New Delhi: Motilal Banarsidass, 2010:pp.46-49.

The *mantra* is the laws of the *Dharmaśāstras*. If we knew their meaning we would be better able to live according to them. The sound of the *mantra* does well to the man chanting them as well as to the listener by producing vibration in the *nādis* (blood vessels and nerves) of both. As it fills the air it will be beneficent both in this world and in the next. This is the reason why the *Vedas* must be chanted with vigor, so that their sound reaches the utmost limits possible. We have already seen the definition of the word *mantra*: that which protects us by being repeated and meditated upon. *Mananam* means repeating, turning over something in the mind. There is no need to vocalise the words of the *mantra*. Even if it is repeated mentally, healthy vibrations will be produced in the *nādis*. If the same – the *Vedic mantra* – is chanted loudly it will give divine joy to the listeners even if they do not understand its meaning. Such a sound has the power to make mankind happy. Mind, speech, and body are dedicated to the *Vedas* when you repeat a *Vedic mantra* mentally and vocalize it outwardly during the performance of a rite involving the body. Of the *Vedic* rites of this kind *yajña* is the most important.

Jayant Burde (2004:28) describes that: *mantras* are sacred utterances. They are recited or chanted when rites are performed. They may also be uttered without ritual acts. Etymologically, ‘*mantra*’ means an ‘instrument to think’. It is usually regarded as the utterance which has the power to protect. Some *mantras* appear meaningless and are believed to be effective because of the hidden power or ‘*vakṣakti*’ contained in them. *Mantras* perform two functions; fulfillment of a wish and avoidance of injury. Donder (2009) in “*Ratu Bagus Bio Energy Meditation*”⁹⁶, states: The mind (*manas*) of man, as microcosmic mind, has a

96. Ketut Donder, *Ratu Bagus Bio Energy Meditation*, Surabaya: Paramita, 2009:pp.110.

relationship with the Mind (*Mahat*) in the macrocosm. If the human mind is happy, then the Mind of the Universe is also happy. The happiness of both can be created through *mantra* chanting, and the results will be presented with the emergence of various forms of orbs. The photo of Ratu Bagus (below) shows that there is a relationship among thought, word (*mantra*) and human feelings with the excitement of the atomic particles of the universe. *Mantram* is very influential to realise the joy of the atoms of the universe; because, the atoms are the palaces of the gods, and chanting of *mantras* can activate the energy of the atom, producing excitements in the nucleus.



That's why the gods in the atoms become excited and dance like *Śiva Naṭarāja*⁹⁷. This dance is then exposed out of atoms and molecules, and then these molecules take the forms beautiful orbs, as we can see in the photo, Ratu Bagus.

97. *Naṭarāja* or *Naṭarāj*: *The Lord (or King) of Dance*; is a depiction of the god *Śiva* as the cosmic dancer who performs his divine dance to destroy a weary universe and make preparations for the god *Brahma* to start the process of creation. A Telugu and Tamil concept, *Śiva* was first depicted as *Naṭarāja* in the famous Chola bronzes and sculptures of Chidambaram. The dance of *Śiva* in Tillai, the traditional name for Chidambaram, forms the motif for all the depictions of Shiva as Nataraja. He is also known as "*Sabesan*" which splits as "*Sabayil aadum eesan*" in Tamil which means "The Lord who dances on the dais". The form is present in most *Śiva* temples in South India, and is the main deity in the famous temple at Chidambaram (<http://en.wikipedia.org/wiki/Naṭarāja>).



Picture: The Orbs appeared when Ratu Bagus was chanting *mantras*.
The photo was taken by a 16 Mega Pixel camera.

In short, this phenomenon of appearing orbs is a sign that human mind can connect with the cosmic energy, as Swami Vivekananda, in his book '*Realisation and its Methods*', describes: "... This science they call the science of *Raja Yoga*. There are thousands of people who cultivate the study of this science, and for the whole nation it has become a part of daily worship. The conclusion they have reached is that all these extraordinary powers are in the mind of man. This mind is a part of the universe mind. Each mind is connected with every other mind. And each mind, wherever it is located, is in actual communication with the whole world."

5.8.4 The completion and results of the rituals

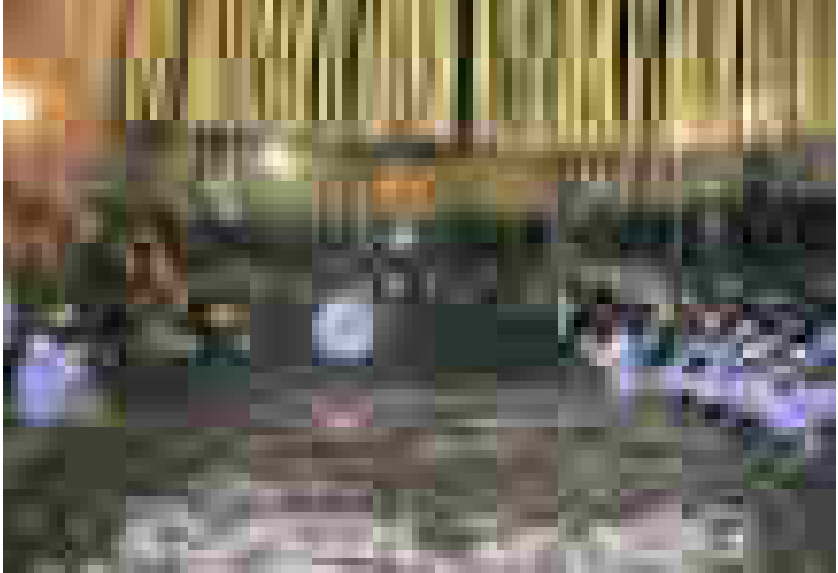
Every religious ritual is a form of devotion of mankind, which is dedicated to God and His manifestations. In addition, the purpose of the ritual is to obtain inner and outer happiness and the realisation of the harmony of the universe. It is a great and noble purpose of the ritual. But many people still doubt whether their rituals are accepted by God or not? Likewise, they doubt whether the rituals affect the harmony of the universe or not? They do not need to doubt anymore, because now, the scientific evidences have been provided in various central laboratories in the world, that there are some Hindu rituals and some disciplines of Hindu spiritual teachings that very effectively help to achieve and maintain harmony of the universe. For example, the famous Hindu ritual is the ritual of *Agnihotra*.

The significant effects of *Agnihotra* have been announced by international laboratories via several websites. Some laboratories, which research on ‘*Agnihotra*’, have recommended that the *Agnihotra*, as the *Vedic* ritual, has a healing effect on a wide range of human illness and diseases, and on animals, plants and on the earth (nature). One internet source, www.indiansonnet.com/agnihotra.htm, describes: “The earth, nature and human body responds to this natural rhythm called the Circadian Rhythm. We human beings align and realign to this rhythm precisely at the sunset/sunrise transition point. This accord with the rhythm brings peace and wellbeing. Discord naturally produces stress, anxiety and an infinite cycle of strife and sufferings. *Agnihotra* is the only effective tool that we have, to produce this harmony among the mind, the body and the universe. *Agnihotra* is a material aid to a happy life. An intense energy is projected from the pot (ku+w ‘*kuṁḍa*’) of *Agnihotra*. This energy envelops the solar system, the stratosphere and beyond. Harmful radiation and pollutants are neutralized and transformed into nourishment on a subtle level.”

In addition, Dr. Masaru Emoto, a Japanese scientist, also reported the results of his research that proved that the utterance of any good/bad word can affect the structure of water crystals. He stated that chanting of *mantra* also can affect the crystals of water in human body, which ultimately has a positive effect on physical and mental health. Other new evidences have also been given by many other researchers. The basic concepts of Quantum physics and modern technology of digital cameras and Kirlian photography and Aura photography have given spirit to explore more and more the effects of Hindu rituals and spiritual disciplines; and it has been proved that Hindu teachings are not mere beliefs, but very scientific truths.

Donder (2009) in a research on “*Exotic Phenomena around Ratu Bagus*”⁹⁸ reported that the joy, peace and controlled happiness of human mind and heart effect the emergence of beautiful ‘Orbs’ around the area of “shaking meditation”. The forms and colours of the Orbs are different according to the different states of the mind. Again in “*Bio Energy Meditation - Ratu Bagus*” (2009), it is stated that at the stage of proper contemplation, the mind can invite the ‘Orbs’. The more the level of contemplation becomes high, the more the shapes and colours of “Orbs” become clear. Many authors and researchers describe, in internet, that the Orbs are only “wet dust, exposed to light”. Others say that the Orbs are ‘ghosts’; or, these are due to some ‘problem of lens in camera’. But, Donder concludes that the Orbs are the smallest conscious particles due to the vibrations of the energy of human mind and body. This conclusion corresponds to the concept of pantheism in Hindu theology, that Almighty God pervades the entire universe down to the core of atom.

98. Ketut Donder, *The Exotic Phenomena around Ratu Bagus*, Surabaya: Paramita, 2009



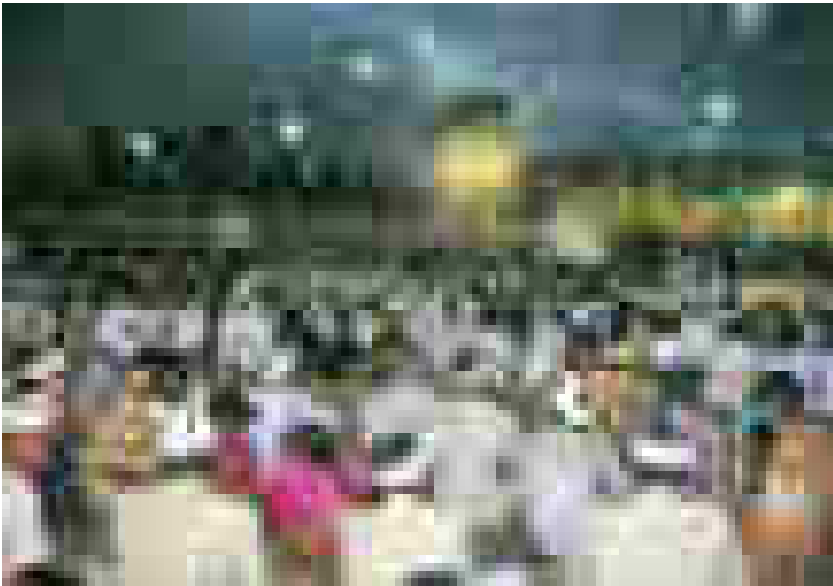
Picture: Orb's presence captured through camera (16 M Pixel)

So, the “Orbs” are symptoms of divinity, which appears materially to be uncountable particles. At the solemn and holy atmosphere in the rituals, many Orbs appear, as if, they come to show their joy dancing like *Tāṇḍava Nr̥tya* of *Śiva Naṭarāja*.

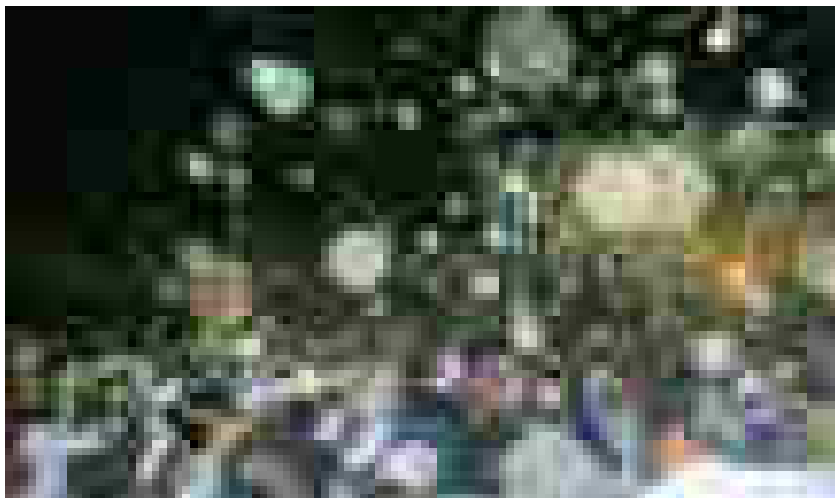
Ida Pandita Mpu Nabe Paramadaksa Natha Ratu Bagus⁹⁹ says that harmony is the law of universe. As it is known that the principle of harmony of life among all the dwellers in universe is the principal characteristic of Hinduism. As regards Hinduism in Bali, one can find worshiping places at every nook and cranny in mountains, rivers, big trees, phenomenal places, etc.

99. Ida Pandita Mpu Parama Daksa Natha Ratu Bagus is the Master of "Bio Energy Meditation of Ratu Bagus" in Bali, Indonesia. He has disciples in 38 countries in the world. He teaches everyone to grow the cosmic consciousness within. And he said that the one who has the cosmic consciousness can enter into the core of the atom.

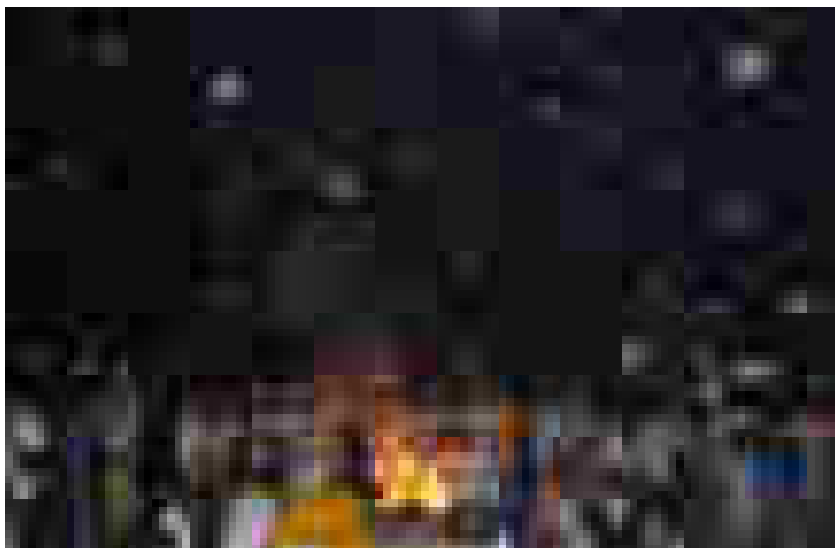
On that account, some ignorant people will say that Hinduism venerates the nature. The Hindus need not get angry or feel inferior to be called a worshipper of nature. The Hindus must inform them that Hinduism seems to be the worshipping of nature, because it completely realises that God pervades over all things, even into the nucleus of atomic electron; and from there God provides the energy of the universe. The *Vedas* say: ‘*sarva khalu idam Brahman*’ or ‘all are God’; and the *Isa Upaniṣad* states: ‘*iśāvāsyam idam sarvaṁ yatkinca jagatyaṁ jagat*’ or ‘God pervades the whole universe’. Moreover, the Quantum Physics Theory or New Physics justifies pantheism in the principles of Hinduism. Fritjof Capra says that the *Śiva Natarāja* or *Tāṇḍava* dance represents the dance of God in every single atomic electron.



Picture: Orbs appeared when Ratu Bagus performed the “*Ngeteg Linggih*” ritual at his *Ashram* at Karangasem, Bali.



Picture: Orbs appeared at the “*Ngeteg Linggih*”
ritual in the *Ashram* of Ratu Bagus



Picture: *Agnihotra* Ritual for *Sudha Bhumi* (Purifying Earth) *Maha Shanti Pūjā* at Gianyar, Bali, Indonesia

It proves that the spiritual consciousness of the human condition (*manah* in the microcosm) affects the consciousness of the universe (*Mahat* in the macrocosm); and vice versa. It also proves the truth of what the Hindu saints claimed, that the natural phenomena are reflections of the human mind.

There is a little difficulty to explain the phenomenon of appearance of Orbs; especially when explained to people without the understanding of Hinduism. Indeed, in the present times, Science and Technology are trying to explain this phenomenon. The only point is that Science uses the term “Primordial Energy”, instead of “God”, behind every phenomena and secrets in the Universe. There are many discourses and debates between believers and non-believers regarding the existence of the Orbs. It would be easy to explain to the people who have basic knowledge of Hindu theology, Hindu philosophy, especially the concept *Pañcamāhabhuta* (the five Divine elements) and the knowledge of Quantum Physics.

Through the Hindu theology that sources from the *Catur-Vedas*, *Aranyaka Upaniṣads*, or *Brahmasutra*, etc., we know about how the universe was created and how the nature of God Almighty exists outside of the universe and covers the Universe. And the nature of God as Very Small (*Paramānu*) existence can occupy the core of the sub-atom particles in each element. The God life exists within every sub-atom, which, in the language of Physics and Chemistry, is called potential energy of the electrons, and sometimes it is called the Primordial Energy. Indeed, the appearance of Orbs can be explained completely by Hinduism and Science. It will be described further in the chapter ‘The Ultimate Interpretation of Hindu Tenets’.



Picture: Orbs came, when Ratu Bagus meditated

Swami Vivekananda¹⁰⁰ says: “The control of the mind and manipulation of mental power is at the bottom of most phenomena which cannot be explained by laws of external Nature. *Raja yoga* is the science concerned with this”. Based on the above description, it is clear that the Orbs appear at the time of worship due to collaborative/collective effects of the energies in all ritual procession.

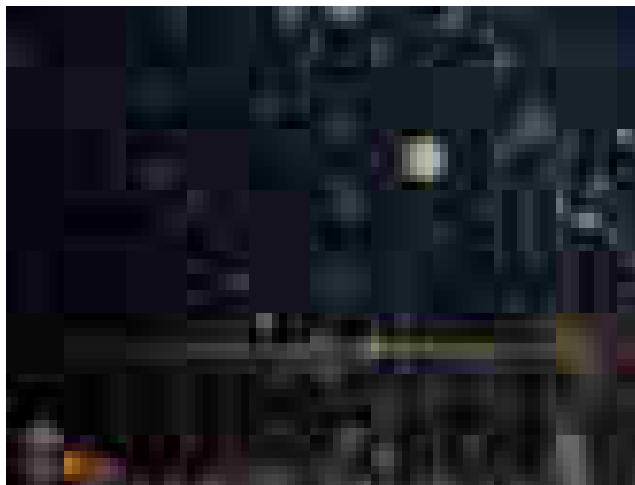
100. Swami Tapasyananda, *The Philosophical and Religious Lectures of Swami Vivekananda*, Advaita Ashram, Kolkata: rpt. 2007:87.



Picture: Opening of “International Yoga Festival” at the Ashram of Ratu Bagus



Picture: “International Yoga Festival” at the Ashram of Ratu Bagus



Picture: After the opening of the “International Yoga Festival” at the Ashram of Ratu Bagus, many Orbs appear.



Picture: Orbs in various sizes appeared after the disciples of Ratu Bagus performed shaking Ratu Bagus Bio Energy Meditation

Based on the above descriptions and evidences, it can be concluded that in a Hindu ritual the activities of using sounds, namely – sounds of the *kulkul*, the *gamelan* or orchestra music, the devotional songs, the chanting of *mantras* accompanied by the sound of the *ghantā*, etc., correlate to the cosmic consciousness of the universe and all its contents. So, it is very clear that the rituals and their elements are tools to reach the goal, i.e. God consciousness. And then, through this God consciousness, the humankind can influence into the core the atom of everything. It also proves that ritual activities have an impact on the system of harmony of the universe. Therefore, the Hindus must understand that the rituals should be led to achieving God’ consciousness.

5.9 Self-Transformation from the rituals to the spiritual as being the top level of knowledge

Swami Vivekananda¹⁰¹ says: Man should not stagnate at the level of ritualism and symbol worship. They are unavoidable at an early stage of spiritual life, but man must rise above them in his spiritual maturity and be able to practice devotion without any external stimulant. But this spiritual maturity should not be identified with intellectualism. Intellectualism by itself cannot give a living experience of spiritual verities in spite of all the learned and frothy language that an intellectual might use about them. As long as man cannot conceive of the abstract as the abstract, of the ideal as ideal, he will have to resort to forms and material images and symbols. Furthermore, Swami Vivekananda says: So much of the criticism of ritualism and idolatry is the prattle of intellectuals who consider religion as a mere set of doctrines for which men have to give a formal assent, or a set of beliefs supported by their priests or followed by their ancestors.

101. Ibid. rpt. 2007:pp.93-95.

We should look at humanity as one vast organism slowly moving towards light – a wonderful plant slowly unfolding itself to that wonderful truth which is called God; and the first gyrations, motions, towards this are always through matter and ritual. In this movement of humanity through this ritualistic phase, there are three prominent features seen in all religions – the adoration of symbols and images, the acceptance of the Name or the word as holy, and the worship of God-men.

And then Swami Vivekananda¹⁰² describes: The word *Bhakti* covers all the ground between the lowest forms of worship to the highest forms of life. Though *Bhakti* is supposed to be based on love of God, there is a good deal in its early stages that is simple ceremony, and a good deal which, though not ceremony, is still not love. They no doubt mark a lower stage, but are absolutely necessary to help the soul onward. This early stage of devotion is called *Vaidhi Bhakti* or ceremonial devotion based on scriptural injunctions, in contrast to the higher form of it called *Prema Bhakti*, which is an expression of inherent love of God with no dependence on forms and ceremonies. It is easy for intellectuals to express a sort of snobbish contempt for lower expressions of the path of devotion the ceremonials, worship and such disciplines, and express admiration and preference for pure love. But it is forgotten that an intellectual or a scholar may be a spiritual infant incapable of grasping a spiritual truth with his heart and of expressing it in his life. He, along with others gifted with less intellect, is like infants who have to study the abstract through the concrete. You cannot take a man with a pitchfork and push him up there. We all have to work up gradually.

Therefore the first part of religion is *Vaidhi Bhakti*, the lower phase of worship. In these early stages, the practice of devotion requires the aid of form, words, symbols and ceremonies.

102. Ibid. rpt. 2007:pp.163-164.

They may vary from group to group or man to man. Without understanding that they are all aids to a higher end, their love of their path makes them exclusive and intolerant of other's way. "Some may be helped by images, some may not. Some require an image outside, others inside the brain. The man who puts it inside says, 'I am a superior man; when it is inside it is all right; when it is outside it is idolatry, I will fight it.' When a man puts up an image in the form of a church or a temple, he thinks it is holy, but when it is in a human form, he objects to it!" In fact all these forms are good and helpful. For, just as there are variations in human nature, so is their need for differences in symbols and practices so as to suit different types. This choosing of one's path is called in the language of *Bhakti, Iṣṭam*, the Chosen Way.

And then Swami Vivekananda describes about the *Pratikas* and *Pratimās*¹⁰³, he says: The word *Pratika* means 'nearing stage'. In all societies reverential worship is done to several objects other than God, or without the idea of it being a divine manifestation. There are many who worship departed saints, spirits of the dead, ancestors, angels, *Mahātmās* etc. The worship of *Pratikas* is not evil practice, but it is not a part of *Bhakti*. It may bring some powers and enjoyments, but it can never bring salvation or freedom, which comes only from the worship of the Supreme Being. The worship of *Pratikas*, if it really helps a person to go forward, becomes really a 'nearing stage', promoting the cause of devotion. But there is the danger of men sticking on to the *Pratika*, and never advancing. They become pure sectarians. Book worship is another form of *Pratika* worship.

A book is a great strength for religion. But it also creates fanaticism, and also dishonesty by encouraging interpretations based on text-torturing. There is another kind of *Pratikas* in the *Vedic* tradition. It is declared in the texts that the Sky is

103. Ibid. rpt. 2007:pp.163-164.

Brahman, that the mind is *Brahman*; that Air is *Brahman*, and so on. This kind of identification is made on the basis of some attribute or excellence of the Divine manifest in them, and they are recognised as manifestations of *Brahman*; they then become ‘stepping stones’ to the Supreme Being.

And then Swami Vivekananda describes about *Pratimā*: The worship of *Pratima* or images also comes up in considering devotional symbols. By an image we ordinarily mean a form resembling that of a man, a Divinity made of material substances. But every other material form also which comes into the field of worship, must be considered an image. Thus the Jews’ worship an idol of a chest with two angels sitting on it, and book on it. The Muslims pray facing the *Kaaba* and forming an image of it in mind. But the curious thing is that they consider their forms as praiseworthy, and images and forms of worship of others as evil.

Srila Prabhupada gives an address at the University of Nairobi: “You are trying to develop yourselves, so please develop spiritually, for spiritual development is sound development. Don’t imitate the Americans and Europeans, who are living like cats and dogs ... The atomic bomb is already there, and as soon as the next war breaks out, all their skyscrapers and everything else will be finished. Try to understand this from the real viewpoint of human life, the spiritual viewpoint...”¹⁰⁴.

Swami Abhedānanda describes: *Vedanta* is a *philosophy* and a *religion*¹⁰⁵. As a philosophy *Vedanta* inculcates the highest truths that have been discovered by the greatest philosophers and the most advanced thinkers of all ages and countries. As a religion, again, *Vedanta* is unique and universal. It claims to supply the spiritual needs of all classes of people in all climes and all ages. Although

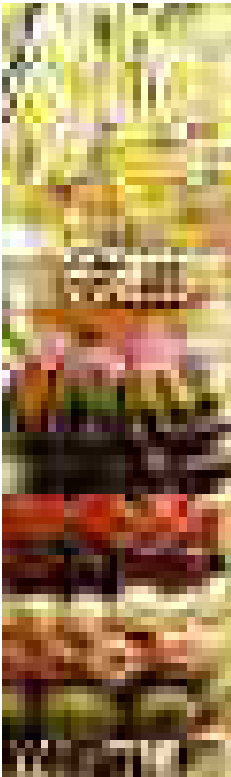
104. A.C. Bhaktivedanta Swami Prabhupada, *The Science of Self-Realization*, Mumbai: The Bhaktivedanta Book Trust, 1968. p.234

105. Swami Abhedānanda, *Thoughts on Philosophy and Religion*, Kolkata: Ramakrishna Vedanta Math, rpt. 2008:pp.49-53

it is not confined by any particular creed or sectarian doctrine, still it never denounces the creed of any religion and never destroys the faith of any sectarian. Nor does it prescribe one particular form of worship, ritual, or ceremony for all classes of people. It gives absolute freedom to its students to choose any path, whether dualistic, ritualistic, qualified non-dualistic or monistic, with all their phases and differences. The one peculiarity of religion of *Vedanta* is that as, on the one hand, it encourages those who do not care for any ritual, ceremonial, symbolic or other external forms of worship, so on the other, it provides all forms, rituals, ceremonies, and symbols for those who need them and find them helpful at the time of devotional exercises. If devotee gains help through prayers,

Vedanta tells him to pray, yet at the same time it does not maintain that prayer is the only form of worship for all. If any student finds help from such symbols as altar, incense, candles, flowers, etc. *Vedanta* does not discourage him, but, on the contrary, it explains the spiritual meaning of such symbols, tells him how to use them, and shows him the way to reach the ultimate goal of all religions by the path of devotion and love.

Furthermore, Swami Abhedānanda describes: Some cannot concentrate their minds upon abstract ideals and cannot worship the absolute Spirit except through concrete forms and symbols. It is perfectly natural, because our minds receive deeper impressions from concrete tangible objects. Any system of religion which discourages this class of people is as one-sided and imperfect as that religion which forces everybody to accept one set of rituals, symbols, or one



particular form of worship, or devotional exercise. Religion of Vedanta strikes the happy medium by dividing the devotees according to their tendencies, powers and capacities, and also by giving to each what is especially helpful for him in the path of spiritual progress. The light of the candle which is offered to the infinite Being is the symbol of the light of intellect. It is the light of the pure intellect that reveals the Spirit seated upon the altar of the heart. Purified heart and intellect must be united before spiritual realisation is attained. The flowers are symbolic of the good thoughts and pure feelings which should be offered to the supreme Spirit. When fruits are offered, they stand for the **fruits** of our works.



Picture: Balinese Hindus carrying the offerings, *Banten Pajegan*, at a ritual called '*Upacara Odalan*', the anniversary of a temple.

Now it can be asked as to what is the process of worship. First sit in silence before the altar until you realise the spiritual meaning of the symbol; then place the **flowers**, light the candles, burn the incense, and sit in meditation closing your eyes. Think of the altar of the heart, dedicate it to the supreme Spirit under any name or form which appeals to you, offer the flowers of good thought and pure feeling to your chosen divine ideal, and concentrating your mind upon that form, repeat the name mentally and commune in Spirit with the divine ideal through meditation. This is the pure and simple form of worship which the universal religion of *Vedanta* offers to all devotees of all sects and creeds. Here is the common and universal background of all forms of worship, whether the devotee is a Christian, or a Mohammedan, or a Hindu, or a Buddhist.

And then Swami Abhedānanda describes: It is true there are some Protestant, Mohammedan and Hindu sects who object to external symbols, but they all accept the spiritual meaning of the symbols. No one has ever denied the worship of the almighty Spirit upon the altar of the pure heart. All external worship is only preparatory to the internal worship by meditation, which, in turn, culminates in Divine communion and God consciousness. Those who cannot meditate will find great help by starting with the beautiful symbol of the altar of the universal religion of *Vedanta* philosophy. But meditation is the most important step in the path of spiritual progress.

In the context of spirituality¹⁰⁶, Swami Yatiswarananda describes: The phenomenon of spiritual awakening is witnessed in all great religions of the world. In the course of man's higher evolution, there arise in him new yearnings, the hunger of the soul.

106. Swami Yatiswarananda, *Essentials of Spiritual Life*, Mylapore, Chennai: Sri Ramakrishna Math, 2006:pp.1-4, 9-11, 19-20, 99-100.

Because of this new urge, the aspirant is not satisfied with the finite and fleeting pleasures of life, physical and mental, but longs for the Eternal and the Infinite, which alone can bring nourishment and peace to his hungry soul. We notice this fact in some form or other in the Hindu Seer, in the Buddhist Initiate, in the Christian Mystic as well as in the Islamic Sufi. All of them lose their desire for material pleasures and even intellectual enjoyments, and with their entire being hanker after perfection and freedom, although the paths of spiritual discipline they follow may be different in many respects. Whether the first spiritual transformation or “conversion”, as it is called, is brought about all of a sudden, or by a slow process going on in the soul of the aspirant, unknown and unnoticed, there comes to him always a new outlook, which has been very characteristically expressed in terms of theism by a great Indian devotee of ancient days,

“Lord, may I think of Thee with that strong love which the ignorant cherish for the things of the world, and may that love never cease to abide in my heart.” The belief in the indestructible and eternal nature of the Self is a most vital point in spiritual life and practice. Empirical sciences, busy with the material aspects of things, are not sufficient to explain life. In connection with spirituality, Swami Yatiswarananda also describes about God, Soul and the Universe. He describes that the three entities, God, Soul and the Universe, are the most fundamental postulates in all religions and philosophies. The intelligent spiritual aspirant wants to form a clear conception of the inter-relation of these three. He wishes to find the right solution for the enigma of life. The seekers realised that the final explanation could not be had on the plane of the intellect. So with the view to arriving at the true knowledge by means of intuition or direct experience, they dived deep into the inner regions of their mind, and through the process of meditation realised that everything has its origin in

an eternal self-conscious Power, called God¹⁰⁷ or Self¹⁰⁸. Swami Vivekananda said that man must realise God, feel God, and talk God. According to *Vedanta*, the highest expression of spiritual knowledge in Hindu culture, there are three points of view from which God's relationship with the world can be discussed.

In dualism, God is personal and extra-cosmic; and the universe, like a machine or a pot, made out of self-existent materials or atoms which are real. This may be called the theory of atomic agglomeration. In what is known as qualified non-dualism, God is personal-impersonal and is immanent in Nature. Here, the universe is looked upon as an Organism. It is real and passes through gross and subtle states in a cyclic order. This is the theory of evolution and involution. In the third point of view known as non-dualism or monism, the Divine who is really impersonal and transcendent appears as the universe through the power of *Maya* or delusive and creative Ignorance. With its limitations of time, space and causation, *Maya* forms, as it were, the matrix of matter and mind. This appearance is taken to be real, as long as the soul is in ignorance, but it is found to be unreal with the dawn of true knowledge, which reveals the nature of Reality.

None of these theories advocates the idea of creation out of nothing. In the first two, the cause of gross matter is subtle matter, and destruction is not annihilation but is only going back to the cause. Through ignorance men take the world to be a reality of the first order. With the dawn of higher knowledge, the world is found to be a reality of a lesser order, dependent on the Divine who alone is the Reality of the first order. According to the monist, *Brahman*

107. The knowledge of God in Hindu Theology is called *Brahmavidyā*.

108. The knowledge of God as Soul/Self in Hindu Theology is called *Ātmavidyā*. *Brahmavidyā* and *Ātmavidyā* are not more different in their perspectives. The *Brahmavidyā* is the knowledge of God as the general and *Ātmavidyā* is the knowledge of God as the Soul in the living being.

or Reality appears as the universe. Here there is no question of creation out of nothing, as the substratum is always present even when it is partly the cause of this appearance, and the appearance itself, are not illusions but empirical realities to the ordinary man. They do not, however, possess absolute reality, as they disappear when the highest spiritual consciousness is brought about by Supreme Knowledge.

Swami Yatiswarananda also explains about the perfect man and the ultimate goal. In his discussion, Yatiswarananda states what is stated in the *Upaniṣad*: “He becomes *Brahman* who realises *Brahman*. He overcomes evil and transcends grief. Being free from all knots of the heart, he attains immortality.” (*Muṇḍaka Upaniṣad* 3.11, 9). Having attained transcendental consciousness, he rises above the phenomenal. In the highest state of super-consciousness, the phenomenon altogether disappears for him. Even when he becomes partially conscious of it and gains an awareness of his body, mind and surroundings, still he retains his super conscious bent. His whole outlook on life is revolutionized by his transcendental experience. He no longer feels any sense of identification with the objects of the external world but ever remains the witness of them all. An enlightened sage of this type, who is established in supreme knowledge, is described as one of steady wisdom. When a man has cast away all the desires of his heart and feels satisfied in the Self alone, then he is said to be one of steady wisdom. Having realised in the transcendental state, the Self dwelling equally in all, he hates no creatures, and is friendly and compassionate towards all. He is free from the feelings of ‘I and mine’.

Even minded in pain and pleasure, forbearing, ever content, steady in meditation, self-controlled, possessed of firm convictions, he has his mind and intellect fixed on the Divine. For the enlightened soul it is no longer necessary to deny the reality

of the phenomenon and assert the reality of the Self even when he is not in the highest state of super-consciousness. Further, being established in the glory of the Self, he has transcended all moral conflicts that are bound to exist as long as one is in relative existence. All evil having been eliminated through strenuous moral and spiritual practice, there remain for him, during the state in which he is somewhat conscious of the world, only the good desires which existed before the dawn of Supreme Knowledge.

And then, Swami Yatiswarananda describes: Having fully attained the goal of life the enlightened ones no longer live for any objects of their own. Their body and mind having been tuned with the Cosmic Power and Will, they live only for fulfilling some cosmic purpose. They may engage in active work for the good of others, or be still in communion with the Universal Self. But, whether they work or not, they set an ideal of the highest perfection and knowledge to impure and ignorant humanity. Besides, they surcharge the psychical world with their intensive spiritual thoughts and thus fertilise it to the benefit of others. Their very presence is a blessing to mankind. They promote the good of the world even through silence. Thus, realising the Eternal and the Immortal as their own Self, they remain free in life as in death. They do not belong to any particular religion or country; for having attained to the Divine, they have become the Divine and as such one with the souls of all. May their noble lives and examples be a source of abiding inspiration to the seekers after Truth all the world over.

Thus the human beings struggle to achieve a perfect spirituality; everyone has to struggle to reach up from material consciousness to spiritual consciousness. In relation to religion, the religious struggle of understanding religion as ritual leads to the understanding of religion as spirituality.

CHAPTER VI

PERFORMING RITUALS AND FLEXIBILITY OF THE HINDU TENETS

6.1 Rituals have become serious intra-Hindu problem in Bali (Indonesia)

Because of the toleration of the Balinese Hindus to the non-Hindus, Hinduism is the best among various religions in Indonesia. This statement is not only an apology, but it's a reality, as the Balinese Hindus show genuine attitudes to everyone; more than two hundred fifty million people of Indonesia know that the Hindus in Bali (Indonesia) have much tolerance to all religions. On the contrary, within the Hindus, sometimes there are many conflicts, which reflect on the intra-Hindu problems, especially in the cases of performing rituals. Balinese Hindus are very strict in their rituals that are performed according to the traditional texts, called *lontar* or manuscripts that they believe as Vedas. This view is not bad, because, some *ślokas* in the *Mānavadharmasāstra* teach that the Hindus must regard or respect their own traditions (*lokadṛsta* or *deśadṛsta*) wherever they grow. But, it would be dishonest if they show their pride too much in their tradition that may lead to intra-Hindu disharmony and intolerance. This case

must be analysed carefully by the intellectuals in Bali. Every Hindu must remember that the Vedas¹⁰⁹ are the life-breath of all Hindu traditions and customs. We must respect all the old manuscripts and also remember that the old ritual traditions can be interpreted according to the development of science and technology. While the Vedas have been interpreted in large scales through various perspectives by many experts; why have the Balinese manuscripts not been interpreted? And why cannot be? Professor Radhakrishnan motivates every Hindu intellectual to interpret philosophically the religious teachings so that the inter-religion and intra-religion problems would not happen.

The Governor of Bali, I Made Mangku Pastika¹¹⁰ explains that he has got very important data from the doctors in the Mental Hospital at Bangli about problems of performing Hindu rituals in Bali: Most of the patients have become mentally ill because of excessive mental pressure about how to perform the religious ceremonies in their villages. Primarily, it is stressful for them to think about the expenses of such routine of large rituals, and it leads to greater mental distress resulting ultimately in mental disorders. This information, received by the Governor of Bali, is not an exaggeration. Indeed, not only the Hindu patients at the Mental Hospital in Bangli, but also many Hindus at every village in Bali feel the same mental pressure of the expenses of *Pañcayajña* (Five Kinds of Hindu Ritual), that are becoming more costly day by day. No one of them is brave to express their problems, harboured in their hearts, or to complain against the decisions

109. *vedo 'khilo dharma mūlam smṛtiṣile ca tadvidām. ācāraścaiva sādḥūnām ātmanastuṣṭir eva ca 'Vedas is source of all of dharma, then smṛti, sila, acara, and ātmanastusti'* (Manavadharmāśāstra II.6).

110. Governor of Bali, I Made Mangku Pastika, at the event of *Simakrama* 'Open House' at *Sasana Budaya* (one building specially for meetings of the leaders of Balinese societies in Denpasar, Bali, Indonesia (Bali TV Broadcast on Saturday, December 26, 2009).

taken by the leaders; because they are afraid of 'kasepekang' or social/residential ostracism. Eventually they have to remain silent; and this silence along with mental pressure leads ultimately to mental disorders. The Governor of Bali warned against this serious problem, and he advised that the Hindu intellectuals should interpret the rituals from holistic view so that it can solve the problems of performing rituals in Bali.

So, keeping these problems in mind, the Balinese Hindu intellectuals need to analyze them through deep research by multy-perspective and scientific approaches. The analysis of these problems from the perspective of religious harmony will be very clear if analyzed from the perspectives of the teachings of Sri Ramakrishna and Swami Vivekananda along with the teachings of all Swamis who came after them.

6.2 Understanding of the teachings of *Sanatana Dharma* and flexibility in performing Hindu rituals

In the discussion of the flexibility in performing Hindu rituals, we must study more about Hinduism in India; there are many reasons why we should choose India. The first reason is that Hinduism was born in India, so India is the Mother Land of the Hindus. The second reason is that India is really the place of the heighest tolerance to others and harmony in the world. Swami Bhajananda¹¹¹ describes that harmony of religions should first of all be distinguished from 'indifferentism'. Indifferentism is the view that there is no difference among religions and that they are all more or less the same. This is a philosophical concept. There is a similar popular belief that 'all religions are the same', which is prevalent among the common people especially in the rural areas in India. This kind of simplistic idea based on ignorance of other

111. Swami Bhajananda, *Harmony of Religions*, rpt.2009:pp.27

religions, and ignorance cannot be a sound basis for harmony. The starting point for a proper understanding of harmony of religions is the recognition of differences among religions. Each religion has, through centuries of development, acquired a distinct profile with ever so many unique features which include a complex philosophical framework, a vast literature, many social customs and rich mystical traditions. At the same time, these differences have created inseparable barriers among religions, and any discussion on harmony of religions has to take into account these barriers.

Harmony of religions should also be distinguished from religious toleration. Toleration implies a certain degree of condescension and refraining from doing something worse. What Swami Vivekananda said on this point is worth mentioning here, ‘Not only toleration, for so-called toleration is often blasphemy, and I do not believe in it. I believe in acceptance. Why should I tolerate? Toleration means that I think that you are wrong and I am just allowing you to live. Is it not a blasphemy to think that you and I are allowing others to live?’

In discussion on harmony of religions we tend to treat each religion as if it were a monolith. But the truth is that each religion is vertically divided into several major sects and a large number of minor sects. Examples are: Vaiṣṇava and Śaiva sects in Hinduism; Catholic, Protestant and Eastern Churches in Christianity; Suni, Shia and Ismaili sects in Islam; Mahāyāna, Vajrayāna and Theravāda in Buddhism. Very often these sects show greater animosity towards one another than toward other religions. Discussion on harmony of religions should include harmony within each religion i.e. intra-religious harmony, as well as harmony among religions i.e. inter-religious harmony. There are four main approaches to the problem of harmony of religions: political, social, theological and mystical. This discussion will explain two approaches i.e. theological approach and mystical approach.

Theological approach consists of reinterpreting doctrines in favour of harmony of religions. In all world religions most of the doctrines were formulated many centuries ago. Some of these doctrines are against harmony of religions. If these cannot be changed, they could be reinterpreted to suit the needs of the present-day-world. In Hinduism, scriptures have been classified into two groups: *Śruti* and *Smṛti*. The eternal truths and laws of the spiritual world revealed to the ancient ṛṣis constitute the *Śruti*. It cannot be changed, but it has been interpreted in different ways by *Ācāryas*. All other matters of religion, especially man's duties and ways of life, constitute the *Śruti*. *Smṛti* can be changed or reinterpreted. In modern times Swami Vivekananda reinterpreted the ancient scriptures in the light of Sri Ramakrishna's experiences. His ideas helped to establish intra-religious harmony within Hinduism, and have given shape to the modern integral Hinduism which stresses inter-religious harmony as a basic tenet. In this connection it may be mentioned that it is the theological approach that lies at the bottom of the dialogue movement initiated by Christian churches in recent years.

The mystical approach is based on the principle that, apart from the revealed knowledge gained from the scriptures, it is possible to have direct experience (*aparokṣānubhūti*) of the ultimate Reality known as mystical knowledge. This principle is accepted in all the world religions, and every religion has a rich mystical tradition built through many centuries. One difficulty in this approach is that regarding the content of mystical experience, that is, knowledge gained through mystical experience, there is a great deal of variation among the major religions.

Furthermore, Swami Bhajananda describes: Sri Ramakrishna's doctrine of *dharma-samanvaya*¹¹² or 'harmony of

112. Swami Bhajananda, *Harmony of Religions*, rpt.2009:pp.27

religions' is the Indian version of religious pluralism. Pluralism outlook was the common and distinctive religious attitude of the people in ancient India. This pluralistic vision was to a great extent eclipsed during the Middle Ages and subsequent centuries with the rise of schools of philosophy and religious sects. Sri Ramakrishna revived and re-established the ancient pluralistic attitude of the people. Sri Ramakrishna's doctrine of harmony of Religions (*dharmā-samanvaya*) was based on certain basic principles which he followed in his life. The first is the principle of direct experience. Sri Ramakrishna's doctrine of harmony was not derived from books or intellectual reasoning, but from his own direct mystical experience. For him religion meant direct experience, and not rituals and dogmas. He believed that if a person follows his religion with faith, sincerity and purity of mind, he is sure to attain direct spiritual experience. And he wanted that everyone should follow his own religion and attain the highest fulfillment that it promises. This is what Sri Ramakrishna meant by harmony of religions.

The second principle that Sri Ramakrishna followed was to understand each religion through the eyes of its followers. He never attempted to judge other religions by the standards of the religious tradition in which he was born. This attitude of seeing religions through the eyes of its followers and suspending one's judgment is known as 'phenomenological method' in modern times. This is not to suggest that Sri Ramakrishna followed the phenomenological method. On the contrary, the phenomenological method seems to be a parody of what Sri Ramakrishna actually did. Sri Ramakrishna only authenticated the phenomenological method which the Western scholars seldom followed in their own personal lives.

The third principle, which Sri Ramakrishna observed all through his life, was not to criticise any religion or sect. (For that

matter, he never condemned any person, for he believed that there is hope for even the worst sinner). Sri Ramakrishna saw God's power working everywhere, and he believed that every religion and sect has some place in God's scheme. In other words, harmony of religions was natural phenomenon for him, not something to be artificially created through dogmatic assertions. Although born and brought up in an orthodox Hindu family, he was perfectly at home with the Brahmos, Vaiṣṇavas, Christians, Muslims and Sikhs.

Swami Nihśreyasananda¹¹³ describes that, in India, worship takes many forms. While the ultimate aim is to realise the Lord as all pervading, the first practical step is taken with the object of making the mind steady on some symbol and learning to attain a harmony of maximum discrimination, consecration, and certainty through it. Once this mastery is achieved, attention could be swung over to other symbols arranged on the philosophic framework that the aspirant considers to be most satisfactory. After mentioning a few objects suitable for securing this basic stability, Patanjali states the guiding principle in such matters by saying, 'or by meditating according to one's predilection'. Vyasa explains that by becoming steady in that one instance, the devotee's mind reaches the position of steadiness in other matters also. The *Bhagavadgītā* refers to freedom of choice, as applied to worship, by saying that offering can be made 'with sincerity and love, by means of various presents, to an image, or in the sacrificial ground, or fire, or the sun, or water, or one's own heart. Of course, the procedure varies in accordance with the symbol used. For example, one is to meditate that the various deities are present in the sacrificial ground; place oblations mixed with melted butter in the fire; address prayers to the power behind the sun; or take water in both palms and pour it back into the tank or river after chanting appropriate hymns with faith.

113. Swami Nihśreyasananda, *Man and His Mind*, rpt.2011:pp.164-165

And then Swami Nihstreyaananda describes that the most widely prevalent form of worship, however, is that done in temples, where quite often there are two images, one fixed on a pedestal, and another small enough to be carried about in processions. It is not uncommon for cultured people to set apart a room in their own house as chapel, and after completing their prayers in a public temple, they enter into it and conduct a service along with the members of the family. Wherever an image is used, the ritual proceeds more or less on the same lines. The thought of God is the only purifying agent, and it is applied in various artistic ways, first to purify the worshiper and the articles used in the worship. Identifying himself with the form of his chosen Deity; he imagines it as pervading his own body. He then mentally worships it; and being one with that, he invokes it into the image. The intelligent worshiper learns within a short time to keep the flow of his devotion steady and coordinated to the movements of his body. If funds do not permit, and even materials like flowers are lacking, the entire procedure is gone through mentally, the vital gain being the deepening of the feeling of intimate relation with the Lord, neutralising automatically the common notions of His being remote and of man being separate from Him. In the course of worship, the devotee may in his overflowing love remain rapt for some time in singing to and praising the Lord. Or he may listen to or himself narrate His exploits, enact His deeds, or dance in ecstasy. Here is a total blending of art and worship, leading smoothly to the transformation of the whole personality and to perfect spiritual awareness. According to Swami Nihstreyaananda's opinion, it is clear that worship in the perspective of Hinduism is tolerance.

Discussion about flexibility in the Hindu religion cannot be separated with the essence of the '*Sanātana Dharma*', because, the very ancient name of the Hinduism is actually the '*Sanātana*

Dharma’ that means ‘the Eternal Truth’. It is the flexibility of Hinduism or *Sanātana Dharma* that makes it able to stand against the ravages of time and this religion has survived since ancient times till the present. Hinduism is the oldest religion in the world; and the other religions are younger if compared to the age of the Hindu religion. Entering in the ‘*Sanātana Dharma*’, we enter deeply into the ‘*Vedānta*’, because Vedānta is the crowning glory of the ‘*Sanātana Dharma*’. Under the Vedānta all the sects can grow and develop. Although each sect can grow and develop; but they must accept the ‘*Upaniṣad*’ as the authority¹¹⁴. Growth and development of many sects are causing growth and development of many kinds of rituals. We must know the reasons for which these sects are developing influenced by the ‘*Vedānta*’. To understand these reasons, we must enter deeply into the Vedānta as taught by Sri Ramakrishna and Swami Vivekananda and other Swamis. So, many sects are the cause of the existence of many kinds of rituals as logical consequences; if we accept the existence of many sects, then we must also accept many kinds of rituals. So, this brief discussion proves that Hinduism is the eternal truth. Hinduism has always been able to maintain itself as the Eternal Truth because the teachings of Hinduism are flexible. Flexibility in Hinduism means “adaptability”. So the very cause of the existence of Hinduism is this flexibility or elasticity. Therefore, whenever and wherever the Hindus live, their rituals are to be applied softly, not rigidly. Therefore, discussion on the Hindu rituals must be viewed from the perspective of ‘*Sanātana Dharma*’.

Discussion on the flexibility in Hinduism must start from the context of Hinduism in India, because, as stated earlier, the origin of Hinduism is India. Besides, it is a fact that the Hindus in India have implemented Hinduism in flexible ways according to

114 Swami Vivekananda, *Vedanta – Voice of Freedom*, rpt.2011:p.43

the demands of the times. And obviously this flexibility has made India the largest democracy in the world. America, who claims to be the largest democracy in the world, must recognise that India is more democratic than the United States. The attitude of the democratic Indian people is motivated by the flexible teachings of Hinduism. This statement is not an apology, but it is a reality. We must take into consideration the views of Sri Ramakrishna and his disciples; because we know that their views are based on the *Vedānta* as the crowning¹¹⁵ glory of the ‘*SanātanaDharma*’.

To discuss about the flexibility of the Hindu tenet in using of ritual elements, firstly we must cite what Swami Vivekananda¹¹⁶ has explained:

I believe in God, and I believe in man. I believe in helping the miserable. I believe in going even to hell to save others. Of course I would commit a crime and go to hell forever if by that I could really help a human being. I may have to be born again because I have fallen in love with man. I do not believe in a God or religion which cannot wipe the widow’s tears or bring a piece of bread to the orphan’s mouth. I have nothing whatever to do with ritual or dogma; my mission is to show that religion is everything and in everything. The glory of man is that he is a thinking being. It is the nature of man to think and therein he differs from animals. I believe in reason and follow reason having seen enough of the evils of authority, for I was born in a country where they have gone to the extreme of authority. If there ever is going to be an ideal religion, it must be broad and large enough to supply food for all these minds. It must supply the strength of philosophy

115. Swami Atmapriyananda, *Hinduism – Theory and Practice*, in *Exploring Harmony among Religious Traditions in India*, rpt.2010:p.42

116. Swami Bodhasarananda, *Swami Vivekananda on Himself*, Kolkata; 3rd edition, rpt.2009;326-327

to the philosopher, the devotee's heart to the worshipper; to ritualise, it will give all that the most marvellous symbolism can convey; to the poet, it will give as much of heart as he can take in, and other things besides. To make such a broad religion, we shall have to go back to the time when religions began and take them all in.

Our watchword is acceptance, and not exclusion. Not only toleration, for so-called toleration is often blasphemy, and I do not believe in it. I believe in acceptance. Why should I tolerate? Toleration means that I think that you are wrong and I am just allowing you to live. Is it not a blasphemy to think that you and I are allowing others to live? I accept all religions that were in the past, and worship with them all; I worship God with every one of them, in whatever form they worship Him. I shall go to the mosque of the Mohamadan; I shall enter the Christian's church and kneel before the crucifix; I shall enter the Buddhistic temple, where I shall take refuge in Buddha and in his Law. I shall go into the forest and sit down in meditation with the Hindu, who is trying to see the Light which enlightens the heart of every one.

Not only shall I do all these, but I shall keep my heart open for all that may come in the future. Is God's book finished? Or is still a continuous revelation going on? It is a marvellous book – these spiritual revelations of the world. The Bible, the Vedas, the Koran, and all other sacred books are but so many pages, and infinite number of pages remains yet to be unfolded. I would leave it open for all of them. We stand in the present, but open ourselves to the infinite future. We take in all that has been in the past; enjoy the light of the present, and open every window of the heart for all that will come in the future. Salutation to all the prophets of the past,

to all the great ones of the present, and to all that are to come in the future.

I have experienced even in my insignificant life that good motives, sincerity, and infinite love can conquer the world. One single soul possessed of the virtues can destroy the dark designs of millions of hypocrites, brutes.

Kali worship is not a necessary step in any religion. The *Upaniṣads* teach us all there is of religion. Kali worship is my special fad; you never heard me preach what is good for universal humanity. If there is any curious method which applies entirely to me, I keep it a secret and there it ends. I must not explain to you what Kali worship is, and I never taught it to anybody.

Ceremonials and symbols etc. have no place in our religion which is the doctrine of the *Upaniṣads*, pure and simple. Many people think the ceremonial etc. help them in realising religion. I have no objection.

The discourse of Swami Vivekananda is quite relevant to this study, because the attitude of Swami Vivekananda to the use of symbols or ritual means is flexible. While Swami Vivekananda did not use rituals and symbols, but what is more important is that Vivekananda has no objection if others use the ceremonies, rituals and symbols thinking that these means will help them realise their religion. Tolerance as demonstrated by Swami Vivekananda should be emulated by all Hindus and also by all of humanity, if we expect the world to be safe and peaceful, though we live in different religions, ethnicities, races, sects, etc. Tolerance, external and internal, as taught by Swami Vivekananda, if carried out properly, there will be no disputes among the tribes, the races, the religions. It is very important for the religious leaders and the leaders of other organisations to understand and practise these

teachings of Swami Vivekananda. He also said that none need to be afraid of the destruction of religion, because the truth that the religion teaches will never be destroyed.

Again, Swami Vivekananda teaches that the essence of the knowledge of the *Veda* was called by the name *Vedānta*, which comprises ‘*Upaniṣads*’. And all the sects of India: *Dualists*, *Qualified-Monists*, *Monists*, or the ‘*Saivas*’, ‘*Vaisnavas*’, ‘*Śāktas*’, ‘*Sauras*’, ‘*Gaṇapatyas*’ come within the fold of Hinduism and they must acknowledge the ‘*Upaniṣads*’¹¹⁷ of the *Vedas*. They can have their own interpretations and can interpret them in their own way, but they must obey the authority. That is why we want to use the word ‘*Vedāntist*’ of the Hindu. All the philosophers of India who are orthodox have to acknowledge the authority of ‘*Vedānta*’. And then Swami Vivekananda explains¹¹⁸:

“Man has wanted to look beyond, wanted to expand himself, and all that we call progress, evolution, has been always measured by that one search, the search for human destiny, the search for God. We find that, though there is nothing that has brought man more blessings than religion, yet at the same time, there is nothing that has brought him more horror than religion. Nothing has made the brotherhood of man more tangible than religion; nothing has bred more bitter enmity between man and man than religion. Nothing has made more for peace and love than religion; nothing has engendered fiercer hatred than religion. Nothing has built more charitable institutions, more hospitals for men, and even for animals, than religion; nothing has deluged the world with more blood than religion. We know, at the same

117. Swami Vivekananda, *Vedānta – Voice of Freedom* (Edited by Swami Chetananda), rpt.2011: pp.42-43

118. *Ibid.* pp.83-85

time, that there has always been an undercurrent of thought; there have always been parties of men, philosophers, students of comparative religion, who have tried and are still trying to bring about harmony in the midst of all these jarring and discordant sects. For certain countries these attempts have succeeded, but for the whole world, they have failed.

We must remember that all the great religions of the world are very ancient, not one has been formed at the present time, and that every religion of the world owes its origin to the country between the *Ganga* and Euphrates. Not one great religion has arisen in Europe, no one in America, not one. Every religion is of Asiatic origin and belongs to that part of the world. Preaching has always been the business of the Asiatic. The Western people are grand in organisation, social institutions, armies, governments, and so forth. But when it comes to preaching religion, they cannot come near the Asiatic.

This, then, is a fact in the present history of the human race: that all these great religions exist and are spreading and multiplying. Now, there is a meaning, certainly, to this. And had it been the will of an all-wise and all-merciful Creator that one of these religions should exist and the rest should die; it would have become a fact long long ago. If it were a fact that only one of these religions was true and all the rest were false, by this time it would have covered the whole world. But this is not so; not one has gained all the ground. All religious sometime advances sometimes decline. In every country, probably, if the statistics were taken, you would find that religions are sometimes progressing and sometimes going back. Sects are multiplying all the time. If the claims of a religion that it has all the truth, and that God has given it all this truth in a certain book, were true, why are there so

many sects? Fifty years do not pass before there are twenty sects, founded upon the same book. If God has put all the truth in certain books, He does not give us those books in order that we may quarrel over texts.

That seems to be the fact. Why is it? Even if a book were given by God that contained all the truth about religion, it would not serve the purpose, because nobody could understand the book. Take the Bible, for instance, and all the sects that exist among the Christians. Each one puts its own interpretation upon the same text, and each says that it alone understands that text and all the rest are wrong. So, with every religion. There are many sects among the Mohammadans and among the Buddhists, and hundreds among the Hindus.

Now, I bring these facts before you in order to show you that any attempt to bring all humanity to one method of thinking in spiritual things has been a failure and always will be a failure. You cannot make all conform to the same ideas. That is a fact, and I thank God that it is so. **I am not against any sect. I am glad that sects exist, and I only wish they may go on multiplying more and more.** Why? Simple because of this: If you and I and all who are present here were to think exactly the same thoughts, there would be no thoughts for us to think. We know that two or more forces must come into collision in order to produce motion. It is the clash of thought, the differentiation of thought that awakes thought. Now, if we all think alike, we would be like Egyptian mummies in a museum, looking vacantly at one another's faces – no more than that! Whirls and eddies occur only in a rushing, living stream. There are no whirlpools in stagnant, dead water. When religions are dead, there will be no more sects. It will be the perfect peace and harmony of the grave. But so long as mankind thinks, there will be sects.

Variation is the sign of life, and it must be there. I pray that sects may multiply so that at last there will be as many sects as human beings, and each one will have his own method, his individual method of thought in religion.

So, we need to understand what has been explained by Swami Vivekananda that existing of different sects is not a problem. Even he expects that there would be as many sects as human beings so that everyone may have his/her own path for realising what is religion and God. In a beautiful garden there should have different kinds of flowers; only the flowers need to realise that they exist in the garden. And the human beings are the flowers themselves. Accordance with this view, we should not object to the existence of many sects with their rituals and traditions. From this view, we must also agree with the flexibility of performing rituals. *Swami Smaranananda*¹¹⁹ describes: Ours is a pluralistic society. The variety that is our heritage is overwhelming. Various religions and religious practices, so many developed languages, hundreds of dialects, various customs and manners, foods and dress, and ethnic variations, all come under the single name, India. Swami Vivekananda rightly termed it as a 'veritable ethnological museum'. No other country in the world can boast of such diversity, all strung together like garland. In spite of quarrels, fights, and riots in the name of religion, India cannot change its colours. There is an underlying unity behind this incredible variety.

Nowhere else we find such a serious pursuit of religion as it is here in India. That is the reason, why Swamiji said that religion is the life of India, religion is the language of this country, the

119. Swami Smarananda, *Exploring Harmony among Religious Tradition in India*, Kolkata: AdvaitaAshram, rpt.2th, 2010:pp.6-9

symbol of all its movements. Religion is the backbone of India. As long as it is sound, India cannot be wiped out from the cultural map of the world. Though Voltaire said, sarcastically perhaps, that an Indian is born religiously, grows up religiously, marries religiously, and dies religiously - this is true indeed.

In this modern age, nobody has emphasised the importance of religion and religious harmony as Ramakrishna did. This emphasis on his part did not arise from an intellectual assessment or as an academic proposition. It sprang from his spiritual practices and experience leading to a spiritual goal. After practicing various religious disciplines found in Hinduism, Islam, and Christianity, and reaching the same Ultimate Reality, he declared, '*yatamattatapath*' (As many religious schools, so many religious paths). But, it is not possible for all people to read on so many spiritual paths. However, intellectually an attempt may be made to find a common goal for all religions. If we think a little, we can find out that the spiritual goal cannot be different for each religion or religious path. The paths may be different. If there were different goals to be achieved, then even at the highest level, difference and fights are inevitable. In that case, pursuing a spiritual Goal is itself futile. All differences and quarreling are not the empirical plane. Those who fight in the name of religion have never seriously walked on the spiritual path, leave alone attaining the spiritual goal.

In India, even an illiterate man knows that the God for all is one only. That is because although the great *ācāryas* have propagated different paths, basically they all knew that there could be only one God, who may have a thousand names. In order to seek harmony among different religions, we may bring together all the similar passages from the scriptures of different religions, but still it would be only an intellectual exercise, resulting in eclecticism. But, religion is a highly emotive and experiential

issue. In India's religious traditions, the thread of harmony has been stringing together the various paths all along. This has been indicated by Sri Ramakrishna's spiritual experiences, walking along so many paths of different religions.

Swami Vivekananda¹²⁰ explains: In India there never was any religious persecution by the Hindu, but only that wonderful reverence, which they have for all the religions of the world. They sheltered a portion of the Hebrews, when they were driven out of their own country; and the Malabar Jews remain as a result. They received at another time the remnant of the Persians, when they were almost annihilated; and they remain to this day, as a part of us and loved by us, as the modern Parsees of Bombay. There were Christians who claimed to have come with St. Thomas, the disciple of Jesus Christ; they were allowed to settle in India and hold their own opinions; and colony of them is even now in existence in India. And this spirit of toleration has not died out. It will not and cannot die there.

Prof. Bansi Pandit (rept. 2010) describes: the *Sanatana Dharma* evolved from prehistoric times in India in the form of religious pantheon Monotheism (worship one God in His various manifestations in the temple). In the course of history, *SanatanaDharma* had been criticised internally, to revolt from within. The criticism and rebellion from within it are marked by the emergence of Buddhism and Jainism. This happens because, a number of emerging social classes in Hindu society perform large-scale ceremony and sacrifice animals; and there is also the factor of the superiority of *Brahmana* over other castes. Finally, criticism of Buddhism managed to dominate the thoughts of theological and philosophical India about 1000 years (200 BC-800 AD).

120. Swami Bodhasarananda, Teaching of Swami Vivekananda, Kolkata: Advaita Ashram, rpt.26th, 2011:pp.115

But, when ultimately the internal strife within Buddhist organization increased, its influence in India weakened and disappeared as if blown by the wind. It also occurs due to the influence of a saint Adi Śaṅkarācārya; the philosophers and scholars are against the movement of Buddhism in India. But, instead of criticising Buddhism, *Sanātana Dharma* continues to receive it as a part of the Hindu religion. Until recently, Buddhism in India can live peacefully. However the emergence of Buddhism has opened the eyes of the *Sanātanis* (followers of *Sanātana Dharma*). They can receive messages from the teachings of Buddha and put it as one of the god *Viṣṇu* reincarnated. Buddha's messages of deep friendship (*mahamaitri*) and infinite love (*mahākaruṇa*) towards fellow beings are then incorporated in the teachings of *Bhakti Yoga* (path of devotion) in *Sanātana Dharma*. Furthermore, the worship of god *Śiva*, goddess Mother, *Śrī Rāma* and *Śrī Kṛṣṇa* through the path of *Bhakti Yoga* became very popular in the Hindu society.

Prof. Bansi Pandit further stated that many religions in this world are not daring to deal with logical thinking. But, otherwise Hindus use rational arguments to explain religion. Hindus believe that the truth of spirituality does not only belong to one race or religion. Thus, Hinduism gives everyone the absolute freedom of thought. Everyone is free to express beliefs and practice, until the person is convinced of the truth contained in it. One can argue on behalf of the Hindu teachings without fear of sinning. An open mind (objective thinking) is needed by all who study Hinduism. Hinduism teaches about the '*sarvadharmā*' and '*samabhava*' (harmony and alignment), because Hinduism believes that all religions lead to the same destination. Hindus honour all teachings of the saints as the teachings of truth received by them at different times.

Prof. Bansi Pandit further stated that a true Hindu will never force a non-Hindu to accept the Hindu religion. If other religions

say, “your religion is wrong, therefore move on my faith, and heaven will be yours”; then Hinduism will say: “come to me as a Hindu, a Christian or a Sikh, and then I will help you become a Hindu, a Christian, and a Sikh better”. Religious tolerance¹²¹ is the main message in the Hindu religion.

Kishore (2006) writes: ‘Hinduism’ is a modern term, but it represents the ancient and the most living religion and culture of the world. In ancient times Hinduism was called ‘*Brahmanism*’ or ‘*Vedāntism*’. It is also called the ‘*SanātanaDharma*’. ‘*Sanātana*’ means eternal and everlasting, and ‘*Dharma*’ stands for the law which upholds and maintains life and order. It is also the fact that Hinduism has neither a beginning nor an end. It is eternal and everlasting and its beginning cannot be fixed in terms of time and its originator. Like Christianity and Islam, Hinduism does not owe its origin to one prophet or a religious book. It has evolved through these epochs and ages and still continues to grow. There is no single human agency or personality at the root of Hinduism. The all-pervasive and inclusive Hinduism developed and continues to grow within this broad speculative religious framework. Hinduism is not only the oldest living religion, but it is also one of the noblest way and view of life. It has faced many challenges and still there are many at present. But it has taken all such challenges into its strides as an ever evolving and dynamic religion. Hinduism is not an exclusive religion. In it there is room for the worship of all the prophets of the world. It is not a missionary religion in the ordinary sense of the term..., Hinduism tells everyone to worship God according to his own faith or *Dharma*, and so it lives at peace with all religions.

121. The Bhagavadgita IV. 11, IV.25, IV.26, IV.27, IV.28, IV.29, IV.30, IV.32, VII.16, VII.21, IX.15, IX.16, IX.23, IX.27, XVII.3, XVII.7, XVII.11, XVIII.5,

Tolerance and assimilation are the hallmarks of Hinduism. The ethnic invasions of the Persians, Greeks, Kushanas, Hunas and others continued unabated for centuries, but ultimately they all lost their individual identities in the melting point of Hinduism and Indian culture and became one with it. The Hindus incorporated so many element into their culture from these races and ethnic groups, but they so imbibed and assimilated these elements that they became their own. The process of Hinduisation has been quite subtle, continuous and long. The Hindu hospitality and tolerance of alien faith and religions is well-known. One of the basic teachings of Hinduism is that all paths lead to God, and various religions and faiths are these paths. The Jews have been living in India well over 2000 years in peace, freedom and perfect equality. First of all they settled in Kerala and Cochin. When they came to India, they were allowed not only to practice their religion in full freedom, but they were also granted rich largess of land and money to build their synagogues. The Jews in India are mainly confined to Cochin, Pune, Bombay and Delhi. In Cochin they have a magnificent synagogues built in 1568. They fled the land of their origin Jerusalem to escape the religious persecution and migrated to the tolerant and hospitable Hindu climate of India.

Similarly, the Parsis or Zoroastrians came to India in the early 8th century seeking refuge from religious persecution in Iran. The first batches of Parsi pilgrims settled in Delhi and Gujarat and on the west coast of India in Maharashtra. The Parsis, the followers of Zarathustra, are an enterprising community and have done a great deal for the development and growth of the country's industry, commerce and finance. The Christian church in south India is much older than Islam. St. Thomas, one of the first twelve Disciples of Christ, was the preacher of Christianity in India. Soon after Jesus's crucifixion, he arrived in India, and began his missionary work. He was contemporary of St. Peter

in Rome. But it was much later that Christian Mission came to India and converted many Indians, mainly low caste Hindus. The spread of Islam began in India with the Muslim conquests in the country, but Arab contacts with India go long back before the coming of the prophet Mohammad.

There were some Muslim settlements along the west coast of peninsular India before the coming of Islam in India in a big way. Today India is one of the largest Islamic nations. Thus, in India there never has been any religious persecution or intolerance. In recent times there have been some communal riots and disturbance, but they owe their birth to certain political vested interests and such other factors, and Hinduism has nothing to do with these. Hinduism has never been a militant and violent religion. Its actual strength lies in its vast powers of tolerance, absorption, assimilation, even of conflicting points, and resilience. That is why Hinduism has survived the ravages and corrosion of time. It is religion of reconciliation, harmony and concord.

Swāmī Mukhyānanda¹²² wrote that we have just surveyed some of the salient features of Hinduism. Its literature is vast, covering a period of over 8000 years, and its ramifications are many. One has to go to the original sources to have an idea of its depths, heights, and extensiveness, wherein the whole gamut of religio-philosophic, social, and ethical principles and problems are discussed in all their bearings in their application to the varied circumstances of the life of Man. Hinduism comprehends all the arts and sciences and all the achievements of life both in the Secular and Spiritual fields.

Hinduism is a whole culture, and not a mere religious Faith, nor even a mere 'Way of Life' as many people are fond of putting

122. Swami Mukhyananda, *Hinduism – The Eternal Dharma*, Calcutta, Centre for Reshaping Our World-View, rpt. 2000:pp.90-95

without specifying what that is. If it is a Way of Life, it is one that is oriented in all its aspects to the realisation of the Supreme Reality or Perfection. If we have to understand Hinduism correctly and appreciate its genius, greatness, and achievements, we have to view it in a historical perspective as the ever growing product of the continuous religio-philosophical search of a whole nation since ancient times for the Infinite and its realisation in life, based on certain scientific and rational principles.

Its Quest is for the Ultimate Spiritual Reality behind the Universe, and the relationship of that Reality to the Universe and the innate Spiritual Principle in Man, so that Man can attain the Highest Spiritual Freedom (*Mukti*), free from all external thralldoms, by realising his innate infinite Divine nature. It is a Quest for Infinite Perfection (*Pūrṇam*). It is around this pivot that all its philosophy and science, artistic and religious expressions, ethical and moral principles, and social institution and individual patterns of life move. Hence, Hinduism and its institutions are to be judged in their total framework and spiritual perspective, integrally, and not in parts in an isolated manner with alien narrow perspective, for they are all interconnected, each depending on the other and supporting each other. It is also to be noted that Hinduism is not a mere Theological Faith like others.

Furthermore Swāmī Mukhyānanda writes that Hinduism lays emphasis on Realisation of the Spiritual Reality, and not on belief in doctrines and dogma. Hinduism accepts Reason and Experience, besides Revelation, all the three in mutual harmony, as evidence of Total Reality, Secular and Spiritual, and keeps itself open to investigation and rational criticism. It is not a creedal and dogmatic Faith like the others, and is prepared to accept Spiritual Truths in harmony with reason and experience from everywhere,

like Science¹²³. It has produced and still produces thinkers, saints, and sages of the most exalted type, besides having incarnation of the Supreme Being, and has developed profound philosophical and sublime mystical literature of varied types on a vast scale.

6.3 Intra-Hindu and Inter-Religious Harmony

In the external field, the attitude of tolerance of the Hindus in India to other religions is very famous in the world. Everyone knows how the Hindus in India can appreciate all religions that exist in India. Every religion, small or big, gets the same reward from the Hindus in India. No attempt was ever made to eliminate any other religion or sect by the Hindus. As explained earlier, the Jews were persecuted from their country, but in India they were protected. Similarly, in the internal field, the tolerance among all the Hindu sects in India is very good. And this intra-Hindu tolerance is similar in Indonesia, formerly known as Nusantara. For over a thousand years, Nusantara is a Hindu country, and its realisation of religious harmony is excellent. It is recorded in history in the form of monumental works of literature and religious buildings.

There are records of remarkable tolerance of the Hindus (*Ṣaiva*) to Buddhism in ancient times when Nusantara (Indonesia) was under the rule of the Hindu kings. One such record is *Lontar Kakawin Sutasoma*, written by the Mpu Tantular in Kawi (Old Javanese). The *Kakawin Sutasoma*¹²⁴ is said to be monumental because one line of the poems has become the motto of the Indonesia, i.e. “*Bhineka Tunggal Ika*”¹²⁵ meaning ‘Unity in Diversity’:

123. *Ā no bhadrāḥ kratavo yantu viṣvataḥ* – ‘May noble thoughts come to us from all side’ – Ṛg-Veda, I.89.1

124. Diartha Nida, *Sinkretasi Siwa-Buddha Di Bali* (Sincritism of Sivaism and Buddhaism in Bali), 2003:p.37;

125. *Kakawin Sutasoma*, stanza number 120, composed by Mpu Tantular

*Rwanekadhatu winuwus, wara-Buddha Wiswa,
Bhinneki rakwa ring apan kena parwa nosen,
Mangkang Jinatva lawan Sivatatwa tunggal,
Bhinneka tunggal ika tan hana dharma mangrwa.*

‘It is said there are two, namely Siva and *Buddha*, It is said that they are different, but actually they cannot be divided; because the philosophy of *Jaina (Buddhism)* and the *Śaivism* are one, Unity in diversity, the truth is only one and there is no ambiguity in the truth’

The last sentence of the poem is the source of the national cultural character of Indonesia; and the nation has rightly been called ‘*Negara Bhineka Tunggal Ika*’, meaning ‘State of Unity in Diversity’. Ir. Soekarno, who was the President of Indonesia for 20 years, always voiced this motto of *Bhinneka Tunggal Ika* and applied broadly in all aspects of life. And 30 years ago, Soeharto, who was the second President of Indonesia, also increasingly implemented this motto in national life. The government of Indonesia, especially Indonesian leaders, has great respect for the commitment of the nation under the theme of *Bhinneka Tunggal Ika*, i.e. ‘Unity in Diversity’. But lately, it seems that the nation’s commitment to the theme of Unity in Diversity is often got disrupted from the parties that wanted to replace the state ideology with particular and personal ideology.

These conditions have direct impact on the national stability: As seen on TV and Newspapers, they report the inter-ethnic riots and riots between religious communities in various regions in Indonesia (however, the Government of Indonesia politically declares that these riots are not due to any religious reasons among different communities). Though the Hindus never follow such kind of conflict; but these conditions also affect

the harmony of intra-Hindu communities. The non-Hindus are always suspicious and have peculiar sentiments to other religions, and also suspicious of a brother who follow different cult (sect); and then, the Hindus also began to be suspicious of a brother who follows *sampradaya*. Suspicious and intolerant attitude is not the character of Hinduism.

After the collapse of the Majapahit Kingdom, Bali became a safe place for the Hindus in Indonesia. And since ancient times intra-Hindu harmony in Bali was famous. Harmony is the theme of Balinese life, since the Hindus in Bali have a motto: '*saling asah – saling asuh*' (mutual love and guide one another). Also there are other mottos: '*salunglung sabayantaka*' (feel unhappiness or happiness together); '*paras-paros*' (hospitality); and '*rwa bhineda*' (acceptance of differences), etc.

But now there are signs of less harmony in the intra-Hindu relationship. This is quite relevant to the study of flexibility in Hinduism. The emergence of the *sampradayas* in Bali has given birth to this problem (that should not be any problem). For example, the internal harmony of Hindus is associated with the existence of *Vaisnava sampradaya*, in Bali called "Bhakta Hare Krishna". This *sampradaya* is under the auspices of international organisation ISKCON (International Society for Krishna Consciousness); and there is also independent *Vaisnava sampradaya*, not patronised by ISKCON. Indeed, the worshipers of the Hare Krishna *sampradaya* are not too many in Bali; however the practitioners of rituals (the priests and the sellers of 'offerings') are afraid of this *sampradaya*, as the priests think that this *sampradaya*'s presence would destroy the Hindu religion in Indonesia (especially in Bali), because, the Hare Krishna *sampradaya* do not perform rituals (offerings) like the Hindus in Bali.

Specially to mention, the followers of Hare Krishna *sampradaya* do not perform the ritual of animal sacrifice, whereas

animal sacrifice is a must in every ritual performed by the Hindus in Bali. The composure of the Balinese Hindus is often disturbed and exacerbated by the averse or hostile attitudes of some fanatic devotees of Hare Krishna *sampradaya*, as they comment against animal sacrifice; though the Hindus try to bother these criticisms silently. And this *sampradaya* seems to support the view that Bali is famous for ritual traditions.

Balinese Hindus believe that their traditional genius (*drsta*) is part of the Hindu religion, which needs to be appreciated. And one must understand that because of the traditional rituals (assets) of the Hindus, Bali has become one of tourist-island. So, majority of the Hindus in Bali is afraid lest the ritual tradition changes due to the influence of the Hare Krishna *Sampradaya*, as they do not perform the traditional rituals, causing suspicion that they are non-Hindus. So, there is an attempt of the clergy leaders to reject the presence of the *sampradaya* in Bali.

Majority in Bali consider that Hinduism of the *Siva-Siddhanta* sect is the most perfect synthesis of Hinduism. So, they speak in front of people or often in Radio and TV broadcasts that the spiritual vibrations in Bali Island come from the Balinese Hindu rituals, so the Balinese must be protected. Again, they say that the prosperity of the people of Bali comes from the Balinese Hindu rituals, therefore, whatever maybe the reason; the rituals must be performed by all Hindus in Bali. Through lectures, some priests and Hindu leaders in Bali talk around of the Balinese rituals¹⁸ as constructing the traditional character of the Balinese Hindus.

Finally, if someone does not perform the rituals, he is not considered as a Hindu, but one belonging to some deviant sect of Hinduism. In spite of numerous attempts of the '*Parisada Hindu Dharma Indonesia*' to provide a solution to the problems related to the *sampradaya* and *Vedic* study groups, some Balinese

Hindu priests still cannot accept the presence or existence of the *sampradayas*. Though the *sampradayas* and some spiritual study groups aim to improve the knowledge of spirituality, the priests think that the *sampradayas* want to undermine the traditional rituals of Balinese Hindus. Attitudes like this will not occur if the Balinese priests and leaders believe in the truth of the scriptures of *Mānavadharmasastra*¹²⁶. The priests and the Hindu leaders in Bali should follow the example of the attitude of openness of Swami Vivekananda; they should accept the *sampradayas* and the presence of various cults or spiritual groups no matter what their forms are, since plurality is the main characteristic of Hinduism, *Sanatana Dharma*.

Therefore, “negative thinking” regarding the existence of the *sampradaya* and spiritual study groups should be avoided. The Hindu priests and the leaders in Bali should try to create a harmonious communication among various groups in Bali following the teaching of the Vedas and the Bhagavadgita. Harmony in society is a human need. There is nothing that can be imposed on¹²⁷, especially in this era. Besides this attitude of suspicion to the *sampradaya*, some Hindu priests in Bali are also very worried about the development of the Vedic and spiritual organizations. They think that the development of the spiritual

126. *Mānavadharmasastra* XII.95; XII 96 *utpadyānte cyavante ca yānyato 'nyāni kānicit, tānyarvakkalika tayā niṣphalānya nṛtāni ca*. ‘Sastras, which are not founded on the Vedas and are framed by men, are coming into being and vanishing. They are false and worthless’ (*Manavadharmasastra* XII.95) *ya veda vāhyā smṛtayo yās ca kāś ca kudṛṣṭayaḥ, sarvāsta niṣphalāḥ pretya tamo niṣṭhā hi tā smṛtāḥ* ti which are not based on the Vedas, and Sastras which are hostile to the Vedas and founded on sophistry, are worthless in respect of the next life. They emanate from the quality of Tamas’ .(*Manavadharmasastra* XII.96)

127. *Bhagavadgita* III.33: *sadṛśam ceṣṭate svasyāḥ prakṛter jñānavān api, prakṛtiṃ yanti bhūtāni nigrahaḥ kiṃ kariṣyati*. ‘Even the man of knowledge acts in accordance with his own nature. Beings follow their nature. What can repression accomplish?’

organizations and Vedic studies in Bali may harm the future of Balinese Hindu rituals. But the good thing is that there are also some Hindu figures, who are liberal and open-minded, like Swami Vivekananda, to accept the change and progress with time. One such figure is Drs. I Ketut Wiana, M.Ag., a Indonesian Hindu intellectual, a scholar, who researched in and teaches Hindu religion in Indonesia; and as well as, he is the Chairman of the *Hindu Parisadha Valaka Indonesia*, and he wrote many books on Hinduism. His thinking is liberal and neutral; he always uses common sense or *Viveka* in solving various problems. Related to the issue of the pros and cons about the *sampradaya* and Balinese Hindu rituals, Wiana wrote a book entitled '*Why Bali is Called Bali?*' (2004)¹²⁸. Wiana's explanation is very relevant to this research, because he had conducted many researches on the Hindu rituals in Bali. Wiana explains that the teachings of the Hindu religion should not be implemented piecemeal, but must be implemented in full. In the outline, Hinduism has three main concerns, namely *tattva* (philosophy), morality (conduct) and ceremony (ritual); these three are like a whole egg – egg shell, white of egg and yolk; these three cannot be separated.

Therefore, if only *Tattva* (philosophy) is highlighted, and *Sūsila* (conduct) and *Upācāra* (ritual) are not realised, then *Tattva* will lose its essence and it will be very difficult to understand by all the strata of society. Indeed, religion is supposed to guide all levels of society that has a variety of characteristics and abilities. Similarly, if the emphasis is laid only on *Sūsila* and *Upācāra* without accompanied by *Tattva*, then they will lose their meanings. *Sūsila* and *Upācāra* without being based on true *Tattva* lose their spirits. *Tattva* is the spirit to realise the teachings of Hinduism. Therefore *Sūsila* and *Upācāra* should be the manifestation of

128. I Ketut Wiana, *Mengapa Bali Disebut Bali* (Why Bali is Called Bali), Denpasar: Paramita, pp.2004:51-58

Tattva. Furthermore, Wiana states that he frequently encountered the implementation of the Hindu ceremonies against the Hindu *Tattvas*.

Wiana also states that one should always keep in mind that the nature of the implementation of religious feasts is to realise the harmony among human beings irrespective of ethnic differences, race and nation. Ceremonials, which aim to show only the status, position and other motives and have no *Tattvas* or do not teach anything, should be avoided. Wiana adds that in order for appropriate implementation of ceremonies that have meaning to *Tattvas* (philosophy), it is necessary to implement *Dharmatula* (Religious Seminar), *Dharmavacana* (lecture or sermon) etc. Everyone should understand that the ceremony is not only sacrifice, but to hear the religious teachings that take place at the time of ceremony. *Dharmavacana* and *Dharmatula* will help the Balinese Hindu community improve the quality of ceremonies.

Furthermore, Wiana opines that instillation of the Vedic values deeply into the hearts of Hindus can be done in various ways. Vedic values were formulated into a philosophy of life which is then transformed into the concept of living together. Then the concept of living together led to building good morals in society and moral integrity. In addition, there is also a way of instilling the values held by the Vedic rituals (*yajña*). In other words, ritual (*yajña*) is a medium to instill the values of *Tattvas* (philosophy) and *Susila* (conduct, ethic) of Hinduism. Because of that, the ceremony (*yajña*) has an important meaning; and to the Hindu community in Bali, ceremony is the most important thing in their lives. According to Wiana, this view of the Hindus in Bali is not wrong as the ceremony does not lose its function and meaning as a medium to instill the values of the sacred teachings of the *Vedas*.

Wiana also adds that the word ‘*upācāra*’ itself means ‘efforts to get closer to’ (*upa*) God and His manifestations; that’s why ceremony is called *ūpacara*. The ceremony is multifunctional; it is a medium to draw man closer to God, closer towards fellow human beings, and closer to the environment. So, the ceremonies must be carried out sincerely and correctly.

And then, Wiana elaborates that the ceremony is generally performed jointly by the Hindus. The process of making the ceremony should be made in the atmosphere of hospitality and genuine and sincere happiness of the heart. This will build a harmonious progressiveness. It will foster not only the love of God, but also a sense of compassion for fellow human beings and the environment. Progress in harmony can grow spiritual values and the materials offered in the ceremony are *Satvika*. Ceremony of this kind is needed in this life. The Hindus should not perform the *Rajasika* and *Tamasika Yajña*, because, these are driven by an ego boost or disinterested purposes. However, implementation is often found in societies driven by a sense of luxury show-room for the surrounding community recognition. Also often found that ceremony did not heed others and the environment, e.g. excessively blocking the high ways just to make the ceremony; so, the traffic flow becomes disrupted and jammed; theoretically and practically eliminating the meaning of the ceremony because it does not match the teachings of Hinduism.

6.4 Balinese Hindus’ understanding about *Sampradaya*

As described earlier that the Hindus in Bali and around Indonesia have started to feel anxiety to the emergence of *Sampradaya* and spiritual study groups and Vedic studies. The attitude of suspicion towards the emergence of religious pluralism does not reflect the real Hindu attitude in Bali (Indonesia). But, it

was just a flood of emotions as a result of lack of communication among the various components of society, particularly the Hindu leaders. In addition to that, another factor is that the Hindus in Bali cannot appreciate that the functions of the *Parisada*, as, what the *Parisada* decides and determines is not adhered optimally to people and also to the Hindu leaders. But, it is a good sign the Hindu leaders are now becoming interested positively in the existence of the *Sampradaya*. Indeed, since the beginning of the phenomenon of globalization, *Parisada* has been monitoring and trying to understand the good and true existence of *Sampradaya* and spiritual study groups in Bali and around Indonesia. The harmony among the *Sampradayas* and the Hindus will become more strong if all of them follow the decisions (policies) taken in the '*Parisada Mahasabha*1996'. Therefore, everyone must comply with the provisions of Hindu *Parisada* and should not make any private interpretation of the *Parisada* or any member outside the organisation causing disharmony.

Problems of *Sampradaya* and spiritual study groups have relation with this study, because, the existence of *Sampradaya* and Spiritual study groups leads to pluralism in the implementation of rituals in Bali. Pluralism in ritual is not accepted to the practitioners of rituals, namely the priests and the sellers of materials of the ritual. This situation should not be allowed, because, it would harm the Hindus themselves. Therefore, the Hindus essentially need to understand the nature of the Hindu *Sampradaya* as a religious fact, especially in the era of pluralism today. Pluralism is not a crime, and even the experts of social science see that pluralism is the peak of the human civilization, thinking that it leads to mutual understanding among people. Therefore, experts of social science are very appreciative of understanding the pluralism which is being developed in society. Through the good and true understanding of the nature of pluralism, social harmony among different human beings can be realised.

Indeed, pluralism is good and it is the essence of the existence of creatures in this world. Pluralism is a reality, as described by all religions, and all the religions proudly say that they appreciate diversity. Christian leaders proudly say that Christianity respects plurality; as well as Islam appreciates plurality. But, it is also a fact that some instances of religious intolerance among various religious devotees are seen in modern times due to some wrong method of religious teachings. So the religious leaders of every religion must be very careful in implementing their religion, as wrong method of religious teaching leads the devotees to inter-religious misunderstanding.

Pluralism emerged from the development of human consciousness of the fact that the world is made up of different things. None or nothing is same as others in this world; even if two persons are twin, they also have differences between each other. Likewise, in this world, social and natural environments, ethnicities, races, cultures in different nations are significantly different. But, as regards the belief in God and desire to worship the Lord, all nations, tribes or races are same. The increasing awareness of pluralism in society is a sign of increasing religious spiritual qualities. Religious pluralism is a defining characteristic of the *Sanatana Dharma* or Hinduism. Since ancient times, Hindu texts have included religious pluralism and taught it in practice. Pluralists believe that there are the hands of God behind it, therefore pluralism is commendable. Although the *devas* are many, but actually the *devas* are the manifestations of one God¹²⁹. So beliefs in the *devas* are monotheistic beliefs. But belief in one form or

129. *Catur Veda, Departemen Agama Republik Indonesia* (Ministry of Religious Affairs, the Republic of Indonesia), Jakarta: 1998 *Ekam sad viprā bahudhā vadantiagnim yamam mātariśvānam āhuh*. 'God is One but the holy men (*vipras*) call Him by many names. He is called by the names of Agni, Yama, and Mata-riśvan.' (*Rgveda*1. 164. 46)

one name of *deva* (*ista devata*), as strong faith, sometimes seen as polytheism in the errors of experience; even Max Muller was wrong in his early research (Manaf, 1994:27; Donder 2006:146). Therefore, one must be careful to see Hinduism; because, seeing it only from one aspect of worshipping of *devas*, one can wrongly interpret Hinduism. Basically the ebb and flow of pluralism in Hinduism can also be seen from the aspect of the *Vedic* literatures and *Purāṇas*. For example, in some of the *Vedas*, there are certain *devas* who are later replaced by another, and again they reappear in another *Veda*. Also in *Purāṇa*, there is a description of the loss of popularity of the cult of *Brahma deva*; so there are no *Brahmasampra-daya* devotees. Waning sect of *Brahma* in India and also in Bali (Indonesia) can be traced in a book written by Goris (1974:10).

Pluralism in reality is often viewed from the aspect of many schools of thought or doctrines. Strong attachment to any one school of thought or branches of belief often leads to disputes and even physical harassment. It is usually caused by two factors, namely internal and external factors. Internal factors emerge from the low appreciation of members in understanding the essence of the difference (pluralism). External factors come from non-Hindus who take the profit of disagreements or conflicts on the Hindu beliefs. Pluralism is good, but the internal and external factors are harmful to the nature of pluralism. Pluralism is a form of love of God. All the creatures in the world, ranging from atomic particles to living beings are children of God. God gave the same happiness to all. This should be understood by all parties to be able to see pluralism as a sacred gift.

Aspects of pluralism should not be seen only from the information that “in ancient times, there had been many conflicts among the Hindu sects”. This information is not true, because,

there is no historical evidence to suggest that war ever happened in Bali between sects of Hinduism. Therefore, pluralism should be seen from the clarity of heart as a necessity of God's love. We should not make this world entirely white, because the world was created from the five colourful divine elements (*pancamahabutha*). If each human community realises that the difference among the groups is an integral part that cannot be separated; then surely these differences are very beautiful.

Humans can make a formal uniformity by imposing restrictions for some time being; but it will inevitably collapse, because, the world itself is not uniform, but is composed of *sarvabhūta* (plural). So the attempt to convert plurality into uniformity by using authority and power will only leave a dark impression in the history. For example, in the scenario of political system of Indonesia, during the regime of President Soeharto, the parties were limited in number. It was only able to survive for 30 years. But with the reformation, the Soeharto regime collapsed and emerging of multi-party eventually gave rise to a new problem. Therefore, uniformity cannot be enforced, as mentioned in the *Bhagavadgita*¹³⁰. Hindu pluralism in the archipelago (Nusantara) along with Bali has a long history. In many books, the historical record is not complete and can even be wrong, because, researching and historical writings have certain tendencies. Only authentic and genuine books give the right and scientific records.

For example, Goris (1974) states that no sectarian war/conflict had ever occurred in Bali. Historical records of oral statements cannot be fully used as the sole reference in the study

130. *Bhagavadgita* III.33 says: What can repression accomplish?

*sadr̥ṣaṁ ceṣṭate svasyāḥ prakṛter jñānavān api,
prakṛtiṁ yanti bhūtāni nigrahaḥ kiṁ kariṣyati.*

Even the man of knowledge acts in accordance with his own nature.
Beings follow their nature. What can repression accomplish?

of what had happened in Bali in the past. The unification of different Balinese sects in the past was not due to the need to resolve the sectarian war, but more likely due to the considerations of efficiency and practicality for managing the community. The policy was very likely done by the priests who were supported by the king because, at the time, difference of opinion (democracy) was not a culture; besides that, society at that time was an agrarian society that did tend to be simple and did not think about the philosophical. At that time the prestige of *Shiva-Siddhanta* cult was superior and that sect was able to lead other sects (Goris, 1974:12).

Based on the above description, the Hindus must establish good communication in order to create better internal relations, leading the growth of harmony among the Hindus. If only the suspicion and ‘anti’-attitudes to *sampradaya* grow, it would be synonymous to the decline of Hinduism. If the Hindu leaders become tolerant, then people would be tolerant as well. As the attitude of the Hindu leaders of Indonesia is very tolerant to external parties (people of other religions), all Indonesian Hindus are also very tolerant to other religions.

Again, it is also a fact that the Hindu leaders in Indonesia are seen as more intolerant to internal Hindus, especially to the *Sampradaya*. Therefore, this fact should be a cautionary note for the Hindu leaders. They need to read a lot of books, e.g. the books of Swami Vivekananda and the teachings of the *Bhagavadgita* that emphasise to provide a good example on the part of the leaders; because, the attitudes and behaviour of the leaders²³ will serve as a standard or reference that will be followed by ordinary people. The ‘*Parisada Hindu Dharma Indonesia*’ will grow and flourish if every personal of the *Parisada* in each region is highly educated with profound religious knowledge.

6.4.1 The existence of *Sampradaya* in Bali

Since the collapse of Hindu kingdoms in Indonesia (*'Nusantara'*) and the establishment of Islamic kingdoms, the term *sampradaya* vanished. Fortunately, there is Bali Island, which maintains nine *sampradayas*; though these *sampradayas* are not popular today due to various factors. This is not a problem, because everything has ups and downs; rising sun will set and setting sun will rise again. Similarly, the various Hindu *sampradayas* lost in the past will reappear, because pluralism is a major characteristic of this spiritual millennium.

Wiana¹³¹ (2004) describes that many people, who lay on Hinduism, believe that the Hindu religion in Bali is not composed of several *Sampradayas* or sects. Therefore, if any person carries out religious activities according to the *Vedic* scriptures and not following Balinese custom, then he/she is immediately accused as Sectarian. And even worse, this act is considered as a breakaway of Hinduism. The Hindu religion, sourced on *Veda*, is called '*Sanatana*' and sometimes called '*Nutana*'. '*Sanatana*' means eternal and '*Nutana*' means constantly changing to adapt. Therefore, Hinduism is the eternal truth but rejuvenated following the implementation of change and development according to the time. Mahatma Gandhi said, "Hindus should always look youth and healthy to always be able to provide spiritual dishes on his people with a passion".

Furthermore, Wiana states that Hinduism in Bali is actually a religion built on a *Sampradaya*, known as Pakṣa; as is widely

131. Drs. I Ketut Wiana, M.Ag, one of the Hindu leaders in Indonesia; he really knows, understands and has experience of what is being discussed. His vision, his knowledge and vast experience of preaching Hinduism all over Indonesia for decades till this day remain actively fostering to the Hindus for establishing strong faith on Hinduism. And at present, he is the Chairman of *ParumanValaka* under the *Parisada Hindu Dharma Indonesia*. Wiana is also an author of many books and also a researcher.

known by the Hindus in Bali – Pakṣa Siva, Vishnu Pakṣa, Buddha Pakṣa, etc. The differences are the gift of God by which man can be complementary. The sect or each Pakṣa looks different, because each sect has a separate way to propagate the teachings of the *Vedas*. These differences need not be debated; but these are to be respected, because these give a feeling to avoid boredom due to the implementation of routinely activities. But, if the differences are managed wrongly, it may raise problems. The differences are indeed a source of inspiration to develop creations to achieve life-goals physically and spiritually (mokṣartham jagadhitaya ca iti dharma). Therefore, the different cult (*Sampradaya*) need not be a reason for disharmony. We must live in a religious feeling although there are vast differences.

Furthermore, Wiana states that he found only two sources of *Sampradaya* – *Lontar Sad Agama* and the result of the research of Dr. R. Goris (1926). In *Lontar Sad Agama*, six Balinese Hindu sects are mentioned, namely: *Sambhu*, *Brahma*, *Indra*, *Bayu*, *Viṣṇu* and *Kala*. The existences of six sects are also described in *Geguritan Kawi Swara*. While scientific research of Dr. R. Goris states that there are nine sects developed in Bali and these are – *Shiva Siddhanta* sect, *Siva Pasupata*, *Bhairava*, *Bodddha (Soghata)*, *Vaiṣṇava*, *Brāhmaṇa*, *Ṛṣi*, *Sora (Surya)* and *Gaṇapatya*. These sects still show their characteristics that stand out in their daily lives in Bali. General characteristics of *Śiva Siddhanta* sect, most dominant in Bali, are proved by the literatures/scriptures of *Śiva Sidhhānta* Religion (sect), like *Lontar Bhuovanakosa*, *Vṛhaspati Tattvas*, *Sang Hyang Mahājñāna*, *Lontar Catur Yuga*, *Vidhiṣāstra*. Most of the Balinese religious libraries are rooted in the teachings of *Śiva Sidhhānta*. The use of *mudras* (hand gestures), the use of the *Kuta mantra* by Paṇḍita in Bali are derived from the teachings of *Śiva Sidhhānta*. The characteristic of the Pasupata sect is the use of *Śiva Linga* (at the centre of *Yoni*) as a medium of worship

to God. As the most dominant sect in Bali is *Śiva Sidhhānta*, therefore worshiping by means of *Liṅga* is no longer used in Bali.

Furthermore, Wiana stated that although the *liṅgam* is not used today, but ancient relics in the form of *Liṅga* and *Yoni* were found in plenty in Bali. And then, we find that the worship of *Devi Durga* is a hallmark of *Bhairava* sect, often called *Tantrism*, which later was adopted by *Siva Sidhhānta* sect. The worship of *Devi Sri* and *Deva Viṣṇu* is a hallmark of *Vaiṣṇava* Sect. While the *Brāhmaṇa* sect has merged into the *Siva Sidhhānta*. In India this *Brāhmaṇa* sect is called *Smarta* sect, but the term ‘*Smarta*’ is not known in Bali. The scriptures: *Sasana*; *Adigama*; *Purvadigama*; *Kūtara Manava Mānavadharmasāstra* are products of the *Brāhmaṇa* sect. The cult of the sun or the use of *Sanggar Surya* ceremony in Bali is a hallmark of the *Sora* sect. *Surya Sevana* manuscript is one of the products of the *Sora*. Likewise, traits of *Gaṇapatya* sect are very clear with several statues of Lord *Ganesha*. The existence of ritual *Ṛṣigana* that uses specific means, called ‘*Banten Gana*’, is also the evident that the *Gaṇapatya* sect was there in Bali. Therefore, Von Week, a German Scientist, who had lived in Bali, said that the Hindu culture in Bali is colorful, beautifully woven and fascinating.

Wiana added that it would be very good if the Hindu culture is embellished in accordance with the need of modern times; because, religion increasingly needs to be strengthened for the conscience of life. The process can be done enriching the existing Hindu culture as a process of change towards a positive direction. In the process of beautifying the Balinese culture, the first step is to maintain the good and true cultural elements that are relevant to the context of the time; and the second or the last step is to remove carefully and cautiously the aspects that obviously did not fit with the time, especially the aberration of Hinduism. Based on the above description of Wiana, it is clear that the lives of

Hindus in Bali since time immemorial have been pluralistic. In this pluralistic state, many things have born and later bequeathed to the present generation. Therefore, there is no reason to fear the presence of Hindu *Sampradaya* in Bali. The existence of *Sampradaya* will not reduce the value of the Balinese ritual.

6.4.2 Expectancy of Harmony Between *Sampradaya* and Balinese Hindus

To learn properly about the *Sampradaya* in Bali, we must refer back to the views of I Ketut Wiana. He outlines that the dynamics of nine Hindu sects in Bali in the past has resulted in a beautiful Balinese culture. This takes place because of the good cooperation among the Hindu sects. This is possible because there is a good effort from the Hindu leaders at present times; no group or leader is arrogant. They mutually reinforce and respect each difference. Actually the Balinese culture is composed of many cultures or elements: Indian, Old Javanese, Central Javanese, Native Balinese, Chinese, Arabic, etc. Likewise the carvings (art and sculpture) have been influenced by external forms of art, such as *Patra Belanda*, *Patra China*, *Patra Mesir*, *Patra Punggel*, etc. Chinese money is used as *sesari* in *daksina* in Balinese Hindu rituals. Therefore, Balinese Hindu culture is a combination of various cultures, or, in other words, outside (foreign) cultures have influenced or reinforced the modern Balinese Hindu culture. It is clear that the Hindus in Bali since past have a sensible attitude in accepting differences. So, what is nowadays called as pluralism by the social theorists was actually there in Balinese culture long ago.

It needs to be understood now that the wise Hindu leaders of ancient times tried to create harmony among the followers of different sects. If the Hindu leaders were arrogant, the Balinese culture would not manifest as it is today. Mpu Kuturan is a very great figure in building the harmonious relationship among

the sects in Bali. According to several sources, Mpu Kuturan established the sacred buildings called '*Kahyang Tiga*' and '*Kahyangan Jagat*' in Bali. Many traditional sources state that Mpu Kuturan made religious arrangement of Bali. By following the wisdom of Mpu Kuturan, all sects could work together to build Hindu culture in Bali. Mpu Kuturan is also called the founder of the concept of *Desa Pakraman* in Bali, i.e, the concept of managing of religious village. Therefore, each village in Bali was a village of socio-religious unit of Hindu society. In this concept, in each *Desa Pakraman* there should be *Kahyangan Tiga* (Three Temples) to worship the *Deva Tri Murti* (*Brahma*, *Viṣṇu* and *Śiva*). Existence of the *Deva Tri Murti* worship is not the result of a compromise among the sects, but it grew from a sense of unity and awareness resulting from the teachings of Mpu Kuturan. Wiana got information from Prof. Dr. A. A. Agung Putra, MS, expert of History, who claimed that there had never been any conflict among the sects in the period of 10-11 AD. So, the views, which state that in that period there was a conflict among the sects, are not true, having no scientific historical evidence.

And then, Wiana concludes that Mpu Kuturan organised and created a system of *Tri Murti* worship in Bali not because there was a conflict among the sects. However, the system of worship was created by Mpu Kuturan to strengthen the application of the teachings of Hinduism, so that implementation of the teachings of Hinduism can better make quality human beings, both individually and collectively.

6.4.3 Solution to the Problems Related to *Sampradaya* in Bali

Wiana explained that Hindus in Bali, including the leaders have a different understanding about the sect or *Sampradaya*. Moreover, before *Mahasabha VIII* of *Parisada Hindu Dharma* Indonesia in Denpasar in 2001, *Sampradaya* often had gone

through many polemics in Balinese Hindu society. There are different opinions regarding the understanding about *Sampradaya* in Bali; some claim that *Siva Siddhānta* is not a religion, but is a sect or *Sampradaya*. On the other hand, there are some who believe that *Siva Siddhānta* is not any sect, but it is an original religion. So, some Hindus claim that the sect of *Siva Siddhānta* is the perfect form of Hinduism. The majority of the Balinese Hindus and the Hindu leaders presently agree with the latter view that the *Siva Siddhānta* is the original Balinese religion and more ancient than the Indian religion today. Therefore, they do not like or support any deviation in the performance of the rituals.

Realising this problem, *Parisada* organised many seminars or *Dharmatula*, discussions, and published many articles concerning the *Sampradaya*; and, finally, there seems to be an increasing positive understanding regarding the existence of *Sampradaya*. However, the antagonistic pros and cons are still there; and this is due to the fact that some Hindu leaders and some Hindus do not understand the true nature of Hinduism. This problem can be overcome by conducting a proper comprehensive, in-depth and serious study about the essence of *Sampradaya*.

Today there are several spiritual and *Vedic* study groups, followed by the Hindus in Bali. They are based on Balinese tradition and also Indian Hindu culture. As mentioned earlier, there is *Sampradaya Hare Krishna* (International *Parampara*), believing Sri Krishna as the Lord. They believe that the *Bhagavadgītā* and the *Bhagavata Purana* are the highest literatures. They worship Lord Sri Krishna as Personal God using *Maha Mantra* taught in *Samkalitarana Upaniṣad*, as follows: *Hare Rāma Hare Rāma, Rāma Rāma Hare Hare, Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare*". There is also a Vedic study group, i.e. Sai Study Group. Swami Satya Narayana, who is known as Bhagavan Sri Sathya Sai Baba, is their spiritual Guru. Sai Study Group has four objectives:

- 1) *Veda Posana*, movement to return to the Vedas
- 2) *Vidvat Posana*, protecting people who study the Vedas
- 3) *Veda Rakṣaka*, protection of the Vedas
- 4) *Bhakta Rakṣanam*, protecting people who worship God according to the Vedas.

This study group is not any *Sampradaya*, because their goal is simply to learn the Vedas that help people achieve God. Bhagavan Sri Sathya Sai Baba says: “Please worship God with the name you like or the way that you can do.” This study group provides the flexibility and freedom to the participants to develop themselves in the practice of the teachings of the Vedas both individually and collectively. The names of God are many (*Sahasra*/Thousand Names); and according to the teachings of Sri Sathya Sai Baba, every name of God has the same power levels depending on a person’s confidence and sincerity in worshipping God according to the name of one’s choice (*ista devata*). Similarly, every person has the freedom to worship God in one’s own way, as *Vedic* scriptures have provided many ways to achieve Him. As *Adikari* system has been established by Sri Sathya Sai Baba, the Sai Study Group cannot be classed as *Sampradaya*. Sai Study Group emphasises on the worship of Five Mothers, namely:

- 1) *Dehā Mātā*, adoration of mother who gave physical birth
- 2) *Deva Mātā*, worship of God as the Goddess (Goddess of the Universe)
- 3) *Veda Mātā*, worship of the Vedas as scriptures of God’s creation.
- 4) *Bhūmi Mātā*, adoration of the Universe (Macrocosmos) as Mother Earth
- 5) *Deṣa Mātā*, maintaining the tradition that comes from the Vedas, anywhere and in any form.

There are also other organisations, having nuance with Hindu tradition, though formally declaring themselves Hindu; and they are not associated with any other religion. *Raja Yoga Brahma Kumari* is one such spiritual organisation. The participants of this organisation worship Lord Narayana, Lakshmi and other divine names; and their principal *mantra* is ‘*Om Śanti*’. Although they do not formally declare (accept) that they are Hindu, but they do have all the traits of Hinduism in implementing and enforcing the *Dharma*. Organisations (branches) of *Brahma Kumari* already exist in many countries and cooperate with the United Nations.

There is also another group, the *Ananda Marga Yoga*, which emphasises on the path of yoga. This group is guided by the teachings of *yoga* as taught in *Astangga Yoga* in the book, *Yoga Sutras*, compiled by Patanjali. *Ananda Marga Yoga* group emphasises on *Astangga Yoga* as the way to worship God *Śiva*. They do not explicitly mention that their *Adikari* has been derived from the Vedas. The group teaches to be perfect physically and mentally. They stress on vegetarianism, honesty, gentleness and behaviours that lead man to reach God’s love.

Indeed, today many spiritual groups grow in Bali and will continue to grow. The local or traditional and the international spiritual groups grow side by side. Without violating the norms, everyone has the right to join any organisation or any group. The attitudes of the Hindus, who do not care about spirituality or do consider the religious organisations as ‘evil cult’, can be obliterated if all parties, the Government Agencies, private institutions and religious organisations work together to lead the Balinese people to a better understanding regarding the religious health of the society. Thus “the flow of religious and spiritual understanding” can be maintained.

Based on above description, it seems that the Balinese figures (leaders) and the scholars should conduct an in-depth

research to enlighten the Hindus. This effort must begin from making the characters of the leaders; the term ‘leader’ is identical with the head; if the feet and hands feel pain, we can do something; but if the head is sick, then nothing can be done. Therefore, the Hindu organisations should be enabled to interpret the meanings of religion properly in accordance with the changing time. Therefore, if one wishes the Balinese Hindus to have a correct understanding of the *Vedas* and the *Sampradaya*, then the Hindu leaders, at first, should have correct understanding of the same, as they follow their leaders. This is consistent with the statement of the *Bhagavadgita*, III.21: *yad-yad ācarati śreṣṭhas tat-tad evetaro janaḥ, sa yat pramāṇam kurute lokas tad anuvartate* (Whatever a great man does, the same is done by others as well. Whatever standard he sets, the world follows). It is also quite relevant with the *Theory of Meaning (Semiotic Theory)*, the *Theory of System* and the *Quantum Physics Theory*.

6.5 The teaching of *tattva*, *ṣuṣīla*, *upācāra* and concept of tolerance for performing ritual

The concepts of *tattva*, *Sūśila* and *upācāra* are “three basic frameworks of Hinduism”, which are always used as reference (guidelines) to understand the teachings of Hinduism as a unified whole. The first framework, *tattva* is a way of understanding of the philosophy of Hinduism. It means that, to understand Hinduism as a whole, the first step is to go through the mind of philosophical approaches (logical critical analysis). Hinduism does not prohibit a person asking a doctrine or a ritual that is not clear or dubious. But quite unfortunately, with no reasons explained, the Balinese Hindu ancestors had instilled a paradigm called “*ojowere*” that means ‘do not say to anyone’. As a result, the Hindus in Bali have always “been accustomed to never question the things around religion, although they do not understand much about the ritual”.

Finally, there grew a tradition, ‘*ikut-ikutan*’ (follow without reason or follow blindly and never think of religion analytically). This religious tradition, ‘*ikut-ikutan*’, became more and more powerful. And if someone questions anything about Hindu religion or ritual, he gets a short answer: “*muleketo*”, meaning ‘do so’ (only an advice or a command, without any proper explanation). Thus, these two key- words, i.e. *ojowere* and *muleketo*, are often used by the Hindus to answer many questions; and then they interpret: “The Hindus are prohibited to asking the philosophical meaning of their religion even they do not understand its meaning”.

As a result, the Balinese Hindus accept only the (mere dogmatic) forms of rituals without daring to ask their meanings. Eventually, the Hindus perform many rituals without understanding the essence of those rituals. Therefore, Clifford Girtz truly criticised that the Hindus in Bali are proud of their rituals, but they hardly know the true meaning of their rituals.

With the development and influence of science and technology (since 2000s), the Hindu intellectuals¹³² and young generation, especially those living outside Bali Island, began to question firmly on the meaning of rituals, which they do not understand. In fact, not only questioning, but also they sue that the Hindu rituals are no longer in line with the demands of the time. This compels the various parties to think seriously, to give explanations of the various elements of rituals, and to clarify the significance and meaning of the rituals. The most advanced person to provide an explanation of the rituals radically and rationally is Drs. I Ketut Wiana, M.Ag, a lecturer of “*Acara Agama Hindu*’ (Guidelines of Hindu ritual). Wiana shed much light on the meaning of Hindu ritual, through the newspaper,

132. Diartha Nida, *Sinkretisasi Siwa-Buddha di Bali* (Syncretism of Saivism-Buddhism in Bali), 2004:pp. 2-3. He states that the Balinese need to rationalise some of the rituals with the developing science and technology.

‘Nusa Tenggara’, Radio and TV; the explanation materials were then compiled into several books entitled “The meaning of *yajña* ceremony in Hindu Religion I and II”(2002, 2004), “*Why Bali is called Bali?*”(2004) and “*Suksmaning Banten*”(2009). Wiana always stressed that Hindus should perform *yajña* (ritual) based on a correct understanding of the *tattva*. Wiana states that the only ritual that is supported by a correct understanding of *tattva* is *Satvik* ritual. Therefore, it is very important to learn *tattva*, because there is no such Hindu ritual without *tattva*.

Wiana’s explanation is relevant to the opinion of Prof. Bansi Pandit that all the Hindu rituals have a basic philosophy, and no Hindu ritual is based on false beliefs. None of the Hindu rituals can be enforced by anyone. Therefore, the philosophical reasoning of the mind will naturally refuse to what is imposed. That’s the nature of the flexibility concept of *tattva* in a ritual that gives space to “critical thinking” to do philosophical and liberal interpretation of a ritual.

The second framework is *ṣuṣīla*, the understanding of Hinduism as a whole through the ethical considerations (whether the ritual performances are based on proper considerations or not, and whether they deserve to be performed or not). This *ṣuṣīla* would create three-dimensional harmony, called *Tri Hita Karana*¹³³; and these are – (1) harmony between human beings and God; (2) harmony among human beings; and (3) harmony between human beings and the environment. Logical interpretation of religious teachings based on these proprieties would create a vast harmony in the big family of the Universe (*vasudaiva kutumbhakam*). This

133. The concept of *Tri Hita Karana* for managing the Balinese landscape, as some Balinese Hindus assume, is the production of the genuinely Balinese (local) creativity. But, deep researches prove that actually the concept of *Tri Hita Karana* is influenced by the concept of *Vastu Satra* of India. This is logical, because, the Hindu religion all over the world came from India.

aspect of moral considerations should not be forgotten in the understanding of Hinduism as a whole.

The third framework i.e. *upācāra* or ceremony must be performed according to the teachings of Hindu ritual. Ritual in this context is not only offerings or sacrifices. But, the ritual means all activities based on a correct understanding and considered in accordance with *ṣuṣīla*. If the Hindus understand the teachings of Hinduism through the perspective of three Hindu-Frameworks (*tattva*, *ṣuṣīla* and *upācāra*), then no Hindu will perform the rituals in the dark, because, it is supported by Hindu *tattva* (philosophy) that involves ‘critical thinking’. Through true understanding, it becomes clear that all activities are actually part of Hindu ritual. Finally, ritual is the visible part of religion, and the rituals can be performed by all devotees.

6.5.1 *Yajña* without *tattva* becomes meaningless

It is known that the *yajna* must be done correctly following the philosophy (*tattva*) or provisions as written in Hindu scriptures. But, because of some personal and monetary benefits, certain individuals or groups often violate the terms of *yajna*. This is primarily due to the benefit of tourism. Indonesia has made Bali a tourist island, so the ritual is packaged in such a way as to attract the attention of the tourists. Bali Island has been used as a tool by the Government of Indonesia to attract the tourists from all over the world.

Indonesia is known to the whole world because of two factors – the name of President Soekarno, the first President of Indonesia and the uniqueness of Bali Island. Among thousand islands of Indonesia, Bali Island has become very popular in the world. With all its heritages, (which is not found in other countries) Bali has become a famous island of tourism in the world, promoting Indonesia to a higher level. It is a fact that the

tourists from various countries directly come to Bali without going to Jakarta, the capital of Indonesia; and that's why many tourists mostly know about Bali than Jakarta or Indonesia.

Bali Island has various nicknames i.e., Island of *Devata*, Island of Heaven, Paradise Island, Tourism Island, Ritual Island, Hindu Island, etc. These nicknames have been given by tourists from various countries because all activities of Balinese show implementation of Hindu teaching. Among these nicknames, the 'Ritual Island' influences the activities of Balinese people. And rituals sometimes become problem, because, many ritual performances are not relevant to the *tattva* (philosophy), but are performed guided by their ego and tourism-centric attitudes to show their wealth. Maybe Indonesian Government gets big profit or income from tourism programmers, but actually these factors influence to performing Hindu rituals in Bali. As discussed earlier, Hindu Rituals sometimes become a burden to the lower level of Balinese people, even make them mental patients. Governor of Bali, I Made Mangku Pastika says that every year more and more patients come to the 'Mental Hospital' in Bangli because they could not perform rituals.

So, performing rituals without following the *tattva* has given birth to this problem and this factor (problem) is at the bottom of Balinese culture. As advised by the Balinese Governor, this problem must be carefully considered and ultimately solved by Balinese Hindu intellectuals. This process of solving must start by teaching the *tattva* (philosophy) of Hinduism guided by the comprehensive scriptures.

6.5.2 The socio-religious essence of the *yajña*

Wiana (2004:56-57) describes that another important point of performing Hindu rituals is to analyse the socio-religious

aspect; because from this aspect, the usefulness of the activities of rituals becomes clear. Indeed, many social profits come from the ritual performances. Firstly, everyone gets purity of heart, because through activities of rituals everyone sinks down in sacred feeling. Secondly, rituals are the media of social meetings, and by performing rituals every member of society becomes friendly and salutes others. So, performing rituals is conducive to society; and this will be effective if performed according to the guidelines of *sastra*. As described in *sastra*, *yajña* must be performed by *nāsmīta* (sincerely) and must not be performed arrogantly spending too much money. To perform rituals arrogantly is not the purpose of rituals. Then, Wiana describes that religious practices only by following the tradition may get internal and external criticism, as the society develops with the development of science and technology.

Traditional rituals which are contrary to the scriptures should obviously be abandoned according to the changing times. Correct ritual based literatures (written guidelines) should serve as a mediator and facilitator to reduce social conflicts regarding how to perform rituals. Socio-religious function of the ceremony as the media should always strive to create harmony. Therefore, while performing rituals, the society should not exclude any community member. If a ritual sets aside any or some members of society, then the ritual does not achieve its goals. Therefore, the true meaning, purpose and objectives of rituals should be interpreted properly to the society.

Wiana also confirms that if any ritual deviates from its true purpose, this ritual should be reformed. Reformation of ritual refers to the concept of *Utapatti*, *Sthiti* and *Pralina*. *Utpatti* means to develop ways of ritual itself by performing only good and right rituals guided by the scriptures and suitable to the times. *Sthiti* means that the ceremony performed according to the literature

and relevant with the times is to be maintained. And *Pralina* means that the rituals that are contrary to Literature, outdated and does not conform to the changing times should be abandoned. Social unrest will not occur regarding to the implementation of rituals, if all parties adhered to the concept of *Utpatti*, *Sthiti* and *Pralina*. And if the parties have wise understanding of the concept of *Utpatti*, *Sthiti* and *Pralina*; they will also understand the concepts of *tattva* (philosophy), *sūsila* (conduct) and *upācāra* (ritual), enabling them to realise the essence of rituals.

6.5.3 *Yajña* purifies the professions related to Performing rituals

Wiana (2004:57) describes that in order to hold a ceremony, everyone can take some role and responsibility in accordance with their respective professions. Not just pastor and *Sarati* (maker of ritual tools) play an important role, but everyone, in accordance with their talents or professions, has a contribution to the implementation of rituals. If everyone is honest and sincerely engaged in rituals, then he/she will be cleansed; because, through ritual activity each person gets a chance to develop their talents.

Together performance of *yajna* involves everyone to make (prove) their works as sacred offerings to God; because, in ritual activities everyone tries to give his/her service from the heart and, at least for that time being, the heart remains very pure; and thus a ritual provides a scope for self-purification. So, the ritual has great benefits for individuals, groups and communities. Therefore, the activities of rituals are quite relevant to the *Theory of Meaning* and also to the *Theory of System*. Therefore, if the ritual is performed with sincerity and purity of heart, then it can purify one's inner-self. That is why Hinduism advises that by performing *yajña* someone will get everything he/she needs. Hinduism also states

that the wealth must be used properly as *Yajña*. It is believed that the use of wealth in implementing/performing the *Pañcayajña* (five kinds of ritual activities) becomes sacred. Every person, having a family and regardless of profession, has an obligation to perform the *Pañcayajña*. Therefore, ritual can be said a tool to purifying everyone.

6.6 The teaching of *deṣā*, *kāla*, *pātra* and the mutual intra-Hindus understanding of performing rituals

Hindus in Bali are very proud and claim that their teachings are very flexible and their concepts can be applied anywhere. Their concept of teaching is called the concept of the ‘*deṣa*, *kāla* and *pātra*’. This concept uses three considerations, namely considerations of the place (*deṣā*), the time (*kāla*), and the condition (*pātra*). This concept provides freedom to the Hindus to perform religious duties in accordance with these considerations. Worship is not something to be imposed on. This concept is relevant to various *slokas* of the *Bhagavadgītā*; e.g. *Bhagavadgītā* IV.11 states: *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham, mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ* (In whatever way men worship Me, in the same way do I fulfil their desire; (it is) My path, O Pārtha, (that) men tread, in all ways). Again *Bhagavadgītā* IV.25 states: *daivam evāpare yajñāṁ yoginaḥ paryupāsate, brahmāgnāv apare yajñāṁ yajñenaivopajuhvati* (Some yogin offer sacrifice to the gods while others offer sacrifice by sacrificing itself into the fire of the Supreme). And *Bhagavadgītā* IV.26 also states: *śrotrādīnīndriyāṇy anye saṁyamāgñiṣu juhvati, śabdādīn viṣayān anyā indriyāgñiṣu juhvati* (Some offer hearing and the other senses into fires of restraint; other offer sound and the other objects of sense in the fires of sense). The intended sacrifice in this *sloka* is self-control

and mental discipline and we should strive to dedicate (sacrifice) all our existing knowledge including science to God Almighty. The significance of this *śloka* is that the true enjoyment of the senses is in the submission of them to God, and this is a *yajña*.

Again, the *Bhagavadgītā* IV.27 states: sarvāṅṅīndriya-karmāṇi prāṇa-karmāṇi cāpare, ātma-saṁyama-yogāgnau juhvati jñāna-dīpīte (Some again offer all the works of their senses and the works of the vital force into the fire of yoga of self-control, kindled by knowledge). And the *Bhagavadgītā* IV.28 states: dravya-yajñās tapo-yajñā yoga-yajñās tathāpare, svādhyāya-jñāna-yajñās ca yatayaḥ saṁśīta-vratāḥ (Some likewise offer as sacrifice their material possession, or their austerities or their spiritual exercise while others of subdued minds and severe vows offer their learning and knowledge). These *Slokas* leads to the formulation of Pañca Yajña: (1) Yajña Harta (sacrifice of property/wealth), (2) Yajña Tapa (sacrifice by *tapa*), (3) Yajña Yoga (sacrifice by Yoga), (4) *Svadhyaya* (sacrifice by self-restraint), (5) *Jñāna* Yajña (sacrifice of knowledge or science). The *Bhagavadgītā* IV.29 states: apāne juhvati prāṇam prāṇe ‘pānaṁ tathāpare, prāṇāpāna-gatī ruddhvā prāṇāyāma-parāyaṇāḥ (Others again who are devoted to breath control, having restrained the paths of prāṇa (the outgoing breath) and apāna (the incoming breath) pour as sacrifice prāṇa into apāna and apāna into prāṇa).

The *Bhagavadgītā* IV.30 states: apare niyatāhārāḥ prāṇān praṇeṣu juhvati, sarve ‘py ete yajña-vido yajña-kṣapita-kalmaṣāḥ (While others, restricting their food, pour as sacrifice their life breaths into life breaths. All these are knowers of sacrifice (know what sacrifice is) and by sacrifice have their sins destroyed). This *śloka* states that restraint is the core of all yajña; therefore all yajña can be considered as a way to improve the spiritual.

The *Bhagavadgītā* IV.31 also states: yajña-śiṣṭāmṛta-bhujo yānti brahma sanātanam, nāyaṁ loko ‘sty ayajñasya kuto ‘nyaḥ

kuru-sattama (Those who eat the sacred food that remains after a sacrifice attain to the eternal Absolute; this world is not for him who offers no sacrifice, how then any other world, O Best of the Kurus (Arjuna)? Then, the *Bhagavadgītā* IV.32 states: evaṁ bahu-vidhā yajñā vitatā brahmaṇo mukhe, karma-jān viddhi tān sarvān evaṁ jñātvā vimokṣyase (Thus many forms of sacrifice are spread out in the face of Brahman (i.e. set forth as the means of reaching the Absolute). Know thou that all these are born of work, and so knowing thou shalt be freed).

In addition, the *Bhagavadgītā* IV.33 states: śreyān dravya-mayād yajñāḥ jñāna-yajñāḥ paraṁtapa, sarvaṁ karmākḥilam pārtha jñāne parisamāpyate (Knowledge as a sacrifice is greater than any material sacrifice, O scourge of the foe (Arjuna), for all works without any exception culminate in wisdom, O, Pārtha (Arjuna). The *Bhagavadgītā* V.11 states: kāyena manasā buddhyā kevalair indriyaiḥ api, yoginaḥ karma kurvanti saṅgam tyaktvātma-śuddhaye (The yogins (men of action) perform works merely with the body, mind, understanding or merely with the senses, abandoning attachment, for the purification of their souls). The *Bhagavadgītā* VII.21 states: yo-yo yām-yām tanuṁ bhaktaḥ śraddhayārcitum icchati, tasya-tasyā ‘calāṁ śraddhāṁ tām eva vidadhāmy aham (Whatever form any devotee with faith wishes to worship, I make that faith of his steady). Another *śloka* in the *Bhagavadgītā* (IX.15) states: jñāna-yajñena cāpy anye yajanto mām upāsate, ekatvena pṛthaktvena bahudhā viśvato-mukham (Other again sacrifice with the sacrifice of wisdom and worship Me as the one, as the distinct and as the manifold, facing in all directions).

So, there are many ways that can be selected by each person to perform religious activities, in accordance with the conditions of each. This concept is the basis of the concept of pluralism, which is much discussed by the scholars in recent

years. The concept of pluralism produced a form of inclusive theology, which can accept unity in diversity (Donder, 2006). If the concept of flexibility of religious teachings, based on the concept of pluralism, is true, then religion will deliver the reach of spiritual democracy and realisation, a society that prioritises unity, purity and divinity. That is the concept of the ideal, and the fact is usually different (180°), and this is the case in the Hindu community in Bali.

Recently, the Balinese Hindu ritual has always been the hot subject of discussion, because the concept of flexibility no longer provides the option to choose the level of performing a ritual (*nista*, *madhya* and *uttama*). The cause of differences so far between theory (*das solen*) and practice (*das sains*) is due to a flexible concept that exists only in the bookcase or in any discourse and not in practice.

6.7 The ritual teachings of *kaniṣṭha*, *madhya*, *uttama* and the concept of tolerance

As the Hindu community in Bali is very proud of the concept of *deṣa*, *kāla*, and *pātra*; the Hindus proudly proclaim that the teachings of the Hindu rituals are very flexible. Therefore, any person (family) can choose the suitable level of ritual performance. Hindus in Bali, based on the *lontar* (manuscript) *Yajña*, have divided their ritual performances into three levels, namely: *kaniṣṭha* (small) for the poor or lower class, *madhya* (medium) for middle class and *Uttama* (big/great) for the rich or upper class. These levels were made on the basis of the numbers and types of materials (tools) used in rituals and, obviously, considering the socio-economic condition of each person (family). Though these concepts are nice, but in fact, many lower or middle class people, without keeping in mind their economic conditions, push

themselves to perform *madhya* or *Uttama yajna*, which results in spending much wealth; even they sell their property, lands and rice fields to obtain the needed wealth. That's the reality of the Hindus in Bali.

The concept of ritual was supposed to be a tool to scrape the ego, but, unfortunately, the upside turned down; the ritual has become a medium of developing ego and showing status. The Balinese Hindus feel honoured if they can perform a ritual of *uttama* level or at least of *madhya* level. And, most Balinese priests encourage the Hindus to carry out the ritual of *uttama* level or *madhya* level, giving the reason – “*kadung meyajña encotang je or supalaan meyajña jemak ane gede*”, which means: ‘while making ritual, it is better to perform a big ceremony’. Once, a Hindu priest said that the journey of the soul after death to Heaven depends on the level of ceremony performed. In this respect, according to that priest, the *uttama* level is the best. Therefore, many people do not choose the *kaniṣṭha* level. And there is hardly any Balinese priest who suggests to performing the ritual of *kaniṣṭha* level. So, *kaniṣṭha*, *madhya* and *uttama* concepts are good only in the texts, not in reality. This happens, because most Hindus think that God would be pleased if great rituals are performed. But, they do not understand that God gave us total freedom to perform rituals or offerings without any material/mental burden/obstacle, as described in some *ślokas* of the *Bhagavadgītā*, as follows:

*yajña-dāna-tapaḥ-karma na tyājyaṃ kāryam eva tat,
yajño dānam tapaś caiva pāvanāni maṇiṣiṅām*

(Bhagavadgītā XVIII.5)

(Acts of sacrifice, gift and penance are not to be relinquished but should be performed. For sacrifice, gift and penance are purifiers of the wise).

*atha cittam samādhātum na śāknōṣi mayi sthiram,
abhyāsa-yogena tato mām icchāptum dhanañjaya*

(Bhagavadgītā XII.9)

(If however, thou art not able to fix thy thought steadily on Me, then seek to reach Me by the practice of concentration, O Winner of wealth ‘Arjuna’).

*abhyāse ‘py asamartho ‘si mat-karma-paramo bhava,
mad-artham api karmāṇi kurvan siddhim avāpsyasi*

(Bhagavadgītā XII.10)

(If thou art unable even to seek by practice, then be as one whose supreme aim is My service; even performing actions for My sake, thou shalt attain perfection).

*athaitad apy aśakto ‘si kartum mad-yogam āśritaḥ,
sarva-karma-phalatyāgam tataḥ kuru yatātmavān*

(Bhagavadgītā XII.11)

(If thou not able to do even this, then taking refuge in My disciplined activity, renounce the fruit of all action, with the self-subdued).

Some of the above *slokas* explains that God accepts whatever we give sincerely to Him. God does not measure whether our devotion is large or small. One’s devotion to God is determined by the level of total surrender. Achieving of the level of total surrender requires a long training. Ritual is a form of that training process; all of it is for the benefit of mankind. Performing ritual is a way for the exercise of the mind in order to achieve union with God. Without the sense of sincerity, ritual becomes a kind of barter.

6.8 *Ātmanastuti* as the final option to choose the level of ritual

In Hinduism, there are five hierarchies for a comprehensive reference for judging whether an opinion or activity related to religion is true or not. These five hierarchies, as stated in the *Mānavadharmasāstra*, are:

*Vedo'khilo dharmamulam smṛtiṣile ca tadvidam
Ācāraṣcaiva sādḥūnām ātmanastustireva ca*

(*Mānavadharmasāstra* II:6)

‘The entire Veda, the law codes framed by men, well versed in the Vedas, from their recollections, as well as the rules of life observed by them, the costumes etc., of the pious and the feeling of self-complacency are the proofs of virtue’ (Despandey)

So, there are five references on the hierarchy that guide people to reach their goals. Only *Śruti* is not interpretation; but *smṛti*, *ṣile*, *ācāra* and *ātmanastusti* are the interpretations by many people. Therefore, Hindus should not worry as there are many intellectuals to interpret the original texts and the Hindu teachings. Hinduism does not prevent the using of logical and radical thinking. Because of this, Hindus have to be sure guided by the teachings of the Vedas; as stated in *Smṛti* that all forms of teachings/interpretations, which are contrary to the truth of the *Vedas*, will sooner or later be destroyed or perish by supernatural powers.

There is such a worry in all religious groups. They worry about the rationalisation efforts on religious teachings; because, they are afraid that the interpreters will mistake to interpret the

religious teachings. This happens, because, the Balinese Hindus think that religion is only a belief and is not scientific, and they consider that it does not require analysis or critical thinking. They assume that logical and scientific thinking or interpretation is contrary to the religious beliefs. Therefore, they only support or agree with the interpretations from the religious perspective. Again, when the Hindu religion is termed as worshipping of superstitions, they become angry and try to find logical excuses.

However, such worries regarding scientific interpretations need not happen in Hindu religion, because Hinduism accepts all interpretations that make sense and are true, as *Mahārsi Vasistha* (in the *Veda*) says:

*Yukti-yuktam upādeyam vacanaṁ balakād api
anyat ṛṇam iva tvājyam apy uktam padma janmanā*

‘Even the words that come from a little child, that make sense should be accepted. All others must be rejected, although said to have originated from the creators’ (Radhakrishnan, rpt. 2010:94).

There are also many Hindus who believe that the Hindu religion and various ceremonies are not just beliefs and not unreasonable. Hinduism is believed to be a rational religion; but they just do not have enough knowledge to understand that. In addition, they have received the Western hegemony that has been harassing Hinduism.

As described in the above *sloka* of *Mānavadharmasāstra*, the Hindus have the resources and the formulation of laws that must be followed. Therefore, in the implementation and performance of the ceremony, Hindus should be guided by: (1)

Veda: *Ṣruti* (revelation), (2) *Ṣmṛti*, (3) the customs in accordance with the scriptures, (4) the behaviour of the wise, and (5) stability and inner satisfaction. Thus, the implementation of the rituals as an application of the concept of religion should be implemented considering all the hierarchies till *ātmanastusti* (steadiness and inner satisfaction). Therefore, when the ritual is to be performed or is being performed or is complete, it must be supported by a willing mind. There should not be a vexed heart; and if the ritual is decided by *ātmanastusti*, then it would surely be a success both materially and spiritually.

6.9 *Durga Pūja* in India and *Galungan* in Indonesia

6.9.1 The true essence of *Durga Pūja*

Sreya Mallika Dutta¹³⁴ says that the true essence of *Dūrگا Pūjā* lies not only in worshipping the idols but by being loving, generous and kind towards our fellow human beings, who are not as lucky as we are. As while clouds scuttle across the clear blue sky and the faint rhythm of “*dhaks*” seems to grow louder, we know that the most awaited festival of West Bengal *Dūrگا Pūjā* is finally here. The pulsating excitement, the incredible crowd battling on with their *pūja* shopping, undaunted by the oppressive heat and the swarm of the people rushing madly to finish their shopping – all are the clear indications that the Mother Goddess is soon coming to us ... descending from her heavenly abode to give us enjoyment, peace and happiness for precious five days that we all look forward to the whole year.

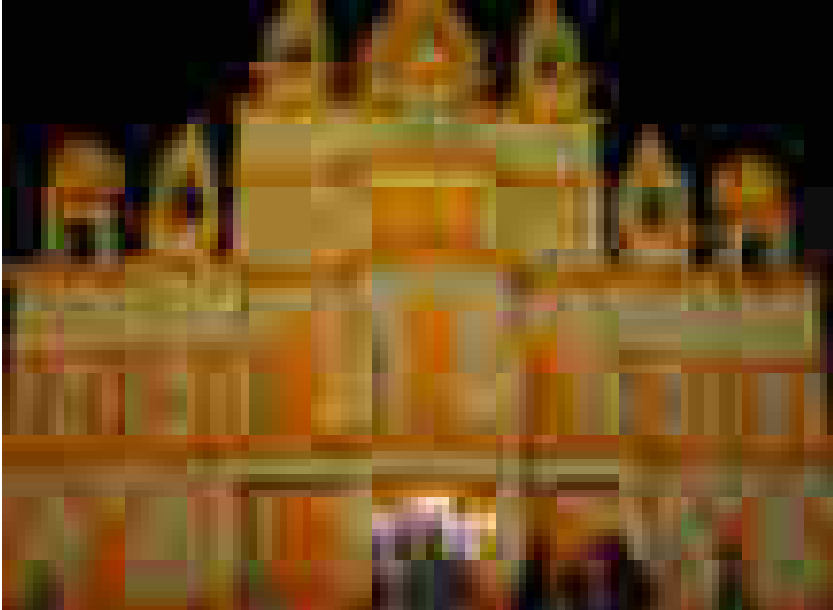
Imagine a situation where everything is there the festivity, buying of new clothes, the colorful *pandals* except

134. By: Coordinator, Class XI Bharatiya Vidya Bhavan, Kolkata in Voices, Thursday 14 October 2010, p.1, 3

for a little change that *Maa Dūrga* and her four children – *Laksmi*, *Sarasvati*, *Ganesha* and *Kartika* are absent from scene. Would anyone still enjoy the *Pūjā* in the same way? Not! *Dūrga Pūjā* is truly incomplete without *Maa Dūrga* resplendent in all her finery and grandeur. *Dūrga Pūjā* is the essence of the Bengali identity. And without the “*Dūrga Pratima*” (idol of the Goddess) can we even think of the *Pūjā*? The *Pūjā* is not only about having fun, going out with friends or “*parar more adda*”, rather, it is a celebration of who we are.



Picture: *Dūrga Pūjā (Pandal)* at Bolpur, West Bengal, India (2010)



Picture: *Dūrḡa Pūjā (Pandal)* at around Complex of C.T. Building, B.T. Road, Kolkata, West Bengal. India (2012)

Even though the idols are made of clay, even though all we do is polluting the *Gaṅga* every year during “*bhashan*” (ceremonial immersion of the Goddess), it is true that this festival is not only a mere festival but rather, a culture. It gives hope to people, it gives many people the strength to live and have something to look forward to in their lives. And that is why the *Dūrḡa Pūjā* is not merely a pleasant break in the mundane routine of life, it is a necessity. Yet, oftentimes, we forget that the manifestation of God, whom we worship as *Maa Dūrḡa* is found in acts of kindness, sacrifice and compassion. A little bedraggled girl, homeless and poor, thrown out of a *pandal* housing the idols can hardly be called an act of kindness in fact; I have a suspicion that *Maa Dūrḡa* would be seriously displeased with whoever did that!

Should we forget to lend a helping hand to humanity and only conscientiously worship the Goddess with garlands and tons of jewellery? In fact, it would be a better ideal if we could worship our Goddess more with love and true devotion than with money. Would it not be in the true spirit of worship of *Maa Dūrga* if we could donate generously to orphanages or old-age homes every *Pūjā* to ensure the inhabitants a better life; and lend a helping hand and bring a smile on those faces, which have been filled with tears of hunger and poverty to make poor little girls and boys believe that there is *Maa Dūrga* watching over them at all times. But remember that the true essence of the *Pūjā* lies not only in worshipping the idols but by being loving, generous and kind towards our fellow human beings, who are not as lucky as we are.

6.9.2 Holy day of *Galungan* in Bali quite similar to *Dūrga Pūjā* in India

Prof. Dr. I Made Titib¹³⁵, Ph.D, describes that one epigraph dated 813 *Ṣaka* (891 AD) tells about the permit given to the people of Trunyan village to build a temple to worship *Bhatara Da Tonta*, and they were freed from several taxes; yet they have to collect money for the aforementioned temple. Several taxes must be paid on the month of *Caitra* and *Magha*, on the ninth day (*mahanavami*). And when the emissary of the king came to pray on the month of *Asuji*, they should be treated well and fed well. Within the epigraph it is also mentioned *Haywahaywan* at *magha mahanavami* (Goris, 1964:56), which means the celebration of *mahanavami* (the ninth day) in the month of *magha*. In India *mahanavami* is identical to *Dasara* or *Dussehra*,

135. Prof. Dr. I Made Titib, Ph.D., professor of Vedic Studies, completed his Ph.D. from Gurukul Kangre University, India; and presently he is the Rector of Government Institute of Hindu Dharma, Denpasar, Indonesia.

which is performed twice a year – during the *Dūrḡa Pūjā* in the month of *Aṣwin* (Sept-Oct) and during the *Vasanti Pūjā* in the month of *Chaitra* (March-April). The tenth day after *Navratri* is called *Dussehra*, on which effigies of Ravana are burnt. It is also called ‘*Vijayadaṣami*’, as *Dussehra* is the celebration to honour the triumph of Lord Rama over Demon Ravana. *Dussehra* also symbolises the triumph of warrior Goddess *Durḡa* over the buffalo demon, *Mahiṣarura*. Thus, it is a celebration of victory of good over evil.

The celebration of *Dussehra* in India is similar to the celebration of the *Galungan-Kuningan* in Bali. The first day of *Navratri* is called *Galungan* and the last day, like *Vijayadaṣami*, is called *Kuningan*. The philosophy behind *Galungan* is to celebrate the victory of *Dharma* (virtue) over *Adharma* (vice) as mentioned in the *Bhagavadgītā*. This is the most important festival of the Balinese Hindu cycle. The word *Galungan* is synonymous to *Vijaya* (winning) in Sanskrit, and it is also celebrated for 10 days. So, *Dussehra*, *Vijayadaṣami*, *Galungan* and *Kuningan* are only different names, but the essence of all these rituals is the same. The relation between Bali and India is also understood in the performance of the *Baliyatra* ceremony held on *Kartika-Purnima* (Full Moon, October) in Orissa in east India. Again, the ancestors of the Balinese Hindus came from south India, and this fact is proved in the epigraph found in *Blanjong*, written in *Pallawa* letter using Sanskrit language, and written in old Balinese language.

There is also another story about *Mahaṛṣi Markandeya* who came from India (Orissa) to Central Java (Dieng Mountain) and to East Java (Raung Mountain), and then he went to plant the *Pañcadhatu* (five metals) as the foundation of the *Besakih* temple, which is the best temple in Bali. Other interesting and monumental archeological remains found at Gunung Kawi (hill) at Gianyar (Bali) is the *Durgamahisasuramardini* statue, which is

also supposed to be the depiction of Gunapriyadarmapatni (one queen of Bali), located in *Pura Bukit Dharma* in Banjar Kutri, Buruan village, Gianyar. A certain ceremony called *Sraddha Vijaya Dasami* was supposed to be held to inaugurate the statue.

In the book of *Itihasas* and *Puranas* (the literature of holy Vedas) we find out so many stories related to the victory of *Dharma* over *Adharma*, as Rama's victory over Ravana, Indra's victory over Mayaşura or Mayadanava. In Bali, the myth of *Galungan* is related to the victory of Indra over Mayadanava. The word *Dharma* (in the Vedas called *dharman*) means: which has been established, erect, order, law, regulation, guide of conduct, duty and obligation, justice, morality, religion, religious teaching, good deed, obey the good rule, truth, appropriateness, everything follows natural law, obey the rule and soon which support the continuation of human life (Monier, 1993:510).

Ṛṣi Yajnavalkya in his book *Yajnavalkya Śmṛti* commented (Balambatta) that *dharma* and *adharma* are the seeds, which had accumulated *Karma* (*karmasaya*). From this *Karmasaya* grow three fruits of action, in the form of: (1) *Jati*, good birth, high position or low one, (2) *Ayu*, one's life span, long or short, (3) *Bhoga*, pleasure or miseries undergone by all living creatures.

That which leads to the attainment of *abhudaya* (prosperity in this world) and *nissreyasa* (total cessation of pain and attainment of eternal bliss hereafter) is *dharma*. *Galungan* day is a time for prayer, family get-together, and offerings. Almost no work is accomplished between *Galungan* and *Kuningan* day. The day after *Galungan* is called '*Manis Galungan*', because, it falls on the day *Umanis* of the five days – a time for visiting other families and fiends. *Kuningan* marks the end of the *Galungan* celebration. It is time for family groups, prayers and still more offerings, as *Sanghyang Widdhi* (God), Devas-Devis and ancestors (*Bhatara* and *Bhatari*) return to heaven. *Kuningan* means consciousness,

and the day after *Kuningan* is usually called *Manis Kuningan*, and is a time for holiday, visiting and relaxation. *Penjor*– a tall bamboo-pole erect in front of Balinese house as an offering is actually the symbol of victory; the arched top represents *Gunung Agung*, the highest mountain of Bali. *Penjors* are found everywhere at *Galungan* time, but are also commonly erected for many other important religious festivals.



Picture: *Penjor*– a tall bamboo-pole erect in front of Balinese house as an offering is actually the symbol of victory

6.10 All human actions are sacrifices or rituals

Prof. Bansi Pandit in his book “*The Hindu Mind*” (2009) wrote that a ritual is not complete or is useless if performed mechanically without understanding its meaning. For a ritual to become an effective tool in worship and meditation, one must concentrate one’s mind on the meaning of the ritual while performing. In Hindu religion, each religious act or ceremony has a definite philosophical basis, and no ritual is based upon dogma or blind faith. There is a problem with excessive ritualism. Blind faith, unaided by knowledge, can lead to excessive ritualism. One of the examples of excessive ritualism is the use of large quantities of food items, such as milk and honey, by some priests for bathing (*snana* or *abhisheka*) the deities during *pujas*. Sometimes large quantities of food are thrown around the deities as an offering. This practice may have started in old days by rich kings and queens whenever they conducted worships in palaces or temples. This practice of wasting large quantities of food in the name of offering to deities is, however, against the true spirit of Hindu worship. In present world there are so much poverty and hunger that wastage of food is neither wanted nor desirable. What brings a devotee closer to the Lord is the quality of devotion (*bhavana*) toward Him and not quantity of food offered during worship.

Therefore, instead of spending too much wealth in rituals, it is better to donate some wealth to the poor. Performing such noble acts is, obviously, similar to performing the rituals. This will not diminish the value of ritual to God, because God is within everyone. This is also in accordance with the teachings of the *Bhagavadgītā*:

*mayi sarvāni karmāni sañnyāsyaādhyātma-cetasā,
nirāśīr nirmamo bhūtva yudhyasva vigatajvaraḥ.*

Bhagavadgītā III.30

Resigning all thy works to Me, with thy consciousness fixed in the Self, being free from desire and egoism, fight, delivered from thy fever.

*brahmaṇy ādhāya karmāṇi saṅgam tyaktvā karoti yaḥ,
lipyate na sa pāpena padma-patram ivāmbhasā.*

Bhagavadgītā V.10

He, who works having given up attachment, resigning his actions to God, is not touched by sin, even as a lotus leaf (is untouched) by water.

*aham kratur aham yajñah svadhāham aham auṣadham,
mantra 'ham aham evājyāham aham agnir aham hutam.*

Bhagavadgītā IX.16

I am the ritual action, I am the sacrifice, I am the ancestral oblation, I am the (medicinal) herb, I am the (sacred) hymn, I am also the melted butter, I am the fire and I am the offering.

*abhyāse 'py asamartho 'si mat-karma-paramo bhava,
mad-artham api karmāṇi kurvan siddhim avāpsyasi.*

Bhagavadgītā XII.10

If thou art unable even to seek by practice, then be as one whose supreme aim is My service; even performing actions for My sake, thou shalt attain perfection.

*aphalākāṅkṣibhir yajño vidhi-dṛṣṭo ya ijjate,
yaṣṭavyam eveti manaḥ samādhāya sa sāttvikah.*

Bhagavadgītā XVII.11

That sacrifice, which is offered, according to scriptural law, by those who expect no reward and believe firmly that it is their duty to offer the sacrifice, is “good”.

*dātavyam iti yad dānam dīyate 'nupakāriṇe,
deśe kāle ca pātre ca tad dānam sātṭvikam smṛtam.*

Bhagavadgītā XVII.20

That gift, which is made to one from whom no return is expected, with the feeling that is one's duty to give and which is given in proper place and time and to a worthy person, that gift is held to be "good."

*etāny api tu karmāṇi saṅgam tyaktvā phalāni ca,
kartavyānīti me pārtha niścitam matam uttamam.*

Bhagavadgītā XVIII.6

But even these works ought to be performed, giving up attachment and desire for fruits. This, O Pārtha (Arjuna), is my decided and final view.

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

Bhagavadgītā XVIII.23

An action which is obligatory, which is performed without attachment, without love or hate by one undesirous of fruit, that is said to be of "goodness."



Picture: *Ganesha*:

www.hindistanadair.blogspot.com-ganesha-drawing-ganesha-painting-ganesha-art-ganpati-png-black-and-white-236_290

CHAPTER VII

LOGICAL AND SCIENTIFIC ARGUMENTS BEHIND THE USAGE OF THE ELEMENTS IN SOME IMPORTANT RITUALS

7.1 The Relationship between *Mundrā* and *Cakra* Energy and its Effect on Microcosm (Body)

The very foundation of Hindu knowledge that derived from the *Vedas*, teaches that the qualities of the microcosm¹³⁶ (human body) and the macrocosm¹³⁷ (the universe) are the same; the difference is only in the intensity, quantity, or the capacities of the

136. The term Microcosm is very common in Balinese Hindu communities; every man, uneducated or educated, very often discusses about microcosm. They use the term *Bhuana Alit* (*Bhuana* = universe, *Alit* = little) for microcosm.

137. Macrocosm in the Balinese Hindu communities is called *Bhuana Agung* meaning the Universe. The Hindu Cosmogony and the Hindu Metaphysics Cosmology explain that both microcosm and macrocosm are same. The difference between them is only in the capacity. So, the Hindus believe that the Universe is Life, in accordance with the Hindu Theology, especially the Pantheism. In this context, Creator (God) after creating the Universe stays in the nucleus of atoms and also covers the Universe. So the Hindus believe that humankind can converse/contact with the universe. Hindu devotees always hope that they can live with the universe in a balanced way. Ritual performance offered to a particular element of the universe is meant to establish harmony.

elements. The Hindu knowledge is not only the teaching about the reality of things according to the five senses, *pañca* indriya (physically); but it also is the knowledge about Super-Reality according to the subtle sixth sense, *ṣaṣṭha* indriya (metaphysical). Therefore Hindu knowledge consists of two balanced or harmonious perspectives, i.e. the *aparāvidyā* (positivistic science, material) and the *parāvidyā* (spiritual science, transcendental). Therefore, any scientist can interconnect between two knowledge's. That is why the study of the spiritual and transcendental studies can be carried out simultaneously on a single object of study.

In the science of Astronomy, Physics and Chemistry, the assumptions on the path (trajectory) of planets and on the orbits of electrons in the atoms are same. This indicates that there is a similarity in the behavior of both the macrocosm and microcosm. On the basis of this assumption, we can interconnect the solar system in the human body as microcosm with the solar system of the Universe as macrocosm. As per Hindu knowledge, everything can be explored from natural to supernatural and vice versa. Therefore, all Hindu knowledge's are relevant in the contexts of themselves.

7.2 *Mudrā* and its Energy

Gertrud Hirschi (2000:2) describes: *Mudrā* is a term with many meanings. It is used to signify a gesture, a mystic position of the hands, a seal, or even a symbol. However, there are eye positions, body postures, and breathing techniques that are call *Mudrās*¹³⁸. These symbolic finger, eye, and body postures can vividly depict certain states or processes of consciousness. Conversely, specific position can also lead to the states of consciousness that they symbolise. What does this mean in

138. Aparna Choudhuri, *Hand Book On Union With God Through Finger Postures*, Puttaparthi, Andhra Pradesh: Aparajita Publishing, 2007:pp.18-19

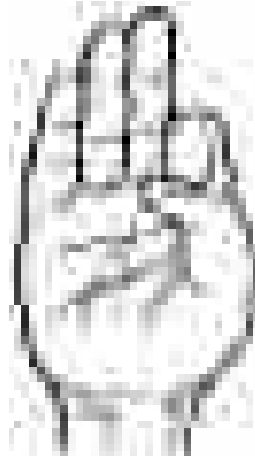
concrete terms? For example, a person who frequently and fervently does the gesture of fearlessness, which can often be seen in the fiction of Indian deities, will also be freed from fearfulness with time. So *Mudrās* engage certain areas of the brain and/or soul and exercise a corresponding influence on them.

The *Mudrās* or 'hand gestures' have influence on the system of planetary orbits. The *Mudrās* can be directed to connect with the *pañcabhūta*, five divine elements and the manifestations of God, who rule them.



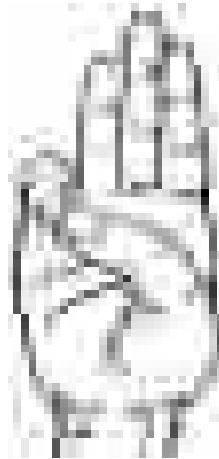
Picture: *Ākāṣa Mudrā* gesture

The '*Ākāṣa Mudrā*' when performed by a priest, who has cosmic consciousness, is believed to influence the particles of *ākāṣa*. Therefore, if a priest performs worship using this *Mudrā*, it will lead to the harmonization of *ākāṣa* particles and to the changes in atomic arrangements in *ākāṣa*. It is also believed that the damages of the ozone layer caused by the air pollution (holes in the ozone layer) can be compensated or restored by the performance of worship using mantras and *Ākāṣa Mudrā* by a qualified priest.



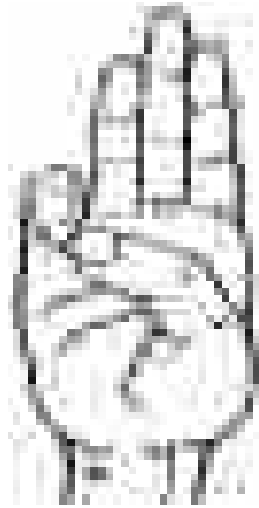
Picture: *Vāyu Mudrā*

Again, the energy of '*Vāyu Mudrā*', when used by a priest at the moment of worshipping, affects the layers of air. Even, it can change the air pressure at the time of worshipping, which often can be seen with the observation by naked eyes.



Picture : *Sūrya Mudrā*

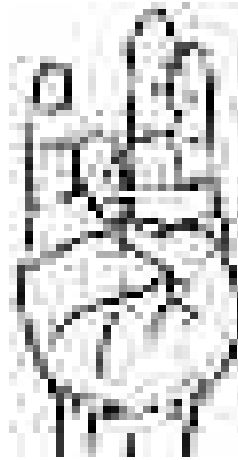
Sūrya Mudrā when accompanied to worship, performed by a priest who has higher levels of compassion and universal love, relates to the principles of love and compassion of the universe; and then the *Mudrā* becomes very powerful to harmonise the natural heat of the sun in the macrocosm and the microcosm. Therefore, in such rituals when the priest uses the *Sūrya Mudrā* along with chanting *mantras* the situation and the weather feel to be cool or comfortable to the mind.



Picture: *Varuṇa Mudrā*

Varuṇa Mudrā when performed by a priest who has higher levels of universal love and affection, together with the principles of the universe, is able to harmonize the solar heat to the cool ocean (*sāgara*) which is controlled by the manifestation of God, ‘Deva Varuṇa’, in the macrocosm. And then it affects the natural microcosm (human). Therefore, by *Varuṇa Mudrā* a priest is able to make a ritual ceremony a calm and happy situation; and the vibrations of calmness and happiness spread in all directions.

This is one example of practicing of *Rāja Yoga* knowledge. So the energy of the *Varuṇa Mudrā* brings the happiness of and the harmony in the ocean; and when the ocean becomes happy and calm, the energy of the water harmonises more richly with the energy of the sun-rays. And the total process brings harmony in the Universe. But the positivism of science can hardly understand this. A priest possessing cosmic consciousness can tame or control the violent waves of ocean by chanting *mantras* accompanied with *Varuṇa Mudrā*. The optimal results of harmony between the macrocosm and the microcosm by using *Varuṇa Mudrā* in rituals depend on the levels of cosmic consciousness of the perpetrators.



Picture: *Prthivi Mudrā*

Using of *Prthivi Mudrā* is believed to affect all the elements that exist in the soil. This belief may seem to be funny and absurd from the materialistic view. It is equally ridiculous if we talk about bacteria or viruses that are so small that they cannot be seen by the eyes because of its micro-size (approximately 0.000001 millimeters). Even, a virus has its head, legs and hands. And if this

fact about viruses is told to the ignorant people, it will similarly seem to be funny and absurd to them; because, they don't have the knowledge regarding this matter. Bacteria or virus can be seen using a microscope with a thousand times magnification. Similarly, the people, who have great cosmic consciousness, will be able to interconnect with various planets.

So, these are some examples of *Mudrās*, which, when performed with a controlled¹³⁹ mind, are able to create a supernatural energy. This is a part of *Rāja Yoga* science which the positivistic science did never understand. Religion is scientific; if it seems to us unscientific, it is because we have no scientific knowledge.

7.3 *Cakras* and thier Energy in the Microcosm

In solar macrocosm ('*Bhuana Agung*', the universe), there are some planets orbiting our sun, they are: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto. In Hindu cosmology there are also discussions about the solar system in microcosm (*Bhuana Alit*, human body). In the microcosm there are several planets in the form of *chakras* (energy centres); and these *cakras* are seven in number – (1) *Mūladhāra Cakra*, (2) *Svādhīsthana Cakra*, (3) *Manipura Cakra*, (4) *Anāhata Cakra*, (5) *Viśuddha Cakra*, (6) *Ājñā Cakra*, and (7) *Sahasra Cakra*.

139. Swami Tapasyananda in *The Philosophical and Religious Lectures of Swami Vivekananda*, Kolkata: Advaita Ashram, rpt. 2007:87; writes that the control of the mind and manipulation of mental power is at the bottom of most phenomena which cannot be explained by laws of external Nature. *Rāja yoga* is the science concerned with this.



Picture: The relationship of the *Cakras* with *Pañcamahābhūta*
 (*Angkasa/Sky/Ether, Udara/Air, Api/Fire,*
Air/Water, Bumi/Earth)

Between the macrocosm solar system and the microcosm solar system, there are proportionality and mutual influence. Stability in one solar system will also contribute and influence to the stability of the other. *Brahmavidyā* (Science of Divinity)¹⁴⁰ teaches how humans (microcosm) can be in harmony with macrocosm.

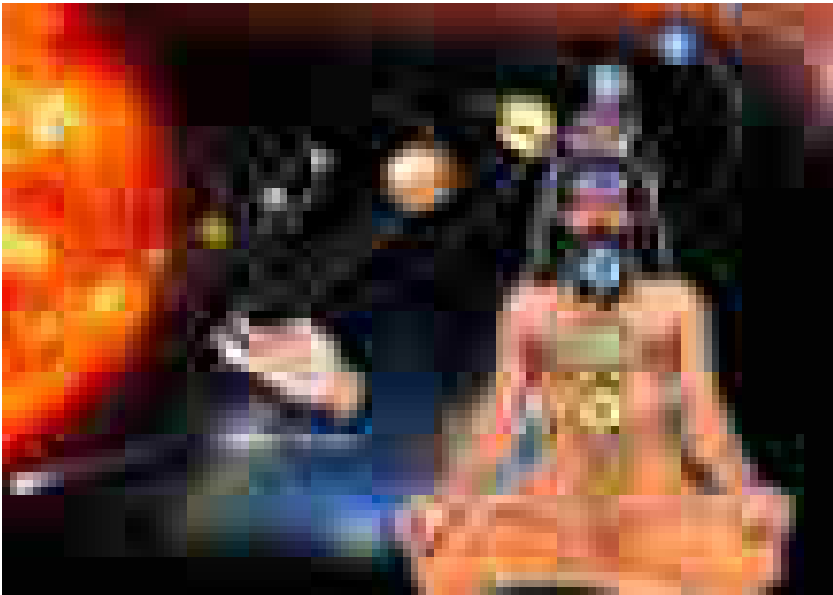
140. Shri Yogeshwarananda Paramhans in *Science of Divinity*, Delhi: Yoganiketan, 1992:p.3.

Since the microcosm (human) is composed of and associated with the *Pañcamahābhūta* (Five Divine Elements), one expert in *Rājayoga* will be able to get into the core of the *Pañcamahābhūta*¹⁴¹. *Cakras* are the switches of the bio-electric human body; and when these switches become active, the vibration of these energy *chakras* will be able to influence the structure of the atoms of *Pañcamahābhūta*. The science of *yoga* regarding how to wake up or turn on the switches of the *cakras* had been taught in the ancient times. In accordance with the results of researchs conducted by the *Mahaṛṣis*, there is a great risk on the efforts to awaken the energy *chakra*. They advised to take the guidance of a qualified *Guru* to avoid the risk. However, it is recognised by the *Mahaṛṣis*, that it is impossible to develop spirituality without waking the *chakra* energy, in particular, the energy of *Mūlādhāra Cakra*; because, *Mūlādhāra Cakra* is the abode of the *Kuṇḍalinī* energy. Awakening *Kuṇḍalinī* energy is a necessary condition to move and advance in the spiritual. Finally there is a big dilemma in spiritual learning; because, on the one hand, spiritual learning must be preceded by awakening of *Kuṇḍalinī* energy, while on the other, awakening the *Kuṇḍalinī* energy will be dangerous, particularly to those who cannot control their mind. *Kuṇḍalinī* energy is very powerful; for a beginner,

141. Yogeshwarananda describes: The cosmic elements are always present in the space in the form of material causes. The concrete objects are utilised by the sentient beings. The individualisation or concretisation of the cosmic elements is perpetually going on. The concrete forms, after having served their purpose, again merge in their cosmic form. The concrete objects are associated with *Jivas* and the cosmos in subtle form is associated with *Brahma*. With *Brahma* as a catalyst, the subtle elements are perpetually forming themselves into individualised object which afford enjoyment to the sentient beings. The individualised object is constantly associated with such beings. It is the catalysis of *Brahma* which is responsible for the cosmic elements becoming concrete. *Brahma* is all-pervading and possesses the power of creation but the material cause of the cosmic state and the concrete state is *Prakṛti*.

who wants to taste the experience of awakening of *Kuṇḍalinī*, is surprised by a shock within that can be equated with a 12-volt battery electric shock.

Everyone does not possess the same resistance in accepting the flow of the body's bio-electric generator, *Kuṇḍalinī Cakra*; so, one beginner can become heavy, stressed and crazy by the first shock.



Picture: *Akāśa Mudrā* and location of *Cakras* and their effect on Cosmic System¹⁴²

The energy of the awakened *Kuṇḍalinī* soon works together with the vibrations of *Pañcamahābhūta*. If a person has

142. Picture of *Ākāśa Mudrā* and location of *Cakras*, and the effects on Cosmic System is only a sketch to show the process interconnecting man and the planets. Swami Vivekananda said that it can be understood through the '*Rāja Yoga*' knowledge.

a greater ability to control the *Kuṇḍalinī* energy, he will be able to transmit his cosmic consciousness to the universe. This is the energy that made the sages, teachers, *yogis* and *Mahaṛṣis* able to rearrange the atoms of the *Pañcamahābhūta* in order to keep the universe in harmony. This is the biggest ‘*caru yajña*’ for the wise or the priests in the effort to create the harmony of the universe.

When a priest performs the duty of *Sūrya Sevana* (worship three time a day), then he gets supernatural power; and his consciousness turns into God consciousness, and this consciousness merges in the universe. At that time the priest himself becomes the greatest of ritual (*mahāyajña*).

7.4 Efforts to Activate the Energy *Cakras*, and ‘Ratu Bagus Bioenergy Meditation’

Surely everyone has a powerful energy that is amazing. Magical energy is given different names. Energy is present in every person and hidden at a node, called *Mūladhāra Chakra*, the base generator in microcosm. In the *yogic* science, this energy is called *Kuṇḍalinī* energy. Although the energy is there, but most people does not know where the energy centers are. The human body is like a car; from outside no one can see the engine, the center of the car’s energy. Again, there are several kinds of engine constructions, as found in the cars or buses. Ordinary people only use the cars or the buses as means of transportation; but, they do not have the knowledge of engine – how they work or how to start them or how to repair them. Only a car expert, engineer, mechanical, technician and repairer know the very science of the engines. Likewise, the energy centers (*cakras*) in the human body are not visible; and most people do not have the knowledge regarding the energy centres in the microcosm.

To start the engine of an old type of car, crank was used. With some rapid rotations of the crank, the machine used to start. However, with the development of science and technology, cranks are no longer used today in the cars, but ignition keys are used, which are very small. Similarly, the sound of the car engines today is not as hard and loud as that of the cars in the past. There are cars that have barely audible sound of the engine. When the car is started, it can be driven; and all other electrical systems function simultaneously. Again, many other equipments can be turned on, such as – radio, tape-recorder, TV, karaoke, air conditioner, etc.

Similarly in human nature, if one can turn on the engine in his body, then he would possess the power of the universe. *Mūladhāra Cakra* relates to the energy of the earth; *Svādhishtana Cakra* relates to the energy of the water; *Manipura Cakra* to fire; *Anāhatha Cakra* to air; *Viśuddha Cakra* to ether; throat *cakra* relates to the energy of *buddhi*; *Ajña Cakra* is associated with the energy of *manas*, and *Sahasra Cakra* relates to *Hiranyagarbha*, God. To enable the *cakras*, one must learn about the knowledge of *Rāja Yoga*¹⁴³ and should be guided by an expert in ‘*Rāja Yoga*’.

The secret of *Rāja Yoga* knowledge is similar to the knowledge stored in a big library. We will only be able to read

143. As mentioned above that Shri Yogeshwarananda Paramhans has written in *Science of Divinity*, that if one has learnt about the *Rāja Yoga* and has become expert in this knowledge, then one can enter into the core of atom in every element. It is the highest knowledge as mentioned in the *Bhagavadgīta* IX.2: “*rāja-vidyā rāja-guhyam pavitram idam uttamam, pratyakṣāvagamam dharmyaṃsu-sukham kartum avyayam*” This is sovereign knowledge, sovereign secret, and supreme sanctity, known by direct experience, in accord with the law, very easy to practice and imperishable’. According to the *Bhagavadgīta* IX.2, actually, the *Rāja Yoga* or the King of Knowledge is possible to learn by all people, but only very less people learn this subject; and therefore others doubt about the truth of the *Rāja Yoga*.

in the library, if we are allowed into the library. Admission into the spiritual library can be obtained from the guidance of a spiritual teacher. Similarly, if a person wishes to learn about the planets (the *cakras*) in the microcosm, he must need an expert teacher, who has reached at the top of cosmic consciousness, to get proper instructions that will allow him to enter into the spiritual planets.

The term meditation actually relates to the spiritual discipline of mind control. The mind is really the most important element in spiritual knowledge. In *yoga* it is stated that in order to awaken the *Kuṇḍalinī* and then to turn on the entire *cakra* system is determined by the ability of mind control. Discourse on human will never be finished, because humans are unique. This uniqueness of man has made him the subject and the object of knowledge as well as of science. Furthermore, humans also have supernatural aspects because humans have a spirit or soul. The human soul is covered by a layer of the mind (*manomayakoṣa*) that makes the soul able to distinguish between good and bad; and because human has a soul, he has a goal. While the '*manomayakoṣa*' of the animals are unlike humans; so an animal does not have the ability to distinguish between good and bad and it has no purpose. Animals live by instinct and not with *Viveka* (discrimination). That's why human beings are called the noblest creature, as they can control the mind and are able to direct the purpose of the soul.



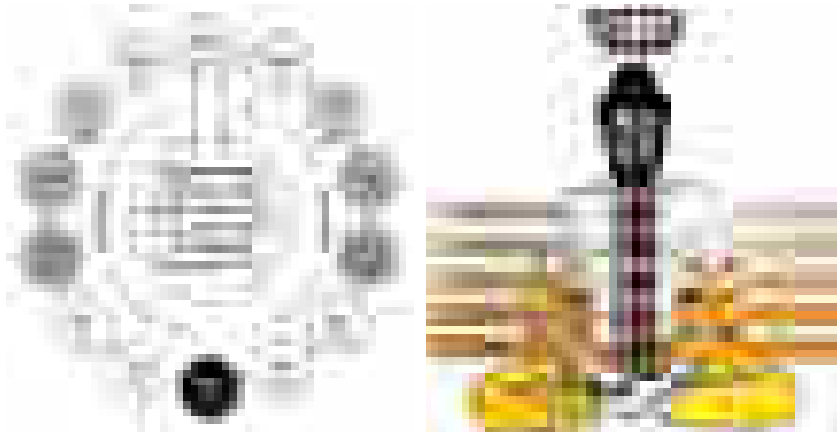
Photo: Ida Pandita Mpu Nabe Parama Daksa Nata Ratu Bagus¹⁴⁴,
the Master of Ratu Bagus Bio Energy Meditation.

-
144. He has established one system of Meditation, called '*Ratu Bagus Bio Energy Meditation*'. He knows the problems of rituals in Bali and also the situation and condition of the Balinese general people. So, he gives his best efforts to help them solve their problems; especially he has made the rituals easier. Many Balinese Hindu people feel happy because of his presence in Bali. Ratu Bagus says: "You can offer yourself as a sacrifice to God; and then you will find no problem about the rituals and all other material things. What are called rituals are your all activities. Your mind is ritual, your thought is ritual, your speech is ritual, and your action is ritual. So, do not think about the rituals as problems". This teaching of Ratu Bagus influences no compulsion on the use of material in rituals. All things can become rituals.

Human beings are remarkable creatures, for they are able to manage the world, and they are able to manage the mind into the core of everything. Rene Descartes stated: “*cogito ergo sum*” – ‘I think therefore I am’. The truth of this philosophy existed long before Descartes stated these words: The *yogis* of India, thousands years ago, had proved that the mind is the real presence. The *yogis* were able to demonstrate their powers by making journey to an infinite distance, such as to the moon or mars in just a few seconds. Also they could change the shape of an object into another form in a very short time by their thinking. This had been demonstrated by Swami Yogeswarananda Paramahans¹⁴⁵, a master of *Yoga Nikettan*, as can be found in a book entitled *Science of Divinity*.

That is why the man is capable of managing his inner powers to become quantum (energy), and then this energy can change the form of anything into other. Lately, the mystical energies ranging widely have been known to man with the help of advanced technology tools. Today, the *Kirlian photography* can capture the state, condition and quality of the aura and energy of the human body. Modern technology tools can prove the truth of the teachings of *Yoga*.

145. Swami Yosewarananda Paramahans, *Science of Divinity (Brahmavidya)*, New Delhi, Yoga Nikettan, 1990.



Picture: Various kinds of *Cakras* and their relationship to the elements of *Aṣṭapraṅkti*¹⁴⁶, *Mūladhāra Cakra* (Earth), *Svādhishtana Cakra* (water), *Manipura Cakra* (fire), *Anāhatha Cakra* (air), *Viṣuddha Cakra* (Ether), *Throat Cakra (Buddhi)*, *Ājñā Cakra (mind, manas)*, and *Sahasra Cakra (Hiranyagarbha, God)*

The Hindu *Ṛsis* have long investigated the mystery of the human mind. As a result of their investigation, it has become a spiritual discipline that guides the study of extraordinary powers on the human mind. This discipline is called science of yoga. For many centuries, the Hindu *Mahaṛṣis* researched on the universal energy that exists in the human body.

They studied about the relationship between the air within human body and the air outside. They also studied about the relation of the mind with natural phenomena. With perseverant spiritual discipline, the *Mahaṛṣis* were able to link between the

146. Bhagavadgita VII.4, say:

*bhūmir āpo 'nalo vāyuhkhaṁ manobuddhir eva ca,
ahaṅkāra itiyam me bhinnā prakṛtir aṣṭadhā.*

'Earth, water, fire, air, ether, mind and understanding and self sense this is the eightfold division of My nature'.

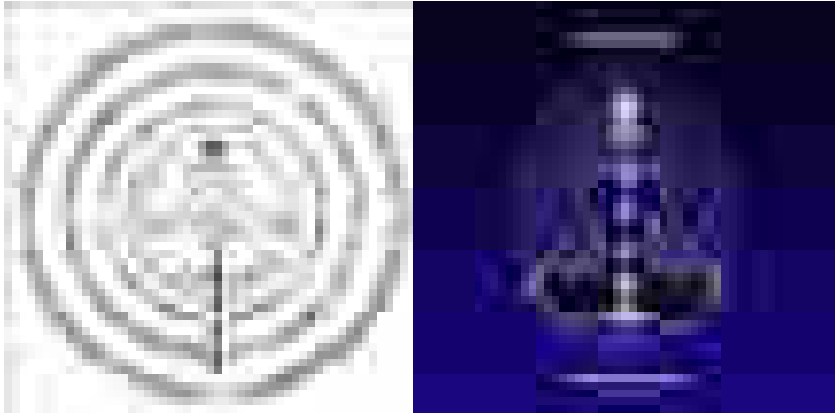
behavioural patterns of the *cakras* in the body with the behaviour of the elements of the nature; as it has already been discussed earlier.



Picture: Aura emitig from human body, captured through Kirlian photography, By Chak Chok Shui.

Through the description of the properties of the elements of *aṣṭaprakṛti* associated with the seven *cakras* within man, it is clear that the behaviour of the elements of the microcosm and that of the macrocosm show a correlation or reciprocity that affects each other. Based on their investigation, the Hindu sages had always advocated for all mankind to continually improve cosmic consciousness that merges with the universe. That will create a harmonious relationship between the microcosm and

the macrocosm. Therefore, awareness of ego (*ahamkāra*) in the microcosm does not need to be raised; but the Ego in the macrocosm is the rule of the Universe. There would be disharmony if the ego in human does not follow the Ego of the Universe. Therefore, the human ego must be offered to the Ego of the Universe; and awareness of the ego must be destroyed and defeated by seven kinds of consciousness, i.e. consciousness of earth (soil), water, fire, air, ether, mind and *buddhi*. When the ego would be subdued in the Ego, cosmic consciousness will appear.



Picture: Rise of every *Cakra* energy to cause the appearance of Aura

When a person is able to generate all the energy of his *cakra*, then all systems of bio-cells in the body will function as a power cable that is able to emit spiritual power to the outside of his body. With the rise of *cakra* energy, one can make the body as if lit like a lamp, as shown above. If the *cakra* system in the body rises, the body seems to be the center of the magnetic power to attract the same charges or reject the charges that are different. In short, when the entire *cakra* system rises, then the entire system will function like radar that can detect anything even in a distant position; and then, the body will be able to shield itself from

the negative influences that come from outside. In short, when someone achieves cosmic consciousness, he becomes a cosmic man, a perfect man who truly understands the universe.

7.5 Harmonisation between Macrocosm and Microcosm

7.5.1 Harmonisation of *Ākāṣa* (ether) Energy on the Macrocosm and Microcosm

Hinduism explains that the essence of the microcosm (human body) and that of the macrocosm (the universe) are same. All elements can be made loyal or consistent with each other under the control of humans who have cosmic consciousness.



Picture: A priest, meditating and using '*Ākāṣa Mudrā*' that can turn on *Viṣuddha Cakra*, Chest *Cakra* to harmonize with the elements ether ions

By transmitting the energy of the *cakras* in the body, some elements of *prakṛti* can be affected in accordance with the cosmic conscious human desire. For example, the element 'kham' or 'ākāṣa', meaning ether or space, can be affected by the energy of 'Viṣuddha Cakra' accompanied by 'Ākāṣa Mudrā'. In Indonesia this knowledge relates to the 'Science of handling cloud and rain', in Bali known as 'Ilmu Nerang', and the expert of this knowledge is called 'Balian Nerang'.¹⁴⁷ The *Maharṣis* have taught how to connect the *aṣṭaprakṛti* of the macrocosm with the *aṣṭaprakṛti* of the microcosm. All of this knowledge is taught in *Rāja Yoga*.

Law of alignment and regularity of the particles in the universe can be explained as follows: a priest or a *yogi* or a *ṛsi* sitting silently, sinking into cosmic consciousness, can synchronise the *ākāṣa* atomic particles (ether), which is the layer of the ionosphere, by turning on *Viṣuddha Cakra* by means of 'Ākāṣa Mudrā', the posture of hand of bringing together the two fingertips of the middle finger and the thumb. This process occurs due to the vibration caused by the electric field generated by an electric circuit, which flows from the tip of the middle finger to the tip of the thumb, switching on the node (central core) of the *Viṣuddha Cakra*. And then, by the energy of this *cakra*, ether is produced consciously in the microcosm (human body); and this ether harmonize with Ether in the macrocosm. Practice of this knowledge often produces natural events that are difficult to

147. The Balinese Hindus, till today, believe that the presence of any 'Balian Nerang' can give safe feelings or security to them. Therefore in every ceremony, individual or social, the Balinese people invite a 'Balian Nerang'. So a 'Balian Nerang' has honourable position in the Balinese society. This is evidence that the knowledge of *Rāja Yoga* is implemented in Bali by the other method. Although a 'Balian Nerang' do not use *Mudrās*, but only one stick of *dupa* and the chanting of *mantra* in their hearts, often they success to protect some of the problems, especially about rains. Although it seems simple, but actually the cause comes from the abilities of the 'Balian Nerang' in establishing their confidence so that their *cakra* energies can rise.

explain by science; they are only described as natural phenomena. But the knowledge of *yoga* can explain reasonably these natural phenomena.

That's the role of a priest in restructuring the ether atoms of the universe in an effort to maintain the stability of the quantity and quality of the Ether of the universe in order to create harmony. This is called the *mahāyajña* (the Greatest *Yajña*) by the Hindu priests.

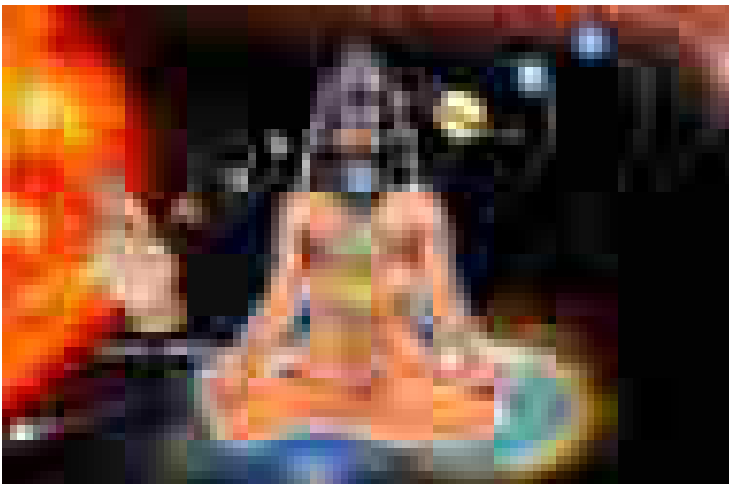
7.5.2 Harmonisation of the Energy of *Vāyu* (air) in the Macrocosm and the Microcosm

The Sanskrit word 'vāyu' or in Indonesian language 'bayu' means 'air' or oxygen (O₂). This element (O₂) is vital for the survival of all living things; no creature can live without 'vāyu' (O₂). The essence or the life-giving force of vāyu, in Hinduism, is called 'prāṇa'. 'Prāṇa' is actually a sub-atomic bio-element that causes all beings to survive.

One can activate the 'vāyu' element in the body by 'Vāyu Mudrā', the posture of pressing the tip of the forefinger with the thumb. Through this posture the body's bio-electric energy flows from the tip of the thumb directly to the tip of the forefinger; and thus a bio-electric circuit is formed; the energy of this circuit switches on the 'Anāhata Cakra'. The rise of 'Anāhata Cakra' activates the 'vāyu' element in microcosm; then this 'vāyu' harmonises with the 'Vāyu' element in the macrocosm. Even more than that, the essence of the element of 'vāyu' (prāṇa, universal energy) can also be generated. This is one of the essences of the knowledge of 'Rāja Yoga'.



Picture: A *Pandita* (priest) is contemplating, using '*Vāyu Mudrā*' that can awake *Anāhatha Cakra* energy to harmonise with air



Picture: A '*Pandita*' performs '*Pūjā*' (worship) by using '*Prāṇa Mudrā*' that can awake *Anāhata Cakra* to harmonize the elements of '*Prāṇa*' (the energy of the Universe)

Sūryasevana, the holy duty of priests to worship thrice a day, is believed, by the Balinese Hindus, to be a way to harmonise with the 'prāṇa' of the Universe. An explanation of the effect of *Sūryasevana* will be understood properly if we look from the perspective of 'Rāja Yoga' knowledge or can also be viewed from the perspective of Quantum Physics, since both the knowledges are based on the concept of energy. We all know that energy is not limited to space and time, therefore 'energy' in Hinduism is called *Śakti*. And the *Śakti* means energy of God, commonly symbolised in the form of 'Devi'.

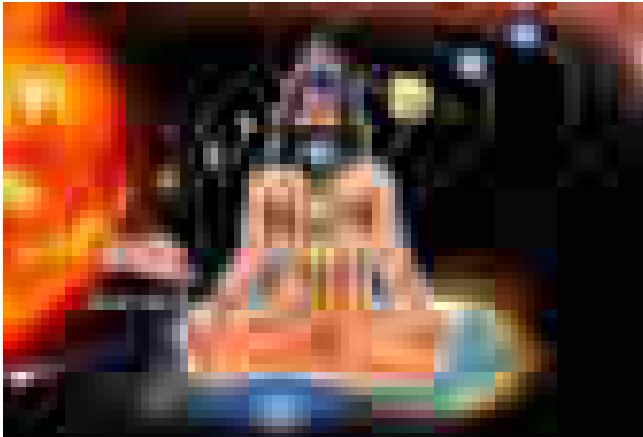
7.5.3 Harmonisation of the Agni (fire) Energy in the Macrocosmos and the Microcosm

The elements of *Agni* (fire) in the microcosm and the macrocosm can be harmonized by worshipping with the accompaniment of *Vāyu Mudrā* or *Agni Mudrā* or *Sūrya Mudrā* or *Ākāṣa Mudrā* that can activate the energy of *Agni*. This is the reason that the element of fire (*Agni*) is produced by the friction among the elements of *Vāyu*.

All these facts have been minutely described and explained in the Hindu Cosmology¹⁴⁸. The element of fire (hot) is binary pair of water (cold). There should always be balance in their existence; and if their existence is imbalanced, then the earth will be in turmoil (it relates to the Theory of Chaos). For example, if the fire were to rule the earth, the earth would have been consumed. Conversely, if the water were to be the master of the earth, then the earth would have sunk. That is why the two elements, fire and water, should always be balanced. From a general view, human

148. Swami Tapasyananda, *The Philosophical and Religious Lectures of Swami Vivekananda*, Kolkata: Advaita Ashram, rpt.2007:pp.105-106, in sub-topic i.e., *Cosmology*, he describes about the chronology of *Pañcamahābhūtas*. He explains that fire comes from air. It is similar to the Condensation Theory in science.

beings are very important to maintain a green environment¹⁴⁹ to maintain the balance of fire and water. Green (Trees) can influence both water and fire (heat). Green causes rain, holds water in soil, it itself absorbs the solar heat and help earth in absorbing the rays of the sun. Thus, Green helps to maintain the balance of water and heat (fire). Spiritually, the balance of water and fire in the Universe can be maintained through *Sūryasevana*. Besides, the Hindus in Bali perform special rituals intended to maintain the stability of the environment; these rituals are '*Wanakerthih*' and *Danuhkerthih*¹⁵⁰.



Picture: A Pandita is meditating, using *Sūrya Mudrā*

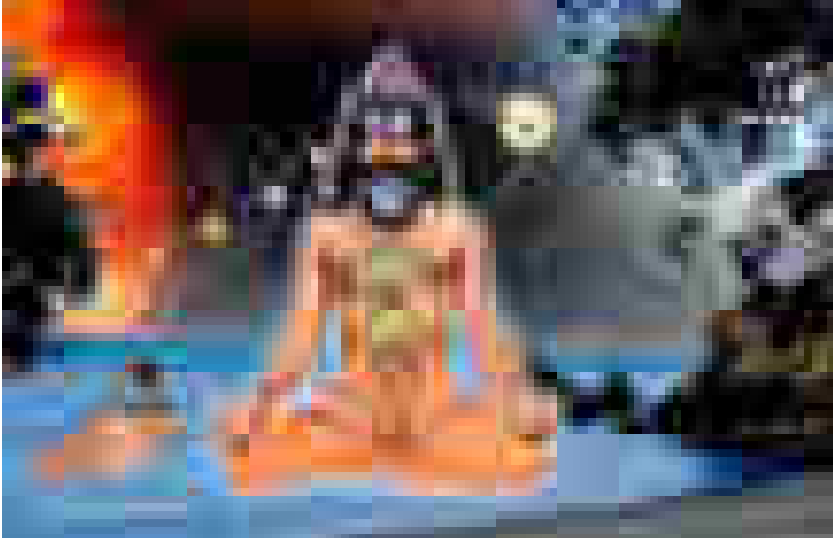
-
149. In India, we find the ritual to protect the environment; this ritual is called *Bhutayajña*. There is difference in the interpretation of *Bhutayajña* between Balinese and Indian. Indian Hindus perform *Bhutayajña* by means of offering something (foods) to fauna and flora. But Balinese Hindus perform *Bhutayajña* offering to devil as negative forces; in the offering they sacrifice animals, because they believe that by performing this ritual, the devil will not disturb them.
150. Balinese Hindus till today perform periodically the rituals of *Wanakerthih* and *Danukerthih*. *Wanakerthih* (*wana* means forest) is performed for maintaining balance in the forest and earth; and *Danukerthih* (*danu* means lake) is performed to maintain balance in the lake (water). The logical purpose of these rituals is the protection of the environment and to bring environmental harmony. So, these rituals make them aware or conscious of the duties to protect their environment. Thus, these rituals must be preserved.



Photo: Prof. Gopalchandra Misra at the temple of *Ulun Danu Bratan*, which place always for performing ritual of *Danukerthih*. He has come one day before he attended the International Seminar at IHDN Denpasar, Bali.

7.5.4 Harmonisation of the Energy of *Apah* (Water) in the Macrocosm and the Microcosm

Water is the other essential element for life on Earth. No creature can live without air (O_2) and water. Bodies of living things contain more water than other substances. For everything that is consumed by humans contains water, the inhaled air contains moisture. In some of the concepts and theories of creation, water is seen as a basis of living thing. In Hinduism, water is the symbol of *Viṣṇu Deva*, the manifestation of God. So, the Hindus believe that because of the blessings of *Viṣṇu Deva*, all living things exist in this world. Physically, worshipping water symbolises worshipping *Viṣṇu Deva*.



Picture: A priest performs 'pūjā' or 'samadhi' using 'Varuṇa Mudrā'

Priests possessing cosmic consciousness can harmonise themselves with the cosmic vibrations by *pūjā* chanting *mantras* and using *Varuṇa Mudrā*. In this process the sub-atomic particles of water in the microcosm collide with each other and the particles of the water become hot. This heat energy turns on the *Svādhishtāna Cakra* in the microcosm. And in this conscious state the priest can harmonise himself with the water particles in the macrocosm. Thus *Varuṇa Mudrā* and *Svādhishtāna Cakra* have a great role in the harmonisation of water element in the Universe.

7.5.5 Harmonisation of the Energy of *Prthivī* (Earth) in the Macrocosm and the Microcosm

Prthivī is another name of earth or soil, the living place of all creatures. Sri Krishna said in the *Bhagavadgītā* VII.8: raso 'ham apsu kaunteya prabhāsmi śāśi-sūryayoḥ, praṇavaḥ sarva-

vedeṣu śabdaḥ khe pauraṣaṁ nṛṣu (I am the taste in the waters, O Son of *Kuntī* (*Arjuna*), I am the light in the moon and the sun. I am the syllable *AUM* (*praṇava*) in all the *Vedas*; I am the sound in ether and manhood in men). And the *Bhagavadgītā*¹⁵¹: “I was a fragrant smell of the ground”. According to Him, the land is also described as *Devi Bhumi* or *Devi Pṛthivī*¹⁵² or *Dharitṛī Mātā* (Mother Earth), who is imagined to be a very pretty goddess. Land is also symbolized as ‘*kamadhuk*’, the source and fulfillment of all desires. The Earth is symbolised by a Mother with the characteristics of love, affection, patience and tolerance.



Picture: A priest performs ‘*Pūjā*’ using *Pṛthivī Muladhara*

151. *Bhagavadgita* VII:9:

*puṇyo gandhaḥ pṛthivyām ca tejaś cāsmi vibhāvasau,
jīvanam sarva-bhūteṣu tapaś cāsmi tapasviṣu*

‘I am the pure fragrance in earth and brightness in fire, I am the life in all existences and the austerity in ascetics’.

152. *Pṛthivī* = *Bhumi* = Earth



Picture: *Kurma* (Turtle, symbolising the Earth's potential energy)
bound by *Ananta Bhoga Naga* and *Basuki Naga*

Though Mother Earth never wants to put Her sons in danger; but if Her sons continue to torture Her and break the bond of Her tolerance, She becomes very angry and Her anger is seen in the forms of disasters (in the Hindu Cosmology, Theology and Spirituality, this anger of Mother Earth is the different form of Her love to maintain the balance).

Because of the various activities of human beings to explore Mother Earth excessively (for example, mining and taking out natural resources like water and petrolium, etc.); the density of the molecular structures of the soil becomes less; and then

Mother Earth tries to balance Herself by making up Her wounds. In the Hindu scriptures, the balance of the earth is symbolically represented by the winding state of two *Nagas* (big snakes) namely *Ananta Bhoga Nāga* and *Basuki Nāga*. *Ananta Bhoga Nāga* is the symbol of soil or earth's layer and *Basuki Nāga* is of water. Unstability or disbalance in the earth is symbolised by the loosening of the bond of these two *Nāgas*.

So, for the sake of stability or balance of Mother Earth, everybody should show proper respect to Her. From the spiritual context, a priest possessing cosmic consciousness can harmonise the *Prthivī* elements in the microcosm with the *Prthivī* elements in the macrocosm by performing *Sūryasevana* and other rituals, using *Prthivī Mudrā*. That is a way to channel the body's bio-electric energy to the tip of the middle finger and bringing it to the tip of the thumb. The circuit of bio-electric power eventually turns on the *Mūladhāra Cakra*. The rise of energy in the *Māladhāra Cakra* activates the subtle earth materials in the microcosm. This potential energy will be injected into the Earth. Thus the balance in the Earth is maintained. At present, human beings (priests) having Cosmic Consciousness must teach, as a holy duty, their knowledge to others; and this teaching would be the gretest *yajña*, as stated in the *Bhagavadgītā* (IV.28 and 33)¹⁵³.

153. *Bhagavadgītā* IV.28 and 33:

*dravya-yajñās tapo-yajñā yoga-yajñās tathāpare,
svādhyāya-jñāna-yajñas ca yatayaḥ samśīta-vratāḥ.*

Some likewise offer as sacrifice their material possession, or their austerities or their spiritual exercise while others of subdued minds and severe vows offer their learning and knowledge.

*śreyān dravya-mayād yajñāj jñāna-yajñaḥ paramtapa,
sarvaṁ karmākḥilam pārtha jñāne parisamāpyate.*

Knowledge as a sacrifice is greater than any material sacrifice, O scourge of the foe (*Arjuna*), for all works without any exception culminate in wisdom, O, *Pārtha* (*Arjuna*).

7.5.6 Harmonisation of *Sūrya* (Sun) Energy in the Macrocosm and the Microcosm

The Sun is the source of all energy. Solar energy, also known as thermal energy, can be converted into a wide range of energy; for example, it is converted into electrical energy, chemical energy, mechanical energy; even nowadays solar energy is used for propulsion of a car, and so on. Solar energy also causes photosynthesis in the Greens, producing O₂ and food for us. So, the stability of the *Sūrya* energy enables every creature to exist.

To maintain the stability of solar energy, God manifests Himself in the form of *Sūrya Deva*. And everything is reflection (manifestation) of the energy of *Sūrya Deva*. So, this teaching about the holy light motivates the Hindus to worship *Sūrya Deva*. And the Hindus worship the light (of the Sun) as the manifestation of God, *Sūrya Deva* (Lord of Light). The saint who has the level of cosmic consciousness can maintain the stability of the solar energy in the universe through *Samādhi* by turning on the *Manipura Cakra* using *Sūrya Mudrā*, a hand posture of pressing the ring finger with the thumb. These ritual activities are mostly performed by the priests.



Picture: *Deva Sūrya*

Every second the Sun contributes His energy for the sake of stability and harmony in the Universe; and thus every second, He actually loses His energy. This very nature (duty) of the Sun is a noble ritual of performing His great *yajña*, an offering to the Universe. Everyone must try to set an example of his/her own duty to the Universe, following the holy duty of the Sun, by performing some inner or outer rituals.

Worship of *Deva Sūrya* as a manifestation of God behind Solar Energy, is very popular among the Hindu priests in Indonesia. That's why, it is called '*sandhyā Pūjā*' (worship according certain moments) or '*Sūrya Pūjā*' or '*Sūryasevana*'¹⁵⁴ as written by Dr. C. Hooykaas.¹⁵⁵

Hindu priests who worship God, waking up the *Manipura Cakra* by using *Sūrya Mudrā* at the time of *Sūrya Sevana*, can harmonise the solar energy particles. By *Sūrya Mudrā*, the Sun's energy in a microcosm becomes active and then radiates out into the solar energy that exists in the macrocosm.

154. Dr. C. Hooykaas, *Sūryasevana (The Way to God of Balinese Śiva Priest)*, serie Verhandelingen der Konin klijke Nerlandse Akademie van Wetenschapen. Afd. Letterkunde Deel LXXII no.3 Edition N. Hallandsche Uitggevers My, Amsterdam (1966). Translate to Indonesian by Suwariyati, *Sūryasevana (Dari Pandita untuk Pandita dan Umat Hindu)*, Surabaya: Paramita (2002).

155. Late Dr. C. Hooykaas is one of the West's most famous researchers in Bali and Lombok, because he has produced a monumental work for Hindu priests in Bali. Hooykaas has successfully conducted research in Bali and his research has been published as two books; the firstone by himself, entitled "*Sūryasevana*", and the second with the collaboration of Dr. T. Goudrian from the Utrecht University, Netherlands, entitled "*Stuti and Stava (Buddha, Saiva, and Vaisnava) of Balinese Brahman Priest*". The two books have now become handbooks (guidelines) to the Hindu priests in Bali. Till now there is no book all over Bali (Indonesia) similar to the quality of '*Sūrya Sevana*' and '*Stuti and Stava*'. However, not only Hooykaas alone has given contribution to the Balinese priests, but many experts have also reseached in Bali. The best of them is Dr. Goris; he has studied very deeply about Balinese culture and ritual. One of his works has published in Jakarta, entitled '*Bydrage tot de Kennis der Oude, Javaanshche en Balineesche Theologie*' (1926).

The effects of the supernatural (mystical) energy of the priests possessing cosmic consciousness sometimes can be seen by naked eyes when the priests perform *Sūryasevana* or *Sūrya Pūjā*. The obvious signs are that sometimes the sky becomes very blue without clouds; sometimes the sky becomes dark with the emergence of clouds, sometimes the wind blows more violently than usual, sudden emergence of rain or stopping of rain, and the emergence of various forms of orbs, etc.

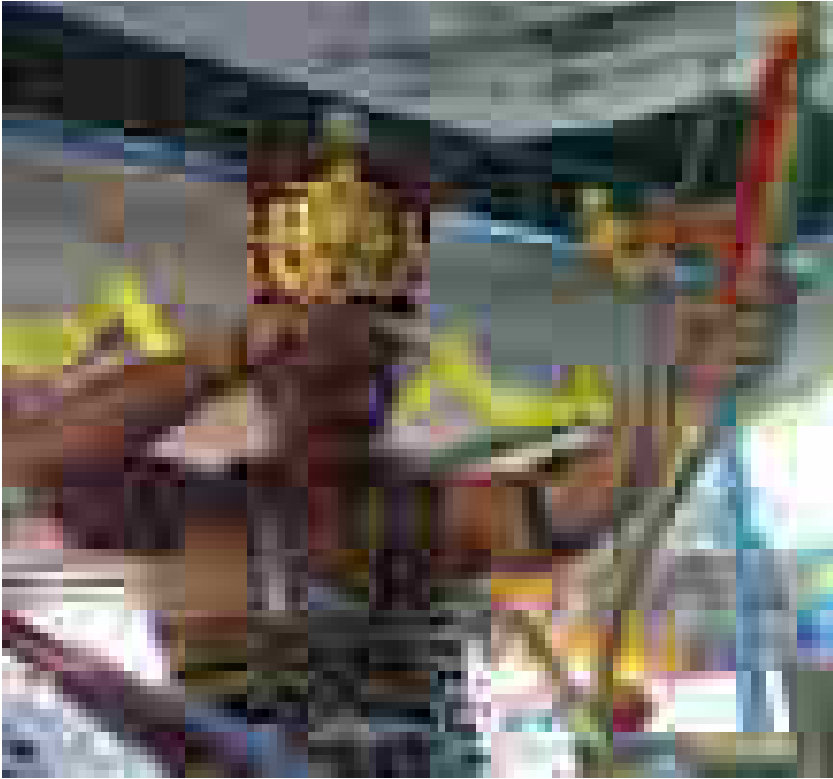


Picture: Pandita, contemplating, using *Sūrya Mudrā*

7.5.7 Harmonization of Energy of ‘*Varuṇa*’ in the Macrocosm and the Microcosm

Varuṇa or *baruna* or *sāgara* is another name of sea or ocean. The manifestation of God as the Lord of the Ocean is *Varuṇa Deva* or *Sāgara Deva*. Sri Rama Chandra, as an *Avatara* of *Viṣṇu*,

but very like a human being, at the time of crossing the ocean to Lanka, worshiped *Deva Varuṇa* or *Deva Sāgara*. Sri Rama called out to *Deva Sāgara*: “...*Sāgara Sri Ram ...*, *Sāgara Sri Ram...*” But, *Deva Sāgara* did not appear to grant his request; and then Sri Rama took His bow and arrow, and was about to shoot the ocean. Immediately then *Deva Sāgara* appeared before Him, and said, ‘Excuse Me O Sri Rama!’, and request Sri Rama not to shoot Him (*Varuṇa*), otherwise the ocean will become dry. However, the bow and arrow is the symbol of *Varuṇa Mudrā* hand gesture.



Picture: Ida Pandita Mpu Padma Putra, Balinese Pandita, using Bow and Arrow in one ritual

As shown in the picture (below), in ‘*Varuṇa Mudrā*’, the tip of the thumb and the tip of the little finger come together, symbolising bow, and other three fingers are symbol of arrows. A priest possessing cosmic consciousness can connect to Varuna Deva by chanting ‘*Varuṇa Stava*’ accompanied by ‘*Varuṇa Mudrā*’.

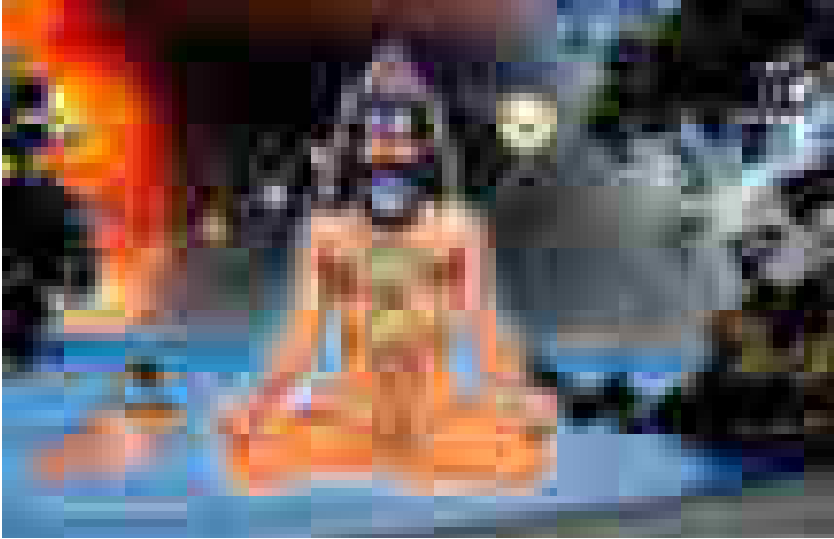
Then *Varuṇa Deva* answers to the requests of the priests. Turbulent waves, ripples, calm waves of sea, which are described as the ‘language of Nature’, are actually the ‘language of *Deva Varuṇa*’. Ordinary people do not understand these things; therefore, they need to learn the language of the Universe¹⁵⁶.

According to the Hindu cosmology, the Creation stems from the *Buddhi* (Intelligence) of God; and too much showing of this *Buddhi* is the *Ahaṁkāra* (Ego) of God; but, to mention in this context, God’s Ego is a positive one that rules the Universe. And this *Ahaṁkāra* is controlled by the *Manas* (Mind) of God.

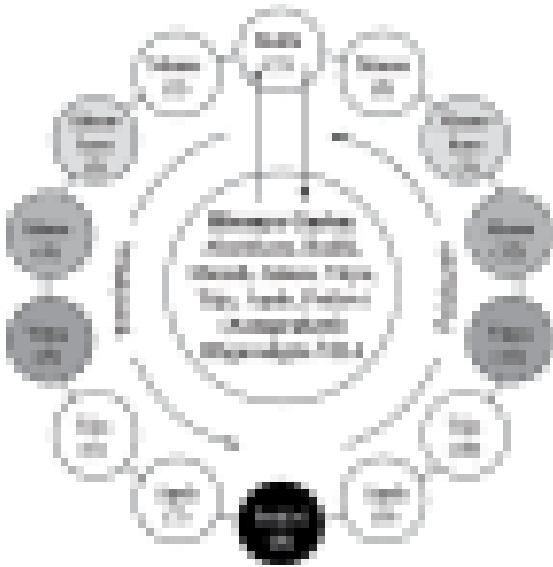
7.5.8 Harmonisation of ‘*Buddhi* energy’ in the Macrocosm and the Microcosm

Based on these three initial push from within, ‘*Pañcatanmātra*’ (*Sabda, Sparsa, Rupa, Rasa, and Gandha*) were created. And then the *Pañcamahābhūta* (five Divine elements) were created.

156. It would be very clear if we read the books – “*How to Seek God*” (2009) by Swami Yatiswarananda, “*Science of Divinity (Brahmavidyā)*” by Swami Yogeswarananda Paramahansa (1983, rpt. 1990), and also the book “*Pañcabhūtas (The Five Divine Elements)*” by Prof. Dr. Jiddu Butchi Venkat Rau (2011), etc. Through these books, it becomes very clear that the Universe or the macrocosm is not an inanimate object, but is something having consciousness. Some of the sub-chapters in Swami Yatiswarananda’s book i.e., *Relation with God; Power of Mantra; Contact with the Divine; Micro and Macrocosm*, etc., are very relevant to present discussion.

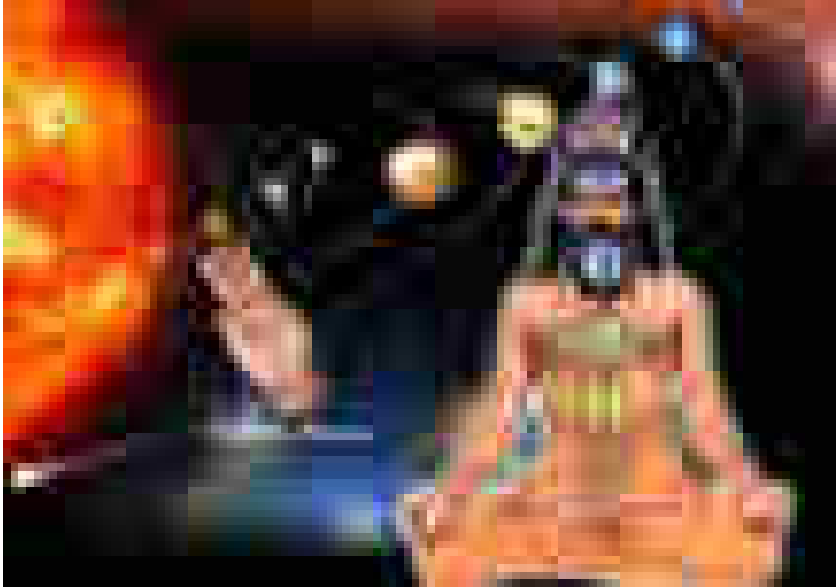


Picture: A *pandita*, meditating, using *Varuṇa Mudrā*



Picture: Cycle Creation of the Aṣṭa Prakṛti (Donder, 2007:p. 137)

Pañcamahābhūta is composed of divine principles; from the perspective of *Saguṇa Brahman* theology Budi Efferin describes that God Himself is the basic material of everything. Therefore, one having the knowledge of *Atmavidyā* can interact (harmonise) with God in everything.



Picture: A *Pandita* meditates using *Buddhi Mudrā*

According to the chronology of the creation of the universe, all things in the universe are permeated by God's favour. When an earthen pot soaks sandalwood-water, the fragrance of sandalwood remains for long time, even after the water is poured out; because, the fragrance of sandalwood has entered into the core of every particles of the pot. Similarly, God's favour is attached to the nucleus of every material in the universe. As the smell of the sandalwood in the earthen pot can be fused into the scent of sandalwood outside the pot, likewise, God's mind in the

microcosm (human) can also be united with the God's Mind in the macrocosm (the universe). In this stage a man becomes God conscious. And then he realizes what God needs¹⁵⁷: God needs what we need and we need what God needs. So, we can realize what we need.

A priest having cosmic consciousness, through concentration on the entire *cakra* system accompanied by '*Buddhi Mudrā*', waking up the *buddhi* energy in the microcosm can harmonise with the *Buddhi* Energy in the macrocosm. Through this way, a priest can perform miracles, which actually are not opposite to the law of nature.

7.6 Worship to God Behind Various Segments of the Cosmos

Roy Budi Efferin¹⁵⁸ (2006:105) a scholar in computer science and also a spiritual aspirant, in his book "*The Science and the Spiritual*", explains that: Gods or Angels, in fact, are the basic elements forming the materials. Through Sanskrit *mantra* one can interact directly with the natural elements, because, the alphabet consists of frequency variations. Proper pronouncing of Sanskrit *mantra* can create a certain vibration that affects to all levels –physical, emotional, mental and spiritual. Even the theories of Modern Physics state that certain vibrations are able to create materials, however great energy needs to make it. This

157. *Bhagavadgītā* IX.22

158. Roy Budi Efferin is a disciple of Anand Krishna, a famous teacher of Meditation in Indonesia. Although he is a non-Hindu, he wrote very well about the Hinduism. In his book entitled *Sains dan Spiritual - Dari Nalar Fisika Hingga Bahasa Para Dewa* "Science and the Spiritual - From Reason of Physics to the Language of God" (2006), he explains very clearly about the correlation between the *Vedas* and the Quantum Physics. He writes that no language is perfect in the world except Sanskrit; it's the reason that only Sanskrit can be used directly as a sign in the computer of the Space Aircraft. He writes that one of the Sanskrit letters can symbolise one word correctly in the computer of the Space Aircraft.

knowledge of connecting (harmonizing) with God is the highest knowledge, called knowledge of cosmic consciousness. In the perspective of Cosmic Consciousness knowledge, the cosmos or universe is regarded as living being. By looking at everything as a living being, one will grow compassion for the others who are having difficulty in their life.

What has been described above may still be very difficult to be understood by many people. But, little by little, with the progress of science and technology, everyone will be able to understand all the above description. If they study the teachings of the *Vedas* they will understand everything. Indeed, the Indian Hindu knowledge's, since the ancient times, are more advance than Western's. The thinking of India about religious and scientific knowledge's is always in harmony; but, the Western religious thought is always in conflict with science. An Indian scientist never gets any religious punishment; and spiritualists in India never experienced the fate as Copernicus and Galileo Galley. These two scientists were punished for stating that the earth is round.

On the other hand, the Hindu religious people of India, since ancient times (thousands years before Copernicus and Galileo were born) had declared and taught that the earth is round. The earth is also called *Brahmāṇḍa*; the word comes from two words – *Brahma* = God, and *ṇḍa* = egg or round; *Brahmāṇḍa* means 'egg of God'. It is very clearly stated in *Brahmāṇḍapurāna*, and the science proved that the earth is really round. The Vedic teachings are also scientific truths. To understand the scientific truth of the *Vedas*, one must have sufficient scientific knowledge of both the science and the *Vedas*. Therefore, the scientists have a lot to learn and understand from the *Vedas*; likewise, the religious people must learn the scientific knowledges. So, there should always be a mutual understanding (harmony) between science and religion.

7.6.1 Worship to ‘*Sūrya Deva*’ through the Form of the Sun as a Manifestation of God

At the time of every Pūjā or woship, especially during ‘*Pūjā kramaning sembah*’, Balinese Hindus always worship *Sūrya Deva* as a manifestation of God. ‘*Deva Sūrya*’, also called ‘*Āditya*’ or ‘*Raditya*’, is the first *Deva* who is worshiped at first. They use the *mantras* for Pūjā of *Sūrya Deva* from the book *Stuti and Stava* (Goudrian and Hooykaas, 2004)¹⁵⁹ as follow:

*Om Adityam tu mahā-tejam, rakta-varṇaraktāmbaram,
Sveta-padma-hṛdisthānam, Sarva pāpāt pramucyate.*

(Stuti and Stava, 016)

‘O, God in the manifestation of Aditi’s son (*Deva Sūrya*), Thou exalted like the great sparkling light, Thy body like a glowing red cloak, You seem (like) standing in the middle of the white Lotus flower, who worship Thee will be free from all sufferings’.

*Ādityasya namaskāram, ye’ kurvanti dine dine,
Janmāntrasahasreṣu, dāridryam tasya na jāyate.*

Studi and Stava, 019)

‘Those who daily worship *Deva Sūrya* will be free form sufferings in the next thousand births.’

*Om Ādityasya param jyoti, raktatejanamo ’stute,
Svetapañkajamadhyastha, bhāskarāya namo ’stute.*

(Stuti and Stava, 022)

159. Dr. T. Goudrian and C. Hooykaas, *Stuti and Stava (Bauddha, Śaiva and Vaiṣṇava) of Balinese Brahman Priests*, Surabaya: Paramita, (rpt. 2004:pp.32-34).

‘O, my God, the son of Aditi (*Deva Sūrya*), You are the Great Splendor, sparkling with red colour, we worship Thee; Thou are standing in the middle of a white lotus; O, my God, Thou spread Thy glory to all, we adore Thee’.

The above *Pūjā mantras* very clearly show that the Hindus worship *Sūrya Deva* as the Ruler of the Sun. All the names – *Sūrya*, *Āditya*, *Raditya*, *Bhāskara*, etc. have the same meaning and are addressed to *Deva Sūrya* as a manifestation of God.

7.6.2 Worship to ‘Candra Deva’ through the form of Moon as a manifestation of God

Adoration to the ruler of the month, *Candra Deva*, can be found in Hindu worship; the intention and purpose of worship is to create stability and harmony in the universe. Because of this stability system, the celestial objects that exist in the universe do not clash or collision with each other. All the planets are hoped to remain in their orbits respectively. The foundation of Hindu belief that God permeates the universe, justify the worship of *Candra Deva* (Moon), the ruler of the month, as the manifestation of God. This cult can be seen in the text of *Stuti and Stava* 169, called *Candra Stava*¹⁶⁰ as follows:

- (1) *OM Candramaṇḍalasampūrna, Candro yaṁ te pranamyate, Candrāadhipaḥ param jyotirnamās Candra namo ’stu te.*

‘O, my God, in Your manifestation as the ‘*Deva Candra*’; Your face in the full moon (Purnima) is very beautiful, we worship Thee; Thou are the Ruler of the Moon, Thou are the Greatest Light, our worship to Thee.’

160. Ibid. pp.123-125

- (2) *Siddhirāganamo 'stu te, dāragopatipādanam,
viṃṣat sapta tārānvita, namascandra namo 'stu te.*

‘Thou are the form of perfection, we worship Thee; O, *Deva Candra*, Thou are the Protector of the married couples, Thou are accompanied by twenty-seven stars, we worship Thee.’

- (3) *Karmasākṣi jagac cakṣuḥ, sarvābharaṇabhūṣita,
ṣvetapañca kalāruṇa, namascandra namo 'stu te.*

‘Thou watch over the behaviour of all; Thou are the watchful eye of the Universe, decorated with sixteen kinds of jewels among which five are white, but look like pink, our worship to Thou, O *Deva Candra*.’

- (4) *Karmadakṣa jagaccakṣuḥ, sarvābharaṇabhūṣita,
ṣvetapañcalkalāruṇa, namascandra namo 'stu te.*

‘Thou are the son of Daksha, You are the watchful eye of the Universe, decorated with sixteen kinds of jewels among which five are white, but look like pink, our worship to Thee, O, *Deva Candra*.’

- (5) *Kumudōtpalahastañca, sarvaridīpa maṅgalam,
dharmādharaṣayam paṣyam, namascandra namo 'stu te.*

‘Thou are holding a red lotus in Thy one hand and a blue lotus on the other; Thou are the Light at night; Thou always appear as a sign of the coming good things; Thou are the observer on the good deeds and bad deeds, our worship to Thee, O, *Chandra Deva*’.

- (6) *Loko 'yaṁ te prakāṣito, lokapūjāsamanvita,
Ṣiva lokam Candrādhīpam, namascandra namo 'stu te.*

‘The world is illuminated by Thee; the whole world worship Thee and Thou are always friendly to Thy devotees; in Thy form as the Chandra (Moon), You are in the *Śiva Loka*; we worship Thee, O’ Chandra Deva.’

- (7) *Aṣṭadisārame nityam, aṣṭadipavasikaram,
aṣṭāha kalāṣampūrna, namascandra namo ‘stu te.*

‘‘Thou can light up the sky in all (eight) directions with eight rays of Thy light, and Thou can flourish by Thy power in every corners of the world from day to day; we worship Thee, O, *Candra Deva*’.

Besides the above *Stavas*, there are also other *Stavas* in *Stuti* and *Stava* 579, called *Candra Stava*¹⁶¹ as the following:

- (1) *Oṃkāram yad mūrti Brahman, Tripuruṣātmarūpakam,
bhūtapreta vināṣanaṃ, namcandra namo ‘stu te.*

‘Yes, Lord, Thou are the form of OM, and also manifestation of *Brahman*; Thy outward appearance is the form of *Tri Purusa*, who destroy the giants, bhuta and other evil spirits; adoration to Thee, O, *Deva Candra*.’

- (2) *Deva-deva mahāratnam, ratnavarna taraṅjitam,
rañcitya mahāmokṣaṃ, namocandra namo ‘stu te.*

‘O, Great Deva, Thou are the great jewel among jewels, with clear colours; Thou are an instrument that can lead to attainment of moksha; O’ *Deva Candra*; adoration to Thee.’

- (3) *Mahāsūkṣmaṃ mahākāyaṃ, mahārūpam mahābalaṃ,
mahāstalam mahāyaśaḥ, namocandra namo ‘stu te.*

161. Ibid. pp.402-403

‘Thou are very delicate, yet Great bodied; with impressive appearance of Thy face, and Thou has the greatest power; Thy position is Supreme, Thou are owner of great fame; adoration to Thee O’ *Candra Deva*, the Lord of the Moon.’

(4) *Pratyekasaktikarmatvaṃ, patate nityameva ca, dānasrīrāyurvādanam, vasīkaraṇaṃ uttamam.*

‘All Thy actions are amazing compared to the others’; Thou are the great gift (blessing) giver; also giving long life, the strength in any discourse, as well as sovereignty and perfect power.’

7.6.3 Worship to the ‘*Devas of Navagraha*’ through the forms of Nine Planets as the Manifestations of God

As the concept of Hindu rituals aims at preserving the balance of the cosmos, therefore, not only *Deva Sūrya* (Lord of the Sun) is revered by the Hindus, but also all *Devas* of other planets are worshipped by them. It is most clearly demonstrated in several *Stavas* below. These *Stavas* are used by the Hindus to worship the 9 (nine) *Devas* as the Rulers of the Nine planets (*Navagraha*), and these *Stavas*, called *Navagraha Stotram* (The *Stuti* and *Stava* 025)¹⁶², are as follows:

(1) *OM Ādityāya tu raktāya, raktapuspāambarāya ca, Raktapuşpanaguḍāya, Ādityāyanamo ’stute.*

‘My God, in the form of the ‘Sun’, with Thy red light that looks like red flowers and red garments, and like red flowers that have the colour of molasses; we worship to Thee, O, *Sūrya Deva*’.

162. Ibid. pp.34-37

- (2) *OM somaya ũuklarupāya, ũukla vastrasumāline, grĥtanapāyasāyasmai, suklapuũpa namo 'stute.*

‘My God, in the form of Deva Chandra (Moon), Thy form is sparkling white; Thy clothes are white with white garlands; You also like butter and milk porridge; and Thou look like white flowers; O,’ Chandra Deva’ we adore Thee.’

- (3) *OM āngārāya tu raktāya, raktapuspāambarāya ca, raktapuũpa samāyasmai, bhaumāya ca namo 'stute.*

‘O, my God, in the form of Yours as Ruler of Mars, Thy colour is red, have a red flower and a red dress; You like red flowers: we are adore Thee, O’ son of *Devi Bhumi.*’

- (4) *OM budhāya syāmarupañca, syāmavastrasumāline, syāmadadhyanapuũpāya, Somaputrāya vai namaḥ.*

‘O, my Lord, in the form of Thee as the ruler of the planet Mercury; Thy face is black, you have a black dress and black flowers and also black garlands; Thou like black flowers and curd; we adore Thee, O son of *Deva Candra*’.

- (5) *OM gurave pītarūpāya, pītapuspāambarāya ca, grĥtana pītapuũpāya, Devācāryāya vai namaḥ.*

‘My God, in the form of Yours as the Ruler of Jupiter planet, Your face is yellow, You have a yellow flower and a yellow dress; also You like butter and yellow flowers; we adore You as a Teacher of the teachers.’

- (6) *OM sukrāya ũuklarūpāya, suklapuũpāambarāya ca, kũiraṇa suklapuũpāya, bhargavāya ca te namaḥ.*

‘My God, in the form of Yours as the Ruler of Venus; Your face is white, You have a white flower and white clothes; You love milk and white flowers, we adore You, O son of Bṛgu.’

- (7) *OM sanaiṣcarāya kṛṣṇāya, kṛṣṇavastrasumāline, kṛṣṇa pītanamāṣāya, Saurāya ca namo ’stute.*

‘O, my God in the form of Thee as the Ruler of Saturn, Your face is black coloured; You have a black robe and black garlands; You like nuts, we adore You, O son of *Deva Sūrya*’.

- (8) *OM rāhave kṛṣṇarūpāya, kṛṣṇapuspāmbārāya ca, kṛṣṇapuspanamāṣāya, namaste tu ca Rāhave.*

‘My God, in the form of Yours as Rahu; Your form is black; You have a black flower and black robes; your like black flowers and nuts; we adore You, O Rahu’.

- (9) *OM ketave dhūmrarūpāya, dhūmravastrasumāline, dhūmranacitrapuṣpāya, namaste tu ca Ketave.*

‘My God, in the form of Yours as the Ruler the planet of Asteroid, You look like the color of smoke, You have a robe and garlands of same colour; You like flowers smoke-colour; we adore You, O Ketu’.

The cult of the Lords of the planets has a meaning to create stability or balance of celestial objects. Because, if the objects in celestial space deviate from the proper orbit; then it will have an impact on the intensity of the cosmic rays that radiate to the earth. This will provide an immediate impact to life on earth. Through ritual vibration accumulated with the waves of the energy of *mantra*; the Hinduism through rituals is trying to

provide positive motivation on the electron of atoms of each element on the each planet.

7.6.4 Worship to the ‘Devas’ through the Form of Sky as the Manifestation of God

The cult of praying God as inhabiting the Sky is not only performed by the Hindus, but, indeed almost all religions believe that God, angels, *devas*, or anything that is believed to be a sublime strength – all are believed to be in the far above, i.e. in the Sky or Heavens. One agrees or not, everyone prays to God, with his face to the Sky. Then, surely everyone, regardless of religion, is physically a devotee of the Sky, and we are called the sons of the Sky; so it is believed that our souls come from the Sky and again return to the Sky. Although, there are thousands of hypocrites who show that they do not worship to objects or symbols or to the Sky. But, in reality, everybody, including those hypocrites, worship to a symbol or to the Sky; at least one symbol comes in their mind at the time of praying. So, what those hypocrites do not understand (maybe they are not gifted with the capability to understand) is that Hinduism is actually worshipping the One behind all symbols. Through this understanding, the followers of all religions would not insult one another. In other words, this understanding is essential for establishing harmony in the world.

There are many texts of *mantra* in ‘*Stuti and Stava*’ 040¹⁶³ that are used to worship the Sky. These *mantras* are as the following:

- (1) *OM Ākāṣa deva mūrṭiṇaṃ, nirmalam vyomāntaram,
Śiva Dhruva ṛṣi devam, Ākāṣam deva pratiṣṭham*

163. Ibid. pp.41-44

‘My God, in the form of Thee as Pure Space, Thou are unsullied; Thou live in the Sky, Thou are Lord *Ṣiva* and the Ruler of the Pole Star, the form of Yours is the Space, the Palace of *Devas*.’

- (2) *Om̐kāraṁ deva mūr̐tiṅgaṁ, sapta Om̐kāra viryaṅgaṁ,
sapta bindu jagat guru, bindu trilokaṅgaṁ Ṣivaṁ.*

‘O Lord, Thou are the embodiment of the sound OM; Thou are the seven sounds of OM; Thou came from seven mystical drops; and these mystical drops are in the third level of the Sky, abode of Lord *Ṣiva*; Thou are the Guru of the world.’

- (3) *Ananta sarvadevaṅgaṁ, Ṣiva Sadaprama Ṣiva,
Sūnyaṅgaṁ nirmala sarīraṅgaṁ, sarva pāpavināṣaṅgaṁ.*

‘Thou are the form of Ananta; Thou can take the forms of the *Devas*, as *Ṣiva*, Eternal *Ṣiva*, and *Ṣiva* the Great; Thou can not be touched as Thou are very subtle and pure, You are the destroyer of all sins.’

- (4) *Sarva maraṅgaṅgaṁ vicitraṅgaṁ, bhūta piṣāca pralayaṅgaṁ,
sarva roga vimūrcate, jagat viḅṅgaṅgaṁ vināṣaṅgaṁ.*

‘All the outbreaks were eliminated away; giant, little devils and demons were destroyed; all diseases are disempowered, obstacles or barriers in the world are destroyed by Thee.’

- (5) *OM Aṣṭakadeva mūr̐tiṅgaṁ, svaṣarira sudhātmaṅgaṁ,
Vyomaṣiva jagatpatiṅgaṁ, mūr̐tīdeva Prama Ṣiva*

‘My God, in the form of Yours as Eight *Devas*, (*Aṣṭadīpaṅgaṁ*) coming from within Yourself, as something Pure, You are *Ṣiva* who reigns in the heavens; Thou are the Lord of the world, as the embodiment of the Great *Deva Ṣiva*.’

- (6) *OM Agniṣariramūrtinam, nābhiṣṭham devapratiṣṭham, sarvadeva sariraṇam, sarvamaraṇavicitram.*

‘My God, in the form of Yours as Deva Agni (Ruler of fire); Thou are at the centre of the *Devas*; Thou can take the forms of all the *Devas*, Thou protect us from all the plagues.’

- (7) *Vāyupuruṣamūrtinam, ṣariraśuddhajivitam, sarvarogavināsanam, Durgā maraṇavicitram.*

‘Thou are the embodiment of the Lord of the Air, Thy form is like a man; Thou are embodiment of pure Life; Thou destroy all diseases and all the troubles; You are the Ruler of all outbreaks.’

- (8) *Āditya sarirātmakam, Indralocanam ujivalam, Sūryanetraṁ tribhūhlokaṁ, sarvaṣatruvināsanam.*

‘You yourself are embodied in *Deva Surya*; Thou are the bright and shining eyes of *Indra Deva*; Thou as the eyes of *Sūrya Deva* are watchful to *Tribhuvana*; Thou destroy all enemies.’

- (9) *OM Yamadevaṣariranam, mukhasthānapratiṣṭhānam, sarvakriyavināsanam, jarāmaraṇavicūrnam.*

‘You are in the form of a *Deva Yama*, in whose Mouth all beings destroy, Thou are the destroyer of all magic, Thou overcome weaknesses that occur in old age, and diseases.’

- (10) *OM Indranam devasamharam, sarvarogavimurcanam, sarvakleṣasuddhanityam, sarvapāpavināsanam.*

‘My God, in the form of Yours as *Indra Deva*, the Lord of the *Devas*, You make all the diseases helpless; You can also make a dirty become pure and eternal, and You are destroyer of all evils’.

(11) *Vasundari pītam devaṃ, pratiṣṭhamsuddhajivitam, sarvaduḥkhavināsanam, rogadoṣapramūrcate.*

‘You are the bearer of wealth; Your face is yellow; You are a strong foundation for a pure Life; You are the destroyer of all griefs; You can make all the illness and the wrongs become helpless.’

(12) *Mahādevamūrtibhvanam, śarirasuddhajivitam, sarvakālikāmūrcate, jagatvighnavināsanam.*

‘You are the great *Deva*, and Thy world is tangible, You are the embodiment of a pure Life, can make all the evils of this age helpless; and Thou destroy all the obstacles in the world’.

(13) *Vaiṣṛavadevamūrṭiṇam, nirvāṇapraṭiṣṭham lingam, ‘mrtavarṣasuddhātmakam, sarvajagatpratisthanam.*

‘Your form as *Deva Vaisravana*, as a basis of *Nirvana*, You are cleansed by the water of Life, You are the basis of the whole world.’

(14) *OM Sarvajagatsuddhanityam, sarvanarapūrṇajivam, brāhmaṇabhasmasiddhāntam, siddhiyogamjayapūjam.*

‘O my God, the whole world is eternally made holy by you; everyone reaches life expectancy, the Brahmins reach their destination with the holy ash, by their proficiency in *yoga*, and perform services that deliver the glory to them; You give them all these.’

(15) *Ākāṣadevārcaṇam, saptabindusaptāmakaṁ,
saptaomkāraviryāṇaṁ, saptadevāti devayam.*

‘O my God, we worship Thee in your manifestation as *Deva Akasa* (Space), You are the seven *bindu* which control seven sounds of OM; *Deva*, Thou live on the seventh heaven, Thou are the Lord of the *Devas*. ’

(16) *Nirvāṇam antaradevaṁ, tayā mūrti vyomāntaram,
paramaśiva ūrdhanam, nirvānabindutrilokam.*

‘O Lord of *Nirvana*, Thou are not form of anything, You can not be touched, you are like the air that is not visible to the eye; but you are everywhere under the Sky; as the Great *Śiva*, You are at the top of the abstract, you are the Ruler of the so-called *Bindu* i.e. as a three layered space’.

In addition to the above *mantras* that aimed at praising the manifestation of God as the Lord of Space (Sky), there are other *mantras* to compliment to the Ruler of the Heaven, in the book *Stuti and Stava*¹⁶⁴ as the following:

*Ākāṣaṁ nirmalaṁ sūnyaṁ, gurudevavyomāntaram,
Śivanirvāṇaviryāṇaṁ rekhāomkāravijayam.*

(Stuti and Stava 043.1)

‘O my God, You are Lord of the Sky; Thou are unsullied and Thy emptiness is very pure; You are a holy *Guru* of the Gods who are in every part of the Sky; You are in the highest heaven of *Śiva*; Your character is heroic, You are symbolised by the syllable of *Om* that always is victorious’.

164. Ibid. pp.45-46

*Ākāṣadevasaliṅgam, gaṇamūrtiputraṣivam,
harucidevam ūrdhvanam, 'cintyadevamahāliṅgam.
(Stuti and Stava 043.8)*

‘You are Deva of the Sky with Your own attributes; Thou manifest as Lord Ganesha, the son of *Śiva*; Thou are *Navaruci*, the glorious *Deva*, and Thou are indescribable with the great symbol.’

*OM Ākāṣam nirmalam śunyaṁ, vyāpakam sarvabhāvesu,
Vidyat sahabhikṣuscaiva, pitaram bindurūpakam.
(Stuti and Stava 046.1)*

‘O my God, *Ākāṣa* Deva (Lord of Heaven), You are not stained and Thou are palpable (something empty), which permeates all things; You are truly there, You are a spiritual healer; You are something invisible, we can imagine Thee as a dot (spots).’

*Ākāṣadevapraṭiṣṭham, mūrtidevasūnyālayam.
Sarvadevapraṇāmyaṇam, sarvajagatpavitraṇam.
(Stuti and Stava 573.2)*

‘O God *Ākāṣa*, You are the basis of all the *Devas*; Your abode is a sacred (empty) place; Thou are worshiped by every *Deva*, Thou can make the whole world very holy.’

7.6.5 Worship to the ‘*Naga Ananta Bhoga*’ through the form of earth’s Crust as the Manifestation of God

Hindu scriptures describe the earth with various images or through parables. These assumptions are widely described in

symbolic forms or methods. One of the symbols describes earth as supported on the shoulders of a very large turtle (*kurma*). In order to keep the stability of the earth, the turtle is entangled by two dragons (*Nāgas*) in such a way that the turtle may not move: These two dragons are *Ananta Bhoga* and *Basuki* or *Vasuki*. These three creatures are actually symbols – the turtle (*Kurma*) is the symbol of magma, *Ananta Bhoga* is symbol of the earth's crust, and *Basuki* is symbol of the water.

Again, the depiction of *Ananta Boga* as the symbol of soil or earth's crust is not wrong; because, the forms of earth's plates are very large; and if the plates move, their movement would be similar to that of a *Nāga*; and the disasters caused by the movements of the plates would be similar to the disasters that a *Nāga* can cause. Actually, the ancient *Ṛsis* described the natural phenomena symbolically; that's why an earthquake (ground shake) was assumed to be the movement of the turtle due to loosening of the bond of the two *Nāgas*. So, this bond among *Kurma*, *Ananta Bhoga* and *Basuki* is actually the symbol of the stability or harmony of the earth. Therefore, everybody must try to maintain the harmony of the Mother Earth.

Hinduism believes that through the activities of rituals and performing *Pūjās*, the harmony of the earth can be maintained. All these rituals are actually symbol of the offering of the human ego to the Ego of Mother Earth. The harmonisation through *mantras* is very clearly stated in *Ananta Bhoga Stava*¹⁶⁵ in *Stuti and Stava* 124, as following:

(1) *Om bhūhloka sapta bhuvanām, sapta-pātālaviryaṇam
nāgèndrādhipa-mūrtinam, agni-jvālam Rudrātmakam.*

165. Ibid. pp.92-94

‘O, *Ananta*, you have brought this world to the seven heavens, the *Saptaloka*; You have also brought the seven underworlds (*Saptapatala*) in Your glory; in the form of Yours as the Queen of the *Naga* (serpent), who is most beautiful; and You are like the light of *Agni* (God of Fire), also like *Rudra* in nature.’

- (2) *Om sarva-deva praṇamyakam, krūra-vaktra mahārodram
Sūryalocanam pradīptam, kālāntakāgnirūpaṅ ca*

‘O my God, we worship and praise to You in the form of the Gods; You look absolutely stunning with a horrible mouth: Thou also look ferocious with *Sūrya* as Your eyes, which shine forth, and you also have a shape like a fire of *Bhuta-kāla*.’

- (3) *Om agni-mūrti tri-maṇḍalam, sarvatejamaśarīram
maghoram rūpa-vibhūtam, matsyarājavaruṇastvam*

‘O my Lord, Thou is the form of *Agni* consisting of three *mandala*, the embodiment of all the radiant energies; Your form looks spooky and very great and very terrible; You are also the form of *Varuna*, the King of Fish.’

- (4) *Om vāyuvajrovajrānalām, ‘prameyam koṭi’-yojanam
‘nantabhoga mahā śaktim, makasukhabhūḥ- maṇḍalam*

‘O my Lord, Your form as ‘God of Wind’ who causes thunder; Your form also is the fire of thunder; You can not be measured by the size of ten million miles; You are the twisted form of *Ananta*, You are the power of mighty creature and also the happiness in the world.’

- (5) *Om sarvaprājāpadorakṣaṁ, sarvadevapraṭiṣṭhanam
bhūhlokaṁ suddhapavitram, sarvajagatpūrṇajivam.*

‘O my Lord, You are the protector of the human beings; You are the basis of all Gods; You are like an Washer who cleans the physical world; You are the bestower of life to the whole world.’

- (6) *Om vighrahaṁ sādhanam viryam, bhukti-muktisukhaśriyam
jagatvighnavināśanam, suśilapūrṇasāddhanam*

‘O my Lord, You are the manifestation of the very Perfect Efforts and Glory; You are bestowed with enjoyment, freedom, happiness and fame; You destroy the obstacles of the world; You are the form of earnest efforts of the perfection of Thy spotless character.’

- (7) *Om dipam prajāśuddhaśriyam, dipam kalamṛtyu-brahmam
Sarva Kālī Durgāpūrṇam, sarvadevasukhajñānam*

‘O my God, Thou are like a beam of light shining bright for mankind: Thou, like *Brahma*, are Eternal destroying time and death, you are giving a full reward by destroying all the evils, as has been shown by *Durga-Kali*; You are the form of pure Wisdom for all the Gods.’

- (8) *Om sarvavighnavināśantu, sarvarogamahāpūrṇam
Durgāpatidurmaṅgalam, sarvapatākanāśanam*

‘O my Lord, we pray to You to destroy all obstacles, to cure all diseases completely; Thou as the masculine strength (husband) of *Durga* destroy any presumption that is bad; we pray to Thee to destroy all sins.’

7.6.6 Worship to ‘Devi Prthivi’ through the form of earth as the manifestation of God

In the teachings of Hinduism, everyone has four mothers, namely: (1) biological mother (*Mata*), (2) the earth (*Bhumi Mata*), (3) the cow (*Go Mata*), (4) the teacher (*Guru Mata*). Logically, first mother is the mother who gives birth; the second mother is Mother Earth who accepts human presence after the first mother who gave birth. And then the third mother is cow, as she replaces a mother by giving milk at the time of need. The fourth mother is teacher; because, every one bears two births – the first birth (physical) from the mother’s womb, called *ekajāti*, and the the second birth (spiritual) from the womb of knowledge in the form of *guru* (teacher), called *dvijāti*. The Hindus respect these four mothers; and they believe that if one of the four mothers is sad, the universe also becomes sad. The cow, as a mother, is highly respected by the Hindus in India. From this teaching we can understand why the Hindus worship God in the form of Earth.



Picture: *Devi Pr̥thivi*, <http://upload.wikimedia.org/wikipedia>

There is belief that the earth as the Mother Earth has been respected widely also by the non-Hindus. But the Hindus have an attitude clearer than others. Hindus believe that the earth is like a mother who has similar feelings like humans, as love, affection, anger etc. The attitude of Hindus is rationally symbolic, because, in reality the earth is showing an attitude of love. In fact, the earth receives and tolerates patiently everything beginning from bearing our burden till we die in dust. Therefore Hindus reciprocated the affection of the earth by way of worshiping the Mother Earth to maintain the harmony. The Balinese Hindus perform many rituals, called *Caru*, such as *Marisudha Bhumi* and *Ngerebhu Bhumi*, to worship *Bhumi Mātā*. The writers, poets, and saints of India describe Mother Earth as a goddess, called *Prthivi Mātā* or *Prithivi Devi* with very pretty face and full of love.

In view of the pantheistic theology, God is believed to exist everywhere, on the earth, inside the earth. So the Hindus worship God in the form of earth. The people, who do not understand the concepts of the Hindu theology, would say that Hindus do not worship God, but they worship the ground. Similarly, someone, who does not know the system of worship in the Islam, would say that Muslims do not worship *Allah*, but they revere the ground; because, the Muslims at the time of prayer bends their head to the ground and kiss it. Likewise, that ignorant man would say that the Christians do not worship the Lord, but they are worshipers of the Cross. Therefore, Swami Vivekananda said, “All religions are worshipping statue”. The cult of the Ruler of the Earth can be found in *Stuti* and *Stava* 697 (2005:484, 486) as follows:

- (1) *Om Pr̥thivī śarīraṃ devī, caturdevamahādevī,
caturāśramebhaṭārī, Sivabhūmi Mahāsiddhi*

‘O, Lord of the Earth (*Pr̥thivī*), You are the embodiment of *Devi*; You are Great *Devi* staying in the fourth (top) level of the *Devatas*; and Thou are in the *Caturāsrama*, the four stages of life, You are the earth with the power of the *Śiva*.’

- (2) *Riñ pūrva niñ Vasundharī, Śivapatnī putra yoni,*
Umā Durgā Gaṅga devi, Brāhmī Bhaṭārī Vaiṣṇavi

‘In the East She is *Devi Vasundhari*, *Śiva*’s wife; in Her womb are *Devi Uma*, *Durga Devi*, *Devi Ganga*; and She is also *Deva Brahma*’s wife; and She is Queen of *Deva Vishnu*.’

- (3) *Mahēśvari saṅkumārī, Gayatrī Bhairavī Gaurī*
Harṣasiddhi mahāvari, Indrāñī Camuṇḍī devi

‘Oh, Mother of Earth, You are the wife (manifestation) of *Deva Mahesvara*, the wife (manifestation) of *Deva Kumara*; You are *Devi Gayatri*, Thou are honest; Thou make us happy, all creatures love Thee; Thou are the wife (manifestation) of *Indra Deva*, *Devi Camundi*.’

Pr̥thivyam̐ tvā bhṛtā loke, devī tvam̐ Viṣṇunā dhṛtā
mama dhārayate devi, pavitraṁ kuru cāsanam

‘Oh, Mother Earth all beings are born from Thy womb, and You are also born from *Deva Viṣṇu*; O *Devi* (I beg) You support us, and we also beg Thee to clean our place.’

7.7 Animal sacrifice

7.7.1 Transformation from Animal to Human

Bhagawan Sri Sathya Sai Baba says: In ancient times, the sages and seers maintained purity in thought, truth in words and righteousness in deeds. But in the ‘*Kaliyuga*’ today, people have

forgotten human values and exhibit animal qualities such as lust, anger, greed and hatred. Purity of heart and selflessness are the hallmarks of the human life which one gets after passing through several births. Foolishness, pride, covetousness and other such qualities are a hangover from the previous lives as sheep, buffalo or cat. One who is in the habit of attacking and harming others out of hatred reveals the tendencies in his previous birth as a dog. One, who lacks steadiness of mind and constantly jumps from one thing to another, reflects the quality of the monkey from which he has evolved. It is to get rid of such bad qualities that *yajñas* (sacrifices) are undertaken (Baba in Singh, 2010:293).

Animal sacrifice means sacrificing the animal qualities within, offering everything that is bad; and the purpose of animal sacrifice is to achieve the human qualities and to realise the God within (Self-realisation).

7.7.2 Existence and Consistence of Using Animal Sacrifice in Bali

The majority (more than 99 %) of the Hindus in Bali follows the tradition of animal sacrifice, guided by the *ślokas* of *Manavadharmaśāstra* V.31, 39.40; but the majority of Indian Hindus have left this tradition following the teaching of *Parasaraharmaśāstra* that animal sacrifices are inappropriate with the '*Kaliyuga*'. On the contrary, the Balinese Hindus always try to defend themselves, by showing many reasons, to continue using of animals in ritual performances. Most of the Hindus in Bali claim to be followers of '*Śaiva Siddhanta*', even though they are much different from what is meant by '*Saiva Siddhantam*' in India. Actually, they are more appropriately described as followers of '*Shiva-bhairava*'. As follower of '*Shiva-bhairava*', they use animals, especially blood, as an element of ritual. Prof.

Phalgunadi (<http://www.Hinduism-today.com>) says, “Hinduism in Bali is most ancient. Here we practice Tantric *Saiva Siddhanta*, as opposed to the *Vedantic Saiva Siddhanta* of India. Most of our temples are tantric, and that is the reason we carry out animal sacrifice.”

Difference in opinions between the Hindus in India and the Hindus in Indonesia (Bali) is reasonable. It is associated with the history of Hinduism in Indonesia. In the past, the majority of Indonesian population was Hindu. But, after the Hindu kingdom of Majapahit collapsed under Muslim rule in the fifteenth century, the power of Islam eliminated all Hindu literatures. As a result, the Hindus have lost the sources of their teachings. Only some small fractions of Hindu literature were taken to Bali, which had been preserved by a few Hindu priests. At the then time, education of Hindus in Bali was not adequate. In such circumstances, ritual implementation was the most effective method to maintain the Hindu religion. Apparently, the method was correct because all followers were very obedient to comply with the obligations related to worship or ritual. Moreover, the ritual with magical and mystical value would be very effective to make the followers adhere to the religious teachings. Due to such consideration, the Balinese ancestors popularised some slogans such as: *upakara banten satmaka Anḍa Bhuana* (oblation as symbolising the universe), *upakara banten satmaka stana Widhi* (ritual paraphernalia serve as God’s abode), *upakara banten satmaka raganta tuwi* (sacrificial means symbolise self-sacrifice).

Based on the reasons above, Hindus in Bali made the ritual the most important part in religious life. Seemingly, ritual has become an icon or evidence for Hindu devotees in Bali. Even, the highly educated Hindus in Bali think that without animal sacrifice no Hindu ritual can be performed; if any one performs ritual without animal sacrifice, then others think that he has no

understanding of Hinduism. More than that, people who do not perform animal sacrifice, are regarded as the deviant sect of Hinduism.

So the Balinese Hindus are very strict in following the sacrificial rituals, guided by their palm-leaf manuscripts, *mantras*, which they claim to be the original *Veda*. They believe that their ancestors had received divine revelations and then written them down on palm-leaf. They claim that their ritual traditions are the most correct. Excessive pride in the local genius of Balinese Hindus has led to the emergence of ‘rejection’ of the original ritual practices as performed in India. For example, most Hindu leaders and Hindus in Bali ‘reject’ the re-presence of *Vedic Agnihotra* ritual in Bali. On the contrary, many Hindu devotees insist on implementing rituals like *Agnihotra* and they also want the rituals to be more simple, as they cannot find any connection of their manuscript with *Vedic* teachings.

Eastern scientists are always slower than Western scientists because the Eastern ones dare not speculate with their philosophical view, do not dare to lose in conducting research, lack the courage to compete with the Westerns. On that account, the Eastern scientists always lose a step. On the contrary, the Western scientists are creative and yet aggressive to establish new knowledge; go up against the philosophical view of the Eastern. But, in fact, the Western philosophers take the raw material of philosophy from India; and then they make something with that material and they try to show themselves as the creator of new philosophy. This attempt of the Western Philosophers is actually intellectual theft. And this theft is easily caught as their philosophy is only the production of five senses (Positivistic approach); and they lack the sixth sense. So their philosophy is only logic, not super-logic. On the other hand, the Indian philosophers use both logic and super-logic (Holistic approach). From the Holistic

approach, this research will try to interpret the views and attitudes regarding the animal sacrifice performed by the fanatic Hindus in Bali.

The first and main reason of the use of animals in Hindu rituals in Bali is to achieve harmonization of universe, between microcosm (man) and macrocosm (universe). Disharmony happening in one of the systems in the cosmos will affect the system of another. Disharmony in human beings (microcosm) will affect the universe (macrocosm). On that account, they should always be in harmonious relationship. For example, when the body (microcosm) is dirty, one feels uncomfortable; and then he/she cleans the body with water taken from the macrocosm (universe, earth) as stated in the *śloka* of *Manudharmaśāstra* (V.109). Again, based on the concept of harmonious (mutual) relationship, the dirt of the macrocosm should be washed with clean water existing in microcosm (the body). The body contains 75% water, similar to the percentage of water in the earth. This water in the microcosm remains in every cell and in various forms – saliva, sweat, blood, urine, semen etc. Urine is generally considered as dirty and so is semen. Therefore, some religious people consider that urine and semen must be washed before prayer. Generally speaking, the Hindus in Bali consider that all sorts of water in human body (microcosm), including blood, are dirty (non-sacred). Thus, spilling of human blood in temple area or holy places is forbidden. But, from the ‘material logic’, the blood including sperms is the most sacred because blood and semen are essentially the most delicate of all nutrients; and the others such as urine and sweat are wastes. Since human blood is the most refined essence of food substance, in the past, there was a ritual of human sacrifice. It is also found in the annals of Christianity and Islam in the history of self-sacrifice of Isaac or Ishmael.

It is said that God/Allah commanded Abraham/Ibrahim to sacrifice Isaac/Ishmael as a form of sincerity test of human attitudes to dedicate everything to God. Significantly, Christians believe in the blood of Jesus as a savior of human sins. Today, to the Catholics, the blood of Jesus is symbolized by wine, and drinking wine is considered the same as drinking the blood of Jesus. Again, the body of Jesus is symbolized by bread (yeast), and eating bread is considered the same as eating the body of Jesus. Drinking wine and eating bread in the Christian feasts are analogized to totally accept Jesus as the Savior of men. On that account, the blood in the Christian community is also significant.

If we go back to the logic on the principle of harmonious relations between the microcosm and macrocosm as the description above, the filth undergone by a cosmos can be cleaned up by the other and on the way round. Therefore, macrocosmic water can wash the microcosmic body and conversely the microcosmic water (human blood) can wash the macrocosmic body. This assumptive and analogical truth is then considered by *viveka* (human ability to distinguish between good and bad). God gives the *viveka* only to human beings; so, they are considered the noblest among the creations. Through *viveka*, human being then interprets blood sacrifice of microcosm for washing the macrocosm by means of animal blood being close to human life. *śloka* of *Manudharmaśāstra* (V.40) states that animals and plants used in sacrificial ritual will get a glory at the upcoming birth. By referring to the *śloka*, the Hindus then legalise the slaughter of animals for sacrificial purposes.

With similar reason, animal blood is not forbidden, even the bloods of various animals are required to neutralise negative forces in order the temple or sanctum sanctity can be maintained. Animal sacrifice, called '*caru*', is believed by most Hindus in Bali as a means being capable of neutralising negative influences.

This is the reason often used by the Hindus in Bali to answer to the criticism about animal sacrifice. But, the young educated Hindu youths in Bali cannot accept this explanation. These youths argue that, if animal sacrifice is correct, the priest officiating over the ritual must have an adequate spiritual quality to deliver the animal spirit or soul to the highest quality; otherwise it can mislead the animal spirit, because the suffering experienced by animals at the time of slaughter adheres to animal spirits. However, such logical argument has quite great influence on the emergence of rejection of animal sacrifices. According to the youth group, whatever the reason is, the animal sacrifice is not spiritually acceptable, unless the reason is scientific. On that account, scientific reason of the animal sacrifice should be given for the interests of the Hindu youth group and intellectual group so that the reason satisfies them.

7.7.3 Using of animal sacrifice in Hindu rituals and breeding of animals in Hindu families

The use of animal sacrifice in the Hindu rituals in Bali gets sharp criticisms from the non-Hindus as well as from the Hindus themselves. Amidst the criticisms, the Hindu leaders give another reason that it is better for the animals to be used as a means of ritual than their death by accidents; and thus the lives of the animals become precious, as their souls directly go to the abode of God after their sacrifice. This polemic on animal sacrifice will continue to exist until every party understands the essence of ritual; and they should have a common understanding on whether to use animal sacrifice or not; and it may require a long time, as animal sacrifice is being performed from generation to generation and it has become a tradition. Therefore, to discontinue the tradition is something very difficult, because, the cessation can only be

possibly done evolutionarily like what is happening today in India, as most of the Hindus in India are no longer using animals in their rituals due to the enlightened efforts by the intellectuals and spiritual aspirants. If the Balinese Hindu parties want to discontinue animal sacrifice, they should take similar efforts as the Indian intellectuals and spiritual leaders took.

The parties, who support the animal sacrifice, explain that this ritual is another implementation of the laws of the universe. Using of animals in rituals is naturally followed by the other efforts. Logically, the slaughter of animals is followed by efforts for breeding of animals to meet the ritual needs. So, animal sacrifice and animal breeding form a reciprocal and cyclic process governed by the laws of economics, especially the 'Need and Supply' theory. And thus, this process relates to the 'Theory of System'. Again, the people belonging to lower class can earn their bread and butter by breeding animals. Not only the poor but also many other people are involved in this process. So this process helps to improve the economic condition of the society. Again, if one animal is sacrificed for religious purpose, then thousands of animals are slaughtered for eating purposes in households, hotels and restaurants all over the world.

Rajiv Malik, in HINDUISM TODAY, (APRIL/MAY/JUNE, 2012, P.62) writes one article entitled *The Reality of Animal Sacrifice*; he says: ...most Indian Hindus oppose animal sacrifice (and eating meat) based on the prevailing Hindu principle of ahimsa, nonviolence, only a few Balinese Hindus seem to share this view. From students to high priests, nearly everyone I interviewed endorsed animal sacrifice, elieving it leads to the attainment of a human birth for the animal. I gathered that a family (Balinese) may typically offer between five and two dozen animals per year in various ceremonies, according to its means, to say nothing of the animals they eat without formally sacrificing

them. With a population just under four million, any number must pale in comparison to the 59 billion animals killed in 2009 to feed the US's population of 312 million.

What is more important is that animal breeding, obviously, is one kind of animal preservation, though this preservation is for ritual purposes. As previously mentioned, animal sacrifice and animal breeding are a part of a cyclic process: rituals never end, therefore animal breeding never ends. As long as these rituals will exist, animal breeding will also exist. So, rituals can not be blamed for the extinction of any animal – for rituals they die, for rituals they live. But, for rituals they exist. As far as death is concerned, every creature has a natural death as mentioned in the *Bhagavadgita*. So, rituals have a great role not only in the religious context, but definitely in the socio-religious scenario.

7.7.4 Animal sacrifice and *Tantrism*

Regardless of the pros and cons against the use of animal sacrifice in Hindu rituals in Bali, to provide an intellectual satisfaction for the young and the intellectuals, this section will give an explanation based on the other perspectives on the use of animal sacrifice in the ritual system of Hinduism in Bali. The system of Hindu rituals in Bali is closely related to *Tantrism*. It is often recognized by most Hindus in Bali, including the Hindu elite. Before giving any further explanation about the nature of animal sacrifice rationally, it must first be described briefly about the *Tantrism* or understanding related to ritual of animal sacrifice in Bali.

Chawdhri (2003:159-160) etymologically describes that the word '*tantra*' itself comes from the stem '*tana*' and '*trai*'. In total, the word signifies that 'through the implementation of '*sādhana* *pūjā*', '*bhakti*' and the other methods, people can manage the

nature and power of God as they wish.’ Meanwhile, the word ‘-ism’ means faith or trust. In accordance with the definition given by Chawdhri above, it can be concluded that *Tantrism* means: ‘a belief in the implementation of ‘*sāadhanā pūjā*’, ‘*bhakti*’ and other methods that people can use to manage the nature and power of God in accordance with their intention.’ Chawdhuri further explains that all ‘*sāadhanā*’ methods are essentially ‘*tantra*’. ‘*Tantra*’ is a ‘*sāadhanā*’, a method or technique or path, and this exists in all religions. Probably, we have a confidence in a particular religion. But we still do the other ‘*sāadhanā*’, because, it will not touch the religion and our beliefs and vice versa. It will strengthen our confidence because there is a ‘*Pūjā*’ or prayer to God. ‘*Tantra*’ is a technique teaching how to bring (instruct) ‘God’, deities and other elements into the control of a person through worship and prayer because it contains a variety of ‘*sāadhanā*’ methods and use of certain facilities with specific rules and instructions.

Chawdhri (2003:163) further explains: ‘*Tantra*’ and ‘*mantra*’ relate to each other because ‘*tantra*’ cannot be effective without the presence of powerful ‘*mantra*’. If they are not trained simultaneously there no success will be achieved in ‘*Tantra*’. Or in other words, we can only achieve success and power of ‘*siddhi*’ through ‘*mantra*’. ‘*Tantra*’ is a ‘*sāadhanā*’, not magical. ‘*Tantra*’ is a ‘*sāadhanā*’ or ‘*sastra*’ containing religious teachings compiled by Lord *Śiva* covering a variety of ‘*mantras*’ to achieve supernatural powers. In the ‘*mantra*’, ‘*tantra*’ and ‘*yantra*’, people make an offering to an effigy or ‘symbol of God’s manifestation.’ The objects offered are flowers, lights, bells, *ghee*, fragrances, food and so on, where all of which only serve as a mere symbol. Essentially during the process takes place, worshippers are welcoming god or goddess worshiped to their homes as well as enters into them. Offerings are made in various forms and ways. One of them is through goddess statue, while the

others may use ‘*Yantra*’ diagram. Some manifestations are made of permanent materials made of wood, clay, or paper which are then burned at the end of the ceremony. *Mantra* is continuously used in *Tantric* ritual, uttered or repeated in various combinations and specific contexts. The ‘*mantra*’ pronounced in a ritual has been designed in such a way as to create certain vibrations in the psychic field. The *tantricians* recite ‘*bīja mantra*’, the seed of *mantra* with a focused mind on a single spot on their body and on the embodiment of *Śakti* adored.

Chawdhri (2003:184-185) describes that *Tantra* is a teaching devoted to *Kaliyuga*. He states that it is impossible in this *Kaliyuga* era to make a complicated ritual and a variety of penance contained in the *Vedas*. As the alternative is to train ‘*Tantra Yoga*’ that will lead to the same destination and concurrently meet human needs. A *Brahmin* in the *Kaliyuga* can initiate in the knowledge of ‘*tantra*’ for the community even among the lowest class of people. In the ‘*tantra*’, women have an equal position to men.

An important aspect of *Tantra Sastra* is the rational knowledge that each step can be described and does not demand any blind faith. This *Tantra* provides a phased *sādhana* system in accordance with the capability of ‘*sādhaka*’. *Tantra* contains a subjective and objective knowledge because it tends to perform various activities of tantric mysticism, occult knowledge; and it ends with drugs, potions, astrology, astronomy, and so on. Without doubt, ‘*Tantra*’ states that ‘*mantra*’ can meet everything desired.

A ‘*mantra*’ is also an energy composed of certain frequencies that have a pattern of their own, and a vibrational field that creates a profound level. These frequencies and the positive effects generated by them, influence our nerves, which are spread around our internal organs. The positive response generates and influences the two sides of our brain.

Associated with ‘*Tantra*’, Chawdhri (2003:186) further outlines the five facilities used in the worship of Goddess namely the ‘*madya*’ (wine), ‘*maṁsa*’ (meat), ‘*matsya*’ (fish), ‘*Mudrā*’ (crop products), and ‘*maithuna*’ (sexual intercourse). All these are known as the five ‘M’ or ‘*Pañca Makāra*’. Some of the ‘*sādhaka*’ (‘*sādhanā*’ practitioners) provide an understanding on *Pañca Makāra* in a brief and perform rituals that tarnish the essence of ‘*Tantra*’. And this makes people look down on and consider ‘*Tantra*’ a heretical teaching because ‘*Tantra*’ has been applied by involving worldly things. Real meanings as given in *Kularnawa Tantra* are: (i) ‘wine’ or ‘alcohol’ is a state of ecstasy resulted from the union of ‘*Kuṇḍalinī Śakti*’ with ‘*Paramaśiva*’ in ‘*Sahasrara*’; (ii) the meaning of ‘flesh’ is a worldly dualism cut with the sword of worldly knowledge and ‘*yoga*’; (iii) ‘eating fish’ is that by knowledge and ‘*yoga*’ a tantricist ‘brings a variety of senses into the control of mind and make it enthrone in the consciousness of the Self; (iv) the meaning of ‘*maithuna*’ is ‘*ānanda*’ or bliss generated by the union of the supreme ‘*Śakti*’ and True Self. ‘*Yoga*’ is a transformation technique becoming a part of a very important ‘*Tantra*’.

Based on the description above, the use of ‘*maṁsa*’ or ‘meat’ or ‘animal’ in various rituals in the neighbourhood of Hindus in Bali can be estimated from the misinterpretation in interpreting the meaning of the word ‘*maṁsa*’ or ‘meat’ as defined in *Kularnawa Tantra*. So, the Balinese Hindus who practice *Tantra* need to re-think and research about the true meaning of the manuscripts in Bali.

7.7.5 Animal sacrifice, *Tantrism* and *Rwa Bhineda* concept

There are three important things in ‘*Tantrism*’ as described above, namely: ‘*tantra*’, ‘*yantra*’ and ‘*mantra*’. As a matter of

fact, this triad is a psycho-spiritual system that can mystically awaken the consciousness of the Universe for the perpetrators. When explored further, the triad of *tantra*, *yantra* and *mantra* actually has something to do with the attempt to obtain supernatural energy that can protect the perpetrators. Prof. Bharat Bhushan Puri, Sr. (rpt. 2008:p.13) Practicing Architect, Research Scholar, Author and *Vastu* Advisor, is associated with numerous professional organisations. In his book “*Vastu Science for 21st Century – To Enjoy the Gift of Nature*”, he wrote that ‘*Yantra*’ and also ‘*Mantra*’ symbol are inscribed in specific configurations responding to respective network. To sum up, the ‘*Mantra*’, ‘*Yantra*’ and ‘*Mandala*’ are science, technology and management for discipline of mind for specific persons. They are in the holistic tradition of *Vedic* science and thought.

Thus, the keyword in *Tantrism* is actually the acquisition and processing of energy. Indeed the use of animals in Hindu rituals in Bali can be attributed to ‘*Tantrism*’, because, both are related to cosmic energy. Therefore, in this age, the century of Quantum Physics, both things can be discussed with the approach of Quantum Physics because it is a science specifically addressing the issue of energy. Fritjof Capra, an expert on quantum physics, in his articles in various books, states that there is no problem that cannot be addressed through the perspective of Quantum Physics, including the issue of theology or the study of God.

Basic concept of Quantum Physics is energy. Virtually all scientists can accept that the Universe and its contents are created from energy. Thus, both the creation and the Creator are nothing but the same energy. That’s why the concept of Quantum Physics will be useful to help understand about the creation (nature) and Creator (Supernatural). The *Tantrism* concept popularly used in Bali is the one associated with ‘*Rwa Bhineda*’ (basic dualism) concept. ‘*Rwa Bhineda*’ is a concept of unity in diversity. All

discourses relating to the Hindus in Bali will always involve a discussion on the concept of '*Rwa Bhineda*'. A discussion on God or transcendental and materialistic concept will always be associated with '*Rwa Bhineda*'. Though the term *Rwa Bhineda* etimologically means 'two divisions or two extremely separate characters', but, strange enough, the Balinese people use the term meaning one unit, that connects to Indian (Hindu) philosophical concept of '*Advaita*'.

In the perspective of *Rwa Bhineda* or *Advaita*, the concept of unity of the Creator and creature is acceptable. Creation is an expressive and materialistic form (transformation from intangible to tangible form) of the nature of God, which will then be returned to its original form, namely the intangible. It is the circle generating the endless cycle of '*utpatti*' (generate), '*sthiti*' (operate) and '*pralina*' (destroy).

7.7.6 *Caru, Caruban, Animal Flesh Oblation in the Form of Dough*

Animal sacrifice performed by the Hindus in Bali is not only by drowning the animals into the lake, sea, or releasing animals into the forest, but also by slaughtering. Animal sacrifice by drowning animal is called '*mekelem*' and animal sacrifice by slaughtering is called '*tabuh rah*'. Animal sacrifice in Balinese rituals is known as '*caru*', where the word '*caru*' is derived from Sanskrit, from the stem '*car*' (Semadi Astra et al, 1986:157) meaning 'victim' or 'dish.' Yendra (2006:1-3) outlines that: there are several kinds of '*caru*' in accordance with the level of ceremony, such as '*Caru Eka Śata*'; '*Caru Panca Śata*'; '*Caru Rsi Gana*', and some others. The Hindus in Bali recognise three levels of ceremony: '*nista*' (simple), '*madya*' (middle), and '*uttama*' (excellent). The concept of different level of ceremony is a based

on the quantity of ritual means used. The assumption used in this concept is that the more ritual paraphernalia in use, the greater the ceremony will be, the greater endowment will be received. It is the assumption of Hindus in Bali, which is not entirely true or entirely incorrect. The grace of God is not only determined by the quantity of ritual, but also by the quality of knowledge, spiritual qualities and sincerity in carrying out the ritual.

Yendra further elaborates that Hindus in Bali perform the '*Caru Eka Śata*' ritual to cope with everything considered negative, such as unreasonable illness, disharmonious families like often feeling angry for no reason as if there is a negative force possessing the family member, financial condition considered very wasteful, hard fortune, the house considered haunted, ambience of the house is not tranquil as if disrupted by supernatural power, frequent nightmares and so on. To test the successful implementation of the '*caru*' ritual can be seen and felt through the presence or absence of change after carrying out the '*caru*' ritual. If after executing the '*caru*' ritual all the problems can be resolved and the presence of comfort, safety, and peace, though the ritual held belongs to '*nista*' (small) level, then it is called '*uttama yajña*' (excellent sacrifice). In contrast, no matter how many (quantity) ritual paraphernalia used in the '*caru*', if there is no change to a better condition, or the situation gets worse, the ritual is not only called '*nista*', but also the least fruitful. The successful implementation of '*caru*' ritual is also determined by spiritual quality of the priest leading it.

Ritual of animal sacrifice, popularly known as *caru* by the Hindu devotees in Bali, is part of '*Bhūtayajña*'³¹ ritual. More than 95 percent of the Hindus in Bali are very devout to perform this '*caru*' ritual. It is also often referred to as '*tabuh*', where the word '*tabuh*' in Balinese language means "spill". It refers to the activity in ritual where it is accompanied with "spilling liquid"

such as the liquid of animal blood, wine or arrack. The main reason of the Hindus in Bali to carry out animal sacrifice ('*caru*') is to establish harmony of universe. According to the Hindu belief, such harmony will only be achieved if '*Bhūtakāla*' (evil spirits, evil rulers and negative forces) can be controlled. Balinese Hindus believe that by organising '*caru*' ritual the negative force of '*Bhūtakāla*' can be controlled or neutralised. This mystical reason has made the ritual of animal sacrifice remain to exist from time to time in the neighborhood of the Hindus in Bali. Results of this '*caru*' ritual are very relative and cannot be seen directly by naked eye. However, majority of them believes that the ritual is useful to create harmony. They strongly believe in the concept of *caru* ritual involving the slaughtering of animals, so they are very determined to maintain this '*caru*'. They are anxious and afraid of losing the ritual of animal sacrifice. No Hindu ritual in Bali is performed without animal sacrifice.

The "*Dharma Caruban*" manuscript is one of the references of the Hindus in Bali regarding the animal sacrifice commonly known as '*caru*'. This local reference describes the process of animal sacrifice – by slaughtering animals and then its meat is processed and then presented inside dishes and subsequently offered to God. Gautama (2004:1) describes: the phrase "*Dharma Caruban*" is composed of two words, namely '*dharma*' and '*caruban*'. '*Dharma*' means the science or theory, while '*caruban*' means preparations or batter that will be used as a means of offering to God and His manifestations. In other words, "*Dharma Caruban*" is the science describing about the processed or prepared food that will be used as the content of *yajña*. "*Dharma Caruban*" palm-leaf manuscript says: "Some important things should be noticed primarily in terms of the structure of animals that will be slaughtered and processed as the

offering, whether it is cooked or raw. The animals meant are two-legged, four-legged, six-legged, eight-legged animal and so on. Types of preparation for the offerings consist of ‘*lawar*’ (meat which chopped plus vegetables and animal blood), ‘*satè*’ and other complementary servings. It is very difficult to get a rational reason from the perpetrators of such ritual and religious leaders regarding the animal sacrifice. Their explanation spins around the mythology. Actually, the mindset based on the *Upaniṣads* can assist them in providing the answers to the questions about the rituals. As a matter of fact, questions of those who really want to know the nature of animal sacrifices should not be ignored and giving a satisfactory answer will strengthen their belief in religion.

Based on discussions in various meetings with Hindu priests and some youths, intellectuals and Hindus in Bali, the ritual of animal sacrifice, especially the black-furred¹⁶⁶ animal, other than having magical values, it is also agreed to have a rational value. It is declared to have magical value because the ritual of animal sacrifice can affect the psycho-spiritual of society, while it is said to have a rational value because the animal sacrifice can be explained rationally based on the laws of physics. The magical values of ritual of animal sacrifice have been widely described by many religious leaders, while

166. I Ketut Donder, *The Essence of Animal Sacrifice in Balinese Hindu Ritual: Discourse around Theological, Philosophical, Mythological, Ritual and Scientific Phenomena* in International Journal of Multidisciplinary Education Research Volume 1, Issue 4, September 2012 (p.25) Ritual of animal sacrifice popularly known as ‘*Caru*’ by Hindu devotees in Bali is part of *Bhūta Yajñya* ritual. More than 95 percent of Hindus in Bali are very devout to perform this ‘*Caru*’ ritual. It is also often referred to as ‘*tabuh*’, where the word ‘*tabuh*’ in Balinese language means ‘spill’. It refers to the activity in ritual where it is accompanied with ‘spilling liquid’ such as the liquid of animal blood, wine or ‘*arrack*’. The main reason of Hindus in Bali to carry out animal sacrifice (*caru*) is to establish harmony of universe.

the rational explanation has not been provided so far. On that account, it is considered essential to provide a rational description about the ritual of animal sacrifice.

The basic idea behind the ritual of ‘*caru*’ animal sacrifice is ‘the realisation of universal harmonisation.’ In accordance with such basic idea, the nature of ‘*caru*’ ritual contains noble values. Apart from magical aspect, the ritual of animal sacrifice can also influence and calm down our mind. In religious life, the greatest obstacle comes from the human mind itself. As mentioned in the *Bhagavadgītā*, the uncontrolled mind is difficult to subdue. Similarly, the mind is also analogised to the wind and a wild horse that is difficult to tame. However, human mind is stunned when his eyes see the animal slaughter for ritual purpose, his mind is then more stunned when explained if the slaughter is for ritual purposes and can improve the quality of the animal’s spirit. Although many people disagree with the reason if the ritual of animal sacrifice can improve the quality of the animal spirits, the text of *Manudharmaśāstra* justifies it. In addition, spiritual experience of many Hindu priests in Bali justifies the increase in the quality of the animal’s spirit used in ritual.

Some Balinese Hindu priests say that there are many animals living close to humans and deliberately seeking an opportunity to be used as holy sacrifice, and not to be eaten for the purpose of meeting the human greed. Some Hindu priests say if humans can speak animal language, then human will hear how animals offer themselves to be made a sacrificial offering (‘*caru*’). Why? Based on the teaching of ‘*punarbhava*’ or reincarnation, among the many animals, there are a number of the human spirits reincarnated into beasts because of their bad deeds in the past. Unfortunately, humans no longer have the ability to speak animal language as human qualities on days of yore.

The knowledge on reincarnation and ‘*caru*’ ritual is actually a supernatural science and technology that has not been reached and understood by modern science and technology, although the concept of modern physics, especially the Quantum Physics can indirectly accept the concept of the ritual of animal sacrifice.

7.7.7 The Essence of Animal Sacrifice

Sri Bhabagavan Sathya Sai Baba describes that the true sacrifice is the inner sacrifice. Hence, the essence of animal sacrifice is meant that humankind have to surrender their inner potential animal. Baba said that “man is many animals in one. He has the jackal, buffalo, the tiger, and elephant – all in him. Each of these incarnations has left a mark on his mental make-up, like a scar when a wound has been healed. For example the quality of unsteadiness and waywardness are acquired from his previous life as a monkey, while the trait of foolishness is a relic of his existence as a sleep. The mind is the sacrificial post, and the animal instincts still resident in the human character are to be slaughtered on the altar of the mind as the inner sacrifice.

Man undertakes *yajñas* (sacrifice) and *yagas* (rituals) without realising the innate Divinity of all beings. While traveling from place to place, Buddha once came across a group of people in a village performing a ritual sacrifice. This sacrifice required the killing animals. Buddha protested. He told them that the omnipresent God was the indweller of all living beings. The person conducting the ritual said that the sacrificed animals would attain liberation. Buddha laughed at this and said, “You want to give liberation to these animals, which have not desired for it. Why don’t you apply the same principle and give liberation to all these men who are yearning for it? I do not accept your argument that these sacrificial animals will attain liberation.

Which *Upaniṣad* or the Veda recommends animal sacrifice? How can you think of anybody's liberation when an animal was killed? This is utter falsehood. This animal has not expressed any desire for liberation. But your mother, father, wife, children, relatives and many others desire liberation. Why don't you sacrifice them and fulfil their desire? In fact, why don't you start with yourself? Nobody can attain liberation by violence on living beings. This is the worst of sins." In this manner Buddha propagated the principle of '*Ahimsa*'. The love that is inherent in human beings is present in birds and beasts also. Share your love with birds and beasts and fellow beings. Absolute love is true liberation. For *mokṣa* (liberation), you need not go anywhere. It is not there at some far off place. Pure love bestows liberation. Your endeavour should be to attain this holistic love (Baba in Singh, 2010:272-273).

7.7.8 Ritual as Simple Way towards Ultimate Way

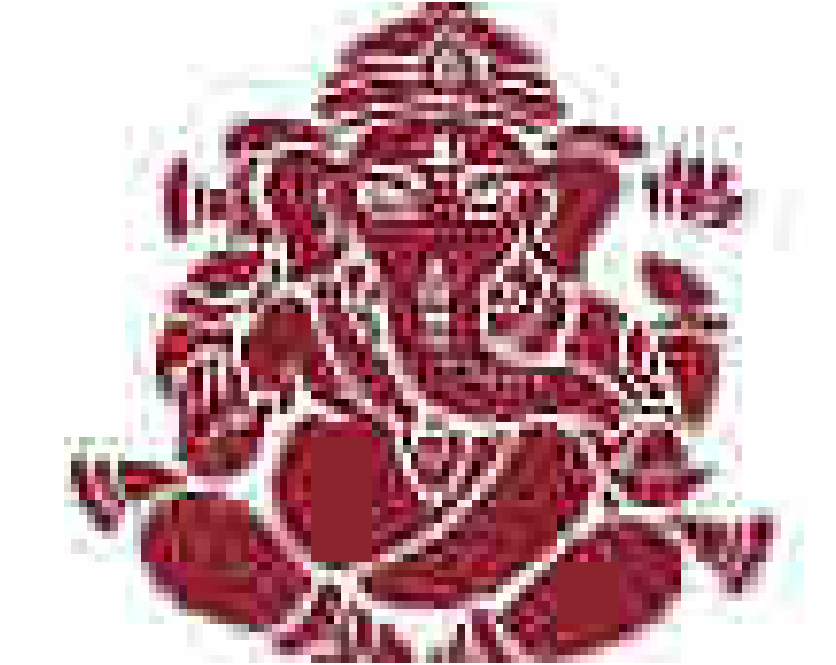
Accordance with the method of worshiping God and using many *stavas* by the Hindus, as mention above, it is very clear that Hinduism leads everyone from the simple way to the ultimate way. Ritual is an effort of human beings to imagine the form of God. Mostly, the people imagined God as having the attributes like human being; therefore, the form of their rituals for God is similar to the needs of human beings. That's why the rituals have become simple tool used in simple way for simple people to reach the ultimate goal i.e. God. Therefore, the forms of rituals depend on the culture of human beings, wherever they live (*loka drṣta*). So, in every place we will find different forms of rituals. The difference in the forms of rituals cannot be regarded as a problem, because, it is the nature of the Hinduism, called the *Sanatana Dharma*, 'Eternal Truth'. The *Sanatana Dharma* accepts the

differences in rituals and differences in the forms of worship, as all these differences lead to a single goal, i.e. God; as very clearly expressed in the following *mantra*:

*Om Asato mā sadgamaya
tamaso mā jyotirgamaya
mṛtyormāamṛtam gamaya*

(Bṛhadaranyaka Upaniṣad1.3.28)

‘O God, please lead me from false into the true, from darkness into the light, from dead into the eternal.



CHAPTER VIII

THE ULTIMATE INTERPRETATION OF HINDU TENETS

8.1 The utilization of Elements which are Available in the Area where the Ritual has Evolved

By and large, Hinduism consists of three main foundation parts, namely *tattva* (philosophy), *sūsila* (ethics), and *upācara* (ritual). The three main parts of Hinduism by the Hindu community in Indonesia called “*Tiga Kerangka Dasar Agama Hindu*” (Three Basic Frameworks of Hindu Religion)¹⁶⁷ that often called “*Trikona*”. The three frameworks of Hinduism can be compared with the structure of a coconut: the inner content (pulp) that is of white colour, can be assumed as the *tattva*; the hard and black shell can be assumed as *sūsila* (ethics); and the brown coir (outer covering) is the *upācara* (ritual).

By looking the coir of a coconut, one can know the quality of the coconut quite fast. Likewise, one can know some of the religions quite fast by looking the rituals. So, ritual is the general

167. *Tiga Kerangka Dasar Agama Hindu* (Three Basic Frameworks of Hindu Religion), often called “*Trikona*”, consists of *tattva*, *sūsila*, and *upācara*. Although these are general terms in Hinduism, but these terms are popularly used in the Hindu communities of Indonesia.

outlook of the religion. To know the Hinduism is very easy, because the Hindus practice many attractive rituals.

In addition, “Three Basic Framework of Hinduism” can also be thought of as an egg: the yolk is the *tattva* (philosophy), the albumen (white of egg) is *sūsila* (moral), and the outer shell is *upācara*¹⁶⁸ (ceremony). Based on this parable, the ritual is clearly the most out of the religious wrapping. As the outer wrapping, the ritual is the religion most readily observable. By looking at the ritual, we will soon know what their religion is.

As the outer shell of religion, religious ritual is not eternal, but always changing in accordance with the concept of the *deṣa* (place), *kāla* (time) and *Pātra* (condition). When a coconut is small, its colour is light green, then dark green and then the colour changes to brown. The *kāla* (time) can change all things including changing of coconut’s colour from green to brown and changing of the inner pulp into ripeness; and all these changes lead to the complete maturation. Similarly, the colour of an eggshell, after a hen/duck lays the egg, is white; but after some hours, the colour of the shell changes into extra-white/light brown/light yellow/light blue. Swami Vivekananda said, “Hindu religion is like a rubber ball rolling, when it rolled over on the green grass so it outer will change to green, and when it rolled in the sand then the outer will be colored like the sand”. In accordance with the above discussion, only the outside of religion changes that is seen in the change of performing rituals; but the inside of religion never changes – the essence remains the same forever.

Every creature in the world will experience changes, such as flowers bloom and then wither. We do not need to praise the

168. The two examples, i.e., the symbols of coconut and of egg, explains *Kerangka Dasar Agama Hindu* (Three Basic Frameworks of Hindu Religion), called "*Trikona*", that consists of *tattva*, *sūsila*, and *upācara*.

flowers blooming, and not have to mourn the withering. This changing process is actually a natural phenomenon, and it will inevitably happen to every existence. We should accept them with a balanced state of mind. All changes occur due to the influence of time, and this changeability is desired and designed by the Lord of Time. Thus, the concepts of Hindu teachings do not emphasize on the outside, but it emphasizes the essence of its contents. The exterior or outer wrapper of religion, as a form (customs, traditions and culture) may differ and change according to the influence of time, but its inner contents, must remain intact. The unaware and irrational people often fight over the exterior of religion without knowing the interior of it.

Hinduism is also depicted as the flowing water of river. The colour of water of a river changes due to the colour of soil in its course. If, the water of the river passes through brown soil, the water becomes brown. Likewise, if the water of the river flows over black soil, the color of the water becomes black. But when the water of the river reaches its destination, i.e., the sea; then the water, whatever its colour be, mingles into the sea and obtains the colour of the sea.

The above analogue about the teachings of Hinduism provides a space for everyone to interpret the different usage of ritual elements at different places. Differences in the usage of ritual elements could be due to the potential of an area (*deṣa*). Again, the unavailability of certain materials exactly at the time (*kāla*), compels the people to change the materials and to use other materials; and because of the condition (*pātra*) of the place, of the time and of the people, the required ritual elements can be replaced with another materials. So they have enough reason behind using different materials in different places for the same

ritual. Keeping in mind the factors – *deṣa*, *kāla* and *pātra* – no one should criticize the using of different materials in ritual.

Similarly, differences in usage of the ritual elements by the Hindu people are affected by the evolution of understanding and knowledge of its adherents. As described earlier, there are basically two groups of human beings – knowledgeable (*jñānin*) group and ignorant (*ajñānin*) group. *Jñānin* is a person who is a qualified and skillful master in *Ātmavidya* or *Brahmavidyā* (knowledge of the soul/knowledge of the God). The *jñānin* has no need to use external ritual elements; he uses himself as a ritual element (self-offering). Only, the people who have not acquired the knowledge of *Ātmavidya* or *Brahmavidyā*, use the means of ritual. Therefore, a transformation from “using the elements of ritual” to “not using the elements of ritual” is a form of natural spiritual evolution of human consciousness; and no one should put stress or force on others regarding the usage of elements in rituals. *Bhagavadgītā* IV.11 provides a variety of ways and means of offering to God. The concept of offering in Hinduism is flexible or pliable. Because of this flexibility, Hinduism can traverse a long journey in the course of time; and properly Hinduism deserves the nickname *Sanātana Dharma*.

8.2 The ritual as the tool and not as the goal

It has been mentioned in early discussions that the ritual is a tool and not a goal or destination. Only from this perspective a logical mind can understand the logic or reason behind using or not using the elements in rituals. To explain the position of religious rituals in society, a good example can be supplied here – it is about a journey to a mountain peak that is situated on the other bank of a very wide river.



Picture: Illustration of some way as mention in
śloka of *Bhagavadgītā* IV.11

In order to climb the peak of the mountain, firstly everyone must cross the wide river. For crossing the wide river, everyone can choose several alternative means (tools). For swimmers and divers it is very easy to cross the wide river and they don't have to use any kind of tool for crossing the river. But general people must have to use the tools, namely – speed boat, motor boat, sailing boat, bamboo raft, etc. Each tool may have more value than other tools or, at the same time, may have less value than the others depending upon the situation and the condition. Simple tools may be slow, but the cost is low and there is hardly any risk of our lives. On the other hand, modern tools may be very fast, but they are very expensive and there is much risk of our lives. If one crosses the river by swimming, it will cost nothing; but still there may have risks – unfortunately, the wild crocodiles may grasp him and swallow, the snakes may bite him and so on.

So, both ‘using the tools’ and ‘not using the tools’ may have risks. Therefore, everyone is free to choose tools according to the discretion of *Bhagavadgītā* IV.11.

After approaching on the opposite bank of the river, he leaves all the tools there, and he does not carry the tools with him to the mountain peak. Only a ‘stupid’ person will want to carry his tools (which have been used to cross the river) with him. Again, he uses another tools to climb the mountain (rope, rucksack, food, medicine, binoculars, compass, maps, walkie-talkie); but, after approaching on the peak, at least for once, he leaves all the tools and announces his victory. In the announcement of his victory, he does not use any tool.

Likewise, as described above, the rituals are just the tools and are not the final goal of the spiritual way. The purpose of ritual is to guide the beginner to achieve spiritual consciousness (consciousness of *Ātma*). Indeed, for achieving spiritual consciousness, one should not stick to the tools, but he should try to exempt from the tools. Instead, everyone is free to choose the tool, and even, we can free ourselves from dependence on the use of tools. Spiritual ascent, using the tools, is the type of the beginner climber on the spiritual journey. One spiritual seeker (spiritualist), who is advance in spirituality, is free from any attachment to the tools. This discussion is quite relevant to the *Theory of Meaning*. By realising the essence of the rituals, one can be free from the materialistic attachments to establish the relationship with the God Almighty and His manifestations.

8.3 Rituals and Deity Worship Using *Pratimā* or Image

Rituals in Hinduism are also have connected meaning with the Deity worship, symbolised by the pictures or *pratimās* as tools to lead the mind to concentrate, as Prof. Bansi Pandit described

that: “Hindus are often labeled as idol worshippers by some non-Hindus, especially the follower of the Semitic religions. Hindu deities are routinely called idols by the news media. An intelligent examination of the Hindu view of God shows that Hindu deity worship cannot be equated with idol worship.

Many people, who have not understood the Hinduism, give the definition of *pratimā* as “false god” or a form of appearance visible but without substance”. For the clarification of the essence of idol, one must give the true definition. Actually the Hindu deity represents a particular manifestation of the Ultimate Reality (*Brahman* of the *Upaniṣads*); a Hindu deity is as real as the Reality itself. The “substance” that the deity represents is the Ultimate Reality and none other. Thus, the Hindu deity is neither a false god nor without “substance”. So, how can, the Hindu deity worship be called idol worship?

A sacred image used in Hinduism is the symbol of the deity to be worship by the devotees. The image itself is not God Almighty, but a symbol of God Almighty only. As one associates the idea of infinity with the image of the blue sky or the idea of holiness with the image of a church, a mosque or a cross, a Hindu associates his ideas of purity, truth, omnipresence, omnipotence and omniscience with the sacred images, idols, *pratimās* and others forms.

It is interesting to note that when sacred images are used in other religious traditions, they are called icons and regarded as holy works of art; but when sacred images are used by Hindus, they are called idols. Dr. David Frawley, a Vedic scholar from the U.S., said: “An image of Christ as the good shepherd is called an icon and viewed with respect. An image of Krishna as the good cow herder – which is a similar image of the Divine as watching over the souls of men – is called an idol, which encourages one

to look inferiorly upon it. This is the prejudice and negative stereotyping in language of the worst order”.

There are two implications associated with falsely labeling Hindu deity worship as idol worship. Firstly, Hindus are looked down upon as idolaters and Hindu religion is denigrated as an idolatrous tradition. Secondly, such labeling “inflames the sentiments of anti-idolatry religions like Christianity and Islam, as both the Bible and Koran, at least in places, instruct their followers to oppose idolaters and smash their temples and images. The use of the term idol in the press, particularly in the Indian press, is thus careless, insentient, inflammatory and communal.” (Bansi Pandit, 2009:150-151). This discussion quite relevant to the *Theory of Meaning*, because the non-Hindu did not understand the essence of idolatry, so they tarnish the Hindu religion. If they know that the cross and the holy rectangular building situated in Masjidilharam in Mecca are symbols of God, similar to the idol; then they should not dare to tarnish Hinduism.

8.4 Rituals and Significance of the Symbolism

Rituals in Hinduism have connections with significance of the symbolism, as Prof. Bansi Pandit described: “just as a work of art reflects the imagination of an artist, symbolism in religion expresses the attributes and the qualities of Reality as conceived by the seekers of Truth. Viewed from the impersonal aspect, Reality is devoid of qualities and attributes, and is beyond the reach of thought. From the personal aspect, Ultimate Reality (God Almighty) has infinite attributes, such as omnipresence, omnipotence, omniscience, love, and compassion. The infinite attributes and qualities of Ultimate Reality (God Almighty) were symbolised in the Hindu religion by various ways, such as pictures, images and icons of deities. The religious and spiritual

teachings are symbolised as well in religious rituals and a sacred articles used in worship.

The teachings of the *Upanishads* are subtle and sometimes beyond the comprehension of an average person. Symbolism helps such a seeker to concentrate his/her mind on the worship and meditation of God. As a map is used as an aid for reaching his destination by a traveller, the symbolism is used as an aid in comprehending the Infinite Reality and for travelling on the spiritual path to the final destination to unite with God.

The symbolism in Hindu Dharma is sublime and profound. Each act of Hindu worship reflects some deep spiritual significance. If correctly understood, symbolism greatly aids the devotee in realizing the spiritual goal. The beauty and efficacy of religious rituals cannot be appreciated without proper knowledge of the significance of such acts. The symbolism in Hindu religion is a subject that can occupy a volume of its own. The purpose here is to illustrate the significance of some of the common symbols, icons, and sacred articles used in Hindu religion (Bansi Pandit, 2009:183). What Prof. Bansi Pandit described has quite relevant significance with the *Semiotic Theory* or *Theory of Meaning*, that is, everything has meaning in itself.

8.5 Rituals and Significance of *Pūjā*

Prof. Bansi Pandit (2009:189-190) described that: in Hindu Dharma, *pūjā* is the most common form of ceremonial worship for honoring God (in the form of a picture or an image). *Pūjā* symbolizes a devotee's desire to offer love and devotion to the Lord, thereby surrendering his or her individuality to Him. Hindu Dharma recognizes self-surrender as a supreme path to salvation. In a *pūjā*, a devotee decorates an image or a picture of one or more manifestations of gods with clothes, flowers, garlands, and fragrant paste, and offers water, flowers, and foods of different

kinds. A typical *pūjā* involves the following sixteen steps, which are found in many Hindu scriptures:

- 1) *Avahana* (invocation): the worshipper invites the deity to the ceremony
- 2) *Asana*: the deity is offered a seat
- 3) *Svagata* (greeting): the devotee greets the deity.
- 4) *Padya*: the devotee symbolically washes the feet of the deity with sacred water
- 5) *Arghya*: water is offered for symbolic cleaning of the deity's hands and face.
- 6) *Acamaniya*: the water is offered for sipping
- 7) *Madhuparka*: the deity is offered the water/honey drink
- 8) *Snana* or *abhiseka*: the water is offered for symbolic bathing. If submersible, the image may be bathed
- 9) *Vastra* (clothing): a cloth is wrapped around the deity and ornaments affixed to the form
- 10) *Anulepana* or *gandha*: perfumes and/or ointments are applied to the image
- 11) *Puspha*: flowers are laid before the image, or garlands are draped around it
- 12) *Dhupa*: incense is burned before the deity
- 13) *Dipa* or *arati*: a burning lamp, lighted camphor and/or incense are waved in front of the deity
- 14) *Naivedya* or *prasada*: *sattvic* food (BG. 17.8) such as fruits and foods cooked using rice, wheat flour, milk, clarified butter, and sugar, are offered to the deity. The remaining food is believed to be blessed by the deity and is later distributed to the devotees as *prasada*.
- 15) *Namaskara* or *pranama*: the devotee bow or prostrate before the image of the deity to offer homage.
- 16) *Visarjana* or *udvasana*: the ceremony ends, the deity returns to its heavenly abode, and the sacred food (*prasada*) is distributed to the devotee.

What has been describe by Prof. Bansi Pandit above, is quite relevant with the *Theory of System*, that is, everything has inter-relation with others. So, everything has some contribution to others, and also someone or everything depends on others. And, the steps of *pūjā* are relevant to the *Theory of Meaning*, that is, each step of the *pūjā* has meaning, leading the devotee's mind to focus on the entire process of the *pūjā*.

8.6 The Significance of the Hindu Rituals Performed at Home and Temples

Religious rites and rituals, if performed with understanding and devotion, achieve the same function for the mind as soap and shampoo accomplish for the body. Rites and rituals destroy the egoism of the mind and generate God-consciousness. They turn the mind inward for worship and meditation, and purify the mind by eliminating its negative qualities. For instance, offering food to gods leads to self-sacrifice, and it is an important virtue.

Similarly, the practice of the charity and fasting leads to the spirit of generosity and self-control, respectively. Rites and rituals, if not performed without understanding and devotion, will soon become mechanical routines that do not contribute to the cleansing of the mind. Finally, when the devotee realises the true meaning of sacrifice, he sacrifices himself as an offering to the God; and then he needs no tool for the purification of the spirit. Instead, the tools become impediments to the growth of the soul. That is why, it is very important for everyone to understand the essence of the rituals as well as the essence of self-offering ('food'). Because, the essence of the food, in materialistic view, is the eating for the physical body (*stula sarira*) and, in spiritualistic view, is the eating for the spiritual body or the soul (*suksma sarira*). Everyone must understand the true meaning of the 'existence of

human being’ – that is, the realisation of his/her existence as being composed of *stula sarira* (the body) and *sukhma sarira* (the soul). They need different foods; if the physical body needs the material foods (rice, fruit, meat etc.), then the spiritual body (soul) needs the spiritual foods (meditation, prayer etc.). In Hindu rituals, it is believed that God also expects two kinds of foods (offerings) – physical food (the body) and spiritual food (the soul). This discussion is quite relevant to the *Theory of Meaning*.

8.6.1 The Essence of *Patram* (Leaf) Offering

Bhagavan Sri Sathya Sai Baba, in Vijay C. Desai’s book “*Unity, Purity, and Divinity*” (2005:79-85), described that: “The sum and the substance of the various religious observances is to destroy the animal quality in man. Offer food (of *satya*, *dharma*, *ṣanti*, *prema* and *ahimsa*) to God, Almighty first on the fresh and green plantain leaf of your body. The body of man is like a tender plantain leaf. On this fresh green leaf, you serve five items of delicious food of nectarine qualities. These items of food are composed of the five elements (earth, water, fire, air and ether), the five life principles (*prana*, *apana*, *vyana*, *udana* and *samana*) and the five senses of man. Every human body is a temple of the God, Almighty. It is a symbol of leaf on scarifying must offer to Him “*deho devalaya proktho, jīwo deva sanathana*” (body is the temple and the God indweller). Understanding this truth is the goal of all spiritual pursuits. In this temple of body, the God was installed in the form of the *Ātma*.”

Furthermore, Bhagavan Sri Sathya Sai Baba said: “This principle of *Ātma* in the Hindu Philosophy and Hindu Theology, is known as *Nirgunam*, *Niranjanam*, *sanathana nīketanam*, *nithya*, *shuddha*, *buddha*, *mukta*, *nirmala swaru-pinam* (attributeless, pure, final abode, eternal, unsullied, aware, free and embodiment

of sacredness). The Divine consciousness exists in each and every human body. The *Vedas* declared: “*Iṣvara sarva bhutanam* (The God, Almighty is indweller of all beings). But, unfortunately, people are unable to realize this truth. You should have the firm conviction that every human body is the temple of God. Do not hate or hurt anybody. One, who has realized the truth that the God exists in all, is a true devotee. How can you call yourself a devotee if you hurt others’ feelings and indulge in criticism and slander? Criticizing others amounts to criticizing God Himself. Human body, being the temple of God, is highly sacred. It has to be respected and revered. One should not get carried away by the outward looks of the ‘temples’. Direct your vision on God (the *Ātma*) installed in the ‘temple’ and experience the bliss derived therefrom. Make proper use of the body by undertaking sacred action.” This discussion is quite relevant to the *Theory of Meaning*.

8.6.2 The essence of *Puspam* (flower) offering

In the context of offering flowers, Bhagavan Sri Sathya Sai Baba, in Vijay C. Desai’s book “*Unity, Purity, Divinity*” (2005:79-85), described that: “It is in the experience and practice of the citizens of Bharatha (India) that they generally worship God with flowers, offer *pūjā* (ritual adoration) and make obeisance to God. But, there is something which is more sacred than this. There is a distinctive type of the devotion, by which you worship God with a good, clean mind and good conduct. This has been given the name of *Pārā Bhakti*. By worshiping God always with *pūjā* and flowers, the *sādhaka* (spiritual aspirant) will remain stationary in his place. This is good in a way but to remain in one place all the time and failing to rise to higher position is not good. It is a superior type of worship --- to worship God through good

qualities, good conduct, good thoughts and good company. The *Śruti* (scripture) have described this kind of worship as worship through good qualities.”

Again, Bhagavan Sri Sathya Sai Baba described that there are eight essences of worshipping God by flowers. The first flower with which we can worship God is *ahimsa* (non-violence). The second flower is *dhama* (control of senses). The third flower is *dhayā* (compassion to all living beings). The fourth flower is *kṣama* (forbearance). The fifth flower is *Śānti* (peace). The sixth flower is *thapas* (penance). The seventh flower is *dhyāna* (meditation). The eighth is the flower of *satya* (truth). The inner meaning of this statement is that the God will shower grace on you if you worship Him with these eight flowers.

The natural flowers always fade away, drop down, lose fragrance and also develop an odour which is not pleasant. Instead of worshipping with such worldly flowers, which are impermanent, and receiving impermanent rewards from God, we should worship Him with the truthful and honest flower of our heart (soul) and thereby attain a stage (spiritual) which is higher. The flowers, which we use to worship, have not been created by us. We bring flowers, which have been created by the *sankalpa* (Will) of God on some of the trees or in some of the gardens, and we offer them back to the Creator Himself. What is the greatness in using the flowers created by God and giving them back to God Himself? Many people bathe in the Gaṅges, take the water from Gaṅges into their palms and offer it back to the Gaṅges itself. They did not create water. This is not the right offering, the true offering is to offer ourselves to the God.

If a devotee, from the tree of his life, picks out such fruits (body, mind, heart and tears), which he has protected, and which have grown in the form of good qualities; and he offers them

to God, there is some distinctiveness in his offering. In order to promote good qualities, one has to undergo several troubles. After achieving the good qualities, his mind can acquire a divine concentration. Without good qualities and without good thoughts, how can one fix his/her mind in meditation? Bhagavan Sri Sathya Sai Baba (2005: 80-85) also explained eight deeper meanings of each flower, as follows:

1. ***Ahimsa puspam***

The first flower is *ahimsa puspam*. We regard the word *ahimsa* to mean not causing harm and hurt to other living things. The true meaning of the word is not to cause hurt and harm to any other living being either through your thought, word or deed. Cleansing and purifying these three – thought, word and deed – has been called a *Triputi* in spiritual parlance. This kind of flower of *ahimsa* has been described as *Trigunam, Triputi, and Ekabilvam*. All of them should be harmonised and brought together to one unit of flower.

2. ***Dhama puspam***

The second flower is the control of sensory organs (*dhama*). Our senses run without any control. If running horses or animals are not controlled, they pose a danger. God has created each organ of human body for a specific purpose. It is only when we use these sensory organs along the right path for which they have been created we will be entitled to God's grace. God has given us a nose. We should make an attempt to breathe in and breathe out through the nose and only accept fragrance through the nose. If we use such a nose to take snuff into it, the purpose will become useless.

In the same manner, He has given us the mouth and a tongue in order that we in order that we may take *sātvik* (pure) food. If we use the mouth to take in unholy food, intoxicating drinks, then we will be using the mouth for a wrong purpose. In the same manner, we should understand under what conditions and in what times and in what manner we should use each of these organs and put them under control. Our inner strength will become less and less on account of excitement or unnecessary sorrow. The body will become ill by mental agitations and distractions. Man ages very quickly through excitement and sorrow. The reason for your not preserving this sacred instrument in sound condition is lack of control over these sensory organs. The second flower of sensory control should be used for worshipping God.

3. *Dhaya puṣpam*

The third flower is compassion to all living things – *Sarvabhūthe, Dhaya Puṣpam*. Looking merely and superficially at human nature, which had diverse aspects, we are forgetting God in this field. From the seed of divinity, the tree of creation has grown. In this tree of creation, the fruits are the human beings which are the *Jivātmas*. In each of these human fruits, there is divinity in the form of seed. That is why in the *Bhagavadgītā*, Krishna has said, “*bijam mām sarvabhuthānam*” (I am the seed in all the living beings in the form of *Ātma*). Recognising the truth that God is present in the form of *Ātma* in all living beings, we say compassion to all living being is the next flower.

4. *Kṣama puṣpam*

The fourth flower is *Kṣama puṣpam*. *Kṣama* or forbearance truly is the highest quality of a human being. But in human

life because he develops narrow ideas, man wants to live in a constricted place. He thinks “I” and ‘my family’ are what matter, others are all different from ‘me’. It is not possible for us to develop the flower of forbearance as long as these ideas are in us. It is only when we love that we can have patience and forbearance. One’s love should encompass all living beings. That will fructify as forbearance. There is a small example. In our home, there are our children. Along with our children, there is also a servant. In the house, a son may be pilfering something or the other and developing bad habits. In many ways, we will try and control that son by beating, by scolding, and persuading him to return to good ways but we will never take him and hand him over to the police.

In the same house, if the servant boy steals a small spoon, at once we will take him and hand him over to the police. What is the inner meaning of the situation, in which we do not punish a son, even if he steals day after day; but we hand over a servant boy immediately to the police when he steals even a small thing? The reason for this is the narrow idea ‘that this boy is my son’. Because the servant does not belong to you, there is no place for forbearance and patience. So, you see that when you have the broad idea ‘that everyone is mine’, there is room for patience and forbearance. It is only then that our love will also grow.

5. *Śānti puṣpam*

The fifth flower is the flower of *Śānti puṣpam*. This flower of peace should not be interpreted to mean that you should be silent whosoever is attacking you, or whosoever is blaming you. It is not that. If you are unmoved and unperturbed in spite of anyone finding faults in you, this can be called real *śānti*. If you can fill your heart with love, the peace will come into you from outside. Through bad qualities, to some extent, we lose peace.

With truthful thoughts, a man will not have peace. If you can get rid of all thoughts, you will become a saint. It is only when you can be free from all thoughts that you can have peace.

6. *Tapas puṣpam*

The sixth flower is the flower of *Tapas puṣpam*. *Tapas* (penance) is not to give up your wife and children, go to forest, put your head up and feet down; that is not *tapas*. When we think of real *thapas* we should abandon bad thought from our minds. The co-ordination of thought, word and deed is *tapas*. To utter whatever thoughts sprout in your mind, as words, and to put them in practice as your work is *tapas*. It is in this context that it is said – *Manas Ekam, Vachas Ekam, Karmanyekam Mahāthmānām* – that one is *Mahāthma* (great soul) who can co-ordinate his thought with his word and his word with his deed. Giving up bad thought from your mind will become sacrifice. That sacrifice will become *yoga*. But giving up one's property and one's wife and going to forest is not *yoga*.

7. *Dhyāna puṣpam*

The seventh flower is *Dhyāna puṣpam*. Today, *dhyānam* or meditation is taking many forms. Many types of meditation that people are adopting today are against the culture and tradition of *Bhārath*. To sit in *padmāsana* (lotus posture) and to make the *Kundalini śakti* rise from *Mulādhāra* (basal plexus) to *Sahasrāra* (the cranium) is not *dhyāna*. The true *Dhyāna* consists in recognising the presence of God in all types of work. God is *Sarvantaryāmi*, *Sarvabhutantharāthma* and is *Sarvavyapi* (the indweller of all). To make an attempt in your *dhyāna* to confine Him (God) to one place, which you choose, cannot be *Dhyāna*.

Before we undertake to do any work, we should regard that work as God. *Thasmai Namaha Karmane* – that is what the *Upanishads* are teaching us: “The work I have to do, I regard as God and make obeisance to God in that form”. The significance of all this is the faith and belief that God is present in all things. Thus, to regard the entire creation as the form of God and to perform your duty in that spirit is *dhyāna* or meditation.

8. *Satya puspam*

The eighth flower is *Satya puspam*. Truth is God. This truth is the eighth flower. This truth is the form of divinity. According to Bhagavan Sathya Sai Baba, the essence of offering flower is not the offering of flowers physically, but is the symbol of the offering of eight good conducts by someone to the God. The above discussion is quite relevant to the *Theory of Meaning*, that each element of ritual has full meaning.

8.7 The Essence of *Phalam* (Fruit) in Ritual

Hindus all over the world use *phalam* (fruit) as element of offering in the ritual performances. Most of them use different kinds of fruits in rituals without knowing the reason. They only say that it is a tradition that they received from their ancestors. Their ancestors followed this custom, and now they follow it without knowing the reason. This fact proves that they have no knowledge of Hindu philosophy, as it does not give any proper interpretation to the Hindus themselves (as well as to the non-Hindus).

Sometimes, the non-Hindus in Indonesia say that the Hindu-offering of fruits is synonymous to giving food to Devil or Satan. But, they (non-Hindus) have surely forgotten that Satan

does not eat food such as leaves, flowers, and fruits. The fact is that all offerings are offered to God, which are not eaten by God, but are returned to the Hindus as holy food (*prasadam*). The Hinduism teaches that everything (possessed by human beings) must be dedicated to God, because everything comes from God. And symbolically fruit (*phalam*) represents the heart. So, by offering fruits, we offer our hearts to God. Actually the ritual-offerings teach everyone the true meaning of sacrifice; and thus whenever the Hindus give something to others, they think that they are giving it to God. So, the teachings of Hinduism obviously compose a process of education, which can ultimately lead everyone to spiritual education that teaches how to achieve God consciousness. This process of education in the form of ritual activities has been incorporated in the tradition and culture of the Hindus in Bali. The very source of offering fruits (as food) is very clear in the *Bhagavadgītā* IV.31: *yajña-śiṣṭāmṛta-bhujo yānti brahma sanātanam ...* (Those who eat the sacred food that remains after a sacrifice attain to the eternal Absolute ...). Again, the *Bhagavadgītā* III.13 states: *yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ, bhuñjate te tv agham pāpā ye pacanty ātmakāraṇāt* (The good people who eat what is left from the sacrifice are released from all sins but those wicked people who prepare food for their own sake-*verily they eat sin*).

The offering of fruits by the Hindus at ritual performances is symbol of sacrificing themselves totally to God. This method is followed by majority of Balinese Hindus, because they don't have *Ātmavidyā* (perfect knowledge of the Soul), which is part of *Raja Yoga*. Those who don't have the knowledge of *Raja Yoga* do not dare to pray the words: "O God, my body is not mine but belongs to you; I do not have anything in this world, because everything in the universe is yours. As a form of devotion, I now

return this body to you, since it belongs to you “. Therefore, it is actually a spiritual evolution that the Scriptures guide the general devotees to sacrifice fruits as symbols of their bodies. This method gave birth to a beautiful form of sacrifice that is formed by composing different types of fruits, called ‘*banten gebogan*’; and the very form of ‘*banten gebogan*’ represents the human body. So, the sacrificing of ‘*banten gebogan*’ is perfectly a symbol of sacrificing the human body. The Balinese Hindus are very satisfied to make offerings in the form of ‘*banten gebogan*’; and they believe that their sacrifices are accepted by God. Use of offerings as a means of connecting to God is characteristic of Balinese Hindus; such traits actually are found in all religions.

The above discussion is quite relevant to the *Theory of Symbol* that the sacrificing of *banten gebogan*, composed of different kinds of fruits, is a symbol of sacrificing the self; and this is also quite relevant to the *Theory of Meaning (Semiotic Theory)* that every element used in the ritual has meaning.

8.8 The Essence of Water (*Toyam*) Offering

As described earlier that there are four important elements, i.e., *patraṃ* (leaf), *puṣpaṃ* (flower), *phalaṃ* (fruit) and *toyam* (water) that are used in the Hindu rituals; and this has been stated in the *Bhagavadgītā* IX.26. The essence of *patraṃ* (leaf), *puṣpaṃ* (flower), and *phalaṃ* (fruit) has been described earlier. Now, the essence of offering water will be discussed. Before performing ritual or offering anything, the Balinese Hindus need holy water (*tirtha*) for purifying everything. For this purpose, most *pandits* take water in a special container and pray to God by chanting *Sapta Gaṅga Stava* (prayer to the seven holy rivers in India), or sometimes by chanting *Pañca Tirtha Stava* (five rivers among the seven holy rivers in India).

After the chanting is complete, they assume that the water in the container has become holy. Common people also follow the same process, but instead of chanting Sanskrit mantra, they chant in their traditional language. Finally they use this holy water or *tirtha* for purifying all ritual elements. Every element used in rituals has a symbolic significance. Water is needed as an external element for the beginners in the spiritual way; but spiritually experts use the water within themselves to worship God.



Picture: Symbolic significance of *Banten Gebogan*, composed of all the four ritual elements.

Based on the above descriptions, it is clear that there are many paths or ways to worship God. While the general devotees use external material facilities to worship God, the spiritually advanced people present themselves as offerings to God without using any tools. Both methods have levels of trust and devotion to God. Different forms and methods of worship should not become

problems in order to attain God consciousness. This description is very relevant to the statement of Bhagavan Sri Sathya Sai Baba, that: “Sacrifice on the leaves, your body; offer on the flower, your mind; sacrifice on the fruit, the mature inner spiritual asceticism; and offer on the water, welling tears of joy”.

8.9 *Kukul* being Instrument to Unity

Kukul is a big bell made of wood or bamboo and used by various social organizations of Balinese society. Like a bell, it is used to indicated time of gathering, ceremony, and in the past to call the people during a strain time resulted by conflict, or criminal. Organizations in Bali are various based on tradition, profession or hobby. The type of the sound must be made differently and typical for each organization, so each member of the organization soon understands the purpose of sounding the *kukul*. For the need of traditional organization *kukul* is made of selected wood, such as -- jackfruit tree, orange tree and other hard trees; while those made of bamboo are only for temporary use or only for temporal organizations, such as the group called “*Sekeha*”. The members of the *sekeha* (group) are mostly labourers related to professions such as paddy (rice) cultivation, hunting and others.

*Kukul*¹⁶⁹ can be said as a symbol of organization in Balinese society with its changes slowly over the millennium despite the presence of telephone and radio as the most effective means of communication. From the past till now, traditional organisations of Balinese people, such as *Desa* organisation, *Banjar* organisation, *Penabuh* (music players) organisation, *truna-truni* (youths) organisation, *pacalang* (security) organisation, *Subak* (farmers related with paddy cultivation) and other temporary

169. Since ancient times until today, *Kukul* is used as a tool of communication in the Balinese society.

organizations, have *kulkul* of their own, which sounds differently from each other.

So, every member of the organization soon realises, when the *kulkul* is knocked, to whom the call is addressed. Since every one of Balinese people can be a member of more than two organizations, both in formal and informal organisations, and it is very easy for him to differentiate the sounds produced from the *kulkuls* by considering the *varna kulkul* (type of sound produced).

Before performing any ritual, a meeting is held at a big hall (*Bale Sangkep*) adjoining the *Bale Kulkul*, summoning the people by the sound of *kulkul*. At this meeting, everything is determined regarding the ceremony and a schedule is prepared about how to organize the ceremony. On the fixed date, the *kulkul* is sounded to remind everyone that the time of the ceremony has come.

Some events are indicated by the sound of *kulkul*, and in those cases the *juru arah* or the *kasinoman* does not go door to door summoning the people. Because those cases are out of any religious schedule; and those cases are – death of someone, some social marriage, any kind of emergency and regular meetings/works. In all events, normally the sound of the *kulkul* is made as *duang tulud*, meaning two rounds – one round of sound starting slowly, then with quicker and quicker tempo/rhythms as much as the knocker could do, and then slowing again. When one of the villagers is dead, the biggest *kulkul*, owned by the *banjar* organization, is knocked in three rounds; since death of someone is the obligation of all the villagers to participate in the activity of burial rituals. This *kulkul* is placed at the *Bale Kulkul* (*kulkul* pavilion) near the *Bale Banjar*. While other *kulkuls*, relating to the organizations of *Desa*, music players, youths, security and other organizations belonging to the religious activities, are placed at the temples.

It is clear that religious teachings and religious programs are obviously social science that can handle the members of a society. The above discussion is quite relevant to the *Theory of Meaning* and *Theory of System*, that each element of ritual has meaning and has contribution for the purpose of the ritual.

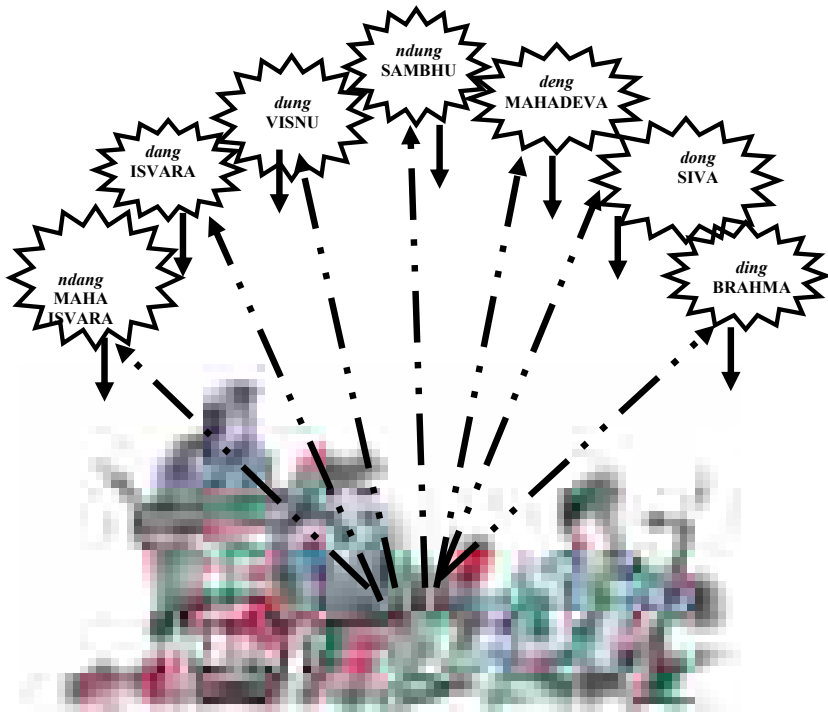
8.10 *Gamelan* (Orchestra) and Music can be Instrumental to Self-transformation and Relation with Gods

The sound is one of the ritual instruments among Hindu community wherever they are. They bring these inseparable ties wherever they go. The people, who had been transmigrated to other islands far away from Bali, are unable to use *gamelan* in ritual procession because of unavailability. The poor Hindus make *gamelan* instruments from whatever material easily available around them, such as – wood, bamboo, even wasted galvanic (metal) pipe. The transmigrated Hindus with better economic condition hire or buy *gamelan* instruments from another developed place in the same island. The rich transmigrants directly buy *gamelan* from Bali. Some poor Hindus, who are unable to buy or hire *gamelan*, use tape recorders to play the music of *gamelan* (Donder, 2005).

Balinese Hindus believe that *Gamelan* has theological importance for them. The philosophical value of *gamelan*'s sound is the transformation of the natural sound produced by the nucleus of the earth, called *Prakempa*¹⁷⁰. This sound is also believed as the sound of the initial creation; in the *Vedas*, it is known as *Omkara* or *Pranawa*, and in the Big Bang theory of creation, it is called

170. The term *Prakempa* has been used to mean 'sounds of the earth', as written in the manuscripts, *Lontar Prakempa* and *Lontar Aji Gurnita*, which are the source of the concept of Balinese *gamelan*.

“big bang”(primordial sound). The sound covers all around the world. God *Visvakarma* composed this sound on the every part of *gamelan*¹⁷¹



Picture: Each Sound of *Gamelan* has Connection to the *Iṣṭa Devata*

Gamelan indeed is a production of the Hindu technology, influenced by the concept of Hindu theology. The sound of *gamelan* gives psychological positive effects on human mind and

171. The Balinese Hindus consider *gamelan* as very sacred; and they believe that the sound of *gamelan* has been described in the *Lontar Prakempa* (manuscript) as a symbol of the sound used to invoke the *Iṣṭa Devata* (specific manifestation of God). Accordingly they believe that *gamelan* is a very effective tool to create sacred ritual environment.

help people communicate with God. It also has positive social effects to build cooperation, unity, brotherhood and empathy. That is why *gamelan* needs to be preserved as the complement of Hindu rituals. The philosophical essence of *gamelan*'s sound is that, when it is offered during a ritual, the vibration of the sound waves produced by every *gamelan* instrument goes directly as a prayer to one of specific God (*ista devata*).

For example, when a player (artist) beats *laras pelog* rhythm in *gamelan*, it goes through the five manifestations God. *Dang* sound goes to *Işvara*, *dung* to *Vişnu*, *deng* to *Deva Mahadeva*, *dong* to *Siva* and *ding* to *Brahma*. While producing sounds with *slendro* rhythm, it goes to other Gods, such as, *ndong* to *Budha* (*Şiva*), *ndeng* to *Rudra*, *ndung* to *Sambhu*, *ndang* to *Deva Mahadeva* and *nding* to *Sangkara*. Philosophically, beating *gamelan* orchestra is a sacred activity, connecting human to God. When this basic philosophy of using *gamelan* instruments is deeply comprehended, the players and the Hindus listening to the music of *gamelan* can easily make a spiritual relation to God and His manifestations.

When the Hindus happily offer *gamelan* orchestra on a ritual procession, they believe that the Gods in the heaven respond, feel happy and dance the divine movement artistically. Thus, *gamelan* is a instrument to create a atmosphere for harmonious connection between human and deities, this bring blessings among people (Donder, 2005).

All of above discussion are quite relevant to the Theory of Meaning, that each element in *gamelan* has the full meaning, and also quite relevant to the Theory of System, that each ritual element has contribution to the purpose of the ritual. Crandall (2001) wrote: "Most of the rituals performed by native cultures are associated with nature. These rituals are accompanied by music: chanting, singing, playing rattles, flutes, drums, etc. The

use of music as a connection between the earth and its inhabitants has vanished from many cultures, but recently there has been renewed interest in joining ourselves with Mother Earth through music. We are playing our flutes for the dolphins and whales. We are celebrating the seasons and cycles of the Mother with rituals of music, poetry, drama, dance.

The western world is becoming more and more familiar with the music of the East, with sounds that imitate or emulate nature: the *vina* of India. In the music that we create, we can honour and renew our connection and relationship with Mother Earth. We can produce harmonious vibrations that link us with nature. By listening to the sounds of nature, we can bring these sounds into our minds and hearts and let them flow through our instruments. Thus, we add our own unique music to that of the planet. In doing so, we are united with our sustenance and source – Mother Earth.”

As we are willing to experience the sounds of the gamelan orchestra of Indonesia, the drum choirs of Africa, the ragas of India, we are contacting our own source, our forgotten origins. We need to discover this neglected aspect of our being and lovingly integrate our mythical and our ordinary consciousness. Then, Crandall (2001:57) wrote: “There is the music that exists in the outer world of sound, tone, rhythm, and volume. The same music is playing within us in the lungs, the blood and the cells. Even in the atoms of the body a dance of electrons and protons and neutrons is creating music and at the same time responding to its own inner music. All this may sound poetic and fanciful, but if we are to take the idea of a spiritual reality seriously, we must conclude that that inner world is alive, real, and musical.”

According to the explanation given by Crandal, it is very clear that the spiritual teaching and science are complement to each other. Again, influences of the sound of the *gamelan* (music)

are very scientific if describe by the basic concept of Quantum Physics theory, that came from the concept that everything is the subtle (primordial) energy that can enter (penetrate) into everything. Therefore, the sound of *gamelan* (music) can enter into the human minds and into everything; and it can influence them. It is very easy to understand why human minds along with everything become happy when the sound of *gamelan* (music) is produced during any ritual.

Everyone has the gift of music; it is intrinsic to our nature. We are all musicians, receivers and players of vibration and pulse and motion and silence. We orchestrate our lives and, to the extent we are in touch with our inner being, we use music to create a rich and fulfilling existence, by the special God-given talent with which one is born. We often experience feeling in a very physical, sensual way, and it is closely connected with our breathing. Thus holding the breath is the most effective way of shutting off feeling. Strong emotions, when allowed to be felt, change the rhythm and depth of one's breathing; conversely, the deepening and speeding up of the breath can evoke strong emotion. Crying, laughing, screaming, singing and playing an instrument – all are same. It may be a series of unconnected sounds or a simple melody, whatever will allow the full rein of expression of our feelings. Trough rituals, individuals are able to identify with their archetypes, providing them with a view of themselves and their place in the cosmos. We can probe our feelings through music, art, poetry, drama, movement and find images, sounds, words, and other physical expressions that resonate with our own being.

Music¹⁷² is an excellent tool to use as we undergo the journey of evolutionary change. Music connects us with our

172. Swami Prajñānānda describes about the usefulness of the Indian Music as one important element of Indian culture in his book "*The Form and Function of Music in Ancient India*"(1989). The source of all Indian music is the *Natyastra*.

essence that is movement and vibration. When we listen or play, we feel the flow, the movement within and around us, and we feel the utter transistorizes of life. Vibration is the living, dynamic energy of the universe. The beginner (student) of music in India must spend several months or even years studying voice before even picking up a musical instrument. The musical instrument is a living being, created for the purpose of capturing vibrations from the inner world of sound and carrying them out into the physical realm as music. It is said that in India, the highest quality *vina* (stringed instrument) is made from the *jackwood* tree growing in groves near temples; the wood is said to absorb the beautiful sounds of the temple bells and retain those vibrations to become a rich, melodious instrument. For many performers this concern remains at the ego level: the musician desires recognition, response and acclaim. To move beyond the realm of ego in the smallest way marks an important shift for the performer. This may occur as the musician places total emphasis on the quality of the music, listener be damned. The discovery of the God within happens simultaneously with the process of seeing God in others. Sometimes we cannot believe in our own Good-hood, so we search for it in teachers, gurus, lovers, and friends.

All of above discussion are quite relevant to the Theory of Meaning, that each element has full meaning, and quite relevant to the Theory of System, that each element of ritual has contribution to others.

8.11 *Ghaṇṭa* as *panditas* tool use to invite deity

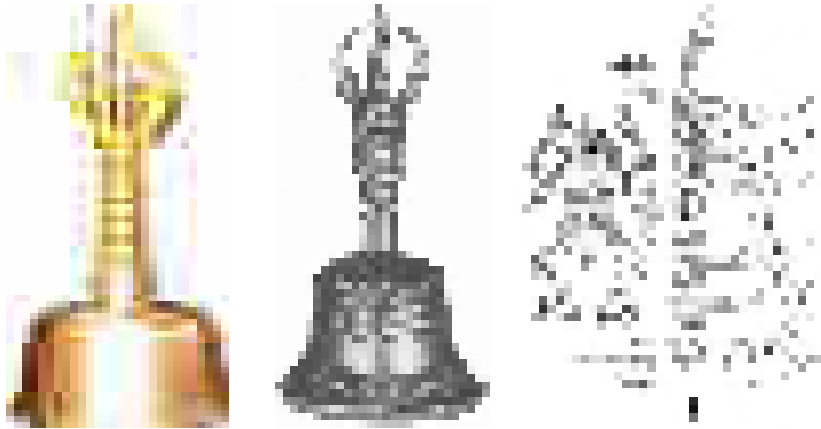
Shreeniwas (2009) in his book, *Spiritual Heritage & Cultural Symbols of India*, describes – “After meticulous research

and experiments, the *Ṛṣis* discovered that metallic sounds and strong wind currents can kill bacteria and germs and also drive away the beasts. To create effective sound with single instrument, a bell was determined to be the best device because a bell cast with metal alloys of different metals, in specified composition of eight different metals, made the most effective sound with a resounding echo that spread in the surroundings.”

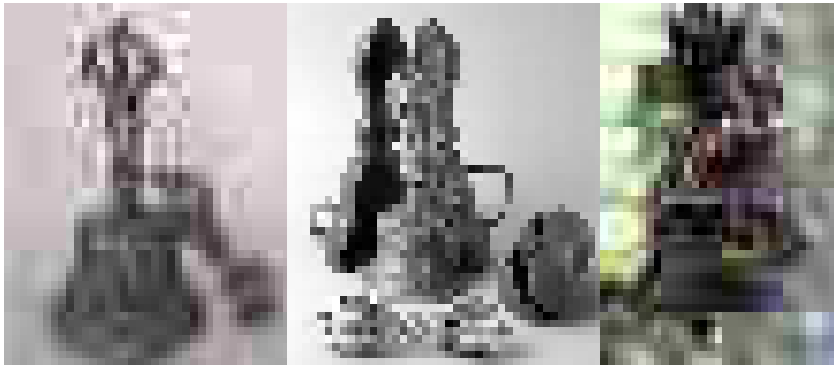
Again, Shreeniwas describes – “The composition and dimension of metal alloys were also determined scientifically. Regular rhythmic ringing of heavy and light bells and plates which were beaten like drums was introduced and made compulsory at the time of every worship, every day, to invoke the deity’s blessings for all inmates, as is done in all churches to summon the faithful for prays.”

The scientists establish that with the sound of a standard bell, physical and mental diseases can be cured. Rhythmic sound is pleasing to the ear. In 1928, Berlin University conducted intensive research and found that with loud sounds of the bell or the blowing of conch, up to 27 cubic feet of air was purified in an area of 1220 sq.ft. and declared it to be the most economical way of killing bacteria and purifying the surrounding. In Chicago Dr. Bryne cured 1300 patients of their deafness.

The *Ṛṣis* had classified the sound in different categories for different purposes. For war preparations and during war, the conch, *damroo*, *dam dama*, *bheri*, *turhi*, etc. were used. For appalling music *bansuri*, flute, *veena*, *sarangi*, *santoor* etc. were used to the accompaniment of *tabla*, *mridangan*, etc. For worship, the blowing of conch, bells of different dimensions, the beating of metallic-alloy plates, *kartal jhanj*, *majira*, etc. were common.



Photos and Picture (sketch): of *Ghantā Pinarapitu* by Ida Granoka¹⁷³.



Photos: Some kinds of Indian *Ghantā* ¹⁷⁴

173. The *Ghantā Pinarapitu* is the symbol of the seven levels of sacred sound, connected with the seven *Chakras* in micro-cosmos and with the seven days, representing the seven planets (the Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus and the Saturn) in macro-cosmos. The Balinese *pundits* believe that they can connect to the seven *Chakras* and the seven planets by the sound of *Gantha*.

174. *Ghantās* that hang in front of Indian temples or *mandirs* can be used by general devotees when they come to worship.



Picture: Ida Pandita Mpu Nabe Parama Daksa Natha Ratu Bagus is chanting *mantra*, using *Ghantā* and *padīpan*

In temples, from early morning until late night, the devotees continue to chant hymns, prayers and songs using musical instruments, in order to invoke divine blessings via different sound waves. This explains the purity and sanctity of sanctum (temple). The *R̥ṣis* had discovered that the universe is filled with different sounds and notes so they codified each note, gave it a form and correct, appropriate pronunciation. Sanskrit has 50 alphabets encompassing the whole universe. They sanctified each alphabet with a specific potency or energy; From 'A' to 'H' (Z), every latter in endowed with energy and potency: When correctly uttered and pronounced, the potency appropriate for the occasion / situation, radiates/ materializes. This can be learnt from a self-realised *Siddha*-Saint only. Audio tape also recites and repeats prayers when played, but their sound does not produce any real effect because they lack the life force of human vibrations, which a *Siddha*-Saint alone can infuse. This explains the value attached to blessings so eagerly sought from elders/enlightened person. (Shreeniwas, 2009).

The scientists have also proved that with sweet and melodious music, the production of bovines' milk increases and the quality of this milk is better than the previous; and by having this milk, not only the calves but also we become healthier and grow faster. The *R̥ṣis* could tame the tiger or the snake alike with the chanting of effective *mantras*. Healers believe and claim that they can cure diseases and achieve success by chanting *mantras*, when they concentrate with full faith and meditation on the fulfillment of desired objective, with the true techniques as established by *R̥ṣis*. If any of these factors and appropriate pronunciation of a *mantra* is absent, the effort becomes futile. This is the concretization of sounds.

All of above discussion are quite relevant to the Theory of Meaning, that each element has full meaning; and also quite

relevant to the Theory of System, that each element of ritual has contribution to others. Therefore, everything has respective purpose and respective influence to others.

8.12 *Kidung* (devotional song) as offering

Ritual can be performed through many ways (*Bhagavad-gītā* IV.11). However, in the *Kaliyuga*, there are nine disciplinary and mutual paths of devotion, called *Navavidam Bhakti* in *Bhagavata Purāṇa* VII.5.23. These disciplines are – (1) *sravanam*, ‘worship by hearing the teaching of guru’; (2) *kirthanam*, ‘worship by singing holy songs’; (3) *smaranam*, ‘worship by remembering the name of God’; (4) *padasevanam*, ‘worship by touching the lotus feet of God’; (5) *archanam*, ‘worship by praying to the arca or symbols of manifestations of God’; (6) *vandanam*, ‘worship by praying and thanking God’; (7) *dasyam*, ‘worship by servitude to God’; (8) *sakhyam*, ‘worship by friendship with God’; and (9) *atmanevidanam* ‘worship by wisdom’. Practice of ritual by the ways of *padasevanam* and *archanam* becomes most expressive of material offerings. But the *Bhagavata Purana* said that in the *Kaliyuga* era, *kirthanam* is the most effective way; and all people can do it easily, without any cost.

The *Gita*, in Bali and in Java, is called *Sekar*, the holy song, and it is divided into three levels – *Sekar Alit* (the base), *Sekar Madhya* (the middle) and *Sekar Agung* (the top). In the past, Balinese Hindus were very strict in using each level of the *Gita* or *Sekar*. The base of *Gita* or *Sekar Alit* was used by children in the social activities; *Sekar Madhya* was used for the social formal activities likes party, meeting, *samskara*, *pūjā* etc.; and *Sekar Agung*, generally known as *kakawin*, was used by adults in activities of *pūjā*. Therefore, in the past, there were many restrictions regarding the use of the *Gītā*, and no one violated those

restrictions. The *Gītā* had more spiritual significance than it has in the present days. In the past, the *Gītā* was used spiritually, but now people use it materialistically. Therefore, in the present days, they can neither feel nor understand the spiritual significance of the *Gītā*. Now the Balinese and Javanese people do not use all the levels of the *Gītā* (*Sekar Alit*, *Sekar Madya*, *Sekar Agung*) with the earlier restrictions. As a result of this diversion, the spiritual effect as well as the sacred impressions of the *Gītā* became less today than past.

All of above discussion are quite relevant to the *Theory of Meaning*, that each element has full meaning; and also quite relevant to the *Theory of System*, that each ritual element has contribution to others.

8.13 Chanting of *mantra* can lead the mind focus to Divinity

Chandrasekharendra Saraswati Swamigal (2010:p.45) describes: “The *Vedas* are called *Śruti* (Divinely revealed scripture). That which is heard is *Śruti*. The *Vedas* have been handed down orally from generation to generation and have not been taught or learned from any written text. That is how they got the name of *Śruti*. Why were these scripture not permitted to be written down? The cause is that the sound of the *Veda* cannot be properly transcribed. There are sounds or phonemes that cannot be accurately represented in any script. Such sounds have to be learned by listening. In addition, there are *svaras* (tonal variations, proper accentuation) for Vedic *mantras*. Mistakes in enunciation are likely even if diacritical or some other marks are used in the printed text. Wrong chanting will not bring the desired results. There is much difference in the vibrations caused by pronouncing as syllable laying stress on it and pronouncing it without any stress.

Correspondingly, there will be changes in our feelings and urges and the divine forces that rule nature. There is a story in the Vedas which illustrates how wrong chanting can produce results contrary to what is intended. *Tvasta*, the divine carpenter, chanted a *mantra* with the object of getting a son who would be the slayer of Indra. But he went wrong in the intonation of some syllables. So, unwittingly, he prayed for a son who would slay that celestial. And his prayer (that had gone wrong in the intonation) was answered. When the wavelength shifts even minutely on our radio, we receive the broadcast of a different transmitting station. Fine-tuning has to be done to get the required station. So is the case with the intonation of Vedic *mantras*. There should not be the slightest mistake in the *svaras*. Just as we receive a different station on our radio when the wavelength is changed, so the result is different when we make the wrong intonation.”

Then Chandrasekharendra says: “This is the reason why it is of the utmost importance to learn the Vedic by listening – hence the name *Śruti*. Another explanation occurs to me for the name *Śruti*. The sages heard, did they not, the sound of the Divine vibrations that cannot be perceived by the common people? Did they read the Vedas in any book or did they compose them themselves? Neither. *Śruti* is an apt name for the Vedas since they were made known to the world after they had been first heard by the sages.”

Again he goes on to say: “When the sages were meditating, the mantras of the Vedas appeared to them in a flash in their heart. It may be that in this state of theirs they could neither see nor hear anything. The mantras must have appeared in a flash in the inner recesses their minds. It is further believed that the sages were able to hear the Vedas with their divine ears. The vibrations of Veda do not serve the purpose of the creation and the conduct of life. There are Indic Vedic *mantras* that help us to transcend

this life and become one with the Ultimate Truth. When a man returns by the same way as he comes, does he not arrive at the starting point? In the same way when we go seeking how creation came about, we are led to the point where there are no vibrations, no movements, where there are is utter stillness. Some *mantras* that create vibrations in our *nādis* (blood vessels and nerves) accomplish the same noble task of taking us to such a goal. To sum up, the Vedas are not anyone's compositions. The sages did not create them, nor did the *Paramātmān* on palm-leaves inscribe them."

Then, Chandrasekharendra Saraswati Swamigal (2010:46) describes: "We may or may not know the meaning or significance of a religious rite, but we will be duly rewarded if we perform it in deference to the great men who have urged us to do it or because we follow the example of our forefathers who have done it. What matters is the faith inspiring our action. This applies particularly to worship through chanting *mantras* more than anything else. The reason is that in such worship the proper voicing of the syllables of the *mantra* and the vibrations created are what matter in bringing beneficial results. We must not refuse to perform a rite because we do not know its meaning, nor must we ask why we should perform what is prescribed in the *sastras*."

Conducting a ritual without knowing its significance, it occurs to me, is more important (than knowing the meaning of the words). You may take it that this observation of mine has not been made in any seriousness. But, when I see that intellectual arrogance and deceit are on the increase and that the ignorant are being deprived of their one asset, humility, it seems to me that doing things in mere faith is to be lauded. In fact, we must be intellectually convinced about the need to perform a religious duty and, at the same time, we must be humble. The *mantras* are the laws of the *Dharmaśāstras*. If we knew their meanings,

we would be better able to live according to them. The sound of the *mantras* does well to the man chanting them as well as to the listener by producing vibration in the *nādis* (blood vessels and nerves) of both. As it fills the air, it will be beneficent both in this world and in the next. This is the reason why the Vedas must be chanted with vigor, so that their sound reaches the utmost limits possible.”

Jayant Burde (2004:28) describes: “*Mantras* are sacred utterances. They are recited or chanted when rites are performed. They may also be uttered without ritual acts. Etymologically, ‘*mantra*’ means an ‘instrument to think’. It is usually regarded as the utterance that has the power to protect. Some *mantras* appear meaningless and are believed to be effective because of the hidden power or ‘*vaksakti*’ contained in them. *Mantras* perform two functions; fulfillment of a wish and avoidance of injury.” Then he goes on to say: “While the Vedas are the first source of *mantras*, there are also *mantras* in *Puranas* and *tantra*. *Mantras* have also been composed subsequently in Indian languages, whose status depends on the faith a person has in them. Along with the concept of the (divine) word, a parallel concept of the divine light exists in some religions. To the person who sees this divine light, the totality of knowledge is revealed.

According to the Vedic and *tantric* traditions, the sages, called *ṛṣis*, were the ‘seers’ of *mantras* who simultaneously experienced the divine light and sound. We have already seen that below *parā* there are three descending stages of sound, *paśyanti*, *madhyamā* and *vaikhari*. The sages received the Vedic knowledge when they were in *Samādhi* directly at the *paśyanti* stages. Corresponding to the three stages of sound three are also three stages of the divine light, *prajñā*, *pratibhā*, and *medhā*. *Prajñā* the highest stage is one where the knower and the knowledge are one. *Pratibhā* is the stage of intellectual clarity, and *medhā* is the

stage where the retentive power comes into play. The divine light is revealed to the ṛṣi directly at the stage of *prajñā*. Traditionally, every letter in the Vedas is considered sacred and all its verses are Vedic *mantras*. We have already mentioned the epics called *Purāṇas*, which are an important source of *mantras* in modern ritual. *Tantra* is considered later in detail, and it constitutes another major repository of *mantras*.”

Prem Bhalla (2005:225) in his book, *Rites, Rituals, Customs, and Traditions*, describes: “The word *mantra* is derived from Sanskrit and literally means instrument of thought. It could be a word, a phrase or sound recited or sung repeatedly. It aids concentration when meditating. The syllables in a *mantra* are linked in a definite order. When recited or sung as recommended, they convey a significant meaning and have a definite effect. It is also said that a *mantra* gives protection and strength on recitation. The syllables that constitute a *mantra* when recited produce electrical ripples and waves that ensure magical effect. Different sounds and rhythms produce varied effect. *Mantras* are endowed with a variety of power. Through these one can win the favours of gods and goddesses. It is said that gods and goddesses are captivated by particular *mantras*.

The religious texts say: *mantra dhīnacca devata*, ‘the gods and goddesses are dependent upon *mantras*’. When a *mantra* is recited the power of the words along with one’s resolution and devotion is strengthened and intermingles with the divine consciousness. Together they create an extraordinary power in the inner body and outer space of the universe. An individual experiences success and contentment through the recitation of the *mantra*. A curse and a blessing are both result of the power of the word, or of a *mantra*. Religious texts are full of examples of such use of *mantras*.

The greater the devotion is, the more intense the faith and confidence become in God. Depending upon one's impatience to meet God, the devotion will be focused and the recitation of the mantra will be clear, profound and passionate. People often question the power of the word. Are we not aware how words affect us in everyday life? A few words spoken kindly make us smile and respond positively. The words in a poem or a song motivate us. However, just a single word that hurts us can arouse anger and hatred. The words in a mantra are no different and specially selected for their influence and effect. They have the power to transform people. In the *Bharadwaja Smṛti*, 7/53, it is said: Apratinvimala yā sā jaye vipkala smtatā, Tasmāt pratanta katarvayā japasya pklamicdhtā, 'Before using a rosary to recite a *mantra*, it is necessary to 'infuse life' into it'. This is done through recommended procedures and methodical recitation of *mantras*. The process is called *pran pratishtha* or 'infusion of life'. The rosary then no longer remains a string of wooden beads. It becomes a divine vehicle to personal achievement."

Then Prem Bhalla continues: "It is believed that when knowledgeable *Brahmins* recite *mantras*, they can convert a stone into a living symbol of God. This is the first step in establishing an idol in a temple. Only after this is done, one can fruitfully offer prayers to the deity. In the same way, life must be infused into a rosary. Once this is done, it should not be treated as an ordinary string of beads. It possesses divine qualities and deserves the reverence and respect accorded to God. What *mantra* would be ideal for a normal householder? Those who pursue religious knowledge under the guidance of a guru, receive a *mantra* from him. The devotee then makes this *mantra* a part of his/her life. Those who do not have a guru and would like to chant a mantra may select any of these popular and time-tested ones. They are all very powerful and can be a source of great happiness and contentment to the devotee."

Swami Chidananda, as it has been quoted in Vandana Mataji's book *Japa Nam in Hindu and Christian* (1997: xi), says: "The transforming and enlightening power of the Divine Name is the power of God and no other. The Divine Name is "*Prakata Svarupa Paratma*" meaning thereby God Himself in His manifestation. This mystical manifestation or outer expression is referred to in the sacred scriptures of India as *Nāda-Brahma* or *Sābda-Brahma*. That is, the Divine Reality manifests as Sound or as the "Word" primeval. The Divine Name thus becomes the mystical bridge between the finite and Infinite. The Divine Name is the direct link that links up the individual soul with the Universal Soul, the human with the Divine. The faithful practice of the Divine Name may be poetically described as an ascent upon 'the ladder from earth to heaven'. When the name is received and enshrined in the human heart, God's power works from within to bring about an awakening of the *Sadhaka's* spiritual consciousness and ultimately confers liberation upon the individual seeker through Divine enlightenment. Patient and persevering practice with faith and undivided devotion is the way of attaining success in this path of *Japa Yoga*. This has been the invariable experience as demonstrated in and through the lives of many renowned mystics (*Bhaktas*) of India like Samartha Ramdas, the spiritual preceptor of King Shivaji, Sant Tukaram, Sant Mirabai of Rajasthan and numerous similar others. This is true even to this day".

Vandana Mataji (1997:3) describes: "There is a good deal more in preparation for *Japa* than is implied in the daily. You are unusually fortunate if you can have a meditation room. But keep some little corner or God-centred space in your room, with an icon or picture to lead you towards Him – even some little thing reminding you of how He acted in your life through some other of His children." Then Vandana Mataji (1997:4) says: "The vital act of purification before beginning the *japa* is to offer self to

God in total, loving surrender. Place ego at his feet and be at ease. He will take complete charge of you – Let Him do exactly as He wills. The following is a beautiful prayer chanted by Hindus and suitable at the beginning of *Japa* meditation.

*Kāyena vācā manasendriyairvā
buddhyātmanā vā prakṛtesvabhāvāt,
Karomi yadyat sakalam parasmai
Nārāyaṇāyeti samarpayāmi
Om Tat Sat – Brahmārpaṇamastu*

‘Whatever I do with my body, my speech, my mind, my senses, my intellect, my nature, I offer it all to the Supreme Lord. I offer all to God.’

Vandana Mataji (1997:4) also describe that every one may make his/her offering in any word – perhaps humbly, in words of one’s own choosing; or in hymn, like ‘Just as I am without one plea, O Lamb of God, I come’. The Centre of Science Research of Sri Sathya Sai Baba University, Puttaparthi, Andhra Pradesh, India reported that: “One of the quickest way to burn *karma* and attain God realisation is chanting *Mantras* with extreme devotion for the

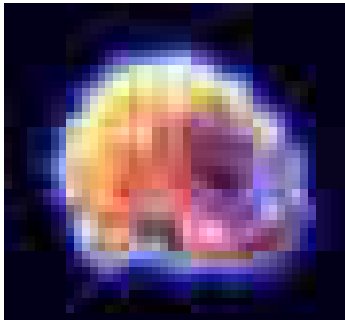


Divine! Chanting Sanskrit *Mantras* lovingly is communicating with God in the language of the Gods. All creation has a vibratory frequency. Every thought, word and emotion is vibration. How we feel, think and speak defines our particular vibration. We create our world based upon that vibration. Sound is an incredibly powerful

vibration. “*Man*” means mind, “*tra*” means wave or projections. Therefore, *Mantra* is the projection of the mind through sound vibrations.

The basic structure of the universe is the atom, and the basic structure of our bodies is the cell; each cell is made of billions of atoms and each atom is made of a positive nucleus and negative electrons rotating around it; because of this rotation, an electromagnetic field is generated similar to fields generated by an engine. Every single atom is vibrating in a specific frequency, whether this atom is part of metal, water, cell, or anything else. A small pebble thrown in a pond creates numerous ripples reaching quite far. In the same way, Thoughts/spoken Words create vibrations and waves in our mind, which awaken subtle powers in us, which could be negative or positive. Thus the Effects of whatever Words we speak, falls on our self, our society, and even on the universe.

Realizing this fact, that Sound is the most powerful element; our ancient sages channeled the science of Music or Sound (*Shabda*) Therapy, called Bio-waves or “*Mantra*” and a collection of Mantras called a “*Stotra*”, which being related to Ether (which is very subtle), becomes very powerful as the power of Subtle (*Sukshama*) is greater than the Gross (*Stūla*). When atoms are isolated, great energy manifests and become more powerful, although it is so small & impossible to see it, with our naked



eyes, likewise when a person focuses on every single syllable and letter emanating from the *Shabda* Brahma (*Mantra*) or the *nāda* (the vibration), this has profound effects on the psyche as well as one’s physical self. *Mantras* burn through *karma* akin a sharp

knife through butter. Try chanting continuously for 40 days and observe the changes! *Mantra* or *Stotras* are those scientifically made sound combinations that affect our subtle Nerves – “Shat Chakras” and “Power Centres” directly in such a way, that it awakens our ‘dormant powers’, as a result these Nerves become active and the person chanting is blessed with different powers (*Siddhi*).

“When a *Mantra* is pronounced repeatedly lovingly, like a dynamo the Sound waves are transformed into electrical energy or vibrations and if coupled with deep emotions, become more powerful. These vibrations are in the shape of a Ring, which rises up with great speed, through the medium of Ether, moving directly towards the presiding Deity of that *Mantra*. When it reaches its Deity, it combines with the power of that Deity before bouncing back along with the subtle but now manifold powers of that Deity back to re-enter the source of its origin, which is the subtle body of the one chanting the *Mantra*. The Stronger the Faith, Will-power and Emotion attached with the *Mantra*, the Stronger will be the attraction of the powers of the Deity. It is like a Dynamo effect, the more we chant the greater the Divine power manifests within us.

This phenomenon is so subtle and so fast that the person chanting the *Mantra* does not even realise it as these sound waves or vibrations moving in the air in about 340m/sec have their own frequency while humans can hear only from 20 frequencies per second to 20000 frequencies per second and not outside of this range.

On the physical level, the science of Sound while chanting *Mantra*, stimulate 84 meridian points in the roof of the mouth, which in turn stimulate the hypothalamus to secrete neurotransmission fluids. As these different chemical liquids are secreted to different

parts of the brain, messages are transmitted throughout as well. Simultaneously, these *Mantra* sound vibrations are also received by the ear and are turned into electrical signals that move along the acoustic nerve towards the acoustic bark in the Brain, whose cells then correspond to these waves and move into the various parts of the brain especially the frontal part.

All these parts work together corresponding to the signals and translating them to a language the human understands. And as our body is made up of at least 70 per cent water, our bodies become an excellent conductor of sound vibrations thus every cell in our body acts as a sound resonator. Finally, the brain analyses these signals and commands various parts of the body to correspond to these signals.

The signs of this charged *Mantra*, re-entering the subtle body of the person chanting it, are in the different types of Vibrations or Emotions that can move one to tears, lift his spirits up, bring back beautiful memories, make him deliriously happy, or release negative emotions, sensations of energy flowing from the head to the base or goose bumps too.

The *mantra* may be chanted out aloud, or repeated silently, or resonated in the mind (*Japa*) and should be recited from the base of the stomach which represents the seat of a person's dormant power. There is a lot of hidden *śakti*/power here. It produces subtle vibrations in the fine nerves of the brain, thereby empowering the brain's 108 centres and quelling their inactivity. *Mantras* can undoubtedly cure many diseases. Success of the *Mantra* lies in chanting with much Love for the Divine. *Japa* and *Dhāyana*, are similar to *Nāda* (Sound) and *Bindu Sādhana* (Concentration on a point), which can pierce the greater or the subtlest particle. Example – The “*Gayatri Mantra*”. For fast track enlightenment chant the *Gayatri mantra*

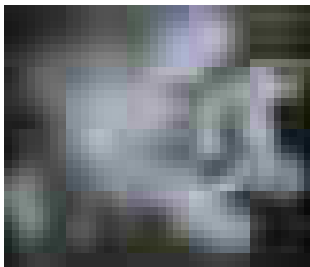
Gayatri Mantra when repeatedly chanted, creates ring shaped sound waves which rises up with great speed, through Ether and goes towards the Sun, and after touching the surface of the Sun, returns back along with the subtle powers of the Sun – Heat, Light, Electrical etc. Thus, the *Mantra* combined with all these powers of the Sun re-enters our subtle body bringing in huge amount of Divine light, knowledge and wisdom.

Above discussion is quite relevant to the Theory of Meaning, the Theory of System and the *Quantum Physics Theory*. All things have meaningfulness, correlation with others and by the subtle energy give psychological influences to the humankind.

8.14 Chanting of *mantra* can be instrumental in crystal formation of water

Masaru Emoto a Japanese scientist, who studied the water for a few years, has been overturn modern scientific view of the water and its mysteries. Emoto put water in some glass plates, and every plate was given (pronounced) a word (text), like – “Happy”, “Not Happy”, “I Like”, “You idiot”, “Hate”, “Thank you” (as some photos given earlier).

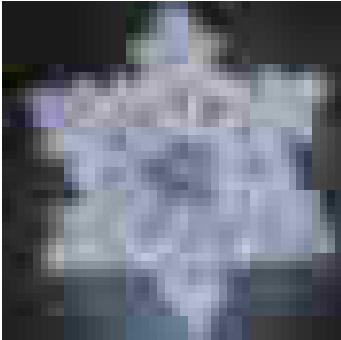
Then the water was frozen at below zero degrees Celsius, the water formed crystalline structures (crystal hexagonal). After that, photos were taken of those crystallised water by a very powerful microscope that can capture photo of something 200



times greater than the original one. The results were very surprising, that the water in the plate, which was given the word “happy”, formed a perfect crystal hexagonal. On the other hand, the water, which was given the word “not happy”, broke the crystal structure.

Each of thanks uttered near the surface of the water, formed a good hexagonal crystals. Near the surface of water in some other plates, some bad words, like – war, stupid, ugly, hate, sorrow etc. were uttered and the crystalline structure broke every time. Apparently, the thought was the culprit, because the mind is the energy propagating as vibration, called “*Hado*” by Masaru Emoto.

Hado is a vibrational energy that is soft on all the objects and spaces. Objects, thoughts and so on vibrate; and water is able to capture and store this vibration. When the hexagonal form of water in our body maintains, we continue to be happy in any condition, anytime and anywhere. Perhaps this is the reality of spiritual happiness; and certainly, it will form a healthy body. So every word, colour, sculpture, drawings and other objects have vibrations that are different.



Water has the ability to read and store information, water will respond to the vibrations of mind. Therefore, it is very clear from the research of Dr. Masaru Emoto, that using of both *mantra* and water in the rituals, are very significant and purposeful and quite relevant to the *Physic Quantum Theory*, because the energy of *mantra* can change the form of water.

8.15 Chanting of *mantra* can be instrumental in formation of orbs and others

The psychologist recognizes that the mind has the power, and the practitioners of telepathy can prove the power of the mind. There are many authors who have written books on “*The*

Power of Mind". Within Hinduism there is a study of knowledge about the nature of mind and energy of mind, that's Yoga. Yoga discipline gives way to evoke the power of the mind, namely the concentration on the *mantram* given by the teacher (mentor). Lately, more and more scientists accept that *mantra* is the science that can be explained by academic knowledge.

Lately, digital camera technology with specifications of greater than 10 Mega Pixel can prove a relation between the strength of mind and the changes in the molecular structure of the air in the vicinity of the pronunciation of the mantra. The appearance of orbs is evidence that the mind, guided by the mantra, has tremendous energy. This can be explained by theories of Quantum Physics and the *Mahat* concept, as the cosmic consciousness is absorbed into the *Pañca Tanmatra* particles and the particles of *Pañca Mahābhūta*.

Early researchers, who relied solely on logical-positivistic view of science, concluded that "orbs" are collections of wet dust, exposed to light, as they were limited to the reason of "senses" only. However, research Donder (2009), about the 'Phenomenon of Exotic Energy of Ratu Bagus', using the approach of Hindu Cosmology (Donder, 2007) and also the approach of Quantum Physics theory, concluded that 'orbs' are forms of Energy and, obviously, are the physical forms of God that appear in the form of dust collections with very beautiful and interesting patterns; but not visible to the naked eyes and can only be captured by a camera that has a qualification greater than 10 Mega pixel.



Photo (12 Mega Pixel camera): Appearance of Orbs during *Agnihotra* at the International Yoga Festival (April 13-15).

Kasun Wickramasinghe (22 Years), a student of BFA at Rabindra Bharati University, Kolkata and a Buddhist from Sri Lanka, is habitual to chanting mantra regularly. After knowing about the orbs, he tried for many days to take photographs of orbs. I myself have taken his interview on 19th April, 2011. Before he met me, he had the knowledge about orbs, heard from his guru in Sri Lanka. His guru had told him that through proper chanting *mantra* and good eyes, one can clearly see god or goddess or some form of God's existence.

Since Wickramasinghe heard this from his guru, he took some photographs with his Camera (Canon SX 30is, 14.1 Megapixel, 35 x Zoom) around his place after worship by chanting *mantras*.

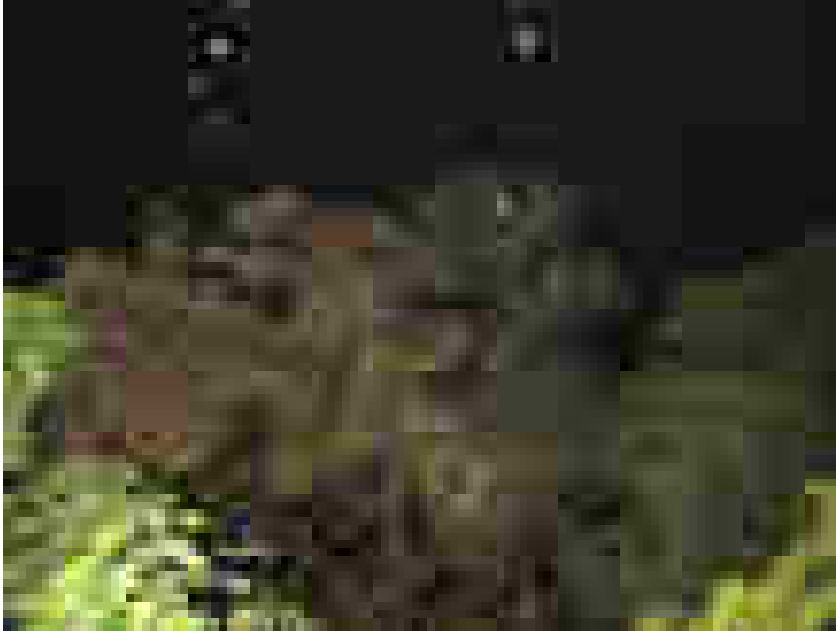


Photo of Orbs, taken by Wickramsinghe, after chanting *mantra*

He saw many circular forms like moon or sun in the taken photographs. Seeing those photos he thought that those circular forms might be the forms of god or goddess, as told by his guru. Although some of his friends termed this phenomenon as problem of camera and abnormal thinking. But, when he discussed with the researcher about the phenomenon, the researcher described about the reality of orbs. Later his guru also told him that the circular forms in the photos are forms of god and goddess, but being the gross form, they materially appears to be forms like ash orbs.

Another student, named Sampad, also from Sri Lanka, who heard much about orbs, experienced the same after capturing the photos of orbs at the Buddha Gaya temple which was surrounded by beautiful orbs.



Picture: Orbs at Buddha Gaya Temple (Photograph by Sampad a Rabindra Bharati University Student' Fine Arts)

Many natural phenomena happen after someone casts a spell with proper meditation. Power of the mind, guided by chanting of *mantras*, often shows the presence of other exotic forms; as

in the following photo, when Ratu Bagus meditated and chanted *mantras*, the flame turned to be a large dragon's head.



Photo: Ratu Bagus in meditation in front of the *Kunda*. The shape of the flame resembles the head of a Dragon.

All the exotic phenomena can be explained by the knowledge of Hinduism that the universe is permeated and overwhelmed by the consciousness of the Universe, i.e. the Consciousness of God in the form of natural energy. Shri Yogeshwaranand Paramahans (1992), in his book 'Science of Divinity', teaches how a person goes into *tanmatra*, the sensory consciousness and into the consciousness of the *pañcabhuta* (constituent elements of the cosmos). People having been able to get into the cosmic consciousness can affect the cosmic particles. And at this level, the Hindu rituals can be understood scientifically and spiritually.

8.16 Interpretation and critical analysis of animal sacrifice in *Asvamedha Yajña*

Prof. Subhash Kak (2002), a scientist, historian and Vedic scholar at Louisiana State University, attempts to give a logical interpretation to *Asvamedha Yajña* ritual through his book entitled *The Asvamedha-The Rite and its Logic*. Subhash (2002) describes:

Several questions related to the *Asvamedha* are posed and answered in the context of Vedic epistemology. This rite has three important functions: (i) it presents an equivalence of the ‘*naksatra*’ year to the heaven, implying that it is a rite that celebrates the rebirth of the Sun; (ii) it is symbolic of the conquest of Time by the king, in whose name the rite is performed; and (iii) it is a celebration of social harmony achieved by the transcendence of the fundamental conflicts between various sources of power. Again Prof. Subhash Kak (2002:9-10) describes:

The central idea behind the *Vedic* system is the notion of ‘*bandhu*’ (bindings or connections) between the astronomical, the terrestrial, the physiological, and the spiritual. It is reasonable to assume that the *Vedic* thinkers were aware of these connections, as were the ancient people in other cultures. The uniqueness of the *Vedic* vision was the extension of the bindings to the body to those in the inner landscape of the spirit. The *Vedic* rites were meant to help the participant transform themselves. This was accomplished through sacrifice. The *rishis* saw the universe as going through unceasing change in a cycle of birth and death, potentially free yet, paradoxically, governed by order.

This order was reflected in the *bandhu* between the planets, the elements of the body, and the mind. At the deepest level, the whole universe was bound to, and reflected in, the individual consciousness, as proclaimed in the *mahavakyas* ‘*aham brahmāsmi*’ and ‘*yat pinde tad brahmande*’. Vedic ritual is a highly systematised performance of various elements that include manipulations, formulas, liturgy, exchanges, where some of these elements are varied according to the specific rite. These elements have symbolic significance. The basic pattern is that of the *iṣṭi* (sacrifice), the preparation or offering of one or more cakes or bowls of porridge. There are three kinds of rites: ‘*kamya*’, ‘*nitya*’, and ‘*naimittika*’. The ‘*kamya*’ rites are optional rites, the *nitya* rites are the compulsory, cyclic ones; the ‘*naimittika*’ are the ones prescribed for specific occasion, and so they also occur with regularity.

The *Gopatha Brahmana* 5.7 gives the following order for the performance of the sacrifice: ‘*Agniyadheya*’, ‘*Purnahuti*’, ‘*Agnihotra*’, ‘*Darsa-purna-masa*’, ‘*Agrayana*’, ‘*Caturmasya*’, ‘*Pasubandha*’, ‘*Agnistoma*’, ‘*Rajasuya*’, ‘*Asvamedha*’, ‘*Purusamedha*’, and ‘*Sarvamedha*’. The place of sacrifice represents the cosmos. Three fires are used, which stand for the three divisions of space. The course of the sacrifice represents the year, and all such ritual forms part of continuing annual performances. The rite culminates in the ritual rebirth of the ‘*yajamana*’, which signifies the regeneration of his universe. It is sacred theatre, built upon paradoxes of reality, where symbolic deaths of animals and humans, including the ‘*yajamana*’ himself, may be enacted.

Professor Subhash Kak (2002:23) further explains that: Vedic ritual was performed at an altar, although it could be performed silently in the mind as well. The altar design was based on astronomical numbers related to the reconciliation of the lunar

and solar years. *Vedic* rites mark the passage of time. The fire altars symbolise the universe and there are three types of altars representing the earth, the space and the sky. The altar for the earth is drawn as circular whereas the sky (or heaven) altar is drawn as square. The geometric problems of circulature (circling) of a square and that of squaring a circle are a result of equating the earth and the sky altars. We know these problems are among the earliest considered in ancient geometry.

The main sky altar was built in five layers in an expanded ritual ground, where the great '*Agnicayana*' rite was performed. The basic square shape was modified to several forms, such as falcon and turtle. The construction of these altars required the solution to several geometric and algebraic problems. '*Agnicayana*' is one of the Soma sacrifice. The altar is generally made in the shape of the falcon, *syema* or '*suparna*'. This construction is in five layers. Altars are made of bricks unless they are constructed symbolically of '*mantras*'. Bricks to be used in altar construction are classified into two types: ordinary, '*lokamprna*', and special, '*yajusmati*'. Each '*yajusmati*' brick is consecrated in a specific manner and each such brick is marked in a unique way. The very first brick to be consecrated is called '*asadha*'; it is square, and it is marked with three lines. The square shape, we have noted before, represents heaven, while the three marks.

Although in '*Agnicayana*', the altar design relates to a reconciliation of the lunar and solar years, representing outer phenomena. The lunar and the solar processes are taken to have analogs within the individual. Therefore, *Vedic* rites mark the passage of time within and without. The connections of it to the outer cosmos make it possible to obtain knowledge by looking within. The layers of the altar have the following significance: The first layer represents the earth, the third the space and the

fifth the sky. The second layer represents the joining of the earth and space, whereas the fourth layer represents the joining of space and sky. This altar was symbolically represented as a falcon or a tortoise as well as other shapes.

Based on the above explanation of Prof. Subhash Kak, it is known that the altar becomes a place to visualise the abstract into the real thing even though it is only in symbolic form. The presence of symbol is very important to guide or inspire the minds of the devotees that are easily swayed because of small temptations. With the making of the altar in such a way that it can serve as a cosmic symbol, in the hope that the whole mind will be focused at the altar. Mind has tremendous power; if all the devotees (minds) can perfectly meditate on the altar, then God will be seen by the mind.

Furthermore, Professor Subhash Kak (2002:58) describes: The deep cosmic basis of the '*Asvamedha*' rite makes it certain that it could not have evolved out of a sacrifice that originally involved the killing of a horse. The horse merely serves to symbolise the Sun and we have shown evidence from within the texts that this representation was by a variety of icons. If one were to look at the evolutionary process from the secular world in Rome, we find that it was later that dramatic performances were superseded by violent spectacles involving the death of humans and beasts. Given the deep mystical foundation of *Vedic* ritual, it is certain that it had the inner sacrifice as its prototype. Even in the case of the '*Ajamedha*' (the goat sacrifice), the original symbolic meaning was the sacrifice of the "unborn" (*Aja*, who stands for the '*purusha*') and the actual killing of the goat, wherever it was not substituted by the "killing" of grain (as argued by later texts), primarily served the useful function of the feeding of the participants.

Through the explanation of Professor Subhash Kak above, it is clear that animal sacrifice is not merely the “killing or slaughter” of animals in the name of sacrifice. Horse, for instance, is only a symbol of the sun. Animal sacrifice is actually the killing of animal properties (animal natures) existing within the human self.

8.17 Animal sacrifice, Quantum Physics and Psycho-Cosmos

Basic concept of Quantum Physics is the science of energy. Actually, this concept is quite relevant to the concept of energy in the *Pañcabhūta* (five Divine Elements) as described by Prof. Dr. Jiddu Butchi Venkant Rau. In other words, discourse on Quantum as a representative of the West and discourse on *Pañcabhūta* from the East meet in a discourse on Energy. The difference is that in the concept of Quantum Physics, the very source of energy is called primordial energy; and in *Pañcabhūta* concept, the source of all energy is called *Śakti*, meaning the Energy of God. In Quantum Physics, the energy is not attributed to God because it is characteristic of Western science that it does not discourse about God. Nevertheless, presently the scientists of Quantum Physics are eager to present Science and Religion together in a harmonious encounter. In the concept of *Pañcabhūta*, the divine awareness penetrates into every element (*bhūta*); and inside the elements God serves as a resident and a controller.

The concept is really in tune with the idea of Physics-Spiritual knowledge or Psycho-Cosmic or Cosmo-Metaphysics. In the idea of this knowledge, all the elements of *Pañcabhūta* existing in the microcosm (human body and animal body) and in the macrocosm (world, earth, or universe) are considered the same, but different in terms of intensity. Due to such similarities,

the macrocosm and the microcosm are spiritually believed to have the same characteristics. Therefore, in the psycho-spiritual perspective, every particle of an element of *Pañcabhūta* has correlation or communicates to one another. Likewise, this concept makes the ‘*caru*’ ritual, a means of harmonising the microcosm with the macrocosm.

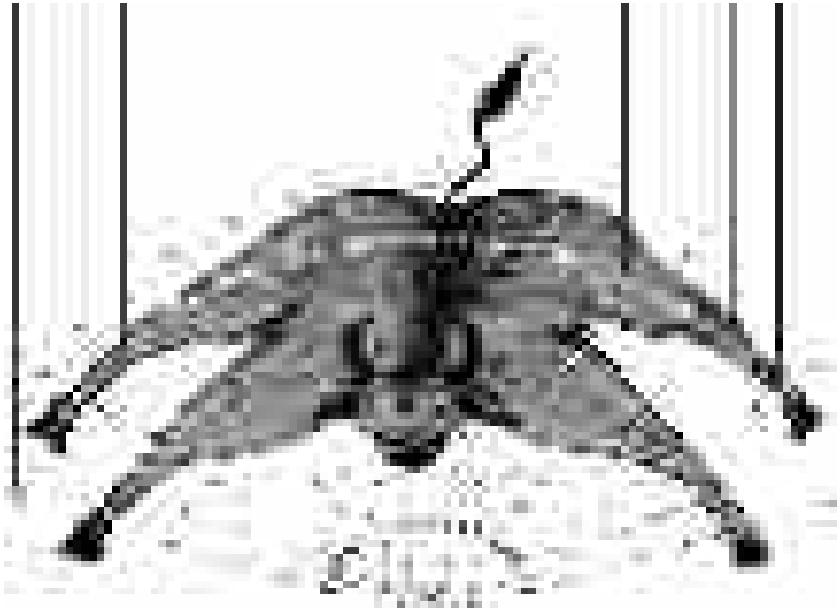
In the concept of ‘*caru*’ (animal sacrifice), as performed by the Balinese Hindus, the animal’s meat is cut into pieces into various kinds of offerings (servings) and processed in such way as to present various manifestations of *Bhūtakāla*. Implementation of the ‘*caru*’ concept (animal sacrifice) is often referred to as an offering to devil (negative energy) by non-Hindu parties. In response to such unclear accusation, here is a description presented with scientific explanation, analogous to the Quantum Physics and Cosmology-Metaphysics. If ritual of animal sacrifice (‘*caru*’) is still maintained and expected to be received by people thinking rationally, then the form of *caru* is not only in the form of meat offerings (‘*lawar*’, ‘*satè*’, ‘*tum*’, ‘*brengkes*’ and others). But, such animal sacrifice should also be presented in a whole or intact animal, chiefly for the animals with black and white fur. Symbolically, white represents Lord Shiva, while black represents the Lord Vishnu.

If analogized to the concept of Physics, white color reflects and partially refracts (absorbs) the light, while black color absorbs or deflects. The animal body is still damp because it remains to contain water and is a conductor that can conduct electricity. Natural characteristics of the reflective white and absorbent black colour, as well as conductive nature of damp objects can be discussed with the concept of Optical Physics dealing with the laws of light (rays).

In accordance with the optical theory, namely the law of light path, the sacrificial animals are slaughtered and their bloods are collected, and then the body is cut in such a way that it forms the shape of an arc (\cap) as shown in the Figure (1) and Figure (2). The form of sacrificial animal is similar to the curvature of the arc and it can be analogized to convex mirror. One of the properties of convex mirror is to collect parallel rays with the mirror axis to the focal point of curvature of the mirror (Figure 2). If the negative energies are considered to come from cosmic rays or from the inferior spirits (*Bhūtakāla*, or devil), then, the negative energies will be collected at the center (nucleus) of sacrificial ritual and neutralized. Many parties, scientists and theologians know that the stream of electric current can be neutralized in the earth. In harmony with the knowledge of electric current, the stream of negative energy caused by the spirits can also be neutralised based on the principle of a convex mirror.



Figure (1): Buffalo's body is cut into in such away (arc shape) and inverted.



Figure(2): Black buffalo's body is split with its face downward to form the arc, like a bow

The difference is that the energy stream of electric wave can be channeled with conductors made of metal elements, while the energy stream of spirits (*Bhūtakāla*) is channeled through a living body (animal). In accordance with the understanding of Quantum Physics, the universe and its contents are infinite number of waves. In other words, everything in this world, both the visible and invisible things is waves. In Quantum Physics, there is only one reality that the wave is a form of energy. On that account, God and His manifestations are Super Reality that can also be analogized to Energy. Development of Quantum Physics leads human beings to the understanding of the universal perspective that the existence of everything is, in reality, an integral universe or Super Reality in the form of energy.



Figure: Ritual of animal sacrifice is intended for harmonisation against the radiation of cosmic rays of the universe.

Based on this concept, God as Primordial Energy is the source of potential energy in each existence. God as a Generator of Energy streams energy to anything anywhere. When an existence radiates its wave energy out, then the energy gets in touch with the Generator of Energy (Energy of God). Such unity of energy proves that everything is in unity with God, everything is in God and nothing is beyond God.



Figure: Ritual of animal sacrifice is intended for harmonization against the radiation of cosmic rays of the universe.

Therefore, when the ‘*caru*’ ritual (animal sacrifice) is presented to God along with His manifestations, then everything can be understood only in the terms of energy. The target of oblation is Energy, cosmic rays are energy, ritual is a means of energy, ritual maker is energy, and ‘*mantra*’ is also the energy. A ritual is always associated with the concept of *yantra*, *mantra* and

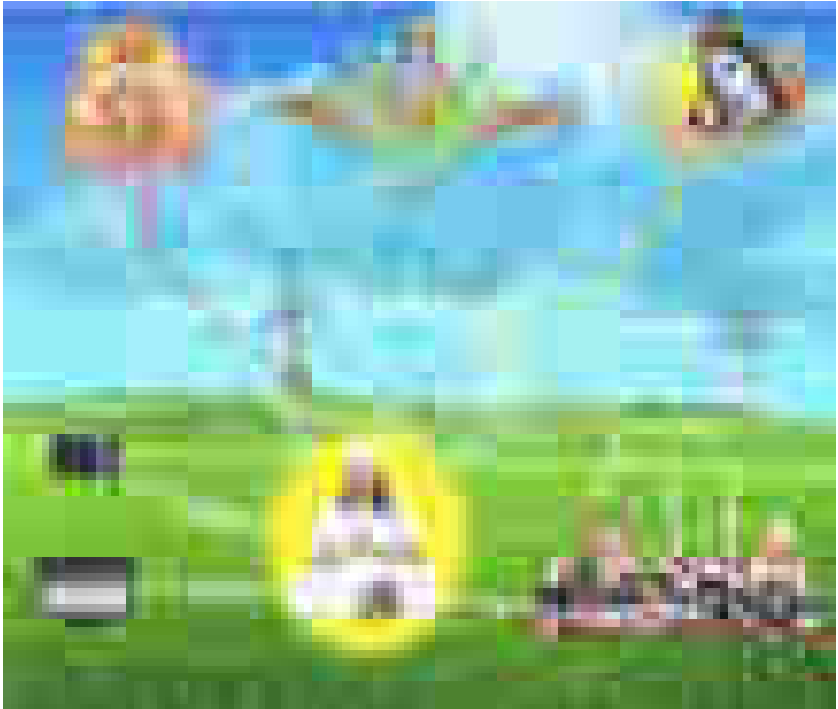
tantra. Physical form of the ritual is a *yantra* or mystical symbol emitting energy waves. Vibration of *Mantra* wave is energy. Then, the combination of *yantra* and *mantra* produces *tantra* namely energy or mystical power. As shown in the figure above, under the picture of black buffalo there are many kinds of ritual means. In terms of shape aspect, they can create a hair-raising impression and give a psychological suggestion. This condition will result in stronger effect in the mind of those performing the ritual. The ritual performers and those accompanying the ritual will indirectly condition their minds in accordance with ritual purposes. It is the influential energy that optimises the function of ritual, which is really the cumulative energy of the mind energy of those who participate in a ritual procession.

Mind has a tremendous energy because in the philosophy is known the term '*cogito ergo sum*', the technical term meaning 'I think, therefore I am.' The Western philosophers utter their own philosophies, while in the East, people have shown the power of mind, as performed by yogis in India (*Power of Mind*, Swami Sivananda). The mind is said to have the power to creating something, the mind has something to do with energy of God's will, and even God uses the energy of his mind at the time of creation. Therefore, the success of *caru* ritual in an effort to create harmonization does not really lie in the means of ritual, but in the concentration of mind.

Caru ritual is only a means to optimize the energy that triggers the mind. As long as people are unable to remove the means, during that time they need a ritual means. Conversely, people who are capable of making themselves a means of ritual, they no longer depend on the means. As a matter of fact, material means are not absolutely necessary to use in rituals. The '*yogi*', '*rishi*', swami and wise men in India are no longer using

any facilities outside the body as a means of ritual; they make themselves a ritual (self-offering). To have the ability to perform self-offering, people must conquer their mind first. When the mind can be conquered, then an incredible energy of the mind will soon appear.

Condition of people's mind fluctuates, on the one occasion it is in a condition with high frequency, while on the other occasion is in low frequency. Based on the studies, human brain emits four kinds of waves, namely $\beta = 14-28$ Hz, $\alpha = 8-13$ Hz, $\theta = 4-7$ Hz, $\delta = 0.5-3$ Hz. In unfocused mind, the frequency of brain waves belongs to beta (β) = 14-28 Hz. Having concentrated, the frequency level of mind will change to alpha ($\alpha = 8-13$ Hz), and so on.



People who are able to release all the desires of mind, in the long run the frequency of their mind will be very small, like the mind of a yogi, and be able to reach delta ($\delta = 1-3$ Hz) level, even to the same cosmic wave approximately that equals to zero (0 Hz). People, who have been able to train their minds at this frequency level, have stepped into the cosmic man and can come together from time to time with various cosmic segments. Such people can do harmonisation anytime and anywhere without using anything. The self is a means of harmonisation of the universe. Gods inhabiting the particles of dusts can be invited to have a dialogue by human beings having cosmic consciousness.

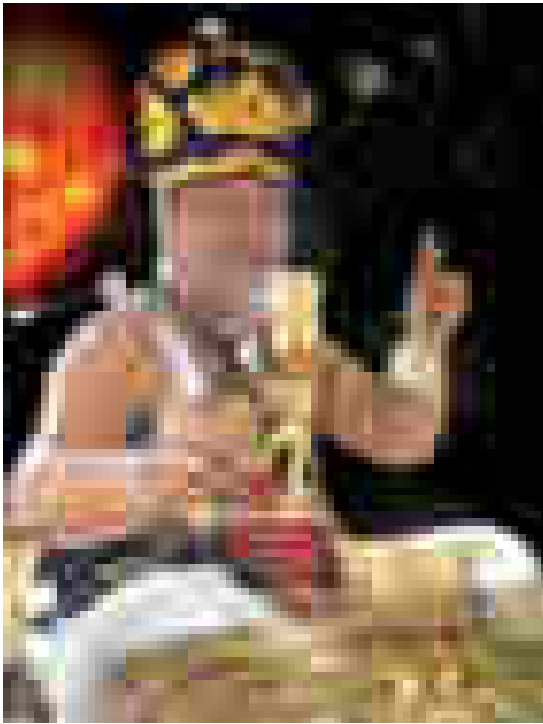


Photo: Ida Pandita Mpu Nabe Parama Daksa Natha Ratu Bagus doing *Suryasevana* using *ghantā* and *mantras* also *mudras*

In short, after the cosmic consciousness progressively increases within people's self, then they will be able to perform a *caru* ceremony anytime and anywhere. Ratu Bagus has routinely implemented this 'caru' ritual for the realisation of harmony in the universe. 'Suryasevana' activity as performed by priests is the form of 'caru' in which the priests themselves are the sacrificial means, and then presented and witnessed by themselves (*Bhagavadgītā* IV.24). When there will be priests who sincerely regard themselves as 'caru' for the harmony of universe, then it would be a time for the world to be peaceful. It's the realization of supreme 'yajña' of the priest. That's why a priest occupies a high status in society.

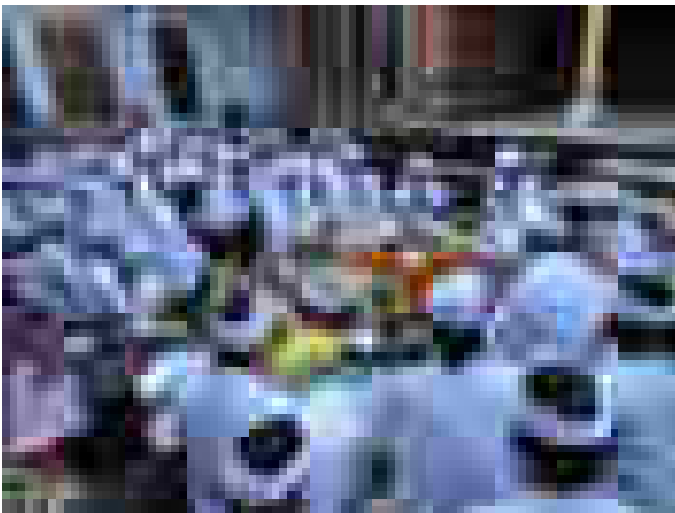
Based on the above description, there are actually many ways that can be attempted to bring in peace on earth. The easiest way is by means of ritual, provided that it is accompanied by a focused mind and purity of heart and sincerity. Otherwise, a ritual with any means, no matter how grandiose it is, will be in vain. The use of sacrificial animal is to improve the quality of animal spirits and also remove the animal nature in human. Yet, if the animal properties in the ritual perpetrators never reduce, then the death of animals is in vain and ritual of animal sacrifice is also in vain.

8.18 The ultimate scientific reason of the *Agnihotra*

The *Agnihotra* ritual has many positive effects to the universe and human life in the world. The effect or influence of the *Agnihotra* ceremony can be explained by the Quantum Physics theory. The Quantum physics theory considers that the basic principle of the universe and its contents is energy. Fundamental principles of quantum physics is in line with the Hindu view of the origin of the universe. Its explanation is that at the time of *Agnihotra*, the activity of the ritual influences the attitude of the sub-atomic particles of everything.



Picture: *Agnihotra* is being performed at Anand Ashram, Bangalore, India (<http://rajunaryanaswamy.blogspot.com/2008/07/agnihotra.html>)



Picture: The Balinese Hindu Performing *Agnihotra* Ritual
(Document by Reacher)

New perspective regarding atoms was proposed by Paul Dirac with relativity equation about “anti-material” formulation that is adjacent to “material” on all kinds of sub-atomic particles having positive, negative or neutral electrical charge and it also has opposing part that are really so, but opposing in several main cases, chiefly in terms of its charge. These particles with positive and negative charge keep on drawing each other among the particles, and this fact has been accurately explained as adhesive of the universe. Therefore, electron has something anti-electron with the same mass but their charges are different.

Particle having positive charge, namely positron, shows the existence of symmetry between material and anti-material. If electron encounters with one positron, they mutually add their speed. Within this position, they disappear and at their place arise two positrons, as explained by Einstein, and the atom contains particles not waves. Therefore, the universe is composed of particles and anti-particles combining into consistent atoms to establish consistent molecules, making the materials consistent, that we observe around us. Continuous research on Quantum Mechanics into the mystery of energy, in the activity of atom has shown that whatever the characteristic of radiation, the number of radiation during one period of emission is always the same.

Einstein said that we could view matter as an orderly packet arranged in space whose field is very deep indeed. There is no place in New Physics for both field and matter, because only the field is reality. The quantum field, which is now seen as a basic unit, forms a straightforward medium that can be anywhere in space. It supersedes matter, which is made by local condensation only. As the physicist W. Thirring said, the field is everywhere and can never be relinquished. It is the cause of all phenomena. The appearance and disappearance of particles is only a sign of movement of the field.

The *aṇu* and *paramāṇu* concept is very similar to the concept of atom and particle in Modern Physics. In the Upanisadic scripture, *aṇu* is defined as *antavyayatvam aṇutvam*, the ultimate basic substance of all material phenomena that cannot be divided any further. In the Vedānta, *aṇu* relates to the final reality that is *Brahman* as the highest existence, and the highest principle underlying and combining all manifestations of this universe.

The *Vedānta* also describes *aṇu* as the smallest manifestation in a pure existence. *Aṇu* is also considered as *śakti* or subtle energy. For this reason, *aṇu* is called as *nitya*, *niravyaya*, *acintya*, and *divya*, which means immortal, incorruptible, unthinkable, and self-enlightened. *Aṇu* is the essence of unlimited universe, as described in the *Chandogya Upanishad* VI.14-3: *eso 'nimā aītaḍ ātmīyam idaṁ sarvaṁ taṭ satyaṁ* meaning 'it is the subtlest essence and smallest form of conscious energy that makes all things and creatures of this world be themselves'. This is the ultimate truth or reality.

Dynamic energy and interconnected activity and mutual influencing of the field, makes them into particles in atom, beautifully symbolised in the concept *Śiva-Śakti* in Vedānta. As stated sa *Śiva Śambuh vikāra rahitah*, meaning *Śiva* is flawless reality; there the energy of cosmic consciousness lies silently. Similarly, there is an Upanisadic expression saying *sve mahimne svayam stitva svayam eva prakāśate*, meaning, "Śiva makes steady Himself on His own braveness, and shines Himself through His merriness". The word *Śiva* itself is defined in *Svetasvatara Upaniṣad* III.11 as *sarva bhūta guhāsayah sarva vyapi, sarva yatah, tasmāt Śivah*, meaning, "He gets integrated to all elements and beings, He pervades everything, He becomes all of these, so that He is called Shiva." In the '*Devi Bhāgavata*' scripture, it is said that *Śakti* or energy is *sarva śakti upabhrata*, meaning "the highest form of existence which consists of an

inexhaustible storehouse of energy. The reason for this is: *vistārya sarvam akhīlam sad asad vikāram sandarsyasi akhīlam purusāya kāle saktivina vyava hatī purusopi asakto bambhanyate janani budhimatā janena*, which translates into ‘all dense and subtle elements and the entire universe are composed of what is continuously created by *Śakti* and presented to *Śiva*.’

Among all objects and phenomena, only *Śakti* manifests the one and only reality that covers the entire small universe’. Without *Śakti*, *Śiva* cannot achieve anything.’ For this reason, *Śakti* or cosmic energy becomes creative principle. The physicist, Roger Jones, appreciates the *Śiva-Śakti* concept as follows: ‘the totality of *Śiva* represents the dynamic balance between space without cause (ether) and the temporary principle’. It becomes clear that *Śiva* dissolves Himself into a metaphor of energy, time and creation. *Śakti* becomes the feminism side of *Śiva*. She represents the principle of His active power, bestowing life according to His desires and ardour. *Śiva* constitutes the creative reality, the guide to consciousness, while *Śakti*¹⁷⁵ appears as the creative power, or His energy, which is active in the atom as the ultimate basis of the universe. *Śiva* is the unchanging stabilising potential, while *Śakti* becomes the creative kinetic creative power of movement and change that also occurs in the atom.

Therefore, in both physics and spirituality, *aṇu* and *paramāṇu* vibrate and interact energetically. They are connected by the universal principles of energy¹⁷⁶ as waves and matter as particles, which are responsible for the continuing phenomenon of

175. The Concepts of *Śiva-Śakti* is quite parallel to all explained in *The Indian Vision of God as Mother*, written by Swami Raganathananda, Advaita Ashram, Kolkata, 2007.

176. The Concepts of *Śiva-Śakti* is quite parallel to all explained in the *Pañcabhūtas* (The Five Divine Elements, written by Prof (Dr.) Jiddu Butchi Venkat Rau, 2011, Gandhinagar, Srikala Printers.

creation-preservation-dissolution at every level of manifestation, and for the perpetuity of the universe. A beautiful image to better illustrate the continuous flow of energy inside the atom is the idea of the “dance of articles and particles” that vibrate and interact in many different patterns, rhythms and harmonies. Different particles develop different patterns in its dance. Not only the different particles, but also how they use the space between them plays a role in this dance. Dr. Fritjof Capra said that although a structure may be called stable, what builds the material universe is anything but stable. It oscillates with a regular rhythmic vibration. The entire universe is busy performing this continuous cosmic energy dance. Nowadays, scientists are familiar with the phenomenon of this dance which they call the dance of energy, the cosmic dance or dance of creation and dissolution. In the wisdom of the Veda the concept is described symbolically as *Śiva Nataraja* dance, providing us with description about ‘cosmic dance’ discovered by modern science.

All deities together perform and witness *Śiva’s* dance of creation, preservation and dissolution from the dawn of time until eternity. The symbol of *Śiva’s* dance tells us about majesty and beauty, rhythm, and melody, music and harmony, the love and joy of creation which we can experience while trying to gain a deeper understanding of the reality of cosmic consciousness that has found its expression in the universe. Another thought in the Vedas discussing the reality of the universe is the concept of *puruṣa-prakṛti* or male-female. They represent two antagonistic principles but together they are responsible for the physical manifestation of the universe. They seem to be in contrast without being hostile; in fact they complement each other. The principle of *puruṣa-prakṛti* is often compared to the concept of *Śiva-Śakti*, although the latter is considered to be more active in the area of consciousness and

energy, while the former is connected to the mutual attraction of opposites and the process of material manifestation. In this respect, *puruṣa-prakṛti* is more in alignment with the concept of matter and anti-matter, which is active at the sub-atomic level of Quantum Physics. The positive charge of the positron and the negative charge of the electron can be equated with the male-female concept of *puruṣa-prakṛti*. As is said in the discussion about sub-atomic matters in Quantum Physics, every particle is irresistibly drawn to its anti-particle, which starts the process of condensation energy, creating matter at the micro level through the phenomenon of duplication.

Quantum Physics states that the appearance of material as solid mass caused by the continuing process of interactive movement and interconnection between energy waves inside the atom, giving it density. The indefinite number of particles inside the atom, rotating at the speed of light, gives the ‘impression’ of solid mass. Max Planck’s equation mentions the possibility that just one single quantum could carry all the energy of the universe within it.

The Upaniṣad scripture was already familiar with this formula. It states that the Supreme Creator holds the balanced between every *anu* and *paramānu*. It goes on to say that *Brahmānde api asti yat kinca tat pinde asti sarvatho* – ‘everything that exists in this universe is also contained in the smallest macrocosm’. Accordingly, the Vedānta or *Upaniṣad* also formulates the universe as a dense manifestation of the Supreme Creator and they confirm the major role of the atom. The Katha Upaniṣad also says *anorāniyan mahato mahīyān*, meaning ‘the truth or essence of the multitude of manifestations is in the smallest of the smallest phenomena as well as the largest of the largest phenomena in this universe’.

The Vedanta or *Upanishad* also implies that although the atom cannot be observed or grasped by the mind, it nevertheless holds the real power and potential of the universe. We are now familiar with the concept of unlimited field, that is, the scientific concept of field energy that condensates at a local point something that becomes matter. In reality it is unlimited, omnipresent and in the Vedas it is equal to the concept of *akasa*. The *Chandogya Upaniṣad* 1.9.1 explains: *sarvāni imani bhūtāni ākāsād eva samutpadyante, ... ākāsah parāyanam* - ‘everything that exists was created by *akasa*, *akasa* is the ultimate, *akasa* is the source and ultimate basis of objects and creatures’. It could be said that from an aspect of both creation and space, the concept of *akasa* was already known and is echoed in the *Quantum Field theory of modern physics*. There is a heated debate in Quantum Physics nowadays because it is thought that this branch of science is able to offer solutions for various problems relevant to humanity. From the physics point of view, the world is composed of molecules, atoms and vibrating sub-atomic particles.

The sub-atomic particles interact with each other, producing new particles and dissolving others in the cosmic energy dance of *Śiva Nataraja* or *Tandava*, with its rhythm cycle of birth, life and death that forms the ultimate order in the entire universe (Acarya Cidananda Avandhuta in Wiyatmo, 2004:40). This concept is known as Quantum Physics, proposed and expanded by Albert Einstein, Niels Bohr and Werner Heisenberg around the middle of the 20th century. This theory teaches us that the universe is not just a cluster of separate objects and things. Rather, it forms a network of interconnecting parts and components neatly arranged by something unique. This field of research is the realm of Wave Mechanics.

The basis for this theory is the assumption that the entire universe resembles an ocean of waves and every physical object

has a certain wavelength or forms a cluster of waves. Modern physicists will eventually understand this theory, which was known to the *tantrika yogis* in India thousands of years ago. Only a few people know that Quantum Physics owes a great deal to *tantric* spiritualism. Science and spirituality are not in opposition. On the contrary, they complement each other. As physics continues to explore new ground, it will be found that the theories of *tantra yoga* are in compliance with science, and eventually be proved in laboratory. In the *tantra* scriptures, there are 64 ancient India texts dealing with *sadhana*, the spiritual discipline of the sixth dimensions. They describe how a person who follows the path of *sadhana* is able, through his own consciousness to disintegrate his physical body, turning it into wave energy and to reassemble it again elsewhere, in a place of his choice. Such extraordinary, supernatural phenomenon can be logically explained through the wave mechanics of Quantum Physics.

Everything that composed of waves can also be dispersed into waves. Our hand, our face and our entire body emit physical and psychic waves. Every creature can be described as cluster of vibrations with certain density and intensity. The subtle momentum or subtle power of every wavelength is gathered by and stored within our mind. Every wave moves, acts and reacts continuously with other waves, causing the destruction of old, and the emergence of new sub-atomic matter. Therefore the total vibrations of an individual are determined by his personal frequency of *extroversial* and *introversial* flow. Today's world is filled with a surfeit interacting and overlapping waves of various speeds. The action of, and reaction to these waves does not allow our mind to be at rest; they make it difficult to think clearly or concentrate (Wiyatmo, 2004:40-43). Wiyatmo (2004:43-44) explains further:

Every human being has physical body with mental and spiritual potential. *Kirthan* and the effect of chanting mantras represent a physical-psychic-spiritual activity because it brings benefits to all three. While chanting the universal mantra of *Baba Nam Kewalam*, the mental flow is transmuted or changed towards spirituality. When someone chants a mantra, he evokes a divine vibration and prepares body and mind for meditation. Various disturbing impressions in the mind will slowly be transmuted towards the Supremely Subtle. *kirthan* also results in transformation. ***Kirthan*** is able to change the shape, the measure, the mass and the quality of everything it touches. It produces an electro-magnetic field. Acting like a strong magnet, *Kirtan* will change the quality of brain cells to the point that gross energy can be transformed into subtle energy. Whatever we see when chanting mantra and *kirtan*, we will only see God. The mantra of *Baba Nam Kevalam* sends energy to the air we breathe and the earth, which our feet touch. The rhythm of *kirtan* is the divine cadence of nature. Whoever practices *kirtan* will feel the universal rhythm through all his senses. This universal rhythm cannot completely wipe out all coarse ideas but it can change their flow into more subtle directions. If performed wholeheartedly, *kirtan* has the power to redirect a negative mind. It can purify the mind and facilitate meditation.

Never suppress your negative thoughts but try to channel them towards God by chanting mantras. If we struggle with negative thoughts and our meditation is not satisfactory, let us think: "Whatever happens is for the best. No matter what is inside of me, good or bad, all belongs to You."

This is Wiyatmo's explanation about connection between spirituality and science. Elsewhere (2004:59-60) he also says, that:

All basic particles have their symmetrical opposite in the form of an anti-particle. For example, an electron pairs with positron, a proton with anti-proton and so on. When a particle meets an anti-particle, they will be instantly annihilated. As a consequence of the preservation of energy and mass they turn into an electro-magnetic wave in the form of photons. This event is known as annihilation. In a reverse process, this electro-magnetic wave energy can be changed into pair of particles – electrons and positrons, protons and antiprotons. In physics this occurrence is called pair production.

The above phenomena are possible because mass and energy are equivalent. But we must never forget that mass cannot be created from nothing. A quantity of energy is needed to manifest it. This makes us aware of the fact that creative energy is needed to manifest matter. If we continue to search for the origin of this energy, it will lead us to the Supreme Creator.

According to Quantum Theory, it is possible to create matter or energy from the void in an instant. This probability phenomenon can happen because of the uncertainty characteristics at the microscopic level, as in the measurement of mass and energy. The uncertainty principle does not contradict or clash with the law of conservation of energy, because any matter randomly created can also be destroyed again in a flash. In this kind of event, the average value of mass and energy remains constant.

In accordance with the concepts of Quantum Physics, as described above, the so-called miracles, which occur by implementing *Agnihotra* ritual, are not really a magical thing, contrary to the laws of nature. But the opposite can be said that the *Agnihotra* ritual is a ritual that involves the energy of God behind every material of the universe. Western theologians think that monotheism is the final theology. According to them, the belief in God existing in each material is animism and dynamism. They consider animism and dynamism as a primitive belief held by people who are less intelligent. Instead, technologists and scientists today believe that the energy is something universal, immanent and transcendental; their belief in energy is indeed a modern form of animism and dynamism.

Therefore, it is no exaggeration if *Agnihotra* is called a science and technology of pantheistic theology, which involves the use of energy of matter, immanent energy and transcendental energy. *Agnihotra* can be said a supra-rational ritual. To the ignorant people, not having scientific knowledge, it is a magical ritual or black magic ritual. *Agnihotra* can be viewed as a scientific and spiritual practice, involving the use of real material things and also the use of the spiritual. All the materials as real objects or as spiritual, if incorporated into the *Agnihotra* fire, could be burned. Spirits are also afraid of fire, because it is controlled by the god of fire, Agni. The position of God Agni among the gods is as *Porohita*, because He is highly respected by all other gods.

Therefore, when the *Agnihotra* is performed led by *Agni* Himself, then all the gods and other spirits will follow. In the perspective of the concept of Quantum Physics, both material and spiritual are seen as energy and both influence each other. Therefore, the implementation of the *Agnihotra* ritual is precisely a form of high technology, which involves the use of energy materials, and also involves the use of a wave of spiritual energy. All ritual materials, equipment, and the people and the environment,

in which *Agnihotra* is performed, function like a Central Energy Plant, an electro-magnetic wave Sub-station that can multiply and transmit the energy in all directions. The ritual energy waves will wake up the sub-atomic particles in the universe and thus lead to the harmony in the macrocosm. Therefore, performing of *Agnihotra* has many functions and benefits.

In the implementation of *Agnihotra*, everything turns into wave energy. All ritual tools, in the perspective of Physics and Chemistry, can be viewed as wave energy. At the time of execution of *Agnihotra*, *mantras*, *ghanta* (bell), *kirtan* (hymns), leaves, flowers, fruits, holy water, *ghee* (clarified butter) and all the objects and activities, both physically and mentally, all merge into the unity of energy waves. Psychologically, the mind is known as a wave whose frequency varies in accordance with his inner condition.



Picture: Some levels of Human Mind

As mentioned earlier that, based on EEG measurements, the human mind can experience four different waves according to the state of mind. These four kinds of thought waves are: (1) wave *beta* (β), the magnitude of 14-30 Hz; (2) wave *alpha* (α), the magnitude of 8-13 Hz; (3) wave *theta* (θ), the magnitude of 4-7 Hz ; and (4) wave *delta* (δ), the magnitude of 0.5 -3 Hz. When the mind is busy or not concentrated, the thought waves are in a position of *beta* (β) frequency. Furthermore, the mind at the position of *beta* frequency feels very difficult to focus or concentrate; but when the mind is focused on the *Kunda* of *Agnihotra*, the wave energy of the fire promote the mind to achieve a super-position of the wave of thought. Thus, concentrating on the fire of *Agnihotra*, accompanied by *mantras*, the sound of *ghantā* and all other means and materials of ritual, the mind can achieve a super position near to the *alpha* (α) frequency.

Only when the mind reaches to a position of lower frequency, it can then concentrate. When the mind achieves the *delta* (δ) frequency, it then possesses the level of cosmic consciousness; this level is owned by the hermits, saints, *yogis*, *rsi* and *avatara*. Achieving of the *delta* frequency enabled many saints to understand the language of Nature; and that's why they can speak with animals, plants and inanimate objects, and they can influence the elements of Nature. Everyone can achieve cosmic consciousness (God consciousness) if everyone efforts to follow a disciplined spiritual life. "The beauty of the practice is that it can be done by anyone, anywhere and the effects are most profound on the mind of the performer and all around." (<http://www.vedicsociety.org/iagnihotra>). Without cosmic consciousness or without understanding it, everything will appear as just fantasy. In the effort to achieving cosmic consciousness, practicing of *Agnihotra* is a very good discipline because it is spiritual, scientific and rational.

8.19 *Agnihotra* is instrumental in the protection against the effects of polluted gases

Agnihotra ritual has increasingly been popular all over the world since the tragedy of poisonous gas took place at Bhopal in Andhra Pradesh, India. One website (<http://cure-zone.com/forums/fm.asp>) describes:

The tragic incident occurred on the night of December 3, 1984 when the poisonous MIC gas leaked from Union Carbide factory at Bhopal. Hundreds of people died and thousands were hospitalised but there were two families – those of Shri Sohan Lal S Khushwaha and Shri M.L. Rathore, living about one mile away from the plant that came out unscathed. These families were regularly performing *agnihotra* (*havan*). In these families nobody died, nobody was even hospitalised despite being present in the area worst affected by the leakage of the toxic gas. This observation implies that *agnihotra* is a proven antidote to pollution. (English Daily - “The Hindu” of 4-5-85; news item under the heading ‘*Vedic Way to Beat Pollution*’).



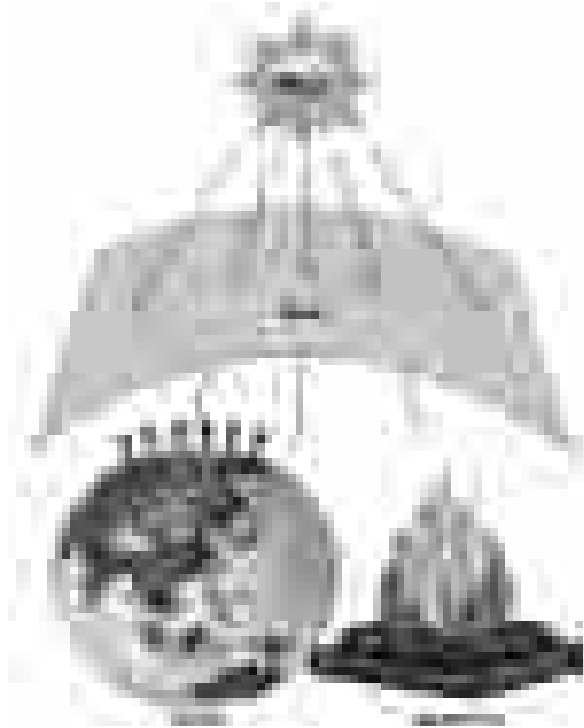
Picture: Bhopal Tragedy, After the night of December 3, 1984

Union Carbide Factory in West Virginia in US came to know this and they donated *lakhs* of dollars to do research for this “*Homa effect*” in West Virginia University. In Germany also studies are going on. In the recent years, the established healing therapies have begun to recognise the role of psychology in prevention and cure of diseases of different kinds. As the atmosphere, *praña* and mind are interlinked; the individuals naturally experience relaxation, peace, quietening of the mind, loss of worries and stress in the *yajña* atmosphere. The increase in the level of *praña* (vital energy) in the atmosphere when a *yajña* is performed – was also recorded with the help of Kirlian photographs of human hands before and after *yajña* in the experiments conducted by Dr. Matthias Ferbinger of Germany.

The atmosphere surrounding the place where a *yajña* (or *agnihotra*) is being performed and the ash produced in the *kuñdā* are suffused with energetic currents and soothing and uplifting ambience. Further scientific research and large scale experiments on the potentials of *yagyopathy* will help make it a distinct, alternative therapy of far-reaching benefits to humanity at large and open up newer directions for constructive integration of the modern and the ancient sciences

Various researches and direct experience of the persons who have been carrying out *Agnihotra* ritual prove that *Agnihotra* has remarkable functions. *Agnihotra* is proven to give the effect of psychological energy to the earth or the universe and its contents. The clouds move away, cool wind begins to blow, the rain comes, the sky becomes very bright – all happen with desired expectancy; and also Orbs appear shortly after *Agnihotra* is performed.

Allen Morgan a specialist in Homa Therapy from Miami, Florida, (in www.summit.net/home/Agnihotra), wrote a good article entitled “**Agnihotra: Healing the Planet**”. He explained: **Agnihotra** is the smallest form of **Yajña**. It is the basic form of purification of the atmosphere. By inducing change in the atmosphere you bring about changes in **Prana** (life energy). **Prana** and the mind are like two sides of the same coin and hence, the beneficial change is transposed to the realm of the mind. For **Agnihotra**, a copper pyramid of prescribed size is recommended.



Picture: Illustration of effects of *Agnihotra* on Ozone layer (Donder in BALI PRAJNA, The International Journal of Indology and Culture, Volume 1 No. (2012) 1, published from Bali Sanskrit Institute & University of Mahendradatta, Denpasar, Bali, Indonesia.

There are specific varieties of trees prescribed for firewood to prepare the fire. Some of these are medicinal trees. If they are not available you may use any firewood. However, firewood from trees with thorns or from trees bearing bitter fruit should be avoided. Ghee prepared from cow's butter is another item required. It is a must. With *Agnihotra* atmosphere and *Agnihotra* ash, you can grow large crops in a small area. The taste, texture, colour and quantity improve by this method of gardening which is known as HOMA THERAPY FARMING. *Agnihotra* is the smallest though basic form of HOMA. *Agnihotra* removes the tension from the mind. It unburdens the mind. You will soon notice that anger and greed become less and you feel free. This brings about happiness. You will soon notice that you are moving in a happy atmosphere if you practice getting rid of your emotional cycles, which leads you to tranquility and peace.

Medicines are prepared from *Agnihotra* ash. *Agnihotra* is the basis for holistic healing. The mantras are in Sanskrit. Sanskrit is the mother of all European languages. Every language contains words coming from Sanskrit. In Sanskrit there is not a single word that comes from any other language. Sanskrit was nobody's mother tongue at any time on earth. *Agnihotra* is a process in the science of bio-energy given through Vedas. Vedas literally means knowledge. The word comes from the Sanskrit verb VID, meaning to know. English word WIT comes from the same root. Vedas are the ancient-most word combinations known to man.

Vedas describe *Agnihotra* as a process of fumigation also. Practice of *Agnihotra* nullifies the effect of pathogenic bacteria. *Agnihotra*, if practiced regularly, yields great HEALING POWER to the atmosphere as well as to the individual. Thus, *Agnihotra* has three disciplines: a. Burning of specific organic substances into fire; b. Mantra; c. Specific timings corresponding to one circadian rhythm of nature, i.e., sunrise, sunset.

If you miss the timing, then it is not *Agnihotra*. Vibratory effects of certain metals such as copper and gold are known to the

scientist. When specific substances are burnt in a pyramid made of copper with Mantra and the timings, for example, specific effect is guaranteed to occur. The layer of useful atmosphere surrounding the earth is very thin. Automobile pollution, pollution due to factory exhausts, water pollution, noise pollution, the disturbance caused to marine biology due to the disposal of nuclear waste in the oceans, the effect of radiations on human physiology, indiscriminate cutting of forests for raw materials, indiscriminate probing into the bowels of earth for raw materials to feed the industrial complex, indiscriminate use of pesticides, insecticides, chemical fertilizers, deodorants, room freshener, all these adversely affect the atmosphere.

This leads to tension on the mind and increase in the incidence of disease, nervousness and psychiatry. All this must go if we wish to be happy. The Fivefold Path of the Vedas is a manual for happy living. The first aspect of the Fivefold path is *Agnihotra* for purification of the mind. You may belong to any formal religion, you may be an atheist or agnostic ~ you will benefit from *Agnihotra* of the Fivefold Path. The Fivefold Path sets up life patterns based on the bio-psychological techniques given through Vedic knowledge. You need not carry the hypothesis of God to practice the Fivefold Path. You start the practice and knowledge will be unfolded to you from within. Believe only what you experience. This is the approach of the true scientist.

All of this phenomenon in view of Hindu pantheism theology proves that there is a relationship between the human psyche as the microcosmic and the universe as macrocosm, so does the relationship with God as the ruler of the universe. This is the kind of analysis that can prove the existence of psychocosmic relationship between the three subjects: human - nature - a manifestation of God, and *Agnihotra* is the instrument. *Agnihotra* has provided many solutions to people to overcome various

difficulties. Physical illness, mental, spiritual human experience can be overcome by *Agnihotra*.

Even *Agnihotra* otherwise be able to cure this ailing world, provided that the conditions would carry it out. Hopefully by knowing the function and efficacy of this *Agnihotra*, Hindus rush to get it started again to keep up with strangers. Dangers of global warming, the dangers of HIV-Aids, which declared there was no cure, various issues about the environmental crisis, and others can actually be overcome by *Agnihotra* ritual. This is the Vedic spiritual science.

8.20 *Agnihotra* can protect from various diseases of human and plant

Fire and its *Shakti* (power) are inseparable. Hence, this fire is the expression of the Almighty that any human being can relate to or understand. It is meant for all mankind. Any being that has the ability of speech can perform *Agnihotra*. Every human being has a birthright to seek salvation and *Agnihotra* is the first step. Happiness is an activity or projection of each one's mind. Hence, this self-perception of happiness becomes one's own reality; however, the Truth may be far different. Thus, the perceived happiness is merely a play of the mind. To understand the total wellbeing of any person, the mind has to be addressed. The mind and *prana* (breath) are inseparable just as two sides of a coin. *Agnihotra* impacts both mind and breath.

When *Agnihotra* fire is burnt there is not just energy from the fire. The rhythms and Mantras generate subtle energies which are thrust into the atmosphere by fire. Also consider the quality of materials burnt wherein lies the full effect of this healing *Homa*. Much healing energy emanates from the *Agnihotra* pyramid. An aura energy field is created around plants during *Agnihotra*. Thus plants become stronger and disease resistant. When the

flame dies the energy is locked in the resultant ash. This ash is used for preparing various folk medicines. Therefore, by regular performance of morning and evening *Agnihotra*, you create a positive energy pattern on all levels.

Agnihotra gives the mind a sense of genuine contentment and ability to react with Love. *Agnihotra* helps replace self-serving love with love that is unconditional without judgment or qualifications. The first step of this journey towards Joy is *Agnihotra*.

- 1) *Agnihotra* is meant for all humanity regardless of religion, race, or language.
- 2) *Agnihotra* is rooted in the Vedas, the most ancient science about the sciences of bio-energy, medicine, agriculture, and climate engineering.
- 3) *Agnihotra* is a science of doing and experiencing immediately.
- 4) *Agnihotra* helps us attain happiness, love, and total wellbeing.



Picture: Illustration of the Effect and Function of Agnihotra Ritual,
AGNIHOTRA AUSTRALIA, Homa Therapy Association of Australia
Since 1988; <http://www.agnihotra.com.au/how-agnihotra-works>

The entire universe pulsates with a coordinated rhythm. This rhythm synchronises the orbits of the earth. Nature and human body respond to this natural rhythm called the Circadian Rhythm. We human beings align and realign to this rhythm precisely at the sunset/sunrise transition point. This accord with the rhythm brings peace and wellbeing. A discord naturally produces stress, anxiety and an infinite cycle of strife and sufferings. *Agnihotra* is the only effective tool that we have, to produce this harmony between the mind, body, and the universe. *Agnihotra* is a material aid to a happy life. An intense energy is projected from the *Agnihotra* pot. This energy envelops the solar system, the stratosphere and beyond. Harmful radiation and pollutants are neutralised and transformed into nourishment on a subtle level.

8.21 *Brata Penyepian* (Silent Day) and its positive effect to the universe

Global warming, caused by environmental pollution, is a great danger or bane to the world. As a result of global warming, earth's temperature is gradually increasing, and eventually it leads to melting of the polar ice. Researches state that within few decades many countries, like Bangladesh, Myanmar, Singapore, Indonesia, coastal regions of India, etc. will totally be submerged under sea-water. Side by side there is another danger, discovered a few years ago, that is, the holes in the ozone layer over Atlantic Ocean. In those area the ultra-violate ray of the sun enters, causing harm to the ecology. Therefore, if the development of science and technology and their use are not controlled, then the disaster on earth will be more and more.

In the midst of such threats, there is some good news from Bali, because since 1957 when the Government of Indonesia recognised Hinduism as one among the five religions (presently

six religions since 2000): The Hindus in Bali Island and all over Indonesia have been conducting “*Catur Brata Penyepian*”, that is, all Hindus perform the “four kinds of restrictions (not doings)” on the day of *Nyepi*, the day before *Śaka* New Year (that falls in March-April, the date and day vary). It is better to mention in this context that these restrictions are not restrictions, as the term has a negative connotation. But these are actually the strong determinations of the Balinese people to follow them. The four taboos (such restrictions that benefit the betterment of Bali) of “*Catur Brata Penyepian*” are: (1) *Amati Geni*, that is, restriction on the use of fire and light for twenty-four hours (6:00am to 6:00am on the next day). On this day the Balinese people do not light any fire, do not cook and do not use electricity. So the whole island looks completely dark at night; (2) *Amati Karya*, that is, restriction on physical, laborious and official works for 24 hours. On this day the Balinese do not perform the usual works and the Hindus are expected to carry out contemplation or *samadhi*; (3) *Amati Lelungan*, that is, restriction on walking or going out of house for 24 hours; (4) *Amati Lelanguan*, that is, restriction on singing or playing any song or music, traditional and modern.

On this day they do not sing, nor play any song, even they do not talk loudly (*mounabrata*). During these twenty-four hours they do not eat and drink anything (*upavasa*/fasting). So, at the time of implementation of the “*Catur Brata Penyepian*”, Bali Island with all its occupants becomes very silent and, at least for 24 hours, the island takes rest, as all human activities, all transportations are closed for 24 hours.



Many researchers are trying to do research on the positive effects of the implementation of the “*Catur Brata Penyepian*”. The researchers conclude that the tradition of “*Catur Brata Penyepian*” is scientifically beneficial to save the world from the threat of global warming. One website (<http://www.baliorange.web.id>) writes:

One legacy of the traditional wisdom of Indonesia is a philosophy *Trihitakarana* of Bali, which governs the harmonious relationship between man and God, among human beings, and human beings with nature. This can be the basis for sustainable development. One of the practical implementation of *Trihitakarana* is *Nyepi* or the Day of Silence, which lasts for 24 hours in Bali every New Year of *Śaka*.

During *Nyepi*, minimum twenty thousand tons of CO₂ emission is decreased by observing Silent Day in Bali, as motor vehicles, automobiles and aircraft stop operating. Human beings all over the world should learn from Bali by determining March 21 as the Day of Silence, where everyone can participate to reduce greenhouse gas emissions by reducing all the activities and energy consumptions for one day. This is a real and easy way. To observe Silent Day collaboratively as *World Silent Day* (WSD) was proposed by *United Nations Framework Convention on Climate Change* (UNFCCC) to UNO and the gradual efforts on this purpose were seen from March, 2008; and UNO finally implemented the observation of WSD in March, 2010.



Based on the above description, it is clear that the ‘*Catur Brata*’ or the ‘Silent Ritual’ carried out on the day of “*Nyepi*” has scientific impacts on the harmony of the universe. Therefore, it is evident that the Hindu ritual has scientific value. So, ‘*Catur Brata Penyepian*’ is quite relevant to the Theory of Meaning, Theory of System and Quantum Physics Theory.

8.22 Concept of *pañca bhutas*, ritual and Quantum Physics

The ultimate goal of understanding the Hindu rituals is to achieve the level of cosmic consciousness. That is the basis of pantheistic theology, which enables one to realise that God permeates the smallest particles of the universe. Science calls this smallest particle ‘electron’, and Hinduism calls it “*Paramānu*”. The activities of Hindu rituals create harmony in the universe, relating all the sub-atomic particles (*Paramānu*) in the universe.

Though difficult to understand, but there should be efforts to make everyone aware of the importance of rituals and how to achieve cosmic consciousness. For this purpose, there are some Hindu teachings that should be disseminated to everyone. There are several books incorporated with some Hindu teachings; for example, *Science of Divinity* by Swami Yogesvarananda Paramahansa, *The Principle of Upanisads* by prof. Radhakrishnan, *Science and Spiritual* by Mavinkurve et.al., *Pañcabhūtas (The Five Divine Elements)* by prof. Dr. Jiddu Venkat Rau Butchi, *Cosmic Laws (As Seen by - Physics and Metaphysics)* by Dr. Malati Sirsikar, *Hinduism and Scientific Quest* by T.R.R. Iyengar, etc.

These books explain that the Hindu ritual activities have positive effects to harmonise the sub-atomic particles in the universe. *Pañcabhūtas (The Five Divine Elements)* by prof. Dr. Jiddu Venkat Rau Butchi describes that the universe was created from *Pañcabhūtas* or five divine elements, the source of which is

Universal Energy, the Energy of God Almighty. This Universal Energy penetrated into the core of every sub-atomic particle. This concept in terms of science is known as potential energy; and in terms of theology and philosophy, it is known as dynamism and pantheism. As mentioned earlier, pantheism can be explained scientifically based on the concept (theory) of Quantum Physics.

The concepts of dynamism, pantheism and Quantum Physics can accept the explanation that all human activity is driven by an inner consciousness controlled by (Universal) Energy. Within the scope of this explanation, the ritual can be accepted as a medium of communication to the universal energy. In order to have a broader understanding of the relationship between ritual and Universal Energy, we need to understand the concept *Pañcabhūta*.

Prof. Jiddu (2011) describes that the *Pañcabhūtas* are five divine elements described in spiritual texts elaborately in Sanskrit language. The subject is confusing and confounded with many names and synonyms. These are ether, air, fire, water and earth in the universe. In the *Saṅkhya* philosophy's nomenclature, these are *Sabda*, *Sparsa*, *Rupa*, *Rasa*, and *Gandha* respectively. These are also present in the human body senses as sense organs and organs of action which are also known as *Jñanendriyas* and *Karmendriyas* respectively with *Trigunas* in various proportions. These are present in the matter, material, in all beings including man and also possess five religious actions i.e., *Pañcakarmas*. The universe exists and survives only by their presence and sustains it with the divine cosmic energy.

Our ancient Sages have brought out the fact that the entire creation is made out of five basic elements. The five elements are divine in nature and the subject is dealt in detail in our ancient spiritual texts. They are present in the matter, inanimate and animate and in all beings. According to the science and the

Big-Bang theory, the universe and the world emerged from the primordial energy. It is estimated that the first living-being was present about three million years ago as a single molecule which possessed metabolism and could reproduce with the formation of world. But the Vedanta (ancient scripture) and Hindu spiritual texts describe the creation in a different way. *Mula Prakṛti* (Non-sentient) is the material used for creation. *Brahman* itself is the material cause for creation as this *Prakṛti* (Nature) is an inseparable body of *Brahman*. Lord Krishna says in *Bhagavadgītā* VII.4: *bhūmir āpo 'nalo vāyuḥ kham mano buddhir eva ca, ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā* 'Earth, water, fire, air, ether, mind and understanding and self-sense this is the eightfold division of My nature'. *Mūla Prakṛti* transforms to *Mahat* (the representative of *buddhi*), *Mahat* transforms to *Ahankaram* and *Ahankaram* gets classified as *Satvika*, *Rājasika*, and *Thamasika*; five senses of knowledge (eyes, ears, touch skin, nose, tongue), five senses of action (speech, hands, legs, genitals, and anal opening) along with their master *manas* (mind) are born from *Satvika Ahankaram*; Five gross elements *Prithivi* or earth, *Jala* (*apah*) or water, *Tejas* (*Agni*) or fire, *Vayu* or air (wind), *akasham* or ether, and the five subtle elements (*Sabda*, *Sparsa*, *Rupa*, *Rasa*, and *Gandha*), total 10 are born from *Tamasa Ahankaram*. (*Rājas Ahankaram* behaves as an overseer).

The five gross elements are known as *Pañcabhūtas* and five subtle elements are known as *Pañcatanmatras*. Each subtle element is a quality of gross element *Sabda* for *Akasa*, *Sparsa* for *Vayu*, *Rupa* for *Agni*, *Rasa* for *Jalam*, and *Gandha* for *Prthvi*. The order of creation here is: First *Sabda tanmatra* is created from *Tamasa Ahankara*. In *tum* it expands as *Akasa* (sky) and also gives birth to *Sparsa tanmatra*. *Sparsa tanmatra* expands as *Vayu* (Air) and also gives birth to *Rupa tanmatra*. *Rupa tanmatra* expands to *Agni* (Fire) and also gives birth to *Rasa tanmatra*.

Rasa *tanmatra* expands to *jalam* and also gives birth to *Gandha tanmatra*. *Gandha tanmatra* expands to *prithvi*.

There are two factors responsible of creation. The *one* of the factors is *Brahman*. And the other factor is *Maya*. The world that we see now was existing in *Brahman* in potential from even as tree existing in the seed in the causal form which is *Maya*. *Brahman* is the efficient cause and *Maya* is the material cause. *Maya* is not something that can exist independently because as per the scriptures there is only Real and Eternal entity which is *Brahman*. *Maya* depends on *Brahman* for its existence. So *Brahman* through the power of *Maya* created the world. The world is not really created, but got manifested from the potential form. *Maya* doesn't have any beginning like *Brahman* and hence the world also doesn't have any beginning.

This *Maya* is of the nature of *Sattva*, *Rajas* and *Tamas gunas*. *Sattva guna* causes the effect of *Jñana* or knowledge, *Rajas guna* causes the effect of activity and *Tamas guna* causes the effect of Inertness. Thus *Brahman* through the power of *Maya* created the world which has both sentient entities and the insentient entities. *Maya* has two powers. One is the *Avarana Shakti* or veiling power and other is *Vikshepa Shakti* or projecting power. *Brahman* is veiled and other things or *Anatmas* are projected by the power of *Maya*.

Akasa (ether), *Vayu* (air), *Agni* (fire), *Jala* (water), and *Prthvi* (earth), are the five elements, called *Pañcabhūtas*. Each element has originated from the previous one. From *Brahman* (*Parāmatma* or Supreme Consciousness) originated *Yathna* (effort) and *Mahath* (cosmos). From these were born *Akasa*. From *Akasa*, was born *Vayu*, from *Vayu*, *Agni* was born. From *Agni* was born *Jalam* and from *Jalam*, *Prthvi* was born. Among all the 84 lakhs species of creation, only man has been given the

intelligence and discriminatory power, whereby he has the ability to recognise himself and the divinity latent in him. It is important to realise as to the human body and its faculties have developed. Bhagavan Sri Sathya Sai Baba says that the Universe is sustaining by the Divine, the Universe and all beings are benefited by *Pañcabhūtas*. Man is enjoying all the benefits from them but not understanding their nature, attributes, character and divinity, and further emphasises that man has to respect them, and always be grateful, and experience the divinity in them. That is why man has to pray the creation first and later seek salvation i.e., to merge with *Paramātma*.

The earth is powerful because it is divine and a part of '*Pañcānga*'. The earth moves and rotates on itself and around the Sun, but cannot move from place to place. In the core of the earth the Divinity is embedded (*Bhagavat Shakti*) and balances all present on it such as trees, rivers, seas, mountains and house etc. It is like a train moving on the rails but rails are no moving. In short the rails are static. The Earth is one of the parts of *Pañcāngas* which is divine. In the human body the parts represent legs, hands, head and the *indriyas*. These are also divine, as *Paramātma* is present in the man as minutest of minute form.

The earth has no freedom because it is associated with *Trigunas* i.e., *Thamo*, *Rajo*, *Satvika Gunas* and also it cannot move from place to place except it has to rotate around the Sun. The earth gives many things which are existential for survival of all beings and it also teaches many things, but man is not following. The earth gives food, grows trees on it, allows houses to be built and maintains balance between all the things present on it. Prof. Dr. Jiddu Butchi Venkat Rau further explains that our ancient sages said that the present period (*Kaliyuga*) is the easiest and the best Yuga to attained salvation/liberation provided man must focus his attention on it. The man suffers from diseases,

disasters, pain, displeasures because of his ignorance (*Avidya*) and his bad behavior (*Pravarthana*) and conduct. He must focus on *Vidya*. In the *Kaliyuga* the *Pañcabhūtas* are polluted with bad thoughts of man.

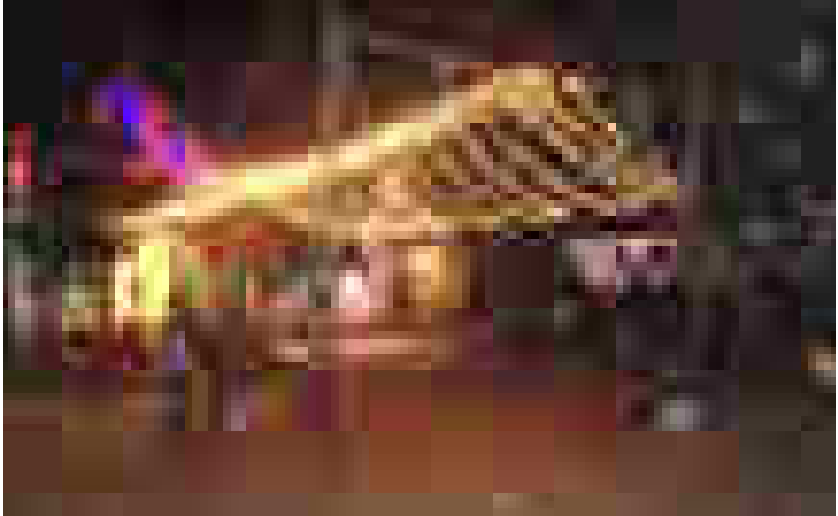
Based on the above description, it can be said that all the materials used in rituals are actually *pañcamahabhūtas*, as a system of matter depending each on other. So, by performing ritual an inter-relation (harmony) is established among the *pañcamahabhūtas*. This is quite relevant to the *Theory of System* and *Quantum Physics*.

8.23 Phenomena of appearing orbs during a ritual performance – a new discovery

Based on the explanations in this chapter and in previous chapters, in this study there is a “New Discovery” that has not been announced by researchers of Hindu rituals, previously, that: “Hindu Ritual gives a touch of excitement in the aspect of the divine and God Himself, who dwells in every atom in the universe. Touches of excitement, as a result of the ritual, then harass the inert nature of God (*tamoguna*) present in the nucleus of every atom of matter. Effect of joy that comes from ritual performance wakes up the active and reactive nature of God (*rajoguna*); and then God, existing in the nucleus, dances beautifully and builds a beautiful atmosphere (*sattvaguna*). In the concept of Quantum Physics, Fritjof Capra calls this beautiful dance “the dance of electron”, and according to the concept of *Saguna Brahman*, this dance is called “*Dancing of Śiva Nataraj*”.

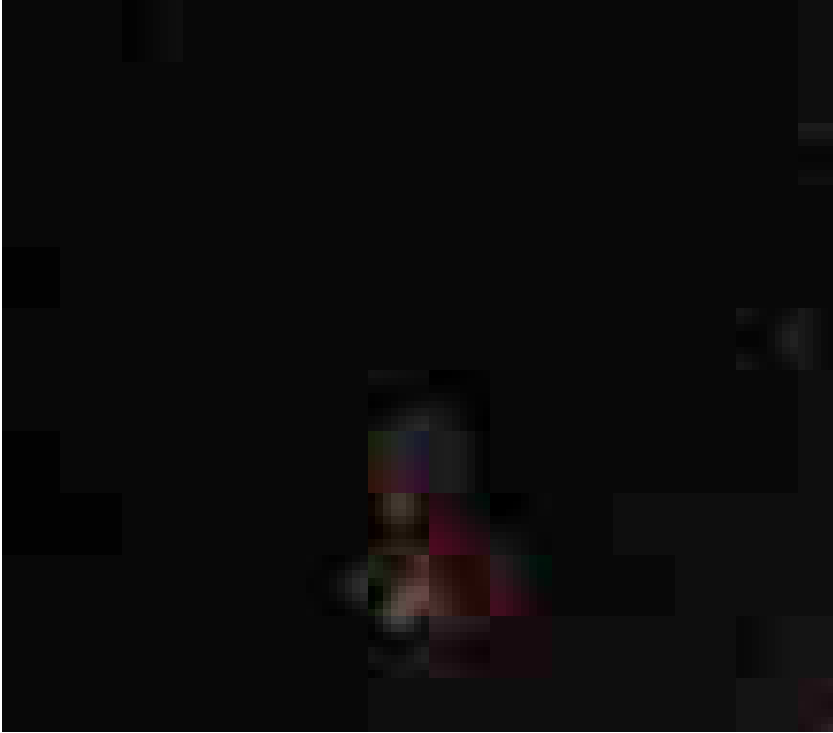
Using digital camera technology and other optical devices, today, the dances of atomic particles in joy can be captured in various forms. Dr. Masaru Emoto, a Japanese scientist, finds atomic particles (crystals) of water in beautiful forms signifying

the beautiful dance of those particles after some good words and *mantras* were pronounced on them. Donder (2009), in a research on Orbs, finds orbs as a unity of beautifully dancing atomic particles on ritual performances. Orbs can be photographed with a digital camera having qualification of more than 6 Mega Pixels.



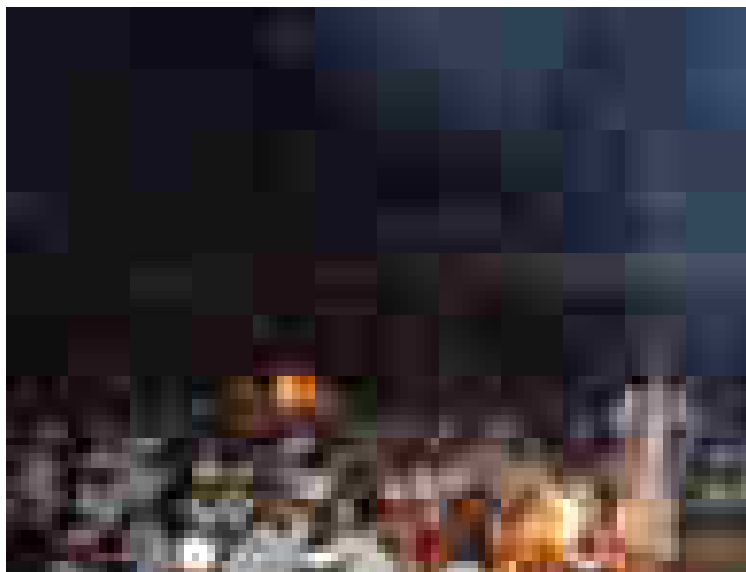
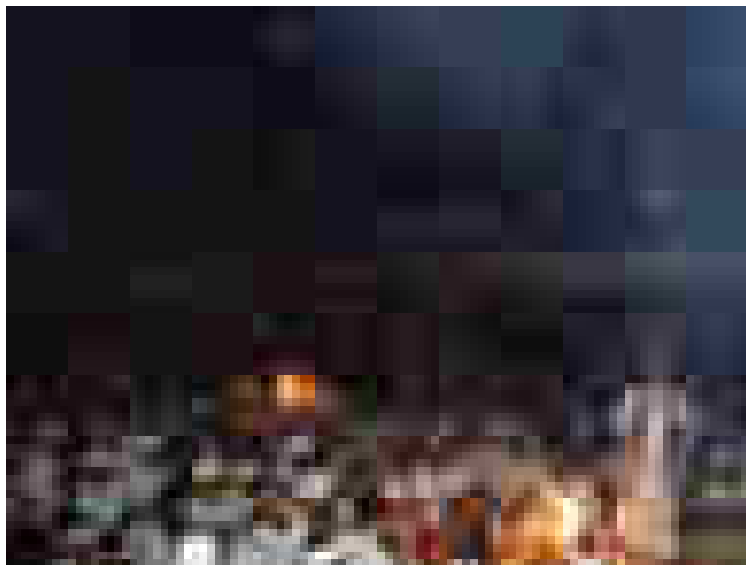
Orbs appeared on *Kalipuja*, 13-11-2012, 8.00 pm, at Ratanpur, Birbhum, WB, India.

Again I experienced and observed appearance of orbs at different place and time: In the festival of *Kali Pūjā* on 13th November, 2012, when the Hindu devotees of Ratanpur, a small village in Birbhum district, West Bengal, India, were performing the *pūjā*, many orbs appeared outside the temple, as captured in my camera (Sony, 16.1 mega pixels). I took many pictures of orbs during the *pūjā*. But when there was no ritual performance, orbs did not appear in the photos. Again, on the next day, when the idol of Devi Kali was taken to a pond for ritualistic immersion of the goddess, orbs appeared.



Picture: Orbs came around a pond where the Kali-idol was being immersed, 14-11-2012, 9:30 pm.

This fact proves, on the one hand, that orbs can appear anywhere and anytime; on the other hand, that orbs appear depending upon the situation or atmosphere of any ritual when human minds are happy and joyful. It also makes clear that God and gods come in a ritual, dancing in the form of beautiful orbs. And this is enough for the belief that God exists everywhere. Below are presented some pictures of orbs that appeared after perform the Agnihotra ritual on ‘International Festival Yoga and Meditation’ (2012) at Ratu Bagus Ashram, Muncan, Karang Asem, Bali, Indonesia.



Picture: Orbs appeared when Ratu Bagus was chanting *mantra* to *Deva Agni*

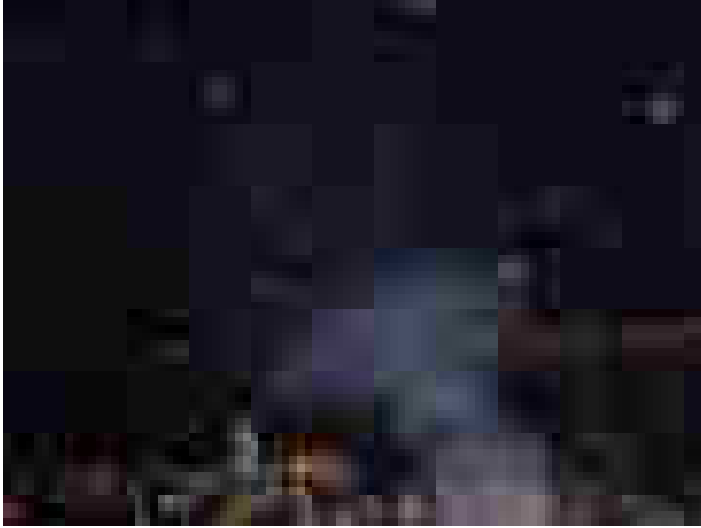


Photo:(up) *Agnihotra* ritual at the Ratu Bagus *Ashram* and (below) all followers doing “Laughing-Meditation”, Orbs appeared.

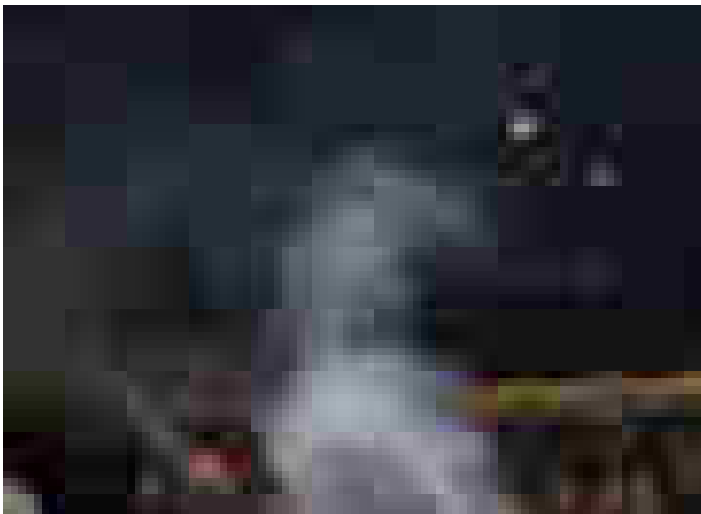
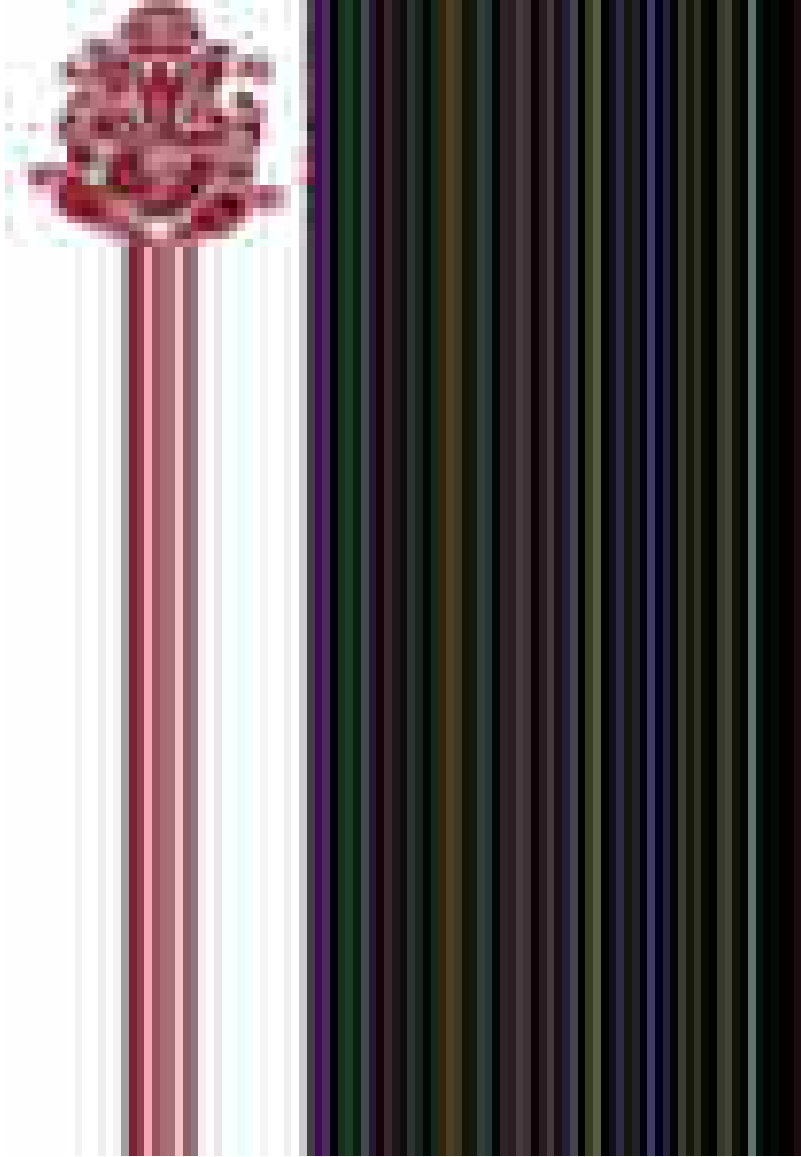


Photo:(up) *Agnihotra* ritual at the Ratu Bagus *Ashram* and (below) all followers doing “Laughing-Meditation”, Orbs appeared.

If viewed from the perspective of “Universal Energy” as a crutch of this universe, as well as from the perspective of Quantum Physics, then it is clear that the Hindu rituals really have an influence on the cosmic consciousness. This can be explained as follows: “In Rituals, the Hindus use a variety of elements, namely, *pratimā*, pictures, a wide range of sounds/voices, such as – *kulkul* (wooden bell), gamelan (orchestra, traditional music), songs (Devotional song), *ghantā* (holy bell), *mantra* (spell), and various other elements. All the elements are composed of *pañcabhūtas* and there are the elements of “the five *tanmatra*”, more subtle than *pañcabhūtas*. In the “*pancatanmatra*”, there are *budhi* (feeling of the universe), *manas* (the mind of the universe), and *ahamkara* (ego universe).

These three elements accompany *pañcabhūta* to form a single unit, called *Astha Prakṛti* (eight natural elements of the Lord). *Astha Prakṛti* and Soul (*Brahman*) are the support to the universe. Therefore, the ritual activities and vibratory activities by the Hindus affect the behaviour of *Astha Prakṛti*. That is why the Hindu rituals are needed to create harmony in the universal energy and to bring many positive effects on all beings.



Picture: Illustration of everything as energy and their harmonisation as the web of energy-waves. Actually, this is the energy of God.

8.24 Hinduism as Eternal Truth and its Logical Reason

Hinduism can call the eternal *dharma* or the eternal truth because its teaching can be described scientifically and logical reason. For that significance, we should be citing the scientific and logically views of Swami Mukhyananda (2000) as written in his book entitle: *Hinduism - The Eternal Dharma - An Evolutionary and Historical Perspective*. Hence, all of description of the sub-chapter of 8.24 with the title as mention above will be taken from the view of Swami Mukhyananda as short resume of his views. Mukhyananda (2000:7) describe that: Hinduism being a vast variegated composite religion with numerous aspects and rich traditions, serving the needs of the simplest as well as of the wisest, of the laity as well as of acute philosophers, it is not possible to go into a detailed treatment of it in such a short work. Nor has this work been contemplated reader in a brief compass with some of the fundamental features of Hinduism in its total perspective, showing their mutual inter-connection and coherence in the whole scheme. They cannot be looked at in isolation without losing their purpose and significance, for it is an integrated system, like a living organism. An attempt also has been made here to bring in as many of the important terms and concepts as possible from the Hindu religious thought in a co-ordinated manner.

And then he continue of his explanation that like diseases in the human body, defects and corruptions arise in every society and system, religious or secular, in its working as time passes, and key go on accumulating as the society grows and becomes more and more complex, unless it is regularly overhauled. Hindu society could not overhauled to any extent due to historical vicissitudes and loss of overall political power. While these defects and corruptions are to be eliminated, it can be done only if we know the true spirit of the system, for every society has to be set right

and reformed in terms of its own ideals and not that of an alien society (Mukhyananda, 2000:8).

And then he described that one may find repetition of some ideas, dealt with earlier, in introducing the new topics. This inevitable in such a work since the different aspects are interconnected and cannot be grasped in their real significance and evolutionary development in the total context unless the connections are pointed out. Moreover, the work being intended for the general public, and not to the scholars well-versed in Indian religious thought, repetition is necessary to enable the general reader to grasp the ideals, the purpose of the work being to communicate understanding and not to exhibit scholarship. Further, the subject-matter is of practical importance, since it bears intimately on the lives of the people and is not a mere theoretical intellectual exercise. Hence it is necessary to impress the ideas on the mind through repetition in different contexts (Mukhyananda, 2000:8-9).

He described that it is generally accepted by enlightened people that the real inner purpose of Religion as such is to elevate the unregenerate man to spiritual refinement and divinity, though the external formulations of different religious may vary according to time, place, and circumstances. Religion is Spiritual Science, and the spiritual attainments and discoveries of any religious group are the common property of all, as in secular Science. But somehow in the case of Religion or Spiritual Science, generally the followers of different Faiths limit themselves to the original inspiration of the Founder of Founders of that Faith or that which comes in that tradition. In such a prevailing context, it has been considered necessary to point out the distinctive features of Hindu religious thought which is an open system, like Science. It welcomes and absorbs new elements from everywhere (*Ā no bhadrah kratava yantu viṣhvataḥ ... Ṛgveda I.89.1*) and adapts

the old socio-religious concepts to new discoveries and changing circumstances, while holding on to unchangeable fundamental verities. It is a spiritual democracy giving freedom in religious thought and practice to all (Mukhyananda, 2000:9-10).

Though the inner purpose of all religions is same or similar, but the nature, structure, concepts, principles and goal of religions are not the same. Hence we have tried to point out, in the case of Hinduism, its distinctive features as compared to other religious systems for them alone one can fully appreciate the beauty of Hinduism. Harmony of religious does not consist in their external formulations, but only in their spiritual purpose. However, just as there are differences in the degree of scientific development in different countries and at different times, similarly there are degrees in spiritual development and richness of discoveries, breadth of vision, and even in the basic approach to religion.

Consequently there are differences in the philosophical and doctrinal formulations and in the methods of social organization to realize the religious values and goal in life. Reality being infinite, spiritual discovery is a universal eternal quest, not bound by time or place, nor confined to particular person or persons, however great, whether they be termed saints, prophets, sons of God, or incarnations. Hence, the structure of a religion, philosophical and social, must be in step with new discoveries. This will enable Hinduism to fulfill its mission of spiritual regeneration of man by disseminating the profound Universal Spiritual Truths discovered by the great *Rshi-s* (Spiritual Scientists) of India during the course of the last several thousand years, and are still being discovered by great sages of India, reinforced by the discoveries in other parts of the world (Mukhyananda, 2000:10-11).

Hinduism, with its very long history of over 8000 years, its many denominations and school of philosophical thought, and its

oceanic literature, is so vast and versatile; its aspects so varied and subtle with profound implications; its mythology, symbology, rituals, and organization of ethical principles and high spiritual sentiments so extensive; its mysticism so deep and proliferating; its power of absorption of diverse new elements as well as its capacity to harmonize and synthesize them into a co-ordinated system covering the whole world of Religion in its concepts so great; and its practical application of the highest Truths to society so thorough - and all these oriented towards the realization of the Ultimate Infinite Spiritual Reality through so many varied Paths - that it is very difficult to give an adequate condensed picture of it.

It is like a great sprawling Universal Banyan Tree (*esho-Asvattah sanatanah* - Katha Up.II.6), with many huge sub-roots and stems and innumerable mighty branches and sub-branches (Cf. Gita XV.1ff) - all living and forming one integral whole and yet appearing independent, so much so even an educated Hindu or a learned outsider is lost in the maze unable to discover its main root and stem and its unifying system, though he feels its ethereal imponderable unity in the midst of this bewildering diversity. However, we shall try to give here a brief outline of its framework, which enables it to be an all-absorbing, ever-growing, eternal spiritual tradition without any limit-rich, glorious, and beautiful-affording sustenance and ins-piration to all, from the lowest to the highest (Mukhyananda, 2000:17-18).

Hinduism is not a circumscribed unitary religion like other fixed religions, which are actually Faiths with belief in a Creator-God residing in Heaven, a Supreme Almighty Being separate from Man and Universe. It is not a *Mata* (Faith), but it is *Tattva* or *Satya* (Investigated Realizable Ultimate Reality or Truth) and Its practical application in life (*Dharma*); that is, Hinduism is philosophy, religion, and ethics (*Satya* and *Dharma*) combined. In its external practical aspect, it is a Federation of Faiths with

common loyalty to the Supreme Reality and certain metaphysical Verities, discovered by the Vedic Rishi-s (*Manava-Dharma*), for it is based on the ultimate Divine Nature of Man, not on dogmas and creeds, and is applicable to whole mankind (Mukhyananda, 2000:19).

Hinduism is board-based and deep vast like ocean. It has evolved gradually from life and grown out of: (1) Keen religio-philosophical questionings as to the nature of *Brahman*, the Ultimate Reality, (*Brahma jijnasa*) - the Source and Substance of all existence and experience, both spiritual and material; (b) Open debates and discussions on the subject; and (c) Spiritual investigations, reflections, and realizations of the people of India as a whole. It is not based on mere limited time-bound 'revelation' (i.e. claimed given at a particular time to a particular person, and once for all) by a hypothetical exclusive God in Heaven, and is not dependent on the life and teachings of one or more Prophets or 'Son of God', but is based on *Shruti*, *Yukti* and *Svanubhuti*, i.e. Perennial Revelation of Reason (*Yukti*), and continually confirmed by direct experience by many Sages and Saints, Prophets and Incarnations, all over the world, and open to Realization of all (*Svanubhuti*).

Hinduism is not Theocentric, in the usual sense, i.e. not based on Extra-Cosmic-Creator-God, - like the other western religions - Judaism, Christianity, and Islam. It is Reality- Based. In Hinduism 'God' is an Expression or Cosmic Manifestation of the Supreme Infinite Spiritual Reality (*Brahman*). 'God' is the Inner Self (*Atman*) of Man and of all beings and entities and is immanent in the universe as well. 'He' is not Being in Heaven. Hence *Atman* (the ever-present Divine Self of Man) is the Centre of Hinduism, and manifestation of the innate Divinity of the Self and realization of its Spiritual Freedom (*Mukti*) here and now is the Goal of human life and Religion, and not attainment of Heaven after death.

Hinduism, though it has a great place for Theism in its own way, is not a mere theological piety religion in the western sense. The western Faiths are preoccupied with the questions of monotheism or polytheism, heaven and hell, how an extra-cosmic God (based on mere belief) should be worshipped, and the condemnation of what they call 'idolatry' in others, while they practice it in a more actual sense in several ways. As against this, Hinduism seeks to realize the Ultimate Spiritual Divine Reality in life and the innate unity of the Self of man with Divinity. Various kinds of theism, various modes of prayer and worship, including through images and other natural symbols, and different kinds of rituals and myths, are only so many graded helps for this consummation. They are not an end in themselves. Monotheism, polytheism, pantheism, animism, and even atheism, have no particular significance or importance in Hinduism.

Hinduism's appeal is universal and individualistic and to the inner spiritual Man, whereas the other Faiths' appeal (except to some extent in Christianity) is to the community and to the outer social man. Hinduism is therefore not organized for proselytizing and fighting; it believes in the inner conversion or transformation of man as such, whereas the others want to add to their physical numbers. Instead of proselytizing others, Hinduism seeks to open itself to others' ideas to enrich itself, whereas the others resist and attack all extraneous ideas.

Hinduism welcomes every type of genuine and beneficial religious expression of all mankind, from the most primitive to the most sublime, since in its view they are attempts of the Atman (Divine Self) to progressively express Itself through different layers or vestures (Kosha) of personality, gross and fine, forming the body. It accepts the beneficial spiritual aspects of all fixed Faiths and sects, each of which has its own particular theological views, doctrines, dogmas, rituals, etc., so far as they are rational

and beneficial and are not harmful to others, as different graduated modes of approach leading to the Ultimate Truth and Liberation of Spirit.

Hinduism is not exclusive but all-inclusive. In fact it is not an 'ISM' at all. It is ever-growing and ever-renewing comprehensive spiritual tradition and not a closed narrow or fixed system like other Western Faiths. It is as wide as life itself. It is view, just as One Universal Life Principle has myriads of expressions through varieties of living beings and entities, Religion which is manifestation of the Infinite Divine Spirit has also numerous expressions to suit people at different stages of development. Unity in Diversity is the Plan of Hinduism, even as it is of Nature. It recognizes the oneness and common home of all beings (*Yatra Sishvam bhavati eka needam*) and that the whole world is one family (*vasudhā eva kutumbakam*).

The word 'Hindu' is corruption of 'Shindu' ('S' being pronounced as 'H') which means an ocean, besides the River Shindu. Hindu-ism is really Sindhu-ism, that is, a Religion which is oceanic in nature, from which numerous sects keep on rising unceasingly like waves, into which all religious streams flow, and new limited Faiths are formed, like rivers, out of its 'waters' (ideas) carried to distant places as 'rain'. It is a Universal Spiritual Democracy wherein different approaches to the Supreme Divine Reality are recognized with loyalty to Ultimate Truth, and not merely to Prophets and theistic creeds, or 'Son of God', and Incarnations.

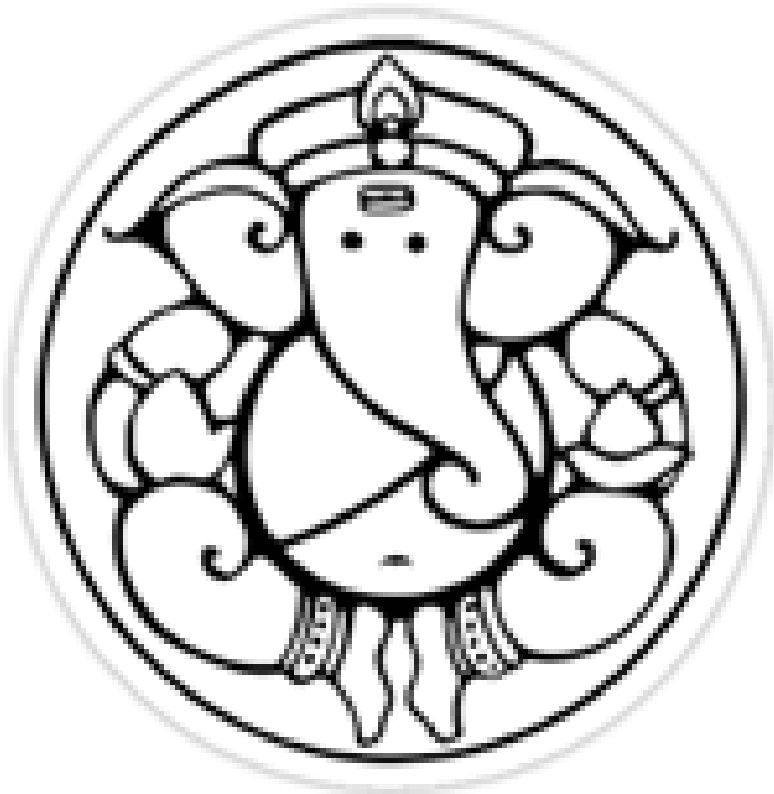
Hinduism has no founder or founders, no has it overall organization with a Supreme Head, like the Church and Pope, etc. Like Science, it is based on Principles (Tattva-s) and not on persons (Purusha-s), though seers, saints, sages, and Incarnations have a great part to play as discoverers, or as illustrations and

embodiments of the principles. Since it has no persons as founders, nor does it aim at glorifying any person (*Purusha*), however great, but tries to discover the Ultimate Truth, Hinduism is characterized as *A-Paurushyeya* (Not-Man-Made or Impersonal). Because it is not a founded religion, but deals with beginningless Eternal Verities (*Sanatana Tattva-s*) and also because through it one can reach the Eternal Truth (*Satya*), Hinduism is designated as *Sanatana-Dharma* (Eternal Religion). Further, the beginnings of Hinduism cannot be traced to any time, hence too it is held to be Eternal. It is Spiritual Science (*Adhyatma-vidya*) to which many great spiritual scientists, generally called Rishi-s (Seers), have been contributing their spiritual discoveries and realizations since time immemorial to the present times. It has also to its credit numerous saints, sages, and Incarnations (*Avatara-s*) who have nourished and upheld Hinduism and its glory down to our own times. Hinduism is very ancient, its beginnings lost in dim antiquity, since it has risen naturally from the life of the people. It is the oldest of all religions, and yet ever new, fresh and proliferating; and it has been ever adding to its spiritual riches and philosophical dimensions and insights. The records of these are the Hindu-*Shastra-s* or Scriptures.

In keeping with its nature as a Spiritual Science (*Atma-vidya* or *Brahma-vidya*), the Primary Scripture of Hinduism is known as the *Veda* (Knowledge) - from the root Vid, to know - or *Shastra* (Science or Disciplined Knowledge) - from the root *Shas*, to instruct to discipline. 'Veda' is spiritual or supra-sensual Knowledge and the Vedas as Books are the records of the spiritual revelations of Truth gained in transcendental meditative state by the spiritual scientists called Rishi-s, as well as of discoveries made by them through morally and intellectually well-disciplined subtle minds in harmony with revealed Truth. Though at present only a part of such records have come down to us; arranged by

Veda-Vyasa in about 3,100B.C. at the time of the Mahabharata, into the four Books designated as *Rig-veda*, *Yajur-veda*, *Sama-veda*, and *Atharva-veda*, *Veda* itself is Eternal and Infinite without limit (*Ananta vai Vedah*), because it is the knowledge of the Eternal and Infinite Truth (*Satya*) or Spiritual Reality (*Brahman*).

All the true spiritual knowledge of ‘God’ or Ultimate Spiritual Reality, in any Scripture or literature the world-over-past, present, or future-is part of Veda, and Hinduism accepts it as such, provided it is supra-sensual, universal, not in disharmony with Reason and Experience, realizable, and is for the spiritual good of Man. All that is record in a Scripture, including in the Vedas as Books, is not Veda, unless it satisfies these criteria. In a glass of milk, the glass is not milk.



CHAPTER IX

CONCLUSION AND SUGGESTIONS

As describe earlier that this study is about the Hindu rituals and is based on some specific objectives, namely: (1) the essence of some of the elements of the Hindu rituals, (2) some kinds of elements and their implementations in the Hindu rituals, and (3) the logic behind Hindu ritualistic activities. The focus of the research problems are – (1) what are the different kinds of elements used in Hindu rituals?; (2) what is the essence of the elements of the Hindu rituals?; (3) why do we have different cultural communities using different kinds of elements?; and (4) what are the logical arguments regarding the clarifications and explanations about rites based on science and other logical aspects? For the help of analysing the research problems three theories have been used, namely: *Theory of System*, *Semiotics Theory* or *Theory of Meaning*, and *Theory of Quantum Physics*. Based on the data and the theories, the analysis of the research problems has been done through the *Qualitative Analysis Method*.

Based on specific objectives, focus problems, theories and hypothesis used in this research, the can give some conclusions and suggestions as follows:

9.1 Conclusions

9.1.1 Kinds of elements that are used in Hindu rituals

Many kinds of the elements are used in every ritual, but they can be divided into two groups, namely: the elements that serve as external tool (outside us) and the elements that serve as internal tool (inside ourselves). Various kinds of the elements that exist on the earth, as floras and faunas etc., can become the elements of Hindu ritual. What elements are to be used in the Hindu rituals depend on the type and level of the ritual (*kanista, madhya and uttama*). And, then there are three important considerations that must be used at the time of choosing any level of ritual; these are the considerations of *deṣa* (place), *kāla* (time) and *pātra* (situation and condition). If the rituals are performed following appropriate consideration and true procedure, then the rituals will become fruitful. This conclusion is quite relevant to the *Theory of System*, that is, every element of the ritual is part of the system of worshipping God.

9.1.2 The essence of the elements used in the Hindu rituals

The essence of using of the elements in the Hindu rituals is a symbol of surrender. The elements, as external tools, of the Hindu rituals are used by the beginners in the spiritual way; because, it is very difficult for the beginners to focus their minds on God without any tool. So, they choose some external elements as aids to lead their mind. The beginners depend much on the rituals and they are not satisfied with worshipping without rituals. On the other hand, the people, who are advance in the spiritual way, need not use any external tool; and they can use inner tools within their selves. The final goal of performing the rituals, for everyone, is self-realisation of self-surrender or self-sacrifice. This conclusion

is quite relevant to the *Theory of Meaning* or *Semiotic Theory*, that is, everything has a meaning in its existence, especially in the ritual.

In the context of Bali, the ritual elements, called *banten*, are considered by the Balinese Hindus as '*sastra tanpa tulis*' or '*lontar tanpa tulis*', meaning the ritual is 'literature without writing'; and it has a different connotation that the rituals are 'symbolic'. The ritual elements, though inanimate things, can speak by their form; that is why the Balinese Hindus consider the ritual elements as 'symbolic language', which are used by the beginner as a means to worship God and His manifestations. The main purpose of rituals is to express gratitude to God and His manifestations. That's why the ritual is considered very important for ordinary people. Another fundamental reason of calling ritual as a symbolic language is that God has no proper shape; and in this context, God cannot be conceived. It is the object of study of *Nirguna Brahman* Theology. But ordinary people cannot adore God as *Nirguna Brahman*.

There is also the *Saguna Brahman Theology* to help and guide the ordinary people. According to this theology, if God has no proper shape, then God can be conceived of as anything. From this perspective, there exist various manifestations of God. And then came various symbols, through which people can imagine God. So, the ritual as a symbol is the most effective way to focus one's mind on God and His manifestations. That's why the ritual is very significant and has become the ultimate symbol of worship.

By and large, the ritual elements are of two kinds, namely the elements outside human self (external tools) and the elements existing within human self (internal tools). As described in the "MODEL OF RESEARCH", elements such as temples, *pratimā*, sculpture, image, etc. are symbols of God and His manifestations;

banten (offerings) is a symbol of sincerity; sound of *kulkul* is a symbol of the communication; sound of *gamelan* is a symbol of inviting the gods; *ghantā* sound is a symbol of inner strength to accept the presence of the gods. All the above elements are external elements, which serve to “raise” the divine spirit within. Again, *kidung* and *mantra* are the inner elements that exist within human beings, which serve to “stabilise” the divine spirit within. In short, every element of ritual, both external and internal, has symbolic meaning and function.

In addition, the offerings or sacrificial elements also have symbolic meanings: *patram* (leaves) is a symbol of physical body that should be offered and put in front of God; *puspham* (flowers) is a symbol of the holy and beautiful thoughts, which is dedicated to the Lord; *phalam* (fruit) is a symbol of crystallisation of a spiritual discipline or belief in God; and *toyam* (water) is a symbol of happy tears as an expression of gratitude to God, because, God has given us everything.

Additionally (especially in Bali) there is also the use of animal sacrifice in every ritual, commonly called *caru*. Animal sacrifice is the symbol of killing (sacrificing) all animal properties within man. Ethically and theologically, slaughtering of animals for sacrificial purposes only can be done by a spiritually qualified priest, and not by ordinary people. If ordinary people kill animals, then all of the properties of animal will become their inner properties.

When animal sacrifice is done, ordinary people can just hold the animal; and they should see the beast being slain, and imagine that the properties of animal within them is being killed by the priest. If this sacrifice is performed properly, then surely animal properties will be killed and good nature or divinely nature will appear within them; and then they will possess a sense of affection.

People possessing the sense of affection will feel the pain of the animal being killed and tears will come to the eyes. Thus, the sacrifice of a pig, goat, dog, buffalo, etc. symbolises the sacrifice of the properties of those animals within us. This is the essence of the spiritual, theological, philosophical, and psychological therapy of animal sacrifice. This is quite relevant to the *Theory of Meaning*, that everything has meaning in its existence.

9.1.3 Different socio-cultural platforms using different kinds of ritual elements and implementations

Hindu teaching is universal and very flexible, and so is its implementation. The different kinds of ritual elements are used by the Hindus in different areas depending on the potential of resources. And then, the different forms of rituals can be performed depending on the area's tradition, culture and custom. Though the ritual elements are different, but the purpose and the goal of ritual performances are same. So, no one should conflict with others regarding the use of different elements in rituals. This conclusion is quite relevant to the *Theory of System*, that the flexibility of the Hindu teachings provides freedom in accordance with the capability of everyone to use different ritual elements. This is justified in the *Bhagavadgītā* IV.11., also in the *Mānavadharmasāstra* II.6 stating that the customs (*acāra*) are part of the *Vedas*. In other words, there is 'Unity in Diversity' (*bhineka tunggal ika*) in Hindu ritual performances that foster tolerance. It is also justified by the concepts of *deṣa*, *kāla* and *pātra* (place, time and condition).

When the flexibility and true meaning of Hinduism and ritual performance will properly be understood, then there will be no objection regarding ritual performances and the rituals will become burden free for ordinary people. As mentioned earlier

that many lower class Hindus try to perform rituals of *madhya* or *uttama* level; so the huge expenditure really becomes a burden to them. As a result, many Hindus secretly moved to other religions, especially to Christianity, as reported by Ni Kadek Surpi Arya Dharma, a researcher and also by Newspapers and Magazines of “Hindu Media” in Jakarta.

In accordance with the above description, the Hindu intellectuals in Indonesia, especially academicians, who are serving in the institutions like *Government Institute of Hindu Dharma* (IHDN, Denpasar), *Indonesia Hindu University* (UNHI, Denpasar), *Government Hindu Dharma College* (STAHN Gde Pudja) in Mataram, *Government Hindu Dharma College* (STAHN Palangkaraya) in Palangkaraya, and many private Hindu Dharma Institutes in Indonesia, should conduct an in-depth study of Hindu ritual practices in Indonesia.

The contrast of opinion between the people, who want to simplify the ritual and those, who want to maintain a complex ritual, should be bridged by an in-depth research. The contributions of research results will be useful for improving the quality of the community. The Hindus are waiting for the scientific interpretations for understanding more deeply the true nature of the rituals. The Hindus want to carry out the rituals with a clear understanding so that they can feel that the rituals are meaningful in the spiritual ascent. Their expectation is very good as *Mānavadharmasāstra* states that ritual performance without the knowledge of their meaning is in vain.

9.1.4 The logical argumentation as clarification to the wrong views to the Hindu ritual performances

The basic logic behind the ritual performances is that ritual is one way or method to lead the mind. Everyone, even Sri Arjuna

in *Bhagavadgītā*, agrees that it is very difficult to lead the mind. The mind is like wind or like horse without bridle. Science of Psychology declared that the human mind has four stages of frequencies, i.e., Beta (β) = 14-28 Hz, Alpha (α) = 8–13 Hz, Theta (θ) = 4–7 Hz, and Delta (δ) = 1–3 Hz, depending on the inner conditions. At the level of alpha frequency the mind can focus better. Therefore, only when the mind is focused on God, then the total surrender can be realised.

The process of the effects of the rituals performed can be described as follows:

- a. When people come at the place of ritual performance, they just bring their problems from outside; in this situation, their minds are in the state of chaos (beta level (β) = 14-28 Hz). In this state they feel very difficult to focus; that's why the frequency of the mind must be reduced to achieve the alpha level (8–13 Hz) and then Theta level (4–7 Hz) and finally the Delta level (1-3 Hz). For this purpose of reducing the frequency of brain waves, the ritual elements serve as the needed tools.
- b. Seeing the elements of rituals, the impressions received by the eye are forwarded to the nerve centre of the brain. Nerve centre of the brain will emit a wave resonance in accordance with the influences of waves from the outside. Ritual elements like *kulkul*, *gamelan*, *kidung*, music, *ghantā*, *bhajans* and *mantra* – all can decrease the frequency of brain waves to control the mind.
- c. The effects and benefits of using ritual elements can be proved scientifically through *Quantum Physics Theory* and Optic science. As explained earlier that chanting of *mantra* can influence the structure of water crystals and can change the composition of airborne particles in the shape of Orbs. The *Quantum Physics Theory* is based on the concept of energy.

All things, animate and inanimate, are the form of energy and vibration. So, the ritual waves (vibrations) influence all things and all animate and inanimate things begin to vibrate; and this vibration influence the mind waves. When the mind achieves a lower level of frequency, ego is lost; and the mind can relate to God Almighty.

- d. Combined effects of the various ritual sounds can bring many beautiful Orbs. This is the evidence that the ritual elements can invite the manifestations God Almighty in the form of Orbs in Cosmic Consciousness. This scientific evidence also proves the truth of the Hindu theology that God Almighty pervades the entire universe, even in the atomic particles.
- e. The logical evidences and scientific evidences are quite relevant to the all modern theories, especially to the *Quantum Physics Theory*. So, all of the evidences should be established to strengthen the beliefs of the Hindu devotees. These are the main of the logical interpretations of the performing Hindu rituals.

According to the above descriptions, ritual is a tool and not a final goal of human being. The final goal of human life is self-realisation, that is, unity with God. Ritual is an important part of religion, especially in the Hindu religion. Because of the rituals' importance, the rituals have survived for so long, but many people still misunderstand the Hindu rituals; and this misunderstanding is due to their ignorance to the rituals, they never wanted to know properly about the rituals.

Differences in religious practices mark the different phases of religious growth in every religion. They evolved according to the evolution of human understanding of God. These are because there are rites, rituals, customs, celebrations, ceremonies, observances, etc. in the teachings of Hinduism according to different temperaments, capacities and inclinations.

That is because the teaching of the Hinduism gives vast and varied choice to the devotees. But all practices aim at guiding the devotees towards truth from untruth (*asato mā sat gamaya*), from the darkness of ignorance to the light of knowledge, and to guide from death to immortality (*mṛtyor mā amṛtam gamaya*).

Hinduism begins with the familiar, easier and concrete things; no one can jump to the ultimate realisation without passing through the various stages of progress. Basically religious, psychological and moral activities are intimately connected with man's evolution in the spiritual way. So, there are many things of the ritual in accordance with the logical thought, such as:

- 1) Hindu Rituals educate people to learn to give thanks to God and His manifestations,
- 2) Hindu Rituals teach people to sacrifice and to learn the meaning of sacrifice,
- 3) Hindu Rituals teach people to learn togetherness/unity,
- 4) Hindu Ritual teaches evolutionary spiritual ascent according to the ability of each person. So that everyone can walk on the spiritual path comfortably without feeling burdened,
- 5) Hindu Rituals teach people the maintaining of nature and its contents. Therefore there are many kinds of Hindu rituals that aim to regenerate and restore the functions of natural elements and purify them again.
- 6) Usefulness of some of the Hindu rituals has been proved very scientifically, for example, the *Agnihotra* ritual. Serious experiments by experts have proved the function of the *Agnihotra* as preserving and purifying the elements of the universe.
- 7) *Agnihotra* can protect and improve the ozone layer that has been damaged by pollutant gases.
- 8) Researchers in the laboratory stated that *Agnihotra* ritual can cure diseases suffered by the earth which has long been ill.

- 9) Powder (ash) of *Agnihotra* can be used as fertilizer so the plants can thrive, and can also be used as a tool to normalise the environment.
- 10) *Agnihotra* has been proved to be a therapeutic tool that can cure many chronic diseases, as has been published in various websites.
- 11) And there are many other good effects of Hindu rituals.

Based on the above descriptions, it is evident that the Hindu rituals contain logical concepts that can be explained rationally. Prof. Bansi Pandit, an expert of Indology, Comparative Religions, Theology and Philosophy, truly stated that no Hindu ritual is performed through the blind faith.

9.2 Suggestions

9.2.1 Suggestion to the intellectuals

Considering the present problems in the Balinese society regarding the performance of the rituals, as already has been discussed earlier, the Balinese Hindus intellectuals must come forward to research deeply to find solutions. The Balinese Hindus intellectuals must prepare and convey to the ordinary people the true understanding of the essence of the rituals and holistic interpretations using multi perspective. The Balinese intellectuals must share their knowledge to enlighten the ordinary Hindu devotees to choose their suitable the way of worship. They should try to make the situation and condition of the society in such a way that all devotees can perform their rituals according to their capabilities. They should neither force nor encourage the Hindu devotees to make extravagant of big rituals.

9.2.2 Suggestion to the Hindu devotees

Every Hindu, slowly and naturally, should try to grow awareness of spirituality. Spiritual awareness should be owned by every person that every human being consists of two main parts, namely, the physical body and the subtle body (soul). Both entities require different foods; physical body needs physical food and the soul needs spiritual food. Ritual, by using means or tools, is an early form of the spiritual path, while the most perfect form of ritual is self-sacrifice to God. Spiritually there is no person who can help his/her soul except himself/herself. Therefore, everyone must perform some spiritual exercises to develop spiritual awareness. Do not just stagnate in any ritual that is forced. The Hindus should not fight on the forms and implementations of the rituals, because, ritual is only the outward form of religion. The sages said that no one should fight over the skin but should taste deliciously the contents; that is spiritual.

9.2.3 Suggestion to the non-Hindus

The non-Hindus when study about the Hindu rituals, it would be better for them to study deeply about the true essence of the rituals. Only after that they will deserve to understand the meaning of the ritual. And then, the non-Hindu will know why the ritual elements have become very important to the Hindu devotees. And, may be, they will begin to respect Hinduism.



BIBLIOGRAPHY

- Agarwalla, Jitendra, 2009. *Who Am I? And Many Facets of Hindu Religion*, New Delhi: Pustak Mahal
- Agastia, IBG. et al, 1995, *Pañcayajña*, Denpasar: Government of Bali
- ALFA LINK EIC 1250 CL Super 1 *American Oxford Electronic Dictionary*
- Amirin, Tatanf M, 2003. *Pokok-pokok Teori Sistem* (Fundamentals of Theory of System) Jakarta: PT. RajaGrafindo Persada
- Arya, P.P., 2010, *All About Spirituality (Culled from Bhagawan Baba's Discourses)*, Sri Sathya Sai Sadhana Trust, Andhra Pradesh
- Aryadharma, Ni Kadek Surpi, 2009, Thesis: *Mengungkap Kasus Conversi Agama dari Hindu ke Kristen di Bali* (Uncovering Case of Religion Conversion from Hindu to Christianity in Bali), Denpasar: IHDN
- Balla, Prem P, 2005. *Hindu Rites, Rituals, Customs and Traditions*, Delhi: Pustak Mahal
- Bandyopadhyay, Nabanarayan (ed.), 2007, *Scientific Thoughts in Vedic Literature*, Kolkata: School of Vedic Studies, Rabindra Bharati University
- Basrowi & Sukidin, 2002, *Metode Penelitian Kualitatif Perspektif Mikro (Qualitative Research Methodology in Micro Perspective)*, Surabaya: Insan Cendekia

- Basu, Sandhya, 2003. *Justification – Concepts and Theories*, Kolkata: Progressive Publishers
- Beck, Guy L.1995, *The Sonic Theology – Hinduism and Sacred Sound*, Delhi: Montilal Banarsidas
- Bhaumik, Mani, 2005, *Code Name God – The Spiritual Odyssey of A Man of Science*, New Delhi: Penguin Group
- Bonar, S.K., 1987, *Teknik Wawancara (Technique of Interview)* Jakarta: Bina Aksara
- Bungin, Burhan, 2001, *Metodologi Penelitian Sosial (Methodology of Social Research)*, Surabaya : Airlangga University Press
- Bungin, Burhan. 2003. *Analisis Data Penelitian Kualitatif (Data Analysis of Qualitative Research)*, Jakarta : Raja Grafindo Persada
- Burde, Jayant, 2004, *Rituals, Mantras and Science – An Integral Perspective*, New Delhi: Montilal Banarsidas
- Burde, Jayant, 2006, *Sunya and Nothingness – in Science, Philosophy and Religion*, New Delhi: Motilal Banarsidas
- Burde, Jayant, 2007, *The Mystique of Om*, New Delhi: New Age Books
- Campbell, Don, 2002, *Efek Mozart (Mozart Effect)*, Jakarta: PT. Gramedia
- Campbell, Tom, 2001, *Tujuh Teori Sosial (Seven Theories of Social)*, Yogyakarta: Kanisius
- Capra, Fritjof, 1999, *Menyatu dengan Alam (United with the Universe)*, Yogyakarta: Fajar Pustaka Baru
- Capra, Fritjof, 2001, *Tao of Physics (Menyingkap Paralelisme Fisika Modern dan Mistisisme Timur)*, Yogyakarta: Jalasutra
- Chaitanya, Satswarupa & Chaitanya, Shakthiswarupa, 2009, *Self- Offerings*, New Delhi: New Age Books
- Chandrasekharendra, Sri Saraswati Swamigal, 2010, *Itroduction to Hindu Dharma*, Delhi: Montilal Banarsidas

- Charan Singh, Maharaj, 1998, *Mati Selagi Hidup* (Dying During the Lifetime), Jakarta: Yayasan Radha Soami Satsang Beas Indonesia
- Charan Singh, Maharaj, 2001, *Satguru Menjawab* (Satguru Answers), Jakarta : Yayasan Radha Soami Satsang Beas Indonesia
- Chatterjee, Satischandra, 1978, *Nyaya Theory of Knowledge – A Critical Study of Some Problem of Logic and Metaphysic*, Calcuta: Universitas of Calcuta
- Chatterji, Pritibhushan, 1986, rpt. 2008, *Comparative Religion (A Study)*, Kolkata: Advaita Ashram
- Chaudhri, Nirad C; Biardeau, Madeleine; Pocock, D.E; Madan, T.N, 2008, *The Hinduism Omnibus*, New Delhi: Oxford University Press
- Choudhuri , Aparna, 2007, *Hand Book On Union With God Through Finger Postures*, Andhra Pradesh: Aparajita
- Clark, Mona A.; Riley, Michael J.; Wilkie, Ella, Wood, Roy C.; 2002, *Researching and Writing Dissertations in Hospitality and Tourism*, Interational Thomson Publishing Company
- Connolly, Peter, 2002, *Aneka Pendekatan Studi Agama* (Various Approaches in Religious Studies), Yogyakarta : LKIS.
- Coordinator, Class XI Bharatiya Vidya Bhavan, *Dūr̥ga Pū̇jā*, Kolkata in Voices, Thursday 14 October 2010, p.1, 3
- Covarrubias, Micuel, 1981, *Bali*, Jakarta: Oxford University Press
- Crandall, Joanne, 2001, *Self – Transformation through Music*, New Delhi: New Age Books
- Cudamani, 1994, *Padmāsana*, Jakarta: Hanuman Sakti
- Danielou, Alain, 2003, *Sacred Music – Its Origins, Powers, and Future – Traditional Music in Today’s World*, Varanasi – India: Indica Books
- Das, Govardhan Gopal, 2009, *Science and Spirituality in the Space Age World*, Nadia, W.B., India: Bhaktivedanta Gita Academy.

- Dasgupta, S.N., 1954, *Religion and Rational Outlook*, New Delhi: Motilal Banarsidas
- Davies, Paul, 2001, *The Mind of Good*, Yogyakarta: Pustaka Pelajar
- Davies, Paul, 2002, *Tuhan, Doktrin dan Rasionalitas dalam Debat Sains Modern*, (God, Doctrine and Rationality in the Modern Science Debate), Yogyakarta: Fajar Pustaka Baru
- Davies, Paul, 2006, *Mencari Tuhan dengan Fisika Baru* (Seeking God by New Physics), Bandung: Nuansa
- Deesphande, 1996, *Manusmṛti (Text with Kullukbhatta Commentary, English Translation, Sloka Index and Word Index) Vol. I, II*, Delhi: New Bharatiya Book Corporation
- Desai, Vijay C., 2005, ***Unity Purity Divinity – A Compilation of 380 Quotations on Unity, Purity and Divinity from Sathya Sai Baba’s Divine Discourses***, Prt. Sai Shriram Printers, Chennai
- Deshpande, Aruna, 2005, *India – A Divine Destination*, New Delhi: Crest Publishing House
- Dhavanmony, Mariasusai, 1995, *Fenomenologi Agama* (Religious Phenomology), Yogyakarta: Kanisius
- Diartha Nida, 2003, *Sinkretasi Siwa-Buddha Di Bali* (Sincretism of Sivaism and Buddhaism in Bali), Denpasar: Bali Post
- Dillistone, F.W., 1903, rpt. 1986, *The Power of Symbols*, New York: Crossroad
- Djohan, 2003. *Psikologi Musik* (Psychology of Music), Yogyakarta: Buku Baik.
- Djuretna, A.I.M., 2003, *Moral dan Religi* (Moral and Religion), Yogyakarta: Kanisius
- Donder, I Ketut Donder, 2006, *Brahmavidya: Teologi Kasih Semesta* (Brahmavidya: Theology of Universal Affection), Surabaya : Paramita

- Donder, I Ketut, 2005, *Esensi Bunyi Gamelan dalam Ritual Hindu* (The Essence of Gamelan Sounds in the Hindu Ritual), Surabaya: Paramita
- Donder, I Ketut, 2007, *Kosmologi Hindu* (Hindu Cosmology) Surabaya: Paramita
- Donder, I Ketut, 2009, *Ratu Bagus Bio Energy Meditation*, Surabaya: Paramita
- Donder, I Ketut, 2009, *The Exotic Phenomena around Ratu Bagus*, Surabaya: Paramita
- Donder, I Ketut, 2012, *The Effect of Agnihotra and Psychocosmos Phenomena – The Logical Analysis of the Ritual Agnihotra and Human Effort to Creating Harmony Around of the Cosmic System*, BALI PRAJNA The International Journal of Indology and Culture, Volume 1 No. 1 Denpasar: Bali Sanskrit Institute & University of Mahendradatta, Denpasar, Bali, Indonesia
- Donder, I Ketut, 2012, *The Essence of Animal Sacrifice in Balinese Hindu Ritual: Discourse around Theological, Philosophical, Mythological, Ritual and Scientific Phenomena*, International Journal of Multidisciplinary Educational Research, Volume 1, Issue 4, September 2012. Andhra Pradesh: Andhra University.
- Donder, I Ketut, 2012, *Theology of Work in Karma Yoga Teaching – Working as Holy Sacrifice to God*, Jurnal Agama Hindu PANGKAJA, Volume 13, No. 1 Maret 2012. P. 89-109, Denpasar: Program Pascasarjana IHDN Denpasar, Bali, Indonesia
- Donder, I Ketut, 2012, *Phenomena of Appearing Orbs as the Revelation of Exotic Particles: A Discourse from the Perspective of Hindu Cosmology, Hindu Pantheism and Cosmic Consciousness*, International Journal of Multidisciplinary Educational Research, Volume 1, Issue 5, December 2012. Andhra Pradesh: Andhra University.

- Donder, I Ketut, 2009, *Ratu Bagus Bio Energi Meditation* (Ratu Bagus Bio Energy Meditation), Surabaya: Paramita
- Donder, I Ketut, 2010, *Teologi (Theology)*, Surabaya: Paramita
- Doniger, Wendy, 2009, *The Hindu An Alternative History*, USA: The Penguin Press
- Dowson, John, 2009, *A Classical Dictionary of Hindu Mythology & Religion – Geography – history – Literature*, New Delhi: Rupa Co
- Drury, Naama, 1981, *The Sacrificial Ritual in the Satapatha Brahmana*, New Delhi: Motilal Banarsidas
- Dunuwila, Rohan A., 1985, *Saiva Siddhanta Theology*, New Delhi: Motilal Banarsidas
- Dutt, Manmatha Nath (ed. K.L. Joshi), 2005, *Yājñavalkyasmṛti*, Delhi: Parimal Publication
- Echols, John M & Shadily, Hassan, 2007, *Kamus Indonesia – Inggris. An Indonesia - English Dictionary*, Jakarta: PT. Gramedia Pustaka Utama
- Echols, John M & Shadily, Hassan, 2007, *Kamus Inggris-Indonesia – An English – Indonesian Dictionary*, Jakarta: PT. Gramedia
- Efferin, Roy Budi, 2006, *Sains dan Spiritual - Dari Nalar Fisika Hingga Bahasa Para Dewa* (Science and the Spiritual - From Reason of Physics to the Language of God), Jakarta: One Earth Media
- Eiseman, Fred B. Jr., 1992, *Bali Sekala and Niskala Volume I (Essays on Religion, Ritual, and Art)*, Hongkong : Periplus Editions
- Eiseman, Fred B. Jr., 1992, *Bali Sekala and Niskala Volume II (Essays on Society, Tradition, and Craft)*, Hongkong : Periplus Edition
- Emoto, Masaru, 2007, *The Miracle of Water*, Jakarta: PT. Gramedia

- Endraswara, Suwardi, 2003, *Metodologi Penelitian Kebudayaan (Research Methodology of Cultures)* Yogyakarta: Gajah Mada University Press.
- Gambhirananda, Swami, 2008, *Eight Upanisads*, Kolkata: Advaita Ashram
- Gaur, Niketan Anand, 2002, 2th rpt. 2009, *Sthāpatya Ved – Vāstu Śastra (Ideal Homes, Colony and Town Planning)*, New Delhi: New Age Books
- Gautama, Wayan Budha, 2009, *Tutur Bhuwana Koṣa (Cosmology Metaphysics)*, Surabaya: Paramita
- Gibo, Aiko, 1992, *Finding Your Guardian Spirit*, Kondansha Intern., Ltd.
- Gibran, Kahlil, 2002, *Musik Dahaga Jiwa*, Yogyakarta: Fajar Pustaka Baru
- Goris, R. 1974, *Beberapa Data Sejarah dan Sosiologi (Few Datas of History and Sociology in Bali)*, Jakarta: Bhratara
- Goudrian, T & Hooykaas C., 2004, *Stuti and Stava (Buddha, Saiva, and Vaisnava) of Balinese Brahman Priest*, Surabaya – Indonesia: Paramita
- Granoka, Ida wayan, 1997, *Memori Bajra sandhi – Perburuan Ke Prana Jiwa (Memorial of Bajra Sandhi – Hunted to the Soul of Pranic)* Denpasar: Sanggar Bajra sandhi.
- Haldar, Devayani, 2008, *A Study of Soma Sacrifices in the Asvalayana Sruta Sutra*, Kolkata: Sanskrit Book Depot
- Han, Tsang To, 1979, *Sejarah Perintis Pengijilan di Bali (History of the Missionaries in Bali)*, Denpasar: Jhon Zachariah
- Haight, John F., 2004, *Perjumpaan Sains dan Agama Dari Komplik Ke Dialog (Meeting Science and Religion from Conflict to Dialogue)*, Bandung: Mizan Pustaka
- Hoed, Benny H., 2008, *Semiotik dan dinamika Sosial Budaya (Semiotics and Socio-cultural Dynamics)*, Jakarta : Fakultas Pengetahuan Budaya – Universitas Indonesia

- Hooykaas, C., 1966 (rpt. 2002), *Sūryasevana (The Way to God of Balinese Śiva Priest)*, Translate to Indonesian by Suwariyati, *Sūryasevana (Dari Pandita untuk Pandita dan Umat Hindu)*, Surabaya: Paramita
- Huyser, Anneke, 2006, *Singing Bowl – Exercises for Personal Harmony*, New Delhi: New Age Books
- Iyengar, T.R.R., 1997, rpt., 2th 2004, *Hinduism and Scientific Quest*, New Delhi: D.K. Printworld (P) Ltd.
- Iyer, Sridhar, 2010, *Om Its Symbolism and Practice*, Mumbai: Sri Sathya Sai Sadhana Trust
- Kak, Subhash, 2002, *The Asvamedha – The Rite and its Logic*, New Delhi: Motilal Banarsidas
- Kamajaya, Gede, 2000, *Yoga Kundalini - Cara Untuk Mencapai Siddhi dan Moksa (Yoga Kundalini – The Way to Reach of Siddhi and Mokṣa)*, Surabaya: Paramita.
- Keraf, Gorys, 2003, *Argumentasi Dan Narasi (Argumentation and Narration)* Jakarta: Gramedia.
- Keraf, Gorys, 2003, *Argumentasi Dan Narasi (Argumentation and Narration)*, Jakarta : Gramedia.
- Khan, Hazrat Inayat, 2002, *Dimensi Mistik Musik dan Bunyi (Mystic Dimension of Music and Sound)* Yogyakarta: Pustaka Sufi
- Kishore, B.R., 2006, *Hinduism*, New Delhi: Diamond Pocket Books
- Koentjaraningrat, 1987, *Sejarah Teori Antropologi (A History on the Theory of Anthropology)*, Jakarta : Universitas Indonesia
- Koentjaraningrat, 2002, *Pengantar Antropologi, Pokok-pokok Etnografi (Introduction to Anthropology: The Essence of Ethnography)*, Jakarta : Rineka Cipta.
- Koentjaraningrat, 1977, *Metode-metode Penelitian Masyarakat (Methods of Social Research)*, Jakarta : Gramedia
- Leslie, Julia, 1992, *Roles and Rituals for Hindu Women*, Delhi: Motilal Banarsidas

- Madan, T.N. (ed), 2004, *India's Religion – Perspectives from Sociology and History*, New Delhi: Oxford University Press
- Maleong, Lexy J., 2002, *Metode Penelitian Kualitatif* (Method of Qualitative Research), Bandung : Remaja Rosda Karya.
- Manaf, Mudjahid Abdul, 1994, *Ilmu Perbandingan Agama* (Study of Comvarative Religions), Jakarta, PT. RajaGrafindo Persada
- Mavinkurve et.all, 1985, rpt. 1995, *Spiritual and Science – The Turn of the Tide in Scientific Thought*, Bombay: Sathya Sai Trust
- Menon, Ramesh, 2008, *The Ramayana – A Modern Tradition*, New Delhi : The India Today Group
- Mishra, P.S., 2007, *Voice of Pujyasri Chandrasekharendra Sarasvati Svami – Hindu Dharma The Universal Way of Life*, Surabaya Indonesia: Paramita
- Muljana, Slamet, 1968, *Runtuhnja Keradjaan Hindu Djawa dan Timbulnja Negara-negara Islam di Nusantara* (The collapse of the Hindu kingdom of Java and the emergence of Islamic Countries in Nusantara), 1968, Djakarta: Bhratara
- N.N, 2004, *Format for the Research Proposal*, Kolkata: Rabindra Bharati University
- N.N., 1998, *Catur Veda*, Jakarta: *Departemen Agama Republik Indonesia* (Ministry of Religious Affairs, the Republic of Indonesia)
- Olivelle, Patrick, 2009, *Dharma, Studies in its Semantic, Culcural and Religious History*, New Delhi: Montilal Banarsidas
- Pals, Daniel L., 2001, *Seven Theories of Religion*, Yogyakarta - Indonesia: Qalam.
- Pandey, Rajbali 1982, *Hindu Samskāra – Socio-Religious Study of the Hindu Sacraments*, Delhi: Motilal Banarsidas
- Pandit, Bansi, 2001(rpt. 2009), *The Hindu Mind*, New Delhi: New Age Books

- Paramahans, Shri Yogeshvarananda, 1964, *Science of Soul*, New Delhi: Yoga Niketan, 5th Edition 1997
- Paramahans, Shri Yogeshvarananda, 1983, *Science of Divinity*, New Delhi: Yoga Niketan, rpt. 1990
- Paramahans, Shri Yogeshvarananda, 1990, *Science of Vital Force*, New Delhi: Yoga Niketan
- Paramahans, Shri Yogeshvarananda, 1997, *Science of Divine Sound*, New Delhi: Yoga Niketan, second edition
- Paramahans, Shri Yogeshvarananda, 2001, *First Steps to Higher Yoga*, New Delhi: Yoga Niketan, Fourth Edition
- Pasukanna, R. 2014. *108 Sutras Fingers as Doctor*, Tamil Nadu: Kanna Foundation
- Pedomon Tesis* (Thesis Guidelines), Program Magister, 2007, Denpasar: Program Magister IHDN Denpasar
- Pereira, Jose, 1991, *Hindu Theology – Themes, Texts, and Structures*, Delhi: Motilal Banarsidas
- Piliang, Yasraf Amir, 2003, *Hipersemiotika--Tafsir Cultural Studies Atas Matinya Makna* (Hypersemiotics—An Interpretation of Cultural Studies on the Death of Meaning), Yogyakarta : Jalasutra
- Poloma, Margaret, M.2003, *Sosiologi Kontemporer* (Contemporary Sociology), Jakarta: Rajagrafindo Persada.
- Prabhupada, A.C. Bhaktivedanta Swami, 1968, *The Science of Self-Realization*, Mumbai: The Bhaktivedanta Book Trust
- Prabhupada, Swami, 1986, *The Science of Self-Realization*, Mumbai, The Bhaktivedanta Book Trust
- Prabhupada, Swami. 1986, *Bhagawad Gita Menurut Aslinya* (Bhagavadgita As It Is), Jakarta : Yayasan Bhaktivedanta
- Prajñānānda, Swami, 1989, *The Form and Function of Music in Ancient India* Volume One and Two, Calcutta: Ramakrishna Vedanta,

- Prakashananda Saraswati, Swami, 2007, *The True History and the Religion of India*, New Delhi: Rajiv Beri for Macmillan India
- Prasoon, Shrikant, 2009, *Hinduism – Clarified and Somplified – Eternal Human Religion*, Delhi: Pustak Mahal
- Prime, Ranchore, 2006, *Tri Hita Karana – Ekologi Ajaran Hindu* (Tri Hita Karana—Ecology of Hindu Teaching), Surabaya: Paramita
- Pudja, Gede & Sudharta, Tokorda Rai, 1978, *Manawa Dharmasastra – Manu Smrti – Kompendium Hukum Hindu*, (Manavadharmaśāstrā – Compendium of Hindu Law) Jakarta: Departemen Agama Republik Indonesia
- Pudja, Gede, 1999, *Teologi Hindu atau Brahma Widya* (Hindu Theology), Surabaya: Paramita.
- Pudja, I Gede, 2007, *Vedaparikrma – Compilation Scripts of the Mantras and Stotras*, Surabaya: Paramita
- Puri, B.B., 2003, rpt. 2008, *Vastu Science for 21st Century to Enjoy the Gift of Nature*, New Delhi, New Age Books
- Radhakrishnan, S. 2009, *The Bhagavadgītā*, Nodia – India: Harper Collins
- Radhakrishnan, S. 2009, *The Hindu View of Life*, Delhi: The India Today Group
- Radhakrishnan, S. 2010, *The Principal Upanisads*, Delhi: The India Today Group
- Ram, Bhava, 2010. *The Light Limbs of Yoga – Pathway to Liberation*, New Delhi: Motilal Banarsidas
- Ramakrishna Mission, 2009, *Swami Vivekananda On Himself*, Kolkata: Advaita Ashram – Publication Departement
- Ratna, Nyoman Kutha, 2004, *Teori, Metode, dan Teknik Penelitian Sastra* (Theory, Method and Technique of Literary Research), Yogyakarta : Pustaka Pelajar

- Ratna, Nyoman Kutha, 2008, *Postkolonialisme Indonesia – Relevansi Sastra* (Post-Colonialism of Indonesia—Literary Relevancy), Yogyakarta: Pustaka Pelajar
- Rau, Jiddu Butchi Vekant, 2011, *The Pañcabhūtas (The Five Divine Elements)*, Hyderabad: Srikala Printers
- Rocher, Rosane, 1983, *Orientalism, Poetry, and the Millennium: The Checkered Life of athaniel Brassey Halhed*, New Delhi : Motilal Banarsidas
- Saraswati , Sri Chandrasekharendra Swamigal 2010, *Introduction to Hindu Dharma*, New Delhi: Motilal Banarsidas
- Satguru Sivaya Subramuniyaswami, 2001, *Hindu Glossary* publisher of *Hinduism Today magazine*, Cambridge
- Schomerus, H.W., 2000, *Saiva Siddhanta*, New Delhi: Motilal Banarsidas
- Sen, K.M., 1961, rpt. 2003, *Hinduism*, England: Penguin
- Shekar, Susmita, 2008, *Tales From Hindu Mythology*, New Delhi : Sristhi Publisher & Distribution
- Shreeniwas, Jhaver P., 2009, *Spiritual Heritage & Cultural Symbols of India*, Mumbai : Jaico Publishing House
- Singh, J., 1998, *Biopsychology A new Science of Body, Mind & Soul*, Anandanagar: Gurukula Publications.
- Singh, Karan, 1993, *Essays on Hinduism*, Delhi: Ratna Sagar
- Singh, Ranvir, *Fundamental of Sri Sathya Sai Educare (Veda of 21st Century) Volume II*”, Sri Sathya Sai Book and Publication Trust, 2005, rpt. 2006
- Sirsikar, Malati, 1996. *Cosmic Laws As Seen by Physics-Metaphysics*, Maharashtra: Cosmos Publishing House
- Sri Satya Sai Trust, 1998, *Ilmu Pengetahuan dan Spiritual Berdasarkan Veda* (The Knowledge and Spirituality According to the Vedas) Surabaya: Paramita
- Sudarsana, I.B. Putu, 2000, *Uparengga* (Ritual Elements), Denpasar: Yayasan Dharma Acarya

- Sudarto, 1997, *Metodologi Penelitian Filsafat* (Research Methodology of Philosophy), Jakarta: Raja Grafindo Persada
- Suhardana, K.M., 2009, *Bhama Kṛtih – Penyucian Pekarangan Panes, Berbagai Caru dan Sarananya* (Bhama Kṛtih – Purifying Inveronment, Many Kind of Caru and its Elements), Surabaya: Paramita
- Suprayogo, Iman dan Tobroni, 2001, *Metodologi Penelitian Sosial-Agama* (Methodology of Socio-Religious Research), Bandung: Remaja Rosdakarya
- Surada, I Made, 2006, *Dharmagītā: Kidung Pañca Yajña* (*Dharmagītā: Song of Pañca Yajña*), Surabaya: Paramita
- Suratnaya, Dewa Ketut, *Mengapa Bunga Digunakan Memuja* (Why Flowers Use in Worshipping?), Jakarta: *MEDIA HINDU*, edition Number 72 February, 2010:pp.68-69 and edition number 73 Mart, 2010:pp.68-69
- Swami Abhedananda, 1968, rpt. 1996, *Religion Revelation and God*, Kolkata: Ramakrishna Vedanta Math
- Swami Abhedananda, 2007, *Goddess Durga – The Divine Energy*, Kolkata: Ramakrishna Vedanta Math.
- Swami Abhedānanda, rpt. 2008, *Thoughts on Philosophy and Religion*, Kolkata: Ramakrishna Vedanta Math
- Swami Abhedananda, rpt. 7th 2007, *Religion of the Twentieth Century*, Kolkata: Ramakrishna Vedanta Math
- Swami Atmapriyananda, rpt. 2010, *Hinduism – Theory and Practice, in Exploring Harmonyamong Religious Traditions in India*, Kolkata: Advaita Ashram
- Swami Bhajananda, 2012, *The Light of the Modern World (The Universal Signification of Sri Ramakrishna’s Avatahood and Message)*, Kolkata: Advaita Ashram
- Swami Bhajananda, rpt.2009, *Harmony of Religions*, Kolkata: Advaita Ashram

- Swami Bhuteshananda, 2010, *Spiritual Initiation*, Chennai: Sri Ramakrishna math
- Swami Bodhasarananda, 1916, rpt. 19th 2008, *Teaching of Sri Ramakrishna*, Kolkata: Advaita Ashram
- Swami Bodhasarananda, 1963, rpt. 3th 2009, *Swami Vivekananda on Himself*, Kolkata: Advaita Ashram
- Swami Bodhasarananda, 1997, rpt., 2008, *Art, Culture and Spiritual*, Kolkata: Advaita Ashram
- Swami Bodhasarananda, rpt. 26th 2011, *Teaching of Swami Vivekananda*, Kolkata: Advaita Ashram
- Swami Bodhasarananda, rpt. 3th edition 2009, *Swami Vivekananda on Himself*, Kolkata: Advaita Ashram
- Swami Bodhasarananda, rpt. 26th, 2011, *Teaching of Swami Vivekananda*, Kolkata: Advaita Ashram
- Swami Budhananda, 1971, rpt. 2011, *The Mind and Its Control*, Kolkata: Advaita Ashram
- Swami Budhananda, 1973, rpt. 13th 2009, *Can One be Scientific and Yet Spiritual?*, Kolkata: Advaita Ashram
- Swami Gahanananda, 2007, *Ramakrishna Movement for All*, Mylapore, Madras, Sri Ramakrishna Math
- Swami Gambhirananda, 1984, rpt. 8th 2010, *Bhagavad Gītā (with the Commentary of Śaṅkarācārya)*, Kolkata: Advaita Ashram
- Swami Harshananda, 2007, *An Introduction to Hindu Culture – Ancient and Medieval*, Kolkata: Advaita Ashram
- Swami Jitatananda, 1998, *Swami Vivekananda Prophet and Pathfinder*, Dudheswas, Ahmedabad: Sri Ramakrishna Ashram
- Swami Lokeshwarananda, 1990 (rpt.2012), *Religion and Culture*, Kolkata: The Ramakrishna Mission Institute of Culture.
- Swami Madhavananda (transt), 11th 2008, *The Brhadaranyaka Upanisad with the Commentary of Sankaracarya*, Kolkata: Advaita Ashram

- Swami Mukhyananda, 2000, *Hinduism – The Eternal Dharma*,
Calcutta: Centre for Reshaping Our World-View
- Swami Nihshreyasananda, *Man and His Mind*, rpt.2011:pp.164-165
- Swami Nikhilananda, 1964, rpt. 25th 2010, *Vivekananda A Biography*, Kolkata: Advaita Ashram
- Swami Nikhilananda, 2010, *Sri Ramakrishna A Biography*,
Mylapore, Chennai: Sri Ramakrishna Math
- Swami Nikhilananda, 2010, *Vedanta-Sara of Sadananda*, Kolkata:
Advaita Ashram
- Swami Paramananda, 2012, *Faith is Power*, Mylapore, Chennai,
Sri Ramakrishna Math
- Swami Prajñānānda, 1989, *The Form and Function of Music
in Ancient India (A Historical Study)* VOL. 1, Calcutta:
Ramakrishnan Vedanta Math
- Swami Prajñānānda, 1989, *The Form and Function of Music
in Ancient India (A Historical Study)* VOL. 2, Calcutta:
Ramakrishnan Vedanta Math
- Swami Raganathananda, 2007, *The Indian Vision of God as
Mother*, Kolkata: Advaita Ashram
- Swami Raganathananda, 2009, *The Approach Truth in Vedanta*,
Kolkata: Advaita Ashram
- Swami Ranganathananda, 1978, rpt. 2010, *Science Religion*,
Kolkata: Advaita Ashram
- Swami Ranganathananda, 1996, *National Integration Trough
Love and Service*, Bombay: Bharatiya Vidya Bhavan
- Swami Ranganathananda, 2008, *Grihastha Dharma*, Mylapore,
Chennai: Sri Ramakrishna Ashram
- Swami Ranganathananda, rpt. 3th 2007, *The Indian Vision of God
As Mother*, Kolkata: Advaita Ashram
- Swami Sarvabhananda, 2008, rpt. 2010, *Exploring Harmony
among Religious Traditions in India*, Kolkata: The
Ramakrishna Mission Institute of Culture

- Swami Satprakashananda, 1970, rpt. 2012, *How Is a Man Reborn?*, Kolkata: Advaita Ashram
- Swami Satprakashananda, 1994, *Mind According to Vedanta*, Madras: Sri Ramkrishna Math
- Swami Smarananda, 2008, rpt. 2th 2010, *Exploring Harmony among Religious Tradition in India*, Calcutta: Ramakrishna Mission Institute of Culture
- Swami Tapasyananda (transt), 16th 2012, *Saundarya-Lahari of Sri Sankaracarya – Inundation of Divine Splendour*, Madras: Sri Ramakrishna Math
- Swami Tapasyananda, 1984, rpt. 8th 2007, *The Philosophical and Religious Lectures of Swami Vivekananda*, Kolkata: Advaita Ashram
- Swami Tapasyananda, 1990, rpt.3th 2008, *The Nationalistic and Religious Lectures of Swami Vivekananda*, Kolkata: Advaita Ashram
- Swami Tapasyananda, rpt.2007, *The Philosophical and Religious Lectures of Swami Vivekananda*, Kolkata: Advaita Ashram
- Swami Vimuktananda, 2012, *Aparokshanubhuti – Self-Realisation of Sri Shankaracharya*, Kolkata: Advaita ashram
- Swami Vireswarananda, 2008, *Spiritual Life for Modern Times*, Mylapore, Chennai: Sri Ramakrishna Math
- Swami Vivekananda (compiled by Dr. Kiran Valia), 2008, rpt. 2011, *My Idea of Education*, Kolkata: Advaita Ashram
- Swami Vivekananda, 1947, rpt. 2011, *Powers of Mind*, Kolkata: Advaita Ashram
- Swami Vivekananda, 1952, rpt. 12th 2009, *Advaita Vedanta – The Scientific Religion*, Kolkata: Advaita Ashram
- Swami Vivekananda, 2010, *Hinduism*, Kolkata: Advaita Ashram
- Swami Vivekananda, 2010, rpt. 22th, *Our Women*, Kolkata: Advaita Ashram

- Swami Vivekananda, 23th 2010, *Practical Vedanta*, Kolkata: Advaita Ashram
- Swami Vivekananda, 23th 2011, *Realisation and Its Methods*, Kolkata: Advaita Ashram
- Swami Vivekananda, rpt. 14th 2008, *A Study of Religion*, Kolkata: Advaita Ashram
- Swami Vivekananda, rpt. 16th 2009, *The Science and Philosophy of Religion*, Kolkata: Advaita Ashram
- Swami Vivekananda, rpt. 2011, *Vedanta – Voice of Freedom*, Kolkata: Advaita Ashram
- Swami Vivekananda, rpt. 23rd 2011, *Education for Character*, Hyredabad: Sri Ramakrishna Math
- Swami Vivekananda, rpt., 45th 2011, *Chicago Addresses*, Kolkata: Advaita Ashram
- Swami Vivekananda, *Vedanta – Voice of Freedom* (Edited by Swami Chetananda), Kolkata: Advaita Ashram
- Swami Yatiswarananda, 2006, *Essentials of Spiritual Life*, Mylapore, Chennai: Sri Ramakrishna Math
- Swami Yatiswarananda, 2010, *How to Seek God*, Chennai, Sri Ramakrishna Math
- Swami Yosewarananda Paramahans, 1990, *Science of Divinity (Brahmavidya)*, New Delhi, Yoga Nikettan
- Tachikawa, Musashi; Hino, Shoun; Deodhar Lalita, 2001, rpt. 2006, *Pūjā & Samkāra*, Motilal Banarsidas, Delhi
- Thompson, Richard L., 2010. ***God and Science – Divine Causation and the laws of Nature***, Delhi: Motilal Banarsidas
- Titib, I Made, 1996. *Veda – Pedoman Praktis Kehidupan* (Vedas – Practical Guidelines of Life), Surabaya: Paramita
- Titib, I Made, 2003. *Teologi dan Simbol-simbol dalam Agama Hindu* (Theology and Symbols in Hinduism), Surabaya: Paramita

- Tiwari, K.N. 2009. *Comparative Religion*, New Delhi: Motilal Banarsidas
- Vasudev, Gayatri Devi (ed.), 1998, rpt. 2009, *Vāstu – Astrology and Architecture*, New Delhi: Motilal Banarsidas
- Vatsyayan, Kapila, 2007 (rpt) Bharata The *Nāṭyaśāstra*, Bangalore: Sahitya Akademi
- Vesci, Uma Marina, 1992. *Heat and Sacrifice in the Vedas*, New Delhi: Motilal Banarsidas
- Wada, Toshihiro, 2010, *Indian Philosophy and Tex Science*, New Delhi: Motilal Banarsidas
- Wiana, I Ketut, 2000, *Arti dan Fungsi Sarana Persembahyangan* (The Essence and Function of Ritual Elements), Surabaya: Paramita
- Wiana, I Ketut, 2001, *Makna Upacara Yajña Dalam Agama Hindu I, II* (The Essence of Offering in the Hindu Religion), Surabaya: Paramita
- Wiana, I Ketut, 2004, *Mengapa Bali Disebut Bali* (Why Bali is Called Bali), Denpasar: Paramita
- Wijayalaxmi, N., 2007. *Sarvadēvatātīta Bhagavān Śri Sathyasāi Vratakalpaṃ*, Hyderabad, Andhra Pradesh: Sri Sathyasai Books & Trust Prasanthi Nilayam
- Wijayananda, Ida Pandita Mpu Jaya, 2004, *Makna Filosofis Upacara dan Upakara* (The Philosophical Essence of Rites and the Ritual Elements), Surabaya: Paramita
- Wilkins, W.J, 2010, *Hindu Mythology*, New Delhi, Rupa Publisher
- Zen, K.M, 2005. *Hinduism – The Classic Account With a New Foreward by Amartya Sen*, New Delhi: Penguin Group
- Zoetmulder, P.J., 2000. *Manunggaling Kawula lan Gusti – Pantheisme dan Monisme dalam Sastra Suluk Jawa* (Reunion of Creation and the Creator—Pantheism and Monism in Javanese Mysticism Literature), Jakarta: Gramedia

MANUSCRIPT SOURCES

Bhama Kṛtih Script (copy)

Empu Au Script – Pelutuk Sesayut Script (copy)

Kramaning Caru Script (copy)

Prekempe Script (copy)

Putru Pasaji Script (copy)

Tutur Bhuwana Koṣa Script (copy)

Tutur Pañcamahābhūta Script (copy)

Tutur Rareangon Script (copy)

INTERNET SOURCES

http://en.wikipedia.org/wiki/Electroweak_interaction

http://en.wikipedia.org/wiki/Elementary_particle

http://en.wikipedia.org/wiki/Fundamental_interaction

http://en.wikipedia.org/wiki/George_Sudarshan - Theory of Physic

http://en.wikipedia.org/wiki/Mechanical_resonance

http://en.wikipedia.org/wiki/Musical_instrument

http://en.wikipedia.org/wiki/Quantum_electrodynamics

http://en.wikipedia.org/wiki/Quantum_gravity

http://en.wikipedia.org/wiki/Quantum_harmonic_oscillator

http://en.wikipedia.org/wiki/Quantum_mechanics

http://en.wikipedia.org/wiki/Quantum_optics

<http://en.wikipedia.org/wiki/Resonance>

http://en.wikipedia.org/wiki/Subatomic_particle

<http://olinuris.library.cornell.edu/ref/research/skill28.htm>

<http://www.indiansonnet.com/agnihotra.htm>

<http://www.webhealthplus.com/helthline/Nature&Health/agnihotra.asp>,

<http://ayurved-online.com/archive/homa.html>, <http://www.ayurvedahc.com/Library/Homa.htm>

<http://www.indiansonnet.com/agnihotra.htm>

<http://www.indiansonnet.com/agnihotra.htm>

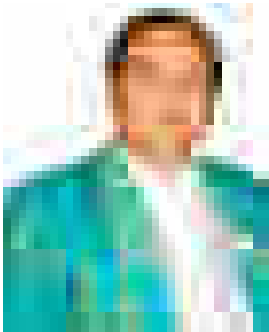
<http://www.agnihotraindia.com>

<http://www.agnihotra.org>

<http://www.shivapuri.com>

<http://www.homatherapy.com>
<http://www.homatherapy.de/>
<http://homa.ifrance.com/>
<http://www.angelfire.com/realm/tapovan>
<http://www.webhealthplus.com/healthline/Nature&Health/agnihotra.asp>
<http://ayurved-online.com/archive/homa.html>
<http://www.ayurvedahc.com/Library/Homa.htm>
<http://www.facebook.com/himalayahomahealing>
<http://www.fivefoldpathmission.org>
<http://www.somayag.org>
<http://www.youtube.com/himalayahomahealing>
https://www.researchgate.net/group/Vedic_society/
http://himalayahomahealing.blogspot.com/2009/06/shree-vasant-v-paranjpe-messenger-of_7188.html
<http://www.indiansonnet.com/agnihotra.htm>
<http://www.webhealtplus.com/helthline/Nature&Health/agnihotra.asp>, <http://ayurved-online.com/archive/homa.html>, <http://www.ayurvedahc.com/Library/Homa.htm>, :
<http://olinuris.library.cornell.edu/ref/research/skill28.htm>
<http://www.thefredictionary.com/investigation>
<http://libguides.lib.msu.edu/citedata>
http://en.wikipedia.org/wiki/Qualitative_research
<http://projects.exeter.ac.uk/prdsu/helpsheets/Helpsheet09-May03-Unlocked.pdf>
<http://www1.apsu.edu/oconnort/3760/3760lect06.htm>
http://www.rmltd.net/market_research_method_qualitative.php
<http://www.socialresearchmethods.net/kb/qual.php>
<http://encyclopedia2.thefredictionary.com/Research+methodology>
<http://www.socialresearchmethods.net/kb/intres.php>
<http://www.groundedtheory.com/booksjournals.aspx>
<http://www.phenomenologycenter.org>
<https://www.merriam-webster.com/dictionary/conception>

AUTHOR



Ketut Donder, was born in Singaraja, Bali, on August 24th, 1961. Since 1963, he followed his father for transmigration to the North Sulawesi, because of Gunung Agung volcano. In that place, he was finished his study of Elementary school at SDN Kembang Mertha on 1974. Then his Secondary school was finished at SMP N Parigi, Centre Sulawesi, in 1979. Then his education of High school was finished at SMAN 2 Palu, Centre Sulawesi, in 1982. His Education of Scholar in Stratification 1 (S1) was finish in the subject of *Building Contruction* at IKIP N Yogyakarta in 1987. And Master Degree (S2) of *Brahma Widya* at IHDN Denpasar, was finished in 2005. And he finally finished his Ph.D (S3) under Department of Sanskrit, Rabindra Bharati University, Calcutta, West Bengal, India.

As an author, he has wrote more than 15 books, beside writing books, he is also as columnis of two magazines e.i. *Media Hindu Magazine*, published in Jakarta and *Sraddha Magazine*, published in Bali. Moreover, he is a Peer Reviewer of some of the International Journals and Nasional Journals: *IJMER*: <http://www.ijmer.in/> Andhra University, India, *VIDYOTTAMA*: <https://ejournal.ihdn.ac.id/index.php/IJHSRS>, IHD N, Denpasar; *ANALISA*: <https://blasémarang.kemenag.go.id/jour-nal/index>.

php/analisa, Lemlit, Semarang; *IJICAR*: International Journal of Interdisciplinary Current Advanced Research, Mettu University, Mettu, Ethiopia <http://www.ijicar.in/>; *PASUPATI*: <http://www.ojs.stahdnj.ac.Id/index.php/pasupati/login>. Chief Editor *BALIJYOTIH*: International Journal of Theology, Philosophy, and Eastern Culture: www.ijb.worldhinduparisad.org. And in the Social organization as Director of *World Hindu Centre* on 2014-2017; as General Secretary of *World Hindu Parisad* on 2018-2021; as Secretary of *Yayasan Parisada Hindu Dunia* on 2019 – 2024.



The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for ensuring the integrity and reliability of financial data. This section also covers the various methods and tools used to collect and analyze data, highlighting the need for consistency and transparency in the reporting process.

The second part of the document focuses on the challenges and opportunities associated with data management. It explores how technological advancements have transformed the way data is stored, processed, and shared. The text discusses the importance of data security and privacy, as well as the role of data in driving business growth and innovation.

The final part of the document provides a comprehensive overview of the current state of data management and offers insights into future trends. It concludes by emphasizing the need for organizations to stay up-to-date with the latest developments in the field and to adopt a proactive approach to data management.

The following table provides a detailed breakdown of the data collected during the study. It includes information on the number of participants, the duration of the study, and the specific variables measured. The data is presented in a clear and concise format, allowing for easy comparison and analysis of the results.

Variable	Value
Number of Participants	150
Duration of Study	6 Months
Age Range	18-65
Gender Distribution	50% Male, 50% Female
Education Level	High School, Bachelor's, Master's, PhD
Income Level	\$10,000-\$50,000, \$50,000-\$100,000, \$100,000+
Occupation	Student, Professional, Service, Unemployed

The results of the study indicate that there is a strong positive correlation between the variables measured. This suggests that the factors being studied are closely related and may be influencing each other. The findings provide valuable insights into the underlying mechanisms and can be used to inform future research and practice.

The study also identified several key areas for further investigation. These include the need to explore the long-term effects of the variables and to investigate the role of external factors in the observed relationships. By addressing these areas, researchers can gain a deeper understanding of the complex interactions between the variables and their impact on the overall system.

In conclusion, this document has provided a comprehensive overview of the data management process and the results of the study. It has highlighted the importance of accurate record-keeping and the challenges and opportunities associated with data management. The findings suggest that there is a strong positive correlation between the variables measured and that further research is needed to explore the long-term effects and the role of external factors.



For more information, please contact our support team at support@company.com. We are committed to providing you with the best possible service and ensuring that your needs are met.

