



INTERNATIONAL SEMINAR
PROCEEDING



**“Sanatana Dharma as the Eternal Truth
and Spread in the Different Forms”**



INSTITUT HINDU DHARMA NEGERI DENPASAR

2017

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THE DIFFERENT FORMS

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FOREWORD

Prof. Bansi Pandit (2009) described that Hindu religion is the oldest surviving religion in the world. Inspired by divine revelations (by the breath of God), the ancient rishis (sages and seers) sang the divine songs in the forests and on the river banks of India, thousands of years before Moses, Buddha or Christ. Over many centuries, these divine songs continued to be recited by the sages which combined wisdom eventually gave birth to the Hindu religion popularly known as Hinduism today. The original name of Hindu religion is *Sanatana Dharma* (Eternal of Universal Righteousness).

Moreover, Swami Shivananda described that Hinduism is the religion of the Hindus, a name given to the Universal Religion which hailed supreme in India. It is the oldest of all living religions. This is not founded by any prophet. Buddhism, Christianity, and Mohammedanism which owe their origin to the prophets. Their dates are fixed. But no such date can be fixed for Hinduism. Hinduism is not born from the teachings of particular prophets. It is not based on a set of dogmas preached by a particular set of teachers. It is free from religious fanaticism. Hinduism is also known by the names of *Sanatana-Dharma* and *Vaidika-Dharma*. *Sanatana-Dharma* means eternal religion. Hinduism is as old as the world itself. Hinduism is the mother of all religions. **Hindu scriptures are the oldest in the world**, *Sanatana-Dharma* is so called, not only because it is eternal, but also because it is protected by God and because it can make us eternal. (<http://www.dlshq.org/download/hinduismbk.htm>, access Tanggal 8-7-2017).

Donder (2013) wrote that 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. The accusation against Hindus as the worshipper of a 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 which 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 to the book entitled *The Power of Symbols*.

The Hindu's teaching can be applied to the religious life by everyone who declared himself as a Hindu at every place, although his performance of ritual and custom are different, it is not a problem. Hindu teaching is like a flower in the garden, which is very beautiful with uncounted kinds of color. It is not beautiful if the flower in the garden is consisting of single color flower only. Similarly, the Hindu consisted of some colors and forms of religious activities, which are different at each place. So, although the Hindu in Bali has different

forms of its practice compared with Hindu in India, but, the essence is just the same. The colored fact of Hindu has definite by the Balinese language as the concept of *desa*, *kala*, and *patra*, it means that the Hindu teaching depends on the place, time, and condition. That caused, although the teaching is same, however, it can be shown by the different form according to the place, time, and condition. It is called the universal religion.

Denpasar, July 12th 2017
The Chairman of Doctoral Program of Religious Studies
Denpasar State Hindu Dharma Institute
Drs. I Ketut Donder, M.Ag., Ph.D.

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KEYNOTE SPEECH

I Ketut Donder

The Head of Doctoral Program of Science of Religion,
Post Graduate of Denpasar State of Hindu Dharma Institute

Om Swastyastu,

Some points of the benefit we can take from the international seminar under the theme of “*Sanatana Dharma as the Eternal Truth Spread in the Different Forms*”, are, *first*, as Prof. Bansi Pandit (2009:21) described that Hindu religion is the oldest surviving religion in the world. Inspired by divine revelations (by the breath of God), the ancient *rishis* (sages and seers) sang divine songs in the forests and on the river banks of India, thousands of years before Moses, Buddha or Christ. Over many centuries these divine songs continued to be recited by the sages that combined wisdom eventually gave birth to the Hindu religion popularly known as Hinduism today. The original name of Hindu religion is *Sanatana Dharma* (Eternal of Universal Righteousness). Though the genesis of the term Hindu is somewhat controversial, the consensus among scholars is as early as 500 BC, the ancient Persians called the Indian people living on the bank of the Indus river (known as *Sindhu* in Sanskrit) as *Sindhus*. In the Persian language, the word *Sindhu* became Hindu and the people living in India came to be known as Hindus.

Second, as Prof. Bansi Pandit (2009:22) described that *Sanatana Dharma* flourished from the pre-historic times in India in the form of a monotheistic Hindu pantheon (i.e. the worship of one Supreme Lord in various way and forms). Meanwhile, a number of social vices rituals, animal sacrifices, rigid operation of the caste system, and self-declared of Brahmin superiority over other castes. In period marked by rebellion, Buddhism and Jainism emerged in India. Buddhism dominated for a period of approximately 1000 years (200 BC – 800 AD). However, its influence in India gradually eroded due to internal strife in its organization and the resistance put up by *Sanatanists* (the followers of *Sanatana Dharma*). The rise of Buddhism, however, opened the eyes of *Sanatanists*. They accepted much of Buddha’s message and included him as an incarnation of Lord Vishnu. Buddha’s message of deep friendship (*mahamaitri*) and unlimited compassion (*mahakaruna*) toward fellow beings was incorporated into *Sanatana Dharma* as *Bhakti* (devotion) *Yoga*. The worship of Lord Shiva, Divine Mother, Sri Rama and Sri Krishna through *Bhakti Yoga* became very popular among Hindus. In about 700 AD, Adi Shankara *acharya* (a famous saint, philosopher, and scholar) played a leading role in opposing Buddhism and upholding the cause of *Sanatana Dharma* in India. He also brought the teaching of the Bhagavad-Gita to the forefront.

Third, discussing about the Hindu religion is not easy, because we must study it deeply and need more time and more knowledge. Some people who have less knowledge of Hindu will be confuse to understand it, related to the age of the Hindu history written by each historian in different time. It should be researched carefully. According to the history of Hindu’s age, none of the scholar can give

the exact time. As Prof. Bansi Pandit described, it should be recognized that authorities differ on the dates prior to approximately 500 BC to which some events are signed. The dates are, however, considered lower estimates by many modern scholars. And then, according to knowledge of the Hindu history, it is very influenced by the scholars' perspective. And very strong influence is the Hindu history composed by the Asiatic Society or the Organization of Orientalism. The study of orientalism today is not popular because later known this study as a special Western hegemony to the Eastern. The typical of study special for marginalized of the Hindu was very clear described by Swami Prakashnand Saraswati in his book entitled *The True History and the Religion of India* which was published and printed by the Oxford publisher. So, those who learn about the Hindu history or the teaching of the Hindu, need extra careful to search and chose of the sources by who are the books were written. Through read this book will know how Dr. Sir William Jones who is the President of the Asiatic Society of Bengal, gave his tenth anniversary discourse on February 28th, 1793. The topic was "Asiatic history, Civil and Natural" and it was published in the fourth volume of the Asiatic Researches, first printed in 1807, reprint 1979. This was his third attempt to destroy the culture and the history of Bharatavasha or India by mutilating the historic dates. Later, the world known that the Asiatic Society gave benefit to the existence of Hindu knowledge, however, on the other side, Asiatic Society which is the formal institution of the British Government in India, effort by the strong power to broke of Indian history.

Fifth, the nature of Hindu is like water in the river which flows along till the ocean. Along line of the river, it will bring some materials right side and left side on the river. That cause along flow of water in the river colored depended with the material beside. By flowing the water, it will get its purification. It is the essence of Emanation Theory. The Hindu teaching is similar with the river's nature, that cause the Hindu teaching can be analyzed by the Emanation Theory. If one has not understood to the nature character of the Hindu flexible's teaching, the he will be confused and many questions will rise within.

Lastly, the Hindu's teaching can be applied to the religious life of everyone who declared himself as a Hindu at every place, although he performs different ritual and custom. Hindu teaching is like flowers in garden, which are very beautiful with many kinds of color. It is not beautiful at all if flowers in the garden are consisting of single color flower only. Similarly, the Hindu consisted of some colors and forms of religious activities, which are different at each place. So, although the Hindu in Bali is different in its practice, compared with Hindu in India, but, the essence is just the same. The colored fact of Hindu has definite by the Balinese language as the concept of *desa, kala and patra*, it means that the Hindu teaching depends on the place, time, and condition. That caused, although the teaching is the same, but, it can show the different forms according to the place, time and condition. It is called the universal religion.

Denpasar, July 11th, 2017

I KETUT DONDER

ABHISEKA A PANDITA AS SIVA

Ida Ayu Tary Puspa

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ABSTRACT

The word Upanishad means upa (near), ni (below) and sad (sitting), so Upanishad is a group of disciples sitting below, near the teacher to learn the teachings from their teacher. Taittiriya Upanishad is included in Taittiriya teachings from Yajur Veda. It is divided into three parts called Valli. The first is the Valli Siksa. The torture is the first part of the six Vedanga (body or complementary Vedas). This is the phonetic science and the way of pronouncing the words. The second one is Brahmananda Valli and the last is Bhrgu Valli discussing the knowledge of the holiest. In Taittiriya Upanishad, it declares the position of Brahman that will be attainable by those who understand God, one of them is Pandita. Pandita who has already in abhiseka should absolutely understand Brahman because Pandita who has already in abhiseka body is where Brahman stays.

Keywords: Abhiseka, Pandita, Siva

I. INTRODUCTION

For experts who study the history of the development of human thought, Upanishad has a very important meaning for those who really learn it. This is all true but there are some thinkers who still wonder about the content of Upanishad, but one thing that can be ascertained is that the real thoughts have known how hard religious search. Real ideas are only in Upanishad because in the Upanishads there is the truth. The fact is to be aware of something that is still a remote possibility but is the greatest reality at the present moment. The metaphysical desire for this theoretical explanation of nature is contained in the Upanishads, Upanishads is not only illuminate the mind but also broaden our view.

The word Upanishad means upa (near), ni (below) and sad (sitting), so Upanishad is a group of disciples sitting below, near the teacher to learn the teachings of their teacher, (Agus: 4). Upanishad will discuss the essential and basic things by a teacher to his student where a sacred teacher takes the attitude of not saying much in conveying the truth. This holy teacher will be satisfied if his pupil is not spiritual-minded. All spiritual teachings can be learned from Upanishads, it contains information on the importance of the occult meaning of the syllable "AUM" and other magical words.

Besides as a description of the occult, Upanishad also as Vedanta. Upanishads are also closely related to the Vedic Chess namely Rg Veda, Yayur Veda, Sama Veda and Atarwa Veda. Upanishad can be divided into 18 Upanishads: they are 1) Brhad 'Aranyaka Upanishad, 2) Chandogya Upanishad, 3) Aitareya Upanishad, 4) Taittiriya Upanishad, 5) Isa Upanishad, 6) Kena Upanishad, 7) Katha Upanishad, 8) Prasna Upanishad, 9) Mundaka Upanishad, 10) Mandukya Upanishad, 11) Svetasvatara Upanishad, 12) Kausitaki Upanishad, 13) Maitri Upanishad, 14) Subala Upanishad, 15) Jabala Upanishad, 16) Paingala Upanishad, 17) Kaivalya Upanishad and 18) Vajra Sucika Upanishad.

From the eighteenth Upanishads, there is one Upanishad about the abhiseka Pandita as Siva, it is in Taittiriya Upanishad.

II. DISCUSSION

Taittiriya Upanisad is included in Taittiriya teachings from Yayur Veda. Taittiriya Upanisad is divided into three parts called Valli. The first is the Valli Siksa. The torture is the first part of the six Vedangga (body or complementary vedas) this is the science of phonetics and the way of pronouncing the words of both Brahmananda Valli and the last third of Bhrgu Valli discussing the knowledge of the most holy, paramaatma jnana.

The second part of Taittiriya Upanisad, Brahmanda Valli, in Brahmanda Valli (Brahman's delight) in this passage is mentioned:

Aum, brahma-vid apnoti param, tad esabhyukta, satyam jnanam anantam brahma yo veda ninitam guhayam parame vyoman so'snute sarvam kaman saha brahmana vipascita, iti. Tasmad va etosmad atmana akasas sambhutah, akasad vayuh, vayor agnih, agnar apah, adbhyah prthivi, prthivya osadhayah osadhibhyo annam, annat purusah, sa va esa puruso anna-rasa-mayah, tasyedam eva sirah, ayam daksinah paksah, ayam uttarah paksah ayam atma, idam puccham pratistha, tad apy esa sloko bhavati

Translation:

Aum, who understands Brahman will attain the highest, on this matter has been said as follows. He understands the Brahman as real, as knowledge and as infinite, lies in the secret place of the heart and upon the Supreme Being will get all he wants and the universal joy of entering into it. From fire, water, ground water, from the soil of medicinal trees from the tree of food medicine, from food is human. This is actually the man who consists of the juice of this food is his head, this right side and this left side, this is the bottom body, essentially.

Therefore the above sloka affirms that the pandita already in abhiseka is also called Siva Sekala, because pandita will apply what is learned and understood in accordance with the behavior of truth and goodness. In the above sloka also mentioned that food sometimes comes from food, such as semen and human semen. Sloka above also explains that the five different elements are clearly defined as having emerged one by one from the atman. Sloka above also mentions sambutlah the Translation: appear but not created. This is a very clear saying that a minister who was already called them Siva, because the characteristics of Brahman is identical with the traits pandita the sidah in abhiseka.

In the string Ratna Sari Upanisad by I Made Titib also mentioned as follows

Brahmaavid apnoti param tad esa bhyukta satyam jnanam anantam Brahma veda nihitam guhayah parame vyman so' snute kaman vipascita (Taittiriya upanisad 2.1.1)

Translation:

He who knows Brahman as truth, knowledge and unlimited. He who is hiding in the heart cavity and he who is very far in the sky. He who is filled with all his wishes in unity with Brahman, he who knows all.

From this sloka also explained that people in this context pandita who know Brahman is as intrinsic truth and is an infinite knowledge should a pandita who has been in abhiseka understand and implement all these teachings in order to dress as Siva Sekala.

Brahmavit apnoti param (taitt.. Up.2 II 11), he who understands Brahman Satyam Jnanam Brahman (Taitt UP II 1. 1). Brahman is the ultimate and unlimited truth of knowledge.

Above are examples of sloka that claim the position of Brahman will be achieved by those who understand God himself one of them pandita. Pandita who already in abhiseka must absolutely understand Brahman because pandita who already in abhiseka body is the place of Brahman's throne, so that the body of pandita that is in abhiseka is a sacred body that must be kept clean, purity and always filled by the characteristics of Brahman (truth).

In Taittrya the second part is mentioned from the food actually produced whatever creatures on earth, from their food can live, and into their food will pass in the end therefore he is called the healing tree of all. Those who worship Brahman as food will get all the food. For food is actually the oldest being born, because it is called the healing tree of all. If in the human body then that the human form is prana prana is his head, vyana is the right side, apana is the left side, sky body, bottom earth, or base.

Description of Taittrya Upanisad this second part should be pandita who have been abhiseka in their daily life to eat food that comes from the grown. As implied in this sloka the plant is a very important food source because the plant includes food that is very important because the plant is the oldest creature, and the food that comes from plants including food that satwika, food like this will be able to influence the thinking of a pandita become more satwam / good.

In Manawa Darma Sastra mentioned also about food that can be eaten by the dwijati as in this sloka

*Cirasthitamapi twadyama snehaktam dwijatibhih
Yawagodhu majam sarwam payacciwa wikriya*

(Manawa Darma Sastra V.25)

Translation:

But all the food is made from rice and gamum
Similarly, foods made from milk,
May be eaten by the dwijati people
Without mixed with fatty ingredients
Although in the bones have been a while

Sloka in Manawa Darmasastra supports what should be dwijati should be eaten to keep satwam because of the satwam will when born into siwa, because the good qualities only owned by the Siwa itself.

In Taittrya Upanisad mentioned

*Anandadd ny eva khalu imani
Bhutani jayante, anandena
Jatani jivanti, anandam
Prayanty abhisamivasanti*

(Taitt Up. III, 6.1)

Translation:

For indeed the beings here are born from the ananda he lives ananda and into the ananda they enter when they die.

In the Brahman Valli part 3 prana and manas, mentioned

Pranam deva anu prananti, manusyah pasavas ca ye, prano hi bhutanam ayuh, tasman sarvayusam ucyate, sarvam eva ta ayur yanti, ye pranam brahmo pasate, prano hi bhutanam ayuh tasmad sarvayusam ucyata iti, tasyaisa eva sarira atma, yah purvas ya tasmad va etasmat pranamayat, anyo, ntara atma manomayah, tenaisa purnah sa va esa purusa – vidha eva, tasya purusa-vidhatam, anvayam purusa-vidhah, tasya yayur eva sirah, rg daksinah paksah samottrah paksah adesa atma, atharvangirasah puccham pratistha, tad apy esa sloka bhavati

Translation:

The gods also breathe with prana, just as humans and animals are living from the creatures, because it is called the living of all. Those who go to Brahman as living, will attain a full life (long life) because the breath is the living of the creatures because that is the soul of the past (physical sarong). In fact, it is different from and within him that this one happens is this one which in human form by the personal form of this one is this one which is in human form. Yayur Veda is his head, rg veda is the right side of the same veda is the left side of teaching as his body, wirama atharvan and angirasa the bottom, essentially

This sloka affirms that a bramana or dwijati should always surrender his life well so God gives a long life. The soul of a dwijati is the virtue of all breath exhaled must always be based on goodness to be said pandita seklah pandita will breathe with prana and can live from it all underlying pandita called siwa, from breath / prana have to think of goodness to come out also with goodness.

In Manawa Dharmasastra also mentioned in book II sloka 148 that is:

*Acaryastawasya yam jatim
Widhiwad wedaparaqah
Utpadayati sawitrya
Sa satya sajaramara*

Translation:

But the birth given by a teacher
That teaches the whole vedas according to
Rule and get through palm oil
It is a real deliverance
From old age and death

From this sloka quote and reinforced in Taittrya upanisad namely:

*Pratīcso so pra ma
Bhahi prama padyasva*

(Taitt. Up I. 4.3)

Translation:

O God, you come from all directions, you know where your shelter gives light, to all of you facing.

These sloka-soka reinforce that a pandita was born from the Veda and get the gift of God should have been able to control all worldly desires, so that a pandita can be called Siwa.

In Taittiriya upanisad also mentioned sloka.

*Yato va imani bhutani jayante
Yana jatani jivanti
Yat prayanty abhisam visanti
Tad vijijnasasva, tad brahmeti*

(Taitt.UP.III 1.1)

Translation:

From where all these things are born, with what these born are alive, where they come in when they come back, know that it is God Almighty.

From the meaning of the above sloka when the pandita in abhiseka then pandita was born from the womb veda then it is worth pandita who really understand and run the teachings contained in the veda already in dwijati right to be seen as a Siwa Sekala.

In the fourth part of the Brahmana Valli it is mentioned manas and vijnana which emphasize the mind and intelligence will unite to attain the Brahman in this part whose head is belief, samadhi is the badanya, the great being the lower part, while in the sixth part there is vijnana and ananda In it discusses the intelligence of guiding deeds. In this case the intelligence represented by the Brahman, intelligence entered the atman containing ananda (joy immeasurable), then forming a human will be constituted by: enjoyment is the head, the excitement is the kananya, the excitement really is the left side ananda raganya Brahman bottom. In the sixth part mention the Brahman, the singular and the source of everything. Emptiness is a symbol that is, if people understand brahman as the intangible then that all source or the source of everything then forming in humans based on the beliefs and tapa that all originates in Brahman.

CONCLUSION

Taittiriya Upanisad is the fourth Upanishad of the 18 Upanishads and then the inner part of Taittiriya Upanishad, in particular, the second part of the Valli Brahmana which supports that the pandita who was born of the Veda or science will be called the siwa sekala.

The parts that support in taittiriya Upanishad are, 1) mantra, Brahman and path of development, 2) anna and prana, 3) prana and manas, 4) manas and vijnana, 5) vijnana and ananda, 6) single Brahman and source Everything, 7) Brahman is ananda, 8) investigation into the form of ananda, 9) Brahman joy.

All sections support to a Pandita in the world after understanding these nine parts, then a Pandita can be said to be a Siwa because the attributes of the soul are revealed on the teachings to be learned by the Pandita. The birth of Pandita from science is not only because a candidate Pandita should first know and understand the teachings of brahmana valli implied in taittiriya upanisad, starting from belief, intelligence, tapa, surrender, and knowledge about Brahman, but also the concept has become the obligation of candidate of Pandita to know everything. So when someone becomes a Pandita that does abhiseka, then pandita really can be said as siwa. In the implementation, pandita will perform worship / surya every day. A pandita will be siwa, sadha siwa and parama siwa (when pandita wear full clothes / while doing worship / mepuja).

Pandita who is in abhiseka called Siva when he does worship. Pandita while worshipping is when he becomes Siva. So when pandita does worship with complete clothing, then he called Siva, then when pandita does not move from the seat, this is when the pandita is called Siva.

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