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ii International Seminar on "Sanatana Dharma as the Eternal Truth and Spread in the Different Forms" INSTITUT HINDU DHARMA NEGERI DENPASAR 2017

International Seminar on "Sanatana Dharma as the Eternal Truth and Spread in the Different Forms" iii INTERNATIONAL SEMINAR PROCEEDING SANATANA DHARMA AS THE ETERNAL TRUTH AND SPREAD IN THE DIFFERENT FORMS Authors : Speakers in the International Seminar of Denpasar State Hindu Dharma Institute Editor : Dr.

I Gede Suwantana, S.Ag., M.Ag I Putu Andre Suhardiana, S.Pd., M.Pd Layout : I Putu Andre Suhardiana, S.Pd., M.Pd Publisher : Institut Hindu Dharma Negeri Denpasar Jl. Ratna Tatanan, No. 51 Denpasar, Bali, Indonesia – 80237 Phone: +62361 228665 Fax: +62361 228665 E-mail: ihdndenpasar@kemenag.go.id ISBN : ISBN 978-602-61868-2-9 Printed: July 2017 iv International Seminar on "Sanatana Dharma as the Eternal Truth and Spread in the Different Forms" 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 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 International Seminar on "SanatanDharas ErTrand ad theDiffeent r ms" v 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. vi International Seminar on "SanatanDharas tenal uth Sprein ernt rms" TABLE OF CONTENTS Front Page ii Foreword iii Table of Contents v KEYNOTE SPEECH I Ketut Donder 1 Andrea Acri SIVASASANA TO SANATANA DHARMA: HISTORICAL PERSPECTIVES ON SAIIVISM IN INDIA AND BALI 3 Shinobu Yamaguchi BUDDHISM BORN FROM HINDUISM Transformation of the Buddhist truth in India and the spread of Dharma in Nepal 17 I Ketut Donder UNIVERSALITY OF THE SANATANA DHARMA TEACHING AS THE SOURCE OF ALL RELIGIONS AND ITS PRACTICE 27 I Ketut Subagiasta SANATANA DHARMA AS THE ETERNAL TRUTH FOR ANY ACTIVITIES LIFE HUMAN MANKIND OF HINDUS 35 I Gusti Ketut Widana UNDERSTANDING THE TRUTH OF THE ETERNAL TRUTH OF GOD (Between Paradogma and Paradigm) 43 Ida Ayu Tary Puspa ABHISEKA A PANDITA AS SIVA 56 Gede Ngurah Wididana BRAND LEADERSHIP THEORY IN HINDU 62 I Ketut Tanu THE ROLE OF HINDU RELIGIOUS EDUCATION IN SHAPING THE CHARACTER OF LEARNERS 69 A.A.Sagung Mas Ruscitadewi FORMULA OF CREATION IN BUANA KOSA 78 Ida Bagus Subrahmaniam Saitya SWADHARMA PA ?? ITA IN THE TEXT OF AGASTYA PARWA 86 I WAYAN WIRTA SANATANA DHARMA IN REALIZING PEACE 92 I Gusti Made Widya Sena THE THEOLOGICAL CONCEPT OF HINDU IN THE TEXT OF BHUANA KOSA 99 International Seminar on "SanatanDharas ErTrand ad theDiffeent r ms" vii I Nyoman Temon Astawa RELIGIOUS EDUCATION IN THE CONTEXT OF CELEBRATION OF CHILDREN CHARACTER 110 I Nyoman Subagia THE ANALYSIS OF EPOS MAHABHARATA (Hinduism Political Ethics) 118 Ni Ketut Srie Kusuma Wardhani THE CULTURE OF LEARNING FROM THE SUSASTRA HINDU PERSPECTIVE 131 I Gusti Ayu Agung Riesa Mahendradhani THE CULTURE OF LEARNING FROM THE SCIENCE PERSPECTIVE 136 I Nyoman Ananda THEO-PHILOSOPHY IN W ? HASPATI TATTWA TEXT 147 viii International Seminar on "SanatanDharas tenal uth Sprein ernt ms" 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 semaundththe " Sanatana Dharma as the Eternal Truth Spreinth ft o" , 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 mu chof dhs essaadinedh s caa LordVu. dhs essae dfriensh 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.

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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 Brithis 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.

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Denpasar, July 11th, 2017 | KETUT DONDER International Seminar on "SanatanDharas ErTrand ad the Diffeent r 3 4 International Seminar on "Sanatana ma theErTrth Sprein DiffeFoms" International Seminar on "SanatanDharas ErTrand ad the Diffeent r 5 6 International Seminar on "Sanatana ma theErTrth Sprein DiffeFoms" International Seminar on "SanatanDharas ErTrand ad the Diffeent r 7 8 International Seminar on "Sanatana ma theErTrth Sprein DiffeFoms" International Seminar on "SanatanDharas ErTrand ad the Diffeent r 9 10 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" International Seminar on "SanatanDharas ErTrand ad the Diffeent r 11 12 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" International Seminar on "SanatanDharas ErTrand ad the Diffeent r 13 14 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" International Seminar on "SanatanDharas ErTrand ad the Diffeent r 15 16 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" International Seminar on "SanatanDharas ErTrand ad the Diffeent r 17 BUDDHISM BORN FROM HINDUISM Transformation of the Buddhist truth in India and the spread of Dharma in Nepal Shinobu Yamaguchi (Visiting Scholar, IHDN) Professor, Faculty of Letters, Toyo University, ABSTRACT The Upani ? ad philosophers mentioned Brahman (the essence of the universe). Buddha, the founder of Buddhism, was not interested in the mehsictheosuas andABuha id to have insisdtheideaocatio.

ahayana ddapeadin lia. Theagarjuu theof 'nya'r 'nyata.' criticized the theory of Abhidharma mentioned above. Buddha was deified and became the object of worship by the people. At first, Buddhism was indifferent to the rituwhes rahmanism esiaistic out. or, fo appe f Bhism, rshipostupwas dplar since 1-2 C B.C. Keywords: Buddhism, Hinduism l.

INTRODUCTION The Upani ? ad philosophers mentioned Brahman (the essence of thunAtmn(thessenof e anthun th two as the experience of mok ? a. Buddha, the founder of Buddhism, was not interested in the metaphysical theory such as Brahman and AtmnBuda'in s ovin e fflict ich cae fromignce.'hs teaingrteds thnesis to the theory of Upani ? ad. The history of Buddhism in India is divided into three periods as follows: 1) The first period (5C B.C.- 1C A.D): The period from the appearance of Buddhism till thapranof han Buddhism Furthermore, this period is divided into two: (a) From the appearance of Buddhism till the appearance of King Asok (3 C B.C.) (bFromthaeano f gAsokatill e peano f Maayah 2) The second period (1C A.D.- about 600 A.D.): The period of perityhanadism 3) The third period (600 A.D.

– 13C): The period of the prosperity of Buddhist Tantrism I is plwouldlikto ow ow e eaingof Truth transformed in the history of Buddhism in India. Furthermore, we will see some transformation of Buddhism after the spread in the other area from India, giving an example of Newar Buddhism in the Kathmandu Valley, Nepal. II. THE TRUTH MENTIONED IN EARLY BUDDHISM Budh s idto ain e eaof chinof cation (St. ptitysama, P ? iccamd).

Lais idea was arranged to the theory of chain of causation consisting of twelve pva - na). Figows throccesses. 18 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" Here, e cais y nlna kngof enhmt). yacathsecondpS ? ska (constructing activity). Then, Sa ? skrauses third, Vaand the third causes the fourth. This chain lasts until the twelfth.

The last two processes are the Birth, Aging and Death, which is the life of a human being filled with suffering. We can see the process of the formation of the world (sa ? sa) dthexistenof hneing by looking at the chart according to the down-pointing arrow on Fig. 1. However, here, the final goal of Buddhism is not to explain the formation of the world, but to get the enlightenment taking away 'p'lesa In the twelve processes here, there is no good or auspicious part. Buddhists thought that each of those twelve processes should be negated in order to get the enlightenment.

The twelfth process, namely, the affliction of aging and death, would disappear by

negating the eleventh process. By negating the processes one by one, when the first use is made of the negation process, one can see the way of getting enlightenment by looking at the chart according to the up-pointing arrow on Fig.1.

As mentioned above, in the history of Buddhism, a truth can be gained by the act of negation. In the first period of Indian Buddhism, the movement of the Buddha, who followed the Abhidharma philosophy did not accept Brahman but agreed with the Chinese (Madhyamika), however, they thought that the components of the world exist. Fig.

1 Twelve chains of causations International Seminar on "Sanatan Dharma and the Different Religion III. TRANSITION OF HINDUISM TO BUDDHISM 3.1 The origin of the concept of emptiness in Buddhism. The founder of the school of 'Madhyamika'. He criticized the theory of Abhidharma mentioned above. In his work Muamadaka, he tried to demonstrate that the world which is expressed by the sentence does not exist as it is.

And he insisted that every item of the chain of causation lacks its nature, which he called 'sunyata'. In the history of Buddhism, he negated the expression by the sentence consisting of subjects and predicates. For example, in the expression 'There is a trick in his way of negation. But what he wanted to say was that the world which was constructed by the sentence cannot exist as the real world. The goal of them was the enlightenment by the practice of the Buddha, the theory of Maya Buddha and the process of negation to get the enlightenment. 3.2

Deification of Buddha and Bodhisattva In the history of Buddhism, Buddha was deified and became the object of worship by the people. At first, Buddhism was indifferent to the deification of Buddha, but after the Mauryan period, the worship of Buddha became popular. Originally, the worship of Buddha was in the vessel of Buddha's image, but later people began to worship the image of Buddha.

In Mahayana Buddhism, Buddha began to be recognized as a kind of supernatural existence. Besides, Buddha began to be embodied as the human form. We can see the image of Buddha in the Gandhara and Kushan dynasty as the evidence of this phenomenon. Then deified Buddha's image was made by the Kushans, and it became popular. Such a statue was made by the Kushans, and it became popular.

The 24th chapter of Saddharmapitaka (Lotus Sutra) compiled 2C A.D. mentions the method of worship of Buddha. 3.3 The theory of three bodies of Buddha It was said that Buddha told his disciples to depend on Dharma (the truth = Buddha's teaching) and

Buddhism, Buddhist scholars had the theological discussion about Buddha's relationship between Buddha and the ultimate truth (dharma), and one of those theories was formed into three phases: (1) Dharmakaya: The body of Dharma, or the body of truth (Tachikawa 1992: 114) (2) Nirvanakaya: The body of historical Buddha (3) Sambhogakaya: The body that is to enjoy the enlightenment as the fruit of asceticism. As mentioned above, Buddhism did not accept the real existence of Trikalayuga theory.

The notion of Bodhisattva in Mahayana Buddhism is the founder of Buddhism, whereas the founder of Hinduism is not known. In this theory here, the truth itself has the body. This idea of body suggests us that Buddhism connotes a practicalist's tendency to identify the truth with the body. This idea is also found in the theory of the evolution of the world (via the recognition, which consists of eight kinds, evolves into the world).

Here also, the world is full of affliction, and a kind of Yoga was practiced in order to overcome the affliction. By practicing yoga, the yogin extinguishes the contents or images in his recognition. At last only the recognition, which has no content or image, shines **in the form of** light. Here, the recognition itself becomes the enlightenment.

The Buddhist Madyamikarika tried to deny the reality of the world by denying the structure of the language diversity (the diversity of the world, but it was successful to explain the structure of the world as evolution of recognition though the truth is the recognition itself which is purified by Yoga. This purified recognition has some positive character which is different from many (or Samsara).

In Mahayana Buddhism, the concept of 'Bodhisattva' (the one who has taken the vow to become Buddha) is already involved in human being. In other words, the possibility of becoming Buddha is already involved in human being. In other words, the possibility of becoming Buddha is already involved in human being. In other words, the possibility of becoming Buddha is already involved in human being. In other words, the possibility of becoming Buddha is already involved in human being.

As mentioned above, the theory of the evolution of the world of the Yoga School, the concept of Bodhisattva in Mahayana Buddhism and Bodhisattvas were deified, and the rituals for the Buddhas also became popular. Besides, the theological argument about the existence of Buddha was also done. All of those philosophical and theological ideas became the basic theories of Tantric Buddhism that followed after Mahayana Buddhism.

2 (Tachikawa 1992: 128) International Seminar on "SanatanDharas ErTrand ad the Diffeent r 21 The meditation on the form of Buddha or Bodhisattva is already found in some Buddhist traditions. In the early Buddhist tradition, the practitioner never united himself with Buddha or Bodhisattva in the meditation in order to get enlightenment. However, in Tantric Buddhism which became popular in the third period mentioned at the introduction, the ascetic meditated on Buddhist deities and tried to unite with them by the mystic yoga in order to get enlightenment. IV.

THE TRUTH AIMED IN TANTRIC BUDDHISM Tantrism is the religious movement which became popular after 6 C A.D. Tantrism is Pan-Indian religious movement including Buddhism, Hinduism, and Jainism. Tantra scriptures mention the rituals, mantras, and the method of meditation which contains mysticism.

Those scriptures emphasize the symbolism in the interpretation of the ritual acts. Busson, a Tibetan scholar in 14th century classified the Tantric Buddhist scriptures into four according to the history of compilation. The classification and the content of scriptures in each class is the following: 1) Kriyatrameth rituanms Suddhast etc.) 2) Caan: odof ls, edt enlightenment (ex.

Mavroastr) 3) Yogatantra: Meditation for enlightenment (ex. Tattvasa ? grahatantra) 4) Anuttarayogatantra: Mediation for enlightenment, Rituals and deities that have the elements of blood, bone, skin etc. that are usually considered to be impure (ex. Guyastana,eajrtra ? varatantra etc.

) In this period, the rituals became more popular, and the scripof) iytatramtionthofferin h Budha and the other deities or the mantras used in the rituals. Mavcastr wh elons (2Caatrainspof e name of - sua , 'refers e ls s n ipto Buddhist deities, and the initiation rite of the disciple to the ma ala. There, offering is done to Buddhas created by meditation. In (3) Yogatantra, meditation became more important. In Tantric Budh, thedtions oftenlledsaan.'

'adna d anrit v sidh (to be apedto e le) n mnth'ccomlisenof mita.'l ha, nBudhyinvisulizes e of the deities. By that time, the kinds of Buddhas and the other deities became so many that they became organized into the Tantric Buddhist pantheon. The Tantric Buddhist pantheon consists of (1) Budh tha),) httva(3Godess,) rdneity o f a hapa), n) e er eities.

nsaan, yogin visualizes the form of those deities or the ma ala where the deities reside systematically. Then, he unified himself with the deity or the ma ?? ala. The unity of the yogin and the deity (or the ma ?? ala) is the enlightenment. Among four classes of

tantras, the fourth one, Anraogane saan of thdeita seem grotesque, such as Hevajra, Cakrasa ? vara, ? aina in 22 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" Those deities have many faces, arms, and fearful attributes such as a crown decorated with skulls, a garland made with human heads etc.

which reminds us of death or impurity. Furthermore, those **male and female deities** embrace. Originally, the factors of impurity and the sexual images had to be avoided in Buddhism. However, Anuttarayogatantra scriptures insist that such deities are the enlightenment itself, and mention the rituals filled with impure tools and sexual intercourse as the way of getting enlightenment. The deities in Tantric Buddhism are also said to be created by oneself and eventually 'ya.' is seen, the enlightenment mentioned in Tantras succeeded to the concept in MaayaBuddism. However, the main sunabe changed to some extent here .

texts sahan, the original mitaonsunytabhmita e . th yins to mitayta with the image as the object of mita. nthsencouldsa asunaor ytaha changed its character to some extent. And here, Buddhist deity such as Vairocana Buddha or the ma ?? ala are **considered to be the** cosmos itself. It means that the yinites with the cosmogonist's idea of un is very similar to the concept of Brahman and Atma.

Buddhism began as an antithesis to Brahmanism (or later Hinduism). In the long **history of Indian Buddhism**, it had some opportunities to have the different concepts of enlightenment to be aimed by Buddhist practitioners. But the previous concept of enlightenment was never replaced by the next concept.

Buddhism made different concepts of Truth, and all of them are contained in Buddhism until today. However, it is sure that Buddhism, in its history, gradually approached Hinduism in the point of the way to the truth. V. THE SPREAD OF BUDDHISM **IN THE KATHMANDU VALLEY**, NEPAL 5.1 Ritual and meditation in Newar Buddhism As mentioned above, Buddhism had changed its character in India.

In this section, we will see the spread **of Buddhism in Nepal** focusing Newar Buddhism in the Kathmandu Valley. **It is said that** Buddhism spread by 6C A.D. in the Kathmandu Valley. All the kings of Nepal were Hindus, **but they protected Buddhism**, too.³ **Under the Licchavi dynasty** (5C A.D. - 9C A.D.), Newar people who speak Newari language that belongs to the Tibeto - Burman language family, built an advanced urban civilization in the Kathmandu Valley.

Among them, some people have believed Buddhism and the other have followed Hinduism. **In the fourteenth century**, King Jaya Stithi Mal la (reigned 1382 - 1395 A.D.)

imported the caste system into the society of Newar Buddhists who were in charge of industries and culture. By that policy, Newar Buddhists got influenced of Hindu religion.

Originally, the Buddhist monks never married in their lives, but in the place of unmarried monks, professional priests began to play a major role. (Yamaguchi 2005: 4) International Seminar on "Sanatan Dharma and the Different" 23 Newar Buddhists often perform rituals in the temples and their houses, the Tantric Buddhist priests usually use the ritual texts (Skt. vidhi) written in Sanskrit and local Newari language.

Those texts were made in Nepal, and quote many Sanskrit passages from authentic Indian Tantric Buddhist scriptures such as Tattvasaṃgraha, Sarvavajrodaya, Guhyasamajātṛ, Cakrasaṃvaratantra and so on. They arranged those Sanskrit passages and compiled the Newar Buddhist ritual texts. They are rather more interested in performing rituals than the discussion of Buddhist theology. Here, we would like to see some Newar Buddhist rituals.

Gurumaṅgalā is one of the most distinctive rituals in Newar Buddhism.⁴ In this ritual, first the priest draws a small white circle (called Gurumaṅgalā) on the floor. In Newar Buddhism, Vajrasattva is considered as the master of the priest. Vajrasattva is also considered even as the master of the Five Buddhas (Vairocana, Akṣobhya, Ratnasambhava, Amitayus, and Maitreya). After the declaration (saṃkalpa), the priest invites Guru Vajrasattva, Buddhas, and Bodhisattvas to Gurumaṅgalā. Next, the priest offers flowers to Gurumaṅgalā twenty-one times.

Here, Gurumaṅgalā is also called Ramaṅgalā (the world), and it is considered to be Sumeru Mountain of the world. The priest, reciting "I offer the accomplished Ratnamaṅgalā to Guru Buddhas, Dharma, and Saṃgha," offers Gurumaṅgalā itself to Gurus. As mentioned above, here in Gurumaṅgalā, the priest offers Gurumaṅgalā to Guru and Triratna. It means that the Newar Buddhist priest offers the world itself to Gurus. Gurumaṅgalā is also considered as Sumeru Mountain.

The idea of Sumeru mountain as the world was already mentioned in the Abhidharma text Aśvakaśāstra compiled by Vasubandhu in 5th century. Indian Tantric Buddhism succeeded this idea from the early Buddhism. And in Newar Buddhism, this idea is embodied in the form of the ritual. Next, we will see another ritual called 'mdhree (processes of meditation). Here, the priest meditates on the maṅgalā of Cakrasaṃvara (Fig.1), the deity of Anuttara-yogatantra three times. In the first meditation, the priest roughly visualizes Cakrasaṃvara maṅgalā and offers flowers, incense etc.

to the deities of the maṅgalā. In the second meditation, the priest visualizes the maṅgalā

in detail, and at the end of this process he meditates on the 4 See (Yamaguchi 2005: 127-159) (Gellner 1991) (Ratnakajee 1994) Fig.

1 Cakrasvara, his consort Vajravahni, and four guardian goddesses (Painted by Gautam Ratna Vajracharya) 24 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" unity of Cakrasvara and himself. The third meditation is cakrasvara (the deity of the maala into his body. Then, he deepens his meditation reciting mantras.

In the ritual, the priest meditates on Cakrasvara and unites himself with the maala, which is the yoga for enlightenment. Originally, rituals aimed at worldly profits, whereas meditation aimed at enlightenment. However, in Tantric Buddhism in India, those two religious acts were often combined.

For example, in Tantric Buddhist homa ritual, the Tantric Buddhist ritual, which is regarded as aiming at enlightenment. In Newar Buddhism, and Newar Buddhism succeeded the internalization of the ritual. In the Buddhist priest worships Cakrasvara. But here the painting of the maala is not used. The maala is only created by his meditation. And the priest meditates on the unity of the maala and himself.

It is said that the tradition of meditation already disappeared in Newar Buddhism, but the internalization of the ritual can be found in the ritual texts. 5.2 Fusion of Buddhism and Hinduism in the Kathmandu Valley Newar Buddhism also succeeded the Indian Tantric Buddhist pantheon mentioned at section 4. However, Newar Buddhism has some characteristics. We will see some fusion of Buddhism and Hinduism in the Kathmandu Valley.

In Kathmandu city, there is a Buddhist temple called Seto, the main deity is Avalokitesvara. In the city of Kathmandu, the Buddhist temple called Maenra, the main deity is Lokeshvara, Bodhisattva, identified with the Hindu deity Narayana, played an active part in northern India in 11th century.

The identification of Avalokitesvara and Maenra is particular to Newar Buddhism, but this fact is based on the syncretism of Hindu and Buddhist that appeared in northern India in 11th -12th century.5 At the Buddhist temples in Kathmandu Valley, we often see the stupas. Some of them have a base of yoni (Fig. 2). Here, the stupa is a Buddhist symbol. I cannot tell confidently that this form of stupa is a syncretism of Hindu and Buddhist as mentioned above.

However, I can say 5 (Hashimoto 2006: 19) a yoni-shaped basement Kathmandu, photographed by Shinobu Yamaguchi, March 16, 2016) International Seminar on "SanatanDharas ErTrand ad the Diffeent r 25 that Newar Buddhists allow this kind of mixture of Buddhism and Hinduism in the forms of the objects of worship. The belief of goddess Kumari is also particular to Buddhism and Hinduism in Kathmandu Valley.

There are some living goddess ca Kuma thmu lleyKumri worshp yb Newar Buddhists and Hindus as a virgin goddess. Kumari is identified withHdGodess bthg o re e aa always selected from the families of Buddhist priests. Kumari worship was originated in northern India, so it is not particular to the Newars. However, the selection of Kumari from Newar Buddhists is particular to Newars.

VI. CONCLUSION As mentioned above, Buddhism started as the antithesis to Brahmanism. In order to get away from sa ? saa et e enlightenment, the Buddhists tried to negate each part of the chain of causatio n(Ptitysaaalnthth Syaof Naaahha nathworldwh s aof nuag d. nththof raamdaan unathaof negation is the key to get the truth.

However, deified Buddha gradually began to have some positive characteristic and become the cosmos itself. In Tantric Buddhism, the yogin tried to experience the unity of Buddhist deity or the ma ala and himself to get the enlightenment. This kind of unity is very similar of the unity of Bram dAtm d. nthwa gthtru, Buddhism seems to have the tendency to return to that of Hinduism.

Newar Buddhism succeeded to Indian Tantric Buddhism. Thnde eleenthternliza'e rils such as the combination of ritual acts and meditation. Other than this characteristic, some fusion of Buddhism and Hinduism can be foun thshe stupathworshof aidtifica Avaitesva dNa n onlth ath ose kinds of atwoaects:) e ama n Buddhism common in northern India, and (2) the fusion particular to the Newars. Probably one phenomenon includes both aspects.

The detail consideration about the two aspects of the religious phenomena in Newar Buddhism is my issue in the future. 26 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" BIBLIOGRAPHY Ger, id"Ritun von, ItruandMedn: ffe of the Guru Ma ?? ala in Neudd Indo Iranian Journal (34): 161- 197, 1991. Gellner, David, Monk, Householder, and Tantric Priest, Cambridge University Press, Cambridge, 1992.

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Yamaguchi, Shinobu, Nepikkinken, Sanki-bo Bussho Rin, 2005 Yachi, u"Katomandubnchi orulkshink," Toyo Shiso Bunka (3): 104-119, 2016. International Seminar on "SanatanDharas ErTrand ad the Diffeent r 27 UNIVERSALITY OF THE SANATANA DHARMA TEACHING AS THE SOURCE OF ALL RELIGIONS AND ITS PRACTICE By: I Ketut Donder Doctoral Program of Science of Religion, Post Graduate Denpasar State of Hindu Dharma Institute E-mail: donderjyothi@gmail.com ABSTRACT Prof.

Bansi Pandit (2009:21) described that Hindu religion is the oldest suing n thewo. nspdbd vens y re oG"), nt rishis (sages and seers) sang divine songs in the forests and on the river banks of India, many thousands of years before Moses, Buddha or Christ.

Over many centuries these divine songs continued to be recited by the sages whose 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 that as early as 500 BCE, the ancient Persians called the Indian people living on the bank of the river Indus (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. Unlike other religions of the world, Hindu religion neither originated from a single founder or a single scripture, nor did it begin at a particular point in time. It is impossible to define the exact place and time of its origin.

The date of approximately 1500 BCE, usually stated to be the origin of Hindu religion in the standard text books, is based upon the old Aryan Invasion Theory that has now lost its credibility. According to this theory, the Vedic Aryans came from Central Asia, invaded India around 1500 BCE, destroyed the more advanced indigenous Harappan civilization, and established the Vedic culture in India.

Based upon the current archaeological and literary evidence, modern scholars have concluded that there never was an Aryan invasion and that the Rigvedic people, who called themselves Aryans (the word Arya in Sanskrit means wise), were indigenous to India and were present as one of the original ethnic groups since 6500 BCE or earlier. Keywords: universality, Sanatana Dharma, teaching, source, all religion, practice I. INTRODUCTION Prof.

Bansi Pandit (2009:22) also 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 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 BCE – 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 adopted Buddha's message and included him as an incarnation of Lord Vishnu.

Buddha's essence 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 28 International Seminar on "Sanatana Dharma's eternal preeminence" 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. II.

DISCUSSION 2.1 Hindu as the Oldest Religion in the World Discuss about the Hindu religion is not easy, because we must study deeply and need more time and more knowledge. Some people who is less the knowledge of Hindu will be confuse to understand related to the age of the Hindu history that wrote by the very different time by each historian. It should be research carefully. According to the Hindu's own scriptures give a roughly approximate time. As Prof.

Bansi Pandit described, that should be recognized that authorities differ on the dates prior to approximately 500 BCE 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 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 it was

published and printed by the Oxford publisher.

So, those who to learn about the Hindu history or the teaching of the Hindu, need extra careful to search and choose of the sources by who are the books were written. Through read this book will know how Dr. Sir William Jones who is President of the Asiatic Society of Bengal, gave his tenth anniversary discourse on February 2, 1788.

The article "Asiatic Researches" 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 whatever gift benefit to the existence of Hindu knowledge, but, 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.

Very important to mention in this discussion, is the description by R. Paryana Suryadipura about the age or the existence of the Hindu. Suryadipura (1958) who is the Indonesian Muslim scholar wrote a book by the title Manusia dengan Atoomnja dalam Keadaan Sehat dan Sakit (Anthropobiologie Berdasarkan Atoomphysica), through read this book will know his respected to the Hindu teaching.

Despite most of the Muslim very fanatic and do not like to accept the other religion teaching, but, Suryadipura who is very different among the Muslim. Suryadipura, wrote that Hindu is the oldest religion in the world. Suryadiputra (1958:9-10) stated that India is the ancestor of all civilizations and all cultures in the world.

So, by this reason, Suryadipura when he wrote the chapter of Creation, he starts the Vedic verses. International Seminar on "SanatanDharas ErTrand ad the Diffeent r 29 And then, still to discuss of the Hindu age, very important to mention some scholars; namely SmS ivananda states that Hindu Dharma is the mother of all religions, because the Hindu scriptures atholdonea ivaan, 00:2Inaothwa, wai Rama states that Vedic religion is the oldest and universal religion (Raa222). d sm is the oldest living organized treligion in the world (with its roots pre-dating history).

It has primarily evolved from the Vedic religion of the Aryans which is often referred to as ' Vaidika Dharma '(Relio thVaor Sanatana Dharma (Ancient and Eternal religion). The concepts of Dharma, Karma and Bram (thupe Bein), frome thilla thSnana Dhrma o, 12). enAsh ag(21:1) tht all philosophies based out of Indian thoughts, similarly, owe the origin to the Vedas.

The Veda, are probably the earliest documents of the human mind and is indeed

difficult to say when the earliest portions of the Vedas came into existence. Swami Mukhyananda (2000:18) wrote that Hinduism or Hindu Dharma is traditionally designated by several names such as Sanatana Dharma, Vedantinism, Hindu Dharma with its very long history of over 8000 years. And, there are many authors described, that is true that the Hindu religion is the oldest religion over the world.

Although the Hindu is the oldest religion, but it exists till today. As the oldest religion, that is why the Hindu teaching consist of all isms from the primitive's isms, until the super-modern isms. Related to Swami Mukhyananda's statement, Kishore (2006:3) also wrote that the roots of Hinduism reach deep into pre-historic hoary past.

It has evolved over these millennia, and still this process continues. Dynamism, tolerance, catholicity, assimilation, inclusiveness, optimism and unity in diversity have always been its hallmarks. Deshpande (2005:11) wrote that for centuries the Western world looked upon India as a land of mystery, wealth and excitement.

Its evolution is the oldest course of world history. From the dim past it has been the cradle of human civilization. The ancient dates of India history are the Vedas, but which period they were composed in, has been a matter of controversy and speculation. The Vedas themselves speak of the 'tho daivedgt spiritual conquests.

Some historians have felt that the forefathers of Vedic sages must have lived ad000 eapnds stat sae with thras staeno is staaeds han a primary source of Dharma, traditions and practices of the Hindus. Sen (2005:4) wrote that the definition of Hinduism presents another difficulty. Hinduism is more like a tree that has grown gradually than like a building that has been erected by some great architect at some definite point in time.

It contains within it, as we shall see, the influences of many cultures, and the body of Hindu thought thus offers as much variety as the Indian nation itself. Finally, related with all discussion above, Donder (2006) in Brahavidya – the Theology of Universal Affection, stated, that the Hindu as an umbrella of all isms, from the super-primitive animism till super modern of monotheism.

So, all types of the ism or faith will be found in the Hindu, that cause the Hindu teaching is not like to reject for all isms in all religions. It is the natural typical of the Hinduism it may called as the mother of all religions. Jay Hindu! 30 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" 2.2

Hindu as the Oldest Religion and its Special Character Most of the historians known that Hindu is the oldest religion over the world. But, because the date of Hindu born cannot

be approximate exactly, although Hindu is the oldest, finally, some of historian deny the fact, because they need a proof, like manuscripts, artifact, etc., and then they approximate by their perspective.

That is why we found various information about the Hindu age, which each contrary to the others. Swami Sivananda described with confidently 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 owe their origin to the prophets.

Their dates are fixed. But no such date can be fixed for Hinduism. Hinduism is not born of 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 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. Vaidika-Dharma means the religion of the Vedas. The Vedas are the foundational scriptures of Hinduism.

The ancient Rishis and sages of India have expressed their intuitive spiritual experiences (Aparoksha- Anubhuti) in the Upanishads. These experiences are direct and infallible. Hinduism regards the spiritual experiences of the Rishis of yore as its authority. The priceless truths that have been discovered by the Hindu Rishis and sages through millennia constitute the glory of Hinduism.

Therefore, Hinduism is a revealed religion (<http://www.dlshq.org/download/hinduismbk.htm>, access on 8-7- 2017). 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 (Donder,

2013). 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 International Seminar on "SanatanDharas ErTrand ad the Diffeent r 31 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. 2.3

Emanation Theory and Flexibility of the Hindu Teaching The nature of Hindu is like water of river which is flow along till the ocean area. Along line of the river it will be bring some materials right side and leaf side which are there on the river. That cause along flow of water in the river colored depended with the material beside of river. By flowing the water, it will be get its purify.

It is the essence of Emanation Theory. The Hindu teaching is similar withriver'ntur e, that cause the Hindu teaching can analysis by the Emanation Theory. If one has not understood to the character ntur e thHinu ibe'teain, e e l econ nd will many questions rose within. Discussion about flexibility in the Hindu religion cannot be seprawiththessenof e Sanàtana Dhma' , because, in veryciename Hinuismctua th Sanàtana Dhma' tht ean'e l 'lis e ili Hinuismor Sanàtana 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 th' Sanàtana Dharma 'weendlyinth' Veta' , because Vedànta is e in loryof e Sanàtana Dhma' . Under the Vedànta all the sects can grow and develop. Although each sect can ga evelopbtheymat e Upanad' as the authority6. 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 ' Veta' . To understand these reasons, we must enter deeply into the Vedànta 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 Dhama'. Discussion of 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 the demands of the times.

And obviously this flexibility has made India the largest democracy in the world. 32 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" 2.4 The Correct and Complete Definition who is a Hindu Has described above, that Hindu is the mother of all religions, as a mother, Hindu love all of her children, whatever of their condition. Like a mother, Hindu no give the single definition about who is a Hindu. Shivananda (in <http://www.dlshq.org/download/hindu-ismbk.htm>, accessed 8/7/2017), described that in a meeting of the Sanatana Dharma Sabha, aatila id(1 "A inu is he who believes that the Vedas contain self-evident and axiomatic truthThHd Maha Sabha hs ivenaothdition(2 "A Hindu is one wh o b aionichs origa innd." (3 "Thwhb e ea re dThis ner efin g e.) whpthcows n e Brahmins is a Hinu."

Thner ditioniven somome de: (5 Hindu is one who regards India as his motherland and the most sa ot rthSe ers efin(6 "He o lls n coners imaHinu aHdSe efin(7 "Hewh accepts the Vedas, the Smritis, the Puranas and the Tantras as the basis of religion and of the rule of conduct, and believes in one Supreme God (Brahman), in the Law of Karma or retributive justice, and in reincarnation (Punarjanma), is d(8 "He o the Vedic or Sanatana-Dharma is dTh s is the definition by som(9 "He o afollower th Vedanta is dThis aothefin g b somers.

(1) "He whs pith in the Law of Karma, the law of reincarnation Avatara, ancestor worship, Varnashrama Dharma, Vedas and existence of God, (11) he who practises the instructions given in the Vedas with faith and earnestness, (12) he who does Sandhya, Sraaddha, Pitri-Tarpana and the Pancha-Maha-Yajnas, (13) he who follows the Varnashrama Dharmas, (14) he who worships the Avataras and studies the Vedas, is adis is thefin g bye hh m. This is the only correct and complete definition.

Related with some definitions above, it can be applied to the religious life that everyone at every place who declared himself as a Hindu, although his the perform of ritual and custom are different, is no problem. Hindu teaching is like flower garden, which is very beautiful with uncounted kinds of color of flower. Is not beautiful if flower 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 maybe different form of its practice if compare with Hindu India, but, the essence is same. The colored fact of Hindu has definite by the Balinese language as the concept of desa, kala and patra, is mean that the Hindu teaching depend with the place, time and condition. That caused, although the teaching is same, but, it can be show by the different form according to the place, time and condition. III.

CONCLUSION Hindu religion is the oldest surviving religion in the world. In the beginning of the world, the sages (rishis) sang divine songs in the forests and on the river banks of India, many thousands of years before Moses, Buddha or Christ.

Over many centuries these divine songs continued to be recited by the sages whose combined wisdom eventually gave birth to the Hindu religion popularly known as Hinduism today. The original International Seminar on "SanatanDharas ErTrand ad the Diffeent r 33 name of Hindu religion is Sanatana Dharma (Eternal of Universal Righteousness).

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 owe their origin to the prophets. Their dates are fixed. But no such date can be fixed for Hinduism. Hinduism is not born of 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 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. 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. The Hindu u'teain napedto e iglife a everyone at every place who declared himself as a Hindu, although his the perform of ritual and custom are different, is no problem. Hindu teaching is like flower garden, which is very beautiful with uncounted kinds of color of flower.

Is not beautiful if flower 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 maybe different form of its practice if compare with Hindu India, but, the essence is same.

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Like as in Indonesia country for activity of Hindu mankind so will be try for explanation about its. For example, that the Sanatana Dharma as basis for any activities of Hindus, namely: activity religious, activity social, activity cultural, activity economic, activity agricultural, activity trade, activity tourism, activity art, activity law, activity safety, and activity environment.

So about the Sanatana Dharma in any activities of human mankind of Hindu described in a brief as follows. Keywords: the Sanatana Dharma, eternal truth, activity life of Hindus. I. INTRODUCTION Someone sometimes asking about what meaning of the Sanatana Dharma in condition of common in area public.

Then, someone try for to give definition of the Sanatana Dharma which has asked. Therefore, what meaning of the Sanatana Dharma? General meaning of the Sanatana Dharma that the eternal of the truth. Commonly called the Dharma are the anadi or without beginning and the ananta or without ending. "Thw Godtth Il tion all of creatures, life in be happy.

That are why the God a truth called the Dharma, as law eternal for every creation. Fulfillment the Dharma for en ths spdg or revolvin hrmyra 2008: 2). More explanation about the Sanatana Dharma , hs sa "We have the right for to get love from the God and pay attention of God with life agree with law this and working by goodness all creatures. What named of the Dharma that is law, the law for regulate activity haneinguma mkdida onin tht th Sanatana Dharma are the law of the God.

Any human mankind of the world must believe to the law of the God called the Sanatana Dharma which to give create, protect, and return to the original called the God and commonly also named the Sanatana Dharma as the really one of truth according to Hindu religion by the holy books named the Vedas. The holy books of Hindu religion named the Vedas as way of life for any human being of Hindu in the world.

In **the context of the** truth eternal of the Sanatana Dharma that the holy books of Vedas

as a spirit all of the human mankind of Hindu in elsewhere and any people of Hindus have the best orientation for life with best condition also because the people of Hindus must to learn and for application any doctrine of Hindu religion with belief and with truly.

If any people of Hindus no attention, do not respect, nothing implementation, and also not believe of the any doctrine in Hindu religion so will be to get result of activity not so good, because in the Hindu religion have five believes called the Panca Sraddha, namely: first, for the believe to the God or the Brahman, second, for the believe to the soul or the Atman, third, for the believe to the result of action named the Karma Phala, fourth, for the believe to the reincarnation called the Punarbhava or 36 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" the Samsara, and fifth, for the believe to the freedom of life by human being called the Moksha or the Mukta.

Five kinds of believe of Hindus are very popular as basis the truth for all creatures of Hindu in the world and must be followed by any followers of Hindus. In the holy books of the Bhagawadgita tht sa "th Moksha as last the purpose of life by human being so different with purpose of the world in natural. The purpose of the life by any human being of Hindus in the world are the Dharma, the Artha, and the K ama .

All kinds of it named the Tri Warga or three kinds of purpose of life by people. The three kinds of aspect life must be realized in the society whus Pja24 : xi). In that explanation has described about the Dharma or the truth eternal for to do by any people in the world as the first action, after that to do for getting material named the Artha which using for making life become harmony and the Kama that as the truth any wishing of human being in the world.

So between three kinds of the purposes of life must be realized by people in the world if want the purpose of the life become success and to be getting freedom in the last of life in heaven or the Nirwana. Accordgraidai onre mode are of the Dharma, the Artha, the Kama and the Moksha " 08 : 11). According to that opinion that in Hindu religion must any people of Hindus to know, understanding, and implementation of purpose life by four kinds of purpose life named the Catur Purusa Artha. Any people of Hindus if want material like money, goods, custom, food, and every things must by basis of the truth eternal of the Dharma.

After that, if want any wishes also must by basis of the truth eternal of the Dharma for getting wishes called the K All activities for getting material and any wishes of human being must by basis the Dharma, and then in the last purpose of life will be getting the freedom of life named the Moksha, which must for following in life of the world, last will

be to get freedom or Mukta.

About of some activities of human being of Hindus which described in the related any knowledge of spiritual and knowledge of information and technology, namely: phonetics or the sa , about grammar or the Vyakan the songs or the Chanda, the morphology or the Nirukta, the astronomy and astrology or the Jyotisa, and about ritual or the Kalpa, and so forth. II.

THE SANATANA DHARMA AS THE ETERNAL TRUTH FOR ANY ACTIVITIES OF LIFE OF HINDUS The study about the Sanatana Dharma as the eternal truth for any activities of Hindu human mankind, then in this explanation described about activity religious, activity social, activity cultural, activity economic, activity agricultural, activity trade, activity tourism, activity art, activity law, activity safety, and activity of environment.

There is so much activity human being for description as matter for discussion about the Sanatana Dharma. As the point discuss that about the Hindu religion as the truth eternal for making human being of Hindus become progress and dynamic in any condition and in any generation for a long time ago beginning until any forms to nowadays and also spreading the doctrine of Hindu religion for future time.

Especially for new generation of Hindus in any area and in any country of the world must have militancy as in the political movement, also militancy in the spreading of the truth International Seminar on "SanatanDharas ErTrand ad the Diffeent r 37 eternal of Hindu by period to period, also for spreading of knowing the Hindu via strategy education from elementary school, junior high school, senior high school, until in the high education in any program study like in general program as exact study and in special program as social study.

Some efforts as it should be developed for making the eternal of truth of the Sanatana Dharma must continue for learn without for ending. Effort for to do and to learn about the truth eternal about the Sanatana Dharma also can spreading via adult people and the older people which exist in area village, in area of city, in area of village far from urban and so forth which conclude any doctrine of always spreading for anytime.

Effort for develop of the truth can for learn via in the education and can also develop with media social, media information, media mass, media electronic, media internet, media education, media teleconference, media television, media radio, and others. For more effort can also to do via organization of religion, organization of social, organization of tradition, organization of profession, organization young of the Hindu, and so on.

The punishment about the Hindu religion have characteristic universal because development of lesson in Hindu religion according to condition of the same place or like local condition in any places in the world and about it called the *dekalpa* or the places, the time, and the condition wherever the Hindu religion following by any followers. 2.1 The Sanatana Dharma as Truth for Religious Activity Some descriptions about activity of religious, like as: a.

Activity of worshipping to the God or to the **Ida Sang Hyang Widhi Wasa** or to the Ranying Hatalla Langit, b. Activity of any rituals using literature of holy book of Hindu, c. Activity of working by human being of Hindus, d. Activity of **in the context of** development of building for holy places named the Pura, the Sanggah, the Padharman, the Kamulan, the Balai Basarah, the Sandung, the Karamat, the Candi, the Mandiram, and so on.

Religious life so have many activities which be function for making human mankind of Hindus become develop, progress, dynamic, skillful, comfortable, peaceful, harmonious, stable, and good essential principle in spiritual and in the practice religion. Any activities of religious not only in some theories, but also in any practices really for one and another people of Hindus.

Any peoples of Hindus like child, young people and old people always have responsible for participate to develop concern the truth eternal of the Sanatana Dharma in every time by seminar, discussion, debating, oration, speech, festival, and by conference religion. 2.2 The Sanatana Dharma as the Basic Truth for Social Activity Really so much activity of the social by human mankind of Hindu.

more and more that to do in the condition social activity which needed about honest, also with of its by heart and soul sincere, clear, silent, and quiet. Any activity of social by people Hindus must by basis the Sanatana Dharma, namely: a) active in the condition of the Banjar Adat or the neighborhood organization tradition of Balinese, b) active for to do social works or the *ngayah* in the activity social, c) active for to help someone for working by basis honestly of truth, d) always active for coming in area social condition for to give assist to anybody 38 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" by clear also without salary, e) always active for making activity social with basis true, nice, good, fine, and respectful, and so on of its about activity of social activity by human being of Hindus. 2.3

The Sanatana Dharma as the Basic Truth for Cultural Activity Attention about activity of the cultural by the Hindus people most important as the subject discussion in this

moment of the seminar about the Sanatana Dharma as basis the truth **in the context of** cultural life. Concerning life of cultural in the Hindu religion so have basic by the best truth like the Sanatana Dharma which related in cultural of Hindus, namely: a) the cultural of art Hindus, b) the cultural of dance Hindus, c) the cultural of songs Hindus, d) the cultural of handicraft, e) the cultural of continent, f) the cultural of agriculture, g) the cultural of barter, h) the cultural of economics, i) the cultural of health, j) the cultural of mutual cooperation, k) the cultural of well behaved of Hindus, l) the cultural of forgive Hindus called the Dharma Santih, and so on of about some different of cultural in any area of communities of Hindus.

In the Hindu religion have so much kind of cultural in related of any activities of human being of Hindu wherever the people Hindu exist and life for following doctrine truth of the Sanatana Dharma. 2.4 The Sanatana Dharma as basis Truth for Economic Activity The study about activity of economic with basis of the truth of the Sanatana Dharma constitute manner which very important in this discuss, because about economic of Hindus also must to do by basis the truth of the Sanatana Dharma, in order that for making the economic become progress, dynamic, go forward, for making success, develop, can able for making prosperous of life any people of society.

About activity of economic namely: a) for activate of economy populist, b) for activate of economy populist, b) for activate of economy household, c) for activate of economy handicraft, d) for activate of economy older women community, e) for activate of economy of tourism, f) for activate of economy of rural, g) for activate of economy of urban, h) for activate of economy institution of village like the LPD or called the institution of credit the village about saving and borrow of money by interest, i) for activate of economy the middle of society, j) for activate of economy agriculture, k) for activate of economy cooperation, and others of kind economy in the condition of grass root of society the contemporary.

Any activities of economic or the Arthasastra can to do by human mankind of Hindu with basis of truth of the Sanatana Dharma like four purpose or the catur purusa artha which also be basis by the truth of the Sanatana Dharma, because four purpose of life for Hindus human mankind that the Dharma or the truth, the Artha or the materials, the Kama or the wish, and the Moksha or Mukta that mean the freedom from any attachments of life in universe. 2.5

The Sanatana Dharma as basis Truth for Agricultural Activity About the activity agricultural with basis of truth of the Sanatana Dharma so have any manners of its because **the study of the** agricultural as the profession by any more people in the society. International Seminar on "SanatanDharas ErTrand ad the Diffeent r 39

Discussion about agricultural in the moment of this session so needed focus concerning some studies, namely: a) for eternalize of system tradition irrigation named the empelan or the dam in era nowadays, b) for eternalize of system traditional agriculture by terraced named the subak, c) for eternalize of system intercropping, d) for eternalize of system of variation from the routine of planting rice change by vegetable and again plant rice, e) for eternalize of system the kertha masa or the fertile season in the rainy, f) for eternalize of system the subak abian or system engage in farming by irrigated agricultural field, g) for eternalize of system agricultural by technology modern, h) for eternalize of system yard of area house, i) for eternalize of system combine season of planting with any flower, j) for eternalize of system plant vegetable for necessary of public, like for hotel, service for aircraft, for guest outside of country, and so on.

Another effort for making progress about activity of agricultural that with to do planting some kinds of fruit, namely: the mango, the apple, the durian fruit and tree, the zalacca palm and its fruit, the rose-apple, the jackfruit, and other kind of fruits which can add to result livelihood and can produce for sale for comply with a request another person or request from public with the result that become be happy in the life for all human mankind of the Hindu wherever. 2.6

The Sanatana Dharma as basis Truth for Trading Activity The study related of trade so more interesting for subject of discussion in this moment for sharing about attention the part of trade in society until nowadays. The trading in the society do not forget for academicians and also for expert for making progress, develop, fluent, smooth, and success in any condition of trading.

For making more develop of activity by basis of truth of the Sanatana Dharma so about its some explanations, namely: a) for making trade of urban more progress, b) for effort trade of rural become success, c) for develop trade of community society become smooth, d) for making trade of society agriculture more fast develop, e) for making trade of result of the agriculture more stable in market, f) for making trade of material consumption not expensive in society, g) for making trade of needed for cloth can stable, h) for making trade of related tourism more progress, i) for making trade of needed household more stable, j) for making trade of home industry more progress, and so on about trading in society which better.

For making continuity activity of trading so needed some materials like as substance concrete the raw materials namely matter cloth, matter flour, matter hulled rice, matter sugar, matter salt, matter cooking species or flavor, matter wrapping, and forth which needed for activity trading. 2.7 The Sanatana Dharma as the Basic Truth for Tourism Activity Development about tourism by stakeholder of government Indonesia most

important also for making dynamic about service of tourism until nowadays.

Attention about the part of tourism have purpose for to give good service for any visitor for coming in any object of tourism in any area tourism without feeling hesitant. Then, about develop of effort tourism so mostly to do by basis the truth of the Sanatana Dharma, namely: a) for development of any facilities of tourism like as the accommodation, restaurant, art shop, service of 40 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" travelling, art market, service by guide comport, secure in in the any ways, and so on, b) for to give the best service to any tourist or visitor for coming in the any area tourism, c) for making any visitor be happy in the any locations of tourism, d) for making of any visitors always comfortable, e) for kaing any visitor be peaceful, f) for making any visitor impressed, g) for making of any visitor or any tourist become a long time stay in any area of area tourism, and so on things of its about area of tourism which constitute the best area of tourism for visiting by basis of the truth of the Sananata Dharma as concept in Hindu religion.

For making activity of tourism become progress so needed about promotion, completely of facility of tourism, available of human resources like some guides, the ordering or the structuring of any objects tourism which very impressing, and others. 2.8 The Sanatana Dharma as basis Truth for Art Activity About the Sanatana Dharma as basis also in the connecting development of the art of Hindu.

For making increase of art Hindu, that so the philosophy of the Sanatana Dharma have contribution for increase of the art of Hindu, namely: a) for making increase of art song Hindu, b) for making increase of the dance of Hindu, c) for making increase concerning of art carved object of Hindu, d) for making develop about art relief on temple walls of Hindu like in the the Pura, the Sanggah, the Padharman, and others, e) for develop about art of Hindu like some literatures, and so on, so much related about effort for develop of the art Hindus by basis truth of the Sanatana Dharma which very necessary by any people of Hindus in Indonesia until now.

Activity of art so must prepare by any facility of art like as the promotion art to some countries, available stage for performance of kind arts, also needed media transportation which very representative, human resources of artist, actor, who strikes such a drum, the gong, and other gamelan traditional or gamelan modern, also needed people for duty make-up with dressing table because the artists and actors for fulfill of dance, song, and attraction of the art necessary any support by crew or some group of art activity until performance of art become successful. 2.9

The Sanatana Dharma as basis Truth for Law Activity Whoever want for in the condition

of life protect by any law with truth. Anybody of Hindus need service which be good and nothing treatment without justice in the any law, namely: a) service by good treatment of the law traditional, b) secure from treatment of the law religion, c) always discover which right by any national law, d) without discrimination in the service of law, e) always procured justice in the service of the law by upholder of law, and so on.

About implementation of law whatever that law traditional, the law religion, the law national, and the law international so needed resoluteness if any someone or any offenders which not discipline, not correct, no honest, which always contravene in action or misbehave, then must to give sanction according to regulation be valid. Any regulation cannot be infringed by everybody. Whoever must obedient toward any regulation which be valid form regulate religion and others.

Sanction or the dandha must to give to any people with any misbehave and wrong in action. International Seminar on "SanatanDharas ErTrand ad the Diffeent r 41 2.10 The Sanatana Dharma as basis Truth for Safety Activity About safety for human being of Hindu more important for to do by basis truth of the Sanatana Dharma, namely: a) the life secure in the house hold, b) the life secure in the society, c) the life secure in the organization, d) the life secure in the duty of government, e) the life secure in the condition in the village life, and so on.

Someone or any people if discipline in the action, in the behave, in the activity so for making for self and another person secure, peaceful, silent, happy, and calm. Otherwise if someone to do things wrong, undisciplined, arrogant, appearance, cocky, bad action, lazy, naughty, violence, and other action not good so must to give sanction according to the wrong of conduct. Any people wrong do not to give misbehave more.

The false of action from anybody must as the lesson for can correct of self from wrong action. 2.11 The Sanatana Dharma as basis Truth for Environmental Activity The human mankind of Hindu as the environmentalist, because the human mankind of Hindu always love for environment surrounding, like as: a) love in environment of village, b) love the environment of public, c) love of the environment of hilly area, d) love with the environment of beaches, e) love with area of environment of agriculture, and many things of its always protect of any area of environment around life of human being by Hindu with basis of the truth of the Sanatana Dharma as believe in the Hindu religion.

Activity of anybody and whoever must protect eternalize of environment with good and harmonious. The environment of society must harmony, green, beautiful, and fresh in anytime. Area temple like the Pura, the Masque, the Church, the Kelenteng, the ancient of Buddhist temple or the Candi, and othes kind of holy places for using worshipping to

the God must be protected with secured and protected with silent, peace, and security.

Environment related facility education, facility public, facility airport, facility harbor, facility market, and another environment be used by public must be secured from any hindrance, trouble, problem, and another things. Whoever as user of facility public become pleasant in the using of environment nicely and comfortable in heart and in the action. III.

CONCLUSION Some descriptions like as described above that as conclusion of this paper so served some explanations that the Sanatana Dharma according to Hindu religion can spreading and implementation in any activities by human being of Hindu in elsewhere. Spreading and implementation the Sanatana Dharma as the truth eternal of Hindu religion be applied in any related of life namely: activity religious, activity social, activity cultural, activity economic, activity agricultural, activity trade, activity tourism, activity art, activity law, activity safety, and activity environment, and so on which can to do by any human mankind of Hindu also by any people which believe with the truth of the Sanatana Dharma which be characteristic universal.

Activity religious spreading by the truth of the Sanatana Dharma in anywhere in universe. Then about activity social also can spreading with the truth eternal of the Sanatana Dharma for making 42 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" progress of human being in activity social.

Otherwise about acitivity cultural, activity economic, activity agricultural, activity trade, activity tourism so can be develop and more progress in application really in society according to each profession. Then about activity art, activity law in any kinds can also for making dynamic and spreading to any conduct of human being.

Whereas about the activity art, activity law, activity safety, and activity environment mlore and more also be developed by any activities with the truth eternal of the Sanatana Dharma for making life human being in society become be happy and prosperous. BIBLIOGRAPHY Bagus, Lorens. 2005. Kamus Filsafat. Jakarta: PT Gramedia Pustaka Utama. Kajeng, dkk, I Nyoman. 2009. Sarasamuscaya. Surabaya: Pramita. Mishra, P.S. 2008. Hindu Dharma Jalan Kehidupan Universal.

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International Seminar on "SanatanDharas ErTrand ad theDiffeent r 43 UNDERSTANDING THE TRUTH OF THE ETERNAL TRUTH OF GOD (Between Paradogma and Paradigm) I Gusti Ketut Widana Lecturer at Indonesia Hindu University Student at Doctoral Program of Religious Studies Postgraduates Denpasar State Hindu Dharma Institute ABSTRACT The word Paradogma comes with the intention to position that when speaking of the eternal truth of the teachings of God (religion), the foothold used is a scripture-based paradogy based on Sruti (revelation). What the scriptures say so is, unnecessarily and unquestionably questionable, debated let alone sued his righteousness.

Deterministically, the truth of religion is Sanatana Dharma, finale (ultimate / final), ultimate (final, end), and absoluteness (absolute doctrine). But when the eternal truth of God's doctrine is further to be known, understood or explored, there are various interpretations (Smrti), which, among others, are through a paradigm approach, as a frame of thought or model in empirical rationalist-based science theory.

That the eternal truth of God's teachings in that religion can be examined by involving rational (logic), based on empirical reality. Thus, the so-called eternal truths of God's teachings can be examined on the basis of the science paradigm through sensations of material objects, in addition to sticking to the transcendental-spiritual paradogma.

This article is written to confirm the assumption that the eternal truths of God's teachings (religions) residing in the paradogmic level can be studied through a scientific paradigm, though potentially temporal (temporary) truths. Keywords: eternal, paradogma, paradigm I. INTRODUCTION "Fundamentally, no religion is wrong. Everything is true according to the style and shape of each. All religions can fulfill the

conditions of human existence albeit in different ways.

Indeed, these religions can be arranged hierarchically. But the high level of complexity and ideal content still does not allow us to put religions into different types. Everything is equally religious "(Durkheim, 2011: 20).

Indeed, religious religiosity concerns something irrational (not reality, abstract, and mysterious), and rests its eternal truth on the paradigm, based on the revelation written in the scriptures. As a dogma, the people are obliged to carry on without any further study, except to follow because it is a doctrine. But since the human existence as His servant is a creature of thought, as the philosopher Descartes says "cogito ergo sum", I think then I am there, making human curiosity increasingly hooked to try to trace the religious truths that are paradigmatically eternal, Temporal when examined through the scientific paradigm based on the ratio (reason / logic).

The man who has been blessed by **God as well as the** superior power of thought (idep) made himself appear as homo sapiens (intelligent human). Increased later in a position as religious people, born as a religious homo (religious man). As intelligent human beings, by functioning their brains, humans become thinkers, eager to think about everything about themselves and their lives, further asking where and for what to live this life.

Then comes the so-called paradigm, ruling out the paradigm for scrutiny, tracing or studying the truth of God's teachings (religion) **on the basis of** scientific study, 44 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" into knowledge, which can be readily accepted logically. Though ultimately, as high as human-controlled science remains in a limited capacity, for there is an infinite reality that becomes the entity of all knowledge-God himself.

The problem is that when religion as the doctrine of truth is to be translated into the behavior of life, its eternal truth experiences gradation to the level of empirical reality, thus turning into a temporal truth. Therefore we need synergy in understanding the truth of religion by combining approach based on the paradigm of revelation (sruti) and paradigm of tafseer (smrti).

His position, Paradogma based on absolute, absolute and irrefutable eternal truth doctrine, while the Scientific-based Scientific Paradigm, is contextual based on logical studies that can at any time be overthrown. Both of these approaches can be combined, though they will remain different and even contradict the result. However, between the paradigm and the paradigm can be found the intersection, exactly juxtaposed, as Albert

Einstein says: science without religion is blind, religion without science is lame - a science without blind religion and religion without science paralyzed.

Relevance, as strong as any truth of the eternal paradigm of religion, when it will be implemented into the reality of life, still need the help of scientific paradigm, contemporary knowledge with variants of discipline according to the development and demands of the times. While the paradigm of contemporary science absolutely requires the spirit of paradigm to strengthen confidence.

The synergy of both will result in common ground, alongside the truth of a dogmatic paradigm as a doctrine with a logical, rationalistic, realistic and empirical truth paradigm. II. DISCUSSION Speaking the truth of the eternal teachings of God (religion), in truth in paradigm has become provision (RTA): The Law of God. At this level, there is no and no matter in question, except knowing, understanding, living and living.

But questioning the truth of the eternal teachings of religion which is the revelation of God, in the present context is not a new thing let alone considered taboo, therefore there is no doubt to find out about anything related to the truth eternal, where the figure of God became one of the "object" of the discussion with His teachings.

Especially in the concept of Catur Guru, God is one of the teachers, Swadhyaya Guru, who has lowered the revelation of His sacred teachings to be heard, disseminated and made the teaching material as the way to become the true man, in order to finally reach the conscious level: To reunite with Him (Brahman Atman Aikyam). In fact, the eternal truths of God's teachings and the Godhead itself have long been the subject of conversation for thousands of years.

This is mainly because the Vedic Sruti itself gives explanations and explanations that are not easily understood clearly and thoroughly. Likewise the book of Brahmins who only discuss the matter of God in the series with His reverent ritual. Another with the Book of Aranyaka and Upanisad which is more to discuss the problem of God in various senses, but by just painting it philosophically and is dogmatic as a doctrinaire.

International Seminar on "SanatanDharas ErTrand ad theDiffeent r 45 That fact ultimately opens wide and free opportunities for His people to perform various stages of scrutinizing or examining the depth of knowledge of the eternal truths of God's teachings, relying on the thought to interpret the various flow and flow of teachings explicitly and implicitly in the dogmas of scripture.

In addition to the Weda Sruti (Mantra, Brahmana and Aranyaka) books, other books that

discuss the eternal truth of God's teachings are found also in the Vedic Smrti (Dharmasastra and Purana) in different ways. Similarly the Brahma Sutra and the Book of Religion specify the various chapters discussing the matter of God and all the creation of this universe (Pudja, 1977: 8).

All of this opens a new era and way of talking about God's eternal truth in the Godhead concept, both paradogmically (dogmatically / doctrinally) and from a paradigm perspective, using a scientific thinking framework that underlies knowledge based on empirical rationalistic studies. For the first time the study of God and / or Godhead that is taught as part of the Hindu faith (dharma), is found in the book of Atharwa Veda XII.1.1

and is the most important element of religious appreciation in the whole pattern of Hinduism, where God is the most important topic among the people Wipra (Brahmin expert). Furthermore, the human desire to know more about God and the supernatural Divinity (suksma), mystery (rahasiya) and absolute about the picture of the nature of nature (Tattwa) God, encourage people to keep asking, other than through contemplation, also through more scientific study Much emphasizes empirical rationalistic knowledge and understanding, often overriding dogmatic features.

Not to mention the question of the eternal truth of the teachings of God (religion), which are hardly touched in the discussion or study of God. The existence of God is generally more traced and then presented from the dogmatic side as a doctrine that is absolute, undeniable, so the obligation of the people as His servant is only to know, understand, understand, plus live, and then practice it in daily life.

While the question of whether the eternal truth of God's teachings in the concept of religion can be studied further and deeper with a scientific perspective or paradigm in order to be more rational, and readily acceptable, it is usually controversial, so rarely done. However, as a theological study it certainly deserves an ethical acceptance, because it is logical, rationalist, let alone based on empirical reality, so it will become a high-value spiritual experience. 2.1 Starting from the Mind Thinking about God, people will come to God.

Thinking about Gods, people will reach the Gods, and thinking about Giant, people will become Giants. Therefore, to reach God, one must always think about God. Thinking about God means one must recognize, understand and experience the existence of God, both as the nature known as Nirguna Brahman and in the Saguna Brahman aspect.

For that one must learn to trace and then understand best about the terms and words

used before distinguishing them from another sense, both from the perspective of paradigm and paradigm. The problem is, because departing from different perspectives will certainly bring up other meanings than intended even though the intent of his mind is what it really means.

The use of different 46 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" perspectives can also give rise to different, even potentially wrong, thoughts, knowledge and understanding. That is why first of all, why does one need to use the mind when studying **the nature of the** 'understanding' of God, so that the difference in perspective will not affect the substance of the intended meaning as taught in religion in paradigm, although paradigm will produce different explanations.

Different does not mean a mistake, more so to seek and discover the ultimate truth, from the temporal truth based on the paradigm of science (aparawidya) to reach the eternal truth based on the paradigm of religion (parawidya). By using the mind, even though God's existence is unthinkable (acintya), but every time mentioning God's name, the mind is compelled to think about God, to the extent of the mind's ability to know, understand, understand and observe it inwardly, both **with the help of** words and through other more concrete abstract representations (real). The demand to stand on the mind is natural because it leads knowledge toward understanding and understanding.

The desire to know more in this sense and understanding at an advanced level brings about the desire to portray God by all the names which are then attached to His majesty, as noted in the Brahma Sutra: I.1.1 "a thto bhm jijnsa "Now (after knowing) Brahma (God) therefore (as a result of knowing and seeing all creation that is the result of His Yajna) to know (God, will arise as a desire to know all aspects of manifestation of the essence of the One, Incarnate in several of His forms ".

With the word "knowing", it means getting to know him since in the mind. Therefore God is truly "mind" (Manah) so that he is also mentioned as manomaya Brahman. Knowing in the mind has a limitative and arbitrate limitations, because what is thought is only one aspect that the very limited human mind is able to recognize. Therefore **the perception of the** Godhead in mind is not always the same, very relative to the breadth of the mind and the depth of his understanding.

It means that the results of human thinking about God are completely unclear and unfinished and very limited. Some say God with "This" or "That", which **is not necessarily the same** and that may be different from this one. Then comes the adagium of "neti-neti-neti" (not this-not this-not) (Pudja, 1977: 16). 2.2 Understanding the Eternal Truth

God's Teachings 2.2.1

Paradogma as the Foundation **Hinduism as the oldest religion in the world**, has a myriad of teachings that are not easily understood especially understandable as a result of the growth and fusion of various traditions that evolve in various regions with the characteristic as their respective identity. Differences in the level of intellectual ability, spiritual quality and cultural social background make the way of thinking and interpreting angle never find the end, though to understand a similar concept of the subject of faith in God, commonly called theology (Brahma Widya).

Moreover, it is realized that theology is often and even dominantly speaking on the subject of dogma or doctrine (Connolly, 2012: 30). So that eternal truths based on religious truth will continue to sprout from dogmatic knowledge to become objective truths based on International Seminar on "SanatanDharas ErTrand ad theDiffeent r 47 sensual and intellectual operations to culminate in spiritual sensitivity or religious consciousness (Whitehead, 2009: 148) Therefore, it becomes an indispensable necessity to study the theological concept or the subject of the doctrine of the Deity **as part of the** faith in the Hindu system of living.

So in an effort to understand and live about God, although from a different perspective, not only will sharpen the difference because the true substance of teaching and the nature of understanding has the same purpose or purpose. There is no exception in positioning God, especially **in the context of** understanding the eternal truths of God's teachings which in this article become the object of study based on the paradigm and paradigm perspectives, both of which can be juxtaposed to strengthen knowledge, understanding, appreciation and of course the practice of his teaching.

The fundamental question that should first be asked, who is God? Can God be defined? Can the imperfect man define the greatness and flawness of God? Does it define an infinite God capable of a man with very limited knowledge? The answer to all these limited questions is the basis of ignorance **as well as the** "stupidity" of man upon God Himself.

Although the intent of defining God, in order to facilitate understanding and understanding, will never succeed in "formulating" the identity and quality of God's entities. Even dare to say very unlikely, unless considered as a mistake that can never justify, let alone be forgiven. However, to guide knowledge or practical understanding in the discussion, the definition is needed as **a starting point for** thinking.

The difficulty in defining because one good definition should really get a clear picture

and complete, at least provide an explanation that can be easily understood, by lay people though. For the first time, the definition of God is found in the Brahma S .1, which states: *ndhsyaytahThsutraimlies* that all creation, in this case the universe and all its contents are originated and originated from God.

God is a *prima causa* whose existence is absolute as the origin or source of all that exists. Without God there is no creation. The meaning of the above Brahma Sutra sloka also includes the notion of material and non-material. The word *Jamaia* means "orig" a source that produces (pralina), as well as "creation."

So the meaning of "melt" is also interpreted the same as creation, because melt means creating something new, from nothing to being (back). While the word *yaham* means "from whence" (God is) from whence (origin) all this. Or in other words: "God **is the origin of all** that exists". Another explanation of God, as well as a kind of definition, is also found in a mantra framework to the Brahman: *Sat Citta Ananda Brahman: (Truly) God is the infinite-knowledge-truth* (Book of Mahanirwana Tantra).

Furthermore, in other spells it is stated: *Ekam sa rabud dti, nyma tanauhGodis one*, (only) wise wisdom says it by many (names); Agni, Yama, Matariswa. (Reg. Veda I.164.46). The above glimpse is related to what "what" and "who" God is so simple. Although referring to a limited source, at least it is enough to describe the "figure" of God.

That God **is the source of all** that exists, as his creation, including even the Gods, as recorded **in the Book of** 48 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" Reg. Veda X.129.6: "Verily, who has known Him? Who can say when that creation and when it is made? After the creation of this universe then made the gods.

Who knows what happened? **The most important point** of the above explanation is, there is a sense that affirms that not only living things as well as humans, the existence of the Gods was made or created by God. Created, it means that God is not God but as God's creation, as God's creatures, like plants, animals and human beings. Similar explanations are also found in *Manawadharmasastra* I.22: "The God who has created the levels of the gods who have the nature of life and has the nature of motion.

He also created the *Sadhya* with a fine body and an eternal (*yahna*) ceremony. Knowing and knowing or saying it, not only required the knowledge of God, but also the belief that grows from human experience itself and analyze it honestly and scientifically. For most people, knowing God's name is only based on verbalism derived from the revealed word as found in the Scriptures.

The knowledge of God and his teachings based on scripture is referred to as the pramana / agama pramana (based on dogma), whereas the knowledge of the Godhead with all its freely acquired aspects can be called pratyak pramana (rationalist and empirical reality), and also As an anaana pramana / upamana pramana (conclusion and comparison).

Thus, the so-called understanding of the eternal truths of God's teachings based on the Paradogma is referring to God's revelation (Daiwi Wak) as Sruti which is dogmatic deterministic: it has been such an eternal truth, doctrinal, absolute and eternal (sanatana dharma). Once compiled, it becomes a dogmatic book, commonly called the Vedas, as the source of all sources of dogmatic truth, which must be known, understood, or experienced and believed to be its eternal truth, without the possibility of debating let alone blaspheming or denouncing the truth of his teaching.

In the Holy Brahma Sutra I.1.3, clearly and unambiguously affirmed: Sstraont: On th Book is a good way (to know God). After understanding what has been said above, then we must acknowledge what it is without refuting it. Therefore, it takes the attitude of trust and confidence to believe in the eternal truth of the teachings of God (religion).

The affirmation to reveal the truth of His existence is found in the Vedas, under the name "Sat" and in the book of Brihadaranyaka II.3.1. Used the term "Tyat", then in the Brahma Sutra texts "tad awyaktam, aha hi": that indeed the Lord (it is the unspeakable, so (scripture) has said Him. From the knowledge of the eternal truth of the teachings of God (religion) that ultimately religious humans seek to walk the way to God, re-united his lap, as it is inscribed in the book of Reg. Weda III.54.5: ko addha weda ka iha pra wocad deacchatha st dadramwamadi paresuuyesuw.

(Who knows and who will tell you which path will lead us to the Lord? In fact, only the bottom of the Mighty Stana resides in the highest place, in a secret region). International Seminar on "SanatanDharas ErTrand ad theDiffeent r 49 The way to God is the way in which one will come to God. According to the Mantra above, no human knows it with certainty and can affirm that it is the only way that can bring it to God, or show it as the safest and shortest path to God. It is natural, to reach the destination, one must know the place, and so to come to God, one must know God.

But our knowledge of God is so limited that there is no other way but to hold fast to the paradogm of the eternal truth of the teachings of God (religion) itself. 2.2.2 The Scientific Paradigm Brought the Temporal Truth If the paradogm of the eternal truth of the teachings of God (religion) alone is based on the mind, especially when the

paradigm of the truth of scholarship, it certainly adheres to a rational perspective, whose thought, knowledge or understanding is reasonably accepted, logically assessed, passes the empirical experience and does not necessarily refer to Dogmatic facets.

For what is called the truth based on the scientific paradigm, it has at least general characteristics, namely: 1) is rational; 2) empirical; 3) and temporal. "Rational" means that truth is the size of reason. Something is considered true according to science if it makes sense. Then "Empirical" means the science is based on reality / reality, based on sources **that can be seen** directly in material or physical form.

While "temporary" means the truth of science is not as eternal and absolute as the truth in religion. Absolute truth of religious paradigm for example that God exists and has a different nature compared with His creatures. To this expression is indisputable, **it is only necessary** to believe.

As with science, the truth is temporary, meaning **that it can be** refuted or refuted if new theories or evidence are found. Even because the truth of science plays as a temporal paradigm, every time can be sued or blasphemous. That is why, in addition to having common traits, a truth also has a measure of quality, so it can be subdivided into: First, subjective truth, almost always involves the emotions (feelings) and beliefs of the observer. Example: the blind from birth due to sin.

Secondly, objective truth comes from the process of observing what it is to an object without involving the observer's emotions let alone accompanying his or her beliefs. Example: this person is blind from birth; And Third, the Truth of reality, based on the reality behind the observation of an object. Example: not because of his sin, nor because of the sin of his parents, but because it is so written.

The word "written" is (blueprint) programmed / composed by God (m.kompasiana.com> mdateling> there are three kinds of truth) (www.sselajar.net>2013/10>jenis-jenis kebenaran). Whereas according to the understanding and the level, the truth has four levels, namely: 1) The level of sense of truth, is the level of the most simple truth and the first experienced by humans; 2) Scientific level, based on experiences, besides through the senses, which is then processed also with the ratio; 3) philosophical, pure, and pure thought, through profound meditations by cultivating the truth so that the higher its value; And 4) Religious levels, high-level truths are absolute, absolute undeniably rooted in the dogma of the truth of God's teachings to be lived by a personality with integrity based on faith or belief (<https://van88.wordpress.com>> teori-teori kebenaran filsafat).

50 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" Referring to the

truth based on the common traits, the dosage of quality and degree, it seems that what is called the paradigm of the eternal truth of God's teaching, is in a position of subjective truth in the religious level. While the paradigm of the truth of science is more rational, empirical and temporal (temporal), as objective truth, based on reality supported by sensory, scientific-based and philosophically-oriented.

Facilitating the explanation and understanding, below is presented one example **in the context of** God as the Creator, both in paradigm and in the scientific paradigm. 1) God's Paradogm Creates Concerning creation, **in the book of** Prasna Upanisad is inscribed: "In the beginning the Creator (God) longs for the joy of the creation process.

He then performs meditation (meaning as a personal figure), born Rayi, substance or matter and Prana, the spirit of life, then God says: "These two things will give life to me". Thus living things are created, through a slow development of the two elements that God first created to attain their present forms. How is the universe created? The Book of Mundaka Upanisad describes: "As the spider pulls out and pulls its yarn, so is this universe risen from the One God".

The spider pulls its web slowly from its stomach. Correlated to the modern theory of "big-bang" the universe evolved evolves, from a small point then grew as large as inflated inflatable balloons, from low levels to the present stage. So also about **the creation of the** earth according to Hinduism, **it can be seen in** Manawadharmasastra, I.34, 37-41 that Brahman created through His Tapa.

Learn more: "Then I want to create sentient beings, to do tapa with the intention of creating ten maharsi leaders of sentient beings"; "Created also yaks, giants and many levels of spirits, lightning, thunder, clouds, rainbows, rain, supernatural voices, moving stars and multicolored sky rays, kinara, plants, various fish, Turtles, birds, animals, humans, and all kinds of immovable objects, so all creation that moves and does not move is created by the Supreme Atma with the power of His Father, all by my command and according **to the result of** his deeds "(Pudja., Sudharta, 1977/1978: 39-40).

Too much if the text of scriptural texts relates to the example of God created. What is briefly described above is simply a "proof of text" in paradigm that such is **the existence of God** creating all that is created, including what has not been and will be created.

The fact of the text is not necessarily "proof of context", as it must be known, understood, understood, lived and practiced as a form of devotion that so great and glorious God has created everything, filled the earth with all its contents **for the sake of** life and life in the universe. Above all, paradogmically through the doctrine of the

absolute teachings of the people are obliged to Him to always give thanks in a way of devotion.

There is no rebuttal, nor a refutation let alone blasphemy and a lawsuit against the truth of eternal dogma **that God is the** exciting creator of these nations. 2) God's Paradigm Creates When the scriptures in paradigm (dogmatic) generally talk more about what, who, when and how God created, while concerning International Seminar on "SanatanDharas ErTrand ad theDiffeent r 51 what reason or motivation God created, so far not been revealed much.

As an intellectual search effort, it is certainly not wrong to try to understand it through the use of a scientific paradigm that must be rational, so it can be accepted even logic layman. At least this effort as a bait for anyone who interes on the search for the reasons behind the creation of God created the universe, along with all living things, especially humans who are positioned as the most special creatures, as the central point of the survival of life on this earth.

Search or search based on the scientific paradigm, as well as to get information (not answers) about why God created and then make the creature called "human" as the main creature, perfect and noble compared to other creatures of God's creation. The basic question, what God intends / create a human figure. What is the mission that is carried by human beings so that it is privileged to be equipped with Tri Pramana (bayu-sabda-idep).

By trying to play at logical level (pratyaksa, anumana, and upamana) it can be captured, exposed and revealed about reason or motivation why God created nature, especially human. Whether the reason / motivation that is later expressed is an eternal truth or simply temporal, it all depends on the level of knowledge, and the understanding of each logic, which may be sought in reference to the scriptures.

At least the initial questions that should be raised to lure dialecta logic are: 1) does God create the world, the universe is for man; 2) whether human beings are created to keep at once only enjoy nature and all its contents; 3) does God create to fill His solitude, for His single existence ("alone"), as a "fad" expression to fill in the space and time of the hell? 4) does man in particular be created as his slaves with all his commandments and prohibitions; 5) does God create living things only as the creation of a game of life? 6) more philosophical again, does God create that His divine attributes do not become void ?, and there are still many questions (laity, as well as dumb, even ridiculous) that can be thrown, to sneer and examine the question of reason / motivation behind the creation of God created.

Of all the questions above, paradigm logical-based scholarship, including in simple levels, seems to begin to accept the logical (rational) reason why God created, including: First; Dogmatically, God is the Creator (utpeti: subject), paradigm, if God does not create creation and then keep it (object), how God can be called Creator (utpeti) and Sustainer (sthiti).

Thus between the Creator and the Creator has the truth of correspondence, that the truth or the true state is proved true because there is a conformity between the meaning of a statement or opinion with the object intended by the statement / opinion. Second; God is the "figure" of the Supreme, the Exalted, the Perfect, the Creator of all that exists and therefore God is to be worshiped, surely only by man who is created in a position of being the ultimate, perfect and noble being.

Dogmatically, the omnipotent existence of God, obliges His people to give thanks with bhakti or worship / offerings. The paradigm, in addition to being relevant to the truth of correspondence, is also supported by religious truth, which for the matter of bhakti to God is not only sufficiently measured by reason or logic, but it has to do with the ontological and axiological truth derived from the eternal truth based on God's revelation.

52 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" Third; The dogmas of the holy books proclaim, God is omnipotent, powerful / full ruler over all creation, paradigm questions, how God might be called Almighty, if there is no object under His control. So there is the objective truth and the truth of reality over the position of God as the Almighty.

Last but not the final question, why did God create, is it because God has man to portray His existence. If not a man with the gift of excellence "idep", there is no other creature of God who has the ability to know as well as describe the "figure" of God. All these paradigmatic questions of science, in the end, are to meralisasikan humanity's mission to glorify God through reciprocal duty; God created man, with all the blessings of pleasure, man must glorify, worship, praise and or worship him, to finally be able to return to him, as it is recorded in the book of Bhagawadgita IX.

14, 22: Satata ? kirto m yatana dri ? hawrata ? , nastas ca m bhitya nkpate ; Ananyas cintayanto ? ye jan ? pyuas te ? am niyutan yogak ? ema ? wahy aha ? (By always glorifying me, trying to steadfastly swear to me in devotion and with the discipline of devoted soul to me, those who worship me, contemplate me always, to them I bring what they have not and I protect everything they have) (Pudja, 1981: 212, 2170) Up to

this point, the knowledge or understanding of God created according to the scientific paradigm based on logic is reasonable because it is rational, and easy to understand.

Furthermore, his search can be added by systematically parsing the logical dialect, as follows: "God **is one of the** only ones who exist without being held; God the creator, because there are created; God is worshiped, therefore worshipers; God is the ruler, surely there is a ruled; God keeper, surely there are kept; And God the fuser (pemralina), is to restore everything that exists. 2.2.3

Synergy Paradogma and Paradigm Based on all of the above explanations, understanding the eternal truth of God's teachings as presented in the Hindu scriptures, has illustrated and even proved that the so-called dogmatic-doctrinist paradoxical truth is not a totally unexplored concept of death. The above-mentioned revelation, indicating that scriptural dogmas, opens both the opportunity **as well as the** challenge of how to position paradogms (parawids) with the paradigm (aparawidya) in order to complement each other and strengthen the eternal truth as a belief, which in its development can be a temporal truth over Basic scholarship.

In essence, the concept of dogmatic ontologic truths **of the teachings of** God (religion) when derived contextually will turn into a paradigmatic based axiological truth according **to the demands of** scientific development. **In other words, the** eternal truth of God's teachings as written in the dogmas of the scriptures can be an International Seminar on "SanatanDharas ErTrand ad theDiffeent r 53 inspiration and motivation to embody it **for the benefit of the** world of science and technology.

So the skeptical view that religion is categorized into irrational, abstract and mysterious science can be disputed. The eternal truth **of the teachings of** God (religion) actually becomes the basis for the growth and development of the scientific world. Thus the position of paradogm of God's teachings based on faith can be synergized with a paradigm based on knowledge, so it can be practiced in the life together in the earth for the achievement of prosperity and happiness inward, spiritual, material and spiritual.

Paradigm Synergy Scheme and Paradigm NO PARADOGMA- DECISION MEETING POINT PARADIGMA SCIENCE COMMENT 1. The dogma is about dogmatic faith / Absolute Faith and Science synergize (can be correlated) and di- charity Science is something real (logical, logic- based Faith duly manifests itself in action (deeds) 2.

Dogma / Faith should not be discussed, let alone debated Faith and Science are brought into the field of study (discussion and debate) Scholarship **can be used as** an amplifier of faith and belief The strength of faith should be realized with Science in order to manifest

in Charity 3. Dogma / Faith become the basis of religious, because it involves the belief (religious sense) Life is based on Faith and Science can Charity Science becomes the basis of the grip in life to face reality Religious life rests on Faith, supported by Science and manifested in Charity 4.

Dogma is Nirwrti Marga (Parawidya) Nirwrti Marga was embodied Into Prwrti Marga Scientific classified Prawrti Marga (Aparawidya) Religious life is based on Parawidya and Aparawidya 5. Dogma / Faith = confidence (Flavor) Faith (Ratio) + Science (Pain) = Charity (Raga) Logic = Science = sense (Ratio) Faith (religion) without Science = paralysis Science without Faith (religion) = blind Faith + Science without Charity = in vain 6.

Faith is Transcendent / Faith can be realized Science- oriented The real form of faith is at 54 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" niskala dimensionless (Trans- imanensi) imanen / sakala the level of the sacred 7. The Paradogma of Faith, manifested by praying or performing its ritual-yad, with the hope / purpose granted Faith provides inspiration and motivation, to strengthen ilmju in Charity The scientific paradigm is manifested by concrete action, the achievement of the goal must be accompanied by deeds of deeds Charity deeds more magical than the chant of ritual prayers of faith III. CONCLUSION Basically religion departs from the generalization of ultimate truths.

The truths need to be clarified on the position where the truth is used as a reference. The paradogmatic truths that belong to the parawids and are dogmatic, become doctrinal truths based on religious truth, so that the people are obliged to know, understand, understand, live and then live wholeheartedly **on the basis of** high confidence.

Paradogmally there is no chance to argue, dispute, sue or blaspheme the dogma of the eternal truth of God's teachings. The eternal truths of God's teachings that are extracted into the religious scriptures (Hindu) are a kind of mandate for every people not to be traitors, unless they are carried out with a sense of obedience.

Thus, the truth of the paradogy **of the teachings of** God (religion) is for the purpose of practicing, so it is important to synergize with the scientific paradigm developed based on reason, reason, logic and supported by the experience of ampiris. The scientific paradigm is also obliged to lower the degree of eternal truth based on religious truth (dogmatic) to become more grounded so that it becomes objective truth, **on the basis of** reality conditions, so as to suit the demands and challenges of contemporary life.

In other words the scientific paradigm should always be able to download the "formula" scriptural dogma into a keyword "dictionary" in answering whatever is and will develop in the contemporary human life that is increasingly secular. This is the synergy paradigm and paradigm with the spirit: to understand the eternal truth of the teachings of God (religion) through the integration of faith, the science to charity, to deliver the people as the servant of God to the prosperous and happy life (mokshartam jagadhita ya ca iti dharmah) International Seminar on "SanatanDharas ErTrand ad theDiffeent r 55 BIBLIOGRAPHY Connolly, Peter (ed). 2012. Aneka Pendekatan Studi Agama. Yogyakarta: LKiS Durkheim, Emile. 2011.

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56 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" ABHISEKA A PANDITA AS SIVA Ida Ayu Tary Puspa Lecturer at Denpasar State Hindu Dharma Institute 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. Taittriya Upanishad is included in Taittriya 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 Taittriya 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, Upanisad 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 Upanisad, but one thing that can be ascertained is that the real thoughts have known how hard religious search. Real ideas are only in Upanisad 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 Upanisads, 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, Upanisad also as Vedanta. Upanisads are also closely related to the Vedic Chess namely Rg Veda, Yayur Veda, Sama Veda and Atarwa Veda. Upanisad can be divided into 18 Upanishads: they are 1) Brhad 'Aranyaka Upanisad, 2) Chandogya Upanisad, 3) Aitareya Upanisad, 4) Taittiriya Upanisad, 5) Isa Upanisad, 6) Kena Upanisad, 7) Katha Upanisad, 8) Prasna Upanisad, 9) Mundaka Upanisad, 10) Mandukya Upanishad, 11) Svetasvatara Upanisad, 12) Kausitaki Upanisad, 13) Maitri Upanisad, 14) Subala Upanishad, 15) Jabala Upanisad, 16) Paingala Upanishad, 17) Kaivalya Upanisad and 18) Vajra Sucika Upanisad.

From the eighteenth Upanisads, there is one Upanisad about the abhiseka Pandita as Siva, it is in Taittiriya Upanishad. International Seminar on "SanatanDharas ErTrand ad theDiffeent r 57 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 antam ahyo nitghpame anso'te 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 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 Brahmavid apnoti param tad esa bhyukta satyam jnanam anantam Brahva ihgh arvanso'su an 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. 58 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" Brahmavit apnoti param (taitt.. Up.2

Il 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 Taittiriya 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 Taittiriya 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 Taittiriya 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. International Seminar on "SanatanDharas ErTrand ad theDiffeent r 59 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, riq 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: Prativcso 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. 60 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" In Taittriya 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 anada 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 Taitriya Upanisad is the fourth Upanishad of the 18 Upanishads and then the inner part of Taitriya 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 taittriya 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 taittriya 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). International Seminar on "SanatanDharas ErTrand ad theDiffeent r 61 Pandita who is in abhiseka called Siva when he does worship.

Pandita while worshiping 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. BIBLIOGRAPHY Agastia dkk, 2001. Eksistensi Sadhaka dalam Agama Hindu, Pustaka manik Geni, Jakarta Agus.S,2008.

Upanisad-upanisad Utama, Paramita, Surabaya Mahyuni dkk, 2013, Udyoga Parwa, Setia Bakti, Denpasar Pudja, 1995. Menawa Darma Sastra, Hanuman Sakti, jakarta Titib, 1994, Untaian Ratnasari Upanisad, yayasan darma Naradha Denpasar 62 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" BRAND LEADERSHIP THEORY IN HINDU Gede Ngurah Wididana Student at Doctoral Program of Religious Studies Postgraduates

of Denpasar State Hindu Dharma Institute ABSTRACT Leaders need to be transformational and may make fundamental changes in their organization, to be visionary to realize their visions, have the courage to take and make decisions, so their leadership has an impact on the progress of the organizations. The brand is very meaningful for a product.

The leader is a product within an organization. Leadership quality, leader track record is a brand attached to the leader of an organization. A leader must be faithful to his promise in accordance with what is spoken either orally or in writing, through slogans, claims of efficacy, service claims, public debates, vision-mission description, and so forth. Keywords: brand, leadership, Hindu I.

LEADERSHIP IS IMPORTANT Leadership as a brand of Ulrich and Smallwood (2002) inspired the idea of this paper, where a strong brand leadership is crucial to advance an organization. Ulrich and Smallwood (2002) further pointed out that various studies showed that leadership is essential to advance organizations at all levels to provide superior business results, while organizations with inconsistent leadership will produce inconsistent business results, and organizations having inferior leadership will provide inferior business results as well. Therefore leadership is important.

Leaders need to be transformational and may make fundamental changes in their organization, to be visionary to realize their visions, have courage to take and make decisions, so their leadership has an impact on the progress of the organizations. II. BRAND OF TRUTH VS BRAND OF FAULT IN BHARATA YUDA WAR When the beginning of Bharata Yuda's war began, the Pandavas arranged his army into seven troops, led by Draupada, Wirata, Drestajumna, Srikandi, Satyaki, Chekidana and Bimasena, and commanded by the War General, "Maha Senapati" Sweta, the third son of the King Wirata.

While on Korawa's [party choosed Bhisma as Maha Senapati, and the War at Kuru Ksetra began (Nurkancana, 2010) The warlords of various small kingdoms approach to the Pandavas, pointing to Maha Senapati Sweta as the commander of the war, who was still young. On the part of Korawa, Duryudana appointed Bhisma as a warlord, who was old enough.

The approach of some small kingdoms to the Pandavas was a symbol of small royal resistance to follow the Pandavas, as the brand attached to the Pandavas as an oppressed, honest, courageous, intelligent, polite and populist group fights for its right against the oppression of the Kauravas kingdom as an oppressive group, who were cunning, coward, cheating and arrogant. From this angle, the Pandavas have a brand of

truth, and Kauravas has a brand of falsehood.

International Seminar on "SanatanDharas ErTrand ad theDiffeent r 63 Furthermore, Bharata Yuda War took place in the field of Kuru Ksetra with the heroics as told in the Mahabharata, and the victory was obtained by the Pandavas. From the Mahabharata epic, it can be learned about **the importance of leadership** of a group / organization / country to achieve victory, how important the brand leader **to be able to** build and develop the organization to successfully fight and realize his vision from impossible to be possible, from failure to victory, from the problem became an opportunity, from loss to profit, from losing to win. III. BRAND LEADERSHIP AS THEORY Brand is very meaningful for a product.

The leader is a product within an organization. Leadership quality, leader track record is a brand attached to the leader of an organization. The emphasis in brand business has shifted from product to company producing or designing it. A leadership brand is an identity and reputation of a leader throughout the company.

A leadership brand exists if the leaders at every level of an organization show a consistent reputation for its characteristics and results. According to Ulrich and Smallwood (2002), leadership as a brand can be summarized as follows: 1). having uniqueness distinguishing and giving satisfaction to the consumers; 2). providing beneficial value to customers and investors; 3).

Able to keep up with changes; 4). Improve business values of a company in terms of big image 5). Brand is unique and not generic; 6). Brand changes Leadership to be specific decisions; 7).The brand of effective leadership should be reflected by leaders at all levels of organization; 8). Brands can survive, not tied to any individual; 9). Brands must have strength and faithful to promise. IV.

THE LEADER'S REPUTATION AS BRAND LEADERSHIP CAPITAL In the Vedic literature which has been composed into the form of Kakawin Ramayana Chapter I Sloka 3, it is mentioned that: King Dasaratha is a leader who understands the Vedic holy knowledge, devout, devotes to God and does not forget his ancestors / predecessors, as well as fair and loves all his people (Ariasna, 2011).

In Kautilya Sastra (Ariasna, 2011), it is mentioned that, there are four conditions that must be complied by a leader to complete the quality of his leadership, namely: 1). Satya (high honesty); 2). Paramartha (dedication); 3). Jana nuraga (loved by the people); 4). Wiryawibawa (brave, enthusiastic and authoritative). King Dasaratha has branded leadership in Ayodya Kingdom, as an intelligent, moral, respectful and devoted leader to

ancestry, justice and love his people.

Brand as a moral leader, loyal to the promise, so that he was loved by his people. Dasaratha fulfilled his promise to his wife Dewi Kaikeyi to enthrone Bharata, Rama's step brother to be the king, and Rama was expelled from the kingdom, though it was very difficult for him (Titib, 2008). Being faithful to the promise **is one of the** hallmarks of brand leadership.

A leader must be faithful to his promise in accordance with what is spoken both orally and in writing, through slogans, claims of efficacy, service claims, public debates, vision-mission description, and so forth. Only by way of loyalty to the promise, a leader builds trust in the community he leads, so he can be trusted, 64 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" and given mandate to lead his community. Without trust, it is impossible for a leader to continue his leadership well.

The belief in the leader does not only come from his loyalty to keep his promise, but also the leader's loyalty in maintaining his character as a leader, such as not stealing (corruption), not gambling, not drunk (alcohol, drugs), not cheating (committing adultery). If the moral of a leader is tarnished, the followers' belief in the leader will be eroded until it disappears completely. V.

What Brand of Leader to be Prioritized Slokantara 38 reads that: four types of people who have always enjoyed all the blessings of their lives in this blessed world, those who are intelligent and hard-working; Brave, educated people (scholars, education, etc.), and those who speak softly, with sincerity and honesty (Anand Krishna, 2015).

The brand of a preferred leader is: intelligent, courageous, honest, sincere, gentle and diligent to work. A smart leader must have courage, with all his considerations (wiweka), he can arrange all the resources he has to realize success / victory. With honesty, sincerity and gentleness as foundation, a leader has a trustworthy brand, so he has network (friends, groups, organizations), opportunities (opportunities of cooperation, business opportunities / positions) supporting success to be more widespread.

To be an intelligent leader, one must learn, practice diligently, so that his knowledge and experience become widespread. Unscrupulous leaders will not have courage. The unintelligent leader tend to push toward an indiscriminate blindness, which will ultimately hurt oneself, others and the organization. Slokantara 19 reads that a person as brave as a lion on the battlefield means that a man who dares to face challenges, be gentle towards women and be able to discuss philosophy with munis or wise is worthy of high office (Anand Krishna, 2015).

Courage is the absolute prerequisite that must be owned by a leader, as well as other conditions that have been reviewed before. Without courage, intelligence, insight, association, sincerity and honesty, it will be meaningless. Because of his courage will determine if a leader is successful or not in his struggle. Courage must be trained by dealing directly with all problems in the field.

The more often courage is trained, the greater courage will emerge within oneself. Although there is courage that comes from talent, or offspring, but courage training by facing directly all problems in the field will nurture the courage owned by the leader so it becomes stronger. People having high courage, broad-minded, intelligent, and respect / treat women with gentle is righteous to be a leader. VI.

To be a Good Ethical Leader as a Brand Ethic in Latin is moral, derived from the word mos (singular) and mores (plural), which means: custom, way of life, habit. There is also the term of morality, from the Latin word "moralis" of which basic meaning is also the same as morals. The term of moral was firstly introduced by philosopher Cicero (Sosipater, 2012).

Furthermore, Jean Jacques Rousseau (1722-1778), the Swiss-born philosopher argues that: " Man is born free, and everywhere he is in chains," that means man is born free but everywhere man is chained. Human International Seminar on "SanatanDharas ErTrand ad theDiffeent r 65 beings in their life are indeed bound by the norms of manners, legal norms, and moral norms or codes of ethics. Yet human beings are free to choose and act, for instance, to act rightly or wrongly on ethical or ethical codes or applicable laws.

Everyone should be prepared with his actions judged to be good or bad according to his level, that is not good, good enough, very good, excellent, and vice versa (Sosipater, 2012). A leader is a person who leads an organization, group, nation or country, showing the direction to achieve the goal. A leader is responsible for the success of the organization.

A leader is a teacher, who teaches and sets an example to his followers to work toward the goals that have been demonstrated. The leader's job is to drive his followers or organization to victory, fruitfulness, success. Therefore leaders must be able to move their followers through their command, examples. A commander will command, the officer declares himself by example and voice.

A leader leads from the front, not from rear. He takes the risk he asks from others to

bear. He gives an example that can be followed by others (Axelrod, 2003). A leader is a person who is in front of his followers, giving the command (command) to his followers to achieve goals, set examples, and responsible for the success of followers or organization he leads.

A leader should follow a leadership ethic, a norm or rules that are agreement for the leader, followers, organization and community, to be followed as a guide in performing his duties as a leader. Because a leader is an example or model that have an influence to emulate or imitate, a leader must have good ethics in the form of thoughts, deeds and words, so that good leader ethics can be imitated by his followers, and his followers trust their leader.

Leaders are inseparable from the ethics of leaders, because a leader must be bound and follow the rules to be followed, in accordance with norms, laws and manners, so the leadership function as the person being in front gives an example, orders to followers or organization to achieve goals. One of the leaders' failures in leading their followers or organizations is the non-execution of the leaders' orders by their followers, so that the organization does not run well, and the organization's goals are not optimally achieved.

6.1

Human Being is Born as a Leader with Good Ethics In Sarasamuscaya sloka 4 (Kajeng, 1997) it is said that, born into the world as a human being is a great gift from God, as he is the only who can help himself from samsara (apan ikking dadi wwang, utama juga ya, nimitaning mangkana, wenang ye tumulung awaknya, sangkeng sangsara.....). Every human being is the ultimate being, because he is the only who can help himself.

The ethic of a leader is not to be a parasite, or to rely on others, to trouble another person, or another organization. A leader is the ultimate creature, capable of making changes with his good deeds, because leaders have the power / authority to direct, encourage, give direction, and make decisions to realize the vision of the organization.

Man as a leader must be aware of his duties and responsibilities, diligent, disciplined, confident, and has a firm life principle in his daily life, to always uphold goodness/dharma, and avoid evil (adharma), as described in Sarasamuccaya: 2 (Kajeng, 66 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" 1997) that, it is mandatory for human beings who are born to always work / do by merging themselves into good deeds and avoiding evil deeds (ri sakwehning sarwa bhuta iking janma wwang juga wenang gumawayaken ikkang subhasubhakarma....) The leader should always keep his ethics to have good deeds (dharma).

The good or bad conduct ethic of a leader will be followed by the followers. Therefore, to run the organization well, it is very important for a leader to always keep his good deeds, so that his good etiquette is always a role model for his organization and followers. 6.2 Ethic of Leaders are always Happy and Confident in Working.

Sarasamuccaya sloka 3 (Kajeng, 1997) describes that, human being should not be sad, even if his life is not prosperous, born into human beings should be heartened, because it is very difficult to be born into human beings, even if the birth is contemptible (matangnyan haywa juga wwang manastapa, Antan paribhawa, si dadi wwang ta pwa kagongakena ri ambek apayapan parama durlabha iking si janmamanusa ngayran ya, yadyapi candalayoni tuwi).

The ethics of a leader should not complain, grieve, or feel inferior, by blaming others or blaming his condition, why he is born poor, despicable, or failure in efforts. Regardless of the circumstances and situations experienced by a leader, let him always be happy and confident, not on the other side, sad, angry, cranky, vengeful.

Within the inner condition that is always happy, leaders will work optimally and appear confidently. Good deeds performed by leaders will give good karma, while bad deeds committed by leaders will give bad karma. Good deeds carried out will provide peace and joy in the heart, otherwise bad deeds performed will give grief / confusion.

A leader has the freedom to decide his own deeds, to do good or to do bad, which of course, the result of his actions must be accountable in the world here as well as in the world there, as described in Sarasamuccaya sloka 7 (Kajeng, 1997), "Because birth as a human being is an opportunity to carry out good or bad deeds... (apan iking janma mangke, pagawayan subhasubhakarma juga ya...)

" A leader having happy and confident work ethic will provide calm, peace, joy and morale to his followers and organization, so that organizational goals can be well achieved. 6.3 The Leader's Ethics should always be Ready and Prepared for Change Sarasamuccaya: 8 (Kajeng, 1997) describes that, "since birth into human beings is short and rapid circumstances, like the light of lightning, and very difficult to obtain, therefore use the best possible opportunity to perform dharma tasks, leading to the disappearance of birth and death process who managed to reach heaven (iking tang janma wwang, ksanikaswabhawa ta ya, tan pahi lawan kedapning kilat, durlabha towi, matangnyan pongakena ya ri kagawayanning dharmasadhana, sakarananging manasanang sangsara, swargapahala kunang).

A leader should always be alert, always think and be introspective, that his leadership is

limited by time, age, circumstance, and chance. Human life is also limited by time, illness, and death. The limitations of time to be human or leader must always be recalled, that time is very limited, very fast to pass, if not used properly, with useful things, then the time of opportunity as human International Seminar on "SanatanDharas ErTrand ad theDiffeent r 67 or leader will be lost useless and futile.

A leader who wastes his time is called a stray, lost from the right path. Sarasamuccaya: 9 (Kajeng, 1997) explains that, if anyone has the chance to become a man, deny to practice dharma; on the contrary he is very fond of pursuing treasure and satisfaction of lust and greedy; the person is called stray from the right path (hana pwa tumemung dadi wwang, wimukha ring dharmasadhana, jenek ring arthakama arah, lobhambeknya, ya ika kabancana ngaranya).

The Leaders who do not appreciate time are confused leaders, re not worry that his time will run out, which will eventually face failure and regret. Therefore, every leader must be always vigilant, ready and prepared to carry out his daily duties, always maintain the ethics of leadership, by putting forward dharma, to achieve organizational goals, and take his followers to welfare circumstance. Every time there will always be changes in different areas of organization and leadership.

Only leaders who are always on alert and vigilant will be successful in performing their organizational and leadership duties. A leader who is unaware of his time, duties and obligations will regret, for taking a misguided path to failure. VI I. CONCLUSION Brand Leadership owned by a leader provides a very significant role to the success of an organization.

A brand that was originally a product label, of which purpose was to distinguish and describe a product, has now shifted to the name of an organization and its leader's name, differentiating and describing an organization and its organizational leader. A positive brand, known for his integrity, honest, courageous, sincere, passionate, caring, clean (no corruption), empowering, will be preferred and selected by his consumers and followers.

Conversely, negative brand, having no integrity, lies, cowards, vulgar, weak, ignorant, dirty (corrupt), deceptive (manipulation), will be disliked and abandoned by consumers. To be a brand leader, one has to put ethical good deeds in order to gain trust because of his reputation, not because of his popularity. A leader must prioritize dharma to achieve the goal of artha (material wealth) and kama (worldly desires).

It takes a very hard effort to put dharma on top of artha and kama, which means it takes

a great effort to become a good brand leader, so that a leader can gain trust and support of his followers. 68 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" BIBLIOGRAPHY Anand Krisna.2015. Dvipantara Dharma Sastra. Ancient Indonesian Wisdom for Modern Times. Kebajikan Kuna Nusantara Untuk Masa Kini. Sara-Samuscaya. Slokantara. Sevaka Dharma. Central for Vedic and Dharmic Studies.

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Formal education is of course derived from the process of learning Hinduism by the teacher. The education of the school, in general, is only theoretical in which the mechanism of learning is to convey moral messages, morals, ethics, and meanings of Hindu teachings that are expected to give doctrine to the minds of the students so as not to violate from what is taught by Hinduism.

For example, the existence **of the teachings of** Tat Twam Asi, Ahimsa, which teaches students to have compassion and do not hurt or kill other creatures. In Hinduism, students are also taught to do, speak and think well which is called Tri Kaya Parisudha. Many Hindu teachings are supposed **to be able to** doctrine students' thinking.

If formal education, it **has not been able to** indoctrinate the minds of the students so as not to deviate from the teachings of religion, there are other things **that can be used as a** support of formal education, it is called as non-formal education. In this education, the first need to be highlighted is how a family (parents) instill Hindu religious teachings to their children from an early age.

When early on already taught, we certainly hope that when the child is mature, they will

have good character. Activities that are socioreligious **should be able to** shape the student's personality to be better. Such as ngayah activities in Pura. Besides, we can also socialize with others, can adapt to the circumstances and the environment, and can also improve the skills in making upakara facilities such as making penjor, tipat, canang, banten and so forth.

With these positive activities, in addition to the formation of good character, it should also be able to fill the students' free time so as not to be occupied by negative activities. The school must also increase the religious extracurricular called Dharma Gita, Dharma Wacana, the practice of upakara of mejajitan. And schools must create programs that are socioreligious.

With the various things perceived above about the teachings of Hinduism, it is expected **to be able to** form a good personality and decrease the moral crisis that occurred during this time especially among students. Because returning to the beginning of educational goals, it is not only to add the intelligent, but also must form a positive character.

Keywords: Hindu, education, character of learners I. INTRODUCTION Education is still a scary thing in Indonesia. Can not avoid, different qualities between schools make not all children have equal opportunity in gaining access to education. The existence of educational differences between Java Island, especially in the city with other islands outside Java and between the city and the village is very clearly visible. The unequal education for citizens is an unresolved problem.

Quality, process, and educational outcomes are not evenly distributed between the regions in Indonesia, inter-city, especially in Java and outside Java. Education in Indonesia today can not raise **the quality of life of** citizens who are generally moderate or less capable. New education can lift those who have the ability to excel alone, especially excel in the field of economy.

An ever-changing education system, an ever-changing curriculum, and confusing policies make Indonesia's education status has not improved. **The uneven distribution of** teachers in Indonesia and the majority of 70 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" teachers who are still central in the cities also led to the occurrence of shortages of teachers in certain areas.

Is still a frightening thing in Indonesia? Can not avoid, different qualities between schools make not all children have equal opportunity in gaining access to education. The existence of educational differences between Java Island, especially in the city with other islands outside Java and between the city and the village is very clearly visible. The

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An ever-changing education system, an ever-changing curriculum, and confusing policies make Indonesia's education status has not improved. The uneven distribution of teachers in Indonesia and the majority of teachers who are still central in the cities also led to the occurrence of shortages of teachers in certain areas.

One of the problems faced by the Indonesian nation in education is the low quality of education at every level and educational unit and the decline of moral ethics of the students. This has not been studied by looking at just one aspect. Our socioeconomic conditions and educational conditions in the field experience a gap symptom. The number of school buildings that are unfit for learning, the cost of education is too expensive, and difficult to reach for most people.

In this case is clearly visible, even not only in small cities but in big cities there are still many facilities that are still far from adequate infrastructure. The lack of quality education support facilities in Indonesia, the low quality of school physical make the inconvenience of teaching and learning process and this is very influential with result of result of teaching and learning process so that become less and decrease of quality of education exist in Indonesia.

Various means of infrastructure that greatly assist the teaching-learning process is still less attention by many audiences. Lots of schools and colleges whose buildings were damaged, ownership and use of low-learning media, library books were incomplete. While laboratories are not standard, the use of information technology is inadequate and so on.

In fact there are still many schools that do not have their own building, no library, no laboratory and so on. Even many children drop out of school and decide to make money even though they have to go to the streets because they can not afford the high cost of education, especially in urban areas. The ever-changing curriculum affects all aspects and components of the teaching-learning process.

Education seems to be a guinea pig and there is a commercial element in every change

that occurs in education. The government always wants to increase the quality of education. But they never adjust and compare between the demands of desire that are so high with real conditions happening in the field.

If the situation is like this, it will be very difficult to create a world of good education, where the process of science transformation takes place. And even if observed more deeply, from the factors that cause International Seminar on "SanatanDharas ErTrand ad theDiffeent r 71 the low **quality of education in** Indonesia, will lead to a positive character crisis and the occurrence of moral degradation among students.

How not, with the high cost of education, the nation's shoots can not continue education to a higher level and even drop out of school. In these circumstances, with the moral education, ethics and character they lack minimal and economic conditions that always ensnare their necks, there arises the seeds of negative characters that tend to indicate something that is criminal. Of course this we never expect will happen to the next generation of the nation.

The phenomenon of the moral degradation of a nation is very worrying. And this is where education **should be able to** play **an active role in** overcoming the problem of good education that can form a positive character to learners. Religious education is one of concrete efforts that can be applied both formally and non-formal to overcome the moral degradation and crisis of positive character.

All religions, especially Hinduism, teach good things. Abusing religion as a shield to justify wrongdoings. Here will be explained about religious education, especially Hinduism, how much the contribution of Hindu religious education in shaping the character of students who are Hindu. II. DISCUSSION 2.1

Definition of Hindu Religious Education The word education 'education' **comes from the Latin** root 'educare', shows the gathering of worldly facts, then educare is an attempt to show what is latent in man. Education is used for livelihood, whereas, educare is used for life. Education is used for earning a living (Jivanopadhi), educare is used to achieve the ultimate purpose of life (Jivitha paramavadhi) (Sai, 2002: 4).

According to The Encyclopedia American (Vol 9: 642) quoted by Titib (2003: 45) the definition of education is a process a person acquires knowledge, understanding, develop attitudes or skills. Education has two functions: 1. Social Function, education is responsible for helping individuals to become effective members of society by teaching them a number of past experiences and experiences.

2. Individual function, education is responsible for helping and nurturing individuals to enjoy a better, more fulfilling and more successful life by preparing the individual to handle new experiences well. Education is not solely aimed at teaching subjects, but educating, raising and developing a child's personality.

Education is a manifestation of perfection that has existed in man. So it is an integrated and harmonious development of the human personality. The intended education is to explore the potentialities of personality that are naturally already within human beings. Lifelong education is not just for life. Education should be a process of the development of the human personality as a whole, in other words the blossoming of noble human values towards perfection and the realization of good values. Humanitarian education is not a separate subject but should be the essence of all subjects, curricula and extra-curricular activities.

72 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" The education teaches us language and knowledge but there is no lesson about how we live in peace, happiness or in peace between ourselves and with others. Therefore Mahatma Gandhi said "Education without character is useless" (education without character is useless) even very dangerous.

He even stated that education should lead to humanity. Education must shape and develop character in a better direction. In short the whole education must be humane, not only about intellectual education but also the subtlety of the mind and the inner discipline. In Niti Sataka (16) the work of Bhartrihari King states that: Vidya name narasya rupamadhikam pracchannaguptam dhanam Vidya bhagakari yasa sukhakari vidya gurunam thunder Vidya bondhuiana videsogamone vidya devata Vidya rajasu pujiyate na hi dhonom vidyavihinah pasuh Knowledge is the greatest of human beings and hidden treasure.

He is the source of all pleasure, fame and happiness. He was the teacher of all the teachers who became friends in a foreign land. Knowledge is like a god who can grant every wish. Knowledge that is respected in government, not wealth. Therefore, man without the true knowledge is like an animal. That is, education holds the most important key in life.

Therefore Veda explained that the birth of a mother is still considered lower (ekajati) with when she was born from the knowledge through the teacher. Man is considered exactly like an animal when he has no knowledge. Education implicitly contains three basic elements as a form of spiritual and spiritual balance, namely: intellectual, aesthetics and ethics.

Intellectual is not only defined as a form of intelligence, but explicitly contains moral values and character. If the child is smart (intellectual) but disrespectful to the parent, disobeying the rules of the school and his teacher or others then he is not called an educated person.

It could be a child has a tremendous aesthetic value, but if bought a new motor and then dipreteli, graffiti on the walls of people's homes, damaging the environment or trees so he is not including smart children. These three values must be correlated and predictable to each other. Such a child should be given media, control, understanding, guidance to express his creativity.

Education not only sharpens the intellectual intelligence it develops when a person in his actions turns out to kill, fight, rap, cheat, corrupt, and abuse his power. Religion as a spiritual knowledge concerning spiritual matters of a supernatural and very private. Ethimologically Religion comes from Sanskrit, ie from the words "a" and "gam". "A" means no and "gam" means to go or move.

So the word religion means something that does not go away or move and is lasting. According to Hinduism that is meant to have a lasting nature (eternal, eternal, and not changeable) is **Hyang Widhi Wasa (God Almighty)**. Likewise the teachings revealed by Him are eternal truths that apply always, anywhere and anytime.

Departing from that understanding, then religion is an eternal truth that covers the whole way of human life revealed **by Hyang Widhi Wasa** through the Maha Rsi with the aim to guide human in achieving the perfection of life **in the form of** high happiness and purity of birth and inner. International Seminar on "SanatanDharas ErTrand ad theDiffeent r 73 The existence of religions that exist in this world is generally based on the revelation of God Almighty accepted by its founders. The name / name of a religion usually has a very close relationship with its founders.

Call it Buddhism that is closely related to Sidharta Gautama. Christians with Jesus Christ. In contrast to these religions, **Hinduism does not have any** connection with a revelator as a founder, as in Hinduism the Revelation of the Almighty God is accepted by many Maharsi.

The characters say that the Hindu term **is derived from the** Sindhu word that is the name of a river in the southwestern part of india which is now known as Punjab (5 river basins). From the above explanation, **it can be concluded that** Hindu religious education is a process of a person to gain knowledge, understanding and skills and develop

personality (attitude, nature and mental) based on the teachings of the Hindu religion (Veda).

Through Hindu religious education is expected Students are able to know and understand the essence of the teachings of Hinduism itself and able to apply it into a whole and positive personality. 2.2 The Purpose of Hindu Religious Education The direction and purpose of education is to transform the values of education so that the students have a full personality.

Educational commitment basically brings the child to realize the reality (self realizing). What is said as education today is what remains behind us after all is forgotten. So what's left behind after all is forgotten? Good character. Without character or good manners, education is useless (Vishvanath, 1997: 5).

The formation of good character in the students as Bhagawan Sri Sathya Sai Baba (2000: 5) states: The purpose of knowledge is wisdom The purpose of civilization is perfection The purpose of wisdom is freedom and The purpose of education is a good character Apparently, the educational paradigm began to shift from direction to form a good character toward education that developed intellectual intelligence.

Finally, educational institutions are becoming markets that quickly bring in abundant financial. The reason, educational institutions only touchable and enjoyed by those who can afford to pay the high cost of education. Educational institutions create a sharp gap because this institution is only accessible to those who are able to do so, there is injustice.

Without material and the use of hightech may be the academic candidates will turn to educational institutions that provide more sophisticated, modern and quality educational facilities as required. There are substantial parameters in education. The higher the technological facilities offered, the greater the cost of education being proposed.

The greater the cost of education being put forward the more public interest that invaded such an educational model. The high level of public interest in education with hightech like this, shows the success rate of the educational world assumption of profits. It seems that the world of education is expensive and can not be separated from the glamor world.

In order to achieve a 'selling price' 74 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" is expensive and not degrading 'prestige' of education should the

world of education is expensive coupled with the provision of sophisticated facilities. Without so almost certainly the world of education will be left behind because of the demands of pragmatism.

Superior School Management in general provides more complete and sophisticated facilities. The sense of prestige, honor, and continuity in maintaining self-esteem is a must. Although, highly neglected in formal education in the fulfillment of the spiritual world that involves the value of morality, ethics and character, In the spiritual world seek fame including the barrier of spiritual destruction. Even after releasing worldly positions, the desire to get a big name stays in the subconscious.

Therefore seekers of truth should ignore the whole body, mind, and soul in concentration to God and **do not have the** desire that is self-nature (Rama, 2002: 35). The purpose of Hinduism is actually contained **in the teachings of** Catur Purusa Artha which are the four purposes of Hindu life. Among other **Dharma, Artha, Kama and Moksa**. To reach artha and kama then should dharma be sought first as a foundation to reach artha and kama.

After all that is achieved then stepped into the Wanaprastha ladder to break away from the earthly bond and finally reach the ultimate goal of **moksartham jagadhita ya ca iti** dharma. The goal of Hindu **religious education has been** formulated by Parisada Hindu Dharma Indonesia Center through a seminar on unity of interpretation (1985) on aspects of Hinduism (Titib, 2002: 18), as follows: 1. Inculcating the teachings of Hinduism into beliefs and the foundation of all Hindu activities in all life. 2.

The teachings of Hindu religion direct the growth of Hindu community to harmonize with Pancasila, the foundation **of the Republic of** Indonesia. 3. To harmonize and balance the execution of parts of Hindu religious teachings in the society between tatwa, moral and ceremony. 4. To develop harmonious life among people of various religions. President of RI. I, Ir.

Soekarno understands Swami Vivekananda's idea **that the purpose of** education is the formation of the protégés or children of the sputra as expected by parents, teachers, and society. Bung Karno also understand about Tat Twam Asi, Advaita, Vedanta and so on and he said "I really understand the words Vivekananda" said Bung Karno. His teacher Vivekananda his name Ramakrishna sitting at his house, disrambi face, rain. Sitting in his house will not get rain water.

He saw people walking in the rain. Ramakrishna sitting inside the house shivered with cold. The other person who got the cold water he was cold. Therefore, Advaita says,

unity comprehension says: Tat Twam Asi, he is me, I am he (in Titib, Noorsena, 1999: 50). Bung Karno then initiated a brilliant idea by proposing education as "nation and character building".

International Seminar on "SanatanDharas ErTrand ad theDiffeent r 75 2.3 The Role of Hindu Religious Education in Shaping Student s' Personality The core of Hindu teachings consists of a section called the Tri Framework of Hinduism. Tri Hindu Framework itself is divided into 3 parts, among others: 1. Tattwa (philosophy) 2. Susila (ethics) 3.

Ceremony (ritual) Of the three frameworks, can be developed into several teachings of Hinduism which is then applied into an upakara practice or symbols that reflect the meaning of religious teachings. If likened tattwa it is the head, susila is the heart, the ceremony is the hands and feet of religion. Can also be presumed as an egg, sari is tatwa, white egg is susila and skin is ceremony. This egg will rot if one of these parts is not perfect.

Therefore, these three frameworks must be balanced. Many tattwa that can make a person become changed towards a more positive if only someone is able to interpret the tattwa and be able to adjust to the current life. Examples that everyday we hear is the speech Om Swastyastu.

If only this utterance can be understood and interpreted by a student, there will certainly be a grace, a blessing and **the emergence of a** positive aura of utterance very deep tattwanya (philosophy). Om is a holy script **for Sang Hyang Widhi** Wasa, Swastyastu comes from Sanskrit which means that hopefully always be in good condition for the gift of Hyang Widhi.

What an extraordinary meaning behind the simple word above. But as if the people or especially the students, just simply pronounce it as a greeting alone without knowing the meaning behind the words. Similarly, pronouncing holy mantram while praying. When spoken with a certain surely will arise a vibration so that the prayer will feel very wisdom.

Of these things will indirectly affect the psychology of a person with a belief in him, certainly will appear positive thoughts so as **to be able to** do a positive as well. Anything about tattwa about divinity should be taught **from an early age** to the child. And even schools teachers **must be able to** provide messages related to the teachings of religion, especially the belief of Hyang Widhi should be improved.

With the belief and understanding **of the existence of** **Ida Sang Hyang Widhi** Wasa, it

will arise positive thinking that eventually can be applied by the students into a concrete action of course the concrete action must be positive. In Hinduism a good behavior is called susila. Religion is the foundation of a strong and eternal moral order.

Like the building if the foundation / foundation is not solid then undoubtedly the building will easily collapse. This is to be pervaded by everyone, especially the students as the generation of the nation. Many events occur as a result of violating acts of moral doctrine. Many students violate the norms so that they act outside of religious teachings. For example, there is a motor genk that ends in a fight.

The presence of brawl between students, students who use drugs, rape, killing and that often happens is the case of theft with a variety of reasons. Why did the student do such a thing? Of these 76 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" various crimes, certainly one of the factors is the more degradation of moral and ethics within the students.

This is where the role of Hindu religious education which in fact is divided into 2, namely formal and non formal education. Formal education is of course derived from the process of learning Hinduism by the teacher. The education of the school, in general, is only theoretical in which the mechanism of learning is to convey moral messages, morals, ethics, and meanings of Hindu teachings that are expected to mendoktrin the minds of the students so as not to violate from what is taught by Hinduism.

For example, the existence of the teachings of Tat Twam Asi, Ahimsa which teaches students to have compassion and not hurt or kill other creatures. Taught also in Hinduism for students to do, speak and think well which is called Tri Kaya Parisudha. Many Hindu teachings are supposed to be able to doctrine students' thinking.

If formal education has not been able to indoctrinate the minds of the students so as not to deviate from the teachings of religion, there are other things that can be used as a support of formal education is non-formal education. In this education the first need to be highlighted is how a family (parents) instill Hindu religious teachings to their children from an early age.

When early on already taught, we certainly hope that when the child is mature, will appear good character. Activities that are sociological III. CONCLUSION AND SUGGESTIONS Based on the description on the discussion, it can be concluded things as follows, Hindu Religious Education is a process of a student to gain knowledge, understanding and skills and develop personality (attitude, nature and mental) based on the teachings of Hinduism (Vedas).

The purpose of Hindu religious education is listed in Catur Purusa Artha and has also been formulated by PHDI and most importantly is Hindu religious education **must be able to** form a good student personality and able to erode the moral crisis facing students today. Hindu religious education is instrumental in shaping the personality of students with various Hindu teachings and upakara practices **will be able to** assist the process of personality formation that leads to a positive direction. To the Government.

to be able to become a true Wisesa teacher, able to protect our young generation, and to make religious programs. To the School, able to become a place for students to *bekreativitas menumbuhkembangkan talent* and able to become a place to explore the knowledge about the teachings of Hinduism.

To Master, **in order to become a** true recitation teacher, able to nurture, educate and nurture the students so as not to fall into the pit of destruction that is far from the teachings of Hinduism. Teacher pee standing, pupils urinating running. Whatever the teacher does, is a role model and will also be performed by the students.

Therefore, teachers should always maintain an attitude, especially when in front of students. To Parents, in order to always give love, attention and teach the child early on about the teachings of Hinduism, especially in a simple way, so that the child has a good thinking and will not fall into promiscuity.

To the Students (Genarsi successor of the nation), it is expected to be a bud of the nation that has a positive moral and personality by studying and understanding the Hindu religious International Seminar on "SanatanDharas ErTrand ad theDiffeent r 77 education itself, so that all actions are done not violate **the teachings of the** Hindu religion (Vedas) which certainly able to contribute in development for the progress of nusa and nation.

Mahatma Gandhi once said "there **will not be a** nation that will advance, if the younger generation has morals and bad personalities" 78 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" FORMULA OF CREATION IN BUANA KOSA A.A.Sagung Mas Ruscitadewi Student at Doctoral Program of Religious Studies Postgraduates Denpasar State Hindu Dharma Institute ABSTRACT Hinduism Scientist confirmed that lontar buana kosa is the oldest Siwaismntar in Bali. These lontar is a story style lontar, was wried on the words and language of sansekerta dan oldjava.

A view part of these lontar using the same title seems rever to the corelation with the title which is will be written on the other chapter. There is the main subject of The

Brahma Rahasyam that pointed in part 1 and 3, and Buana kosa that pointed in part 2, 7 and 9. The same title was founded with the placement, it seems refer to the theme that will be discussed in future, the theme will be discussed in every chapter.

Keywords: formula, creation, Buana Kosa I. INTRODUCTION When human being consciousness with the order of themselves. Regarding who is the father and mother, who is the mother of his father and mother, and who is the mother or father of his grandfather. And others. At the end there is always an unanswerable question appears. In the time human seeking these answers, and founded.

There will always another an unanswerable question appear. The upgrading of technology is being fastest, therefore not automatically being able to answer the human question about how the creation of the world. If all mind and science that human have is can not answer all the question, therefore the human come to the father of creation, gods itself.

As the same meaning with the lyrics of Idesia song "ohow beautiful is thinows, redellow, g in the blue sky, hows great your creation, who is he, the rainbow was created by the god. With the same meaning with those song, religion also have the a definite answer, regarding the creator of the rainbow, sun, stars and the whole universe is god, in hinduism called sanghyang widhi.

In the ancient Balinese legacy letter called lontar that founded in Bali, the god is knowing by the name lord shiva, lord mahadewa and lord bhatara parameswara and the other. Other in the ancient legacy Balinese letter called lontar buana kosa, the god is called sang hyang siwa or bhatara, in lontar buana kosa its not only mentioned god (bhatara/sanghyang ciwa/iswara) as the creator of the world, but also mentioned how the process of the creation.

In the other part of the book mention how the position of all the part of the creation, the livecare being and the demolition, that can be transformed as a formula. II. DISCUSSION 2.1 LONTAR BUANA KOSA Hinduism Scientist confirmed that lontar buana kosa is the oldSisms tainBaThlonr asystylonr, was written on the words and language of sansekerta dan oldjava.

In 1991, bali culture government of bali provinsi, with the center of culture documentation has published books named Lontar T tutur Buana Kosa in Title Alih Aksara and Alih Bahasa. These buana kosa International Seminar on "SanatanDharas ErTrand ad theDiffeent r 79 books, with title Alih Aksara and Alih Bahasa are the continuation of the previous buana kosa books that only had title Alih Aksara.

These translation of buana kosa in 1991 is on the held name of Chief Culture Documentation of Bali, Drs I Gusti Ngurah Rai Mirsha, With the Member: Drs I Gede Sura, Ida Bagus Maka, Drs I Wayan Japa, Drs I Nyoman Sujana Dan Ida Bagus Sunu 2.2 THE LIST OF LONTAR BUANA KOSA In the whole books of Lontar Buana Kosa, Alih Aksara dan Alih Bahasa produced in 1991 are divided into 11 parts, they are.

1) brahma Rahasyam 1 (three parts/chapter I-III), 2) Buana Kosa 1 (1 part/chapter IV), 3) Brahma Rahasyam 2 (one part/chapter V), 4) Jnana Sidhanta (one part/chapter VI), 5) Basma Mantra (one part/chapter VII), 6) Ajaran Jnana Sang Ksepe (one part/chapter VIII), 7) Buana Kosa 2 (one part/ chapter IX), 8) Siddhanta Sastra (one part/Chapter X), dan 9) Buana Kosa 3 (one part/chapter XI).

A few parts of these lontar using the same title seems to the corelation with the title which will be written on the other chapter. There is the main subject of The Brahma Rahasyam that pointed in part 1 and 3, and Buana kosa in part 2, 7 and 9. The same tittle was found with the placement, it seems to the theme that will be discuss in future, the themes that will be discuss in every chapter are: 1) Brahma Rahasyam 1, divided into 3 parts; part I consist with 33 stanza, part II consist with 20 stanza and part III consist with 80 stanza.

In generally these parts tell about the empty spaces that seeing from the mahayogi that involved with indria 2) Buana Kosa 1, part IV consists with 76 stanza, in generally discuss about the truthness and character of the element of nature 3) Brahma Rahasyam 2, part V consist with 52 stanza, the generally discuss regarding the soul or nature that trully pure 4) Jnana Sidhanta, part VI consist with 4 stanza, that explained regarding the truthness of the knowledgement 5) Basma Mantra chapter VII Consist with 30 stanza, that explained about step by step to create holy ashes (basma) 6) Ajaran jnana Sang ksepe, part VII consist with 40 stanza.

Explained about how the knowledge regarding basma or holy ceremony. 7) Buana Kosa 2, part IX consist with 44 bait. In generally explained about step by step how to gain the freshness. 8) Siddhanta Sastra, part X consist with 35 bait. Explained about the world of death of yogi. 9) Buana Kosa 3 part XI consist with 75 bait. That explained about the holy words in the human body.

Rever to type of the teller of Buana kosa Lontar divided in to two phrases 1. The truth teller from Batara to Rsi Bargawa on chapter I-V and the truth teller from Batara to Batari and Sang Kumara.on chapter VI-XI 80 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" III.

THE CREATION IN BUANA KOSA LONTAR The process of creation are explained in Lontar Buana Kosa chpl, tle nBramaRasia(this e of brahma). The explanation of the creation started with the explanation of the united of Sang Hyang Rudra with the holy and undscribeable Sang Hyang Siwa. Descripted from Sang Hyang Rudra was born Purusa, which is Brahma, as the almighty.

From Purusa (brahma) is born something that unseeing thing (Awykta), which is called Dewa Wisnu, that cannot reached by the five senses and unimagivable thgd nTis t lled"m", outth conciousness. From the unseeing thing born budhi, where is have the truth thing (sa) rimFrom"bhb anka" ich hve aehviour ayeedth. Fromhaa" b five bs live.(Pn nm) an ma orn"mah withlfila. Froman" b aksaichrd mn . kasab y(aitssoudan . From bayu its born agni (fire) have meaning sound and shape.

From agni born apah (water). From apah born pertiwi. Its have nature soun, touchapndas a t tatwaRud , Purusa, Awyakta, Budhi, Ahangkara, Panca tan matra, Akasa, Agni, Bayu, Aphertiwi".Tht'athchinof twasta mRud til Pertiwi, where is the element of all around earth.

Meanwhile Sang Hyang Siwa is fullfill surround the earth, in side all tattwa, its mentioned in chapter III, line 1 and 2, chapter IV line 17, 19, 23, 25. Regarding the creation also mentioned in purana-purana books, likes Markandeya Purana, Narada Purana, Bhagawanta Purana, Wisnu Purana, Siwa Purana, Wamana Purana, Lingga Purana, and etcetera.

In Markandeya purana tells that God had created the universe in the form of Brahma, maintain the world in the form of Wisnu and demolished it in the form of Siwa. When the Brahma is birth, mentioned that Weda Smerti is out from the fourth of the mouth of Brahma, and created an almighty saint priest from his mind and receive the revelation in the form of weda. In the time of creation, Brahma created a whole giant egg which is universe that floating in the sea.

From these giant egg it'mas thtor be is not been created. Brahma are everywhere, undscribeable with human mind, unmeasurable, undestroyable, no smell, no shape, no sound (Sanjaya, 200130-39) In Narada purana tells that in time of creation, the first creation is the almighty Wisnu that existense everywhere, without anyshape, and undscripable.

Wisnu devided him self into three Brahma as creator, Wisnu as the keeper and siwa as the demolator. In continues the principle os feminism from him self that devided in to

two (widya, knowledge and awidya/ignorance). The universe consist with 5 basic element (soil, water, fire, wind and akasa (sky/space) and the universe devided into 14 region (seven upper nature and the 7 in lower nature). (Sanjaya, 2001:4-5). In the Bhagavanta purana mentioned that Brahma was created by Wisnu as the creator.

One that Wisnu also creating 3 guna (satwam, rajas and tamas) as the major aim of the creation. Satwaguna is associated have a light character or character of the goddest. Rajaguna as the dinamic activity therefore associated as the senses, and tamaguna associated as five basic element.

Mentioned in International Seminar on "SanatanDharas ErTrand ad theDiffeent r 81 the begining the first creation is a whole big giant egg (brahmanda) that floating in the water fulfill the space. (Maswinara, 2002:14-15) In Siva purana, described that **the creation of the world** is started with the creation of Brahma, by Sarwashwara or Siwa that given the task to create the world. Brahma after that creating the worldithl ationns". Ine pose every egment can be running fast.

Brahma needed to have accompany, therefore as the handheld of Siva creating the fairy, after that doing the creativity with creation with manas, **and at the end** to be stopped.(Rao,2008:160). Three Characters or TRIGUNA From lontar Buana Kosa explained that from these creation born three character that effect the human called triguna.awykta (or unlthgbinbhi as m e ller s ellow white as the colour of SangHyang Iswara/Siwa that have character the truthness(satwa). Primely.

From budi birthing ahangkara, the colour is red as the colour of brahma, have character need eagerly (raja). From ahangkara birthing five beens of live (panca tan matra), the colour is black as the colour of wisnu where is have a character darkness (tamah). From panca tanmatra birthing manah which have negative character, likes passion. Manah kalpa means always cate, ful inin chrathas e of a a indecision.(bab IV bait 17 stanza 17,19, 23, 24 and 25) The tri guna that appear in buana kosa lontar have the same with as mentioned in brahmna purana books of ancient, that explained the creation is started with the create of the whole egg of the world named Sang Hyang Brahma, as the guard named Sang Hyang Wisnu.

When Brahma creating the word the goodwill of Brahma effect guna that down and transform being the pradana body, th pr" ah", "manaea"ahgk", d "aana" pr ada d". ani ndPuja179 -10). Regarding these 3 guna in bhagavadgita mentioned that as the three materially nature character was effecting human or live being, that called the goodness (satwa) the greedness (rajas), and the foolness (tamas). These three guna is appear from the process of creation buse h bi, abin ana, as irthg Ekadasa Indria.

The holy knowledge of three guna in chapter XVI Bhagavadgita is divided in 4 part. 1. Regarding three material nature character 2. Regarding goodness. 3. Regarding greedness. 4. Regarding the darkness. The demolition was explained in chapter IV Lontar Buana Kosa, started with term 1 -3 and stanza 79-80. mentioned that **the whole universe, the** plants, living being, all have the relative character. Everything is the manifested of Sang Hyang Siwa.

The whole universe will disappear and return to the god. Whole of universe with all the thing inside will rebirth from Sang Hyang Siwa and also vanished to sang Hyang Siwa it self. In the condition of demolition of pretiwi return to the water (zat cair) return to the fire, fire return to the air, and the air return to the ether.

Ether return to the mind, there fore the cycle of these six the nature thing of our selves. Also mentoned that the form of al lthe live being (bhotika), the mind return to to panca tan matra, pancatanmatra return to ahangkara, ahangkara return to budi and to the nature thing that undescribeable mode. 82 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" IV.

FORMULA OF CREATION The formula of creation, live keeper and demolicity/pralina is mentioned in chapter VII Buana Kosa that named Iti Bhasma Mantra (i a an"/this an). ese ais rtedwith mentioned all thing about Sang Hyang Windu with all the goddest, Brahma Wisnu and Iswara, there was explained that the time of creation (utpatti), Sn Hyngrah is thnaan Hy Wisnis udi" n nghnglrawa"ahkraAt e time of maintenance or the living (sthiti) mentioned that Sang Hyang S SngHya swaraa" udi", an an hm s 'haka" dS gHygWisnamahWhinthoth side when the demolicity time is appear, SangHyang Wisnu was called a"ahgkraan ana maa"bi'andSa an siwas" mna".

As chapter VII stanza 2 mention: Mano buddhir ahangkarah, utpattiscani gadyate, brahma wisnu siwascena, utpattiscani gadyate. Translation: Sang yang rahma "mSang yang "buSang hyang is 'ara", rewasthendn crean (utpati) that taught by the priest. Stanza 3 had been writed: Buddhir ahangkaro manah, sthitir ewani gadyate, siwo brahmapi, wisnuca, sthitir ewani gadyate.

Nihan byakta niran sthiti, Sang Hyang Siwa sira buddhi, **Sang Hyang Brahma sira** ahangkara, **Sang Hyang Wisnu sira** manah, nahan ta lwiring sthiti nira. Translation: The truth thing about the live being is just like this (sthiti), Sang Hyang Siwa ashi", Sang H "a andyang Wisnu "manah" In Stanza 4 written Ahangkaro mano buddhih, pralinancani gadyate, brahma wisnu siwascewa, pralinancani gadyate.

Lwir ing praline nira nihan, Sang Hyang Wisnu sira ahangkara, Sang Hyang Brahma sira buddhi. Sang Hyang Siwa sira manah, nahan ta lwir niran praline, injaraken sang pandita. Translation: The picture of demolition time is as follow: Sang Hyang Wisnu as "aara" Sang yang rahma "bhi". HSiwa "mrebwards themon it is (p).

Corresponding with the explanation in chapter III and IV, then the explanation regarding the creation, the livekeeper and the demolicity had in formulated suitable with the character and the behavior, for example Sang Hyang Iswara/Siwa with character thnor ttwatht s udhveryma of i is unreal. Sang Hyang Brahma with the character highest egocentris, the character appear thatfeeling more stronger than the other the stronner rahchrath elon "angra" thcolour red, that appears light up, means fire and hot.

And Sang Hyang Wisnu which is have manah with full of passion that a negative character, so always in ignorance, with the colour is black with the darkness character or drowningness, its mean water and cold. By using these International Seminar on "SanatanDharas ErTrand ad theDiffeent r 83 character, colour and every elements, then the creation, the livekeeper and demolicity can be transform into a view formula.

In this case, its corresponding with the time beginning of creation, then Sang Hyang Iraiwabhtwaunin/p= 0radng hanBraa= ng" Merah= = andSa ng Wisnn" = Tahck -) = Water. The creation (uppati), it mentioned Sang Hyang Brahma is "mna", gHygWisnis udha nghyag swa aana", thsyol colour erefor e ulaof e process of creation is:(red + black) + (black +yellow/ white) + (white/white + red) = black brownish.

If the symbol that using is char used is character of elements, therefor the formula of the process of creation is: (fire +water)+ (water + air) + (air + fire) = water is wavely in the hot air weather. If the symbol that used is mathematic emblem, therefor the formula of the process of creation is: (+) x (-) + (-) x (0) + (0) x (+) = (-).

The livekeeper or livingbeing (sthiti) mentioned that Sang Hyang Siwa or Sang Hyang I swa s udhSgHyngBra aana", Sa Hya Wisns "mahene form is: (yellow/white+yellow/white) + (red + red) + (black+ black) = black brownish. If the symbol that used is character of elements, then the formula is: (air + air) + (fire + fire) + (fire + fire) = air fulfill, fire bigger, water over flow.

If the symbol that used is mathematic emblem, then the formula of the process of creation is: (0) x (0) + (+) x (+) + (-) x (-) = (0). In the other side, in the time of demolisation (pralina) Sang HyngWisna"ahgk", an an raas udi" d SngHyg iwaa"mhth e ula (bla red+ red + yellow/white) + (yellow/white + black) = black brownish. If the symbol that used is character of elements, then the formula is: (water+ fire) + (fire + air)

+ (air+ water) = water wavely.

If the symbol that used is matematic emblem, there for the formula of creation is: (-) x (+) + (+) x (0) + (0) x (-) = (-). From these three formula with these three condition, than it can be known that in the base of the colour formula, then within creation, livekeeper and demolication, the result of the prime colour is black (black brownish). In the base of elements formula then founded in the condition of creation is a wavely water.

In the form of livekeeper the air fullfill, fire being bigger, water overflowing and when the time of demolition happening, the fire is bigger and bigger. Therefor from the colour formula, **it can be concluded that in** the condition of creation, live keeper dan demolition the colour appear is black, Sang Hyang Wisnu considering with manah.

From the mathematic formula, **it can be concluded that** the situation of creation and live keeping and demolition are have negative character, also have connection with Sang hyang Wisnu, and manah, meanwhile in the time of live keeping are have neutral character or 0. From the colour formula, and mathematic formula considering to the creation, livekeeper and demolition, **it can be concluded that** everything only possibly happening in these real live, in consideration with Sang Hyang Wisnu and have strong relation with manah.

In the other side, if seen by the elements formula, then the time of creation happening in the opposite time of demolition. In the time of creation founded the water is wafe highly and the time of demolition the fire is being bigger. 84 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" The opposite of the formula of creation and demolition, also appears in considering with the holy script that used as symbol that had been explained from Haryati Soebadia in hers books "Jnnahatae crea is: I -Ba-Sa-Ta-A: Ya-Wa-Si-Ma-Na: Ma-A-U, livingkeeper is: Sa-Ba-Ta-A-I: Na-Ma-Si-Wa-Ya: A-U-Ma, and demolation is: A-Ta-Sa-Ba-I: Si-Wa-Na-Ma-Ya: U-A-MA.

If the creation is the opposite of demolition, looks the same like Rwa bhinneda concept, then she assumed that the truthness if the order of holy script of creation is on the opposite with the order of holy script in demolition, meanwhile the live keeper is in the middle.(1985:30- 31) Regarding the word AUM, had explained that holy script have 10 body (panca mahabutha and panca tanmatra), 10 bloodvessel and three fairy. The gods is brahma.

God of brahma, teritory from foot until the center, the colur is red, the earth is the basic elements and AN is the basic formula. The holy script U have 10 body, 10 bloodvessels, and five fairy. The God is Wisnu, the teritory from heart until the throat, the colour is

black, water is the basic elements and UN is the basic formula.

The holy script MA have three body (Mahan, ahamkara and manah), 24 bloodvessel and 8 fairy. The God is Rudra, the colour is yellow, the position is in the sky of the mouth, and the core holy script is MA. The territory of script OM is in the forehead. Bhatara Iswara is the god, and the colour is white is. Wind is the elements. He created the seeing world. OM is the core formula (155- 167).

In **the root of the** heart, in the center of heart, its the position of bckile ichis bck, ndthshis Iso lacktth'why called SngHygLokath ler) n as e laof siwa.(1985:197) V.
CONCLUSION Based on the Discussion Regarding The Method Of Creation In Buana Kosa And Teater Had A Final Result 1. Telling Story Lontar Buana Kosa Generaly Devided IN TO 9 Chapter, 1.

Brahma Rahasyam (three part/chapter I-III) in generaly review regarding what we call empty nature that looks by the great yogi that related to the senses tools. 2) Buana Kosa 1 (one part/chapter IV) In generally review about the nature and the character of nature element, 3) Brahma Rahasyam 2 (one part/chapter V) that review about the soul and nature that purelize, 4) Jnana Sidhanta (one part/chapter VI) that explained about the nature of knowledge, 5) Basma Mantra (one part/chapter VII), that explained about step by step making ashes (basma), 6) Ajaran Jnana Sang Ksepe (one part/chapter VIII) that explained regarding knowledge related to basma or holy ceremony, 7) Buana Kosa 2 (satu bagian/ bagian IX) that explained about how to reach the released of live, 8) Siddhanta Sastra (one part/chapter X), explained about the nature of death of the holy yogi, and 9) Buana Kosa 3 (one part/chapter XI) that explained about the holy script in human body. 2.

The process of **creation of the world**, fully explained in Lontar BuaaKosainchater lwithtthit"i rama raa", thexpna rtedwi e egngun of an an raa a an iwatht'h nd International Seminar on "SanatanDharas ErTrand ad theDiffeent r 85 undescripable. Its wrtten that from Sang Hyang rudra birthing purusa, which also brahma as the almighty. From purusa (brahma) birthing the unseeing (awyкта), called Dewa Wisntht'caot chedbya our senAn also cannot be imaged.

Condition its called tamah which is without any consciousness, from these unreality (awyкта) birthing budhi, t hat have character of truthness (satwa) the primely. From budhi birthing ahangkara which is have character rajah, froma ahagkara birthing five beens of live (panca tanmatra) from panca tanmatra birthing manah with full of passion. 3.

The method of creation was founded in chapter VII Buana Kosa: The creation (uppati), it

mentioned Sang Hyang Brahma is ahsan an u "bha nghan Irais" hakraif e mbusedis terefor the formula of the process of creation is:(red + black) + (black +yellow/ white) + (white/white + red) = black brownish. If the symbol that using is character of elements, therefor the formula of the process of creation is: (fire +water)+ (water + air) + (air + fire) = water is wavelly in the hot air weather. If the symbol that used is mathematic emblem, therefor the formula of the process of creation is: (+) x (-) + (-) x (0) + (0) x (+) = (-).

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The text of Agastya Parwa is in fact closely re to namehagawan A a M ?? i Hindu who contributed to the spread of Hinduism from the Sindhu river valley to all of India, Central Asia, China, Japan and Indonesia. The text of Agastya Parwa is used as a source in yajña, this means the text belongs to the ceremonial group, but there is also a saying that this text belongs to the ethical group because this text contains the teachings of ethics, especially the doctrine of swadharma from a pa ?? ita Keywords: swadharma, pa ?? ita, the text of Agastya Parwa I. INTRODUCTION In Bali, many of the Sanskrit and Old lontars are translated into Balinese and Indonesian.

This translation is important because it bridges the readers who are less able to understand Sanskrit and Old Javanese. Literary works in Bali in the form of lontar is an inheritance that is priceless. Due to the influence of modernization, it needs to be held rescue, preservation, and development.

On September 14, 1928, Gedong Kertya was founded on the initiative of L.J.J. Caron (Bali-Lombok Resident), B. Cox and I Gusti Putu Djelantik in order to protect the Balinese culture, especially the lontar and also easy to learn it (Kinten, 2005: 1). The seriousness

of the culturalists for the Gedong Kertya the manuscript neatly arranged in 1931. R.

Goris participated in the preparation of collections of manuscript in Gedong Kirtya, the classification include: 1. Vedas, including mantras and explanations of rituals. 2. Religion, text on customary law. 3. Wariga (anthropology) includes a speech script, which contains cosmology, allegory, and mysticism. 4. Itihasa that includes parwa, kakawin, chanting, and geguritan.

5. Babad, the text of welfare. 6. Tantri, which contains animal and witty stories derived Hinduism as well as stories derived from indigenous peoples. (Goris, 1986: VI) Religious texts whose texts contain the teachings of the deity are Tattwa's text, but do not rule out the possibility that the manuscript excluding Tattwa also contains the divine teachings. One of the lontar not included in the Tattwa lontar but containing the teachings of the deity is Agastya Parwa.

i aais e der Siddhant in Madyapradesh (Central India). According to Pura ? a and Maabra, hs b insi (Benres) a deliever. He International Seminar on "SanatanDharas ErTrand ad the Diffeent r 87 left the city of Kasi to the south as Dharmaduta spread Hinduism. In South India, the glory of his name spread to Indonesia as a spreading.

Because of the devotion of i Agastya in spreading Hinduism, it is deemed necessary to conduct scientific research. The text of Agastya Parwa was chosen to be studied because of its uniqueness, among others First, according to the literature, the text of Agastya Parwa belongs to the group of parwa, so it is interesting to examine the aspect of divinity in this text.

Secondly, the Agastya Parwa text is also used as a source in yajña, this means it belongs to the ceremonial group, but others say it belongs to the ethical group because it contains the teachings of ethics. Third, this text is closely related to a Maha Rishi who is very meritorious in spreading Hinduism in Indonesia, namely i Agastya.

In this paper we will discuss Swadharma Pa ita in The Text Agastya Parwa. II.

DISCUSSION 2.1 Description of Pa ?? ita Sulinggih in Indonesian is paired with a priest (Pa ita / Pedanda). Pandita is a person who has been able to control himself based on Jnayana Agni.

Jnayana Agni is the ability to make the Vedic h ce of ligtenenso aAvidais sed (Wiana, 2007: 40). Pa ita's understanding is more emphasized on the position as a spiritual teacher who guides the community to improve the quality of life. Studying the Vedic and literary teachings to become a Pandita through a particular college system.

According to Wiana (2007: 41), each Sampradaya or Hindu Sect has a system of each college. Hindus in Bali are generally adherents of Siva Siddhanta have a college called Aguron-guron. Pandita in the Hindu community is the spiritual teacher of the community. Because in this life ideally spiritually as the controller of worldly life. The pandita is also called Sadhaka. Sadhaka means one who is capable of doing sadhana.

Sadhana means realization or realization. Whoever is able to realize **the truth of his** Vedas is what can be called Sadhaka. The man who has been able to realize the truth of the Vedas in his life is supposed to be a Pandita that is endorsed through a Dwijati ceremony. Sulinggih in Indonesian is paired with pa ita. Kaler (1994: 52) says that literally Sulinggih means 'good standing'.

Correspondingly, Kesuma (2008: 15) says that sulinggih is part of the Brahmin group. Brahmins are an individual group of sulinggih, scribes, scientists, and poets. In Bali, the Brahmin is also a clan or a royalty / soroh based on a patrilineal lineage. 2.2 The existence of Pa ?? ita in the Text of Agastya Parwa In the text of Agastya Parwa mentioned the pandita, that is.

I idetan ha, mwa ? winarah ta ya tattwabha ?? ar yanwea ? a luakenwaknKa ? hetu ni ? dik ? a inakentanwekan tinut sa ? guru maweh tattwa i sa ? ? ya. Apan tan dadi sa ? shisamah a ?? arira ? wwa ? tan padik ? a. Brahatya aksa m a ? kana. Ika ? kadik ? anm ? u sa ? yogwarya akwen ? luakenik ? mu ? a, yan yatna ri warah-warrah Sa ? Hya ? Agm ? tan yatna ri ? uadess ? shisa .

88 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" Translation: Besides, it is also taught the nature of Bha ara he can escape because ultimately one is given dik ? a, sedobtheter teachings to his disciple tattwa. It happens because no great siddhayogi should teach tattthew to a person who is not dik ? a. I, he is rahmahatya. ik ? a giswara' s teachings can release people when he takes good care of the teacher's instructions.

People who are rigid about the teachings of religion and do not pay attention to the instructions of the great sidhayogi (Sura, 2002: 117-118). A Pa ?? ita or dik ? ita is a means or a way to transfer divine knowledge. Thus, **for the sake of** the purity of the doctrine, the line of unive ity is really maintained its holiness, therefore, no indiscriminately a nabe will bestow dik ? A Pa ita serves to provide education, guidance, and alleviate the darkness of the minds of the people (society) for the realization of welfare and happiness of the inner and inner. A Pa ita not only serves as a yajña ceremony's recipient.

Someone who is serious about achieving happiness must actually seek a spiritual teacher and take refuge in him by the way. The qualification of a spiritual teacher is that he is able to understand conclusions and can convince others of divine knowledge. The great personality of this spiritual teacher has taken full refuge in God, leaving all material bonds understandable as a true spiritual teacher.

A person who can not detach himself from worldly attachments can not be a spiritual teacher. A teacher **must be able to** move the Vedic science perfectly so the teacher holds a very important role. As a consequence, the Vedic reminds students **to be able to** equip themselves with the knowledge of a teacher. I Sasauccalok 5, it is sta.

jñavevru ? ah sa ? yutahaya dh utamajni n ? ocati h ?? yati. Ha wa tuanmankangtattyata ajña gan yat pan wwan majña, tanakêan ha lwanih ri manahnya, ika ta sinanggah pandita ngaranira. Translation: If anyone is aware of the essential situation, **such a person is** called a righteous person; The higher **the knowledge of the** wise person is increasingly not attached to the pleasure and sadness in his mind 'such a person is called Pa ?? ita (Kajeng, et al, 2009: 389).

I a stral, t exp e aracteristics of a person called pa ita, that is. Yan ring Pa ita ring k ? ammustosua, is awa, San Sasajnwusna ? ta pada nyangde sutusteng praja. Translation: The characteristics of Pa ?? ita are k ? ama rgiving), d (virtuous), sasa leupek(tolemard(gentleSastrajnya (holy knowledge), wuwusnira am ? ta (his utterance is like living water). From 2 (two) sloka above is really noble Pa ?? ita.

A Pa ita must reflect the attitude of ks am(forggm us), International Seminar on "SanatanDharas ErTrand ad the Diffeent r 89 satosa(pat), ek(tolerat), aa ensajna (holy knowledge), and wuwusnira am ? ta (his utterance is like living water). In addition, the characteristic of a Pa ?? ita is knowing the nature of life in this world.

Pa ?? ita **is one of the** embodiments of dharma, meaning the sacred habits of the Pa ita is what is called the embodiment of dharma. The four characteristics of Sang Si ?? a are as follows (Wiana, 2007: 59). 1) Sang Satya Wadi Sang Satya Wadi means he is always talking about the truth. Satya Wadi **derived from the word** Satya means the highest truth, while Wadi means to say. So, Pa ?? ita must always tell the truth in the right way either.

Satya it is truth Veda Hyang Widhi's word. This is the swadharma of the so-called the great Pa ?? ita. 2) Sang Apta Sang Apta means a trustworthy person. Because always speak the truth in a righteous and honest way a Pa ?? ita should be a trustworthy

person. To hold this belief a Pa ita is not allowed to speak too much.

A Pa ita before speaking and doing must think carefully about what will be discussed and what will be done. Thus, the likelihood of saying and making a mistake to be small, so that a Pa ?? ita not until exposed to the words of others. 3) Sngtirthn SngPaa n means Pa ita as a place to ask for the sanctification of his people.

A Pa ?? ita **is also called a** saint, besides he is authorized to make tirta or holy water. Pa ita also has swadharma to purify people in need of purification. Symbolically, the people are purified by the throne they make and more importantly it is to guide the spiritual community **to be able to** pursue a holy life in order to avoid a variety of disgraceful acts. Holy life is the basic capital to gain a happy life in the secular world and the noetic world.

4) Sang Panadahan Upadesa Pa ?? ita has swadharma to give moral moral education to society so that society live in harmony with noble moral. Therefore, Pa ?? ita is also called Adi Guru Loka which means as the main teacher in the community environment. Since Pa ita is called Adi Guru Loka, in Agastya Parwa described the characteristics of Pa ita **that should be a** teacher, that is.

nahan lwira sa ? wiku yogya makagurwa, sa ? wen ? umila ? aken papyanha
irwikutuagnmopwassga lwa ? i wi ? aya, itya cak ? a ? a, jitakrodha ta sira, bhogani ? s ?
ta ? , tan kape ? ina ta sira ri ? sua ya, ah utuaga ta iyas suak ? a ? a, tini ? galan) a ? heri
? patapan ira, tan para i umah ni ? dayak patrgir l, buhan a uamir yadyapi tan wihikana
ma ? aji, - sira sa ? wiku ma ? kana krama nira tari, a ? ta aksa ? ila ? akenka ik ? dinik ? a
irSa ta prathamaguru ? aranya.

Translation: The priest who is worthy of being a teacher is the one who can eradicate the papa, that is, if he is the one who always carries out the ritual, who sincerely reduces the lust, whose conduct is always holy, his jitakrodha, which is not overcome by anger, bhogani ? s ? tah; Not 90 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" interested in worldly pleasures, sahi u: diligent (ornamented, holy conduct, enhanced) always stay in the hermitage, not go to the ner'usely hen the is a ping, buhisanta be calm, though not good at memorizing mantras, Such a pastor called tarayati, n liminatethetain t of the person being taught.

She was the first teacher (Sura, 2002: 112-113). From the above sloka to being a Pa ita is perfect because Pa ?? ita is also a teacher, a Pa ?? ita **must be able to** eliminate papa (sin), eliminate lust, and behavior which is very sacred. Being a Pa ?? ita is also heavy, because he **must be able to** remove the stain from someone who will get dik ? a from

him.

The most important thing of a pa ita is unbound in mundane terms. A Pa ita must also be able to guide his sisya to reach salvation. In the text of Agastya Parwa, in order for a person to obtain kamok ? an, he must do 3 (three) brata, they are, akrodha, which mnnaryaawh eas ot reed, dsokarjita which means not grieving. By doing these 3 (three) brata, one will be dta ordchok ? a.

However, if any person is not able to perform the 3 (three) brata, then that person can be helped by worshiping the pastor's feet, as described in the following sloka. ma ? ke panulu ? a iriki ? wwa ? ta a ? a ? alakenik ? krodha lobha soka, an atemanda : membahrpdus ? pa ? damta a ? askaniranik ? a saka . Translation: What can help a person who can not get rid of anger, temptation, and sadness **in order to become a** wata towo thefeeothe pastor, to ask for purgation to be given dik ? a sholdbe (Sura, 2002: 112).

For one who is unable to dispel anger, greed, and sadness, what is worth doing is to worship the Pa ita **in order to be** given dik ? a so that one can perform 3 (three) brata and reach mok ? a. Therefore, a pa ita has a very heavy task that **must be able to** bring his sisya in a good direction with dharma based. III. CONCLUSION Sulinggih in Indonesian is paired with a priest (Pa ita / Pedanda).

Pa ita's understanding is more emphasized on the position as a spiritual teacher who guides the community **to improve the quality of** life. In the text of Agastya Parwa, a Pa ?? ita can learn it which is then continued **in the process of** transfer of knowledge, especially the teachings of tattwa. As for the characteristics of a Pa ita, namely the Sty Wai, thtae Ptirthnde Upd Padan The Pa ita is also referred to as Adi Guru Loka which means able to guide his sisya spirituality.

The text of Agastya Parwa explains that a Pa ?? ita **must be able to** remove the stain from a person whom he will learn and send him to the kamok ? an. Being a Pa ?? ita is very heavy, a Pa ita should really follow his Swadharma contained in the Hindu scriptures, so that in becoming Pa ita is really an example for the Hindus. International Seminar on "SanatanDharas ErTrand ad the Diffeent r 91 BIBLIOGRAPHY Goris, R.1986. Sekte-Sekte Di Bali. Jakarta: Bhratara Karya Aksara.

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Agastya Parwa Teks dan Terjemahan. Denpasar: Widya Dharma. Wiana, Itu7i Ya a dan Sistem Kepa ? ? itaaindu dalam Diksa, Pintu Menapaki Jalan Rohani, 40-73. Surabaya: Penerbit Paramita. 92 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" SANATANA DHARMA IN REALIZING PEACE I WAYAN WIRTA Lecturer at Denpasar State Hindu Dharma Institute 1. INTRODUCTION Dharma is the truth. Dharma can also be interpreted as religion.

As the law of the universe, dharma is often called r , which means the law of the universe. Just as the sun rises in the east, and always sets in the west. The solar system and the stars scattered in space move in such a way regularly, circulating following the orbital line. No one can oppose it. All living things on this earth's surface are subject to it. With rta, all life cycles will run on a regular basis. So rta is the nature of the law of the universe.

In human life, the law that specifically regulates human behavior is dharma. Dharma is the eternal truth. Hinduism was originally called Sanatana Dharma, meaning it is eternal religion. Dharma is what binds the universe, something that causes it in its present state. So as long as the universe exists, the dharma will remain (Radhakrishnan, 2002: 9).

Based on this understanding, it can be said that the dharma teachings actually overcome the teachings of the specificity of a religion. Dharma is an eternal truth (sanatana dharma) which is always present, yesterday, today and in the future. The only religion referred to as sanatana dharma in this study is Hinduism.

Lately, religious social phenomena that often arise in the life of society is the interference of the sense of peace in this life. This is due to misunderstanding in favoring the teachings of scriptures that are considered as a source of religious teachings and the emergence of a priori attitude towards other religions, the emergence of religious sentimental, cases of blasphemy and so forth that currently rife need serious attention among religious adherents.

Therefore, the study "Sanatana Dharma in Realizing Peace" is considered important to be discussed. 2. DISCUSSION 2.1 Definition of Sanatana Dharma Hinduism is the oldest on earth and originally known simply as "Dharma". It is because at that time there was no other religion known, other than Dharma (meaning: Hinduism).

Among all the great religions of this world, Hinduism is the oldest and only religion that

plays an important role throughout the history of mankind (Raka, 2007: 8-9). There is no evidence of when Hinduism began to exist, due to the fact that Hinduism did not begin in a particular time. So that Hindu religion is supposed to exist and is always eternally and universally called "Sanatana Dharma" (Sara Sastra, 2005: 36), which means eternal religion.

Sanatana Dharma is the eternal spiritual path for every human being (Raka, 2007: 8). It cannot be known when the Hindu term ends. The Vedas are "anadi ananta", which means no beginning and no end. It is difficult to know for sure, because the Vedas are too old, even the years of codification (the collection of revelations) are difficult to determine.

International Seminar on "SanatanDharas ErTrand ad theDiffeent r 93 2.2 Vedas and Universality of Hindu Hinduism refers to the teachings of the Vedas. Therefore, Hinduism is also called as "Vaidika Dharma", which means religion derived from Vedic teachings. Indeed, the name of Hinduism has not been known since ancient India.

Because of the age of Hindu religion, no scholar could be sure when the Hindu religion began to exist. Hinduism was recognized as the oldest religion and the only religion at that time, because other religions did not exist or had not yet been born. Therefore, Hinduism was the only religion that regulated the spiritual needs of humanity, so there was no need to be named.

There was no second religion other than Hinduism. So there was no need to distinguish or compare with other religions. For that it did not need a name at that time. The name of the new Hindu religion was known since the 8th century AD, even the Hindu name was only meant for Indians, not designated for religion (Sara Sastra, 2005: 36).

This Hindu title was given by Ancient Persians, Westerners and Central Asians who were used to refer to the inhabitants who settled on the other side of the Sindhu or Indus River. Later there was a change of name from the Indus River to Hinduism. The use of the Hindu name for a religion, just happened when the spread of Islam in India, so the title for Hinduism is a special religion for Hindi or Indian people.

The universality of Hinduism can be proven that Hinduism once spread all over the world (outside India), based on the discovery of Hindu-relics, such as in Egypt, South Africa, North Africa, Mexico (South America), Australia, California and so forth. It turns out that Hinduism does not only grow in India, as the area where it was born. But, Hinduism has grown all over the world, one of which is in Indonesia.

The Vedic scriptures are revealed for the benefit of all mankind, not just for certain classes, as described in the Vedic Yajur, XXXVI.2: "Yathan vyana kalyanim avadani janebhyah, Brahma rajanyabhyam sudraya caryaya ca svaya caranaya ca". Which means: Let this holy Vedic teachings be presented to all mankind, to Brahmins, ksatria, vesya, to my people and to other people (strangers) though.

When was the Vedas revealed? It is very difficult to know for sure. No scholar can confirm when the Vedic revelation was revealed or in other words when the Vedas began to exist. While agreed by the experts that the Vedic revelation descended about 1,500 years before Christ (the arrival of Arya Nations to India).

Indeed, Hinduism has existed long before. Veda is a scripture of Hinduism that can be used as a guide of life, because Veda is the main source of Hindu teachings (Manawa Dharma Sastra.III.6). Thus, to know and infer when the Hindu religion began to exist is very difficult. Therefore, Sanatana Dharma is a proper title (predicate) for Hinduism.

God created the entire universe out of the Vedic knowledge ("yo vedebyah akhilam jagat nirmane"). In other words Vedic knowledge exists, even before creation. It is an attempt to discover when the Vedas are actually born as well as to search for the origin of the universe or God himself, or to seek the beginning of Vedic literature. It is true that the universe has evolved from primitive forms through continuous stages to the present stage, but the Vedas themselves are perfect developments.

94 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" Indian philosophers of course believe in the theory of evolution. The universe today is a series of universes that have existed in the past, therefore no beginning of creation. So according to Indian thought, creation is without beginning and without end. Every day, the Brahmins repeatedly recite the Vedic prayers.

The sun and moon that God created like the sun and moon in the past. What is meant by a Hindu when he declares that the Vedas are immortal, are not certain books of the scriptures that prevailed from the beginning of time. Just as the creation is infinite and endless, without beginning and without end, so is the knowledge of God, and this knowledge is what the Vedic means.

At the beginning of time, this knowledge is manifested, and it is insincere to say that the Indo Arya sacred books are eternal. What really deserves to be called immortal are the great laws of God determined in the Vedas by the Rishis, who have a penetrating view that lives close to God in every age. They discover these spiritual laws with direct absorption when in transcendental consciousness. 2.3

Chronological Sources of Dharma Law Based on what has been described in Manawadharmasastra. II.6, there are 6 (six) sources of dharma, namely: "vedo'khilodharma | mrs a id ar aia adhn atmass vc ". Meaning: Vedas are **the source of all** dharma (religion), then *sti* (dharma sastra), besides *sa* (good habits or behavior of people living and practicing Vedic teachings), *aca* (good tradition of the Saint or a well-held society), and finally *atmantuti* (a sense of complacency that is accountable to God the Almighty).

For more details, the source of the dharma may be described as follows: 1. *Sruti*, the revelation of God directly accepted by Maharishi, and **is the source of all** sources of dharma. There is no higher source of dharma than *Sruti*. This source is absolute. Other sources should not contradict with *Sruti*. All the sources of dharma must be further elaborated from the teachings of *Sruti*. 2.

Smr is supplement, complementary or translation of *Sruti*. *ThSture mconinabHinu w, smr* or also called as *dharmasastra* can be regarded as the largest Hindu law book. *Dharmasastra* is a hint to live God's omnipotence, as well as its relationship with the common life as His creation and relationship with the natural world. *Smerti* is a more systematic and clearer formulation of *Sruti* teaching materials.

Since *smr* is a supplement of *sruti*, then the content **is not to be** contradictory with *sruti*. 3. *Sila* means the behavior of the righteous, whose actions are always guided and never deviate from the scriptures. That behavior is also a source of dharma that should be followed in living the religion. *Sila* gives great benefit to **those who are not** able to deepen the scriptures.

Hindus can be guided by the *sila* (the behavior **or way of life** of the wise and the saints to live the truth of God). 4. *Acara* means good behavior, good habits or good rules. In *Manawa Dharmasastra*, *acara* **is defined as a** long-standing religious tradition followed by generations from time to time.

Acara is used **as a source of** dharma to live God, has been International Seminar on "SanatanDharas ErTrand ad theDiffeent r 95 tested by many people, many offspring and has been **proven to be resilient** by the trials of the alternating times. If thought out logically, *Acara* would not be followed hereditary from time to time if **it does not have a** strong truth. 5.

Atmanastuti means "complacency or satisfaction of *atma*". *Atma* inside of a human is actually the most sacred and essential element of the human self. **In relation to the** appreciation of God, *Atmanastuti* is meant to be a way of living God who is individual

and can give spiritual satisfaction. In this sense, everyone is justified living God according to their own way of gaining spiritual fulfillment.

But, **it does not mean** a person is given unlimited freedom in carrying out his ways of appreciation. Because of the way in which he or she may not alter or oppose the prevailing *acara* in his or her environment. (Wiana, 1994: 33-36). Based on the description, the Veda is the main source of dharma.

Therefore, if there is a contradiction between Vedic teachings and other sources under it such as *s, ilaca* and *atmanastusti*, then Veda is considered correct. Thus, we should still refer to a higher source than the others. 2.4 The Way to Learn and Practice Dharma
Hinduism encourages its people to keep themselves learning. There are three ways taken to learn themselves in achieving the eternal truth.

The three paths are closely linked inextricably to each other, as described in the following text: "Learn by prostration of discipline, by asking and with devoted work to the wise teacher who sees the truth will teach you the science of character" (Bhagawadgita, IV: 34). Based on the description, these three ways are: *pranipatena*, *pariprasnena*, and *sevaya*.

The explanation as follows: 1) *Pranipatena*, means: respect, prostration and discipline to the teacher. 2) *Pariprasnena*, means: ask, seek, and think for yourself the science given to you. 3) *Sevaya*, means: devoting, serving and being faithful to the teacher sincerely, and applying all the sacred teachings he or she has mastered for humanity, so that it truly becomes a literate human Veda (Suja, WHD Number 427, September 2002: 4).

The word *Sevaya* comes from the word "seva", meaning: a pure love interest, a flower that fills the mind and feelings. Being a servant will lead us to an honest and simple way of thinking. Providing service with compassion, with the consideration that every **being has the same** *atman* with what is in us.

Serving ourselves means serving the Lord (Suratmini, 2012: 5). *Seva* can be done by enforcing 5 (five) Vedic pillars, through: 1) *Satya* (honesty), 2) *Dharma* (truth), 3) *Prema* (Love), 4) *Ahimsa* (nonviolence), and 5) *Santhi* (peace). 2.5 Sanatana Dharma in Realizing Peace
Peace **is one of the most important** religious values offered by religions to mankind.

The peace meant by the Vedas is peace to oneself, peace to others in society, peace **in this world as** well as in the Hereafter, as described in *Atharwa Veda* 19.9.14: 96
International Seminar on "SanatanDharas tenal uth Sprein ernt rms" " With a terrible

peace I enlighten, with this cruel peace I calm, with this peace all wickedness I calmed, so that peace applies to bring happiness. May everything be peaceful for us.

" In the quest for a peace for religions on a personal level has helped mankind in formulating their life goals. Religion gives hope to be a driving force for humans to move forward, both on earthly and spiritual aspects, by providing religious belief and prayer making it possible for humans to survive in difficult circumstances.

While at the community level, religion helps humans to define their roles and responsibilities as members of a family, society, and human race (Vasudaiva Kutumbakam). Religion provides moral rules and social ethics (Madrasuta, Warta Hindu Dharma Number 407, January: 1). The philosophy of "Tat Twam Asi" is one of the Vedic teachings (according to Hinduism) that can apply universally to other religions.

This can be seen from several different views, both exclusivism, inclusivism and pluralism. This issue has long been a debate among theologians, but no answer has been found. Religious issues are theologically absolute, untouchable. But sociologically there are many similarities to build peace of life.

The Exclusivism view states that only peace or salvation in their own scriptures is the most real and true doctrine. The peace and salvation offered by other religious scriptures is fantasy and false. It is their own religion that is considered the most correct, since they consider their teaching to be from God.

While other religions are man-made, even though other religions are equally God-made. My religious followers are guaranteed to go to heaven, while other believers will go to hell. The Inclusivism view states that "he is a part of me". The truth or salvation that exists in other religions is part of the truth and salvation that exists in my religion.

There is a sense that another religion is a subordination of my religion. While, for the view of pluralism states that: "he and I" are an equally autonomous entity. The similarities between my religion and your religion should be grateful. Differences between existing religions must be respected. Based on the above three points of view, the philosophy of tat twam asi can be used as a medium for mediating that view, and is very relevant to the view of pluralism that sees the same between me and you, between mine and yours. 2.6 Sanatana Dharma in Growing Sense of Unity Hinduism is very flexible in its application.

Religion can be used as a reference in realizing a sense of unity. The unity of a religion, or the union between a community of believers and other blsorimry con, aed Rged X.1.2

- 4, as follows: "May your deliberations reach consensus, May your trial reach the common goal, together in the mind, and the thoughts become one.

The common goal I put in front of You. And worship with offerings together. May your goal be the same, and your heart in one accord and all of you in one mind. Thus you will live well together." International Seminar on "SanatanDharas ErTrand ad theDiffeent r 97 Atharva Veda 7.53, 1-2 asserts: "Let us have peace and harmony with our people, and peace with the strangers among us. The holy God created among us and the strangers a united heart.

May we unite in mind, unite in purpose, and not volatile in the sacred soul of ourselves. May the battle cry never appear **in the midst of the** slain. And no arrow of the war god falls at dawn Based on the above description, it turns out that religion can be an adhesive factor, otherwise it can also be a separating factor. If only seen from its form, religions are more of a separating factor. We can see the examples in history in the past and the present.

The same religion **is not necessarily a** unifier. Mpu Tantular **in the Book of** Sutasoma formulates the principles of the unification **of the Indonesian nation** in a sentence: " Bhineka tunggal ika, tan hana dharma mangruwa ". hfirst aof this sentence becomes the motto of the unity **of the Indonesian Nation.**

The second part, becomes a sasanti of Lembaga Ketahanan Nasional/Lemhannas (Institutions of national resilience). Mahatma Gandhi formulated it with a Sanskrit word "anekantavada". Truth has many sides. But all sides are parts of one truth. Gandhi does not say that all religions are the same, but all religions are equal. All religions contain the truth, and all have made mistakes in the course of history.

3. CONCLUSION Based on the above description, it can be drawn some conclusions, namely: 3.1 Sanatana Dharma is the eternal truth, while Vaidika Dharma is a religion based on Vedic teachings. As for the Sanatana Dharma and Vaidika Dharma is Hinduism. 3.2 Sources of Hindu law that are made as chronological guidelines, consisting of: Sru sti,ila, ar and atmanastusti. 3.3

The three ways to learn and practice dharma are: 1) pranipatena (respect, prostration, and discipline to the teacher), 2) pariprasnena (asks, seeks, and thinks about the knowledge given to him) and 3) sevaya (devoted, serve, and sincerely to the teacher, and apply all the holy teachings he mastered for humanity). 3.4 The peace that can be realized through Sanatana Dharma is: peace of self, and peace for others.

While the sense of unity can be grown through the practice of the concept of bhineka tunggal ika among the adherents of a religion or community of adherents of religion. 98 International Seminar on "SanatanDharas tenal uth Sprein ernt rms" BIBLIOGRAPHY: Adnyana, Gede Agus Budi.2009.Bertepuk Tangannya Weda dengan Para Ilmuwan.Denpasar: CV. Kayumas Agung Maharaj, Sat Guru Swami Ramanandji (Penterjemah: Adhipatteya Khanti).2013.Pesan Abadi Veda. Bandung: Media Hindu Ngurah, I Gusti Made.2006.Buku Pendidikan Agama Hindu untuk Perguruan Tinggi. Suaya: P Oka, Ida Pedanda Gde Nyoman Jelantik.2009.Sanatana Hindu Dharma.Denpasar: Widya Dharma.

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Penebar Swadaya International Seminar on "SanatanDharas ErTrand ad theDiffeent r 99 THE THEOLOGICAL CONCEPT OF HINDU IN THE TEXT OF BHUANA KOSA I Gusti Made Widya Sena Lecturer at Denpasar State Hindu Dharma Institute ABSTRACT In the Book of Upanga Vedas, in particular the Book of Religion clearly describes the theological concepts of Hinduism in the symbols of Shiva as the God of the Universe.

In addition to the concept of Shiva as a source of theology of Hinduism in the Book of Religion, do not miss also the implementation of theological teachings when arriving in Indonesia, especially on the island of Bali. Local genius in Bali is one of the implementation of the devotion of the people to God from generation to generation.

It begins with the emerging beliefs and thrives in the life of society. Like animism (worship of the spirit) and dynamism (worship of objects that are considered sacred / supernatural), until Hinduism enters the island of Bali and glorifies those teachings.

Starting from this is why the correct understanding, especially about the teachings of Theology of Hinduism, which is contained in Siwaistic texts in Bali. Especially the text of Bhuna Kosa is indispensable in improving sraddha and bhakti people towards totality and harmony. Hindu Theology Concept In Text Bhuna Kosa is to glorify Sang Hyang Shiva as the highest form of God. This teaching teaches the infinite and infinite God.

He is God Almighty who is not in power and bersthana somewhere but is present in

every creation. Keywords: Shiva, Cosmology, Bhuana Kosa I. INTRODUCTION Humans are socio-religious creatures. As a creature of socio, people can not keep existence of life with another human being, their sense of interdependence, the same background, the shape of empathy for others **is one of the** elements that created the human being in a gathering called by the community (community) .

Living in a community in addition to providing a sense of security as well as through the community of man can develop its resources to the maximum **in order to achieve** well-being through the social exchange and of course good communication therein, whereas as religious beings, human life can **not be separated from** his relationship with God . Various religions have given the right way to understand and reach that relationship.

Especially Hinduism, according to the teachings of Hinduism contained in Veda Smrti, especially in the teaching of Upanga Veda, discuss how the way humans connect with God, one of them through the proper understanding and implementation of proper teaching of theology of Hinduism in daily life. **In the Book of** Upanga Vedas, in particular the Book of Religion clearly describes the theological concepts of Hinduism in the symbols of Shiva as the God of the Universe.

In addition to the concept of Shiva **as a source of** theology of Hinduism **in the Book of** Religion, do not miss also the 100 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" implementation of theological teachings when arriving in Indonesia, especially on the island of Bali. Local genius in Bali **is one of the implementation of** the devotion of the people to God from generation to generation.

It begins with the emerging beliefs and thrives **in the life of** society. Like animism (worship of the spirit) and dynamism (worship of objects that are considered sacred / supernatural), until Hinduism enters **the island of Bali** and glorifies those teachings.

Starting from this is why the correct understanding of His teachings, especially about the teachings of Theology of Hinduism, which is contained in the texts of Siwaistik in Bali. Especially the text of Bhuana Kosa is indispensable in improving sraddha and bhakti towards totality and harmony. II. DISCUSSION 2.1 Hindu Theology Theology derives from Theos (Greek) means God **and the word Logos** (Greek) means science. So Theology is the knowledge of God.

The study **of God in the** Vedas (Hindu scriptures) is called Brahma Vidya or Brahma Tattva Jnaña. The word Brahma is a title given to God as an element that gives life to all of its creations as well as elements of the word or script (the Almighty). Vidya or Jnaña,

means science, while Tattva means the essence of Tat (ie God in the form of Nirguna Brahman).

So Tattva Jnaña means the same as the science of the essence, the science of God (Pudja, 1999: 3). 2.2 The Text of Bhuana Kosa The Bhuana Kosa text describes Siddhanta's secret teachings in a structured way in the form of a (chap). The number of each sloka is different. Patalah the slokanya least there is in the VI, while patalah the longest there is in III. Each of these chapters in the lontar discusses certain topics.

Bhuana Kosa including the type of speech that Sanskrit sloka state is pretty good and the amount is quite a lot. Even more than his translation or his commentary in Old Javanese. Bhuana Kosa is the oldest text that still exists as a guide of the Shiva-Siddhanta preachers. Shiva Siddhanta here is a new form of Shiva - Forced that within a certain time receive / absorb elements from other sekta-sekta that once flourished in Bali.

So between Siwa Siddhanta in Bali and Siwa Siddhanta in India is different. Bhuana Kosa an ejection oldest load on the concept of Shiva Tattwa in Bali, then this means that the idea or concept of the nature of Lord Shiva that is sourced from palm Bhuana Kosa, in other words the text Bhuwana Kosa is a baboon (parent) of texts Siwaistis That exist in Indonesia.

Bhuana Kosa is the name of a palm that can be said or classified as type tattwa or speech is seen as ejection of the oldest, and is a source of lontar tattwa patterned siwaistik, such as: Wrhaspatitattwa, Tattwam Jnana, Trance Supreme Jnana, Ganapati Tattwa and others. Lontar Bhuana Kosa consists of 11 chapters called patalah, with a sloka amount of about 491 sloka. Each lengthy chapter is different and has its own title.

The order is sequential from I to XI, but obey VI, VII and VIII again use the terms Pratama Patalah and so on. IX and X again use Nawami Patalah and Dasamah Patalah. Please XI contains only the name of the title International Seminar on "SanatanDharas ErTrand ad theDiffeent r 101 by not mentioning the name of the sequence, so that Bhuana Kosa is as if it consists of 10 sticks.

The text structure of Bhuana Kosa is arranged in the form of a dialogue between Resi Bhargawa and the Mahadeva God of truth. Resi Bhargawa as a pupil while Dewa (Bhatara) Mahadewa as a teacher. The dialogue between Dewa and Resi Bendahwa ends until V is followed by a dialogue between Bhatara and Bhatari until it is XI (last).

The dialogue between Resi Bhargawa, Bhatara and Bhatari describes the supreme

existence of Shiva that must be sought by diligent people, priests, and yogis. Through a knowledge embodied in Siddhanta people will achieve deliverance and unite with Sang Hyang Shiva. 2.3 The Concept of Hindu Theology in the Text of Bhuana Kosa Theology in Hinduism is called Brahma Widya. In Bali the lontar who talk about Brahman is called Tattwa.

The word Tattwa comes from Sanskrit which means the essence, in fact, its authenticity (Zoetmulder, 1995: 1223). Etymologically the word Tattwa comes from the word tat and twa. Tat means essence, truth, reality. The word twa means that is. Thus the word tattwa means that is essential. Other meanings are elements or elements. 1.

Sang Hyang Shiva The Bhuana Kosa Text is a Siwaistic Text that glorifies Sang Hyang Shiva as the highest form of God. The word of Shiva in this palm is synonymous with the word Brahman in Vedanta. The highest attributes of God as described in the Upanisads, the Bhagavad Gita, and the Brahma Sutras are exactly the same as those of Shiva described in the Text of the Bhuana Kosa.

Lontar Bhuana Kosa mentions: Lwir Bha ? arSwa irhmuurin ati in wwama tarpadi, tar pamadhya, tar panta, langgeng hana nira, kadi jala cakra rupanira, sira ta katon de sang Yogiswara. (Bhuana Kosa I.4) Translation: The existence of Sang Hyang Shiva resides in the hearts of all beings, without beginning, without mid, and without end.

His existence is eternal, tangible as a whirlpool. Thus he was seen by the Yogiswara. The word Siva means giving good luck, coolness, kindness, kindness, forgiveness, fun, giving a lot of hope, a calm, happy and the like (Monier in Titib 2000: 239). Bhatara Mahadewa In Text Bhuana Kosa is mentioned as the god of the gods. Bhatara Mahadewa is the main deity worshiped with many names.

In Text Bhuana Kosa describes the Bhatara Mahadeva as follows: He, Dewa-dewa, kita dewaning dewata kabeh, he Mahadewa, kita Bhatara Mahadewa ngaranta, he Maheswara, kita Bhatara Maheswara ngaranta, he Sangkara, kita Bhatara Sangkara ngaranta. (Bhuana Kosa, I.1) 102 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" Translation Gods, you are the God of all the Gods, he is Mahadeva, you are Mahadeva, he Maheswara, you hold Sang Hyang Maheswara, he Sangkara, you hold Sang Hyang Sangkara. The god of Mahadeva is the supreme deity worshiped by everyone.

Mahadeva is "great god", the title for glorifying the name Rudra-Shiva (Knappert, 1991: 158). Mahadewa is Shiva alone who is glorified by His supporters. The word Shiva means giving good luck, kind, kind, forgiving, pleasant, giving a lot of hope, a calm, happy, and

so forth. The most feared Shiva is called Rudra, so it is later called Rudra-Shiva. Siwa who has not been caught by a virtual influence is called Parama Shiva.

Shiva as the aspect of the creator is called Sankara. Sankara also means peace, Shiva who gives peace to His worshipers through His yoga. Sankara is also one aspect of Bhairawa, sometimes indicated by a separate, spooky and naked form. As ruler, Shiva is called as Maheswara. Iswara means ruler, the Absolute Who without having to always have form, except necessary **for the benefit of** bhakti.

Iswara in pengider-ider in Bali is a god who occupies the East. Iswara is the aspect of Shiva itself. Shiva is Iswara, **because He is the** ruler and governs all of it. Shiva in the ejection Wrhaspati Tattwa is called Paramasiwa, because He is transcendent, described as having no nature, for it is unmeasurable, uniform, incommensurable, uncontaminated, invisible, omnipresent, eternal, fixed, non-diminished, and Endless. He is not characterized because he has no character.

He is incommensurable, **because there is no other** like him, he is not polluted, for he is not tainted. He is invisible because He can not be seen. He is everywhere, for He is in all things. He is eternal because He is without form, He remains because He does not move, He does not diminish as He remains intact. Shiva is unimaginable (aprameya), because it is an infinite ananta. He can not be bound (anidesya), because he has no character.

He can not be compared (anaipamya), because He does not match Him. He does not get sickness (anamaya), because He is pure. It is called suksma, because it can not be seen. He is Sarwagata because He is in everything, he fills the universe. He remained calm, for He had no origin. He is solid (dhruwa), because He does not move, stays stable. It never diminishes (awyaya), because He is always intact.

Lontar Bhuana Kosa explains the existence of Sang Hyang Mahadewa as follows: Tan parupa sira, tan pawarna sira, tan parasa sira, tan pagandha sira, tan pasabdha sira, tan kasparsa sira, tan keneng lara sira, tan keneng idep, tan adi, tan madya, tan atambayan, tan anta, tan pawekasan, tan pahinghanan, tan parok, tan pawak, tan karaketing rupa warna, tan hana lumewihana sangkeng siran maha wisesa, tan cala, tan hana linggeri ya, tan pakasurudan, tan palwang, tan pagati, tan panyun, tan kena ring garbha jana maran, tan hana lara ri sira, tan kene kingking, tan pangidep lara, tan pangidep sangsara, tan pamala, tan pakala, tan pakasa, retu, masa horatra, tan patahun, tan paretu tan pawulan, tan parahina wengi, tan pasandyangsa, tan pawela kastra, tan petarayana, tan padaksinayana, tan pawisawayana, tan hana kedap riya, santa sunya, menget, wisesa, tepet, sunyati sunya, malilang, kewalya, tan pasraya, ya siwa, ya kamoksan, tar elik, ya kamoktan, sira wisesananing Brahma, tan International Seminar on "SanatanDharas

Ertrand ad theDiffeent r 103 palwir, tar keneng bhaya, tan keneng pati, nahan ta rupanira Brahma pada nga, sira dewa, sira paramarta, siwa Maheswara, sira Paramatma, sira wisesa, tan hana ratindriye sira, sira Brahmanta tapa, sira kamoksan, tan keneng suka duka, tar keneng prihati, sira parama nirbanam, sita tar keneng wikara, wisesaning, wisesa, padam sira pada wisesa, tar ili, sira Mahadewa nga, sira penuh ring rat kabeh, sira wisesaning halit, siratisayaning raya wastu, sira tan pawak, sira niskala, sira nitya, sira ibu, sira bapa, sira kadang, sira warggha, sira mitra, sira guru, sira dewa, sira mahardika, sira sang mangkana kramanira, sira bhatara mahadewa nga. (Bhuana Kosa, II.14)

Translation: It is without color, without color, without taste, no smell, no sound, no palpable, no disease, unthinkable, without beginning, without mid, endless, infinite, uninterrupted, devoid of form, Nothing beyond superiority, unshakable without phallus, no shrink, no decrease, no action, no desire, not born from the womb and without death, without pain, without difficulty, without suffering, without spot, without time, without space, Without a year, no season, no moon, no day and night, no time, no sun walking north, no sun walking in the middle, no sun walking amidst the equator, no kerdip, quiet, lonely, always remember, main, faithful, Is very quiet and empty, without protection, true freedom, without envy, it is the highest, unadulterated, unhindered, without death, that called Paramarta, he is superior, without pleasure, God is Tapa Brahma, he is an apocryphal, unhappy, unhappy, he is parama nirvana, flawless, he is ultimate, he is the ultimate nature, not flowing, he is also called Mahadeva, fills the world, is very subtle, very great and Noble, without body, very noble but invisible, he who is without death always joy, he is holy without spot, he is invisible to the eye, he is eternal, he is mother, he is father, he is a clan, he is family, He is a friend, he is a teacher, he is a god, he is wise wise, such a person is Sang Hyang Mahadeva.

Such are the properties of the Mahadeva described in the Text of Bhuana Kosa which gave such a high knowledge to the Rishi. Siddhanta's knowledge will not be obtained through a person because of his very secret and high nature. Only the conscious are capable of giving knowledge of consciousness, not the other way around.

This text also explains that God in Bhuana Kosa is called the Bhatara Shiva. He is one, unformed, colorless, unthinkable, unmixed, immovable, and infinite and so forth. This is in accordance with the explanation of Bhuana Kosa, I. 19, as follows: Tanareke ma, pwirtanaga, ak yonggwana Sang Hyang A a Siwa, palwise ? a ya.

Translation: Without stain, without form, without form, but master / fulfill nature. That place resides Sang Hyang Asta Shiva, the ultimate main is flawless. From the explanation it can be seen that God in his form as Sang Hyang Shiva has various properties as the creator of this universe, one example is the nature of Cadhu Sakti is Wibhu Sakti. Wibhu Sakti or which implies that God is exalted, pervading and fulfilling the universe is

flawless in the slightest.

104 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" Siva is the ultimate reality. It is eternal, without being, free, omnipresent, Esa is, without beginning, without cause, without flaw, always free, alone and pure. It is not limited by time. It is unlimited happiness and intelligence. Siva is a loving God. His gift is limitless. He is the savior and teacher, He liberates Jivatman from worldly slavery.

He is regarded as a manifestation of the teacher who has the deepest love for His people. He wanted that all should know Him and gain Siva's happiness in the final liberation. He **takes care of the** activity and helps one's jiva achieve progress in its journey. Siva permeates the whole world with His Sacred Heart. He uses His Sacrifice.

Sakti is the energy of consciousness of Siva. He is the body of Siva, He is the first cause of the world. Sakti is the culprit. Maàe mteriause. Maàines e rino f e n hJivatmn experienced joy and sorrow through Vidyà. Siva Tattva is the basis of aconess n a. is a udaMaàndSati Siva started the activity. Siva becomes the experienced, then begins with it, He is called Sadà Siva, **also known by the name Sadakhya** which is actually no different from Siva.

Then the experienced Siva became regulator, He then was lúvara, who was not actually separated from SadàSiva. Suddhavidyà is the cause of true knowledge. The five activities (Pañca Kriya) of God are Sâûti (creation), Sthiti (nourish), Sahehara (restore), Tirobhava (hood) and Anugraha (bounty). In the mantra Pañcàkûari "Sivaya Name". Na contains a thorough understanding of the power of God that made Jivatman move in the world.

Ma **is the bond that binds** Jivatman in the Wheel of Birth and Death. **Si is the symbol** of Siva, Va is the symbol of the gift and Yes is Jivatman. If Jivatman returns to Na and Ma, then he will sink into the world, whereas if Jivatman associate himself with Yes, then he will mrdivae d innda or Sadi. **He who reaches this stage is called** Jivanmukta.

In the next sense it can be said that God Himself has two aspects of being in Hinduism that is vertical and also horizontal. The concept of understanding God's being in the horizontal aspect is explained in the concept of Tri Murti (Brahma, Vishnu, Shiva), while the understanding of God's form in the vertical aspect is symbolized by the concept called Tri Purusa (Paramasiwa, Sadasiwa, and Shiva).

Parama Siva is cetane (purusa), the highest spiritual / consciousness (God). Holy, pure yet utterly touched or exposed to Maà(pk/ cetaaca, eaeternl, iq unfinished and endless, omniscient, never forgot, so He was given the title as "Nirguna Brahma".

Parama Siva is in a state of form, motionless, no going, no origin, the whole universe is filled with Him, overwhelmed, everywhere, not knowing the past, present and future (unconstrained), cannot be imagined in mind. He is Īsvara, Īsvara is king. God as Paramasiwa that nirguna according to is the spiritual of noble and holy-pure and eternal everlasting; Not nature, not matter and not motion; Free from all things.

Since the Paramasiwa is spiritual and not nature, there has not been any desire that can affect International Seminar on "SanatanDharas ErTrand ad theDiffeent r 105 Him. Because it is not material, it is infinite and has no beginning and no end. Since it is not motion, it is not activity. Because it is free from the influence of time, place and circumstances, then He is eternal, eternal and pure everywhere.

His Lord's wonders as Paramasiwa (Nirguna Brahma), so it is difficult to imagine in ordinary thoughts and feelings, for He is the mind of all feelings and parama of suksma or magic and holy or remain pure without any stain. Sadà Siva is Saguna Brahma. This means that if cetana or God has already begun to pick up or be exposed / influenced by the ince of my (aan haossedropcts and activities.

Thfluenis ma is net lae, on in th of his own law or omnipotence which is often called the "Sakti", so that His olinis tigtthnthince myàSauna Brahma is versatile God so that He can determine and regulate Utpatti (creation), Sthiti (keeper) and pralina (destruction), known as "Tri Kona", ie "three corners", the evolution of the great bhuwana and bhuwana alit.

As Sadà Siva, He has four powers: Wibhùsakti (power pervades everything), prabhusakti (power in power), jñànasakti (power of science) and kriyàsakti (power of deeds). In addition He is also filled with sarwajñà (omniscient) and sarwa kartry (all-round work). Sadà Siva is God at the moment active, useful, shining, consisting of the element of consciousness, having position and qualities.

He fulfills everything, He is worshiped because without form, He is Creator, fusible, loving, shining, eternal, omniscient and everywhere. Because of his perfection and omnipotence, he is given various titles, for example: Brahmà (as the creator), Visnu (as preserver) and Siva-Rudra (as a fuser). Guna, Sakti and Swabhawa are the form of omnipotence and His perfection.

In order to encompass three noble qualities, Sakti includes four powers called the cadhu sakti and Swabhàwa are the eight virtues called Astaiswarya. The purpose or the noble nature of God (Sadàsiwa) there are three kinds, namely: Dùràsrawana that is able to hear

the near and far, Dūrāsarwajña that is all-perfect understanding / knowledge and Dūrādarsana ie can see or view the near and far and wide.

Dūrāsrawana this means is **to be able to** listen to a voice that is close and that far away or a loud voice and the smoothest, including the whisper- hrt oug. sajñ eanto e bto n everything, both nearest and by far or in the past (ātita), present (wartamāna) and future to happen (nāgata). Dūrādarsana means **to be able to** see all things tangible or false, both near and far-reaching as well as everything that has been, which is and will be, from the greatest degree to the smallest.

BecaGod(Sasiwais yāpi-wyāpaka" which is smallest small, big as big as possible; Everywhere and become the ears of all ears, the minds of all minds and eyes of all eyes, then he is all heard, and knows and sees, so that he is almighty and becomes the Great Witness of all activities of this universe, including The deeds of all beings, therefore it is difficult for this creature (especially man) to lie to **the presence of God** Almighty.

God(Sa Saun -Brahma) is having four main divinities or powers called "Cadu-Sakti" consisting of: Wibhūsakti, 106 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" Prabhūsakti, Jñānasakti, and Kriyāsakti. The four kinds of strength are as follows: a. Wibusati Wibhūsakti: means "omnipresence". The term "wibhū-sakti" is often associated with the term "ūtaprota".

The word "ūta" is an ejective term in Sanskrit which means: "there is everywhere / there in all places and things", for example: like the oil in coconut milk, the oil is invisible, but the oil must be in coconut milk; and also like a fire contained in dry wood. Thus, the term "ūta" is **very close to the** meaning of the word "wytapi" which means small as small as it can pervade everything.

And the word "prota" is also an ejective term in Sanskrit which means: "secret or pure-holy", like a clean (always crystal-spatnik) bead, not affected by anything. So the term "wibhū-sakti" or "uta-prota" means "to be in all things, but the circumstances are not influenced by anything, but still pure always". b. Prabh usak Pbhti ms "omnt", tht is, to rule everyin, lik a king **and there is no** sufficient power; everything remains under his command.

In this case he is often dubbed: Īswara, or Maheswara (Mahàràja). c. Jñāti Jñāti ean"omisien t" and becomes: **the source of all** wiweka (reason and mind) and wisdom ", so as to know everything, both existing (bhāvātita) and existing (bhāvawartamāna) and which will exist (bhāwanāgata) . Therefore, the Jñāna-sakti is closely related to the meaning of "dūrāsarwajña" as mentioned above. d.

Kriyati Kriyati; in "msterpht n o thgwith success and full perfect. Such is the so-called "Cyan-Sakti" as the power of God (Sadasiwa / Saguna-Brahman). If we reflect on His might, it will surely cause us an infinite wonderment, for nothing can match Him; So that only on him is one place we ask for the best protection, especially in terms of "mental and spiritual perfection" along with other aspects of welfare relitas.

He is also called Immanent and Trancendent, Immanent means he pervades all, is present to all including pervasive on his mind and indriya (sira wyapaka). Transcendent means that he covers everything but he is beyond the limits of his mind and senses. The next understanding of Transcendent understanding is the belief that God sees the Almighty, unreached by the human mind.

This is in accordance with the explanation of Bhuana Kosa I. 10, which states: Lwir Bha ? ara haneri aknitya, ngesira ca meh k ruhana dening nina jñana, sira tamar cala irikang jagat kh, sthawara janggamawak Translation: The existence of Sang Hyang Shiva there, always infiltrate everything, always conscious and immovable, difficult to know by people who have no knowledge of knowledge, he who moves the whole world both plants and animals.

International Seminar on "SanatanDharas ErTrand ad theDiffeent r 107 In the sloka translation it can be explained that God in Shiva form has the nature of wyapaka nirwikara (there pervades the whole universe, but can not be seen, only to be perceived). Sloka also explained that only people who have high knowledge, who is able to be able to see him in the form of Sang Hyang Shiva.

Apart from God's understanding of the Transcendent concept, there is also God's understanding in Immanent. Understanding Immanent has the understanding of God as the creator of the universe and all its contents, but God is outside and at once in his creation. Although he is said to be Transcendent and Immanent to all beings, he can not be seen with the naked eye, for he is very secretive, abstract.

Because of his secrecy, he is often described as fire in wood, oil in coconut milk. He is everywhere, in all these things, he is not visible, but he is. It is very confidential. Bhatara Shiva is immature and also trancendent. Immanent means that he is present everywhere, while trancendent means that he overcomes his human mind and senses.

This is clearly apparent in the following sloka: Sivas sarvagata sukûmah, Bhtananikûat, Acinahâhte, Naindriyam parigâhyante. Bha i wa irwyapa, irsuma kng g - anen kadgangaka ir agita in ahmg indriya. (Bhuwanakosa II.16) Translation: Bhatara Siwa

permeates all, He is unseen and can be thought of, as He is altogether, unattainable by his thoughts and senses.

Based on the above quotation, it is clearly said that Bhatara Shiva pervades all, meaning he is present at all, is present everywhere (immanent), meaning also exist in the mind and indriya man. But also not reached by the mind or indriya itself. This means that he overcomes his own thoughts and senses (trancendent). Bhatara Siwa is also personal (personal) and impersonal.

In his personal aspect, he is the father (legitimate ribbon), the mother (sahah matah), the brother (legitimate partner), the family (sah vanduh), the teacher (legitimate thunder), and so on. While in his impersonal aspect, he is unthinkable (acintya), no beginning, middle and end (anandi madhyantan), infinite (amita), no body (agatram) and so on.

If in the Vedas, God is called Sat, in Upanisad, God is called Brahman, then in Hindu Theology Lontar Bhuana Kosa, God is called Siva. It is Esa, but it encompasses everything, and has many names. The characteristics of Shiva are Esa. Esa means that by reason is captured as something that is characteristic of the true Shiva (Shiva-tat-twa). And He is seen as the One (Eka), not two or three.

The only characteristic is Shiva (Siwa Karana) only, without any difference. Various means that He **is considered to be** characterized by four. Characterize four means: stula, suksma, para, sunya. 108 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" Bhatara Siwa is in terms of being Hyang has different names, among others: Prthvya sa ek salile bhava samsmrtah, ago pasuati e bayvisam eva.

Nihan wibhaga Bhatara munggwing rikang tattwa kabeh, sarwajña narana, yanudel gpribhwa gana man in toasuati narir u nggyan Agn Isa narana udel g. (Bhuanakosa III. 9) Translation: Here is the details of Bhatara being in all tattwa, sarwajna his name when on the ground, bhawa his name when it is on water, Pasupati when it is on fire, Isana when it is on the wind. Akase bhav bhah mahi mas tanatrtha uroyah tejase rudra ucyate.

Bhma gana angaka, inan sa in t ga, aha gana angman, ak, ra ngaranira yan haneng pañca tan matra, Rudra ngaranira yan haneng teakwak ankar (Bhuanakosa III.10) Translation: Bhima name if in space, he fulfilled by astaguna, Mahadeva name when positioned on the mind, Ugra name tilapia are at Panca Tan Matra, Rudra name when positioned on the light-bodied ahangkara. Thus **the name of Lord** Shiva single name that, when it is at Panca Most Bhuta, Panca Tan Matra, Manah and Ahangkara.

While the names of Lord Shiva when positioned at the corners of the world are as

follows: Hyang Iswara in the East, Trance Maheswara in the Southeast, Trance Brahma in the South, Trance Rudra in the Southwest, Trance Mahadeva in the West, Trance Sangkara at Northwestern, Trance Vishnu In the North, Sanghyang Sambhu in the Northeast, Sanghyang Shiva in the Middle. The nine embodiments of Bhatara Siwa are called Dewata Nawa Sanga.

Iswara Trance, Trance Brahma, Mahadeva Trance, Trance Trance Vishnu and Shiva are called Panca Dewata. At Dewata Nawa Sanga of Lord Shiva is located in the center as the core, the center of all the gods, the center of all that exists. This shows that He has the Omnipotence as Hindu beliefs on the points of faith in Hinduism namely "Panca Sdd bn a belief in God has power over everything in nature.

Hindus believe and worship God whose supernatural being is not reachable by the human mind, envisioned by varying according to human ability, so that His calling is also varied. In the holy book of Hinduism it is stated that that is the one that many mentioned with different names. Although mentioned with different names but it does not mean that He is different from others.

In the Bhuanakosa texts it is said that all these existed from Shiva Bhatara and will return to Him as well. Thus the Bhatara Shiva is the source of all that exists, just as Brahman is in Upanisad. International Seminar on "SanatanDharas ErTrand ad theDiffeent r 109 III. CONCLUSION Hindu Theology Concept in Bhuana Kosa Text is to glorify Sang Hyang Shiva as the highest form of God.

This teaching teaches the infinite and infinite God. He is the God Almighty and present in every creation. BIBLIOGRAPHY Apte, Vaman Shivram. 2000. The Student Sanskrit English Dictionary. New Delhi: Motilal Banarsidass. Dunia, I Wayan. 2009. Kumpulan Ringkasan Lontar. Surabaya : Paramita. Donder, I Ketut. 2006. Brahma Vidya:Teologi Kasih Semesta. Surabaya:Paramita. Endarswara, Suwandi. 2006. Metodologi Penelitian Kebudayaan. Yogyakarta: Gadjah Mada University Press.

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Sejarah Filsafat India. Yogyakarta: Pustaka Pelajar. 110 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" RELIGIOUS EDUCATION IN THE CONTEXT OF CELEBRATION OF CHILDREN CHARACTER I Nyoman Temon Astawa Lecturer at Denpasar State Hindu Dharma Institute ABSTRACT The teaching paradigm focuses more on the role of educators in transforming knowledge to learners shifts in the learning paradigm that gives more role to the learners to develop their own potential and creativity in order to form the human who have spiritual spiritual power, noble character, personality, intelligence, aesthetic, Physically and mentally healthy, and the skills needed for the self, society, nation and state.

The process of culture and empowerment takes place throughout life, where in the process there must be educators who provide exemplary and able to build the will, and develop the potential and creativity of learners. The principle causes a paradigm shift in the educational process, from the paradigm of teaching to the paradigm of learning.

Education is a process of culture and human empowerment that is developing into independent personality to be able to build themselves and society. Keywords: religious, education, celebration, children character I. INTRODUCTION Education when viewed from the cultural context, then the meaning of education as a process of cultural learners.

Culture itself is the fruit of human civilization. Furthermore, through the process of education, learners are led to become more civilized and good human. It is wrong if the educated learners actually become uncivilized and unethical people. Thus, through the education of religion and culture that would make learners civilized and good human Education is the empowerment for human beings in facing the dynamics of life both present and future, then the understanding of humanity as a whole is a necessity.

Conversely, if understanding and understanding of education is less precise will certainly give birth to the concept and practice of education is also less proportionate. Understanding humans is not an easy task. The talk about man himself is also dynamic, evolving over time according to the never- ending development of civilization. Because of the growing human understanding, education itself must be dynamic.

The educational process must be able to touch and control various aspects of human development. It has a meaning here that through the process of education it is expected

that humans will develop in the direction of how they should be and be. If this education is seen as an attempt to become human into what can be done and how it must be and be, then education must depart from an understanding of the nature of man.

Educators need to understand human beings in terms of their actualization, their possibilities, and their thinking, even understand the expected changes in human beings. International Seminar on "SanatanDharas ErTrand ad theDiffeent r 111 II. DISCUSSION 2.1 Religious Education as Sub National Education System In the prevailing laws and regulations of Indonesia it is clear that the urgency and position of Religious Education are among other types of education.

This is illustrated in the following description: Of the 1945 Constitution, article 29: Paragraph 1 which reads: "State based on the One Godhead" Paragraph 2 reads: "The state guarantees every citizen to embrace his or her own religion and worship according to his religion and belief." The article of the 1945 Constitution above will be explicitly written to the guarantee to every citizen of the Republic of Indonesia to embrace the religion and worship in accordance with the religion it embraces and activities that can be supportive for the implementation of worship.

Religious education Education is in the same direction even support the implementation of worship which is believed, permitted and guaranteed by the state. In GBHN 1992-2000 in religious section number 2 stated, as follows: "Improving the quality of religious education and through improving the religious education system so that more integrated and integral with the national education system supported by adequate facilities and infrastructure".

Education is a planned business undertaken by individuals and groups of course in the process of implementation required the foundation that animates the efforts of education itself, whose form and nature is highly dependent on the values and philosophies embraced by the people of a nation concerned. In Indonesia in the nation and state have been determined three basic things that underlie every effort and activity, including education activities that is Pancasila as the ideal basis, the 1945 Constitution as a constitutional foundation and GBHN as the operational foundation which is the embodiment of the noble values and The will to be achieved by the nation of Indonesia in the life of nation and state.

Therefore, Religious Education is a subdivision of the National Education system and the source of Religious Education itself, also on the norms underlying and animating the National Education. The above describes clearly the position and government's attention

to religious education. When compared with the previous GBHN, then in this GBHN give more emphasis and firmly to the existence and fostering of religious education. Sisdiknas Law no.

20 Year 2003 on National Education In article 55 paragraph 1 on national education stated that: "Regulated on the right of the community to provide community-based education on formal education and non-formal education in accordance with the distinctiveness of religion, social and cultural environment for the benefit of society". Furthermore, in article 30, paragraph 1 mentioned: "Religious education is organized by the Government and / or community groups of religious followers in accordance with legislation".

From the description it can be understood that Religious Education has a very strategic strength and position within the framework of the formal juridical system In the Republic of Indonesia. In addition, illustrated how important the importance of 112 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" Religious Education as a part of the effort of guidance and empowerment of human resources must have a purpose Which is clear, especially religious education efforts organized by formal educational institutions.

The purpose of Religious Education is the elaboration of the sound of the National Education System Law 20 Year 2003 on National Education on the national education system, Chapter II article 4, namely: "National education aims to educate the life of the nation and develop a complete humanity of Indonesia, the people who believe and piety to God Almighty and noble virtuous, have knowledge and Skills, physical and mental health, a solid and independent personality and a sense of community responsibility and nationality".

With the inclusion of words of faith and devotion to God Almighty in the formulation of national education objectives shows that religious education plays a direct role in efforts to achieve the goals of national education because of faith and devotion can only be achieved perfectly through religious education. Therefore religious education, has a very strategic position in achieving the goals and success of national education.

So Religious Education aims to improve the quality of religiosity and adaptability to the people of the nation and state. Below the objectives of the curriculum there is also an instructional purpose which is the goal that the achievement is charged to the unit unit of the teaching program of a field of study.

Thus it can be concluded that the goal of Religious Education is basically not

independent of the goals of national education and educational goals. 2.2 Religion and Natural Education of Diknas The Compulsory Education Program is essentially a systematic effort by the government to improve the quality of Indonesian people, so that they can participate actively in the overall national development and adaptive in the absorption of information science and technology, which is closer to achieving the national development goals, And prosperous on the basis of Pancasila and the 1945 Constitution.

In addition, the Compulsory Education Program is also one of the development scenarios of education that is aimed at expanding and equitable learning opportunities for every citizen. The policy is one of the embodiments of Article 31 of the 1945 Constitution paragraph 1 stating that every citizen is entitled to education. In relation to education for all of these, the educational declaration for all in Indonesia, in particular in relation to the development of basic education, is universal education. That is, the national education system in Indonesia is framed to open and provide the widest opportunity to all citizens To obtain basic education.

The Compulsory Education Program in Indonesia is interpreted as giving the widest possible learning opportunity to every citizen to attend education up to a certain level of education. Judging from the overall dimension of national development, the Compulsory Education Program is one form of national policy in order to improve the quality of Indonesian human resources. Although macro, the increase of human resources also includes social and economic aspects, but the main dimension and key is education.

In order to improve and develop the quality of human resources of Indonesia, the national education system should be able International Seminar on "SanatanDharas ErTrand ad theDiffeent r 113 to provide basic education for every citizen so that each acquired at least the basic knowledge and skills necessary to participate in the life of society, nation and state .

Therefore, the Compulsory Education Program is urged to be implemented in connection with the demand to improve the quality of human resources as one of the major assets and potentials of national development. Recognizing the enormous and important role of education in improving and developing the quality of human resources, the Government takes anticipative steps with the declaration and enforcement of the Compulsory Education Program for every citizen.

In the early stages the Government has launched the 6-year Compulsory Education Program which is basically a general prerequisite that every elementary school age child

(7-12 years old) should be able to read, write and count. The 6-Year Compulsory Education Program launched by the Government in PELITA III has had positive impacts and encouraging results, especially in accelerating the fulfillment of the basic human qualities of Indonesia.

One of the most striking results is felt, that the 6-year Compulsory Education Program has been able to deliver School Participation (Pure). In order to broaden educational opportunities for all citizens and also in an effort to improve the quality of Indonesian human resources, the Government through PP no. 28/1990 on Basic Education establishes 9 Year Compulsory Basic Education Program.

The orientation and priorities of the policy are: (1) completion of 7-12 year old children for elementary school, (2) completion of children aged 13-15 for junior high school, and (3) education for all (educational for all). The 9 Year Compulsory Basic Education Program is expected to lead Indonesians to the possession of Basic Education competencies, as a minimum competency.

Basic Competence of Education intended, referring to the competencies contained in Article 13 of Law no. 2/1989 is the ability or knowledge and basic skills necessary to live in society and to follow higher education (secondary education). It is also relevant to the elements of basic education competencies that graduates have to master as identified by The International Development Research Center, including: (1) the ability to communicate (2) basic numeracy skills (3) basic knowledge of the state, culture, and history (4) basic knowledge and skills in health, nutrition, housekeeping, and improving working conditions (5) the ability to participate actively in the community as individuals and as members of the community, understand their rights and duties as citizens, be critical and think, and can utilize libraries, reading books, and radio broadcasts.

The 9-year compulsory education program, based on the concept of universal basic education, is also in line with the UN Charter on Human Rights, on the Rights of the Child, and on the Rights and Responsibilities of Children's Education. In addition, according to May, 9-year compulsory education is also aimed at stimulating the aspirations of parents and children's education which in turn is expected to increase the productivity of the nation's workforce.

Therefore, the target of 9-year compulsory education is not solely aimed at achieving the target participation rate in accordance with the target set but the same attention is also aimed at improving 114 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" the quality of basic education and effective implementation of education. Implementation and completeness of compulsory education program is also able to

reduce the poverty rate.

Through this educator also, the nation of Indonesia is able to achieve its goals, namely to create prosperity for all Indonesian people. "Education is a force", then the Indonesian nation will soon be free from ignorance and poverty and become a nation that excels in global competition. Furthermore, compulsory education is the foundation for the development of further education and progress of civilization of the nation, especially in facing the challenges and the development of the global era and competition.

Basic education is also able to realize a smart society, and an established economy so that the country becomes advanced. On the other hand, fair implementation of both 6 years and 9 years generally aims to: 1) provide the opportunity of every citizen at the minimum level of elementary and junior high school or equivalent, 2) every citizen can develop himself further who finally able to choose and get a job Which is in accordance with its potential, 3) Every citizen is able to participate in the life of a nation and state, and 4) Provide the way for students to continue their education to a higher level.

Furthermore, in relation to the matter above, the Presidential Instruction of the Republic of Indonesia Number 5 Year 2006 concerning the National Movement for the Acceleration of Compulsory Compulsory Education of Nine Years Basic Education and the Elimination of Illiteracy is a strong law in applying compulsory education, as described below: 1) Increase the percentage of primary school / madrasah ibtdaiyah / education students who are equal to 7-12 years old or net enrollment rate at least to 95% by the end of 2008; 2) Increase the percentage of junior high school / madrasah tsanawiyah / equal education students aged 13-15 years or gross enrollment rate at least to 95% by the end of 2008. 2.3

Formation of National Character This era of globalization has driven many changes in the world's countries including in the country's education sphere. Education plays an important role for all actors (state, civil society, business groups) and plays an important role in all ages. The problem is, education is currently designed for whose interests? Are educational actors with their own interests and logic locked / non- collaborative or collaborative? This is one of the major questions and challenges for education in Indonesia.

The education field has so far focused much on the country's capability to provide education. Whereas on the other hand, the capability of the state is not very strong in conducting education. We can see how many schools are still damaged (infrastructure), there are still many young people who do not attend school until the capacity of

teachers is not adequate.

On **the other hand, the** business world is getting stronger to make young people as part of their consumption class, if young people are smart enough then they will be drawn to strengthen the wake of business interests. Civil society organizations do not remain silent while maintaining education through the world of boarding schools, seminaries, pasraman to International Seminar on "SanatanDharas ErTrand ad theDiffeent r 115 alternative education.

Unfortunately, these civil society organizations have received little attention from the government in saving the young generation. The young generation is unconsciously squeezed by many interests in education. Unfortunately they are only **the object of the** current educational design. The dominance of business interests in the management of education has entered the realm of the state and civil society through the standardization of the breath of globalism. As a result the character of the Indonesian man who formed is market minded.

The character that is formed is not **in accordance with the** national / national agenda **because there is no** attachment to society and tend to profit oriented. We must restore education into the national / state framework. The relationship to be built is the relationship between state and citizen. The logic and power of business interests today is very dangerous due to the character of the capital forces that do not recognize the territorial borders of the country. Consequently business interests have no moral responsibility whatsoever to the state and society.

The nature of the sedentary capital should we be alert and it is time we re-say and try that education is not a sector that is traded and became one of the mandate **of the founding of the Republic of Indonesia** listed in Preamble. Ki Hadjar Dewantara's concept center three of education is very good but there are serious challenges to the concept **of Ki Hadjar Dewantara**, namely the development of technology and information flow is quite rapid. The development of this information technology has entered the domestic / family to the individual.

This situation is different from the time of Ki Hadjar Dewantara first. Today society and family no longer become strong institution, whereas through family and society this moral base and character is laid. This is along with weakening mother role in educate though instinctively, a mother have instinct to educate her child.

Not infrequently the role of mothers who educate and lay the foundations of morals and character replaced by domestic workers in a modern family. **To get rid of the**

educational industrialization, the synergy between the state and civil society is needed. This strategic synergy emphasizes that the issue of education is not only in the state of the country which is also limited at this time.

But the realm of education is also the area of civil society facing the problem Daily life. Collaboration will both be counter to the mastery of education by business interests. It is no less important than the state-society synergy in building education is the development of educational strategies and cultural strategies.

There is no form of educational development out of the cultural roots of civilization, therefore culture is an inherent part of education itself. Basically culture should grow naturally. But the history of Indonesia noted that the development of civilization in Indonesia has never been completed. Cultural development can be done by strengthening community resilience and opening up space for cultural expressions in social interactions.

To build on this, the logic of the education industry must be eliminated because it alienates people from the culture itself. Culture became a pioneer of civilization formation which later became the basis of morality. Therefore it is necessary to build social spaces for cultural development. In other words, development should 116 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" not be glued to economic development but also develop development using a cultural approach.

Perhaps this cultural approach can provide space for the development of the Indonesian civilization through the opening of social interaction space. Given the challenge of globalization of culture is very real, namely substitute local culture with global culture so that society become global society / global identity. In connection with the above, building character is indispensable in understanding the free life that our nation has achieved on the gift of God.

Character formation is the process of building from raw materials into prints that match their individual talents. Education is the process of character building. Character development is the process of forming characters, from the less good to the better, depending on the provisions of each. Want to take where the character and want to be formed as what will be, depending on its potential and also depends on the chances.

Character development and education have been limited (contradictory) with expensive education and commercial or educational capitalism. Nation is a collection of individual humans, the character of the nation is reflected by the human characters that exist in the nation. A nation born similar to a human being born. A baby born from a mother's

hard struggle.

The development of character of the nation is also so, where the development of the nation's character is related With a past history that provides material conditions that give rise to people's perceptions of their condition, influenced by concrete events in the present. Character building is necessary to cultivate a clearly recognizable character of the nation, which distinguishes itself from other nations, and it is necessary to deal with the ever-evolving situation of the age.

Character building is important because certain life situations and the context of certain circumstances require an appropriate character to respond to circumstances that exists. For example, a low-tech nation needs a productive and creative character from its generation of people, where scientific thinking becomes a press point because that is what is needed to answer the demands so that it is not the dependence that creates a market minded human being.

Building a strong character must be done to answer the needs of the community. Do not till the point of stress the development of these characters just become incompatible with the need to overcome the existing problems. Character building that can then be done by education because in it social process leads the generation that is done.

International Seminar on "SanatanDharas ErTrand ad theDiffeent r 117 III. CONCLUSION Education is the empowerment for human beings in facing the dynamics of life both present and future, then the understanding of humanity as a whole is a necessity.

Conversely, if pengertain and understanding of education is less precise will certainly give birth to the concept and practice of education that is also less proportionate. Understanding humans is not an easy job. The discussion about the human itself is also dynamic, evolving over time according to the development of civilization that never ends.

Because of the growing human understanding of education itself must be dynamic. In relation to the above, religious education plays a direct role in the efforts of the achievement of national educational objectives, because in accordance with the sound of Law no.

20 Year 2003 on National Education on the national education system, Chapter II article 4, namely: "National education aims to educate the life of the nation and develop a complete humanity of Indonesia, the people who believe and piety to God Almighty and

noble virtuous, have knowledge and Skills, physical and mental health, a solid and independent personality and a sense of community responsibility and nationality".

Because faith and devotion can only be achieved perfectly through religious education. Therefore, religious education has a very strategic position in achieving the goals and success of national education. BIBLIOGRAPHY Abdullah, Mostopha. History of Education in Indonesia, Bandung: CV. Faithful Library, 2005 Ali, Ibrahim. Akbar.2010. Character Education (akhmadsudrajat.wordpress.com, accessed June 20, 2017. David, Atchoarena and Francoise Caillods. Education For The XXI Century. UNESCO: Unesco Publishing, 1998. H.A.R. Tilaar.

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118 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" THE ANALYSIS OF EPOS MAHABHARATA (Hinduism Political Ethics) I Nyoman Subagia Lecturer at Denpasar State Hindu Dharma Institute ABSTRACT Epics Mahabharata is a source of political ethics Hindu, because by reading the story of Mahabharata who served perfectly by the author everyone will understand the moral values contained therein, for readers or viewers that this story will dissolve in the groove ceritra presented and quickly too can catch a moral message that adhi Luwung containing what should or should not be committed by the characters, even the reader to be very sure that the story is real.

The story of the Mahabharata never worn will be the development of time, even with reading repeatedly the readers never get bored reading it, and for the readers will always get the teachings sipiritual and also the teachings of national and state supreme, to be one of the sources foothold in hairdressing daily life. The moral values contained therein, among others: (1) the law of cause and effect, or the law of karma because every action will get results according to the moral values that account; (2) The moral ethical values in the form of prohibition or recommendation; (3) Kepasarahan destiny is the teaching of self-control that is noble and grand; (4) The personal interest or passion for mengejaar personal interests are the values of political ethics that should be avoided by a leader while in power.

Keywords: Epic Mahabharata, Hindu Political Ethics I. INTRODUCTION Itihasa Ramayana

and Mahabharata are always praised and have a very respectable place in the treasures of Hindu literature. Compliments about itihasa especially the books of the Mahabharata, also called Vyasa Bharatakatha Maharsi works in the book Sarasamuccaya (2,3,5) are arranged by Maharsi Vararuchi and has been translated in the Old Javanese Majapahit era, is declared as unmatched (Titib 2008: 1).

The core of praise in Sarasamuccaya include: thus the speciality, like the ocean with the Himalaya, both filled with gold jewels completely noble, that all the teachings contained in the literature Mahabharata composed by Maharsi Vyasa can ripen appreciation as knowledge contained in The upanisads. The privilege of the Mahabharata, has always been a source of life for the poets, as well as a leader who **is the source of** the protection of his people who seek a prosperous life. There is no knowledge of any kind in this world without referring to Mahabharata's great masterpiece Maharsi Vyasa.

The opinions above reinforce the reality that the epic Mahabharata never fade in the hearts of the people, because it implies a very fundamental about human life, and as evidence is now when the film Mahabharata aired at the quiz is increasingly gaining a place in the hearts of the audience, and this has Provides **the fact that the** Mahabharata are not only beloved by Hindus but by all the layers of the people in the world.

The facts show that in this postmodern era **there has been a** tremendous moral slippery shown by the existence of crime events in quantity and quality increasing from time to time. This handling of moral decline is essential for systemic and sustainable implementation. One way is to teach the teachings of moral values International Seminar on "SanatanDharas ErTrand ad theDiffeent r 119 through images such as the epic mahabharata.

Epics of the Mahabharata **is one of the** literary Hindu that contains a moral message so much that needs to be studied more in them the concept of polyandry is Draupadi who was married to five men, Vanity Draupadi as a trigger of conflict between **the Pandavas and the Kauravas**, the story of gambling Pandavas with the Kauravas, the story of banishment the Pandavas, the heroic Karna, Yudistrira's doubt to become king, Bisma's advice to Yudhisthira.

In this story the role of leaders and / or leaders **is crucial for the** occurrence of political events, and decisions of these figures and / or leaders is crucial to the course **of the history of the** kuru nation. The attitude of the leaders and / or leaders include excessive affection, attachment to lust, worldly passions such as pride, arrogance, envy, greed, and so on.

II. DISCUSSION Hindu ethics is the essence of Hindu teachings which contains norms or values and moral measures that must be implemented and or things that should be avoided or not to be practiced by any Hindu leader.

The teachings include Tri Kaya Prisud, e icateains ressedinLonr ti ana, the teachings of leadership in Artha Sastra and which are contained in the Ramayana marriage and contained in the holy book of Hindu religion. While politics, many parties who think that politics is dirty because politics is always identified with the seizure of power that justifies any means.

However, Hinduism views politics not merely as a way of seeking, and retaining power, but for the establishment of the Dharma. This is much explained in the conversation between Bhagawan Bhisma and Yudhistira after the war of Bharatayudha, namely in Santi Parwal LXIII, p. 147, as follows: "Whenever politics has vanished, the vedas are gone, all rules of life are lost, and all human obligations are neglected. Politics are all sheltering.

"In politics all the beginnings of action are realized, in politics all knowledge is united, in politics all the world is centered". In other chapters also explained that: "when the purpose of human life - dharma, artha, kama, and moksha further away, as well as the division of society getting messed up, then at the political all the shelter, on the political activities of religious / yajna tied, on the political all Knowledge is unified, and in politics the world is centered" The phrase in Santiparwa implies that between Politics and Religion has a very close relationship, that is, Hindu politics is to live and uphold the teachings of Dharma.

Dharma is a law, a duty, and a truth which if violated will result in the destruction of mankind, and vice versa dharma that will be preserved to bring glory (dharma raksatah raksitah) .Political and leadership is an indispensable currency. A good leader is a leader who is able to give good deeds, always strive for welfare People (sukanikang rat), and avoid personal pleasure (agawe sukaning crew).

In Kautilya Arthasastra also explained that "what makes the king happy is not prosperity, but which makes the people prosperous is the pleasure of a king". This sentence shows that the ultimate goal in Hindu politics is the happiness of the people, not the welfare of the ruler because the ruler who succeeds in bringing his people to ultimate happiness, the glory is certain.

120 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" Taking note of the above things then Hindu politics is the art and science to achieve the goal or achieve

power with the basis of the teachings of Hinduism in figures achieve justice and common prosperity. Based on the above description, Hindu political ethics is the values or moral measures that must be implemented and or things that should be avoided or not worth being undertaken by everyone, which is based on the teachings of Hinduism in realizing joint happiness, by promoting the common interest of On the interests of groups or individuals through good governance of life, nation and state in accordance with the principles of dharma.

To be able to conduct a discussion about the behavior of the characters in the epic Mahabharata in an ethical perspective of Hinduism, the following will put forward some of the stories that have ethical values of Hinduism whether it is advisable to implement because in accordance with the teachings of Hinduism or which is a ban because it conflicted With the teachings of Hinduism. 2.1

Draupadi Married Five Pandavas Narrated Arjuna after winning the contest by bringing Draupadi to his inn. After arriving in front of the house, Arjuna then exclaimed, as follows "My mother has brought bhiksha (alms collected)". From inside her mother's house replied, "Yes divide the five as it has been".

After that Dewi Kunti came out and she became shocked after seeing a girl standing beside Arjuna. Yudhisthira then explained, "This girl is dimakangkan by Arjuna in the contest. He is the bhiksha by Arjuna ". Dewi Kunti looks confused. A few moments later he said, "oh my children, mother has already said that the doom is divided into five. Now mom gets confused.

Arjuna immediately replied, "Mother need not be confused, we are not here on the advice of Bhagawan Byasa's grandfather? (Nurkancana, 2010: 52). About this before following the contest Bhagawan Byasa said as follows: "There is a brahmin princess who worship Sangkara everyday pleading to be granted dharma husband, strong, courageous, master aji dhanurweda, handsome, intelligent, and also menguasai aji ayurweda.

Dewa Sangkara granted the request but because it is impossible for a person to have these five traits, the daughter is given anungrah will have five husbands. That daughter is raised in the fire yadnya Draupada by Dewa Sangkara. (Nurkancana, 2010: 51). Considering the above story, it can be said that Kunti as an informal leader who is also the mother of Pendawa is a person who has a "satya discourse" attitude that always keeps his word, so his sons have very high regulation to command his leader in this case her mother.

Dewi Kunti is also aware of the errors of his words that just go out without considering the real situation, but in order to maintain authority and consistency then Kunti never drew his words, meaning that the leader will never lick his own saliva. From this incident there are valuable moral values that can be abstracted like the applying of the teachings of Tri Kaya Parisudha.

In this context Dewi Kunti forget the teachings of Tri Kaya Parisudha, because it does not consider it first in his mind what to say, so do not consider whether his words would be good or bad, and also as a result of his remarks will occur acts ethically can generally be categorized abuse The Another thing to realize is that everyone is powerless to oppose fate or avoid destiny.

International Seminar on "SanatanDharas ErTrand ad theDiffeent r 121 Draupadi has a husband of five people also because of destiny. This fate has also been affirmed by Bhagawan Byasa when advising Pandavas to be present in the kingdom held by King Draupada ie "no one else is right to be her husband, except the five of you, therefore ikuilah the contest".

Bhagawan Byasa's advice is in fact an affirmation that fate must happen and can not be avoided, so it must be accepted with resignation and surrender is nothing but the path of dharma that leads everyone to carry it out. Likewise, Pandavas five follow contests solely to practice dharma, without ever thinking about what will be obtained and what the consequences.

The words or advice of Bhagawan Byasa who is also his grandfather is something to be respected and carried out without considering the outcome to be received. In this case the strong ethical value of Hinduism is the respect for the elderly or the leader, who also as a wiku has done and done well by the Pandavas, and for the Pandavas this is the invaluable yad for being able to live the command of the leader.

The fact that Draupadi had five men also made the king of Draupada a little bit disappointed because as a religious king Draupada had an understanding that this was not justified by religious teachings or could be said to violate religious ethics, even contrary to dharma. Then again amid the disappointment and doubts of King Draupada appears Bhagawan Byasa and explains why Draupadi may marry five people.

Draupadapun finally understood, and this Bhagawan Byasa advice that inspired the plititude of King Draupada to take the decision of marriage between the five Pandavas with Draupadi's daughter. Wisdom and wisdom and resignation of the king Draupada received his daughter marrying five people in fact the attitude of leadership maturity,

because after hearing the image of his daughter of Bhawavan Byasa, then king Draupada has the intelligence of the heart, emotional intelligence and intellectual intelligence.

With the intelligence he possessed then King Draupada decided that all this is the power of God or **Ida Sang Hyang Widhi** Wase as stated in the sloka Bhagawadgita III.9 as follows: Yajñtharm ? o 'nyatra Loko' ya ? karma-bandhana ? , Tad-artham karma kaunteya Mukta-sa ? ga ? saca. Translation: Therefore one should act because of the obligation without being attached to the results of the activity, for by working without a bond to one's outcome will come to the Almighty (Prabupada, 2003: 182).

Values of Hindu religious teachings the meaning of the above sloka is that someone who works selflessly or without self-interest, will arrive at the ultimate goal **of the teachings** of karma yoga. Under these circumstances King Draupada has understood the teachings of karma yoga. The main purpose **of the teachings of** karma yoga is freedom (free from the law of karma), if one is able to work by adhering to the principle of selflessness and selflessness.

The deeper meaning is that if a person makes an offer (yadnya) in any form based on certain motives or earthly purposes, then during that time the person concerned will always be bound by the laws of the world (karma) working in this realm. Someone whose attachment is still strong is he who can not feel the balance while receiving waves of joy and sorrow, and this will be experienced when someone always works with a certain motive or purpose.

But if a person is able to work with no particular temporal motives or work unattached to selflessness (pure yadnya), then this person will achieve balance; He is he is a karma yogi who knows the secrets of work and achieves the highest goal of work that is to achieve liberation.

Based on the above concept, it can also be said that the king of Draupada will Hindu ethical values are violated in this story are the values or norms unusual carried out by a woman is **married to more than one** activity that is or polyandry. Polarizing by the general public is considered inappropriate, therefore it is not wrong when Korawa especially Radheya declares Draupadi as a prostitute.

In **the context of the** present berpoliandri is something that **is very difficult to** be accepted by the general public, and for the community berpoliandri actions violated ethics. Pollandry is believed to disrupt the balance of relationships between husbands and the community. Public perceptions about the negative effects berpoliandri can be

proved that when told Arjuna enter the room Yudhisthira who also happened to be with draupadi.

This incident was a breach of agreement made by Arjuna. The agreement made between the five Pandavas is a ban on entering the room of anyone who is in turn with Draupadi. Although the reason is justifiable reason is that the thinking and acts of Arjuna **is based on the** priority of public interest which will provide help quell crime, so Arjuna without thinking would be an agreement that has been made, forced into her room Yudhisthira to collect the weapons that happen to stored dikamar it .

This incident resulted in Arjuna had to undergo humukan to isolate the forest. From this story it is clear that the polyandry caused a disturbance to the balance of the relationship between Arjuna and Yudhisthira. This ethics when applied **in the context of the** present then polyandry should be avoided, because it would lead to the perception that varied from the surrounding community, the perception even more tends to be negative.

This difference in perception will have an impact as diverse as the disruption of the relationship between them, cemohan and other negative actions that may be detrimental to all those who **come into contact with** this case. From the description and assessment of this story clearly indicates the source of the Hindu ethical teachings because there are **values that can be used as a way of** life that contain universal truths that must be followed by everyone in realizing good governance life.

not be afraid of getting any scorn from anyone in defending the truth or dharma. 2.2 The Arrogance of Draupadi Causes Conflict between Pandavas and Kauravas After Rajasuya ceremony in Indraprasata performed, Duryodana, Dursasana, Sakuni, and Radheya still live there to see the beauty of Sabha Hall. Duryodana was amazed at the beauty of sabha and envied the Pandavas. He is often deceived by the state of sabha.

He plunged into the pond because he thought he was crossing the pond, so he hit the glass wall because he thought it was a room without walls. Because then he was laughed at by Draupadi, and Duryodana felt humiliated and went home without saying goodbye. The ethical value that can be abstracted from the story is that every event (effect) must have a cause, and this is called the law of nature called **the law of cause and** effect.

In this story Draupadi feels to have everything from the husbands of five people each has, to the International Seminar on "SanatanDharas ErTrand ad theDiffeent r 123 luxury of the Pandava-owned Sabha hall unmatched. This situation **gave birth to the** arrogant and arrogant attitude of a Draupadi. Draupadi lost intellectual intelligence, intelligence

of the heart, spiritual intelligence and emotional intelligence, so he forgot the ethical values derived from the teachings Tri Kaya Parisudha. Draupadi freely humiliates and demeans the Duryodana and his friends.

The attitude of laughing at someone who is confused is not an honorable attitude, and this attitude actually invites anger and hatred deep and revenge that burns in the heart Duryodana and his friends. Duryodana and comrades also lose all their intelligence, thus bringing an impact on mindsets and patterns of action that conflict with Hindu ethics.

From this story both parties have committed ethical violations, and both parties feel right about their behavior. Besides, in this story Draupadi is a female character, who holds an important role of the occurrence of follow-up events, and if it were not done by Draupadi then the settlement would be different.

Taking note of this story then on both sides both Draupadi and Duryodana actually has developed the nature of asuri sampat or coercion, so that both sides can not resist. Besides, Hindu ethics based on Tri Kaya Parisudha's teachings has been violated by both Draupadi and Duryodana with friends, consequently there is no role model in the mindset, speech and pattern of action, which in turn leads to increasingly severe conflict.

In the contemporary context the nature of anggkuh, envy, envy are the main enemies to be fought, for they are the most difficult internal enemies to fight, let alone humans have lost the various intelligences mentioned above. One of the efforts that must be done is to always nurture the human ability to control themselves, so that negative traits can be eliminated as small as possible in the association. 2.3

Gambling **is the Source of All** Sources of Doom After seeing the splendor of Balai Sabha Indraprasta, Sakuni and Duryodana proposed to Drestarastra to build sabha. Widura did not approve of the sabha's development but Drestarastra agreed and ordered to build sabha in Jayanta, a small town in Hastina. After sabha finished Drestarastra told Widura **to invite the Pandavas** to see the sabha and stay a few days at Hastina while playing dice in Jayanta.

In principle Yudhisthira does not agree with the game dice but because he has a principle will never not obey the old command, then the invitation was received. There is also an unwritten law stating that a ksatria should play when he is invited. Therefore Yudhisthira decided to come play dice just to fulfill the invitation. All Pandavas were present in the invitation and received by Kauravas very well. They provided a nice inn room and were served delicious food.

Pandavas do not know that the food served has been spiked with herbs that may reduce the nature of satwam and evoke the nature of rajas and tamas. The next day after finished breakfast pandawa invited to sabha jayanta then ditanded dice. **In accordance with the** original principle Yudhisthira refused to play the dice, but Sakuni and Duryodana were fuming among them saying Yudhisthira did not honor the invitation of the king, coward and so on.

Due to the effect of witches in the food he has eaten, Yudhisthira's wisdom becomes vanishing, then offended and hot-hearted then accepts the challenge. 124 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" Yudhisthira experienced successive defeats ranging from: first his gems were at stake, both his money and his gold, the three carnas, his horse, his elephant and his means of warfare, and his four powers.

After all, Yudhisthira intends to stop the game, but again Sakuni and Duryodana are fuming. As a result of the powerful influence of witchcraft, Yudhisthira becomes burned by his lust for betting and then successively stakes Nakula, Sahadewa, Arjuna, Bima and himself and Draupadi, and all are defeated.

In this story it is very clear that there are ethical teachings of Hindu deliberately violated by the Kauravas, among others: First Drestarastra as a King blessed his son Duryodana to invite the Pandavas, and in the invitation there is also clearly a gambling game. Both parties in order korawa achieve the goal of defeating the Pandavas do engineering or justify any means ranging from making dice that can follow the will of the Korawa, affix potions containing certain substances that can affect the mindset and patterns of someone who has the nature of being into possession Nature of execution or cruelty.

As a result **of the influence of** this herb Yudhishtira is known to have the nature of satwam, turned into a rajas, and it is this nature that blinds all his mind which in turn leads to the brink of destruction. The three violations of moral ethics increasingly become - when Duryodana told the Pratikani one of the palace officials to call Draupadi dipenginapan to face Sabha as a slave because it was made a bet and lose. Draupadi refused and Duryodana then told his sister Dursasana to drag Draupadi to sabha.

Draupadi tried to escape to Gandhari's house in order to ask for protection. Dursasana kept chasing him and pulling his hair down and dragged to sabha. Fourth when Draupadi asks the elders to consider whether he is right as a slave or he should be released, the elders no one can make a decision. **On the other hand,** there has also been an ethical enforcement effort when one of the Kauravas of Wikarna stood up and declared that Yudhisthira had no right to risk Draupadi because Draupadi was not his

own wife but the five wives. Therefore, Draupadi should be released freely.

Wikarna also describes the ethical values which are the extravagance of the king which consists of four things: gambling, drinking, women and hunting. The teachings conveyed by Wikarna are the teachings of Hindu ethics, which are four things that cause a person to fall into the act that is prohibited by religion that is gambling, drinking or drunk, the woman is insulting women by harassing him or making sex service without the relationship of husband or wife or adultery, and hunt or kill. This teaching is in line with what is contained in the lontar wrati sesana. **On the other hand** Radheya opposes Wikarna's opinion.

He then directed the Dursasana to disarm the Pandavas and Draupadi's clothing as well. Pandavas release their pakians voluntarily. Dursasana took off clothes Draupadi by force. Draupadi expects help from someone, but no one is moved to help him, so he surrenders his full fate to God. Dursasana pulled Draupadi cloth, but an oddity occurred. The Draupadi cloth was inexhaustible until the Dursanana was exhausted and sat down.

In this story the elders of Kauravas like Bisma, Drestarastra, Widura, and others have **nothing to do with** mediating the barbarity of Kauravas. The behavior of King Drestarastra and the Kauravas is that the absence of an attempt to stop the Dursaana's savagery **is one of the** causes of the continuing International Seminar on "SanatanDharas ErTrand ad theDiffeent r 125 unsustainable acts.

The value of Hindu ethics that can be formulated in this story is the value of awareness or social sensitivity. Social sensitivity is the attitude of every human response when knowing or witnessing an event that is contrary to moral values should not be silent or allow the occurrence of violations.

In this story there are Hindu ethical **values that can be** drawn red thread that is silent or do not care about the environment is a violation of ethics. This silence can be interpreted differently, as silence means to agree to the barbarity, silence can also be no social censure. The Silent Stance of the Drestarastra, Bisma, Widura and others are as a sign and their markers are overwhelmed by a deep indecision caused by certain interests.

Likewise Radheya attitude that encourages the violation of ethics is more due to the hegemony of power. Duryodana had economic capital, social capital and other capital so that Radheya was helpless, although in her heart she understood that her actions were wrong. Radheya's attitude is very precisely peeled by using the theory of practice Pierre Bourdieu, because with various capital owned by Duryodana able to change the

mindset, and the pattern of Karna or Radheya. Bima became very angry and vowed to kill the Dursasana and drink his blood.

Bima anger is closely related to self-control means that Bima can not control his lust so decided to swear off all the people involved in the series of barbaric acts, meaning that Bima **has not been able to** defeat his closest enemy is his lust. Bima can also be categorized as losing the various intelligences as described above.

Duryodana offers freedom to Draupadi **as long as he** wants to choose one from Korawa or Radheya as husband. Then Duryodana showed his left thigh to Draupadi. Duryodana attitude in this section is the embodiment of the nature of sampuri, because with **the nature of the** Duryodana lost the ability to distinguish which is good and which is bad. The choice of choice offered is also very contrary to the ethical values of Hinduism.

Seeing Duryodana attitude then finally Bima very angry and vowed to crush Duryodana thighs, tearing the mouth of Sakuni which is the cause of this event. Arjuna vowed to kill Radheya. Nakula and Sahadewa swear to kill Sakuni's son. Taking note of the above story then there is actually a prohibition that is violated by both, and what happens also proves the causal relationship is unavoidable and these are the ethical values that should be implemented by each Hindu in the social intercourse.

Next narrated Drestarastra became very horrified to hear the oath of the Pandavas. To calm the atmosphere, he asked Draupadi to forgive his sons as a reward he would fulfill Draupadi's request. Draupadi begs three things: first the release of her husbands, the taking of all the rights of Pandwa, and the three of her own liberation.

Drestarastra became uncertain after hearing Draupadi's request. On the one hand to fulfill all three Draupadi requests, **on the other hand he did not want** to disappoint his children. With a full confidence Drestarastra finally submitted the decision, "I fulfill all three Draupadi requests on condition that a re-game be held.

The bet is that the win will be the ruler of the entire Kingdom of Kuru and the losers have to stay in the forest for 12 years, another year must live disguised in a country. If in his disguise his identity is known, then he must live in the forest for another 12 years. "Draupadi and Pandawa accept the condition with better consideration of free living 126 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" in the forest, rather than living as slaves. The game dice started and was won by Kauravas. Pandavas then prepare themselves into the forest. The Kauravas scoffed at them.

Widura said goodbye to Pandavas and requested that Kunti stay in his palace.

Drestarastra does not feel the happiness of his son's triumphs instead he is always anxious about the things that will happen in the next fourteen years. From gambling story and consequently above the very strong presence of ethics Hindu who violated the doctrine of Hindu religion strictly prohibits any "memotoh or gambling, rob or steal, memitra or adulterers including harassing women, drinking excessive alcohol, causing hangover and other acts that have an impact on the destruction of morals . Similarly, gambling conducted by the Korawa and Pandavas is an act that is prohibited by religion.

In gambling is usually followed by other illicit acts such as drunken triumphs, drunkenness due to liquor and other follow-up actions. In this story also happens drunken victory in the Kauravas that he forgot himself even forgot about morals, resulting in humiliation which was that the Pandavas were slaves, abused women and so on. Kauravas have forgotten the Hindu teachings of "Wasudhaiwa kutumbakam", that all in this world are the same.

When this teaching is forgotten there is uncontrolled action or action. Due to the drunkenness of victory all common sense disappears and vanishes. It can be clearly seen as a role model king Dhritarashtra of Hindu ethics forgotten, and it can happen for forgetting dharma, which is too fond of his sons the consequences of all decisions have violated ethics.

In this story there are things that are very important to always keep in mind when becoming a leader is a leader should renounce personal interests, because of personal interests is why actions were not objective anymore or breaking the path of dharma. 2.4 Pandavas Disposal Period During the exile in the forest many things found by the Pandavas are loaded with ethical teachings, among others, Widura's advice which states "whoever endures the suffering of all his mistakes will find happiness". (Nurkancana, 2010: 69).

Widura's advice is strongly adhered to by the Pandavas, by way of executing the penalties that have been agreed upon. All kinds of suffering experienced by the Pandavas are accepted with full submission that they are the karma of his deeds. It is this acceptance that eases the burden of the Pandavas in carrying out its exile, and leads to its true freedom.

When Draupadi suggested to Yudhisthira to kill Kauravas, Yudhisthira advised Draupadi to restrain anger because anger is the base of all misfortune. (Nurkancana, 2010: 70). Bima support his opinion Draupadi by declaring the wise people should heed three things: virtue, prosperity, and pleasure, because war is a virtue for ksatriya then fight our enemies the Bima said to Yudhisthira.

The words of Bima are answered by Yudhisthira "we must obey this exile because it is in accordance with the covenant, therefore look forward to Bima, like a farmer waiting for the growth of seed into rice." Then Bima said again "there is no greater obligation for a ksatria than a war", Yudhisthira then replied "a kesatria not only must be able to defeat the enemies that exist outside of himself but must also eradicate the enemy in his heart". (Nurkencana, 2010: 70).

International Seminar on "SanatanDharas ErTrand ad theDiffeent r 127 The advice or answer of Yudistrira contains an extraordinary moral ethical teaching and it is very appropriate to refer to every human being born into this world should understand deeply that eradicating the enemy in the self is far more important than defeating the enemies outside of self, and these are the moral values or Ethics related to self-control. 2.5

The Heroism of Karna In Karna Parwa described that on the seventeenth day, which falls on the thirteenth carrier, Karna confronts Arjuna. On one occasion Karna had just released her darting arrow that was almost penetrating Arjuna's neck. Fortunately at that time Sri Krishna boosted the train, so the train wheels enter the ground.

Arrow Karna not about Arjuna's neck, but only about the bundle to the ground and a few strands of hair Arjuna cut off. Arjuna's heart became hot over the incident. He attacked with greater force. Without feeling, they fought in a muddy area. At one point the Karna train plunged into the mud until it could not move. Karna was forced to go down to repair the wheel of his chariot and call out to Arjuna "Wait a minute, as a ksatriya you should not attack an unprepared enemy."

The word karna is answered by Krishna "Hi Karna is Draupadi's time dragged by your kawaat is ksatria? Is your time taken by Korawa kawaatrya? Karna became embarrassed by the question. He also climbed on the train preparing the ultimate weapon of Brahmastra giving his teacher Parasurama. But he forgot the mantra to be spoken. He went down again to fix the wheel of kerapan. When Karna is repairing her train wheel, Krishna reminds Arjuna "do not waste this good opportunity".

Arjuna also releases his arrow towards Karna (Nurkencana, 2010: 122). Karnapun collapsed, and at the same time Dewi Kunti came crying all the time and karnapun asked Dewi Kunti to take her head and call Mother to Kunti. Incidentally all Pandavas are there and they are surprised by the attitude of Goddess Kunti, why the enemy is weeping?.

Dewi kuntipun give an answer, that in the teenage years he committed a crime of saying

a mantra that should not be uttered and finally born a baby named Karna. Karnapun smiled at Arjuna and said "Hi my sister Arjuna I fight you to fight only to prove that I am the greatest archer, and this is true if you do not cheat **will not be able to defeat** me.

Sudjuna is also very sad heart, as well as other Pandavas are very disappointed because it has done evil to Karna as declared a coachman and others. Yudhisthira who was disappointed, because during this time Kunti Goddess identity of Karna so Arjuna killing her own brother. Yudhisthira finally uttered a curse to begin at that time the women could not keep a secret.

In this story all the mistakes happen due to the secrets hidden by Dewi Kunti, so happened mis-information that the Pandavas did not know that Karna is their sister, and regret happened after the rice became Jelly, so useless. Keeping an unfair secret is to deny honesty, especially the honesty of conscience, and this is a violation of moral ethics.

Similarly, when Dewi Kunti has been reminded do not recite a mantra that should be held firm, but he broke it. This violation is a moral ethic **because it does not heed the teachings of the** teacher, or there is ethical violation of aguron-guron, and the result is very Christmas. **The moral values contained** in this 128 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" story are the value of honesty, which is a very important value must be possessed by all Hindu people, and the values of heroism or dhramaning a kesatrya. 2.6

The Obligation of Kesatrya and Repent is **the Way of God In** Santi Parwa stated after the purification of the spirits of the heroes, Yudhisthira sits sadly. He felt guilty for causing thousands of people to be killed and thousands of people losing their husbands, losing their fathers, losing children's hopes. Yudhisthira plans to go into an ascetic ascension **to atone for his** sins, but all his brothers disagree.

In the opinion of all his sisters Yudhisthira must be king after winning the war. Yudhisthira remained at its foundation until finally Bhagwan Byiasa came to offer the following advice: 1) all the deaths were **on the basis of** obligation, so remove the sadness and the guilt because it is based on obligation.

2) If by killing one person the whole family can be saved or if by killing the whole family the whole kingdom can be saved, then the act of killing is thus not a sin. 3) One should not kill or cause an animal to be killed, except for a ceremony. 4) Those who are aware of the wrongs and sins committed and determined not to repeat them, they will be sanctified with yoga, purification ceremonies and charitable deeds. 5) There are two

kinds of sin: the conscious and unconscious. Consciously conscious sin is a grave sin whilst unconsciously / unintentionally is a mild sin.

There is a method of purification for both sins: pronounce mantras in the heart, fast, purify themselves in the sacred river and bertirtayatra to the holy places. After listening to Bhagawan Byasa's discourse, Yudistra's sadness disappears and his mind becomes peaceful (santi) (Nurkancana, 2010: 150-151). From the above story can be extracted moral values or ethical values of Hindu politics associated with the state is to prioritize the broader interests of the state and nation rather than interests of personal and group interests.

In the story above Bhagwan Byasa's advice to Yudhisthira contains moral or ethical values of Hinduism ie the obligation of a knight is to defend the state, guarantee the state's salvation, and if necessary killing is not a sinful act if done **for the sake of** the state, but the **killing is a sin** if done **Not for the benefit of the** state or yadnya ceremony. Another moral value is yadnya **in the form of** charity or giving alms to others in accordance with their needs. 2.7

Moral Values The Words of Rshi Bhisma. In Anusasana Parwa mentioned before the death of Bisma Yudhisthira is given the opportunity to ask Bisma and Bisma Ready to answer all questions Yudhisthira. The questioning lasted several days whose contents include: a.

The primary duty of a king is to **protect his subjects** or to give security to his subjects and to give them welfare, and **to devote himself to the** Gods and Brahmins humbly b. The Brahmins must be respected. Brahmins who make mistakes should not be given corporal punishment. The punishment that can be given is to drive them from the kingdom. c. The king should not be too hard but also should not be too soft.

The person who sins when not given the punishment will International Seminar on "SanatanDharas ErTrand ad theDiffeent r 129 cause others to do wrong. But the punishment should be given as fairly as possible. d. Align with enemies who are worthy to be invited to dove and gempurlah enemies who deserve to be attacked. Whether he's a teacher or a relative when he goes out must be removed. e.

With a clean soul the king **must be able to** control his anger and all decisions he makes must be **in accordance with the** scriptures. f. The king should not be too trusting to others, must be to his own abd. g. The king must uphold science, uphold holy teachings, serve **for the good of** the people, be fair and generous. h.

The Kingdom can not be protected by simplicity, therefore a king must have two qualities: innocence and cunning. (Nurkencana, 2010: 153-154). Paying close attention to the advice or discourse of Rshi Bhishma to Yudhishthira above contains moral values or political ethics of truth, justice, humility, patience and hospitality.

Bhishma does not disclose about the criteria or definitions of good and evil, truth and untruth because the criteria or definitions will change over time or at least in time. The values emphasized are not to harm all beings in a broad sense because the act of harming others is the same as evil. Rshi Bhishma further asserts that the king's duty is to protect and prosper the people, respect for the brahmins because these people are the source of all the sources of dharma teaching, the emphatic stance of a king against those who make mistakes, the king's duty to diplomacy means when to be gentle and When it must be hard to achieve its goals, through established political communication such as being able to control anger, upholding science and the last of the trickery is also needed to protect its kingdom from various threats, challenges, obstacles and distractions. III.

CONCLUSION From the discussion and the results of the above study it can be concluded the story of mahabharata is a story that should be read and understood by everyone, especially the prospective leaders and leaders, because it contains moral and political ethical values that can be used as a foothold when taking important decisions in the life of the state, Nation and society.

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Kusuma Wardhani Lecturer at Denpasar State Hindu Dharma Institute ABSTRACT The phenomenon of Hindu life especially in Bali seems very prominent in the field of ritual, so it seems less attention to the problems related to humanity, especially the problem of human resource development, lack of educational institutions nuanced Hinduism both formal and non formal education institutions, While in informal education (family), it is more emphasis on religious practices.

What is the Hindu view about education especially about the Culture of Learning from Hindu Perspective? Learning is an activity that is inherent to the history of human life, because there is no knowledge possessed by humans which are not as the result of learning. Moreover, the study or mastery of human knowledge in this life for Hinduism is dharma Keywords: The Culture of Learning, Hindu Literature. 1.

INTRODUCTION The development of the human personality will be determined by his expansion and awareness-raising. Awareness provides an important role in the orientation of human life in the world. Awareness for human is represented by way of thinking which doubts the reality of Dahler and Chandra (in Adawiyah, 2009).

Horkheimer in his Critical Theory states that the present reality of human consciousness is built directly on the basis of oppression or is an unconscious result of conflicting forces; It is not the result of the conscious spontaneity of the free individual in the form of bourgeois economy, the activity of society is blind and concrete, the activity of individuals is abstract and conscious. Horkheimer mentions about the activity of adult society as blind but concrete.

Under these conditions, the reality of human consciousness becomes alienated and marginalized, affecting the land of intellectual development and human rationality. Under these conditions, the reality of human consciousness becomes alienated and marginalized, affecting the land of intellectual development and human rationality. A clean and authoritative or non-sovereign science culture is still difficult; Become a rare 'goods' to be enjoyed by some socio-economic communities.

The main task of systematic 'science' as the autonomy of humanity undergoes a shift into the reproduction of the dominant class of ideology. Seeing the phenomenon of Hindu life especially in Bali seems very prominent in the field of ritual, so it seems less attention to the problems related to humanity, especially the problem of human resource development.

This phenomenon is apparent with the lack of educational institutions that nuanced Hinduism both in formal and non formal education institutions. In the informal

education (family), it is **more emphasis on religious** practices such as making offerings (banten), and less attention to the socialization of spiritual things. Because it is expected through the experience of practice, the Hindus can self-declared spiritual things.

That is why they try to explain 132 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" mainly in terms of tattwa to what they practice or carry out which they claim to be the implementation of their religious teachings. Seeing such phenomenon, how is actually the Hindu view of education, especially about the Culture of Learning from the perspective of Hinduism, so then it can be obtained an understanding of learning culture viewed **from the point of** Hinduism. II.

DISCUSSION Almost all knowledge possessed by humans is the result of learning, because human beings are cultured then most instinctive behavior also become knowledge because of the result of learning such as eating, drinking, and sex which are instinct drives, but thanks to the reason that human beings eat by using a spoon or washing hands before eating, or praying (saying a prayer) before eating, eating at regular times and so on.

Similarly, in sexual relations, they are governed by a system of cultural values that are owned by humans so that it cannot be with just anyone having sexual intercourse, in addition to having sexual intercourse for example there are many taboos because it is regulated by the system of cultural values owned or indoctrinated by religious teachings or belief systems it embraces. Therefore, marriage seen **from the point of** culture is nothing but the arrangement of sexual relations.

Thus, learning is an activity that is inherent to the history of human life, **because there is no** knowledge possessed by humans which are not as the result of learning. Moreover, the study or mastery of human knowledge in this life for Hinduism is dharma, as stated in Chanakia Niti Sastra. Chapter VII sloka 19: Like a dog that cannot get its buttocks or protect itself from the sting of mosquitoes or other insects, it is just like a life without science.

Chapter IV, sloka 7: It's better to hang a son at birth instantly than to have a long-lived but stupid son. Because, a child who was born immediately died to give sadness only briefly. While the long-lived, but foolish, throughout his life gives grief. Chapter VIII, sloka 19.

What is the use of being born in a respectable family but lacking in knowledge? Although born in a low family but he is educated and wise should be worshiped like Gods. Chapter VIII, sloka 20: With science all results can be obtained. Science is

therefore adored everywhere. Chapter VIII, sloka 21: Born in a noble, handsome, youthful, healthy and strong family, is useless at all if it is not united, like a very beautiful kimsuka but having no smell. Chapter X, sloka 1: People who are lacking in property are not poor people. Conversely the rich are the ones who have knowledge.

He who lacks knowledge, in fact in all circumstances he is called poor. Thus the importance of a culture of learning for human life so that people are able to master science so respected and revered International Seminar on "SanatanDharas ErTrand ad theDiffeent r 133 and bring happiness to the family because science glorify the dignity of the family, because it is Hindu divide human life into four levels, known as Catur Asrama. Each level of life is learning activity remains a focal point. But with a different substance.

The four levels of life in Hindu society include: brahmachari, grhastha, wanaprastha and sanyasin. Brahmachari level is the period of study that begins with the ceremony of wearing benang munja or padang lepas (often called ceremony of upanayana or purification). In Bali, the ceremony is known for its three monthly ceremony. The science studied at this stage is secular or worldly science for the preparation of living grhastha.

After marriage (grhastha) humans also keep learning, in addition to studying secular science, they also learn spiritual science. Because as grhastha, they are obliged to carry out religious rituals in the framework of the worship of Hyang Widhi Wasa or God Almighty, or the worship of the Spirit of the Patriarch who has been sanctified, as well as the ritual of the life cycle.

Perform the ritual cycle of life is one of the obligations for a grhastin, as mentioned in Chanakia Niti Sastra that there are five duties or dharma which must be implemented by a grhastin namely: giving birth (ametwaken) child, feeding during the life of the child without expecting a reply (sang nitya maweh bhinojana taman wales I sahananing hurip nira), educating (kawruhi), helping the child in danger (niatlung urip kalaning bhaya), and purify (angaskara) the child, At the wanaprastha level, the learning activity is more focused on studying spiritual knowledge leading to the release of atman by exercising body mastery through yoga, tapa bratha and semadhi.

And ultimately at the level of human sanyasin learn the science of deliverance by abandoning altogether worldly things so that the atman is free from all ties and attains everlasting happiness (sacciananda). In Hinduism, the teachings of this Catur Asrama are often associated with the teachings of caturpurusartha namely: artha, kama, dharma and moksa.

At the level of Brahmachari, the pressure of learning is on the acquisition of artha (science secular to the provision in the grahastha), being at the level of grhastha, the pressure of learning is on the issues of kama (learn to balance between pleasure or desire or fulfillment of biological necessity to dharma as social beings, being religious and cultured creatures. It is firmly set in Manawadharm Literature and Chanakia Niti Sastra.

At the level of Wanaprastha, human learns to implement dharma as being religious **to be able to** restore the atman to his home by learning the mastery of lust, or impulses that are biologically and worldly, learn to break free from any attachment so that the atman is free from all trends so as to achieve a state of sacciananda or moksa by traveling in the world of spirituality.

Then at the level of sanyasin, human learns to free the atman from all attachments or tendencies by doing the body, dyana and dharana so that the atman is completely liberated or reaches the moksa level. Thus learning activities according to Hinduism are never stop and finish, and last a lifetime until the atman reaches deliverance (sacciananda).

That Hinduism sees that learning lasts a lifetime **can be seen in** the symbolic meaning of the goddess of science **in the form of** the goddess Saraswati. The word Saraswati means flowing. So the 134 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" science according to Hinduism flows like a river which flow is never unbroken.

Means that humans must learn continuously in order not to be left behind by the progress **of science and technology** that continues to grow (flowing). In addition, the views of the markers on the symbol of the goddess Saraswati also gives meaning to humans that there are three types of science that should be studied by humans. **If you look at** the goddess Saraswati, she is a very beautiful goddess, four-armed and each hand holds a tribal atriut.

The left hand holds the book (palmy), the right hand holds a beads or aksamala and the other hands play vina or harp. Based on the marker, it is reflected that the Goddess of Saraswati or in the Hindu conception recognize the separation of science into three types namely secular science which emphasizes more on the achievement of the outer welfare symbolized by the book (lontar), spiritual knowledge symbolized by Tasbih or aksamala ie religious knowledge includes yoga, including tapas, meditation and japa (repetition of God's names), whose emphasis is more **on the attainment of** inner welfare.

And art or humanism symbolized by the harp or vina whose emphasis is more on the

formation of the beauty of the mind. The splintering of books in the left hand, and the rosary in the right hand, clearly teaches that spiritual science is more important than secular science. But how can these two sciences still need humanities, in order to produce higher feelings, emotions, and conscience.

Without humanity then humans will become fuse sawdust (Harshananda, 2000). So it is not surprising that Dewi Saraswati is portrayed as holding a harp which she always plays, which shows the need to cultivate the arts in a broad sense is the humanity continuously, so that human becomes virtuous, that is to have an inner tool which is a blend of reason and feelings to balance *ala-ayu*, or good and bad then actualized in action and result of action.

In Bali cultural wisdom the concept of lifelong learning is disseminated through a *Ginada pupuh* as an implication of the markers in the Saraswati picture as can be seen below: *Eda ngaden awak bisa Depang anake ngadanin Gaginane buka nyampat Anak sai lumbuh luu Hang luu ebuk katah Yadin rinh, Enu liu pelajahin.* From *Ginada's pupuh* above, it is clearly illustrated that science is never inexhaustible (constantly evolving), it flows like a stream flow, therefore human must constantly learn throughout his life.

Thus learning is a cultural system developed by the Hindu religion in human effort to achieve **the welfare of the** inner and outer, or the release of the *atman* to reach *sacciananda*. III. CONCLUSION The culture of learning which is seen **from the point of view of** Hinduism lasts a lifetime and takes place in three educational centers namely in schools (*brahmachari*), families (*grhastha*) and International Seminar on "SanatanDharas ErTrand ad theDiffeent r 135 society (*wanaprastha* and *sanyasin*), as science and technology continues to grow unceasingly. Thus learning activities according to Hinduism never stop and finish, and last a lifetime until the *atman* reaches deliverance (*sacciananda*).

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136 International Seminar on "Sanatan Dharma tenal uth Sprein ernt ms" THE CULTURE OF LEARNING FROM THE SCIENCE PERSPECTIVE I Gusti Ayu Agung Riesa Mahendradhani ABSTRACT Culture is the result of creation, taste, and intention of previous generations, can be inherited by the current generation through the process of learning and human defense through the process of adaptation to the natural environment and social environment, not apart from the learning process.

The development of science and technology that is so rapidly and accumulates continuously requires people to reorient their learning culture to answer the challenges and changes that continue in all aspects of human life. Therefore, newly developed education strategies are implemented to improve the quality of education by developing and adding aspects of attitudes such as increasing the curiosity, attitude that is not quickly satisfied of ourselves. Learning by using multimedia or learning resources, do not be shy to ask.

Science should be practiced, willing to do widya dana or brahma dana, and learn begins from knowledge that is functional then expand to other things. In the perspective of Hindu, the welfare of human life is not solely determined by the mastery of science and technology, but also determined by the mastery of spiritual knowledge (Apara Widya) means that the absorbed science is the worldly science and spiritual science in a balanced way without leaving a contextual tradition.

Keywords: The Culture of Learning, Science. 1. INTRODUCTION Human is a civilized being. The culture they produce and or they use today is not always as the result of a contemporary generation, but much of it is the result of creation, taste and initiation of previous generations, it can be inherited by the current generation through the learning process.

Similarly human resilience through the process of adaptation to the natural environment and social environment, cannot be separated from the learning process. Because it is not excessive to say that learning is one of the basic needs for mankind. In fact, as

stated by Imron (1996) that man is essentially a learning being. The starting point of the fact is not surprising that every society develops a learning culture that contains the underlying attitudes, beliefs and feelings, directs and gives meaning to learning behavior. In this context learning, it can be interpreted as a process of behavioral change gained through learning experiences.

Changes in behavior include changes in skills, habits, attitudes, knowledge and appreciation (Witherington, 1952). With other formulas, it can also be said that ideal learning is the process of transforming themselves into the unity of Tri Kaya Parisudha (manacika, wacika, kayika - thoughts, speech, deeds) **in the life of** society.

While the meaning of experience in the learning process is none other than the interaction between individuals with their environment, both the family environment, community and school (cf. Bloom, 1976). A learning culture that emphasizes self-transformation towards the unity of Tri Kaya Parisudha is highly regarded in Balinese International Seminar on "SanatanDharas ErTrand ad theDiffeent r 137 society.

This is reflected in the phrase that emerged in the community, among others *gobe tusing dadi salinan, yen bikas dadi salinan* (face cannot be changed, but behavior can be changed), ie through learning process or *melajahang dewek*. Learning requires persistence and patience, as reflected by the phrase that *puntul-puntulan tiuk yen sangih sinah dadi mangan*.

This means that the stupid or dull human brain can be changed to if they study dilligently, they finally are possible to be clever. In the past, when the Balinese did not know the school (Balinese knew the school in the mid-19th century, beginning in Buleleng the method of learning used was the method of *melajah sambilang megae* - learning through direct practice in the world of work under the guidance of instructors (parents, seniority).

the goal is to make people who are good at, namely the acquisition of knowledge and skills of worldliness relating to knowledge of rural people - folk science. in addition, also known as methods of *melajah sambilang magending*, namely learning through singing, especially among those who do *nyastra*. the goal is to make human who mastered the spiritual realm as contained in religious texts or spirituality in general emphasis on the adoption of an idealized values of the people of Bali, such as concord, harmony, and respect- given the people of Bali so adhering to the hierarchy (cf. Mulder, 1985: Anh, 1984).

Seeing the phenomenon and anticipate such rapid changes **as well as the** increasingly

and complex challenges, how is the real Hindu view of education, especially about the Culture of Learning viewed from the Hinduism, so as to enhance competitiveness and other academic products, which is achieved through improving the quality of education.

II. DISCUSSION 2.1

The Culture of Learning in the Scientific Dimension In traditional societies or in general can be equated with the agricultural community, the development of science is very slow. Therefore, the main guiding factor for human behavior in managing and adapting to the natural environment and social environment is more emphasis on tradition.

The methodology they use to develop knowledge and technology to process the production factor - soil in order to obtain food products is a trial methodology (Amal, 1998). The change of the agricultural community into the industrial society continues to develop into an information society, cannot be separated from the development of science that began in the Western world, then extends also to the East.

The development of science is very rapid, closely related to the application of scientific methods, among others in the form of scientific research, experiments and simulations in digging knowledge - called scientific knowledge (Suriasumatri, 1982; Soemargono, 1983). The application of scientific method in various scientific research resulted in human being able to develop science accumulatively and continuously or flowing incessantly.

The application of science in the form of technology, the tools and ways to do something in the context of human adaptation to the environment, implies that human life becomes more comfortable than ever before. This cannot be separated from the fact that the essence of science as a collection of reliable knowledge, useful 138 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" for humans in explaining, predicting and controlling natural phenomena or social phenomena (Suriasumatri, 1982).

The development of science and technology that is so rapidly and accumulates continually requires people to reorient their learning culture, which is no longer based on the absorption of rural folk knowledge as it was in the era of the agricultural society or what our ancestors did in the past, but must also be able to absorb a more reliable knowledge, that is scientific knowledge. Similarly, technology as a form of application of science, its operation often requires learning process.

There is even a tendency that the more sophisticated a technology, the learning process needed to operate it, can be longer. The inheritance of such knowledge and skills can no

longer be in the family or society, as is the case with traditional societies, but requires the institution and individual way of learning. 2.2

The Culture of Learning by Developing Aspect of Attitude With regard to the learning culture that we already have, it needs to be refined by developing and adding it with certain aspects of attitude, they are: 1. Increasing curiosity. In this context we are always aroused to try to know something-not just angry or leering at something and at the same time exploring deeper, not just on the surface plain, but must also know what lies beneath it. For that it takes a gesture and tickling attitude.

This attitude can be attuned to our children in the family environment, through the development of a democratic family. 2. Icrea thood ae, tht is 'ot sa qly. We must always feel as we lack of knowledge, and that feeling will encourage us to continue studying in order to explore the world of knowledge that is so vast and deep. 3. Learning by using multimedia or learning resources.

The development of science is so rapid, it is not closed, but is open and channeled through various media, including books or various media of cultural communication, such as magazines, newspapers, radio, TV and others. The media should be used as a learning resource as optimal as possible, in accordance with our financial resources. 4. Do not be shy to ask. In traditional societies knowledge sources are often associated with seniority.

In the sense that older people are generally considered to be smarter than the younger ones. Therefore, younger people should be educated to the elderly. In the event that the opposite is true, it can cause a plague or a young one regarded as not knowing himself. In the information society era, this assumption is no longer valid in absolute terms.

Young people who can make good use of information technology or those who graduate from an educational institution may have far more knowledge than parents. Therefore, there is nothing wrong that parents learn to a younger person, or with anyone, who has advantages or authority in a field of science, regardless of age limit. 5. Science should be stimulated.

That is, the knowledge gained from the various sources of learning, must be rich of parisudhakan in a unity, so that the knowledgeable people International Seminar on "SanatanDharas ErTrand ad theDiffeent r 139 can provide optimal benefits, not only for himself, but also for the community-through what is said and what it does. 6. Willing to do widya dana or brahma dana.

That is, not thinking about science, but always trying to give them to anyone who need it the most, without impression patronizing, but through a dialogical strategy **in the context of** equality of mutual self-learning. 7. Learning begins with knowledge that is functional then expand to other things. It is remind that the variety of knowledge is so much, and every scope of science is very broad and deep.

In the perspective of Hindu religion, the welfare of human life is not solely determined by the mastery of science and technology, but also determined by the mastery of spiritual knowledge (apara widya). This is reflected in the markers carried by the goddess Saraswati, among others holding the book in the left hand, the tasbih in the right hand accompanied by two others who play the instrument, the harp, giving the hint that the ideal Hindu man, not only rich in science Worldly, but also rich in spiritual or religious knowledge and humanities. In this connection, the book is a symbol of science, the tasbih is a symbol of religious knowledge, and the harp is a symbol of the humanities.

Even remembering that it is obligatory for Hindus that they should prioritize religious knowledge rather than worldly knowledge (Harshananda, 2000). This means that in human acting is not merely based on the worldly science applied in various forms of technology, but must also be based on religion. Thus, **the development of science and technology** will not destroy humans, but capable of delivering humans to a life of peace and prosperity in this universe as well as in the eternal nature. The adoption of new science and technology does not mean abolishing the traditions that we have.

As Giddens (1999) has done in pre-modern societies tradition occupies the main place, being the only reference is not so now. Tradition is questionable, doubtful and possibly are discarded. Nevertheless, tradition will never disappear entirely. It will always available, although accompanied by revitalization and reinterpretation so that traditions become contextual.

That is why the modern age in which we live today can also be called post-traditional society. III. CONCLUSION The culture of learning is part of the life of a society. This is related to **the nature of human** beings as learning beings. Development **of science and technology** so rapidly, requires humans to continue to learn by using various media available so that they are not left behind by science which is growing very rapidly.

This is accompanied by a willingness to renew the existing learning culture towards a more conducive to the absorption of various sciences. Science which is absorbed is worldly science and spiritual science in a balanced way. All of them are conducted without leaving a tradition that is contextual with the era.

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International Seminar on "SanatanDharas ErTrand ad theDiffeent r 141
THEO-PHILOSOPHY IN W ? HASPATI TATTWA TEXT I Nyoman Ananda Lecturer at
Denpasar State Hindu Dharma Institute ABSTRACT W ? haspati Tattwa text is considered
to be the most complete and systematic describing outlines the doctrine of the the
teaching of God (Theology) at the same time the philosophy of Siiddan .

The description oG'tehings ntainedin W ? haspati Tattwa text makes it easier to examine
the structure of the teachings and its philosophy. In addition, W ? haspati Tattwa text
has the authority and an important position in Bali and has been widely translated. WT
text besides a theological text for the follower of Saiva-Siddhanta in Indonesia,
especially in Bali, is also a philosophical text that talks about the nature of ultimate
reality called Siwattt (Shiva).

In Hindu religion, philosophy is not only mental speculation, but also has the highest
goals as said by Professor Max Muller that philosophy recommended in India is not for
the sake of knowledge alone. Keywords: heo-philosophy, W ? haspati Tattwa text I.
INTRODUCTION So far a number of academic literatures on the religion of Bali have
been published.

Several studies on this subject are mostly written by anthropologists focused on the

process of normalization and universalization of Balinese religion sponsored by various reform movements since the early twentieth century. According to the theory of the most influential reformers promote the transition from orthopraxy (indigenous) towards an abstract religion (agama), brings together in one God and 'scriptualized' traditional beliefs.

According to Acri (2011: 142) this process is seen as discontinuation simply attaching a foreign concept on the local frameworks that already exist. In other words Hindu Bali has been seen as a construction or 'invention' of local leaders and intellectuals in an attempt to establish a form of religion to reconcile both Hindu India and Balinese traditions.

The concerns of foreign researchers on the continuation of Balinese Hindu religion is quite reasonable especially with the influx of religious books translated from the outside (India). These books will confuse Hindus in Bali when Hindus in Bali did not understand the teachings of Hinduism in Bali well. It is necessary for an adequate understanding of theology, and be a source of ethics and Hindu religious ceremony in Bali.

Some of the above problems prompt the writer to examine tattwa texts specifically in this case W ? haspati Tattwa text (hereinafter abbreviated as WT) as the research object because the WT text **is considered to be the most** complete and systematic describing outlines the doctrine of the the teaching of God (Theology) 142 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" **at the same time** the philosophy of Siiddhta .

The description of Gods chs taedinth WT text makes it easier to examine the structure of the teachings and its philosophy. In addition, WT text has the authority and an important position in Bali and has been widely translated (Acri, 2013: 73). The selected text is a text edition of criticism by Sudharsana Devi therefore this study does not discuss its philological aspects of the text.

Thus, this study is only discussed the structure of the teachings and philosophy of God in WT text supported by other tattwa texts that belong to the same varian. WT text besides a theological text for the follower of Saiva- Siddhanta in Indonesia, especially in Bali, is also a philosophical text that talks about the nature of ultimate reality called Siatwa (Shiva). WT text philosophical aspect is very important to discuss to strengthen its theological aspects.

In Hindu religion philosophy **which is based on** reason and theology **which is based on** sraddha / faith are compatible and complete each other (Prabhavananda, 2006: 4). In

Hindu religion, philosophy is not only mental speculation, but also has the highest goals as said by Professor Max Muller that philosophy recommended in India is not **for the sake of** knowledge alone, but for the highest purpose of human beings that can be attain in this life.

In India philosophers are saints and saints are philosophers (Prabhavananda, 2006: 2). Thus every philosophical speculation has its practical aspect because in Hindu the purpose of philosophy is not just to know but to become. Based on the account above, it **is considered to be** important to study the contextualization of Theo-Philosophical teaching of WT text in the religious life of Hindus in Indonesia especially in Bali. II.
DISCUSSION 2.1 Structure of Theological Doctrine in WT Text 2.1.1

Doctrine of Faith in God (theism) WT text also provides the mandate for the readers so that one can believe in God with strong conviction. Indeed the existence of WT text and other tattwa texts are to explain how God (read: of Lord Shiva) as a "dimly lit/obscure" can be known, so that one becomes convinced him. WT text is the most systematic tattwa text among other tattwa text.

This can be examined properly, based on the structure of the text which states that God (Hyang Shiva) as the existence **and the source of** everything. Further it explained that creation ends in the teaching of release. Initial structure, the text describes a depiction that God is exist. It can be observed from the sloka beginning of the text that describes where Bhattara Iswara, which no other than Lord Shiva himself.

Here, obviously, the kawi directs readers thought to be a believer in God, a theistic (read: theism) before diving knowledge in the WT text. International Seminar on "SanatanDharas ErTrand ad theDiffeent r 143 2.1.2 Teaching about God (Theology) In WT text there are many teaching relate **to the teaching of** God mentioned.

God in WT text is of Lord Shiva as **the source of everything** and it was He who taught gods various sacred knowledge, and they are in accordance with yoni or the principle of rebirth. As it is, WT text explains **the existence of God in** depth. The nature of God as of Lord Shiva in three levels of manifestation, namely Pamaswatt , Saswaatt , and Sitmatt .
2.1.3

Teachings about **the Creation of Man** and Nature (Anthropology) WT text explains that creation originated from a cause, namely the meeting of two elements, namely Purusa and Pradhana in the perspective of Samkhya Philosophy called Purusa and Prakerti as spiritual element and material element (Maswinara, 1999: 121, Ali, 2010: 97, Suamba 2011: 221).

Based on some sloka can be said that the doctrine of creation in WT text departs from a theory of creation that relies on flow and through a phasing. The first creations are Purusa-Pradhanatattwa principal. In other words, the convergence of these two principles (conscious-forget) will cause the next creation called Trigunatattwa.

From Trigunattawa is born Guna and Citta. The next stage, sprang Budhitattwa principle. Next Ahangkara appear. Furthermore WT text explaining the creation of the next stage, that is Panca Tanmatra caused the born of panca mahabhuta which are rough substance. The emergence of Panca mahabhuta from panca Tanmatra seed or subtle principle then sprang all the forms of creation, both nature and all its contents.

In WT text, the theory of creation ends in Panca mahabhuta. Tattwa Jnana text then explains that panca maha bhuta are the material elements which compose bhuwana (universe). created. 2.1.4 Doctrine of Salvation (Sotereology) and Moksha (Eschatology) In WT text salvation deals with freedom from all bondage of ignorance.

WT text explained that Moksha is the supreme goal and the end of all tattwa, but to reach the knowledge of all tattwa there are several ways that must be observed among others: Jñanabhyudendreka (knowledge of all tattwa), Inyayoamarg , (people who do not enjoy indriya), and T ?? adosak ? aya (eliminating the influence of passion or by destroying the fruit good and bad deeds). In addition, there is also a way of tapa is a road restraint or self-control. Furthermore, namely karma.

WT text mentions that as a monk, should take the principle of karma, the physical actions and deeds. So, ascetic in this case do karma kanda, which act worship, reciting mantra japa, performing oblation to fire (Mahoma) and the 144 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" like.

Besides karma, it is also mentioned in the WT text, that the path of jnana is the path of knowledge and realize that all gods exist in the human body. Furthermore, the structure of the WT text describes yoga and Prayogasandhi, which should require the media to recognize wisesa known as pramana. Three pramana include guruta ? , sastrata ? , and svata ? .

Next academic structure is Sadangga Yoga consists of pratyahara (withdrawal), dhyana (meditation), pranayama (breath control), dharana (holding), tarka (afterthought), samadhi (concentration). 2.2 Philosophy of God in Wrhaspati Tattwa Text 2.2.1 Existence of God WT text is the most systematic text of tattwa among other tattwa texts. It can be well observed, based on the structure of the t ext wh staa (a S) is the whn th source of

everything.

Furthermore, it is explained about creation and ends in the doctrine of salvation. The initial structure, the text describes a **the existence of God**. It can be observed from the early skandha in the text that the author's intention is to direct the reader's mind to become a believer in God, a theistic (read: theism) before exploring knowledge in the WT text.

Etymologically, Theism itself **is derived from the Greek word** 'theos' which means God and 'ism' which has the meaning of belief or flow, so that the Theism itself can be interpreted as a belief in God **and continues to have** interference with the world since creation until now (Blackburn, 2013: 860). The Dictionary of Belief and Religion (1993: 524) defines theism as follows.

Believe in a single divine being, transcendent and personal, who **created the world and** who although involved with and related to the creation, is distinct from it. This creator is intelligent, powerful, and moral, and can act through his creation **for the good of** humankind. As a personal being he can also reveal himself to humans. Theism is a feature of Jewish, Islamic, and Christian faith and is contrasted with both deism and pantheism.

As a philosophical tradition is started with Plato, and has been developed since by philosopher such as Aquinas and Kant. The discourse **of the existence of God in the** WT text starts including the terms of a God, that God is Lord Shiva as **the source of everything** (sangkan paraning dumadi). Referring to structuration of WT text in the beginning, implicitly clearly imply a message that inquiring **the existence of God is** worth doing to know His existence.

Based on the above description of the belief in a divine person in WT text ca Bhara Iraiwaressede supe personal person of all knowledge, yet the description of theism **in the sense of** Western philosophy does not exactly coincide with the Hindu International Seminar on "SanatanDharas ErTrand ad theDiffeent r 145 sense of theism (Siidan). Western theism leads to the monotheism reading of the Rune on deism etc.

(Rune, 1959: 316) while in Siwasiddanta leas mism(aditaln WT text the doctrine of belief in God is explained in the beginning of the text, and as for the Sloa it can be read in the passage of WT Sa a kailasare ramti hanesvar ? | v ? hatvti Swattvuam || Bha ? ar Isva he pui?asarva / se ? e?avah ri a?vdevk kañvehstrparca irr avak bha ? arpamar ? a ira?ka ansa ik svarg/ aganv ? hati arir/ irta asö amur bha ? arahañarus nanja / membah ta ir/rhvunanmanah/ alug sa tuakvakenar a?ya?ajabeh na / (WT 1). Translation: Bswara liven

the Mnt Kailasre tau holy knowledge to the Gods.

Not long afterwards they were given literesfowopHin rm fBP Karana, Sangkan Paraning Dumadi. At that time there was a hermit in Heaven named W ? haspati. He came and worshiped Hyang I s wara with five attitudes (pañca a c a ra). After he finished worshipping he then salute Him. After that he sat down. He inquired about the essence of all holy sciences.

Thblokates he kwi ine rearer to understand an strenegenelief ine Bhta Iras th of thg(Bhta aaKanaSgk ain d Thea lok ecae aer, t e structure of theological teachings in WT text to invite the reader to enter in the realm of awareness of the power of God so that their belief in God become stroner. e lok en ctua ffirmor tintionof patha to th message of the kawi in instilling an ideology of theism to the reader.

Understanding and realizing tattwa texts is very important to have a strong belief in the existence of God. Sasraswati (2010: 22) explains that one cannot possibly get a gift from God through a sacred text if it has no faith in God. Regarding this fact WT, Tattwa Jnana, and other tattwa texts figure out the subtle Sunya principles through hierarchy structure, ie Paramasiwa, Saswa and Sia which is basically a single principle but manifested into many. Likewise eventually manifest itself in the realm of Niskala, Sakala-Niskala, and Sakala. 2.2.2

Atma WT text explains that Atma is actually Siwatattwa which has no consciousness (verses 14). The unconscious factor defining the degree of the quality of Siwatatwa. Unconsciousness as a reflection of Mtt makes Sitatwa loses his strength so It no longer filled with "awareness". Atma is the quintessence of the most subtle behind living entities.

146 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" Hereinafter mentioned in WT text, that lower than Saswa is Sitmawa which is none other than Mayasirastattwa. ShSta essetia araSdata o a been fully exposed to maya influence. Sukayasa (2010: 133) mentions tht iwatt aBhta d ahs b llyexp to maya influences, and in Tattwa Jnana's text it is called Atmikatattwa.

Zoetmulder (2014: 80-81) explains that the word atmika is of the nature of; taking shape from; embodiment of; or be himself. Similar to the text of Tattwa Jnana, the WT text also mentions tht e onof e hta raSata Stm ich is onoththnMata. us iktawaSta n Stm re gto nunerstaningof ichBhta Sda fullyincedb maya.

Ananda (2007: 11) explains that the essence of Siatwa is called atma as the soul that

exists in every creature, because Siatt loses his supernatural purity and wisdom due to the influence of maya. As **it is called the** natural fragment of WT text as follows.
mayatav?an/ ntavnacea p ? a lavan sataa n tansvavya ya sornsa? sataa inak ya n ivta cea svabhan/uta a n ivttv/ amakik uvu ak ik aya ik ta a?ades/ a? s ivttvta svavya r?ata? kope?an mal/ma arn ta anik ivttv ? e? spha ? ikavar ? a irma ala o ahi?/ inasvavan ña / kopg pyva i?tanil akir Translation: Mayatattwa symbolizes emptiness and is a manifestation **of unconsciousness. It is the same as** siwatattwa, but it is unconscious. It is lower than siwatattwa.

He is penetrated by siwatattwa who is conscious in nature. It is woven (uta) and tied (prota) by siwatattwa. It is called uta because it is penetrated by a virtual body. It is called prota because it is tied by a virtual body. The nature of Siwatattwa intertwined in virtual (prota). That's why he got stained by mala. Mala means unconsciousness.

Siwatattwa is clear without spot, holy and clear. If it is tainted by the unconscious, its power (sakti) will be lost. Referring to the fragment of (WT: 14), can be known the existenof araS ichis plyinn ay. Hierarchically speaking, Siwaatt is lower than Sadiatwa and according to Suhardana (2010: 12) in his description of mayatattwa explains that mayatattwa symbolizes emptiness and is a manifestation of unconsciousness. Mayatattwa **is the same as** Siatt but has only unconscious characteristics.

Likewise Devi (1957: 40) explains that Sitawa is mayatattwa no other than aachsciousnfaa (cetaa leneng th regard, the divine philosophy in the WT text actually poses a hierarchical divine idea. Pamaswa is nirgunam without any attributes then it counsciousness decreased by the influence of maya ca Bhtada whs guna and sakti. Furthermore lower thnta Sa is Sitawa which is completely influenced by maya and lower than Sitawa is Mayatattwa.

Indeed, PramsiwaSasiwaaStawaaessenllythsae ut International Seminar on "SanatanDharas ErTrand ad theDiffeent r 147 become conditioned (different) due to the degree of maya influence (Ananda, 2007: 11). 2.2.3 Cosmic Matter As others texts assert, WT text also explains cosmological doctrine of creation. As it is mentioned earlier that **the creation of the world** and all entities in it is through a process of emanation derived from subtle to gross.

All existence was created based on "Omnipotent" of of Lord Shiva. Thus, it can be argued that the theory of creation in WT text as well as in other tattwa texts rests on a theistic doctrine, that God's role is very important as the source of everything. 2.2.4 Human Being The process of human creation that comes from the Atma WT described in (33) as follows.

Sad rasa namely: Lawana (salty), amla (sour), katuka (spicy), kasaya (sepet), mathura (sweet), tikta (bitter) is eaten and drunk by men and women into the soul and the body. Digest in the male body is called kama (sperm) called sukla, while in the woman called Sonita (egg cells). Sperm and egg meet in Padmanadi which is **in the midst of** satkosa. The soul is in it.

Each sperm and ovaries in humans and animals formed according to the parent form. If more sperm from the ovary it gives birth to a baby boy. When the ovaries more than a sperm it gives birth to a baby girl. If both are **the same number of** babies born baby called janmantarapuru ? a or pansy. Sperm into the bones, tendons and marrow. The ovaries become flesh, blood and skin. 2.2.5

Karma All movements and activities undertaken by humans, either intentional or unintentional, conscious awareness and outside it **in the teachings of** Hinduism called "Karma". The word karma **is derived from the Sanskrit** derived from uric verb "kr" **which means the act** or behave. Then it became the word "karma" means an act or behavior of both physical and spiritual.

There are three areas of karma is **karma performed by the** mind (manas), speech (subdiscipline) and physical (rich). WT text explained that there are several forms of Karma Phala or the result of human actions, namely Sancita Karmaphala, Prarabdha Karmaphala, and K ? yamana Karma Phala. The text of the WT states that as an ascetic should perform the principle of karma that is physical action and deeds.

So, a hermit in this case does karma kanda, ie acts to worship, recites japa mantra, and performs fire worship (mahoma) and such. The fruit of all these acts is merely an offering to God and the guests who come and meet the ascetic. As mentioned in the following WT, 52. 148 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" ...ar?an/s ayikbrsa ja mahma majap/ irsvov yapv paan/ maneanm geir pha nee ir ya ta unira bh ? arlani? a? yaga nan ya ?ararya,. Translation: ...,

karma means one who performs acts of physical merit, worship, worship and utter long mantras. If he stayed in the hermitage this activity is still done. The fruit of this activity is dedicated to God and to the guests. This is called karma, ... Sa2in WT text mentioned above that karma kanda is a duty that should be done by the ascetics.

Karma kanda as described Pandit (2008: 76), Donder (2010: 32), that one part of the teachings in the Vedas associated with yajña rituals, offerings and worship of the revered Ista Dewata. As in WT text also explains the same thing, that karma **in the form**

of physical acts such as worship, homa, japa and the like is done as a duty and the principle of living a life as a hermit.

The ascetic should do homa, the worship of Agni, and almost all tattwa texts and other sacred literary texts mention homa as a form of ancient worship. This indicates that homa is a ceremonial activity that is often done and much done ascetic at that time. Suja (2011: 1) explains that homa is a yajna that must be performed by Hindus because from the beginning the Hindu Rsi performed homa as swadharma for those who learn Veda and other sacred literatures. 2.2.6 Yoga Yoga teachings are almost found in all Hindu literature in old Javanese.

WT text explains that freedom can be reached through Yoga Sadhana. Yoga is also capable of bringing Atma into his own consciousness and producing siddhi. The structure of the next teaching is Sadangga Yoga which is a continuation of Prayogasandhi's teachings to achieve freedom in WT text. Sukayasa (2010: 13,103) explains that prayogasandhi is a continuous effort of the six stages of yoga (sadangga), ie asana, prtyahara, dharana, dhyana, tarka and samadhi. Strands of the yoga stages are categorized as sandhi.

The goal is for the consciousness to be united, for real consciousness is a reflection of the existence of Bhta inture. Thescrib in WT text as follows. ...,nanta?yog?aneprika i?yogya sa?uh ? a ? a?ayogarya,... ..., now I will explain about yoga, six kinds of so many, called sadanggayoga, ... The excerpt of WT text is a fragment of a conversation b Bhganati adta Ira whatered the stage of knowledge of yoga to achieve absolute freedom (moksa).

The structure of WT text is very systematic in describing in great detail a process of life stratification from creation until release from the cycle International Seminar on "SanatanDharas ErTrand ad theDiffeent r 149 of reincarnation. This systematic and holistic teaching becomes a sign that tattwa text is a source of practical teaching.

Suhardana (2010: 31) states that the teachings of yoga in the text WT slightly different from the teachings of yoga in yoga darsana of Rsi Patanjali. In WT text mentioned there are six different stages of yoga while in Patanjali there are eight stages (astangga yoga). Sandangga Yoga is a tool for someone who wants to reach wisesa, and the mind must be responsive, not only to hear the sacred teachings, and all these stages must be known. As it is described in the text of WT, 53 as follows.

pratyahas a dha ? pra ? ayama dha ? am | tarkaivamis c ? a ? ango yoga ucyate || 53 Nah ? a ? a ? gayoga ? aranya / ika ta s a dhana ni ? sa ? mahyun uma ? guhak e na sa ? hyag

vi s e ? a denika / pahavas ta ? hi ? e pta / hayva ta iv e? iv e? dent a? r e? sa ?hya ?
aj/ha atyaha ?an/ an dhayog?an/ anpr ? a y a mayoga ? aranya / hana dh a ra ? ayoga ?
aranya / hana tarkayoga ? aranya / hana sam a dhiyoga ? aranya / nahan ta ? ? a ? a ?
gayoga ? aranya // nihan ta ? praty a h a rayoga ? aranya Translation: Pratyahara
(meditation), pranayama (breath control), dharana (holding), tarka (reflection), samadhi
(concentration) are the six branches of yoga.

Sadanggalayoga declares a tool for people who want to reach wisesa. Your mind must be responsive; Not just listening to the sacred teachings. We need to know pratyaharayoga, dhyanyoga, pranayamayoga, dharanyoga, tarkayoga, and samadhiyoga. This is sadanggalayoga. 2.2.7 Moksha In fact the existence of tattwa text including WT text is teaching concerning liberation and salvation.

The doctrine of salvation is identical to liberation, as Turner (2006: 32) states that liberation is the way of salvation in every religion and the role of religion can be seen in this to lead one to release all the stresses. So, here freedom is not only understood as the release of human moment after death, but how humans as human life is able to free themselves from shackles, oppression, poverty and other pressures.

Meanwhile, the existence of WT text through its teachings not only leads people to liberation after death but also in it there is a way of salvation for humanity to experience freedom while living. This freedom of life is called Jiwan Mukta (Swaada20:). omis esire every creation, and whatever form of creation necessarily desires freedom (Jendra, 2006: 16).

Therefore, mok ? a after death and mok ? a after life is the highest goal for human (read Hindu). Before reaching mok ? a, there are some things that must be observed to enter the path of salvation. WT text explains that mok ? a is the ultimate goal of all tattwa, but to reach the end of all tattwa there are several ways that a person who desires to be in the way of salvation must live.

These three ways are Jñanabhyudreka means knowledge of all tattwa, indriyayogamarga means people who do not 150 International Seminar on "SanatanDharas tenal uth Sprein ernt ms" enjoy. Indriya trsnadosaksaya which means people who destroy the fruit of good and bad deeds. It can be read in WT, 52 as follows. Telupraka ik an/an?gayakende yu kalep jñabhdr?anik hri?tata abeh/ iniyayogargarya ik tanek r vi ? aya / t ?? ado ? ak ? aya ?anik umilakenphaln bhbha ika ka te Translation: Moksa can be accomplished through three paths by studying all knowledge, by releasing (ayogya) from all senses, and by eliminating the influence of lust.

There are three ways to be performed by people who want to reach moksa. Jñanabhyudreka means knowing all tattwa, indriyayogamarga means people who do not enjoy. Indriyatrnsadosaksaya which means the person who blows the fruit of good and bad deeds. These three things must be done. WT text shows the process of ascent of man (Sitma) in Siva consciousness towards Paramasiwa which is the peak of which is identical with Moksha. 2.3

contextualization of Theo-Philosophy of Wrhapati Tattwa Text in Bali The contextualization of Theo-Philosophy of god WT text gives a strong influence for sulinggih in Denpasar City. The contextualization briefly appeared in religious practice, both esoteric and exoteric. The practice esoteric religion shows in the internalization of sadanggayoga concept consists of; (1) The practice of seda raga in diksa rites; (2) the practice argapatra rite sadhana for purification is done every day, because through argapatra all forms of corruptions (mala) which is inherent in the dwija can be destroyed; (3) the performance of solar sacred rite, Surya Sewana every day as a form of worship of Lord Shiva in its aspects as the Siwa Raditya; and (4) the rites of freedom (Kadyatmikan), in WT text stated that there are three ways or paths to achieve freedom, namely: jñanabhyudreka means knowledge of all tattwa, indriyayogamarga i.e.

not enjoy indriya and t ? sadoaks which means ignoring the fruit of good and bad deed (WT 52). Furthermore, the practice of religion externally commonly found in practice Sesana kawikon practiced strictly by sulinggih. In addition, the influence is also existed in the practices of Hinduism ritual event.

Particularly in the use upakara offerings, the offerings form is essentially a symbolic manifestation of Lord Shiva as everything, as human form, and as a mean of worship. In addition to the event, in the practice of yantra is also evident from the teachings of existence of god give a distinctive pattern. This can be seen in the use of rerajahan either in the form pengulap-ulap and other forms.

Furthermore, the teachings of WT text gives a strong influence in mantra that is often practiced by sulinggih, such as Asta-Mantra, International Seminar on "SanatanDharas ErTrand ad theDiffeent r 151 Kutha Mantra and other mantra of which are glorifying Lord Shiva. In Mudra can be seen the concept of sodasa-mudra practiced by Hindu priests in Denpasar, namely nine mudra representing aspects of God as ruler of direction (pangiderin bhuwana).

Furthermore, in Mandala is clearly seen in the concept of the temple in Denpasar which implies the meaning of symbols that the temple consists of several mandala as a symbol of Tri Purusa. The next character is clearly seen in the use of characters in the form

dasaksara rerajahan, pcar , trikasara, and Ongkara as ear . III. CONCLUSIONS Based on descriptions and analyzes of the previous chapters, **it can be concluded** as follows.

1) The structure of teachings in WT text includes some teachings in it, namely: (1) The doctrine of faith in God in the concept Paramasiwa, Sai , and Siatt ; (2) The doctrine of creation that begins with a meeting of two elements, ie Purusa and Pradhana; (3) The doctrine of salvation through jñanabhyudreka, indriayogamarga, and prayogasandhi. 2) Philosophy of God in WT text is a philosophy that describes the five nature of God which are classified into three qualifiers.

The qualification is made **in such a way** relevant **to the development of** thinking of each person or group of persons to abstract things. Three classifications, are (1) Paramasiwa, the Lord in negative sense (theology via negativa), Saswa the God with attribute as omnipotence, and Si God which is totalyl have been affected by Maya; (2) The doctrine of **the soul is the** same with God (of Lord Shiva) who are already affected by maya; (3) The material cosmic of creation is a seed that comes from the convergence and evolution of prakerthi and Purusa elements; (4) **The concept of karma** refers to a doctrine of mind **as a source of** karma phala; (5) The teachings of yoga emphasize six stages called sadanggayoga as a way to achieve liberation.

3) The contextualisation of Theo-Philosophy of WT text for sulinggih in Denpasar City can be seen from several aspects, namely: (1) internal or esoteric Religious practice **can be seen in** the practice of diksa, arga patra, and Surya Sewana conducted by sulinggih; (2) external or exoteric Religious practice **can be seen in** practice sesana kawikon, Hindu acara like, yantra, mantra, mudra, mandala, and akasara.

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