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Institute, University of Mahendradatta Denpasar, Bali, Indonesia iii ii Bàli-Praj ñà bail -
p?Da iii ii Bàli-Praj ñà bail - p?Da PREFACE Thoughts are the subject matter in action and
speech consolidate through the language. Then communication becomes possible and
clear in three levels i.e. thought, action and speech. The Vedas are the exposition of this
type of endeavour and Sanskrit Language became the language of Gods.

This language became the mode of communication for Gods, Environment and people.
The Vedic Science presented such a continuous flow of knowledge to the entire
humanity. It borned in India and became the property of the entire Humanity. The

meaning of the Vedas hence related to Knowledge and became the central focus of every activity. This knowledge became predominant in Bharat (ancient name of India) and those who wanted this wisdom came to the then India for study. The name Bharat consists of two units viz. Bhà (light or brightness) and rata (engaged) which mean the land (country) engaged for light, brightness or knowledge. Hence, Bharat became the Center for Knowledge of the World.

That tradition is still continuing and India is signing through its rich tradition of knowledge. The subject matters presented through Sanskrit language are enormous. There are sixty-four branches of study in Sanskrit covering almost all aspects of modern study. That area of the study is called Indology. Many Journals are established throughout the world to bring out this great stream of knowledge for the society. The dream came true last year as we established BÀLI PRAJÑÀ an International journal to fulfill the long felt need of the Balinese people.

The word BÀI-Prajñà means 'the wisdom of Bali' which was first published jointly from the Bali Sanskrit Institute and Universitas Mahendradatta in May 2012 by the first initiative by the chief editor Prof Subash Chandra Dash along with I Ketut Donder and I Gede Suwantana as board of editors. As many scholars contributed papers last time for the first volume so supported this time too by their learned papers in different branches of study. I thank them from the core of my heart for this great support without which it would not have seen the light of the day. The papers unfold many secrets of the rich tradition of Sanskrit treasure.

I hope that this will fulfill the demand of the world of scholars to add a new chapter in continuity of the tradition. I thank again to the contributors for their help in sending research papers. I thank the rector of the University Dr. Arya Vedakarna for his constant support for publishing the second volume. I thank Prof. I Made Titib for his advice for this volume. I thank Dr. _ i_ BÀI-Praj ñà bail - p?Da _ i_ BÀI-Praj ñà bail - p?Da I Ketut Donder for his tireless effort to make the publication possible. I also place on record my sincere thanks to the entire board of Editors for shaping the present journal.

I also thank the proprietor of Pàramità Publications Mr. I Wayan Yasa for printing this journal. This Journal welcomes views and suggestions from the world of scholars to make it better in the forthcoming issues and hope similar cooperation in future. jayatu sanskàtam 2nd July 2013 Denpasar Subash Chandra Dash _ i_ BÀI-Praj ñà bail - p?Da _ i_ BÀI-Praj ñà bail - p?Da FOREWORD It gives me immense pleasure to record that the second volume of the International journal named BÀI PRAJÑÀ is ready for publication. This is an attempt for the scientific investigation from this beautiful island of Bali to the field of Sanskrit language and subjects related to the great tradition of Indology.

In this volume many scholars have presented their papers for publication and I feel very happy to welcome their support to publish this journal from the Bali Sanskrit Institute and Universitas Mahendradatta, Denpasar, Bali, Indonesia. It is possible due to the strong and continuous effort by the Chief Editor Prof. Subash Chandra Dash, ICCR Chair Professor in Sanskrit at the University who took so much initiative from beginning to get many papers from the scholars from different countries for publication. I also appreciate the help of Prof. Dr.

I Made Titib as the advisor to this Journal. I also would like to thank the board of Editors for their support. I also deeply acknowledge the tireless effort given by Dr. I Ketut Donder and Dr. I Gede Suwantana for assisting to the Chief Editor. Finally, I thank the proprietor of Pàramita Publication Mr. I Wayan Yasa for undertaking the publication work in time. I hope BÀLI PRAJÑÀ will fulfill the strong felt need of the researchers of Bali to cherish their commitments and dedication for the people of Bali and open up new dimensions and create a database in the field of Indological research in future.

Again I sincerely thank and congratulate Prof. Subash Chandra Dash and his team of Editors for this great success. 30th June 2013 Denpasar I Gusti Ngurah Arya Wedakarna Mahendradatta Wedastraputra Suyasa III Rector of Mahendradatta University, Denpasar, Bali

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COMMUNICATION FORM OF UNIVERSAL BROTHERHOOD (Perspective of Balinese
Tradition and Concept of Hindu Religion) I Ketut Donder I. INTRODUCTION Various
traditional arts activities, such as: sculpture, carving, painting, drama, dance, traditional
song, food, and so on are all available in Bali. Furthermore, there is also a tradition of
rice field irrigation management system called Subak, it is only in Bali.

Therefore, from the date of June 29, 2012 Subak has been declared a world cultural
heritage by the the United Nations Education, **Scientific and Cultural Organization**
(UNESCO). In addition to, there are the tradition of Hindus life in Bali which are unique
and sacred. The uniqueness and the sacredness of that traditions were applied into the
three of dimensional spatial concepts, which are universal, commonly called Tri Hita
Karaóá Concept.

The term of Tri Hita Karaóá originally comes from the Sanskrit, that is from the word "tri"
means 'three', and 'hita' means: pleasing; healthy; generous; prosperity, and the word
"karaóá" means the act; deed; feeling; cause. Thus, Tri Hita Karaóá is: "three good deeds
or actions that cause us to get the well-being". The Tri Hita Karaóá is a balance attitude
for life among the worship of God; through to serve human beings and to develop
compassion for the environment. The concept of an ideal life is applied to the 11th
century to organize the Hindus in Bali.

In the 11th century, Mpu Kuturan² were accompanying King Bali to organize the Hindus
in Bali, with the concept of "manut linging Sang Hyang Aji", meaning: 'organize life
based on the teachings of the Vedic scriptures. It should be recognized objectively or
honestly that there are hundreds of thousands of islands and cultures in Indonesia, but
only Bali island which has a spatial concept that applies the concept of Sakala (real or

physical) and Niûkala (unreal or unphysical) relate with the Sacred and the Propane theory or concept of outward and inward. A Concept of Development Planning which includes the physical and spiritual development.

Therefore spatial builds upon the concept of Tri Hita Karaóá which assume that behind every spatial have meaning, all spatial are connected with "the concept of real and unreal" or "the concept of outward and inward"; even more so that each spatial, location (loka) is connected with the manifestation of God. The concept of Tri Hita Karaóá is used to organize Bali island that was designed in 11th century by Mpu Kuturan. On that century the population was not as crowded as Bali today. Balinese population more crowded because many outsiders come to Bali to find a job, and then after they get succesful, they buy land and build houses in Bali. They do not follow the development of spatial patterns based on the concept of Tri Hita Karaóá.

To maintain the concept of spatial patterns of the Bali island well, it is very important to establish the National Agency of Development that suitable with the Tri Hita Karaóá patterns, involving religious intelectual and spiritual of Hindu, environmental experts, and other experts. This effort as the needs of this times that can prevent (slow down) the lifestyle of Bali, is looking increasingly materialistic. 13_ 13_ Bàli-Praj ñà bail - p?Da 13_ 13_ Bàli-Praj ñà bail - p?Da II. DISCUSSION Indonesia formerly known as Nusantara. Since the 4th century AD to 15th century AD, actually Nusantara might be called as Hindu country. Because, **more than a thousand** years, the Nusantara controled by the Hindu kings.

Early in the 4th century, has been established Hindu kingdom called Mulawarman in Borneo (now is called Kalimantan). Because, Nusantara is very wide, so in some areas appeared several kingdoms. The end of the triumph of Hinduism in Indonesia is the kingdom of Majapahit in East Java that influenced widely at Nusantara. Although **more than a thousand** years Nusantara ruled by Hindu kings, but not suspected since the 1478 M Majapahit kingdom was destroyed by the forces of Islam (Muljana, 1968:41).

Since then, **the influence of Hindu** religion declined and almost disappeared altogether. Fortunately, there is Bali island, this island preserve Hindu itself. Since the collapse of the Hindu kingdom Majapaahit in 1478 AD, until Indonesia's independence in 1945, Hindus in Nusantara did not receive adequate protection and care, even the Hindu religion just recognized by the Government of the Republic of Indonesia on 5th September 1958, long after Indonesian independence (Ardhana, 2002:94)¹. Bali is a small island among the thousands of islands in Indonesia, the population approximately 3.5 million.

More than 85% of the populations of Bali island are Hindu, as a remnant of the past

glory of Hindu, who was overthrown by Islam in 1478 AD. Since Islam ruled in Nusantara, the fate of the Hindu religion is like disappeared, we must say thanks to the Bali island, because without Bali island then we would not see the Hindu in Indonesia. On this island, Hinduism survives, grows and develops, so we can see today the Hindu religion in Indonesia. Now, the Bali island is also known by the nickname of Hindu island, **island of the Gods**, Paradise Island, the island of Thousand Temples, and so on.

Every name makes the island of Bali is very famous throughout the world. Even the Bali island as the number one of the tourism places in Indonesia. Bali every day crowded with tourists from various countries. From the beginning, Hindus did not get the service priority from the government of Indonesia. However, because the Hindus in Bali have a wealth of tradition based on Hindu values, then the Hindus in Bali were developed highly advanced beyond other areas. With a variety of its uniqueness, Bali became the number one of tourist destination in Indonesia, and Bali given largest Foreign Exchange, from the tourism sector.

Tourists from various countries will never be bored living in Bali, because many unique things not found in other countries, all of them can be found every day in Bali. 1 Republic of Indonesian independence **on August 17, 1945** with the principle of Pancasila, which upholds the values of **Belief in God Almighty**. But since the independence day of Indonesia, the government give umbrella for the Muslims, Christians and Catholics only; while Hindus and Buddhists do not get recognition.

Through the struggle of the Balinese Hindu leaders then since September 5, 1958 (13 years after independence), Hindu religion is given official service from the Indonesian government, with establishment of Hindu Religion Section at the Ministry of Religious Affairs in the Republic of Indonesia. 13_ 13_ Bali-Prajñā - p?Da 13_ 13_ Bali-Prajñā - p?Da 2.1 Basic Concept of Tri Hita Karāa Bali's island got many nicknames, some of them are positive nicknames and the others are negative. There are popular nicknames and the others less popular.

Bali's island dubbed the island of the Gods; the Island of heaven; the Island of Tourism; The Island of Thousand temples; The Spiritual island; the Island of Culture; the Island of Art; the Island of Peace, etc. **There is also the** bad nickname, as the Island of Cockfighting, and the Island of Leak (black magic). One of the nicknames is very important to explain in this article that Bali is as an island of Tri Hita Karāa. In the curriculum of Traditional Architecture in Indonesia, the concept of Tri Hita Karāa's Hindu (Bali) has become an integral part of subjects in the curriculum of Architecture.

Truly, if explored carefully, the concept of Tri Hita Karāa comes from the Vedic or

Hindu teachings such as Vatsy literature and other literature. Then arranged in such away by a Hindu priest at 11th century AD, he was named Mpu Kuturan². Since the eleventh century until the present day, the concept of Tri Hita Karaóa as guidelines, in constructing residential buildings of Hindus in Bali. Both the buildings to stay for families as well as for buildings used for public services, all based on the concept of Tri Hita Karaóa. According to the Vedas, everything in this world has a common origin (ie God).

The universe is described from the Garbha 'enormous content' of God the Almighty, as declared in the following úloka; etadyoninì bhùtànì sarvàoity upadhàraya, aham kâtsnasya jagataá prabhavaá pralayas tathà 'Know that all beings have their birth in this. I am the origin of all this world and its dissolution as well' (Bhagavadgìtà VII.6). Also described in another úloka; bhumir àpo'nalo vàyuá kham mano buddhir eva ca, ahamkàra iti'yam me bhinnà prakâtir aûpadhà 'Earth, water, fire, air, ether, mind and understanding and self sense this is the eightfold division of My nature' (Bhagavadgìtà VII.4). There was also another úloka elaborate; apareyam itas tv anyàm prakâtim viddhi me paràm, jivabhùtam mahàbàho yayedam dhàryate jagat 'This is My lower nature.

Know My other and higher nature which is the soul, by which this world is upheld, O Mighty-armed (Arjuna)'(Bhagavadgìtà VII.5). In the úloka of Bhagavadgìtà VII.5 is very clearly outlined that aûphaparakâti 'eight basic elements of the universe', namely: (1) land, (2) water, (3) fires, (4) air, (5) ether, (6) mind, (7) intellect; (8) ego; eighth element are prakâti 'nature of matter. This úloka states that the three elements, namely prakâti; mind, Budhi, and ego are grouped into prakrti lower than the Soul.

There was also a úloka which states; prakâtim svàm avaûpabhya visàjâmi punaá-punaá, bhùta-gràmam imam kâtsnam avasàm prakâtir vasat 'Taking hold of nature which is My own, I send forth again and again all this multitude of beings which are helpless, being under the control of nature (Prakâti)'(Bhagavdgìtà IX.8). There is another úloka which states as follows; mayà'dhykûeóa prakâtiá sùyate sacaracaram 2 Mpu Kuturan was a prominent priest in East Java, imported by Raja Bali, Dharma Udayana, who ruled Bali in the year of 910 Saka (988 M).

Mpu Kuturan given task as Chairman of the Advisory Council of the King, with the rank of Senapati, so that Mpu Kuturan also known as Senapati Kuturan. When Mpu Kuturan accompanying Dharma Raja Udayana, on that time he composed the concept to manage the Hindus in Bali by the concept of Tri Hita Karaóa, that harmonius life with the God, humans, and environment. 13_ 13_ Bâli-Praj ñà bail - p?Da 13_ 13_ Bâli-Praj ñà bail - p?Da hetunàna kaunteya jagad viparivartate 'Under My guidance, nature (prakâti) gives birth to all things, moving and Linmovcing and by this means, O Son of Kuntì

(Arjuna), the world revolves' (Bhagavadgītā IX.10). Figure : This Picture is given by Ir. I Wayan Winarta, who's a Architect at Bali.

As looked at the above figure that all of the Balinese planed their home by the concept of Tri Hita Karaóa On the other úloka, mentioned: udbhavaú ca bhaviúyatàm '... (I am) the origin of things that are yet to be ... (Bhagavadgītā X.34). On the other úloka again, stated: bijam màs sarvabhùtànàm viddhi pàrtha sanàtanam, buddhir buddhimatàm asmi tejas tejasvinàm aham 'Know Me. O Pàrtha (Arjuna), to be the eternal seed of all existences. I am the intelligence of the intelligent; I am the splendour of the splendid' (Bhagavadgītā VII.10).

Another úloka states: yac cà 'pi sarvabhùtànàm bijam tad aham arjuna, na tad asti vinà yatsyàn mayà bhùtam caràcaram 'And futher, whatsoever is seed of all existences that am I, O Arjuna; nor is there anything, moving or unmoving that can exist without Me' (Bhagavadgītā X.39). On the other 1_1 1_0 Bàli-Praj ñà bail - p?Da 1_1 1_0 Bàli-Praj ñà bail - p?Da úloka there is the statement: pità 'ham asya jagato màtà dhàtà-pitàmahaá, vedyáy pavitram omkàra ák, sàma yajur eva ca 'I am the father of this world, the mother, the supporter and the grandsire, I am the object of knowledge, the purifier. I am the syllable Aum and I am the ák, the sàma and the yajus as well' (Bhagavadgītā IX.17).

Also there is another úloka statement, stating: aham sarvasya prabhavo mattaá sarva pravartate, iti matvà bhajante màs budhà bhàva-samanvitàá 'I am the origin of all; from Me all (the whole creation) proceeds. Knowing this, the wise worship Me, endowed with conviction' (Bhagavadgītā X.8). There is also a statement úloka stating that God is the soul of every being, as stated: aham àtmà gudàkesa sarva bhùtasaya sthitah, aham àdis ca madhyam ca bhùtā-sàm anta eva ca 'I, O Guđàkeúa (Arjuna), I am the self seated in the hearts of all creatures.

I am the beginning, the middle and the very end of beings' (Bhagavadgītā X.20). Meanwhile there is also a úloka statement that God is the consciousness of the matter, as stated: bhàtànàm asmi cetanà 'I am mind and of beings I am consciousness' (Bhagavadgītā X.22). Based on the descriptions in the above úloka, obtained a very clear understanding that there are two elements or components that must always exist in this world, the Creator and the created.

Between these two elements; Creator and creature, when viewed from the point of advaita philosophy, then there is only a very thin difference. That is the Creator seen outside as well as in the creation, while the creation is a form of coarse or outer form of the Creator. When compared to the two terms are virtually indistinguishable. In the non-dualist philosophy (advaita) said that the God and creation are not separate while

the dualist philosophy (dvaita), creator and creation is completely separate.

Although it seems the philosophy is different, but about two things, namely about God and creation remain the same in issue in the philosophy of it. Based on the description of some of the above úloka, it is clear that the entire universe is derived from one source or content, because it is appropriate that the universe as "one big family" it may be praised like this (sarva bhuta kuṇumbakam). Because everything in the world or in this universe has a common origin, it is appropriate to human beings with each other calling each other with a cordial greeting call. In Indonesia, the word used affectionately calls "saudara" its mean 'brother'.

Word 'saudara' in fact, this comes from the Sanskrit word is the word; sa = one, udara = content. When we called the other with the word "saudara" (brother), the phrase was actually to remind us to our origin, that God the Almighty. If an understanding of the meaning of the word saudara (brother) sink deeply in the heart of each person, then surely the cosmic consciousness, as well as the brotherhood of the universe or the universal family will also be soon realized, this is the concept of Tri Hita Karaóá (Donder, 2007:400). 2.2

Explanation of Tri Hita Karaóá Concept Based on the description of the basic concepts of Tri Hita Karaóá above, it is feasible **to build a harmonious** relationship with God as the ultimate source of all that exists. That was the first of a realization of the concept of Tri Hita Karaóá is building a **relationship between man and** God. Subsequently, a second, man was created not alone, but be friendly or in pairs, so people also have to establish a harmonious relationship between one man and another man.

And the third, God also supply all human needs, on this earth, which is equipped with a variety 1_1 1_0 Bàli-Praj ñà bail - p?Da 1_1 1_0 Bàli-Praj ñà bail - p?Da of creatures, like animals, and plants; as a human living environment. Therefore, humans need **to build a harmonious relationship between man and** the environment. In this world, peace, happiness, and prosperity, will be realized only if the three-dimensional pattern of a harmonious relationship is perfect. Tri Hita Karaóá pattern of relationships can be described as follows.

Tri Hita Karaóá scheme described by the Tri-koóá (triangle scheme) gives a signal to people that the pattern of relationships that created in the concept of Tri Hita Karaóá cored on the basic principle of divinity. It means that the pattern of relationships Tri Hita Karaóá is always based on the belief that: (1) all human activity is based on the teachings that come from God, (2) all human activities are known or witnessed by God, (3) of all human activity is intended as an offering to God. Based on the pattern of relationships

that are formatted in the concept of Tri Hita Karaóa, theoretically, the concept is to ensure the realization of the religious community.

With the pattern of religious community gives the ease of application of religious teachings. Figure: Sketch of Tri Hita Karaóa Has been the general opinion that the Hindu community in Bali is a religious community; friendly, and most important is that the Hindu community in Bali is believed to be "humble, honest and trustworthy people"³. This last predicate is predicate that can boast of Hindus in Bali, because at the moment of Indonesia which has been hit by a crisis of honesty, but the Hindu (Bali) are still believed, by both private and government agencies.

The main cause of the 3 Nicknames to the people of Bali as the simple, honest and trustworthy community obtained from the island of Bali visitors, both rating various countries or domestic tourists as well. However, the good impression this time began to decrease because many outsiders living in Bali. 1_3 1_2 Bàli-Praj ñà bail - p?Da 1_3 1_2 Bàli-Praj ñà bail - p?Da success of the Hindu community in Bali in making the community an honest and trustworthy is the pervasiveness of the concept of Tri Hita Karaóa into the hearts of the Bali people, which links all the activities of society to the Lord. Hence, the Hindu community in Bali, form communities are 'centered on God', then the socialization process of teaching the concept of karmaphala can be implemented easily.

This happens because in the minds of the community have been implanted belief that God would give the fruit of every human action. Good deeds will bear good and bad deeds will bear bad. This is what led to the Hindu community in Bali, although the lack of understanding of the knowledge of Hindu theology, but the quality of human behavior or social behavior until now is still considered to be superior in Indonesia. So we can say that the concept of Tri Hita Karaóa and the concept of Karma Phala is first and foremost factor that led to the Hindu community in Bali can bring the community an honest and trustworthy by the public around the world, until now. 3.1

Explanation and Application of Tri Hita Karaóa Concept in Bali For the sake of the realization of the concept of Tri Hita Karaóa into practical action, we need further elaboration on the concept of Tri Hita Karaóa is contained in Tri Koóa (triangle). The main key to the concept of Tri Hita Karaóa is the concept of cleanliness sakala and niûkala (physical and spiritual, or physical and spiritual). This concept is consistent with the concept of Tri Kàya Pariúudha, namely the doctrine of the three acts that have purified the mind (mànasika); words (vàcika) and deeds (kàyika).

The concept of Tri Hita Karaóa has been the ideal concept of the arranging deúa

pakraman life or traditional village in Bali, which is built on the concept of Hindu religion. Each Pakraman is a manifestation of one big family community that is limited by the boundaries of the village which preserved or protected by Sakala and Niûkala concepts. Under Pakraman structure, there are organizations banjar, as sub Pakraman. All abstract events, which are hard to solve by Pakraman citizens, or citizens of banjar is seen as something related to the abstract nature.

To cope cases of noetic (strange, supernatural, abstract) that occur in one village or the banjar, the Hindu community in Bali made a religious ritual. The ritual was called tawur or caru (sacrifice) conducted in the village or the banjar that conducted by the citizen of village or banjar. It is believed by Hindus in Bali, can realize a sense of peaceful to citizens of Pakraman and citizens of banjar. 2.3.1 The concept Parhyangan (Sanctuary Zone) Resilience of the concept of Tri Hita Karaóá on the Bali's island, supported by the inner consciousness and demands to the presence of kahyangan (the holy places, temples) in every Pakraman in Bali.

The concept of kahyangan is the sacred function as well as in form; sanggah pamerajan (family shrine); sanggah paibon and sanggah panti (family shrine is greater); and kahyangan desa (where all members of the public worship in one village). 1_3 1_2 Bâli-Praj ñà bail - p?Da 1_3 1_2 Bâli-Praj ñà bail - p?Da Placement pattern of kahyangan, it is determined based on the traditional architecture of its own procedures that were in fact oriented to the concept of place "hulu-teben" (upstream- downstream) or can be likened to the concept of head and leg. In addition, the concept of the "kaja-kangin" (South East) as the upstream direction (luan, head); while "Kelod-Kauh" (North West) is teben direction (downstream, feet).

This concept of upstream-downstream, mainly bear with the zoning concept into two zones, the sacral zone and propane zone. This zone is also similar to the concept of Kaja-Kelod 'South-North' as described by Eiseman (1992:2) The existence of heaven (holy places) in each village, have consequences for the religious obligation that coincided with the observance by all the villagers collectively. This gives effect to the establishment of a very strong bond which is the basis of religious moral guidance to any citizen or member of krama in a village in Bali.

In everyday life, the application of this concept was evident in the lives in the implementation of Hindus in Bali, whether its application in one scope of village; banjar and family. All of it is aimed at bringing balance and harmony in society. 2.3.2 The Concept Pawongan (Zone Settlements) Each member in a village in Bali has contributed to create the orderly, safe and peaceful life. To the awareness of every member of society is necessary to the implementation of obligations undertaken by each of the

villagers.

In order to realize the effort that each village autonomy are entitled and obliged to make awig-awig (rules) that serve as guidelines to regulate society. At first awig-awig is an unwritten rule, but gradually many making written an awig-awig. Each member of the village shall comply with the awig-awig. In the awig-awig there are guidelines that can be used as guidelines in a village community or a banjar. In the awig-awig has listed three basic harmonious relationships, which must be created by every member of society, namely: (1) **harmony between the individual** with God, (2) harmony between members of the community with one another, (3) harmony among the members community with a village environment. Awig-awig is also not only regulating the issue of rights and obligations of each member of the village, but also includes sanctions. These sanctions form; fines, the physical, moral sanctions (spiritual).

There are hard consequences if awig-awig violated by members of society. Therefore, each member of a village community; like or dislike must comply the awig-awig. All of that means to make binding which allows the realization of oneness and unity on the basis of kinship and cooperativeness that is deliberation to reach a consensus. The basis of the spirit awig-awig is salulung sabhyantaka (joy and grief together). Commitment to the concept of the family universe, clearly inspired by the teachings of Tat tvam asi (thou art I) and the teachings Vasudhaiva Kupumbakam (all beings is the family).

This is all the underlying principles of family harmony of the universe, which is popular, referred to as the concept of Tri Hita Karaóa, in Bali. The concept of Tri Hita Karaóa is still effectively used as a reference Deúa Pakraman arrangement (the residence of Hindus) in Bali. 1__ 1__ B`ali-Praj ñ`a bail - p?Da 1__ 1__ B`ali-Praj ñ`a bail - p?Da As efforts to achieve security and peace for every member of society, it takes a good leader.

Leadership villages in Bali, commonly implemented in a familiarity, this system delivers the people to the stable and dynamic life at the same time. The term of stable is a quiet and safe condition of society; it is possible for every member of the community to do activities without being disturbed. While the definition of dynamic is freedom of every members of society to perform the activity and creativity. Thus the process of change to progress still occurs with the support of environmental stability factors.

To realize a stable and dynamic society, we made efforts to provide understanding through the organization sangkep (meetings) are held regularly and continuously. Meetings are the official forum at the village level or banjar to implement democratic principles in society. Meetings are held in the hall Wantilan or banjar. Wantilan and banjar hall is a building for community meetings. In this place, everyone has the

opportunity to issue opinions. In addition, Wantilan and banjar hall also has other functions related to the programs and interests of village. Wantilan and banjar hall also serves as a place of yajña (ritual).

Wantilan and banjar hall in its function as a means to hold meeting to get agreement, it is equipped with facilities "kukul" hall (the place wooden bell). Kukul in Hindu society (Bali) has a central function, because with hearing the sound clues of kukul (wooden bell), the members of society have been able to find out what kind of events that occurred (Titib, 2002:111). 2.3.3 The concept Palemahan (Zone Yard) Palemahan is the village areas which also has other names such as karang deúa; karang ayahan; karang druwen deúa (it mean land of village), considered as a unit of Tri Hita Karaóa.

In the Palemahan environment, there should be setting good village governance, so it shows parts or units in the structural region from larger to smaller clearly. As an example of a village consists of several banjar, and each banjar consists of several sub banjar or tempek. The smaller units than the village are one integrated system under the rule Deúa Pakraman (religious character of village). In accordance with the concept of Tri Hita Karaóa, generally every yard of village, and every community member's yard has been designed in the pattern of distribution of the yard (site plan) which refers to the concept of Tri Maóðala, namely Utama maóðala (main zone or upper zone); madhya maóðala (middle zone); and kaniûpha maóðala (outer zone). At every yard found a distinction between: the upper zone is a place pemerajan (sacral zone).

In the middle zone of the maóðala is an area where building a house (semi-public zone), while in the zone kaniûpha maóðala (outer zone) as tebe zone (public zone) that can be used for social activities. Every yard should have a gate to the street, and there should not any yard without gate to to exit. 1__ 1__ B`ali-Prajña bail - p?Da 1__ 1__ B`ali-Prajña bail - p?Da Figure: Spatial Plan Compound of House in Bali _ Balinese houses are designed based on religious concepts created by the Mpu Kuturan, looks very unique.

Called unique because Balinese houses is not a single unity that under one roof. Balinese houses are divided into separate spaces; the spatial patterns are arranged according to the concept of wind direction and the axis of mount Agung. This occurs because the existing hierarchy requires different strata in the arrangement of spaces in the house. As well as the bed of parents and children should be separate, and also the distance between the kitchen and family shrines. To understand the spatial hierarchy of residential house in Bali, we must understand the existence of nine of the wind, namely: the north, south, east and west.

For Balinese people, the east with the axis of Mount Agung is the premier location in the

concept of home stay in Bali, so the location is usually used to put a place of worship or in Bali called pamerajan. To determine the pattern of a traditional Balinese house space then we should recognize the parts of space in traditional Balinese house, which could be seen at the above picture: Description: 1. Pamerajan is a place used for a family ceremony. And at the traditional villages, each family usually has pamerajan **located in the Northeast** to nine plots of spatial pattern 2.

Umah Meten is the space normally used for the head of the family to take a rest so the position should be quite respectable 4 Figure: Spatial Plan of House in Bali planned that way, so that air circulation is very good at the Balinese house. But this spatial pattern requires wide land. Now it has pursued the concept of Tri Hita Karaóa is developing vertically. 1__ 1__ Båli-Praj ñà bail - p?Da 1__ 1__ Båli-Praj ñà bail - p?Da 3. Bale Sakepat is the bale which usually used for bedding children or other family member who is junior. 4. Bale Sanga poles are commonly used as a space to receive guests 5.

Bale Dangin is typically used to sit around making art objects or knit clothes for children and husband. 6. Jineng (barns) as a place to store the harvest, in the form of rice and other crops. 7. Paon (Kitchen) is a place to cook for the family. 8. Aling-aling is the entrance that gives different direction so the people who coming in sideways not straight away. This means that the view from the outside do not go straight into. 9. Angkul-angkul is gate which as the entrance in yard. Arrangement on spatial planning of yard in each member of villagers has been planned in such way based on the consideration of the Sakala and Niûkala concept. Therefore, the width of the road; worth of buildings, etc.,

have been calculated so as not to interfere when there is the ceremony of Pitå Yaj ña and other activities of the community. It makes possible to bring the corpse, or when carrying the harvest; or carry other items. **There is also the** obligation of society to create a wall of the yard in accordance with the guidelines that have to maulu kaja is oriented toward the south or toward the mountains. Therefore, any person who occupies their yard must make a wall at the north side. This means that every person does not need to create a wall at the south side. The wall on the southern boundary of the neighbor's yard is the neighbour's task.

That is the relationship between the residents in one area of Pakraman in Bali, so that one person who has a yard and garden really has a family system as a whole unity. The concept of this arrangement is very good and noble, although at the application level often encounter obstacles, caused by factors of lacking understanding of one another. Building layout settings such as village markets, wantilan, kahyangan (a place of prayer), kûetra (grave), and banjar hall in a village area, also setting the house on every yard is

based on the concept of magic, so that all are believed have influence on its inhabitants (Titib et al, 2002:112). 2.4

Bali is The Island with Cosmic' Living Concepts Bali island spatial concept refer to the concept of Tri Hita Karaóa, making every inch of land is designated as a place to live, must be considered with the availability of locations that serve as Parahyangan, as a place to worship of God. The concept of Tri Hita Karaóa binds every resident of Bali, to provide a sacred space. Every inch of building development in Bali has spiritual style, that involves the consideration of the inclusion of a spirit or soul that exist in every state of matter, objects, or buildings.

Through consideration of such concept, it makes every inch of land in Bali is seen as something has spirit and sacred value. That is why that makes Bali as the only island among the thousands of islands in the archipelago, has own traits or characteristics. Bali is an island- spirited, life island, the island is covered by the spirits of the devas, the island is guarded by devas, the spirits of the ancestors. It makes Bali as a sacred island. The concept is what makes 1__ 1__ B`ali-Praj ñ`a bail - p?Da 1__ 1__ B`ali-Praj ñ`a bail - p?Da Bali since Dutch colonial times until now to be known throughout the entire world.

Infinite number of foreign tourists came to Bali to feel the vibrations of Bali cosmic spiritual, and some even fall asleep; do not want to return to their country. Unfortunately today there are many concerns over the Bali, for the sanctity of the island of Bali is increasingly reduced. The tourists direct or indirectly have been taking part in diluting the sanctity of Bali, since Bali as the main purpose of tourism of Indonesia, so a lot of sacred lands and beaches in Bali trodden by the feet of foreigners with half-naked body.

Maybe it makes devas angry and leave Bali. Maybe that's why that disaster, disease, and changes in behavior patterns that lead to immoral, unmoral have been increasing in Bali. This proves that the deva probably already tired of looking at the behavior of the people who set foot in Bali, with no heed to the concept of the sacred. Ignoring Bali, from the sacred concept will bring a greater catastrophe. The Indonesian people may still remember, when planning **a series of bombings** carried out by a group of people in 1983.

When the bomb detonated at Borobudur, the bomb was blast, so some Buddha statues were destroyed, after that they were planning a bombing in Bali. But at that time, the sacred vibrations of Bali is still able to reject the catastrophe. Finally, the bus was boarded by bombers, exploded and killed all its passengers in the bus, until the bus was also shattered. However, later in the early 2000s, Bali has twice been bombarded with

bombs, as if the event itself is a ritual ceremony "Caru Labuh Gentuh" (sacrifice) with hundreds of people as a means (tool) of caru.

Such disaster might come again, if the attitude of the people who live in Bali and who came to Bali to ignore the concept of the sacred. Only the concept of sacred will be able to allow the presence of re-deva and his holy energy. Consideration of the benefits a few sheets of dollars, should be considered as the second reason, not the number one if Bali still want to be expected as the Island of the Gods. Materialistic attitudes have changed in the evolution of the spiritualist and naturalist attitude. Based on the concept of Hindu cosmology (Donder, 2007), attitudes and behavior patterns of men that cause human get a disaster or avoid a disaster.

With make friendship with nature, so nature will protects us, the attitude of blackmail, exploitation, dredge, abusive, and hostile to nature are the attitude will make some parts of nature become angry, because nature itself has thoughts and feelings. Cosmic mind or cosmic consciousness should also be a consideration for people in their act. Have to admitted that the concept of belief in the sacred and the hallowed is a powerful concept to inhibit the growth of human selfishness. The concept of hallowed develop the attitude of fear; and sacred concepts develop respect. The attitude of fear and respect can control the unreasonable desire.

If Bali is expected to remain stable, then Bali must continue to maintain, preserve, or maintain the implementation of the concept of sacred and hallowed. Only packaging the concept, should be given the arguments of science, which involves the role of concepts and theories of science in an attempt to explain the sacred and the hallowed. Truly the people of Bali are still believed to hold the tradition of the sacred and the hallowed, eventhough many people feel embarrassed. This is probably because both of these (sacred and hallowed) get the spotlight from the most of other religions.

In the opinion of non- Hindu, they have a view that at this advanced century, the belief in the sacred and the hallowed, 1__ 1__ B`ali-Praj`ña bail - p?Da 1__ 1__ B`ali-Praj`ña bail - p?Da regarded as superstitious and nonsense. Until now the Balinese believe with the existence of a sacred tree. Perhaps it seems trivial, but the value is positive and the practical are very useful, namely the cancellation of intention to cut the tree. Because it is automatically manifested in the mental, that the tree was considered sacred. **On the other hand** who do not believe in the sacred or the hallowed tree, the threat of imprisonment not make them afraid to thieve the timber (illegal logging).

Truly, belief in something that is sacred and the hallowed is quite effective as a means of preserving the environment naturally. Furthermore the sacred concept also has a positive

value, namely with understanding that certain objects have a sacred value, and so many objects of high artistic value and have a high price is not stolen or destroyed. Hindu community in Bali is famous throughout the world, as well as today Bali is still preserved the attitude of trust with the sacred and the hallowed. This leads to the island of Bali also get the nickname as the mystical island.

Whatever the nickname given, which clearly Bali has a different cosmos pattern among thousands of islands in the archipelago, and in the world. Bali is a unique island, a spirit island. As the spirit island, it can be able communicated with the language of the soul. Enlightened souls will be able to communicate well, with every grain of atomic particles that exist on the island of Bali. Dark souls, who are not enlightened, will not be able to communicate with any particles on the island of Bali. For people who darkened by selfishness and ego, only see Bali as an asset of merchandise, which brought wealth.

The important thing to consider is do not let the grains of soil, water droplets, air granules are rampage and protest against human behavior. In Hindu cosmology (Donder, 2007); soil, water, fire, air has a soul because behind it there is the Supreme Soul as a controller. When the soil, water, and air are tired, bored and sick of seeing patterns of human behavior, then they will speak in its own language, in such circumstances, there is no force that can stop it.

Nothing can stop the earthquakes, landslides, floods, and tsunamis. Before all that happens, all the atomic particles that exist in the soil, water, and air should be encouraged to make dialogue with the cosmic language. III. CONCLUSION Tri Hita Karaóá is the concept of the arrangement of Hindus life in Bali is based on the teachings of Hindu, oriented on the three dimensional effort to create harmony. The harmony of these three dimensions consists of; the first harmony is between man and God; the second harmony is between man and man, and the third is **harmony between humans and** the environment.

Implementation of the concept of Tri Hita Karaóá is a guideline for the conduct of Hindus in Bali, so that the island of Bali and the Balinese people base their lives on the harmony of the universe. The application of the concept of Tri Hita Karaóá into a spatial pattern of the island of Bali has been a source of happiness physically and spiritually for communities around the island of Bali. Many researchers and spiritualist who have come to Bali, admitted that the island of Bali shine a remarkable spiritual aura. Therefore, they said Bali deserves to get nickname as a spiritual island or the island of the Gods.

Spiritual aura of the island of Bali trusted by the tourists can provide peace of mind. The fact is supported by the panoramic views of the island of Bali, green space, the religious

and 1__ 1__ B`ali-Praj ñ`a bail - p?Da 1__ 1__ B`ali-Praj ñ`a bail - p?Da friendly community. Because the information about the spiritual aura of the island of Bali has spread throughout the world; today many more tourists visiting Bali.

Many tourists who messed up his mind in his country, then they come to Bali to relieve tension and get peace of mind on the island of Bali. Recorded every year, tourists come to Bali for more than 3 million people, while the population of Bali island around 3.5 million. That means, one of Bali will be faced with one tourist. Although tourists gives many advantages materially, but spiritually Balinese Hindus are varilly injured, because of the a tourism development priority.

Therefore, many things that used to be good, neat, and orderly and sacred worth, and then changed to propane for the money. Apparently, Bali will slowly change from a spiritual community become a materialistic society. That means that the world will lose the spiritual assets that can eliminate the tension of mind. People around the world at any time require a place to breathe fresh air; breathe a spiritual atmosphere; to restore physical and mental freshness. Therefore, if the international community does not want to miss the places that can provide spiritual refreshment, then the international community must preserve the nuances of spritualitis places, like the island of Bali and other places around the world.

Because the concept of Tri Hita Kara`oa as the base of the Balinese spirituality; the international community must also maintain and preserve the concept of Tri Hita Kara`oa is a spatial pattern of the island of Bali. And the international community come to Bali do not undermine the existing order. Suggestion, the concept of Tri Hita Kara`oa is used to organize the island of Bali is designed in the eleventh century by the Mpu Kuturan. In this century, the population is crowded as seen in Bali today. Balinese people are increasingly crowded because many outsiders come to Bali to find a job, and then after they managed to buy land and build houses in Bali.

They do not follow the development of spatial patterns based on the concept of Tri Hita Kara`oa. To maintain the concept of spatial patterns of the island of Bali which is good, it is deemed very important to establish the National Agency of Development of the Tri Hita Kara`oa patterns involving religious scholars and spiritual of Hindu, environmental experts, and other experts. This effort as the need of this time that can prevent (slow down) the lifestyle of Bali, is looking increasingly materialistic.

Because the Balinese land is very small in size, so the concept of Tri Hita Kara`oa in ancient time which applied by horizontal style and this time and in the future must be applied in vertical style without losing their sacral sense. BIBLIOGRAPHY Ardhana, I.B.

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