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subashchandradash@yahoo.co.in balisanskritinstitute@gmail.com iii ii Bàli-Praj ñà bail -
p?Da PREFACE The Upaniûads boldly declare that, "that is knowledge which liberates
everyone (sà vidyà yà vimuktaye)". All the scriptures accept this fact and handed down
the úruti tradition of empowering oneself through constant practice. It suggests us that
everyone must seek for knowledge and it will liberate us from ignorance and hence no
suffering.

So knowledge is power and the source of good living. If one follows this doctrine he will
attain without any difficulty. If we want to grow it is only through knowledge and
knowledge alone. The Vedic tradition have been handed down since time immemorial
when there was no religion, caste, creed, power blocks and supremacy. There was only

one religion which was universally accepted with humility and forbearance. The division among the communities and society brought various cults and isms at a very late period. Faith, beliefs, philosophy and ways of living forced us to accept one path and that became the religion afterwards which are widely popular now-a-days.

The scientific and intellectual content in the Vedic tradition continued the quest for knowing the truth and developed a roadmap for attaining one's goal in life. Hence, the importance of the scientific enquiry started from the Vedic tradition which discovered many secrets of the universe till today. Bali is called as island of art and culture, island of ritual, island of tourism, island of peace and harmony, island of science and island of health and healing.

There was a need for the appreciation of the wisdom of this island to rest of the world and keeping this long-felt desire we planned to bring out the rich heritage and culture through publishing the international journal entitled *Bàli-Prajñà*. Myself a Chair Professor of the Indian Council of Cultural Relation, New Delhi at Universitas Mahendradatta, Denpasar suggested to the Rector to publish an international journal in Indology from the University. He instantly agreed to this fact and welcomed the idea. As a result of which, accordingly we planned and approached the scholars to contribute their valuable research papers. As per our request they responded positively and sent papers.

This first volume and no.1 is the first issue in this cherished endeavour to satisfy the need of intellectual and scientific enquiry on indology. As the scientific knowledge based on existing data has widely grown over the modern era the scholar and researchers will be benefited through their contributions to this journal of Indology. By understanding this frontier of knowledge this attempt will fulfill the long-cherished desire of the scientific enquiry of the tradition, culture to achieve both material and spiritual wisdom to a large extent.

We gratefully acknowledge to the scholars those who promptly sent their valuable papers in a very short period without whose support the volume would not have been possible. Then we thank the Rector. Dr. Arya Vedakarna who initiated to publish the volume from his university and for the first time in Bali. We also thank Prof. I Made v iv *Bàli-Prajñà* bail - p?Da Titib for his advice and encouragement. We cannot forget the help rendered by Wayan Padet, Putu Eka Putri and Wayan Kurniasa for their help. Finally, we thank the proprietor Mr. Wayan Yasa for printing this Volume in a very short period of time.

At last we can say that we welcome suggestions from the world of scholars to make this

dream a great success and expect similar support with hearty cooperation in future too. jayatu sanskâtam 31 May 2012 Denpasar Subash Chandra Dash I Ketut Donder v iv Bâli-Prajñâ bail - p?Da FOREWORD Tradition, culture, rituals, art and science are the outcome of our rich Vedic heritage. It is due to the constant effort of the ancient people that we have got such a bulk of Āgamas and Úâstras. Bali is popularly known as the place of Hindu rituals and sacrifices.

But there are many more things in Bali and it is many times called as the island of worship, rituals, culture, art, craft and science. Hence Bali has a varieties and is proved to be unique in it's traditional and modern scientific technologies of progress. As the people of Bali are mostly peace loving and religious minded, the scientific background of this land however cannot be overlooked. Hence Bali is said to be the "island of science" also. In this regard, to bringout the hidden treasures of knowledge of Bali, when Prof. Subash Chandra Dash proposed me to publish a journal of international standard, I was delighted and agreed to do so from our university.

Then he took up the initiative to go ahead with the journal and contacted accordingly to fulfill our dream by scientific contributions of many world class scholars in their respective branches of study. It gives me immense pleasure to announce the first volume and first issue of the international journal entitled Bâli-Prajñâ devoted to the scientific contribution in the field of Indology and culture published from the Universitas Mahendradatta, Denpasar, Bali, Indonesia. It was a long desire and today it has been fulfilled by the hard working and pain staking efforts of the Chief Editor Prof. Dr. Subash Chandra Dash, Chair Professor who initiated the idea to me.

It is due to his advise and encouragement that we are presenting the first volume to the world of scholars as a small contribution. I also appreciate the help rendered by the renowned scholar and rector Prof. Dr. I Made Titib as the advisor to this journal. I deeply appreciate the tireless effort of the team of editors I Ketut Donder and I Gede Suwantana for bringing out this volume with the chief- editor Prof. Dr. Subash Chandra Dash. The technical support given by three scholars are also praise worthy for this volume. Finally I thank the proprietor Mr. Wayan Yasa who agreed to publish this journal in a very short time.

At the end I can say that dreams can be fulfilled if we struggle hard and work with strong unity and co-operation. Now Bâli-Prajñâ the new international journal will open up new vistas of scientific knowledge to the rest of the world. I congratulate the chief editor Prof. Subash Chandra Dash and board of editors K. Donder and Gede Suwantana for the great success of launching of the international journal on Indology and culture from The Bali Island. 30 May 2012 Denpasar I Gusti Ngurah Arya Wedakarna Mahendradatta

Wedastraputra Suyasa III Rector of Mahendradatta University, Denpasar, Bali vii vi
Bàli-Praj ñà bail - p?Da vii vi Bàli-Praj ñà bail - p?Da LIST OF CONTENTS PREFACE

.....

iii FOREWORD v LIST OF CONTENTS

..... vii SUBASH CHANDRA DASH Vedic Rituals
and Universal Peace 1 GOPALCHANDRA MISRA
Sanskrit : A Cultural Repository 15 I KETUT DONDER
The Effect of Agnihotra and Psycho-cosmos Phenomena : (The Logical Analysis of The
Ritual of Agnihotra and Human Effort to Creating Harmony Around of The Cosmic
System)

25 SHANTIPRIYA DEVI Genesis of The Bhakti Tradition
..... 61 TANAKA KIMIYAKI Comparing The Cross-cultural
Exchanges of Esoteric Buddhism Through Overland and Maritime Silk Roads
..... 72 I KETUT WIDNYA Brief Account of Evolution of
Úiva-Buddha Cult in Indonesia 78 DONGSUNG HUH The Impact of Buddhist
Morality on The Dramatic Presentation of Sexual Desire in Cham, Talchum and Gigaku
..... 87 I MADE SUWETA Worshipping God in Kajang Scripts
(Vedic Implication on The Local Genius in Ngaben Ritual in Bali) 96 I GUSTI
MADE SUTJAJA Indic Influence in The Balinese Language, Linguistic, Arts, and
Orthographic Perspectives

111 1 viii Bàli-Praj ñà bail - p?Da TOSHIHIRO WADA Úaúadhara on Invariable
Concomitance (Vyàpti) 131 I NYOMAN LINGGIH Strong Character
of The Figure Bhìma in Indonesian Literary Work 141 NARASINGHA CHARAN
PANDA Glorification of Vedic Thoughts in Úàntiparvan of The Mahàbhàrata 152
PAULA TIZZANO FERNÁNDEZ Kumàrajìva and The Paradigm of The
Bodhisattva-translator: A Lotus-sùtra Based Approach
..... 167 BOOK REVIEW Benoy Kumar Sarkar, The
Positive Background of Hindu Sociology (I Gede Suwantana)
..... 174 ABOUT SENDING THE RESEARCH
PAPER

177 25 24 Bàli-Praj ñà bail - p?Da THE EFFECT OF AGNIHOTRA AND PSYCHO- COSMOS
PHENOMENA : (The Logical Analysis of the Ritual of Agnihotra and Human Effort to
Creating Harmony Around of the Cosmic System) I Ketut Donder I. INTRODUCTION
Many people think that the Hindu ritual tradition inherited from generation to
generation without any by common sense. This reasoning is totally incorrect, because
the Hindu religion comes from the Vedas, and Veda means Science. In addition, the

Veda consists of two systems of knowledge that covers the whole of human knowledge required.

All of this knowledge are grouped under two kinds of knowledge, namely: first paràvidyà discuss any matter relating to the transcendental and aparàvidyà discussing all things related to knowledge of the senses. Thus, Hinduism is rooted in the Vedas, based on spiritual knowledge and logical knowledge. Because it includes rituals of Hinduism, not only the faith or belief, nor is it only the apology, and it is not dogma (Donder, 2006). Vedic teachings are controlled by the manifestation of God. Goddess Saraswati also means "flowing". It means that; knowledge based on Vedic Hindu will always fit all the time because it flows following the course of time.

Therefore, Hinduism is not worried about the new interpretations coming from anywhere. In Hinduism, there are five hierarchies of a comprehensive reference that should be made a benchmark to assess relatively whether a view, opinion or concept can be declare correct or not. The five hierarchies of comprehensive reference are the sruti, smâti, úila, àcàra and àtmastuti. Reference to the hierarchies of truth for the second, third, fourth, and fifth are interpretations.

On that account, the Hindus should not worry when the texts or the mantram texts and ritual practices are given interpretations. Hindus should also believe in the Vedic teachings as stated by Manusmâti or Dharmasûtra XII.95-96 where "all forms of teaching (including) the interpretation going up against the truth of the Vedas, sooner or later will be destroyed or perish as destroyed by supernatural powers." (Pudja, 1973:743; Deshpande, 2010: 826-827). Based on this reason, the interpretation of ritual paraphernalia must continue to be pursued for the needs of younger and future generations demanding rational meanings that make sense.

In Hinduism also has three basic framework, namely tattva (philosophy), Suúila (morality) and upacàra (ritual). That means, the Hindu religion is based on a consideration of Philosophical, ethical (moral), and practical considerations. Ritual is Meant in this context is not just a mere ceremonial, as understood by many people. However, the ritual sacrifice or offering is based on a pure mind. Another more precise term yaj ña 27 26 Bàli-Praj ña bail - p?Da is the which is Often translated as "ritual".

In Addition to the above three terms, the implementation of the Hindu Teachings are also based on tri -pramàóa (three arguments), the Firstly: úabda-pramàóa , that is the reason That comes from religious texts; the second; anumàna-pramàóa , Reasons derived from the consideration of the logical mind; and third: praktyakûa-pramàóa , namely, the reason is based on practical aspects. Thus, Hinduism is a religion that is

rational and scientific (Donder and Wisarja, 2010). Based on this reason, the interpretation of ritual paraphernalia must continue to be pursued for the needs of younger and future generations demanding rational meanings That make sense.

There is a concern of Various parties, and this Happens to all followers of Religions. It is the concern for the rationalization of religious Efforts Teachings. They worry about the mistakes in the interpretation against the religious Teachings. It Happens Because many people understand That religion is just a mere belief, so That it does not require any analysis of critical thinking. They also understand That logic is Contrary to the beliefs or religion. This kind of mindset will any interpretation considers something sacred.

However, Such concern is not Really Necessary Because the logical truth in Hinduism can be accepted as said by Maharûi Vasistha (a famous Maharûi in the Veda): yukti-yuktam upàdeyam vacanaý balakàd api anyat tãóam iva tvàjyam apy uktam padma janmanà. 'Even the words of a little child That make sense should be accepted. All the others must be rejected, although it is said to Derive from the Creator. ' (Radhakrishnan, 2010:133). There are so many úloka and mantra in Hinduism as parallel to the scientific theories and can be verified scientifically. Just quite unfortunate, scientists do not consider religion as scientific knowledge.

These are the mistakes of the past between the two groups, namely the exact group of scientists, with a group of theologians in the West. The attitude of Western theologians very apologist, and nor hegemonic. This happened in the days of church authority. At that time, the church wanted to suppress the scientists, and even punished if they deem incompatible with the views of the church. These disputes caused huge resentment on the part of scientists exact, until today. Therefore, in the West is still visible enmity between the exact and religious disciplines. As we know, that this century is the century of the triumph of science, because it is inexact to reply to scientists attitudes and behavior of the ancient theologians.

That is why, scientists do not recognize the religious teachings as scientific knowledge. All of the story takes place in the West, but such stories do not happen in the East especially in India as the birthplace of the Hindu religion. Hinduism sourced in the Vedas, as the knowledge of the holy word of God, it was directly received by Âûi. Knowledge of the Vedas as a sacred word, and then discussed in depth by using the approach of intellectual and spiritual knowledge. This was all discussed in the Upaniûads. Below are given some examples úloka, which indicates the value of scientific knowledge, also deals with Agnihotra ritual, for example: The Mánava Dharmaúàstra III.76, described, that: agnau pràstàhutiá samyag àdityam upatiûphate, àdityàjjàyate vâútir vâûperannam tataá prajà. 'Libations of clarified 27 26 Bàli-Praj ñà bail - p?Da

butter duly cast in the sacrificial fire ascent to the sun; from the sun originates the rain; from the rain, do the provisions; and from the provisions, the creatures' (Deshpande, 2010:144).

The Bhagavadgītā II.16, say: *nàsato vidyate bhàvo nàbhàvo vidyate sataá, ubhayor api dãûpo 'ntas tv anayos tattva-darúibhiá* 'Of the non-existent there is no coming to be; of the existent there is no ceasing to be. The conclusion about these two has been perceived by the seers of truth'. And then, Bhagavadgītā III.14 say: *annàd bhavanti bhùtànì parjanyaàd anna-sambhavaá, yaj ñ àd bhavati parjanya yaj ñ aá karma-samudbhavaá* 'From food creatures come into being; from rain is the birth of food; from sacrifice rain comes into being and sacrifice is born of work (Radhakrishnan, 2009:136). The three úlokas above clearly demonstrate scientific values, as described that the material is dropped into the fire in the Kuóða of Agnihotra, will rise into the sky.

It is very scientific, because the material is burned into the fire, will be destroyed and then into the smoke that drifted into the sky. Agnihotra smoke is composed of a combination of many elements, namely seeds, flowers, leaves, milk, honey, thought vibrations, vibrations of the mantra, ultimately affecting the airborne particles in the space. Theology of Hindu Pantheism teaches that: every particle in the universe inhabited by God or the manifestation of God.

Therefore, when the Agnihotra smoke rose into the sky, the god Indra who control each grain particle is pleased to grant the prayer space is done in the Agnihotra ritual. And then the god Indra, change the air particles into dew and the rain descended. Rainfall led to the growth of various types of plants, from the onset of food crops, as well as the existence of life, it is a law of causation can be scientifically proven. This explanation, related to the úloka in the Mánava Dharmaúàstra III.76, and the Bhagavadgītā III.14. Here is given a scientific explanation, related to the Bhagavadgītā II.16, the meaning of this úloka corresponding to the Law of Immortality of Mass, or the Law of Immortality of Energy, as where the definition given by Lavoiser.

Law of Immortality of Energy by Lavoiser, states that: "the substance **can not be created and can not be** destroyed". **On the other hand,** the formulation is slightly different language, Bhagavadgītā states: "what will forever be there", and "what does not exist, never will be." Actually, the formulation of the Bhagavadgītā and Lavoiser, both contain the level of scientific and theoretical explanations that can be proven by scientific research.

Based on the brief description above, there is no reason to declare the teaching of religion (especially Hinduism) is just dogma. Hindu teachings are very clear, scientific,

and even supra-scientific, so if someone wants to prove Scientifics Hindu teachings, then he should have the quality of scientific knowledge and spiritual knowledge is sufficient. Hence, **all Hindus believe that** Hinduism can be explained through scientific explanation.

If we let the Vedas as **the roundness of the** earth, and scientific knowledge as a measuring stick one meter, then **the roundness of the earth** that can be measured with a stick, with a meter stick to spread it over and over again until the finish. However, the question is: "there anyone who could use a meter measuring stick to measure **the roundness of the** earth? 29 28 Bâli-Praj ñà bail - p?Da The Hindu Âûi have used two kinds of science sticks, one stick of knowledge, "aparàvidyà", ie knowledge of the logical result of the five senses, and the second is knowledge " paràvidyà", which is super-logical knowledge, which is called the sixth sense knowledge.

This is a complete system of Hindu knowledge, which can lead mankind to achieve the goal of his life, namely: mokûartham jagadhità ya ca iti dharma, which can live in peace and prosperity on earth, as well as achieving freedom and becoming one with God. II. DISCUSSION 2.1 The Methodology used in Science of Spirituality The theme of " Agnihotra and Effect of Psycho-Cosmic " actually include of discourse of science and spirituality. In the past few decades, many people had distanced relationship between science and spirituality. The Spiritual terms they consider as the subjective experience only, that does not have a scientific truth.

On the other hand, they are exalting truths of science as the most rational. The use just only one perspective, i.e a subjective approach or the objective approach, this method has been increasingly abandoned by scientists today. In this time, the multi-perspective approach has considered as a complete approach. Nowadays scientists became interested in researching the spiritual with the scientific approach. Dr. Masaru Emoto (2007) as written in his book **The Miracle of Water** is a scientist of the Japan, through a very thorough research about the water crystals has been found that words can influence the formation of water crystals.

The words are sweet and tender feelings of affection and make a beautiful water crystals. In contrast, coarse words with full fury, the water crystals show the bad and terrible form. Results of research conducted by Dr. Masaru Emoto shows that the atomic electrons in each particle of water in it there is "consciousness". The question arises, what is consciousness? This question has been raised by humans since the beginning of its existence, and also from the beginning that in Vedas are pantheistic theology has given the answer, that the universe was created by God Almighty.

God Almighty has everything: God is omnipotent, God is the Creator, God the Most Merciful, God is Great, God Almighty Small, etc.. With His power, God can make himself large infinity beyond measure, with his power as well, God can make himself very, very small, smaller than the atomic electrons. Therefore, it can not be seen by eye or with the most modern equipment. This is the basis of spirituality in the Vedic view that the discussion about the the soul and the material has a reciprocal relationship.

In Hindu Cosmology (Donder, 2007) described that the universe and its contents are from Brahman or Paramàtman, the universe and its contents are often also referred to as the Maya of the the Lord. Because it is between God and His creation are intimately connected. God is Absolute and Abstracts could be searched in the creation, this is the Hindu point of view in understanding God and His creation, an outlook similar to Study Phenomenology. 29 28 Bàli-Praj ñà bail - p?Da Gulillemin (1995) wrote that: in spirituality, the quest for Truth has necessarily to be subjective, because the Reality it propounds is, in the first instance, man's own Self, it is Pure 'Being', or Consciousness, which illumines his mind, intellect and reasoning faculty. Vedànta categorically asks, "Oh Seeker of Reality! By whom can the Knower himself be known?", (vij ñàtàrantare, kena vijàniyàt).

The answer is: "To experience the Light of the Spirit within, one has to be that Spirit itself." Spirituality, however, assures us that, when one gains an insight into this Truth of one's own 'Being', one simultaneously cognises the same Reality of Consciousness in all the phenomena around one. This subjective approach, however, does not mean that Spirituality has no method of investigation. In fact, it employs all the basic scientific methods of induction and deduction, observation and experimentation which make an integrated approach to Truth.

This approach calls upon the seeker to study the workings of his own aspirations, and sublimate his own ego and the other components of his his personality. It also insists on his practising certain disciplines and to adopt a regulated way of life. In fact, the very first Brahmasùtra (athàto brahma jij ñàsà) urges the earnest seeker of Truth to develop a keen spirit of inquiry into the Brahman or Cosmic Intelligence, and to make intensive study, as well as efforts, to realize the various aspects of that Reality.

To guide and inspire him on this difficult path, the Upaniûads present good 'models' of earnest seekers of Truth like Nachiketa, Svetaketu, Uddalaka, Gargi, Maitreyi and others, who vividly demonstrate the process by which this great Science is to be learnt from a competent teacher, through questioning and answering, doubting and reasoning, seeking and finding. The logical steps leading to this experimental knowledge are also clearly laid down. It says, "Oh seeker of Reality: You have to listen and gather all the

knowledge about the Self from the Teacher, then deeply ponder over all that you have learnt and assimilate that knowledge.

Thereafter, visualising the nature of that Reality, you should try to stay steady in that vision till the inner mist of ignorance melts away and you experience the Light of Pure Consciousness within, as well as all around you illuminating the objective world." (àtmà vâre draûpavyaá, úrotavyaá mantavyaá, nididhyàsitavyaá). Thus, the propositions in the Upaniûads delineating the spiritual path are logical, well-reasoned, and are therefore conclusive and practical from all points of view. In fact, the Nyàya Úàstra mentions, besides logic and reasoning, fourteen other methods of acquiring knowledge such as Evidence (Pramàóa), Witness (Prameya), Utility (Prayojana), Discussion (Vâda), Observation (Pratyakûa), Experience (Pratyaya) and so on, all of which are adopted in the study. A great exponent of Vedic wisdom, emphatically declared "What **does not stand to reason** is not Spirituality."

It is thus clear that Spirituality, though 'subjective' in experience, does not imply 'being subjective' all the way. To acquire that knowledge, one has also to be 'objective' in the sense that one has also to study and know as much as possible about the 'Self'. This implies following the prescribed disciplines, practices and exercises till one 31 30 Bâli-Praj ñà bail - p?Da "becomes" the Self.

Even after experiencing subjectively the reality of the Self as the Cosmic Consciousness underlying all phenomena, one has to objectively communicate this experience to others for their benefit and well-being. Spirituality, therefore, is the knowledge of subjective Reality which has to be pursued objectively until it is attained, and then to be shared, like any other branch of human knowledge, with other seekers of Truth. Spirituality does not deny the objective world altogether, but rather accepts it as only an expression, or manifestation, of the subjective Reality from which it cannot be separated.

This position rightly called the "subjective-objective" view, is very well explained by Arthur Koestler according to whom every cell **of the human body** is 'Januslike' because "it looks outside and gets connected with the external world but it has also certain independence, of its own which makes it capable of an 'inner look' as well. Today, Psychology also admits that all access to the physical world through experience, whether objective or subjective, is only through the common denominator 'I' which does all the experiencing.

As Sir William James, the well known psychologist, said at the beginning of this century: "The subjective experience is a full fact to which all realities of the objective experience must belong. How can it be called incomplete experience when it (Consciousness) is the

sole thing that fills up the whole universe of our concrete activity? The axis of outer reality runs through the egoistic, subjective activity only". In this time, Quantum Physics has also found that, at the sub-atomic level, matter melts into a subtler principle where, as Gary Zukav tells us in his 'Overview of the New Physics'.

The observing mind and the observed are inter-related in a real and fundamental sense. This shows that the distinction between the 'Subject' and the 'Object' is more apparent than real. That is why the physicist, Dr. Fritjof Capra tell us, "We cannot talk **about Nature without, at the same time,** talking about ourselves. Another physicist, Dr. Roger Jones, goes as far as saying that he intends, "to embody consciousness and subjectivity within physics and also to debunk the myth of 'subjectivity' in Science by unearthing the essential subjective core of the process of measurement of Science.

On this point, Michael Talbot seems to give the final verdict when he says, "There is no strict division between the subjective and objective reality Consciousness and the physical Universe are connected in some fundamental physical mechanism. This relationship between mind and reality is neither subjective nor objective but "Omnijjective. The conclusion that emerges is, in the words of Dr. Karlis Osis, that both the objective and the subjective methods should go together in the quest of Reality "like the two wings of a bird". 2.2

Responsibility of the Intellectual Hindu Swami Chandrasekarendra Sarasvati (2008: xxvii) in one book, began a long discourse with a question: why the Hindus, who educated not understand the teachings of their religion? Is their education, have distanced them with their religion 31 30 B`ali-Praj ñ`a bail - p?Da and culture? If so, then it becomes a tragic irony of the Hindus. Books of the Swami Chandrasekarendra Sarasvati has become a very thick book (\pm 1000 pages) with the title Hindu Dharma: The Universal Way of Life, has been translated into Indonesian by publishers Paramita Surabaya (2008).

This book, excellent to read in order to expand the horizons of Hindu knowledge. There has been a gap of knowledge of Hindu religion are supposed to understand. Knowledge gap is not only experienced by the Hindus in general **but also to the** educated Hindus, as the words of Svami Chandrasekarendra Sarasvati above. Therefore we often hear a lot of opinion Hindu intellectuals are "inconsequential" when outlining the teachings of Hinduism in public.

As an example; the opinion Hindu intellectuals who say that Hindu theology is not clear or Hindu theology was in the clouds, while the intellectuals do not understand about the theology in general and Hindu theology. Properly, it is not right to say that, because of his opinions can ruin the views of others who are innocent. A Hindu's intellectuals

"should" be remember the warning Bhagavadgītā III.21, 26, 33 which states that: "the great man (intellectual) is an example, let not the intellect to fool the layman, the attitude, outlook and behavior of the intellect will be followed by others".

There is also an intellectual Hindu, claimed that the Veda or Vedic India was not the product was not born in India. Such a statement would be laughable small children, since elementary school because everyone is either non-Hindus and Hindus have been taught by the historical record that has been proven for thousands of years that the Veda was born (revealed or revealed and accepted by the Maharûi in India). Distort the true historical facts are very sinful deeds and not commendable.

May the spirits of the Maharûi who settled in Bali are just too angry to hear about the words that the Vedas were not born in India, because the Maharûi in Bali would come to Bali because of a mandate to spread the teachings of the Vedas or socialize in Bali. Hinduism considers that as a very innocent Hindus to forget his ancestors, the ancestors of the Hindu religion came from India. If there are Hindus would not accept the view of history and views of Hinduism, then such persons will be grouped by Emille Durkheim and **the History of Religion** experts, as adherents of Primitive Religion, or the Religious Tribe, or adherents of Religion Remote, and risks theology will also be included in the theology or theology of primitive and isolated.

Now the question arises, in the modern era with sophisticated technology, which can find information about anything, if Hinduism and the Vedas say not born in India, then where he was born? Whoever the Hindu intellectuals should be intelligent in presenting Hinduism **in the midst of** competition in world religions. 2.3 The Religion of Hindu The experts of the various countries say that Hinduism is the oldest religion in the world and is the ancestor of all religions. Svami Sivananda and Prof. Dr. Sarvapali Radhakrishnan said that the truth of all religions can be traced back to Hinduism. No 33 32 Bâli-Praj ñà bail - p?Da one can deny the truth of this statement.

Unless scientists are tendentious would say that Hinduism is not the oldest religion, Hinduism perhaps even now that there does not exist. There are many Western scholars who praise and honor the Hindu religion, they say that Hinduism is a religion that is similar to the ocean of knowledge so Bleeker said. Hindu religion free from dogma Zaehner says. Existing mathematical science is not comparable to the Vedic mathematics says Morgan. Vedânta is a very scientific description about the nature's laws Heard says. Vedânta is an attempt to summarize all science so Walker opinion.

Cosmic drama is the mind of God is symbolized by the dance Sivanapàrâja in Hinduism, this opinion Fritjof Capra (science of Quantum Physics). Many theories of Vedantic which

could be defended on a variety of research Chreighton says. Around the world there is no such sublime teachings and useful unless the Upaniûads, let me die pillowed on the books of the Upaniûads were the words of Schopenhauer. Daussen said that the teachings of the Upaniûads is the teaching of philosophical conception that there is no peerless in the world (Donder, 2001:13-14, 2004:18-21).

The opinions above are not an apology, because this opinion is not coming from Hindus or Hindu scientist, this opinion is coming from non-Hindu scientists. Thus their opinions must be objective and credible and scientifically justified. Therefore **it is very strange** especially if there is no intellectual Hindus Hindu teachings blaspheme their own religion. Limited knowledge **of the Vedas and** the inability to understand the teachings of Hinduism derived of the Vedas can not be used as a weapon to blaspheme the Vedas.

History shows that Hinduism is still around today because the Veda is anàdi- ananta 'no beginning and no end'. This was enough historical facts used as evidence that Hinduism has a very strong survival power. Compared with contemporary religions with Hinduism, the other religions present just the name alone. Attack Islam and Christianity in India hundreds of years did not caused the majority of the Indian subcontinent Islam or Christianity, this fact will suffice to prove that Hindu theology can still survive in the court of the intellect. 2.4

The Ritual of Hindu Hinduism can not get away with the rites, Hinduism is very strong even with the nickname as a Religious Ritual. The nickname was not bad, even better than the nickname of Religious Political or Religious Fanatic nickname. At a glance for most Hindus, especially the least understand the nature of the rite may be upset to hear the nickname of Hinduism as a religious ritual or religious ceremony. However, when traced back even further on the nature of ritual, and the nature of the teachings of Hinduism derived from the Vedas which consists of the four Vedas, namely Ågveda (prayer), Sàmaveda (chants), Yajurveda (the victim), and the Atharvaveda (the phenomenon) it all really cored in the sense of ritual sacrifice to God (the essence of God).

Surely prayer ritual too, sing the name of God is a ritual, the ritual of sacrifice, the proof of the energy of the universe that God-centered ritual also, the whole action is a ritual (Bhagavadgìtà IX.27). Likewise Seminar for the real property is an academic ritual. 33 32 Bàli-Praj ñà bail - p?Da Misinterpretation of the concept of ritual performed by Hindus, is actually derived from the interpretation of the Western scientists who do not know the ins and outs of the ritual (yaj ñ a).

Western scientists who focus on positivistic thinking only believe or accept something as true if it is real or can be proved by the senses. Western positivistic perspective, which is based on the real senses alone (sakala), it is only one side of the truth. Not so in the Hindu religion that accepted the concept of Sakala (according to the five senses), who also accepted the concept of something that nisakala (that intangible something).

Perspective of Western scientists in the past the one-sided, incomplete, it is the only material knowledge. It is rooted in the materialistic character of Kaliyuga , the way is in accordance with the views of logical positivism. Perspective of logical positivism, make people feel very satisfied, if they can prove everything in the material (real). However, if scientists have the ability to a higher spiritual sense a little, which is an intelligence that can go beyond his ego, then surely the whole ritual of the Vedas will be proved by reason and scientific approach. 2.5

The Hindu's Teaching, Science, and Technology Many scientists Hindu (in Indonesia), they view that religion in general and also includes Hindu Religion is unscientific. According to them, religion should not be discussed scientifically. This opinion is absolutely not true!. A person who is proficient in the field of religion but does not understand the basic principles of scientific knowledge, then he should not claim that religion is not scientific. The evidence suggests that the scientists of religion (especially religious scholars in Indonesia) is very far of the understanding the scientific nature of science, so they are difficult to analyze religion from the point of view of scientific knowledge.

Inability to analyze a scientific religion, should not be used as a claim to say that religion is not scientific. If science is rational, then the religion (Hinduism) is super-rational. Therefore, if science can be approximated by the ratio (reason), then religion must be approached with the super- ratio. To link between religion and science, it takes knowledge of multidimensional (Donder, 2001:165, 2004:163). Eastern scientists (Indonesia) most of the view that all knowledge, perceived unscientific if not cite the views of Western scientists.

The results of the research scientist Hindu from India, especially from scientists Hindu Bali (Indonesia) is very difficult to be recognized as a source of scientific knowledge. In fact, if explored in depth, was based on the evidence of the historical development of science in this world, in fact many Western scientists are taking the source of knowledge from the East (India) and then take it and develop in the West. Based on historical records, the East is no more backward when compared with the Western world in the past, therefore there really is not anything too special with the Western world.

However, just to meet with fondness the traditions of Western ideas, it has also begun discussions with the views of Emile Durkheim. 35 34 Bâli-Praj ñà bail - p?Da Durkheim (2003:28) a world-class scientists in the field of religion in his book History of Religion, explained: that no religion is not a cosmology and speculation about the divine. If philosophy, science emerged and evolved from religion, it is because religion itself was initially treated as a science and philosophy.

Furthermore, and this is rarely mentioned, religion is not only enrich the human intellect that already exists by nature (congenital), but actually also has helped shape the intellect itself. Humans depend on the religion not only in terms of their knowledge of course content, but also in the form of a place where knowledge can be extracted. Furthermore, Durkheim (2003:49-50) describes a concept that is generally considered to be characteristic of everything that is religious is supernatural concept.

Supernatural is the level of things that are beyond our comprehension; the supernatural is the world of mystery, which can not be known or that can not be captured and perceived common sense. Then religion becomes a kind of speculation on everything that exists outside of science or common sense in general. According to Spencer, the religion whose teachings sometimes contradict each other, secretly agreed that the world with all its contents and all that surrounded him is a mystery that needs explanation.

Spencer said that religion is basically a "belief in something beyond the Eternal intellect". So also with Max Muller, he saw all religion as an attempt to understand what can not be understood and to express what can not be expressed, a desire for something that is not limited. Durkheim (2003:50) also outlines that without affordable, faith by itself has been matched with science and philosophy, and thinkers such as Pascal, who feel that there is something that is completely foreign in the particulars, should quarrel with the current day and time always be misunderstood by other thinkers of his contemporaries.

Furthermore, Durkheim (2003:51) describes that with modern reason, we will find it hard to understand why people can attach themselves to these ideas just because they are not able to suggest ways that are more rational. In reality there are many explanations-explanations (proofs or explanations) are blinding us, but for the primitive even the simplest appears to be a problem in the world. Primitive people see it not as Supra Rational, a place where intellect leaned when stuck, but as the best way to know and understand what he observed around him.

For him, it is not strange when inanimate objects ruled, either by voice or body

movements, stop or speed up the circulation of the stars, ordered the rain to come down or stop, and others. In his view, the rites which he did to increase soil fertility or the number of cattle that was maintained is not irrational, just as our view of the techniques that made agricultural experts for the same purpose today. The forces which he **does not understand the** various terms appear mysterious to him. **The idea of the** forces of nature may be derived **from the idea of** religious power, then there is no separation between the rational from the irrational.

There is a fact explained that the power of religion is often viewed as a spiritual entity. The desire that can not be realized, it is not admissible as evidence as an irrational. 35 34 Bâli-Prajñâ bail - p?Da The ratio does not deny the idea that inanimate objects can be moved in the order of mind or intellect, or also through a cue from one of the members of the human body, though the scientific knowledge of the past still have trouble receiving this hypothesis. However, recently the concept of the science of **Quantum Physics have been** able to accept this hypothesis.

To be able to mention certain facts as a supernatural fact, one must have an awareness that there must be order of things is natural or in other words, a phenomenon that occurs in the universe is internally associated with the laws on a basis of certainty. If at any time this principle established, then something out of these laws to immediately look for something that transcends nature and therefore outside of the ratio. Based on these reasons, the intervention of miracles and supernatural forces that propped up the ancient people to their gods is not something weird and miraculous from their perspective.

For primitive peoples, this intervention is something beautiful, rare, or is the work of the invisible hand that shook, and the object of sense that makes people amazed and stunned (mirabilia, miracula). But the supernatural events and miracles are not viewed as a gateway into the world of mystery that can not be entered ratio. Clusters of thought (mind-set) as it is more easily understood because it has not vanished. Although the principle of determinism (the view that human choice is controlled by the previous conditions, including the whole of human nature is an unbroken sequence of the cause and effect) was originally applied in the natural sciences and physics, but was introduced to the field of social sciences new century ago and its value is still kept under review. The idea that people become subject to the necessary laws and establish itself there is only one substance in a particular cluster of ideas.

Therefore, according to a specific community, the real miracle is something that might happen. Science, not religion, has taught man that all of things are very complex and difficult to understand. But, according to Jevons, the human mind does not need to

consider scientific education and realize that there is a clear sequence at once limited and constant order of succession among phenomena or to realize that these arrangements often become corrupt and chaotic. At a certain moment the sun suddenly suffered an eclipse; it did not rain during the rainy season, the moon appears regularly after a while lost in the night sky and so on.

Because this series of events outside the normal sequence of events, people tie him to associate with causes that unusual, because a somewhat different, in other words "extra natural". In this form, by Jevon, the idea of the supernatural was actually born in the early history, and in a way and at this moment, finally getting religion itself as a specific object (Durkheim, 2003:54). To understand the idea of the supernatural, not enough to simply being a witness to the events that are not expected such a magical thing and so on. Jevons claimed that the way to understand the religious forces such as these are not primitive.

People are aware of and understand the religious forces in the first place is to explain the disorder and the events that are accidental, and only after that religion is used to explain the uniformity of the universe. There are many examples; there are certain hymns after 37 36 Bāli-Prajñā bail - p?Da blown causing the water in the sky fell to earth. According to the science at first it was thought to have nothing to do with the gods that regulates it. The belief that these rites can produce what is expected to be automated, it is this which explains the importance of every cult because each time the carried out always involves physical aspects.

This religious phenomenon (perhaps this is also the initial forms and legal formalism) arises from the fact that the spells to be spoken and movements to be performed will lose its value if it is not pronounced in the right way to spell exactly the same or a movement that had successfully brought outcomes (Durkheim, 2003:64-66). 2.6 Understanding the position of Agnihotra in the Hindu Agnihotra rooted in the Vedas, so Agnihotra is often also referred to in English as a Vedic ritual or also called Vedic Fire Ceremony. Mantram X.66.8

Āgveda, clearly mention about Agnihotra ritual, also spells Atharvaveda I.1.7; 2.6; 4:33; 5:29; 6:35, 36, 49 and Atharvaveda II.7.29-30, 35, 65, 74, 87, 94, 113, 115; 8.3; other than that the book of Mānava Dharmaśāstra IV.10 and IV.24 Bhagavadgītā; XV.14; book of Rāmāyaṇa and Mahābhārata also contains about the Agnihotra, and many other sources as well as recognized by Jendra and Titib (1999), Wartawan and Wijaya (2011), and Vedalankar (2005). Agnihotra called Vedic rituals or Vedic Fire Ceremony, it was very clearly demonstrated that the Agnihotra ritual comes from the Vedas.

Literally, Agnihotra ritual was really found in mantram Vedic texts, in addition it is also present in various úloka in Hindu scriptures. Therefore, the Hindus as a people who accept the Vedas as a sacred text, would not be difficult to recognize and accept the Agnihotra as Hindu ritual, except the people who did lay on Vedic knowledge. Regardless of the attitude of the Hindus; accept it or not, as a ritual Vedic Agnihotra should be introduced or socialized to Hindus. Even now these non-Hindu scholars are heavily spread Agnihotra amazing results.

It can be read through various internet websites. Introducing or disseminating the meaning and effect of positive energy rituals of Agnihotra is dharma for educated people, scientists, let alone the Hindu scholars. Instead, hide the nature and the positive effects of the Agnihotra ritual is an act of evil (adharma) due to act stupid-as well as fooling the layman. Úloka III.26 Bhagavadgìtà emphatically stated "let the people who are considered wise (scientist, scholar) fool the fools".

Therefore, whatever is in the Vedas including Agnihotra ritual, it is vital described, so that people know what and how the Hindu ritual of Agnihotra is. Moreover, the results of world-class research scientists have proven that **the ritual of Agnihotra** has the positive effect that can cure various diseases, even the most acute diseases. Agnihotra also gave a positive effect on the cosmic system (the universe). Dangers of global warming which causes **depletion of the ozone layer** can be dealt with Agnihotra.

Socialized the concept of Agnihotra to the Hindus, are considered very important not only because there is a perception of any kind, except; honor, save, and preserve the teachings of the Vedas. Before Agnihotra claimed by other parties and recognized as 37 36 Bàli-Praj ñà bail - p?Da his own, then we need to tell Hindus **that Agnihotra is a** Vedic ritual. It is important to avoid cases of the other party claims that can be harm Hindus. Agnihotra will soon be claimed by other parties if Hindus do not want to admit it. Vedic knowledge including the Agnihotra ritual, should not be forgotten or deliberately ignored by assuming that the Agnihotra does not exist.

Or dispose of Agnihotra by reason that the majority of Hindus do not know Agnihotra. Vedic teachings, including the Agnihotra ritual should not be stagnation, because the consideration that many Hindus do not understand the Agnihotra. Ignorance, backwardness, commonness Hindus should not be a standard size or limit Hindu knowledge. Underdevelopment or backwardness and ignorance of Hindus should not be allowed. Everything was supposed to be a whip or a warning that the theology or the teaching of Hinduism is not well and properly socialized.

In an effort to socialize the Vedic knowledge including Agnihotra ritual, it takes people

who are truly wise (intelligent academically, intellectualist), and not merely follow the flow of the crowd. A wise intellectual, must have the courage to tell the truth without having to follow the opinion of many people who do not have a clear reference. This is very clearly present in the *úloka* of *Mànavā Dharmaśāstra* XII.113- 114, as described: "Even whatever a single Veda-knowing *Bràhmaóas* shall determine as the law shall be accepted as such in exclusion of what has been said by ten thousand ignorant *Bràhmaóas*.

A council, consisting of thousands of assembled *Bràhmaóas*, who are devoid of penances (*vratas*) and Vedic knowledge and live by the emblem of their caste, can never acquire the status of a true council" (Deshpande, 2010:832). Based on the above explanation, it is known that the *Agnihotra* has a function and a very central position in the Hindu ritual system. Prof. Jendra and Titib (1999) states that *Agnihotra* as King of the ceremony that is multi-functional and very effective, because it **can be used in** all ceremonies. 2.7

The Essence of *Agnihotra* in the Hindu *Agnihotra* is a ritual offering to the Lord *Agni*, a ceremony which is very important in Vedic performed daily by a *grhasthins* (Musna in Jendra, 1999:5). *Agnihotra* has a meaning that coincides with the term " *Homa*", although not completely the same. Both terms are equally doing worship by means of fire as an offering, because it is so close together it means, the *Agnihotra* and *Homa* (*Agnihoma*) is often considered the same.

The difference is very small and hardly distinguishable, because *Agnihotra* is basically. *Homa* is a ritual of salvation to the gods to pour the offerings to the sacred fire (Musna in Jendra, 1999:5). *Agnihotra* and *Homa* are both using sacred fire as a medium of worship, the difference is that in *Homa* offerings were addressed to the gods with the mediation of the sacred fire, while the *Agnihotra* sacrifice directed to the Lord *Agni* through the sacred fire as a material manifestation of the Lord *Agni* itself.

In other words that the *Agnihotra*, that the Lord *Agni* is the goal or purpose of offering, while in the *Homa*, the Lord *Agni* as an intermediary to convey any form of application *yajamàna* 'ceremony organizers' (Jendra, 1999: 6). 39 38 *Bàli-Praj ñà bail - p?Da* Figure 1: Prof. Dr. Subash Chandra Dash when attending Ritual of *Agnihotra* All the ceremony that uses fire, *Agnihotra* is as essentially as described in the Vedas. *Agnihotra* is a Vedic ritual that is holistic not only meaningful religious-spiritual- magical, but it also deals with the things that has dimensions of science and technology, such as bio-energy, psychology, medicine, agriculture, bio-genetic, microbiology and communications inter-planet (Paranjape in Jendra, 1999:5). In various news sources, stated *Agnihotra* ritual has multiple functions, among others; psychotherapy, engineering bio-genetik,

planologis, multi-therapy.

There is information that thousands of people, mostly of the North America, South America, Western Europe and Eastern Europe, has a healing and other benefits of the Agnihotra or Homa therapy. There are many other benefits of Agnihotra was, among other ingredients that have been reduced to ashes in the fire that can be used as an offering; capsules, powders, creams, for therapy or treatment; sore ear, nose, throat (ENT), and others. Agnihotra ash can be fully utilized in a variety of problems, complaints, and various diseases.

The conclusion is that; Agnihotra is a holistic approach to life and living, especially in the era of science and technology which has many negative impacts in the life of humans (Paranjape in Jendra, 1999: 42). The story of King Ayodhya, namely the Daúaratha who lived in the time of Tretàyuga, have utilized the Agnihotra ceremony as a medium to invoke son. At that time, although Dasartha already had three wives, but not a wife to bear children. Hence 39 38 Bàli-Praj ñà bail - p?Da Daúaratha, begging Åûi Resyasrengga as the kingdom priest, performing the ceremony Agnihotra.

lûpadevatà who is adored Lord Úiva, after performing the Homa ceremony, three wife, gave birth to sons of the wise; namely Kauúalyà Devi gave birth to Ràma deva, which became known as the avatàra of Viúúu. **On the other hand** Kaikeyi Devi, gave birth to Bhàrata as "the greatest hero in the field of service", because of his devotion to Úri Ràma so great that Bhàrata always uphold the sandals of Ràma, as a symbol that it acts only as a representative of Ràma. Then the third wife of Daúaratha's sons who were born gallant, namely Lakûamaóa and Úatrughna, which later became the guardian of Úri Ràma who has never been beaten.

Lakûamaóa arc can make lightning or thunder and shook the three worlds (Bhùá, Bhuvaá, and Svaá), as well as arc Úatrughna who always managed to repel the enemies. All the wise men were born, after Daúaratha perform of Agnihotra ceremony, that was evidence that all the gods of nature and Ruler of the Universe vibrates witnessed the effect the implementation of the Agnihotra ceremony. Similarly, **the king of Madra** who has many wives but have not had children, eventually, on the advice of a priest to perform Agnihotra ceremony.

In the Agnihotra, the istadevatà is worshiped is Devi Sàvitri, after the Agnihotra ritual, was born a daughter, who given named according to the name of the Sàvitri istadevatà. Truly, Agnihotra is a ritual that must be implemented by all Hindus if Hindus still accept Mánava Dharmaúàstra as part of the source of Hindu law. Duty of every head of household (persons who are married) to perform Agnihotra or Homa Yaj ña, is clearly

seen in the few úlokas of Mánava Dharmaúàstra III, as follows: Libations of clarified butter duly cast in the sacrificial fire ascent to the sun; from the sun originates the rain; from the rain, do the provisions; and from the provisions, the creatures (76) (Deshpande, 2010:144).

Unto Agni, unto Soma, unto Agni and Soma combined, unto all the deities, unto Dhanvantari, unto Kuhu, unto Anumati, unto Prajàpati, unto the earth and firmament, and unto Sviûpakât at the en (85-86) (Deshpande, 2010:147). Obeisance to Indra and obeisance to the attendants of Indra in the east, obeisance to Yama and obeisance to Varuóá and obeisance to the attendants of Varuóá in the west, and obeisance to Soma and obeisance to attendants of Soma in the north (87) (Deshpande, 2010:148). This úloka means, that: after the ceremony deliver to the food, he should spread the sacrifice, all over with at **the start of the** the East to the South, ie to Indra, Yama, Varuóá, and Soma, as well as to His servants' (Pudja, 1978:158).

"By showing the flavor and the words" honor the god Agni ', he should spread a little food near the door and some in the water with an attitude of "respect for 41 40 Bàli-Prajñà bail - p?Da the water", he also should be spread on the mortar and pestle by saying the word 'respect for woody' (88) Based on the above úlokas, actually have reflected on what and for what, and how the function and position of the Agnihotra ritual in every Hindu family. Mánava Dharmaúàstra III.85-86, clearly spell out that the offerings are made up of the nine kinds, addressed to various gods, Lord Agni was acquired respect and dedication of the first (Mánava Dharmaúàstra III.85).

Furthermore Lord Agni also get back the offering by the end of the ceremony (Mánava Dharmaúàstra III.86). Through the above úlokas are understandable that Lord Agni is the god of determinants in the Hindu ritual procession. Offerings are addressed to Agni, in his physical form presented to the fire, such offerings are commonly referred to as Agnihotra. To obtain a true understanding of Agnihotra, it takes a true understanding of the meaning of the word itself Angihotra. Agnihotra word derived from Sanskrit, which is composed of two words ie Agni and hotra. The word Agni means fire and said hotra means to sacrifice. Thus Agnihotra means make offerings to the fire.

Offerings to the fire is contained in **the symbolic meaning of** Hindu philosophy and theology. In the Hindu scriptures described that fire is a symbol of god Agni, thus offering dedicated to the fire is essentially a make offerings to the god Agni. Puràóas and Upaniûads also outlines that if God is likened to the Cosmic Man, the flame is a symbol of God's tongue. So logically if the offering was offered on the tongue of God then sacrifices must not stray. It is like a letter sent to someone, who can be sure that the mane is definitely up because the addressee has been very clear (Batan, TT: 3).

In addition to philosophical and theological reasons that make the physical form of the Hindu fire as a symbol of God's tongue, as well as some other theological reasons which states that the god Agni himself, in the Veda is believed to be purohita or master of ceremonies. This is very clearly mentioned in the Āgveda, and even spells are listed at the very beginning of the book of the Āgveda. Whether deliberately or not the Maharûi has put mantram offerings to the fire at the very beginning of the Āgveda.

So that it can be seen as the head mantram, as the following description of the Āgveda: agnimiîe purohitam yaj ñasya devam âtvijam hotàram ratnadhàtamam || (Āgveda I.1.1) 'Oh Lord Agni, thou art the Reverend President, god executor of Yaj ña ceremony we worship Thee, Thou giver of grace in the main form of wealth' 41 40 Bàli-Praj ñà bail - p?Da agnih pùrvebhir âûibbhir idhayo nutanair uta sa devam ca vakûati || (Āgveda I.1.2) 'Oh god Agni, thou adored by the main Maharûi in the past, present and future.

I hope you bring the gods at this ceremony' Based on two Āgveda mantra as seen above, is very clearly outlined that Agni is the priest of the gods, Lord Agni also perform yaj ña, Lord Agni is also the giver of grace (Āgveda I.1.1). Through the mantram as mentioned above can be seen that Lord Agni is the leader of the gods in ceremonies (Āgveda I.1.2). When Lord Agni position as described in the rule of human nature, then the position of the Lord Agni can be equated with the minister of religious affairs office.

If Lord Agni compared with Hindu religious organization in Indonesia assemblies (Parisada Hindu Dharma Indonesia = PHDI), the Lord Agni, **is the same as** the Chairman of the Dharma Adhyakûa of PHDI. Therefore, associated with a ritual or ceremony, Lord Agni is the gods who is most responsible to the rituals, it were performed by the humans. In addition to the Āgveda mantram as stated above, there is also a book of spells in Sàmaveda, outlining that the god Agni also be offered, and at the same temple, as the following mantra: tvamagne yaj ñànàm hotà visveûàm hitaá devebhirmanûe jane || (Sàmaveda 1.1.1.2) 'Oh Lord Agni, thou hast been in Kuóða as hotà at each ceremony performed by the gods, as well as among all the human family' Through the mantram Sàmaveda 1.1.1.2

as shown above it becomes clear that Lord Agni besides as purohita or 'leader of the gods in the ceremony', Lord Agni also as a place and offerings in the yaj ña. The description is reminiscent of the Bhagavadgità that God is offering it's own in the yaj ña. As stated; aham kratur aham yaj ñaá svadhàham aham auûadham, mantro 'ham aham evàjyam aham agnir aham hutam || (Bhagavadgità IX.16) 'I am the ritual action, I am the sacrifice, I am the ancestral oblation, I am the (medicinal) herb, I am the (sacred) hymn, I am also the melted butter, I am the fire and I am the offering' (Maswinara, 1997:311). 43

The Ultimate Reason of the Agnihotra in the Scientific Knowledge What happens when the Agnihotra ceremony performed, so the ritual of Agnihotra, has major effect on the universe and human life in the world? Truly, what happened when the Agnihotra ceremony performed can be explained by the theory of Wave Mechanics or Quantum Physics. The Quantum physics considers that the basic principle of the universe and its contents is energy. Fundamental principles of quantum physics is in line with the Hindu view of the origin of the universe.

Its explanation as follows: that at the time of Agnihotra ritual, there was a wave of reaction between sub-atomic particles, or reaction to a wave of inter-particle electron atom. How the Quantum Physics' principles consistent with **the concept of Hinduism** can be explained scientifically? Efforts to provide a complete explanation, it must first be described briefly the concepts of Quantum' Physics. Mavinkurve et.al., (1998:167) described that in classical view, material is composed of unbreakable and unobservable particles, where each has mass, volume and weight and places a finite point in space at particular right time.

All physical, stellar and planetary systems, rocks and trees, animal and human being that approximately denote a complicated arrangement of these unobservable particles, having continuity in space and time, as well as gives mutual influences pursuant to the firm stipulation laws. Therefore, the entire world according to classical knowledge poses the structure of atom and ray. The first contains particle and the second contains waves. The theory saying that material only has atoms as its building block, intensively loosed by the closure of the last century when Michael Faraday discovered that atom consists of electrical particles.

Ernst Rutherford resuming this discovery found that atom is made from rotating electrons. **In 1900, Max Planck** proposed his surprising theory, namely there is a finite basic stoppage in the energy exchange between one basic system and radiation of light and heat. He explained that radiation release of material; fragments of energy or energy package called "Quanta" explaining the name of this new theory revealing the mystery of atom.

Later, Rutherford in 1911 demonstrated his atomic model indicating that atom does not become solid or indivisible but contains spatial extensive 'region' in a small particle. The space in this atom is so great, equals to the mass of its particles (all exist in the atomic nucleus), there its electrons surround the nucleus, that according to him "looked like some flies in a vast church". Furthermore, in 1913 Niels Bohr emerged with his specific

orbital model that later on strengthened this theory.

In addition, in 1924, Louis de Broglie proposed his theory explaining the interaction between material and radiation formulated that an electron is not a particle, but a system of wave and particle wave. This proposition began the revolution of "realizing" material by breaking apart into basic elements having characteristic like such wave. That matter was soon realized that all basic particles could be interpreted as waves and as particle items. Two years later (1926), Erwin Schrodinger strengthened this "dualism" theory, integrated in 43 42 BÀli-Praj ñà bail - p?Da particle by giving it a mathematical form.

He was immediately followed by Niels Bohr proposing the theory of Addition, that according to him every physical event could be interpreted in two different referential frameworks where each is exclusive to another, but also complete in the sense that both are required to provide the real illustration. Since only by placement in a line, such phenomenon can be entirely understood. Therefore, at the microscopic level, the illustration known from the objective world about solid material, as requirement that has been described above, that thing called as material should meet some criteria: 1) existing in space, 2) moving in time, 3) having mass and so forth, began to disappear where most do not become the requirement of an existence. At the end, Werner Heisenberg with his renowned "Uncertainty Principle" became the final form of this theory.

This theory states that impossibility for simultaneous determination of position and the speed of sub-atomic particle, if the accuracy of one of the particles is greater, so the uncertainty of the other is greater. The principle of Heisenberg on the uncertainty has strengthened the Addition theory of Bohr that finally drove into the background of confidence of classical scientists in the certain calculation and measurement on the phenomenon forming the particles on subatomic level. This theory then developed into Quantum Mechanics. The word "Quanta" as described previously meant "the quantity of energy appearing in bit or package, while "mechanics" states "the phenomena of movement".

Thus, Quantum Mechanics learns about character of "energy package" in material on the subatomic level. Quantum Theory has become a research development on subatomic world, particularly to get reality underlying the material and all physical phenomena. As stated previously, that the basic reality about atom is that it is made from very small particles that also look like waves. Atomic nucleus containing all mass in atom is so tiny. Impossibility to visualize this last material denotes the main portrayal of the explanation on the atoms. Within the vibrating atoms, its electrons obtain compound to its atomic

nucleus by rotating electrical power that surrounds it at extraordinary speed.

On that account, electron and proton are described as thickening energy or protection energy. This opinion was supported by Einstein on the ability of material to change from energy to energy and material. Even the different types of particle can make atom—electron and proton as well as neutron—can change one another at several fantastic speeds, surrounding the axis of its shadow, and they can change to the entire energy of light. Therefore, Modern Physics has restructured the solid disparity between material (as the real, dormant, and having mass) and energy (as the active, having no mass). Even, every idle object is considered as supply of energy in its mass (potential energy).

That is why the scientists agreed to state that final arrangement of physical universe is energy. Due to this dynamic energy, from the space within the atom, the particles spontaneously appear and disappear again into nothingness at the same time. Disappearance of preceding particle was followed by the creation of the new one. 45 44 Bālī-Prajñā bail - p?Da Therefore, heaven of the atom always shines due to 'great event' of a continued process of creation, preservation and dissolution of particles that are only visible as particular pattern of energy.

According to Quantum Physics, the waves of energy in the atom interacting to approach **the speed of light** (186,000 miles per second), obtains a density if the relative speed is slowed down, though they will remain to continue at abnormal high speed, approximately at 6,000-40,000 miles per second. It is the unimaginable high speed of the too small particles in the atom giving us the image of solid mass, "as the fast turning of propeller looking like a disc". Therefore, the material appearance denotes the result of a sustainable process of the movement of interactional and interrelated energy's wave, in the cycle of energy-material-energy taking place at extraordinary speed in the atom.

Gary Zukov said that the world of subatomic physics poses the world of energy fragment that always dances by itself in the form of particles, twinkles, exists and does not exist, collide and disappear again. Therefore, it is only the activity of energy becoming the foundation of all living organism, giving unrestricted variations of arrangement and phenomena in this universe. New perspective regarding to atom was proposed by Paul Dirac with relativity equation about "anti-material" formulation that is adjacent to "material" on all kinds of subatomic particles having positive, negative or neutral electrical charge and it also has opposing part that are really so, but opposing in several main cases, chiefly in terms of its charge.

These articles with **positive and negative charge** keep on drawing each other among the particles, has been accurately explained as adhesive of the universe. Therefore, electron

has something anti-electron with the same mass but their charges are different. Particle having positive charge, namely positron, shows the existence of symmetry between material and anti-material. If electron encounters with one positron, they mutually add their speed. Within this position, they disappear and at their place arise two positrons, as explained by Einstein, contain particles not waves.

Therefore, the universe is composed of particle and anti-particle combining into consistent atoms to establish consistent molecules, making the materials consistent, that we observe around us. Continuous research about Quantum Mechanics into the mystery of energy, in the activity of atom has shown that whatever the characteristic of radiation, the number of radiation during one period of emission is always the same. Einstein said that we could see material as composed of space of which field is very deep. There is no place on the type of New Physics, both field and material, because field is only a reality."

Quantum field that is currently visible as a basic unity denotes continuing media existing everywhere in the space. It overcomes the material made only from local condensation. The physicist W. Thirring said the field occurs everywhere and cannot be released. It is the cause of all phenomena. Existing and disappearing of the particles is only the form of field's movement. The aóu and paramàóu concept is very similar to the concept of atom and particle in Modern Physics. In the Upaniúadhic scripture, aóu is defined as anytávayavatvam 45 44 Bàli-Praj ñà bail - p?Da aóutvam namely the highest substance on the basic of any material phenomena that later on cannot be divided any longer.

In the Vedànta, aóu is related to the last reality, namely Brahman as the highest existence, the subtlest principle underlying and combining all manifestations of this universe. Vedànta also describes aóu as the smallest manifestation of pure existence. Aóu is also viewed as Úakti or subtle energy. That is why aóu is called as nitya, niravyaya, acintya, and divya meaning immortal, partless, unthinkable, and self-enlightened. Aóu as the essence of unlimited universe is described in Chàndogya Upaniúad VI.14-3 as eóu 'óimà aítad àtmyam idam sarvam tat satyam meaning it is the subtlest and smallest essence of consciousness making all objects and beings in this world have "itself".

It is the truth or reality. Dynamic energy and interconnected activity and mutual influencing of the field, makes them into particles in atom beautifully symbolized in the concept Siva-Úakti in Vedànta. As stated sa Úiva Úambhuá vikàra rahitá , meaning Úiva is flawless reality; there the energy of cosmic consciousness lies silently. Similarly, there is an Upaniúadhic expression saying sve mahimne svayam sthitvà svayam eva prakàúate , meaning Úiva makes steady Himself on His own braveness, and shines Himself through His merriness.

The word Úiva itself is defined in Úvetàúvatara Upaniûad III.11 as sarva bhûta guhàsayah sarva vyàpi, sarva yataá, tasmàt Úivaá meaning, "He gets integrated to all elements and beings, He pervades everything, He becomes all of these, so that He is called Úiva. In the scripture, Devi Bhàgavata is stated that Úakti or energy denotes sarva sakti upabhrata meaning "the highest existence denoting the place of storing endless energy.

The reason is vistàrya sarvam akhilam sad asad vikàram sandarûyakhilam purusàya kàle úaktivinà vyavahatì puruûopi asakto bambhanyate janani budhimatà janena, meaning 'all gross and subtle elements, and the entire universe are composed of it that continuously created by Úakti and showed to Úiva. At all object and phenomena, it is only Úakti manifesting and becoming the only reality covering the entire mini universe. Without Úakti, Úiva is unable and does not produce anything.' On that account, Úakti or cosmic energy becomes creative principle.

Roger Jones, a physicist, appreciates the Úiva-Úakti concept and he said that 'the unity of Úiva denotes dynamic balance between the principle of causeless space (ether) and temporary principle'. Therefore, Úiva resolves Himself into energy metaphor — time — creation, is very clear. Úakti denotes feminism side of Úiva, constituting the principle of His active power providing the life on His intention and activities. Úiva is creative reality, constituting a guiding consciousness, while Úakti is His creative power or energy, which in the atom serves as final foundation of the universe.

Úiva denotes an unchanged stable potential, while Úakti denotes kinetic creative power of movement and change that also occurs in the atom (parallel with all explained by Rau 2011). So, pursuant to the physics and spirituality, every aóu and paramàóu vibrate with interaction activity and interconnects from the unity of energy principle (wave) and the unity of material principle (particle) that is responsible for continuous phenomena of creation — preservation — dissolution on all levels of manifestation and preserves 47 46 Bàli-Praj ñà bail - p?Da the continuity of universe.

A beautiful description to describe more interestingly about the flow of continuous energy in the atom is the description about "a dance of particles" vibrating and its interaction shows many arrangement, rhythms and harmony. Different particles develop different patterns in its dance. Not only particle, but also the nothingness among them and in which they move play a role in this dance. Dr. Fritjof Capra said, even, the structure said to be stable, establishing the material universe, is no more stable but gets isolated in the rhythmical vibration (regular vibration). The entire universe is busy performing the dance of cosmic energy continuously.

Today, scientists have progressively realized about the attractive phenomenon known as

the dance of energy, cosmic dance or dance of creation and dissolution and so forth. In the wisdom of the Vedas is known a symbolic concept of Úiva Naþaràja dance, providing us with description about 'cosmic dance' discovered by modern science. All gods altogether surround and watch the dance of Úiva in creation — preservation — dissolution taking place since the very beginning up to indefinite time.

Description on the dance of Úiva tells us about the greatness, beauty, rhythm, and melody, music and harmony, affection and cheerfulness in creation, experienced by those having profound understanding on the reality of cosmic consciousness that has embodied Him as the universe (Donder, 2009). Other thinking in the Vedas discussing the nature of universal existence is the puruûa-prakâti or male-female concept. Both denote two antagonistic principles, but they are not in contradiction, but complete each other. The puruûa-prakâti concept is also often equalized to the Úiva-Úakti concept.

Nevertheless, the Úiva-Úakti concept is considered more active in the interconnecting characteristic through mutual attraction from the two "opposing" characteristic and its arena actualizes the manifestation process of all material phenomena. In this matter, seemingly the puruûa-prakâti concept is pursuant to the material and anti material concept working on the level of sub atom of Quantum Physics. For instance, positive charge—positron and negative charge— electron can be parallelized to the male-female concept of puruûa-prakâti concept.

As stated in the matter of sub atom of Quantum Physics, every particle is powerlessly drawn to its anti-particle, starting the condensation energy and engendering a particle-like substance, that because of it making the appearance of material on the micro level and because of it multiplies the material phenomena surround it. Quantum Physics states that the appearance of material as solid mass caused by the continuous process of interaction movement and interconnection of energy waves in the atom, giving its density and it is the indefinite number of particles in the atom rotating at **the speed of light** resulting in "image" of solid mass. Equation of Max Planck states the possibility that a single quantum inside can have all energy of the universe.

This formulation is found in Upaniûad telling us that the Supreme Creator is present in balanced condition on every aóu and paramàóu. As the statement of Upaniûad below: Brahmàóðe api asti yat ki ñca tat pióðe asti sarvatho meaning, "all existing in the universe also occur in the smallest macrocosm". Therefore, Vedànta or Upaniûad also 47 46 Bàli-Praj ñà bail - p?Da formulate the universe as gross manifestation of the supreme creator, also strengthens the greatness of atom.

Kaphopaniûad also states aóraóiyàn mahato mahiyàn meaning "The truth or essence

of all manifestations that are so large in number in the smallest phenomenon of the smallest, and so is in the largest phenomenon of the largest in this universe. Vedànta or Upaniûad concludes that though atom is unobservable and unthinkable, but it denotes all real powers and potential of all universes. It is what Vedànta said about atom. Furthermore, we encounter a concept of unlimited field, namely the scientific concept on the "field of energy" condensing on local point embodied into material.

Meanwhile, in reality it is not limited, omnipresent, and in the Vedas is parallel to the àkàúa concept. Chàndogya Upaniûad 1.9.1 describes: sarvàói imàni bhùtànì àkàúàd eva samutpadyante,... àkàúaá paràyanam ' meaning 'all existences are created from àkàúa, àkàúa is the highest, àkàúa is the source and final basic of things and beings. This àkàúa concept, in the creative aspect and spatial concept, can be said to have found its echo in the theory of Quantum field through of Modern Physics.

Today, the discourses on the Quantum Physics are getting warmer and warmer because this science is progressively felt to solve various problems faced by human beings. According to the view of physical science, the universe is composed of molecules, atoms, vibrating sub atomic matters. These matters interacting mutually produce new matters and destroy other matters. Like a dance of cosmic energy (Úiva Naþaràja or Tàóðava) with the rhythm of birth, life and death, these processes denote the main composers of all universes (Àcàrya Cidananda Avandhuta in Wiyatmo, 2004:40).

This concept is known as Quantum Physics developed by Albert Einstein, Niels Bohr and Werner Heisenberg in the mid of twentieth century. This theory mentions that this universe is not a mass of separated objects, but denotes a network of relationship between constituents or composing components of something single. Theory discussing about this matter is known as Wave Mechanics. Based on this theory, this universe poses an ocean of waves, and every physical material denotes a ripple of waves or a mass of waves.

Modern physicists just could understand this matter in the recent years whereas the tantric yogi in India have found this matter, even understood it profoundly, thousands of years ago. Only few knowing that the experts of quantum physics owed many to the tantric spiritualists. Science and spiritual are not opposing. On the contrary, they are supporting each other. When the physical theory is being more developed, it will be known that the theory of yogic tantra is in harmony with science that ultimately will be able to be proved through experiment in laboratory.

There is a tantric scripture containing 64 Indian ancient texts explaining about "the sixth dimension of sàdhanà (spiritual discipline). It contains how a spiritualist undertakes this

“sixth dimension of sàdhanà (spiritual discipline)” with his or her own consciousness could break down his physical body into energy of waves and then re-arrange them at other place pursuant to his desire. This exotic and extraordinary phenomenon can be logically explained by wave 49 48 Bàli-Praj ñà bail - p?Da mechanics in quantum physics. Everything is composed by waves and every object exudes waves.

Our hand, face and entire body exude physical and psychic waves. Every being is composed of a mass of vibrations with particular density and intensity. Subtle momentum or subtle moving force behind these waves is gathered and stored in our mind. Every wave performs a movement, wave reacts and react towards other waves continuously, resulting in the dissolution and appearance of new sub atomic substances. So, total vibrations on an individual are determined by his personal wave flowing outwardly (extrovertial flow) and inwardly (introvertial flow). Today, the world is filled up by a large number of waves and overlap produced by several moment.

Action and reaction of these waves make our mind be unable to unwind. These waves make us difficult to think or concentrate (Wiyatmo, 2004:40-43). Furthermore, Wiyatmo (2004:43-44) also describes: **Every human being has** physical body, mind and spiritual potential. Kìrtan and chanting with universal mantra of Bàbà Nàma Kevalam denotes a physical-psychic- spiritual activity because kirtan provides benefits to the three items above. Kirtan (chanting mantra) transmutes or changes the mental flow to spiritual flow.

When one is chanting the kirtan, a divine vibration will be produced and make the body and mind are ready to meditate. Various different impressions in the mind will gradually be transmuted toward the Supreme Subtleness. Similarly, kirtan results in a transformation. Kirtan is capable of changing the form, measure, mass and qualities of an object affected. Kirtan produces electromagnetic field. Like a strong magnet, kirtan will change the qualities of cerebral cells so that gross energy will be transformed into the form of subtle energy. Whatever we see when performing kirtan, we only see God.

The Bàbà Nàma Kevalam Mantra gives energy to the air that we inhale and the earth touched by the fingers of our feet. Rhythm of kirtan is supreme rhythm of this nature. Whoever performs kirtan will feel universal rhythm through all of his indriyas (senses). This universal rhythm will not delete the gross ideas, but will shift its flow towards the subtle ones. If it is executed wholeheartedly, kirtan is capable of strongly shifting the gross minds. Kirtan will purify the mind and help perform meditation. Do not hinder the negative minds arising in the mind, but attempt to channel such minds to God by chanting kirtan. If founding our mind is deeply involving in negative mind and our meditation is not satisfying, think:“Whatever happens is the best.

No matter what lies inside “my-self”, good or bad, it is Yours”. Thus is the description of Wiyatmo connecting the relationship of spiritual and science and in other part Wiyatmo (2004:59-60) also describes, that: All basic particles have symmetrical pair namely anti-particle. For example, electron pairs with positron, proton with anti-proton and so forth.

When particle and anti-particle meet, they will be destroyed, and because of energy eternity of mass-energy, so it will release electromagnetic wave energy as annihilation process. Similar matters occurs for the contrary event, namely electromagnetic wave energy can be changed into particle pair of electron — positron and proton — anti proton, or in general it forms particle and anti-particle. In physics, this event is known as pair production. 49 48 B`ali-Praj`n`a bail - p?Da The phenomena above may happen because, in fact, mass and energy are equivalent.

However, we may not forget that mass cannot be created from nothingness; it is required a number of energy to realize it. This matter provides a consciousness for us that in the creation of material form, it is required creation energy that if persistently investigated until its end, it originates from the Supreme Creator. According to Quantum Theory, it is enabled for material or energy to be created from the nothingness in short period of time.

Such probability phenomenon can happen based on the existence of uncertainty characteristic of nature in microscopic level as in the measurement of mass and energy. Such uncertainty principle does not violate or even destroy the law of eternity at all, because the material created re-unites and vanishes at that time. In this event, the average value of mass and energy combination is eternal. Based on the Quantum Theory above, the concept of yogic science and Hindu Cosmology, Ida Pandita Mpu Parama Daksa Natha Ratu Bagus very much enables to have the capability of moving the waves of particle.

And then he changes them into the form of universal electron until such substance can take the form of orbs or etheric bubbles of universe that can be captured by particular type of camera, chiefly that of 10 Megapixel. In accordance with the concepts of quantum physics, as described above, then the so-called miracles that occur when implementing Agnihotra ritual, is not really a magical thing contrary to the laws of nature. But the opposite can be said that the Agnihotra ritual is a ritual that involves the energy of God is behind every material universe.

Western theologians think that monotheism is the final theology, belief systems which they called trust with the power of God (god) in each material as animism or dynamism.

They consider animism and dynamism as a primitive belief held by people who are less intelligent. Instead, technologists and scientists today, believe that the energy as something universal, immanent and transcendent, it is indeed a modern form of animism and dynamism.

Therefore, **it is no exaggeration** if Agnihotra called a science and technology of pantheistic theology, **which involves the use of** energy of matter, energy immanent, and transcendent energy. This is what I often say in academic lectures on campus as a supra-rational ritual. For people who do not have the scientific knowledge, they may well argue that users of energy in the universe is expressed as the Agnihotra ritual or magical ritual black magic ritual.

Such statements are not relevant to Quantum Physics raised in the present century. Agnihotra could viewed as a science and spiritual practice, it means that it **involves the use of** material things are real, and also the use of the spiritual (not real because it could not be seen with the eye). All the material as a real object or as a spiritual, if incorporated into the Agnihotra fire could be burned. Spiritual, spirits are also afraid of fire, because it is controlled by the god of fire, that is god Agni.

Position Agni among the gods is as Purohita, because it is highly respected by all the 51 50 Bàli-Praj ñà bail - p?Da gods. Therefore, when the Agnihotra performed led by Agni himself, then **all the gods and** other spirits will be subject and obedient to follow. In the perspective of the concept of quantum physics, material and spiritual, both seen as energy, which is also equally emit respectively.

Therefore, the implementation of the Agnihotra ritual, is precisely a form of high technology, **which involves the use of** wave energy materials, and also **involves the use of** a wave of spiritual energy. All materials, equipment, and the people and the environment in which to do Agnihotra has been a wave of Central Energy Plant, Electrical Substation kind that can multiply and get the power in all directions. This could occur because the wave energy will propagate to the rest particle electron atom universe.

That is the function and benefits of Agnihotra, which could propagate the wave energy that would make the reaction of electron waves at the level of atomic particles. In the implementation of Agnihotra , everything turns into wave energy. All ritual tools that can physically be transformed into wave energy. At the time of execution of Agnihotra ritual; Gantha (bell), Kirtan (hymns), japam (repetition of the names of the devas or God), offerings of flowers, the seeds of offerings, and all the objects and activities, both physically and mentally it all boils down to one unit of energy waves. In psychologic, the

mind is known as a wave whose frequency varies in accordance with his inner condition.

Based on EEG measurements it is known that the human mind can experience four different waves according to the state of mind. These four kinds of thought waves are: (1) wave beta (β) the magnitude of 14-30 Hz, (2) wave alpha (α) the magnitude of 8-13 Hz, (3) wave theta (θ) the magnitude of 4-7 Hz, and (4) wave delta (δ) the magnitude of 0.5 -3 Hz (Donder, 2009). In a state of mind is busy or not concentrated, then the thought waves will be in a position of beta (β) frequency.

Furthermore, the mind at the position of beta wave, it will be very difficult to focus, but if the mind is focused on Kuóđa Agnihotra fire, the fire's heat wave energy, physically will propagate and will do the super-position of the wave of thought. Likewise, when the eyes see a fire Agnihotra, nor the ear hear the sound of spells, and also hear the sound of the gantha priests, then the mind will function to super position with elements of Agnihotra ritual tools and materials. If a person is subject to the liver following the Agnihotra ritual, physical or mental spiritual thought waves will change from a position beta (β) moves toward the alpha (α).

51 50 Bãli-Praj ñà bail - p?Da Only when the mind turns to wave wave lower, then the mind will could focused. Thought waves that reach the delta (δ) will have a level cosmic consciousness, this level is owned by the hermit saints, yogis, the Áûi, and avatàra. That is why many saints are able to understand natural language, could speak with animals, plants, and inanimate objects. Many people can invite the rain, the rain refused, because their minds have reached the level of cosmic consciousness.

No exception, all people can reach the level of cosmic consciousness, so long run a disciplined spiritual discipline. Without it, everything is just a fantasy. In an effort to achieve cosmic consciousness, then carry out **the ritual of Agnihotra** is a very good discipline because it is spiritual and the scientific and rationalistic. Follow a disciplined and humble all the stages of the process of Agnihotra correctly, could make the human mind is conditioned to have the emission of brain waves, which is in harmony with the cosmic wave.

When the vibrations **of the human brain** equivalent to the cosmic waves, the human being as part of the cosmic, as well as a regulator or a cosmic ruler itself. In other words that the man who has a vibrational wave equivalent to a wave of cosmic mind, the man like that has changed the status of an advanced Deva or God himself. Such people will could command nature in accordance with her wishes. From one of the Agnihotra ritual aspect it can be seen that such a large function of the Agnihotra. which could create harmony between Microcosmos and macrocosmos.

Scientific evidence of the effects of Agnihotra has been proven by many scientists in the laboratory, as can be read on the internet. A website on the internet stating that the results of his research has proven that Agnihotra ash can influence the earth's atmosphere and ozone layer depletion could overcome. On one website, <http://www.indiansonnet.com/agnihotra.htm>, provide a list of websites and a list of therapists Agnihotra.

From the website it could be known many things about Agnihotra, that is ash can be made as many things and could be used for some kind of need, namely: Agnihotra Powder, Agnihotra Capsules, Agnihotra Ointment, Agnihotra Cream, Agnihotra Eye Drops, Agnihotra Inhalation, Psychotherapy, Agriculture, Environment, Medicine, etc. In addition, through a website 53 52 Bàli-Praj ñà bail - p?Da that can be understood as convincingly about Agnihotra has been formulated into the language of science that can be received by the logic of the mind, such as the following descriptions.

Agni or fire is an expression of universal power or energy on an understandable human level. Fire and its Úakti (power) are inseparable. Hence, this fire is the expression of the Almighty that any human being can relate to or understand. It is meant for all mankind. Any being that has the ability of speech can perform Agnihotra. Every human being has a birthright to seek salvation and Agnihotra is the first step. Happiness is an activity or projection of each one's mind. Hence, this self perception of happiness becomes one's own reality; however, the Truth. may be far different. Thus, the perceived happiness is merely a play of the mind. To understand the total well being of any person, the mind has to be addressed.

The mind and pràóá (breath) are inseparable just as two sides of a coin. Agnihotra impacts both mind and breath. Agnihotra gives the mind a sense of genuine contentment and ability to react with Love. Agnihotra helps replace self-serving love with love that is unconditional without judgment or qualifications. The first step of this journey towards Joy is Agnihotra. Thousands of people all over the world have experienced that Agnihotra reduced stress, leads to greater clarity of thought, improves overall health, gives one increased energy, and makes the mind more full of love.

The ancient science of medicine given in Vedas (Àyurveda) states that Agnihotra atmosphere and Agnihotra ash are medicinal. One German pharmacist, Monika Koch, has conducted research on medicines based on Agnihotra ash. People from all over the world have used these medicines successfully to treat a wide range of ailments. To prepare Agnihotra medicines, first perform Agnihotra regularly using the disciplines mentioned in the book "Light Towards Divne Path," by Vasant V. Paranjpe. This is done

to ensure the unique potency which lies within the ashes of the Agnihotra fire.

This ash is the basic substance necessary for preparation of all Agnihotra medicines. The ashes of Agnihotra fire have the pharmaceutical name "Agnihotra Usta" (Latin: usta - burnt). To use Agnihotra Usta pharmaceutically, powder the ash and then sift it through a fine mesh. The result is Agnihotra powder. Agnihotra creates a powerful healing atmosphere which is conducive to removal of stress and tension from the mind. Our minds are also susceptible to negative thought patterns which pervade the whole atmosphere now. Agnihotra creates a magnetic-like field which neutralises these negative patterns and reinforces positive ones.

Agnihotra injects into the atmosphere subtle particles which, for want of a better description, we can call particles of Love. Anger and greed become reduced and emotional cycles are ironed out. Agnihotra and Homa Therapy can be used in conjunction with any drug/alcohol de-addiction program to increase motivation to break the addiction. Agnihotra and Homa Therapy may be added to any organic farming practices to grow large quantities of food in a small area without the need for chemical fertilisers, insecticides, pesticides, herbicides.

In Yajña atmosphere plant structure and physiology 53 52 Bāli-Prajñā bail - p?Da are strengthened, improving growth and reproduction cycles by allowing easier movement of water and nutrients to all parts of the plant. Fruit trees will yield fruit double the usual size with twice the meat. Soil holds moisture better. Round-the-clock Homa is an effective aid to insect control. Yajña replenishes the nutrients that pollution robs from our environment. Agnihotra neutralises pathogenic and parasitic bacteria. Agnihotra gathers particles of harmful radiation in the atmosphere and, on a very subtle level, neutralises their radioactive effect.

Yajña leads to better absorption of sun's rays by the water resources on the planet. Agnihotra purifies contaminated water resources. Yajña neutralises radioactivity and noxious gases released from the bowels of the earth. Agnihotra purifies the air we breathe by removal of toxins from the atmosphere. Yajña seed the clouds providing nutritional rain. Yajñas can patch up the ozone filter damage by pollution. Science of Àyurveda describes use of Agnihotra atmosphere and Agnihotra ash for prevention cure of disease in humans, animals and plants. Seceral preparations can be made from powdered Agnihotra ash.

These have been used all over the world to treat a wide variety of ailments. In addition to reports from the laboratory as shown on the website, there are many reports of the Hindu community who assiduously perform Agnihotra. They reported many things "that

might not be possible" after they perform Agnihotra. As reported by the Ashram Ratu Bagus, that any implementation of Agnihotra, the Orb came in the form of a beautiful and varied. Figure 2: Photo Agnihotra at the International Yoga Festival April 13-15, implemented shortly after the Agnihotra look at the Air Orbs shots from a Digital Camera 12 Megapixel qualification.

55 54 B`ali-Praj ñ`a bail - p?Da Donder (2009) one Balinese scholar lecturer in Denpasar State of Hindu Dharma Institute, teach subject of Hindu Cosmology give a research report about the Orbs. Its research report conclude that the Orbs are dust particles with the cosmic consciousness in which Lord Úiva is in it and make the electron-atom of each dust was joyous dancing. Agnihotra can optimize the electron dance. The number of outstanding and unique phenomenon arises when people do Agnihotra. Therefore, every member of society perform Agnihotra, many people want to take pictures that are around the ceremony.

When Ratu Bagus sitting in front of the Kuó`ða Agnihotra for meditation, a sudden fire in Kuó`ða change shape resembles the shape of a large dragon with a neck stood up as the fire that would like to speak with Ratu Bagus. In the view of ordinary scientific level, **this phenomenon may be regarded as** fortuitous events. But in the language of Spiritual Science, the phenomenon is accepted as a form of cosmic consciousness displayed by the fire as proof of a divine consciousness that exists in the fire have been blessed and be a witness to human action.

Figure 3: Ratu Bagus, sitting in meditation in front of the Kuó`ða of Agnihotra and large fire in the shape of a dragon that would like to speak with Ratu Bagus 55 54 B`ali-Praj ñ`a bail - p?Da III. CONCLUSION In accordance with the subject of this article are supported by references from various sources in the form of the experience of people, books, and the results of research, it is known that the Hindu ritual of Agnihotra is derived from the Vedas. However, Hindus in Bali do not know most of the implication of Agnihotra , so impressed refuse Agnihotra . But on the contrary, many Westerners are in fact non-Hindu has to understand and implement the Agnihotra .

In the West, Agnihotra developed by experts, because the results of their research **have shown that the** Agnihotra has the functions and benefits that are consistent with the view of science and technology. It seems somewhat ironic that Hindus in Bali have a lot of scientists, but it's very rare that seeks to provide scientific interpretation of Hinduism. Hence Hindu scientists have lost a step with Western scientists, which has implications for the whole Hindu people. As can be read on the internet sites, it is stated **that Agnihotra is a** universal ritual belongs to all mankind.

The statement indirectly indicate that the Agnihotra not only belong to the Hindu, but for the humanity. Agnihotra has the same fate with Urine Therapy Yoga. Although it sounds funny, but it could be evident that the Hindu religion with its Vedic, can be applied by all mankind. It is also a proof that Hinduism is Sanàtana Dharma 'Eternal Truths', which is able to cross all religions. Various researches and direct experiences of the **people who have been** carrying out Agnihotra ritual, proves that Agnihotra is increasingly demonstrated remarkable functions.

Agnihotra is proven to give the effect of psychological energy to the earth or the universe and its contents. The clouds moved away from the ceremony, as expected, the cool air comes as expected, the rain comes as expected, **the sky is very** bright at night and Orbs scattered implemented shortly after Agnihotra . All of this phenomenon in view of Hindu theology proves that there is a relationship between the human psyche as the microcosmic and the universe as macrocosm, so does the relationship with God as the ruler of the universe.

This is the kind of analysis that can prove the existence of psycho-cosmic relationship between the three subjects: human - nature - and manifestation of God, and for that Agnihotra is the instrument. Agnihotra has provided many solutions to people to overcome various difficulties. Physical illness, mental, spiritual human experience can be overcome by Agnihotra. Even Agnihotra otherwise is able to cure this ailing world, provided that the conditions would carry it out. Hopefully by knowing the function and efficacy of this Agnihotra, Hindus rush to get it started again to keep up with strangers.

It is very important that can immediately recognize the benefits, efficacy and the miracle of Agnihotra is the Bhopal tragedy, as reported by the electronic media and newspapers are as follows: <http://curezone.com/forums/fm.asp> , described that **the tragic incident occurred on the night of December 3, 1984 when the poisonous MIC gas leaked from Union Carbide factory at Bhopal.** **57 56 Bàli-Praj ñà bail - p?Da Hundreds of people died and thousands were hospitalized but there were two families – those of Shri Sohan Lal S Khushwaha and Shri M.L. Rathore, living about one mile away from** the plant who came out unscathed.

These **families were regularly performing Agnihotra (havan). In these families nobody died, nobody was even hospitalized despite being present in the area worst affected by the leakage of the toxic gas. This observation implies that Agnihotra is a proven antidote to pollution. (English Daily-"The Hindu' of 4-5-85; news item under the heading 'Vedic Way to Beat Pollution'.)** BIBLIOGRAPHY Arya, P.P., 2010. Úrì Sathya Sai Gità – All About Spirituality in Q's and A's , Anantapur, Úrì Sathya Sai Sàdhanà Division Asli, Luh, 2008, Thesis Upacàra Agnihotra Pada Yayasan Bali Homa yajña (Analisis Bentuk, Fungsi, dan

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