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INIANIET MANVALEMAADININDSIA AN INSIGHT INTO BALINESE HINDU COMMUNITIES

1) By: I Ketut Donder 2) ABSTRACT Humankind all over the world has a common source, which Vedas refer to as Svayambhuanu. This means God has manifested Himself in a man. From Svayambhuanu comes the word manu , chabeomt "mn" n ngsh. weaettalpee share common origins, it is not difficult to understand that the world is one family – Vasudhaiva Kutumbakam. Then it is easy to see why Indian values are alive around the world today and traditions are maintained at some unexpected locations, for instance Indonesia, particularly the island of Bali, a well-known time capsule of Vedic Civilization.

Presented material renders a clear perspective into the history of Hindu kingdoms that existed in Nusantara, or Indonesia, for **over one thousand years** – from 4th to 15th century A.D. **Indonesia is an archipelago** comprised of approximately 17,508 islands, and the island of Bali is one among them. Bali is a safe haven of Hindu heritage. Our worldview has Indian origins which trace back to Sanatana Dharma, or the Eternal Truth values. Some common elements of Indian human values found in Balinese culture include beliefs in Brahman (God), Pitri (Ancestors), Karmaphala (Natural Law), Punarbhava (Reincarnation), and Moksha (Liberation), these of all we are call Pasraddha (Five Foundations of Hinduism). Among other daily practices that exist in Bali are the reading of Ramayana, Mahabharata and Bhagavad- Gia ; also the use of patram (leaf), puspham (flower), phalam (fruit), and toyam (water) during prayer.

Some other Indian traditions maintained in Bali are those that express greetings for all creation. Similarities are endless, so Bali culture today retains a vibrant ambience of Vedic India. I. INTRODUCTION I was very happy to receive the invitation e-mail from Dr. Arna n, heCommte Secretary of the seminar held on 29th & 30th of April, 2014. This

seminar will focus on Human Values in Indian Perspective, where I will share my observations of Indian human values that also exist in my country, especially in the society of Bali (Balinese Hindu).

Culture and traditions of Indonesia are very close with the culture and traditions of India, because for centuries Indonesia has been a Hindu country with royal families from India. The first kingdom, called Mulawarman Kingdom was called Kalimantan, in the 4th century A.D. Later, in 5th century, another Hindu kingdom was established in West Java, the Tarumanegara Kingdom with king Purnawarman on the throne. \_\_\_\_\_ 1) Pesentattleriol e n Human Values in Indian Perspective " gaby the Department of Sanskrit & Philosophy, Sidho Kanho Birsha University, Purulia, West Bengal, INDIA, on 29th & 30th April, 2014.

2) I Ketut Donder, a lecturer at Denpasar State Institute of Hindu Dharma, Bali, Indonesia. He is a Dharmapracharaka, teaching to the Hindus throughout Indonesia. Author of a number of books and a correspondent in the Media Hindu Magazine, published in Jakarta. Completed his Ph.D. studies in Indology under the supervision of Prof. Dr. Gopalchandra Misra, by the thesis title Logical Interpretation of Some Performing Hindu Rituals.

Before we continue this discussion, I must cite what Swami Harshananda (2007:94) wrote a ndu ulureoutdeIndi: Ri hebenniof heChriin rainoterlir, Hindu religion and culture have spread to all parts of Asia, and some parts of the Middle-East, as also be at eca. Ilbe iestit o study this phenomenon to enrich our own knowledge of the same. For the sake of easy comprehension, the presentation can be made according to the countries arranged in the alphabetical order: (1) Afghanistan, (2) America, (3) Arabia, (4) Bali and Java, (5) Borneo (now called Kalimantan), (6) Burma, (7) Cambodia, (9) China, (10) Iran (Eastern part), (11) Japan, (12) Korea, (13) Malaya (Malaysia), (14) Mongolia, (15) Mexico, (16) Nepal, (17) Peru, (18) Philippines, (19) Tibet, (20) Sri Lanka (Ceylon), (21) Sumatra, (22) Thailand (Siam), (23) former USSR countries, etc.. It is also remarkable that Swami Harshananda wrote about places like Bali, Java, Borneo and Sumatra, all of which today constitute the country of Indonesia. I should also cite what Prof.

I Made Titib (2013:1), who wrote that Bali has been known since very ancient times by the outside world. Information about the existence of a small island in this archipelago has been mentioned by various sources including the great epic of India Rana by Maha i Valmiki, as well as Chinese literature of the Tang dynasty period. Archaeological artifacts in North Bali include pottery from South India (Arikamedu type) and pottery from China, which indicates strong ties since prehistoric times, an intense relationship bewen aBaiaChi, speiy n hefilof ra.

Indian area intensified when Hinduism was embraced by residents on this island. Based on the remains of historical inscriptions on copper (t i), in addition to the iconography of statues and architecture of sacred buildings, such as the cave monasteries from the 8th century A.D., all indicate that the island has really become the center for the development of Hinduism in the region. The arrival of Hinduism to Bali became the soul of the Balinese culture that permeates society in various aspects of daily life.

So, our discussion will focus on some aspects of Indian perception of Human Values maintained in Indonesia, especially in the society of Bali. It is evident that Indian culture has been spread around the world in the ancient times. I hope you will not be simply pleased to hear, but also proud to learn how Indian human values are maintained throughout millennia at some remote corners of the world. II. DISCUSSION 2.1 Discuss Indian Values. Refer to the Hindu or Sanatana Dharma. Weustgre ttasheotrInd of ndui. r our ndu cmte birth, life and growth were occurring outside India, or at the continent of America, Australia, Europe, Asia, etc., we must acknowledge that our ancestor came from India.

The word Hindu comes from Hindus, the Greek name of the river in India. The original name for India is Bharatavarsa , cma"helnd Bhat" So, n sc the topic of Human Values in Indian Perspective, we must refer to the Hindu Dharma teaching. From this view, an outsider of India (like me) can contribute by sharing the knowledge of some of Indian Human Values Maintained in the Societies of Indonesia, Especially in Balinese Hindu Communities. We should be very proud that the Hindu religion is known around the world and it is spreading and growing everywhere. The reason for this is the universal appeal of the eternal truth.

In order to preserve our Hindu consciousness and to support the International Hindu organizations the World Hindu Parisad and World Hindu Centre were established on June 13-17, 2013 in Bali. On this occasion some Indian pundits and swamis along with scholars from many countries around the world came to Bali for that occasion. 2.2 A Glimpse of Nusantara or Indonesia What we know today about Indonesia is that in the ancient times it was called Nusantara, which means "many islands". It has originated from Old Javanese language and literally means "archipelago".

In Malay language, Nusantara bears the meaning of the Malay World. The word Nusantara was taken from an oath by Gajah Mada in 1336, as written on old Javanese manuscripts Pararaton and Negarakertagama. Gajah Mada was a powerful military leader and prime minister of the Majapahit Empire who was credited with bringing the empire to its peak of glory. Gajah Mada delivered an oath called Sumpah Palapa, in

which he vowed not to eat any food containing spices until he had conquered all of Nusantara under the glory of Majapahit.

Today, Indonesian historians believe that the concept of Nusantara was not an idea coined by Gajah Mada for the first time in 1336. It was coined earlier in 1275 as Cakravala Mandala Dvipantara by Kertanegara, king of Singhasari. Dvipantara is a Sanskrit word for the "islands in between", the synonym to Nusantara as both dvipa and nusa, which both mean "island" in Sanskrit. The term is used to describe the Southeast Asian Archipelago. Kertanegara envisioned the union of Southeast Asian maritime kingdoms under Singhasari against the rising of expansive Mongol Yuan Dynasty in mainland China (<http://www.definitions.net/definition/Nusantara>).

Indonesia, officially the Republic of Indonesia, is a country in Southeast Asia and Oceania. Indonesia is an archipelago comprising approximately 17,508 islands. It has 34 provinces with over 238 million people, and is the world's fourth most populated country. Indonesia is a republic, with an elected legislature and president. The nation's capital city is Jakarta. The country shares land borders with Papua New Guinea, East Timor, and Malaysia. Other neighboring countries include Singapore, Philippines, Australia, Palau, and the Indian territory of the Andaman and Nicobar Islands.

Indonesia is a founding member of ASEAN and a member of the G-20 major economies. The Indonesian economy is the world's sixteenth largest by nominal GDP and fifteenth largest by purchasing power parity. The Indonesian archipelago has been an important trade region since at least the 7th century, when Srivijaya and then later Majapahit traded with China and India. Local rulers gradually absorbed foreign cultural, religious and political models from the early centuries CE, and Hindu and Buddhist kingdoms flourished. Indonesian history has been influenced by foreign powers drawn to its natural resources.

Muslim traders brought the now-dominant Islam, while European powers brought Christianity and fought one another to monopolize trade in the Spice Islands of Maluku during the Age of Discovery. Following three and a half centuries of Dutch colonialism, Indonesia secured its independence after World War II (<http://www.definitions.net/definition/Indonesia>). Indonesia is situated on thousands of beautiful islands, which became a very popular tourism destinations; one of them is the island of Bali.

Bali has many nicknames, for instance; the paradise island, the heavenly island, the island of a thousand temples, the spiritual island, etc., and the most popular nickname for the Island is Devata (Bali Pulau Devata). Indonesia bea alovet d auseof l"s atMay opl

strn countri ece o laaqueialIndoneahiory, boutBaisef - identification. It is a bit odd, because Bali has been a part of many cultures and was promoted all over the world by the Portuguese Empire, Dutch Empire, and Japanese Empire. Recently, the island became a property of Indonesian government.

Bali is rapidly shifting from the traditional to the metropolitan lifestyle. We are sure that the nearest few years will also bring along significant change. Figure: Indonesia Map  
Figure: Bali Map On the map, the island of Bali looks miniature among other islands of Indonesia, however small it may be Bali holds a very important function in Indonesia. Due to its reach historical and cultural heritage along with beautiful nature, Indonesian government has chosen Bali to become a major tourism destination in Indonesia.

On account of the development of tourism infrastructure, Bali now becomes a busy and noisy place full of labour migrants. B B Ba a al l i i 2.3 Indonesian and Balinese Practices of Some Indian Values 2.3.1 Indonesia in Ancient Time Used Sanskrit Prinja (1996:163) described that Sanskrit is the language of the Hindu religion and culture. It is originated in India. There are theories linking Sanskrit with other Indo-European, Indo- Iranian and Indo- Arn mleof ngua. nskri"s ging svey d nd heetdat of its origin has not been discovered.

The Vedas constitute the earliest Sanskrit literature and these are known to be several thousand years old. The Vedas, Upanishads, V ea , Ramayana, Mahabharata, Bhagavad-Gita and Puranas are all written in Sanskrit. Even the Hindu prayers used today are in Sanskrit. Many words, such as Puja, Mandir, Deva, Devi, Deepa, Havan, Yajna, names of Hindu gods and goddesses, festivals, days, months and the Hindu calendar, all come from this ancient language. The first inscriptions found in Indonesia at East Kalimantan (Borneo) are called the Prasasti Mulawarman , dating back to around 5 A.D., having a form of Jayastambha. The script used is a Palava script, but the language is Sanskrit.

The Jayastambha is a monument of victory, a valuable gift conveyed by raja Purnavarman. In West Java we find valuable stone monuments dated to 5th century, by the name of Sailaprasasti, which indicates the Hindu kingdom already existed of at that period. 2.3.2 Sanskrit in Bali: Before and Today Eiseman (1990:11) in his work The Indian Roots of Balinese Religion wrote "he Hinduism that came to Bali with the Javanese Majapahit dynasty was not a particularly glamorous sect. The official name of Balinese Hinduism is Agama Hindu or Hindu Dharma. Agaama,,reion";dhaadoenotslp ntplaeveesiy. fatundeang he concept of dharma is really the most straight forward way to understanding the basic philosophy of Hinduism.

Hinduism is founded on the belief that there is order in the world, that the universe is not random. There exists everywhere in the universe a disordering force. Because order does not exist, there must be an equivalent organizing force. What Hinduism seeks is an equilibrium, a balance, between these two forces or tendencies. Order is personified as the gods, Deva and Devi, or Bharata and Bharati. Disorder is personified as the earth demons, bhutas and kalas. One can think of order as good, or positive, and disorder as evil, or negative. Or can call order dharma, and disorder adharma. Hinduism is largely concerned with dharma, the organizing force that maintains order.

Dharma is the organizing power that governs the universe as a whole, the relationships between various parts of the universe, and actions within the various parts of the universe. Hinduism recognizes the universe as an ordered whole of which each person, each am, nd actng s n ntgra rtec Eiseman explained that all of the Balinese values are rooted in the Indian values. Goudria iTtb :177) aeafI: In I, hesis ndu ulurea found from the 8th century onwards.

One might rightly speak of an independent Hindu-Bali culture besides the Hindu-Javanese one of Java; some facts are that the oldest Balinese inscriptions are written in Sanskrit and old Balinese. From about the year 1000 onwards old Balinese is gradually pushed by Old Javanese; a sign of the increasing dominance of Java over the much smaller Bali. In the 14th century, Bali became a centre for the study of Old Javanese literature. With the influx of Islam, which did not touch Bali, the island has taken on a role as preserver of Hindu-Javanese culture and literary treasures, a role which it has maintained up to tseys" As it was mentioned above, some of the islands in Nusantara (Indonesia) were influenced by Sanskrit since ancient time. On the other hand, Bali is the island influenced by Hindu religion and Indian culture since 8th century onwards. The facts are that the oldest Balinese inscriptions were written in Sanskrit and Old Balinese.

After great marriage of Mahendradattagunapriya Dharmapatni, wife of Great Dharma Udayana Varmadeva, the Sanskrit script was pushed out by the Old Javanese. Since that time Bali also maintains the heritage of the Old Javanese treasures, known as the Kavi literature. The new generation of Balinese youth is very far from Old Javanese let alone Sanskrit. To remain true to our ancient heritage this problem must be solved; Sanskrit language must be spreading again in Indonesia, especially in Bali. 2.3.3

Balinese Daily Praying Using Sanskrit Recitation Balinese Hindu believers pray three times per day, it is called Tri Sandhya, tri means „tea sandhya mns raitet Tri Sandhyas are in the early morning, noon, and evening. Balinese Hindu, according to the Manavadharmasastra, believe that these three moments are auspicious time to become

connected with God and His manifestation. While performing the Tri Sandhya, Balinese Hindu use Tri Sandhya mantra as rendered below: O? bhur bhva? t savtarea? bhargodeasymahi dhio yoday O? Narayvda? sarv ya? y cy ni ska?krañj nialrakat suddho dea eo Narayiiyasi O? ta? sia? ta? mahadea? iara? parameara? brahma v??usca puru?a? pariiia? O? papo'ham papak? papata? t mam pu??ariak a sabahyanti O? ka mav sarv hia?k ma? moca papea? palasv O? kava? kik kavo vik kavo manaso do?a? t pramadat?amasv These mantras used by the Indonesian Hindu, we can see and hear on the Indonesian Television three time per day: at 06.00, 12.00 and 18.00. It is one example among many, which demonstrates that Indian values are maintained in Bali and our cultures are very intimately connected. 2.3.4

Reading of Itihasa and Purana in Balinese Culture Today Balinese Hindu and people belonging to other religions in Indonesia are studying Vedic literature, particularly Itihasa and Purana. The Ramayana of Valmiki Maharshi and Mahabharata by the Krishnadvipayana Maharshi were translated into the Kakawin, an Old Javanese language in 7th century A.D., when Teguh Dharmavamsa became king of East Java. I would like to present an excerpt of the Kakawin Rahamayana poem in Old Javanese language.

Ts m rraeRaa"s eah ing regarding how Vibhishana must rule over Lanka after the death of Ravana: Prihentemen dharma dumarang sarat, Saraga sang sadhu sireka tutana, Tan artha tan kama, Pidonya tan yasa, Ya sakti sang sajjana Dharma rakasaka Supportrm „t th" w ith concern, Lern fromheend folow t, Have no material possessions and desires, Don"te tmont you, usescplne Be good by character And protect the truth. 2.3.5 Performing of Pañcayajña in Balinese and Indian Tradition Tachikawa, Hino, and Deodhar (2006:3) wrote that one of the most popular Hindu rituals to felicitate the sacred is called Sodasa-upacara-puja (Worship Service in Sixteen Steps).

Tachikawa, Hino, and Deodhar (2006:101- 171) aet xten skas reafolows: Gadha ?ra – a rite for preparing the womb of a wife, to be performed at the end of the three days of the first men stiaemage Pu?va ?ra – the rite by virtue of which it is assured that male child is born, the proper time for this rite is the third month of he gñay;(3) mntya ?ra – the main feature of this rite is parting the hair of the pregnant wife by the husband, the proper time prescribed for this rite is the fourth month of gñay;(4) aarmn ?ra – this rite is supposed to be performed before cutting the navel cord or immediately after the birth of a child ;(5) mka?aSaska – naming of the clacorditt rake rati d a a t th day from the birth; (6) pra ?ra – t gnicaeof he eof pra s tma tclea t cooked or rather sold food for t fi te (7) Caaska, iherstonsureuti t ion heclhed;(8) nan ?ra – this rite prepares a child for apprenticeship, it has a variety of sub-rites; (9- 12) dat u?tyaSaska – the agent of this performance is the teacher.

The performance of the student is only on the instructions of the tahe Goda ?ra – peea hea 16 apritSaartna SaartnaSa?rawhiih iraly ens reu rn o "s housefrom hetecr"s house – sifis hetrmitipoi antcep;(15) va ?ra – this ritual is aiaita hedeiieaitton tmtsmhllat va eony, dispelling away all th eelacaamis;(16) yeiSaska – it ?ra performed over a body of the departed. All of the rituals described above are performed in Balinese Hindu, which sounds a little deferent, but the meanings are same. Thus, these rites are a proof that some of Indian values and practices are kept alive even today, performed by Balinese Hindus in Bali and also by Indonesian non-Hindus. 2.3.6

Belief that All of Humankind is One Family Vedic literature, the oldest spiritual and philosophical texts in the world, do not preach the superiority of one religion over another, but espouse the doctrine of Santana Dharma, which is the eternal path for all living beings based on the nature of the soul. These ancient Vedic scriptures only recommend the highest level of dharma that a person can follow, depending on what he or she would like to accomplish in this life. Otherwise, we can consider a variety of thoughts and philosophies that may assist in our progress.

This is also why the Rig Veda explains: Aano bhadrah kritawo yantu vishwataha , cma"tnobl houghtcetuserre The premise is that we are all spiritual beings who are not these bodies but only inside them. Our real identity is not whether we belong to a certain ethnic group or culture. Yes, we may follow a certain path or religion, but these can be changed and the soul is above all such temporary designations. And the nature of the soul is to love and be loved. Everyone is working and wishing for that, because happiness is found in relations, and no happiness is higher than a deep loving relationship.

But the highest relationship is that which we, as spiritual beings, share when it is based on devotion to the Supreme Being, the ultimate lovable object. That is the eternal spiritual path, or Santana Dharma. By having a solid understanding of such spiritual knowledge, there is automatically a respect for all others regardless of race, sex, or species. This brings a moral and peaceful social behavior in everybody toward everyone . vispetveyoneriua inty, pas and parcels of the Lord, this also brings an innate happiness in us all. We can understand that we are only visiting this planet for a short time, and that we are all in this together.

In other words, my contribution to your well-being, especially spiritual well-being, will be an automatic contribution to my own existence. In this way, society at large is in a state of constant improvement. That is the goal of the Vedic way of life. Therefore, the Vedic system means a way of life that aims at the elevation of everyone in society to a higher level of consciousness. It means to assist ourselves through a disciplined and



godly life to understand the purpose of our existence as well as to become a spiritually realized person. It also means that we help every other individual soul because by helping others we help ourselves.

That itself is a natural state of being when we can perceive God as the Supersoul, Paramatma, within everyone. All of this is encouraged by, and increases, a natural faith in an all-pervading Supreme Being. Such faith and focus on the Supreme Being, when systematically developed, can elevate us to return to our real spiritual home after death, which is one of the most important goals of the Vedic lifestyle.

### 2.3.7 Character Development as the Foundation of Hindu Education System

The essence and the goal of the Hindu education is to be humble, which means that by the time students complete their studies, they must have developed a good character, before they are ready to reveal Sri Sayasasad: The end of education is character. And character is the foundation of the life of a student. The character of students would enable them to think good, speak good, and do good.

This would promote positive thinking and make them truly capable of loving all and serving all. This is the essence of Upanishadic system of education – in the presence of Guru all darkness of ignorance is dispelled and the light of knowledge shines. We find one beautiful expression with a good meaning in the poetry of Subhasita: Paropakaraya phalanti vrksah Paropakaraya wahanti nadyah Paropakaraya duhanti gavah Paropakaraya artham idam sariram To serve others plants bear fruits, To serve others a river flows, To serve others a cow gives milk, To serve others humans get their bodies.

To help shape the character of a student the core values of respect are supported in regards to the five: (1) Deha Mata, respect and regard the mother, who has given birth to us. (2) Deva Mata, respect and pray to God, who protects us. (3) Veda Mata, respect the Veda, which has given the knowledge to us. (4) Bhumi Mata, respect the Earth, which has given us a place to live. (5) Desa Mata, respect to the tradition, which shows us an example.

### III. CONCLUSION

According to the above discussion about some of Indian practices in Bali, Indonesia, we can draw the following conclusions: 1) Presented evidence has demonstrated that Indian values and traditions had spread vastly around the world.

2) The traditions of Balinese Hindu (human values, religion, and worldview) were mostly influenced by the Indian culture. This means that the Balinese human values are rooted in Indian tradition – values that come from the Sanatana Dharma. 3) Indonesian and especially Balinese people must remember their ancestors and historic Fatherland – Bharatavarsa or India. They must make a strong effort of collaboration to become another big Hindu power in the world. 4) The Balinese and the Indian people must be

proud to be Hindu, because this knowledge is very universal. Becoming a Hindu opens minds for all the people to live their lives feeling that the world is one family.

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Puja & Sa ? sk , New Delhi: Motilal Banarsidass Titib, I Made, 2013. Some Aspects of Hinduism in Bali, Surabaya: Paramita Publisher Winal t, Artce”ndui seEai, npar: tona mnaby he World Hindu Center AN INTERNATIONALSEMINAR ON: “HUMAN PERSPECTIVE” Organized by Department of Sanskrit & Philosophy Sidho-Kanho-Birsha University, Purulia, West Bengal, India.

DATE: April 29 & 30, 2014 VENUE: SIDHO-KANHO-BIRSHA UNIVERSITY Advisory Committee: Professor Samita Manna (Vice-Chancellor, SKBU) Professor Gopalchandra Misra (Vice-Chancellor, University of Gour Banga) Professor Subuddhi Charan Goswami (Retired Prof. RBU) Dr. Nachiketa Bandyopadhyay (Registrar, SKBU) Dr. Ketut Donder(Institute Hindu Dharma, Denpasar, Indonesia) Professor Asha Mukherjee (Dept. of Philosophy Visva Bharati) Mr. Christian Friedrich Poske (Scholar, Homburg University, Germany) Dr. Subal Chandra De (Controller of Examinations, SKBU) Dr. Priyanath Haldar (Inspector of Colleges, SKBU) Organizing Committee: President: Dr. Niranjana Purohit (Associate Professor of Sanskrit, SKBU) Secretary: Dr.

Arnabi Sen (Associate Professor of Philosophy, SKBU) Coordinators: Dr. Sudip Chakravortti (Assistant Professor of Sanskrit, SKBU) Pratap Chandra Roy (Assistant Professor of Sanskrit, SKBU) Dinanath Ghatak (Assistant Professor of Philosophy, SKBU) Rajkumar Modak (Assistant Professor of Philosophy, SKBU) Members: Mrityunjay Mandal & Shiuli Kower Treasurer: Dr. Sudip Chakravortti, Rajkumar Modak & Pratap Chandra Roy THEME OF THE SEMINAR Values are quintessence of every social system.

The core component of every society is founded on some imperishable values which constitutes its glorious past, gleaming present and determined prosperous future. Value system, like backbone, renders support to raise a nation to its greatest potential. Values thus offer protection against the dehumanizing and degrading forces of society. Society

has inherent dynamism and it changes with the change of time. Therefore, values cannot remain static rather it should accommodate itself with the eternal forces of change. However, eroding and distorting elements are part and parcel of social dynamism. Here comes the role of values.

It preserves the essence of humanity, cultural heritage, moral bindings and true humane qualities of a society. A social system thus survives through the turmoil of changing waves of time through the vessel of value system. **The essence of the** value system is reflected in the existing literary creations. Under this pretext, it is the need of hour to draw some scholarly attention to the challenges posed against the existing order of human value. This seminar also seeks to provide a wide platform for deliberation of different views concerning myriad of issues regarding value system.

It will also invite constructive, positive and utilitarian alternatives to the problem of erosion of human value in present day world. SUB-THEMES:- 1. Human values and modern Indian literature 2. Vedic Upanishadic and Classical Influence 3. Welfare of Women 4. Family and Society as a whole 5. Education System and development of character 6. Philosophy and Religion 7. Sustainable Development and morality 8. Aesthetics and Culture REGISTRATION FEE: Rs. – 800/- (Eight Hundred) only. Note: Bank Draft should be made in favor of Sidho Kanho Birsha University, Payable at Purulia & it must be sent to The Seminar Coordinators (HVIP), Sidho Kanho Birsha University, Purulia Zilla Parishad, Old Administrative Building, Purulia, West Bengal,723101 within April 25, 2014 positively.

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Helplines : +919475058382, +919732049559, +918900708391, +919434989571, +919775472581, +91943402910, +919933660533 TENTATIVE PROGRAMME 29th April, 2014, Tuesday 09:00 a.m. Registration 09:45 a.m. Reception & Refreshment 10:00 a.m. Vedic Mantra & Lighting the Lamp 10:10 a.m. Introductory Song 10:15 a.m. Inauaddrsn'b Vic -Chancellor 10:30 a.m. Welcome Address by Dr. A. Sen 10:40 a.m. Key Note Address by Prof. S.C. Goswami 11:00 a.m. Invited Lectures by Ketut Donder, Prof. Asha Mukherjee & Prof. Rajat Bhattacharya 01:00 p.m. LUNCH 02:30 p.m. TECHNICAL SESSION 04:30 p.m. SETAR and Cultural Events 30 th April, 2014, Wednesday 09:30 a.m. Refreshment 09:55 a.m. Song 10:00 a.m. TECHNICAL SESSION 02:00 p.m. LUNCH 03:00 p.m.

Vote of Thanks by Dr. N . Purohit 03:10 p.m. Shanti M antra by P. C.

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