

International Seminar  
on  
"Human Values In Indian Perspective"

Date : The 29th & 30th April, 2014

Abstracts

Sidho-Kanho-Birsha University



Organised By :  
Departments of Sanskrit & Philosophy  
Sidho-Kanho-Birsha University, Purulia, W.B., India



# SIDHO-KANHO-BIRSHA UNIVERSITY

Purulia Campus :

Purulia Zilla Parishad, Old Administrative Building, Jubilee Compound,  
P.O. & Dist. : Purulia, Pin : 723101, Phone : 03252 - 224438

Ref. No. ....

Date : .....

To

26.03.2014

Dr. Ketut Donder (Institute Hindu Dharma)  
Denpasar, Indonesia.

**Subject: Invitation as a resource person on a two day International Seminar on “Human Value in Indian Perspective “on 29<sup>th</sup> & 30<sup>th</sup> April 2014.**

Sir,

It is our pleasure to welcome you to attend a two day national seminar on “**Human Value in Indian Perspective**” organized by the Department of Sanskrit & Philosophy, Sidho Kanho Birsha University, Purulia, West Bengal on 29<sup>th</sup> & 30<sup>th</sup> April 2014 at our Sponsored Teacher Training College Campus. We are also requesting you to deliver a lecture on the seminar.

Thanking you.

Yours faithfully,  
Dr. Arnabi Sen  
Secretary of Seminar

**Some human values of India tradition practiced in the societies of Indonesia especially in balinese hindu<sup>1</sup>**

*I Ketut Donder<sup>2</sup>*

Human sources all over the world is one that is Svayambhuanu it's mean man created by him self. And then from Svayambhuanu come the word manu and English become the word 'man'. If we agree that all people come from one source, so not difficult to understand that we are all people in the world is one. And then, it is also not difficult to understand that Indian values to take place (practiced) at some places over the world include in Indonesia especially in Bali island, it is known the island of Hindu.

Above description can given very close argument by the history some of the Hindu kingdom that exist in Nusantara or Indonesia from the 4th - 15 th centuries (around thousand years) as controller the Nusantara (Indonesia) by Hindu kingdom. Indonesia is an archipelago comprising approximately 17,508 islands, and the Bali Island is one among of them. Bali Island as an Hindu place most of their humans' values come from India values that originally come from the Sanatana Dharma or the Eternal Truth values. Some of Indian human values implemented as yet, for example: belief to the Brahman (God), belief to the Pitri (Ancestros), belief to the Karmaphala (Natural Law), belief to the Punarbhava (Reincarnation), and belief to the Moksha (Liberation). And then the Indian values implemented in Bali, those are reading the Ramayana, Mahabharata, Gita, and used patram (leaf), puspham (flower), phalam (fruit), and toyam (water) when we are pray. Some others of Indian human values implemented in Bali, those are express greeting for all creation. And so on and so on, so Bali island equal to the miniature (small) of India.

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- 1) Article presented on the Two days International Seminar by theme "Human Value in Indian Perspective" on 29th & 30th April 2014 at Sidho Khano University, Purulia, West Bengal. India
  - 2) I Ketut Donder, Lecturer at Denpasar State of Hindu Dharma Institute, Bali, Indonesia. He is Dharmapracharaka for teach to the Hindu all over the Indonesian country.. He also author of some books and he also correspondent in the Media Hindu Magazine that published in Jakarta. He finished study on the subject of Indology by supervision Prof. DR. Gopalchandra Misra, by the thesis title Logical Interpretation of Some Performing Hindu Rituals.

# INDIA'S ANCIENT HUMAN VALUES MAINTAINED IN INDONESIA AN INSIGHT INTO BALINESE HINDU COMMUNITIES <sup>1)</sup>

By: I Ketut Donder <sup>2)</sup>

## ABSTRACT

Humankind all over the world has a common source, which Vedas refer to as *Svayambhumanu*. This means God has manifested Himself in a man. From *Svayambhumanu* comes the word *manu*, which has become the word 'man' in English. If we agree that all people 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 4<sup>th</sup> to 15<sup>th</sup> 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 *Pañcaśraddha* (Five Foundations of Hinduism). Among other daily practices that exist in Bali are the reading of *Ramayana*, *Mahabharata* and *Bhagavad-Gītā*; 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. Arnabi Sen, the Committee's Secretary of the seminar held on 29<sup>th</sup> & 30<sup>th</sup> 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 and the king name's Kudungga, it was established in Borneo, now called Kalimantan, in the 4<sup>th</sup> century A.D. Later, in 5<sup>th</sup> century, another Hindu kingdom was established in West Java, the Tarumanegara Kingdom with king Purnawarman on the throne.

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1) Presented at the International Seminar on "*Human Values in Indian Perspective*" Organized by the Department of Sanskrit & Philosophy, Sidho Kanho Birsha University, Purulia, West Bengal, INDIA, on 29<sup>th</sup> & 30<sup>th</sup> 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 about Hindu culture outside India: “Right from the beginning of the Christian era, if not earlier, Hindu religion and culture have spread to all parts of Asia, and some parts of the Middle-East, as also Siberia and the Americas”. It will be interesting to 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 *Rāmāyana* by Mahaṛṣi 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 between India, Bali and China, especially in the field of trade. Bali and India’s relationship intensified when Hinduism was embraced by residents on this island. Based on the remains of historical inscriptions on copper (*tambrapraśasti*), in addition to the iconography of statues and architecture of sacred buildings, such as the cave monasteries from the 8<sup>th</sup> 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*.**

We must agree that India is the motherland of Hinduism. Whether our Hindu communities' 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*, which means "the land of Bharata". So, when we discuss 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 known 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 became known all over the world because of Bali's popularity. Many people from western countries come to Bali and ask questions about Indonesian history, about Bali's self-

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 rich 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.



## **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-Aryan families of language. Sanskrit's beginning is very old and the exact date 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*, *Vedānta*, *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 5<sup>th</sup> 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: "The 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. Agama means 'religion'; dharma does not slip into place very easily. In fact, understanding the 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 animal, and each thing is an integral part, etc.” Eiseman explained that all of the Balinese values are rooted in the Indian values.

Goudriaan in Titib (2013:177) stated as follows: “In Bali, the signs of Hindu culture are found from the 8<sup>th</sup> 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 14<sup>th</sup> 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 these days”.

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 8<sup>th</sup> 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 ‘three’ and *sandhya* means ‘transition time’. The *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:

*Om bhūr bhvaḥ svaḥ  
tat savitur varenyam  
bhargodevasya dhīmahi  
dhiyo yo naḥ pracodayāt*

*Om Nārayana evedaṁ sarvaṁ  
yad bhūtaṁ yac ca bhavyaṁ  
niskalaṅko nirañjano  
nirvikalpo nirākhyātaḥ  
śuddho deva eko  
Nārāyaṇo na dvitiyo 'sti kascit*

*Om tvaṁ śivaḥ tvaṁ mahādevaḥ  
īśvaraḥ paramēśvaraḥ  
brahmā viṣṇuśca rudraśca  
puruṣaḥ parikīrtitaḥ*

*Om pāpo 'ham pāpakarmāhaṁ  
pāpātmā pāpasambhavaḥ  
trāhi mām puṇḍarikākṣa  
sabāhyābhyāntaraḥ śuciḥ*

*Om kṣamasva mām mahādeva  
sarvaprani hitaṅkara  
mām moca sarva pāpebhyaḥ  
pālayasva sadā śiva*

*Om kṣāntavyaḥ kāyiko doṣaḥ  
kṣāntavyo vāciko mama  
kṣāntavyo mānaso doṣaḥ  
tat pramādāt kṣamasva mām.*

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 7<sup>th</sup> 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. This poem narrates Rama's teaching regarding how Vibhishana must rule over Lanka after the death of Ravana:

*Prihentemen dharma dumaranang sarat,  
Saraga sang sadhu sireka tutana,  
Tan artha tan kama,  
Pidonya tan yasa,  
Ya sakti sang sajjana  
Dharma rakasaka*

Support dharma 'the truth' with concern,  
Learn from the 'good men' and follow them,  
Have no material possessions and desires,  
Don't let them control you, use discipline,  
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) stated that Sixteen Saṃskāras are as follows: (1) Garbhadhana Saṃskāra – a rite for preparing the womb of a wife, to be performed at the end of the three days of the first menstruation after marriage; (2) Puṃsavana Saṃskāra – 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 the pregnancy; (3) Sīmantonayana Saṃskāra – 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 pregnancy; (4) Jātakarman Saṃskāra – this rite is supposed to be performed before cutting the navel cord or immediately after the birth of a child; (5) Nāmakaraṇa Saṃskāra – naming of the child, according to the Hiraṇyakeśī tradition, it should take place on the 12<sup>th</sup> day from the birth; (6) Annaprāśna Saṃskāra – the significance of the rite of Annaprāśna is to make the child eat the cooked or rather solid food for the first time; (7) Caula Saṃskāra, is the first tonsure or cutting of the hair on the child's head; (8) Upanayan Saṃskāra – this rite prepares a child for apprenticeship, it has a variety of sub-rites; (9-12) Vedavrata Catuṣṭaya Saṃskāra – the agent of

this performance is the teacher. The performance of the student is only on the instructions of the teacher; (13) Godāna Saṃskāra – performed at the age of 16 years, prior to Samāvartana; (14) Samāvartana Saṃskāra, which literally means “return to one’s own house from the teacher’s house” – signifies the termination point of apprenticeship; (15) Vivāha Saṃskāra – this ritual is an invocation to all the deities and invitation for them to smoothly lead the Vivāha ceremony, dispelling away all the evils and calamities; (16) Antyeṣṭi Saṃskāra – is the last Saṃskāra, 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*, which means “Let noble thoughts come to us from everywhere.”

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. By having respect for everyone's spiritual identity, parts 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 serve all. Sri Satya Sai Baba said: "The end of education is character. And character consists of eagerness to renounce one's selfish greed". Development of a good 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 or *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 mothers”:

- (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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**AN INTERNATIONAL SEMINAR ON:  
“HUMAN VALUES IN INDIAN 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**

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Professor Gopalchandra Misra (Vice-Chancellor, University of Gour Banga)

Professor Subuddhi Charan Goswami (Retired Prof. RBU)

Dr. Nachiketa Bandyopadhyay (Registrar, SKBU)

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## 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.**

## **DIRECTION FOR PAPER SUBMISSION**

Interested scholars and faculty members are requested to mail their Abstract within 200 words and full paper not exceeding 3000 words in the following format-  
Languages for Research Papers:

English, Sanskrit, Bengali and Hindi.

For English:

1. Font size 12 Times Roman, Line spacing 1.15
2. Referencing MLA style
3. Alignment-justified
4. Title page: First Author's Name, Designation, email must be mentioned. Jointly authored papers may also be sent.

Bengali:-

Use only 'Avro' software. Rest directions are same as above.

Sanskrit and Hindi:-

Use either 'KrutiDev 010' or 'Mangala' as Unicode fonts. Rest directions are same as above.

\*\*\* Check the proof minutely before mailing.

\*\*\* Only soft copy in MS Word will be allowed.

Title of the Paper – Center (14 font)

Author's name and designation – align text right (12 font)

Selected papers will be published by the departments in Book format with an ISBN.

Research papers should be sent to both [sanskritskbu@gmail.com](mailto:sanskritskbu@gmail.com) and [skbuphilosophy@gmail.com](mailto:skbuphilosophy@gmail.com)

Important Dates:

**Last date of Abstract submission: 15<sup>th</sup> April, 2014.**

**Abstract must be written within 200 words.**

**Date of Information Regarding Acceptance of Abstract: 16<sup>th</sup> April, 2014**

**Last date of submission of Full Paper: 22<sup>nd</sup> April, 2014**

**N.B. - The Organizing Committee is now not in a position to give T.A. If anyone seeks accommodation, organizers may help him/her. But the cost should be borne by the concerned person only.**

Helplines : +919475058382, +919732049559, +918900708391,  
+919434989571, +919775472581, +91943402910, +919933660533

## TENTATIVE PROGRAMME

29<sup>th</sup> 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.	Inaugural Address: Hon'ble Vice-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<sup>th</sup> 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 Mantra by P. C. Roy

**Some human values of India tradition practiced in the societies of Indonesia especially in balinese hindu<sup>1</sup>**

*I Ketut Donder<sup>2</sup>*

Human sources all over the world is one that is Svayambhumanu it's mean man created by him self. And then from Svayambhumanu come the word manu and English become the word 'man' If we agree that all people come from one source, so not difficult to understand that we are all people in the world is one. And then, it is also not difficult to understand that Indian values to take place (practiced) at some places over the world include in Indonesia especially in Bali island, it is known the island of Hindu.

Above description can given very close argument by the history some of the Hindu kingdom that exist in Nusantara or Indonesia from the 4th - 15 th centuries (around thousand years) as controller the Nusantara (Indonesia) by Hindu kingdom. Indonesia is an archipelago comprising approximately 17,508 islands, and the Bali Island is one among of them. Bali Island as an Hindu place most of their humans' values come from India values that originally come from the Sanatana Dharma or the Eternal Truth values. Some of Indian human values implemented as yet, for example: belief to the Brahman (God), belief to the Pitri (Ancestros), belief to the Karmaphala (Natural Law), belief to the Punarbhava (Reincarnation), and belief to the Moksha (Liberation). And then the Indian values implemented in Bali, those are reading the Ramayana, Mahabharata, Gita, and used patram (leaf), puspham (flower), phalam (fruit), and toyam (water) when we are pray Some others of Indian human values implemented in Bali, those are express greeting for all creation. And so on and so on, so Bali island equal to the miniature (small) of India.

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- 1) Article presented on the Two days International Seminar by theme "Human Value in Indian Perspective" on 29th & 30th April 2014 at Sidho Khano University, Purulia, West Bengal. India
  - 2) I Ketut Donder, Lecturer at Denpasar State of Hindu Dharma Institute, Bali, Indonesia. He is Dharmapracharaka for teach to the Hindu all over the Indonesian country.. He also author of some books and he also correspondent in the Media Hindu Magazine that published in Jakarta. He finished study on the subject of Indology by supervision Prof. DR. Gopalchandra Misra, by the thesis title Logical Interpretation of Some Performing Hindu Rituals.