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WORKSHOP PAPERS **Hindu Arts in Southeast Asia** Welcome Message by Dr. M.R. Rujaya
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Balinese Dance and Music in Relation to Hinduism Prof. Dr.

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225 227 229 6 Venerable Ida Rsi Bhujangga, Professor Dr.I

Gede Arya Sugiarta, Rector of ISI Denpasar, distinguished speakers, scholars, guests, and participants. It is my greatest pleasure to welcome you to the SEAMEO Regional Centre for Archaeology and Fine Arts' Seminar and Workshop on Hindu Arts in Southeast Asia, organized in collaboration with ISI Denpasar. As part of the Southeast Asian Ministers of Education Organization, it is our mission to cultivate awareness and appreciation of Southeast Asian cultural heritage, and to become a leading global knowledge centre on Southeast Asian sand sarts.

sachieve objectives, projects are organized under three flagship programmes, namely Advancing Southeast Asian Archaeology, Sacred Universe, and Conservation in the Tropics.. Since 2012, we have been exploring the roles of the major religions—Islam, Buddhism, and Christianity in shaping the arts and architecture of Southeast Asia. This event comes under the Sacred Universe programme where we try to bring attention to the basic roots of the region that are found in the belief systems and cultural practices that go back many centuries and intermingled to create sacred symbols, as well as individual and collective identities The localization of the Indic cultural elements in the region is a well-known theme, and taken for granted too often as sof smost sprcesses scultural s in Southeast Asia's history.

We hope that through the lectures, exchanges with distinguished scholar present and visits to the important sites of Bali we will achieve a better understanding of the roles of the Indian traditions in 21st century Southeast Asia. WELCOME MESSAGE 7 We are honoured to have with us the Venerable Ida Rsi Bhujangga who has an important role in maintaining the sacred rituals and spiritual traditions of Bali. We are also happy to have representation from nearly all of the countries of Southeast Asia, as well as from beyond, from India, Sri Lanka, Taiwan and the USA.

We hope that all our participants will initiate intercultural dialogues and stimulate cross-cultural understanding that will bring peace and harmony to the Southeast Asian Region and the world. Thank you all for being here. Wishing you a happy and fruitful stay. Dr M.R. Rujaya Abhakorn Centre Director SEAMEO SPAFA 8 ABOUT THE ORGANIZERS SEAMEO SPAFA, the Regional Centre for Archaeology and Fine Arts, is part of the Southeast Asian Ministers of Education Organization (SEAMEO), an international organization dedicated to promoting co-operation in education, science and culture in Southeast Asia.

SEAMEO SPAFA aims at being the world's reference and authoritative knowledge centre on Southeast Asian archaeology and fine arts, and focuses on promoting skills, knowledge, and preservation of cultural heritage by: Cultivating awareness of and

appreciation for cultural heritage through collaboration in information dissemination and relevant programme activities; Promoting and helping to enrich archaeological and cultural activities in the region; Furthering professional competence in the fields of archaeology and fine arts through the sharing of resources, experience, and skills within the framework of regional programmes and activities; and Advancing mutual knowledge and understanding among the countries of Southeast Asia through regional programmes in archaeology and fine arts.

9 ISI Denpasar, officially Institut Seni Indonesia Denpasar, and in English as the Indonesia Institute of the Arts Denpasar, is a higher education institution under the government of the Republic of Indonesia dedicated to the teaching of visual, performing and media arts based on local and international wisdom. Located in the capital city of the island of Bali, Indonesia, ISI Denpasar has the responsibility to preserve, develop, and improve the quality of art, as well as the cultural values of the Indonesian nation.

ISI Denpasar aims to create academic and professional people, able to create, review and present creative and innovative artworks, so as to enhance the competitiveness of the nation in the global arena. ISI Denpasar believes that art plays an important role in maintaining balance in a globalized world where digital technologies and science are increasingly prevalent. In the aim to achieve truth and high artistic value, ISI Denpasar focuses on the study, development and creation of traditional and modern arts.

10 PROJECT INFORMATION Hindu Arts in Southeast Asia (Spiritual Arts of Southeast Asia Programme Series) TYPE/CATEGORY Seminar and Workshop / Sacred Universe / Fine Arts VENUE Bali, Indonesia DATE/DURATION 28-31 May 2017 / 4 days COLLABORATORS/PARTNERS Institut Seni Indonesia Denpasar (Indonesia Institute of the Arts or ISI Denpasar) TARGET GROUP/BENEFICIARIES Educators, researchers and scholars from relevant disciplines Museum and conservation professionals Southeast Asian and international undergraduate and graduate students in relevant fields Members of the general public with a strong interest in relevant fields DESCRIPTION This programme will focus on the Hindu Arts of Southeast Asia, in tangible and intangible and cover those that include Art History, Archaeology, Cultural Studies and Fine Arts. The programme includes workshops, trips, and seminars, all of which will be led by Southeast Asian and international researchers, professors and museum professionals.

The programme will be conducted in Bali, Indonesia, home to Southeast Asia's largest community of Hindu worshippers, during 28-31 May 2017. Several experts on the various aspects of Hindu Arts in different countries of Southeast Asia and beyond will be invited to give lectures and lead the workshops. The programme will be open to

Ministry/Governing Board nominated representatives of the 11 SEAMEO member countries who can potentially contribute to furthering education **on Hindu Arts in** their home countries, and/or whose participation will contribute to their institution's research or educational programmes, or to their conservation and preservation activities.

In addition, some partially subsidized fee-paying participants will also be admitted provided they meet the selection criteria, with a priority given to students and educators. CONTEXT/PURPOSE The localization of Indic cultural traits in Southeast Asia (G. Coedès and O.W. Wolters) is often seen as one of the most influential of exchanges in the history. Influence of India felt selectively in aspects, from the political systems (i.e. the mandala political model and devaraja cult), to religions (Hinduism, Buddhism), to the mythical world of epic literature (the Ramayana).

The plethora of elements that came from India were absorbed into indigenous practices and beliefs, resulting in the development of unique Southeast Asian cultural and artistic expressions, both tangible and intangible. Today, Hinduism still **plays an important role in** the ritual and cultural life of Southeast Asian communities: in the Buddhist cultures of Mainland Southeast Asia, Hindu deities are worshipped alongside Buddhism and Animism, Brahmins are still revered for their heritage and knowledge; in Maritime Southeast Asia, the epic literature of Hindu civilization is deeply embedded in the performing arts and mythical world.

The region also saw some of the most powerful kingdoms in the history of Southeast Asia, and thus to monumental architecture and associated art forms, including, but not limited to, Angkor, Champa, Majapahit, and Tambralinga. **Today, the island of Bali in Indonesia can be considered as the region's guardian and living memory of Hindu culture in Southeast Asia.** Furthermore, Southeast Asia is home to sizeable communities of Indian heritage who settled in the region as workers, traders, soldiers, administrators during the colonial era (i.e. from British India and French Pondicherry).

Even after several generations, these communities continue to practice their Hindu traditions, keeping this vibrant culture alive in the region, notably in Singapore and Malaysia. The influence of Hinduism's left cultural and artistic imprints throughout the Southeast Asian region, resulting in shared beliefs, rituals, iconography, monuments, literature, folklore, and various other art forms, the understanding of which can contribute to promoting intercultural relations.

This programme is a continuation of SEAMEO SPAFA's programme series on the "Spiritual Arts of Southeast Asia" under the "Sacred Ship" which included workshops on "Islamic Arts in Southeast Asia" Workshop (Kuala Lumpur, Malaysia, 2012),

"Buddhist Art in Southeast Asia" (Bangkok, Thailand, 2014), and "Christian Art in Southeast Asia" (Manila and Vigan City, Philippines, 2016). OBJECTIVES 1. Advance cross-cultural understanding and mutual knowledge regarding Hindu Arts and Heritage among Southeast Asian and international participants. 2.

Introduce participants to the essence of Hindu Arts, which will enhance their experience in disseminating knowledge on Hindu Arts, as well as, in managing and curating Hindu artefacts and collections. 3. Promote dialogue and interaction between participants regarding Hindu Arts and Heritage, which will create a platform for future regional collaboration. 13 EXPECTED OUTPUTS 1. A documentary and a workshop will be posted onto SEAMEO SPAFA's YouTube Channel for public dissemination and education. 2.

A book volume on Hindu Arts in Southeast Asia containing the materials from the workshop and academic essays from other scholars will be published. 3. Platform of exchange for practitioners, professionals, students, researchers, enthusiasts interested in the Hindu Arts of Southeast Asia. EXPECTED OUTCOMES 1. Participants will have a better understanding of the Hindu Arts and Heritage of Southeast Asia and enhanced skills in their professions and interests. 2.

Participants will be encouraged to work together in promoting the shared and diverse Hindu art forms of Southeast Asia. 3. The materials developed throughout the programme (lectures and workshop activities) will contribute to educating the general public on the Hindu Arts and Heritage of Southeast Asia. PROJECT LEADER/TEAM MEMBERS Dr Wannasarn Noonsuk (Senior Specialist in Visual Arts) Ms Linh Anh Moreau (Programme Officer) Mr Siriwat Pokrajien (Documentation Officer) Ms Sarinun Kanokthawornthum (Administrative Officer) 14 PROGRAMME SCHEDULE 27 May, 2017 28 May, 2017 SAT SUN All day Arrival of Participants at Ngurah Rai International Airport Denpasar Check-in at Inna Bali Heritage Hotel in Denpasar 08:00 Depart from Inna Bali Heritage Hotel 08:15 - 08:30 Registration at ISI Denpasar (Institut Seni Indonesia, Denpasar) 08:30 - 09:30 OPENING CEREMONY Venue: ISI Denpasar (VDO Conference Room) OPENING REMARKS Prof. Dr. I Gede Arya Sugiarta Rector Institut Seni Indonesia Denpasar (Indonesia) Institute of the Arts Denpasar) WELCOME SPEECH Dr. M.R.

Rujaya Abhakorn Centre Director Southeast Asian Ministers of Education Organization Regional Centre for Archaeology and Fine Arts (SEAMEO SPAFA) WELCOME ADDRESS AND BLESSING Ida Rsi Bhujangga, Waisnawa Dwija Harimurti MOU SIGNING CEREMONY Prof. Dr. I Gede Arya Sugiarta (ISI Denpasar Rector) and Dr. M.R. Rujaya Abhakorn (SEAMEO SPAFA Director) 15 9:30 GROUP PHOTO 09:30 - 10:45 KEYNOTE LECTURE: BALINESE HINDUISM AND HINDU ART FORMS Prof. Dr. I Wayan Ardika

Udayana University Venue: VDO Conference Room, ISI Denpasar 10:45 - 11:00 COFFEE BREAK 11:00 - 12:00 LECTURE: INTRODUCTION TO THE ESSENCE OF HINDUISM AND HINDU ARTS IN SOUTHEAST ASIA Dr.

Wannasarn Noonsuk Senior Specialist in Visual Arts SEAMEO SPAFA Venue: VDO Conference Room, ISI Denpasar 12:00 LUNCH 13:00 - 15:00 HANDS-ON WORKSHOP: BALINESE DANCE AND MUSIC IN RELATION TO HINDUISM Prof. Dr. I Gede Arya Sugiarta, instructors, and students from ISI Denpasar Venue: VDO Conference Room, ISI Denpasar 15:00 - 15:15 COFFEE BREAK 15:15 - 17:15 HANDS-ON WORKSHOP: BALINESE DANCE AND MUSIC IN RELATION TO HINDUISM (CONTINUES) Prof. Dr. I Gede Arya Sugiarta, instructors, and students from ISI Denpasar Venue: VDO Conference Room, ISI Denpasar 16 29 May, 2017 MON 17:15 - 18:00 Return to Inna Bali Heritage Hotel to prepare for the Welcome Dinner 18:00 - 19:00 WELCOME DINNER At ISI Denpasar Dress Code: Traditional Costumes 19:00 - 20:30 CULTURAL PERFORMANCES At Open Stage, ISI Denpasar • Rejang Dewa Dance • Baris Gede • Sanghyang Dedari • Sanghyang Jaran 20:30 GROUP PHOTO 20:45 Return to Inna Bali Heritage Hotel 8:15 Depart from Inna Bali Heritage Hotel 08:30 - 10:30 LECTURE: THE ESSENCE OF HINDU ICONOGRAPHY AND COMPARATIVE SURVEY OF HINDU ARTS AND HERITAGE IN SOUTHEAST ASIA Dr.

Gauri Krishnan Adjunct Associate Professor, South Asian Studies Program, National University of Singapore Venue: VDO Conference Room, ISI Denpasar 10:30 - 10:45 COFFEE BREAK 17 10:45 - 12:00 LECTURE: LOCALIZATION OF HINDU BELIEFS AND EPICS IN SOUTHEAST ASIAN PERFORMING AND CONTEMPORARY ARTS Dr. Gauri Krishnan Adjunct Associate Professor, South Asian Studies Program, National University of Singapore Venue: VDO Conference Room, ISI Denpasar 12:00 - 13:00 LUNCH 13:00 - 15:00 FIELD TRIP TO SUBAK AND HANDS-ON WORKSHOP: WALKING AND LEARNING AT THE SITE: - INSTRUCTION ON THE BELIEFS OF WATER, EARTH, AND FERTILITY, IN BALINESE HINDUISM - INSTRUCTION ON WATER MANAGEMENT AS RELATED TO HINDUISM IN BALI AND ON SUBAK AS A WORLD HERITAGE SITE Prof. Dr.

I Ketut Donder Institut Hindu Dharma Negeri Denpasar (IHDN Denpasar) Bali, Indonesia & Prof. Dr. I Wayan Windia Faculty of Agriculture Udayana University Bali, Indonesia Venue: Subak Anggabaya Village Hall 15:00 - 15:15 REFRESHMENTS 15:15 - 17:30 HANDS-ON WORKSHOP: - INSTRUCTION ON CRAFTS AND OFFERINGS RELATED TO HINDU RITUALS IN BALI - HANDS-ON WORKSHOP ON CRAFTS AND OFFERINGS (INCLUDING CANANG SARI, SAMPIAN PENJOR, AND BANTEN) Instructors from IHDN Denpasar Venue: Subak Anggabaya Village Hall 18 17:30 Return to Inna Bali Heritage Hotel (Dinner is at the participant's own expense.)

30 May, 2017 TUE 8:15 Depart from Inna Bali Heritage Hotel SITE VISITS 08:15 - 09:30 VISIT TO SHRINES AT SINGAPADU Prof. Dr. I Wayan Dibia ISI Denpasar 09:30 - 12:00 TEMPLE VISITS: GOA GAJAH Prof. Dr. I Wayan Dibia ISI Denpasar 12:00 - 13:00 LUNCH : BEBEK TEPI SAWAH RESTAURANT 13:00 - 14:00 TEMPLE VISITS: TIRTA EMPUL Prof. Dr. I Wayan Dibia ISI Denpasar 14:00 - 17:00 PURI LUKISAN MUSEUM Mr. Cokorda Bagus Chairman Puri Lukisan Museum 17:00 - 20:00 Free time at Ubud Art & Craft Market and Dinner (meal is at the participant's own expense) 20:00 Return to Inna Bali Heritage Hotel 19 31 May, 2017 WED 08:15 Depart from Inna Bali Heritage Hotel 08:30 - 10:30 COUNTRY PRESENTATIONS AND DISCUSSIONS: CURRENT SITUATIONS OF LIVING HINDU TRADITIONS IN EACH COUNTRY IN SOUTHEAST ASIA Delegates from each country Venue: VDO Conference Room, ISI Denpasar 10:30 - 10:45 COFFEE BREAK 10:45 - 12:00 COUNTRY PRESENTATIONS AND DISCUSSIONS: CURRENT SITUATIONS OF LIVING HINDU TRADITIONS IN EACH COUNTRY IN SOUTHEAST ASIA (continues) Delegates from each country Venue: VDO Conference Room, ISI Denpasar 12:00 - 13:00 LUNCH 13:00 - 16:00 PRESENTATION AND HANDS-ON WORKSHOP: TALK: HINDU ART AND MODERN TECHNOLOGY HANDS-ON WORKSHOP: THE ESSENCE OF MUSIC IN HINDUISM - GROUP EXERCISE & DISCUSSION: MUSIC AND SINGING WORKSHOP RELATED TO HINDUISM Mr.

Ranjit Makkuni Director Sacred World Design Lab, India Venue: VDO Conference Room, ISI Denpasar 16:00-16:15 COFFEE BREAK 20 16:15 - 16:45 CONCLUDING REMARKS: LIVING HINDU TRADITIONS AND ARTS IN SOUTHEAST ASIA Dr. M.R. Rujaya Abhakorn Centre Director Southeast Asian Ministers of Education Organization Regional Centre for Archaeology and Fine Arts (SEAMEO SPAFA) Venue: VDO Conference Room, ISI Denpasar 16:45 - 17:00 CLOSING SPEECH Prof. Dr. I Gede Arya Sugiarta Rector Institut Seni Indonesia (ISI) Denpasar (Indonesian Institute of the Arts) Venue: VDO Conference Room, ISI Denpasar 17:00 PRESENTATION OF CERTIFICATES AND TOKENS OF APPRECIATION, AND GROUP PHOTO 17:15 CULTURAL PERFORMANCES BY ISI DENPASAR INTERNATIONAL STUDENTS 18:00 Return to Inna Bali Heritage Hotel (Dinner is at the participant's own expense.)

1 June, 2017 THU All day Departure of Participants from Inna Bali Heritage Hotel 57 INTRODUCTION TO BELIEFS SURROUNDING WATER, EARTH AND FERTILITY IN BALINESE HINDU DHARMA TEACHING I Ketut Donder Head of PhD Program, Institut Hindu Dharma Negeri Denpasar (State Hindu Dharma Institute Denpasar) donderjyothi@gmail.com ABSTRACT The history cited that since a long time (maybe from the era sMatsya sin saccident sthe sflood s before the era of Tretayuga), Bali island had habited by the people of Hindu. That cause, island of Bali is popularly called by the nickname of Hindu island. Relevant to its nickname (Hindu island), then it becomes the very basis of the Balinese life.

The Hindu teaching in Bali is a part of Hindu Dharma that originally comes from the Vedic that it was born in Bharatavarsa or India. Actually, what is called the Hindu religion and sometimes called Hindu Dharma, actually the original name is Sanatana Dharma which means 'the eternal truth'. And Hinduism is not relevant for called to the Hindu Dharma or the Sanatana Dharma because ism is very less meaning than dharma.

Although the Hindu Dharma is the eternal truth, but in the implementation, it may have implemented in the different form, it is related to the teaching of desa, kala, and patra. It is a source of misunderstanding from outside to the Hindu, so some people sometimes confuse when they see that there are some differences of form among the Hindus. It is the main character of the Hindu teaching that accepts all of the differences faith among the humankind. The Hindu teaching stated that different is not bad because differences are the natural and all of them come from the God.

It is the same essence with the beautiful garden flower sit sfrom sdifferent sof s From this view, then the Hindu Dharma becomes the most tolerant among of all religions, that cause Donder (2006) called the Brahmavidya or Hindu Theology as the Theology of Universe' Affection. 58 Whatever the differences among of the Hindu around of the world, because accept the all of faith or belief, but one of the real characteristics is a belief in the pantheism. It means that Hindus believe that God spread and penetrated into the core all of the atoms of the universe.

From this belief, then the Hindus believe God in every particle of the panca bhutas sether, swater, sand sBecause sit, then the Hindu respect and pray to all of the matter of the universe as the material form of the God. It relevant to the teaching of the Upanishad as mention in Brh.Up I.4.1; Brh. Up I.4.11; Brh.Up I.4.1; Brh.Up I.4.17; tvam brahma tvam yajnah, tvam loka it (Brh.Up I.5.16); Brh.Up II.3.1 -5; Brh. Up II.4.5); Brh.Up.II.5.1-15); and Chandogya Up. VI.2.1; Aitareya Up.I.1.1; etc. Relevant to the Hindu teaching above, then people of Hindu practice the teaching as the ritual.

In the general of religious societies, the ritual is very outer of the form of their religion, by seeing their ritual performed by the communities then it became standpoint out to known their religion. The Hindu teaching consists of three frames as very basic, these are tattva ssusila sand (religious acts). Respect and pray to the God behind of the water and the sto sthe sis spart sthe These rituals act did not do by blamed faith, all of them have a philosophical and theological. As Prof.

Bansi Pandit say: In Hindu religion, each religious act or ceremony has a definite philosophical basis, and no ritual is based upon dogma or blind faith (Pandit, 2010: 129).

Key words: belief, water, earth, fertility, Balinese, Hindu Dharma teaching 59

INTRODUCTION In this time, we knew as the era of globalization, and the very characteristic of this is that some of the anomalies arose around of the world. Some chaos or anomalies, like in the time of rain no any rain come, but, in the time of dry then the big rain come. No any one can predict the season, and some the experts in the subject of climatology say, it is an anomaly.

For these problems then some experts of various subjects around the world try to do the research according to their subjects. The result of their research gives some of the conclusions related to their perspective. Some of the high technologies used to help this project. Finally, no any one result of the expert can give the solution of the problem. Why? It is because most of the people forgot their original source, they knew that they come from their ancestors. What they mean as an ancestor is just their father, mother, grandfather, grandmother, great grandfather, great grandmother, and so on. Most of the people forgot that all creatures come from the same source that is God.

All people must remember that God as their original source. This view will become a solution in the next time. It is relevant to Lord Krishna said in the sloka of Bhagavadgita IX.17, He said: pita sasya smata spitamaha?, spavitram au?kara ?k sama yajur eva ca 'I am (God) the father of this world, the mother, the supporter and the grandsire, I am the object of knowledge, spurifier. sam ssyllable sand sam s?k, the sand syajus swell). sanother sLord s also sin sof sVII.4: sapo svayu? kha? sbuddhir sca, sit?ya? sbhinna s a??padhà. swater, sair, smind sunderstanding and self-sense this is the eightfold division of my nature'.

If this teaching practiced by completely, then all things in the world will become as sacred thing and no anyone will be exploited used to serve of the desire, **on the other hand**, it will be as needed to use as offering the God. In this introduction, I have put just only two slokas but very connected to our problems; if **we would like to** open the Bhagavadgita sanother sscript swe sfind s slokas that can guide the people to go out from the chaos problem. The key word is love for all things and harmony with all things. 60 Maybe, most of the expert in theology, philosophy, science and technology they will be seen that Balinese traditional style life as the primitive belief or the low of belief.

For that, the Balinese have not any comment, but they just show that what they practiced were giving the very good result as the harmonious environment. But, today showed that Bali Island including the Balinese, slow by slow will get the danger effect of globalization, the primary source is the negative effect of the tourism industry. Because, for the developing some of the tourism facilities, sometimes they do scare sthe seffect, sexample, s water and earth fertility. DISCUSSION 1.

The Hindu Believe that Brahman or God Exist in Everywhere As was mentioned shortly above, that the Balinese Hindu if look from the west theology perspective, then we will be seen that they most based on pantheistic theology. It is very connecting to the statement in the Chandogya Upanisad III.14.1: sarvam khalv idam brahma 'Verily, this whole world is Brahman or God' (Radhakrishnan, 2010:391). And then, in the Mundaka Upanishad states sad ssaumya, sagra ekam evad?t?yam, tadd haika ahu?, asad evedam agra as?d ekam evadvityam, tasmad asatah saj jayata 'In the beginning, this was Being alone, one only without a second.

Some people say in the beginning this was non-being alone, one only; without a second. The form that non-being, being was produced' (Radhakrishnan, 2010:448). Isa Upanishad 1 say: **Isavasyam idam sarvam yat** kim ca jagatyam jagat '(Know that) all this, whatever moves in this moving world, is enveloped by God' (Radhakrishnan, 2010:567). And then, Radhakrishnan (2010:572) also describe that: **All things and beings are the manifestations of the One Supreme, which is described through paradoxes. It is swifter than the mind, the senses cannot grasp It; It eludes their hold.**

Standing, it outstrips all. Rooted in it, all the cosmic forces energize the whole universe. It moves and yet is motionless. It is near, yet distant. It is inside of all and outside of all (Radhakrishnan, 2010:572). And then, the Kena Upanishad also states sarvam brahmopani?adam 'All is the Brahman or God' (Radhakrishnan, 2010:580). Related to the Upanishad teaching above, it is become the very foundation of Balinese believe that God is there in everywhere. 61 It is one among of the Hindu teachings that God has the very subtle nature, it can penetrate till in the core of every material atom of the universe.

This belief is very relevant to Lord Krishnan say in the Bhagavadgita as He said: A fragment (or fraction) of my own self, having become a living soul, eternal, in the world of life, draws to itself the senses of which the mind is the sixth that rest in nature (BG.XV.7). Lord Krishnan again in the sloka of said: swater, sair, smind s understanding and self-sense this is the eightfold division of my nature (BG. VII.4). **I am the taste in the waters, O Son of Kuntì (Arjuna), I am the light of the moon and the sun. I am the syllable AUM (praóava) in all the Vedas; I am the sound in ether and manhood in men (BG.VII.8).**

The great (five gross) elements, self- sense, understanding, as also the unmanifested, the ten senses and sand sfive sof ssenses sXIII.5). s the typical of Balinese societies and all of their activities, known that Balinese societies are based on the pantheistic belief. That cause, they believe and respect to all things as air, water, earth, etc., as respected to the God. 2. The Vedic Theory of Genesis and Balinese Faith Some foreigners when they come to Bali for the first time, maybe they will be assumed that the Balinese Hindu are

very primitive. Because they saw that the Balinese Hindu respected for all thing.

Whoever the Balinese Hindu do not know their theology, or they have not read their holy scripts, but they believe to the Hindu teaching. To clarify the Balinese Hindu attitude, activity, etc., we can check that their beliefs are very connected to the Hindu theory of Genesis in the Veda with some of its branches. They are described that all of the materials of the world, from the gross till svery scomposed sfive selements, sis s panca maha bhuta (Radhakrishna, 1989:47).

What the meaning of five selements sthe sor sphysical sof sGod, that composed all things of universe. That cause, the universe is called as the physical body of the God. It also related to Titib (2006, 168-169) that has translated some of the Nasadiyasukta mantram s?gveda sespecially sthe s creation, as bellow: In that time or in the beginning, there is no any being (existence), and there is no non-being (non-existence) too; in that time, there is no atmosphere and there is a parabola of the sky above. In that time, what is covered and where is it? Is the water with can not 62 predictive is there in that place? (Rgveda X.129.1).

In that time there is no dead, there is no likeness, there is no sign that signed of day and night. The Greatest breath without breath, outside of sthere sno sthings sX.129. sIn sfirst, s darkness was covered by the darkness. All things are there in the world are limited that cannot divide. That are there in that time is the empty without form. With the tapas (energy of hot) that is very extraordinary then born a united of the empty (Rgveda X.129.3). At sfirst, sGod sto sHis-self, sthe sof energy. sthat, srsis sthey stheir sin their heart then they found correlation both existence and not- existence (Rgveda X.129.4).

His light shines out of Him, by many styles, then grow up the capability to produced His-self with His extraordinary power, the mysterious energy comes and go everywhere (Rgveda X.129.5). Who are the exactly know and can describe; from where the universe come? The wise people come after the creation of the universe, so, who are known from where the creation grow up (Rgveda X.129.6). Actually, He has created this universe, the controlled (under His Power).

He has controlled the universe stay in the sky that unlimited distance, textual He knew the all of the universe that cause, people do not accept the other existence as Creator of the universe (Rgveda X.129.7). Beside of these above seventh mantras, Titib (2006:169-170) also described another mantra that explained about who, and by what, and why the proses of the creation of the universe was heppend. **It can be seen in the meaning of these** mantra; The Supreme Lord lighten His-shine by the many froms, and always gift wisness for all His-creation. The Very light illuminated to the universe,

heaven, and always lighten outside of Sun (Rgveda V.81.2).

All things as an illumination expression all of the lights. Its rise from the darkness (a night of Brahma). It is very amazing, it spread out very far and realized His-self (Rgveda III.26.7). And then Titib (2006:170) also cited Reddy perspective, that universe as the Supreme Form. It is referred to three conditions of Supreme secret, that are stathustas caratham, jagatas tathustas, and amritam, that are (1) un-animate and eternal and changeable, (2) un-limited and limited, and (3) an eternal life and temporary. 63 3.

Balinese Local Genius Concept of Genesis Related to the Vedic Theory of Genesis above, one of the Local Genius Script, is called Bhuana Kosa script also described that what is called Asta Siwa as manifestations of God as the source of the universe material (prakriti). The Asta Siwa means are pretiwi, apah, bayu, teja, akasa, and manah, (Buana Kosa IV.14). It is reminding to the formulation of the asta prakriti as mention in the sloka of Bhagavadgita VII.4 that inside of it describe the eight elements of the universe as own properties of the God, these are bhumi or prthivi (earth), apah (water), nala (fire), s(air), s(ether), s(intellect), s(mind), and ahamkara (ego).

But, in the description of Buana Kosa IV.14, the element of budhi or intellect and ahamkara are not directly become one united essence of that sloka. Actually, Asta Siwa consists of eight elements, but in Bhuana Kosa IV.14 mention just only six elements, then the two elements as budhi and ahamkara described in another sloka. Which is relevant to correlated both Bhuana Kosa and what Radhakrishnan described is about united of the elements to effort for realized of the other matter is called one area of the tri loka.

Earth and water become a form of Bhuh loka, and become sloka sKosa seven though sky and mind become Swah loka (Bhuana Kosa IV.16). And then, the chronology change of element process and it is managerial was described as following: from prakrti was born budhi (intellect) and Brahma as its deva (Bhuana Kosa IV.23), from budhi was born ahamkara (ego) and Rudha as its deva (Bhuana sIV.24), sahamkara sPanca s(five subtle elements of life seed) and Sang Hyang Ugra as its deva that existence cause of Panca Maha Bhuta (Bhuana Kosa IV.25).

And then, in the Tattwa Darsana (Pudja et al, 1983) described that on the time of srsti or the time of creation, God with the His law in the first time created of the Maya Tattwa (Acetana or prakrti) until scan slittle slittle. sthis sevolution sborn Pradhana Tattwa, it is the element that has formed bigger than the selement sln sfirst sstart s shown the nature of seed related to the Maya or Acetana. From that nature, then Acetana or Maya Tattwa can grouping become the ssubtle sare sPanca sMatra, sare the sof shave

sun-measure s= stan = no, matra = measure).

It is called as it because they form of seed elements have not yet seen physical that cause can not 64 measure. Maybe, they can be assumed just in the form of atom or sof atom. sdescribing sfind sthe sof Wrspati Tattwa script as it: Apan sinagguh panca tan matra ngaranya? nyapan tahanwa lingan ta, nahan yang sabda, sparsa, rupa, rasa, gandha, wyaktinya, tutupana talingan ta, hana sabda karengö, yeka sabda tan matra ngaranya. Hana ta hangin madres lilit nikang rumesep ing kulit kahidepanya, yeka sparsa tan matra Hana sandhyawela huwus sumurup Sang Hyangyang Adtya, hanata tejanira kawekas, lit-lit nikang teja katon, yeka rupa tan matra ngaranya.

Rasa tan ngaranya, pinangan mamanis kunang, lit-litnikang rasa rinasan kawekas ing lidhah tan wawang hana kari, rasa matra ngaranya, tan ngaranya, ta tinumu, lit-litning gandhanya inambung, yeka gandha tan matra Samang-kana tan ngaranya (Wrhaspati Tattwa 3.3). 'Which one means the panca tan matra? Because I will describe, that cause, attention please, they are sabda, sparsa, rupa, rasa, and gandha. Clearly, close your ears, there is sound hearing, the sources of that sound is called sabda tan matra. There is very fast wind, the source of it that can tought our skin it means sparsa tan matra. There is called as senja-kala (light to dark), that time after the sun going down, the effect of sunshine in that time is called rupa tan matra.

And rasa tan matra is all thing that are bitter, sweet, their taste has left in our tongue and is not directly gone, those are the rasa tan matra. Gandha tan matra means smell which is like the burned sandal, and the smell stays to smell, this is gandha tan matra. All of them means Panca Tan Matra'. Pudja et al (1983:76-78) described that whatever the panca tan matra are very subtle, but, because there is interaction among atom spanca smatras, sthe sseed sthe sto evolution and slowly become bigger till an atom size, it is called 'paramanu'.

sdescription svery swith sscientific evolution theory of the universe. The atom or paramanu of panca tan matra are continue experienced of the evolution, become bigger and bigger till it is called panca mahabhuta that consist of 65 prthivi sthe smatter), (water sthe smatter), teja sshine, sor svayu sor sgas sand akasa (ether). The changed form process of the panca tan matra to spanca sas sfirstly, sgandha smatra become s(earth), sthe stan sbecome (water), sthe stan sbecome s(fire, sor s then the sparsa tan matra become vayu, and then the sabda tan matra sakasa.

sto sevolution smatters s the Balinese belief, it can shear in the Wrhaspati Tattwa script, as describe follow: Sangkeng tan tang mahabhuta. Akasa sangkeng tan vayu sangkeng tan apah sangkeng tan matra, metu gandha matra. tang panca mahabhuta ngaranya.

(Wrhaspati Tattwa 3.3) 'From panca tan matra born panca maha bhuta. Akasa born from stan svayu sfrom stan s teja sfrom stan sapah sfrom stan matra, sprthivi sfrom stan sThese s called Panca Mahabhuta'. The sof smahabhuta snon-stop, s and become big, and then the element prthivi or earth become a sof selement sapah sa selement, s teja element becomes sun, moon, star, planet, and so on. The vayu sbecomes swind satmosphere, sthe element become ether.

All of them have form and energy itself, so, one of them become satelit to the other, depend on each energy of it (Pudja et al, 1983:78). Relevant with the Pudja et al describe Tattwajnana script and Ganapati script said: Ikang prthiwi, apah, teja, wayu, akasa, yata ginawe bhuwana de bhatara, artha ruhur sumin duhur, matumpang-tumpang laksanaanya (Tattwajnana) 'That prthiwi, apah, teja, vayu, and akasa become the universe by God, all of creations as control the each other, sexistence s(having slayers, ss Sangkeng prthiwi mijil bhumi, sangkeng apah mijil wwai, sangkeng teja mijil aditya, candra, lintang, sakeng wayu mijil tang hangin; sakeng akasa mijil swara (Ganapati Tattwa) 66 'From element of prthiwi then born earth, from the hydrogen, become liquid element, from light (shine, hot, fire) born sun, moon, star, from air become the wind, and from the element of ether become voice or sound' Based on the description above, so know that **the Hindu concept of** genesis or creation is relevant to the modern scientific genesis theory sscientific stheory. sdescription svery s logic than can be accepted by the logic mind.

To give the more clear of the description of the continuing evolution process of creation, protected, dead, and reborn of the universe as a cycle, we can see its diagram bellow: Picture: Chronological of Creation (Donder, 2006:154) 67 Seen the schematic of the evolution chronological of the creation created by Donder above, it is very clear that God who is called Brahman in the Hindu as a source of all things, and some time it can be called as the Premordial Cause or Premordial Energy. On the picture above we see that Brahman is the core of all things. 4 Atman as Source of Harmonization between Macrocosm and Microcosm The sand sthings snot sif sdo s have correlation to the Atman or the Soul or the Self.

The reason is that all things come from the Atman and will return to Atman again, and Atman is equal to the Brahman or the God. This teaching will be understood clearly when reading the preach of maharsi Yajnavalkya to Maitreyi as mention in one paragraph in the Brhadaranyaka Upanishad below: Sa hovàca: na và are patyuá kàmàya patiá priyo bhavati, àtmanas kàmàya priyo na jàyàyai kàmàya priyà àtmanas kàmàya priyà bhavati; na và are putràòáy kàmàya putràá priyà bhavanti, àtmanas tu kàmàya putràá priyà bhavanti; na và are vitasya kàmàya vittaáy priyaý bhavati, àtmanas tu kàmàya vittaáy priyaý bhavati: na và are brahmaóáá kàmàya brahma priyaý bhavati, àtmanas tu

kàmàya brahma priyaý bhavati; na và are kûatrasya kàmàya kûatraý priyaý bhavati; àtmanas tu kàmàya kûatraý priyaý bhavati; na và are lokànàý kàmàya lokàá priya bhavanti, àtmanastu kàmàya lokàá priya bhavanti; na và are devànàý kàmàya devàá priya bhavanti, àtmanas tu kàmàya devàá priya bhavanti; na và are bhùtànàý kàmàya bhùtani priyaói bhavanti, àtmanas tu kàmàya bhùtani priyaói bhavanti; na và are sarvasya kàmàya sarvaý priyaý bhavati, àtmanas tu kàmàya sarvaý priyaý bhavati; àtmà va are draûpavyaá úrotavyo mantavyo nididhyàsitavyaá: maitreyi àtmano và darúanena matyà sarvaý viditam (Brhadaranyaka Upanisad II.4.5) 'Then he said: 'Verily, not for the sake of husband is the husband dear but a husband is dear for the sake of the Self. Verily, not for the sake of the wife is the wife dear but a wife is dear for the sake of the Self.

Verily, not for the sake of the sons are the sons dear but the sons are dear for the sake of the Self. Verily, not for the sake of wealth is the wealth dear but wealth is dear for the sake of the Self. Verily, not for the sake of Brahminhood is brahminhood dear but brahminhood is dear for the sake of the Self. Verily, not for the sake of ksatriyahood is ksatriyahood dear but ksatriyahood is dear for the sake of the Self. Verily, not for the sake of the world are the worlds dear but the worlds are dear for the sake of the Self. Verily, not for the sake of gods are the gods dear but the gods are dear for the sake of the Self.

Verily, not for the sake of beings are the beings dear but the beings are dear for sake of the Self. Verily, not for the sake of all is all dear but all is dear for the sake of the Self. Verily, O Maitreyi, it is the Self that should be seen, heard of reflected sand supon. sby sseeing s by the hearing of, by thinking of, by the understanding of the Self, all this is known' (Radhakrishnan, 2010:196-197) HARMONIZATION OF THE ENERGY OF APAH (WATER) IN THE MACROCOSM AND THE MICROCOSM Water is the other essential element for life on Earth. No creature can live without air (O2) and water. Bodies of living things contain more water than other substances. For everything that is consumed by humans contains water, the inhaled air contains moisture.

In some of the concepts and theories of creation, water is seen as a basis of living thing. In Hinduism, water is the symbol of sDeva, smanifestation sGod. sthe sbelieve that sof sblessings sViû?u sall sthings exist in this world. Physically, worshipping water symbolises worshipping Viû?u Deva (Donder, 2013:350). Priests possessing cosmic consciousness can harmonise themselves sthe svibrations spujà smantras and sVaru?à sIn sprocess, ssub-atomic particles of water in the microcosm collide with each other and the particles of the water become hot.

This heat energy turns on the Svàdhishtàna Cakra in the microcosm. And in this

conscious state the priest can harmonise himself with the water particles in the sThus, sMudrà sSvådhishtàna s have a great role in the harmonisation of water element in the Universe (Donder, 2013:351). 69 Picture: Photo of Bedugul Temple is one among thousand Temple in Bali.

This Temple is special place for pray to the Bhatara Danu or Lord Vishnu as the one among million manifestations of God HARMONISATION OF THE ENERGY OF P?THIVI (EARTH) IN THE MACROCOSM AND THE MICROCOSM Water is the other essential element for life on Earth. No creature P?thivi sanother sof sor sthe splace sall creatures. sKrishna sin sBhagavadgità sraso s apsu sprabha ssasi-suryayo?, ssarva- vede?u sabda? khe pauru?a? n??u (I am the taste in the waters, O sof s(Arjuna), sam slight sthe sand ssun. s am the syllable AUM (praóava) in all the Vedas; I am the sound in ether and manhood in men). And then the other sloka of Bhagavadgità: "I was a fragrant smell of the ground".

According to Him, the land is also described as Devi Bhumi or Devi P?thivi or Dharitri s(Mother swho simagined sbe svery s goddess. Land is also symbolized as 'kamadhuk', the source and fulfillment of all desires. The Earth is symbolised by a Mother with the characteristics of love, affection, patience and tolerance (Donder, 2013:351-352). 70 Though Mother Earth never wants to put Her sons in danger; but if Her sons continue to torture Her and break the bond of Her tolerance, She becomes very angry and Her anger in seen in the forms of disasters (in the Hindu Cosmology, Theology and Spirituality, this anger of Mother Earth is the different form of Her love to maintain the balance).

Because of the various activities of human beings to explore Mother Earth excessively (for example, mining and taking out natural resources like water and patrolium, etc.); the density of the molecular structures of the soil becomes less; and then Mother Earth tries to balance Herself by making up Her wounds. In the Hindu scriptures, the balance of the earth is symbolically represented by the winding state of two Nagas (big snakes) namely sBhoga sand sNaga. sBhoga Naga sthe sof sor slayer sBasuki sis s water.

Unstability or disbalance in the earth is symbolised by the loosening of the bond of these two Nagas. So, for the sake of stability or balance of Mother Earth, everybody should show proper respect to Her. From the spiritual context, a priest possessing cosmic consciousness can harmonise the P?thivi elements in the microcosm with the P?thivi elements in the macrocosm sperforming sand srituals, s P?thivi sThat sa sto sthe sbio-electric energy sthe sof smiddle sand sit sthe s of the thumb. The circuit of bio-electric power eventually turns on sMuladhara sThe sof sin sMaladhara Cakra activates the subtle earth materials in the microcosm. This potential energy will be

injected into the Earth.

Thus, the balance in the Earth is maintained. At present, human beings (priests) having Cosmic Consciousness must teach, as a holy duty, their knowledge to others; and this teaching would be the greatest yajña, as stated in the ś(IV.28 ś33) ś 2013:353-354).

According to the chronology of the creation of the universe, all things in the universe are permeated by God's favour. When an earthen pot soaks sandalwood-water, the fragrance of sandalwood remains for long time, even after the water is poured out; because, the fragrance of sandalwood has entered into the core of every particles of the pot.

Similarly, God's favour is attached to the nucleus of every material in the universe. As the smell of the sandalwood in the earthen pot can be fused into the scent of sandalwood outside the pot, likewise, God's mind in the microcosm (human) can also be united with the God's Mind in the macrocosm (the universe). In this stage, a man becomes God conscious. And then he realises what God needs: God needs what we need and we need what God needs. So, we can realise what we need (Donder, 2013:362).

Because the Hindu used all things are there in the universe as the symbol to practice their belief in God, then it becomes the Hindu teaching sometimes as source misunderstood from external or by the non-Hindu. But, if they know what the Hindu philosophy mean, then they will respect to the Hindu teaching. WORSHIP TO GOD BEHIND VARIOUS SEGMENTS OF THE COSMOS Roy Budi Efferin (in Donder, 2013:363) a scholar in computer science and also a spiritual aspirant, in his book "The Science and the Spiritual", explains that: Gods or Angels, in fact, are the basic elements forming the materials. Through Sanskrit mantra one can interact directly with the natural elements, because, the alphabet consists of frequency variations.

Proper pronouncing of Sanskrit mantra can create a certain vibration that affects to all levels –physical, emotional, mental and spiritual. Even the theories of Modern Physics state that certain vibrations are able to create materials, however great energy needs to make it. This knowledge of connecting (harmonizing) with God is the highest knowledge, called knowledge of cosmic consciousness. In the perspective of Cosmic Consciousness knowledge, the cosmos or universe is regarded as living being. By looking at everything as a living being, one will grow compassion for the others who are having difficulty in their life.

What has been above is still very little understood by many people. But, little by little, with the progress of science and technology, everyone will be able to understand all the

above description. If they study **the teachings of the Vedas** they will understand everything. Indeed, the Indian Hindu knowledges, since the ancient times, are more advance than Western's. sthinking sIndia sreligious sscientific knowledges is always in harmony; but, the Western religious thought is always in conflict with science.

An Indian scientist never gets any religious punishment; and spiritualists in India never experienced the fate as Copernicus and Galileo Galilei. These 72 two scientists were punished for stating that the earth is round. **On the other hand, the** Hindu religious people of India, since ancient times (thousands of years before Copernicus and Galileo were born) had declared and taught that the earth is round. The earth is also called Brahmà??a; the word comes from two words – s= sand s= sor sBrahmà??a s 'egg sGod'. sis sclearly sin sand the science proved that the earth is really round. The Vedic teachings salso struths.

sunderstand sscientific truth of the Vedas, one must have sufficient scientific knowledge **of both the science and the Vedas.** Therefore, the scientists have a lot to learn and understand from the Vedas; likewise, the religious people must learn the scientfic knowledges. So, there should always be a mutual understanding (harmony) between science and religion (Donder, 2013:364). Worship the Ananta through form earth's crust as **the manifestation of God** Hindu scriptures describe the earth with various images or through parables. These assumptions are widely described in symbolic forms or methods.

One of the symbols describes earth as supported on the shoulders **of a very large** turtle (kurma). In order to keep the stability of the earth, the turtle is entangled by two dragons (Nàgas) in such a way that the turtle may not move: These two dragons are Ananta Bhoga and Basuki or Vasuki. These three creatures are actually symbols – the turtle (Kurma) is the symbol of magma, Ananta Bhoga is symbol of the earth's crust, and Basuki is symbol of the water.

Again, the depiction of Ananta Boga as the symbol of soil or earth's crust is not wrong; because, the forms of earth's plates are very large; and if the plates stheir swould ssimilar sthat sa s and the disasters caused by the movements of the plates would be sto sdisasters sa scan sActually, s ancient described snatural ssymbolically; that's why an earthquake (ground shake) was assumed to be the movement of the turtle due to loosening of the bond of the two Nàgas. sthis samong sAnanta sand s is actually the symbol of the stability or harmony of the earth. Therefore, everybody must try to maintain the harmony of the Mother Earth.

73 Picture: The philosophical concept of the Padmasana temple, compose from the

essence of Kurma Purana mythology. Shown in picture the Kurma (Turtle, symbolising the Earth's potential energy) bound by Ananta Bhoga Nàga and Basuki Nàga. Keeping one other is cause of equilibrium Hinduism believes that through the activities of rituals and performing Pujàs, the harmony of the earth can be maintained. All these rituals are actually symbol of the offering of the human ego to the Ego of Mother Earth. The harmonisation through mantras is very clearly stated in Ananta Bhoga Stava in Stuti and Stava 124 (Gaudian and Hooykaas, rpt.

2004:92-94) as following: (1) Oý bhù?loka sapta bhuvanaý, sapta-patalaviryaóam nagendràdhipa-mùrtinam, agni-jvalaý Rudratmakam. 'O, Ananta, you have brought this world to the seven heavens, the Saptaloka; You have also brought the seven underworlds (Saptapatala) in Your glory; in the form of Yours as the Queen of the Naga (serpent), who is most beautiful; and You are like the light of Agni (God of Fire), also like Rudra in nature.'

O? sarva-deva praóamyakaý, krùra-vaktra maharodram Sùryalocana? pradìpta?, kalantakagnirùpañ ca 'O my God, we worship and praise to You in the form of the Gods; You look absolutely stunning with a horrible mouth: Thou also look swith sas seyes, sshine sand you also have a shape like a fire of Bhutakàla.' 74 O? agni-mùrti tri-maóðalaý, sarvatejamaúarìram maghoraý rùpa-vibhùtaý, matsyarajavaruóastvam 'O my Lord, Thou is the form of Agni consisting of three mandala, the embodiment of all the radiant energies; Your form looks spooky and very great and very terrible; You are also the form of Varuna, the King of Fish.'

O? vayuvajrovajranalaý, 'prameyaý kòpi'-yojanam 'nantabhoga maha úaktiý, makasukhabhù?- maóðalaý 'O my Lord, Your form as 'God of Wind' who causes thunder; Your form also is the fire of thunder; You can not be measured by the size of ten million miles; You are the twisted form of Ananta, You are the power of mighty creature and also the happiness in the world.' O? sarvapràjapadorakûaý, sarvadevapratiûphanam bhùhlokaý suddhapavitraý, sarvajagatpùr?ajivam. 'O my Lord, You are the protector of the human beings; You are the basis of all Gods; You are like an Washer who cleans the physical world; You are the bestower of life to the whole world.'

Om vighrahaý saddhanaý viryaý, bhukti-muktisukhaúriyam jagatvighnavinaúanaý, suúilapùrúasaddhanam 'O my Lord, You are the manifestation of the very Perfect Efforts and Glory; You are bestowed with enjoyment, freedom, happiness and fame; You destroy the obstacles of the world; You are the form of earnest efforts of the perfection of Thy spotless character.' O? dipaý prajaúuddhaúriya?, dìpam kalamâtyu-brahmam Sarva Kali Durgapùrúam, sarvadevasukhajñanam 'O my God, Thou are like a beam of light shining bright for mankind: Thou, like Brahma, are Eternal destroying time and

death, you are giving a full reward by destroying all the evils, as has been shown by Durga-Kali; You are the form of pure Wisdom for all the Gods.'

75 O? sarvavighnavinaúantu, sarvarogamahapùróam Durgapatidurma?galam, sarvapatakanaúanam 'O my Lord, we pray to You to destroy all obstacles, to cure all diseases completely; Thou as the masculine strength (husband) of Durga destroy any presumption that is bad; we pray to Thee to destroy all sins.' Worship the Prthivi' the of and Dewi Danu in the form of Water as the Manifestations of the God of Fertility In the teachings of Hindu Dharma, everyone has four mothers, namely: (1) biological mother (Mata), (2) the earth (Bhumi Mata), (3) the cow (Go Mata), (4) the teacher (Guru Mata). Logically, first sis smother sgives sthe smother s Mother Earth who accepts human presence after the first mother who gave birth.

And then the third mother is cow, as she replaces a mother by giving milk at the time of need. The fourth mother is sbecause, sone stwo s– sfirst s (physical) sthe swomb, sekajàti, sthe s second birth (spiritual) from the womb of knowledge in the form of s(teacher), sdvijàti. sHindus sthese s mothers; and they believe that if one of the four mothers are sad, the universe also becomes sad. The cow, as a mother, is highly respected by the Hindus in India.

From this teaching, we can understand why the Hindus worship God in the form of Earth (including air, water, fire or sun, and ether). 76 Picture: These are the temples in every ricefield, as a place to pray to the manifestation of God as the giver of all properties or all thing, especially water, earth, and fertility. 77 Related to the sub-discussion above, Dogra (2011:38-39) describe that all the religions suggested that water was essential for living being.

In the Hindu Dharma sipping of water, springkling of water over persons and things became essential right from the beginning. The purifying effect of water were known after a bath scool s– sfelt sand sMany wells, springs, lakes, and rivers had miraculous healing property, so it was believed that some divine lived in each of them. The Hindus swater sremoving sdiseases, s of evil spirits, and killing demons. Bath was to wash off physical, moral and spiritual impurities. Sipping of water in ceremonies symbolizes washing of impurities or a symbolic bath.

The Hindu lead slife sby sfrom sto sand even after that. 78 Picture: The Holy Spraying Water Temple at Sangeh Village There is belief that the earth as the Mother Earth has been respected widely also by the non-Hindus. But the Hindus have an attitude clearer than others. Hindus believe that the earth is like a mother who has similar feelings like humans, as love, affection, anger etc. The attitude of Hindus is rationally symbolic,

because, in reality the earth is showing an attitude of love. In fact, the earth receives and tolerates patiently everything beginning from bearing our burden till we die in dust.

Therefore, Hindus reciprocated the affection of the earth by way of worshipping the Mother Earth to maintain the harmony. The Balinese Hindus perform many rituals, called Caru, such as Marisudha Bhumi and Ngerebhu Bhumi, to worship Bhumi Mâtà. The writers, poets, and saints of India describe Mother Earth as a goddess, called Prthivi Mâtà or Prithivi Devi with very pretty face and full of love. In view of the pantheistic theology, God is believed to exist everywhere, on the earth, inside the earth. So the Hindus worship God in the form of earth.

The people, who do not understand the concepts of the Hindu theology, would say that Hindus do not worship God, but they worship the ground. Similarly, someone, who does not know the system of worship in the Islam, would say that Muslims do not worship Allah, but they revere the ground; because, the Muslims at the time of prayer bends their head to the ground and kiss it. Likewise, that ignorant man would say that the Christians do not worship the Lord, but they are worshipers of the Cross. Therefore, Swami Vivekananda said, "All religions are worshipping statue".

The cult of the Ruler of the Earth can be found in Stuti and Stava 697 (2005:484, 486) as follows: O? Pâthivi úariráy devì, caturdevamahadevì, caturaúramebhàparì, Sivabhùmi Mahasiddhi 'O, sof sEarth sYou sthe sof s You are Great Devi staying in the fourth (top) level of the Devatas; and sare sthe sthe sstages slife, sare the earth with the power of the Siva.' Riò pùrva niò Vasundhari, Sivapatni putra yoni, Uma Durga Gaòga devì, Brahmì Bhàparì Vaiúòavi 'In sEast sis sVasundhari, wife; sHer s is Devi Uma, Durga Devi, Devi Ganga; and She is also Deva Brahma's wife; and She is Queen of Deva Vishnu.'

Maheúvari saòkumari, Gayatri Bhairavi Gaurì Harúasiddhi mahavari, Indraòì Camuóði devì 'Oh, Mother of Earth, You are the wife (manifestation) of Deva Mahesvara, the wife (manifestation) of Deva Kumara; You are Devi Gayatri, Thou are honest; Thou make us happy, all creatures love Thee; Thou are the wife (manifestation) of Indra Deva, Devi Camundi.' Pâthivyaý tva bhâta loke, devì tvaý Viúòuna dhâta mama dharayate devì, pavitraý kuru casanam 'Oh, Mother of Earth all beings are born from Thy womb, and You are also born from Deva Viúòu; O Devi (I beg) You support us, and we also beg Thee to clean our place.' Beside using the Sanskrit language to pray or to respect the Earth, Ether, Air, Water, Fire, as the manifestation of the real (physical) God, most of Balinese Hindu priests also used the hybrid Sanskrit, that is called Kawi language.

Here is one example of the Balinese Hindu's utterance: 80 Om pukulun Bhatara Pertiwi, paduka Bhatara Akasha, Wishnu, Ishwara, Sanghyang Saraswati, Sang Pradana Purusha,

Sanghyang Triyodasa saksi, Sanghyang Lumanglang, den kadi pagehakena tuwuhing bhumi, jegjeg weten, jegjeg kidul, jegjeg kulon, jegjeg lor, Bhatara Guru hanyegjeg tumuwuhing bhumi, bener ardhah-urdhah apaseka pageh, kukuh Sanghyang Bhumi. Om Sri ya namah, Om siddhirastu ya namah swaha (Ida Pandita Dukuh Acharya Dhaksa, n.y: 34). The essence of the utterance above is that all Balinese Hindu through the Hindu priest offers their pray to the God with all of His manifestations.

If the scientists learn deeply about the typical faith of Balinese Hindu, actually it is a very good solution today to protect the extremely exploration to nature. Because, by respected to the all being and all things as the manifestation of God, then the people will be very careful to use it. Relevant to the discussion above, Kamra (2008:20) described that, as, Lord God almighty loves His creations at macrocosmic level as a whole He must also love it at its microcosmic level too, because the whole cannot exist without its Parts.

So, He loves and Sustains everything at micro or atomic level too – an all inclusive Loving God! And then, (Kamra, 2008:40) also described that all matter or material side of nature is inertness- inertia. The matter requires a mental entity to give it direction, to evolve it, to manipulate it, to use it, to mold it, to convert it, to make it works, to terminate it, to give it existence, to endow it with parameters. Limits, framework capacities of operation, endow it with its nature. In other words, matter is not self-created nor self- endowed with its properties or its nature. It cannot be without its creator.

Just as a **human body is a** matter, so is the rest of our universe – the cosmic body of Divine Person. Based on the description above, it is very close that the Balinese Hindu practice the pantheistic faith. That cause, they accept and respect all things and all beings as the universe family that it is teaching in Mahopanisad as stated vasu dhaiva kutumbakam means that all beings are one family. For the Hindus, no one and nothing will be rejected or denied. It is the original characteristic of Balinese Hindu till a few years ago, whatever today slow by slow schanging sby stourism sthat their activities most of the money oriented or the materialism perspective.

81 CONCLUSION Bali Island that most of its population are the Hindu devotees has very rich tradition, custom, and cultures that are **based on the Hindu** Dharma teaching. In this article, it is impossible to describe them all completely. It is just a glimpse or very short about the Hindu in Bali. As it has described in the abstract, introduction, and in the main discussion, it is clear that Balinese Hindu have the powerful love to all creation because of their belief that the God is there in every atom of the universe.

It is the one among of some types of ism, that Balinese most in the pantheistic. They believe that God by the very subtle of its nature that can penetrate into the core of sub-atom of the universe. 82 BIBLYOGRAPHY Dhaksa, Ida Pandita Dukuh Acharya, N.Y. Argha patra. Denpasar: Padukuhan Samiaga Dogra, Ramesh Chander & Urmila Dogra, 2011. Hindu Rituals, Rites, Customs and Manners, New Delhi: Star Publications Pvt. Ltd. Donder, I Ketut, 2006. Brahmavidya - Teologi Kasih Semesta, Surabaya: Paramita Donder, I Ketut, 2007. Kosmologi Hindu, Surabaya: Paramita Donder, I Ketut, 2010. Teologi Paradigma Sanatana Dharma, Surabaya: Paramita Donder, I Ketut, 2013.

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