



WORKSHOP PAPERS

SEAMEO SPAFA Seminar and Workshop on

HINDU ARTS IN SOUTHEAST ASIA

28-31 May 2017

ISI Denpasar, Bali, Indonesia

Hindu Arts
in Southeast
Asia

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WELCOME MESSAGE

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 archaeology and fine arts. To achieve these 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 one of the most influential processes of cultural exchange 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.

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

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.



ISI Denpasar, known officially as *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.

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 both tangible and intangible forms, and will cover fields that include Art History, Archaeology, Cultural Studies and Fine Arts. The four-day programme will include lectures, workshops, field 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 processes of cultural exchange in the region's history. Influence from India was felt and selectively adopted in various aspects, from the political systems (*i.e.* the *mandala* political model and *devarāja* 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 influence of Hinduism also gave rise to 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 widespread and profound influence of Hinduism has 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 Centre's "Sacred Universe" flagship programme, 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.

EXPECTED OUTPUTS

1. A short documentary film and lectures from the 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)

PROGRAMME SCHEDULE

27

May, 2017

SAT

All day

Arrival of Participants at Ngurah Rai International Airport
Denpasar

Check-in at Inna Bali Heritage Hotel in Denpasar

28

May, 2017

SUN

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 Direc-
tor)

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

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

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

30
May, 2017

TUE

17:30

Return to Inna Bali Heritage Hotel
(Dinner is at the participant's own expense.)

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

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

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

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 of Matsya Avatar in an accident of the big flood or 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 that it comes from the different colors of flowers. 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.

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 (the ether, air, water, fire, and earth). Because of it, 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 (philosophical), susila (ethical), and ācara (religious acts). Respect and pray to the God behind of the water and the earth to get the fertilities is a part of the ācara. 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*

INTRODUCTION

In this time, we knew as the era of globalization, and the very characteristic of this era is chaos. That is the cause, we find 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: pitā 'ham asya jagato mātā dhātā pitāmahaḥ, vedyarṇ pavitram aumkāra ṛk sāma yajur eva ca 'I am (God) the father of this world, the mother, the supporter and the grandsire, I am the object of knowledge, the purifier. I am the syllable Aum and I am the ṛk, the sāma and the yajus as well). In another sloka Lord Krishna also said in sloka of Bhagavadgita VII.4: bhūmir āpo 'nalo vāyuh kharṇ mano buddhir eva ca, ahamkāra ityarṇ me bhinnā prakṛtir aṣṭāpadhā. 'Earth, water, fire, air, ether, mind and understanding 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 and another holy script then we will find many 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.

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 not care about the environment effect, for example, purified 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 I.I.1 states that: *sad eva, saumya, idam agra āsīd ekam evādītyam, tadd haika āhuḥ, asad evedam agra āsīd ekam evadvitiam, 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 brahmopaniṣadam* '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.

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 Bhagavadgita said: Earth, water, fire, air, ether, mind and 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 Kunti (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 mind and the five objects of the senses (BG. XIII.5). Seen 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 the very subtle composed by five Divine elements, it is called panca maha bhuta (Radhakrishna, 1989:47). What the meaning of five Divine elements is the real or the physical form of the God, 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 of Rgveda X.129.1-7, especially about the universe 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

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 Him there is no any things (Rgveda X.129. 2). In the first, the 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 the first, the God want to manifest His-self, as the seed of energy. For that, the rsis when they finished their meditation in 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 illumintaion expretion 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 tasthustas, and amritam, that are (1) un-animate and eternal and changeable, (2) un-limited and limited, and (3) an eternal life and temporary.

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), vayu (air), kham (ether), budhi (intellect), manah (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, fire and air become Bwah loka (Bhuana Kosa IV.15), even 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 Kosa IV.24), from ahamkara born Panca Tanmatra (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 Tattva (Acetana or prakrti) until it can evolve little by little. From this first evolution then born Pradhana Tattwa, it is the element that has formed bigger than the Acetana element (prakrti). In the first evolution, start from shown the nature of seed related to the Maya or Acetana. From that nature, then Acetana or Maya Tattwa can grouping become the five subtle elements are called Panca Tan Matra, these are the seed of elements have not un-measure (panca = five, tan = no, matra = measure). It is called as it because they form of seed elements have not yet seen physical that cause can not

measure. Maybe, they can be assumed just in the form of atom or electron of an atom. This describing can find in the slokas of Wrhaspati Tattwa script as it:

Apan sinagguh panca tan mātra 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 mātra ngaranya. Hana tan sandhyawela ngaranya, huwus sumurup Sang Hyangyang Adtya, hanata tejanira kawekas, lit-lit nikang teja katon, yeka rupa tan mātra ngaranya. Rasa tan mātra ngaranya, ikang pinangan mapahit mamanis kunang, lit-litnikang rasa rinasan kawekas ing lidhah tan wawang hilang, hana sesanya kari, yeka rasa tan mātra ngaranya, gandha tan mātra ngaranya, hana ta candana tinumu, lit-litning gandhanya inambung, yeka gandha tan mātra ngaranya. Samang-kana panca tan mātra 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 touch 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 of panca tan matras, then the five seed of the matter to evolution and slowly become bigger till an atom size, it is called 'paramānu'. This description is very relevant with the scientific evolution theory of the universe. The atom or paramānu of panca tan matra are continue experienced of the evolution, become bigger and bigger till it is called panca mahābhuta that consist of

prthivi (earth, the solid matter), āpah (water or the liquid matter), teja (light, shine, hot or fire), vāyu (air or the gas matter), and ākāsa (ether). The changed form process of the panca tan mātra to the panca mahābhuta as follow: firstly, the gandha tan mātra become prthivi (earth), then the rasa tan mātra become āpah (water), then the rupa tan mātra become teja (fire, light, or hot), then the sparsa tan mātra become vāyu, and then the sabda tan mātra become akasa. According to the evolution of matters in the Balinese belief, it can shear in the Wrhaspati Tattwa script, as describe follow:

Sangkeng panca tan mātra metu tang panca mähābhuta. Akasa metu sangkeng sabda tan mātra, vāyu metu sangkeng sparsa tan mātra, āpah metu sangkeng rasa tan mātra, prthivi metu sangkeng gandha tan mātra. Nahan tang panca mähābhuta ngaranya. (Wrhaspati Tattwa 3.3)

'From panca tan mātra born panca mähā bhuta. Ākāsa born from sabda tan mātra, vāyu come from sparsa tan matra, teja come from rupa tan mātra, āpah come from rasa tan mātra, and prthivi born from gandha tan mātra. These are called Panca Mähābhuta'.

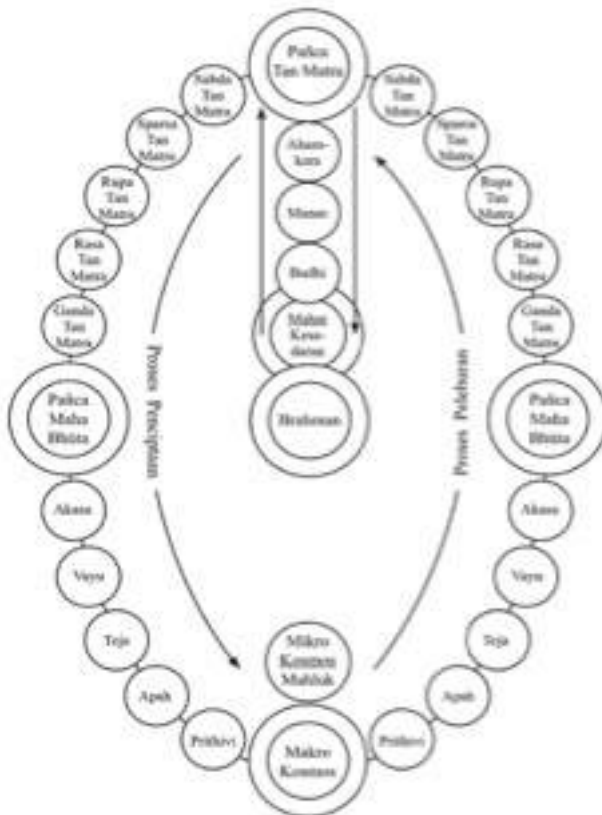
The elements of panca mähābhuta evoluted non-stop, united and become big, and then the element prthivi or earth become a globe of earth, element of āpah become a liquid element, the teja element becomes sun, moon, star, planet, and so on. The vāyu element becomes air, wind or atmosphere, and the ākāsa 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:

lkang prthiwi, āpah, teja, wayu, ākāsa, yata ginawe bhuwana de bhatāra, artha ruhur sumin duhur, matumpang-tumpang laksananya (Tattwajnana)

'That prthiwi, apah, teja, vāyu, and akasa become the universe by God, all of creations as control the each other, the existence piled (having many layers, stratified), 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)

'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 or scientific creation theory. The description is very clear, 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 below:



Gbr. Proses Srsiti dan Pralaya Jagat Raya

Picture: Chronological of Creation (Donder, 2006:154)

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 humankind and all things have not benefited if they do not 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 hovāca: na vā are patyuá kāmāya patíá priyo bhavati, àtmanas tu kāmāya patíá priyo bhavati: na vā jâyāyai kāmāya jâyā priyā bhavati, àtmanas tu kāmāya jâyā priyā bhavati; na vā are putráóáy kāmāya putráá priyā bhavanti, àtmanas tu kāmāya putráá priyā bhavanti; na vā are vitasya kāmāya vittaáy priyaáy bhavati, àtmanas tu kāmāya vittaáy priyaáy bhavati: na vā are brahmaóaa kāmāya brahma priyaáy bhavati, àtmanas tu kāmāya brahma priyaáy bhavati; na vā are kûatrasya kāmāya kûatraáy priyaáy bhavati; àtmanas tu kāmāya kûatraáy priyaáy bhavati; na vā are lokānáy kāmāya lokāá priyā bhavanti, àtmanastu kāmāya lokāá priyā bhavanti; na vā are devānáy kāmāya devāá priyā bhavanti, àtmanas tu kāmāya devāá priyā bhavanti; na vā are bhûtānáy kāmāya bhûtāni priyāói bhavanti, àtmanas tu kāmāya bhûtāni priyāói bhavanti; na vā are sarvasya kāmāya sarvaáy priyaáy bhavati, àtmanas tu kāmāya sarvaáy priyaáy bhavati; àtmā va are draûpavyaá úrotavyo mantavyo nididhyāsitavyaá: maitreyi àtmano vā are darúanena úravaóena matyā vijñāneneday sarvaáy 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 on and meditated upon. Verily, by the seeing of, 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 Viûṇu Deva, the manifestation of God. So, the Hindus believe that because of the blessings of Viûṇu Deva, all living things exist in this world. Physically, worshipping water symbolises worshipping Viûṇu Deva (Donder, 2013:350).

Priests possessing cosmic consciousness can harmonise themselves with the cosmic vibrations by pūjā chanting mantras and using Varuṇa Mudrā. In this process, the sub-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 Svādhishtāna Cakra in the microcosm. And in this conscious state the priest can harmonise himself with the water particles in the macrocosm. Thus, Varuṇa Mudrā and Svādhishtāna Cakra have a great role in the harmonisation of water element in the Universe (Donder, 2013:351).



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 PṚTHIVĪ (EARTH) IN THE MACROCOSM AND THE MICROCOSM

Water is the other essential element for life on Earth. No creature Pṛthivī is another name of earth or soil, the living place of all creatures. Sri Krishna said in the Bhagavadgītā VII.8: raso 'ham apsu kaunteya prabhā 'smi śaśi-sūryayoḥ, praṇavaḥ sarva-vedeṣu śabdaḥ khe pauruṣaṁ nṛṣu (I am the taste in the waters, O Son of Kuntī (Arjuna), I am the light in 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). And then the other sloka of Bhagavadgītā: "I was a fragrant smell of the ground". According to Him, the land is also described as Devi Bhumi or Devi Pṛthivī or Dharitṛ Mātā (Mother Earth), who is imagined to be a very pretty 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).

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 is 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 petroleum, 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 Ananta Bhoga Nāga and Basuki Nāga. Ananta Bhoga Nāga is the symbol of soil or earth's layer and Basuki Nāga is of water. Unstability or disbalance in the earth is symbolised by the loosening of the bond of these two Nāgas.

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 Pṛthivī elements in the microcosm with the Pṛthivī elements in the macrocosm by performing Sūryasevana and other rituals, using Pṛthivī Mudrā. That is a way to channel the body's bio-electric energy to the tip of the middle finger and bringing it to the tip of the thumb. The circuit of bio-electric power eventually turns on the Mūladhāra Cakra. The rise of energy in the Mūladhāra 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 Bhagavadgītā (IV.28 and 33) (Donder, 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 needs²²: 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

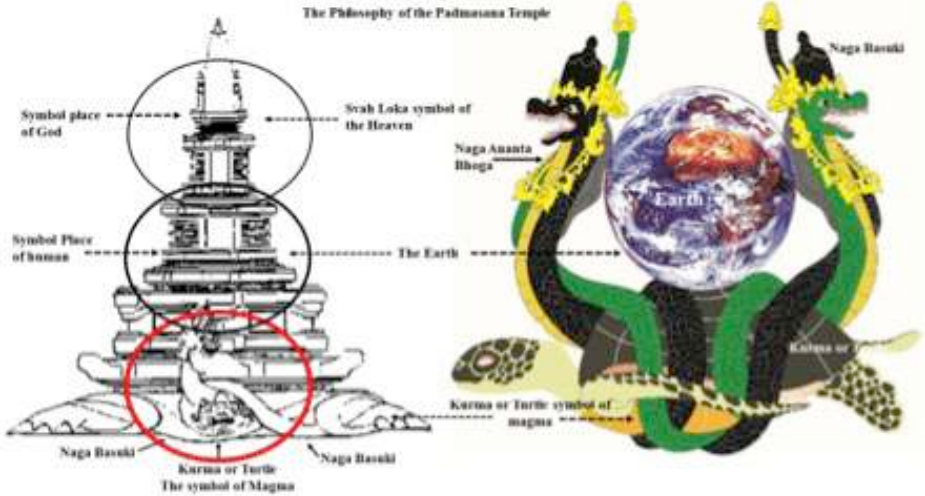
Roy Budi Efferin (in Donder, 2013:363) a scholar in computer science and also a spiritual aspirant, in his book "The Science and the Spiritual", explains that: Gods or Angels, in fact, are the basic elements forming the materials. Through Sanskrit mantra one can interact directly with the natural elements, 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 described above may still be very difficult to be 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. The thinking of India about religious and scientific 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

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 Brahmànḍa; the word comes from two words – Brahma = God, and Aṇḍa = egg or round; Brahmànḍa means 'egg of God'. It is very clearly stated in Brahmànḍapurāna, and the science proved that the earth is really round. The Vedic teachings are also scientific truths. To understand the scientific 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 scientific knowledges. So, there should always be a mutual understanding (harmony) between science and religion (Donder, 2013:364).

Worship to the 'Naga Ananta Bhoga' through the form of 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 (Nāgas) 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 move, their movement would be similar to that of a Nāga; and the disasters caused by the movements of the plates would be similar to the disasters that a Nāga can cause. Actually, the ancient Ṛsis described the natural phenomena symbolically; 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 Nāgas. So, this bond among Kurma, Ananta Bhoga and Basuki is actually the symbol of the stability or harmony of the earth. Therefore, everybody must try to maintain the harmony of the Mother Earth.



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 Nāga and Basuki Nāga. Keeping one other is cause of equilibrium

Hinduism believes that through the activities of rituals and performing Pūjās, 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) Oḃ bhūḥloka sapta bhuvanaḃ, sapta-pātālaviryāoam
nāgēndrādhipa-mūrtinam, agni-jvālay Rudrātmakam.

'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.'

Oḃ sarva-deva praōamyakāḃ, krūra-vaktra mahārotram
Sūryalocanaḃ pradiptaḃ, kālāntakāgnirūpaḃ 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 ferocious with Sūrya as Your eyes, which shine forth, and you also have a shape like a fire of Bhutakāla.'

Om agni-mùrti tri-maóðalaý, sarvatejamaúariram
maghoraý rùpa-vibhùtaý, matsyarājavaruóastvam

'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.'

Om vāyuvajrovajrānalaý, 'prameyaý kopi'-yojanam
'nantabhoga mahā úaktiý, makasukhabhùḥ- 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.'

Om sarvaprajāpadorakúaý, sarvadevapratiúphanam
bhùhlokaý suddhapavitraý, sarvajagatpùrṇajivam.

'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 sādhdhanaý viryaý, bhukti-muktisukhaúriyam
jagatvighnavināúanaý, suúlapùróasāddhanam

'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.'

Om dipaý prajāúuddhaúriyam, dīpam kālamātyu-brahmam
Sarva Kālī Durgāpùróam, sarvadevasukhajñānam

'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.'

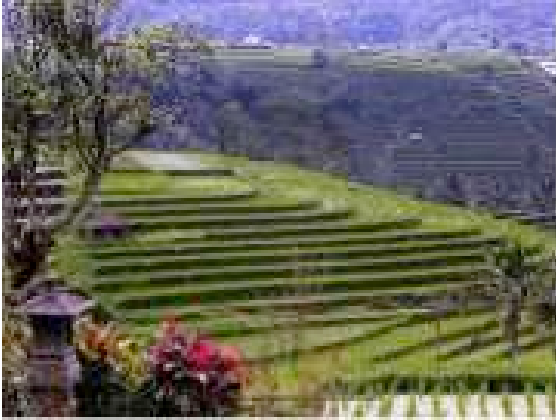
Om sarvavighnavināūantu, sarvarogamahāpūrōam
Durgāpatidurmaṅgalam, sarvapātakanāūanam

‘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 to the ‘Dewi Prthivi’ in the form of Earth, and the Dewi Danu in the form of Water as the Manifestations of the God of Fertility

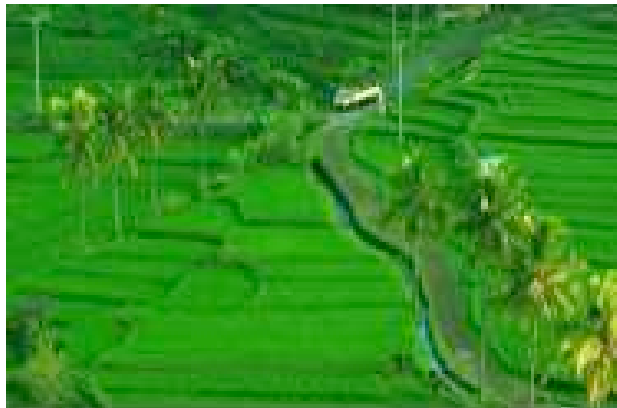
In the teachings of Hindu Dharma, everyone has four mothers, namely: (1) biological mother (Mata), (2) the earth (Bhumi Mata), (3) the cow (Go Mata), (4) the teacher (Guru Mata). Logically, first mother is the mother who gives birth; the second mother is Mother Earth who accepts human presence after 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 teacher; because, every one bears two births – the first birth (physical) from the mother’s womb, called ekajāti, and the the second birth (spiritual) from the womb of knowledge in the form of guru (teacher), called dvijāti. The Hindus respect these four 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).





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.

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 in cool waters – he/she felt purified and refreshed. Many wells, springs, lakes, and rivers had miraculous healing property, so it was believed that some divine lived in each of them. The Hindus used water for removing contagious diseases, influence 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 a life purified by water from conception to cremation and even after that.





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 worshiping 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:

Oṃ Pāthivī úarīraý devī, caturdevamahādevī,
caturāúramebhāpāri, Sivabhūmi Mahāsiddhi

'O, Lord of the Earth (Pṛthivī), You are the embodiment of Devi; You are Great Devi staying in the fourth (top) level of the Devatas; and Thou are in the Caturāsrama, the four stages of life, You are the earth with the power of the Śiva.'

Riò pūrva niò Vasundharī, Śivapatni putra yoni,
Umā Durgā Gaòga devī, Brāhmi Bhāpāri Vaiúóavi

'In the East She is Devi Vasundhari, Śiva's wife; in Her womb is Devi Uma, Durga Devi, Devi Ganga; and She is also Deva Brahma's wife; and She is Queen of Deva Vishnu.'

Mahēúvari saòkumārī, Gayatrī Bhairavī Gaurī
Harúasiddhi mahāvari, Indrāòì Camuóòṭī devī

'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.'

Pāthivyaý tvā bhātā loke, devī tvaý Viúúnā dhātā
mama dhārayate devī, pavitraý kuru cāsanam

'Oh, Mother of Earth all beings are born from Thy womb, and You are also born from Deva Viúú; 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:

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 start changing influenced by the tourism industries that their activities most of the money oriented or the materialism perspective.

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.

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