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**THE ESSENCE OF ANIMAL SACRIFICE IN BALINESE HINDU RITUAL:**

*Discourse around Theological, Philosophical, Mythological,  
Ritual and Scientific Phenomena*

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## **I. INTRODUCTION**

Hinduism is the oldest religion and said the mother of all the religions on earth. However, the eldership does not automatically make the Hinduism easily understood and respected by religions born later. Infrequently, the religions had born later on even insult Hinduism. It becomes the source of disharmony of Hinduism with the other faiths. Then, such disharmony can lead to disintegration of humanity. On that account, to realize the harmony of mankind in the world, all the adherents of religions should not insult one another. Indeed, such mutual insulting arises because the lack of misunderstanding.

Misunderstanding or misconception of non-Hindus about Hinduism is mainly caused by their ignorance about the Hindu's ritual implementation. They think the ritual implementation using various means are intended to feed demons or other spirits. Accusation against Hindus as worshipper of satanic cult is widely addressed to Hindus in Bali because they still practice animal sacrifices until today. Non-Hindu parties forget that all the ritual means of paraphernalia are symbols used to reveal the abstract or the transcendental. The sacrifice of animal blood is the most ancient sacrificial symbol made by all the religions. Blood sacrifice regarded as a means of stimulating or a symbol of harmony can be traced back through the book entitled *The Power of Symbols* by FW Dillistone.

Dillistone (2006) explains that: Of all the ancient symbols looking very attractive everywhere and in practice until these days, in my opinion, is the 'blood sacrifice.' There is no symbol still having the power even greater force in our world today, except for the blood sacrifice. Although innumerable records revealing the attitudes against the blood among the people of many nations at various times and their ways to handle the blood, there are still many mysteries if we try to reveal the symbolic meaning of blood. It is clear that blood is nothing explainable rationally. Blood symbolism does



not stand-alone. The blood symbolism is closely related to the symbolism of sacrifice. History on the attempts to interpret the sacrifice is a remarkable history. One by one the attempt was made to provide an all-inclusive interpretation and then used it as the basis of religious dogma. Dillistone further explains that: Theory of Maccoby about 'sacrifice' is predominantly derived from the Hebrew tradition contained in the Old Testament and its adaptation by Christians throughout their history.

## II. DISCUSSION

### 2.1 Ritual as the Most Evident Expression of Religious Attitude

Hinduism has three basic framework, namely *tattva* (philosophy), *susila* (ethics), and *upacara* (ritual). The framework of Hinduism can be analogized to an egg, consisting of the elements such as *tattva* (yolk), *susila* (albumen) and *upacara* (shell). Aside from this parable, the three frameworks of Hinduism can also be analogized to a coconut consisting of the *tattva* (flesh), *susila* (shell) and *upacara* (fiber). An egg can be said to be perfect if the three elements are intact or without defects. Similarly, a coconut can be called perfect if the three elements of the coconut are intact.

In harmony with the analogy of an egg and a coconut, then the religion also has the same condition. Religion will serve as effective and functional means for human being in performing its obligations if religion gives clear guidance about the three aspects, *tattva*, *susila*, and *upacara*. Like a coconut and an egg, then the outer shell is the most easily visible. As in the religion, the most easily visible is the aspect of *upacara* because the *upacara* or ritual is the implementation of religious teachings involving physical activity, so that it can be seen directly by eye. In the neighborhood of devotees, deviation cases frequently occur in the ritual execution, where they do not perform the ritual in accordance with the scriptural instructions. They are more influenced by local traditions that are not based on an obvious source. In such circumstance, the ritual perpetrators are unable to give an explanation to the question regarding the meaning of ritual. What is the function of ritual? Why is the ritual performed? Incapability of providing the answers to these questions leads to a negative assessment by the external and internal party. The external parties beyond the devotees, often judge a religion in terms of the ritual alone. This method is imperfect because it just judges the religion in terms of its external aspect (*upacara*) without seeing the others (*tattva* and *susila*), so that the assessment of a religion is incomplete. On that



account, it is very important for the leaders and followers of the religion to understand about the theological or philosophical meaning regarding all kinds of rituals performed. Although the *acara* (tradition or local customs) in the Hinduism is highly respected as a hierarchy in considering a truth (*ærutu*, *smriti*, *silu*, *acara* and *atmanastuti*) it should have relevance or can be connected to the *Ærutu* (Veda). The Hindus should always refer to the scriptures in performing all the religious traditions.

## 2.2 Pro-Cons of Animal Use as Ritual Means

As described above, ritual or religious ceremony using animal sacrifice poses the earliest form of sacrifice made by all religions. In Hinduism both in India and in Indonesia, the ritual of animal sacrifice remains to be implemented. The Hindus in India have largely left the ritual tradition of animal sacrifice, and even they mostly abstain from the use of animals as a means of sacrifice. On the contrary, most Hindus in Bali still use animals as a means of sacrifice. In Indonesia, especially in Bali, they make the ritual of animal sacrifice named *caru* as an indispensable condition. Even, it is considered the legal standard of a Hindu ritual. This reality may be acknowledged because the Hindus in Bali claim to be the followers of *Æaivism* doctrine denoting a sub-tradition of *Æiva-Bhairava*. The use of animals as ritual sacrificial means is a characteristic of the *Æiva-Bhairava* tradition. On that account, the ritual of animal sacrifice will seemingly exist in the neighborhood of Hinduism in Bali in the long period of time, in which the Hindu leaders in Bali do not attempt to interpret seriously and thoroughly regarding the nature of the use of animals in ritual sacrifice. In contrast to the Hindus in Bali, the Hindu religious leaders in India have been able to give enlightenment by providing interpretation on the use of animals as a means of ritual. What Hindus do in Bali cannot be blamed because they refer to the scriptural *ælokas* of *Manusmriti* or *Manava Dharmaæastra* (*Manu Dharmaæastra*) as a comprehensive reason on the use of animals in ritual implementation. Nevertheless, they should also know that each *yuga* has its own *Smriti*. Therefore, *Manusmriti* can no longer be fully applied in determining the liability in this *Kaliyuga* era because the scripture *Dharmaæastra* prevailing in the *Kaliyuga* era is the *Parasara Dharmaæastra*. The *ælokas* of *Manusmriti* referred to by the Hindus in Bali as a comprehensive resource in the use of animals as a means of ritual are those of *Manusmriti* V.31, 39, 40 (Deshpande, 2010:301-304) as follows:

*The eating of flesh on the occasion of a religious sacrifice is the divine*



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*ordination, while to eat flesh for any other purpose is a monstrous practice (31).*

*For the purposes of religious sacrifices the beasts were created by the self-originated one, the sacrifice is for the elevation of the whole universe; hence, killing is not killing in a religious sacrifice (Yajña) (39).*

*Cereals, beasts, trees, animals of the tortoise species and birds, immolated on the occasion of a religious sacrifice, obtain the eternal status (40)*

As has been stated in the *ælokas* above, the use of meat is something natural for the sake of sacrifice. It is expressed as the regulations made and established by gods. But the use of meat beyond the ritual purpose is regarded as the most suitable for ogres. Furthermore, the *ælokas* above also explain that Svayambhu has created animals for sacrificial purposes. Sacrificial ritual is considered the goodness of the whole of nature. On that account, the slaughter of animals for the purpose of ritual does not mean in the ordinary context. Similarly, the *ælokas* above also guarantee the animals and plants slaughtered for ritual sacrifices (*yajña*) will receive the highest position in the next reincarnation.

Through the *ælokas* of Manu Dharmācāstra, Hindu people in Bali feel to have an adequate and comprehensive reason to use animals in rituals. They consider the *ælokas* above the source of 'Agama Pramana' reason (argument analysis of religious texts) in deciding what is right and wrong. Therefore, most of the Balinese Hindu figures still maintain the tradition using the animals in their sacrificial ritual. Aside from the *ælokas* of Smriti source above, to reinforce the tradition of animal use in Hindu rituals in Bali, they also use the more familiar source in the knowledge of the Hindus in Bali, namely palm-leaf manuscripts.

In accordance with the development of science and technology, this reality finally brings in criticism from various parties, namely from non-Hindus and the Hindu younger generations. More particularly, it is from those who do not understand completely about the nature and meaning of animal sacrificial ritual, in which Balinese Hindu call it *caru*. Such criticism has become increasingly serious due to the emergence of illogical and excessive apologetic explanations from the ritual practitioners in Bali. On that account, the animal use in Hindu rituals in Bali today becomes a major theme widely talked about by various community groups. Opinion of the pros and cons never



arrive at a solution because the two groups (the ritualist and intellectual-spiritualist group) adhere to their respective views. Ritualist groups cling to the view that ritual is a real form of trust that cannot be interpreted differently and it should be executed as it is. Intellectual groups, especially the young educated people, wish logical interpretations against the religious teachings. This desire must be considered because if the desire is not fulfilled, it will be able to reduce their confidence. To answer to the desires of interpretation against the religious teachings, chiefly against the implementation of ritual by means of animal, it can actually use the principles of scientific explanation as analogical approach.

### 2.3 Religious Teachings and Ritual Can Be Re-interpreted

In Hinduism, there are five hierarchies of a comprehensive reference. They are the *sruti*, *smriti*, *silā*, *acara* and *atmanastuti*. Reference to the hierarchies of truth for the second, third, fourth, and fifth are interpretations. On that account, the Hindus should not worry when the texts or the *mantram* texts and ritual practices are given interpretations.

There is a concern of various parties for the rationalization efforts of religious teachings. They worry about the mistakes in the interpretation against the religious teachings. It happens because many people understand that religion is just a mere belief, so that it does not require any analysis of critical thinking. They also understand that logic is contrary to the beliefs or religion. This kind of mindset will consider any interpretation something sacred. Prof. Radhakrishnan (2010) wrote that however, such concern is not really necessary because the logical truth in Hinduism can be accepted as said by Maharishi Vasistha (a famous maharishi in the Veda):

*Yukti-yuktam upâdeyam vacana balakâd api*

*anyat tam iva tvâjyam apy uktam padma janmanâ*

‘Even the words of a little child that make sense should be accepted. All the others must be rejected, although it is said to derive from the Creator.’

Based on the above words of Maharishi Vasistha, then there should be no concern about the reinterpretation or re-interpretations against the understanding of religion or ritual practices. The re-interpretation is not intended to destroy the religious beliefs and practices that have been running, but to construe or give a deeper meaning,



not by overthrowing the reason, and the interpretation should be accepted logically. After all, the reason must also be accepted as a grace of God. Even, the reason is stated as the most expensive grace of God because by the reason human beings can find their nature. Prof. Radhakrishnan even strengthens the reason with Sanskrit statement that the search through the reason should be appreciated as he states: *notpadyate jñāna? vicāre ?ānyasvādhanai? vina* meaning that ‘wisdom cannot be achieved by any method other than search.’ The meaning of ‘search’ here is to state the inherent quality (talent) being identical to human curiosity in the philosophical terms that originates from the mind or reason. The success of human to achieve wisdom is inseparable from the use of reason. Therefore, interpretation of the religious text and practice carried out proportionally by using intelligent mind is very important. For that reason, intellectual tradition in the field of manuscriptology needs developing in academic environment that will have an impact on the public. *Atmanastuti* defined as the inner satisfaction is no other than *viveka* or mental and spiritual intelligence. Based on the description above, the re-interpretation against the use of ritual paraphernalia in any religion is acceptable.

Explanation of Prof Radhakrishnan above provides a space or opportunity for the intellectuals to interpret the religious teachings containing the use of ritual and non-ritual symbols. This interpretation is important in accordance with the development of human thought.

#### **2.4 The Hindu Intellectuals Must Respond to Criticism Intellectually**

Prof. Bansi Pandit (2009:128) in his book “*The Hindu Mind*” explains that: “Ritualism in Hindu religion often has been criticized by non-Hindu and sometimes by Hindus themselves. The reasons for such criticism are three-fold. Firstly, not everyone understands the purpose of rituals. Secondly, not all understand the meaning of the rituals. Finally, ritualism defeats its own purpose, when practiced excessively”.

In Hinduism, the theological interpretation of ritual symbols can coexist intimately with critical philosophical interpretation because the symbols can indeed be explained intelligently according to the ability of human reason. It is relevant to the description of Prof. Dr. Radhakrishnan (2009): Symbols belong to an order of reality different from that of the reality which they symbolize. They are used to make the truth intelligible, to make the unhearable audible. They are meant to be used as tangible supports for



contemplation. They help us reach awareness of the symbolized reality. Some of these symbols employed by religion are common. Fire and light are usually adopted to signify the Ultimate Reality. The images are all framed to mediate between the Supreme Absolute and the finite intelligence. The individual is free to select for worship any form of the Supreme. This freedom of choice *i??ta-devatârâdhana* means that the different forms are all included in the Supreme. The acceptance of one form does not mean the rejection of others. The Supreme is to be comprehended only by a supreme effort of consciousness. This knowledge cannot be expressed at the level of thought except through symbols. The symbols are not entirely subjective. The reality of the symbols does not destroy either our capacity to discover the truth or our faith in the existence of objective reality. It is true that different objects appear differently from different points of view, but the validity of the different points of view need not be debied. Symbols have a meaning, and this meaning is objective and shared. The beaters of the meaning may be psychological states, separate existences, not even identical in their qualitative content, but meanings can be studied and understood. Our minds are not detached from the circumstances of time and place. Full truth can be known only by a mind of transcendent rationality. We may use any symbol and methods which help to bring about a change of consciousness.

## 2.5 The Essence of *Pañca Yajña* in Balinese Hindu Communities

In Bali, Agastia et al. (1995) describes, that the *Yajña* has long been popular, but many Hindus interpret the word in a narrow sense. Balinese Hindus who are still lay, every time hear the word *yajña*, their mind always imagines that the location of *yajña* lies various types of oblations, billowing clouds of incense, fragrance of flowers and incense spread, mantras of worship chanted by priests, vocal of psalmody, lively gamelan music, and various other religious art attractions. Their imagination is not completely wrong, but it is not appropriate if *yajña* is always identified with religious ceremony. The *yajña* originates from Sanskrit, but until now there is no expert who gives a precise definition. In the Sanskrit dictionary, we cannot find the meaning of the word *yajña* appropriately. *Yajña* has a very broad sense, so that its equivalent cannot be found in other languages. In some dictionaries, the word *Yajña* means: worship, offerings, sacrifices, ritual sacrifice and so forth. All the words cannot explain precisely about the meaning of the word *yajña*. In Bhagavad-Gita, *yajña* is given some significance. It is defined as an act done with full sincerity and awareness to make





offerings to God. Thus, there are some absolute elements contained in the *yajña*. These elements consist of the act, sincerity, awareness, offerings or *karya*, *sreya*, *budhi*, and *bhakti*.

All actions based on *dharma* and performed with sincerity can be called *yajña*. Bhagavad-Gita also mentions that learning and teaching sincerely and devotionally to worship God is classified into *yajña*. *Yajña* is controlling the passions and all the senses and so is reading Vedic scripture and religious literature carried out diligently, devotionally and sincerely. Nurture and love one another among the living creatures are also called *yajña*. Helping the sick, alleviating poverty and entertaining others in miseries are also called *yajña*. In short, *yajña* is not just limited to the ritual activities. Ritual and the paraphernalia used are also the part of *yajña*. Greatness of *yajña* offerings is not measured in the form of magnitude and grandiosity of the ritual, but most importantly is holiness and sincerity of the people getting involved in the performance of *yajña*. In *Manava Dharmasāstra* III.69.71 is mentioned that *Pañca Yajña* must be performed by every family head to atone for sins resulted in from the use of five tools of slaughter. The five tools of slaughter in the household, namely: the kitchen, water container, mortar, cutting board and spice maker. It is the reason to carry out *Pañca Yajña*.

Agastia et al. (1995) describes that formulation of *Pañca Yajña* is appropriate with the sources of sacred literature, books and religious literature. Each source has a different explanation, but complementary. The five kinds of *yajña* in practice of religious life should be based on *jnana*, *bhakti* and *karma*. Worship is the highest purpose in performing *yajña*. In Indonesia, including Bali, the *Pañca Yajña* is described in the form of religious rites led by priests, especially *pandit*. In Bali, the *yajña* is synonymous with the term religious ceremony. Even, the terms *Pañca Yajña* has been framed by a series of particular religious ceremonies.

## 2.6 Palm-leaf Manuscript as Source of Animal Sacrifice in Bali

Vedas are flexible and universal source of Hinduism contain five elements, namely *Āruti* (revelation), *smṛiti* (interpretation), *śila* (wise behavior), *acara* (tradition or good habit) and *atmanastuti* (life satisfaction). The elements of *śila* and *acara* make Hinduism have capability of accommodating, accelerating and collaborating with various local traditions (indigenous wisdom). Wherever the Hinduism develops and





grows it is able to absorb and conform to local traditions. Flexible and universal quality involving the acceptance of local tradition has two consequences, namely bringing in advantages and disadvantages. If Hinduism develops in the area being fanatic to indigenous wisdom, then the Vedic teachings will be wrapped thickly by the tradition until its face is no longer visible. As happens in Bali, the Hindus are very loyal to uphold the tradition through generations that are often incompatible with the Vedic teachings. Nevertheless, they argue that all the traditions or customs originate in the Vedas. Resilience of the Balinese Hindu community to hold local tradition is very strong, especially in terms of rituals. Many religious figures consider the ritual tradition in Bali is no longer suitable to the times. One of the ritual traditions drawing the attention from external and internal lineup of Hindus is the ritual of animal sacrifice.

Textual guidelines used for Hindu rituals in Indonesia, especially Bali, source from the records in palm-leaf. Based on the formulation of *Pañca Yajña* as described above, the palm-leaf manuscripts of *yajña* in Bali seem to give more emphasis on the implementation of *bali* rituals, defined as a ritual intended for *Bhuta Kala* (ogre) regarded as a source of negative energy. Various kinds of modification have been made on the grounds to neutralize the negative forces of *Bhuta Kala*. Ritual of animal sacrifice to neutralize negative forces of *Bhuta Kala* is called *caru*. Although this ceremony is too costly, nobody dares to ignore the *caru* ritual because most Hindus in Bali believe that ignoring the *caru* ritual will bring in catastrophe and or chaos. Below is given a summary regarding the *caru* ritual taken from the palm-leaf manuscript entitled *Kramaning Caru*.

Implementation of *caru* is divided into three levels, namely *nista* (small, simple), *madya* (middle), and *uttama* (large) in perspective of the content of rituals in use. Here are various kinds of *caru* ritual ranging from the simple to grandiose scale:

- 1) *Caru* using chicken of grayish scaly-feathered or *brumbun* chicken is called *Caru Pangruak*,
- 2) *Caru* using white chicken is called *Caru Dengen*,
- 3) *Caru* using red (*biying*) chicken is called *Caru Preta*,
- 4) *Caru* using chicken of yellow leg and white feather (*putih siungan*) is



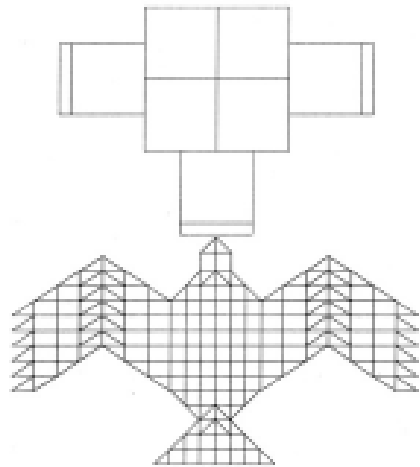
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- called *Caru Anta Suksma*,
- 5) *Caru* using black chicken is called *Caru Bicaruka*,
  - 6) *Caru* using five kinds of chicken (*Pañca Sata*) is called *Caru Pañca Mahabhuta*, or *Caru Pañca Sata*,
  - 7) *Caru Pañca Mahabhuta* plus an eagle-feathered duck and a red-furred and black-mouthed dog (*bang bungkem*) is called *Caru Pañca Sanak*,
  - 8) *Caru Pañca Sata* plus an eagle-feather duck is called *Caru Pañca Durgha*,
  - 9) *Caru Pañca Sata* plus a strip-necked duck is called *Caru Pañca Mabaya*,
  - 10) *Caru Pañca Sata* plus a white duck is called *Caru Nawa Gampang*,
  - 11) *Caru Nawa Gampang* plus five chickens of different colors as above and in the mid is added with red-furred and black-mouthed dog is called *Caru Rsi Gana*,
  - 12) *Caru Wisesa* uses chicken of five colors where in the middle is added with black duck. Virtue of black duck is equal to black buffalo. *Caru Wisesa* aims to eliminate the rampant outbreaks of disease or caused by the influence of black magic, *Bhuta Kala*, or the other.
  - 13) *Caru* using a scaly-feathered goose is called *Caru Yama Raja*, this *caru* aims to neutralize negative forces when opening a land to build a village, open courtyard, repair a palace, etc.
  - 14) *Caru Pañca Sata*, if added with an eagle-feathered ducks and a red-furred and black-mouthed dog is called *Caru Pañca Kelud*,
  - 15) *Caru Pañca Sata*, if added with a goat and strip-necked duck is called *Caru Pañca Sanak*,
  - 16) *Caru Pañca Sata*, if added with male (non-castrated) pig is called *Caru Balik Sumpah*,
  - 17) *Caru Pañca Sata*, if added with a cow is called *Caru (Tawur) Gentuh*,
  - 18) *Caru Pañca Sata*, if added with **a buffalo** is called *Tawur Agung*,
  - 19) *Caru Pañca Sata*, if added with **three buffaloes** is called *Pamaligia Bumi Masapuh*,
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- 20) *Caru Pañca Sata*, if added with **five buffaloes** is called *Pañca Wali Krama*,
- 21) *Caru Pañca Sata*, if added with **26 (twenty six) buffaloes** is called *Caru Eka Dasa Rudra*, conducted in the area of ? Besakih Temple,
- 22) *Caru Pañca Sata*, if added with **46 (forty six) buffaloes** is called *Pamaligia Rebu Bhumi*. This ritual is believed to affect up to *Tri Bhuna* area (*Bhur* = lower realm as the abode of *Bhuta Kala*; *Bhvah* = middle realm, the abode of human, and *Svah* = higher realm as the abode of gods).

## 2.7 Interpretation and Critical Analysis on Animal Sacrifice in Asvamedha Yajña

Prof. Subhash Kak, a scientist, historian and Vedic scholar at Louisiana State University, attempts to give a logical interpretation to Asvamedha Yajña ritual through his book entitled *The Asvamedha-The Rite and its Logic*. Subhash (2002) describes: Vedic ritual is a highly systematized performance of various elements, which include manipulations, formulas, liturgy, exchanges, where some of these elements are varied according to the specific rite. These elements have symbolic significance. The basic pattern is that of the *isti*, the preparation or offering of one or more cakes or bowls of porridge. There are three kinds of rites: *kamya*,

*nitya*, and *naimitika*. The *kamya* rites are optional rites, the *nitya* rites are the compulsory, cyclic ones; the *naimitika* are the ones prescribed for specific occasion, and so they also occur with regularity. The *Gopatha Brahmana 5.7* gives the following order for the performance of the sacrifice: *Agniyadheya*, *Purnahuti*, *Agnihotra*, *Darsa-purna-masa*, *Agrayana*, *Caturmasya*, *Pasubandha*, *Agnistoma*, *Rajasuya*, *Asvamedha*, *Purusamedha*, and *Sarvamedha*. The place of sacrifice represents the cosmos. Three fires



are used, which stand for the three divisions of space. The course of the sacrifice represents the year, and all such ritual forms part of continuing annual performances. The rite culminates in the ritual rebirth of the *yajamana*, which signifies the regeneration of his universe. It is sacred theatre, built upon paradoxes of reality, where symbolic



deaths of animals and humans, including the *yajamana* himself, may be enacted.

Professor Subhash Kak further explains that: Vedic ritual was performed at an altar, although it could be performed silently in the mind as well. The altar design was based on astronomical numbers related to the reconciliation of the lunar and solar years. Vedic rites mark the passage of time. The fire altars symbolize the universe and there are three types of altars representing the earth, the space and the sky. The altar for the earth is drawn as circular whereas the sky (or heaven) altar is drawn as square. The geometric problems of circulature of a square and that of squaring a circle are a result of equating the earth and the sky altars. We know these problems are : among the earliest considered in ancient geometry.

The main sky altar was built in five layers in an expanded ritual ground, where the great Agnicayana rite was performed. The basic square shape was modified to several forms, such as falcon and turtle. The construction of these altars required the solution to several geometric and algebraic problems. *Agnicayana* is one of the Soma sacrifice. The altar is generally made in the shape of the falcon, *syema* or *suparna*. This construction is in five layers. Altars are made of bricks unless they are constructed symbolically of mantras. Bricks to be used in altar construction are classified into two types: ordinary, *lokamprna*, and special, *yajusmati*. Each *yajusmati* brick is consecrated in a specific manner and each such brick is marked in a unique way. The very first brick to be consecrated is called *asadha*; it is square, and it is marked with three lines. The square shape, we have noted before, represents heaven, while the three marks. Although in Agnicayana, the altar design relates to a reconciliation of the lunar and solar years, representing outer phenomena. The lunar and the solar processes are taken to have analogs within the individual. Therefore, Vedic rites mark the passage of time within and without. The connections of it to the outer cosmos make it possible to obtain knowledge by looking within. The layers of the altar have the following significance: The first layer represents the earth, the third the space and the fifth the sky. The second layer represents the joining of the earth and space, whereas the fourth layer represents the joining of space and sky. This altar was symbolically represented as a falcon or a tortoise as well as other shapes.

Furthermore, Professor Subhash Kak describes: The deep cosmic basis of the Asvamedha rite makes it certain that it could not have evolved out of a sacrifice that

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originally involved the killing of a horse. The horse merely serves to symbolize the Sun and we have shown evidence from within the texts that this representation was by a variety of icons. If one were to look at the evolutionary process from the secular world in Rome, we find that it was later that dramatic performances were superseded by violent spectacles involving the death of humans and beasts. Given the deep mystical foundation of Vedic ritual, it is certain that it had the inner sacrifice as its prototype. Even in the case of the *Ajamedha* (the goat sacrifice), the original symbolic meaning was the sacrifice of the “unborn” (*Aja*, who stands for the *purusha*) and the actual killing of the goat, wherever it was not substituted by the “killing” of grain (as argued by later texts), primarily served the useful function of the feeding of the participants.

## **2.8 Existence and Consistence of Animal Sacrifice in Hindu Rituals in Bali**

Majority (99 percent) of Hindus in India have left the tradition of animal sacrifice as taught in the *œlokas* of *Dharmaœastra* V.31, 39.40. They reason that animal sacrifices are inappropriate with the *yuga* or age as taught by Parasara *Dharmaœastra*. In contrast, Hindus in Bali remain to use the *œlokas* of *Manusmriti* V.31, 39.40 as references in performing rituals. They insist on defending themselves to keep using the animal in rituals execution. Many reasons are used to protect themselves. Most Hindus in Bali claim to be followers of *œaiva Siddhanta* Church, even though they are much different from what is meant by *œaiva Siddhantam* in India. Actually, they are more appropriately described as followers of Shiva-Bhairava. As follower of *œaiva-Bhairava*, then the use of animals especially blood is seen as an element of ritual that may not be forgotten.

Different opinion between Hindus in India and Hindus in Indonesia (Bali) is reasonable. It is associated with the history of Hinduism in Indonesia. In India, Hinduism is practiced by most of Indian people as Hinduism becoming a majority in Indonesia in the past. However, after the Hindu kingdom of Majapahit collapsed under Muslim rule in the fifteenth century, the power of Islam also eliminated all Hindu literatures. Since then, the Hindus seemed to have lost out the source of their teachings. Hindu leaders who would like to preserve their religion then saved a small fraction of Hindu literature and took them to Bali. At that time, education of Hindus in Bali was far from adequate. In such circumstance, ritual implementation was the most effective method to maintain the Hindu religion. Apparently, the method was correct because all followers were very obedient to comply with the obligations related to worship or ritual. Moreover, the



ritual with magical and mystical value would be very effective to make the followers adhere to the religious teachings. Due to such consideration, the Balinese ancestors popularized some slogans such as: *upakara banten satmaka Anda Bhuana* (oblation as symbolizes the universe), *upakara banten satmaka stana Widhi* (ritual paraphernalia serve as God's abode), *upakara banten satmaka raganta tuwi* (sacrificial means symbolize a self-sacrifice).

Based on the reasons above, Hindus in Bali made the ritual as the most important part in religious life. Seemingly, ritual has become an icon or evidence as Hindu devotees in Bali. No matter how high the knowledge of Hindus in Bali is, without carrying out the ritual they will be considered not to understand about Hinduism. More than that, people who do not carry out a ritual sacrifice were deemed to have left Hinduism and followed the deviant sect. How extreme the Hindus in Bali are in the implementation of sacrificial ritual. It is reinforced by the acknowledgment of Hindus in Bali that their teachings are sourced from the notes of mantra and rules of ritual procession written on palm-leaf manuscript. They believe if the ancestors of Hinduism in Bali have received divine revelations and then written them down on palm-leaf. Excessive pride in the local genius of Balinese Hindus has led to the emergence of 'rejection' against ritual practices as performed in India. For example, most Hindu leaders and Hindus in Bali 'reject' the re-presence of Vedic Agnihotra ritual in Bali. On the contrary, Hindu devotees insist on implementing rituals having no reference to Vedic teachings. They affirm if their ritual traditions are the most correct.

The above conditions lead to doubt and confusion among the Hindu younger generation. Attitude of the young Hindu people is not wrong because their curiosity is a human nature and justified by the Hindu teachings known as *tri pramana* as a comprehensive measure in deciding an issue. A number of Hindu intellectuals of Indonesia attempt to explain about the Hindu teachings rationally to bridge the pros and cons in relation to the implementation of Hindu teachings. Wayan Suja, an aspirant of Chemical Sciences from the Ganesha University Singaraja, has published some books containing descriptions of scientific interpretation of Hinduism. For instance, he has written a book entitled *Titik Temu Ilmu Pengetahuan dan Teknologi dan Agama Hindu — Tafsir Ilmiah Ajaran Veda (2000)* (Intersection of Science and Technology and Hinduism – Scientific Interpretation of Vedic Teachings), *Memahami Agama Lewat Fenomena Sains (2010)* (Understanding Religious Phenomenon through

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Science).

The first and main reason of the use of animal means in Hindu rituals in Bali is to achieve harmonization of universe. In the view of Balinese Hindus, harmonization is a harmonious relationship between microcosm (man) and macrocosm (universe). If we go back to the logic on the principle of harmonious relations between the microcosm and macrocosm as the description above, the filth undergone by a cosmos can be cleaned up by the other and on the way round. Therefore, macrocosmic water can wash the microcosmic body and conversely the microcosmic water (human blood) can wash the macrocosmic body. This assumptive and analogical truth is then mediated by *viveka* (human ability to distinguish between good and bad). God only gives the *viveka* to human beings so that they are considered the noblest among the creations. Through *viveka*, human being then interprets blood sacrifice of microcosm for washing the macrocosm by means of animal blood being close to human life. *Āloka* of *Manu Dharmaśāstra* (V.40) states that animals and plants used in sacrificial ritual will get a glory at the upcoming birth. By referring to the *śloka*, the Hindus then legalize the slaughter of animals for sacrificial purpose.

With similar reason, animal blood is not forbidden, even the blood of various animals is required to neutralize negative forces in order the temple or sanctum sanctity can be maintained. Animal sacrifice called *caru* is believed by most Hindus in Bali as a means being capable of neutralizing negative influences. It is the reason often used by Hindus in Bali to answer criticism questioning about animal use in the implementation of ritual. This answer is unable to satisfy everyone because the youth groups cannot accept the explanation.. According to the youth group, whatever the reason is, the animal sacrifice is not spiritually acceptable, unless the reason is scientific. On that account, scientific description of the animal sacrifice should be given for the interests of the Hindu youth group.

## **2.9 Animal Sacrifice and Tantrism**

The system of Hindu rituals in Bali is closely related to Tantrism. It is often recognized by most Hindus in Bali, including the Hindu elite. Before giving any further explanation about the nature of animal sacrifice rationally, it must first be described briefly about the Tantrism or understanding related to ritual of animal sacrifice in Bali. The word *tantrism* or the faith of *tantra* is derived from the word *tantra* and *ism*. A





book worth referencing in this discussion is the one entitled '*Secrets of Yantra, Mantra & Tantra*,' written by Dr. L.R. Chawdhri.

Chawdhri (2003) explains that *Tantra* is a technique teaching how to bring God, deities and other elements into the control of a person through worship and prayer because it contains a variety of *sadhana* methods and use of certain facilities with specific rules and instructions. *Tantra* and *mantra* relate to each other because *tantra* cannot be effective without the presence of powerful *mantra*. If they are not trained simultaneously there no success will be achieved in *Tantra*. Or in other words, we can only achieve success and power of *siddhi* through *mantra*. *Tantra* is a *sadhana*, not magical. *Tantra* is a *sadhana* or *æastra* containing religious teachings compiled by Lord Shiva covering a variety of mantras to achieve supernatural powers. In the *mantra, tantra* and *yantra*, people make an offering to an effigy or 'symbol of God's manifestation.' The objects offered are flowers, lights, bells, ghee, fragrances, food and so on, where all of which only serve as a mere symbol. Essentially during the process take place, worshipers are welcoming god or goddess worshiped to their homes as well as enters into them. Offerings are made in various forms and ways. One of them is through goddess statue, while the others may use *Yantra* diagram. Some manifestations are made of permanent materials made of wood, clay, or paper which are then burned at the end of the ceremony. *Mantra* is continuously used in *Tantric* ritual, uttered or repeated in various combinations and specific contexts. The mantra pronounced in a ritual has been designed in such a way as to create certain vibrations in the psychic field. The tantricists recite *bija mantra*, the seed of mantra with a focused mind on a single spot on their body and on the embodiment of *Shakti* adored.

*Tantra* contains a subjective and objective knowledge because it tends to perform various activities of tantric mysticism, occult knowledge and ends with drugs, potions, astrology, astronomy and so on. Without doubt, *Tantra* states that *mantra* can meet everything desired. Associated with *Tantra*, Chawdhri (2003:186) further outlines the five facilities used in the worship of Goddess namely the *madya* (wine), *mamsa* (meat), *matsya* (fish), *mudra* (crop products), and *maithuna* (sexual intercourse). All these are known as the Five 'M' or *Pañca Makara*. Some of the *sadhaka* (*sadhana* practitioners) provide an understanding on *Pañca Makara* in a brief and perform rituals that tarnish the essence of *Tantra*. And this makes people look down on and



consider Tantra a heretical teaching because Tantra has been applied by involving worldly things. Real meanings as given in *Kularnawa Tantra* are: (i) 'wine' or 'alcohol' is a state of ecstasy resulted from the union of *Kundalini Shakti* with *Paramashiva* in *Sahasrara*; (ii) the meaning of 'flesh' is a worldly dualism cut with the sword of worldly knowledge and yoga; (iii) 'eating fish' is that by knowledge and yoga a tantricist 'brings a variety of senses into the control of mind and make it enthrone in the consciousness of the Self; (iv) the meaning of *maithuna* is *ananda* or bliss generated by the union of the supreme Shakti and True Self. Yoga is a transformation technique becoming a part of a very important Tantra.

### **2.10. The *Caru*, *Caruban*, Animal Flesh Oblation in the Form of Dough**

Animal sacrifice performed among Hindus in Bali is not only by drowning the animals into the lake, sea, or releasing animal into the forest, but also by slaughtering. Animal sacrifice by drowning animal is called *mekelem* and animal sacrifice by slaughtering is called *tabu rah*. Animal sacrifice in Balinese Hindus is known as *caru*, where the word *caru* is derived from Sanskrit (Semadi Astra et al, 1986:157) meaning 'victim' or 'dish.' Yendra (2006:1-3) outlines that: there are several kinds of *caru* in accordance with the level of ceremony, such as *Caru Eka Sata*, *Caru Pañca Sata*, *Caru Rsi Gana*, and some others. The Hindus in Bali recognize three levels: *nista* (simple), *madya* (middle), and *Uttama* (excellent). The concept of different level of ceremony is a based on the quantity of ritual means used. The assumption used in this concept is that the more ritual paraphernalia in use, the greater the ceremony will be, the greater endowment will be received. It is the assumption of Hindus in Bali, which is not entirely true or entirely incorrect. The grace of God is not only determined by the quantity of ritual, but also by the quality of knowledge, spiritual qualities and sincerity in carrying out the ritual.

Ritual of animal sacrifice popularly known as *caru* by Hindu devotees in Bali is part of *Bhuta Yajña* ritual. More than 95 percent of Hindus in Bali are very devout to perform this *caru* ritual. It is also often referred to as *tabuh*, where the word *tabuh* in Balinese language means 'spill.' It refers to the activity in ritual where it is accompanied with 'spilling liquid' such as the liquid of animal blood, wine or arrack. The main reason of Hindus in Bali to carry out animal sacrifice (*caru*) is to establish harmony of universe.



The *Dharma Caruban* palm-leaf manuscript is one of the references of the Hindus in Bali regarding the animal sacrifice commonly known as *caru*. This local reference describes that animal sacrifice by slaughtering animal and then its meat is processed in such a way that results in side dishes and subsequently offered to God. Gautama (2004:1) describes: the phrase *Dharma Caruban* is composed of two words, namely *dharma* and *caruban*. *Dharma* means the science or theory, while *caruban* means preparations or batter that will be used as a means of offering presented to God and His manifestation. In other words, *Dharma Caruban* is the science describing about the processed or prepared food that will be used as the content of *yajña*. *Dharma Caruban* palm-leaf manuscript says: “Some important things should be noticed, primarily in terms of the structure of animals that will be slaughtered and processed into side dishes in use to fill in the offering, whether it is cooked or raw. The animals meant are two-legged, four-legged, six-legged, eight-legged animal and so on. Types of preparation for the offerings consist of *lawar* (vegetable), *satç* and other complementary servings.

The mindset of religious leaders regarding animal sacrifice based on the Upanishads can assist them in providing the answers to questions about the rituals. As a matter of fact, questions of those who really want to know the nature of animal sacrifices should not be ignored and giving a satisfactory answer will strengthen their belief in religion.

The basic idea behind the ritual of *caru* animal sacrifice is ‘the realization of universal harmonization.’ In accordance with such basic idea, then the nature of *caru* ritual contains noble values. Aside from magical aspect, the ritual of animal sacrifice can also influence and calm down our mind. In religious life, the greatest obstacle comes from the human mind itself. As mentioned in Bhagavad-Gita, the uncontrolled mind is difficult to subdue. Similarly, the mind is also analogized to the wind and a wild horse that is difficult to tame. However, human mind is stunned when his eyes see the animal slaughter for ritual purpose, his mind is then more stunned when explained if the slaughter is for ritual purposes and can improve the quality of the animal’s spirit. Although many people disagree with the reason if the ritual of animal sacrifice can improve the quality of the animal spirits, the text of *Manu Dharmasāstra* justifies it. In addition, spiritual experience of many Hindu priests in Bali justifies the increase in the quality of the animal’s spirit used in ritual. Some Balinese Hindu priests say there

are many animals living close to humans and deliberately seeking an opportunity to be made holy sacrifice, and not to be eaten for the purpose of meeting the human greed.

### 2.11 Ritual of Animal Sacrifice, Quantum Physics and Psycho-Cosmos

Basic concept of Quantum Physics is the science of energy. Actually, this concept is in tune with the energy concept in *Pañca bhutas* as described by Prof. Dr. Jiddu Butchi Venkant Rau. In other words, the discourse of quantum as a representative of the West and discourse of *Panchabhuta* from the East meets in a discourse about energy. The difference is that in the concept of quantum physics, the first energy source is called primordial energy and the first energy in *Panchabhuta* concept is called *Shakti*, meaning the energy of God or God-consciousness. In the concept of quantum physics, the energy is not attributed to God because it is characteristic of Western science that is never linked to the discourse about God. Nevertheless, apparently the scientists of quantum physics are eager to present them together in a harmonious encounter. In the concept of *Panchabhuta* is stated that the divine awareness penetrates into every element (*bhuta*), and inside the elements God serves as a resident and a controller. The concept is really in tune with the idea of ??Physics-Spiritual knowledge or Psycho-cosmic or Cosmo-Metaphysics. In the idea of ??this knowledge, all the elements of *Panchabhuta* existing in the microcosm (human body and animal body) and in the macrocosm (world, earth, or universe) are considered the same, but different in terms of intensity. Due to such similarities, the macrocosm and microcosm is spiritually believed to have the same character. Therefore, in the perspective of psycho-spiritual, it is believed that every particle of an element of *Panchabhuta* has correlation or communicates to one another. Likewise, this concept makes the *caru* ritual a means of harmonizing the microcosm-macrocosm.

Implementation of the *caru* concept (animal sacrifice) in the form of animal meat offerings and other food by is often referred to as an offering to devil (negative energy) by non-Hindu party. In response to such unclear accusation, here is description presented with scientific explanation analogous to the Quantum Physics and Cosmology-Metaphysics.



If ritual of animal sacrifice (*caru*) is still maintained and expected to be received

by people thinking rationally, then the form of caru should not only in the form of meat offerings (*lawar, sate, tum, brengkes* and others). But, such animal sacrifice should also be presented in a whole or intact animal, chiefly for the animals with black and white fur. Symbolically, white represents Lord Shiva, while black represents the Lord Vishnu. If analogized to the concept of Physics, white color reflects and partially refracts (absorbs) the light, while black color absorbs or deflects. The animal body is still damp because it remains to contain water and is a conductor that can conduct electricity. Natural characteristic of the reflective white and absorbent black color, as well as conductive nature of damp objects can be discussed with the concept of Optical Physics dealing with the laws of light (rays).

In accordance with the optical theory, namely the law of light path, the sacrificial animals are slaughtered and their bloods are collected, and then the body should be cut in such a way that has the shape of an arc (Ç) as shown in the Figure (1) and Figure (2).

The form of sacrificial animals is similar to the curvature of the arc and it can be analogized to convex mirror. One of the properties of convex mirror is to collect parallel rays with the mirror axis to the focal point of curvature of the mirror (Figure 2).

If negative energies considered to come from cosmic rays or from the spirits having inferior quality than god (*Bhuta Kala*, or devil), so the negative energies will be collected at the center (nucleus) of sacrificial ritual and neutralized. Many parties, scientists and theologians know that the stream of electric current can be neutralized

in the earth. In harmony with the knowledge of electric current, the stream of negative energy caused by the spirits can also be neutralized based on the principle of a convex mirror. The difference is that the energy stream of electric wave can be channeled with conductors made of metal elements, while the energy stream of spirits (*Bhuta Kala*) is channeled through a living body (animal).

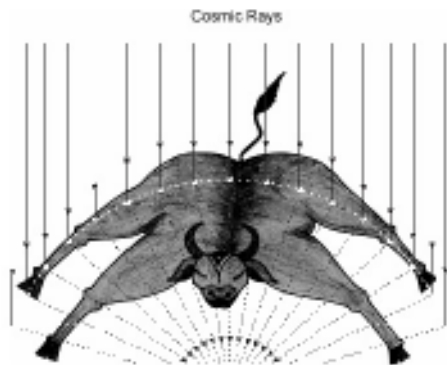
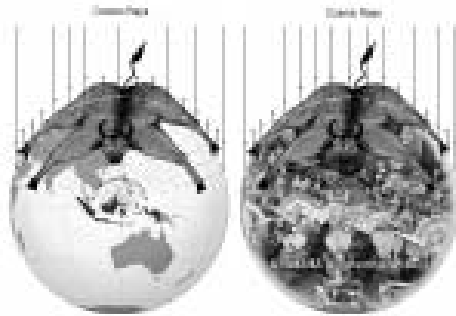


Figure 2:

In accordance with the understanding of Quantum Physics, the universe and

its contents are heaps of waves of an infinite number. In other words, everything in this world, both the visible and invisible thing is wave. In the understanding of Quantum Physics, there is only one reality, namely the wave that is no other than energy. On that account, God and gods and their manifestations are Super Reality that can also be analogized to energy. Development of Quantum Physics indicates one of the progresses of human knowledge leading human beings to universal perspective. All existences are seen as an integral universe or Super Reality in the form of wave and energy.



Based on this concept, God as Primordial Energy is a source of potential energy in each existence. God as a Generator of Energy streams energy to anything anywhere. When an existence radiates its wave energy out, then the energy will get in touch with the Generator of Energy (Energy of God). Such unity of energy proves that everything is in unity with God, everything is in God and nothing is beyond God. If connected to ritual, the analogy is in accordance with the statement of Bhagavad-Gita IV.24 and XV.14: *brahmārpaṇāy brahma havir brahmāgnau brahmaṅgā hutam, brahmaiva tena gantavyāy brahma-karma-samādhinā* 'For him the act of offering is God, the oblation is God. By God it is offered into the fire of God. God is that which is to be attained by him who realizes God in his works'. *ahāy vaiśvānaro bhūtvā prāśānāy deham āūrītāá, prāśāpāna-samāyuktaá pacāmy annāy catur-vidham* 'Becoming the fire of life of the bodies of living creatures and mingling with the upward and downward breaths, I digest the four kinds of food'. Therefore, when the *caru* ritual (animal sacrifice) is presented to God along with His manifestations, then everything can only be understood in the context of energy. The target of oblation is Energy, cosmic rays are energy, ritual is a means of energy, ritual maker is energy, *mantra* is also the energy, so that everything is energy.

A ritual is always associated with the concept of *yantra*, *mantra* and *tantra*. Physical form of the ritual is a *yantra* or mystical symbol emitting energy waves. Vibration of *Mantra* wave is energy. Then, the combination of *yantra* and *mantra* produces *tantra* namely energy or mystical power. As shown in the figure above,



under the picture of black buffalo there are many kinds of ritual means. In terms of shape aspect, they can create a hair-raising impression and create a psychological suggestion. This condition will result in a stronger effect in the mind of those performing the ritual. The mind of the perpetrators and those accompanying the ritual will indirectly condition his mind in accordance with ritual purposes. It is this suggestive energy that optimizes the function of ritual, which is really the cumulative energy of the mind energy of those who participate in a ritual procession. The mind has a tremendous energy because in philosophy is known the term *cogito ergo sum*, the technical term meaning 'I think, therefore I am.' In the West philosophers utter their own philosophies, while in the East people have shown the power of mind, as performed by yogis in India (*Power of Mind*, as the book of Swami Sivananda). The mind is said to have the creation of power, the mind has something to do with energy of God's will, and even God uses his energy of mind at the time of creation. Therefore, the *yogi, rishi, swami* and wise men in India are no longer using any facilities outside the body as a means of ritual; they make themselves a ritual (self-offering). To have the ability to perform self-offering, people must conquer their mind first. When the mind can be conquered, then an incredible energy of the mind will soon appear.

Condition of people's mind fluctuates, on the one occasion it is in a condition with high frequency, while on the other occasion is in low frequency. Based on the studies, human brain emits four kinds of waves, namely  $\hat{a} = 14-28$  Hz,  $\acute{a} = 8-13$  Hz,  $\grave{e} = 4-7$  Hz,  $\grave{a} = 1-3$  Hz. In unfocused mind, the frequency of brain waves belongs to beta ( $\hat{a} = 14-28$  Hz). Having concentrated, the frequency level of mind will change to alpha ( $\acute{a} = 8-13$  Hz), and so on. People who are able to release all the desires of mind, in the long run the frequency of their mind will be very small, like the mind of a yogi and able to reach delta ( $\grave{a} = 1-3$  Hz) level, even to the same cosmic wave approximately that equals to zero (0 Hz). People who have been able to train their mind at this frequency level, they have stepped into the cosmic man, who can come together from time to time with various cosmic segments. Such people can do harmonization anytime and anywhere without using anything. The self is a means of harmonization of the universe. Gods inhabiting the particles of dusts can be invited to have a dialogue by human having cosmic consciousness (Donder, 2007).

In short, after the cosmic consciousness progressively increases within people's self, then they will be able to perform a *caru* ceremony anytime and anywhere. There





are actually many ways that can be attempted to bring in peace on earth. The easiest way for lay people is by means of ritual, provided that it is accompanied by a focused mind and purity of heart and sincerity. Otherwise, a ritual with any means, no matter how grandiose it is, will be in vain. The use of sacrificial animal is to improve the quality of animal spirits and also remove the animal nature in human. Yet, if the animal properties in the ritual perpetrators never reduce, then the death of animals is in vain and ritual of animal sacrifice is also in vain.

### **2.12 The Ultimate Principle of Surrender and Spirit of Sacrifice**

Sri Bhagavan Sathya Sai Baba in Singh (2010) describes that: Spirit of sacrifice is very essential. Veda declares, “*na karmana, na prajaya, tyagenaika, amrutatwa manasuh*” i.e. immortality can be obtained only through sacrifice and not through wealth, progeny or action. Sacrifice is tantamount to immortality. Sacrifice is another supreme value for humanity. When we do ‘*namaskaram*’ with folded hands in obeisance, it means that we are offering our five ‘*karmendriyas*’ to the Divine. Surrendering the fruits of action with a dispassionate mind is eligible to be termed sacrifice. Purity of mind alone can confer upon it tranquility. Forgetting the body and thinking of God, that is surrender. Surrender does not mean offering to God, our worthless body and our perishable possessions. Such offerings have no meaning for the Divine. We should seek oneness with God, God will be pleased if we realize true self, and our happiness is His bliss. Strengthen your faith in God; our life must be based on the principle of surrender to the Divine. To the person who has completely surrendered, everything that he experiences (good or bad) is a gift from God.

### **2.13 The Essence of Animal Sacrifice**

Sri Bhabagavan Sathya Sai Baba in Singh (2010:272-273).describes that the true sacrifice is the inner sacrifice. Hence, the essence of animal sacrifice is meant that humankind have to surrender their inner potential animal. Baba said that “man is many animals in one. He has the jackal, buffalo, the tiger, and elephant – all in him. The mind is the sacrificial post, and the animal instincts still resident in the human character are to be slaughtered on the altar of the mind as the inner sacrifice.

Man undertakes *yajñas* (sacrifice) and *yagas* (rituals) without realizing the innate Divinity of all beings. According to Buddha killing of animal is the worst of sin. In this manner Buddha propagated the principle of Ahimsa. The love that is inherent in



human beings is present in birds and beasts also. Share your love with birds and beasts and fellow beings. Absolute love is true liberation. For *moksha* (liberation), you need not go anywhere. It is not there at some far off place. Pure love bestows liberation. Your endeavor should be to attain this holistic love.

#### **2.14 Total Surrender as a Path of Direct Realization of God**

Bhagavan Sri Sathya Sai Baba in Singh (2010). The path of direct realization of the Divine consists in total surrender to the Divine, as exemplified by Laksmana in his surrender to Rama. He told Rama that after his surrender he had nothing that he could call his own and he existed only to carry out Ram's will in every matter. For protecting the body, food is doubtless necessary. Raiment is needed for protection against cold. But beyond these basic needs, to pamper the body is futile as it is essentially composed of decaying elements. Instead of pampering the body, man should use it in the service of the Lord. *Āastras* have declared that the man who takes only one meal a day is a yogi. The man who takes two meals a day is a pleasure-lover (*bhogi*). But a man who eats three times a day is a "rogi" (a sick man). One who eats four times a day is living corpse. People spend most of their time in actions to fill the stomach and not in efforts to lead a happy and sublime life.

The true secret of enjoyment lies in sacrifice. Sacrifice has also been declared to be the only means of achieving immortality. Giving up what is taken in is a law of life. It applies to breathing, food and other things. Likewise, the wealth which one acquires should also be given back to 'society'. Wealth includes not only riches, but every other form of acquisition including knowledge, scholarship, and skills of various kinds. The knowledge you have acquired through education should be imparted to others. It is by such sharing that your education gets enriched and purposeful. If you do not impart the knowledge you possess, it becomes useless. This means that the more you give, the more you grow. *Prapathi* means total surrender, offering everything to the Divine. The sense of ego separates the individual from the Divine. When the individual offers everything to God, this ego barrier is removed. Of all the diseases to which man is prone, the disease arising from the ego (*ahamkara*) is the most deadly. The only panacea for this disease is surrender to the Will of the Divine.

#### **2.8.2 Transformation from Animal to Human**

Bhagavan Sri Sathya Sai Baba says; In ancient times, the sages and seers



maintained purity in thought, truth in words and righteousness in deeds. But in the Kali Yuga today, people have forgotten human values and exhibit animal qualities such as lust, anger, greed and hatred. Purity of heart and selflessness are the hallmarks of the human life which one gets after passing through several births. Foolishness, pride, covetousness and other such qualities are a hangover from the previous lives as sheep, buffalo or cat. One who is in the habit of attacking and harming others out of hatred reveals the tendencies in his previous birth as a dog. One, who lacks steadiness of mind and constantly jumps from one thing to another, reflects the quality of the monkey from which he has evolved. It is to get rid of such bad qualities that *yajñas* (sacrifices) are undertaken (Baba in Singh, 2010:293).

### III. CLOSING

The outermost and the most obvious form that can be seen by eyes regarding a faith is ritual. As a matter of fact, ritual includes the discipline of sacrifice based on the spirit of spirituality. Sincerity is the basis of ritual. Actually ritual is not only the implementation of sacrifices using the means of material. Ritual can be performed without the means.

Ritual of animal sacrifice popularly known as *caru* by Hindu devotees in Bali is part of *Bhuta Yajña* ritual. More than 95 percent of Hindus in Bali are very devout to perform this *caru* ritual. It is also often referred to as *tabuh*, where the word *tabuh* in Balinese language means 'spill.' It refers to the activity in ritual where it is accompanied with 'spilling liquid' such as the liquid of animal blood, wine or arrack. The main reason of Hindus in Bali to carry out animal sacrifice (*caru*) is to establish harmony of universe.

For beginners, to do a ritual by means of the material may be important, but when people have attained advanced level in spiritual knowledge, they do not need to use any material in performing the rituals. Ritual as an expression of faith can actually be expressed in various ways (Bhagavad-Gita IV.11). The essence of the ritual is an offering and sacrifice to God along with His manifestations based on sincerity. Everything devoted is essentially a ritual, and a ritual should not necessarily use any materials. A ritual remaining to use material sacrifice means the most basic ritual performed by beginners.

Young Hindu people tend to think rationally so that they strongly require rational



explanations regarding the faith and ritual. So far, the rational explanation is few and far between. Prof. Subhash Kak tries to give a logical-rational description on the use of animal in sacrificial ritual, as he writes in his book entitled *The Asvamedha Yajña - The Rite and Its Logic*. He explains the ritual of animal sacrifice is a symbolic ritual containing mystical energy and has something to do with cosmic system. On that account, there is an idea of universal harmony behind the ritual of ? animal sacrifice. Subhash Kak adds that animal sacrifice is not in the sense of being slaughtered.

In harmony with the description of Prof. Subhash Kak, Donder also describes the use of black furry animal in a *caru* ritual which based on *quantumism* is believed to have a capability of downloading (neutralizing) the energy of cosmic rays that could endanger human life. Neutralization process of hazardous cosmic rays can be assumed as the principles of collecting the incoming rays to focus of mirror according to the optical laws. The analysis of Subhash Kak and Donder is scientific, so that the conclusion is not a sacred or 'absolute' answer that may not be interpreted. On the contrary, the conclusion of Subhash Kak and Donder is relative and verifiable. This kind of activity will give birth to a critical and analytical attitude as well as make the religious teachings always fresh in its participation to have a dialogue with science.

Whatever the reason of sacrifice, but the true sacrifice is the inner sacrifice. Hence, the essence of animal sacrifice is meant that humankind have to surrender their inner potential animal.

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