

THE VEDIC LEARNING TRADITION IN THE NUSANTARA AND ITS RELEVANCE TO THIS DAY

Si Luh Nyoman Seriadi

Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar

Email: siluhseriadi@uhnsugriwa.ac.id

Received : 15-02-2024

Revised : 15-04-2024

Accepted : 31-05-2024

Abstract :

Study This review about tradition Vedic learning spread across the archipelago and its relevance until day This . Tradition This covers practice teaching - centered learning ancient India, especially the Vedas, which have adopted and adapted with context culture local in the Indonesian archipelago. Method research used covers studies literature, interviews with experts , as well observation direct to practices still traditional endure . Research result show that tradition Vedic learning in the archipelago has deep roots in history culture and religion local. Practices This covers reading, interpretation, and practice texts sacred Vedas, as well teaching direct from teacher to student. In many community, tradition This guarded with carefully and preserved as part important from inheritance culture. Relevance tradition Vedic learning up to day This can seen from a number of aspect. First, values ethics , spirituality , and philosophy contained in Vedic teachings remain relevant in guide life and values modern society . Second , practices meditation , yoga, and originating worship from Vedic teachings have recognized benefits in a way wide for well-being physical and mental. Third, as part from inheritance culture , tradition Vedic learning provides identity and pride for the community that inherits and practices it . Although Thus, tradition Vedic learning in the archipelago is also facing problems challenge . Globalization , modernization and change social has threaten continuity practices This. However , efforts preservation and revitalization currently carried out by various party For guard continuity tradition this is in the middle dynamics of the times. In context formal education, tradition Vedic learning also provides inspiration for development curriculum religious education or an inclusive and based philosophy universal values. With Thus, research This give contribution in understanding about inheritance Rich culture and relevance values ancient in modern-day context

Key Words : Veda, Vedic Learning, Indonesia

INTRODUCTION:

Tradition read the Vedas as well listen teachings of holy teachers actually is very tradition old in the archipelago . Traces tradition the very Lots found . However when Hindu civilization changed with complete Islamic teachings with effort arabization , during hundreds year , finally slowly Hindu civilization increasingly thin and plentiful lost traditions . Tradition read

the deep Veda record history actually Already very popular since Sri Darmawangsa era Firm in the Kingdom of Kediri 918 Saka (916 AD). Prof. Titib in work monumental revealed that in the past , the Ramayana and Mahabharata had long been translated to in Javanese Ancient (Mangjawaken Valmikimata and Vyasamata), as well as the Puranas, however Darling only one language purana Java Ancient ie The Brahmanda Purana is still inherited . The Ramayana has compiled in the century to VIII-IX in Central Java , at the time Sanjaya Dynasty , and Mahabharata at that time Darmawangsa Firm in East Java and tradition preparation literary work continues taking place until era Majapahit.

civilization in the archipelago has taking place during thousand year . A number researcher disclose that India's influence on Southeast Asia including the archipelago has happen at the very time past . Munoz (2013:52) believes that contact between India and the Indonesian archipelago occurred in the middle of the 1st millennium BC, several moment after diffusion craft Paleometallic . Antiquity exchange This supported by references about Southeast Asian countries in Indian literature originating from 3rd century BC and with discoveries a number Indian artifacts , of sorts pot roulette (rouletted) is a typical Indian origin from 100-200 AD, in complex Buni in West Java reached Sembiran coast north Bali Island (Munoz, 2013:52; Patra, 2017:18). Artifacts discovered Indian antique consists on eye spear metal double , beads glass and stone , which have been quarried in Thailand, Java, Malaysia and Bali. Invention This show that these countries has do contact trade in a way regular with India in period quite a long time before spread Indian culture occurred.

Temporary that , Shastri (1963:7) said since 300 Before AD at that time government Maurya dynasty , Indian sailors had often sailing ocean around islands and countries in Southeast Asia. Kautilya , the Mauryan Supreme Minister preached in his book Arthashastra about the countries located in the North East Bengal . The countries of Swarna Dwipa , Kudiaka are mentioned Dwipa and others who are famous Because difficult stuff obtained like wood sandalwood , spices and ingredients raw other . Objective First cruise Indian traders viz look for ingredients raw like wood sandalwood , pepper , tamarind , turmeric and others later sold in India with high price . Contact between India and the islands of Southeast Asia are supported with activity Indian maritime.

About Indian penetration in Indonesia, Munoz (2013:54) stated a number considered theory smells myths and legends , namely Hinduism was introduced by a Brahmin named Caudinya , two version other is a Rishi wise Agastya and existence a hero , knight Lord Aji Saka. However in a way firm can stated that kingdoms that developed in Southeast Asia between 1st and 6th centuries AD were ruled by local kings independent who adhere to Hinduism or Buddha . India at the moment That is strength the most influential culture at that time its culture offer system the most flexible social and religious.

During centuries , language Sanskrit became the language of inscriptions in South Asia, at the beginning of the common era . Then in a way gradually take transfer and become Language presexuality is prominent throughout South Asian continent and parts large Southeast Asia. Already almost one thousand year regulation Sanskrit is at in that very domain big This . About Cosmopolis Sanskrit This happened between 300 and 1300 (Pollock, 1996:2006). Pollock, with use expression Cosmopolis Sanskrit , interesting attention to dimensions political spread Language Sanskrit . One of characteristic typical Cosmopolis Sanskrit , stated , is Language Sanskrit become instrument expression political first in a partial government big in the South and parts of it Southeast Asia (Pollock, 1996: 197). He with appropriate show that Sanskrit it's not lingua franca , but considered as sacred language and use in religious and governmental systems . stated more further , deployment Language Sanskrit influenced by intellectuals traditional and professional religious , which is often follow Suite group scattered merchants and adventurers , and brought as well as religious texts are diverse and clear from various various competing religious orders , Saivas, Buddhists , Vaisnavas , and others . Pollock also stated that No many have suggested that Language Sanskrit is a communication medium everyday life in South Asia , let alone Southeast Asia, or Once works as Language trade , a bridge , or Language Coiné or lingua franca , except in between intellectual traditional the .

Bronkhorst (2011) in his writings The Spread of Sanskrit in Southeast Asia referring to De Casparis & Mabbett (1992: 287) summarize knowledge latest about the role of Brahmins in Southeast Asia that Brahmins have great influence in the kingdoms of deep Southeast Asia various capacity . stated Because they own access to text holy , book notes and literature other in Language Sanskrit , them employed as priest, teacher, pastor and advisor : advisor major kings. As in the early Indian kingdoms , there were role important purohita , a chief priest who had ritual and governmental functions . Notes epigraphy kingdom mainland show influence strong purohita , especially in Burma and Cambodia , where they often working below a number of ruler in a row and give continuity to government in difficult times .

A number report show more of 1,250 inscriptions found in Southeast Asian countries. The majority language Sanskrit . Champa , the current one known with Vietnamese name , has inscription Sanskrit oldest known with Vo- Chanh Inscription . Inscription the tell challenged the king of Sri Maran. Read the words of Sri Mara Raja Kula with very clear . Although No Lots information about this king from source others , Chinese historians assert that Hindu kingdoms in Vietnam, Laos and Cambodia started with Sri Maran. Of a number inscription that , more of 800 inscriptions language Sanskrit and saat This the more Lots inscriptions found (Sharan , 2003:108).

However, despite its long history, to this day Vedic learning in Indonesia is still very low. This is relevant to the country's literacy level and the level of holy book literacy in Indonesia. Theoretically, Vedic learning is very important for building human resources and civilization. However, in Indonesia, Vedic learning is hampered by the ideology that the Vedas are not the

original culture of Hinduism in Indonesia, especially Bali. Apart from that, the impression continues to be created that studying the Vedas and Sacred Literature is Indian and Hinduism in Bali does not recognize Vedic learning for the general public. This is an interesting discourse in the religious dynamics in Indonesia today.

Results and Discussion

Vedas already become part from Dharma civilization in the archipelago. However when civilization Dharma change with teachings Islam, during hundreds year , finally slowly Lots lost traditions . Tradition read Veda in record history actually Already very popular since Sri Darmawangsa era Firm in the Kingdom of Kediri 918 Saka (916 AD). On period ago , the Rāmāyana and Mahābhārata books has long been translated to in Language Java Ancient (Mangjawaken Valmikimata And Vyasamata), thereby also book Purāṇa , However Darling only One Purāṇa language Java Ancient ie Brahmanda Purāṇa Which Still inherited . Book of Rāmāyana has compiled in the century to VIII-IX in Java Middle, in the era Sanjaya Dynasty , and the Mahābhārata era Darmawangsa Firm in East Java and tradition preparation work literature Keep going taking place until era Majapahit . Baba Land Ox (Abimanyu , 2014) explains various literary works that have been born in the Airlangga Era , Kediri Era and Singasari like the Book Arjunawiwaha , part from Wanaparwa story Mahabharata Which written in form verse Language Java Ancient , Kakawin Hariwangsa , Kakawin Gatotkaca Sraya And various work literature Which very respected And become guidelines life on period past . On year 996, more from one thousand year Then , exactly on date October 14, 996, para First the first time in the archipelago, took place program reading Wirataparwa , book First Which resolved on translation of the Mahabharata into in Old Javanese. Reading This took place at the King Dharmawangsa Palace Teguh in East Java , attended by the King himself , took place a month not enough overnight , from October 14th until 12 November 996 (Supomo , 2021). Previously Kakawin Ramayana language Java Ancient Which adapted from A work Sanskrit , on century 9th.

Project translation Hindu literature called with mangjawaken byasamata which literally means answer fruit thought byasa . When reading historic the progress , civilization Sanskrit has spread across the Indonesian archipelago from one thousand year . Since 5th century in the archipelago already stand kingdom in accordance with conception constitutional India ancient And all inscription beginning use Language Sankrit.

At the time of the Ramayanan wedding written , approx mid century 9th, study of Sanskrit language and literature Still done with active in Java middle . Proof Which conclusive about popularity Ramayana And Mahabharata there is in inscription sangsang . Inscription copper That issued by King Balitung in 907.



Fig 1. Inscription sangsang numbered year 907 (Photo : Rijkmuseum , Leiden Dutch)

Fragment Inscription Sangsang

mamidu sang tangkil hyang sinalu macaritta bhimma kumara mangigal kica
ka si jaluk macarita ramayana mampus mabanol si mungmuk si galigi mavayang
buatthyang macarita bimma ya kumsra matêhêr manghyunnakan sa
ng kapua ramanta tpi siring kabaih māvuran umilu pamuatoh rakryān muang
makarungakan haji sang trpan pu mitra muang pu malavang hulis umi

His business can produce well-being base holy , and everyone can enjoy self they
yourself and get pleasure moment see . Tangkil Hyang Si Nalu read Bhimakumara ,
dancing like Kicaka ;

The Jaluk telling the Ramayana and blowing flute ; Si Mungmuk (and) Si Galigi show
puppet For honoring the gods and offering (especially) Bhimaya - Kumara...

all rama (from) a neighboring country noisy scattered . Rakryans arrange self they
to game (or gambling ?) And *makarungakan haji trpan* (namely) Pu Mitra and Pu
Malavang wearing cloth

At the end inscription there is notes short about activity macarita , which means tell a story
ie that long-haired tell Ramayana (macarita Ramayana), Nala tell Bima (macarita
bimakumara) and dance kicaka (mangigal kicaka) meanwhile dig demonstrate puppet For
god god with play Bhima Kumara. With so it was during the kingdom Ramayanan and
Mahabharata are taught in a way oral in form story And art show.

Literature has develop in a way fast from kingdom period Central Java to East Java . Kakawin
art based on rules work in literature sanskrit , start done in story Ramayana from century 9th
And to 10, Keep going continues indevelopment kakawin Kadiri from century 12 until
beginning century 13th later spread during all over period kingdom Majapahit on 14th and
1st centuries and continuing to poets in Bali to day this (Sedyawati , 2021). Notes history
also reveals that Bhagavadgita And Bhismaparva Once translated into the Language Java
Ancient. Epic Ramayanan moment This We find translation in Language Java Ancient ie
Uttarakanda , temporary book Mahabharata language Java ancient moment This
inherited Nine parwa . However composition story This can found in various kakawin.

Withthereby study of the Vedas and Hindu Literature as well useLanguage Sanskrit has aged very old in Archipelago. LanguageSanskrit has used in a way wide And give influenceon various Language area And Language Indonesia now . Methodlearning Religion on period past beside literatureAlso in form story when There is party people in kingdom , playAnd puppet .

Besides that , various story in Vedic literature is carved on various temple reliefs in the archipelago such as the story of Rama-Sita at Prambanan Temple and Penataran Temple which is located on the slopes west Power mountain kelud Blitar East Java , as well various reliefs from Borobudur, Sewu Temple , Kalasan Temple , temples mendut and temple rich sojiwan with Buddhist stories . Relief kesnayana which means journey Krishna depicted on the temple Penataran and Candi are good this relief describe story life Krishna , hence this relief given Name **Krishnayana relief** . Story This is results work Master Triguna who lived during the reign of King Warsajaya from Kediri kingdom . **Krishnayana** means “ Travel Krishna ” who narrates about story romance between Krishna and Goddess Rukmini.



Fig 2. Ramayana relief on a gold bowl

Temporary that's in Bali, tradition read the Vedas allegedly aged Far more old ie in tradition Watukaru , a ancient Vedic civilization on the island Dewata whose notes show the Vedic tradition developed with fertile in the V Saka century (641 AD). Even in tradition Watukaru it is believed , the ancestors of Bali are very fluent in chanting Vedic mantras, having tradition great read as well as mature understanding . However along with journey history in Bali, traditions reading the Vedas became the more isolated in the middle culture continuing society shifted .

Because of the campaign political related with power in Indonesia (policy abroad in India-Pakistan conflict , Indonesia sided with Pakistan because religious and political reasons), anti-Vedic and anti-India campaigns or anti-Indian sentiment barely success make Hindu society is far away from knowledge glorious This . Hindu archipelago is different with Indian Hinduism, not even the Vedic stigma necessary quietly has been entered to in understanding public with objective main weakening Hinduism from in at a time There is mission religious politics .

However So , Hindu indeed own strength mysterious that is not can destroyed although with intensive campaign designed in a way intelligent by the regime certain . Dharma sons and daughters finally get up and be ready bear burden humiliation for the sake of awakening return strong Hindu civilization , where the Vedas stand as light tower give road bright . Realized Finally that studying the Vedas, in fact strengthen confidence somebody from in yourself , like strength and energy among Hindu community . Learn the real Veda No disrupting rituals as anti-India campaign that has been launched during dozens year . The Vedas are energy , generator, electricity while ritual is side outermost from the Hindu religion whose embodiment can different in accordance with place , time and circumstances . It's here location universality and flexibility of Hinduism.

Although Rāmāyaṇa is revered Hindu texts , the core values of virtue , love , loyalty , and devotion without condition make it popular in various culture and religion. Rāmāyaṇa Already famous in Java at the end 9th century visible from a series of magnificent reliefs carved on the walls temple Prambanan in Central Java approx 900 AD . However , the first literary version in Language Old Javanese , Rāmāyaṇa Kakawin, apparently originate from One century Then . This matter based No directly on Valmiki's Rāmāyaṇa but on the version later Indian poetics , the so-called Bhattikavya . With spread of Islam throughout Java since 15th century onwards , culture and traditions Java Ancient which is very ter -India- india back off to direction east to the island of Bali, which is currently This still become the only Hindu-majority region outside India. Almost all Old Javanese literary works or simply kakawin survive in Bali, though story they Keep going known in Java through tradition puppet skin . Resurrection end 18th century literature at court Java Central Surakarta and Yogyakarta witnessed writing repeat Rāmāyaṇa Kakawin in Language Modern Java .

Rama's story is over known in Indonesia approx one thousand years , during the reign of King Daksya (910-919) the story of Rama has been carved on the reliefs of Roro Jonggrang Temple , in Prambanan (Fang, 2011). This temple named original Sivagrha or Siva Palace. Approximately 925 , one poets who don't Named copy Rama's story in form poetry Java is the most ancient namely the Kakawin Ramayana. This marriage road the story almost The same with Rāmāyaṇa Valmiki , however No the translation . Scholars like Poerbatjaraka and Hooykaas opinion that The source of the Ramayana's marriage is A verse Sanskrit title Ravana-Vadha (murder Ravana) was composed by Batti who is also known as Bhattikavya . Five hundred year Then Rama's story is carved again on the temple reliefs Panataran . Various story important becomes a rich temple relief with various teachings philosophy , theology , leadership even still society (Surpi et al., 2021). Namun ajaran ini harus diberikan makna dan interpretasi agar dapat dipahami maknanya secara terang.

Outside India , Indonesia is an entire country its people know in a way wide The Rāmāyaṇa and Mahabharata, especially public Java and Bali. The name of the city of Yogyakarta comes from from the word Ayodhya , city Sri Rama's kingdom . Yogya (Ayodya) karta means city

Ayodhya new (Titib, 2011). Rāmāyaṇa and Māhābharata has become part from civilization in the archipelago and provide real influence on life its people (Surpi, 2020). Even become story saga , which is part daily society at that time past . Saga is Malay literary works Old as generator enthusiasm and entertainment for public . Even the saga also teaches values sublime as reflection life . However Thus , the Sri Rama Hikayat or Rama Series, which is sourced from Hindu literature continues roll and experience change even customized with natural Malay and strong Arab influences . However , the values taught in Rāmāyaṇa Still seen in a way real.

The saga of Sri Rama is script written Indonesian classics in script jawi . The saga of Sri Rama is one of them manuscript still related with the epic Rāmāyaṇa from India (Susanti, 2020). In 925 , Rama's story was adapted in form poetry Old Javanese , namely Kakawin Ramayana. In the middle 18th century , Kakawin Ramayana was composed by a poet palace Yasadipura I became poetry Java New shaped macapat title Rama Fiber . Besides There was also Serat Kanda which was performed in puppet Purwa and Rama Keling tell the story almost The same with Rama's version of the story Malay (Fang, 2011). Besides There is also a story about Rama in the form of story consolation lara published by Maxwell in 1886 and Ramayana Patani copied by GM Laidlaw in 1911. Hikayat This Already mixed with Islam and culture local . However a number mark important Still seen as Spirit from Rama's story.

The story of Rama in the Archipelago has the same core , however there is difference in a number of things , for example connection between characters . According to Juynboll (in Fang, 2011: 86), the story of Rama enters to the archipelago via two method , namely (1) Rāmāyaṇa Valmiki enter to Java composed became Kakawin Ramayana, Serat Rama Jasadipura , and (2) the story of Rama which is popular in South India in to Malaya became source of Rama Keling and later Rama plays brought to Java . Another expert, Stutterheim, argued difference Rama's story in the archipelago already happened in India before story That until to the archipelago. In addition , the Tale of Sri Rama is results from various influence including influence story Indonesian language . Rama's story in Language Malay known with title The Tale of Sri Rama.

However in the saga of Sri Rama, it is said is the son of Dasratata . Dasrata Maharaja child from Dasratata Cakrawati , and Dasarata Horizon That child Dasarata Raman, and that Dasarata Raman child Dasarata (Wati), and Dasarata Wati son of Prophet Adam (Susanti, 2020). Description This go out from Rāmāyaṇa Valmiki and clear get Islamic influence . By genealogical Hindu texts explain that Rama is descendants 42nd of the Surya Vamsha which begins from Vaivasvata Manu. Rama is purusottama , perfection highest human , human perfect . From that opinion about calendar Sri Rama's life , in fact general accepted opinion from Triveda namely Rama was born 4342 BC, married with Sita 4327 BC, to exile in 4315 BC and Return to Ayodya and was crowned in 4301 BC(Raje, 2012).

Connection trade has intertwined between India and nature Malay since two thousand last year . Many Indian traders in his journey to China stopping in Sumatra and the Malay peninsula . Actually the incoming influence of Hinduism to natural Malay , via a long period but with method peace (Fang, 2011). Rāmāyaṇa and Māhābhārata has become part from Vedic civilization in the Rāmāyaṇa archipelago, the greatest book of all time has been find its form in the archipelago from Rāmāyaṇa Valmiki became in various form with the same spirit . Popularity Rāmāyaṇa and Māhābhārata seen real in the 9th century Mataram Kingdom Era Ancient or Hindu Mataram . In Indonesia the book Rāmāyaṇa has adapted to in Language Java ancient (Kawi) in married form . At least There is three version Rāmāyaṇa , namely kakawin, temple reliefs , and stories wayang and drama. Besides that , there is The saga of Sri Rama with nuances of Malay literature . The saga of Sri Rama is very famous and experienced evolution and possible changes to remain can accepted by society . From the study text and context , the story of Sri Rama's experience changes and adjustments with natural Malay , however upheld values in story the like truth , virtue , loyalty , heroism Still become important and continuing value guarded . Rama who is symbol from wisdom and knowledge , a person loyal and worthy knight to parents , proficient archery , defense truth and magic mantra . Although in the story in Malaysia, happened shift Where The Admiral who is the hero in story the so that become title by the Sultan of Malacca. However Thus , the Rama remains become guard life on the Indonesian archipelago . Since thousand year , itihasa has become a medium for Dharma learning in the archipelago.

Veda is energy, power and seed in life. Veda is not knowledge that is difficult to reach and should only be studied by holy people, but Veda can be a very powerful energy to face the harshness of today's modern life. The Vedas themselves state that this knowledge is meant for everyone for the good of humanity. The 21st century, which is the era of nanotechnology, puts very strong pressure, especially on human mental health. So, to be able to go through life healthily requires the support of "knowledge" and the right view. Noble values teach humanity how to live ideally in every era, and with a balanced attitude through luck and misfortune without dropping humans to lower consciousness and emotions. The great teachings of the Vedas can develop humans into individuals who are brilliant, intelligent, have character, have competence and are ready to contribute well to life. Whatever a person's profession, Vedic teachings are not just entertainment, but energy and strength. Without energy (power), life is easily fragile, disillusioned and humans can even develop a terrible dark character. So humans can be more scary and evil than dark entities and evil spirits

Veda is a seed, Veda is energy that provides power and ability for humanity to live well and prosperously on this earth. Studying the Vedas means building an altar of knowledge within oneself, awakening the engine of human intelligence and developing into a superior human being. The aim of studying the Vedas is to build human excellence which is characterized by having a head like Sankara (intelligent, brilliant wise), a heart like Buddha (full of love,

compassion and ready to help) and hands like King Janaka (who has the ability, will, strength to build prosperity society and build a good civilization).

Studying the Vedas begins at the Brahmachāri stage (age 0 to 25 years), in order to build the foundations of human life. The Grhastha period is a period of working to build prosperity. The Vedas were again studied intensively in the age of Vānaprastha and Sannyāsī. In this way, human life will receive correct guidance. Be grateful for the long life that is given by completing the varṇāśrama-dharma system by taking Sannyāsī, not actually doing the Grhastha stage of treatment. Veda is actually not just memorization and knowledge, but internalization of values. The noble teachings of the Vedas make Putra Putri Dharma grow with great values, so that they are able to live in this century and build the universe in their lives. These values will provide strength when the storms of life hit and build rationality within him. Vedic values will be a strong fortress against the influence of other teachings that can tempt you (Surpi, 2023). The Vedas teach unity and efforts to build a good civilization. So that the spirit of unity will become the core of Hindu Dharma. Dharma sons and daughters who study the Vedas will gain this spirit and become solid pillars of Hinduism. In this way, the future of Hinduism will be brilliant. Hindus must be built into a strong, solid and tolerant community, both inside and outside. Hinduism is not just tolerant of leaving, which actually becomes a weak point and is exploited by other parties. But it must be solid inside. Hinduism should be pro-life.

Conclusion

1. Inheritance tradition Vedic learning in the archipelago has significant value in guide spiritual life, ethics , and philosophy modern society . The values contained in Vedic teachings remain relevant and possible give contribution positive for well-being individual and society in a way wide .
2. Although face challenge from globalization and change social , tradition Vedic learning in the Nusantara remains survive and be preserved by caring communities to inheritance culture they . Effort preservation and revitalization need Keep going done For ensure continuity tradition this is in the middle dynamics of the times. Relevance tradition Vedic learning does not only limited to spiritual and cultural aspects, but can also become inspiration in development curriculum religious education or an inclusive and based philosophy universal values . Confession to riches inheritance culture and values ancient can give contribution important in build more understanding Good about identity culture and diversity society in the modern era. Studying the Vedas means asking for grace and drinking Heavenly honey guarded by Goddess Saraswati and Lord Ganesha, in order to develop human excellence and intelligence. Studying the Vedas means 'bathing' in the sacred knowledge that has been guarded by the Ṛṣīs for millions of years. In fact, young people who study the Vedas are building profits and good fortune in their lives. Studying the Vedas means carrying out Brahma yajña, namely offerings through the study of the Vedic Scriptures. Brahma yajña or Jñāna yajña is the main sacred offering associated with learning and learning activities. This will build good fortune and a strong life foundation for

young people. Meanwhile, Vedic students who have studied for at least 12 years and are able to develop inner excellence and subdue jealousy, can do Jñāna Yajna by teaching the values of the Rāmāyaṇa and Mahābhārata and Bhagavad-gītā. Brahma yajña or Jñāna yajña is the highest offering in life.

REFERENCE

- Fang, L. Y. (2011). *Sejarah Kesusastraan Melayu Klasik*. Yayasan Pustaka Obor Indonesia.
- Gambhirananda, S. (1937). *Eight Upaniṣad s with the commentary of Shankaracharya*. Advaita Ashrama.
- Keay, Rev. F. E. (1918). *Ancient Indian Education an Inquiry Into its Origin, Development, and Ideals*. In *Reviews of Literature* (Vol. 3, Issue 3). Oxford University Press.
- Raje, S. (2012). *The Global Story of Hindu Civilization*. Vishvamudra.
- Saraswati, P. (2001). *The True History and the Religion of India: A Concise Encyclopedia of Authentic Hinduism*. Motilal Banarsidass Publ..
- Surpi, N. K. (2019). *The Influence Of Tarkaśāstra Proficiency In The Internal And Interfaith Dialogue Nowadays*. *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies*. <https://doi.org/10.25078/ijhsrs.v3i2.1110>
- Surpi, N. K. (2020). *Śivagrha (Prambanan Temple) as an Archetype of Hindu Theology in Nusantara (An Endeavor to Discover Hindu Theological Knowledge through Ancient Temple Heritage)*. *Analisa: Journal of Social Science and Religion*, 5(01). <https://doi.org/10.18784/analisa.v5i1.1024>
- Surpi, N. K., Avalokitesvari, N. N. A. N., Sandi Untara, I. M. G., & Sudarsana, I. K. (2021). *Interpretation of Symbols, Veneration and Divine Attributes in Dieng Temple Complex, Central Java*. *Space and Culture, India*, 8(4). <https://doi.org/10.20896/saci.v8i4.991>
- Surpi, N.K., 2023. *Dasar-Dasar Pembelajaran Weda*. Denpasar : Dharma Pustaka Utama
- Susanti, P. (2020). *Hikayat Sri Rama Alih Aksara-ML 136*. Perpusnas Press. <http://press.perpusnas.go.id>
- Tim, (2023). *Atharvaveda I*. Denpasar : Dharma Pustaka Utama.
- Titib, I. M. (1996). *Veda Sabda Suci Pedoman Praktis Kehidupan*. Surabaya: Paramita.
- Titib, I. M. (2011). *Bahan Ajar Itihasa (Viracarita) Rāmāyaṇa & Mahābhārata Kajian Kritis Sumber Ajaran Hindu*. Institut Hindu Dharma Negeri Denpasar.
- Titib, I.M, (2011). *Bahan Ajar Veda*. Surabaya : Paramita
- Veda Sruti Ṛgveda Samhita Sakala Sakha Bhasya of Sayanacarya, (2015). Surabaya : Paramita
- Veda, Y. (1965). translated by Devi Chand. New Delhi: S. Paul and Co.