

PEACE AND HUMANITY ACCORDING TO HINDU SCRIPTURE

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Received : 01-05-2023

Revised : 12-06-2023

Accepted : 30 Oktober-2023

Abstract :

Peace and Humanity are two Divine properties among uncountable qualities of God. Even though, peace and Humanity own of God, but every human being has potential nature of peace and Humanity as two natural's Divine qualities inherent in every one. So, who anyone has no any qualities of divine in his-self, then he will never reach of the peace and has not humanity.

The core of peace and humanity are existence of qualities the divine natures in man, in Hindu glossary it called Atma consciousness in man, which is equal mean with God consciousness in man. Few among of the divine qualities, should be exist in man to build the peace and human values, those are keep of satya (truth), follow the Rtam (nature law), follow the dharma (rule), love all being, serve all being, ahimsa or nonviolence, respect to all creation.

Therefore Satya Narayana say: In our day-to-day life, if we use the intelligence to discriminate between right and wrong, and follow the dictates of the Atman, then everything will be right. This is the Divine prescription and panacea for life. What is therefore required first is faith in the existence and supremacy of Atman (Satya Narayana in Desai, 2005: 78).

Key Words : peace, humanity, Hindu, scripture

INTRODUCTION

Concept of Peace In Hindu

The concept of peace is referred to as "Shanti" or "Shanti-Prapti" Shanti is derived from the Sanskrit word "Sham," which means tranquility, calmness, or peace. It represents a state of inner harmony, equilibrium, and absence of conflict. In Hindu philosophy, peace is considered essential for the well-being and spiritual growth of individuals, society, and the world at large. It is believed that true peace can only be attained by overcoming the disturbances of the mind, desires, and ego. Peace is not merely the absence of violence but also encompasses positive qualities such as love, compassion, forgiveness, and non-attachment. Hindu scriptures emphasize the pursuit of peace through various means, including spiritual practices, ethical living, self-discipline, meditation, and devotion. The ultimate aim is to attain a state of inner peace and harmony with the divine, leading to liberation (moksha) from the cycle of birth and death. Furthermore, Hinduism promotes the idea of "Vasudhaiva Kutumbakam," which means "the world is one family." This concept encourages peaceful coexistence, unity, and respect for all beings, recognizing the interconnectedness of humanity and the importance of fostering peace on a global scale. Overall, peace in Hinduism encompasses both inner tranquility and the promotion of peace in the external world, based on spiritual principles, compassion, and harmonious living.

Concept of Peace In Hindu

In Hinduism, the concept of humanity is intertwined with the broader understanding of life and existence. While there may not be a single, concise definition of humanity in Hinduism, there are philosophical and spiritual teachings that shed light on the nature of humanity and its purpose. One key aspect of Hindu philosophy is the concept of Atman, which can be understood as the individual soul or self. According to Hindu beliefs, all living beings possess an eternal and divine essence, the Atman, which is essentially the same as the universal divine reality, Brahman. This means that every human being, as well as all other forms of life, is interconnected and has a fundamental divinity within. Hinduism emphasizes the idea of dharma, which can be described as moral and ethical duties or responsibilities. Dharma encompasses both personal duties and societal obligations. It promotes righteousness, truthfulness, compassion, and respect for all living beings. Therefore, part of the definition of humanity in Hinduism is the recognition of one's duties and responsibilities towards oneself, others, and the world. Additionally, Hinduism teaches the concept of karma, the law of cause and effect. It suggests that individuals are responsible for their actions and that their actions have consequences, both in this life and in future lives through the cycle of reincarnation. Humanity, in the Hindu perspective, involves understanding the interconnectedness of all beings and striving to act in a way that promotes harmony, balance, and spiritual progress. It is important to note that Hinduism is a diverse religion with various philosophical schools and interpretations. Different schools of thought within Hinduism may emphasize certain aspects of humanity and its definition based on their specific beliefs and scriptures.

Today we know as the era modern with high development science and the high technology. Every year many scholars were born by the universities around the world. Logically, more and more scholar in our society, then they can make society in peace and full of human values. But, in the reality, we see at many places even at everywhere as the social crisis both peace and humanity, and social crisis day by day more in increasing up. If we research it deeply, then will we find that the situation happened because most of us forgot that God as original source of all being and all things. In short, we should conscious, that there is no anything without God exists. So, if we need the peace and humanity developed and spread everywhere, then we should conscious that our original source are same, that is God. Therefore we should respect to every human being, every being, and all thing, if it done then peace and humanity will be realized.

DISCUSSION

God in Hindu Theology

The original name of Hindu religion is Sanatana Dharma its mean 'The Eternal Truth', and then popularized as Hindu by foreign scholars. The holy scriptures of the Hindu called Veda which generally divided into two parts are called Sruti (Revelation) and Smriti (Interpretation). Veda teaches that God is one but He has many manifestations, generally known as Tri Murti or three manifestation of God related to His function. In the Rgveda I.64.46 mentioned "ekam satvipra bahudha vadanti" its means 'God is only one, but wise man is called Him with many names. When God create of the universe with its contents then He is called Brahma, and God protect of the universe with is contents He is called Vishnu, and then when God recycling of the universe with its contents He is called Shiva. When Max Muller published his result research he has not found the mantram of Rgveda I.64.46, therefore Brhama, Vishnu, and Shiva he was called as polytheism. Actually, no anyone including sages and devas known

clearly about God with uncounted of His manifestations, as mentioned in sloka of Bhagavad Gita:

kleúo 'dhikataras teûàm avyaktàsakta-cetasàm,
avyaktà hi gatiṛ duákhaý dehavadbhir avàpyate.

(Bhagavad Gita XII.5)

The difficulty of those whose thoughts are set on the Un-manifested is greater, for the goal of the Un-manifested is hard to reach by the embodied beings.

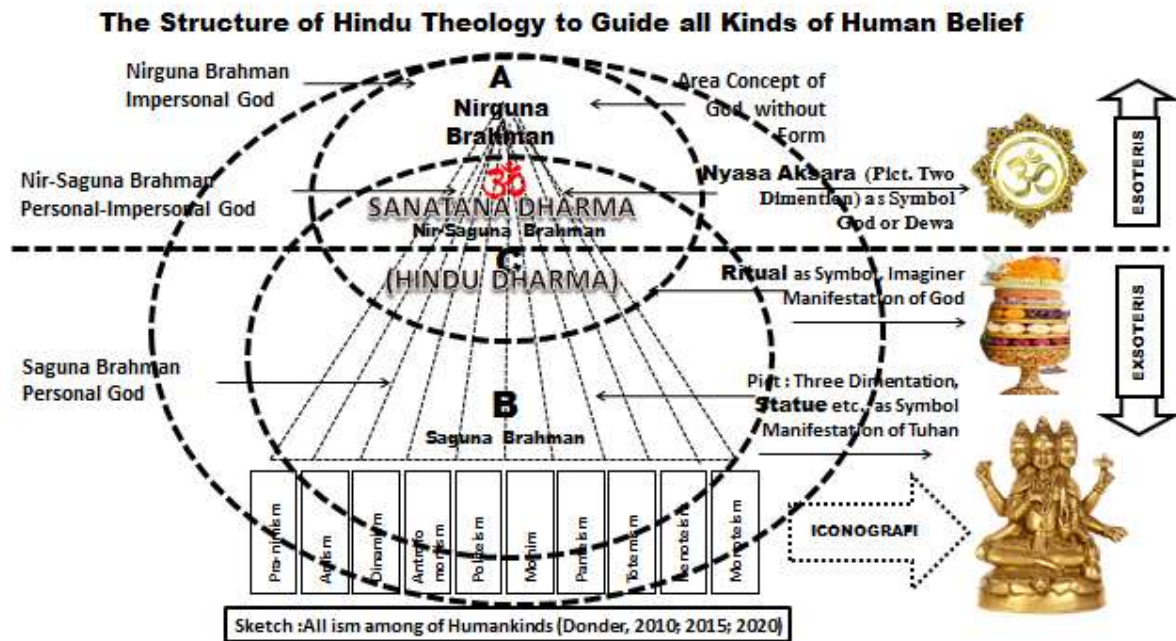
na me viduá sura-gaóàá prabhavaý na maharûayaá,
aham àdir hi devànàý maharûiòàý ca sarvaúaaá.

(Bhagavad Gita X.2)

Neither the host of gods nor the great sages know any origin of Me for I am source of gods and the great sages in every way.

The sloka of Bhagavad Gita XII.5 and X.2 explained that God without form or without His manifestation impossible worship by general people. It is in Hindu theology is called as Nirguna Brahman theology. Because of that reason then sages give the second theology for the people with his middle level of spiritual, that is called Nir-Saguna Brahman theology as one method to prayer with used the symbol of Omkara (@). And then sages also give one type of theology it called Saguna Brahman theology for who are the people in low level of their spiritual. In the theology of Saguna Brahman people can prayer one of istadevata (one deva) among many manifestation of God. The God, who is impossible to known by man, has describe in Bhagavad Gita XIII. 16-18 as follow: He is undivided (invisible) and yet He seems to be divided among beings. He is to be known as supporting creature, destroying them and creating them afresh (Radhakrishnan, 2014: 363). He is the Light of lights, said to be beyond darkness. Knowledge, the object of knowledge and the goal of knowledge - He is seated in the hearts of all (Radhakrishnan, 2014: 364). Thus the field, also knowledge and the object of knowledge have been briefly described. My devotee who understands thus becomes worthy of My state (Radhakrishnan, 2014: 264).

For introduce of the three kinds of Hindu theology, then Donder (2015: 22-35) published one of the result research entitled: Keesaan Tuhan dan Peta Wilayah Kognitif Teologi Hindu: Kajian Pustaka tentang Pluralitas Konsep Teologi dalam Hindu (Oneness of God and Map of Cognitive Area Hindu Theology: An Analysis of Scriptures about Pluralism Concepts of Theology in Hindu). It will be clear after see the picture as follow:



Through the picture above, then we will know that all people free to choose of the one kind of the Hindu theology in accordance with his or her level of spiritual knowledge. This is the pluralist of Hindu theology that accepts all kinds of theology and beliefs. One will choose one of theology depending to his or her knowledge.

Realize Peace through Understanding God as the Source of All Creation

In many of Hindu scriptures will find description which is mention that God as the source all of creations, therefore God is called as the Creator of the universe, including created the religions. This is the very fundamental of the Hindu teaching, it is made the originally of Hindus are tolerance. Though, that is very fundamental, but most of people included many Hindus they do not know the true concept of Hindu theology till today. It is happen because of the Hindus are less concerned to explained their theology although they understood that in Hindu scriptures there are many kind of theology, from primitive theology till modern theology (Donder, 2006) and very relevant to the Fritjof Schuon thesis about The Transcendent Unity of Religions (Donder, 2010). Beside the Hindus are not concern on their theology, also many scholars non Hindu were blur to the Hindu theology because of the project of Orientalism by colonialism which is effort to mutilate Hindu teaching (Swami Prakashnand Saraswati, 2010). Through projects of Orientalism the colonialism announce the Hindu religion is, religion of animism, religion of dynamism, religion of polytheism, etc. And then the second result research of Max Muller, he declare that Hindu religion also as the monotheism. Although the second of result research of Max Muller was spread, but the first result research of Max Muller has very strong stuck in mind of scholars over the world. Till today the negatives view from scholars of non-Hindu to the Hindu religion is continuing.

God Almighty as source of all things can read in the Bṛhad-aranyaka Upaniṣad I.4.1 stated: ātmaivedam agra āsīt puruṣavidhaḥ, means 'in the beginning this (world) was only the self in the shape of a person. Also can read in the Bṛhad-aranyaka Upaniṣad I.4.10 stated: brahma vā idam agra āsīt; tad ātmānam evāvet, aham brahmāsmīti, tasmāt tat sarvam abhavat, means 'Brahman, indeed, was this in the beginning. It knew itself only as 'I am Brahman'.

Therefore it become all. And the can find in the Bṛhad-aranyaka Upaniṣad I.4.11 stated: brahma vā idam agra āsīt, ekam eva; tad ekam san na vyabhavat. tac chreya rupam, means Verily, in the beginning this (world) was Brahman, one only. That, being one, did not flourish. He created further an excellent form. Also it can find in Bṛhad-aranyaka Upaniṣad I.4.17 ātmaivedam agra āsīt, eka eva, means 'In the beginning this (world) was just the self.

Based on some of the Upanishad scriptures was described above is clear that God as the original source of all creation. So, no anyone may to reject of everything exist in the world; its mean that if there is anyone reject or insult any creation in this world that same meaning of reject or insult to the God. For more its clear, there are some slokas of Bhagavad Gita also describe about it, as follow:

bhūmir āpo 'nalo vāyuā khayā mano buddhir eva ca,
ahaṅkāra itiyā me bhinnā prakātir aūpadhā.

(Bhagavad Gītā VII.4)

"Earth, water, fire, air, ether, mind, intellect and self-sense this is the eightfold division (asta prakṛti) of My (God) nature" (Radhakrishnan, 2015: 250).

apareyam itas tv anyāy prakātiy viddhi me parām,
jīva-bhūtāy mahā bāho yayedāy dhāryate jagat

(Bhagavad Gita VII.5)

This is My lower nature. Know My other and higher nature which is the soul, by which this world is upheld, O Mighty-armed (Arjuna).

raso 'ham apsu kaunteya prabhāsmi śāśi-sūryayoḥ,
praṇavaḥ sarva-vedeṣu śabdaḥ khe pauruṣaṁ nṛṣu.

(Bhagavad Gita VII.8)

I am the taste in the waters, O Son of Kuntī (Arjuna), I am the light in the moon and the Sun. I am the syllable AUM (Praṇava) in all the Vedas; I am the sound in ether and manhood in men (Radhakrishnan, 2015: 183)

This is (asta prakṛti) My lower nature. Know My other and higher nature which is the Soul, by which this world is upheld, O Mighty-armed (Arjuna) (Radhakrishnan, 2015:251)

puóyo gandhaá pāthivyāy ca tejaú càsmi vibhàvasau,
jīvanaý sarva-bhùteûu tapaú càsmi tapasviûu.

(Bhagavad Gītā VII. 9)

I am the pure fragrance in earth and brightness in fire. I am the life in all existences and the austerity in ascetics (Radhakrishnan, 2015: 254).

bijaý màý sarva-bhùtànàý viddhi pàrtha sanàtanam,
buddhir buddhimatàm asmi tejas tejasvinàm aham.

(Bhagavad Gita VII. 10)

Know Me. O Pārtha (Arjuna), to be the eternal seed of all existences. I am the intelligence of the intelligent; I am the splendour of the splendid (Radhakrishnan, 2015: 254).

pitàham asya jagato màtā dhātā pitāmahaá,
vedyaý pavitram auýkàra āk sàma yajur eva ca

(Bhagavad Gītā IX.17).

'I am the father of this world, the mother, the supporter and the grandsire, I am the object of knowledge, the purifier. I am the syllable Aum and I am the āk, the sàma and the yajus as well' (Radhakrishnan, 2015: 290).

Understanding Chronological of Creation to Realize Peace and Humanity

In the Rigveda X.129.7 states that: Indeed He has created this universe, and controls it (in His power). He who oversees this universe is above the infinite space, actually He knows this universe as a whole and "O human beings" do not acknowledge the existence of any other as the creator of this universe (Donder, 2007: 128). Chandogya Upanisad III.19.2, stated: tad yad rajataý seyaý pāthivì, yat suvaróáý sà dyauá: yaj jaràyu te parvatāá, yad ulbaý sa megho nihàraá, yà dhamanayas tà nadyaá, yad vāsteyam udakaý sa samudraá ('That which was of silver is this earth; that which was of gold is the sky. What was the outer membrane is the mountains; that which was the inner membrane is the mist with the clouds. What were the veins were the rivers. What was the fluid within is the ocean') (Radhakrishnan, 2010: 399). The verses of Brhad-aranyaka Upashad and Chandogya Upanishad relevant to some verses of Manusmṛti, as mention follow:

àsìd idaý tamobhùtam aprajñàtam alakūaóam,
apratarkyam avijñeyaý prasuptamiva sarvataá.

(Manu Smṛti I.5)

(Originally) was this universe enveloped in darkness, invisible to the sight, without any sign to indicate its existence, unknowable, beyond the inference of reasoning or logic – as if hushed all round in one universal sleep (Deshpande, 2010: 6)

tataá svayambhùr bhagavàn avyakto vyañjayannidam,
mahābhutādi vāttaujaá prādurāsitta monudaá

(Manu Smṛti I.6)

'After that, the self-originated Deity, though unmanifest himself, caused this universe to gradually manifested, by transmuting his energy to be twenty-four categories such as, the primordial elements of indomitable prowess etc., and gave the first impetus to Nature to be evolved out' (Dishpande, 2010: 6)

yo' sàvatìndriya grāhyaá sùkūmo' vyaktaá sanātanaá,
sarvabhùta mayo' cintyaá sa eva svayam udbabhau.

(Manu Smṛti I.7)

'He, who is beyond the cognisance of the senses, subtile, unmanifest, eternal, and imponderable, and who runs through all created things, originated by himself (Dishpande, 2010: 6)

so' bhidhyàyaá úariràt svàtsisâkûur vividhà prajāá,
apa eva sasarjâdau tàsu bìjam avà sâjat.
(Manu Smṛti I.8)

'He, wishing to create various kinds of creatures from out of his own body, first created water, and cast his seed therein (Deshpande, 2010: 7)

tad aóðam abhavad dhaimaý sahàsràm úusam aprabham,
tasmin jajñe svayaý brahmà sarva loka pità mahaá
(Manu Smṛti I.9).

'That egg had golden colour, resplendant like the (aggregative) effulgence of a thousand suns. In that (egg) Brahma, the grandfather (progenitor) of all creatures and regions (Deshpande, 2010: 7)

àpo nàrà iti proktà àpo vai naraśunavaá,
tà yad asyàyanayá pūrvaý tena nàràyaóáá smātaá
(Manu Smṛti I.10).

'The water is called Nara, inasmuch as it is the first offspring of Nara (the Supreme self) and inasmuch as water was the first receptacle of the Supreme Self, manifested as Brahma, the Supreme Self is called Narayana (Deshpande, 2010: 8).

yattat kàraóam avyaktaý nityaý sadasadâtmakam,
tadvisâûpaá sa puruôo loka brahmeti kīrtiyate
(Manu Smṛti I.11).

'That which is primal, unmanifest, eternal (principle), encompassing both the real and phenomenal, the individual created by the principle is called Brahma (Dishpande, 2015:8)

tasminn aóðe sa bhagavàn uîitvâ parivat saram,
svayam evâtmano dhyànàt tad aóðamkaroddvidhà
(Manu Smṛti I.12).

'In that egg that divinity, having live for one (Brahma) year, thought, "let the egg be broken in halves," and the egg was so divided (Dishpande, 2010: 8).

tàbhyaý sa úakta làbhyaàm ca divaý bhùmin ca nir màýe,
madhye vyoma diúáúcaûpâ va pây syànam ca úvâúvataý
(Manu Smṛti I.13).

‘Out of those two parts he created the heaven and the earth, and in their midst he eternally placed the sky and the eight quarters, and the seas all around (Dishpande, 2010: 9)

udva varhàtmanaú caiva manaá sadasadàtmakam,
manasaúcàpy ahamkàram abhi mantàram iúvaram

(Manu Smṛti I.14).

‘He recovered the mind, which partakes of the nature of the Supreme Self, and embraceth both the character of the noumenon and the phenomenon. Prior to evolution of the mind. (he recovered) the principle of Egoism, the real incentive to all works’ (Dishpande, 2010:9).

mahàntameva càtmànaý sarvàoí triguóàni ca,
viûayàóàý grahìtrìóí úanaíá pañcendriyàóí ca

(Manu Smṛti I.15).

‘Prior to the evolution of the principle of Egoism, was evolved the principle of Mahat (principle of apprehension). All these categories (products of evolution) are possessed of the three qualities (of Sattva, Rajas, and Tamas). Gradually he created (caused to be evolved out) the five cognitive senses, the recipients of the sound, light, taste, and smell’ (Dishpande, 2010: 10).

teûàn tva vayavàn sùkûmàn ûaóàm apy amitaujasàm,
sanniveúyàtsa màtràsù sarva bhùtànì nirmàye

(Manu Smṛti I.16).

‘By combining the subtlest parts of the principle of Egoism, and the five Tanmatras, which their modifications, the senses, and the five material elements, he created all creatures’ (Dishpande, 2010:10)

yan mùrtya vayavàá sùkûmàs tasyemànyà úrayanti ûap,
tasmàccharìram ityàhus tasya mùrtiý manìûióaá

(Manu Smṛti I.17).

‘Inasmuch as the subtle particles of these six principles (Egoism and five Tanmatras), which contrive to compose the body of Brahma, enfolded by Prakṛti (Nature), are connected with the five elements as their effect, the wise call the person of Brahma as his body (Sariram), from the fact of its being composed of these six (ṣaṭ) principles’ (Dishpande, 2010: 11)

tad àviúanti bhùtànì mahànti saha karmabhiá,
manaúcàvayavaiá sùkûmaiá sarva bhùta kâdavyayam

(Manu Smṛti I.18).

‘From Brahma, manifested in the form of the five Tanmatras, were produced the great (material) elements, together with their functions, (and, deathless Mind, which is the procreating cause of all creations, together with its subtle functions of incarnation, antipathy, etc., was produced from Brahma, evolved out as the principle of Egoism’ (Dishpande, 2010: 11)

tesàm idaý tu saptànàm puruûàòáy mahaujasàm,
sùkûmàbhya mùrti màtrabhyaá saýbhavatya vyayàd vyayam
(Manu Smṛti I.19).

‘From the subtle particles of these seven (Purusa-like principle of irrepressible energy viz., the principles of Mahat, Egoism and the five Tanmatras has originated this universe. From the real has proceeded the phenomenal’ (Dishpande, 2010: 12)

àdyàdyasya guóam tveûàm avàpnoti paraá paraá,
yo yo yàvatithaúcaiûáy sa sa tàvad guóáá smâtaá
(Manu Smṛti I.20).

‘Of these elements, each successive one partakes of the virtues of the preceding elements, or in other words, the virtues of an element is corresponding to the number which is placed against it in the list’ (Dishpande, 2010: 12)

sarveûáy tu sa nàmàni karmàni ca pàthak pàthak,
vedaúabdebhya evàdau pàthak saýsthàúca nirmàye
(Manu Smṛti I.21).

‘The name and function and professions of all creatures he (Hiranyagarbha) separately created according to the directions of the Vedas’ (Dishpande, 2010: 13)

karmàtmanàm ca devànáy so’ sàjatpràóináy prabhuá,
sàdhyànàm ca guóam sùkûmay yajñáy caiva sanàtanam
(Manu Smṛti I.22).

‘The Lord created the Devas, who formed the limbs (as it were) of the religious rites, and the Devas possessed of life, the hosts of subtle Devas, the Sadhyas, and the eternal sacrifice (Dishpande, 2010: 13)

manaá sâûpiý vikurute codyamànaý sisâkûayà,
àkàúáy jàyate tasmàt tasya úabda guóáy smâtam.
(Manu Smṛti I.75)

Impelled by (its) desire of creation, the mind (or Mahat, creates (beings the work of creation), and the Akasa (ether) is created there form (in the order described before) whose property is sound (Dishpande, 2010: 29)

àkàúattu vikurvàòat sarva gandha vahaá úuciá,
balavàn jàyate vàyuá sa vaisparúa guóo mataá.
(Manu Smṛti I.76)

From the modification of the ether is born the pure, mighty air, the carrier of all kinds of smell, and whose property in touch (Dishpande, 2010: 29).

vàyor api vikurvàòà dvi rociûóu tamonudam ,
jyotir utpadyate bhàsvat tad rùpa guóam ucyate.

(Manu Smrti I. 77)

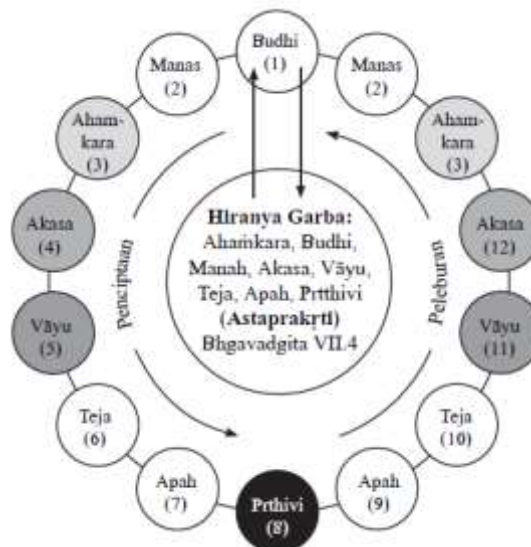
From the modification of the air is born the illuminant, gloom-dispelling, effulgent light, whose property in sight (Dishpande, 2010: 29)

jyotiûáu ca vikurvàòàd àpo rasaguóáá smâtàá, adbhyo gandha guóa bhùmir
ityeûà sâûpir àditaá (Manu Smrti I.77).

From the modification of light (heat) was born the water, whose property is taste, (and) from the water was born the Earth whose property is smell. This was the creation at the outset (Dishpande, 2010: 29),

Based on some slokas both Shruti and Smriti above, it can use to make one sketch of the chronological of universe creation with is contents, as seen below. The picture below is a very briefly of chronological creation which was happened with the very long time. The very important to know for all people is, that God as the source of all things. Because God is the Father, the Mother and Grandsire of this world, then the Bhagavad Gita IX.17 states, that all beings is one family.

Everything that we see, actually our-self, therefore 8 slokas of Chandogya Upanisad VI.8.7-16.3 mention Tat Tvam Asi, its means 'That art thou'; Mahopanisad also states Vasudhaiva Kutumbakam' means 'all beings in the world are one family. Whatever the differences among all of being, but all of them is one, as mention in Chandogya Upanisad 'sarva khalv idam sarvam', means 'verily, this whole world is Brahman' (Radhakrishnan, 2010: 391). All of the statements above as the key for establish the peace, harmony and humanity.



Pict: Chronological Creation in the Hindu teaching Donder, 2007: 137)

Realize Humanity through Understanding God Dwell inside of the Human Being

As described above, that humanity will be realized if most of people feel as oneness with all being even though different language, tribe, nation, country, etc. So, this is one of the hard work especially for religious leaders who should teaches their devotees about similarity one

among other, than teaches difference one among other. If the religious leaders teach most or even only differences one among other, then each devotees will keep the distant one and other. If the only feelings differences happen among people in society, then it will have not happen of peace and practice of human values. Therefore Sloka Bhagavadgita III.21 give note to the leaders, namely: Whatsoever a great man does, the same is done by others as well. Whatever standard he sets, the world follows. Also the sloka of Bhagavad Gita VII.8) states that: God is the taste in the waters, God light in the moon and the sun, God the syllable AUM (praóava) in all the Vedas, God also as the sound in ether and manhood in men.

God is the rewarder of all who diligently seek Him, whatever views of God they may hold. The spiritually immature are unwilling to recognize other gods than their own. Their attachment to their creed makes them blind to the larger unity of the Godhead. This is the result of egoism in the domain of religious ideas. The Gita, on the other hand, affirms that though beliefs and practices may be many and varied, spiritual realization to which these are the means is one. (Radhakrishnan, 2015: 185). So, the explanation of Radhakrishnan became the very important notes for our social chaos today which is influence of truth claim, religious apologies, religious dogmatism, fanaticism, etc. which are not effective to establish of harmony among all.

CONCLUSION

Based on the above description, then it can conclude that peace and humanity are very significant for human life every time. Life without peace and humanity is equal than animals life. Even though today more and more people have a height of education, but is not easy to practice peace and human values. As seen, everywhere happen of crisis of peace and human values. All of them very depend to society leaders especially religious leaders. So, peace and humanity it will realized if all religious leaders of all religions explored seriously some of similarities among of religions and no explored the extremely of comparison among religion. We should be accept difference as the Rtam or Natural Law which created by God Almighty. Then the very significant of this effort is responsibility of society leaders especially religious leaders for implemented the peace and practice of human values.

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