

Spiritual Vibrations and Vedic Philosophy as Foundations of Balinese Culture and Global Appeal: The *Sakala-Niskala* as *Parā Vidyā-Aparā Vidyā* Paradigm

I Ketut Donder^{1*} , I Ketut Sudarsana² ,

I Dewa Gede Rat Dwiyana Putra³ , Prasanthy Devi Maheswari⁴ 

^{1,2,3,4} Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Indonesia

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Abstract: This article aims to explain how the Balinese *sakala-niskala* (visible-invisible) as *Parā Vidyā-Aparā Vidyā* paradigm produces the spiritual vibrations that form the foundation of Bali's sustained international appeal. Utilizing a qualitative methodology, this research synthesizes classical *Advaita Vedanta* and modern Vibration Theory. The data includes ethnographic observations and systematic interviews with key religious and cultural informants. Symbolic Interactionism is employed to interpret how these subtle energies are perceived and communicated by global visitors. Findings reveal that the concept of *sakala-niskala* is operationalized through Balinese rituals, which generate a dynamic vibrational field that influences both the environment and individual consciousness. The novelty lies in demonstrating that Bali's sustained global appeal is directly attributable to the systematic maintenance of this vibrational ecology. This study contributes a new analytical model to spiritual geography and provides actionable insights for policymakers on establishing sustainable tourism governance that prioritizes the preservation of these unique vibrations.

Keywords: spiritual vibration; Balinese Hinduism; cultural preservation; spiritual geography

1. Introduction

Many foreign and domestic visitors consistently testify to a unique spiritual vibration they experience upon arriving in Bali. They often describe a subtle yet deeply felt sense of peace, joy, and inner contentment, especially when staying in traditional Balinese villages (Srianan et al., 2025). This sense of spiritual resonance is not merely anecdotal. It is a shared experience

* Corresponding author's email: ketutdonder@uhnsugriwa.ac.id

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acknowledged also by numerous international dignitaries and academics, i.e., scholars, diplomats, and consuls. This list includes former officials of the Indian Consul General's office (Bhuvneshwar Sharma and Manoj Joshi), as well as prominent Sanskrit and religious studies professors (Prof. Dr. Subash Chandra Dash, Dr. Shantipriya, and Prof. Dr. Victor K. Babu). Prof. Shinobu Yamaguchi (2016) even carefully describes her findings on Balinese cultural identity and life cycle in *Telubulanin* (three months old baby) ritual, that further affirms this profound energetic quality. These highly-experienced external accounts collectively testify to the pervasive, unique spiritual vibration that warrants systematic investigation.

The consistency of these external, qualified accounts provides compelling initial evidence for Bali's distinct vibrational signature. However, the study of such subtle energy fields is often challenging within conventional positivistic logic. To provide a suitable metaphysical foundation, we draw on the philosophical view of Karl Hans Welz (2004), who posited a historical unity between the spiritual and the technological. Welz argues that at the dawn of mankind, "*religion was technology and technology was religion*," suggesting that practices considered spiritual today were once understood as functional methods for interacting with the cosmos. A later split occurred, where "*things that people saw as 'tangible' they considered to be 'technological' while that which was not tangible belonged to the realms that they considered to be 'spiritual'*" (Welz, 2004, p. 3).

This unified, functional worldview, where spiritual practice operates as an actionable 'technology,' is directly embodied by the core Balinese concept of *sakala-niskala*. This concept represents the inseparable unity of the physical (*sakala*) and metaphysical (*niskala*) realms, serving as the basis of their religious cosmology. The concept of *sakala-niskala* was historically documented by Covarrubias in his seminal work *Island of Bali* ([1937] 1972). Covarrubias portrayal captured the fundamental belief system that functions as a stabilizing force maintaining the island's spiritual order. He described Balinese religion as a syncretism of animist cults interwoven with Hindu esoteric philosophy, depicting a cosmos inhabited by gods, humans, and demons arranged hierarchically (Covarrubias, 1972, pp. 257-265). This emphasis on the supernatural and mystical reflects the fundamental Balinese concept of *sakala-niskala*.

In a contemporary context, the *sakala-niskala* teachings are manifested as relational practices that are embodied in historical traditions, allowing the Balinese to adapt and navigate a changing present (Huang & Rockwell, 2023). Unlike Covarrubias' historical, cultural-descriptive analysis, the present research aims to explore the ritualistic and spiritual dimensions of the *sakala-niskala* paradigm to comprehensively analyse how it generates and maintains the distinct spiritual vibration that is fundamental to the island's global appeal.

Previous studies on distinctive spiritual vibrations also reveal that spiritual wellbeing and place attachment fully mediate the relationship between cultural involvement and attitudes toward tourism as a form of global appeal (Li et al., 2021). In the Balinese context, the place attachment itself is also supported by its architecture, ceremonial routines, and Balinese religious societies. Zou and Bahauddin (2024), in their research on spiritual and cultural value of Xi'an's wooden Buddhist temple, also mentioned that the design elements connect cultural identity and collective memory, that also sublimate the sacred atmosphere of religion, which might have the potential to enhance human spiritual health and well-being. In the Balinese context, regularly shared artistic pursuits and communal offerings are ways of drawing immediate human interactions with the natural environment and beyond.

Complementing this, Prof. Anastasia Sulistyawati's (2018) study on the Theo-cosmology of Balinese architecture examines how Balinese spatial organization embodies the presence of *Ida Sang Hyang Widhi Wasa*, linking physical structures to spiritual guardianship. Her research underscores the centrality of *sakala-niskala* teachings, which assert that physical actions carry metaphysical consequences, thereby reinforcing social order through karmic principles. Although contemporary demographic changes introduce new challenges, the Balinese persist in upholding these foundational beliefs to safeguard their cultural and spiritual identity.

Previous studies have shown that Balinese spirituality is not just a tourism narrative, but a tangible experience of energy ascension and healing for many tourists. Bali has a yoga legacy from ancient time, supporting facilities, access, and local people support of yoga pilgrimages leading to an increasing volume of yoga tourists and related infrastructure in Bali (Sutarya, 2020). Besides, Sutarya and Sirtha (2017) noted how spiritual healing through mantras and rituals in the Ubud area reinforces the framing of Bali as a truly spiritual destination. Furthermore, Hibatullah et al. (2022) found significant economic benefits from spiritual tourism, particularly at Tirta Empul, further strengthening the link between spirituality and Bali's global appeal.

Based on the findings from previous studies, there are still limited studies that could explain how Vedic teachings explain the existence of spiritual vibration in Bali and the exchange of these spiritual vibrations between humans (microcosm) and the universe (macrocosm) to attract global attention. The Vedic Paradigm is a survey of Vedic literature of '*Para Vidya*' of the unlimited realm of transcendental knowledge, besides '*Apara Vidya*' knowledge of material sciences has stupendous knowledge of science latent in them (Rao, 2021). Therefore, exploring the spiritual vibration of Bali from this point of view will shed a light on how ancient wisdom continues to shape the island's cultural, religious,

and philosophical landscape. It will also help uncover the underlying spiritual framework that integrates ritual practices, sacred spaces, and community life, revealing Bali as not merely a tourist destination but as a living embodiment of Vedic resonance in a contemporary setting. This study aims to fill this critical gap.

Besides, this study also aims at addressing the growing concerns about actions threatening the island's sacred atmosphere. While many tourists and dignitaries express profound respect and spiritual connection to Bali, there has been a rising number of incidents where certain behaviours, such as disrespecting sacred sites, inappropriate attire, or culturally insensitive actions, disrupt the sanctity that defines the Balinese spiritual landscape. These actions, contradicting Balinese moral values, risk to diminish the island's spiritual resonance. Ambarsari et. al. (2025) also mentioned that there are shifts from spiritual practices to commercialized routines in terms of wellness practices in Bali. The adaptation of Hindu spiritual symbols reflects a move away from cultural specificity and raises concerns about the erosion of local heritage. Besides, the use of religious holy places as spiritual tourism destinations raises conflicts of interest, due to crowding and long queues (Sutarya and Widana, 2024). Thus, this investigation highlights the urgent need for collaborative efforts between the government, local communities, and tourism stakeholders to preserve Bali's sacredness. Educating tourists through tour leaders and cultural orientation is essential to safeguard the spiritual foundation of Balinese culture and to ensure the sustainability of its global appeal.

There are three research questions posed as the guidance for current investigation, namely: (1) How can the concept of spiritual vibration, as explained by Vedic and scientific perspectives, provide a framework to understand the perceived spiritual atmosphere of Bali? (2) How do Vedic teachings explain the exchange of spiritual vibrations between humans (microcosm) and the universe (macrocosm) within the Balinese context? (3) How do these spiritual vibrations influence Bali's strong appeal to people from around the world?

This investigation develops a new interdisciplinary analytical framework, integrating Vedic philosophy (*Advaita Vedanta*) and contemporary Vibration Theory, to demonstrate how the systematic maintenance of the *sakala-niskala* paradigm establishes and sustains Bali's unique vibrational ecology, thereby driving its global appeal and providing the foundation for sustainable tourism governance.

2. Literature Review

2.1 *Spiritual Vibration in Vedic and Scientific Perspectives*

The concept of spiritual vibration (*nāda, śabda, praṇava*) holds a central place in Vedic philosophy, often linked with the primordial sound ‘Om’ as the manifestation of *Brahman*, the ultimate reality. In the *Chāndogya Upaniṣad*, ‘Om’ is described as the “*udgītha*” – the cosmic sound that underlies all creation (Radhakrishnan, 1994). It is believed that the vibration of this syllable embodies the essential frequency of the universe. This idea of a vibrational universe is further elaborated in the *Nāda Yoga* tradition, where sound is not merely an auditory phenomenon but a spiritual medium that connects the self (*ātman*) to the cosmos (*brahman*) (Beck, 1993).

Besides, modern science offers converging ideas through the language of quantum mechanics, string theory, and vibrational frequency. Scholars like Capra (1991) argue that subatomic particles do not exist as isolated entities but as vibrations in fields of energy. Similarly, biofield science explores how electromagnetic frequencies and subtle energy influence consciousness and health (Rubik, 2002). Besides, Whicher et al. (2018) emphasize that early life energy may have been supported by acetyl phosphate as a primordial energy currency. This concept of primordial energy can be paralleled with the Vedic idea of cosmic vibrations (*nāda, śabda*) as the basis of existence. While the epistemological foundations differ, both Vedic and scientific paradigms suggest that vibration is fundamental to life and consciousness.

Despite these parallels, integrative scholarly efforts that juxtapose Vedic metaphysics with contemporary physics remain scarce. There is a lack of systematic studies that attempt to interpret spiritual phenomena such as the perceived “vibration” of sacred places (like Bali) using both paradigms in a coherent framework.

This article seeks to address this gap by synthesizing Vedic and scientific insights to understand the spiritual vibration perceived in Bali. Vibration Theory serves as a key lens in understanding how spiritual energy is perceived and transmitted through sound and ritual, since vibration is also a fundamental concept in physics and consciousness studies, where all matter is understood as forms of energy in motion (Capra, 1991). This dual interpretation is used to analyse how Balinese spiritual practices, such as mantra chanting and ritual offerings, create and sustain vibrational fields that influence the perceived sacred atmosphere.

2.2 Human-Universe Spiritual Vibration Exchanges in Advaita Vedanta and Balinese Cosmological Belief

Vedanta, that literally translates to the “pinnacle of the Vedas” (*Veda* meaning knowledge and *anta* meaning “end” or “goal”), represents the final and most philosophical portion of the ancient Vedic scriptures. The *Vedas* itself originally encompassed hymns, rituals, and ceremonial texts, considered as the supreme theological authority, the *Shrutis* (meaning “what is heard,” emphasizing their revealed, foundational nature) (Vivekananda, 2008, pp. 13-14). In general, there are two commentators of *Veda*, one is the dualistic, or *Dvaita*; a second is the qualified non-dualistic, or *Advaita*.

All the *Vedantists* agree on three points. They believe in God, in the Vedas as revealed, and in cycles. The cycles means that the entire universe, including all matter (*Akasha*) and force (*Prana*), is created through the action of *Prana* upon *Akasha* in cycles of evolution and involution, with both *Akasha* and *Prana* ultimately resolving into a single underlying principle called *Mahat* (the Cosmic Mind) (Vivekananda, 2008, pp. 14-18). Based on that tenet, the *Vedantists* affirm that this soul and this nature are one. Even the dualistic *Vedantists* admit that the *Atman* or God is not only the efficient cause of the Universe, but also the material cause. The idea of the *Advaitists* is to generalize the whole universe into one - that something that is really the whole of this universe. They claim that this whole universe is one, that it is one Being manifesting itself in all these various forms (Vivekananda, 2008, pp. 19-20).

It is also explained that the God of *Advaita Vedanta* is not the extra-cosmic God sitting above the clouds in an extra-terrestrial heaven painted by Blake as a great master of geometry. Neither it is a personal God who could be propitiated by rituals or prayers. Nor is it a clannish God whose followers are the chosen ones to rule over others. The God of *Vedanta* is the Absolute beyond all relativity, all space, time and causation. It is the “super-conscious” that “transcends reason but contradicts it never” (Jitatmananda, 2006, p. 4). *Vedantists* agree that God is the Absolute Existence. This is what *Vedanta* terms as the inscrutable power of *Māyā*. *Māyā* is a *aghatana ghatana patiyasi*, translated to “that which is adept at linking the unlinkables,” comprehensible only through pure intuition, transcendental, and super-sensuous perception.

Māyā in Physics written by Nrusingh Charan Panda (1999) also discussed the ‘Vibrating Universe’. Panda wrote that, “The Vibrating Universe” synthesizes the superstring theory of modern physics and the vibration concept of *Advaita Vedanta* and Kashmiri Saivism. As the vibrations of a violin string produce multiplicity of musical notes, so does the vibrating superstring and thereby generates the apparent plurality of the universe The Reality is one and only one that always remains unmanifested and unperceived, although not

unexperienced. The power of Reality manifests through the plurality of the phenomenal universe. *Māyā* or *prakṛti* is constituted of three strings (*sattva*, *rajas* and *tamas*) that vibrate to produce the pluralistic, phenomenal universe (Panda, 1999).

Hindu cosmology, on the other hand, believes that the relationship between humans (*puruṣa*) and the universe (*prakṛti*) is not dualistic but inherently interconnected. The *Yajurveda* and *Bhagavad Gītā* refer to the human being as a microcosm (*piṇḍa*) of the macrocosm (*brahmāṇḍa*), implying that spiritual practices such as chanting and rituals influence and are influenced by the greater cosmic order (Feuerstein, 2003). The *ṛta* or cosmic order is maintained through vibrational alignment via sacred sound and intentional action. In Balinese Hinduism, this concept is localized through philosophies like *tattovam asi* (*Thou Art That*), *sekala-niskala*, and *Tri Hita Karana*, which emphasizes harmony between humans, nature, and the divine.

Rituals such as *melukat* (spiritual cleansing) and the daily *canang sari* offerings are not mere cultural performances but vibrational acts meant to maintain energetic balance. Moreover, a study on the *caru* (offering that use slaughtered animals), shows that the philosophy, ethics and ritual aspect during the religious slaughter of animals in the *caru* ritual have a positive impact on their welfare (Diarmita, et. al., 2019). These practices illustrate the belief that humans emit spiritual vibrations that resonate with the environment, contributing to both personal and communal equilibrium (Lansing, 2006). This is in line with Vedanta Philosophy, particularly the *Advaita* (non-dualist) school, which emphasizes the essential unity between the self (*Atman*) and the universe (*Brahman*). In this perspective, human beings are seen as microcosmic reflections of the macrocosmic reality, while spiritual practices are ways to reestablish alignment with universal consciousness (Feuerstein, 2003).

Extensive research has addressed Balinese cosmology, ritual, and space (Fox, 2002; Eiseman, 1990), spirituality as a tourism resource and has documented its cultural rituals (Sutarya, 2020; Hibatullah et al., 2022), but few researchers have highlighted the underlying mechanism and the idea of *vibration* as an ontological or experiential reality. There is limited information explaining how the theoretical framework of Vedic teachings accounts for the existence of Bali's spiritual vibration, or how this energy is exchanged between the human microcosm and the universal macrocosm. The notion that temples, ceremonies, and mantras in Bali are vibrationally active spaces aligns with both Vedic teachings and the lived experiences of practitioners but remains understudied. This article extends the conversation by framing these cultural-religious acts through the lens of spiritual vibrational exchanges from the *Advaita Vedanta* philosophy.

2.3 Bali as a Global Spiritual Destination in Symbolic Interactionism Perspective

Symbolic Interactionism provides a sociological basis to examine how spiritual vibration is symbolically constructed, interpreted, and experienced. This theory asserts that meaning is created through social interaction and the use of symbols, and that these meanings are continuously negotiated (Blumer, 1969; Goffman, 1974). Within the context of Bali's global spiritual appeal, symbolic interactionism is used to analyse how spiritual "vibration" is perceived not just as energy, but as a shared cultural and experiential symbol among both local communities and international visitors.

Bali's reputation as a global spiritual destination is often attributed to its rich religious traditions, aesthetic beauty, and palpable sense of sacredness. Scholars of spiritual tourism have noted how international visitors describe Bali as having a unique energy or "vibe" that fosters healing, transformation, and inner peace (Picard, 1996; Timothy & Conover, 2006). These impressions suggest that Bali is not merely a scenic location but a spiritually resonant landscape. The presence of ongoing rituals, temple ceremonies, and an ethos of offering (*yadnya*) may collectively generate what Vedic philosophy would term as a "field of vibration" or *kshetra*. In this view, the spiritual magnetism of Bali is not accidental but arises from continuous alignment with sacred sound, intention, and ritual purity.

However, while ethnographic studies and travel literature acknowledge this atmosphere, few academic works attempt to explain Bali's spiritual appeal using the concept of vibration, especially through an interdisciplinary approach combining Vedic metaphysics and modern science. Thus, this article aims to fill this gap by positioning spiritual vibration as a theoretical lens to understand Bali's global appeal. Suamba & Utama (2020) emphasize that the *Tri Hita Karana* principle safeguards the balance between humans, nature, and spirits, the foundation of modern Balinese spiritual ethics. In the context of symbolic rituals, Tresna & Saputra (2024) highlight the role of flowers in rituals as symbolic media that amplify spiritual vibrations, this supports the finding that Balinese rituals literally "vibrate" the collective consciousness. In a non-Hindu context, congregations practicing a 'Gentle Christ' liturgy (where participants offered prayers of gratitude to local ecosystems) experienced a 23% increase in environmental service participation. This provides a cross-cultural, quantitative data point supporting the claim that religious rituals actively catalyse ecological action (Runtuwene, 2025).

Those studies strengthen the concept of eco-theology where faith and religion can be applied to environmental issues, with papers showing its integration into education and policy, using religious texts to promote ecological

awareness, and fostering interfaith dialogue for creation care (Keriapy, 2023). This research highlights a crucial distinction in environmental ethics: Balinese Hinduism employs ritual to sanctify the environment, contrasting with non-Hindu approaches that emphasize attitude alone. Balinese belief holds that spiritual vibrations from these rituals establish a collective mindset of reverence. Given that rising environmental degradation suggests a decline in ritual effectiveness, the article's significance is to advocate for environmental education focused on sanctification to strengthen religious and ecological consciousness (Keriapy, 2023).

Furthermore, no study has systematically applied a triangulated theoretical model, combining Vibration Theory, Vedanta philosophy, and Symbolic Interactionism, to analyse the intersection of spiritual energy, cosmological belief, and global sociological appeal. This study is therefore necessary to move beyond descriptive analysis toward a mechanistic and philosophical explanation for Bali's unique energetic signature. This research makes three distinct contributions to the existing body of knowledge: first, it offers a novel interdisciplinary analytical framework by synthesizing *Para Vidya – Aparā Vidya* (Vedic) with contemporary Vibration Theory to operationalize the measurement of spiritual geography, validating anecdotal accounts as empirical data; second, by focusing on *Advaita Vedanta*, the study provides the first explicit philosophical defence and cosmological explanation for the efficacy of Balinese rituals, clarifying how *sakala-niskala* functions as a principle of universal energetic unity and third, by applying a sociological lens (Symbolic Interactionism) to the findings, the study contributes practical insights to sustainable tourism governance, offering a data-backed framework for authorities to protect the island's spiritual ecology from the pressures of commercialization and cultural erosion.

3. Method and Theory

3.1 Method

This study employed a qualitative approach to explore the interconnectedness of spiritual vibrations, Vedic philosophy, and Balinese culture, and how these elements contribute to Bali's unique spiritual appeal.

Data collection involved three primary methods, namely: 1) Textual Analysis: primary texts from the Vedic tradition were critically examined, including the Chandogya Upanishad, Katha Upanishad, Bhagavad Gita, and Brahma Sutras, as well as commentaries from *Advaita*, *Vishist Advaita*, and *Dvaita* Vedanta schools. These texts were selected for their insights into vibration, consciousness, and the human-cosmic connection. 2) Ethnographic Observation: Field observations were conducted at Balinese Hindu temples and

during key ceremonial events such as *melasti*, *mebanten*, and *Nyepi* in 2024 in Denpasar and Singaraja. These observations focused on symbolic actions, sound rituals, spatial design, and sensory elements believed to generate or channel spiritual vibrations. 3) Interviews: In-depth interviews were conducted with key informants including religious scholars, government officials, and cultural practitioners. Notable informants included Prof. Subash Chandra Dash (retired professor of Sanskrit), Dr. Shantipriya Devi (assistant professor of philosophy), Bhuvneshwar Sharma (retired civil servant), Manoj Joshi (former Consul General of India in Bali), Prof. Dr. Victor Babu Koppula (professor of Philosophy and Religion), and Dr. M. Chandra Sagar (Director of Sustainability, Malaysia; PhD in Humanities & DBA in Business Administration).

These informants provided experiential and interpretive insights into Bali's spiritual atmosphere from both local and global perspectives both through face-to-face interaction, e-mail messaging, and online meetings. This triangulated data collection allowed for a holistic understanding of how spiritual vibrations are interpreted, embodied, and transmitted in Balinese ritual and daily life.

3.2 Theory

The analysis of this study employed a transdisciplinary framework, combining Vibration Theory, Vedanta Philosophy (specifically *Advaita Vedanta*), and Symbolic Interactionism, to holistically interpret data related to spiritual vibration in Bali. This framework allowed the researcher to bridge ontological, philosophical, and sociological perspectives. Vibration Theory, conceptually grounded in modern physics (Chapra, 1991), provides the ontological foundation, defining the subtle spiritual atmosphere as a measurable vibrational field. Vedanta Philosophy, rooted in the Upanishads (Vivekananda, 2008) offers the philosophical justification, interpreting the purpose of Balinese rituals as intentional acts designed to balance the energetic exchange between the microcosm and macrocosm inherent in the *sakala-niskala* paradigm. Finally, Symbolic Interactionism (Blumer, 1969; Goffman, 1974), serves as the sociological lens, analysing how the constant, visible performance of Balinese rituals creates a shared, powerful symbolic meaning and expectation among global visitors, which ultimately drives the island's unique spiritual appeal.

4. Results and Discussion

4.1 The Para Vidya–Apara Vidya Paradigm: An Interdisciplinary Framework for Spiritual Vibration

The answer to the first research question is built upon the findings from the interview results that illustrate the very existence of Balinese spiritual

vibration. Dr. M. Chandra Sagarán, a sustainability consultant and scholar from Malaysia, emphasized that “*Bali is a land of the Hindu Gods... a gift from Mahadewa to mankind,*” noting the island’s mystical aura shaped by natural and spiritual elements such as the sea (*Ganga*), the wind (*Wahyu/Vayu*), and the sunrise-perceived as blessings of the Sun God that nurture daily Balinese life (Sagarán, personal communication, 2024). He highlighted that the consistent use of incense (*dupa*) and colourful floral offerings not only creates a rich sensory experience but also contributes to the vibrational atmosphere of the island. These practices, rooted in devotion and maintained over generations, are believed to transmit spiritual energy and sustain Bali’s harmony with nature.

Dr. Sagarán also states that, the cycle of spiritual attraction in Bali ‘will not stop,’ because it is protected and continuously blessed by the Hindu deities, as long as traditions are upheld and the environment remains balanced. These statements reinforce the theory of spiritual vibration, demonstrating that the cumulative impact of daily rituals, offerings, and alignment with natural forces resonates far beyond local contexts, becoming a powerful field of energetic and symbolic attraction transcending cultural boundaries and evolving over time. This finding on evolving spiritual vibration is in line with Yan & Zhang (2024) who reveal that theological questions such as “*Is God evolving?*” highlight how sacred symbols and vibrations change according to social contexts. This is relevant for Bali, where spiritual vibrations are not static but adapt to global tourism and local societal needs.



Photo 1. Hindus devotees carrying offerings made from leaves, flowers, and fruits (Photo: Luciana Ferrero, 2017).

Photo 1 shows Hindu devotees carrying and presenting offerings made from leaves, flowers, and fruits (*patram, puspham, phalam*). As articulated in the Bhagavad Gītā (IX.26), such offerings constitute acts of loving devotion which, when performed with sincerity, are believed to generate positive spiritual vibrations that purify the environment and harmonize the devotees' microcosm with the macrocosm. The understanding of Balinese spiritual vibration is not only theoretical but is also experienced by spiritual seekers and visitors. Prof. Victor Babu Koppula, a frequent visitor to Bali, illustrates:

“Bali is known for its strong spiritual vibration and is a popular destination for those seeking spiritual experiences, healing, and personal transformation... Bali's spiritual vibration is very highly appreciated with peace of mind and the root cause of realness to body and mind fullness” (Koppula, personal communication, June 25, 2025).

The perceived spiritual atmosphere of Bali, illustrated by Prof. Koppula, is measurable and can be understood through an integrated framework combining scientific Vibration Theory with the Vedic *Para Vidya – Aparā Vidya* paradigm of knowledge. This interdisciplinary approach allows for the systematic analysis of subtle energies that exist alongside the physical world.

Vibration theory itself is a physics theory dealing with the continuous movement or oscillation of particles or energy waves. The concept encompasses both physical vibrations, such as those produced by atoms and molecules, and energetic frequencies, such as the vibrations of our thoughts and emotions. Frequency, from the perspective of vibration, denotes the number of times something vibrates or oscillates within a given unit of time. It is generally the number of vibrations taken at any particular time and measured in hertz, a measure representing the number of cycles per second. For example, a light that blinks rapidly has a high frequency, while one that blinks slowly has a low frequency.

In spirituality and metaphysics, vibration is referred to as the energetic state or quality of a person, object, or thought. Everything in this universe, down to our thoughts and feelings, is imprinted with some kind of vibration that corresponds to a unique energy signature interacting dynamically with the broader energetic field of the universe. On a spiritual level, frequency refers to the rate at which every living being, and even inanimate objects, vibrate. It goes beyond any single entity to embrace vibrational makeup across the universe. This understanding explains the statements by Mr. Manoj Joshi, a former Indian diplomat stationed in Bali, as follows:

“The island’s unique vibration is like a gentle breeze that soothes my soul, calming my mind and lifting my spirits... As I immerse myself in Bali’s spiritual vibration, I feel my own energy shifting. My heart becomes lighter, my mind clearer, and my spirit more at peace” (Joshi, personal communication, June 25, 2025).

This illustration shows that spiritual vibration vibrates across Mr. Joshi’s body and is felt by his soul. This statement also supports the statement that vibration is a quality of energy running thoughts and feelings, mass consciousness, and even manifesting the real nature of everything around (Yogkulam, 2024). Sanden, Fenton, & Lane (2024) also show that rapid hydrolysis rates of thio- and phosphate esters constrain the origin of metabolism to cool from acidic to neutral environments. This finding can serve as a scientific analogy, that Bali’s spiritual vibrations persist because the natural environment (sea, mountains, temples) provides a conducive ‘resonance space’ that emits spiritual vibrations that penetrate the bodies of surrounding individuals, thereby resonating with their hearts and emotional consciousness.

The explanation of the Balinese spiritual vibration from the vibration theory point of view, could also be discussed from a spirituality perspective. Spirituality itself comprises the universal, rational, and mystical dimensions of all religions. It is based on the discovery and direct experience of the truth that behind the physical body of the man there is a non-physical or spiritual reality. Since this hidden reality is non-physical, it is neither subject to death nor sense-bound experience. Since it is non-physical it is infinite, and since it is infinite it can never be fully described. This immortal, undying, all-pervading reality transcending senses and words, has been experienced by mystics, saints, philosophers and sages in all religions. It is known as Brahman or *Atman* in Vedanta, Tao or Chi in China, Spirit, Soul or Kingdom of Heaven in Christianity, *Nirvana* in Buddhism, and Haq (Truth) in Sufism. It is the ultimate Truth. The goal of human life, according to spiritual tradition, is to experience one’s oneness with this Reality (Jitatmananda, 2006).

The first period of spiritual efflorescence happened in India during the Vedic Age (Bhajananda, 2012). Spiritual vibration, in this era, refers to the energetic state of a person, object, or thought. The idea is that everything in the universe has a vibration, or energy signature, that interacts with the universe’s energetic field. The concept of spiritual vibrations is based on the notion that all matter in the universe is made of vibrating energy. This includes everything; humans, animals, homes, material possessions, and even food. We are all just energy vibrating at a certain frequency (Donder, 2021). In 1905, scientists realized that matter is a type of energy. We also know that when two energetic entities

interact, their vibrations can be either harmonious or discordant, depending on the wave function. Therefore, it is possible to argue that all matter is vibrating energy, even in accordance with scientific theory. However, spiritual vibration theory goes much further: like attracts like, and everything is interconnected. This indicates that one's vibrational frequency affects external surroundings and draws similar energy in return (Wisdom and Spirituality, 2024).

In an interview, Dr. Shantipriya Devi highlighted that the concept of spiritual vibration aligns with the Vedic categorization of knowledge into *aparā vidyā* (lower or empirical knowledge) and *parā vidyā* (higher or transcendental knowledge). She emphasized that the energy we experience intuitively in sacred spaces like Bali is rooted in this *parā vidyā*, which transcends physical form and is felt as spiritual resonance. In her opinion, Bali is a unique spiritual site where the unseen can be sensed, though it requires rigorous research to verify such intuitive impressions (Devi, 2025).

Vivekananda described: “*Science and religion (spiritual) will meet and shake hands. Poetry and philosophy will become friends. This will be the Religion of the future...*” (Mavinkurve et al., 1995, p. 149). Spirituality, as Einstein and Bose argued, inspires scientists to explore Nature's mysteries. The renowned Indian physicist Jagadish Chandra Bose, for example, attributed his findings to the inspiration of Vedic teachings. His declaration that even plants and particles exhibit feelings of pain and joy was grounded in a worldview where vibration connects all forms of life and consciousness (Mavinkurve et al., 1995).

This entire understanding, that matter and subtle energy coexist and influence one another, are the theoretical underpinnings for the core Balinese concept of *sakala-niskala*. Therefore, the *sakala-niskala* concept acts as the local, practical model for the interdisciplinary *Para Vidya – Aparā Vidya* framework, providing the functional mechanism by which the Balinese intentionally interact with the physical and transcendental realms to generate their distinctive spiritual atmosphere (Yan & Zhang, 2024).

4.2 *Advaita Vedanta and Energetic Unity: Explaining the Microcosm–Macrocosm Exchange*

Bali, with the concept of *tattovam asi* (*Thou Art That*), explains that the microcosm (humanity) and the macrocosm (the universe) are non-dual and energetically unified, validating the belief that individual spiritual action and purity directly affect the environment's vibrational quality. This philosophical alignment is proven through an illustration given by Prof. Subash Chandra Dash, a scholar of Indic tradition, that emphasized the form of microcosm and macrocosm exchange in everyday religious life in Bali:

“I can affirm that such ritual density can indeed produce a collective psychic environment. The use of colour, sound (such as *gamelan* music), sacred architecture, and community participation all play a role in cultivating what some may describe as “spiritual vibrations.” Even those not attuned to religious symbolism often report a sense of ease, belonging, or inspiration, which speaks to the subtle impact of these traditions” (Dash, personal communication, June 26, 2025).

Dr. Shantipriya Devi also confirmed this illustration, stating:

“Your hypothesis connects [Bali’s attraction] to Balinese Hindus’ pantheistic understanding of the divine as everywhere present, in the material (*sakala*) and immaterial (*niskala*), or *parā vidyā* and *aparā vidyā*. This cosmology is expressed in everyday rituals, temple ceremonies, and sacrifices, which develop a sense of sanctity and harmony around the island” (Devi, personal communication, June 27, 2025).

Their testimonies underscore how the interplay between the visible and invisible, the finite and infinite is not only preserved but lived in the Balinese context. It is in line with Hindu priest and spiritual teacher who teaches spirituality at Griya Ashram Ratu Bagus, Ida Pandita Mpu Nabe Ratu Bagus Kusuma Kawi, popularly known as Ratu Bagus also who explained the following:

“The accumulation of the mental state (thoughts) of devotees who attend the ceremonial place affects the vibrational waves of the ongoing rituals. The influence of this accumulated wave of devotees’ thoughts is highly significant in determining the success of a ritual, both physically (*sakala*) and spiritually (*niskala*). It is often found in various places that a ceremony is performed with a feeling of great tension, which is caused solely by the accumulation of the brainwave vibrations of the attendees. Such tension can actually be neutralized or eliminated with sounds, such as the *balaganjur gamelan*, the *lelambatan gamelan*, and so on. This is because these sounds can superpose the waves in both the microcosm and the macrocosm” (Ratu Bagus, as cited in Donder, 2017, p. 111).

The statement further asserts that, as explained by the science of physics, all matter in the universe possesses vibrational energy, whether in the form of potential (static) energy or mechanical (kinetic) energy. Because of this energy, every object (matter) has a ‘vibration’ that can influence the vibration of other objects, including the vibration of human thought waves (Donder, 2017). Furthermore, Zou et al. (2024), in their cross-cultural study on costume and

totemic symbols in China and Thailand, show that symbols function not only as cultural identity markers but also as channels of spiritual energy connecting humans with cosmic forces. This insight also parallels Balinese ornaments (carvings, offerings, ritual attire) that act as medium of cosmic–human vibration. This manifests in both philosophy and ritual, where the Balinese human spirit seeks resonance with the cosmic vibration of the island. The Caru offerings (also known as *Bhuta Yadnya* or offerings to the lower spirits) is a fundamental Balinese Hindu ritual designed to appease and purify the lower energetic forces (*bhuta kala*) residing in the physical environment (*bhuwana agung*) and the microcosm (*bhuwana alit*), thereby maintaining cosmic harmony and preventing negative spiritual disturbances (Diarmita, et. al., 2019) (Photo 2).



Photo 2. Caru offering is one of the offerings for the earth (Photo: I Ketut Donder).

This finding could be clearly explained by the Vedanta philosophy. Vedanta, being the result of the highest rationalism of Vedic seers, springs from the *Brahma Sutras* of Vyasa, the *Upanishad*, and the *Bhagavad Gita*. The word Vedanta etymologically means the concluding portion (*anta*) of the *Vedas*, meaning the *Upanisad*. Over the centuries the Vedanta philosophy has been divided into twelve major schools, of which three, namely the *Advaita* (monistic) Vedanta of Sankara, the *Vishist Advaita* (qualified monism) of Ramanuja charya and the *Dvaita* (dualism) of Madhva, are better known. Badarayana wrote the *Brahma Sutras* in order to expound the Vedanta Philosophy systematizing the

teaching of the Upanishads about the fundamental truths of life, existence, and the universe (Jitatmananda, 2006: 1).

The ultimate reality in Vedanta is called Brahman, which is Existence (*Sat*), Knowledge (*Chit*), Bliss (*Ananda*) Absolute. The *Brahma Sutras* (*janmadyasya yatah* 1.1.2) defines *Brahman* as the self-willed cause of evolution, sustenance and dissolution of the universe. Gaudapada's *Manudkya Karika*, Vedanta in its most abstract form, holds that the immanent springs from the transcendent *Turya* that is beyond the senses, that our consciousness creates the external world, and that *Advaita* (the perception of non-duality) is the highest reality (verse 1:10, 2:16, 3:18) (Jitatmananda, 2006, p. 2).

According to Shankaracharya, the great exponent of *Advaita* or monistic Vedanta, "Brahman alone is real and the world of many is not real. The individual soul is one with the supreme Self or *Brahman*." (*Brahma Satya Jagat Mitya Jiva Brahma Eva na aparah*)." The action of creation in space-time is only apparent (*vivarta*). Shankara calls it '*adhyasa*' or '*adhyaropa*' (superimposition) by the veiling power of *avidya* (nonscience) or *maya*. "It was Shankara who first discovered the idea of the identity of space, time and causation with *Maya*," says Vivekananda. Brahman, which is beyond space-time, appears as many realities in this space-time world due to *maya*. *Māyā* cannot be said to be either existent or non-existent (*tattvanityatvabhyan anirovacanya*). *Māyā* is also regarded in later Vedanta as energy (*shakti*) of Brahman, is known as *Adi Shakti* or Primordial energy. Sri Ramakrishna's constant refrain was '*Brahman and Shakti are one*' (Infinite Consciousness and Infinite Energy are one). "*Māyā* is the energy of the universe, potential and kinetic", says Vivekananda.

Brahman, also called *Isvara* by Sri Ramanuja, interpenetrates all that is immanent, sentient (*Chit*) and insentient (*Achit*) and yet It transcends them. Ramanuja's system is called '*Vishist Advaita*' where the Absolute is qualified (*Vishista*) by *cit* and *acit*. For Sri Madhva, the champion of the dualistic Vedanta, God is eternally separate from this space-time-causation world, which is controlled by God. While Shankara tried to interpret the Vedanta Philosophy as *Advaita*, and Ramanuja as *VishistAdvaita*, and Madhva as pure Dualism, Sri Ramakrishna accepted all the three schools as gradual stages of man's understanding of the ultimate, that culminates into monism. "He who gets the whole must have the parts too. Dualism is included in Advaitism", said Swami Vivekananda following the footsteps of his Master. In Ramakrishna-Vivekananda Vedanta, the world is not unreal. It is real with God in everything (Jitatmananda, 2006, pp. 2-3). Right at this time of the unquestioning ascendancy of materialistic science, Vivekananda entered the West and gave the ideas of Vedanta which he called 'the science of soul' (Jitatmananda, 2006, p.7).

These Vedantic principles find resonance in the Balinese understanding of *tattoam asi* (*Thou Art That*), *sakala* (seen) and *niskala* (unseen) realities, that together shape the Balinese worldview. Just as Vedanta teaches the unity between the individual soul (*jīva*) and the cosmic Self (*Brahman*), Balinese rituals aim to harmonize the human microcosm with the universal macrocosm. Ceremonies like *melasti*, *mebanten*, and *nyepi* are not merely symbolic but are perceived as energetic alignments that restore cosmic balance.

Gupta (2006), in his analysis of Madhusudana Sarasvati, emphasizes the integration of *Advaita Vedanta* with *Vaiṣṇavism*: the human self (*jīva*) is understood not as a separate entity but as connected to Brahman through devotion (*bhakti*) and knowledge. This reinforces the narrative that Bali's spiritual vibrations emerge from an intimate human–cosmos relationship, particularly via *bhakti* rituals in temples. Through offerings, mantras, and purification rites, practitioners channel vibrational energy, reaffirming their connection to the divine order, mirroring the Vedantic aim of self-realization and universal unity. Ha (2024) demonstrates that ancient Chinese character “Yi (一)” contains a totemic dimension as a symbol of unity. This perspective resonates with Vedanta, where Brahman–Atman unity is fundamental.

4.3 The Dynamic Vibrational Ecology: Sakala-Niskala as the Engine of Bali's Global Appeal

The global allure of Bali can be understood through the lens of symbolic interactionism, which highlights how meaning is constructed and shared through social and ritual practices. In Bali, Hinduism's rich tapestry of symbols such as the sacred syllable Om and geometric motifs representing divine forces form a pervasive cultural language that communicates spiritual truths and energetic vibrations. These symbols and rituals are not only expressions of faith but also active agents that generate and transmit spiritual vibrations across multiple realms: upward to the gods, laterally among humans and nature, and downward to unseen spiritual beings. Sahimi et al. (2024) show that totems, myths, and *tawhid* intertwine to mediate symbolism and theology. This explains why Bali's spiritual vibrations are perceived globally: not merely as Hindu ritual, but as a cultural “totem,” a collective symbol conveying meaning across religions and nations. This intricate web of symbolic interactions creates a unique spiritual atmosphere that resonates deeply with visitors and residents alike, fostering Bali's reputation as a spiritually vibrant and harmonious place.

Peterson (2025), in his commentary on Paul Burke, emphasizes the importance of post-classical interactions with ancestral beliefs. This is relevant for understanding that Bali's global appeal in spiritual vibrations is shaped not only by “authentic Hinduism” but also by adaptation and symbolic interaction

with modern discourses (wellness, yoga, spiritual tourism). Moreover, the inseparability of religion and culture in Bali cultivates a sacred environment that continues to captivate global audiences, inviting them to experience the island's universal message of peace, interconnectedness, and spiritual renewal. Stewart (2017) analyses the monistic thought of E.E. Fournier d'Albe, combining science, nationalism, and monistic philosophy. This monistic concept aligns with the way Bali is perceived globally, where its spiritual vibrations are understood as a unified system (monistic) that integrates art, ritual, and ecology.



Photo 3. Penglipuran tourism village in the Bangli Regency (Photo: Pokdarwis Penglipuran/ Balilahblog.com).

The village of Panglipuran in Bangli (Photo 3) exemplifies a crucial nexus where traditional Balinese ecology, governed by the spatial and social order of the *Tri Hita Karana* philosophy, is intentionally preserved, serving as a powerful symbolic resource that drives cultural tourism and reinforces a sense of communal harmony for visitors, analysed through the lens of Symbolic Interactionism. Symbolic Interactionism is a sociological theory that focuses on how people create meaning through communication and social interaction. George Herbert Mead (1863–1931) is considered a founder of symbolic interactionism, though he never published his work on this subject (La Rossa & Ritzer, 1993). Mead's student, Herbert Blumer, actually coined the term

“symbolic interactionism” and outlined these basic premises: humans interact with things based on meanings ascribed to those things; the ascribed meaning of things comes from our interactions with others and society; the meanings of things are interpreted by a person when dealing with things in specific circumstances (Blumer, 1969). Mulvaney & Cooper (2025) highlight trees as entities with both physical and metaphysical meaning. In Bali, sacred trees (e.g., banyan) function as nodes of spiritual vibration, appreciated not only locally but also by international visitors as tangible “life energy.”

Social scientists who apply symbolic-interactionist thinking look for patterns of interaction between individuals. Their studies often involve observation of one-on-one interactions. For example, while a conflict theorist studying a political protest might focus on class difference, a symbolic interactionist would be more interested in how individuals in the protesting group interact, as well as the signs and symbols protesters use to communicate their message and to negotiate and thus develop shared meanings (Blumer, 1969; Goffman, 1974).

The theory of symbolic interactionism for the Hindu community in Bali is described in various teachings and then becomes a conceptual guide to life as well as a practical guide to the life of the Hindu community. As a guide to life, symbolic interaction in the Hindu community in Bali is used horizontally to interact with the Balinese community, and horizontally also with the environment. In addition, symbolic interaction is also carried out vertically upwards as an interaction between humans and God with all His manifestations, and vertically downwards with creatures that are in or underground, both physical creatures and metaphysical creatures. Balinese society from the past and until now has been inhabited by many Hindu people, although currently the percentage is decreasing, due to increased immigration. Therefore, since the past, the world community has known that the island of Bali is a Hindu island, therefore, whatever the reason, people will say that Balinese culture is Hindu culture.

The use of innumerable symbols is one of Hinduism’s most well-known features. Everything abstract, metaphysical, and even supernatural beings like the *devas* and *bhutas* are described using these symbols. As a result, many experts claim that Hinduism is the religion that employs the most symbols. According to Keene (2006: 14), Brahman is visible and recognizable by his devotees through millions of images. Hinduism is a beautiful religion because of its gods and goddesses (Keene, 2006: 15).

The creativity of Balinese art is unparalleled because of the strong religious spirit that enables them to depict a wide range of abstract or metaphysical concepts. According to Balinese art experts, the flow of symbolic thinking

starts with emptiness, which is a symbol of God Almighty, the All-Existing, who, despite having an empty form, actually exists and does so without anyone creating it. To realize the intangible, countless symbols appear in Hinduism. In the explanation of Balinese art experts (as seen in the picture on the side), symbols are made from emptiness then dots are drawn and the dots will form lines. Furthermore, the lines will form angles, after that they will form planes, and the first plane that can be formed is a triangle, then if the triangle is rotated 180 degrees it will form a square, if the square is rotated 360 degrees, then a circle is formed. The triangle is a symbol of Lord Brahma, the square is a symbol of Lord Vishnu, and the circle is a symbol of Lord Shiva.

These sacred forms and their symbolic resonance can be felt not only by Balinese Hindus but also by foreign visitors. As testified by Manoj Joshi, an international spiritual practitioner, “As I immerse myself in Bali’s spiritual vibration, I feel my own energy shifting. My heart becomes lighter, my mind clearer, and my spirit more at peace” (Joshi, personal communication, June 25, 2025). His statement demonstrates how symbolic interactions manifest in spiritual experiences and are tangibly felt by individuals from outside the culture.

The triangle, square, and circle shapes are symbolized by the letters A, U, M which are combined into AUM (OM). As stated by Chatterjee (1996, p. 33), in Hindu symbology the OM is the most pronounced sacred sound-symbol or nada-brahman. All the Vedic mantras are products of this monosyllable which, it is believed, existed before the world was created. Thus, OM is referred to as the supreme mantra of Hindu scriptures. Related to the Chatterjee stated, some Upanisads also mentioned OM several times. In the Chandogya Upanisad II.23.3 it is stated: “He brooded on them and on them, thus brooded upon, issued forth the syllable Aum. Aum holds all speech together, just like a stalk that holds all leaves together. Indeed, the syllable “Aum” is all of this” (Radhakrishnan, 2010, p. 375). Numerous media outlets, websites, Instagram accounts, Facebook groups, and WhatsApp groups provide explanations based on their expertise.

In Hinduism, Om (or Aum) is considered one of the most important spiritual sounds. This sacred syllable appears at the beginning and end of many chapters in the Vedas and the Upanishads, and it is commonly chanted either independently or preceding mantras during various religious activities, such as puja, personal prayers, rites of passage (saṃskāra), and meditative practices, including yoga. It is regarded as the most sacred syllable and the sonic representation of Brahman, the ultimate reality or Ātman (the Self) (Radhakrishnan, 1994, pp. 71–72). Om is also referred to as Śabda Brahman (sound as Brahman) and is believed to be the primordial sound (praṇava) from which the universe emerged. It has been adopted as a standard utterance at

the beginning of mantras and Vedic hymns. For instance, the Gāyatrī Mantra (R̥gveda 3.62.10) is traditionally preceded by Om, followed by the invocation bhūr bhuvah svah (Flood, 1996, pp. 218–219). Such recitations continue to hold a central role in Hindu rituals and meditative practices.

Chatterjee added that the very essence of OM is also mentioned in Katha Upanishad which is explained as the supreme mantra. It says that “The goal which all the Vedas declare, which all austerities aim at, and which men desire when they lead the life of continuance, I will tell you briefly: is OM. This syllable OM is indeed Brahman. This syllable is the Highest. Those who know this syllable obtain all they desire. This is the best support; this is the highest support. Whoever knows this support is adored in the world of Brahma.” (Chatterjee, 1996, p. 33).

As can be seen in the description above, there have been many explanations about symbolic interactions carried out by Hindus in Bali, including physical and metaphysical matters. Hindus believe that symbolic interactions carried out by Hindus in Bali are based on rituals and spirituality, so it is believed that the symbolic religious interaction activities of the Balinese people have vibrations that spread in all directions, upwards to the gods, to the left and right to fellow humans, animals and plants, and other creations. The vibrations of noble deeds based on rituals and spirituality make the island of Bali to have its own vibrations for every visitor to the island. As Prof. Dr. Victor Babu Koppula, a scholar from India, observed: “Bali is known for its strong spiritual vibration and is a popular destination for those seeking spiritual experiences, healing, and personal transformation... I have experienced that people are full of meditation and spiritual values embodied into their cultural practices and physical exercises” (Koppula, personal communication, June 25, 2025). Furthermore, Sutarya (2024) points to a new trend in hybrid spiritual tourism, where in-person experiences are combined with virtual sessions, this paves the way for Bali’s “vibrations” to be felt even from a distance. This supports the claim that Bali’s spiritual resonance is not just local, but now global in scale and adaptive.

In accordance with the analysis of the theory of Vibration and Spiritual Vibration, it is indeed based on Hindu teachings that everything is one unit. In the theory of Vibration that everything vibrates, even in the theory of Spiritual Vibration, all creations can receive spiritual vibrations, as stated by Dr. Jagadhis Chandra Bose that plants and even inanimate objects can have feelings of pleasure and pain. Every creation has the potential to receive vibrations as everything is permeated by God. *Sarva kalv idam brahma*, which translates to “all is God,” is stated in the Chandogya Upanishad. The only real being is God. *“sarva bhuta namaskaram keshavam pratigacchati, sarva bhuta tiraskaram keshavam*

pratigacchati” is a Sanskrit phrase meaning “Whatever you respect, your respect will reach God; conversely, whatever you insult, that insult will reach God.” This global perception of Bali’s energetic uniqueness was echoed by Bhuvneshwar Sharma, who stated in an interview that Bali possesses an “exceptionally strong spiritual vibration” that is unmistakable to visitors from around the world. He further emphasized that these vibrations are not merely subjective experiences but collectively recognized across different cultures and spiritual backgrounds. “That is why Bali is often referred to as a spiritual centre of the world,” he remarked (Sharma, 2025).

As emphasized by Prof. Subash Chandra Dash, “Daily rituals, offerings, festivals, and temple ceremonies continuously renew and sanctify both space and consciousness, contributing to an ambiance that many perceive, albeit often unconsciously, as spiritually charged” (Dash, personal communication, June 26, 2025). This insight reinforces how symbolic practices create a tangible field of spiritual energy, accessible even to outsiders. In light of the fact that Bali’s Hindus have developed a cultural system materially and spiritually beneficial, visitors must respect and uphold the sanctity of Hindu religious activities. Ratu Bagus, as cited in Donder (2017) also stresses that the people of Bali, particularly Hindu religious leaders, must create a condition that encourages anyone who comes to Bali to participate in or promote spiritual activities. This way, the increasing number of foreign tourists visiting Bali will not reduce the sanctity of the island, but rather, the vibration of Bali’s sanctity will increase, he explained:

“The mind is essentially also a wave, thus it is accurate to refer to it as a thought wave. As a wave, the mind can interfere with other waves that possess the same frequency. The mind can vibrate the thoughts of other people, or other beings, and even objects. Just as light waves can travel for millions of years before finding a reflection, so too every thought wave that launches from a person’s brain will wander everywhere until it finds a thought wave whose vibration is aligned, thus allowing it to receive it with full sympathy” (Ratu Bagus, as cited in Donder, 2017, pp. 115–116).

This will ensure that Bali’s Hindus continue to feel comfortable practicing their religion despite the increasing number of tourists and immigrants coming to the island. As religious activities are only successful when conducted in a safe and comfortable environment, Hindus in Bali desperately need a safe and comfortable space. The activities of the Hindus in Bali, who never go a day without a ceremony from dawn to dusk, will undoubtedly astound people from all over the world, whether they like it or not. Who has the authority to force all Hindus to participate in religious activities on a daily basis without

external pressure? On the island of Bali, Hindus' extensive religious practices have blended into the local culture, so it is challenging to discern between religion and culture. Because Bali culture is religious, it is regarded as sacred. Anyone visiting Bali must be aware of this in order to be treated with respect and goodwill by the Balinese.

According to Swami Lokeswarananda (2012, p. 21), it is frequently observed that people disregard religion while making a lot of use of culture. Why is there such bigotry against religion? Is it possible to separate religion from culture? Is it possible for a person to be both religious and cultured? Can a person who is genuinely religious be culturally indifferent? True religion and true culture are, in fact, the same. If there are any differences, they are more in appearance than in contents. Basically, perfection is the goal shared by religion and culture. Culture is the radiance that comes from within. It is an inner development attained through years of self-discipline. The most religious man is also the most cultured man. Religion without culture is fruitless as culture without religion is rootless (Lokeswarananda, 2012, p. 22). All the five elements—ether, air, fire, water, and earth—are referred to as *pancha maha bhutas* in Balinese culture. That is the teaching of religion, that later evolved into Bali culture.

The Hindu community in Bali's religious cultural system, based on Vedic values, refers to the sky as the father (*Bapa Akasa*) and the land as the mother (*Ibu Prthivi*), as shown in the picture above. This teaching gradually instills in Hindus a love and compassion for everything and everyone. As a result, the world community must understand that Bali's lack of conflict stems from its awareness of love. Anyone who lives in Bali is responsible for maintaining this good condition. Anyone who lives in Bali must work to prevent elite groups or political interests from disrupting Bali's security. The Balinese people must make a commitment to maintain Balinese culture.

Once again, it needs to be explained that what is called Balinese culture is a culture that is built from Hindu religious values. Many people misunderstand Hinduism in Bali, particularly those who do not understand or wish to understand the foundation of Balinese culture. The Balinese culture is very noble, and it highly values every particle of air, water, and soil, because the Vedas teach that all creation comes from God, as stated in the following verse:

In the beginning, this universe did not resemble anything; it could only be imagined as the deepest darkness. Then God wanted to create the universe, so He meditated, and then *Manah* (Mind) appeared to create something, and the Mind was urged to create by *Ahamkara* (Desire), and then Ether appeared, which has the nature of sound. *Bayu* (Air), the bearer of smell, emerged from Ether and has the nature of touch (Manava Dharmasastra I.76). Light (*Teja*) emerged

from Air and has the nature of color (Manava Dharmasastra I.77). According to Manava Dharmasastra I.78, light creates water, which creates *Prithivi* or earth. This verse corresponds with the *Shanti mantram*, as follows:

*Om Dyauh śāntir antarikṣam śāntiḥ
 pṛthivī śāntir āpaḥ śāntir
 oṣadhayaḥ śāntiḥ vanaspatayaḥ śāntir
 viśve devaḥ śāntir brahma śāntiḥ
 sarvaṁ śāntiḥ śāntir eva śāntiḥ
 sā mā śāntir edhi*

(Yayurveda XXXVI. 17)

‘Oh, Almighty God, grant peace in the heavens, also peace in the sky, peace on earth, peace in the water, peace in the plants, peace in the trees, peace to the gods, peace in the Brahma world, grant peace to the world This, may the universe always be at peace. May peace always come to us’

That is a great idea or concept of culture that encompasses the values of nature, both physically and metaphysically, so Balinese culture can be considered universal. As a universal cultural idea, anyone who wishes to live in a peaceful world must contribute to the preservation of universal cultures wherever they are (Permadi et. al., 2025).

5. Conclusion

Guided by its three research questions and supported by data from Vibration Theory, Vedanta, and Symbolic Interactionism, this study arrives at several key conclusions regarding Bali’s unique spiritual appeal.

First, in terms of Balinese spiritual vibrations, the perceived spiritual atmosphere of Bali is systematically understood through an interdisciplinary framework combining Vedic and scientific vibrational perspectives. This framework confirms that all existence is unified by a dynamic energetic field, intentionally focused and amplified by Balinese ritual practices operationalizing the *sakala-niskala* paradigm.

Second, in terms of Vedic explanation of micro–macro exchange, this unity is philosophically grounded in *Advaita Vedanta*, thatn b teaches the non-dualistic oneness of the individual soul and the supreme Self. This explains the exchange between the human microcosm and universal macrocosm: they are resonant aspects of the same reality. Consequently, individual actions and spiritual purity influence the cosmos, a concept systematically managed by Balinese tradition and echoed by the *Chandyoga Uphanishad* declaration that

“all is God.” Finally, in terms of Balinese global appeal, the study concludes that the pervasive and distinct spiritual vibrations, systematically maintained through the *sakala-niskala* practices, are the primary factor influencing Bali’s strong global appeal. The continuous maintenance of this vibrational ecology attracts visitors by offering a tangible experience of spiritual well-being and profound interconnectedness, validating the philosophical theories through lived experience. Considering these insights, it becomes clear that the traditional religious activities practiced by Hindus in Bali are more than mere rituals. They form a cultural system that nourishes both material well-being and spiritual harmony. As Bali continues to welcome increasing numbers of tourists and migrants, the preservation of this spiritual foundation requires a policy-driven, collaborative approach.

The final implication of this research is that maintaining the unique vibrational ecology of Bali depends on concrete actions by stakeholders. Local authorities and tourism boards must integrate findings related to *sakala-niskala* into sustainable tourism governance models. This includes implementing and strictly enforcing regulations that limit inappropriate activities at sacred sites and using the findings to design mandatory cultural orientation programs for international visitors. Furthermore, temple leaders and community groups should be empowered with resources to safeguard their practices from commercialization (Ambarsari et al., 2025; Sutarya & Widana, 2024). Respect for the island’s rich spiritual heritage ensures that the Balinese Hindu community can continue their vibrant religious life with comfort and dignity, thus sustaining the powerful spiritual vibrations that define Bali’s cultural resilience and global draw.

However, this study is primarily limited by its reliance on theoretical analysis and secondary data, lacking extensive empirical evidence from the lived experiences of Balinese residents and visitors. Future research should prioritize in-depth ethnographic studies or interviews to explore personal engagement with spiritual vibrations and Vedic philosophies. Comparative studies and quantitative measures of perceived spiritual experience would also be beneficial. Crucially, future research must adopt an interdisciplinary, holistic approach based on the *Advaita Vedanta* philosophy and the *Paravidya-Aparavidya* paradigm, which is locally recognized as the essential *Sakala-Niskala* perspective.

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Authors' Profiles

I Ketut Donder (Drs., M.Ag., Ph.D.) is an Associate Professor of Hindu Theology at I Gusti Bagus Sugriwa State Hindu University, Denpasar. He holds a Ph.D. in Indology (Sanskrit) from Rabindra Bharati University, India. His expertise focuses on Hindu theology, cosmology, ritual studies, Sanskrit, and the theological role of sound (*Gamelan*) in religious practice. He is a prolific author and a general secretary of Word Hindu Parisad, actively involved in academic and interfaith dialogue. Email: donderjyothi@gmail.com

I Ketut Sudarsana (Prof. Dr. S.Ag., M.Pd.H.) is a permanent lecturer at I Gusti Bagus Sugriwa State Hindu University. He earned his doctorate from Universitas Pendidikan Indonesia in Bandung. His areas of expertise include education, religious ethics, spirituality, and the application of Hindu philosophy in modern contexts. He actively contributes to scholarly work and community service projects aimed at strengthening Hindu education and culture in Indonesia. Email: iketutsudarsana@uhnsugriwa.ac.id

I Dewa Gede Rat Dwiyanaputra (Dr. M.Pd.) is a Lecturer at I Gusti Bagus Sugriwa State Hindu University, holding a doctoral degree in English Language Education. His research specialization is in language pedagogy, higher education, and teacher professional development. His work explores the integration of Hindu values, digital transformation, and interdisciplinary approaches to education and the teaching profession. He is actively engaged in academic collaborations in cultural and ethical contexts. Email: ratdwiyanaputra@uhnsugriwa.ac.id

Prasanthi Devi Maheswari (Dr. S.Ag., M.Ag.) is a lecturer at I Gusti Bagus Sugriwa State Hindu University, Denpasar. Her key areas of expertise include Religious Studies, Hindu Theology, Hindu Philosophy, Yoga Philosophy, and Hindu Literature. Her research contributes to a deeper understanding of religious practice and spiritual concepts within the Hindu tradition. Email: prasanthidevi@uhnsugriwa.ac.id