

The Application of Mahatma Gandhi's Thoughts at Ashram Gandhi Puri Bali

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Abstract: *This study aims to analyze the application of Mahatma Gandhi's thoughts at Ashram Gandhi Puri Bali, focusing on the core values taught by Gandhi, such as ahimsa (non-violence), satyagraha (non-violent resistance), sarvodaya (welfare for all), and swadeshi (self-reliance). Ashram Gandhi Puri Bali, as an institution that upholds Gandhi's teachings, plays an important role in providing education based on principles of humanity, peace, and community empowerment, especially for impoverished children. This research employs a qualitative approach with a case study method, where data is collected through in-depth interviews, participatory observation, and documentary studies related to Gandhi's teachings and their implementation at Ashram Gandhi Puri. The results show that Gandhi's teachings have been applied in various educational programs and social activities aimed at reducing social inequality and empowering the Balinese community. The study also found that the application of Gandhi's principles has a positive impact on character development, encourages a more independent lifestyle, and strengthens social awareness and empathy among the younger generation. This research suggests that Gandhi's principles should be more widely applied in the education system and social empowerment programs in Bali to achieve more inclusive and sustainable progress.*

Keywords: Mahatma Gandhi, Ashram Gandhi Puri, ahimsa, satyagraha, education, social empowerment, Bali

I. Introduction

Mahatma Gandhi's teachings are highly relevant and important to be applied in Bali, especially by Ashram Gandhi Puri, as his principles can have a positive impact on Balinese society, which is rich in tradition and local wisdom. Gandhi taught values such as ahimsa (non-violence), satyagraha (non-violent resistance), and sarvodaya (welfare for all). These values align with the Tri Hita Karana philosophy in Bali, which teaches the balance between humans, nature, and God. Through Gandhi's teachings, Balinese society can deepen its practices of peace, environmental appreciation, and mutual respect, which are essential amidst the challenges of globalization and modernization. Furthermore, Gandhi's teachings that encourage a simple and self-reliant life are also relevant to the Balinese way of life, which is closely connected to nature and has a strong culture of mutual cooperation (gotong royong). By embracing these teachings, Ashram Gandhi Puri can serve as an example of applying universal values that not only enrich spiritual life but also bring positive social impact to Balinese society.

The urgency of Mahatma Gandhi's teachings in Bali, especially in the field of education for underprivileged children, is crucial in the context of empowerment and community development. Gandhi emphasized the importance of equal education, which not only prioritizes academic knowledge but also the formation of good character, a sense of social responsibility, and the strengthening of moral values. In Bali, where there are still social and economic inequalities, Gandhi's teachings can serve as a solution to improve educational access for children from poor families (Kumar, 2000). Gandhi believed that education is a means to uplift living standards and provide equal opportunities for every individual, regardless of their social or economic background.

By applying Gandhi's teachings, education in Bali can focus more on the holistic development of each child, encompassing intellectual, emotional, and spiritual aspects. An educational approach that does not prioritize violence or discrimination, while encouraging active involvement of children in social and community activities, will shape a generation that is more independent, empathetic, and responsible for the changes around them. Education based on the principle of ahimsa (non-violence), for example, can reduce violence in the educational system, which often becomes an obstacle for poor children to thrive (Dharampal, 1993). By providing inclusive education based on human values, Gandhi's teachings will help underprivileged children in Bali to reach their full potential, reduce social inequality, and contribute to the overall progress of society.

Ashram Gandhi Puri exists in Bali to realize and apply Mahatma Gandhi's teachings in a context that is relevant to Balinese society, particularly in the fields of education and social empowerment. By emphasizing Gandhi's principles, such as ahimsa (non-violence), sarvodaya (welfare for all), and swadeshi (self-reliance), Ashram Gandhi Puri aims to provide a more holistic educational alternative, especially for children from disadvantaged backgrounds.

In the face of the ongoing social and economic inequalities in Bali, this ashram serves as a learning space that prioritizes not only academic knowledge but also character development and social awareness. Through education based on values of compassion, empathy, and mutual respect, Ashram Gandhi Puri strives to help poor children in Bali gain equal opportunities for a better future. With an approach that emphasizes peace and the development of each individual's potential, this ashram provides a space for the younger generation in Bali to grow into independent, empowered individuals with a high sense of social consciousness. This is why the presence of Ashram Gandhi Puri is crucial in bringing about positive change for the Balinese community as a whole.

Methodology

This study aims to analyze how Mahatma Gandhi's thoughts are applied at Ashram Gandhi Puri Bali, with a focus on the core values taught by Gandhi, such as ahimsa (non-violence), satyagraha (non-violent resistance), sarvodaya (welfare for all), and swadeshi (self-reliance). The approach used in this research is qualitative with a case study design, allowing the researcher to explore in-depth the application of Gandhi's teachings in the social and cultural context of Bali. The data sources used include primary data, which consists of interviews with the management, educators, and students at Ashram Gandhi Puri, as well as direct observation of the activities at the ashram. Secondary data in the form of books, articles, and documents related to Gandhi's teachings will also be used to support the analysis. Data collection will be done through in-depth interviews, participatory observation, and documentary studies. Once the data is collected, thematic analysis will be used to identify the main themes related to the application of Gandhi's values in education and social empowerment, comparing the findings with educational theories based on Gandhi's teachings. To ensure data validity and reliability, triangulation techniques will be applied by comparing data from various sources and involving several key informants. The results of this study are expected to provide a deeper understanding of the application of Gandhi's thoughts at Ashram Gandhi Puri Bali and their impact on education and social empowerment, especially for underprivileged children, and offer recommendations for further development.

II. Discussion

2.1 Gandhi the Mahatma

Gandhi once said, "my life is my message" to the world. This is precisely why Gandhi has always touched the hearts of people, even if they have only heard his name. Every movement of his body seemed to mesmerize those around him. The rhythmic details of his movements seemed to spread an aura that turned chaos into calm and peace. Gandhi taught us through the example of his life, as this was the model he believed to be the closest to the truth. An example is always more powerful than words. Teaching through example is the most ideal method. Teaching others without practicing the lesson yourself is meaningless. The teaching becomes merely memorization, which does not touch the heart and may even mislead. For Gandhi, teaching has meaning when it comes from what we practice. The teaching lives and influences the conscience, thus able to change the bad character within (Brown, 1991).

Character formation must begin with exemplary behavior. A nation with character is one that can set an example for its generation. Exemplary behavior is a form of living, continuous education. It not only provides information but also transforms the noble aspects of the soul into the hearts of the following generation. Exemplary behavior is like a gene passed down from ancestors. If the gene of the ancestors is superior, then it is guaranteed that the next generation will continue that superiority, and vice versa. Exemplary behavior warms the hearts of each generation, lighting the fire of their soul to guide their path toward a noble life full of dedication and devotion.

Mahatma Gandhi once said, "If one word can convey the truth, that is enough and more meaningful than many words that are empty." What matters is not the quantity of words, but the truth contained in those words. Many words that are empty mean nothing; they are just noise. One word that expresses the essence is the main thing. When words express the essence, they become a mantra. If our words become a mantra, they will have an immeasurable divine power. If our words have power, they will touch the conscience of anyone who hears them. What Mahatma Gandhi expressed is the law of nature. Therefore, every gesture of his body was beautiful and mesmerizing to many people. Wherever he pointed with his finger, thousands followed him. Whatever he spoke always moved the hearts of his listeners. Mahatma Gandhi was not a great figure, but a man who dedicated his life to the truth of the universal law. The more our lives align with nature, the more power we have to conquer it. For Mahatma Gandhi, conquering nature and all its contents was not through dominance or violence, but through harmony with it (Gandhi, 1948).

This is the foundation for Mahatma Gandhi's non-violence movement (Ahimsa) in India's struggle for independence. For him, fighting without violence is always better than using violence. Violence is met with violence, while non-violence brings moral awareness. Violence is contrary to the law of nature, while non-violence is in harmony with the law of nature. Therefore, violence always leads to destruction, while non-violence brings nobility and divine awareness. In violence, ego accumulates, while non-

violence dissolves the ego (Gandhi, 1938). The non-violent movement or Ahimsa is always in alignment with the sacred scriptures and, of course, the law of nature itself. Therefore, it will always prevail, as 'Satyam Eva Jayate' (Truth alone triumphs). The power of the law of nature cannot be defeated by anyone. Our ego cannot overcome it. The struggle of the conscience will always prevail. Morality will defeat immorality. Truth will always conquer falsehood. This is a law of nature that cannot be denied.

Mahatma Gandhi became synonymous with Ahimsa because he embodied it, became the living example of it. He made himself the very fire of Ahimsa, lighting the lamps of other individuals. Gandhi's victory was when the lamps of individuals were ignited and each could illuminate their own path. Gandhi then formed these lights into a movement called Satyagraha (Gandhi, 1954). This movement was designed to ignite many more lamps that were still shrouded in darkness. This movement succeeded in lighting the conscience of the British colonizers from the darkness of oppression, leading them to return the territories that rightfully belonged to the Indian people.

The footsteps of Mahatma Gandhi cleansed the land of India from the filth of colonization and awakened its people from ruins and darkness. The social rifts and divisions were healed and united under the banner of equality. Social divides such as the caste system, fanaticism toward certain religious lineages (sampradaya), the subordination of women, child marriages, and the rejection or contamination of certain groups were slowly but surely overcome by Gandhi, reconnecting those fractures into a united, strong, and character-driven nation. From a humanitarian standpoint and the principle of equality, these divides have become less influential in society. The "untouchables" (Dalits), whom Gandhi called Harijan (children of God), were allowed to enter temples to pray. The identification of Dalits as people who could not be touched by certain castes began to be abandoned. Women began to find their place in various aspects of life. Women were allowed to receive education just like men, and they were no longer confined to household duties alone. Women began to gain the right to pursue any profession in their field (Gandhi, 2008).

In marriage matters, Gandhi felt deeply saddened by child marriages, as he himself had experienced. For him, marriage was not just a sexual relationship between men and women, but a union of two souls requiring mental readiness. Child marriages often led to conflicts that ultimately destroyed households. This occurred because their mental state was not ready to bear the heavy and complex burdens of family life. The high maternal and infant mortality rates during childbirth became the heaviest humanitarian issue arising from child marriages (Gandhi, 1945). Eventually, India enacted a law that prohibited child marriages in response to this issue.

Likewise, in the field of religion, Gandhi succeeded in leading his people to freely express their beliefs. Gandhi said that religion exists as many times as there are people. This means that each person has a different understanding of their faith in God, even if they belong to the same religion. Therefore, the freedom to practice religion should not be interfered with by others. We may practice a religion because of our ancestors' heritage, but we must understand that it is our best choice and practice it well without meddling in the religious affairs of others. Religious tolerance is strongly emphasized for the harmony of society. Religion should not be a barrier to our brotherhood. Religion should not generate excessive sentiment in society. In fact, if we truly understand, the differences are what make it true and beautiful. Each person experiences God differently, and therefore their expressions are also different (Gandhi, 1939). Thus, whatever religion exists, sects, and other forms of worship, they should not erase our sense of humanity. The difference lies in the expression, not the essence.

2.2 Gandhian in Bali – Founder of Ashram Gandhi Puri and His Contributions

The modeling environment Indra Udayana engaged in since high school changed his lifestyle to a glamorous one. Living with all the luxurious facilities was part of his everyday life. Material comfort had been his possession from the beginning. However, this did not last long. His inherent character, which had developed since childhood, did not allow this to continue. A few years later, along with his involvement in student movements, Indra Udayana became a natural leader. These student movements led him to meet Ibu Gedong Oka, a figure who always echoed the chants of peace. The turning point in his awareness to engage in the spiritual movement occurred when he decided to stay at the Ashram and learn at the feet of Ibu Gedong.

Such a change was not easy for everyone. Someone who had been accustomed to a luxurious life, with all their needs met, suddenly switched to living a simple life in a modest Ashram. Changing from a lavish lifestyle to simplicity is much harder than moving from no comfort to a luxurious one. Once again, this extraordinary attitude influenced the steadfastness of BR Indra Udayana to always walk in the truth.

Ida Rsi Putra Manuaba (Indra Udayana) stated: "Ibu Gedong has shown me the clear path of where I must step and what movement I must build. Her constant advocacy for the teachings of Ahimsa and the principles of peaceful living for society, the nation, and the country has inspired me to dive into this. In the midst of the chaos of this nation, the echo of Ahimsa and peace must continuously

be pursued. Violence must be opposed through non-violent means. Peace is the highest achievement for society and must be the agenda for each individual" (interview, June 6, 2022).

The foundational movement built by Ibu Gedong to ground the teachings of Mahatma Gandhi continued on the shoulders of her most talented disciple, Indra Udayana. Ibu Gedong, in her message, advised that to fully manage the Ashram and continue the vision and mission of advocating for peace and the values of Ahimsa, Satya, and Karuna for the wider community, becoming a Brahmachari was the right choice, even though married life was equally noble. The reason was that the time used would be more or even fully dedicated to the movement. After careful consideration and to receive the blessing of his parents, Indra Udayana finally vowed to become Sukla Brahmachari, which means never marrying for life and fully dedicating himself to the movement.

For Indra Udayana, Brahmachari is not merely about refraining from entering the stage of grhasta (householder life). Many people do not marry for various reasons. For him, Brahmachari is an effort to channel our strength to work as maximally as possible for the benefit of the many. Only in this way will this action have meaning. Brahmachari means dedicating time and ability to others. Bhakti, or pure love that flows continuously from the heart, is the meaning behind Brahmachari. The search for Brahman as the culmination of achievement is his effort, and he seeks it by helping those in need. Therefore, for Indra Udayana, becoming a Social Worker is noble and represents the actualization of Brahmachari in the modern era.

How is Mahatma Gandhi's teaching applied in everyday life? For him, being an example in humanitarian service is a real form of what we can do today. Imitating living a life of poverty seems inappropriate today, though we do not dismiss the values of simplicity embraced by Mahatma Gandhi. Simplicity must be interpreted as sufficiency in meeting needs. Poverty and simplicity have different meanings. Many poor people are not simple, and similarly, many wealthy people live very simply. Always feeling content is the essence of simplicity.

What is a real form of Mahatma Gandhi's teachings that can be directly applied and benefit society, especially those in need? In addition to spreading messages of peace throughout the nation, providing educational opportunities by offering facilities to students and university students whose parents are economically disadvantaged will directly benefit society and have a long-term impact. Education will raise awareness in every person about the dignity of their own existence. Here, Indra Udayana has made a significant contribution to the nation by helping poor individuals with strong abilities and determination to be educated up to higher education.

His total dedication since the early 1990s, Agus Indra Udayana, son of Guru Lingsir Ketut Oka and Anak Agung Ayu Aryani Oka (late), after choosing the path of Sulinggih Ida Rsi Putra Manuaba through a long journey as a Social Worker (Karma Yogi), finally received the prestigious honor from the Nation of Bharata Warsa (India), the "Padma Shri Award." This award is the fourth-highest civilian honor in India, awarded by the Indian government, after the Bharat Ratna, Padma Vibhushan, and Padma Bhushan. The award is given annually during the Republic Day celebrations of India.

Sari Dika stated: "With this real evidence, we all greatly admire and salute the esteemed award received by non-native Ida Rsi Putra Manuaba. The best blessings and rewards never 'betray' the results of his total dedication since the beginning, which we all know ultimately led him to decide to become Wiku Brahmachari/Wiku Ngeraga" (interview, June 20, 2022).

The Padma Shri Award that he received complements the sincere service of Ida Rsi Putra Manuaba in the field of humanity, by applying humanistic values based on hard work independently, within the paradigm of discipline he calls *swadesi*. Additionally, it is based on *satwik* and *mardawa*, which apply *ahimsa* (non-violence). He also engages in creativity and interaction in society, founded on *Satya* (truth) and *Dharma* (duty).

His humble, wise, and smart leadership as Wiku Ngeraga at Ashram Gandhi Puri is always adaptable, with creations and innovations that are up-to-date. Certainly, through educational transformations in formal, non-formal, and informal settings, the curriculum designed at his beautiful Ashram in Desa Pasekbalu, Klungkung, is truly dedicated to building an intelligent generation, preparing the nation's children to gain holistic competencies. Ultimately, this results in a leadership relay that is smart, guided by humanistic values, and always connected to the true civilization of eternity.

Sang Rsi Putra Manuaba has, in real terms, guided intelligent children from Bali, Lombok, Lampung, and Sulawesi, who lacked financial support, by providing scholarships, helping them become successful individuals with dignity. His intensive mentoring program has led his students to receive scholarships and degrees, including PhDs in India, Master's degrees, Bachelor's degrees, and Diplomas. Many are now able to work in their respective fields with competence, whether in formal or non-formal institutions.

In conclusion, the example set by Ida Rsi Putra Manuaba serves as a source of spirit and motivation for us to work with total dedication, full service, and without expectation, guiding the next generation to achieve the golden achievement. In this way, our presence in "*karma bumi*" (earthly deeds) will receive appropriate rewards from Hyang Widhi Wasa, as exemplified by the success achieved by Sang Wiku Ngeraga, from Br Jabon Desa Sampalan Tengah, Klungkung. The Padma Shri Award was presented to Agus Indra Udayana - Ida Rsi Putra Manuaba by the President of India, Ram Nath Kovind, on November 8, 2021, at the Rashtrapati Bhavan (President's Palace) in India.

2.3 Activities at Ashram Gandhi Puri

Ashram Gandhi Puri was founded by Indra Udayana and officially inaugurated by Ibu Gedong on January 12, 2001, in Denpasar. Located at Jalan Gandapura No. 22, Kesiman Kertalangu, Denpasar, Bali, Indonesia, Ashram Gandhi Puri stands on land gifted by Guru Ketut Oka and A.A. Aryani Oka to their son, Indra Udayana, as a form of their concern for spiritual development and the importance of sharing with those less fortunate financially. The Ashram, which is under the care of Indra Udayana, has since become the center for the development of Gandhi's movement in Bali. Values of non-violence and peace are advocated here, with various activities such as education, spiritual practices, interfaith meetings, peace discussions, and more being held regularly.

Ashram Gandhi Puri in Denpasar is quite small. Over time, it has become insufficient for the growing number of residents. Some residents also feel bored when staying at the small Ashram during long holidays. Although there are many activities, the limited space still causes a sense of boredom. Based on this, BR. Indra Udayana took the initiative to build a new Ashram on a larger plot of land, approximately 1.3 hectares, also a gift from his parents, Guru Ketut Oka and A.A. Aryani Oka. During long holidays, Ashram residents felt bored living in the city. With the construction of the new Ashram, it is hoped they will have a new space with a different atmosphere than usual. Additionally, activities can take on more variety. The large land provides an opportunity for Ashram residents to engage in gardening or build their own Ashram facilities.

In the context of the Ashram as a place, its meaning is more specific, where there are spiritual and religious activities with certain patterns and where there is a structured Guru-Sisya (teacher-student) relationship. This place serves as a space for non-formal learning in various fields of life. The goal is to shape individuals with strong character through a long and varied learning process. Daily sadhana (spiritual practices) routines must be performed by all residents. The lifestyle in the Ashram is designed in such a way that there is no opportunity for residents to remain idle. This ensures that their bodies are trained and accustomed to hard work and remain alert to all situations. The most vital lesson for us as residents is the lesson about life itself — how to train and utilize our intelligence optimally in our daily lives. This sensitivity and self-awareness are crucial in determining the direction we will take in the future.

In line with this understanding, Ashram Gandhi Puri exists in society as it strives to live this ideal life. Indra Udayana (Ida Rsi Putra Manuaba), the founder and caretaker of the Ashram, states that by adhering to Mahatma Gandhi's teachings, we will continuously strive to improve ourselves in life by building a movement that serves others, no matter how small. Helping those who are economically disadvantaged to be able to attend school, at least until they graduate from university, is the primary goal of the Ashram we have built. No matter how many people we can help, based on our capacity, it will still lead our community to a better place. The scholarship recipients who live at the Ashram, in addition to formally attending classes, also receive special lessons on life by participating in the daily Ashram activities. It is hoped that formally, they will later receive degrees that can be used for job applications or other purposes, and also gain knowledge and awareness of how to manage life, as well as mature and solidify their thinking. The combination of formal academic lessons and Ashram teachings will produce individuals with balanced intelligence in terms of intellect, emotions, social skills, physical health, and spirituality. They will be individuals who are physically and mentally prepared to face the challenges of life.

Another priority that the Ashram aims to achieve is to encourage people, especially those financially well-off, to develop awareness about the importance of charity for those in need. Ida Rsi Putra Manuaba states that no one is truly poor, as long as there is a willingness from those who can afford it to share with those in need. This generosity can be expressed through scholarships for financially disadvantaged students. Social inequality will disappear when wealthy people are willing to share their material wealth with others, and when highly educated people are willing to share their knowledge and skills. Inequality does not arise from anything else, but from our unwillingness to share. Not everyone has the same opportunities to achieve the same things, but we can live happily together if we have the awareness to share with those who cannot achieve the same as we do. This is a law of nature that must be truly understood; otherwise, the rich will become richer and the poor will become poorer. Wealthy people earn thousands of times more than they need, while the poor struggle just to meet their basic needs.

Ashram Gandhi Puri also emphasizes the teachings of Vedanta. By following the example set by Mahatma Gandhi, we strive to work together and progress as a community to achieve Self-Realization as the ultimate goal of our lives. Vedanta guides individuals to reach this awareness with its beautiful and simple principles, yet with high quality and sharpness that can elevate consciousness from a lower state to the highest state. Vedanta provides an understanding of the Atman consciousness that resides in every being. Vedanta has the power to eliminate ignorance and lead to true knowledge (Louis Fischer, 1950).

With the knowledge of Vedanta and the practical example of Mahatma's life, Ashram Gandhi Puri will continue to live within the community. The Ashram will continue to strive and serve the community. It will work to raise awareness about the importance of sharing, living simply, and always maintaining spiritual awareness. Every action in daily life should serve as a reflection for the next action. With the discipline of the Ashram that is applied to all its residents, they are expected to be able to provide an example for the continuous process of self-reflection.

Ashram Gandhi Puri has daily activities that are mandatory for its residents. These activities are carried out together according to a set schedule. The daily activities ensure that residents do not have much time for distractions. With this routine, it is expected that they will be trained both physically and mentally, preparing them for a more complex life, especially after they establish their own households. These daily activities are mandatory for all residents but are not absolute. They are adjusted based on priority. For residents, their academic work or school tasks take precedence. Therefore, residents are allowed to skip daily activities when they are working on their school or university assignments. If they are not engaged in academic tasks, they are required to participate in the daily activities.

The daily activities involve ordinary household routines. They are taught from the beginning how to manage a household. They are directly taught how to manage a household well, handle differences in character, opinions, attitudes, communication styles, and so on. Cultural and religious practices are the main activities that characterize the Ashram, and the impact on residents is the development of cultural awareness and perseverance in following religious teachings. Similarly, they are trained in how to manage the kitchen, household finances, maintain household equipment, keep the space clean, develop a hardworking lifestyle, and sharpen their emotional, intellectual, physical, social, and spiritual intelligence. They are prepared to establish their own household when the time comes.

Mentally, the education in the Ashram is very effective. Because they stay at the Ashram for a minimum of four years, they are taught to always be alert and efficient in managing the Ashram. Through this direct learning process, it is expected that they will be able to manage their own households in the future in the same way they manage the Ashram. Financially, the Ashram does not provide anything directly to its residents, as it still receives support from donors. However, during their stay at the Ashram, all their needs, including education, housing, and meals, are covered.

Despite this, the Ashram has given them a fishing hook. What is needed next is how to use this hook to catch fish. This is a better approach, as with the hook, they will be able to provide for themselves. There is even a greater possibility of success. With the formal education they receive through scholarships from the Ashram, they are expected to use it to obtain a decent job or pursue a career. In the future, if they are able, they might be able to set aside some of their earnings to provide scholarships for new residents of the Ashram.

Puja

Puja is a religious ritual activity performed regularly and continuously at specified times, attended by all residents. The Puja conducted at the Ashram is called Puja Ashram, which takes place twice a day: in the morning before sunrise and in the evening at sunset. This Puja is an obligation for all residents of the Ashram because it embodies the spirit and character of the Ashram. The morning Puja is performed to begin the day's activities, and the evening Puja is done to conclude the day's events.

There are several sequences of Puja that each resident must follow. The Ashram residents wake up at 5 a.m. and take a bath. After bathing, they gather in the prayer hall to prepare for worship. Once everyone has gathered, the morning Puja begins with the reading of *Suprabhatam*, which is a ceremony of welcoming the morning with blessings from God. This is followed by the recitation of Bhagavad-Gita Chapter II verses 54-72, followed by *Aarti Swami Narayan* and *Aarti Gita*. Next, there is the *Agni Hotra* ceremony, followed by the recitation of *Guru Stotra* and *Guru Paduka Stotra*. The duration of these activities is approximately 45 minutes.

The evening Puja takes place around 6:00 p.m. After taking an evening bath, all residents gather at the *Upasana Mandir*. The ceremony begins with the recitation of the *Isa Upanisad*, followed by the main ceremony, *Agni Hotra*. After *Agni Hotra*, the

Lingastakam is recited, and then all residents move to the prayer hall to perform *Aarti Swami Narayan* and *Aarti Gita*, followed by the recitation of *Guru Stotra* and *Guru Paduka Stotra*. The final ceremony is *Panca Sembah* in the *Merajan*.

This Puja is performed every day without interruption. The regularity is very important for Ashram residents, especially the youth, as it greatly benefits their spiritual development. Young people who are used to a life of wandering will experience something very different in the Ashram. The cultivation of spiritual life from an early age is vital because it helps shape a person's character for the better. People whose character is well-formed and who have been touched by spiritual life will become wiser individuals who will be beneficial to society. They will have noble qualities that can serve as an example for future generations, shaping them into quality citizens (Young India, 1919).

The continuity of this Puja is as important in the life of the Ashram as the daily rising and setting of the sun, which ensures the continuity and preservation of life in the world. The spirit of the Ashram residents is continuously awakened every morning and evening, allowing them to eventually realize who they are and what is the best path they must follow in life. This Puja is truly a long spiritual journey to achieve spiritual enlightenment, to illuminate themselves, and to understand who they truly are.

Gandhian Thought

After the Puja, both in the morning and evening, the discussion continues on the ideas and thoughts of Mahatma Gandhi. The material for this discussion is drawn from the pearls of wisdom once spoken or written by Mahatma Gandhi. It can be said that the material comes from the *Gandhi Sutra*, short expressions by Mahatma Gandhi that hold deep meanings and are not easily translated into practical terms by ordinary thinking. The discussion of *Gandhian Thought* is a learning process in the path of Gandhi, and the residents are expected to adopt the mindset taught by Mahatma Gandhi (Miller, 2011). This is a form of enrichment for the students in the Ashram, preparing them to enter the real world while adhering to Gandhian principles.

The continuous discussion of Gandhi's sutras is significant for forming individuals with a Gandhian character. In the Ashram, the most senior resident present during the Puja is required to lead the discussion. The format is similar to a discussion, where everyone is given the opportunity to provide their interpretation and analysis of the Sutras, which are then summarized by the discussion leader. This is crucial for the Ashram residents because it trains them to speak in front of others, while also sharpening their minds in analyzing the details presented in the Sutras. Additionally, this process mentally strengthens the residents as they reflect on the discussions. Here, residents are also taught about democracy—how to express opinions respectfully, honor others' viewpoints, provide well-founded arguments, and avoid attempting to corner others.

The thoughts of Gandhi, expressed in short sentences, are not philosophies that require deep contemplation. The detailed explanation of Gandhi's teachings does not lie in written words or speculation, but in everyday actions. Mahatma Gandhi's teachings will become a philosophy for us when we have immersed ourselves in humanitarian service and the messages of peace. Gandhi said, "my life is my message," which means that his way of life was the true teaching. What is considered his philosophy is not what he said, but how he acted. Gandhi conveyed many messages through words, but the power of those words lay in his daily actions (Nanda, 1989).

For him, the true teachings are those that transform a person to become better, more aware, and more knowledgeable. "Better" means an improvement in the quality of life, both physically and mentally. "More aware" means through a teaching, our minds gain a broader perspective, and we become more conscious of our lives and our unity with others. "More knowledgeable" means that by realizing we are no different from others, we develop an effort to dedicate ourselves to human values. There is nothing more noble than serving humanity. To serve others is to serve God Himself.

Maintaining Cleanliness

Through the principle "cleanliness is the foundation of health," Ashram residents are taught to always pay attention to cleanliness. Starting from personal hygiene, then to clothes, the bedroom, and the cleanliness of the environment. It may seem very simple, but instilling the habit of cleanliness is very challenging, especially for the young. Maintaining cleanliness is a very tedious routine, especially for the youth. However, it is crucial because it concerns health. If they are taught to live cleanly from an early age, it will become a habit in the future. They must be continuously guided so that it becomes second nature. Once something becomes a habit, it will no longer feel like a burden. It will happen automatically.

For new residents, the first lesson they receive is the importance of maintaining cleanliness. This is an initial lesson that will later have an impact on other areas of life. In addition to its health benefits, cleanliness creates an impression of beauty, especially for guests visiting the Ashram. A clean environment gives visitors a sense of comfort. This impression has a positive impact on the

development of the Ashram. The first thing outsiders notice when visiting the Ashram is cleanliness. If they are impressed, they will become interested in learning more. This is where we can offer our ideas and spread Gandhi's values to them. Our mission of spreading peace will become easier. The more people are impressed and interested in getting to know the Ashram, the greater our opportunity to introduce the ideas of peace to many people.

The first and most important thing is to maintain personal and environmental cleanliness. Personal cleanliness includes body hygiene, clothing, bathroom, and bedroom cleanliness. Environmental cleanliness refers to the cleanliness around where we live. The garden is made beautiful, trash is swept daily, and the grass is trimmed regularly. The house is always kept free from dust, and so on. The house and yard are well-maintained. Thus, the surroundings will appear fresh and clean. The vibrations of cleanliness will influence our minds to be more peaceful and comfortable. A comfortable mind leads to a higher spirit of life. This enthusiastic atmosphere will inspire everyone to remain motivated in carrying out their activities (Patel, 2018).

Cooking Together

Living in the Ashram is expected to make one versatile, especially in the ability to self-serve. For example, cooking—every Ashram resident is taught how to cook. The senior residents teach the junior ones. The system is based on cooking together, but because there are many residents, the cooking is done on a rotation basis. With a schedule that has been agreed upon, they get a chance to prepare meals for the others. They can express themselves by deciding what they want to cook. However, since the Ashram follows a simple lifestyle, the meals are also simple but healthy.

This lesson is very important for the residents because it is a basic life skill. Cooking is one of the most fundamental tasks we must master, at least for our own needs. It may not be important to become a culinary expert, but being able to cook is essential. Cooking is actually very beneficial spiritually because it teaches concentration and the art of taste—whether the food tastes good or not, whether it lacks salt, and our ability to gauge how well the food is cooked and the balance between the spices and the type of dish we are preparing.

In the Ashram, cooking is done twice a day—morning and evening. The morning cooking is for breakfast and lunch, while the evening cooking is for dinner. Morning cooking is done after the morning puja and before leaving for school or college. Evening cooking is done after the evening puja and followed by dinner. The Ashram residents are trained to eat three regular meals a day—breakfast, lunch, and dinner. The ingredients used are varied to ensure the nutritional needs of the residents are met. The ingredients must always be fresh, so before cooking, the residents go to the market to prepare the ingredients. Whoever is on cooking duty for the day is responsible for going to the market. Thus, they are also trained to shop for daily essentials.

Sarirasrama (Physical Labor)

Manual labor or *sarirasrama* is very important in the life of the Ashram. The Ashram is not just a place for prayer or studying sacred texts, but more importantly, it is a place for learning about life itself. Through the Ashram, the residents are educated to understand life comprehensively. Life cannot be viewed from just one side but must be seen from multiple perspectives. The true meaning of life lies in its complexities. When we understand the laws behind the diversity and complexity of life, we will be able to appreciate its beauty. The beauty and happiness of life do not lie in the absence of problems but in understanding the laws behind everything and all events. Problems are not the cause of our unhappiness. Many Westerners who live in material comfort without problems actually feel bored and seek challenges elsewhere. Problems only cause suffering if we perceive them as "problems." As long as problems are not perceived as problems, they will not affect us, and thus we will not suffer or be unhappy.

Problems will not make us suffer as long as we do not make them into problems. In principle, anything that comes before us is a problem, but it does not affect us as long as our minds are not disturbed by it. The ability to view problems comprehensively and directly at the underlying principles is very difficult, but it is not for those who have been trained to face life in its entirety. The purpose of the Ashram is to shape individuals to become firm and strong in this way. One form of this life training is *sarirasrama* or physical labor. Besides building physical strength, *sarirasrama* also trains the body not to be lazy. *Sarirasrama* actually brings two benefits at once. First, our work is accomplished by our own hands, and second, our bodies are trained and stay healthy. *Sarirasrama* is not just about work; it is also a form of exercise (Sharma, 2016).

For the first five years, the form of *sarirasrama* at the Ashram focuses more on physical development. The residents are involved in the construction of the Ashram buildings. Almost all of the Ashram's buildings are built through the hard work of the residents themselves. To build at the Gandhi Puri Ashram in Klungkung, only one craftsman is employed, while the rest of the construction work is done by the Ashram residents. This form of *sarirasrama* is significant for the Ashram for several reasons: first, the residents

are trained to directly engage in carpentry and construction work; second, their physical strength is developed; and third, the work is completed with minimal costs.

After the first five years, when the physical buildings are completed, *sarirasrama* focuses on maintaining the buildings, repairing the gardens, keeping the surroundings clean, and other tasks. They will also be trained in other forms of *sarirasrama* as needed. The Ashram residents do not have the opportunity to be exempt from this form of physical labor because it is a tangible expression of Karma Yoga. The residents are encouraged to conduct self-inquiry through the direct practice of *sarirasrama*. Concepts such as Karma Yoga, the idea of not focusing on the outcome, and other understandings of life's meaning can be learned from this manual work.

III. Conclusion

The teachings of Mahatma Gandhi, such as *ahimsa* (non-violence), *sarvodaya* (welfare for all), and *swadeshi* (self-reliance), have been effectively implemented at the Gandhi Puri Ashram in Bali. These teachings are not only applied in the context of formal education but also in various social activities aimed at empowering the community, especially children from poor families. This Ashram serves as a place that emphasizes moral values, peace, and equality, which aligns with a philosophy of education based on character development and self-reliance. Through this approach, the Gandhi Puri Ashram not only provides better educational opportunities for poor children but also strengthens social awareness and builds a generation that cares about the collective welfare. The implementation of Gandhi's teachings at this Ashram has proven to have a positive impact on education and social empowerment in Bali, opening equal opportunities for the less fortunate and offering a more holistic model of education. This study suggests that Gandhi's values should be more widely applied in other educational institutions to achieve sustainable progress for the broader community of Bali.

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