



INTERNATIONAL SEMINAR
**“THE CONCEPT OF HEALING IN RELIGION, CULTURE,
HEALTH SCIENCES AND THE ECONOMICAL PROSPECTIVE”**

PROCEEDINGS

ISBN 978-602-61920-0-4



HINDU INDONESIA UNIVERSITY
Jl. Sangalangit, Tembau, Penatih, Denpasar - Bali
www.unhi.ac.id

ISBN. 978 - 602 - 61920 - 0 - 4

Editor

Prof. Ir. I Wayan Redi Aryanta, M.Sc., Ph.D

Prof. Dr. Yashwant Pathak, Ph.D

Prof. Dr. Ida Ayu Gde Yadnyawati, M.Pd

Cover Design and Layout

I Komang Gede Santhyasa

Wayan Iwan Suryawan

Publisher and Editorial Address

Hindu Indonesia University

Jalan Sangalangit, Tembau-Penatih, Denpasar Bali

Email : intersemunhi@gmail.com

PREFACE FROM CHAIRMAN OF EDITORIAL COMMITTEE

The Proceedings of International Seminar on ‘The Concept of Healing in Religion, Culture, Health Sciences and the Economical Prospective’ hosted by Hindu Indonesia University that was held on June 10, 2017, at Campus of Hindu Indonesia University, Denpasar, Bali, consist of 5 articles presented by keynote speakers in plenary session, and 28 articles presented by invited speakers in parallel sessions. A number of 4 full papers from keynote speakers and 26 full papers from invited speakers were submitted by authors for inclusion in the proceedings.

Yashwant Pathak (a keynote speaker, from University of South Florida, USA) presented an article that covers the application of Nanotechnology in delivery Ayurvedic Drugs such as Curcumin in various chronic diseases. Curcumin (a major ingredient in Turmeric) has excellent antioxidant activity. Several studies have reported its application in the treatment of cancer, Alzheimer’s diseases and other neurodegenerative diseases. The major problem faced by using Curcumin is its large dose and very less absorption when given systemically. To overcome this problem, nanotechnology has been used and many reports have shown the application of Nano Curcumin with better absorption and it can also help in reducing the dose levels. He also discussed the economic impact of adopting the modern technology for delivery of Ayurvedic and herbal drugs and benefits to humanity at large.

‘The contribution of Balinese traditional healing on the sustainable development of Bali’ has been presented by Nyoman Adiputra (a keynote speaker, from Udayana University, Denpasar). He reported that the existence of tradition healing in Bali is a factual thing. It is a part of Balinese culture, and its potential due to the three factors, such as the written-unwritten sources of knowledge, providers and the consumers. The tradition knowledge mainly written on the palm leaf, consist of the philosophy, religion, cosmology, calendar, anatomy, physiology, patho-physiology, pharmacopeia, and clinical textbooks. There is no formal schooling process of teaching to become a traditional healer. Practical aspect is based on observation and doing on the self acquired knowledge processing. Everything is done through a process of initiation ceremony. By doing that, the Balinese traditional healer is guaranteed, a professional one. The positive contribution of Balinese traditional healing on sustainable development of Bali is the Balinese traditional healers always do the right thing and do the thing right.

Abhishek Joshi (a keynote speaker, Chair of Ayurveda-University of Hindu Indonesia, from India) has presented an article concerning the concept of healing in Ayurveda-time tested ancient wisdom of medicine. He mentioned that Ayurveda is the ancient science of healing that has been benefiting mankind since immemorial age. This medicinal science is time tested and scientific. The concept of personalized medicine is explained under the topic of the *Tridosha* (three bio-energy) theory explained in Ayurveda philosophy. The distinctive concept of treatment in Ayurveda as explained in *Trividha Chikitsa* (three modes of treatment principles) explained its universal applicability. Even the principles and application of herbal medicines as mentioned in the ancient textbooks of Ayurveda holds true with the scientific parameters of modern era.

Lahaina Sue C. Azarcon (a keynote speaker, from Quirino State University, Philippines) has presented an article entitled ‘The Past is Alive in the Present: Folk Healing Practices among the Filipinos’. She mentioned that the Philippines is endowed with rich culture manifested in its systems of beliefs, rituals and practices. This paper is about the healing practices of the Filipinos, it includes discussions on folk healing system and treatments associated to ritual practices in Filipino cultural context. It specifically highlights the major folk healing beliefs and practices of the *arbularyo* or folk healers. At present, many Filipinos both in the urban and rural communities adhere to the combination of modern medicine and folk healing in treatments for illnesses.

The papers presented by invited speakers (28 papers) in parallel sessions, has been categorized in 5 specialized topics, including: Concept of Healing in Religion, Concept of Healing in Culture, Concept of Healing in Health Sciences, Concept of Healing in Education, and Concept of Healing in Economy.

We would like to thank 30 of the speakers (contributors) for their respective contributions made to the proceedings to its completion.

Denpasar, July 17, 2017
Chairman of Editorial Committee,

Prof. Ir. I Wayan Redi Aryanta, M.Sc., Ph.D

REMARKS FROM RECTOR

Om Swastiastu,

The International Seminar on 'The Concept of Healing in Religion, Culture, Health Sciences and the Economical Prospective' hosted by Hindu Indonesia University was held on June 10, 2017, at Campus of Hindu Indonesia University, Denpasar Bali.

A total of 33 articles consisted of 5 articles from keynote speakers and 28 articles from invited speakers were presented in the seminar.

The greatest academic interest discussed in this forum was about the healing, especially healing based on religion, culture, health sciences and economical prospective. Through this seminar, we enriched and expanded the available information on the concept of healing among particular societies in the world.

As the host, we consider that the attendance of participants and speakers to this seminar, both from inside and outside Indonesia clearly illustrated multi culture nuances. These nuances attract us to enter again the 'atmosphere' of healing subjects in the world as the focus of our attention.

The various types of experiences in the field of healing that the participants have in academic sharing, both in field and exploration of theoretical experiences, was clearly discussed during a one day seminar. Therefore, the next step is to investigate the mystery of subjects in this vast area, which will become additional topics to complete and enhance new academic meaning of healing concept in the world.

A number of 4 keynote speakers and 26 invited speakers submitted their full papers for publication in the proceedings. We thank all of them for their constructive contributions.

Om Shanti, Shanti, Shanti, Om

Denpasar, July 17, 2017
Rector of Hindu Indonesia University,

Dr. Ida Bagus Dharmika, MA

TABLE OF CONTENTS

Preface from Chairman of Editorial Committee	iii
Remarks from Rector.....	v
Table of Contents	vii

Keynote Speakers

Nanotechnology Applications in Delivering Ayurvedic Drug Curcumin & Natural Compounds for Better Effectiveness and Its Economic Impact	
Yashwant Pathak.....	1

The Contribution of Balinese Traditional Healing on the Sustainable Development of Bali	
Nyoman Adiputra.....	13

Concept of Healing in Ayurveda – Time Tested Ancient Wisdom of Medicine	
Abhishek Joshi.....	20

The Past is Alive in The Present: Folk Healing Practices Among The Filipinos	
Lahaina Sue C. Azarcon.....	29

Parallel Speakers

Production of Medicinal Compounds in Plants	
I Gede Ketut Adiputra.....	36

Family Role in Health	
Ida Ayu Gde Yadnyawati.....	43

Self Hypnosis Reduce Pain Labor and Lifting Labor	
Ni Wayan Armini	49

Hindu Bioethics: Healthy Philosophy in Dasaaksara	
Ida Ayu Komang Arniati.....	60

Religion as the Cure for Mental Disorder in Bali	
I Wayan Budi Utama, I Wayan Martha, I Gusti Agung Paramita.....	69

Effect of Extract Leaves Pandan Wangi (Pandanus Amaryllifolius) on Mushroom Causes (Malassezia Furfur) in Vitro I Made Adi Surya Dananjaya, Euis Dewi Yuliana	75
Campuhan Water for Healing Ida Bagus Dharmika.....	84
Humanistic Education Can Reduce Students' Stress Ni Made Indiani	89
Screening for Exopolysaccharide - Producing Lactic Acid Bacteria Isolated From Goat Milk N.W. Nursini, I.B.A. Yogeswara.....	96
New Age Tourism In Bali: Nature Religion and Self Spirituality Dewa Putu Oka Prasiasa	103
Inner Healing Concept and its Application in Higher Education Putri Anggreni.....	111
Pre Conceptional Care in Ayurveda : The Plan for A Healthy Society. Resmi V Rajagopal, Laxmi Priya .Dei	118
The Super Healing Powers of Garlic I Wayan Redi Aryanta, I Putu Sudiartawan, Ni Luh Gede Sudaryati.....	123
The Inhibitory of Extract Guava Leaves (Psidium Guajava) on Bacterial Escherichia Coli Growth Ni Putu Ayu Trisnayani, Anak Agung Komang Suardana.....	133
Usada: The Philosophy of Balinese Healing Tradition I Wayan Suka Yasa, W.A. Sindhu Gitananda	144
Concept Healing Traditional of The Balian Bawo for Health Human Being in Central of Kalimantan According to Hindu Philosophy I Ketut Subagiasta	153
Concepts of Healing in the Context of Education Ketut Suda, I Wayan Subrata	160

Implementation of Family Functions in Character Strengthening Children	
I Wayan Suija.....	165
Yoga and Healing	
I Gede Suwantana, Ni Ketut Ayu Juliasih, I Nyoman Arsana.....	176
Healing Aspects on Balinese Traditional Landscape	
I Putu Gede Suyoga, I Komang Gede Santhyasa, Ida Ayu Putu Mahapatni	187
The Aksara Modre Official of Magical Religius Treatment (Hindu Philosophy Persfective)	
I Wayan Watra	197
<i>Nawawida Bhakti</i> as the Form of Psychereligius Healing	
I Gusti Ketut Widana.....	209
Hyperlipidemia Induces Degeneration of Spermatogenic and Leydig Cells	
I Gede Widhiantara, I Wayan Rosiana	224
Ethics Values in <i>The Geguritan of Gadang Apadang</i> (Approaching of Religion Sosiology)	
I Wayan Wirata.....	232
Antioxidant And Antihypertensive Activity of Loloh Sembung (<i>Blumea Balsamifera</i>)	
IGA. Wita Kusumawati, I. M Wisnu A.P, IBA. Yogeswara, Umar S, Y. Marsono.....	237
The Understanding of the Function and Philosophy of Water in <i>Pengrwatan Sapuhleger</i>	
I Made Yudabakti	243

HINDU BIOETHICS: HEALTHY PHILOSOPHY IN *DASAAKSARA*

Ida Ayu Komang Arniati
Hindu Indonesia University

Abstract

Bioethics is a bridge between the science and ethics of humanity derived from cultural and religious norms. Bioethics is a science to maintain or improve the quality of human body health (*bhuana alit*) associated with *Dasaaksara*. *Dasaaksara* are the ten major letters as a symbol of the ruler of the universe (*bhuana agung*). The letters *Dasaaksara* is SA, BA, TA, A, I, NA, MA, SI, WA, YA, which is placed or (*di stanakan*) in the human body by one way through the breathing.

Keywords: Bioethics, Health, *Dasaaksara*.

INTRODUCTION

Background

Globalization is a period marked by changes in people's lifestyles with technological advances. Human life today is experiencing rapid growth in all aspects, whether in social, economic, cultural, political, moral, intellectual, religious, medical, and so on. In this globalization humans are greatly facilitated by tools or machinery and technology, so that in this all-global life has an influence, both positive and negative influences (Arniati, 2016: 81).

One of the negative sides of globalization is the decline of national, cultural and religious values. Examples of negative values of the era of globalization are the declining sense of nationalism towards the State, the diminishing love of the culture, and the diminishing of the divine emotional spirit. Humans seem to be in hypnosis by the development of the era that will gradually remove these values.

The development of the era and the increasingly sophisticated technology that leads to change, one of the occurrences of change is in the biomedical revolution. The biomedical revolution of his progress is remarkable as in the biological sciences, science and technology, medicine, medical equipment technology, bio medical engineering and its application in development especially in the field of health. Health is the science and art of maintaining, protecting and promoting personal and community health. Health development as one of the national development efforts is directed towards achieving awareness of willingness, and the ability to live healthy for every citizen in order to realize optimum health status.

Medical technology is directly related to human life, whereas the life and death of humans is a thing that has a high position in moral values wherever we are. Moral values exist in each religion throughout the world, and in each country applying them differently. One of those moral values is the bioethics of Hinduism: the philosophy of health in *Dasaaksara*.

Bioethics is defined as a science to maintain or improve the quality of life that is centralized in health sciences in the use of *Dasaaksara*. Life has or covers the norms (values of life), culture and religion. Bioethics is a bridge between the science of human knowledge and ethics. Human ethics is derived from the norms, cultures and religions in each human being. Cultural and religious norms are a source of ethical judgment of an action to be taken for the advancement of health science and to improve the quality of life. Cultural and religious norms as guidelines that regulate and limit the activities or actions performed in the health sciences. Health is interpreted as a dynamic situation in which individuals adjust to the changes of the internal environment (psychology, intellectual, spiritual and disease), external environment (physical, social and economic environment) in maintaining or improving health quality.

Health related to religion, human needs to speak or communicate and hear his God. For religious people, it is necessary to pray both personally and collectively in the community. The form of the relationship is of course different but essentially the same awareness of something more than human. The awareness of something more than human is the universe or *bhuana agung*. The universe (*bhuana agung*) is the realm of God (*Idam Sriyam Jagath*). With the universe (*bhuana agung*) human is (*bhuana alit*) can maintain or improve the quality of his health (bioethics) by using the *Dasaaksara* letter or mantra. *Dasaaksara* are the ten major letters as a symbol of the ruler of the universe (*bhuana agung*) associated with the *dewata nawasanga* (nine gods of the direction of the wind) within the human being (*bhuana alit*) (Shiva Tattwa, 2002).

Bioethics related to health science in Hinduism is *Dasaaksara*. *Dasaaksara* are the ten major letters that are symbols of the ruler of the universe (*bhuana agung*) and in the human body itself (*bhuana alit*) is very closely related to *Dewata Nawasanga*. The ten letters (*Dasaaksara*) are SA, BA, TA, A, I, NA, MA, SI, WA, YA, whereas the *Dewata Nawasanga* are attributed to or placed in human bodies i.e. *Mahedewa, Sankara, Brahma, Iswara, Mahaeswara, Vishnu, Sambu and Shiva* (Sanghyang Shiva Griguh, 1990). But placing or incorporating the letters is not just anyone can do, but the yogis often utilize the power of the universe (*bhuana agung*).

Focus Issues

Based on the above background, this paper focuses on the issue of Hindu bioethics relationships to maintain or improve the quality of health in relation to *Dasaaksara*. The focus issue as follows.

1. What is the origin of the letter *Dasaaksara*?
2. How can bioethics maintain or improve the quality of health in the human body (*bhuana alit*) with *Dasaaksara*?

CONCEPTS, THEORETICAL BASIS, AND METHODS

Concepts

To discuss the above problems will be presented by advance some concepts. The concept are the concept of bioethics, Hinduism, health philosophy, and *Dasaaksara*.

The concept of Bioethics.

The term bioethics is still strange to many people. The term bioethics was first used in 1971 by an American expert named Van Renselaer Potter in his book "Bioethics: Bridge to The Future". The word bioethics is derived from the Greek word "bios" meaning life and "ethos" means custom or morals. In plural form, *ta etha* means custom. In Indonesian Dictionary, ethics is good and bad behavior. In terms of ethical philosophy means the science of what is commonly done or the science of customs. Ethics is distinguished in three basic definitions, namely; (a) the science of good and evil and moral rights and duties (character); (b) a set of principles or values pertaining to morals; (c) the value of right and wrong held by a group or society (K Bertens (1997: 6). Based on the above description, ethics is the moral or norm value that becomes the handle for a person or a group to regulate his behavior. The understanding of word moral is very close to ethics. The word moral comes from the Latin *mos* is singular and *mores* in the plural form, in Indonesian Dictionary (1988) equated meaning with the first ethical word that is the values and norms that become the handle for (a) ethics as the values and moral principles used by a person or group as a guide to his conduct, (b) ethics as a set of principles and values pertaining to morality (which is considered good or bad), (c) ethics as a science that studies human behavior from the point of norm and moral values In the exposure to be done, the value and norm in question is the value or teachings in the Hindu is *Dasaaksara* (ten major letters is a symbol of the ruler of the universe (macrocosm).

The concept of Hinduism

Hindu religious concept is a belief and practice of what it believes. Religion provides a way of spiritual expression that provides guidance to its adherents in responding to challenges and questions. Every religion has a guide or scripture to govern the way of life and attitude.

Religion is the most essential inner substance to achieve perfection, happiness and inner-born welfare. So based on the description in front of Hindu bioethics is to maintain or improve the quality of life for a person or group in managing their behavior in accordance with belief in religion and God.

The Concept of Health Philosophy

The concept of philosophy according to Plato is the science to achieve the original truth. Whereas according to Aristotle philosophy is knowledge covering truth in the science of metaphysics, logic, ethics, etc. According to Rene Deskrates, philosophy is a collection of all knowledge where God, nature and society as objects (Salam Burhanuddin, 2003). While the

concept of health is a situation that is not only free from disease but also includes channels of human life aspects include physical, emotional, social and spiritual aspects. Meanwhile, according to WHO (1974) health is a perfect state physically, mentally and socially and not only free from disease or weakness. Furthermore, according to Act No. 23, 1992 health is a prosperous state of the body, soul and social life that allows productive social and economic. So based on the above exposure to the philosophy of health is the achievement of awareness, willingness, and ability to live healthy from the body, soul and social that is enabled to live productively both in the field of social and economic.

The concept of *Dasaaksara*

Dasaaksara comes from the word *dasa* and *aksara*. *Dasa* means ten, and *aksara* means letter. The word *Dasaaksara* means the ten major letters which are the symbols of the ruler of the universe and are closely related to the *dewata nawasanga*. The ten letters unite into *Panca Brahma* (the five sacred letters to create and destroy). *Panca Brahma* becomes *Tri Aksara* (three letters), *Tri Aksara* becomes *Eka aksara*, the letter is “*Om*” (om kara) which symbolize or describe the big world imitations that exist inhuman (*Jnanasidhanta* in *Shiva Tattwa*, 2002). The above description of the concept of *Dasaaksara* is the ten major letters and is a symbol of the universe (macrocosm).

Theoretical Basis

Theories that used to dissect the problem of this paper are the bioethics theory of Bauchamp and Childress namely: (a) respect for autonomy; (b) do good and benefit; (c) does not commit a crime; (d) justice.

Method

The method used in writing is (1) interpretation, this method is related to the attempt to describe as clearly as possible the text, the concept to be discussed; (2) Internal coherence, each thought in one theme is always related to each other; (3) The description, provides an explanation of the theme referred to thoroughly by describing clearly; (4) the use of the author’s language is intended wherever possible to provide complete understanding without leaving a distant meaning to the theme taken.

DISCUSSION

The Origin of *Dasaaksara*

According to the Old Javanese alphabet, the letters of the alphabet are symbolized by: (1) letter *a*, *na*, *ca*, *ra*, *ka* denoted as Hyang Widhi messengers, men and women. Origin of men and women from Aji Saka story named Dara and Sembada; (2) letters *da*, *ta*, *sa*, *wa*, *la* means to carry

messages or tasks that should not be implemented. The task is that Dara maintains the kris of Aji Saka, while Sembada's duty is to return or ask for the kris; (3) the letters *pa, da, ja, ya, nya*, the command is clear, the kris is entrusted no one should take, whereas Sembada is ordered to take the kris, without kris do not return; (4) letters *ma, ga, bha, ha, nga*, that is the reason why the two messengers are fighting tired to defend the task given by Aji Saka until both of them death.

The meaning of the symbol of the above Javanese letters that Aji Saka symbolized by Ida Hyang Widhi or God, Dara is an adult male human, Sembada is an adult female human, Kris is a symbol of *purusa* meaning *purus*, male genitalia. *Saung keris* (kris sheath) brought by Sembada as proof of the messenger of Aji Saka is the symbol *pradana* (vagina / pubic woman). While fighting is intercourse (intercourse) between men and women. The battle that occurred in the kingdom of Aji Saka named Medang Kemulan means out of the genitalia through intercourse struggle. Suddenly there was an adolescent found pregnant and no one claimed responsibility, and so that the if child was born is not said child without father (*anak bebinjat*) then the adolescent is married with a kris. Why kris because the kris is considered a symbol of *purusha* (male). The same thing about the *purusha* (men) and the *pradana* (women) according to Samkhya that the *bhuana agung* or universe and the *bhuana alit* (human) are formed from the unification of *purusha* with *pradana*. *Purusha* is positive or *nirmateri*, without being, eternal, unchanged, while *pradana* is negative of material principle, the real form of the first cause of this universe (Nala, 1989: 53).

Further mentioned letters or alphabets have the existence of place or territory that are a, na, ca, ra, ka place in *wetan* (East) is the *kawitan* or *wiwitan* (beginning) of human form. Da, ta, sa, wa, la symbolized in *lor* (north) the father's genitals through the mother's genitalia and the women pregnant. While ma, ga, ba, pa, ja, ya, nya, it is placed in *kulon* (west) means birth, childbearing. While pa, ja, ya, nya, place in the *kidul* (south) means the father and mother is sleep together. With the birth of this human Kanda Pat's teachings that became a good reference about *Kanda Pat Rare*, *Kanda Pat Bhuta*, *Kanda Pat Gunung Sari* and *Kanda Pat Karakah Sari* and others (Falsafah Aksara Modre, 1990)

According to Javanese literature, the 20 characters when spoken in reverse would be a very powerful reject science. Repellent reinforcement like rejecting *teluh, leak, dresti, pepasangan, sesawangan, rerajahan* and so forth. This is the mantra *nga, tha, ba, ga, ma*, meaning there is no death / *nya, ya, ja, dha, pa*, no supernatural / *la, wa, sa, ta, da*, no war / *ka, ra, ca, na, ha*, no messenger (Falsafah Aksara Modre, 1990)

The link of the 20 characters with Kanda Pat Dewa is presented in the table.

No.	Letter	God	Symbol	Weapon	Vehicle
1.	nga, tha, ba, ga, ma	Icwara	White	Bajra	Elephant
2.	nya, ya, ja, dha, pa	Brahma	Bang/Red	Danda	Swan
3.	la, wa, sa, ta, da	Mahadewa	Yellow	Nagapasah	Dragon
4	ka, ra, ca, na, ha,	Wisnu	Black	Cakra	Garuda

Based on table script 20 (*dwi dasa aksara*) is then born *Dasaaksara*, from *Panca aksara*, so *Tri aksara* and *Rwa bhineda*. As for *Panca aksara* i.e. NA, MA, SI, WA, YA, *Panca Brahma* SA, BA, TA, A, I. As *Rwa Bhineda* is: ANG, AH being *purusa-pradana* (men and women), *akasa-pertiwi* (air and land), *lemah-peteng* (day and night), and *urip-pati* (life and dead). While *Tri aksara* in *Bhuwana Alit* (human) ANG, UNG, MANG namely: (1) ANG is in the heart, as a *bayu* in the form of flame, Brahma; (2) UNG, its place in *ampru*, is in the *sabda* in the form of water, Vishnu; (3) MANG place in *papusuh*, as *idep*, in the form of wind Bayu/Iswara (Buana Kosa).

Bioethics Can Maintain or Improve the Quality of Human Health (Bhuana Alit) With *Dasaaksara*.

In maintaining or improving the quality of health through the human body by *dasa aksara* will be described or described that, in the 18 Balinese script (eighteen) in the human body or *bhuana alit* placed or in script, the following: (1) A is in the sinciput; (2) Na is in both eyebrows; (3) Ca is in the eye; (4) Ra is in the ear; (5) Ka is in the nose, (6) Da is in the mouth; (7) Ta is in the chest; (8) Sa is in the right hand; (9) Wa is in the left hand; (10) La is in the nose; (11) Ma is in the right chest (12) Ga is inside the left chest; (13) Ba is in the navel (14) Nga is in the genitals (15) Pa is inside the ass (anus); (16) Ja is in the legs; (17) Ya is in the spine; (18) Nya is on the tail bone (Falsafah Aksara Modre/Sanghyang Siwa Griguh, 1990)

In addition to using the eighteen letters, the completeness (*pengangge*) modre in *Dasaaksara* also considered to have a place or position in the human body (*bhuana alit*) namely; (1) the modre ulu is in the head (in the brain); (2) Taling is in the right hand; (3) Surang is in hair; (4) Nania is in the back; (5) Wisah is in the left hand; (6) Pepet is in the skull; (7) Cecek is on tongue; (8) Tedong is in the ear; (9) Suku kembang in the mouth, (10) Sayem or ulu ricem is in sinciput (Falsafah Aksara Modre / Sanghyang Siwa Griguh, 1990: 7).

Besides *pengangge* (completeness) modre used or placed in the human body, the encounter of eighteen characters from the end to the base of the human body has a connection or connectedness into *Dasaaksara* namely: (1) A-NYA becomes SA; (2) NA-YA becomes Na; (3) CA-JA becomes Ba; (4) RA-PA becomes MA, (5) KA-NGA becomes Ta (6) DA-BA becomes SI; (7) TA-GA becomes A; (9) SA-MA becomes WA; (10) WA-LA becomes I and YA. The same thing is mentioned in Buana Kosa, Shiva is at the heart of all beings, without beginning, without mid and without end, its existence is eternal, yet the person who attains it has a high level of yoga that has thoughts and knowledge that are free from senses or lust (1991 : 65).

The encounter of this eighteen letter from the tip to the base of the human body and the way of placing or instilling *Dasaaksara* in the human body has to do with the place (stana) of Dewata Nawasanga in the human body, namely: (1) SA is placed in the heart, stana (place of) Iswara; (2) BA is placed in the heart, stana (place of) Brahma; (3) TA is placed in the stomach, stana (place of) Mahadeva; (4) A placed in the bile stana (place of) Vishnu; (5) I placed in the bottom of the heart stana (place of) Shiva; (6) NA placed in the kidney, stana (place of) Sangkara; (7) Ma is placed in the intestine stana (place of) Rudra; (8) WA is in the pancreas, stana (place of) Sambhu; (9) YA, placed a heart hanger, stana (place of) Shiva (Haryati Subadio, 1985: 205).

To place the *Dasaaksara* in the body have many ways, but the author uses only one way from Jnanasiddhanta book compiled by Haryati Subadio (1985: 229-233). The way is described below; How to place or imagine the *Dasaaksara* letter placed or staged in the human body (*bhuana alit*) to maintain the quality of health is by breathing. The essence of health is that it can or can excrete and enter the breath within the human body itself.

The way of breathing is by sitting facing to the East while focusing on the tip of the nose, then doing Sivikarana means calling for the presence of Shiva is in the human body while controlling breathing and still see the tip of the nose. Next draw the pure air through the right nostril until the air reaches the heart, imagine the Brahma dwelling in your heart with his entire badge, three-eyed, four-armed, red-colored, imagine his throne in your heart while saying Om-BA (BANG) Brahma. Then let the pure air out through the left nostril that comes from the bile, imagine Vishnu residing in the gall, dressed in full, three-eyed, four-armed, black while uttering OM-A (ANG), respect to Vishnu.

Next breathe through both nostrils and hold a long breath so that the air gets to the heart. Imagine Iswara residing while saying Om-SA (SANG), respect to Iswara. After that speak the *Dasaaksara*, SA, BA, TA, A, I, NA, MA, SI, WA, YA, and do not hear a sound when reciting the mantras. This is one way to place or imagine the mantra *Dasaaksara* located in the human body (*bhuana alit*), so that health is maintained or the quality of health can be maintained. However one who can carry this out is one who has a high level of yoga and has thoughts and knowledge that can release the senses or lust (Buana Kosa, 1991: 65).

CONCLUSION

Bioethics is a bridge between the science and ethics of humanity derived from cultural and religious norms. Bioethics is a science to maintain or improve the quality of human body health (*bhuana alit*) associated with *Dasaaksara*. *Dasaaksara* are the ten main letters as a symbol of the ruler of the universe (*Bhuana Agung*). The letters *Dasaaksara* is SA, BA, TA, A, I, NA, MA, SI, WA, YA, which is placed or (di stanakan) in the human body by one way through the breathing. But the human who can implement it is a person who reaches a high level of yoga that has the mind and knowledge and can release the senses or lust.



Illustration of human body

References

- Arniati, Ida Ayu Komang. 2016. Hakekat Manusia Perspektif Siwatattwa. Denpasar. Widya Wretta. Vol. II, nomor 2 Oktober .
- Bertens. K. 2010. Bioetika: Asal-usul Tujuan dan Cakupannya. Jakarta: Pusat Pengembangan Etika, Universitas Atma Jaya.
- Ginarsa, Ketut.1967. Gambar dan Lambang. Denpasar: Provinsi Bali, Departemen Pendidikan dan Kebudayaan.
- Pusat Dokumentasi Kebudayaan Bali, 1991. Buana Kosa. Denpasar: Unit Pelaksana Daerah Provinsi Daerah Tingkat I Bali.

(Ida Ayu Komang Arniati)

Pemerintah Provinsi Bali, 2002. Siwatattwa. Denpasar: Proyek Peningkatan Sarana/Prasara Kehidupan Beragama.

Kaler, I Nyoman. 1990. Falsafat Aksara Modre. Denpasar: Ria.

_____.tt. Aksara Modre/Aksara Wayah/Aksara Nawa Sastra.Denpasar: Ria

Muchtadi, T.R. 2007. Perkembangan Bioetika Nasional: Etika Prilaku di Bidang Kesehatan Reproduksi.

Nala, Ngurah, 1991. Ayurveda Ilmu Kedokteran Hindu I. Denpasar: Upada Sastra

Soebadio, Haryati, 1985. *Jnanasiddhanta*. Jakarta: Anggota IKAPI.

Tonjaya, Bendesa, Gede. 1981. Kanda Pat Rare. Denpasar: Ria.

_____.1981. Kanda Pat Bhuta. Denpasar: Ria.