



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

PROCEEDINGS

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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

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CAMPUHAN WATER FOR HEALING

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Abstract

Campuhan is a very popular term among Hindus ie, meeting or mixing two or more streams of water, can be between freshwater flow with fresh water, fresh water with sea water, sulfur water with lakes and other. Hindus believe that in this watershed meeting area is a very sanctified place, this area is often held important meetings of religious people. It is believed by the Hindus people that this area exerts an influence on the coming of holy thoughts and ideas that implicate the sacred actions that ultimately give effect to the welfare of the people. The Maha Rsi past was very concerned about this holy place, here he got the idea and the holy mind and then established the holy place (*temple*) as a holy citadel of Hindus.

The sanctity of *campuhan* is greatly felt by the people, religious activities carried out in this place both large and small scale such as, *ngangkid*, *nganyut*, *melukat*, and other spiritual activities related to health, especially health mind. Benefits if we bathe in *campuhan* water then *mala-mala* (bad energy) contained in us will be cleaned, pregnant women are also good bathing in the water mixed because the child who was conceived will be born with healthy and holy, as well as for those who get the stuttering disease should be bathed, For those who have nightmares should also bathe into *campuhan*, and those who get the disease '*buduh*' (psychosomatic) should be taken to *campuhan* to be bathed on the full moon and on the *Kajeng Kliwon* day. For women who are menstruation is prohibited to bathe in *campuhan*. The more streams meet then the place is certainly good for healing.

Religious people give great attention to the existence of this *campuhan* water that is preserved by all the people of today. The cosmic vibrations of the universe emanating through this camp are greatly beneficial to Hindus, which is why people choose certain days to purification. The people who perform the march are not only Hindus but other people also do the marching, including Caucasians also do it.

This phenomenon reminds us that the civilization of water has been built by our elders since ancient times, he is very respectful of the nature of water, and in the implementation of life always attention to the existence of water, Hindus in various religious activities always give attention to the existence of water. In order for the sanctity and cleanliness of the *campuhan* water to remain awake, Maharsi Manu (Manawa Dharmasastra, IV: 52) reminds us: "should not spit, urinate, and feces into the river water. Nor should it throw dirty words into the river, nor blood, poison, and other dirt".

Keywords: Campuhan Water, Healing

INTRODUCTION

Campuhan is a very popular term among Hindus ie, meeting or mixing two or more streams of water, can be between freshwater flow with fresh water, fresh water with sea water, sulfur water

with lakes and other. Hindus believe that in this watershed meeting region is a very sanctified place, this area is often held important meetings of religious people, and in this area also often held the healing process of various diseases suffered by humans. It is believed by the Hindus that this area exerts an influence on the coming of holy thoughts and ideas that implicate the sacred actions that ultimately give effect to the welfare of the people. The Maha Rsi past was very concerned about this holy place, here he got the idea and the holy mind and then established the holy place (temple) as a holy citadel of Hindus.

In the Kakawin Dharma Sunya quoted by Agastia in the book of Nirartha Prakreta there is so described: *“ambek sang kawi siddha suddha kadi sagara gumawanga teka nirmala; iccha nispriya sara ning kelengenan yatika pasamudaya ning rasa; tattwajana wekas nikang paramasastra sira ta pinakadipandita; saksat lingga nikang sarat pinaka dipa yasa nira huwus prakasita”*. The mind of a perfect Kawi, purified mind is like an unflattering rush, his constant, unshakable feeling, a source of beauty and a sense of belonging; The ultimate knowledge and literary essence (*parama sastra*) are therein, therefore he is also called the main priest, like the whole world, and as a devotee of his devotion which has spread everywhere. A kawi as well as a priest like that can bring literary works in society (*sang sampun kretatwa mangkana wedang mijilakena kawitwa ring sabha*).

Pura Campuhan Ubud is a place chosen by Hindu figures as the place that finally produced the charter of Campuhan Ubud that we inherited until now. The spirit of a vision far ahead in the context of his time and driven by the lofty desire and realize the lack of guidance to Hindus in the past, on Friday *Paing Wara Sinta, penanggal* ‘days’ 9 *sasih* ‘month’ 5th years *Caka* 1883 or on 17 November 1961 the leaders Hinduism in the homeland, especially in Bali has held a meeting called “*Dharmacrama*” at Campuhan Ubud, Gianyar regency, Bali. *Dharmacrama* attended by the *Sulinggih* (Priest) and the “*Walaka*” (Leader of the Hindus not *Sulinggih*) lasted until Thursday *Pon Wara Landep*, also coincides with the *Purnama sasih* 5th or November 23, 1961.

Dharmasrama initiated by the Hindu Religious Council, *Parisada Hindu Dharma* (at that time named *Parisada Hindu Bali*) established several decisions which were later known as “*Piagam Campuhan Ubud*”. In part A, point II of the charter is set up, among others, “from now on, desire to build *pangadyayan* dormitory as a place to study *dharma*”. Item II of the *Campuhan Ubud* Charter is the starting point or milestone of the establishment of Hindu Religious College under the name “*Maha Widya Bhawana*” or what is now called the Hindu University of Indonesia (Unhi). The lofty ideals of *Parisada Hindu Dharma* can be realized two years later on October 3, 1963, coinciding with the day of *Purnama Kartika* (*Purnama Sasih* 4th). On this historic day was born the first Hindu Religious Higher Education Institution in this archipelago. *Purnama Kartika* is always associated with the beauty of the atmosphere, the flowers are blooming, the smell of scent spread everywhere, natural beauty condition that is sorely missed by the yogic literature.

HEALTH WATER

The sanctity of *Campuhan* is very much felt by the people, a variety of religious activities carried out in this place both large and small scale such as, *ngangkid, nganyut, melukat*, and other spiritual activities related to health, especially the health of mind. Religious people give great attention to the existence of this water that should be preserved by all the people of today. The

cosmic vibrations of the universe that emanate through this camp is very beneficial to the Hindus, which is why people choose certain days to do that. People who do not just the Hindus but the other people also do and the business including tourist also do it.

This phenomenon reminds us that the civilization of water has been built by our elders since ancient times, he is very respectful of the nature of water, and in the implementation of life always give attention to the existence of water, Hindus in various religious activities always give attention to the existence of water. In order for the sanctity and cleanliness of the mixed water to remain awake, Maharsi Manu (*Manawa Dharmasastra*, IV: 52) reminds us: “*should not spit, urinate, and feces into the river water. Nor should it throw dirty words into the river, nor blood, poison, and other dirt*”.

Nevertheless, the rapid development of the population demands increased water supply, the increasing water demand also causes the water quality to decline. It is in this mixed area that it contains many interests of society, state and government, hooks linking each other to it. The area as well as the sacred place has in fact become a source of unresolved conflict, the conflict which then arises also because of the different views of the natural area. The view of eco-biocentrism that holds the principle of diversity of cultural values and ecosystems is opposed to the view of “shallow ecology” which is widely embraced by modernist “enlightenment” notions, humans apart from the natural environment, because humans have their own environment (anthropocentrism).

In the course of this never-ending conflict the paradigm of mastering, subjugating nature much more quickly develops in the model of society’s view than the paradigm of protecting, being friendly, conserving nature. Humans position themselves to control nature, modern humans see that nature can provide all human needs without any limit. The further impact of such paradigm development is that everywhere natural wrath such as floods, droughts, hurricanes, erosion / abrasion, fire, disease outbreaks that are principally caused or, are feedback from human activities (anthropogenic).

Awareness that nature is our best friend, we must return to the local wisdom that has guided our attitudes and behaviors so long as it deserves the attention, so good thoughts and ideas always come from the shrine. Waterfalls have a very important function and meaning for Hindu societies, various religious ritual activities, healing rituals performed in this elected place. Places of worship (*temple*) *Sad Kahyangan*, *Dangkahyangan*, *Swagina*, territorial to a genealogical temple were erected at the site with various rituals of worship done which led the community to be prosperous and prosperous. In the literary text (Rg Weda, 8.6.28) is mentioned; “*Upahware girinam samgatha ca nadinam, dhiya wipro ajayata* (In a quiet place (*upaware*), in the mountains, and at rivers meetings (*campuhan*) are the rulers are maharsi (wise) to get clear and pure thinking. A serene sanctuary, where there are so many religious activities practiced from *melukat*, *nganyut*, *tirtayatra* (holy water trip), meditation to healing/healing activities, this place really provides the energy of life for humans.

The Maha Rsi had always held a holy journey to these water meeting places, he held *tirtayatra* as well as doing literary yoga, *darmayatra* (holy trip) and *dharmatula* (discussion/dharma talk) with the community on various issues of human life. In the historical record of religion in Bali recorded Rsi Markandya, Mpu Kuturan and Dang Hyang Nirartha are very concerned about this

sanctuary (*campuhan*), because in this place he got the idea, the holy mind to make Bali is a holy island.



Figure 1 and 2. *Campuhan*

In this context he positions the natural environment as a part of human life, humans are part of the natural environment, humans are part of the cosmos, and humans must always keep to be sustainable (eco-centrism).

Benefits if we bathe in water *campuhan* then mala-mala contained in us will be cleaned, pregnant women are also good bathing in the water mixed because the child who was conceived will be born with healthy and holy, as well as for those who get the stuttering disease should be bathed, For those who have nightmares should also bathe into *campuhan*, and those who get the disease *buduh* 'psychosomatic' should be taken to *campuhan* to be bathed on the full moon and on the day *Kajeng Kliwon*. For women who are coming months / menstruation is prohibited to bathe in *campuhan*. The more streams meet then the place is certainly good for healing.

ETHICS CONFLICT IN DEMAND

However, in this era of modernity the ethos of eco-biocentrism is faced with the ethics of "shallow ecology" which is widely embraced by modernist ideals of "enlightenment", humans apart from the natural environment, because humans have their own environment (anthropocentrism). Another view that also agrees with the anthropocentrism view is the view of existentialism. According to this understanding, man and nature are separate from one another, thus bringing this understanding towards homelessness, alienation and isolation in the context of human and natural relationships (Barry, 1999: 84). The separation and alienation of man from the natural world is the condition of modern man. Modernization and modern society have created a world that is meaningless, which is indifferent to humanity and human destiny. Existentialist beliefs are a very anthropocentrism and thus its thinking is focused on human understanding of human life in society with little reference to public relations and the environment. Such existentialist ideas are then used by critical social theorists to read and analyze modernity on a practical level (Awang, 2006: 35).

Modernism brings us face to face with the notion of eco-centrism that we run all this time. In the present era many efforts have been made in this *campuhan* area to meet the needs of profane

human beings, ranging from hotels, villas, restaurants that simply make the distance with the *campuhan* (anthropocentrism). Water that flows in this camp is getting dirty because the waste is discarded arbitrarily by humans, in the understanding of human modernity as an actor who can regulate nature, making distance with nature. Understanding to create a sacred place in the mountains, sea, rivers, *campuhan* that we have been running in Bali has also been snatched by the construction of recreational places, hotels, restaurants that movements more disciplined, sophisticated and capital large. We are not surprised that the *campuhan* sanctuary has become an area for politics, debating worldly matters. The arena of our shrine is really used to debate, the conflict between eco-centrism and anthropocentrism.

CONCLUSION

Breaking up the habitus that has grown so great in society must be done with the moral movement, sanctions, and efforts of the authorities. Maintaining the quality of water mixed so that still can be utilized by humans who are born lately is a very important business for us who live today. These efforts can be started by not throwing garbage, dirt and other pulpits carelessly to the *campuhan*. Socialize to the next generation to be able to understand and believe how kasiat water *campuhan*, this is an effort in the learning process that can be done continuously, both at home, school and community. These glorious efforts must be based on the attitudes and behaviors of *nekengtwas*, *lascarya*, *tan wirosa mwang rodra*, *tan ujar angangsul mwang wakcala*, and so forth attitude and other noble behavior. So much of the activity of the youth is done during the holy day of *Galungan*, from the activity of worship, activity in *Bale Banjar*, then not lose and should be run is when the *Galungan* village children come to the *campuhan* to take bath, to offer the *canang* 'offering' because where they get ideas and sacred thoughts.

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