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PROCEEDING INTERNATIONAL CONFERENCE ON: Theology, Philosophy and Religion (ICTHEPRES) IHDN Denpasar 2018 i PROCEEDING INTERNATIONAL CONFERENCE ON Theology, Philosophy and Religion (ICTHEPRES) IHDN Denpasar 2018 Held By: Institut Hindu Dharma Negeri Denpasar On: 29th November 2018 IHDN Press 2018 ii PROCEEDING INTERNATIONAL CONFERENCE ON: Theology, Philosophy and Religion (ICTHEPRES) IHDN Denpasar 2018 PROCEEDING INTERNATIONAL CONFERENCE ON: Theology, Philosophy and Religion (ICTHEPRES) IHDN Denpasar 2018 Held by: Institut Hindu Dharma Negeri Denpasar On: 29th November 2018 At: Ballroom, Bali Tropic Resort & SPA, Nusa Dua. Jl. Pratama, No.34A, South Kuta, Badung, Bali Writer: Team Published by: IHDN PRESS ISBN: 978-602-53968-0-9 Editor: Drs. I Ketut Donder, M.Ag., Ph.D Reviewer: Dr. I Gede Suwantana, M.Ag Dr. Drs. I Made Redana, M.Si Dr. I Dewa Ayu Hendrawathy Putri, S.Sos., M.Si Redaction: Jalan Ratna No. 51 Denpasar Post Code 80237 Telp/Fax: 0361 226656 Email: ihdnpress@gmail.com/ ihdnpress@ihdn.ac.id Web: ihdnpress.ihdn.ac.id / ihdnpress.or.id PROCEEDING INTERNATIONAL CONFERENCE ON: Theology, Philosophy and Religion (ICTHEPRES) IHDN Denpasar 2018 iii Committee Chairman : Dr. Drs. I Made Redana, M.Si Secretary : Dr. I Dewa Ayu Hendrawathy Putri, S.Sos., M.Si Member : 1. Prof. Dr. Drs. I Gusti Ngurah Suidana, M.Si 2. Prof. Dr. Drs. I Made Surada, M.A 3. Dr. Drs.

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Religion (ICTHEPRES) IHDN Denpasar 2018 Remark by Rector IHDN Denpasar Prof. Dr. Drs. I Gusti Ngurah Sudiana, M. Si Om Swastyastu, Thank to Ida Sang Hyang Widhi Wasa because for His blessing, organizing an International Conference on Theology, Philosophy and Religion (ICTHEPRES) IHDN Denpasar 2018 can run without obstacles. Likewise, for the hard work of the committee and all parties who helped, this activity can be successfully implemented.

This conference is a great program to the IHDN as an effort to deepen and disseminate the teachings of Theology, Philosophy and Religion, especially those relating to Hinduism. This is important because, Hinduism has an understanding, concepts, and values that are so broad and have very diverse traditions. This makes Hindus appear to vary according to the conditions and concepts of the teachings that they embrace.

This difference shows that Hinduism is very rich, and in accordance with the universal slogans it adheres to. This is seen how the Hindu tradition in India was carried out, as well as in other parts of the world, including in Indonesia. Bali has its uniqueness, as well as in Java, Kalimantan, Sumatra and other regions.

However, in some cases, precisely because it has such a diverse face, people become a little confused seeing the Hindu identity. Not only from outside of Hinduism, Hindus themselves are sometimes confused as to which are the real Hindu teachings. To provide a correct understanding of the broad Hindu concept, this conference tried to take a small portion of Hindu teachings so that they were able to see that although Hinduism looked different, in fact all those different were a beautiful symphony.

Hopefully this conference is able to provide maximum impact for academics and others. Om Shantih, Shantih, Shantih, Om Denpasar PROCEEDING INTERNATIONAL CONFERENCE ON: Theology, Philosophy and Religion (ICTHEPRES) IHDN Denpasar 2018 v Table of Contents 1. Indian Knowledge Tradition: Ayurveda Medicine and Contemporary Challenges 1 Prof. Ramdev Bharadwaj 2.

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Abstract Philosophy is universal (general) that is everything that exists (reality) while the material object of science (scientific knowledge) is specific and empirical.

That is, science only focuses on the discipline of each field in a rigid and compartmentalized manner. While philosophy studies are not fragmented in certain disciplines. Philosophy is in the middle between theology and science. Like theology, philosophy contains thoughts about problems whose definitive knowledge about it, so far, cannot be ascertained.

But as philosophy of science draws more attention to human reason than the authority of tradition and the authority of revelation. History of the Development of Philosophy of Science is able to highlight the power of speculation, critical, and supervision. Through historical data, the philosophy of science is able to contribute to philosophical teachings that focus on the teachings of truth.

In accordance with the times, philosophical science has been stated by many philosophers. Until the philosophies also covered a lot about understanding and understanding of philosophy. Until giving birth to various kinds of opinions from experts in giving definition and understanding of philosophy according to the space that presents it.

Therefore, the history of the development of the philosophy of science can classify two points of view, namely about Western and Eastern Philosophy. Both the points of view of Western philosophy and Eastern Philosophy have understanding and each understanding departs from its natural and human character. For example, Western philosophy developed from the philosophy of the ancient Greeks.

Whereas Eastern philosophy is often considered to have no rational thinking, not systematic, and also not critical. This is because Eastern philosophy tends more to religious thought than to deep philosophical thought and systematic freedom like Western philosophy. Eastern philosophy developed in Asia, especially India and China.

Keywords: philosophy of science and siva purana 212 | PROCEEDING INTERNATIONAL CONFERENCE ON: Theology, Philosophy and Religion (ICTHEPRES) IHDN Denpasar 2018  
I. Introduction 1.1 Background to the Problem Human knowledge of the nature in which

he lives, raises a sense of awe at the greatness of the Creator. This awe inspires human passion through the five senses to explore and find out various things about the universe.

Decades of humanity have also tried to explore this mystery of life. Until the times were rolling and racing man never stopped trying to uncover **the mysteries of the** universe. Through various **efforts have been made** for this effort to cause a lot of debate point of view. One of them again explores ancient teachings.

Through this ancient history humans want to know the values of teachings that can reveal **the mysteries of the** universe. The human way of thinking that constantly reveals a mystery of nature is called philosophical thinking. In a practical sense, philosophy is the realm of the mind or called thinking. Thinking means that the brain acts or experiences events to want to reveal something.

So that philosophizing means thinking. But not all thinking activities can be said of philosophy. Philosophy is to think deeply and truly. Therefore, deep thinking is called philosophical thinking. Philosophy is the science that tries to find the deepest cause for everything based on thought or ratio. Human effort in revealing the truth of this universe through ancient teachings is a human effort to think philosophically about the life aspired.

This deep thinking effort is based on thought and ratio. In addition philosophy is also interpreted as a human attitude that thinks logically. A logical attitude that is often called adult thinking. Human intention is said to have an adult mind because it is considered in a conscious state without pressure to see things in depth.

Besides having **the ability to think** deeply, it is also able to see from a broad, comprehensive perspective through all relationships. Some opinions of the figures who explain the notion of philosophy, according to Harun Nasution, philosophy is to think according to the order (logic) freely (not tied to tradition, dogma or religion) and to the depths of the basic issues.

Some philosophers argue that philosophy is knowledge of all that exists, science is interested in achieving definite truth (Plato 427-347 BC a famous **Greek philosopher who was a student of** Socrates. Plato was a teacher of Aristotle who was also a famous philosopher also, Aristotle 384-322SM holds that philosophy is science which includes truth, which contains metaphysics, logic, rhetoric, ethics, economics, politics, and aesthetics. Philosophy investigates all causes and principles of all things.

Furthermore, a prominent politician and speech expert from Rome, namely Marcus Tullius Cicero 106-43SM, holds that philosophy is a science of something the Supreme and efforts to achieve it. The philosophers' thinking about the definition of philosophy is PROCEEDING INTERNATIONAL CONFERENCE ON: Theology, Philosophy and Religion (ICTHEPRES) IHDN Denpasar 2018 213 very diverse. But basically they explain that philosophy is a deep way of thinking to get the essential truth and depth.

This is the focus of philosophical thinking. These profound truths are certainly taken into consideration when multiplying the truth that discusses things that have passed. Moreover, this is a purana teaching. Until when dismantling the essential truths in philosophical thinking about purana, a study that is logically acceptable in the present era is needed.

Given the purana book which contains religious stories that explain the truth. Although explaining the truth, the story displayed in the purana is a presentation of all mysteries through myths and legends. Because it displays the teachings of truth through myths and legends, sometimes the need for interpretation is able to reveal the truth of the Vedic teachings through purana. Therefore, we need the ability to express through philosophical thinking.

As stated by Fuat Hasan, a professor of Psychology at the University of Indonesia in Ansari (1987-), explained that philosophy is an effort to think radically, meaning that it starts from the radical of a phenomenon, from the root of a matter to be questioned. Through this radical way of exploration philosophy tries to arrive at universal conclusions.

The same thing was also conveyed by Hasbullah Bakry in Ansari (1987-) who formulated philosophical science as a thought that investigated everything in depth about divinity, the universe and humans, so as to gain knowledge about how its essence as far as human reason could reach, and how the human attitude should be after achieving that knowledge.

Based on these thoughts, it is necessary to explain the understanding of the correlation between the book of purana, especially Siva Purana in philosophical thought. II DISCUSSION 2.1 Development History of Philosophy of Science There are many kinds of theology that are centered on creation that are now being developed. Some are preministic and more devilish, others for other worlds are often called the third world. As for the third world, some are mystical and others are political.

Some are cosmological and others existential as some choose to be Catholic and others

become Protestants. Others argue that the philosophical value of the intricate value of nature without emphasizing the sanctity of natural beings in itself. Natural objects are upheld and must be maintained properly because they belong to God as Lord of the Great.

The existence of this universe is thanks to the loving power of God. Because of this love, it is not justified for humans to destroy it. This is related to the creation associated with the unitary bond. Lamm's opinion in Marry and John (2003-) also explains that 214 PROCEEDING INTERNATIONAL CONFERENCE ON: Theology, Philosophy and Religion (ICTHEPRES) IHDN Denpasar 2018 the development of the philosophy of science arose due to the existence of two views that tend to be extreme and meet.

This tendency is an example such as the Hasidic tradition that teaches respect for nature without giving it sacred value. While the Mitnagdik tradition recognizes that there is a perspective about God who permeates the realm of His creation. Until his understanding made it impossible for humans to destroy creation. Destroying God's creation is considered sin and evil.

Until those who do damage to God's creation have committed a sin or a predetermined mistake. From this comes the sacred value contained in the realm of God's creation. Based on this understanding the emergence of dualism in the view of philosophy of science. The Jewish view of nature and the environment, that is, there is no easy thing in this world to be united about God's created nature.

As a guardian of the earth, humans as partners in a never-ending task to perfect the universe. Goris even argues that Judaism the Jewish people, that humans have an obligation not only to guard the universe, but as God's partners in the creation work. Because as a partner of God, humans must be able to guard God's natural creation. Including human guardians or fellow humans.

The fundamental view of the Jews regarding this semeta nature, is something that cannot be disputed about its power. In this view, the world is not permitted to be constrained by humans. Humans are made to fulfill the awe of this universe. So that it becomes a warning to humans continuously so that humans know that they are not God in this world.

It is only a special occupant and is responsible for nature. Humans must be able to realize themselves as special beings in this world. Because as a special creature, humans must seriously guard the universe created by God. The view of philosophy of science in Greek times was a very important period in the history of the development of human

civilization.

At that time there was a change in the pattern of human thinking from mythentris to logocentric. The mythical mindset is a thinking pattern of people who rely on myths to explain natural phenomena. Whereas logocentric is derived from the word logos which means foundation or ladasan.

Logocentrism means everything that has a foundation and foundation (En Arkhe, En Ho Logos). Logocentrism is formed from the science of metaphysics which is full of dreams and nostalgia for truth and logos is objective. The logocentric term was coined by German philosopher Ludwig Klages in the 1920s.

This refers to the tradition of Western science and philosophy of placing logos (words) or speech acts as superior epistemology in a system or structure. This can be known by entering into thought in the presence of metaphysical presence PROCEEDING INTERNATIONAL CONFERENCE ON: Theology, Philosophy and Religion (ICTHEPRES) IHDN Denpasar 2018 215 (logocentrism). The logo has the meaning of text, content of thoughts, words, words, and talks.

Literally logocentric means centering on the logo (word). Renaissance during the 15-16 century. Renaissance is an era of history that is full of advances and changes that have meaning for the development of science. The era that witnessed the launch of the challenge of the reform movement towards the oneness and suremization of the Roman Catholic church, along with the development of humanism. This era is a refinement of art, expertise, and knowledge embodied in the all- round genius of Leonardo Da Vinci.

The invention of printing was estimated in the 1440 century AD and found a new continent 1492M by Columbus which gave a harder push to achieve scientific progress. The rebirth of English, French and Spanish literature was represented by Shakespeare, Spenser, Rabilains, and Ronsard. At that time the art of music also developed. The discovery of astrologers such as Copernicus and Galileo became the basis for the emergence of modern astronomy which was a turning point in the thinking of science and philosophy. Contemporary Age after the 19th Century.

In this century, the advancement of science and technology from time to time is like an unbroken link to each other. New things found at a time become an important element for other discoveries in the future. Thus all are interrelated. The development of science in contemporary times is an observation of the benefits and development of previous knowledge from a series of historical developments in science. In this condition, then acceleration or even radicalization is not uncommon.



Which includes the contemporary age **is the era of the** last years lived up to the present. What distinguishes observations about science in modern times with contemporary times is that modern times are an era of development of **science that dates back to** around **the 15th century, while** contemporary times focus on the latest developments that occur until now. 2.2

Spirit and Trend of Indian Philosophy Philosophical thought in India developed following the direction **of the development of** religion. Unlike Greek philosophy which developed due to rational thought and fierce argumentation. Indian philosophers developed their philosophical tradition by interpreting the scriptures.

Of course they know rational thinking and activities in argumentation, as demonstrated by Nyanya and Vaishesika philosophy. **Intuition plays an important role in the** search for truth. An important problem faced by the reviewers of Indian philosophy, especially Hindu philosophy is how to explain the periods of development.

History of Hindu Philosophy is very different from other philosophies. Because 216 **PROCEEDING INTERNATIONAL CONFERENCE ON: Theology, Philosophy and Religion (ICTHEPRES) IHDN Denpasar 2018** sources can explain the development chronology because of the large number of missing documents. Including records of the lives of the characters. But in broad outline it can be explained again.

In India Philosophy is called darsana, which means the same as Sophia in Greek, which means life wisdom. On the wisdom line that truth is a reflection of the divine nature that is transcendental, the effort of reason is seen as not enough to build wisdom. Although it tends to focus on the spiritual life, it does not mean philosophy is so foreign to practical life.

Even Indians have strong beliefs that philosophy has relationships that are interrelated with practical life. According to Indian philosophers, people who know the truth and achieve wisdom will make someone happy, not feel alienated in life, have freedom in the real sense that is able to overcome life's problems. Until philosophy is not seen as an academic activity, it is a daily activity that is able to involve all circles in society.

Indian philosophy also uses the method of self-investigation (Introspective). Through self- control, they try to answer what problems are faced and understand the nature of life and science, and the meaning of human existence in a short life in the world. Through the method of introspection, humans formulate that wisdom system concerning God.

God's relationship with the world, and also human relations with God and each other. Because using a different method of approach makes Indian philosophy has a strong tendency towards pluralism. This appears in the notion of advaita (monism idealism) as taught by Sankara.

In addition, there is a general tendency among Indian philosophers, which is to combine authentic and intuitive reasoning. Above all the Hindu philosophy that adheres to the book of revelation (Sruti) includes the Vedas, Kama-Kanda, namely Samhita and Bahmanda (Interpretation of the Vedas) and Jnana-Kanda namely the Upanishads. Upanishads are delivered by purana.

The charge of purana in Indian philosophy always begins by expressing the matter pleasing from the practical and tragic aspects of human life. The **solution to the problem** is prioritized, so that it can be used as a guide to answer life's problems. Until there is no point in understanding the truth if it is not lived and used in practical life.

Until this is where philosophy lies as atma vidya, namely knowledge about self or self-nature. Atma vidya has a common understanding with Atma Tattwa. Atma Tattwa believes that the atma is synonymous with Brahman. Therefore, there are four paths taken in realizing the brahman essence as atman. The four roads are; Bhakti Marga, Karma Marga, Jnana Marga, and Yoga Marga. Bhakti Marga is worshiping, respecting, and loving God and all its contents.

Karma Marga is working and doing to achieve the goal of life with enthusiasm based on the teachings of the holy **PROCEEDING INTERNATIONAL CONFERENCE ON: Theology, Philosophy and Religion (ICTHEPRES) IHDN Denpasar 2018** 217 vedas. Jnana marga is learning and teaching developing science to improve the quality of human resources. Yoga marga is a body movement that is balanced with the mind to connect the Atma with Paramaatma. 2.3

Monism and Theism in Siva Purana Different interpretations of upanisad gave birth to different ideas of the Lord, especially monism and theism. The emergence of this interpretation is based on the statement of upanisad who said that, Brahman-Atman is not only an unusual whole, but also as God and kingsa for all things that oversee everything inwardly, residing in the universe, but different from the universe.

The development of collar theism appears in the emergence of the use of the term deva as the God who governs the universe and the Almighty. The tendency reaches the top in the Svetasvara Upanishad. The last book of the Vedas and especially of the Upanishads

gives ample room for the emergence of various schools of thought.

A Buddhist thought, says that more than 65 alira philosophy emerged from the interpretation of the Upanishads. Contradictory thoughts also emerged from the beginning of the introduction of the Upanishads, namely orthodox and heterodox ideology (Ansari 1987-). Although there are differences of opinion, it is not based on theological problems, namely the existence and absence of God according to the viewpoint.

Some orthodox are ministic, some are panthestik and some are dualistic and non-domestic. At first 4 of orthodoks were non-theistic, but then only one such understanding remained. Orthodox in Indian philosophy there are six. These six are commonly called Sad Darsana Samgraha, meaning six philosophical policy systems.

The word darsana means wisdom or wisdom of the soul in matters and the nature of everything. Everything is specifically about God, nature and humans. The six systems are Nyaya, Vaishesika, Samkhya, Yoga, Purva Mimamsa, and Uttara Mimamsa. The Nyaya philosophy paired with Vaishesika called Nyaya-Vaishesika, Samkhya paired with Yoga is called Samkhya-Yoga.

Uttara Mimamsa pairs with Uttara Mimamsa called Vedanta (the last Vedic teaching). Samkhya is said to be the earliest born system. Samkhya who was born the earliest had a dualistic theology. However, in its development, it took another direction. After pairing with Yoga, it tends to be monism. Meanwhile the Nyaya and Vaishesika ideologies are dualism, while Vedanta is non-dualist (advaita), or also called pantheistic monism.

Darsana is a system or teaching of tiered spiritual philosophy. In achieving the truth the levels are described as follows; Dvaita (duaisme), Dvaita- Dvaita (conditional twoism), Advaita (idealistic monism). 218 PROCEEDING INTERNATIONAL CONFERENCE ON: Theology, Philosophy and Religion (ICTHEPRES) IHDN Denpasar 2018 The three levels are achieved in line with maturity and the achievement of truth seeking in carrying out sadhana. Dvaita views paramatman and jivatma as separate and different.

The position of jivatma as servant, and paramatman as his master. Liberation of the human soul (moksha) through the path of bhakti (yadnya). Dvaita-Dvaita views that between a devotee (worshiper) is different from Brahman or Siva worshiped or worshiped. If the devotee carries out a strict spiritual discipline, then the view of his heart will be different in witnessing him, which in essence is Brahman or Siva who dwells on the soul. Advaita considers Atman and Jivatman identical with Brahman.

This teaching is suitable for those who in previous lives attained a high spiritual life. The path of Advaita's liberation is Jnana or knowledge. The teachings carried out by a devotee until the appearance of self as Brahman or Siva can be obtained through purana teachings. Etymology means ancient times. An ending means breathing or life. So purana means those who live in ancient times (Vayu Purana I.203). the explanation in the book Brahmanda Purana (I, 1.1.173) states that he called purana because of its existence in very ancient times. Whereas Padma Purana (V.2.53) is slightly different in explaining the etymology of purana, which is unified; it is declared purana, because it longs for or wants (life) in the past.

From the word "pura" and the root word "vase" which means to miss or want. (Deshpande, Vol 29, Part I, 1988: XIII). There are still many purana meanings which essentially contain records of past events. Contains ancient stories contained in Brahmanic literature, which can be compared with Itihasa and Narasamsi, which ultimately occupy their own position in Hindu literature. Maharsi Kautilya in the Arthasastra book (I.5.14) discusses Itihasa mentioning that purana and itivrtta in terms of sides are part of Itihasa.

Itivrtta means historic events. Purana probably means old mythology and tradition in legend. In the ancient literature in the book Brahmanda, the book Upanisad and the teachings of the teachings of ancient Buddhism, purana words can be generalized in the relationship with Itihasa. The words Itihasa and Purana are very close to Atharvaveda as mentioned in the Chandogya Upanisad (III.4.1-2 / Winternitz, 1990: 290).

The Purana books discuss the teachings of truth through mythology. In Siva Purana it discusses the majesty of Siva. The Siva Purana starts at the Prayaga river (meeting of the Ganges, Yamuna, and Saraswati rivers) the rsi and the saints led by Shaunaaka, Mahasi Suta who explain to them the extraordinary magnificence of Parama Siva. In the Siva Purana there are many reviews of human life stories that are worth the truth of Siva's teachings.

Because of the great teachings contained in Siva Pura, the deva of Siva was blessed by Brahma as the recipient of Siva Purana. Because PROCEEDING INTERNATIONAL CONFERENCE ON: Theology, Philosophy and Religion (ICTHEPRES) IHDN Denpasar 2018 219 Brahma continued the Siva Purana to his son Narada, then Brahma himself received the blessing of the great teaching. Thus it was until Rsi Vedavyasa was blessed with knowledge of the majesty of Siva. III .

CLOSING The philosophy of science is a philosophical teaching that focuses on the teaching of truth. In accordance with the times. The science of philosophy has come to

the attention of thinkers and scientific figures who have contributed and contributed thought in giving meaning in the philosophy definition of Science. Until they are leaders and scientists capable of calcifying philosophy according to their point of view.

Both Western philosophy and Eastern philosophy with two perspectives of understanding and understanding respectively. Indian philosophy focuses on literary sources in the Vedic scriptures, Brahmins, Upanishads and Saivagama. These books have their own characteristics, and are considered as Hindu scriptures. The main source of the second Indian philosophy after the Veda was the Upanishads.

This book was compiled around 800 BC and probably completed in 400 BC. This book then developed into purana. Siva Purana tells the majesty of the teachings of Siva. Through the teachings of the truth about the majesty of Siva through mythological stories able to convey the teachings of the great philosophy of the truth of the Vedic teachings. Through Siva Purana it is able to develop sivaism in various countries.

The development of Sivaism was able to introduce Indian culture throughout the world. Vedic culture can also be followed thanks to Indian culture introduced through siva purana teachings. Until the philosophical value of religion is able to be accepted as a teaching of truth.

Discourse on suta in siva purana, reveals that in one hundred thousand sloka containing twelve Samhita / parts, Dewa Siva gave siva purana to Brahma with blessings. Next Brahma gave her beloved son Narada. Through Narada, the one who received the next siva purana blessing was Sanatkumara. Through Sanatkumara which tells this story back to Vedavyasa or the Rsi inventors of the Vedas.

When critics of the philosophy of science began to develop in the West, the development of the philosophy of Eastern science developed evenly. Seeing the balanced development of the philosophy of Western and Eastern science, of course, Siva Purana teachings must be able to continue to balance the flow of the times. The balance of the value of purana teachings with the development of the world today can still benefit human life.

The truth values contained in the siva purana teachings should be able to give perfection the human way of thinking in dealing with 220 PROCEEDING INTERNATIONAL CONFERENCE ON: Theology, Philosophy and Religion (ICTHEPRES) IHDN Denpasar 2018 various problems through philosophical thinking. Philosophical thinking is pragmatic, because it seeks to understand everything that exists broadly, deeply, and fundamentally.

Until the sacred teachings contained **in the siva purana** must also be able to give a broad, deep, and basic thought. Through these thoughts, the benefits of the sacred teachings contained in siva purana can be felt

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