

The Aksara Modre

by I Wayan Watra

FILE	KOMPLIT_1.PDF (11.1M)	WORD COUNT	4386
TIME SUBMITTED	07-AUG-2020 09:02PM (UTC-0700)	CHARACTER COUNT	26930
SUBMISSION ID	1367182262		



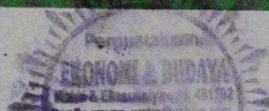
INTERNATIONAL SEMINAR
“THE CONCEPT OF HEALING IN RELIGION, CULTURE,
HEALTH SCIENCES AND THE ECONOMICAL PROSPECTIVE”

PROCEEDINGS

ISBN 978-602-61920-0-4



HINDU INDONESIA UNIVERSITY
Jl. Sangalangit, Tembau, Penatih, Denpasar - Bali



THE AKSARA MODRE OFFICIAL OF MAGICAL RELIGIOUS TREATMENT (HINDU PHILOSOPHY PERSPECTIVE)

I Wayan Watra

w.watra@yahoo.co.id

Hindu Indonesia University

Abstract

The Balinese script begins with King Aji Saka in AD 78, while the letters introduced are syllables, not letters as described by Nala "ha, na, ca, ra, ka, ga, ta, ma, nga, ba, sa, Wa, la, pa, da, ja, yes, its". *Aksara* amounted to 18 (eighteen). Furthermore, in Bali using 20 (twenty) characters, including penganggenya are grouped into three, namely: Wreastra as common Balinese letters used to write in daily life. The second is a secret script which is used as a *aksara Modre* script used to write the *Kawi* language, Song of Songs, *Kekawin*, *Sloka-Sloka*. The third is *aksara Modre* used to write *kedyatmikan*, *japamantra*, because this sacred script is *aksara wayah*, so to read it must use *krakah durakah*. This sacred scripture has always had something to do with Ceremony, Religion, Spirituality and the Unseen World. This script is magical because it is equipped with a symbol of the universe such as the Crescent called *Ardha Candra*, which is a sphere of *Windu* stamped and the symbolic triangular shape of the Stars is called *Nada*, as the embodiment of the Gods. So the question arises whether true letters of *modre* can be used as a treatment?

To answer the above question, the discussion of this *modre* script uses the religious theory of Koentjaraningrat. In the discussion can finally answer that the script *modre* can be used as a means of treatment in three ways, namely: (1) The first treatment is done with *ngrengkes aksara modre*, from twenty to 1 (one) letter that is *Om* or *Ongkara*, as a treatment for self Which is prepentif. (2). Both treatments are performed by combining the *modre* with the means of fruit, leaves, trees and other means, as curative treatment, ie treatment after being attacked by the disease. (3). Third is as a science in understanding more deeply against the types of diseases and treatments, how to treat it, which is in lontar by using the script *modre*, and *Mantra-Mantra* including for compassion for us dikasi by others. To eliminate witchcraft, and so forth in accordance with the pain that we suffered both in a preventive and curative treatment.

Keywords: *Modre* treatment can be done with Preventive and Curative

INTRODUCTION

Balinese script allegedly derived from King Aji Saka in the year 78 AD, while the script is introduced syllables, not the letters as dijejelaskan by Nala is "ha, na, ca, ra, ka, ga, ta, ma, nga, ba, sa, Wa, la, pa, da, ja, ya, nya". A total of 18 coupled with a story to easily remember it. *Hana caraka gata mangaba swala* on his prime. (2002: 96). The meaning of freedom is two servants

(I Wayan Watra)

Sang Hyang Aji Saka, both given a message by him to keep the pesraman by giving a dagger. The servant named Dhora was given a message whoever asked not to be given except for Me who took it. Then he went to Bali, until traveling meet a very powerful enemy. To fight the enemy then commanded his servant named Shambada to ask the dagger to Dhora, and do not return before bringing the dagger. Finally they meet and maintain each other's message *Sang Hyang Aji Saka*, war can not be denied. Because the same *saktinya*, eventually the two servants died. It is thought that the characters of *dha* and *Sha*. *Dha* comes from *Dhora* and *Sha* comes from *Shambadha*, used in Bali amounted to 18 characters. At *Lontar T tutur Aji Saraswati* explained.

"Beryogalah para dewata itu, dan muncullah sang Hyang Ekajalaresi Sang Hyang Ekajalaresi beryoga maka muncullah Sang Hyang Rahu. Sang Hyang Rahu menciptakan Kala semuanya Sang Hyang Ketu menciptakan Triaksara yang suci seperti: ha na ca ra ka da ta sa wa la ma ga ba nga pa ja ya nya. Juga yang dinamai Swalalita dan juga yang dinamakan Modre dua puluh jumlah aksara itu". (Budha Gautama, 2009:29)

Furthermore, in Bali still use 20 characters that are grouped into three, which is eighteen letters used as Balinese lumrah letters, the second script is a secret which is derived sebsai *Swalalita Aksara* equipped with pengangge a crescent moon called *Ardha Candra*, a sphere that *Windu* and the symbolic triangle of the Star is called *Nada*, and the third is the *Modre* script used to write the divine, *japamantra*, because this sacred script is the script of wayah, for *krakah lapali*. This holy scripture has always had something to do with *Upacara*, Religious, Spirituality and the Unseen World, (Ria Bookstore, 1994: 1).

The secret *Modre* script on the *Hindu Dharma Swastika Yoga* in *Watra* explains the essence of the yellow white *mantram* that.

"Sang Hyang Wenang, Sang Hyang Tunggal, Sang Hyang Widhi Titiang Nunas.....sane bakta titiang lekad mangda dados putih kuning. Sane jenar kuning anggen melaning sane putih sane kedas jenar angen melaning sane kedas yan sampun kenten wawu dados putih suci tan pate leteh, ngaran tanpa pamrih".

The meaning of the free God Almighty, the One God, the God who is also called *Sang Hyang Widhi* servant please that I brought mulsi at birth in order to become white and yellow. The shimmery yellow is used as the basis for keeping the purity of the glittering white if it is so newly pure white, that is what does not obscure anything.

So the script *modre* is very secret, should not be used by just anyone. This is evident in the *mantram* in the sentence *"Sang Hyang Wenang, Sang Hyang Tunggal, Sang Hyang Widhi Titiang Nunas sane bakta titiang lekad."* What is brought at birth? It's a lot to bring; *Yeh Nyom*, Red Blood, Yellow Blood, Black Blood etc., and which is HER ?. It shows a secret that can not be given to a person. Even close friends, wives, or children alone should not be given. If given indiscriminately can lead to someone becoming insane, if crazy who is able to heal. Hence in this case it takes a Spiritual Master, who is able to guide the right path like philosophical concepts. If you have walked on the right path, then God will give secret instructions also through various kinds, in accordance with the ability to receive it. So many hidden secrets, behind the sacred scriptures. The most important of all these questions, which will be discussed in this paper is the script as

treatment *aksara modre*? To answer this question begins with a discussion that is summarized in conclusion, as below.

DISCUSSION

In the discussion of the above questions using the Religious Theory of Koentjaraningrat which states that there are four elements of religion used to discuss this issue, related to the reality of healing disease that is prepentif and curative. Prepentive is a human effort to keep the body from being attacked by disease and curative is to treat the body after being attacked by disease. The theory consisting of four parts in question is as below. 1). Religious emotion is an emotion that causes humans to become religious. Religious emotion is a vibration felt by the human psyche at a certain moment either jointly during religious activities such as the time of prayer, meditation, and during the execution of religious ceremonies; 2). The belief system contains human beliefs and imaginations about God, supernatural, supranatural existence, which is about hahekat and the form of gods that are beyond the reach of man through the religious scriptures concerned; 3). The system of ritual ceremonies is a means which aims to seek human relations with the Creator; 4). Religious groups or social entities that mengonsepsi and religion and the system of religious ceremonies. (Koentjoroningrat, 1985: 227).

Treatment with Religious Emotions.

Healing through religious emotion is an emotion that causes humans to become religious. Religious emotion is a vibration felt by the human psyche at a certain moment either jointly while performing religious activities such as the time of prayer, meditation, and at the time of the execution of religious ceremonies. Treatment through religious emotion is more emphasis on the time of prayer and meditation, which refers to a disease that is prepentif. That is when the body before being attacked by disease. Both caused by medical and non medical diseases. An informant explained that.

"I am a *Dasaksara* follower who was not serious at first, but after my illness, as well as my family in repeated ends I naturally believe in the great benefits that he gained in healing especially against himself. Then developed to the family side is inseparable. This I do diligently carry out the White-Yellow and Trial Matra every Morning and Evening, followed by *Panca Sembah*. Drinking the drug using script written on the ingredients of fruit, leaves, flowers, or *tirtha*". (Informant I Nyoman Puger, 62, Interview April 25, 2017).

Prepareful self-medication in question is to assemble the script *modre* tangible symbolic *Dasaksara* The Gods as Manifestations of God in the form of script, which is in *Bhuana Agung*. synergized with the vital tools that exist in the body like. Jatung, Liver, Spleen, Colon, *Peparu*, to always function so that the body is always in good health. With confidence every *Aksara* is having a certain power to cure the disease that is in the body, called *Dasa Bayu*. The purified and religious scriptures used in preparing treatment are.

(I Wayan Watra)

“SANG ring Pampusuh (Jantung), BANG ring Hati, TANG Ungsulan (Buah Pinggang), ANG ring Ampru (Empedu), ING ring Patumpukan Hati (Pertengahan Hati), NANG ring Peparu, MANG ring Usus, SING ring Limpa, WANG Ineban (Krongkonggan), YANG Ring Gantungan Hati (Susunan Rangkaian hati)” (Nala, 2006:108).

Meaning: “SANG ring *Pampusuh* (Heart), BANG ring Heart, TANG *Ungsulan* (Waist), ANG ring *Ampru* (Gall), ING ring Heart Pattern (Mid Heart), NANG ring *Peparu*, MANG ring Intestine, SING ring *Limpa*, WANG *Ineban* (*Krongkonggan*), YANG Ring Heart Hangers (Composition of Hearts series)

So by placing an alphabet believed to be identical with a blessing of the blessing to a God who is a manifestation of God; SANG is Iswara God located in *Bhuana Agung* is in East residing in *Pura Lempuyang Luhur*, can cure diseases that exist in Heart, BANG is God *Brahma* which is located in *Bhuana Agung* in *Seletan* residing in *Pura Andakasa*, can traetment disease existing Heart, TANG Is the god of *Mahadeva* located in the West who reside in *Pura Batukaru*, can cure diseases of Waist, ANG is the god *Vishnu* residing in *Pura Batur* can cure gall disease, ING is Lord Shiva who reside in *Pura Besakih* can cure the existing illness in the middle of heart. NANG is the God of *Maheswara* who dwells in *Pura Goa Lawah* can cure Lung disease, MANG is Rudra God residing in *Uluwatu* can cure diseases that interfere with Intestine, SING is *Dewa Sangkara* god residing in *Pura Puncak Mangu* can cure Limpa disease, WANG is *Dewa Sambhu* Which resides in the *Pura Ujung Timur Laut Besakih*, can cure the disease of *Krongkonggan*, YANG is Lord Shiva, Sada Shiva, and Prama Shiva in *Pura Padmasana Tiga* in *Besakih* can cure the diseases contained in the blood channel spread by the throughout the body.

Script can be used in many ways, in accordance with the beliefs of the users, this is evident in the use of Tantra, Yantra, as a spell like the quotation below.

“The script is derived from words later into letters, and then becomes *Tantra*, *Mantra* and *Yantra*. That the meaning of *Mantra* from the corner of the word comes from Sanskrit and turned into Indonesian into *Mantra* which means Jampi (retainer / japa), prayer or mantrakratau mantra or reader (only tangible words). *Tantra* which also means a spell but more emphasis on witchcraft (mystic, mystic). And what is meant by *Yantra* is a tool for contemplating God. In this case more towards things that are positive, meaning not magic. (Watra, 2016: iv).

The wording tantra is called a modre script that refers to learning science for self-control. At the same time practicing with *ngeringkes* letters. Letters that amount to 20 to 1 (one), and develop from 1 (one) to 20 letters including *pengangge*. In order to obtain a positive energy vibration from the unseen world. By contemplating God and his manifestations in order to be able to cure the disease that attacks the body on everyone who performs. Conducted this *ngeringkes*, every praying, at least once a day. So this treatment is more Prepentive.

Imagination Beliefs About God.

The belief system contains human belief and imagination about God, supernatural, supranatural existence, that is about hahekat and the form of gods that are beyond the reach of man through the religious scriptures concerned. As stated by Koentjaraningrat, in line with the statement of Hari Murti, as below.

"Script is a system of graphic signs that humans use to communicate, and at least represent speech; Certain types of graphical signaling systems such as Pallawa script, Inka script, etc. The word is a morpheme or a combination of morphemes by which the language is considered to be regarded as the smallest unit that can be declared as a free form. The unit of language that can stand on its own, occurs from a single morpheme or a combination of morphemes. In some languages a.l. The English language pressure pattern also marks the word. The smallest unit in syntax derived from laksem that has undergone a morphological process. Repeat words that occur as a result of duplication, such as houses, guests, dag dig dug (Hari Murti Krida Laksana, 2008: 5,110,112).

Indeed, it is a means of communication to represent the intention to be conveyed, because it is the smallest unit of the free form morpheme, in which case it can be used in accordance with the wishes of the Petitioner, whether as medicine or other wishes. But this alphabet should not be given to the indiscriminate because it is sanctified and the religious magical gain, which is expressed by Nala below.

"The Sacred Script is a rarely used alphabet in everyday life. It is called the holy script because it has a magical or religious magical power to purify and cleanse something. This alphabet is generally used when there is a religious ceremony, or in medicine, the sacred script consists of: 1). *Aksara Wijaksana* or *bijaksana*, and 2 is *aksara modre* (Nala, 2006: 27).

"I am offering sacred hearts, food and side dishes made from animal flesh that Pastors may eat (eg ducks). The name of the sajen used in certain small ceremonies consists of white and yellow cakes. Laundry abstinence on pork food, make sacred offerings. Masuci baptized himself as Pastor; Like carrying out the purification of self. Sanctification tools to purify themselves. (Basic Education Office of Bali Province Dati I Bali, 1999: 67

The holy book related to the treatment is Atharwa Veda, then has been copied in the form of the Usana Taru Premana palm, obtained by a Rsi by doing Tapa ememohan to God Almighty. With a short snippet Sukartha stated (2016: 8).

The key to all the literary modes used is called Sad Dasa Aksra, or often called Sodaksra are sixteen Wijaksana characters, consisting of daksaksara + Triaksra + Dwiaksara + Ekaksara, often called Ongkara (Nala, 2006: 157). As follows.

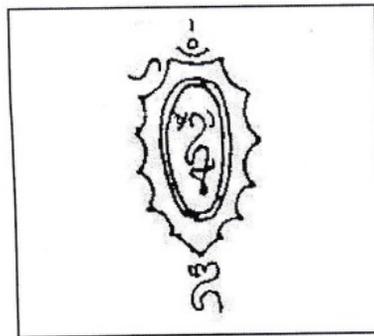
Tumbuhan	Bagian	Kasiat	Penyakit	Bagian Yang digunakan & Campuran	Cara Memakai
Kepopoh	Keseluruh Kulit	Panes Dumelada	Hamil	Pulasari & Bawang Putih	Param
Buyung-buyung putih	Keseluruhan Getah Akar Hangat Panas Tis	Hangat-han-gat Tis	Ayan	Akar + Masui, mica gundil, garam	Sembur Ulu hati
Tabia dakep	Keseluruhan akar batang daun	Hangta-han-gat Tis	Ayan	Daunya + daun sirih tua, merica garam, asam	Tumbuk halus, rebus, jamunya diminum
Dst....					

Dasa Aksara	ꦠꦺ									
Tri Aksara	ꦠꦺ	ꦠꦺ	ꦠꦺ							
Dwi Aksara	ꦠꦺ	ꦠꦺ								
Eka Aksara	ꦠꦺ									

Between letters combined with herbs as a means and infrastructure of treatment (Nala, 2006: 178-181) as below:

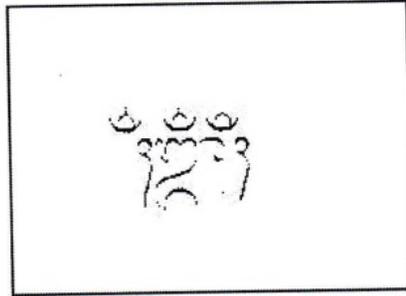
a. To Treat Headache.

Maina Cemeng Leaf Powder, white pepper coriander. Processing and Use. Continued and plastered on the forehead. The letters or *rerajahan* on *maina* leaves, ie two *Ungkara* characters that are inside the circle of fire tongue and *Ongkara* script which is outside the circle that *ardha Candra*, *Windu* and *Nada* across the *Ongkara* script. Why filled the circle and why filled the flames, and why filled the circle and tongue of fire. Here is the secret of the *aksara modre* script, the circle signifying Windu, the circle's embellishment is a tongue of fire. Windu symbol of the universe, *Ongkara* is symbolic of God in the form of giving healing. (Read the *Krakah Modre* script). Treatment in this way can relieve headaches. Script like below.



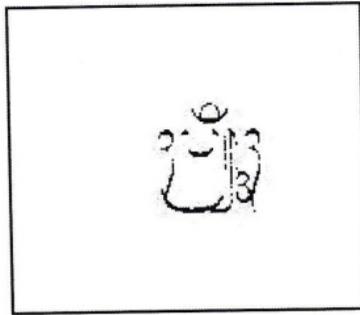
b. Headache.

Potions leaf *maina cemeng*, orange *linglang* (*purut*). Processing and use in *gerus*, plastered on the forehead. There are three letters Eh, Ong, and Eh which contain *Nada*, *Windu*, *Candra*, *bisah*, *Ongkara*, and last one, *Candra*, *Windu*, *Candra*, and *bisah*. Write on *miana* leaves and orange *linglang* as below.



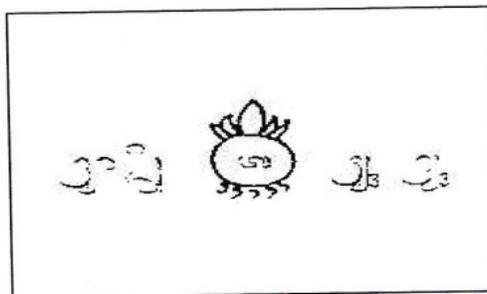
c. Disease to with mantra and script.

Potions leaf *maina cemeng*, orange *linglang (purut)*. Processing and use in *gerus*, plastered on the forehead. *Mantra Ung Ura*, Biblical script, *Nada*, *Windu*, *Candra*, P, Y (*Nanya*) and last *bisah (h)*, inscribed on *maina* leaves and orange *linglang* as below.



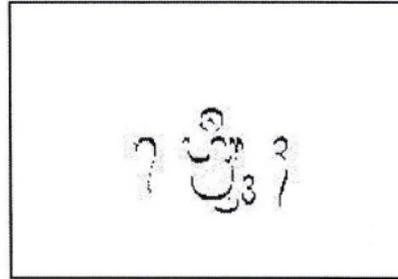
d. Disease Puzzle Staggering.

Potions of grass leaves, grass, onions, fennel. Processing and use: crushed, stick on forehead. The *Mang Mang Mantra*, the Y (*Nanya*) script contains the letter O (tedong) E containing the letter "i" (*Ulu*) containing Y, in the middle of the onion filled with the letter T, and last filled two letters Y, Y (*Nanya*) inscribed on grass and onion like below this.



e. Diseases in *Ubun-Ubun*.

Potions of Sirih. Temurose leaf, Processing and use: stick on the crown. *Mantram Ang* is pronounced 15 times, the letter E (*taleng*) of the letter H contains "i" (*Ulus sari*) and Y (*Nanya*), ending with the letter E (*taleng*). On the betel leaf as below.



From the above description shows that the sacred scriptures embodied in these words are the smallest combination of morphemes that can be preached in the form of holiness, which has undergone a process of morphology and duplication for health in achieving healing to health. One Script called *Om*, which develops into 16, coupled with *pengangge*. Likewise 16 characters can be summarized into one OM or *Ongkara*, to cure the disease. In accordance with the needs and circumstances of the sick. In the treatment of the first requested to God Almighty, called *Tapa*. In order for means of Literacy, Leaf, Trees, and *Mantra* really berkasiat can cure disease. For those who do the treatment should have been practicing *Yoga Aksara*, so the characters used to have kasiat better and mature. Treatment of the disease in this way is curative, because after being attacked by new diseases treatment.

Upakara and Ceremony means of communication to the Unseen.

The system of rituals and ceremonies is a reigious way that aims to find a human relationship with the Unseen, in this case is the Creator of God Almighty. A Serati (the person who used to make upakara ceremony) explained that:

"Tiyang sampun sering ngaryaning banten, sehananing daging banten nenten dados kirang, seatukan banten punika pinaka anggan Ida Bhatara. Minakadin Ipun Porosan anggan Ida Bhatara Siwa, Pamor pinaka anggan Ida Bharata Iswara, Buah jebug, pinanaka Anggan Ida Bhara Mahadewa, Gambir pinaka anggan Ida Bhatara Brahma. Yan sampun jangkep, sinah Ida Bahata sane ka Aci pastika pacang rauh. Manut ring tatujon sane madue karya. Duaning hidup ring jagate ten lepas ring Catur Asrama, catur asrama punika kocap pacang ngemangguhing moksah" (Ni Ketut Tuki, 61 Th, di Sukawati Gianyar, 25 April 2017).

The meaning of free: "I have often made banten, all the contents of the upakara should not be reduced, because the *upakara* symbolic the Gods. Like Porosan is the symbol of Lord Shiva, Pamor yang Putih is the symbol of God *Iswara*, *Bhatara Mahadewa* Artificial Fruit, *Gambir* as a symbol of *Brahma* God. Is complete believed the gods in the puja will surely come. In accordance

with the wishes of the making *upakara*. Because life in this world must live a life, called the Chess Boarding. With this boarding chess it is believed to achieve freedom “

From the urain clearly shows that *upakara* as means of *upcara*, is needed in communicating with the Gods. So that made *upakara* must be in accordance with the Gods who wish to be requested salvation. With the accuracy of the contents of the *upakara* made, it is believed the Gods will surely grant. Added also that in this life should not be separated with Chess Dormitory.

“Chess Dormitory, namely: 1). *Brahmacari*, is the level of life while pursuing knowledge / divinity, “*Brahma*” here means science / science of the deity of “Search” means the behavior in seeking knowledge. 2). *Grehasrta*, is the level of life fostering a home by marrying offspring, “*Greha*” means household, “*stha*” means standing or establishing and nurturing. 3). *Wanaprastha*, meaning is the level of preparation life to improve spiritual life and gradually break free from worldliness. By retreating into the forest, with the intention of getting a peaceful mood. 4). *Sanyasin*, is the level of life out of worldliness and devoted solely to *Sang Hyang Widhi* by deepening the doctrines of purity “(Watra, 2016: 132)

His point in this life of the world as a human being, must go through the life stages of *Brahmacari*, *Grahasta*, *Wanaprasta*, *Sanyasin* or *Bhiksuka*. *Upakara* in this case must follow every stage of human life from *Brahmacari*, that is to study knowledge. So the peace and quiet can be obtained every step too, which finally reaches peace.

Social groups that promote religion.

In general in Bali religious groups or social units that mengonsepsi and religion and the system of religious ceremonies is *Pekraman* Village, which has a toritorial region has three *Pura Desa*, *Pura Puseh*, and *Pura Dalem*. Then arranged by *Prajuru*, at every 6 monthly *piodalan*, as explained by *Mangku Istri Pura Puseh in Batusepih-Sukawati Gianyar*, as follows.

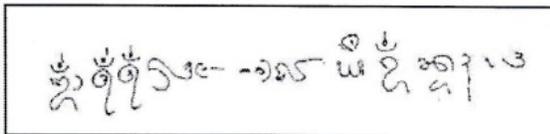
“*Rikanjekan yan wenten wali ring kahyangan tiga Ring Pura Desa, Ring Pura Puseh, Ring, Pura Dalem. Karhinin antuk sangkep para lanange, daging sangkepe punika kasobyahan ring para istrine, para sratine, tur ring para mangku sane ngemong pura suang-suang. Yan tiang ring Pura Puseh, upakarane punika kaepah mangda sami polih pepeson banten. Yan wenten semeton sane mekarya ring luar, kagentosin antuk jinah manut ring pepeson sane kaepah. Kenten kalaksanen sabilang enam bulan. Kenten kalaksanayang duke riin kayang mangkin. Mungguwing dasar upakara miwah mantra mantra lan sesontengan kaketus ring lontar-lontar, sane sampun kopicayang antuk Ida anak Lingsir*” (Informan Ni Ketut Konci/Mangku Puseh, 60 th 25 April 2017).

Free Meaning. “At the time there are *Piodalan in Pura Desa, Pura Puseh, and Pura Dalem*. Begin by meeting by male members of the banjar. The result of the meeting, whether to conduct Big or Small *Upakara* spread to the Mothers, to *Srati (Banten)*, to the respective Wife Stakeholders. *Pura Puseh*, the *upakara* is divided so that all will get a share. If there is a *waga banjar* that works outside, still subject to *uapakara*, usually replaced with money amount of burden burdened. Once done every six months, and done continuously from time immemorial until now. Regarding the basis of performing *upakara*, the *weda* spell, as well as the *sontal* (the language of fine bali) follow

the instructions of the lontar, which have been guided by the sanctified like priest, *mpu, rsi*, and others “.

From the description shows that, social groups that carry out religious ceremonies in Bali, conceptualized by men’s customary men based on the meeting. Then the results of the meeting are distributed to the wives to realize the outcome of the meeting. So that all members of the community both in the traditional village and those working outside the region still charged upakara fees, so that the implementation of the upakara from antiquity until now still still running until now. For the execution of the upakara is based on the lontar, which of course is sourced from the holy book that has been elaborated by the saint.

One Mantra in Lontar Kuranti Bolong attachment 1 and 2 (Sumawa, 2013) mentions that, *Iti Kuranta Bolong. Nga, Pangetanakena, dalaning kadewatan, wisia dunga-dungi katen den ta wong wruh, ma. Ah ring ude ring tingal, Ang Brahma abangin tingal, Mang Mahadewa kuningin netra, Ung Wisnu, irengin netra, putihin ati Bhatara Siwa, tungtungin irung sadasiwa, slaning lalata Bhatara Guru tunggal, biruning netra Hyang sambhu, maka panginebang swarga tan sinung gelap suda kawenang. Telenging waru kumalasa Sanghyang Acintya mahening, Ah, Ah, Ah (3x), reh amusti ring anan batis karo sikunia sinemu dang entud. Iti paguruan Dewa, nga. Rehnia nguyup Surya, ma. Ung Ong Dewa turun marupa Sanghyang tan parupa, asih Bhatara lawan manusa, Bhatara Iswara asih lawan manusa, Ong ong Dewa maguru lawan Bhatara Wisnu, Bhatara Brahma lawan Bhatara Indra, Bhatara Mahadewa asih lan manusa : Ung Ang Mang, Poma (3x), jeg telas, Iki pengenduh bhuana agung, pamatuh agung, paingkup agung denya. Sampun putus sasaringan sastra ongkaramreta :*



Asih (3x), patuh(3x), sa. Tan pasastra. Iki pacetet jati temen tan kawasa ajan wera, aja bucecer, pingita temen. Iti sanghyang pangawasa, ma. Ong Ong Ong (3x), Erana ta ya katemu, pada nemu ta ya, Ung Ung Ung manjing maring sunia rasa, Sanghyang Taya manjing ring karba ring netra, Ung Sanghyang meleng mulih ring tungtunging tingal, katon Sanghyang Maya-maya, Ong Pasupati Ungkara ring bayu pramana jati, Ung Ang Mang (3x), reh masuku tunggal, tangan kiwa anukupi silit, tangan tengen anukupi siwadwara, sunia katon. Pamiak kala, ma. Ong sila-sila gama, sila-sila Bhatara iswara, angrakat Bhatara Brahma, pinayungan kala cakra, anunggang lembu putih akalihan lawan Bhatari Uma, angagem sarwa sanjata prawatek dewata nawasanga danda, trisula, padma swatang, job sira Bhatara kalasawadwanira kabeh mwanng bala urahan mulih maring nariti pritiwi, teka kedep sisi mandi mantranku, sa. Waribang sekarakena,

Free Translation.”This is what *Kuranta - Bolong* calls, which is very useful for knowing things that are sublime and about the negative things caused by those who want to poison and by the spirits, all of which will be known to those who Wise or one who has knowledge of the deity. The *mantra* used to know it, is as follows;

Ah, *Iswara* should be imagined in the middle of the eye circle, Ang, *Brahma* should be

imagined in the red eye, Mang, Mahadewa should be imagined in the yellow of the eyes, Ung, Vishnu is in the black of the eyes, Bhatara Sadha Siwa envisioned at the tip of the nose, while in the eyebrows between The forehead should be imagined Bhatara - the Sole Master, the blue color of the eyes should be conceived Sanghyang Sambhu, as a brightly lit path without any darkness to the heavenly realm, to find the holy Sanghyang Acintya nirmala who amidst a flat gemstone. Ah, Ah, Ah, (3X), do it with the attitude of arnusti (concentration of mind) with the two toes together and knee-level elbows.

This is called or named after the Gods, the way it sees or enters the sun into the self, with a mantra; Ung, Ong Dewa descends the world in the form of nothing, love man to God, like the love of God - Iswara to man. Ong, Ong the Gods studied at Bhatara Wisnu, such as Bhatara Brahma and Bhatara Indra and Bhatara Mahadewa are very affectionate to humans. Ung, Ang Mang. Pay close attention to it (3X). Done

This is the so-called compassionate, compassionate world of great merit. Let's have known the intisarinya from the knowledge of the purity of Ongkara which became the center in this universe. This is the holy letter (the picture is the same as above), pronounced three times, asih (3X), obedient (submissive) (3X). The use literature (letters). This is the ultimate compassion, if it is not properly controlled, it should not be discussed with others, nor should it be underestimated, because it is very sacred to its existence. This is how to present Sarighyang Pangawasa (the Almighty), the way is to use the mantra; Ong, Ong, Ong, (3X), hope all meet with goodness, Ung, Ung, Ung, enter into the very sacred realm Sanghyang Taya enter into the essence of eyes, Ung, Sanghyang Meleng back to the end of sight then it seems Sanghyang Maya Maya, Ong Pasupati The sacred scriptures, Ung, exist in the right breath power (Pranayama), Ung, Ang, Mang, (3X). In uttering this mantra should be done by closing the butt hole with the left hand and the right hand is used to close the Siwadwara (crown), then it will be able to see all the occurrences in the unseen world. This is how to keep kala is a kind of spirits are often disturbing; The mantras are as follows; Ong, gay sila, Bhatara Iswara's bravado, Bhatara Brahma, simultaneously carrying conch trumpets, riding white cattle along with Bhatari Uma, carrying all the weapons of the Gods Nawasanga, such as; Danda, Trisula, Padma, and so on, wishing to keep Bhatara and his followers alive, returning to all of them in the ground, may I perfect the mantram I uttered; The means used in reciting this mantram are red flowers of all kinds.

It further explained that, other means may be used, such as; Leaves of temen, dapdap, jepun, hibiscus, and teleng leaves, added by means of rice polpol placed on a klatkat which is covered with banana leaf, with its fish ball gagending, red and white rice, finished. Accompanied by a mantra; Ong, I am the teacher of the Three Sacred deities, I am the teacher of all the so-called sakti kramat, I am also the teacher of the Three Sacred Sanghyang, there is still a witchcraft of all the leyak, Sundanese effusions, Jaran Guyang utensils, Of your yogic powers, now go away from the land of Bali, for your pretend always hurt the innocent, using all your efforts, I shall drive you out, for I am the teacher of the terrible Three Gods who will destroy all the utterances you use, Lose it all, like; In order to magically disappear, in order for the wind to disappear, in order to disappear, to lose water.

From this description shows that there are various diseases in Lontar, Aksara, and Mantra-Mantra which is used as a means for treatment, used for the loving that we dikasi by others. To

(I Wayan Watra)

eliminate witchcraft, and so forth in accordance with the pain that we suffered both in a preventive and curative treatment.

CONCLUSION

From the above description, to answer the question of *modre script* as a treatment? Can be done in three ways: (1) The first treatment is done with *ngreringkes aksara modre*, from twenty to 1 one letter that is Om or Ongkara, as a self-medication which is preventive. (2). Both treatments are carried out by combining the *aksara modre* character by means of fruit, leaves, trees and other means, as a curative medication, ie treatment after being attacked by the disease. (3). The third is to deepen the disease, treat it, which is on the palm using the script, and *Mantra-Mantra* including for compassion for us dikasi by others. To eliminate witchcraft, and so forth in accordance with the pain we suffered both in a preventive and curative treatment.

References

- Budha Gautama, Wayan. 2009: *Lontar T tutur Aji Saraswati. (Terjemahan)*. Surabaya: Percetakan Paramita.
- Nala, Ngurah 2002. *Usada Bali*. Denpasar: Cetakan ke V Penerbit PT Upada Sastra Pusat Pertokoan Kertha Wijaya Blok D 11 Jalan Diponegoro.
- Harimurti Kridalaksana, 2008. *Kamus Linguistik Edisi Ke Empat*. Jakarta: Penerbit Perusahaan Terbatas Gramedia Pustaka Utama.
- Dinas Pendidikan Dasar Propinsi Bali Dati I Bali, 1991. *Kamus Bali Indonesia*: Denpasar: Dinas Pendidikan Dasar Dati I Bali.
- Koentjaraningrat, 1985. *Pengantar Antropologi Pokok-Pokok Etnografis*. Jakarta: Penerbit Rineka Cipta:
- Sukartha, I Nyoman 2016. *Makna Lontar Sebagai Penunjang Pola Ilmiah Pokok (PIP) Universitas Udayana*. Denpasar: Pusat Kajian Bali, Universitas Udayana.
- Sumawa, I Wayan 2013. *Kuranto Bolong*. Surabaya: Penerbit Toko Buku Dan Percetakan Paramita.
- Toko Buku Ria, dan Percetakan. 1994. *Kerakah Modre II*. Denpasar: Percetakan dan Toko Buku Ria, Jln. Plawa No. 43 Denpasar.
- Watra, I Wayan 2015. *Yoga Aksara Suci Agama Hindu (Berdasarkan Dasaksara) Berpola Dasar Jnana Kanda*. Bersifat Rahasia Tidak diperjual Belikan.
- Watra, I Wayan 2016. *Mantra Samhita Buddha Vaisnawa dan Pandita Hindu*. Penerbit Paramita Surabaya
- Watra, I Wayan 2016. *Pengantar Filsafat Hindu (Tattwa I)*. Surabaya: Penerbit Paramita Surabaya Bersama dengan Universitas Hindu Indonesia.

The Aksara Modre

ORIGINALITY REPORT

% **0**

SIMILARITY INDEX

% **0**

INTERNET SOURCES

% **0**

PUBLICATIONS

% **0**

STUDENT PAPERS

PRIMARY SOURCES

1

Submitted to iGroup

Student Paper

<% **1**

EXCLUDE QUOTES ON

EXCLUDE MATCHES OFF

EXCLUDE
BIBLIOGRAPHY ON