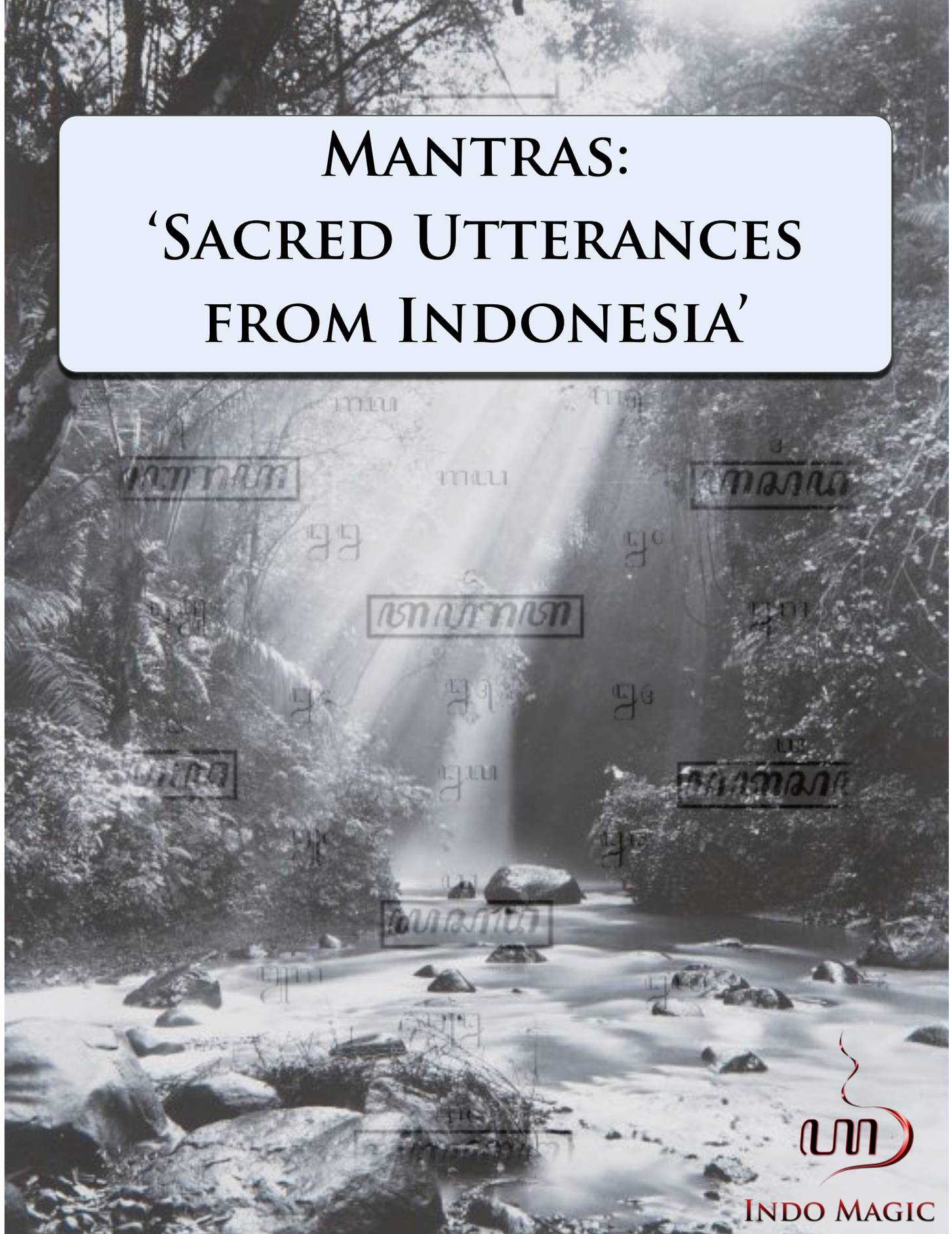

Mantras:
'Sacred Utterances
from Indonesia'
Indo Magic

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I. Dedication

This eBook is dedicated to all those who walk the spiritual path in life;
May all your efforts bring the desired results for you.

Salam Rahayu,

Mas Rodin

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II. Pronunciation

Throughout this book we tried to retain the original pronunciation as much as possible, using Sanskrit and Pāli diacritics. The Arabic transliterations found in this book are based on the Indonesian pronunciation. Below we offer the reader a quick guide to learning to understand the correct pronunciation of these ancient languages.

Vowels		
ā — as in sof**a**	a — as in f**a**ther	i — as in p**i**n
ī — as in t**ee**n	u — as in p**u**t	ū — as in n**oo**n
ṛ — as in fib**re**	ṝ — like ṛ, but long	ḷ — as in ab**le**
e — as in V**e**gas	ai — as in **ai**sle	o — as in **o**h
au — as in **ou**t		

* We do not have such sounds in English. The tongue should touch the roof of the mouth for these letters, not the teeth (as it does in English).

Aspirate letters, those written with a letter + h (kh, gh, ch, jh, ṭh, ḍh, th, dh, ph, bh), are pronounced with a breath after the consonant, as: back-hoe, big-horn, wart-hog, boat-house if pronounced bac-**kh**oe, bi-**gh**orn, war-**th**og, boa-**th**ouse.

Consonants	
k, kh = English k	g, gh — as in **g**ood (never as in gym)
ṅ — as in si**ng**i**ng**	c, ch — as in **ch**ur**ch** (never as in car)
j, jh — as in **j**am	ñ — as in ca**ny**on (cañon)
ṭ, ṭh, ḍ, ḍh, ṇ = retroflex sounds of t, th, d, dh, n. *	t — as in s**t**op
th — as in **t**op, **Th**omas (never as in thin or this)	d, dh = English d
n = English n	p — as in s**p**in
ph — as in **p**at (never = English f)	b, bh = English b
m = English m	y — as in **y**odel (never as in body)
r = English r	l = English l
v = English v	ś, ṣ = English sh
s = English s	h = English h
ḥ is a final aspiration	ṁ (also written ṃ) is a pure nasal (pronounce as m)

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III. Definition

The Sanskrit term ‘mantra’ originated in ancient India among the Brāhmaṇa Class in the Vedic period (c. 1500–500 BCE).

Mantras are chanted in the form of an incantation or prayer, which is believed to carry magical and spiritual power.

Thus, mantras can be considered a sacred utterance to aid concentration in meditation, ritual magic and spiritual practice.

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Introduction

Due to its rich cultural diversity, Indonesia is a country replete with varied religions and traditional values. Many elements of Indonesia's diverse cultures, such as Indonesian mysticism and magic, are syncretic in nature. And as such, they are in conformity with the official national motto of Indonesia; i.e., the Old Javanese phrase *Bhinneka Tunggal Ika* ("Unity in Diversity").

Therefore, Indo Magic wants to emphasize that it does not hold any particular religion or tradition as primary or inherently superior to another, for according to the traditional understanding of Indonesian mysticism there is no difference in the true essence of any religion.

Thus, with *Mantras: Sacred Utterances from Indonesia*, Indo Magic aims to provide a manual for spiritual practitioners, regardless of their religious affiliation.

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Instructions

The mantras featured in this eBook, first and foremost, serve as a practical means for spiritual practice. Due to the rich diversity of Indonesian cultures, the eBook covers various Javanese, Balinese, Arabic, Sanskrit and Pāli mantras as practiced in Indonesian mystical tradition.

Javanese venerate Gusti, Balinese Hindus worship Sang Hyang Widhi, Muslims pray to Allāh, and Buddhists believe in the Buddha. For instance, Javanese people start their prayer by saying *Niat Ingsun* (lit. “I intend to”), while the Balinese open their prayer by saying *Om Swastyastu* (“May all good come from all directions”).

Indonesian Muslims, however, always recite the Basmala prayer (*bismillāhi raḥmāni raḥīm* - “In the name of God, the Most Gracious, the Most Merciful”) three times first.

Yet Indonesian Buddhists chant *Namo Buddhāya* (“Homage to the Buddha”), often followed by the *Tisaraṇagama* for taking refuge in the Triple Gem (i.e. the Buddha, *Dharma*, and the *Saṅgha*).

It should be noted that the various ways of opening a mantra as described above, always precede the recitation of the actual mantra itself. Thus, before chanting any mantra one should first recite the conventional opening phrase in accordance with one’s religious affiliation. Since there are numerous opening prayers they have been deliberately omitted in this book.

Some mantras in this book have to be performed in combination with traditional fasting methods, while other mantras are supplemented with external reading resources (e.g. chapters or verses from the Holy Qur’ān).

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Islamic Prayers

3.1 Basmala

3.2 Istiġfār

3.3 Du'ā' to Meet Deceased Wali

3.4 Du'ā' Nurun Nubuwwah

3.5 Du'ā' to Meet Prophet Muhammad

3.6 Du'ā' to Meet Prophet Khidir

3.7 Du'ā' to Fund Pilgrimage to Mecca

3.8 Hizbul Falāh

3.9 Istiqamah

3.10 Husnul Khatimah

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Islamic Prayers

Basmala

The *Basmala* is recited at the beginning of each (except for the ninth) chapter of the Holy Qur'ān. Likewise, throughout this eBook you will find many mantras starting with the *Basmala* prayer.



Indonesian Muslims use this Islamic prayer in many of their *duʿāʾ*. In Indonesian mystical tradition, *tasmiyya*, or recitation of the *Basmala*, is performed three times before any other mantra.

Bismillāhi raḥmāni raḥīm.

Translation

In the name of God, the Most Gracious, the Most Merciful.

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Islamic Prayers

Istiġfār

Istiġfār is an Islamic prayer for forgiveness. It is said that whoever recites *istiġfār* with sincerity, then all his or her sins will be forgiven. The *istiġfār* is repeated three times (or more).



ʾ*Astaġfirullāh Al-ʻAzīm*.

Translation

I seek forgiveness from God.

Long Version

It is said that if person recites this prayer for repentance with strong faith in it s/he will be among the people of Paradise.

Allāhumma anta rabbī lā ilāha illā anta khalaqtanī wa anā 'abduka wa anā 'alā 'ahdika wa wa'dika ma astaṭa'tu a'ūḏu bika min ṣarri mā ṣana'tu abū'u ilayka bini'matika 'alayya wa abū'u bi ḏanbī fāġfir maġfiratan min 'indika wa arḥamnī innaka anta ġafūru rahīm.

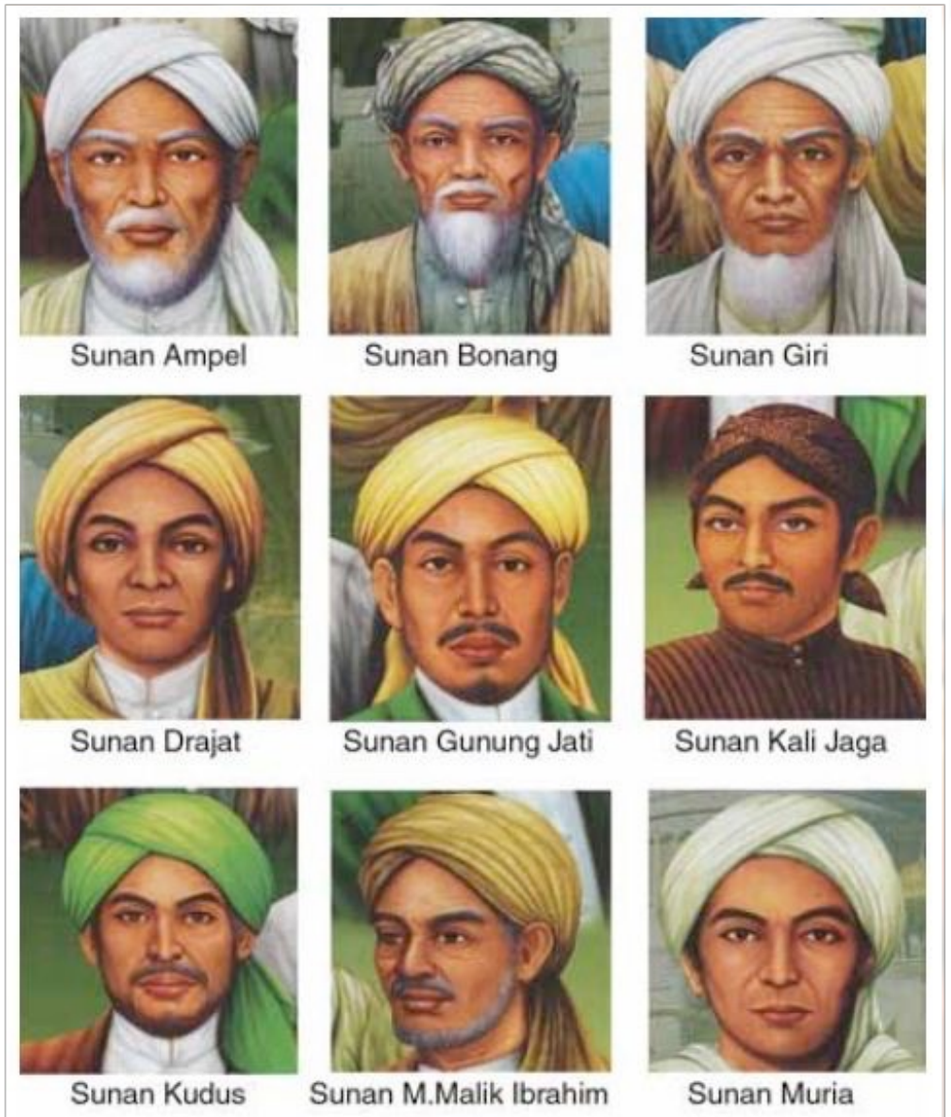
Translation

O God, You are my Lord, none has the right to be worshiped except You. You created me and I am Your servant, and I abide to Your covenant and promise (to honor it) as best I can. I take refuge in You from the evil of which I committed. I acknowledge Your favor upon me, and I acknowledge my sin, so forgive me, for verily none can forgive sins except You. Forgive me my sins, surely you are Forgiving, Merciful.

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Islamic Prayers

Du‘ā’ to Meet Deceased Wali



To meet a deceased *wali* (in a dream or meditation), one should recite *sūrat* Al-Fātiḥah forty-one times at midnight, and dedicate the merit and virtue accrued from reciting this *sūrat* to the *wali* one wants to meet. Next, one should recite the following verse a thousand times:

'Alā ya`lamu man khalaqa wa huwa Al-Laṭīful Al-Khabīr.

Translation

Does He who created not know, while He is the Subtle, the Acquainted? (Qur’ān 67:14)

Then, pray to God whilst saying: “O God, I request Your blessings to meet ... (say the name of the *wali*)”.

Alternative Method

To communicate with a deceased Islamic mystic or teacher, one should perform a pilgrimage to the grave of the *wali*.

There, whilst sitting next to the grave, the following mantra is to be uttered.

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Assalāmu'alaykum warahmatullāhi wa barakātuhu. Antum lanā salafun wa 'innā In šāʾ Allāh bikum lāḥiqūn.

Translation

May God bestow peace and blessings upon you. You are (one of) my forefather(s), and surely we will follow you, if God wills.

Next, the pilgrim has to recite *sūrat* Yā Sīn once, *sūrat* Al-'Ikhlās ten times, *sūrat* Al-Falaq three times, *sūrat* An-Nās three times, *sūrat* Al-Fātiḥah once and *sūrat* Al-Baqarah once. After the aforementioned chapters have been recited and dedicated to the deceased *wali* respectively, one closes one's eyes and imagines oneself being in the presence of God.

At this point the *tahlīla* phrase (i.e. *lā ilāha illāllāhu* - 'there is no god but God') is recited three times, followed by greeting the person one wants to meet. The formal greeting is as follows.

Assalāmu'alaykum warahmatullāhi wa barakātuhu yā walīyyallāh ... .

Translation

'O *wali* ... (name of the *wali*), may God bestow peace and blessings upon you'.

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Islamic Prayers

Du‘ā’ Nurun Nubuwwah

The *duʿāʾ* Nurun Nubuwwah is recited to invoke the Light of the Prophet Muḥammad (Arabic: *al-Nūr al-Muḥammadī*).

The Muḥammadan light, as it is also called, allows the mystic to experience the inner and transcendent reality of the prophet.

Next, recite *sūrat* Al-Fātiḥah and *sūrat* Al-‘Ikhlāṣ three times, followed by *Istiġfār* three times.

Then, recite the *duʿāʾ* on the next page one hundred times.

Uṣalli sunnatal hājati rak’atayni lillāhi ta'ālā.

Translation

I intend to perform *sunnah ṣalāt* and offer two optional *rakʿah* [to God], Exalted is He.

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Allāhumma dzas-sulthānil ‘azhīmi, wadzal manniyyil qadīmi, wadzal wajhil karīmi, wawaliyyil kalimātit-tammāti, wadda’awātil mustajābati min anfusil haqqi ‘ainil qudrati wannāzhirīna, wa’ainil insi wal jinni. Wa-in yakādul-ladzīna kafarū layuzliqūnaka bi-abshārihim lammā sami’ūdz-dzikra, wayaqūlūna innahū lamajnūn. Wamā huqa illā dzikrul lil’ālamīna (*wamustajābu luqmānal hakīm* 3x). *Wawaritsa sulaimānu dāqūda ‘alaihimas salāmu. Alwadūdu dzul ‘arsyil majīdi. Thawwil ‘umrī washahhih jasadī waqdhi hājatī wa-aktsir amwālī wa-awlādī wahabbib linnāsi ajma’īna. Wabā’idil ‘adāwāta khullahā min bani ādama ‘alaihis salām. Man kāna hayyan wayahiqal qawlu ‘alal kāfirīna. Waqul jā-al haqqu wazahaqal bāthilu, innal bāthila kāna zahūqan. Wanunazzilu minal qur-āni mā huqa syifā-un warahmatun lulmu’mumīna. Walā yazīduzh zhālimīna illā khasāran. Subhāna rabbika rabbil ‘izzati ‘ammā yashifūn wa salāmun ‘alal mursalīna, alḥamdulillāhi rabbil ‘ālamina.*

Translation

O God, the Most Powerful, Possessor of eternal favors, Possessor of noble countenance, Master of good words and accepting supplications; relieve (name of the targeted person) from the whispers of the *jinn* and mankind. And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, "Indeed, he is mad". But it is not except a reminder to the worlds. (And O the One who has given permission through the glorious Qur’ān 3x). And Solomon inherited David. And the essence of God is Most Merciful, Who has the noble throne. Lengthen my life, make my body healthy, fulfill my needs, make me the one preferred over all humans and not yield to me from all hostilities of children of still living Adam. And punish the infidels. You hath power over all things. And may the salvation of the apostles and praise be to God, the Lord of all that exists.

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Islamic Prayers

Du‘ā’ to Meet Prophet Muḥammad



In order to be able to meet Prophet Muḥammad in one’s dreams, one has to perform *sunnah ṣalāt* consisting of two *rakʿah* .

When one reaches *sūrat* Al-Fātiḥah, one should repeat this chapter another fifteen times. Then follows *āyat* Al-Kursī, which is recited fifteen times as well.

Next, after the *ṣalāt* has been completed, one should proceed with the recitation of the following invocation, which has to be repeated a thousand times:

Ṣallallāhu ’alā Muḥammad.

Translation

May God bestow his Grace and Honor upon Prophet Muḥammad.

Alternative Method

Recite *sūrat* Al-Qadr a thousand times every Friday evening.

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Islamic Prayers

Du‘ā’ to Meet Prophet Khiḍr



Prophet Khiḍr is also called ‘The Green Man’. In order to meet this Islamic saint, one has to perform a retreat at a riverbed or at the beach for a period of forty nights.

Every evening during the retreat, the mystic has to recite the following mantra a hundred times.

Yā Laṭīfan bi khalqihi, *wa yā `Āliman bi khalqihi*, *wa yā Khabīran bi khalqihi ulṭuf bī*.

Translation

“O One Who is gentle with His creation, O One who has complete knowledge of His creation, O One who has complete awareness of His creation! Treat me gently.”

When the prophet appears in front of the mystic, s/he (the mystic) should greet him respectfully.

Thus, it is said, that when the greeter draws the hand to one’s own forehead, he can recognize if it is Prophet Khiḍr if that hand has a boneless thumb.

Mantras: ‘*Sacred Utterances from Indonesia*’

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Islamic Prayers

Du‘ā’ to Fund Pilgrimage to Mecca

After *ṣalāt fağr* (dawn prayer) and *maġrib* (evening prayer), one prostrates facing the direction of the Ka'ba whilst reciting the following *duʿāʾ*:

Sajada wajhiya lil-ladzī khalaqahu wasyaqqa sam’ahu wa-basharahu bihawlihi waquwwatihi tabārakalllāhu ahsanal khāliqīn.

Translation

I have prostrated my face to the One Who created it, and gave it hearing and sight by His might and His power. Glory is to God, the Best of creators.

Immediately after the prostration follows the recitation of *sūrat* Al-Fātiḥah, which has to repeated seven times.

After each completion of the first chapter of the Holy Qur’ān one recites the following *duʿāʾ* whilst focusing the mind to make a wish to receive sufficient funds for one’s pilgrimage to Mecca.

Bijāhi sayyidina Muḥammadin bi-idznillah

Translation

In the name of the Prophet Muḥammad [and] by the permission of God.

Next, one gets up from prostration, gazes upward, spreads out one’s hands and then recites the *šahādah* three times.

One then repeats the aforementioned instructions to prostrate in the remaining cardinal directions.

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Islamic Prayers

Hizbul Falāh

The Hizbul Falāh is eternal happiness in the afterlife, every day after *ṣalāt faǧr* (dawn prayer) and *ṣalāt ʿaṣr* (afternoon prayer), and before going to bed read the Hizbul Falāh *duʿāʾ* three times.

wa-qulilḥamdulillāhi ladhī lam yattakhidh waladan wa-lam yakun lahū sharīkun fī l-mulki wa-lam yakun lahū waliyyun mina dh-dhulli wa-kabbirhu takbīra. alḥamdulillāhi ladhī hadānā li-hādhā wa-mā kunnā li-nahtadiya law-lā ʾan hadānā llāhu la-qad jāʾat rusulu rabbinā bi-l-ḥaqqi. Jazallāhu ʻannā sayyidinā muḥammadan ṣallallāhu ʻalayhi wa salām afdhal mā huwa ahluhi.

Translation

And say, "Praise to God, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification. Praise to God, who has guided us to this; and we would never have been guided if God had not guided us. Certainly the messengers of our Lord had come with the truth. May God grant reward to the Holy Prophet on our behalf as it befits Him".

Followed by:

rabbanā lā tuzigh qulūbanā baʿda ʾidh hadaytanā wa-hab lanā min ladunka raḥmatan ʾinnaka ʾanta l-wahhāb.

Translation

"Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower".

Then recite:

A'ūdzu bikalimātillāhit-tāmmāti minsyarri mā khalaqa (3x)

Translation

I seek refuge in the complete words of God from the evil in what He has created.

Next, recite:

`Bismillāhi-ladhī lā yadurru ma`as-mihī shai'un fil-ardhi wa lā fis-samā'i, wahuwas samī`ul-`alim (3x)

Translation

In the Name of God with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing.

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Then chant *Istiġfār* three times:

ʾAstaġfirullāh Al-‘Azīm ladzī lā ilāha ilā huwa badī’us samāwāti wal-ardhi wa mā baynahumā min jamī’i jurmī wa zhulmī wamā janaytuhū ‘alā nafsī wa-atūbu ilayhi. (3x)

Translation

I seek the forgiveness of God the Mighty, Whom there is none worthy of worship except Him. To Him belongs whatever is in the heavens and whatever is on earth. And I repent unto Him all error and evil I have done to myself.

Followed byy the *šahādah* ten times:

Lā ʾilāha ʾillāllāhu, *Muḥammadun Rasūlullāh*.

Translation

There is no god but God, Muḥammad is His messenger.

Subhāna rabbiyal ‘azhīmi wabihamdihi walā hawla walā quwwata illā billāhil ‘aliyyil ‘azhīmi (3x)

Translation

Glory to my Lord, the Exalted, and praise Him. There is no power and no might except with God, the Most High, the Exalted.

Next, recite:

Tsabbitnā yā rabbi biqawlihā wanfa’nā yā mawlāya bifadhlihā waj’alnā min khayri ahlihā wahsyurnā fī zumrati Muḥammadin shallallāhu ‘alayhi wasallama āmīn (3x)

Translation

O God, consolidate us by the words of that sentence (*Lā ʾilāha ʾillāllāhu*, *Muḥammadun Rasūlullāh*). O my Lord, grant us the benefits by the virtue of that sentence. May God make us among those who are experts in that sentence, and gather us with Prophet Muḥammad as his followers. Amen.

Lastly, recite:

Tarhamu bihāl wālidayni āmīn bibarakatish-shālihīna bijūdika tub ‘alaynā, *Yā ‘āliman bihālinā, yā rabbiq-bal sharfanā yā rabbigh-fir dzanbanā nas-aluka rabbanā bikhātimin nabiyyīna wasy-syukru lillāhi ‘alā fadh-lullāhi alḥamdulillāhi rabbil ‘ālamīn*.

Translation

O God, [may] both my parents be honored by that phrase. Amen. With the blessing of pious people, with Your generosity, accept our repentance, O God Who knows my situation. My Lord, we turn to You, begging Thou, our Lord, to forgive us our sins, by the Seal of the Prophets. [We] thank God for His rewards. And praise be to God.

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Islamic Prayers

Istiqamah

The Arabic word *istiqamah* means ‘going straight’, ‘being steadfast’, ‘straightforwardness’, ‘stability’. The purpose of the *istiqamah* prayer is to induce the aforementioned qualities in regard to the Muslim’s confession of faith, thereby enhancing his or her religious practice.

In order to attain the qualities of *istiqamah*, one has to recite *āyat* Al-Kursī thrice after having performed *ṣalāt* Maġrib (evening prayer) and before performing *ṣalāt* Fağr (dawn prayer). In addition to *āyat* Al-Kursī, one has to recite the following *duʿāʾ*.

Fallāhu khayrun Ḥāfiẓā wa huwa arḤamur Rāḥimīna. Allāhumma infa'nī bimā ḥafiẓ'ta bihi ḏikr. 'Amīn.

Translation

But God is the best guardian, and He is the most merciful of the merciful. Oh God, protect me as You protect the Qur’ān as a reminder. Amen.

Mantras: ‘*Sacred Utterances from Indonesia*’

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Islamic Prayers

Husnul Khatimah

Observing the inevitable death of every creature that inhabits the earth, people would do well if they developed awareness of what the future holds for everyone.

Through recognition of the uncertainty of life, one can thus start to prepare oneself for one's future death in a healthy way. One of the most effective ways of doing this is through practice of the Husnul Khatimah prayer.

It is believed that recitation of this Islamic prayer on a daily basis can create the right conditions for the practitioner to end one's life under favorable circumstances (as opposed to a violent death).

Thus, in order to aim for a happy and peaceful ending, one should recite the *duʿāʾ* mentioned below forty times every day before *ṣalāt* Fağr (dawn prayer).

Yā Ḥayyu Yā Qayyūmu Yā zal Jalāli wal Ikrām Yā Badī'as-Samāwāti wal-Arḍ, *Yā Allāh*, *Yā Allāh*, *Yā Allāh*.

Translation

O Ever Living One, O Self-Sustaining One, O Owner of Majesty and Nobility, O Originator of the Heavens and the Earth, O God, O God, O God.

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Javanese Ritual Prayers

4.1 Manta for Ancestral Worship

4.2 Mantra to Invoke the 4 Spiritual Siblings

4.3 Mantra to Invoke Angels

4.4 Mantra of the Demit Spirits

4.5 Aji Gelap Ngampar

4.6 Mantra Rajah Kalacakra

4.7 Manta for Before Going to Bed

4.8 Mantra for Before Getting Up

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Javanese Mantras

Mantra for Ancestor Worship

In Indonesian culture, ancestor worship is based on animist beliefs that one's forefathers live on after death. Indonesians consider their ancestors to be worthy of reverence. And so, ancestor veneration is practised as a way of maintaining the harmony between this world and the next.

Indeed, honoring the dead is believed to yield huge benefit to the living, for it can help one attract auspicious blessings.

1. *Dus banyu urip*, *sir dat lês kusuma jatining sampurna*, *suci donya ngarekat*, *sirnaning jinabat*, *sampurnaning junub padha salin ênggon*, *sirnane saking wujud Allāh*, *sah njêro sampurna nyaba*.

Translation

Bathe in the Water of Life, in the Light of Essence and the Flowers of True Perfection; the world is sacred, the afterlife is sacred, [when] the corpse vanishes, [its] impurities will all trade places and disappear from God's form, which is lawful on the inside, perfect on the outside.

2. *Pêksi nala*, *nêpna lawang naraka*, *ngakna lawang suwarga*. *Pitung bumi pitung langit*, *wêruha Pangeranira*. *Dat sêkarat mulya jatining sampurna*, *sirna mulya marang Tunggal*, *sajatine Tunggal Urip*, *sajatine Urip Rahsa*, *sajatine Rahsa Roh*, *sajatine Roh Dat*. *Sêkarat roh madhêp muji maring Dat Allāh*. *Kurungan rage mlêsat ilang*, *kênaning rusak*, *Mahasuci sirnaning Urip*, *tunggal Gusti kawulaning Dat*.

Translation

Bird of the heart, close the gates of hell, open the gates of heaven. [All that happens in the] seven earths [and] seven heavens is known by your Lord. The noble dying Essence is [called] True Perfection, [for it] nobly vanishes into unification [with God]; verily, God is Life; True Life is *Rasa* (Divine Nectar; Essence); True *Rasa* is Spirit; True Spirit is The Essence. The dying Spirit [re-]turns to God's Essence. The cage of desires breaks open, for it is damaged. [One's] life vanishes into The Holy, unifying the servant with The Essence of the Lord.

After having recited the first verse, one prepares a bowl filled with water to imbue it with the power of the prayer. This holy water is then poured over the dead person's body.

Alternatively, one can dedicate the fruits of merit to the deceased person symbolically by pouring the holy water on the floor.

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Javanese Mantras

Mantra to Invoke the Four Spiritual Siblings

Based on the ancient teachings of traditional Javanese mysticism, it is said that every person is born having four spiritual brothers.

One's spiritual siblings are named Kakang Kawah, Adi Ari-Ari, Puser and Getih. Kakang (Javanese: elder brother) Kawah is the amniotic fluid; he resides in the East and his aura is white. Adi (Javanese: younger brother) is the placenta; he resides in the West, and the color of his aura is yellow. Puser (Javanese: navel) is umbilical cord; he resides in the North, and he has a black aura. Getih (Javanese: blood) is blood; he resides in the South, and the color of his aura is red.

To call upon one's spiritual siblings for help, one should recite the following prayer.

Hu Sirulāh. *Sadulurku kang ana ing wetan*, *aku rewang-rewangana*, *anêkakake rêjêki kang ana wetan*.

Hu Datulāh. *Sadulurku kang ana ing kidul*, *aku rewang-rewangana*, *anêkakake rêjêki kang ana kidul*.

Hu Sipatulāh. *Sadulurku kang ana ing kulon*, *aku rewang-rewangana*, *anêkakake rêjêki kang ana kulon*.

Hu Ya Hu Allāh. *Sadulurku kang ana ing lor*, *aku rewang-rewangana*, *anêkakake rêjêki kang ana lor*.

Allāh Nu Basah.

Hu Allāh Nur Allāh.

Mugi-mugi angidinana punapa ingkang dados kajat kawula.

Bismillāhi raḥmāni raḥīm, *Sang Kamabrêgila*, *ribang bumi ribang nyawa*, *mani rubaya*, *sadulurku papat sira mêtuwa ana gawe* ... .

Bismillāhi raḥmāni raḥīm, *Sang Kamabrêgila*, *ribang bumi ribang nyawa*, *sadulurku papat sira padha mêtuwa ana gawe* ... .

Gusti Allāh, *mugi-mugi ngidinana ingkang dados kajat niyat kawula*.

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Translation

Facing the East: *Hu Sirrullāh*. Brother in the East, provide me sustenance from the East.

Facing the South: *Hu Dzatullāh*. Brother in the South, provide me sustenance from in the South.

Facing the West: *Hu Sifatullāh*. Brother in the West, provide me sustenance from the West.

Facing the North: *Hu Ya Hu Allāh*. Brother in the North, provide me sustenance from the North.

Facing the sky: *Allāh Nu Basah*.

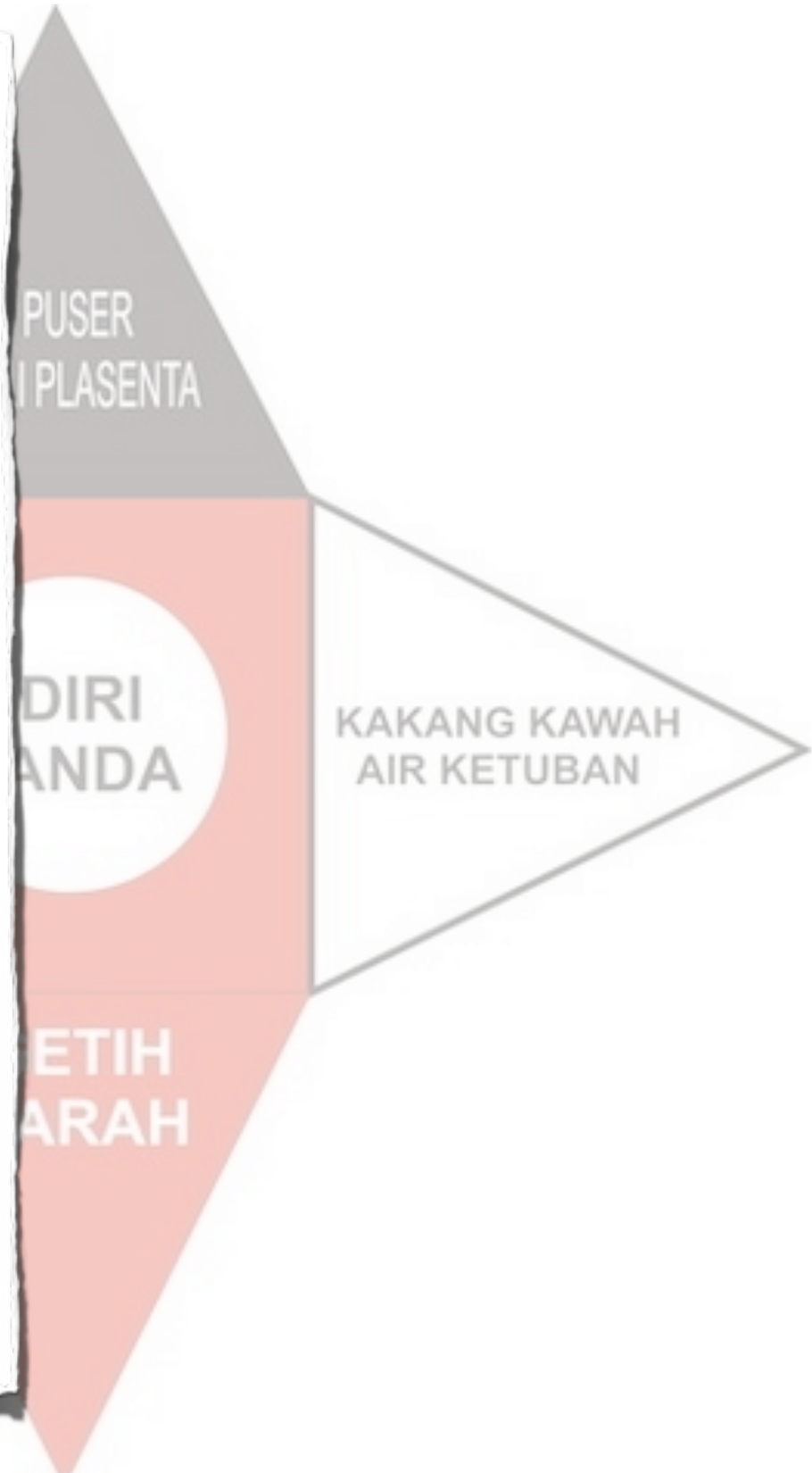
Facing the Earth: *Hu Allāh Nur Allāh*.

May this servant's wishes be granted.

In the name of God, the Most Gracious, Most Merciful, Sang Kamabregila, *ribang* of the Earth, *ribang* of the Soul, my semen, my four siblings, come forth, I have a request (state your wish).

In the name of God, the Most Gracious, the Most Merciful; Sang Kamabregila, *ribang* of the Earth, *ribang* of the Soul, my four siblings, come forth, I have a request (repeat your wish).

God, may my wish be fulfilled.



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Javanese Mantras

Mantra to Invoke Angels

The mantra to invoke angels can be recited for many purposes. For instance, to solve disputes, to subdue enemies, etc.

For maximum results, the mantra has to be recited in conjunction with *mutih*; i.e., fasting for twenty-four hours without sleep, whilst continuously chanting the following mantra.

Bismillāhi raḥmāni raḥīm, *malaekatku papat*, *Jabarail*, *Ngisrapil*, *Ngijrail*, *Mingkail lan satus patang puluh papat balane*, *sira tangiya lan sun kongkon ... . Lamun ora bakal kêna supatane Allāh*, *kapindhone Rasulullāh*.

Translation

In the Name of God, the Most Merciful, the Most Benevolent. My four archangels Jibrāʾīl, Isrāfīl, Izrail, Mīkhāʾīl, and your one-hundred-and-forty-four troops, come forth; I have a wish ... (state your wish). If not, I shall be cursed by God, and cursed again by His Messenger.

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Javanese Mantras

Mantra of the Demit Spirits

1. *Apuranên sun angetang / Lêlêmbut ing Nusa Jawi / Kang rumêksa ing nagara / Para Ratuning dhêdhêmit / Agung sawabe ugi / Yen eling sadayanipun / Pedah kinarya tulak / Ginawe tunggu wong sakit / Kayu aeng lemah sangar dadi tawa*.

Please allow me to recount the guardian spirits of the land of Java, the kings of spirits, they bring great benefit if they are remembered, for they are able to remove black magic, heal illnesses, and neutralize haunted trees and sites.

2. *Kang rumiyin ing bang wetan / Durganêluh Majapahit / Lawan Raja Bahurêksa / Iku Ratuning dhêdhêmit / Blambangan kang winarni / Awasta Sang Balabatu / Aran Buta Locaya / Kang rumêksa ing Kadhiri / Prabhu Yêksa kang rumêksa Giripura*.

Starting from the East, where Durganêluh [guards] Majapahit (=Trowulan, Mojokerto) / against Raja Bahurêksa / The king of spirits / [who guards] Blambangan (=Banyuwangi) / is named Sang Balabatu / while Buta Locaya / guards Kadhiri / Prabu Yêksa guards Giripura (=Gresik).

3. *Sidagori ing Pacitan*, *Kaduwang Si Klênthingmungil / Endrayaksa ing Magêtan / Jênggala Si Tunjungputih / Prangmuka Surabanggi / Pananggulan Abur-Abur / Sapujagad ing Jipang / Madiyun Si Kalasêkti / Pan Si Koreb lêlêmbut ing Panaraga*.

Sidagori guards Pacitan / Kaduwang (=keduwang, Magelang) [is guarded by] Si Klênthingmungil / Endrayaksa guards Magêtan / in Jêngala (Sidoarjo) [guards] Si Tunjungputih / Prangmuka [guards in] Surabanggi (=Surabaya) / Pananggulan [guards] Abur-Abur / Sapujaga guards in Jipang (Cepu, Blora) / Madiyun [is guarded by] Si Kalasêkti / While Si Koreb is the guardian of Panaraga.

4. *Singabarong Jagaraga / Majênang Trênggilingwêsi / Macan Guguh Garobogan / Kalajangga Singasari / Sarengat Barukuping / Balitar Si Kalakathung / Butakurda ing Rawa / Kalangbret Si Sêkar Gambir / Carub Awor kang rumêksa ing Lamongan*.

[In] Singabarong [guards] Jagaraga (=Jogorogo, Ngawi) / [in] Majênang (=Majenang, Kedungpring, Lamongan) [guards] Trênggilingwêsi / Macan Guguh [guards] Garobogan / Kalajangga [is guarding] Singasari (=Singosari, Malang) / Sarengat (=Srengat, Blitar) [is guarded by] Barukuping / Balitar [is guarded by] Si Kalakathung / Batakurda is guarding in Rawa (=Rawa or Banarawa is an ancient name for Tulungagung) / [in] Kalangbret (=Kalangbret, Tulungagung) [guards] Si Sêkar Gambir / arub Awaor is guarding Lamongan.

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5. *Gurnita ing Puspalaya / Si Lêmpur ing Pilangputih / Si Lancuk aneng Balora / Pagambiran Kalasêkti / Kêdhunggêne Ni Jênggi / Ki Bajangklewer puniku / Nglasêm Kalabrahala / Sidayu Si Cicingmurti / Ki Jalangkah ing Candhi Kahyanganira*.

Gurnita is guarding in Puspalaya / Si Lêmpur guards Pilangputih / Si Lancuk guards Balora / Pagambiran [is guarded by] Kalasêkti / Kêdhunggêne (=Kedunggene, Banyumas) [is guarded by] Ni Jênggi / [together with] Ki Bajangklewer who is guarding in Kêdhunggêne / Nglasêm (Lasem, Rembang) [is guarded by] Kalabrahala / Sidayu (=Sedayu Lawas, Lamongan) [is guarded by] Si Cicingmurti / Ki Jalangkah is the guardian spirit of Candhi.

6. *Sêmarang Baratkatiga / Pakalongan Guntur Gêni / Pêcalang Si Sambangyuda / Sarwaka ing Sukawati / Ing Padhas Nyai Ragil / Jayalêlana ing Suruh / Buta Trênggiling Têgal / Ing Têgal Si Guntunggêni / Kaliwungu Gutuk Api kang rumêksa*.

Semarang [is guarded by] Baratkatiga / Pakalongan [is guarded by] Guntur Gêni / Pêcalang [is guarded by] Si Sambangyuda / Sarwaka is guarding Sukawati (=Klaten) / In Padhas [guards] Nyai Ragil / Jayalêlana is guarding in Suruh (=Suruh, Semarang) / Buta Trênggiling guards Têgal / In Têgal also rules Si Guntinggêni / [in] Kaliwungu (=Kaliwungu, Kendal) Gutuk Api is the guardian spirit.

7. *Magêlang Ki Samahita / Dhadhungawuk Gêsêng nênggih / Buta Salewah ing Pajang / Manda-Manda ing Matawis Paleret Rajêgwêsi / Kutha Gêdhe Nyai Panggung / Pragota Kartasura / Cirêbon Setan Koberi / Juru Taman ingkang aneng Têgallayang*.

Magêlang [is guarded by] Ki Samahita / Dhadhungawuk [is guarding] Gêsêng / Buta Salewah guards Kota Pajang (=Surakarta) / Manda-Manda guards Kota Matawis (=Yogyakarta) / Paleret (=Pleret, Yogyakarta) [is guarded by] Rajêgwêsi / Kutha Gêdhe (=Kota Gede) [is guarded by] Nyai Panggung / Pragota [guards] Kartasura / Cirêbon [is guarded by] Setan Koberi / Juru Taman is guarding in Têgallayang (=Tegallayang, Catur Harjo, Pandak, Bantul).

8. *Gênawati ing Seluman / Ki Kêmandhang Wringinputih / Si Karêtêk Pajajaran / Sapuregel ing Batawi / Ki Drusul ing Banawi / Ingkang aneng Gunung Agung / Ki Tlêkah Ngawang-Awang / Ki Tlapa Ardi Mêrapi / Ni Taruki ingkang ana ing Tunjungbang*.

Gênawati is guarding in Seluman (=Sleman, Yogyakarta) / Ki Kêmandhang [guards in] Wringinputih (=Ringinputih, Borobudur, Magelang) / Si Karêtêk [guards] Pajajaran (=Bogor) / Sapuregel is guarding Batawi (=Jakarta) / Ki Drusul guards Banawi / The guardian spirit of Gunung Agung (=Mount Slamet) / [is named] Ki Tlêkah Ngawang-Awang / Ki Tlapa [guards] Ardi Mêrapi (=Mount Merapi) / Ni Taruki is the guardian spirit of Tunjungbang.

9. *Setan Karêtêg ing Kêndhal / Pamasuhan Sapuangin / Kresnapada ing Rangkudan / Ni Pandhansari ing Srisig / Kang aneng Wanapêthi / Palangkarsa wastanipun / Ki*

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Candhung ing Sawahan / Plabuhan Ki Dudukwarih / Buta Tukang kanganeng ing Palayangan.

Setan Karêtêg is guarding Kêndhal / Pamasuhan) [is guarded by] Sapuangin / Kresnapada is guarding in Rangkudan / Ni Pandhansari guards Srisig / The guardian spirit of Wanapêthi / is named Palangkarsa / Ki Candhung is guarding in Sawahan (=Sawahan, Boyolali) / Plabuhan [is guarded by] Ki Dudukwarih / Buta Tukang is the guardian of Palayangan.

10. *Ni Rara Aris ing Bawang / Ing Tidhar Ki Kalasêkti / Ki Padurêksa Sundara / Ki Jalela Ardi Sumbing / Ngungrungan Kêsbumurti / Ki Krama Ardi Rêbabu / Nirbangsan Ardi Kombang / Prabu Jaka Ardi Kêlir / Ajidipa Gunung Kêndhêng kang den rêksa*.

Ni Rara Aris guards Bawang (=Bawang, Batang) / In Tidhar (=Gunung Tidar) [guards] Ki Kalasêkti / Ki Padurêksa [guards] Sundara (=Mount Sindoro) / Ki Jalela is guarding Ardi Sumbing (=Mount Sumbing) / (Daerah) Ngungrungan (=Mount Ungaran) [is guarded by] Kêsbumurti / Ki Krama [guards] Ardi Rêbabu (=Mount Merbabu) / Nirbangsan guards Ardi Kombang (=Mount Kumbang, Brebes) / Prabhu Jaka guards the region of Ardi Kêlir (=Mount Kelir, Kulon Progo, Yogyakarta, and Kedu, Purworejo) / Ajidipa is the guardian spirit of Gunung Kêndhêng.

11. *Ing Pasisir Butakala / Cilacap Si Kalasêkti / Kalanadhah ing Banyumas / Sigaluh aran Si Prênthil / Banjaran Ki Wêwasi / Kyai Korog ing Lowanu / Gunung Duk Gêniyara / Nyai Burêng Parangtritis / Drêmbamoha ingkang aneng Prabalingga*.

On the coast [guards] Butakala / Cilacap [is guarded by] Si Kalasêkti / Kalanadhah is guarding Banyumas / Sigaluh (=Ciamis) [is guarded by] Si Prênthil / Banjaran (=Banjaran, Taman, Pemalang) [is guarded by] Ki Wêwasi / Kiai Korog is guarding in Lowanu / Gunung Duk [is guarded by] Gêniyara / Nyai Burêng guards Parangtritis / Drêmbamoha guards Prabalingga (=Purbalingga).

12. *Ki Kêrta Sangkalbolongan / Kêdhungandhong Winongsari / Jênu Ki Karungkala / Ing Pêngging Banjaransari / Ing Kêdhu kang nênggani / Anama Ki Candralatu / Gunung Kêndhalisada / Kêthek Putih kang nênggani / Buta Glêmboh ing Ngayah Kahyanganira*.

Ki Kêrta is guarding in Sangkalbolongan / Kêdhungandhong guards Winongsari (=Winongsari, Kaliwiro, Wonosobo) / The region of Jênu (=Jenu, Tuban) [is guarded by] Ki Karungkala / The Pêngging region (=Banyudono, Boyolali) [is guarded by] Banjaransari / The guardian spirit of the Kêdhu region (=Kedu) / is named Ki Candralatu / Gunung Kêndhalisada (=Mount Kendalisodo, Bawen, Semarang) / is guarded by Kêthek Putih / Buta Glêmboh rules in Ngayah (=Ayah, Kebumen).

13. *Ni Rara Denok ing Dêmak / Ing Tuban Nyai Bathithing / Ing Kuwu Ki Juwalpayal / Si Jungkit ing Guyang nênggih / Trênggalek Ni Daruni / Tunjungseta Cêmarasewu / Kalawadhung Kênthongan / Jêpara Ki Wanengtaji / Bagus Anom ing Kudus kahyanganira*.

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Ni Rara Denok guards the city of Dêmak / Tuban [is guarded by] Nyai Bathithing / Kuwu region [is guarded by] Ki Juwalpayal / Si Jungkit is the ruler in the region of Guyang / Trênggalek [is guarded by] Ni Daruni / Tunjungseta [guards] Cêmarasewu / Kalawadhung [is guarding] Kênthongan / Jêpara [is guarded by] Ki Wanengtaji / Bagus Anom rules in Kudus.

14. *Magiri Ki Manglarmonga / Ing Gadhing Ki Puspasari / Kêtanggung Ki Klanthungwêlah / Brengkelen Si Banaspati / Ni Kopek ing Manoreh / Ing Têngah Si Sabuk Alu / Nglandhak Ki Mayangkara / Si Gori Kêdhungcuwiri / Baruklinthing ingkang ana ing Bahrawa*.

Magiri (=Imogiri, Yogyakarta) [is guarded by] Ki Manglarmonga / Daerah Gadhing (=Gading, Playen, Gunung Kidul) [is guarded by] Ki Puspasari / Kêtanggung [is guarded by] Ki Klanthungwêlah / Brengkelen [is guarded by] Si Banaspati / Ni Kopek rules in Manoreh (=Menoreh, Magelang) / Têngah [is guarded by] Si Sabuk Alu / Nglandhak [is guarded by] Ki Mayangkara / Si Gori [guards] Kêdhungcuwiri / Baruklinthing rules in Bahrawa.

15. *Sunan Lawu Ngargapura / Ing Bayat Si Puspakati / Cucuk Dandang ing Kartikan / Kulawarga Tasikwêdhi / Kali Opak winarni / Sanggabuwana ranipun / Si Kecek Pajarakan / Cingcinggoling Kaliwêning / Ing Dahrama Ula Wêlang kang rumêksa*.

Sunan Lawu [rules in] Ngargapura (=Mount Lawu) / Bayat (=Klaten) [is guarded by] Si Puspakati / Cucuk Dandang rules in the region of Kartikan / Kulawarga (=his family) [rules in] Tasikwêdhi / [The one who rules in] Kali Opak / Sanggabuwana is his name / Si Kecek [guards] Pajarakan (=Pajarakan, Probolinggo) / Cingcinggoling [guards] Kaliwêning / Dahrama region is ruled by Ula Wêlang.

16. *Kang aneng Kayulandeyan / Ki Daruna Ni Daruni / Bagus Karang aneng Roban / Sangujaya Udanriris / Sidarengga Dalêpih / Si Gandhung Kêdhunggarunggung / Kang aneng Bojanêgara / Citranaya kang nênggani / Gênapura kang aneng ing Majapura*.

The ones who rule in Kayulandeyan / [are named] Ki Daruna and Ni Daruni / Bagus Karang rules in Roban region/ Sangujaya [is guarded by] Udanriris / Sidarengga is guarding Dalêpih (=Dlepih, Tirtomoyo, Wonogiri) / Si Gadhung [guards] Kêdhunggarunggung / The one who rules the city of Bojanêgara (=Bojonegoro) / Citranaya is his name / Gênapura ang rules in the region of Majapura.

17. *Ki Logenjang ing Juwana / Ing Rêmbang Si Bajubali / Ki Lender ing Wirasaba / Madura Ki Buta Gigris / Kang ngrêksa ing Matêsih / Jaranpanoleh ranipun / Ki Londir Pacangakan / Si Landhêp Jatisan / Ondar Andir ingkang aneng Jatimalang*.

Ki Logenjang guards Juwana / The city of Rêmbang [is guarded by] Si Bajulbali / Ki Lender is guarding Wirasaba (=Mojoagung, Mojokerto) / Madura [is guarded by] Ki Buta Gigris / The one who rules in Matêsih region (=Matesih, Karanganyar) / Jaranpanoleh is his name / Ki Londir guards

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Pacangakan / Si Landhêp [guards] Jatisan / Ondar Andir is the one who rules in Jatimalang.

18. *Arya Tiron ing Lodaya* / *Sarpa Bangsa ing Pêning* / *Pêrang Tandang ing Kasanga* / *Ing Crewek Ki Mandamandi* / *Setan Telaga Pasir* / *Ingkang Aran Ki Jalinglung* / *Kalanadhah ing Tuntang* / *Bancuri Kalabancuri* / *Kang rumêksa sukune Ardi Baita*.

Arya Tiron is the one who guards the city of Lodaya (=Lodaya, Blitar) / Sarpa Bangsa is the one who guards the lake of Pêning (=Rawa Pening, Ambarawa, Semarang) / Pêrang Tandang guards Kasanga / The region of Crewek [is guarded by] Ki Mandamandi / The spirit [that guards] Telaga Pasir / is named Ki Jalinglung / Kalanadhah guards Tuntang / Bancuri Kalabancuri / is the one who rules the slopes of Ardi Baita (=Mount Prahu).

19. *Ragadungik Randhulawang* / *Ing Sêndhang Rêtna Pêngasih* / *Buta Kapa ing Prambanan* / *Mbok Sampurna Ardi Wilis* / *Raden Galinggangjati* / *Kang rumêksa Gajahmungkur* / *Si Gêndruk ing Talpêgat* / *Ngêmbel Raden Panjisari* / *Pagêrwaja kang aran Udakusuma*.

Ragadungik [is guarding] Randulawang / The region of Sêndhang [is guarded by] Rêtna Pêngasih / Buta Kapa guards the region of Prambanan / Mbok Sampurna [guards] Ardi Wilis (=Mount Wilis) / Raden Galinggangjati / is the one who rules in Gajahmungkur / Si Gêndruk guards in Talpêgat / Ngêmbel (=Telaga Ngebel, Ponorogo) [is guarded by] Raden Panjisari / Pagêrwaja [is guarded by] Udakusuma.

20. *Ki Pênthul ing Pakacangan* / *Cangakan Si Dodotkawit* / *Kalangkung ing sêktinira* / *Titihane kuda putih* / *Cakra payungneki* / *Lar waja kêkêmulipun* / *Pan sami rinajegan* / *Rêspati rajege wêsi* / *Camêthine pat-upate ula lanang*.

Ki Pênthul guards Pakacangan / Cangakan [is guarded by] Si Dodtkawit / who is very powerful / riding his white horse / with a *cakra* disc as umbrella / covered with wings of steel / completely covered / behind a beautiful iron fence / [he holds] his whip [which is] made of a male snake.

21. *Sinabêtakên mangetan* / *Ana lara têka bali* / *Tinulak bali mangetan* / *Mangidul panyabêtneki* / *Lara prapta ambalik* / *Tinulak bali mangidul* / *Ngulon panyabêtira* / *Ana lara têka bali* / *Pan tinulak mangulon bali kang lara*.

[When his whip is] Swung to the East / when there is sickness, bad luck, etc., it is returned to its origin / Warded off to the East / If swung to the South it is repelled to the South / When swung to the West / the sickness is sent back to the West.

22. *Mengalor panyabêtira* / *Ana lara têka bali* / *Mangalor bali tinulak* / *Anulya nyabêt manginggil* / *Lara prapta ambalik* / *Tinulak bali manduwur* / *Nulya nyabêt mangandhap* / *Ana lara têka bali* / *Pan tinulak larane bali mangandhap*.

If swung to the North / when there is danger or disaster / it is repelled back to the North / If swung upward / all evil will be sent back / to return upward / If swung downward / all bad luck will return downward.

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23. *Dhêmit kang aneng Jêpara / Lan dhêmit kang aneng Pathi / Kalangkung kasêktenira / Juweya wastaneki / Gus Rema Tambaksuli / Kudapêksa ing Dêlanggung / Ki Klunthung Ringinpêthak / Ni Gambir ing Glagahwangi / Si Kacubung Kadilangu kang den rêksa*.

The spirit ruling in Jepara / and the spirit ruling in Pathi (=Pati) / are well known for their powers / [they are] respected by their fellow spirits / Gus Rema [guards] Tembaksuli / Kudapêksa is guarding the region of Dêlanggung (=Delanggu, Klaten) / Ki Klunthung [guards] Ringinpêthak / Ni Gambir is guarding the region of Glagahwangi / Si Kacubung rules in Kadilangu (=Kadilangu, Demak).

24. *Ni Dulêg ing Pamacingan / Guwa Langse Nini Suntring / Kang rumêksa Parang Wedang / Raden Arya Jayengwêsthi / Kabeh urut pasisir / Kulawarga Nyai Kidul / Sampun pêpak sadaya / Para Ratuning Dhêdhêmit / Nusa Jawa paugêran kang rumêksa*.

Ni Dulêg guards Pamancingan (=Pamancingan, Yogyakarta) / Guwa Langse (=Gua Langse, Grirejo, Panggang, Mount Kidul) [is guarded by] Nini Suntring / The one who rules in Parang Wedang (hot springs in Bantul) / [is named] Raden Arya Jayengwêsthi / All the spirits along the South Coast / are relatives of Nyai Kidul (Queen of the South Sea) / These are the names of all the guardian spirits / who guard and protect the island of Java.

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Javanese Mantras

Aji Gelap Ngampar

The *aji* Gelap Ngampar is a powerful mantra that can help shed light upon the dark mind (either of oneself or that of others nearby), thereby eradicating any mental defilements present in the mind of the targeted person.

In addition, one should do fasting for forty days. After having completed the forty days of fasting, one has to practice *nglowong* for seven days and seven nights, starting on Saturday Kliwon.

Ingsun amatak ajiku si Gelap Ngampar,

Gebyar-gebyar ana ing dadaku,

Ula lanang guluku,

Macan galak ana raiku,

Surya kembar ana netraku,

Durga deg lak ana pupuku,

Gelap ngampar ana pangucapku,

Gelap sewu ana suwaraku,

Ah aku si gelap sewu.

Translation

I will recite the Aji Gelap Ngampar mantra; [light is] shining brightly in my chest, [I have] a male snake around my neck, [I have] the face of a wild tiger, the [light of] the sun in my eyes, disaster in my legs, lightning bolts in my speech, a thousand thunderbolts in my voice, for I am Gelap Sewu (‘Thousand Thunderbolts’).

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Mantra Rajah Kalacakra

Through chanting the *rajah* Kalacakra mantra a person can develop the ability to neutralize attacks – either physical or mental – from one's opponent(s), and s/he will even be able to cause the bad intentions of the initial spell caster to backfire.

The mantra should be recited continuously whilst one is practising *nglowong* and performing strict fasting for a period of three days and three nights.

Ya maraya jaramaya,

Ya maraya niramaya,

Ya silapa palasiya,

Ya midoro rodomiya,

Ya midosa sadomiya,

Ya dayuda dayudaya,

Ya siyaca cayasiya.

Translation

O disasters – may your power be eliminated, O future dangers – may your greatness perish, O those who cause hunger – may you be full; O those who cause poverty – may you have had enough; O those who like to bring harm – stop your torture; O those who weaken the body (lit. veins) – we will be strong(er); O those who like to lie – stop your torment and show [us] compassion; O those who spread diseases – show [us] your mercy.

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Javanese Mantras

Mantra for Before Going to Bed

At the end of the day, before going to bed, it is possible to enhance one's night rest by chanting the mantra below.

Niyatingsun aturu, *badanku gumuling*, *molekat sumandhing*, *iman têtêp*, *ati madhêp ing Allāh*, *lah ora ana baya-bayane*. *Allāhu*, *Allāhu*, *Allāhu* ...

Translation

I am going to bed, my body is lying down, surrounded by angels, whilst I remain faithful, my heart is facing God, there is no danger whatsoever. *Allāhu*, *Allāhu*, *Allāhu* (recite until you fall asleep)

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Javanese Mantras

Mantra for Before Getting Up

In the morning, before getting up, one can start the new day by chanting the mantra below.

Wa badanku mukamad, *lailahaila anta inikuntuminadalimin*.

When this mantra is recited with mindfulness, it will generate numerous blessings for the day ahead.

Translation

And my body is Muḥammad, there is no god but You, Indeed, I have been of the wrongdoers.

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Balinese Hindu Mantras

5.1 Gāyatrī Mantra

5.2 Pūjā Tri sandhyā

5.3 Mantra Panganjali (Homage)

5.4 Ganeśa Gāyatrī

5.5 Mantra Hanumān

5.6 Mantra Garuda

5.7 Mantra Sang Hyang Āditya

5.8 Śloka Sarasvatī

5.9 Mantra for (Ritual) Washing

5.10 Mantra for Meditation

5.11 Miscellaneous Mantras

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Balinese Mantras

Gāyatrī Mantra

The Gāyatrī Mantra (Ṛgveda ī: 62-10) is often also called the 'Great Mantra' ('Mahā Mantra').

It is considered the essence of the Vedas. Chanting this mantra is a way of cultivating intuitive awareness and wisdom.

It is important to chant the mantra with mindfulness, while focusing on the deeper meaning of the words. Generally the mantra is chanted three times a day (morning, afternoon, evening), though it also perfectly possible to chant it at any other given time. One may chant the mantra 3, 9, 18 or 108 times.

***Oṃ bhūrbhuvaḥ svaḥ*;**

***Tatsaviturvareṇyaṃ*,**

***Bhargo devasya dhīmahi*,**

***Dhiyo yo naḥ pracodayāt*.**

Translation

O God; O Earth, Sky and Heaven;
That Savitaḥ ('The Essence of Light': Sun/God) – the destroyer of ignorance – who is to be followed,
I meditate on His energy,
May He awaken my mind.

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Balinese Mantras

Pūjā Tri sandhyā

The ‘Pūjā Tri Sandhyā’ is a series of mantras performed three times a day (morning, afternoon, noon) by Balinese Hindus.

***Oṃ bhūrbhuvaḥ svaḥ*;**

***Tatsaviturvareṇyaṃ*,**

***Bhargo devasya dhīmahi*,**

***Dhiyo yo naḥ pracodayāt*.**

Translation

Lord is the Earth, Sky and the Heavens. Let us meditate on the light of the sun, which represents God, and may our thoughts be inspired by that divine light.

Oṃ nārāyaṇa evedaṃ sarvaṃ

Yad bhūtaṃ yacca bhavyam

Niṣkalaṅko nirañjano nirvikalpo

Nirākhyātaḥ śuddho deva eko

Nārāyaṇaḥ na dvitīyo‘sti kaścit

Translation

Lord, Narayana is all that has been and what will be, free from taint, free from dirt, ever existing and without form, holy god Narayana, He is only One and there is no other.

Oṃ tvaṃ śivaḥ tvaṃ mahādevaḥ

Īśvaraḥ parameśvaraḥ

Brahmā viṣṇuśca rudraśca

Puruṣaḥ parikīrtitāḥ

Translation

Lord, You are called Shiva, Mahadeva, Iswara, Parameswara, Brahma, Vishnu, Rudra, Purusa; the Supreme Soul, Source of Everything.

Oṃ pāpo ‘haṃ pāpakarmāhaṃ

Pāpātmā pāpasaṃbhavaḥ

Trāhi māṃ puṇḍarīkākṣaḥ

Sabāhyā bhyantaraḥ ‘śuciḥ

Mantras: ‘*Sacred Utterances from Indonesia*’

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Translation

O Lord, I am full of sorrow, my action is full of sins, my soul so destitute, and my birth is also so poor. Save me from all this sorrow, purify my body and mind.

Oṃ kṣamasva maṃ mahādevaḥ

Sarvaprāṇi hitaṇkaraḥ

Maṃ moca sarvapāpebhyaḥ

Pālayasva sadāśiva

Translation

Lord, forgive me, Maha Deva, He who gives salvation to all sentient beings, save me from all this sorrow, guide me, redeem and protect me, O Sada Shiva.

Oṃ kṣantavyaḥ kāyiko doṣaḥ

Kṣantavyo vāciko mama

Kṣantavyo mānaso doṣaḥ

Tat pramādāt kṣamasva mām

Translation

Lord, Forgive my sinful deed, forgive my wrong speech, forgive my sinful mind, forgive me for all those misdeeds.

Oṃ Śāntiḥ, Śāntiḥ, Śāntiḥ, Oṃ.

Translation

Oṃ, may there be Peace, Peace, Peace Forever.

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Balinese Mantras

Mantra Panganjali (Homage)

Oṃ Svastyastu

Translation

May all good come [to me] from all directions.

Oṃ Śāntiḥ, Śāntiḥ, Śāntiḥ, Oṃ.

Translation

Oṃ, may there be Peace, Peace, Peace Forever.

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Balinese Mantras

Gaṇeśa Gāyatrī

In traditional Hindu mythology, Gaṇeśa is the god of wisdom, knowledge and new beginnings. However, Balinese Hindus also worship this deity as the remover of obstacles and the bringer of luck and fortune.

The Gaṇeśa Gāyatrī can be recited at the start of rituals and ceremonies, or before one is going on a journey, or getting a new job, opening a business, etc.

Dakṣiṇāmūrtaye vidmahe

Vakratuṇḍāya dhīmahi

Tanno dantī pracodayāt.

Translation

We pray to the one with the single-tusked elephant tooth who is omnipresent.

We meditate upon and pray for greater intellect to the Lord with the curved, elephant-shaped trunk.

We bow before the one with the single-tusked elephant tooth to illuminate our minds with wisdom.

Yet in order to invoke the deity to ask for help when one is in danger, or if one is experiencing bad luck in general, one can chant the mantra below.

Oṃ gajānanaṃ bhūtagaṇādi sevitaṃ kapittha jambūphalasāra bhakṣitam.

Umāsutaṃ śoka vināśakāraṇaṃ namāmi vighneśvara pādapaṅkajam.

Translation

O elephant-faced God, you are served by the attendants of Shiva and you eat forest apples and blackberries.

You are Uma's son, the destroyer of sorrows.

I bow to the lotus feet of the remover of obstacles.

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Balinese Mantras

Mantra Hanumān

Oṃ huṃ hanumate namaha.

Translation

Oṃ, I bow to Hanuman.

Jaya sītā rāma jai jai hanumān.

Translation

Victory to Rama and Sita; victory, victory to Hanuman.

Manojavaṃ mārutatulyavegaṃ jitendriyaṃ buddhimatāṃ variṣṭha.

Vātātmajaṃ vānarayūthamukhyaṃ śrīrāmadūtaṃ śaraṇaṃ prapadye.

Translation

I surrender to Hanuman, who is as quick as the mind. Fast and strong like the wind. Supreme among all intelligent beings. He is the son of the god of wind (Vayu), commander of the army of monkeys and the messenger of Lord Rama. I seek refuge at his feet.

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Balinese Mantras

Mantra Garuḍa

The mythical bird Garuḍa is renown for devouring *nāga*s (mythical serpents).

It is generally believed that Garuḍa can protect one against snakebites and all kinds of evil.

If one wants to call upon Garuḍa for help, one can chant the 'Gāruḍī Vidyā' mantra, which can be found in Garuḍa Purāṇa 1,19.22:

'Oṃ hrī hrau hrīṃ bhiruṇḍāyai svāhā'.

Translation

Oṃ, *hrī hrau hrīṃ*, mythical bird; *svāhā*.

It is also possible to chant '***oṃ kuru kule svāhā***' to overcome the dangers of poisoning, and '***oṃ pakṣi svāhā***' for protection in general.

Garuḍa Gāyatrī Mantra

Oṃ Tatpuruṣāya Vidmahe

Suvarṇa Pakṣaya dhīmahi

Tanno Garuḍa pracodayāt.

Translation

Oṃ, Let me meditate on that great living being, O, Bird with golden wings, give me higher intellect, And let the God Garuda illuminate my mind.

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Balinese Mantras

Śloka Sarasvatī

Sarasvatī is the Hindu goddess of knowledge, music, arts, and learning. The goddess is worshipped through recital of the fifth verse of the 'Śrī Sarasvatī Stotraṃ'; i.e., the Śloka Sarasvatī, composed by Ṛṣi Āgastya.

Oṃ Sarasvatī namastubhyaṃ

varade kāmarūpiṇi

vidyārambhaṃ kariṣyāmi

siddhirbhavatu me sadā

Translation

Praise to you, Sarasvatī, Who grants wishes and takes shape at will. As I begin my studies, may my goals always be [accomplished].

This sacred verse (Sanskrit: *śloka*) is found to improve memory, power and concentration in studies.

1. Yā kundendutuṣārahāradhavalā yā śubhravastrāvṛtā

yā vīṇāvaradaṇḍamaṇḍitakarā yā śvetapadmāsanā.

Yā brahmācyutaśaṃkaraprabhṛtibhirdevaḥ sadā pūjitā

sā māṃ pātu sarasvati bhagavatī niḥśeṣajāḍyāpahā.

Translation

Salutation to Devi Sarasvati, Who is whiter than the jasmine flower, the moon and the snow and shining like a garland of pearls, wearing a pure white garments, Whose hands are adorned with the Veena (musical instrument) gifts and goad (*daṇḍa*), and Who is sitting on a white lotus. The One Who is always adored by Brahma, Vishnu, Shankar and other Devas, O goddess Sarasvati, please protect me and remove my ignorance.

2. Dorbhiryuktā caturbhiṃ
sphaṭikamaṇinibhairakṣamālāndadhānā

hastenaikena padmaṃ sitamapi ca śukaṃ pustakaṃ
cāperaṇa.

Bhāsā kundenduśaṅkhasphaṭikamaṇinibhā
bhāsamānā'samānā

sā me vāgdevateyaṃ nivasatu vadane sarvadā
suprasannā.

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Translation

Salutations to Devi Sarasvati Who has Four Hands; She holds a rosary of crystal beads with one hand and a white lotus with the other hand, and with the other two hands She holds a parrot and a book. The One Who is full of splendor like the jasmine flower, moon, conch and crystal, Her shining form is beautifully gracious. May She Who is Vāgdevatā (Goddess of Speech) always reside in my tongue (i.e. speech) and bless me.

3. Surāsurasevitapādapaṅkajā

kare virājatkamanīyapustakā.

Viriñcipatnī kamalāsanasthitā

sarasvatī nṛtyatu vāci me sadā.

Translation

Salutations to the Devi Whose lotus feet are served by the Devas and Asuras, Who on Her Hand shines a beautiful book, The Consort of Lord Brahma, abiding on a lotus seat. May Devi Sarasvati always dance on my speech.

4. Sarasvatī sarasijakesaraprabhā

tapasvinī sitakamalāsanapriyā.

Ghanastanī kamalavilolalocanā

manasvinī bhavatu varaprasādinī.

Translation

Salutations to Devi Sarasvati, Who has the Splendor of a Lotus Flower; Who is penance keeper; The Beloved One of The One Who sits on the white lotus (Brahmā), Whose breasts are full and Whose eyes are filled with great serenity, and are like the lotus petals. The Embodiment of Wisdom, O Devi, become my giver of boons.

5. Sarasvatī namastubhyaṃ varade kāmarūpiṇi.

Vidyārambhaṃ kariṣyāmi siddhirbhavatu me sadā.

Translation

Salutations to Devi Sarasvati, Who grants blessings and is the Fulfiller of wishes. O Devi, when I begin my studies, please bestows always on me the ability of right understanding.

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6. ***Sarasvatī namastubhyaṃ sarvadevi namo namaḥ.***

Śāntarūpe śaśidhare sarvayoge namo namaḥ.

Translation

Salutations to Devi Sarasvati, The Embodiment of all Goddesses; Salutations, salutations to Her, the Embodiment of Peace, She carries the moon and She is the Embodiment of all yogas; Salutations, salutations to Her.

7. ***Nityānande nirādhāre niṣkalāyai namo namaḥ.***

Vidyādhare viśālākṣi śūddhajñāne namo namaḥ.

Translation

Salutations to Her, Eternal Bliss, The One Who is without any support, and without any division; The Basis of education, The One Who has large eyes, and Who is the Embodiment of Pure Knowledge; Salutations, salutations to Her.

8. ***Śuddhasphaṭikarūpāyai sūkṣmarūpe namo namaḥ.***

Śabdabrahmi caturhaste sarvasiddhyai namo namaḥ.

Translation

Salutations to Her, Who is pure like a crystal and Whose Nature is extremely subtle; The Embodiment of Sabda Brahman (the Brahman as sound), The One Who has four hands and Who is the Embodiment of all *siddhi*s (spiritual powers); Salutations, salutations to Her.

9. ***Muktālaṅkṛtasarvāṅgyai mūlādhāre namo namaḥ.***

Mūlamantrasvarūpāyai mūlaśaktyai namo namaḥ.

Translation

Salutations to Her, Whose entire Body is decorated with ornaments of white pearls, and Who is the Basis supporting the whole existence; The One Who is the basis of all mantras and The Basis of all Shaktis (Powers); Salutations, salutations to Her.

10. ***Mano maṇimahāyoge vāgīśvari namo namaḥ.***

Vāgbhyai varadahastāyai varadāyai namo namaḥ.

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Translation

Salutations to Her, The One Who is like a jewel shining within the mind as the great Yoga, and Who is the Goddess of the Speech; The Source whence speech originates, The One Who holds a hand in every blessing, The Giver of Boons. Salutations, salutations to Her.

11. ***Vedāyai vedarūpāyai vedāntāyai namo namaḥ.***

Guṇadoṣavivarjinyai guṇadīptyai namo namaḥ.

Translation

Salutations to Her, The One Who is Veda Herself, Whose Form represents the Vedas, and Whose Essence is the Vedanta; The One Whose Transcendental Nature is beyond virtues and vices, yet Whose form shines with all virtues; Salutations, salutations to Her.

12. ***Sarvajñāne sadānande sarvarūpe namo namaḥ.***

Sampannāyai kumāryai ca sarvajñe namo namaḥ.

Translation

Salutations to Her, The Essence of all Knowledge, The One Who is always blissful and present in all forms; The Supreme, The One Who is ever young and All-Knowing; Salutations, salutations to Her.

13. ***Yogānārya umādevyai yogānande namo namaḥ.***

Divyajñāna trinetrāyai divyamūrtyai namo namaḥ.

Translation

Salutations to Her, The Master of Yoga, Uma Devi and The Bliss of Yoga; The Embodiment of Divine Knowledge, The One Who has three eyes and a Divine form; Salutations, salutations to Her.

14. ***Ardhacandrajaṭādhāri candrabimbe namo namaḥ.***

Candrādityajaṭādhāri candrabimbe namo namaḥ.

Translation

Salutations to Her, The One Who has the half-moon on Her curly hair and Whose Face shines like the moon; Who has the reflection of the light of the sun and moon in her curly hair and Whose Face shines like the moon; Salutations, salutations to Her.

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15. ***Aṇurūpe mahārūpe viśvarūpe namo namaḥ.***

Aṇimādyaṣṭasiddhyāyai ānandāyai namo namaḥ.

Translation

Salutations to Sarasvati, The One Who is present in minute forms and in huge forms, as well as in the infinite form of the universe; The One Who possesses the Eight Siddhis* and bestows happiness to all; Salutations, salutations to Her.

* The 8 *siddhi*s are: (1) *Aṇimā*: reducing one's body to the size of an atom; (2) *Mahima*: expanding one's body to an infinitely large size; (3) *Garima*: becoming infinitely heavy; (4) *Laghima*: becoming almost weightless; (5) *Prāpti*: having unrestricted access to all places; (6) Prākāmya: realizing whatever one desires; (7) *Iṣṭva*: possessing absolute lordship; and (8) *Vaśtva*: the power to subjugate all.

16. ***Jñānavijñānarūpāyai jñānamūrte namo namaḥ.***

Nānāśāstrasvarūpāyai nānārūpe namo nama.

Translation

Salutations to Her, The One Who is present in the form of wisdom and science, The Personification of Knowledge; Who is present as the Essence of different scriptures and Who possesses various forms; Salutations, salutations to Her.

17. ***Padmadā padmavaṃśā ca padmarūpe namo namaḥ.***

Parameṣṭhyai parāmūrtyai namaste pāpanāśini.

Translation

Salutations to Her, Giver of the Pure Lotus, The One Who comes from the Pure Lotus Family, and Who possesses the form of a lotus; The Supreme and Divine Form. Salutations to the Destroyer of sins.

18. ***Mahādevyai mahākālyai mahālakṣmyai namo namaḥ.***

Brahmaviṣṇuśivāyai ca brahmanāryai namo namaḥ.

Translation

Salutations to Her, Mahadevi (the Great Goddess), Mahakali and Mahalakshmi; Brahma, Vishnu and Shiva, and the consort of Brahma; Salutations, Salutations to Her.

19. ***Kamalākarapuṣpā ca kāmarūpe namo namaḥ.***

Kapāli karmadīptāyai karmadāyai namo namaḥ.

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Translation

Salutations to Her, The Lotus Flower, and Whose form can fulfill any wish. The Receiver of oblations, shining with the oblations of activities, and Who is also the Energy behind those activities; Salutations, Salutations to Her.

20. ***Sāyaṃ prātaḥ paṭhennityaṃ ṣaṇmāsāt siddhirucyate.***

Coravyāghrabhayaṃ nāsti paṭhatāṃ śṛṇvatāmapi.

Translation

He who reads with devotion this *śtotra* in the morning and evening for six months will achieve spiritual powers. He who reads or listens this *śtotra* will not have the fear of thieves or tigers.

21. ***Itthaṃ sarasvatīstotram agastyamunivācakam.***

Sarvasiddhikaraṃ nṝṇāṃ sarvapāpapraṇāśaṇam.

Translation

This prayer to Sarasvati which is written by sage Agastya gives all powers and destroys all sins.

22. ***Iti śrī agastyamuniproktaṃ sarasvatīstotraṃ sampūrṇam.***

Translation

Thus ends the Sarasvati Śtotraṃ composed by Sage Agastya.

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Balinese Mantras

Mantra Sang Hyang Āditya

In Bali, the supreme god of Indonesian Hinduism, Sang Hyang Widhi Wasa (the “All-In-One God”), is also worshipped as Sang Hyang Aditya, the God of the Sun.

Thus, Balinese Hindus recite the following mantra at sunrise and sunset.

Oṃ Āditisyaparamjyoti,

rakta teja namo'stute,

sveta pankaja madhyastha,

bhaskaraya namo'stute

Translation

Oṃ, great, mighty sun rays,

You shine forth rays of red,

Respect to You, Who reside amid a white lotus,

Respect to You, O Ray Maker.

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Balinese Mantras

Mantra for (Ritual) Washing

Like most spiritual and religious traditions, Balinese Hinduism revolves around (ritual) purity. Therefore, the spiritual teachings of the Balinese place great importance on the practice of ritual bathing.

The following mantra is recited for the purpose of washing away one's sins in order to become spiritually pure.

Oṃ Gaṅgā amṛta śarīra sudhamāṃ svāhā.

Oṃ śarīra parisudhamāṃ svāhā.

Translation

O Lord, You are the Source of the Eternal and the Holy Life. May this servant's body become clean and pure.

In addition, one could also recite the following mantra:

Oṃ gangge ca yamune caiwa

godawari sarasvatī

narmade sindhù kaweri

jale smin sannidhim kuru.

Translation

O God, allow this servant to call upon the [guardian spirits of the] holy river Ganges, Yamuna, Godawari, Saraswati, Narmada, Sindu and Kaweri; May they bestow purity on this servant.

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Balinese Mantras

Mantra for Meditation

The Viśnavi Deva mantra is a fundamental Vedic mantra, which is often used for meditation purposes.

Through recitation of the following mantra one can remove negativity, whilst simultaneously causing good qualities to arise in the mind.

Oṃ viśvāni deva savitarduritāni parāsuva.

Yadbhadraṃ tanna āsuva.

Translation

O Lord, Creator of the Universe, remove all bad habits and sorrow from us. Give us those qualities that are ennobling (Yājñikyupaniṣat: 39.3).

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Balinese Mantras

Miscellaneous Mantras

Mantra for Getting Up in the Morning:

Oṃ, Utedanim bhagavantah syamota prapitva uta madhye ahnam, utodinau madhvantan tsuryasya vayam devanam sumantausyama.

(Atharva Veda 3:16.4)

Translation

So may felicity be ours at present, and when the Sun advances, and at noontide; And may we still, O Bounteous One, at sunset be happy in the Gods' protecting favor.

Mantra for Brushing One's Teeth:

Oṃ Śri Devi Bhatrimsa Yogini namaḥ.

Translation

Oṃ, I prostrate to Sri Dewi Bhatrimsa (and) Yogini.

Mantra for Rinsing One's Mouth:

Oṃ Um Phat astraya namaḥ.

Translation

Oṃ, I prostrate to [the sacred syllables] "Um" and "Phat".

Mantra for Washing One's Face:

Oṃ Um Waktra Paricuddha mam svāhā.

Translation

Oṃ, [devi] Uma (Pārvāti), wash this servant's face. *Svāhā* (utterance of consecration).

Mantra for Bathing/Showering:

Oṃ, Gaṅgā-Amṛta-śarīra Cuddha Mam Svāhā.

Mantras: '*Sacred Utterances from Indonesia*'

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Translation

Oṃ, elixir of immortality from the Ganges River, purify this servant's body.

Mantra for Getting Dressed:

Kaupina Brahma-Samyuktah, mekhala Wisnu-Samsmrtah Antarwasewaro dewah, bandham astu Sada Ciwa.

Translation

Brahma covers me with clothes, Vishnu fastens my waist(belt), Isvara covers my body (and) Sada Shiva is the retainer of everything.

Mantra for Before Eating:

Oṃ Hiranyagarbhah samavartatagre bhutasya jatah patikreka asit, sa dadhara prithivim dyam utema kasmai devaya havisa vidhema.

Translation

O God, Most Merciful! You are the Origin of the Universe and Its only power, You provide for all sentient beings and for everything under the sun. We worship You.

Mantra for After Eating:

Oṃ Purnamadah purnamidam Purnat murnam adaya purnasya purnam adaya purnam evavasisyate.

Translation

O God, Most Exalted One! The One Who makes the Universe perfect. This Universe will disappear into Your Perfection. You are The Eternal. We thank You for the meal we received from You, by Your Grace.

Mantra for Before Going to Work:

Oṃ Avighnam astu namasiddham.

Translation

O God, may there be no obstacles for me (and may I succeed).

Mantra for Protection:

Oṃ Apasyam gopam anipadyamanam a ca para ca prthibhih carantam sa sadhricih sa visucir vasana.

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Translation

O God, I beseech You, The Great Protector, Who constantly moves without stopping, going back and forth (between heaven and earth). He Who wears royal ornaments has emerged from this Earth, and roams (the Universe) together with it.

Mantra for Seeking Advice:

Oṃ A visvadevam satpatim suktai adya vrnimahe stayasavam sawitaram.

Translation

O God Almighty, with our chant we worship You, God of Goodness. You are The Most Brilliant, in Whose Hands lies our righteous fate.

Mantra for Before Dinner:

Oṃ Ang kang kasol kaya isana ya namah, svasti-svasti sarva deva bhuta sukha, pradhana purusa sang yoga ya namaḥ.

Translation

O Lord (Īśāna), I offer this entire meal to Thee; May all beings be happy.

Mantra for Before Eating:

Oṃ Anugraha Amertadi sanjivani ya namaḥ svāhā.

Translation

O Lord, may this food (help me) make my existence physically and spiritually pure.

Mantra for After Dinner:

Oṃ Dhirgayur astu, avighnam astu subham astu Oṃ Sriyam bhavantu, purnam bhavantu, ksama sampurna ya namaḥ svāhā.

Translation

O Lord, may the food that entered my body give me strength, safety, longevity and not [let me] encounter any obstacles. Likewise, may I obtain happiness and joy through perfection.

Mantra for After Dinner (alternative):

Oṃ Annapate annasya no dehyanmi vasya susminah, pra-pra dataram taris urjam no dhehi dvipade catuspade.

(Yajur Veda 11:83)

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Translation

O Lord of Food, vouchsafe us a share of food that invigorates us, and brings no sickness. Onward, still onward lead the giver. Grant us maintenance both for quadrupeds and bipeds.

Mantra for Performing Yadnya Sesa Ritual (Ngejot):

Oṃ Sarva bhuta sukha pretebhyah svāhā.

Translation

O Lord, I offer a small offering to the demons so that they will not run amok.

Mantra for Before Starting Any Activity:

Oṃ Sarva bhuta sukha pretebhyah svāhā.

Translation

O Lord, may there, by Your Permission, may there be no obstacles for those of us who are about to work (perform an activity); may we be successful.

Mantra for Inspiration:

Oṃ pra ṇo devī sarasvatī vājebhirvājinīvatī.

Dhīnāmavitryavatu.

(Ṛg Veda 6:61.4)

Translation

May the divine Sarasvati, rich in Her wealth, protect us well, furthering all our thoughts with might.

Mantra for Health:

Oṃ vāta ā vātu bheṣajaṃ śambhu mayobhu no hṛde.
Pra ṇaāyūṃṣi tāriṣat.

(Ṛg Veda 10:186.1)

Translation

Filling our hearts with health and joy, may Vayu breathe his balm on us. May He prolong our days of life.

Mantra for Spiritual Guidance:

Oṃ Asato ma sadgamaya tamasoma ma tyotir gamaya mrtor ma amrtam gamaya.

(Brh. Ar. Up. 40:15)

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Translation

O Lord, guide us from what is wrong to what is good. Guide us from the darkness (ignorance) towards light (wisdom). Guide us from death to the deathless.

Mantra for Good Luck and Fortune:

Oṃ sarve bhavantu sukhinah sarve santu niramayah sarve bhadrani pasyantu ma kascid duhkha bhag bhavet.

Translation

O Lord, may all beings obtain happiness; may all beings be free from suffering; may all beings obtain good luck; may there be no (more) sorrow.

Mantra for Study:

Oṃ aghne naya supathā rāye asmān viśvāni deva vayunāni vidvān.

yuyodhyasmajjuhurāṇameno bhūyiṣṭhāṃ te namauktiṃvidhema.

(Rg Veda I:189.1)

Translation

By goodly paths lead us to riches, O Agni, God Who knowest every sacred duty. Remove the sin that makes us stray and wander. Most ample adoration will we bring Thee.

Mantra against Fear:

Oṃ Oṃ Jaya jivad sarira raksan dadasi me,
Om Mjum sah vaosat mrityun jaya namah svaha.

Translation

O Lord, Almighty One, Who transcends all death, we worship You. Protect us from evil.

Mantra for After Finishing an Activity:

Oṃ Deva suksma parama acintya ya namah svaha sarva karya prasidhantam. Oṃ Śāntiḥ, Śāntiḥ, Śāntiḥ, Oṃ.

Translation

O Lord Acintya (Sang Hyang Widhi Wasa, the Supreme God), The Hidden and The Mysterious (Works), by Your Grace, our work has been successful. *Oṃ*, may there be Peace, Peace, Peace Forever.

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Mantra Before Going to Bed:

Oṃ Yajjagrato duram udaiti daivam tad u suptasya tatha iva iti, durangamam jyotisam jyotir ekam tanme manah siva samkalpam astu.

(Yajur Veda 34.1)

Translation

That which, O Divine, mounts far when man is waking, that which returns to him when he is sleeping. The lights' one light that goeth to a distance, may that, my mind, be moved by auspicious resolve.

Mantra for Determination:

Oṃ Krdhi na udhvarny carathaya jivase.

Translation

O Lord, may we remain able to stand firm throughout the course of our lives.

Mantra to Recite for a Deceased Person:

Oṃ vayur anilam amrtam athedam bhasmantam sariram Om krato smara, klie smara, krtam smara.

(Yajur Veda 40:15)

Translation

O Active Soul, at the time of death, remember the sacred wisdom, *oṃ*, remember God for thy vitality and thy eternity, remember thy deeds. Know that the soul is immaterial and immortal but the body is finally reduced to ashes.

Mantra to Recite When Someone Died:

Oṃ svargantu, moksantu, sunyantu, murcantu,
Oṃ ksama sampurna ya namaḥ svāhā.

Translation

O Lord, may the spirit of the deceased reach heaven, to unify with You, to reach serenity without ups and downs. Please forgive him/her; may s/he become perfect by Your Omnipotence.

Mantra for When Visiting a Sick Person:

Oṃ sarva vighna sarva klesa, sarva lara roga vinasa ya namaḥ.

Translation

O Lord, may all obstacles, all illnesses, all suffering and troubles be perished by You.

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Mantra Before Opening a Speech or Seminar:

Oṃ saṃ ghachadhvaṃ saṃ vadadhvaṃ saṃ vo manāṃsi jānatām.

Devā bhāghaṃ yathā pūrve saṃjānānā upāsate.

Samāno mantraḥ samitiḥ samānī samānaṃ manaḥ saha cittameṣām.

Samānaṃ mantramabhi maṇtraye vaḥ samānena vo-haviṣā juhomi.

Samānī va ākūtiḥ samānā hṛdayāni vaḥ.

Samānamastu vomano yathā vaḥ susahāsati.

(Ṛg Veda 10:191.2-4)

Translation

Assemble, speak together: let your minds be all of one accord, As ancient Gods unanimous sit down to their appointed share. The place is common, common the assembly, common the mind, so be their thought united. A common purpose do I lay before you, and worship with your general oblation. One and the same be your resolve, and be your minds of one accord. United be the thoughts of all that all may happily agree.

Mantra to Close a Meeting:

Oṃ dyauḥ śāntirantarikṣaṁ śāntiḥ

pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ śāntiḥ

vanaspatayaḥ śāntirviśvedevāḥ śāntirbrahma śāntiḥ

sarvaṁ śāntiḥ śāntireva śāntiḥ

sā mā śāntiredhi

Oṃ śāntiḥ, śāntiḥ, śāntiḥ.

(Yajur Veda 36:17)

Translation

May the sky be peaceful; May the atmosphere be peaceful; May the Earth be peaceful; May the waters be peaceful; May the medicinal herbs be peaceful; May the plants be peaceful; May all the learned persons be peaceful; May God and the vedas be peaceful; May all the objects be peaceful; May peace itself be peaceful; May that peace come unto me.

Mantras: '*Sacred Utterances from Indonesia*'

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Buddhist Chants

6.1 Tisaraṇagamana (The Three Refuges)

6.2 Salutation of the Primordial Buddha

6.3. Vandana (Devotion to Sanghyang Adi Buddha)

6.4 Namakāra Gāthā

6.5 Buddhānussati (The Virtues of the Buddha)

6.6 Dhammānussati (The Virtues of the Dhamma)

6.7 Saṅghānussati (The Virtues of the Sangha)

6.8 Jinapañjara Gāthā (The Protection Verses of the Victorious One)

6.9 Dasasīla (The Ten Moral Precepts)

6.10 Pattidāna (Transference of Merit)

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Buddhist Chants

Tisaraṇagama

Triple Refuge

	Translation
***Namo tassa Bhagavato Arahato sammāsambuddhasa* (3x)**	Homage to Him, the Blessed One, the Accomplished One, the Fully Awakened One.
Buddhaṁ saraṇaṁ gacchāmi	I go to the Buddha for refuge.
Dhammaṁ saraṇaṁ gacchāmi	I go to the *Dhamma* for refuge.
Saṅghaṁ saraṇaṁ gacchāmi	I go to the *Saṅgha* for refuge.
Dutiyampi Buddhaṁ saraṇaṁ gacchāmi	For the second time, I go to the Buddha for refuge.
Dutiyampi Dhammaṁ saraṇaṁ gacchāmi	For the second time, I go to the *Dhamma* for refuge.
Dutiyampi Saṅghaṁ saraṇaṁ gacchāmi	For the second time, I go to the *Saṅgha* for refuge.
Tatiyampi Buddhaṁ saraṇaṁ gacchāmi	For the third time, I go to the Buddha for refuge.
Tatiyampi Dhammaṁ saraṇaṁ gacchāmi	For the third time, I go to the *Dhamma* for refuge.
Tatiyampi Saṅghaṁ saraṇaṁ gacchāmi	For the third time, I go to the *Saṅgha* for refuge.

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Buddhist Chants

Salutation of the Primordial Buddha

In Indonesia, Sanghyang Ādi Buddha is used as a name for the Almighty Primordial Buddha. In Indonesian esoteric Buddhism, the Ādibuddha is represented by Mahāvairocana Buddha.

***Namo Sanghyang Ādi Buddhaya*.**

***Namo Buddhaya*, *Bodhisatvāya Mahāsatvāya*.**

Translation

Homage to Sanghyang Ādi Buddha, the Almighty God.

Homage to the Buddha, Holy Beings and Great Beings.

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Buddhist Chants

Vandana

Devotion to Sanghyang Ādi Buddha

1. ***Terpujilah Sanghyang Ādi Buddha***
***Tuhan Yang Maha Esa*.**

***Terpujilah Bhagavā, Yang Maha Suci*,**
***Yang telah mencapai Penerangan Sempurna*.**

***Terpujilah Para Bodhisatta-Mahāsatta*.**

Translation

Homage to Sanghyang Ādi Buddha, the Almighty God.

Homage to the Blessed One, the Exalted One, the Fully Enlightened One.

Homage to all Holy Beings and Great Beings.

2. ***Namo Sanghyang Ādi Buddhaya***
(3x)

Namo Tassa Bhagavato Arahato Sammāsambuddhassa
(3x)

Namo Sabbe Bodhisattāya-Mahāsattāya
(3x)

Translation

Homage to Sanghyang Ādi Buddha, the Almighty God.

Homage to the Blessed One, the Exalted One, the Fully Enlightened One.

Homage to all Holy Beings and Great Beings.

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Buddhist Chants

Namakāra Gāthā

The Mantra of Homage

***Arahaṁ Sammāsambuddho Bhagavā*.**

***Buddhaṁ Bhagavantaṁ Abhivādemi*.**

***Svākkhāto Bhagavatā Dhammo*.**

***Dhammaṁ Namassāmi*.**

***Supaṭipanno Bhagavato Sāvakasaṅgho*.**

***Saṅghaṁ Namāmi*.**

Translation

The Buddha is the Exalted One, the Self-awakened One, the Blessed One who has extinguished all the flames of desires and attained awakening through his own efforts.

I pay homage to the Buddha, the Awakened and the Blessed One who is well knowledgeable.

The teachings of the Buddha are well-expounded. I salute those teachings of the Buddha with joined palms.

The disciples of the Buddha have practised well, I bow down with respect to them.

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Buddhist Chants

Buddhānussati

The Virtues of the Buddha

***Itipiso So Bhagavā Arahaṁ Sammāsambuddho*,**

***Vijjācaraṇasampanno Sugato Lokavidū*,**

Anuttaro purisadammasārathi

Satthā devamanussānaṁ

***Buddho Bhagavāti*.**

Translation

Because of reasons such as these that the Blessed One is, Having attained *nibbāna*, the Supremely Self-awakened One, the Perfect Embodiment of Wisdom and Virtue, the Auspicious Path-finder, the Knower of all realms [of existence], the Incomparable Tamer of individuals, the Supreme Master of *deva*s and men, the Awakened One who is knowledgeable, self-awakened and blossoming by virtue of the *Dhamma*, And also One possesses the ability to teach the *Dhamma* selectively.

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Buddhist Chants

Dhammānussati

The Virtues of the Dhamma

***Svākkhāto Bhagavatā Dhammo*,**

***Sandiṭṭhiko akāliko ehipassiko*,**

***Opanayiko paccattaṁ veditabbo viññūhīti*.**

Translation

The *Dhamma* is well expounded by the Blessed One. It is something which one who learns and practices diligently will come to realize by one's own self. As it is something that can be only realized through personal experience.

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Buddhist Chants

Saṅghānussati

The Virtues of the Sangha

***Supaṭipanno Bhagavato sāvakasaṅgho*,**

***Ujupaṭipanno Bhagavato sāvakasaṅgho*,**

***Ñāyapaṭipanno Bhagavato sāvakasaṅgho*,**

***Sāmīcipaṭipanno Bhagavato sāvakasaṅgho*,**

***Yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā*,**

***Esa Bhagavato sāvakasaṅgho*,**

***Ahuneyyo pāhunneyyo dakkhineyyo añjalikaraṇīyo*,**

***Anuttaraṁ puññakkhettaṁ lokassāti*.**

Translation

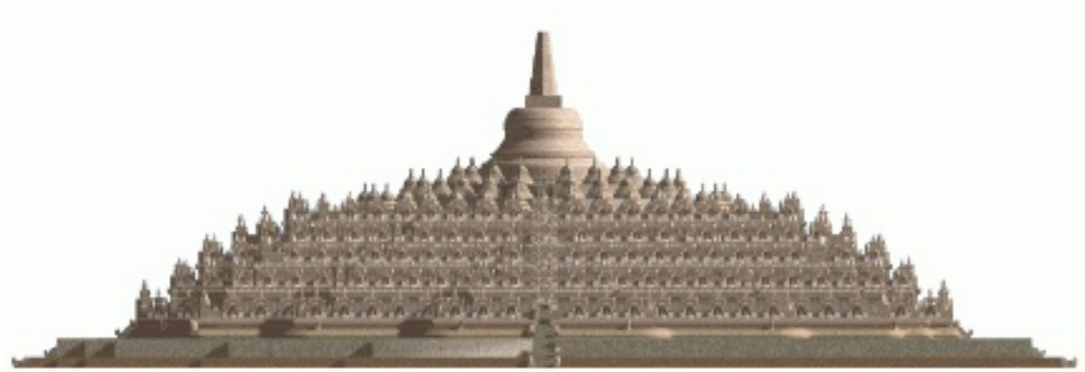
Of good conduct is the community of noble disciples of the Blessed One. Of upright conduct is the community of noble disciples of the Exalted One. Of right conduct is the community of noble disciples of the Exalted One, who practise in order to know well the Dhamma which frees one from suffering. Of proper conduct is this community of noble disciples of the Exalted One. The noble disciples of the Exalted One are such people namely, the four pairs of men, the eight of individuals. This community of noble disciples of the Exalted One is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, and worthy of the incomparable field of merit for the world.

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Buddhist Chants

Jinapañjara Gāthā

The Verses of Protection of the Victorious One



1. *Jayāsanāgatā Buddhā jetvā māraṁ savāhanaṁ*
   Catusaccāsabhaṁ rasaṁ ye pivinsu narāsabhā.

Those Buddhas who defeated the Māra and his hosts, were the most brave, sublime, noble and mightiest of men who had sipped the immortal taste of the Four Noble Truths.

2. *Taṇhaṅkarādayo Buddhā aṭṭhavīsatināyakā*
   Sabbe patiṭṭhitā mayhaṁ matthake te munissarā.

The twenty-eight Buddhas, one of whom was Taṇhaṅkarā Buddha, were true leaders of the world. May each and every one of those wise sages be dwelling upon the crown of my head.

3. *Sīse patiṭṭhito mayhaṁ Buddho Dhammo davilocane*
   Saṅgho patiṭṭhito mayhaṁ Ure sabbagunākaro.

May all the Buddhas be enshrined on my head and in my eyes their Sacred Teachings;in my heart the community of noble disciples of the Blessed One who are the spring of all virtues.

4. *Hadaye me Anuruddho Sārīputto ca dakkhiṇe*
   Koṇḍañño piṭṭhibhāgasmiṁ Moggallāno ca vāmake.

May Anuruddha Thera dwell in my heart, Sārīputta Thera – the Chief Disciple – at my right side, Koṇḍañña Thera at the back and Moggallāna – the other Chief Disciple – be at the left.

5. *Dakkhiṇe savane mayhaṁ āsuṁ Ānanda Rāhulo*
   Kassapo ca Mahānāmo Ubhāsuṁ vāmasotake.

Likewise, may Ānanda and Rāhula dwell at my right ear, and at my left ear dwell Kassapa and Mahānāma.

6. *Kesato piṭṭhibhāgasmiṁ suriyo va pabhaṅkaro*
   Nisinno sirisampanno Sobhito munipuṅgavo.

May the mighty sage, Sobhita, seated in all his glory, like the blazing sun, dwell upon every hair-tip on my head.

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7. *Kumārakassapo thero mahesi cittavādako*
So mayhaṁ vadane niccaṁ patiṭṭhāsi guṇākaro.

May Kumāra Kassapa Thera, one who seeks the greatest virtues, commands fine speech and is the spring of fine virtues, always be the dwelling guardian of my mouth.

8. *Puṇṇo Aṅgulimālo ca Upālī Nanda Sīvalī*
Therā pañca ime jātā nalāṭe tilakā mama.

May these five Elders – Puṇṇa Thera, Aṅgulimāla Thera, Upālī Thera, Nanda Thera and Sīvalī Thera – be just like the auspicious marking anointed on my forehead.

9. *Sesāsīti mahātherā vijitā jinasāvakā*
Etesīti mahātherā jitavanto jinorasā
Jalantā sīlatejena aṅgamaṁgesu saṇṭhitā.

May all the rest of the eighty great disciples and sons of the Buddha, the Victorious One, who have defeated all their defilements and prosper by the moral disciplines they adhere to, condescend in to be with me all the minor and major organs of mine.

10. *Ratanaṁ purato āsi dakkhiṇe mettasuttakaṁ*
Dhajaggaṁ pacchato āsi vāme Aṅgulimālakaṁ.

May the Ratana Sutta be remained to my front, may the Metta Sutta be at my right side, may the Dhajagga Sutta be remained at the back and may the Aṅgulimā Sutta be remained at my left.

11. *Khandhamoraparittañca āṭānāṭiyasuttakaṁ*
Ākāse Chadanaṁ āsi sesā pākārasaṇṭhita.

The Khandha Paritta, Mora Paritta, the Āṭānāṭiya Sutta and the rest form a sheltering frame for me, just like the roof above and the walls around me.

12. *Jināṇāvarasaṁyutta sattappākāralaṅkatā*
Vātapittādisañjātā bāhirajjhattupaddavā.

May the sublime *Dhamma*, which is the power of the Victorious One, be adorned upon me, just like a seven-layer wall protecting me from all outside and inside dangers or perils, which may arise from whatever natural causes, wind or bile, so that there will be none of these dangers left to remain.

13. *Asesā vinayaṁ yantu anantajinatejasā*
Vasato me sakiccena sadā sambuddhapañjare.

Let all the remaining illnesses be got rid of by the power of the Victorious One whose virtues are endless, all throughout time when I keep observing the moral disciplines of the fully Awakened One.

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14. *Jinapañjaramajjhamhi viharantaṁ mahītale*
Sadā pālentu maṁ sabbe te mahāpurisā sabhā.

May all those great and brave Noble Ones who live in the midst of the Victorious One on this earth protect and guard me.

15. *Iccevamanto sugutto surakkho*
Jinānubhāvena jitupaddavo
Dhammānubhāvena jitārisaṅgho
Saṅghānubhāvena jitantarāyo
Saddhammānubhāvapālito carāmi jinapañjareti.

Indeed, thus am I well protected as all the distresses have been rid of by the Victorious One; so may whatever potential dangers there may be in the future, be eliminated by the power of the *Dhamma* and *Saṅgha*, and may the same power of the truth of *Dhamma* protect and guide me, so that I may live and thrive on the path of the Victorious One.

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Buddhist Chants

Dasasīla

The Ten Moral Precepts

1. *Pāṇatipātā Veramanī Sikkhāpadaṁ Samādiyāmi*.

2. *Adinnādānā Veramanī Sikkhāpadaṁ Samādiyāmi*.

3. *Kāmesu Micchācārā Veramanī Sikkhāpadaṁ Samādiyāmi*.

4. *Musāvādā Veramanī Sikkhāpadaṁ Samādiyāmi*.

5. *Surāmerayamajjapamādaṭṭhānā Veramanī Sikkhāpadaṁ Samādiyāmi*.

6. *Vikālabhojanā Veramanī Sikkhāpadaṁ Samādiyāmi*.

7. *Naccagītavāditavisūkadassanā Veramanī Sikkhāpadam Samādiyāmi*.

8. *Mālāgandhavilepanadhāranamandanavibhūsanaṭṭhānā Veramanī Sikkhāpadaṁ Samādiyāmi*.

9. *Uccāsayanamahāsayanā Veramanī Sikkhāpadaṁ Samādiyāmi*.

10 *Jātarūparajata Paţiggahanā Veramanī Sikkhāpadaṁ Samādiyāmi*.

Translation

1. I undertake to observe the precept of abstaining from killing.

2. I undertake to observe the precept of abstaining from stealing.

3. I undertake to observe the precept of abstaining from sexual misconduct.

4. I undertake to observe the precept of abstaining from false speech.

5. I undertake to observe the precept of abstaining from liquor, alcohol or intoxicants, which becloud the mind.

6. I undertake to observe the precept of abstaining from taking (solid) food after midday.

7. I undertake to observe the precept of abstaining from participating in or witnessing dancing, singing, instrumental music performances, unseemly shows or sights.

8. I undertake to observe the precept of abstaining from wearing garlands or using perfume, embellishments, adornments or beatifying accessories.

9. I undertake to observe the precept of abstaining from [using] high and luxurious furniture.

10. I undertake to observe the precept of abstaining from accepting gold and silver (money).

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Buddhist Chants

Pattidāna

Transference of Merit

***Idaṁ me mātāpitūnaṁ hotu, sukhitā hontu mātāpitaro*.**

May this merit accrue to my mother and father; may they be happy.

***Idaṁ me ñātinaṁ hotu, sukhitā hontu ñātayo*.**

May this merit accrue to all my relatives; may they be happy.

***Idaṁ me gurūpajjhāyācariyānaṁ hotu, sukhitā hontu gurūpajjhāyācariyā*.**

May this merit accrue to my teachers and my preceptor; may they be happy.

***Idaṁ sabbadevānaṁ hotu, sukhitā hontu sabbe devā*.**

May this merit accrue to all gods; may they be happy.

***Idaṁ sabbapetānaṁ hotu, sukhitā hontu sabbe petā*.**

May this merit accrue to all hungry ghosts; may they be happy.

***Idaṁ sabbaverīnaṁ hotu, sukhitā hontu sabbe verī*.**

May this merit accrue to all [my] enemies; may they be happy.

***Idaṁ sabba sattānaṁ hotu, sukhitā hontu sabbe sattā*.**

May this merit accrue to all [sentient] beings; may they be happy.

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Mantras for Amulets

7.1 Mantra for Taweez

7.2 Mantra for Good Luck Amulets

7.3 Mantra for Love and Attraction Amulets

7.4 Mantra for Wealth Amulets

7.5. Mantra for Gambling Amulets

7.6 Mantra for Protection & Evasion Amulets

7.7 Mantra for Solomonic Amulets

7.8 Mantra for Buddhist Amulets

7.9 Mantra for Keris

7.10 Mantra for Holy Water

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Mantra for Taweez

There are various mantras that can be used for Islamic *taweez*. In Indonesia, however, the mantra most frequently used in conjunction with Islamic amulets and talismans goes as follows:

Bismillāhi raḥmāni raḥīm.
Jimat sira tangia, *aku anemu gawe*.
Lah jin setan pada turua ing gedhong wesi, *den apit apit ing para nabi*, *cinekelan para wali kinancingan dening Allāh*.

Translation

In the Name of God, the Most Gracious, the Most Merciful. O amulet, rise! I have a job to do. Let all the evil spirits be asleep [in the iron pot] (in hell), surrounded by the prophets, guarded by the *wali*s (saints), [and] protected by God.

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Mantra for Good Luck Amulets

The following mantra serves to attract blessings when wearing amulets for good luck. The mantra can be recited at any time, at any place, to induce blessings of good luck and fortune.

Sang Kalasekti bagea satekarina, *siro ingsun kongkon*, *adangna lakune si kalapati kalabaya*, *pepetana lawang tundhan sanga*, *lan plawangan keblat papat pet cupet saking kersaing Gusti*.

Translation

Sang Kalasekti, I welcome you, you I shall command; Prevent the journey of Kalapati (Lord of Destruction) and Kalajaya (Kala's victory, i.e. death), keep them behind nine layered doors, and doors in the four cardinal directions, so that they cannot move the slightest, by the Will of Gusti (God).

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Mantra for Love & Attraction Amulets

The mantra for love and attraction amulets should be recited every day at midnight. For maximum results it is recommended to use a photo of the person one wishes to enchant, so that one can focus one's full concentration on the targeted person when reciting the mantra.

Ingsun dhuwe kembang saka sabrang, *arane kembang pulutan*, *dak pulutake atine si jabang bayi ... teko welas asih andeleng badan sliraku*, *ya aku si tunjung putih*, *maniking sitaresmi kang dadi pupujarina*.

Even quicker results can be achieved when the mantra is performed in combination with fasting for a period of seven days consecutively.

Translation

I have a flower from the opposite land (Malaysia). It is a birdlime flower*, which I will use to enchant the heart of ... (name of the targeted person), so that love will thrive when s/he looks at me. I will be the white sand [on the beach] worshipping (lit. reflecting) your moonlight [at night].

* *Cordia dichotoma* flowers are bisexual. The reference to this particular flower in this mantra means that it can be used for love and attraction toward people of any sex or gender identity.

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Mantra for Wealth Amulets

In order to become rich through the help of wealth amulets, one is advised to recite the mantra below nine times for a period of ninety-nine days consecutively. The mantra has to be chanted at midnight, while facing the West.

When chanting the mantra, the mind has to be clear and focused on the goal one wishes to achieve. Results come quicker when the first recitation of the mantra is preceded by a period of fasting of seven days.

Sentanaku juru gedong retna dumilah arane, *kang rumeksa gedhongku ing jagad wetan kulon lor lan kidul*, *bukaken gedhongku kang isi inten berlean lan sarupaning manik-manik*, *ingsun arep nganggo*.

Translation

My friend is the guardian [spirit] of a building called Retna Dumilah (a bright, shiny precious stone), [he is] the one who guards the building in the East, West, North and South; Unlock the building for me that is filled with diamonds and precious stones, for I would like to use them.

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Mantra for Gambling Amulets

To use amulets for gambler's success, one should first light three incense sticks and then recite the mantra below three times in the direction facing the nearest sacred place (i.e. local mosque, temple, church).

One then taps one's feet on the ground three times and waits for all three incense sticks to finish burning by themselves. It should be noted that this mantra calls upon spirits for help in regard to gambling and lottery winning. Therefore, it is advised to use this mantra with caution.

Dhanyang merkayang lanang wadon ingkang mbaurekso ing ndeso iki, *rewang rewangono anggonku main*, *ojo nganti kalah*, *sukur bage sawise banjur tumenggo ing angkasa*.

Translation

All the male and female spirits guarding this place, please help me with my gambling, don't make me lose; I will be grateful if I can become more successful and wealthier (after I am done with gambling).

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Mantra for Protection and Evasion Amulets

For maximum protection from and evasion of danger, the following mantra can be chanted when wearing amulets. The mantra has to be performed every night at midnight. When reciting the mantra one should hold one's breath whilst the mind is fully concentrated.

Lungguhku imbar, *payungku imbar*, *wong sajagad kabeh kang sumedya ala marang aku*, *nyawane kari sadhepa*, *sa'asta, sakilan*. *Wong kang sengit marang aku*, *cupeten angen-angene*, *sandhang pangane lan sabarang niate kabeh*, *pet cupet karsaning Gusti*.

This mantra provides protection to oneself, one's house and personal belongings. For maximum results, one should first perform fasting for seven days before starting with the mantra mentioned above.

Translation

My position is strong, my protection is powerful; may anyone in the world who has evil intentions toward me, be within 1 fathom, 1 cubit, [or] 1 yard of danger. [As for] people who hate me, may their dreams and prosperity be eliminated, along with their evil intentions. By the Will of God, may everything s/he owns be destroyed completely.

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Solomonic Amulets

To invoke the blessings of Prophet Sulaymān imbued within the amulet, one should first recite the Basmala prayer ('*bismillāhi raḥmāni raḥīm*') three times. Next, one should proceed to the following mantra:

Fatabassama Đāḥikāan Min Qawlihā WaQāla Rabbi 'Awzi`nī 'An 'AshkuraNi`mataka Allatī 'An`amta `Alayya Wa `Alá Wa A-Dayya Wa 'An 'A`malaŞāliḥāan Tarđāhu Wa 'Adkhilnī Biraḥmatika Fī `Ibādika Aş-Şāliḥīna.

Translation

So he [Sulaymān (Solomon)] smiled, amused at her speech and said: "My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous servants." (An-Naml 27:19)

In addition, one can recite the mantra of Prophet Sulāyman (King Solomon), which goes as follows:

One should focus the mind whilst recollecting the immeasurable virtue of Prophet Sulaymān, and then make a wish.

Allāhumma in dakhola fi shuroti Sulaymana minal masyriqi wal maghribi lidzatihi wa quwwatihi wa Jabro 'ila wa'Azro 'ila wa Mulki Sulaymana minal masyriqi wal maghribi jinnan wa insan wa rihan wa ghomamam wa sallama tasliman jalla jalaluhu ya Iblisasy Syaithona fi zhulumati wan nur. Robbana taqobbal Sulaymanabni Dawuda alaihimas salam birohmatika ya arhamar rohimin.

Translation

O God, whenever Prophet Sulaymān travelled from the East to the West, by his essence and his strength, [he was accompanied by] Jibrāʾīl, Mīkhā'īl and Isrāfīl; Prophet Sulaymān's Kingdom stretched from the east to the west, it was inhabited by *jinn*, man, wind, clouds, and [blessed by] the Peace and Harmony of The Exalted, The Almighty – The One Who controls the devil in the dark and in the light. O Lord, please confer my blessings upon Prophet Sulaymān, son of ʾDāūd, by Your Grace, O Most Gracious, Most Merciful.

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Mantras for Amulets

Mantra for Buddhist Amulets

The following mantra can be chanted to ask for protection and blessings when putting on Buddhist amulets, taking them off, when leaving the house or when you are traveling.

Before chanting the mantra below, which has to be repeated three times, one should first recite the *Tisaraṇagama*.

Buddhaṁ ratanaṁ,
Dhammaṁ ratanaṁ,
Saṅghaṁ ratanaṁ.

Buddhaṁ prasitime,
Dhammaṁ prasitime,
Saṅghaṁ prasitime.

Translation

The jewel of the Buddha,
The jewel of the *Dharma*,
The jewel of the *Saṅgha*.

I prostrate to the Buddha,
I prostrate to the *Dharma*,
I prostrate to the *Saṅgha*.

Alternative Method

Bhavatu sabbamaṅgalaṁ rakkhantu sabba devatā.
Sabba Buddhānubhāvena sadā sotthī bhavantu me.

Bhavatu sabbamaṅgalaṁ rakkhantu sabba devatā.
Sabba Dhammānubhāvena sadā sotthī bhavantu me.

Bhavatu sabbamaṅgalaṁ rakkhantu sabba devatā.
Sabba Saṅghānubhāvena sadā sotthī bhavantu me.

Translation

May there be every blessing. May all the *deva*s protect me. Through the power of all the Buddhas, may I always be well.

May there be every blessing. May all the *deva*s protect me. Through the power of all the *Dhamma*s, may I always be well.

May there be every blessing. May all the *deva*s protect me. Through the power of all the *Saṅgha*, may I always be well.

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Mantra for Keris

When removing the keris from its sheath the following mantra can be uttered:

Warangka manjing curiga.

The sheath embraces the dagger.

Likewise, when putting the keris back to its sheath, the following mantra is recited:

Curiga manjing warangka.

The dagger embraces the sheath.

For the rest, one can also use the mantra below when holding the keris in one's hands, preparing ritual offerings, or cleansing the blade:

Manunggaling kawula Gusti.

The (spiritual) union of servant and lord (i.e., unification of man and God).

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Mantras for Amulets

Mantra for Holy Water

Holy water refers to purified water that is ritually consecrated through recital of mantras. To empower the water with mystical properties, one has to chant the following mantra repeatedly.

Allāhumma innahu balaghanī ‘an nabiyyika Muḥammadin saw, *Allāhummainnī as-aluka ‘ilman nāfi’ an wa rizquan wa syifā-an min kulli dā-in wa saqamin bi rahmatika yā arhamar rāhimīn*.

Translation

O God, verily, this holy water has come unto to me by Your Prophet Muḥammad. O my Lord, indeed, I beg Thee to bestow upon me useful knowledge, fortune, and [to guard my] health from various diseases. By Your grace, O Most Gracious, Most Merciful.

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Mantras for Good Luck and Fortune

8.1 Daily Mantra for Good Luck

8.2 Mantra for a Year of Peace & Happiness

8.3 Mantra for Wish-fulfillment

8.4 Wish-fulfilling Mantra

8.5 Efficacious Wishing Mantra

8.6 Mantra for Wealth

8.7 Mantra to Increase Riches

8.8 Mantra to Accumulate a Fortune

8.9 Mantra for Specific Requests

8.10 Mantra for Divine Guidance

8.11 Mantra for Entering & Leaving the House

8.12 Mantra for Before Going to Bed

8.13 Mantra for Before Getting Up

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Daily Mantra for Good Luck

If one wants to attract general blessings of good luck, protection and mercy, then the following *duʿāʾ* has to be recited daily; seven times in the morning and another seven times in the afternoon.

Bismillāhi raḥmāni raḥīm. Allāhumma innā nas-aluka min khayri mā ta'lamu wa a'ūdzu bika min syarri mā ta'lamu wa ʾastaġfirukāh min kulli mā ta'lamu. Innaka ta'lamu walā na'lamu wa anta ʿallāmul-ghuyūb.

Translation

In the Name of God, the Most Gracious, the Most Merciful. O God, I beseech You for all the good that is known by You, and [I] shelter myself unto You from all evil that You know, and I beg for Your forgiveness of all sins that You know. Verily, You know (everything) and we do not know (anything). And Thou art the Knower of All That Is Unseen.

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Mantra for a Whole Year of Peace & Happiness

Blessings of peace and happiness for a whole year can be obtained for oneself and one's family members through recitation of the following *duʿāʾ*. It is best to recite the *duʿāʾ* below forty times on 'Āshūrā', i.e. the tenth day of the sacred month of Muḥarrām forty times.

Bismillāhi raḥmāni raḥīm. Hasbiyallāhu wani'mal-wakīl, ni'mal mawlā wani'man-nashīr. Subhānallāhi mil-ul-mīzāna wamuntahal-'ilmi wamablaghar-ridha wazīnatal-'arsy. Lā maljā-a walā manjā-a minallāhi illallāhu. Subhānallāhi. 'adadasy-syafi'i wal-watri wa'adada kalimātillāhit-tammāti kullihā. As-alukas-salāmata birahmatika yā arhamar-rāhimīn. Walā hawlā walā quwwata ilā billāhil-'aliyyil-'azhīm. Wahasbiyallāhu wami'mal-wakīl.

Translation

In the Name of God, the Most Gracious, the Most Merciful. God is sufficient for me, and He is the best Disposer of Affaires, what an Excellent Guardian and Protector He is. Glorious is God, as much as what is in His great scale, and as far as His Knowledge extends, and to such a degree as it attains His Pleasure, and to whatever weight may be His Throne; there is no refuge nor safety from God except in Him. Glorious is God, (He is declared so) as many as there be even (numbers) and as many as there be odd, and as many as there be perfect words of His; glory be to Him for them all. I beg Your Salvation, by Your Grace, O Most Gracious, Most Merciful. God is sufficient for me, and He is the best Disposer of Affaires.

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Mantras for Good Luck and Fortune

Mantra for Wish Fulfillment

If you would like to see your wishes fulfilled, one should first perform fasting for seven days, whilst reciting chapters from the Holy Qur'ān in the following order:

Day 1: from *sūrat* Al-Fātiḥah to *sūrat* An-Nisā'.

Day 2: from *sūrat* Al-Mā'idah to *sūrat* At-Tawbah.

Day 3: from *sūrat* Yūnus to *sūrat* An-Naḥl.

Day 4: from *sūrat* Al-'Isrā' to *sūrat* Al-Furqān.

Day 5: from *sūrat* Aṣ-Ṣu`arā' to *sūrat* Yā Sīn.

Day 6: from *sūrat* Aṣ-Ṣaffāt to *sūrat* Al-Ḥujurāt.

Day 7: from *sūrat* Qāf to *surāt* An-Nās.

Also, one has to perform two *rakʿah* every night at midnight. After that, one prostrates and recites the following mantra forty-one times:

Wadzan-nūni idz dzhaba mughādhiban wazhāna an-lan naqdira ʻalayhi fanādā fizb zbhulumātī an-lā ʾilāha ʾillā anta subhānaka innī kuntu minazh zhālimīna.

Translation

And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." (Qur'ān 21:87).

Next, one gets up from prostration and recites the *duʿāʾ* below:

Ya musabbibal asbābi sabbib liyunfiq dzū sa'atin min sa' atihī waman qudira ʻalayhi rizquhū falyunfiq mimma ātāhullāhu lā yukallifullāhu nafsan illā mā atāhā sayaj' alullāhu ba'da ʻusrin yusrā.

Translation

Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what God has given him. God does not charge a soul except [according to] what He has given it. God will bring about, after hardship, ease (Qur'ān 65:7).

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Mantras for Good Luck and Fortune

Wish-Fulfilling Mantra

To see one's wish fulfilled one should recite the mantra below every Friday night a thousand times.

Ash-shalātu was-salāmu ʻalayka yā sayyidī yā rasulallāhi hudz biyadī qallat hīlatī adriknī.

Every other night the mantra should be recited eleven times.

Translation

May peace and blessings be upon you, O my lord, O messenger of God. Take my hand, because I am incapable of raising it; then [come] close unto me.

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Mantras for Good Luck and Fortune

Efficacious Wishing Mantra

The mantra below can be used to grant one's wishes. The mantra should be recited five thousand and one times in a row.

Allāhumma shalli wasallim ʻalā sayidinā Muḥammadanil-alifil-maʼlūfi ujburnī hājatī.

Translation

O God, Bestow Your Mercy and Blessings upon our Master, Muḥammad, the merciful and the beloved, whereby all our needs shall be fulfilled.

Alternative Method

Recite the *Basmala* prayer twelve thousand times.

After each thousand repetitions, recite the following *duʿāʾ*:

Allāhumma salli `ala sayyidina Muḥammadin salātan tunjinā bihā min jamee`i ʾl ahwāli waʾl-āfāt, wa taqdee lanā bihā min jamee`i ʾl-hājāt, wa tutahhirunā bihā min jamee`i ʾs-sayyiʾāt, wa tarfa`unā bihā `indaka `alā ʾd-darajāt, wa tuballighunā bihā aqsā ʾl-ghāyāt min jameeʿi ʾl-khayrāti fi ʾl-hayāt wa ba`d al-mamāt.

Translation

O God, Exalt Muḥammad with blessings that deliver us from every fear, and by means of them fulfill our every need, and purify us by means of them from every sin, and by means of them raise us to the highest stations, and by means of them make us attain the furthest degrees in all that is good in this life and in the afterlife.

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Mantra For Wealth

If one wants to increase one's wealth, then one should recite the following mantra a thousand times every night at midnight.

Washubba ʻalayyar-rizqa shubbata rahmatin. *Fa anta rajā-ul-ʻālamīna walaw thaghat*.

Translation

[O God!] Bestow Your Prosperity on me out of compassion, for You are God, the Hope of all sentient beings in this world, although they gone astray.

Ideally, the recitation of the mantra is preceded by *ṣalāt sunnah* consisting of two *rakʿah*.

Alternative Version

Subḥān Allāhil-Aẓīm, astaġfiru l-lāh.

Translation

Glory be to God, the Magnificent;

I seek forgiveness from God.

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Mantra to Increase Riches

If one wants to increase one's riches, one should always first brush one's teeth using a *miswak* (a teeth cleaning twig made from the *Salvadora persica* tree known as *arak* in Arabic) before entering one's house, and then recite the following mantra:

Nawaytus-siwāka sunnatan lillāhi ta'alla.

Next, one has to recite *sūrat* Al-'Ikhlāṣ one time. One then enters the house with one's right foot.

Translation

I will use the *siwak*, for exalted is He (God).

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Mantra to Accumulate a Fortune

If one wants to increase one's *rizq* (provisions) in order to accumulate a fortune, then one has to recite the following mantra seventy-seven times.

Rabbanā anzil ʻalaynā mā-idatam-minas-samā-i takūnu lanā ʻīdan li-awwalinā wa-ākhirinā wa-āyatan minka warzuqnā wa-anta khayur-rāzīqīn.

Translation

O God, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of Providers.

For maximum results, it is recommended to perform *ṣalāt sunnah* with two *rakʿah* first and then read *sūrat* Al-Fātiḥah, before reciting the aforementioned mantra.

In addition, the mantra has to be supplemented with the one below, which should be recited seventy thousand times.

Alāhumma shalli wasallim ʻalā sayyidinā Muḥammadinil-ālifil-maʼlūfi ujburnī hājatī.

Translation

O God, bestow Your Mercy and Peace on my master Prophet Muḥammad, the merciful and beloved one, fulfill my (prayer) intention.

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Mantra for Specific Requests

If one has a specific request to make, or if one is in need of urgent help with something important, then one should recite the following *duʿāʾ* seven times every day after *ṣalāt fağr* (dawn prayer) until one's request has been fulfilled.

Bismillāhi raḥmāni raḥīm, Allāhumma as-aluka yā fardu yā witru yā ahadu yā shamadu yā hayyu yā qayyūmu yā dzal-jalāli wal-ikrāmi yā sanada man ilayhi astanidu yā man lam yalid walam yūlad walam yahul-lahu kufuwan ahad. As-aluka ... .

Translation

In the Name of God, the Most Gracious, the Most Merciful. O God, the Almighty One, the Supreme Lord, the living, the Subsisting, the Eternal, the One I can always lean on, the One who begetteth not, nor is begotten, [for] there is none like unto Him. I am asking You ... (state your wish).

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Mantra for Divine Guidance

If one needs divine guidance to be able to carry out something important (e.g. wedding planning, job training, exams), then one should follow the instructions set out below.

First, perform *wuḍūʾ* (ablution), then take the Holy Qur'ān and recite the following chapters: *sūrat* Al-Fātiḥah (1x); *sūrat* Al-'Ikhlās (3x); *sūrat* Al-Falaq (1x); *sūrat* An-Nās (1x); followed by the *duʿāʾ* below (1x):

Bismillāhi raḥmāni raḥīm. Allāhumma inni tawakkaltu ʻalayka fī ghaybika waqultu bikitābika fa-arinī mā huwal-maktūbi fī sirrikal-maknūni fī ghaybikal-mahzūni. Allāhumma Antal-haqqu anzilil-haqqa ʻalal-haqqi birahmatika yā arhamarrāhimīn.

Translation

In the Name of God, the Most Gracious, the Most Merciful. O God, I surrender myself unto You Who are in The Unseen, and I adhere to [the Truth of] Your Scripture, so please reveal to me the secrets of The Hidden. O God, You are the Truth, bestow upon us whatever is good for us, by Your Grace, O God, the Most Gracious, the Most Merciful.

Next, invoke the blessings of the Prophet Muḥammad by reciting the following *duʿāʾ* ten times:

Ṣallallāhu 'alā Muḥammad.

Translation

May God bestow His Mercy upon Prophet Muḥammad.

One should then open the Qur'ān and browse seven pages ahead. to the seventh line from the top of the page. Search for the first character which stands on its own (i.e. not coupled to other characters). The meaning of this individual character provides the divine guidance one seeks.

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Mantra for Entering & Leaving the House

Every time before entering the house, one should first recite the following *duʿā*:

Bismillāhi raḥmāni raḥīm.

Assalāmu ʿalaynā waʾalā ;bādillāhish-shālihīn.

Translation

In the Name of God, the Most Gracious, the Most Merciful. May peace be upon us and the pious servants of God.

The mantra mentioned above is believed to safeguard the house and the people who live there.

Before leaving the house, one should first recite *āyat* Al-Kursī one time, followed by the *duʿā* below:

Innalladzī faradha ʿalaykal-qur-āna larādduka ilā maʾād.

Translation

Indeed, [O Muḥammad], He Who imposed upon you the Qur'an will take you back to a place of return.

This mantra is said to offer protection to the one who recites it when s/he is away from home.

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Mantras for Good Luck and Fortune

Mantra for Before Going to Bed

Before going to bed one should first ask for forgiveness to all of mankind by reciting the *istigfar* three times:

ʾAstaġfirullāh Al-‘Azīm.

Translation

I ask for forgiveness from God, The Magnificent.

Then recite the verse below three times:

Almālu walbanūna zīnatul-hayātid-dunyā wal-bāqiyātush-shālihātu khayrun ‘inda rabbika tsawāban wakhayrun amalā.

Translation

Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope. (Qur’ān 18:46).

Next, recite *sūrat* Al-’Ikhlās three times. After that one should ask help from the prophet by reciting the following three times:

Ṣallallāhu ’alā Muḥammad.

Translation

May God bestow His Mercy upon Prophet Muḥammad.

One could add another supplementary *duʿāʾ*, if desired:

Bismillāhi raḥmāni raḥīm. Wa lahū mā sakana fil laili wan nahāri wa huwas samīʾul ‘alīm.

Translation

In the Name of God, the Most Gracious, the Most Merciful. God holds the knowledge of everything that happens during the day and night. And He is the All-Hearing, the All-Knowing.

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Mantra for Before Getting Up

Immediately after waking up, and even before getting up from bed, one should recite the following mantra for an auspicious day ahead.

Alḥamdulillāhilladzī ahyānā ba'da mā amātanā wa-ilayhin-nusyūru.

Translation

All praises be to God, Who has given us life after He had put us to sleep and brought us back to life again.

In addition, after waking up from a bad dream, one should spit (symbolically) three times and then recite the following *duʿāʾ* right away:

Bismillāhi raḥmāni raḥīm. Khayrun lanā wasyarrun li-a'dā-inā.

Translation

In the Name of God, the Most Gracious, the Most Merciful. [Bring] What is good is for us and what is bad is for our enemy.

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Mantras for Love and Attraction



9.1 Aji Pangasihan Jaran Goyang

9.2 Aji Lung Jangga

9.3 Love Mantra

9.4 Mantra for Attraction

9.5 Enchantment Mantra

9.6 Mantra for Love and Affection

9.7 Mantra for Love and Success

9.8 Mantra to Increase Love

9.9 Mantra to Solve Relationship Issues

9.10 Mantra for Sexual Intercourse

9.11 Mantra Turun Atmaja

9.12 Mantra for Smooth Childbirth

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Mantras for Love and Attraction

Aji Pangasihan Jaran Goyang

Ingsun amatak ajiku si Jaran Goyang,

Tetegar tengahing pasar,

Gagamane cumeti,

Sada lanang saking swarga,

Sun sabetake gunung gugur,

Segara asat,

Bumi bengkah,

Sun sabetake langit butul kang langit sap pitu,

Sun sabetake atine si jabang bayi … teka welas teka asih andeleng badan sliraku,

Manut miturut sakarepku.

Translation

I will recite the mantra of Si Jaran Goyang, running around in the marketplace, armed with a whip, a stick and sheath from a coconut leaf* fallen in one piece from the sky; [when] I whip the mountains they will surely scatter, the oceans will become dry, the earth will split [in two]; [when] I whip the sky it will surely break down in seven layers, [when] I whip the heart of ... (name of the targeted person) his/her love toward me will grow, and [shall force him/her to] comply to all my orders".

**Sada lanang*: a special type of *pusaka* (heirloom)

The mantra should be chanted every night when going to sleep; while reciting the words of the mantra one should visualize the targeted person in one's mind through one-pointed concentration (*ekāgata samādhi*).

In addition, one should practice *mutih* for seven days and seven nights, and also adhere to *patigeni* practice day and night, starting from the day of Friday Paing.

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Mantras for Love and Attraction

Aji Lung Jangga

The following mantra can be used as a love charm, i.e. attract attention from the opposite sex (or more precisely: to enchant someone):

Ingsun amatak ajiku si Lung Jangga, manglung-manglung anoleh kekasihku, dak tepungake pucuking wuluku puhun, dak tepungake pucuking rambutku, pucuking alisku, pucuking idepku, dak tepungake maniking mripatku, telenging rasaku, kumpul luluhing rasa, rohe, rohku, nyawane nyawaku, sukmane suksmaku, badane badanku, karepe karepku, rasane rasaku.

Teka welas teka sih si jabang bayi … andulu badan sliraku.

Translation

I will recite the mantra of Si Lung Jangga: “I am nodding to my loved one, I touch him/her by [touching] the tip of the hair on my big toe, I am touching him/her by [touching] the tip of the hair on my head, by the tip of the hair on my eyebrows, the tip of my eyelashes, I touch him/her by [looking at him/her through] the retina of my eyes; my deepest feelings are gathered together to become one, to fuse his/her spirit with mine, his/her life with mine, his/her soul with mine, his/her body with mine, his/her will with mine, his/her feelings with mine, until [it starts] growing the feeling of love in ... (name of the targeted person) towards me”.

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Love Mantra

The love mantra below can be used to make somebody fall in love with the person who recites it. The mantra should be recited three times.

Bismillāhi raḥmāni raḥīm. Kullu amrin dzī bālin min shahbihi ahbābihi minal-khayri dzikrullah. Niat ingsun mata aji-ajiku griyo agung sun sebulake ing pucuke rambute si ... , luwih berantane si ... , luwih gersah bingung atine si ... . Mugo-mugo asih ing awak seliraku.

Translation

In the Name of God, the Most Gracious, the Most Merciful. Of all the things that have good value the most precious is to remember God. I intend to apply my mantra of the Great House by blowing it on the hair of ... (name of the targeted person), to increase the longing of ... (name of the targeted person), to increase the restlessness and confusion in the heart of ... (name of the targeted person), so that s/he may love me.

After having recited the aforementioned mantra, one spreads out both hands to cast the love spell. One then wipes one's face with both hands.

Alternative Method

If one happens to meet the targeted person in real life, one should recite the following mantra as many times as possible.

Bismillāhi raḥmāni raḥīm. Ewan-ewan kayu agung nyemplung maring dadaku teko welas teko asih, asih kersane Allāh.

Translation

In the Name of God, the Most Gracious, the Most Merciful. A great wooden stick* penetrates my chest, in comes the love, and in comes the mercy, mercy by the Will of God.

* A light, wooden stick used in *Kekebalan* practice to develop supernatural power.

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Mantra for Attraction

As the name already suggests, this mantra can be used to enhance one's physical attraction.

The mantra should be recited seven times every day.

Bismillāhi raḥmāni raḥīm.

Sa-altuka bil-ismil-mu'azhzhami qadruhu.

Bi-ajin ahūjin jaljalūtu halhalat.

Translation

In the Name of God, the Most Gracious, the Most Merciful. I pleaded with this Great Name, with intermediaries of Ajin, Ahujin Jaljalyut Halhalat.

Besides sexual attraction, the mantra can also be used to attract more customers or clients, making it a powerful means for business and commerce.

Alternatively, the mantra can be written on a piece of paper and hung on the wall inside the house.

This will help to attract friendly guests and welcome visitors to one's home.

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Enchantment Mantra

The enchantment mantra can be used to make someone fall helplessly in love with you so that s/he may become fascinated by you.

The mantra should be recited forty-one times.

‘Asallāhu an-yakuffa ba’salladzīna kafarū wallāhu asyaddu ba’san wa asyaddu tankīlā.

Translation

Perhaps God will restrain the might of those who disbelieve. And God is greater in might and stronger in punishment (Qur’ān 4:84).

After each repetition one should cast the spell on either cigarettes, food or drinks, which are offered for consumption to the targeted person.

After all forty-one repetitions are performed, one should then recite the following mantra:

Ya Allāh berkahipun ayat puniko mugi-mugi ... bin/binti ... puniko asih dumateng kula (kulo).

Translation

O God, please bless this verse so that ... *bin/binti* ... (name of the targeted person) may fall in love with me.

Next, the cigarettes, foods or drinks should be given to the targeted person without him or her knowing anything about the enchantment mantra.

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Mantra for Love and Affection

The mantra for love and affection should be performed in combination with fasting for three days consecutively. During this time, one should recite the following mantra twenty-one times five times a day (ideally after each of the five obligatory prayers for Muslims).

Waman yuthi'ir-rasūla faqad athā'allāha. Waman tawallā famā arsalnāka 'alayhim hafīzhā. Wa-alqaytu 'alayka mahabbatan minī walitushna'a 'alā 'aynī.

Translation

And whoever obeys the Messenger, obeys God. But if they turn away, I have not sent you to be their keeper. And I have bestowed My Love upon you, so you could be raised under My Supervision.

Beyond these three days of practice, it suffices to recite the mantra once whenever you wish to arouse the targeted person's love and affection toward you.

In addition, one perform one-hundred-and-seventy recitations of *āyat* Al-Kursī at midnight whilst sitting in a quiet place.

Once completed, one then recites the following mantra out loud:

Verily, my brother Yusuf, I love ... (name of the targeted person)*, I would like him/her to love me too.*

For maximum results, this method should be performed for seven nights consecutively.

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Mantra for Love and Success

The mantra below can increase a person's popularity, so that s/he will have a lot of friends, be loved by many and becomes successful. The mantra has to be recited one hundred and twenty-nine times every night.

Yā Lathīfu.

Translation

O God, The Gentle.

Next, one recites the following mantra seven times:

Allāhu lathīfun bi'ibādihī yarzuqu man yasyā-u wahuwal-qawiyyul-'azīz.

Translation

God is Subtle with His servants; He gives provisions to whom He wills. And He is the Powerful, the Exalted in Might. (Qur'ān 42:19).

And lastly, one recites (once):

Bismillāhirrahmānirrahīm. Allāhumma shalli 'alā sayyidinā Muḥammadin wa'alā ālihī washahbihī wasallim. Allāhumma wassi' 'alayya rizqī. Allāhumma 'ath-thif 'alayya khalaqaka. Allāhumma kamā shunta wajhī 'anis-sujūdi lighayrika fashunhu 'an dzullis-su-ali lihgayrika birahmatika yā arhamar-rāhimīn. Washallallāhu 'ala sayyidinā Muḥammadin wa'alā ālihī washahbihī ajma'īn. āmīn.

Translation

In the Name of God, the Most Gracious, the Most Merciful. O God, bestow Your Mercy and Blessings on Prophet Muḥammad, his family and friends. O God, confer provisions upon me. O God, endow me with the sympathy from all of Your creatures. O God, just like You protect me from worshipping any other god besides You, by Your Mercy, [please, also] protect me from asking for favors from other gods besides You, the Most Gracious, Most Merciful. And bestow Your blessings upon my master Muḥammad, his family and friends. Amen.

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Mantra to Increase Love

If one experiences a lack of love in one's relationship or marriage, then one can use a special mantra to make one's partner feel more loving toward you.

First, one has to perform *ṣalāt sunnah* with two *rakʿah* at midnight. After that, one recites the following *duʿāʾ*:

Bismillāhi raḥmāni raḥīm, Yā jāmi'an-nāsi liyawmil-lā rayba fīhi innallāha lā yukhliful-mī'ād. Allāhumma sakhkhir lī ... bin/binti ... 'alā mahabbatī wamawaddatī waqadhā-i hājatī. Nashrum-minallāhi wafathun qarīb.

Translation

In the Name of God, the Most Gracious, the Most Merciful. God will gather mankind together on the Day of Judgement about which there is no doubt. Verily, God never fails to fulfill His promise. O God, let ... *bin*/*binti* ... (name of the targeted person) be subjected unto me so that s/he will love me, cherish me, and fulfill my needs. With the help from God victory will be near.

Note: For men, the title *bin* (Arabic: 'son of') is used, followed by his father's first name.

For women, the title *binti* (Arabic: 'daughter of') is used, followed by her father's first name.

Example: A *bin* B means 'A son of B'; C *binti* D means 'C daughter of D'.

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Mantra to Solve Relationship Issues

When a couple runs into relationship issues, yet nothing seems to work in spite of repeated efforts to improve the situation, then one should follow the instructions below.

In order to solve relationship or marital problems one should first recite *sūrat* Al-Fātiḥah eleven times and dedicate the merits thereof to one's partner.

In addition, one should recite the following *duʿāʾ* three hundred times every night.

Wa-alqaytu ʻalayka mahabbatan minnī walitushnaʾa ʻalā ʻaynī.

Translation

And I bestowed upon you love from Me that you would be brought up under My eye (Qur'ān 20:39).

The aforementioned mantra can also be used to prevent the propensity of one's partner to engage in unethical behavior (e.g. adultery, domestic violence, substance abuse).

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Mantra for Sexual Intercourse

From a spiritual perspective, sexual activity can be considered a means to celebrate creation, whilst simultaneously praising the Creator.

Thus, to perform consecrated sex one should recite the following *duʿāʾ* before engaging in sexual intercourse with one's spouse:

Allāhumma jannibnāsy-syaithāna wa jannibisy-syaithāna mā razaqtanā.

Translation

O God, keep us away from Satan(’s temptations) and keep him away from that which has already been granted to us.

If a married couple wishes to have a child, they should recite the following *duʿāʾ* together when reaching an orgasm during intercourse.

Allāhummaj’al nuthfatanā dzurriyyatan thayyibah.

Translation

O God, may my semen produce good offspring.

After intercourse, one should recite the *duʿāʾ* below.

Alḥamdulillāhilladzī khalaqa minal-mā-i basyarā.

Translation

All praise be to God, Who created all of mankind from a sperm-drop.

However, if one wants to have sexual intercourse a second time, then one should first wash one's private parts and perform *wuḍūʾ* (ablution) whilst reciting the following *duʿāʾ*:

Allāhummaj’alnā wa-awlādana min ahlil-‘ilmi wa-ahlil-khayri walā taj’alnā wa-iyyahum min ahlidh-dhayri innaka ‘ala kulli syay-in qadīr.

Translation

May God make us and our children from among those who are skilled in knowledge and in doing good deeds and not from among those who are experts in committing evil. Verily, Thou hath power over all things.

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Mantras for Love and Attraction

Mantra Turun Atmaja

The Turun Atmaja mantra can be used for when a married couple is trying to conceive.

Sri putih sir ening,

Sri abang sir karep,

Tempuk wetune ki jabang,

Urip jabang bayi rineksa sakadange kabeh,

Nir babaya musna tanpa lari.

In addition, one should practice *mutih* for seven days and seven nights, starting from Friday Paing to Friday Legi.

If one plans to have intercourse on Friday Legi, then, on Monday and Thursday evening, one has to chant the mantra continuously until dawn.

Also, one should first prepare food offerings of *rujak* and pineapple before engaging in any sexual activity, so that the woman shall be able to conceive many children.

Translation

Sri White* resides in tranquility, Sri Red* resides in desire, they meet during childbirth. The life of the newborn baby will be protected by his/her (four spiritual) siblings, keeping the child safe from danger and destroy it (danger) without a trace.

* Alternative names for two of one's spiritual siblings; i.e., Kakang (Javanese: elder brother) Kawah is the amniotic fluid; he resides in the East and his aura is white. Getih (Javanese: blood) represents blood; he resides in the South, and the color of his aura is red.

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Mantra for Smooth Childbirth

To ensure a smooth childbirth, women are encouraged to recite mantras during their pregnancy.

In this way, mantras can help prepare oneself and one's body for a smooth labor and easier birth.

To reduce labor pain, one should first recite *āyat* Al-Kursī one time before the actual mantra.

After having chanted both *āyat* Al-Kursī and the mantra itself, one should then recite *sūrat* Al-Falaq (1x) and *sūrat* An-Nās (1x).

Inna rabbakumullāhul-ladzī khalaqas-samāwāti wal-ardha fī sittati ayyamin tsummas-tawā 'alal-'arsyi yughsil-laylan-nahāra yathlubuhū hatsītsan wasy-syamsa wal-qamara wan-nujūma musakhkharātin bi-amrihi. Alā lahul-khalqu wal-amru tabārakallāhu rabbul-'ālamīn.

Translation

Indeed, your Lord is God, The One Who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is God, Lord of the worlds (Qur'ān 7:54).

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Mantras for Mercy and Justice

10.1 Mantra to Ask for Forgiveness

10.2 Mantra for Legal Disputes

10.3 Mantra to avoid Slander or Libel

10.4 Mantra to Return Stolen Goods

10.5 Mantra to Find the Suspect

10.6 Mantra to Sustain a Living

10.7 Mantra to Receive Help

10.8 Mantra to Counter Sadness and Anger

10.9 Mantra to Manage Difficult Behavior in Children

10.10 Mantra for Important Deliveries

10.11 Mantra to Avoid Getting Pulled Over by the Police

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Mantra to Ask for Forgiveness

The mantra below can be used to ask for forgiveness, thereby allowing one to remove bad karma and eradicate past sins.

Allāhumma innī ashbahtu laka wa asyhadu wahdaka lā syarī ka laka wa anna Muḥammadan ‘abduk wa rasūluka birahmatika yā arhamarrahimīn.

Translation

O God, as morning dawns upon me, I bear witness before You and before the angels who carry Your Throne and all Your angels and all of Your creation that, truly, You are God, there is no god but You, The Almighty, Who is without any partner, and that truly, Muḥammad is Your special devotee and Your Prophetic Messenger (O, Most Merciful).

Recite the mantra once to repent for one’s own mistakes and shortcomings; recite it twice to remove bad karma of your children, if any; recite it three times to ask for forgiveness on behalf of one’s family.

The mantra should be recited four times if one wants to ask for forgiveness from one’s parents.

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Mantra for Legal Disputes

To solve legal disputes and to obtain the desired outcome from one's court case(s), one should recite *sūrat* Al-Fātiḥah the day before the trial, and dedicate it to the spirit of the deceased *wali* Syuro Tegalgubuk from Cirebon, West Java.

Next, recite the following *duʿāʾ* one hundred times:

Allāhumma rabba kulli syay-in biqudratika ʻalā kulli syay-in ighfirlī kulla syay-in falā tas-alnīʼan kulli syay-in birahmatika yā arhamar-rāhimīn.

Translation

O God, Lord of Everything and its Master, forgive me for everything, so do not ask anything [more] from me, by Your Mercy, O Most Gracious, Most Merciful.

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Mantra to Avoid Slander or Libel

To avoid becoming the subject of false rumors (at the workplace, in court, etc.), one should recite a sacred utterance against slander or libel, thereby preventing people from speaking out against you.

The purpose of the following mantra is to silence one's adversary. The mantra should be recited seven times before meeting one's enemy (e.g. in the office, at a court hearing or trial).

'Unuq bin 'auj bin adam 'unuq pus.

Translation

Og, son of Anak (ʾUj ibn ʾĀnāq*), son of Adam (*pbuh*).

* ʾUj ibn ʾĀnāq was a giant who tried his best to persuade everyone that Prophet Nūḥ (Noah) was a madman trying to convert mankind. Og's mother, Anak, was the daughter of ʾĀdam (Adam, the first human being and the first prophet on Earth in Islam). Anak was a wicked woman, and according to legend, she was the first of witches.

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Mantras for Mercy and Justice

Mantra to Return Stolen Goods

If your personal belongings have gone missing and you suspect that they were stolen by someone, you can use the following mantra to get the stolen goods back.

First, recite *sūrat* Yā Sīn followed by the mantra below. Repeat this step three times.

Demi Allāh, demi hakipun sūrat Yāsin, mugi-mugi bondo kulo paringono wangsul.

Translation

By God, for the rights of *sūrat* Yā Sīn, may my belongings be returned to me immediately.

Next, take some earth from the place where the goods were stolen from you. And then cook the earth in a pan whilst chanting the following:

Ora nggoreng gasiran maling, nanging goreng kang maling, ojo pati-pati mamri panase yen durung mbaliake barangku, sopo wae.

Translation

I will not fry the land of the thief, but I will fry the person who stole [the goods from me]; do not let the heat stop until s/he has returned my goods, whoever s/he may be.

This will cause the thief to feel excruciating pain as if s/he was burning alive, and thus forces him or her to return the stolen goods right away.

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Mantras for Mercy and Justice

Mantra to Find the Suspect

If you have been betrayed or robbed by someone but you do not know by whom, then, to find the suspect, you should follow the instructions below.

Take an empty plate and pour a thin layer of coconut oil on it. Light a candle next to it, and then recite *sūrat* Al-Fātiḥah three times, followed by conferring blessings upon the Prophet Muḥammad three times:

Ṣallāllāhu ‘ala Muḥammad.

Translation

May the Blessings and the Peace of God be upon him (Muḥammad).

Next, take the plate with coconut oil and hold it above the candle and let an uncircumcised person (preferably one’s own child) recite the following mantra three times whilst you hold his or her shoulder:

Walmalakulladzī bilā abin wa-ummin. *Lā akla lā syurba walā nawma lahum*.

Translation

Angels do not have a father and mother. And let us remember that the angels neither eat nor drink nor sleep.

If the person recites the aforementioned mantra with deep faith in it, then the face of the suspect will appear to him or her in the reflection of the coconut oil on the plate.

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Mantra to Sustain a Living

If one experiences a lot of hardships to provide for one's family, then the following instructions can help improve the situation, thereby making it easier for oneself to sustain a living.

At midnight, one should perform *wuḍūʾ* (ablution) and then go outside to an open space (without any roof covering whatsoever).

There one recites the following mantra a thousand times in each of the cardinal directions, which adds up to a total of four thousand repetitions of the mantra below.

Lā tudrikuhul-abshāru wahuwa yudrikul abshāra wahuwal-lathīful-khabīr.

Translation

Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted (Qur'ān 6:103).

After that one should make a wish in regard to livelihood improvement.

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Mantras for Mercy and Justice

Mantra to Receive Help

If one needs help from someone else in order to be able to complete an important task, then one should recite the mantra below seven times before approaching the person whose help one wishes to receive.

Bismillāhi raḥmāni raḥīm. Walammā dakhalū min haitsu amrahum abūhum mā kāna yughnī ‘anhum minallāhi min syay-in illā hājatan fī nafsī ya’qūba qadhāhā.

Translation

In the Name of God, the Most Gracious, the Most Merciful. And when they entered from where their father had ordered them, it did not avail them against God at all except [it was] a need within the soul of Jacob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know (Qur’ān 12:68).

Alternative Method

For help in general (not from specific person), one should recite the following mantra a thousand times every night at midnight:

Yā hayyu yā qayyūmu.

Translation

O God, The Living, The Subsisting.

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Mantra to Counter Sadness and Anger

To counter sadness and sorrow, and to subdue anger and frustration, one should recite the following *duʿāʾ* repeatedly.

Bismillāhi raḥmāni raḥīm. Allāhummasy-rah lī shadrī wayassir lī amrī wahlul ʻuqdatan mil-lisānī yā arhamarrāhimīn.

This *duʿāʾ* is believed to be the one which Prophet Mūsā (Moses) uttered after he returned from Mount Sinai (*Ṭūr Sīnāʾ*) and witnessed the transgressions of the Israelites.

Translation

In the Name of God, the Most Gracious, the Most Merciful. O God, open up my chest (heart) for me, simplify my affairs for me, and describe the predicament from my mouth. O God, Most Gracious, Most Merciful One.

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Mantra to Manage Difficult Behavior in Children

Through the use of the mantra below one can effectively manage difficult behavior in children.

It has to be recited eleven times in a single breath.

Dzī quwwatin ‘inda dzil‘arsyi makīn.

Translation

[Who is] possessed of power and with the Owner of the Throne, secure [in position]. (Qur’ān 81:20).

After that, one has to recite the following mantra once:

Wallāhu min warā-ihim muhīth. Bal huwa qura-ānum-majīd. Fī lawhim-mahfūzh.

Translation

While God encompasses them from behind. But this is an honored Qur'ān. [Inscribed] in a Preserved Slate. (Qur’ān 85:20-22).

Then blow the magical power of the mantra onto the palms of one’s hands to wipe the child’s face with. Lastly, one has to blow the spell into the child’s ears as well.

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Mantra for Important Deliveries

To minimize or reduce the delivery time of an important parcel, one can use the following mantra.

Bismillāhi raḥmāni raḥīm. Wabil-khayri yā fattāhu faftah wabil-hudā walir-rizqi yā eazzāqu kun lī musahhilā.

It should be recited three-hundred-and-thirteen times.

Translation

In the Name of God, the Most Gracious, the Most Merciful. O Opener, open up my heart and life [and fill it] with kindness]. O Provider, facilitate guidance and sustenance for me.

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Mantras for Mercy and Justice

Mantra to Avoid Getting Pulled Over by the Police

If suddenly one is urged to be present at a particular place as quickly as possible, chances are that some things will be easily overlooked. Anything can happen when a person is in a rush to get somewhere on time.

This is especially true in case of an emergency; i.e. a friend or relative is in critical condition at the hospital, or when one is running late for someone's funeral, or in case one is in a hurry to be on time to attend someone's wedding, etc.

In such situation it is all too easy to forget to bring all the official papers such as one's driving license and ID card, for example. Hence, in order to avoid getting pulled over by the police, one can chant the following mantra.

Ta'azzaztu birabbil-izzati wal jabarūt,

Watawakkaltu 'alal-hayyil-ladzī lā yamūtu,

Syāhatil-wujūhu (3x)

Wa'amatil-abshhāru (3x)

Tawakkaltu 'alal-wajhil-qahhāri walā hawla,

Walā quwwata illā billāhil-'aliyyil-'azhīm.

Translation

I become strong with the Help from God, Who hath strength and power [over all things], and I surrender myself to God, The Living, The One Who never dies; Lower my head and open my vision. I surrender myself to The Subduer, and there is no power nor might except with God, The Exalted, The Magnificent.

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Mantras for Charisma and Leadership

11.1 Mantra to Enhance Charisma

11.2 Mantra for Charisma, Respect & Authority

11.3 Aji Semar Mesem

11.4 Mantra for Public Speaking

11.5 Mantra for Preferential Treatment

11.6 Mantra for Charismatic Radiance

11.7 Mantra for Mental Clarity

11.8 Mantra to Develop a Noble Character

11.9 Mantra to Invoke a Legion of Angels



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Mantra to Enhance Charisma

If someone wants to be loved, honored, praised and respected by many, s/he can use the following mantra to help him or her accomplish this goal.

Bismillāhi raḥmāni raḥīm. Bada'tu bibismillāhi rūhī bihihtadat. Ilā kasyfi asrārin bibāthinihintawat.

The mantra should be recited twenty times a day, or four times after each of the five mandatory prayers for Muslims.

Translation

In the Name of God, the Most Gracious, the Most Merciful. In the Name of God, may my soul be guided by Him to reveal the secrets contained within The Hidden.

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Mantra for Charisma, Respect & Authority

To boost one's charisma, enhance one's respect and increase one's authority in the eyes of others, one should recite the following *duʿāʾ* seven times every day after *ṣalāt ʿišāʾ* (night prayer).

Alāhul kāfī waqashādtul kāfī wawajadtul kāfī kafāniyal kāfī walillāhil hamdu. Allāhumma innī atawwassalu bismikal-a'zhami antaj'alal khalā-iqa mahabbatan wahaybatam-minnī bifadhli sayyidi waladi 'adnāna. Wa'aththif qulūbahum biasrihā 'alayya wa albisnī qabūlan bisalmahat.

Translation

God is *al-Kāfi*, the Sufficient, I ask God to suffice His servant in everything he is in need of. O God, I put my trust in Your Name, The Exalted, in order to arouse love and fear in the hearts of all (living) creatures. And let them lower their gaze to me, and captivate their heart [the moment they lay their eyes on me]. And grant me [their] acceptance with a (warm) welcome.

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Aji Semar Mesem

The *aji* Semar Mesem can be used to exert influence over one's audience, so that, through persuasive speech, immediate action can be gained.

This mantra should be chanted repeatedly before going to bed (preferably approximately four hours a night). In addition, one should practice *mutih* for seven days and seven nights, starting on a Tuesday Kliwon.

Ingsun amatak ajiku si Semar Mesem,

Mut-mutaku inten,

Cahyane manjing pilinganku kiwa tengen,

Sing nyawang kegiwang,

Apa maneh yen sing nyawang kang tumancep kumanthil ing telenging sanubariku,

Ya iku si jabang bayi ...

andulu badan sliraku.

Translation

I will recite the mantra of Si Semar Mesem: "There sits a diamond inside my mouth, its light penetrates my left and right temple; the one who sees it will be mesmerized, especially if that person who sees it is the one whom I adore, namely ... (name of the targeted person), when s/he is looking at me.

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Mantra for Public Speaking

If one has to perform an important presentation (a speech) in front of a live audience, one should recite the following mantra to increase the effectiveness of one's speech.

Bismillāhi raḥmāni raḥīm. *Sak durunge Allāh gawe bumi pitu langit pitu*, *Allāh nurunake lafal alif kang temurun ono ing tengahe jagat*, *wujude alif nurullah kang semurub ono ing ragaku*, *rep sirep kersane Allāh*, *kem bungkem kersane Allāh*. *Lā ʾilāha ʾillāllāhu, Muḥammadun Rasūlullāh*.

Translation

In the Name of God, the Most Gracious, the Most Merciful. Before God created the seven earths and seven heavens, He sent down the initial letter 'Alif' from the center of the Universe. *Alif* was created from the Light of God, shining forth from my body. Stunned by the Will of God, numbed by God's Will. There is no god but God, and Muḥammad is His Messenger.

After having recited the mantra one has to tap the floor with one's feet three times before entering the stage.

For more general purposes, however, one should use the mantra below, as it can help enhance one's ability to speak in public.

Assalāmu'alaykum warahmatullāhi wa barakātuhu. Alḥamdulillāhi rabbil'ālamīn. *Wash-shalātu wassalāmu 'alā asyrafil-mursalīn*. *Wa'alā ālihī washahbihī ajma'īn*. *Amma ba'du*, *qābaltuka biwassin qabūl*, *wakhatamtu 'alā famika bifakhmir-rasūl*, *watuthāwi'unī bi aysīn mā aquyul*. *Allāhu akbar*.

Translation

May the Peace and Blessings of God be bestowed upon you all. Praise be to God, Lord of the Universe. May (God's) Peace and Blessings be upon the most honorable messenger (of God) and his family and friends. Then, I faced you (Satan) after I heard a whisper(ing voice), and the words from your mouth stopped when I proclaimed the supremacy of the Messenger, and you agreed in despair to what I said. God is [the] greatest.

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Mantra for Preferential Treatment

If one wishes to be treated as a very important person who is being given priority over others, then, at midnight one should recite *sūrat* Yūsuf; the thirty-first *āyat* (verse) has to be recited three times:

Falammā ra-aynahū akbarnahū waqath-tha'na aydiyahunna waqulna hāsya lillāhi mā hādzā basyarā.

Translation

"Come out before them." And when they saw him, they greatly admired him and cut their hands and said: "Perfect is God!".

Then continue reciting *sūrat* Yūsuf until one reaches *āyat* one-hundred-and-one, which should be preceded by the mantra below:

Ya Allāh Gusti, kulo nyuwun kaluberanipun Nabi Yūsuf.

Translation

O God, I ask You to bestow Your Blessings upon Prophet Yūsuf.

Next, recite the one-hundred-and-first verse three times:

Tawaffanī musliman wa alhiqnī bish-shālihīn.

Translation

[O God] Cause me to die a Muslim and join me with the righteous.

And then finish reciting the rest of *sūrat* Yūsuf, followed by the mantra below.

Ya Allāh Gusti, kulo nyuwun kaluberanipun keratonipun Nabi Yūsuf.

Translation

O God, I ask You to bestow Your Blessings upon the Kingdom of Prophet Yūsuf.

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Mantra for Charismatic Radiance

If a person wants to generate tremendous charisma, so that when others are in their presence they can sense that person's charismatic radiance, s/he should recite the following mantra on a regular basis.

Kānan Nabiyyu shallallāhu 'alayhi wasallam, idzā nazhara fil-mir-ati yaqūlu: Alhamdulillāhi rabbil 'ālamīn al ladzī ahsana khuluqī wa sawwa khalqī waja'alnī basyaran sawīyan walā hawlā walā quwwata illā billāhil 'aliyyil 'adzhīm.

Translation

When the Prophet, peace be upon him, looked into a mirror he would say: "All praise be to God. O God, make me good mannered as You made me good looking." And there is no might nor power except in God, The Magnificent, The Exalted.

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Mantra for Mental Clarity

If one needs clarity of mind in order to be able to prepare oneself for a test or conference, or if one has to make an important decision, one can use the following instructions. At midnight, perform *sunnah ṣalāt* with two *rakʿah*.

After *sūrat* Al-Fātiḥah during the first *rakʿah* one has to recite *sūrat* Al-Kāfirūn; after the second *rakʿah* one should recite *sūrat* Al-'Ikhlās. Next, one recites the *duʿāʾ* below.

Qul yā ayyuhal kāfirūn. Lā a'budu mā ta'budūn. Walā antum 'ābidūna-mā a'bud. Walla ana 'ābidum-mā 'abad-tum. Walā antum 'ābidūna mā a'bud. Lakum dīnukum waliya dīn.

Translation

Say: "O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion." (Qur'ān:109).

After that, one has to perform the *Basmala* prayer a thousand times facing the direction of the Ka'bah.

And finally one recites the mantra below to gain mental clarity.

Yā rāhima kulli sharīkhin wamakrūbin waghiyāstuhu wamadaduhu birahmatika yā arhamar-rāhimīn.

Translation

O Exceedingly Merciful, may anyone asking for help and anyone afflicted by grief, be given aid and relief, by Your Grace, O Most Gracious, Most Merciful.

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Mantra to Develop a Noble Character

When the mantra below is recited twenty-five times a day, or five times after each obligatory *ṣalāt* for Muslims, this can enhance a person's patience, chastity, courage and justice, thereby developing a high or elevated character.

Allāhu syāhidī, *Allāhu hādhirī*, *Allāhu muththali'un 'alayya*. *Allāhumma bārik lī fil mawti wafīmā ba'dal mawti*.

Translation

God is with me, God watches over me, God is my witness. O God, bless me in death and in everything that comes thereafter.

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Mantra to Invoke a Legion of Angels

The mantra below serves to invoke a legion of angels, consisting of a thousand celestial beings who accompany the charismatic leader wherever s/he is going.

In this way, the angels make sure that this person will always be received with pleasure and hospitality by whoever he or she meets, and that help is readily available when needed.

The mantra has to be performed after each of the five daily prayers for Muslims, and should be repeated as many times as possible.

Allāhumma ma'allāhi nāshirun a'dā-un sarhun qadīrun āmīnun yā rabbal-'ālamīn, *washallallāhu 'alā sayyidinā Muḥammadin wa-ālihi washahbihi ajma'īn birahmatika yā arahmar-rāhimīn*.

Translation

O Lord, with God's Help all enemies will be scattered by His Power, O Lord of the worlds (i.e. mankind, *jinn*, and all that exists). And bestow Your blessings on our Master Muḥammad and his family, by Your Grace, O Most Gracious, Most Merciful.

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Mantras for Business and Commerce

12.1 Aji Ngirup Banda

12.2 Invocation of Archangel Jibrā'īl

12.3 Mantra for Merchants

12.4 Mantra to Increase Sales

12.5 Mantra to Clear Debts

12.6 Mantra to Raise Funds

12.7 Mantra to Acquire Donations

12.8 Mantra for Job Promotion

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Mantras for Business and Commerce

Aji Ngirup Banda

The *aji* Ngirup Banda is an ancient Indonesian mantra which can be used as a quick means to acquire material wealth and fortune.

The mantra has to be chanted every day at midnight. In addition, one should practice *mutih* and *patigeni* for seven days and seven nights, starting on a Friday Paing.

Ingsun amatak ajiku si Nini Blorong,

Nini Blorong dak tempuhake anyukupi sandang pangan kang agung,

Amboyonga kasugihane Sri Sadana wadhahana ing gedhong arajabrana,

Sakehing pangan lebokna ing lumbung gumuling,

Aja esat ing salawase.

Translation

I will recite my mantra to Si Nini Blorong: “Nini Blorong, I command you to satisfy my many needs, grab the wealth of Sri Sadana* [for me], fill the treasure chest with wealthy possessions, put all the food in the storehouse; do not ever let it run out [of stock]”.

* Sri Sadana is the elder brother of Dewi Sri, the goddess of rice and fertility.

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Invocation of Archangel Jibrā'īl

The archangel Jibrāʾīl (Gabriel) is widely praised as a bringer of glad tidings and great joy. In order to ask the archangel to bestow upon you the blessings of the Divine, one should first recite *sūrat* Al-Fātiḥah for Jibrāʾīl, preceded by the following invocation:

Ilā hadrati malāikati jibrīl 'alayhissalām al-fātihah ...

Translation

To the [arch]angel Jibrāʾīl, peace be upon him, (followed by *sūrat*) Al-Fātihah.

Next, one should fast for a week consecutively, beginning on Thursday. On Thursday evening, after *ṣalāt maġrib* (evening prayer), one has to recite *sūrat* Al-'Ikhlāṣ fourteen thousand three hundred times, and then the invocation of Jibrāʾīl three times:

Liyunfiq dzū sa'atin min sa' atihī waman qudira 'alayhi rizquhū falyunfiq mimā ātāhullāhu, lā yukallifullāhu nafsan illā mā ātāhā, sayaj'a-lullāhu ba'da 'usrin yusran.

Translation

Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what God has given him. God does not charge a soul except [according to] what He has given it. God will bring about, after hardship, ease. (Qur'ān 65:7).

On the last night of the week's fasting (i.e., Wednesday evening) one has to recite *sūrat* Al-'Ikhlāṣ fourteen thousand two hundred times, thereby reaching one hundred thousand repetitions in a week.

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Mantra for Merchants

If one wants to become a successful merchant and sell many goods every day, then s/he should always recite the *šahādah* before leaving the house:

Ašhadu ʾan lā ʾilāha ʾillallāh, wa ʾašhadu ʾanna Muḥammadan rasūlullāh (24x)

The *šahādah* has to be recited twenty-four times; i.e. three times facing each cardinal direction (counterclockwise: West; South; East; North; zenith; nadir).

Translation

There is no god but God, and Muḥammad is the messenger of God.

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Mantra to Increase Sales

If one wants to attract many customers or clients, and increase one's sales, the following mantra can help achieve this.

Bismillāhi raḥmāni raḥīm. *Ho ya Allāh ingsun gaji rasane wong sak jagad dunya*, *gede cilik tuwo anom*, *rut kemerut welas asih tuku barangku iki*. *Lā ʾilāha ʾillāllāh Muḥammadurrasūlullāh*. *Lā ḥawla wa lā quwwata illā billāhil-ʻaliyyil-ʻazhīm*.

Translation

In the Name of God, the Most Gracious, the Most Merciful. Lo, O God, I cast a spell on all the humans in the universe; whether they be tall or short, old or young, may they come in flocks to buy these goods of mine with love. There is no god but God. Muḥammad is the messenger of God. There is no might nor power except in God.

The mantra should be recited three times, after which one has to blow its inherent blessings on the goods one wishes to sell (or on the entrance to one's shop, office, restaurant, etc.).

For better and quicker results, one should recite the mantra continuously whilst performing *patigeni* for twenty-four hours from Thursday at dawn to Friday morning.

For those who prefer using a more conventional Islamic method, it suffices to write *sūrat* As-Ṣu'arā' on a piece of paper, which will be placed on the relevant items in order to help increase one's sales.

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Mantra to Clear Debts

If a person owes someone money but cannot pay it, then, in order to be able to pay any outstanding debts and rebuild his or her credit, s/he should first perform *sunnah ṣalāt*:

Ushallī sunnatan liqadha-iddayni rak'atayni lillāhi ta'āla, Alāhu Akbar.

Translation

I intend to perform *salat* to be able to pay my debts, for God is [the] greatest.

At the end of the first *rakʿah* (i.e. after *sūrat* Al-Fātiḥah) one has to recite *sūrat* Al-Falaq ten times. At the end of the second *rakʿah* (after *sūrat* Al-Fātiḥah) one has to recite *sūrat* Al-Kāfirūn ten times. After that, one continues with the following mantra:

Subhānal-abadil-abadil wāhidil ahadi. Subhānallāhil-fardish-shamadilladzi rafa'as'samāwāti bighayri 'amadinil munfaridi bila shahibatin wa waladin.

Translation

Glory (be) to God, The Eternal, The Unique, The Almighty One. Glory (be) to The Holy, The Self-Sufficient, The Absolute, Who raised the heavens without pillars, The One Who has not begotten a son (nor an offspring), and Who has no partner in (His) Kingdom.

Next, one gets up from prostration and repeats the same steps from the beginning, but this time at the end of the first *rakʿah* (after *sūrat* Al-Fātiḥah) one has to recite *sūrat* At-Takāthur three times:

Alhākumut-takātsuru, hattā zurtumul maqābira. Kallā saufa ta'lamūna, tsumma kalla saufa ta'lamūna, kallā la ta'lamūna 'ilmal yaqīn, latarawunnal-jahīm. Tsumma latarawunnahā 'ainal yaqīn, tsumma latus-alunna yawma-idzin 'anin-na'īm.

Translation

Competition in [worldly] increase diverts you, until you visit the graveyards. No! You are going to know. Then no! You are going to know. No! If you only knew with knowledge of certainty... You will surely see the Hellfire. Then you will surely see it with the eye of certainty. Then you will surely be asked that Day about pleasure (Qur'ān: 102)

And at the end of the second *rakʿah* (after *sūrat* Al-Fātiḥah) one should recite *sūrat* Al-Zalzalah three times:

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Idza zulzilatil ardhu zilzālahā, wa akhrajatil ardhu atsqālahā, *waqālal-insānu mā lahā, yawma-idzin tuhadditsu akhbārahā*, *bi anna rabbaka awhā lahā*, *yawma-idzin yashdurun-nāsu asytātan liyūraw a'mālahum*, *faman-ya'mal mitsqāla dzarratin khayran yarah*, *waman ya'mal mitsqāla dzarratin syarran yarah*.

Translation

When the earth is shaken with its [final] earthquake, and the earth discharges its burdens, and man says, "What is [wrong] with it?" - that Day, it will report its news, because your Lord has commanded it. That Day, the people will depart separated [into categories] to be shown [the result of] their deeds. So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it (Qur'ān: 97).

After this, one prostrates and then recite the following *duʿāʾ* (1x):

Allāhumma inī as-alukat-taysīra fī kulli 'asīrin. *Fa innat-taysīra fī kulli 'usrin 'alayka sahlun yasīrun*.

Translation

O Lord, I beg Thee to ease the difficulties I am facing, for verily, to do so would be a only small and simple matter for You.

One then gets up from prostration and recites the mantra below ten times:

Falillāhil-hamdu rabbis-samāwāti warabbul-ardhi rabbul-'ālamīna. *Walahul-kibriyā-u fis-samāwāti wal-ardhi wahuwas-samī'ul-hakīm*.

Translation

All praise be to God, Lord of the worlds (i.e. mankind, *jinn*, and all that exists). To God belongs all that is in the heavens and on earth. He is the Almighty, The All-Hearing, The All-Wise.

There are, however, also alternative instructions to achieve the same goal. These instructions are as follows: perform *wuḍūʾ* (ablution) after midnight to do *tahajjud* ('voluntary "night prayer"') supplicated with two *rakʿah*. At the end of the first *rakʿah* (after *sūrat* Al-Fātihah), one should recite *sūrat* Al-'Ikhlās ten times. And at the end of the second *rakʿah* (after *sūrat* Al-Fātiḥah), one has to recite *sūrat* Al-'Ikhlās twenty times.

In addition, one performs *sunnah ṣalāt* consisting of two *rakʿah*, followed by thirty repetitions of *sūrat* Al-'Ikhlās at the end of the first *rakʿah* (after *sūrat* Al-Fātiḥah) and yet another forty times after the second *rakʿah*.

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After this, one has to recite *sūrat* Al-Fātihah three times, dedicating the first repetition to the Prophet Muḥammad, the second to Prophet Yūnus, and the third to the Sheikh Abd al-Qadir al-Jilani. Next, recite the following *duʿāʾ* a thousand times:

Lā ʾilāha ʾillā anta subhānaka inī kuntu minazh-zhālimīn.

TRANSLATION

There is no god but You, The Almighty; indeed I have been of the wrongdoers.

Then three hundred repetitions of the *Ḥawqala* phrase:

Lā hawla walā quwwata illā billāh.

TRANSLATION

There is no might nor power except in God.

And finished off by making a wish to Prophet Yūnus to clear one's debts.

For the rest it is also common to recite *sūrat* Al-Fātihah – after having performed *ṣalāt ʿišāʾ* (night prayer) – three hundred times instead of three times (i.e., one for each of the aforementioned Islamic saints), followed by forty-one repetitions of the *Ḥawqala* prayer ('*lā ḥawla wa lā quwwata illā billāh*').

Indeed, the *Ḥawqala* is a highly recommended form of prayer. It is often recited by a Muslim to find solace, especially when faced with difficulties.

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Mantra to Raise Funds

If one wants to raise funds for a future project then one should recite the following verse forty-one times every day.

Muḥammadur-Rasūlullah walladzīna ma'ahū asyiddā-u 'alal-kuffāri ruhamā-u baynahum tarāhum rukka'an sujjadan yabtaghūna fadhlam-minallāhi waridhwānā. Sīmāhum fī wujūhihim min atsaris-sujūdi, dzālika matsaluhum fit-tawrāti wamatsaluhum fil-injīli kazar'in akhraja syath-ahū fa-āzarahū fastaghlazha fastawā 'alā sūqihī yu'jibuz-zurrā'a liyaghīzha bihimul-kuffāra. Wa'adallāhul-ladzīna āmanū wa'amilush-shālihāti minhum-maghfiratan wa-ajran 'azhīmā.

For better and quicker results, it is best to recite it in the evening.

Translation

Muḥammad is the Messenger of God; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from God and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that God may enrage by them the disbelievers. God has promised those who believe and do righteous deeds among them forgiveness and a great reward. (Qur'ān 48:29).

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Mantra to Acquire Donations

If a person has the noble intention to invest in a social or socio-religious project (e.g. to build an orphanage, school, education center, health center, hospital, mosque, temple, church), then the following can help acquire donations from a wealthy person who is willing to help.

At midnight, one should invoke God by reciting the following *ʾasmāʾ allāh al-ḥusnā* (name of God) sixteen thousand six hundred times over a period of one week.

Yā Lathīfu.

Translation

O God, The Gentle.

After each one hundred and twenty-nine repetitions of the above-named *ʾasmāʾ*, one recites the following *duʿāʾ* (1x):

Alā ya'lamu man khalaqa wahuwal-lathīful-khabīr. Allāhummaqdhi hajātī ... min ... bin/binti ... . Innaka 'alā kulli syay-in qadīr.

Translation

Know they not that God knoweth what they conceal and what they reveal? And He is The Gentle, The All-Aware. O God, I beg Thee to ... (state your wish) of ... (name of the target person) bin/binti ... (name of the targeted person's father). Verily, You are The All-Powerful.

The aforementioned *ʾasmāʾ* and *duʿāʾ* have to be repeated for seven nights consecutively. After that, one should go to visit the person whose donations one hopes to acquire.

If, however, that person is not yet fully convinced of one's noble intentions then one should repeat the same steps from the beginning, though this time the *ʾasmāʾ* only has to be recited a thousand times, and supplicated with the *duʿāʾ* after each hundred repetitions.

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Mantra for Job Promotion

If one wants to get promoted to the next level in one's current job, or if one wishes to get a higher salary or wage, and possibly even receive a bonus as a reward for one's efforts, then the instructions below will help one move up the career ladder.

Perform *sunnah ṣalāt* for seven days, during which the following *āyat* (verse) has to be recited twenty-one times after one has performed each of the five obligatory daily prayers for Muslims.

Wa-alqaytu 'alayka mahabbatam-minnī walitushna'a 'alā 'aynī.

Translation

And I bestowed upon you love from Me that you would be brought up under My eye. (Qur'ān 20:39).

After these seven days of practice have been completed, one should recite the same verse (above) five thousand times in a row.

In addition, one could blow the inherent blessings of the quoted verse on a bowl of water, thereby turning it into holy water. This holy water, then, can be sprinkled in one's workplace (e.g. in the office or room of one's employer) to increase one's chances of success.

It is, however, also possible to use the holy water for love and attraction. In this case, the holy water should be offered for consumption to the targeted person in order for him or her to become enchanted due to the inherent blessings of the *āyat*.

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Mantras for Protection and Evasion

13.1 Mantra to Evade Danger

13.2 Mantra to Escape from Danger

13.3 Mantra to Ward Off People's Evil Intentions

13.4 Mantra for Protection Against Enemies

13.5 Mantra to Avoid Threatening Situations

13.6 Mantra to Protect the Household from Danger and Disaster

13.7 Anti-theft Mantra

13.8 Mantra for Protection Against Nature Disasters

13.9 Mantra for Protection Against Wild Animals

13.10 Mantra for Travel Safety

13.11 Mantra to Avoid Bad Luck

13.12 Run and Hide Mantra

13.13 Mantra for Invulnerability Against Sharp Objects

13.14 Bulletstopper Mantra

13.15 Aji Bandung Bandawasa

13.16 Aji Brajamusti

13.17 Aji Panawaran

13.18 Mantra Ciyung Wanara

13.19 Mantra Panawaran

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Mantra to evade Danger

The following mantra should be recited three times in the morning before leaving the house, thereby effectively evading dangers (such as traffic accidents, nature disasters, street violence, etc.) in the day ahead.

Bismillāhi raḥmāni raḥīm..

Bismillāhi māsyā-allāh lā yasūqul khayra illallāh.

Bismillāhi māsyā-allāh lā yashrifus sū-a illallāh.

Bismillāhi māsyā-allāhmā kāna min ni'matin famināllāh.

Bismillāhi māsya-allāh lāhawlā walā quwwata illa billāhi.

Translation

In the Name of God, the Most Gracious, the Most Merciful. In the Name of God, there is no one who can bring [forth] goodness besides God. In the Name of God, nothing can bring evil besides God. In the Name of God, every enjoyment is of God. In the Name of God, there is no might nor power except in God.

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Mantra to Escape from Danger

When a person finds him- or herself in a dangerous situation, then to escape recite *sūrat* Al-Fātiḥah one hundred and twenty-one times.

Bismillāhi raḥmāni raḥīm. Alḥamdu lillāhi rabbi al-ʿālamīn. Ar-raḥmāni ar-raḥīm. Māliki yawmi ad-dīn. ʾIyyāka naʿbudu wa-ʾiyyāka nastaʿīn. Ihdinā aṣ-ṣirāṭa al-mustaqīm. Ṣirāṭa alladhīna ʾanʿamta ʿalayhim ghayri al-maghḍūbi ʿalayhim wa-lā aḍ-ḍāllīn.

After that, one should (symbolically) spit ten times on the ground, and then pray to God for help in order to escape from the danger.

Translation

In the Name of God, the Most Gracious, the Most Merciful. All praise belongs to God, Lord of all the worlds, the Most Gracious, the Most Merciful. Sovereign of the Day of Recompense. It is You we worship and You we ask for help. Guide us to the straight path; The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray. (Qur'ān: 1).

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Mantra to Ward Off People's Evil Intentions

When someone is wishing you ill or sending you harmful thoughts, then the following mantra can be used to ward off that person's evil intentions toward you.

Furthermore, this mantra is also believed to make the reciter of it invulnerable to black magic.

Innā annā amanna.

Translation

Indeed, I believe [in God].

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Mantra for Protection Against Enemies

To protect oneself against one's enemies one should recite the following chapters of the Holy Qur'ān every Friday night:

Sūrat Al-Fātiḥah (3x); *āyat* Al-Kursī (3x); *sūrat* Al-Qadr (3x); *sūrat* An-Naṣr (3x); *sūrat* Al-'Ikhlāṣ (3x); *sūrat* Al-Falaq (3x); *sūrat* An-Nās (3x).

After that, one continues with three repetitions of the verse below.

Salāmun qaulam mirrabbir-rahīm.

Translation

[And] "Peace", a word from a Merciful Lord. (Qur'ān 36:58).

Next, one should pray to God and make a wish to be protected from one's enemies.

One then has to perform twenty-one repetitions of the verse below:

ʾidh ʾawā l-fityatu ʾilā l-kahfi fa-qālū rabbanā ʾātinā min ladunka raḥmatan wa-hayyiʾ lanā min ʾamrinā rashada.

Translation

When the youths took refuge in the Cave, they said, 'Our Lord! Grant us a mercy from Yourself, and help us on to rectitude in our affair.' (Qur'ān 18:10).

The verse above should then be supplicated with twenty-one repetitions of the verse below:

Bismillāhilladzī lā yadhurru ma'asmihī syai-un fil ardhi walā fissamā-i wahuwas samī'ul 'alīm.

Translation

In the Name of God, The Lord of everything in the heavens and on earth is not affected by anything [said/done] in His Name. And He is The All-Hearing, The All-Knowing.

One then proceeds with twenty-one repetitions of the following *duʿāʾ*:

Ashshalātu wassalāmu 'alayka yā sayyidī yā rasūlallāh, yā Ahmad qallat hīlatī wa anta wasīlatī fa adriknī.

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Translation

May peace be upon you, my lord, messenger of God. O Ahmad, my skills are very few, while you are my mediator, therefore (I beg you), please come to me.

Next, one should recite *sūrat* Al-Fātiḥah one more time, after which one repeats the wish for protection. Then one has to perform *istighātha* (asking for help) through the Prophet Muḥammad, whilst reciting the following one hundred and twenty-one times:

Lā ilāha illallāh.

Translation

There is no god but God.

Then one hundred and twenty-one repetitions of the following:

Allāh.

Translation

God.

After this one should recite the following *duʿāʾ* three times:

Yā ʻibādallāh, *aghītsunī*.

Translation

O servant of God, please help me.

And lastly, one has to recite the *duʿāʾ* below (three times):

Yā mahbūbu, *yā Rasūlats tsaqalayni*, *yā abal ʻālamīn*, *yā sayyidī Ahmad Arrifā'ī Al-Madād*.

Translation

O beloved one, O Messenger of the Thaqalayn (*hadith*), O Lord of the worlds, O servant Ahmad Arifa'i Al'Madad.

Alternatively, one can protect oneself from one's enemies by reciting *sūrat* Yā Sīn ninety-three times over a period of forty days. From the first day until the twenty-seventh one has to recite the aforementioned chapter twice after *ṣalāt fağr* (dawn prayer). From the twenty-eighth until the fortieth day, one should recite *sūrat* Yā Sīn three times after *ṣalāt fağr* (dawn prayer).

This is method is believed to keep the person safe from potential threats of danger inflicted upon him or her by his or her enemies.

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Mantras for Protection and Evasion

Mantra to Avoid Threatening Situations

If a person wants to develop and master the ability to foresee dangers, then s/he should commit him- or herself to diligent practice of the following instructions, in order to be able to avoid potentially life-threatening situations ahead.

One has to perform *ngasrep* (complete abstinence from food, drinks and sleep from dawn until dusk; eating and drinking is allowed during the evening, though flavored dishes containing salt, sugar, and/or unions should be avoided) for two days, starting on a Tuesday.

On the third and final day (i.e. Thursday), one has to perform *patigeni* until sunrise of the next day (i.e., Friday morning).

Whilst fasting, one should recite the mantra below seven times after each of the five daily obligatory prayers for Muslims. Beyond the seven-day fasting period, whenever facing threatening situations, one should always recite the mantra seven times, too.

However, if one wants to use the mantra as a means for preventive protection, then it should be recited only once in the morning before leaving the house.

Bismillāhi raḥmāni raḥīm. *Ono jopo sewu*, *jopo siji datan tumomo*, *sing mandi japaku dewe*. *Lā ʾilāha ʾillāllāhu, Muḥammadun Rasūlullāh*.

Translation

In the Name of God, the Most Gracious, the Most Merciful. There are a thousand mantras, [but] one [of them] is invulnerable; the most potent [of them all] is my own mantra.

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Mantras for Protection and Evasion

Mantra to Protect the Household from Danger & Disaster

To protect oneself and one's home from danger and disaster such as floods, fire outbreak, burglary, and even from looting and pillage during riots or in wartime, one should recite the *duʿāʾ* following mantra three times a day; i.e., after *ṣalāt maġrib* (evening prayer) and *faǧr* (dawn prayer).

Bismillāhi mā syā-allāh. La yasūqul-khayra illallāh. Mā syā-allāh. Walā yushrifus-sū-a illallāh, mā syā-allāh. Famā kāna min-ni'matin faminallāh. Walā hawla walā quwwata illā billāhil'aliyyil-'azhīm.

Translation

In the Name of God, everything is as God has willed (it). Nothing can bring [forth] goodness besides God. Everything happens by the Will of God, and nothing can prevent evil besides God. God has willed it. Then there is all the enjoyment of God. There is might nor power except in God, The Exalted, The Magnificent.

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Anti-theft Mantra

To protect one's house from intruders, and to safeguard one's personal belongings from thieves when one is away from home, one first needs to prepare a bottle of holy water.

To make this holy water, one should recite *sūrat* Yā Sīn forty-one times. After each recitation one blows on the water to consecrate it.

After the water has been successfully consecrated it should be sprinkled in and around the house, starting from the front of the house, moving on to the left side of the house, then to the back, and then to the right side, before moving back to the front again. Thus, the holy water has to be poured in a circle around the house without a pause.

When sprinkling the water on the ground, one should recite the following verse continuously:

Alam tara ilal-ladzīna kharajū min diyārihim wahum ulūfun hadzaral-mawti faqāla lahumullāhu mūtū, mūtū ...

Translation

Have you not considered those who left their homes in many thousands, fearing death? God said to them: "Die", "Die" ... (Qur'ān 2:243).

Also, make sure that the trail ends on the same spot as where one started, so that the magical circle of protection will be complete.

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Mantra for Protection Against Nature Disasters

In case of extreme weather events such as hurricanes, earthquakes, volcano eruptions, tsunamis, etc., one can recite the *duʿāʾ* below for protection:

Bismillāhi raḥmāni raḥīm. Allāhumma inni as-aluka khayra hādzihirriyāhi wakhayra mā arsalta bihi wa-a'ūdzi bika min syarrihā wasyarri mā arsalta bihi.

Indeed, the aforementioned *duʿāʾ* is considered a powerful means of protection which can help the reciter survive some of the most extreme nature disasters.

Translation

In the Name of God, the Most Gracious, the Most Merciful. O God, I ask benevolence from this storm and everything that comes with it, and I seek Your Protection from all evil and everything you have sent along with it.

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Mantra for Protection Against Wild Animals

To protect oneself from dangerous animals, and to become immune against poisonous bites and stings, one should recite the recite the *duʿāʾ* below three times after *ṣalāt maġrib* (evening prayer) and *fağr* (dawn prayer).

Bismillāhi raḥmāni raḥīm. Allāhumma innī ʻaqadtu yadas-sāriqi wazubnal-ʻaqrabi walisānal-hayati biqawli lā ilāha illallāhu Muḥammadur-rasūlullāh.

Translation

In the Name of God, the Most Gracious, the Most Merciful. O God, verily, I bind the thief's hands, the scorpion's stinger and the snake's mouth by testifying that there is no god but God and that Muḥammad is His messenger.

Also, it is believed, that, when the *duʿāʾ* above is recited only once, it offers protection against dangerous people (e.g. thieves, intruders, rapists).

Alternative Method

If one finds a poisonous snake somewhere, then one can recite the following *duʿāʾ* for protection:

Salāmun ʻalā Nūhin fil-ʻālamīn.

Translation

May safety be bestowed upon Prophet Nūḥ [who resides] in the universe.

If, however, the poisonous snake is found inside the house, then usually this is not an ordinary snake but rather an evil spirit or some other manifestation of black magic. Hence one should recite the following:

Bismillāhi raḥmāni raḥīm. Nas-aluka bil-ʻahdil-ladzī akhadza ʻalayki Sulaymānubni Dāwud. Lā tu'dzīna.

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Translation

In the Name of God, the Most Gracious, the Most Merciful. Let me ask you (snake) about the promise you made to by Prophet Sulaymān, son of ʾDāūd. Do not let us get hurt (by you).

In case it is not a snake but a scorpion which one has found, then one should quickly recite the following *duʿāʾ*:

Bismillāhi raḥmāni raḥīm.
A'ūdzu bikalimātillahi min syarri mā khalaqa.

Translation

In the Name of God, the Most Gracious, the Most Merciful. By the Word of God will I be protected from all evil created by Him.

For protection against all other dangerous animals, one has to recite the following *duʿāʾ* three times whilst holding one's breath:

Wakalbuhum bāsithun dzirā'ayhi bil washīd.

Translation

While their dog stretched his two forelegs at the entrance. (Qur'ān 18:18).

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Mantra for Travel Safety

If one has to travel a long distance one can chant the mantra below to ensure a smooth and safe journey. The mantra has to be recited three times in a single breath whilst keeping one's eyes closed.

Bismillāhi 'alā qalbī (3x)

Bismillāhi 'alar-rakbi hatta tuqwā (3x)

Bismillāhi 'alal-ardhi hatta tuthwā (3x)

A single repetition of the aforementioned mantra consists of nine lines (i.e. each line is recited three times). Thus, the entire mantra features twenty-seven lines.

Alternative Method

In case one has to go somewhere but worries about one's safety for the trip ahead, one should first recite each of the following chapters from the Holy Qur'ān before leaving the house:

Sūrat Al-Kāfirūn (1x); *sūrat* An-Naṣr (1x); *sūrat* Al-'Ikhlāṣ (1x); *sūrat* Al-Falaq (1x); and *sūrat* An-Nās (1x).

Translation

In the Name of God, on behalf of myself.

In the Name of God, on behalf of the caliphate, may they be given strength.

In the Name of God, on behalf of the Earth, may it(s surface) be folded.

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Mantras for Protection and Evasion

Mantra to Avoid Bad Luck

When a person seems to be constantly facing situations of bad luck in his or her life, s/he should recite the *duʿāʾ* below three times every morning to help improve his or her luck in the day ahead.

Bismillāhi-ladzī la yadhurru ma'asmihi syay-un fil-ardhi walā fis-samā'i wahuwas-samī'ul 'alīm.

Translation

In the Name of God, everything that is on the earth and in the heavens will not be harmful [towards me]. And He is The All-Hearing, The All-Knowing.

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Mantras for Protection and Evasion

Run & Hide Mantra

If a person is on the run to escape from his or her enemy, and wants to avoid persecution or false accusation, then s/he should recite the following mantra three hundred and thirteen times every night at midnight.

Lā tudrikuhul-abshāru wahuwa yudrikul abshāra wahuwal-lathīful-khabīr.

The mantra has to be recited for seven nights consecutively whilst performing *mutih*. On the last day of the week, however, one has to practice *patigeni*. After that, whenever one leaves the house, one should first recite the mantra above fifty-one times.

Translation

Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted. (Qur'ān 6:103).



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Mantra for Protection Against Sharp Objects

To protect oneself against sharp objects so as to become invulnerable to thrusting weapons (i.e. knives, daggers, swords, etc.), one has to repeatedly recite the following mantra with great faith in it.

Assalāmu'alā manittaba'a bilā imlā-in. Assalāmu 'alā manittaba'a bilā imdādin. Assalāmu 'alaykum yā miftāhu bilā imdādihi.

Translation

Salutations to those who participate without being dictated to. Salutations to those who join without help. Salutations to you, O instigator without help.

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Bulletstopper Mantra

People who serve the army, navy or police or other armed forces can use the gun- and bulletstopping mantra to avoid getting hit by stray bullets, and indeed to prevent being killed by a deadly shot.

Bismillāhi raḥmāni raḥīm.

Ojo kenal, *ojo kenil*.

Thus it is believed that reciting the mantra above in situations of war and/or street violence can help save lives from gunfire.

Translation

In the Name of God, the Most Gracious, the Most Merciful.
Do not “bang”, do not “boom”.

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Mantras for Protection and Evasion

Aji Bandung Bandawasa

The *aji* Bandung Bandawasa should be chanted when facing one's opponent or adversary (in a fight or in a court case, etc.).

Ingsun amatak ajiku Bandung Bandawasa,

Kang mengkoni ratuning wesi,

Kulitku tembaga,

Dagingku waja,

Ototku kawat,

Balungku wesi,

Bayuku rasa,

Dengkulku paron,

Heh ya aku Bandung Bandawasa ratuning karosan kabeh,

Sarupaning gegaman tan ana tumama ing badanku.

It is, however, also possible to recite the mantra after the direct confrontation with one's opponent has already occurred. In this way, the inherent magical quality of the *aji* can indirectly determine the outcome of the fight (whether it be legal, physical or otherwise) with one's adversary, so that victory can still be achieved. For the rest, the mantra serves purposes similar to those of *Aji Brajamusti*.

For maximum results, however, one should also practice *nglowong* for seven days and seven nights, starting on a Saturday Kliwon.

Translation

I will recite the Bandung Bandawasa mantra, which masters the king of iron; my skin is of bronze, my flesh of steel, my muscles of barbed wire, my bones of iron, my veins of *rasa*, the palms of my hands are iron anvils; verily, I am Bandung Bandawasa, king of all powers; there is no weapon [in the world] which my body is susceptible to.

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Mantras for Protection and Evasion

Aji Brajamusti

Ingsun amatak ajiku Brajamusti,

Kang aneng Pringgodani,

Purubaya, purubaya,

Ototku kawat,

Balungku wesi,

Kulitku tembaga,

Dengkulku paron,

Dagingku waja,

Epek-epekku wesi menkangkang anteb tanpa sama,

Ajur mumur katiban tanganku,

Heh ya aku purubaya ratuning wesu kabeh,

Sakehing braja nglumpruk kadi kapuk tan ana tumama ing badanku.

This mantra should be chanted when one prepares for combat (fight, battle, or war, etc.), or in case one suspects a fight is about to break out soon. Practitioners skilled in this *aji* possess great physical strength as well as spiritual powers.

Therefore the *aji* may only be applied if the extremity of the situation forces one to use it, for the consequences can be fatal to one's opponent. In addition, one should practice *nglowong* for seven days and seven nights, starting on a Thursday Kliwon.

Translation

I will recite the mantra of Brajamusti, who resides in Pringgodani, Purubaya, Purubaya; my muscles are of barbed wire, my bones are of iron, my skin is of bronze, my knees are (iron) anvils, my flesh is of steel, the palms of my hands are of iron, and nothing can compare to their weight, anything hit by my hands shall be destroyed; Verily, I am Purubaya, King of Iron (objects/weapons), undoubtedly, any weapon [used against me] will have a weak effect (on me); and [just] like cotton, it will not affect my body at all.

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Mantras for Protection and Evasion

Aji Panawaran

The mantra should be chanted when one is in a (physical) fight/battle, or during any other given time wherein one faces serious danger(s). When chanted with a clear mind, then this mantra can make one's body invulnerable against weapons.

For maximum results, one should recite the *aji* whilst practising *nglowong* for seven days and seven nights, starting on Thursday Wage.

Ingsun amatakajiku si panawaran,

Ingsun lanang sejati,

Ngadeg tengahing tawang,

Urip langgeng gumantung tanpa enggon,

Gumilang tanpa wawayangan,

Hu ingsun sajatining suksma langgeng.

Sakehing braja tumiba ing tawang tan tumamam ing badaningsun.

Translation

I will recite my mantra, the Aji Penawaran; I am a real man, standing under the open sky; the eternal life does not depend on a place, [it is] luminous [and] without shadows; Verily, I am the true eternal soul. All weapons will vanish under the sky, none can bring harm to my body.

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Mantra Ciyung Wanara

The mantra Ciyung Wanara should be chanted in order to move any threat of danger out of one's way. Also, this mantra is believed to be able to prevent wild (water) animals (like crocodiles, snakes, etc.) from attacking you.

It is further believed that through chanting this mantra one can gain utmost respect from people in general.

Before commencing the recitation of the mantra, one would have to ritually bathe oneself. Ideally, the ritual bathing should be performed before sunrise.

In addition, one has to perform *nglowong* for a period of three days and three nights, starting on Saturday Kliwon.

Gebyar sapisan sakehing cahya padha sirna.

Gebyar pindo sakehing roh padha sirep.

Rep sirep sajagade,

Kepyar-kepyur si bajul padha lumayu bubar.

Translation

The first flare will vanish all lights, the second flare will silence all spirits, everything will be quiet and tranquil in nature; [consequently] the confusion will cause the crocodile to run away.

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Mantras for Protection and Evasion

Mantra Panawaran

The mantra Panawaran should be chanted when going to eat, so that in case one suspects that the food might be poisoned by ill-willed people, one will be able to withstand the poison, and one may even become completely immune against it.

In addition, one should practice *mutih* and *nglowong* for three days and three nights, starting on Friday Pahing. During this time the mantra should be recited continuously.

Niyatingsun dhahar, rowaningsun tapa kang dhahar.

Niyatingsun sare, rowangingsun tapa kang sare,

Krana ingsun iki wus kawengku ing alam nasut,

Malaekat Jabarut yaiku kang dhahar,

Kang sare jagade sahir kabir,

Cahya mangan ras,

Rasa mangan cahya,

Cahya mulya,

Rasa sampurna.

Translation

I am the one who wishes to eat, but it is my friends who will be eating it. I am the one who wishes to sleep, but it is my friends who will be sleeping, for I have already mastered the Realm of Humans (*Alam-i-Nasut*); the ones who will be eating are the angels of the Empyrean Heaven (Jabarūt), the ones that will be sleeping are the macro- and microcosm; light consuming feeling, feeling consuming light – the noble light, [and] the feeling of perfection.

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Anti-black Magic Mantras

14.1 Aji Panglarutan

14.2 Mantra Kulhu Buntet

14.3 Mantra Against Black Magic

14.4 Mantra to Dispel Evil and Black Magic

14.5 Mantra Against Witchcraft

14.6 Mantra Against Guna-guna

14.7 Mantra for Protection Against Evil Spirit Attacks

14.8 Exorcist Mantra Against Spirit Possession

14.9 Mantra to Overcome Fear



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Anti-black Magic Mantras

Aji Panglarutan

The *aji* Panglarutan should be chanted before facing one's enemy or opponent in battle, or in court, etc., though it is also possible to recite the *aji* after the meeting with one's opponent has already occurred (depending on the given circumstances).

When chanted with a clear mind, this *aji* is capable of backfiring at the spell caster who wishes you ill. For maximum results, one should also practice *nglowong* for three days and three nights, starting on Thursday Wage.

Simaling sekti roh ilapi ratuningruh kabeh,

Sira sun kongkon soroten banyune ratuning rasa,

Laruten karepe si … ,

Aja dibajurake sedya kang ala ore bener, *lemes*, *cabar*, *bubar karebe tan dadi*.

Translation

That thief, O divine king of all spirits, I command you to dissipate the schemes of ... (name of the targeted person), do not let him/her continue to pursue his/her intentions which are evil and wrong; make him/her weak, so that his/her plans shall fail.

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Anti-black Magic Mantras

Mantra Kulhu Buntet

If a person suspects that s/he may have fallen victim to black magic, such as in the case where one continuously experiences situations of bad luck, and when things seem to get worse day by day without any sign of improvement to the situation, then the mantra Kulhu Buntet can offer a quick solution. There are, of course, many different types of black magic which can be the potential cause of problems encountered by the individual. However, the most common source of black magic is often the work of evil sorcerers who cast dark spells and/or summon evil spirits and ghosts for selfish reasons. The power such spells can have on an individual depends on multiple aspects, like the magical ability of the spell caster and the personal strength of the individual they are aimed at. Hence, the mantra Kulhu Buntet serves as a general means for protection against black magic.

The mantra should be recited three times before sunset. Next, one should take a deep breath whilst focusing on the protective power of the mantra, after which the breath is blown out on a glass of water, thereby consecrating it with the mystical energies of the sacred words of the mantra. The blessed water has to be consumed by the person who is suffering from black magic. However, before one can actually practice this mantra, it is required to first complete a period of fasting for seven days and seven nights consecutively, starting on a Saturday Kliwon.

Mutih and *patigeni* are the recommended fasting methods for anyone who wishes to perform the practice of the mantra Kulhu Buntet properly.

Kulhu Buntet,

Kulhu Balik,

Durgo Teluh,

Jin Setan Priprayangan Podho Moro Podho Mati,

Jalmo Moro Jalmo Jalmo Mati,

Mati Songko Kersaning Allāh.

Translation

Kulhu stop, *kulhu* revert the dangers of witchcraft; evil ghosts, demons, fairies and spirits who come to me will be destroyed, [and evil] people who approach me will surely die, they will die by the will and permission of God.

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Anti-black Magic Mantras

Mantra Against Black Magic

If one suspects that someone is suffering from black magic, one should prepare seven chicken eggs and write the following spells on them (one verse on each egg).

Saharū a'yunan-nāsi wastarhabūhum wajā-ū bisihrin 'adzīm.

Translation

They bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic. (Qur'ān 7:116).

Qāla Musā mā ji'tum bihis-sihru innallāha sayubthiluhū, inalāha lā yushlihu 'amalalmufsidīna.

Translation

Moses said, "What you have brought is [only] magic. Indeed, God will expose its worthlessness. Indeed, God does not amend the work of corrupters. (Qur'ān 10:81).

Awalam yaralladzīna kafarū annassamāwāti wal-ardha kānatā ratqan fafataqnāhumā.

Translation

Have those who disbelieved not considered that the heavens and the earth were a joined entity? (Qur'ān 21:30).

Fawaqa'al haqqu wabathala mā kānū ya'malūna.

Translation

So the truth was established, and abolished was what they were doing. (Qur'ān 7:118).

Wayanshurakallāhu nashran 'azīzā.

Translation

And [that] God may aid you with a mighty victory.(Qur'ān 48:3).

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Fafatahnā abwābas-samā-i bimā-in munhamirin, *wa fajjarnal-ardha ‘uyūnan*.

Translation

Then We opened the gates of the heaven with rain pouring down. And caused the earth to burst with springs. (Qur’ān 54:11-12).

Kataballāhu la-aghlibanna anā warusulī, *innallāha qawiyyun ‘azīz*.

Translation

God has written, "I will surely overcome, I and My messengers." Indeed, God is Powerful and Exalted in Might. (Qur’ān 58:21).

After the spells have been written on the eggs they should be cooked. Thus one prepares a meal from the eggs, which has to be offered for consumption to the person suffering from black magic. The seven eggs can be made into multiple dishes spread over two or three days.

To prevent black magic, it is recommended to recite each of the seven spells every morning before getting up and every evening before going to bed.

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Anti-black Magic Mantras

Mantra to Dispel Evil & Black Magic

To dispel evil from a person who is suffering from black magic one should take two chicken eggs (hold one in each hand), then rub both eggs (counterclockwise) against the person's skin whilst reciting the mantra below seven times:

Jahil nyawane setan, *lukoco nyawane buto*, *jahilan nyawane gendruwo*, *gumeter nyawane jin*, *dumilan nyawane dangen*. *Siro suminggaho*, *nyawaniro wus kok gegem dening ingsun*.

Translation

Ignorant is the life of demons, of Lokacaya the giant; the ignorant lives of the *ghandarva*s and the trembling *jinn*, get lost! May you all be eliminated, your lives have come to an end because of my strength.

Next, both eggs are placed on a plate. If the person has been suffering from physical ailments as a result from black magic, then the first egg will now contain the harmful object (e.g. nails, needles, pieces of broken glass) which formerly had been inserted into that person's body through black magic.

To find out who is responsible for this evil deed one has to crack the second egg open; the person's face will then appear in the reflection of the egg on the plate.

To dispel evil and black magic successfully, it is recommended to recite the following *āyat* (verse) a thousand times on the night before going to the person:

ʾinnahū ʿalā rajʿihī la-qādir.

Translation

Indeed He is able to bring him back [after death]. (Qur'ān 86:8).

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Anti-black Magic Mantras

Mantra Against Witchcraft

To protect oneself from the potential dangers of witchcraft, one has to perform *sunnah ṣalāt* on one's *weton* (i.e., one's birthday according the Javanese calendar).

During *weton* it is not allowed to sleep for twenty-four hours, though food and drinks are permitted.

Then, after *ṣalāt fağr* (dawn prayer), one should recite the following verses until sunrise.

Note: After one's *weton* has passed, the same verses have to be recited (1x) every day after the five daily obligatory prayers for Muslims.

Laqad jā-akum rasulum-min anfusikum 'azīzun 'alayhi mā 'anittum harīshun 'alaykum bil-mu'minīna ra-ūfur-rahīm. Fain tawallaw faqul hasbiyallāhu lā ʾilāha ʾillā huwa 'alayhi tawakkaltu wahuwa rabbul 'arsyil 'azhhīm.

la-qad jāʾakum rasūlun min ʾanfusikum ʿazīzun ʿalayhi mā ʿanittum ḥarīṣun ʿalaykum bi-l-muʾminīna raʾūfun raḥīm. fa-ʾin tawallaw fa-qul ḥasbiya llāhu lā ʾilāha ʾillā huwa ʿalayhi tawakkaltu wa-huwa rabbu l-ʿarshi l-ʿaẓīm.

Translation

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful. But if they turn away, [O Muḥammad], say, "Sufficient for me is God; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne." (Qur'ān 9:128-29).

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Anti-black Magic Mantras

Mantra Against Guna-guna

Should someone have become a victim of indigenous Indonesian sorcery (*guna-guna*), then this person can be healed by reciting the following mantra twice for him or her:

Assalamu'alaykum yā nabiyyallāh. *Assalāmu'alaykum yā habīballāh*. *Assalāmu'alaykum yā rasūlallāh*. *Astasyfī li-ummatika*, *kayfa hālukum*. *Duh gusti kanjeng Nabi Muḥammad ṣallallāhu 'alayhi wasalām*, *ummat panjenengan manggih alangan ingkang kados mekaten*, *mugi dipun paringi saras*.

Translation

May peace be upon you, O Prophet of God, O Beloved of God, O Messenger of God. I pray for your people's health, how have you been? O Prophet Muḥammad, your people have been suffering various illnesses, may they soon be given a cure.

After having recited the aforementioned mantra, one should then blow on the person's left ear whilst saying "waras" ([be] healed/cured) three times.

Alternatively, one can recite the *duʿāʾ* below (1x):

Allāhumma īmānan bika watashdīqan bikitābika wawafā-an bi'ahdika wattibā-'an binabiyyinā Muḥammadin shallallāhu 'alayhi wasallam. *Waqul jā-al haqqu wazahaqal bāthilu innal-bāthila kāna zahūqā*. *Wanuzzilu minal-qur'āni mā huqa syifā-un warahmatun lul-mu'minīn*, *walā yazīduzh-zhālimīna illā khasārā*. *Lā yastakhlifannahum wadzkur rabbaka idzā nasīta waqul 'asā an-yahdiyani rabī li'aqraba min hādzā rasyadā*. *Wakānallāhu bil-mu'minīna rahīma*.

Translation

O God, by our faith in you, by confirming [the Truth in] Your Scripture, by fulfilling our promise to You, and by following [the way of] our Prophet Muḥammad. And say: "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart." And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss. Except [when adding], "If God wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct." And God loves the believers.

The inherent healing qualities of the mantra above are then blown on a cup of water in order to make holy water. This holy water, then, should be consumed by the person suffering from *guna-guna*.

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Anti-black Magic Mantras

Mantra for Protection Against Evil Spirit Attacks

To avoid being attacked by evil spirits, one should recite the *duʿāʾ* below after *ṣalāt fağr* (dawn prayer) and *maġrib* (evening prayer):

Allāhumma arhamanni maradatal-jinni wal-insi wa-shayatina wa barek li fi benahi.

Translation

O God, keep me away from the rebellious *jinn* and men and the devils, and bless me in this house of mine.

After that one has to recite the following *āyat* (verse):

Qāla mūsā mā ji'tum bihis-sihru innallāha sayubthuluhū innallāha lā yushlihu 'amalal mufsidīn. Wa qul jā-al-haqqu wazahaqal-bāthilu innal-bāthila kāna zahūwā. Wa nunazzilu minal-qur'āni ma huwa syifā-un wa rahmatun lul-mu'minīn, walā yazīduzh-zhālimīna illā khasārā. Lā yastakhlifannahum. Wadzkur-rabbaka idzā nasīta waqul 'asā anyahdiyani rabbī liakraba min hādzā rasyadā.

Translation

Moses said: "What you have brought is [only] magic. Indeed, God will expose its worthlessness. Indeed, God does not amend the work of corrupters. And say: "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart." And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss. Except [when adding], "If God wills." And remember your Lord when you forget [it] and say: "Perhaps my Lord will guide me to what is nearer than this to right conduct."

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Anti-black Magic Mantras

Exorcist Mantra Against Spirit Possession

To chase away an evil spirit that has taken possession of a certain place or of a person's mind and body, one should recite *sūrat* Al-Fātiḥah (1x) and *āyat* Al-Kursī (1x), followed by *sūrat* Al-Jin (*āyat* 1-6):

Bismillāhi raḥmāni raḥīm. Qul ʾūḥiya ʾilayya ʾannahu stamaʿa nafarun minal jinni faqālū ʾinā samiʿnā qurʾānan ʿajaba. Yahdī ʾilār rushdi fa-ʾāmannā bihī walan nushrika birabbinā ʾaḥada. Wa-ʾannahū taʿālā jaddu rabbinā māt takhadha ṣāḥibatan walā waladā. Wa-ʾannahū kāna yaqūlu safīhunā ʿalāllāhi shaṭaṭā. Wa-ʾannā ẓanannā ʾan lan taqūlal-ʾinsu wa-l-jinnu ʿalāllāhi kadhiba. Wa-ʾannahū kāna rijālun minal-ʾinsi yaʿūdhūna birijālin minal-jinni fazādūhum rahaqā (Qur'ān 72:1-6).

These verses have to be blown on a glass of water. This holy water, then, should be consumed by the possessed person, or sprinkled on the haunted place to chase the evil spirits away.

Translation

In the Name of God, the Most Gracious, the Most Merciful. Say, [O Muḥammad]: "It has been revealed to me that a group of the *jinn* listened and said, 'Indeed, we have heard an amazing Qur'an'". It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone. And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son. And that our foolish one has been saying about God an excessive transgression. And we had thought that mankind and the jinn would never speak about God a lie. And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden (Qur'ān 72:1-6).

Mantras: '*Sacred Utterances from Indonesia*'

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Mantra to Overcome Fear

People suffering from spectrophobia (i.e. fear of ghosts and apparitions) can overcome their fear by means of reciting the *āyat* (verse) below forty times:

Wa ʾannā ẓanannā ʾan lan nuʿjiza llāha fī l-ʾarḍi wa lan nuʿjizahū harabā.

Translation

And we have become certain that we will never cause failure to God upon earth, nor can we escape Him by flight. (Qur'ān 72:12)

After having recited the verse above, one should blow its mystical properties on a glass of water, thereby making holy water. When the holy water is consumed by the fearful person it can thus help enhance this person's courage to face his or her worst fears.

Thus, due to the magical power of protection gained by faithful recitation of the mantra spirits will no longer be able to induce fear in the person's mind.

Besides the aforementioned purpose, the mantra can also be used by occultists and magicians in order for them to be able to stay focused when evil spirits are trying to interfere during their performance of ritual magic.

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Aji

Another word for mantra; spell; incantation.

Related Glossary Terms

Duʿāʾ, Jampi, Kata, Rajah

Index Find Term

Āyat

Sign, proof, evidence, verse, lesson, revelation, etc. of God (Arabic)

Related Glossary Terms

Drag related terms here

Index Find Term

Bhuta

Demons of the Netherworld (Sanskrit: *bhūta*).

Related Glossary Terms

Demit, Dhanyang, Jinn, Khodam, Raksasa

Index Find Term

Dalang

Traditional Javanese puppeteer.

Related Glossary Terms

Wayang

Index

Find Term

Debus

Sundanese practice of self-defense.

Related Glossary Terms

Drag related terms here

Index Find Term

Demit

Nature spirits (living in rocky areas, caves, etc.).

Related Glossary Terms

Bhuta, Dhanyang, Jinn, Khodam, Raksasa

Index Find Term

Dewa

Gods (Sanskrit: *deva*)

Related Glossary Terms

Drag related terms here

Index Find Term

Dhamma

Buddhist doctrine (Pali) (Sanskrit: *Dharma*)

Related Glossary Terms

Drag related terms here

Index Find Term

Dhanyang

Nature spirits (living in trees, forests, etc.).

Related Glossary Terms

Bhuta, Demit, Jinn, Khodam, Raksasa

Index Find Term

Dukun

Shaman; medicine man; traditional healer; herbalist; magician.

Related Glossary Terms

Drag related terms here

Index

Find Term

Duʿāʾ

Supplication; prayer (Arabic)

Related Glossary Terms

Aji, Jampi, Kata, Rajah, Rakʿah, Ṣalāt

Index Find Term

Empu

Keris maker; master.

Related Glossary Terms

Drag related terms here

Index

Find Term

Guna-guna

Black magic.

Related Glossary Terms

Drag related terms here

Index Find Term

Istighātha

The ritual act of seeking help and aid (Arabic)

Related Glossary Terms

Drag related terms here

Index Find Term

Jampi

Mantra; spell; incantation.

Related Glossary Terms

Aji, Duʿāʾ, Kata, Rajah

Index Find Term

Jinn

Spirits (Arabic).

Related Glossary Terms

Bhuta, Demit, Dhanyang, Khodam, Raksasa

Index

Find Term

Kadigdayān

Supernatural power; invincibility.

Related Glossary Terms

Kanuragan

Index

Find Term

Kanuragan

Supernatural power; invulnerability.

Related Glossary Terms

Kadigdayān

Index Find Term

Kata

Mantra (Sanskrit: *ghātā*).

Related Glossary Terms

Aji, Duʿāʾ, Jampi, Rajah

Index Find Term

Kebatinan

Traditional Javanese mysticism.

Related Glossary Terms

Kejawen

Index Find Term

Kejawen

Traditional Javanese belief system.

Related Glossary Terms

Kebatinan

Index Find Term

Keris

Sacred dagger.

Related Glossary Terms

Drag related terms here

Index Find Term

Khodam

Mystic spirit; spiritual entity.

Related Glossary Terms

Bhuta, Demit, Dhanyang, Jinn, Raksasa

Index Find Term

Kraton

Royal court (Javanese); sultan’s palace.

Related Glossary Terms

Drag related terms here

Index Find Term

Pelet

Enchantment magic.

Related Glossary Terms

Drag related terms here

Index Find Term

Pencak silat

Traditional Indonesian martial arts.

Related Glossary Terms

Drag related terms here

Index

Find Term

Rajah

Mantra; spell.

Related Glossary Terms

Aji, Duʿāʾ, Jampi, Kata

Index Find Term

Raksasa

Giant (Sanskrit: *rākṣasa*); demon.

Related Glossary Terms

Bhuta, Demit, Dhanyang, Jinn, Khodam

Index

Find Term

Rakʿah

A set of prescribed movements and words in Islamic prayers (Arabic)

Related Glossary Terms

Duʿāʾ, Ṣalāt

Index Find Term

Resi

Rishi (Sanskrit: *ṛṣi*); seer.

Related Glossary Terms

Drag related terms here

Index Find Term

Šahādah

Declaration of faith (Arabic: *aš-šahādah*), i.e. *Lā ʾilāha ʾillāllāhu*, *Muḥammadun Rasūlullāh* (‘There is no god but God, Muḥammad is the messenger of God’).

Related Glossary Terms

Drag related terms here

Index Find Term

Ṣalāt

Obligatory prayer (Arabic) as opposed to supplication (Arabic: *duʿāʾ*)

Related Glossary Terms

Duʿāʾ, Rakʿah, Sunnah, Wuḍūʾ

Index Find Term

Saṅgha

Community of Buddhist monks (Pali) (Sanskrit: *saṁha*)

Related Glossary Terms

Drag related terms here

Index

Find Term

Sunnah

Habitual practice (Arabic); **~ *ṣalāt*** (Arabic): optional prayers that can be performed at any time of the day or night.

Ṣalāt al-Sunnah (optional prayers):

- *Ṣalāt al-Tahajjud*: optional night prayer
- Eclipse prayer
- *Tarawīḥ*: additional prayers during Ramaḍān
- *Ṣalāt al-ʿĪd*: performance of communal prayer at daybreak on the first day of the Festival of Sacrifice
- *Ṣalāt al-Istikhārah*: prayer for guidance

Related Glossary Terms

Ṣalāt

Index Find Term

Sūrat

Chapter or portion of the Holy Qur’ān (Arabic)

Related Glossary Terms

Drag related terms here

Index Find Term

Taweez

Amulet; talisman (Arabic: *ta'wiz*).

Related Glossary Terms

Drag related terms here

Index Find Term

Wali

Saint; sage; master (Arabic).

Related Glossary Terms

Drag related terms here

Index Find Term

Wayang

Traditional Javanese puppetry.

Related Glossary Terms

Dalang

Index

Find Term

Weton

Date of birth according the traditional Javanese calendar.

Related Glossary Terms

Drag related terms here

Index Find Term

Wuḍūʾ

Ablution; ritual washing of certain body parts (Arabic)

Related Glossary Terms

Ṣalāt

Index Find Term