

The Kejawèn Teachings



Personal Guardian Spirits



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Dedication

Whatever ethereal beings are assembled in the spirit realm of Indonesia

– whether they be of terrestrial or celestial nature –

may they all have peace of mind.

And may they all radiate loving-kindness to those human beings, who

– by day and night – bring offerings to them.

「 P 」
「 SEP 」



Pronunciation

Throughout this publication we tried to retain the original pronunciation as much as possible, using Sanskrit and Pāli diacritics. The Arabic transliterations found in this publication 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 sofa	a — as in father	i — as in pin
ī — as in teen	u — as in put	ū — as in noon
ṛ — as in fibre	ṝ — like ṛ, but long	ḷ — as in able
e — as in Vegas	ai — as in aisle	o — as in oh
au — as in out		

* 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).

Consonants	
Consonants	
k, kh = English k	g, gh — as in good (never as in gym)
ṅ — as in singing	c, ch — as in church (never as in car)
j, jh — as in jam	ñ — as in canyon (cañon)
ṭ, ṭh, ḍ, ḍh, ṇ = retroflex sounds of t, th, d, dh, n*	t — as in stop
th — as in top , Thomas (never as in thin or this)	d, dh = English d

n = English n	p — as in spin
ph — as in pat (never = English f)	b, bh = English b
m = English m	y — as in yodel (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 ṁ) is a pure nasal (pronounce as m)

Aspirate letters, those written with a letter + h (kh, gh, ch, jh, ṭh, ḍh, ṭh, dh, ph, bh), are pronounced with a breath after the consonant, as: back-hoe, big-horn, wart-hog, boathouse if pronounced bac-**khoe**, bi-**ghorn**, war-**thog**, boa-**thouse**.^[P SEP]

Introduction

According to the mystical Javanese teachings of Kejawèn every human being is born along with four spiritual siblings. They are named (1) Kakang Kawah; (2) Adhi Ari-ari; (3) Pusêr; and (4) Gêtih. Together they are known as *sadulur papat kalima pancêr*; i.e., ‘four brothers, (and) the fifth in the center’. Here the fifth (*kalima*) refers to the spirit (*ruh*) residing in the center (*pancêr*).

Personal guardian spirits have always been a part of the traditional belief system of the Indonesian archipelago (Nusantara), particularly in Java and Bali. The ancient concept of *sadulur papat kalima pancêr*, therefore, is believed to predate the arrival of Hindu-Buddhist and Islamic doctrine in Indonesia.¹ It was not until the sixteenth century, however, that the concept of spiritual siblings was officially incorporated into the Kejawèn teachings.

Regardless of its historical age, this particular Indonesian mystical teaching has evolved substantially over time due to syncretic adaptation. Yet this native folk belief has retained its ancient core, making it one of the longest continuously used spiritual practices in the world. Indeed, the Javanese belief system is a unique phenomenon in the modern world of spirituality.

¹ Negoro, 2000: 3.

Throughout the course of the mother's pregnancy *sadulur papat lima pancêr* will watch over the development of the fetus, promoting a healthy lifestyle that benefit both mother and child. After child birth they take the responsibility of protecting their human sibling until the day

s/he dies. This means the four spirits are always standing by one's side – even though they may not visible to the naked eye – they are ready to offer help whenever needed.



Thus, in the following chapters we will introduce each of the *sadulur papat kalima pancêr* individually, thereby allowing the reader to get acquainted with these personal guardian spirits in order to be able to establish a closer relationship with his or her spiritual relatives. month.

Hence when a person becomes aware of his or her spiritual brothers' presence, s/he will be able to call upon them in times of need. However, once one has taken notice of their existence, one will then be expected to provide them with ritual offerings on one's *weton* from then on; i.e., the day of one's birth according the Javanese calendar, recurring once a

If, for some reason, one fails to present the required offerings, there is a good chance that soon they will start to feel neglected. When that happens the *sadulur papat kalima pancêr* might even start to work against their human sibling, resulting in a lot of problems such as misfortune, health issues, etc.²

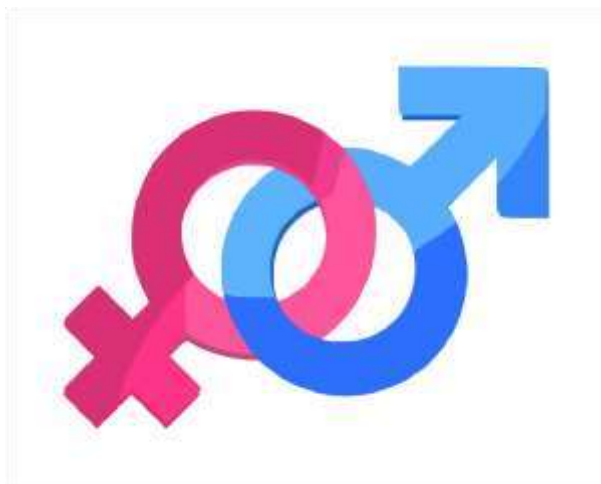
1. Mar and Marti

According to traditional Javanese culture, every person has two special spirit siblings besides the *sadulur papat kalima pancêr*. These spirits go by the names of Mar and Marti (shortened to 'Mar Marti' in Javanese). The former is the eldest of the two, whereas the latter is the only female among the spirit siblings.

The opening verse of the 'Kidung Marmarti' – an ancient Javanese hymn dedicated to Mar and Marti – explains that Mar and Marti are the ones who look after the development of the embryo, which, once fully developed into a fetus, is taken over by the other *sedulur papat*.

*// Ana kidung ing kadang Marmarti / Among tuwuh ing kawasanira / Nganakakên saciptane //*³

Thus goes the hymn about the siblings Mar and Marti, maintaining the growth (of the embryo) is (within) their power, (as well as) to fulfill (its) wishes.



Mar and Marti essentially represent the masculine and feminine inner personality of the unconscious mind. In this way Mar symbolizes the *animus*⁴ or the masculine psychological qualities, as opposed to the feminine qualities or *anima*⁵ symbolized by

² Soesilo, 2012: 166.

³ Shashangka, 2014: 331.

⁴ Hopcke, 1999: 91-94.

⁵ Hopcke, 1999: 91-94.

Marti.

Together they form the two primary anthropomorphic archetypes of the unconscious mind. And as such, Mar and Marti are able to transcend the personal psyche.

In general, Mar and Marti strive to help enhance the development of one's personality through intuition, creativity, as well as emotional and psychic sensitivity.

When a person becomes sensitive enough to be able to sense Mar and Marti's actual presence, and s/he is willing to open up to these spirit siblings, then they will make sure that his or her spiritual progress will be rapid and smooth.



This means that these two spirit siblings can manifest themselves by appearing in dreams.⁶ Furthermore, they are able to influence a person's social interactions with others and his or her attitudes toward these people.⁷

Therefore, Mar and Marti are considered to be personal guardian spirits, for they act as a mediator between the unconscious and conscious mind.⁸ 8' P' 1
SEP'

⁶ Hopcke, 1999: 92.

⁷ Hopcke, 1999: 92.

⁸ Hopcke, 1999: 92.

2. Kakang Kawah

Kakang Kawah is the eldest brother (Javanese: *kakang*) of the *sadulur papat*. During pregnancy Kakang Kawah resides within the amniotic sac; i.e., the membranes in which the fetus develops in amniotes. He remains there to look after the development of the embryo, and later also provides aid in the growth of the fetus.

Indeed, the first verse of the ‘Kidung Marmarti’ refers to Kakang Kawah as the guardian of the body.⁹ However, he is also considered to be the bringer of good luck, possessing the ability to fulfill one’s wishes.

*// Kakang kawah puniku / Kang rumêksa sarira mami / Anêkakakên sêdya / Ing
kawasanipun //*¹⁰¹¹

Elder brother Kawah is the one who guards my body, bringing everything it wants;
that is his power.

⁹ Chodjim, 2013: 118.

¹⁰ Shashangka, 2014: 332.

¹¹ Chodjim, 2013: 117-118.



Shortly before birth, however, he will leave the mother's body through amniotic fluid (Javanese: *kawah*). Since Kakang Kawah leaves the mother's body before the child is born, he is therefore considered to be one's older (spiritual) brother¹¹ .

Furthermore, Kakang Kawah is also regarded as *sadulur kang lair saka marga hina*¹², meaning that he is among the spiritual siblings who got delivered into this world through the mother's body, too – opposed to Mar and Marti, who are not born through the mother's body (i.e., *sadulur kang nora lair saka marga hina*¹³).

Due to the clarity of the forewaters (amniotic fluid), Kakang Kawah is identified with the "color" white. In traditional Javanese mysticism (*Kejawèn*), the clarity of the pregnant woman's waters and the white aura of Kakang Kawah are associated with awareness and consciousness.¹⁴ In Indonesian Islamic mysticism (*Kebatinan*) this mystical (white) light

represents the Sufi principle of *an-nafs al-muṭma'innah* (Arabic); i.e., the ideal state of mind, wherein the psyche becomes tranquil and at peace.¹⁵

The manifestation of Kakang Kawah as spiritual tranquility is personified by the noble and virtuous character of the *rākṣasa* Vibhīṣaṇa (Sanskrit; Indonesian: Wibisana; Javanese: Wibisono)¹² in traditional Javanese puppetry (*wayang*). The legendary Hindu epic Rāmāyaṇa portrays Vibhīṣaṇa as a righteous king of Lanka, who usurped the throne from his evil demon brother Rāvaṇa. In this context Kakang Kawah is upholding the cosmic law of righteousness (Sanskrit: *Dharma*) as Vibhīṣaṇa, thereby prevailing over evil.

Traditionally, Indonesian esoteric philosophy links the white auric radiance of Kakang Kawah to the primary syllables of the Javanese script (*akṣara Jawa*): *HA NA CA RA KA* (Javanese: *HO NO CA RA KO*).¹² In fact, the entire Javanese script is written in the so-called “hanacaraka sequence”, which forms a poem about the script’s mythical origin and the primordial king of Java (Aji Saka) in four verses.



¹² Shashangka, 2014: 338.

¹³ Shashangka, 2014: 339.

¹⁴ Soesilo, 2002: 167.

¹⁵ Al-Haqqani, 2004: 102-103.

The first verse (i.e., *hana caraka*) literally translates as “there (were) two messengers” in English. In other words, one’s older spiritual brother and his alter ego manifest into two messengers or guardian spirits, namely Kakang Kawah and Vibhīṣaṇa.

¹² Soesilo, 2002: 168-169.

Based on the Indonesian sacred geometric (*yantra*) principle of *keblat papat kalima tengah* (“four cardinal points, [and the] fifth in the center”), Kakang Kawah’s dwelling place corresponds to a specific cardinal direction: East. And so, Kakang Kawah’s position is

¹² Soesilo, 2002: 167.

believed to be on the right side of his human sibling. The East and the color white are used in Javanese astrology to signify the first day of the *pasaran* (five-day week); i.e., Legi.



Next, in elemental magic spirit inhabits the Wind

Indonesian occultists and alchemists believe that Kakang Kawah is a manifestation of positive metaphysical energy.¹⁸

this particular guardian element. And as such,



¹⁸ Soesilo, 2002: 169.

3. Adhi Ari-ari

After elder spirit brother Kakang Kawah comes Adhi Ari-ari. *Adhi* means ‘younger sibling’ in Javanese; *ari-ari* is ‘placenta’. Hence, Adhi Ari-ari is one’s younger spiritual sibling in the form of the placenta. In this way, then, Adhi Ari-ari is connected to the fetus by the umbilical cord.

The last line of the opening verse of the ‘Kidung Marmarti’ is referring to Adhi Ari-ari’s role as a guardian spirit in the sense of a nurturer and wish fulfiller¹³. Thus, he is able to fulfill the child’s desires.

// Adhi Ari-Ari ika / Amayungi laku ing kawasane / Ngênakakên pangarah // ¹⁴

Adhi Ari-Ari, nurturing all (the child’s) deeds is his power, helping (it) to achieve (its) goals.

After childbirth the placenta comes out of the birth canal. For this reason placental expulsion is also called afterbirth. Afterbirth is identified with the birth of Adhi Ari-ari by the Javanese, who therefore consider him to be their younger brother.¹⁵

¹³ Shashangka, 2014: 332.

¹⁴ Shashangka, 2014: 334.

¹⁵ Shashangka, 2014: 338.



Just like his elder brother Kakang Kawah, Adhi Ari-ari is seen as one of the *sadulur kang lair saka marga hina*¹⁶ or spiritual sibling who came out of one's mother's birth canal, too. In addition, he is grouped among the *sadulur kang karawatan*¹⁷ or spiritual siblings who received physical nourishment from their human mother – as opposed to the *sadulur kang nora karawatan*¹⁸, such as Mar and Marti, whose non-corporeal nature does not require any physical nourishment whatsoever.

The Kejawèn teachings ascribe the color yellow to Adhi Ari-ari.¹⁹ Yellow is interpreted by Indonesian mystics as the color of attachment, particularly to sensual pleasures and worldly desires.²⁰ Yet the Islamic mystical teachings of Kebatinan equate the mystical yellow light of Adhi Ari-ari with *an-nafs aṣ-ṣāfiyyah* (Arabic), which in Sufism is taken to be a symbol for purity of mind, allowing the psyche to surrender completely to the Will of Allāh.²¹



In traditional Javanese shadow puppet theater (*wayang*) the aspect of attachment that is associated with Adhi Ari-ari becomes apparent in the character of the *rākṣasi Śūrpaṇakhā*

¹⁶ Shashangka, 2014: 338.

¹⁷ Shashangka, 2014: 339.

¹⁸ Shashangka, 2014: 339-340.

¹⁹ Shashangka, 2014: 337.

²⁰ Soesilo, 2002: 168.

²¹ Al-Haqqani, 2004: 102-103.

(Sanskrit; Indonesian: Sarpakanaka; Javanese: Sarpo Kenoko)²² – the demoness sister of Rāvaṇa (the evil king of Lanka in the Rāmāyaṇa epic). This demonic seductress reportedly attempted to enchant Prince Rāma during his exile in the forest.

After being rejected by the prince Śūrpaṇakhā then tried to seduce Rāma's younger brother Lakṣmaṇa, but to no avail. The two noble brothers did not merely reject Śūrpaṇakhā's improper advances but they also taught her a lesson by cutting off her nose. Next, the vengeful ogress turned to her evil brother to have Rāma's wife Sītā (Sanskrit; Javanese: Śīnta) kidnapped.

Due to her untamed mind Śūrpaṇakhā goes to great lengths to fulfill her heart's desire, no matter how disastrous the consequences. Despite her bewitching personality, she also has a very sensitive and emotional side. Thus, Śūrpaṇakhā as the manifestation of Adhi Ari-ari resembles what in Jungian thought is referred to as the archetype of 'the lover'; the strong

²² Soesilo, 2002: 167.

desire (Sanskrit: *tṛṣṇā*) for and attachment to love, which, if rejected, can turn into a rather destructive force.²⁹



According to Indonesian esoteric philosophy there is a connection between this kind of aggression and the yellow aura of Adhi Ari-ari, highlighted by the following syllables of the Javanese script (*akṣara Jawa*): *PA ḌA JA YA NYA* (Javanese: *PO ḌO JO YO NYO*).³⁰ The Javanese alphabet consists of a total of twenty letters (Javanese: *dentawiyanjana*), and each of them has a symbolical meaning. Thus, the aforementioned five letters, which together form the words *paḍa jayanya*, are translated as “(they were) equally powerful (in battle)”³¹. Indeed, Adhi Ariari and Śūrpaṇakhā are presented here as two equally powerful guardian spirits.

PA ḌA JA YA NYA

²⁹ Harbunangin, 2016: 49-51.

³⁰ Soesilo, 2002: 168-169.

³¹ Soemarmo, 1995: 69-103.

Adhi Ari-ari's dwelling place is located in the West, which is based on the concept of *keblat papat kalima tengah* (“the four cardinal points, [and the] fifth in the center”) of sacred geometry (*yantra*) in Indonesia. This corresponds to the traditional belief that Adhi Ari-ari is

situated on the left-hand side of his human sibling. Additionally, this cardinal direction and color have a mystical relation to a particular day of the

Javanese calendar, namely the day of Pon, which is the third day of the five-day week (Javanese: *pasaran*).



Apart from Javanese astrological interpretations, Adhi Ari-ari also bears significance in regard to the occult and metaphysics. For instance, practitioners of elemental magic believe Adhi Ari-ari is inhabiting the Water Element. Therefore, in traditional Indonesian alchemy Adhi Ari-ari's manifestation is associated with negative metaphysical energy.²⁴

4. Gêtih

Besides the amniotic fluid (*kawah*) and the placenta (*ari-ari*), the blood (*gêtih*) is believed to have a spirit as well. The spirit residing within the blood is none less than one's younger spiritual sibling Gêtih. Gêtih is of vital importance to the child's growth, for indeed, blood is indispensable to the development and continuance of life.

The second verse of the 'Kidung Marmarti' highlights the unremitting care that Gêtih offers to his human sibling. He stands right beside his human sibling, ready to help him/her at all times.²³ And just like the other *sadulur papat*, Gêtih possesses spiritual abilities that allow him to fulfill one's wishes.

²³ Chodjim, 2013: 118.

²⁴ Soesilo, 2002: 169.

// *Punang Gêtiḥ ing rahina wêngi / Ngrêrewangi ulah kang kawasa / Andadekakên karsane* // ²⁴

Also, whether by day or by night, Gêtiḥ (always) assists (me) in everything; and (he) is able to realize (my) desires.

Gêtiḥ comes out of the mother's birth canal simultaneously with the child, which makes him older than Adhi Ari-ari. Together with Kakang Kawah and Adhi Ari-ari he belongs to the *sadulur kang lair saka marga hina*²⁵²⁶ as well.

Likewise, he is among the *sadulur kang karawatan* as Gêtiḥ both received from and provided to the mother physical nourishment – unlike Mar and Marti, whose independence thereof make them *sadulur kang nora karawatan*²⁷.

The color red is reserved for Gêtiḥ in the Javanese mystical tradition. Based on the traditional Javanese belief system, red symbolizes anger, adversity, and excessive lust.³⁸ Owing to his envious character³⁹, Gêtiḥ with his red aura is believed to be the manifestation of *an-nafs al-'ammārah* (Arabic), which in Sufi philosophy represents the inciting mind, encouraging one to commit evil.⁴⁰



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²⁴ Chodjim, 2013: 117.

²⁵ Shashangka, 2014: 338.

²⁶ Shashangka, 2014: 339.

²⁷ Shashangka, 2014: 339-340.



In *wayang* stories the character of the *rākṣasa* Kumbhakaraṇa (Sanskrit; Indonesian: Kumbakarna; Javanese: Kumbokarno)⁴¹ is used to depict the anger (Sanskrit: *doṣa*) of Gêtiḥ. Kumbhakaraṇa is the younger brother of Rāvaṇa in the Rāmāyaṇa epic, and fought along his side in the war against Rāma and the *vānara* monkey army of Hanumān. However, in spite of Kumbhakaraṇa's wrathful and raging personality, the demonic giant is also known for his remarkable honor and valor.

Yet his relentless lust for blood would eventually cost him his life, as he got killed by Rāma on the battlefield. Thus, Jung's archetype of 'the shadow'⁴² can be applied to Kumbhakaraṇa; the shadow within represents the dark side of Kumbhakaraṇa, whose unruly and offensive behavior causes mayhem in the Rāmāyaṇa.



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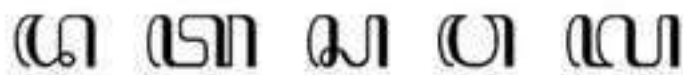
³⁹ Shashangka, 2014: 337.

⁴⁰ Al-Haqqani, 2004: 102-103.
Soesilo, 2002: 168.

⁴¹ Soesilo, 2002: 167.

⁴² Hopcke, 1999: 83-86.

This kind of animosity that is attributed to Gêtiḥ and his red aura is rooted in the Indonesian esoteric philosophy about the symbolical meaning of the letters *DA TA SA WA LA* (Javanese: *DO*

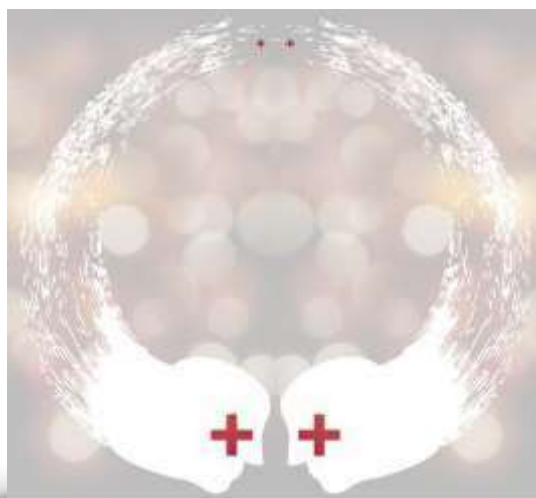


As one of the *keblat papat kalima tengah* (“the four cardinal points, [and the] fifth in the center”), Gêtih is the spiritual guardian who inhabits the cardinal direction of the South.

The Javanese, therefore, believe that Gêtih is situated right behind his human sibling. In addition, Gêtih’s cardinal direction and auric color (red) mark the second day (i.e., Paing) of the five-day week (Javanese: *pasaran*) in Javanese astrology.

began to fight (each other)”, referring to the rage and fury of Gêtih and Kumbhakarna. *TO SO WO LO*) of the Javanese alphabet (*carakan*)⁴³. The words *data sawala*, then, can be translated as “(they) had animosity (among each other)”²⁸ or “(they)

Also, in consequence of Gêtih’s prominence as an angry protagonist, he is identified with the Fire Element. Hence, both in elemental magic as well as in Indonesian alchemy, Gêtih is considered to be a manifestation of positive metaphysical energy.²⁹



⁴³ Soesilo, 2002: 168-169.

²⁸ Soemarmo, 1995: 69-103.

²⁹ Soesilo, 2002: 169.

5. Pusêr

Pusêr literally translates as ‘navel’ in English. However, the Javanese word *pusêr* might perhaps be translated more accurately as ‘navel string’; i.e., the umbilical cord. It is namely

the birth cord that is believed to have a spirit according to the religious beliefs of the Javanese people.

Yet once the umbilical cord has entered the fetus (via the abdomen), it will become the umbilicus (or navel). So, after the navel string has been cut off, and the baby thus becomes separated from the mother, *pusêr* will live on as a spiritual guardian inside the navel.



Pusêr acts as a mediator between *Adhi Ari-ari* and *Gêtih*, providing the fetus a good supply of oxygenated blood (*Gêtih*) from the placenta (*Adhi Ari-ari*). His role as the fetus’ provider of oxygen and nutrients also is in accordance with the second verse of the ‘*Kidung Marmarti*’³⁰.

*// Pusêr kawasani pun / Nguyu-uyu sabawa mami / Anuruti panêdha /
Kawasanireku //*³¹

³⁰ Chodjim, 2013: 118.

³¹ Chodjim, 2013: 117.

Pusêr accompanies all my activities, (always) looking after (my) nutrition; that is his power.

Due to the fact that the umbilical cord moves through the birth canal after the child, Pusêr is one's younger spiritual sibling. Though in some cases the cord comes out first, which then makes Pusêr one's elder spiritual sibling. Like Kakang Kawah, Adhi Ari-ari and Gêtih, Pusêr too is a *sadulur kang lair saka marga hina*⁴⁸. In addition, Pusêr is a *sadulur kang karawatan*³² because ultimately the umbilical vein is the fetus' supplier of blood (through the placenta).

Pusêr is expressed by a black aura in Kejawèn philosophy. The spiritual teachings of the Javanese regard black as a symbol for sloth, torpor, and indolence.³³ Islamic mystical philosophy, however, refers to it as *an-nafs al-luwwāmah* (Arabic) or the self-accusing mind, which naturally arises when one becomes aware of the self-inflicted darkness as a result of one's unwholesome deeds.³⁴

³² Shashangka, 2014: 339.

³³ Soesilo, 2002: 168.

³⁴ Al-Haqqani, 2004: 102-103.



In the shadow puppet tradition of the Javanese – *wayang* – the character of Pusêr is matched with the personality of the ten-headed *rākṣasa* Daśamukha (Sanskrit; Indonesian: Dasamuka; Javanese: Dosomuko).³⁵ Daśamukha, more commonly known by the name Rāvaṇa, is the antagonist in the ancient Indian Rāmāyaṇa epic, which depicts him as the ruler of Lanka. After Rāma and his brother, Lakṣmaṇa, reportedly mutilated Daśamukha's sister, Śūrpaṇakhā, by cutting her nose off, the *rākṣasa* king takes revenge for his sister by abducting Rāma's consort, Sītā.

Although Daśamukha took the city of Lanka by force, he was generally seen as a just ruler. Indeed, he was highly respected for his supernatural knowledge and

⁴⁸ Shashangka, 2014: 338.

magical abilities by both humans and gods. Nevertheless, Daśamukha's supernatural power also made him become very arrogant. Moreover, by kidnapping Sītā he had given in to conscious intentions of evil.

Therefore, Daśamukha's character corresponds to the archetype of 'the trickster' ³⁸ in Jungian psychology. Indeed, it is the ego-dominated consciousness of Daśamukha that

³⁵ Soesilo, 2002: 167.

MA GA BA TA NGA

The symbolical meaning of Pusêr's black aura, along with his insolence, is expressed by the Javanese letters *MA GA BA TA NGA* (Javanese: *MO GO BO TO NGO*) in Indonesian esoteric philosophical tradition.³⁹ When these syllables are put together it creates the words *maga baṭanga*, which means “here are the corpses”⁴⁰ or “(they) both fell dead” in Javanese. makes him unpredictable and untrustworthy.

In this context the verse describes the cutting of the umbilical cord (Pusêr) as well as the death of Daśamukha in the Rāmāyaṇa.

The North is said to be the cardinal direction of Pusêr, conforming to the concept of *keblat papat kalima tengah* (“four cardinal points, [and the] fifth in the center”). Based on the northern cardinal point, Pusêr is believed to dwell in front of his human sibling. For the rest, the Javanese astrological interpretation of his cardinal direction and black aura links Pusêr to Wagé – the fourth day of the five-day week (*pasaran*).

In elemental magic Pusêr is held to be the personification of the Earth Element. And so, Indonesian occultists and alchemists believe that Pusêr manifests himself as negative metaphysical energy.⁴¹

6. Pancêr

The amniotic fluid, blood, flesh, and placenta serve as a vehicle



³⁸ Hopcke, 1999: 121-123.

³⁹ Soesilo, 2002: 168-169.

⁴⁰ Soemarmo, 1995: 69-103.

⁴¹ Soesilo, 2002: 169.

for the *sadulur papat*. However, after the birth of the child they abandon their physical vehicle; each of the *sadulur papat*'s spirit then merges into Pancêr; i.e., the fifth spiritual brother residing in the center. Thus, all five of them will become one flesh.³⁶

The aforementioned statement is also confirmed in the *Dhandhanggula*³⁷ of the 'Kidung Marmarti'.

// *Kalimane Pancêr wus dadi sawiji / Tunggal sawujud ingwang* // ³⁸

The fifth (spiritual sibling), Pancêr, has become one, (thus all five are) united in my (physical) form.

Pancêr encompasses the four spiritual siblings, for indeed, in reality he is none other than the spirit (Arabic: *rūḥ*) or soul (Sanskrit: *sūkṣma*) of his human sibling. He resides within one's subtle body (Sanskrit: *sūkṣma śarīra*).

It should be noted, however, that Pancêr's nature is entirely different from the ego which is represented by common sense or reason. Moreover, the ego reacts to phenomena in the external world whereas Pancêr revolves around the inner self.

Hence Pancêr represents the Higher Self (Sanskrit: *ātman*) or True Self (Javanese: *Ingsun Sejati*); within Kejawèn the philosophical concept of Pancêr is used to identify the essence of an individual. However, within modern Javanese Islamic mysticism (*Kebatinan*) the Arabic term *an-nafs al-marḍīyyah* is used to denote the qualities of Pancêr. This Sufi concept refers to 'the pleasing mind', which is in equilibrium with the other *nafs*'.³⁹ According the traditional beliefs of the Javanese, Pancêr is an emanation of Batara Kasihan (the 'beloved messenger' of Hyang Jagad Wasese or Almighty God).⁴⁰ This deity is more commonly known by the

³⁶ Soesilo, 2002: 167.

³⁷ Chodjim, 2013: 118.

³⁸ Chodjim, 2013: 117.

³⁹ Al-Haqqani, 2004: 102-103.

⁴⁰ Soesilo, 2002: 168.

name of Batara Asmara (Sanskrit: *Bhaṭṭāra Smara*) in classical Javanese puppet drama (*wayang*).



Batara Amara is the god of (erotic) love (literally: 'lord of love'), (sexual) desire, attraction, and affection, similar to Eros in Greek mythology and to Cupid (Latin: Cupido) in Greco-Roman mythology.

Pancêr's aura features the seven colors of the spectrum (red, orange, yellow, green, blue, indigo, violet). Due to the spectral colors of his mystical radiance, Pancêr's aura is comparable to a rainbow. Metaphorically speaking a rainbow contains every imaginable color; so too does the mystical light (Arabic: *nūr*) of Pancêr.



According to the concept of *keblat papat kalima tengah* ("four cardinal points, [and the] fifth in the center") Pancêr remains in the fifth cardinal point (i.e., the center, or zenith). Being in the center point of the compass also makes Pancêr the central spiritual sibling of the *sadulur papat kalima pancêr*. Metaphysically, the center point of the human (subtle) body is located near the solar plexus (i.e., at the *maṇipūra cakra*).

Indeed, according to Javanese esoteric philosophy, Pancêr is believed to dwell within the



Kliwon – the fifth and last day of the five-day week (Javanese: *pasaran*) – is considered to be the most auspicious day of the Javanese calendar. And so, Pancêr is quite

⁶³

spiritual heart or mind (Sanskrit; Javanese: *cipta*); and as such he also represents the core of life. This also means that metaphysical energy originating from the central (subtle) energy channel (Sanskrit; Javanese: *cakra*) where Pancêr resides is neither positive nor negative, but rather neutral.⁶²

appropriately designated as the guardian spirit of Kliwon day.

[P]
[SEP]

⁶² Soesilo, 2002: 168. ⁶³ Soesilo, 2002: 168.

7. Ritual Worship

Prior to the actual worship, one should first have fasted for twenty-four hours, during which one refrains from eating, drinking, sleeping, and any sexual activity. Then, in order to appease the *sadulur papat*, and to beseech them for blessings, one has to recite a special mantra.

By chanting the following ancient Javanese hymn a person essentially summons his or her spiritual brothers to let them know you care for them in the same way they care for you. At the end of the last line of the prayer one should make a wish, so that the *sadulur papat* clearly understand what it is you need help with.

Mar, Marti, Kakang Kawah, Adhi Ari-ari, Getih, Puser. Sadulurku Papat Kalima Pancer. Kang karawatan lan kang nora karawatan. Kang lair saka marga hina lan kang nora lair saka marga hina sarta sadulurku kang kair bareng sadina kabeh. Bapanta ana ngarep, lbunta ana mburi, payo ... ⁴¹

Mar, Marti, Kakang Kawah, Adhi Ari-ari, Getih, Puser; my four spiritual siblings and the spirit in the center. Those who received physical nourishment and those who did not. The ones that were born through the mother's birth canal as well as the ones who did not. My siblings were born together in a single day. Father stands in front (of me), mother stands behind (me); come (to me) ... (make a wish).

Next, in order to have one's wish fulfilled, one should prepare ritual offerings (Javanese: *sajen*) for the *sadulur papat*. First one has to make five balls of sticky rice (the size of a tennis ball).

The kneading of the rice symbolizes the divine process of creation whereby metaphysical energies



⁴¹ Shashangka, 2014: 340.

manifest as physical forms (i.e., the transformation of non-physical energy into physical matter).

If the ritual is performed in a congregation, then the sticky rice balls should be replaced with five rice cones (*tumpeng*); the one in the middle should be slightly



bigger than the four surrounding it. The rice balls are then to be placed in special ritual offerings bowls called “takir pontang”.

These are made from banana leaves and young coconut leaves, which are then wrapped in the shape of a boat. This is, because, according to



One such scroll has to be placed on each of the five traditional offering bowls (i.e., *takir*) containing the rice balls.

ancient Javanese beliefs, the boat serves as a vessel for the mind to ride the waves of the ocean

of life. 

Besides the traditional rice balls, one should also make five pieces of *gantal*. A *gantal* consists of two betel leaves and a banknote, which are rolled up together and tied by a thread.

fried or roasted.

Also, on each *takir* one has to place two white champaca flowers. In addition, a separate tray with more white flowers (e.g. roses, jasmine, magnolia) mixed with a traditional herbal medicine of sweet flag (Latin: *Acorus calamus*) and Cassumunar ginger (Latin: *Zingiber cassumunar*) should be included to the offerings as well.



Alternatively, one can use five kinds of flowers; red and white roses, yellow and white magnolia, and green ylang ylang (Latin: *Cananga odorata*).

Lastly, one burns an incense cone or five incense sticks, while reciting the following mantra:
Then yet another offering has to be prepared, namely four kinds of fish from four different places; i.e., fish from the sea, from a lake, a stream, and a river. The fish should be either



*Niat ingsun amêmêtri. Mar, Marti, Kakang Kawah, Adhi Ari-ari, Getih, Puser. Sadulurku Papat Kalima Pancer. Kang karawatan lan kang nora karawatan. Kang lair saka marga hina lan kang nora lair saka marga hina sarta sadulurku kang kair barêng sadina kabeh. Bapanta ana ngarêp, Ibunta ana mburi, ing dina wêton ingsun iku, ingsun amêmêtri mring sira kabeh. Payo padha rewang-rewangana ingsun golek sandhang pangan. Oleha sêgêr kuwarasan nora kurang sawiji apa.*⁶⁵

I intend to perform ritual worship. Mar, Marti, Kakang Kawah, Adhi Ari-ari, Getih, Puser; my four spiritual siblings and the spirit in the center. Those who received physical nourishment and those who did not. The ones that were born through the mother's birth canal as well as the ones who did not. My siblings were born together in a single day. Father is in front (of me), mother is behind (me); today, on my (Javanese) birthday (*wêton*), I worship you all. Come, help me acquire provisions, so that I may live in good health and safety, without any shortcomings whatsoever. [P]
[SEP]



⁶⁵ Shashangka, 2014: 342-343.

There is, however, also another method for ritual worship of the *sadulur papat*. It is basically a shorter version of the traditional ritual explained above, which offers an appealing alternative when one has difficulties in finding any of the ingredients that are required to make the food offerings. Alternatively, should there be not enough time to perform all the detailed steps that are involved in the full version of the ritual, then this quicker variant offers a welcome solution.



The instructions are as follows: cook rice porridge in two different colors (e.g. red and white) and take five bowls; the first bowl should be filled only with white rice porridge, which represents Kakang Kawah; the second bowl only gets red rice porridge, representing Gêtih; the third is half white / half red rice porridge, thereby representing Adhi Ari-ari; the fourth contains a layer of red rice porridge with a single table spoon of white rice porridge poured on top of it (in the center of the bowl), so as to represent Pusêr; whereas the fifth bowl has white rice porridge in it mixed with five pieces of coconut palm sugar. A piece of this sugar

is placed in each of the four cardinal directions plus another one in the center, thus symbolizing Pancêr.



And then either one incense cone or five incense sticks should be burned, before proceeding to the recitation of the same mantras listed above. Yet if for some reason one cannot perform the entire ritual on the day of one's monthly *weton*, then it is still possible to evoke the personal guardian spirits without having to prepare all the required food offerings listed above. There is a special short prayer for this particular purpose, which can also be recited on days other than one's *weton*. As indicated by the mantra, ritual worship of one's spiritual siblings ideally should be performed on one's *weton*; i.e., one's birthday according the Javanese calendar. Unlike the annual celebration of one's birthday in the West, a person's *weton* occurs once a month on the specific day (instead of date) corresponding to one's birthday.⁴⁸ Should a person fail to perform the ritual worship correctly, or even neglect his or her *weton* altogether, then s/he will meet many adversities in life. Indeed, ignoring one's spiritual duties

⁴⁸ To calculate your *weton*, and to keep track of the Javanese calendar, please refer to <http://www.kalenderjawa.com/>.

towards the *sadulur papat* is believed to be a primary source of misfortune.⁴⁹ Therefore, if one wishes to prosper in life, it is essential to establish a close relationship with one's spiritual siblings through proper ritual worship.

Short Prayer⁵⁰

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

(Facing East) *Hu Sirrullāh*. Brother in the East, bring me provisions from the East.<sup>[P]
[SEP]</sup>

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

(Facing South) *Hu Dzatullāh*. Brother in the South, bring me provisions from the South.<sup>[P]
[SEP]</sup>

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

(Facing West) *Hu Sifatullāh*. Brother in the West, bring me provisions from the West.<sup>[P]
[SEP]</sup>

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

(Facing North) *Hu Ya Hu Allāh*. Brother in the North, bring me provisions from the North.<sup>[P]
[SEP]</sup>

Allāh Nu Basah.

(Facing zenith) *Allāh Nu Basah*.<sup>[P]
[SEP]</sup>

Hu Allāh Nur Allāh.

(Facing nadir) *Hu Allāh Nur Allāh*.<sup>[P]
[SEP]</sup>
May my wishes be fulfilled.<sup>[P]
[SEP]</sup>

Mugi-mugi angidinana punapa ingkang dados kajat kawula.

Bismillāhi rahmāni rahīm, Sang Kamabrêgila, ribang bumi ribang nyawa, mani rubaya, sadulurku papat sira métuwa ana gawe ...

In the name of God, the most Gracious, Most Merciful; Kamabregila, keeper of the Earth and Soul, come, my guardian spirits, I have a request for you ... (make a wish).<sup>[P]
[SEP]</sup>

Bismillāhi rahmāni rahīm, Sang Kamabrêgila, ribang bumi ribang nyawa, sadulurku papat sira padha métuwa ana gawe ...
Gusti Allāh, mugi-mugi ngidinana ingkang dados kajat niyat kawula.

In the name of God, the most Gracious, Most Merciful; Kamabregila, keeper of the Earth and Soul, come, my guardian spirits, I have a request for you ... (repeat your

wish).<sup>[P]
[SEP]</sup>

O Lord, please let my wish be fulfilled.<sup>[P]
[SEP]</sup>

Mas Rodin, 2015: 24.

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Conclusion

In the previous chapters we saw a glimpse of the remarkable fluidity of Indonesian mysticism in regard to the teaching about the *sadulur papat*, and how well the ancient mystical tradition has adapted through the course of time to the ever changing *Weltanschauung* of the Javanese. Hence the Kejawèn teachings on personal guardian spirits can be summarized in the following table.



Sadulur Papat Kalima Pancêr

Name	Body	Direction	Element	Energy	Color	Day	Letters	Character	Nafs
Kakang Kawah	Amniotic fluid	East	Wind	Positive	White	Legi	<i>Hanacaraka</i>	Vibhīṣaṇa	<i>an-nafs almuṭma'innah</i>
Adhi Ari-ari	Placenta	West	Water	Negative	Yellow	Pon	<i>Paḍajayanya</i>	Śūrpaṇakhā	<i>an-nafs aṣ-ṣāfiyyah</i>
Gêtiĥ	Blood	South	Fire	Positive	Red	Paing	<i>Datasawala</i>	Kumbhakarna	<i>an-nafs al'ammārah</i>
Pusêr	Navel (string)	North	Earth	Negative	Black	Wagé	<i>Magabaṭanga</i>	Daśamukha	<i>an-nafs alluwwāmah</i>
Pancêr	Mind	Zenith	Space	Neutral	Spectral*	Kliwon	<i>Ingsun Sejati</i>	Bhaṭṭāra Smara	<i>an-nafs almarḍiyyah</i>

When we look at the table above it becomes evident that Indonesian culture in general, and Javanese mysticism in particular, embraces and incorporates a wide variety of syncretic beliefs. It clearly demonstrates that several indigenous Indonesian shamanic and animist concepts gradually have become part of a wider belief system (i.e., *Kebatinan*), one that is heavily influenced by Sufi methodology. Very much in the same way, traditional Javanese puppet theater (*wayang*) is largely inspired by Hindu mythology. And ultimately, it is this unique form of syncretism from which the teaching originally known as ‘Sadulur Papat Kalima Pancêr’ has evolved, and how it is still practiced by Javanese mystics today.<sup>[P]
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