

Chapter 9

The Five Attributes of a Javanese

In order to be a *complete man*, a Javanese must have the following attributes:

1. *Curigo*, meaning a *kris* or a sacred dagger
2. *Turonggo*, meaning a horse.
3. *Kukilo*, meaning a *perkutut* bird.
4. *Wismo*, meaning a house or a mansion.
5. *Wanito*, meaning a wife.

These five attributes are called the *Mo Limo*, meaning five nouns ending with “o”. It is obvious that a *kris* is the first thing a young man should have in his possession. The young man would start to build up his career with the help of a compatible *kris*. He would later acquire, a horse, keep a *perkutut* bird, build a house and marry a woman.

Besides having the *Mo Limo*, one should avoid five verbs, starting with “Ma,” namely:

1. *Main*, meaning gambling.
2. *Mabook*, meaning getting drunk.
3. *Madat*, meaning taking opium or a drug.
4. *Maling*, meaning stealing
5. *Madon*, meaning seeking pleasure with prostitutes.

I have explained the spiritual significance of a *curigo* or a *kris* and a *wismo* or a house.

Why is a Javanese also required to have a *turonggo* or a horse? A horse is

a vehicle. But the position of a *turonggo* in the Javanese culture could not be replaced by a modern vehicle like a car or a motorcycle, because a car or a motorcycle is an inanimate object, whereas a horse is a living being. A horse has a soul which can interact and influence the life of its master.

The following are my own personal experiences with horses. After my return from a four year stay in America, in 1974, I went to Wonoroto to visit my mother and several of our children who had stayed with their grandmother during our absence. My son Martono had urged me to buy a horse. So far, he had been riding on my brother Erdy's horses. As I am a horse lover myself, I agreed to do so.

We heard that in the village of Kalidono, about 4 miles east of Wonoroto, somebody owned a stable with about 20 horses. I went with my children to see the horses. The owner happened to be the village head of Kalidono. We especially liked a gray Arabian stallion which the village head had amongst his collection. Martono tried to ride on this horse and its stride was really elegant. Arriving home I told the elders of Wonoroto that I was considering buying a gray Arabian stallion from the village head of Kalidono. I asked them to go and see the horse, before I made my final decision.

Kyahi Sastrowinoto and Raden Subroto went to see the horse. I knew that they had inherited the knowledge to read the signs on horses which is called *katuranggan kapal*. Arriving back home they advised me against buying the Arabian stallion.

"Why?" I asked with some disappointment, because I really liked the outer appearance of the horse.

"The signs indicated that this horse has a short life span."

As I had already asked their advice, I did not want to go against it. Then with great enthusiasm they said: "If you want to buy a horse, you should buy the Argentine stallion."

I knew which horse they meant. A very thin sick-looking horse with wounds on his four legs and body. I did not like the horse at all.

Out of curiosity, I asked, "Why?"

"Because this stallion has the sign of *Satriyo Manah*, which means a knight shooting the arrow," was the answer.

After being quiet for a while to receive inner guidance I said, "All right. Go ahead and negotiate the purchase."

As the horse was in a very bad state, we got it rather cheaply. I gave the horse into the care of Kyahi Sastrowinoto. He caught several lizards, broiled them and gave them to the stallion with its feed. Miraculously the wounds were healed within two weeks and in a relatively short time, the stallion regained his health and strength. Donorojo, the name of the horse, which means the king of riches, became healthy and strong and he turned out to be a beautiful and dignified brown stallion.

Less than three months after we went to see the horses in Kalidono, the gray Arabian stallion died. This incident impressed me. I realized that the old Javanese knowledge about the signs of horses really worked.

When I came back to Wonoroto three months later, I was told by Sastrowinoto and Subroto that the family of the former owner of Donorojo wanted to buy him back by tripling the price.

“What would you advise me on this matter?” I asked.

“Do not sell Donorojo,” they said.

“Would you mind explaining to me why?” I asked.

They gave me the following story and explanation, “Donorojo was originally imported by the Military Academy in Magelang. After being in service for several years, he was discharged because of incurable wounds. He was bought by a building contractor, who lived in Magelang. This contractor became very successful after he owned Donorojo. From having only one simple house, he was able to build and own several nice houses. He even owned six cars.

“This contractor then sold Donorojo to a tobacco merchant, who lived in Wonosobo, a town near the Dieng plateau.

“This merchant became very rich after he owned Donorojo. The contractor in Magelang went bankrupt. He ended up selling odd articles in the flea market. The tobacco merchant then sold Donorojo to the village head of Kalidono.

“This village head of Kalidono became the richest village head in the whole regency. He owned two sets of *gamelan* musical instruments and *wayang* puppets, a big acreage of vanilla and clove gardens, coconut trees and rice fields, more than 20 horses, horse drawn carriages and even two wives. The tobacco merchant went bankrupt.

“Now the village head of Kalidono has been having bad luck since he sold Donorojo to you. He borrowed a large sum of money to speculate in the clove market. He had done it many times before and had always been successful in this venture. However, when he accelerated his business this time and borrowed a huge sum of money, the clove market went down. He suffered great losses and was not able to pay his debts.

Recently he went to a big race in Magelang with twelve horses. On the way back, the truck which carried him and the other horses fell off a cliff. Four of his horses died and several others were seriously wounded. He himself was seriously wounded and has been in a coma for more than twenty days.

“His wife, who was on her way to the hospital to visit him, was in another bad accident. Her horse drawn coach fell off a cliff. Fortunately, she was not seriously wounded.”

After listening to their story and explanation, I did not sell Donorojo and decided to move him to my ranch in the mountain in Cipanas, West Java. Donorojo and I became good friends. At night while he grazed, I used to spend long hours on his back, gazing at the stars, enjoying the fresh mountain air and the tranquil-

ity of nature. He was also very kind and gentle with little children.

One morning, I rode on Donorojo to inspect the ranch. Arriving at a nice spot which we called the Happy Valley, I suddenly realized that we were surrounded by twenty mares. Donorojo became wild. I could no longer control him. He danced and moved around gracefully while the mares were closing in. It was too late for me to dismount because the mares were also running wild in a very close circle. I would have been trampled by them if I dismounted. Suddenly Donorojo mounted one of the mares and served her. He did it gently and gracefully so that I was not thrown off balance. I was no longer in a panic after this, because I knew that Donorojo would not throw me off his back whatever happened. Thus I allowed Donorojo to do as he pleased. He served seven mares in a row with me still sitting in the saddle.

I was told that Donorojo also had the sign of *Pancuran Mas*, which means a golden fountain. My foreman, Indiharsono, is a psychic. He had been doing the *prihatin* all the time. He told me that on Friday-*Kliwon* and Tuesday-*Kliwon* nights he would smell a fragrant scent around Donorojo's stable. My luck and fortune had also changed very rapidly for the better once I owned Donorojo.

Like any other living creature, Donorojo also had his own life span. He died of old age in 1977. I was not there when it happened. As his body was too big to be carried by hand to his burial ground, my workers in Cipanas made the mistake of cutting the body in pieces and then burying the pieces together. I was shocked, terrified and very sad to hear this. It forebode a bad omen. Luck and fortune rapidly slipped away from me and I became bankrupt. This spell of bad luck lasted continuously for the whole *windhu*, a cycle of eight years by the Javanese calendar system.

I bought a beautiful Palomino horse from my brother Erdy. His name is Sultan. The elders of Wonoroto did not interfere or make any comment about this purchase. However, later they said Sultan had the sign of *Pagas*.

"What does it mean?" I said.

"It means that he is not a straight horse. He is not honest," was the answer.

"Why did you not advise me against it when I was going to buy him?" I asked.

"Because you bought it from your own brother," they said.

Again what they said was proved to be right. Once I rode Sultan on my farm. While I was enjoying the gallop, for no apparent reason, he suddenly turned left and I fell off. On the race track, Sultan refused to go straight to the finish. He would always try to jump over the railing. Finally, I gave up on him and later he was sold.

Horse racing has always been a big event in the Purworejo regency. On one such occasion our family participated by enrolling several of my brother Erdy's and my own horses in the race. While I was wandering around in the stable area, I was impressed by a strong looking, beautiful chestnut colored stallion. However, when I approached him, I was overwhelmed by a frightening vi-

bration and got goose pimples all over my body. I asked my village's elders to whom this chestnut stallion belonged.

"Do not try to buy that horse," was the answer.

"Why?" I asked.

"It has the sign of *Buntel Mayit*," they said.

Buntel means the wrapping and *Mayit* means a corpse. So *Buntel Mayit* actually means a shroud.

"Where and what kind of mark is this *Buntel Mayit*?" I asked.

"It is hard to find it. Because this sign is located on a secret part of the horse. You can only spot it when the horse is having an erection!" they said.

Knowing the accuracy of their knowledge, I lost any interest in the horse. That day, the race track was overwhelmed by people who came to the festivity. But the day ended with tragedy. The chestnut stallion was a very fast running horse. Arriving at a critical curve the jockey could no longer control him. The horse went over the railing where onlookers were packed like sardines in a can. Four onlookers died, including one pregnant women.

The owner of the horse was an old man called Kasan. It seemed that Kasan and his horse got along well. Once I saw Kasan riding the horse in the middle of busy traffic. Both of them seemed relaxed and happy together. Driving back home from a race in Magelang, the truck that carried the horse and Kasan's daughter fell off a cliff. The horse survived, but Kasan's daughter died. When Kasan was told about the incident his first reaction was: "Is Gunawan (the horse) safe?"

"Gunawan is safe, but your daughter is dead."

"Oh, thank God Gunawan is safe."

Kasan's attachment to his horse seemed to be stronger than his love and care towards his daughter.

I have seen that a humans's attachment to their horses is very strong. A husband, who was told that one of his children was sick while he was hanging around the stables, said only, "Tell my wife to take the child to the hospital." But when the same man was told that his favorite horse was sick, he immediately got out of his bed and went personally to the stable at three o'clock in the morning. I also saw a European woman who drove 3 times a day to the stable from her house in Jakarta, which was a distance of 7 miles. She would feed, groom, walk and ride the horse etc. I wondered whether she would treat her husband with the same affection.

The inner bond between a person and their horse is very strong. It is for this reason that the Javanese are very particular about choosing the right horse to have, because their fate and destiny will interact.



After realizing the accuracy of their knowledge of the signs on horses, one day I asked the elders:

“What is the best sign that you can find on a horse?”

“*Satriyo Panayungan*,” they said.

“What does it mean?” I asked.

“*Satriyo* means a knight and *Pinayungan* means being protected by an umbrella. This actually means that a horse with such a sign is under the protection of a spiritual umbrella or a *wahayu*.”

“In the past such a horse was always presented to a king. No ordinary human being should keep such a horse and whoever happened to have one was expected to present it to the king.”

Since that time, wherever we went, I would always make an effort to look for a horse with that sign. I went to look for such a horse in Jakarta, Bandung and other places in West Java, Central Java, East Java, Bali, the Island of Sumbawa, Sumatra, Europe, and America. Wherever I went, especially where there was a regional, national or international horse event, I would try to go through the stables to see if such a sign really existed on a horse. But I could not find it.

One day, on the race track in Jakarta, while I was emotionally watching my horse at the starting gate through binoculars, a man came to sit behind me. Slowly he whispered:

“Sir, I have a horse for you.”

“Sorry, I do not want to buy a horse at this moment.”

“But I feel that this horse is the right horse for you.”

“Sorry, I am not interested in buying a horse.”

The starting gate opened, the race was run and my horse finished as the winner. The man was still pleading with me:

“Sir, do not misunderstand me. I do not come to sell you a horse. I happen to have a horse which I felt should be given to you.”

“Even so, I will have to feed and take care of the horse. I already have too many to take care of,” I replied. “What kind of a horse is it?”

“Just a small horse.”

What do I need a small horse for?”

He remained silent.

“What is the color of the horse?” I asked finally.

“Black.”

As he was so persistent, in order not to hurt his feelings any further, I decided

I should at least have a look at the horse.

“Where is the horse now?”

“I have already put him in your stables.”

“What?” I exclaimed in surprise and shock.

He looked embarrassed and nervous.

We both went to the stables at the racetrack and it was there that I saw the black pony.

When I approached the horse, the first thing I saw was the sign of an umbrella on his back. I was dumbfounded and became speechless for awhile.

When my voice came back, I said: “All right, I will now accept this horse from you and would like to thank you very much. As you said that you were not selling this horse, I will come to find you later and give you a token of my appreciation of this gift.”

He said, “Thank you,” and left with a sigh of relief.

Although this black pony is very small, my big Argentine stallion, as well as my big thoroughbred stallion, were both afraid of this small horse. Apparently he had a very great personality befitting a horse bearing the sign of a king. I was told that in the past the owner of such a horse would give the horse to the king without any demand. It would be up to the king to give whatever he wished as a token.

The elders of my village also told me this story. Once there was a Chinese in Purworejo, who happened to own such a horse. This Chinese went to sell his horse to the king. The king gave him the sum of money he demanded. But the Chinese went bankrupt afterwards and died destitute.

It so happened that after owning this horse, I came in close contact with His Majesty Sultan Hamengku Buwono the IXth and his family. I used to meet with him at least once a month. The Sultan had a great soul. I could feel its vibration while still sitting in the waiting room before an audience with him. I sensed and saw his great soul enveloping the whole office building. He had a charismatic personality. He always attentively listened to what I had to say, showing great interest and understanding. He was a very good listener.

It was known that he liked to go about incognito. Once, when he was driving a jeep in the northwestern area of Jogjakarta, a woman, who stood on the side of the road with her merchandise, waved at him to stop. It was still in the dark of early morning so the woman could not see who was driving the jeep. She wanted to get a lift to the Bheringharjo market in Jogjakarta. The Sultan agreed to give her a lift and helped to load her merchandise into the jeep. When they arrived at the Bheringharjo market, many people came crowding around the Sultan's jeep. The woman told the Sultan to unload her merchandise. Without any hesitation, the Sultan unloaded her merchandise. After all the merchandise had been unloaded, the Sultan left, gently refusing the tip which the woman tried to give him. After the Sultan had gone, people began asking her how she came

to get a lift in the Sultan's jeep.

"What?" she asked.

"Didn't you know that was His Majesty Sultan Hamengku Buwono the IXth, that you ordered to unload your merchandise?"

Hearing this the woman collapsed and fainted.

On the way to my ranch in Cipanas, there was a stable belonging to a newly rich man. He had imported more than 20 horses from Europe, transporting them by air. He used to come to the stables on weekends. He was so rich that he brought several crates of imported apples to feed the horses. Imported apples were very expensive in those days in Indonesia. Later, I was told he went bankrupt. His stables were neglected and many of his horses died. One day at twilight I stopped off to see these stables when I happened to be passing by on my way to my ranch. They were in a very poor state. The remaining horses were very thin and sickly. I felt very sad and depressed.

Suddenly, a small pure white pony came over to me and sniffed at my body. To my surprise this white pony had the sign of an umbrella on his back. I trembled. I could not sleep the whole night. I went back to Jakarta very early in the morning and went to see the owner of the stables. I told him that if he would allow it, I would like take care of his white pony and gave him an envelope of money. He accepted the envelope without opening it and signed over the white pony to me. I went back to Cipanas to take the horse to my ranch.



I bought several race horses in Sulawesi an island north of Java. There were two beautiful fillies amongst them. Later my son Mono told me that one of the fillies developed a tusk inside her mouth, a sign of *Durgo Ngerik*. When she was still young, the tusk had not yet grown so I did not know. *Bhatari Durgo* is one of the *Dewi* (a lady *Dewa*) in the Javanese *wayang* or puppet shadow play. She is the leader of the evil forces and she actually controls them. Mono urged me to get rid of this horse.

In a national equestrian championship event in Jakarta, Mono, riding his horse Gagak Ngampar, came out the champion. Gagak Ngampar had the sign of *Surung*, which means a horse befitting a warrior general. The military commander of northern Jakarta was very impressed by Gagak Ngampar. He asked a committee member at the event to who Gagak Ngampar belonged and was introduced to me.

He asked me if I would sell Gagak Ngampar to him.

I said I could not sell Gagak Ngampar to him, but if he would like a younger sister of Gagak Ngampar, I would be happy to sell her instead. He told me to come with him to his house after the event. There he gave me a check for the horse. Less than three months after, I heard that he was fired from his lucrative post.

Later Mono told me that the other filly from Sulawesi had also developed a Durgo Ngerik sign inside her mouth. I thought about it and decided that the signs on the horses should only work for the Javanese, who truly believe in them. For Westerners, who do not know about the signs and therefore would not believe in them, they should not work. So I sold the other filly to a Westerner who lived in Jakarta. However, her business went bankrupt and on top of that, she was divorced by her husband.

One day, I had an audience with General Surono, who was then the Minister of Defense of the Republic of Indonesia. On behalf of the Indonesian Horse Show Association, I invited him to honor the South East Asian Equestrian Championship event in Jakarta. On this occasion, he told me that one has to be careful in choosing a horse. When he was leading the Indonesian army during the guerrilla war against the Dutch in the mountains of Central Java, he needed a horse. His assistant found a good horse belonging to the local village head. However, the village head advised him against taking the horse.

“Why?” he asked.

“Because the horse has the sign of *Satriyo Wirang*,” said the village head.

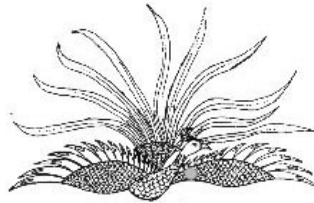
It is a sign of a knight in shame. General Surono paid no heed and mounted the horse. Arriving in the middle of the village, he fell off the horse when he ran into a washing line which he could not see. He was so ashamed to fall from the horse in front of his numerous soldiers that it taught him a serious lesson about being careful and watching for the signs on horses.

A friend of mine, General Suharjono, also told me another interesting story about his horses. He said that once he had a horse which had the sign of *Turun Tangis*, meaning the sign of weeping. He had several hundred horses at that time and he had no child of his own. The horse was all right while belonging to him. But the local village head fell in love with this horse and pleaded to General Suharjono to give him the horse. General Suharjono warned the village head that the horse had to sign of Turun Tangis which is a sad sign. The village head insisted on having the horse and did not mind the sign. After being warned three times, he still insisted on having the horse.

Finally General Suharjono gave him the horse. Two weeks after this the village head died. Another two weeks later, his son also died. Then his daughter-in-law died. Within a short period of time all of his four children died. Finally his wife died and his whole family was uprooted. Apparently there were several horses amongst the horses which General Suharjono owned that had the signs

which could neutralize the effect of the *Turan Tangis* horse. But for the local village head, it was only horse that he had.

After receiving the sacred umbrella, Kanjeng Kyahi Tunggul Nogo, through the Grand Old Man, Her Majesty Queen Kencono Wungu told me, that with her presence in the *pendopo*, I no longer needed the *Satriyo Pinayungan* horses. Not long after this, my white *Satriyo Pinayungan* horse who was named, Kyahi Damar Murup, died. And a month later, my black *Satriyo Pinayungan* horse named, Kyahi Wishnu Murti, also died. They were lucky to die in Wonoroto where people respected them. They were buried there with great honors.



There is another animal besides the horse, which has a strong inner connection with the owner. According to Javanese culture, this is the *perkutut* bird. In English they call the *perkutut* a ground dove.

Perkutut birds in Java are known to have a long life span. Some of these birds can live through three generations of a human family. According to the Javanese, it is the *perkutut* bird which has the highest soul in the animal world, rather than tigers, lions, elephants, horses or any of the other bigger elephants.

The singing voices of birds other than *perkutut* are called *ngoceh* in Javanese, which means baby talk, having no meaning or meaningless. Whereas the singing voices of *perkutut* birds are called *manggung* which means heralding or announcing a message.

A high quality *perkutut* is very sensitive and can perceive what is going to happen to the owner and the family. The bird can, for instance, herald that there will be a guest coming to visit. Unlike in the West where people come to visit by prior invitation or appointment, in Java, people come and visit casually without any appointment or warning. Even a relative or a friend who lives in a far away place may just come by surprise without any warning. Therefore the message which the *perkutut* conveys comes in handy.

As the Javanese themselves are also sensitive in perceiving inner vibrations, they easily perceive what the *perkutut* birds convey with their own inner receiving. When the master is in a sad state, the *perkutut* will not sing at all. Of course as in the case of the human race, there are different levels of *perkutut*, from the highest to the lowest. The king of the *perkutut* acts and behaves majestically and has a strong charismatic influence of vibration.

One day someone came from Semarang, the capital city of Central Java,

to Wonoroto. He brought me a beautifully singing *perkutut*. This bird would sing all the time whether it was a sunny or rainy day. He would even sing during the night. Usually, a *perkutut* will not sing on a rainy or cloudy day.

One night, when I visited the Grand Old Man he said: "Her Majesty Eyang Bagelèn told me that you just got a *perkutut* from Semarang. She told me to tell you that you should return the *perkutut* to Semarang. Because from the beak down to his left leg he bears the sign of a hospital. And from the beak down to his right leg he bears the sign of death."

I did not hesitate to obey the instruction because nobody had told the old man about this *perkutut* which I had just received a few days earlier. I also knew that it was Eyang Bagelèn herself who gave the instruction to protect me from a bad influence. So there are *perkutut* which bring good luck, but there are also those which bring bad luck to the owner.

One day, when I visited the Palace of Jogjakarta, Prince Yudoningrat gave me a *perkutut* which had the *Satriyo Pinayungan* sign.

The first *perkutut* which I got through my brother Erdy was an excellent bird. My brother had loaned a *perkutut* dealer some capital. To return the favor, this man gave my brother a good *perkutut* at cost price. As my brother did not know anything about *perkutut* at that time, he offered the bird to me. When I received the bird in my hand, I felt a very pleasant vibration radiating from the bird. I just said, that I was willing to accept the bird, but that I did not have the money to pay for it yet. My brother said I could pay later when I got the money. I did not know why, but the bird made me feel very happy. Three days later somebody gave me a present which was the exact amount of money I owed for the bird. This particular *perkutut* always brought me luck and happiness.

Depending upon the spiritual level and the quality of the voice, a *perkutut* may be worth millions of *rupiahs* (the Indonesian currency) or have no monetary value at all. To give the reader an illustration of how a *perkutut* performs its function, I will quote here a few lines from my book *Inner Wisdom* in reference to my first *perkutut*:

"Soon I began to understand its indications. When it sang in a certain way, I knew that money was coming. On one particular day when it sang its 'money song,' someone showed up a couple of hours later with some money for me. Thirty minutes later, it sang in the same way. I thought it was telling me something that had already happened, since the money had already come.

"But two hours later another person came and gave me money. When the bird sang again at 5 o'clock in the afternoon, I thought it was pulling my leg. But believe it or not, at seven o'clock someone else showed up at the door with some money.

"This was too much, but this was not the end of it. At ten in the evening the *perkutut* gave forth with yet another indication.

"This bird must be trying to fool me," I thought.

"At midnight however, another man came bearing money.

"One o'clock in the morning came and suddenly, the bird sounded off again.

"Who in the world would come in the early hours of the morning to bring money to me?"

"Two hours later my friend, Varindra Vittachi, knocked at the door. He came from New York and his plane was late. I had not even known he was coming. He too had some money for me."

This *perkutut* died when I left Indonesia to live for four years in the U.S.A.



So far I have explained four out of the five requirements to become a complete Javanese, namely to have a *kris*, a horse, a *perkutut* bird and a house or mansion.

The fifth requirement is to have a wife.

The lowest form of a husband and wife relationship is called *simah*. *Simah* is derived from the two words *isining* which means the content of and *omah* which means house. Thus *simah* means the content of the house. Such a husband and wife relationship in which the spouse is called *simah* is obviously mainly a physical relationship.

The husband and wife relationship improves when the spouse is called *bojo* or *jodo* which means a pair or couple. Besides having a physical relationship, here the husband and the wife are also mentally compatible partners.

The ideal situation is when the spouse can be called *garwo*. *Garwo* is derived from the two words *sigaring* which means a part of and *nyowo* which means the soul. Here the spouse becomes an eternal part of one's soul. It becomes an eternal husband and wife relationship which will not cease with death. They will remain husband and wife even in the hereafter.





A Javanese Wedding
Gina and Toni Hartono

Javanese Wedding

On the 29th of July, 1990 which coincided with the Javanese Suro month, I returned to Indonesia to conduct the bathing ceremony of our heirlooms.

Marcus Lampard, whose daughter was engaged to my son Partono, called me from England proposing that the wedding of Partono and Mariana be held while I was in Indonesia. After calling my associates and rescheduling my return flights to the U.S.A. I went to Wonoroto to prepare for the wedding ceremonies.

I did not have to do very much. I just told the elders of the village about our intention to have a wedding ceremony for my son Partono, who is going to

marry Mariana Lampard from England, and soon the whole village community were actively involved in the preparation for the wedding.

It started with a *selamatan* on Thursday evening, the 30th of August 1990. The ladies, under the active leadership of the wife of the village head, organized the cooking which was done in several houses. The rice and delicate dishes were put in woven bamboo baskets.

The food in the baskets was enough to feed a whole family and widows, who were not represented in the *selamatan*, were also given a basket of food. The preparation of the food was a lively social event as many women and girls as well as young men happily worked together from Wednesday afternoon, till Thursday morning. They took a short break at dawn and continued again at nine in the morning till the evening of the *selamatan*.

That evening, about 150 heads of families came to pray for safe and blissful wedding ceremonies and for a prosperous, happy and successful married life for Partono and Mariana. It was a sincere and heartfelt prayer session and I really felt elated after the prayers.

On Friday afternoon, the 31st of August 1990, Partono and Mariana undertook the purifying bathing ceremony. Mariana was dressed in *batik* and a pink *kebaya* (Javanese blouse). This was followed by an all night vigil which is called *Midodareni* derived from the word “*widodari*,” meaning angels. Members of the family, as well as close friends, came to participate in this all night vigil of “the night of angels.”

During the night of the angels, two young men quietly worked from early evening until seven o'clock in the morning to make the *Kembar Mayang* or *Kalpataru* which consists of two identical tall crown like decorations made of *Janur* (young coconut leaves) accompanied by two smaller ones.

All these must be made fresh just before the wedding. In addition there are two long arch like decorations which are attached to freshly cut bamboo poles to be placed at the gate of the *pendopo*. The decorations set outside the house signal that the owner of the house is having a wedding celebration. I really admired the patience and perseverance of the two young men who made these intricate and lovely decorations.

The official and religious wedding ceremony started at 10 am on Saturday morning, the 1st of September 1990.

This was followed by the traditional Javanese wedding rituals which started with the “*Paniwahan Panggih*” (the meeting ceremony).

In a Javanese wedding ceremony the parents of the bride and bridegroom wear a red and white sash called *Sindur*. During the wedding procession, this sash proves to be useful as it distinguishes them from the rest of the people participating.

The bride and her entourage slowly walk from the bridal throne inside the *pendopo* towards the front step of the *pendopo* while the bridegroom and his

entourage approach the front step of the *pendopo* from the entrance gate, accompanied by the rhythm of *gamelan* music.

As they approach each other, the bridegroom throws a set of rolled *sirih* leaves to the bride and the bride also throws a set of *sirih* leaves to the bridegroom. The *sirih* leaves have the shape of a heart. The throwing of the *sirih* leaves symbolizes that the bride and bridegroom are giving all their love to each other.

At the front of the *pendopo*, the bridegroom steps on an egg and the bride washes the bridegroom's foot with water scented by various kinds of flowers. This ceremony symbolizes the breaking of virginity by the bridegroom and the willingness of the bride to submit and serve her husband as head of the family.

The bride and bridegroom are then conducted by the father of the bride to the bridal throne where the bridegroom sits on the right with the bride on his left.

The *Kacar Kucur* ceremony now begins. The bride and bridegroom feed each other with three spoons of yellow rice. Then the bridegroom pours the content of a treasure bag into a big kerchief spread on the bride's lap.

This symbolizes that the bridegroom will give all his earnings to the bride, who will wisely manage the household economy. The bride carefully wraps the treasure in the kerchief and shows it to the parents of the bride and the bridegroom.

After this comes the *Timbangan* ceremony. The father of the bride sits on the bridal throne taking the bride on his left lap and the bridegroom on his right lap. He is then asked "Who weighs heavier, the bride or groom?" He answers, "Both weigh the same," symbolizing that he will love and treat them equally.

After this comes the *Sungkeman* ceremony. The bridegroom and bride kneel in front of the parents to pay them their homage.

The biggest event of this wedding ceremony is the *Kirap Manten* or wedding procession on horse drawn coaches and carriages.

Support and voluntary cooperation for the wedding was extended by the whole village community of Wonoroto and the neighboring villages as well as the whole regency of Purworejo. Spiritually potent personalities in the region also attended to give their support.

Prior to the wedding day, Java was drenched by week long heavy rains. Members of the family and relatives who came in two buses and a van reported that it was raining heavily all the way from Jakarta in West Java to Central Java. It was also raining the night before the wedding.

At five o'clock in the morning, the clouds were still hanging heavily and the rain had started to fall again in our village. At six o'clock in the morning, I sent a messenger to Ikesan, a spiritually potent man from a neighboring village, asking his help to do the *Narang Udan* to cancel or postpone the rain.

The messenger came back with the message that Ikesan agree to under-

take the task. Soon the heavy clouds started to move in circles as if being stirred by an invisible force. Although the clouds were still hanging in the sky, no rain came down during the whole wedding ceremony.

The chairman of the wedding committee had planned for the wedding procession to start at one o'clock in the afternoon. When Ikesan came, he disapproved of this time, saying it would violate a taboo. He said that the procession could only start at ten minutes past two. Many people became impatient, but Ikesan firmly stuck to his decision. I respected his advice. Even when the chairman of the committee came to him for the third time at two o'clock, he still would not give his permission to start the procession. At exactly ten past two, I felt a blissful current blowing. When I asked Ikesan if it was the time to start the procession, he smiled in approval.

The wedding procession was headed by a "*Kapal Kepang*" troop, consisting of a dozen dancing men riding on hobby horses made of woven bamboo and rattan accompanied by a "*Barong*," a mystical lion figure carried from inside by two men. In front of them were the two *Pentools* or jokers, dancing to the accompaniment of the *Angklung* musical instruments made of bamboo.

Next came the flag bearers, carrying the blue Wishnu Murti family banner, the red and white Indonesian flag, and as Mariana is Welsh, the flag of Wales, which is white and green with a red dragon in the center.

After the flags came the first coach in the procession which is called *Kyahi Jolodoro*. This coach is guarded by two lance bearers. As the head of the family, I rode in the first coach accompanied by my last unmarried daughter, Harti Utami, and two grand daughters, who functioned as bridesmaids. According to our tradition, my wife Rukmiwati had to stay at home.

Behind *Kyahi Jolodoro*, came the bridal coach called *Kyahi Probondaru* guarded by four spear bearers. The old man, Kyahi Sastrowinoto, sat on the back seat holding the umbrella.

Then came the coach, *Kyahi Maruto*, with the father of the bride Marcus Lampard, and his unmarried daughter, Emily. *Kyahi Maruto* was followed by the *dulalak* dance group.

The *dulalak* dancers were followed by seven horse drawn carriages containing honored guests followed by the *selamatan* group, contributed by the mosque, singing religious songs to the accompaniment of percussion instruments. The rest of the horse carriages followed the *selamatan* group.

Along the 15 Kilometer route, thousands upon thousands of people stood in line to pay their respect to the wedding procession. In the town of Purworejo, many were moved to dance.

To my surprise, military as well as police officers voluntarily came to form an impressive motorcade in front of the wedding procession and many of them helped to smooth the traffic along the route.

Sacred coaches, sacred lances and spears, as well as *krises*, and spiritu-

ally potent people all participated in the wedding procession.

Several hundred thousand people were drawn along as if being pulled by a charismatic magnetic power to witness the wedding procession. Many of them came down from remote mountain villages. And thanks to God, not a single accident occurred during the whole procession. The presence of powerful spiritual vibrations were strongly felt, giving their blessings and protection to the event.



Borobudur

A monumental temple left by devoted followers of Buddhism of the 7th and 8th century Java.

Chapter 10

Buddhism in Java

There are at present only very few followers of Buddhism left in Java and among these few, most are Chinese followers. About ninety five percent of the population of Java has embraced the Islamic religion.

However, the teachings of Buddhism have been well preserved in Java in the form of the great monument of Borobudur. This stone monument was built by the Sailendra dynasty between the seventh and eighth century A.D. and is located about 10 miles southwest of Magelang, the capital town of the Kedu area in Central Java. There are several other Buddhist temples in Java but Borobudur is the biggest and greatest of all.

The huge Borobudur monument is a *stupa*. Its base consists of a square terrace, 100 meters on each side and the terrace walls are filled with bas-reliefs. Resting on this are five layers of processional paths, surrounding four terraces. The walls of these terraces are also filled with reliefs. Looking at the reliefs while walking along these processional paths, one is able to learn about the life of Prince Siddhartha from the point of view of the teachings of Buddhism. It is a description of his evolutionary progress to becoming the Buddha.

Above the square terraces are three circular terraces on which there are 72 latticed *dagobs*. Each of these contain a Buddha statue. Beyond the three circular terraces is the topmost *dagob* or the crowning *dagob*. This topmost *dagob* is not latticed and contains within it two pyramidal chambers.

Over the centuries, many scholars have been involved in lengthy debates and polemics about the Borobudur temple and the teachings or philosophy it expresses. If one interprets religion and true spiritual experience from outer manifestations and builds theories upon them, the result will be confusion. Theories provoke other theories and other theories invite more theories. Reading all these theories will not help anyone come closer to the spiritual truth. On the contrary, one may get lost and confused in these theoretical jungles. Whereas

the truth is always simple and consistent.

Enlightenment or a state of inner awakening cannot be achieved through teachings, reading or studying, but comes as a divine revelation in the nature of a contact with the Light of God. This contact can only be achieved through the permanent or eternal self of a person which is their soul.

The human mind is of an impermanent nature. Hence, it can only be used to deal with impermanence or worldly matters. Using the mind to try to achieve enlightenment will only result in imaginary theories and illusion, no matter how sincerely the person devotes himself or herself towards it.

This was also true in the case of Siddhartha Gautama, the founder of Buddhism. Siddhartha Gautama was born in about 563 B.C. at Kapilavastu, a town in the Himalayan foothills of Nepal. He did not get the answers for his philosophical questions through reading and learning with his thinking mind, but received them as divine revelations.

As a result of divine inspiration, a religious and spiritual awareness emerged from within him and this could only happen after he received the enlightenment.

Siddhartha Gautama did not receive his enlightenment through renunciation of the world, the practice of asceticism and meditation, but at the moment he surrendered and submitted himself in a relaxed state. This is actually the secret so commonly misunderstood by the thinking mind.

An enlightenment cannot be achieved through renunciation of the world, the practice of asceticism and meditation, because these practices need a strong will for their execution which derives its strength from the passion.

Enlightenment will only come to a person when he or she surrenders and submits to God. To surrender and submit oneself to God is in actual fact an acknowledgement of His existence and one's dependency upon Him. Whereas renunciation of the world, asceticism and meditation are based upon self-reliance. Self-reliance contains an element of pride whereas the act to surrender and submit oneself to God is a humble attitude.

Meditation is an effort which needs a great deal of training in concentration and subduing discursive thoughts. This leads further and further away from the attitude of surrender and submission to God and the acknowledgement of dependency upon Him. The practice of meditation could also mentally close one off from the outside world. Eventually one might live in a mental world of their own far from the reality of this world and no nearer to spiritual and religious truth.

Siddhartha Gautama was disturbed by the human suffering he saw outside his palaces. Consequently, he left his beautiful wife and son and the luxury of his palaces, wandered as a mendicant and joined a group of ascetics. After trying the hard way without any satisfactory results, one day he rested in the shadow of a Bodhi tree. The cool breeze must have relaxed him.

In an attitude of surrender and submission after failing to obtain inner wisdom through six years of ascetic life, he received an enlightenment beyond his

expectation while he was in a state of half-asleep and half-awake. It was this enlightenment that put him on the right path, namely the path of God.

The right way of living in accordance to the Will of God is the moderate middle way. No indulgence in the luxury life and pleasure, but also, no extreme austerity motivated by the passion of greed and ambition for spiritual purity. The way of God is never difficult or complicated. On the contrary, it has always been simple, easy and relaxing.

Take for example the way Almighty God multiplies His creations: He has designed a very simple way in the form of sexual intercourse. It is so simple and easy that anyone can do it without being taught. No concentration of the mind is needed to perform it. On the contrary, anyone can do it in a relaxed manner. Besides this Almighty God adds some spices to it. Whoever performs this function in a proper manner will receive a bonus in the form of enjoyment and a feeling of ultimate ecstasy and bliss. And unless man interferes, the result has always been a perfect creature.

What happened within Siddhartha Gautama in the early stages after he received enlightenment in the form of a contact with the Light of God could not be seen by anyone from outside.

SOME PERSONAL EXPERIENCES

After writing the above pages, I, the author of this book, fell ill. On the 3rd of April, 1987, I was hospitalized for a burst appendix. As I was on the road when this happened, I went into the hospital several days too late. My stomach was badly swollen as a result of a widespread infection. My whole abdomen up to the solar plexus was badly infected. I was marked for death.

My soul was already wandering in the hereafter. I even saw a group of people or souls, who formed a kind of reception committee to welcome me in the hereafter. But the inner self of Pak Subud interfered. He came and stayed above my body for four days and four nights and thus saved my life. He wanted me to stay here as he himself had to go. (Pak Subud died on the 23rd June, 1987.)

While I was in the hereafter, I met with the Buddha. He was having an audience when I came to his place and he was accompanied by his wife, Yasodhara. The man who had come to see him was a Buddhist monk wearing a maroon robe. He was well built, his head cleanly shaved and he had an honest and sincere look on his face. I happened to overhear their conversation. The monk was asking questions of the Buddha about Buddhism. The question and answer session went smoothly until the monk asked the following question:

“How did you get the enlightenment. What did you do about it?”

“Nothing,” replied the Buddha.

“Nothing?” asked the monk, surprised and puzzled by the Buddha’s answer.

“Nothing, absolutely nothing,” confirmed the Buddha.

This ended the audience and the Buddha retired.

Later when I met with the Buddha privately, he said to me in a saddened voice: “My people are used to the long and difficult way. I don’t think they will ever accept the easy and simple way.

In the hereafter Buddha did not look thin and pale. On the contrary, he was in good shape and had slightly fat belly. Also he was accompanied by his wife Yasodhara. She was indeed a classical oriental beauty as described in many books. This indicated that in the hereafter the Buddha continued to live in accordance with the principle of the moderate middle way.

Indeed, Almighty God has indicated that in so many ways that man should live a normal and harmonious life as a human being here on earth. One should marry and have children to multiply God’s creation of the human race and provide one’s family with the abundance of wealth, Almighty God has created for man. It is the inner purity that counts, not the outer demonstration of spirituality.

By using the mind and imagination, the Buddha’s followers inclined to idolize and deify him. However, the Buddha did not make any claim about himself. He did not claim to be a god, an angel or a saint. He only said that his inner self

had been awakened.

Indeed, after receiving the contact with the Light of God, the soul, which was lying dormant within the innermost part of a human being like an unplanted seed, will begin to vibrate as a sign of its awakening. Through the soul, which is the eternal part of the human being, the Light of God will permeate the entire self of a human being.

As the Light of God permeates the body, it will purify all physical impurities and sicknesses. The Light of God will also permeate the mental life organs, purifying them from all mental intoxicants, such as hatred, jealousy, dishonesty, fear, sorrow, pride, excessive desires and impure sexual impulses.

Every part of the human being permeated by the Light of God will be controlled by this Light. Thus such a person will be incapable of going against the commandments of God. When one's inner being has been permeated and controlled by the Light of God, the person concerned will automatically become a holy book of God. It means that the living law of God will work automatically within the person.

Such a person would be incapable of murder, theft, sexual impurities, telling lies, indulging in worldly pleasures, being partial in their judgments and dealings, carrying hatred, or taking a wrong course through stupidity and such a person will also have no fear.

The purification of the intoxicants and other impurities within the Buddha was not done by himself through the renunciation of the world, the practice of asceticism and meditation, but by the Light of God dwelling within him since he received enlightenment. Likewise the Buddha's knowledge, understanding and wisdom was not derived from other people or other sources outside of himself, but came from the Light of God within in the form of revelations.

As the knowledge, understanding and wisdom of the Buddha came from the Light of God. It would most certainly be in accord with other knowledge, understanding and wisdom given by God to others. Thus the Buddha's saying about being incapable of depriving a living creature of life is identical with "Thou shalt not murder" of the Ten Commandments.

However, by using the thinking mind and imagination combined with the desire to go into extremes, many of his followers arrived at the conclusion that they should become vegetarians. Even if one only eats vegetables one cannot avoid depriving a living creature of life as there are millions of living creatures in the vegetables and fruits one eats and the air one breathes in the form of bacteria and virus.

Although Christianity and Islam do not mention reincarnation, the old traditional Javanese, who have become Christians and Muslims, still believe in it. They also believe in the law of *Karma*. Thus the essence of Buddhism is still alive in Java.

After I had met with the Buddha, I noticed a great change in the attitude of

the souls of the Buddhist monks, priests and high priests in the spiritual world of Bangkok, Thailand. Before this experience, when I visited Bangkok I would usually get a splitting headache and an uncomfortable feeling, especially when I visited a Buddhist temple. This was due to the resistance of the souls in the spiritual world of Thailand to my presence. I was considered an intruder who brought a strong spiritual vibration alien to their own.

When I returned to Bangkok with my wife Rukmiwati, at the end of November, 1987, after meeting the Buddha in the hereafter, I felt very peaceful and happy. When our hostess, Miss Yoenyaw Ketunuti, invited me to go with her to visit a Buddhist temple, I was reluctant to accept. I still had a vivid memory of the splitting headache from previous visits. However, due to her gentle persuasion, I finally consented to go with her. The three of us, Rukmiwati, Yoenyaw and myself joined the tourists and the crowd who came to worship in the Temple of the Emerald Buddha.

To my surprise, I now felt very peaceful and nice in this Buddhist temple. I did not worship the Buddha statue in the temple, but was in a direct vertical spiritual communication with the Buddha, who was far away up there in heaven. My whole body was enveloped by the vibration of the Light of God and my presence was not only accepted, but happily welcomed by the spiritual world of Thailand.

I met Yoenyaw for the first time in 1967 when she hosted me in her home in Bangkok on my way to Vietnam, Hong Kong, and Japan. She is the daughter of General Nom Ketunuti, who was the commander of the elite Royal Cavalry of the Kingdom of Thailand.

While in Bangkok, I bought a pair of special birds which people in Java treasure very highly. The Javanese call them *perkutut* birds. Thai people call them the mountain birds of Java because they were originally brought into Thailand from Java. Whereas in English they are called ground doves. The pair I bought were very special and very expensive because the male was once the winner of the Queen Sirikit trophy in a national ground dove competition in Ayotla, Thailand. He was then retired for breeding.

I had good luck with the birds. Thirty-seven days after my arrival in Central Java on a Friday-*Kliwon* day, which is a strong sacred day for the Javanese, the pair produced their first two beautiful offspring in Java. Seventy days later, again on a Friday-*Kliwon*, the pair had another two baby birds. However on the same day, a snake entered the bird's cage and swallowed the two baby birds. The father had apparently tried to protect the two babies. We found his dead body without the head, which was also swallowed by the snake.

The snake apparently came during the night while a group of elderly people in my village were having an all night session in the pendopo. It was the traditional vigil which they observe on Friday-*Kliwon* and Tuesday-*Kliwon* nights. As mentioned earlier, the Javanese have a five-day week consisting of *Legi*, *Pahing*,

Pon, Wage and Kliwon. Friday-*Kliwon* returns on a thirty-five day cycle. The incident with the snake happened on the day of the total eclipse of the sun in Indonesia in 1988. How the snake, a small python, entered the bird's cage was a big mystery to everyone. His head and body were obviously much bigger than the holes of the wire mesh of the cage. During the night, we heard the birds flapping their wings for a short while. But nobody suspected a python entering the cage.

I was deeply shocked by the event. In Indonesia, such a bird is very highly valued, not to mention the spiritual value of two birds born on Friday-*Kliwon*. Apparently, it was also this spiritual significance which made the birds the prime target of the snake. That night there were many frogs jumping around the place, but the snake aimed at the birds. He needed this extra spiritual power. By eating two Friday-*Kliwon* born *perkutut* birds, he could later endorse himself as the king amongst the snakes. A snake charmer of the village came to capture the snake and in captivity, the snake committed suicide by biting himself to death.



Perkutut Birds

...How the snake, a small python, entered the bird's cage was a big mystery to everyone. His head and body were obviously much bigger than the holes of the wire mesh of the cage.

Miraculously, with this shock, a spiritual light came down on me. Through this light, I saw that the souls of the ancestors and Buddhist community in Thailand were inviting me to come again to Thailand. They seemed to be aware of the shock and sadness which I experienced and were in sympathy with me.

I returned to my house in Jakarta and struck a profitable business deal a few days later. This enabled me to go back to Thailand to buy several *perkutut* birds. I went to Bangkok in March of 1988. This time I was lucky to get the current overall National Champion. He was the National Champion when I was in Bangkok at the end of November in 1987, but I did not have enough money then to buy him. He had just won another trophy as the Overall Champion of Thailand and the bird and the trophy were given to me at a very reasonable price. The owner, a Thai Muslim, was happy to return the bird to Java the land of the bird's ancestors. Thus what I had lost was more than adequately replaced.

In Java, people catch these birds in the forests where they are plentiful. However, it takes many years for a wild bird to reach the stage of crooning in a cage. In Thailand, these birds are born in cages and are very tame. Through selective breeding, they have been able to produce really excellent birds.



The day after helping me with the purchase of the birds, Yoenyaw took me for a sight seeing trip to the zoo in Bangkok. After walking around the zoo for a while, we sat on a bench by a canal which runs through the zoo. The zoo is kept cool by many big trees and we sat under their shade for a while.

Yoenyaw was a Buddhist by birth and tradition. In 1967, she became a Muslim. However, she had apparently been bothered by the question of polygamy in Islam.

After sitting for awhile, she asked: "Why is it that in Islam only men can have four wives and not vice-versa?"

"I don't know," I said. "Maybe because biologically women have a period of menstruation which lasts for a week. This cycle of mensuration returns in a month's time and, as you know a month has four weeks. You are not supposed to make love when you have your menstruation. Whereas men do not have this biological limitation."

She did not like the answer. "What happens in the case of four wives having their period at the same time? she asked.

"I don't know," I said. "But as you know not every man can have more than

one wife. Spiritually speaking, a man can only have more than one wife if his soul has grown big enough to accommodate more than one soul.

“A soul can only grow and expand after receiving a contact with the Light of God. When this contact has been well established the soul of a person can expand beyond limits.

“In an expanded form, a human soul filled by the Light of God can cover the whole sky and more. I can imagine how big and great the soul of the Prophet Mohammed is. His great soul could certainly accommodate many souls and that is why he had many wives.

“Spiritually speaking, by marrying a woman, the Prophet Mohammed had helped the soul of the woman to get a spiritual uplift and brought her to heaven.

“An ordinary man, who has not received a spiritual enlightenment, cannot give a spiritual uplift to the woman he marries. How could he bring the soul of his woman to heaven if he still could not go to heaven himself? Instead of lifting up her soul up to heaven, he would just bring her down to hell. Spiritually speaking, such a man does qualify to marry more than one wife.

“Spiritually speaking, the consequences of a marriage is very deep and far reaching. A husband should be able to become the *guru laki* of his wife.

“A *guru laki* is a husband, who has succeeded in helping the wife to receive the contact with the Light of God, helping her further in the process of spiritual purification to free her from the pressures of the passions and lower forces.

“Helping her to get rid of the material life forces, the vegetable life forces, the animal life force as well as the human life forces which she inherits from her parents and ancestors and those which she might have gotten from other men.

“The process of purification has to take place first before her soul can be united with the soul of her husband. The way the souls of the husband and wife are united, is by a spiritual process in which the soul of the wife enters the body of the husband.

“While being within the body of the husband, the soul of the wife will undergo a spiritual process of adjustment. Her soul will be remolded and adjusted into the pattern and nature of the soul of the husband. While her soul leaves her body to enter the body of her husband, she becomes forgetful and experiences a spell of absent mindedness.

“After this spiritual process of remolding and adjustment has been completed, her soul will return into her body. However it has now become a different soul. Her soul no longer bears the nature and characteristics of her parents and ancestors, but the nature and characteristics of her husband.

“She will then have the same thoughts and feelings as her husband’s. They will often have the same thoughts and feelings about something simultaneously.

“This is the reason why after her marriage, traditionally she no longer bears

the name of her own family, but adopts the name of her husband's family.

"However, in most cases, the wife still retains her own personality which is different than the personality of her husband. When these two personalities cannot merge into a harmonious union, personality clashes cannot be avoided and may lead to divorce.

"A wife whose soul has been united with the soul of her husband is called a *garwo* in high Javanese. *Garwo* is derived from the words *sigaring* which means part of and *nyowo* which means soul.

"As the soul is the eternal part of a human being, the union of their souls will also become eternal. Which means that they will forever become husband and wife and will still remain married to each other after they die and live in the hereafter.

"As I said before, I can imagine how big and great the soul of the Prophet Mohammed is, because even the soul of an ordinary man like me, because it has become one with the Light of God, when in an extended form it could cover the whole sky and more.

"Once in Arizona, the souls of about 400 Indian warriors entered my body. They only filled an insignificant tiny corner of my expanded soul. Whereas for another man, only one such soul may completely possess him.

"Thus the words 'great souls' does not only have an abstract meaning, but it is also literally so. I conclude that if the soul of an ordinary man like me could expand to such an extent, the soul of the Prophet Mohammed had grown far more. His soul could easily accommodate the souls of many wives and could bring them all to heaven."

"Now why four wives?" she asked.

"I am not a learned man of the Islamic religion nor any other religion. What I know about religion and spirituality mostly comes from my direct experience. I do not really know what Islam says about it. But maybe the *wayang* or the Javanese shadow puppet play, could give you an idea about it.

"In the *wayang* play, Harjuno has four wives, namely, Sembodro, Larasati, Srikandi and Sulastri.

"Sembodro is the mother type. She is a childbearing woman, who has a very deep love and attachment for her children and devotes all her life to her children. Her scope is limited to her immediate family. She would not be able to do social work. She would not want to give away what she has to other people, because what she has would go to her children first. And there is never enough left over for other people. Most Sembodro type women have great sex appeal.

"Larasati is the social type. *Laras* means harmonious and *ati* means heart. She is the most pleasant wife to be with—very romantic, poetic, and has a nice singing voice. She knows how to please her husband with all sorts of pleasant-

ries. She has a kind and tender nature, always loving, giving and forgiving. Everyone around her likes and loves her as a friend. She is the perfect hostess and an excellent social worker.

“Srikandi is the career type of woman. She could become the partner of her husband in his work. In the Javanese wayang play, Srikandi assisted Harjuno in his battles against his enemies. In the *Bharotoyudo* war, she was even appointed as one of the generals of the *Pendowo* army in their war against the *Kurowo* army.

“Sulastri is a woman who is born rich and wealthy. She is able to assist her husband in financing his work. Hadijah was the Prophet Mohammed’s Sulastri.

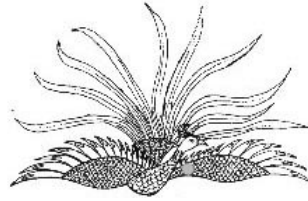
“In Java we have a saying, “*Sedulur papat kelimo pancer*,” meaning the four sisters united by the fifth. The fifth is the husband. The union of this five could be symbolized by the thumb which represents the husband and the four fingers which represent the four wives. Four fingers and a thumb make a complete hand. A group which consist of five compatible members can do much more than each finger on its own.



Arriving home in Indonesia, I was told that my friends and associates in the U.S.A. were trying to reach me by phone. When I called Livingston Dodson, he told me that my presence in the U.S.A. was very much needed. First of all, he told me that my first book *Inner Wisdom*, had sold out. An arrangement had to be made for the reprinting of the book. But what was more important was the fact that there was a new spiritual current blowing across the occidental world which needed my presence to interact. I told him that I needed a couple of weeks to get myself ready to go to the U.S.A.

Spiritual seekers in the West no longer want to accept religious doctrines based upon mere faith. Their intellectual minds always search for a logical explanation about everything, including an explanation about religions and spirituality. They want an explanation which makes sense. They do not want to restrict themselves within the boundaries of one particular religion or faith. They want to be free and open and are searching for universal values.

This has led them closer to the essence of all religions, which is the Light of God which has no form and no name—The Eternal Light which is not limited to time and space.



As I had marvelous spiritual experiences at the Temple of the Emerald Buddha, I called Yoenyaw by phone to tell her that I was going to the U.S.A. and would like to stopover and stay in Bangkok for several days on my way there.

Yoenyaw met me at the Don Muang International airport. She hosted me in her little guest house. While in Bangkok I went to spend several hours a day at the Temple of the Emerald Buddha.

The day before my departure to the U.S.A., Yoenyaw was free to go with me to the temple. Arriving at the temple, we walked through the gallery where the *Ramayana* epic is colorfully displayed in murals. Yoenyaw pointed to the picture of Hanoman, the white monkey, expanding himself in the sky in an act of *triwikromo* or the expansion of the soul.

"Yoenyaw," I said, "people think that the *Ramayana* epic is just a fairy tale because most of them cannot see and experience the spiritual world. In fact these figures, for instance Hanoman, actually exist in the spiritual world. In fact these figures, for instance Hanoman, actually exist in the spiritual world and have an important role to play in this world.

"Hanoman has grown much older now and lives as a sage known as Bhegawan Mayangkoro. He only shows up when an important event is about to take place. He is the guardian of *Wishnu*.

"*Wishnu* is actually a light in the form of a revelation. Whoever receives this light will receive an *inner wisdom*. In the *Mahabharata* epic it was Kresno, who received the revelation of *Wishnu*. And in the *Ramayana* epic, it was Romo who received this.

"In history we learn that the Buddha also received this revelation. Hanoman or Bhegawan Mayangkoro has once again come to this world. Several people have recently seen him in Java. Bhegawan Mayangkoro is silently working behind the scenes in the spiritual world to make things happen. Things which look like coincidences have actually been prearranged by beings in the spiritual world."

In the temple, I took my leave from the souls of the ancestors and Buddhist community in Thailand. I said my prayers in High Javanese:

"Nuwun poro leluhur soho poro moho wiku ing Thailand.

(I beg your permission, oh ancestors and high priests of Thailand.)

“Kulo pun Prio Hartono Suryoatmojo, ingkang sowan. (This is your humble Prio Hartono Suryoatmojo, who comes to see you.)

“Saperlu bade nyuwun pamit amargi benjing enjing bade budal anglumpati segoro, milang kori, njajah negoro,” (I come here to take my leave, because tomorrow I will go jump over the ocean traveling to many places in this world).

“Saperlu bade amemayu hayuning bawono, (With the purpose to beautify this beautiful world).

“Keparengo kulo nyuwun berkah pengestu panjenengan sedoyo soho bantuanipun, (May I ask your blessings and your help).

Supodos lampah kulo meniko tansah manggih mukti wibowo, ageng rejekininpun soho nir ing samikolo.” (So that in my journey I will always find a noble place, good fortune and free from any form of danger.)



Gatotkoco Gandrung

or the Gatotkoco in Love Dance

A fragment of the wayang wong play, a dance drama depicting the Mahabharata Epic originating from the Hindu religion. Although the wayang wong is a dance drama performed by living human beings, still the Javanese called it a wayang which means a shadow. Because they understand that the figures and personages in this drama represents the shadows of true spiritual beings and spiritual forces in the eternal or spiritual world.

Chapter 11

Hinduism in Java and The Growth of the Soul

The caste system in Hinduism was originally the stages of a human being's inner development. Before receiving enlightenment, a human being has no spiritual status—hence such a person is called a *pariah*.

After receiving enlightenment the soul will start to grow. From a small point of light, the size of a polished pepper seed, it will expand into a bigger and bigger light, throwing out impurities or sicknesses from the physical body as it expands. This stage of the inner development in which the soul works to clean the physical body and make it a clean and healthy place for its temporary home is called the material stage.

Next the soul will work to purify the mind, the heart, the emotions, trimming the passions to their proper size and balancing and restructuring the four passions into a harmonious composition.

In the meantime, it will also grow into a taller and taller light similar to the growth of a plant or a tree. In this stage, the soul will develop an antenna, enabling it to receive a direct signal of communication from God. This stage is called the vegetable stage of spiritual development. The Javanese describe a soul in such a stage, as *Tejo manther sak sodo lanang*. *Tejo* means light. *Manther* means to shine. *Sak* means the size of. *Sodo* means the bone of a coconut leaf. *Lanang* literally means male. In this context it means big. So *Tejo manther sak sodo lanang* means a long or tall ray of light which shines from within a human being. When the soul has developed from a small point of light into a long or tall ray of light, the person will be able to be in constant contact or communication with the Light of God. Meaning that the person concerned will be able to receive a continuous *dzikr* (inner prayers).

Next the soul will develop senses of feeling, smelling, hearing, seeing and tasting. This stage is called the animal stage of spiritual development. In this

stage, the soul will develop senses similar to what the animals have. The soul will also begin to see or witness the spiritual or eternal world invisible to the physical senses.

Next the soul will develop a spiritual means of understanding, similar to the human mind. This stage is called the human stage of human development. The fruits of spiritual understanding are not thoughts or theories or ideas, but *inner wisdom*. The soul does not derive its knowledge from learning, but receives it as an inspiration or direct revelation from God.

When the soul is in the material stage of its development, the person is most happy with material objects. Hence they would be inclined or prefer to work with material objects and choose trading as their profession, a *vaisia*.

When the soul is in the vegetable stage of its development, the person is most happy with plants and would be inclined or prefer to work with plants and choose farming as their profession, a *sudra*.

When the soul is in the animal stage of its development, a person would be most happy to fight, conquer or rule others. They would be inclined and prefer to be soldiers or government officers, a *satriya*.

When the soul is in the human stage of its development, a person would be most happy to enlighten, advise, console, help and love people. Therefore they would be inclined and prefer to work as a priest or a teacher, a *brahman*.

The ideal parliamentary system is a system where the political parties represent these four functional groups in society. Such political parties would have a sound basis for existence, unlike political parties which are based upon political ideas. People's thoughts and minds differ one from the other. No one has the same thoughts and ideas as another. Even the thought and mind of one person can change many times. Political parties which are based upon political ideas and thought sooner or later break up.

Whereas the interests of each of the four functional groups mentioned above remains the same. A harmonious coexistence between these four functional groups is the ideal state of a country following the parliamentary system.

It is obvious that the division of people into castes as it is today, has nothing to do with their inner spiritual condition, but is for social and political reasons. There is no guarantee that the children of a *brahman* couple will be born with *brahman* souls. On the contrary there is always a possibility that a child with a *brahman* soul will be born from *sudra* parents. Siddhartha Gautama, was not born of a *brahman* family. His father was a king, a *satriya*. Yet he became the founder of Buddhism and did the work of a *brahman*.

As people who have not received enlightenment can only use their mind and imagination to interpret the original religion, the result of their interpretations vary. Some have even come to wild and weird conclusions which result in numerous sects around the world. Their interpretations may even be infiltrated by evil forces which can easily infiltrate a human's mind and imagination, hence the

barbaric practices of some religious or spiritual sects, who may sacrifice human beings to please their imaginary gods.

A human being as the most perfect creation of God here on earth is a complex being. In this chapter I will try to explain this complex being.

There are two categorical parts in a human being, namely the impermanent self and the permanent Self. The impermanent self consists of the body which is made of the four elements of earth, water, air and light. This body is controlled and moved or operated by the mind and its accessories like the intellect, memory and imagination. Its function is comparable to the executive body of a government.

The mind follows and executes the will of the heart. The heart, however, is not an authoritarian body, but a council which consists of several members or factions, comparable to a parliament. This is the reason why the will of the heart can easily change. There is a constant struggle for power amongst the members of this council. Each member of this council is a representative of a party.

There are four parties within the impermanent self of man, namely the passion of greed, the passion of anger, the passion of desires and the passion of patience. These four passions in turn follow the orders or pressures of the four subhuman forces that influence the life of a human being.

The four subhuman life forces are:

The **material life forces** which are derived from the material objects surrounding a human being.

The **vegetable life forces** which are derived from the vegetables eaten by a human being.

The **animal life forces** which are derived from the animal meat eaten by a human being.

The **human life forces** which are derived from the parents, ancestors, as well as spouse or spouses.

These four subhuman life forces can be compared to the four functioning groups of people in society, namely the merchants, the farmers, the military and rulers (or the executives), and the priests (or spiritual leaders) and teachers.

I have experienced it myself:

When I was in the **material stage** of my inner development, I was very enthusiastic about doing business.

When I was in the **vegetable stage** of my inner development, I was most happy working on my farm.

When I was in the **animal stage** of my inner development, I was most happy being with the animals I raised. I was also inclined to join the military.

When I was in the **human stage** of my inner development, I left everything I had in Indonesia and went traveling abroad visiting the Subud groups in Asia, Africa and America to help the Subud members in the early stages of their Subud spiritual experience.

The material life forces will influence a human being to become materialistic, possessive, individualistic, egoistic.

It is the material life forces that causes the human being's vices and crimes. A materialistic personality will treasure material objects more than human life. Hence the crime of murder for material gain. Being possessive causes a human being to become jealous of other people who have more or better things. It will also invoke fear of losing one's possessions and sadness if one does not get what one wants to possess. An individualistic and egoistic human being will only think of his or her own interest, pleasure and well being even if he or she has to sacrifice others to obtain them. The material life forces push their way into a human being's will through the passion of greed. The passion of greed is made of the essence of earth. The earth will swallow anything you bury in it.

The vegetable life forces influence a human being to become lethargic, apathetic and fatalistic. They make human beings become like vegetables, too lethargic to move or to take any action or initiative and apathetic and ignorant about what is happening around him or her. The person concerned will also lack the initiative to change their fate for the better, resigning themselves in a fatalistic attitude. The vegetable life forces push their way into a human being's will through the passion of anger. the passion of anger is made of the essence of water. When in overflow, the passion of anger will destroy anything within its reach just like the water of a flooded river.

Following the abortive communist coup in 1965 in Indonesia, the normally peaceful peasants in the villages ran amok. Within a fortnight, half a million members of the Indonesian Communist Party and its affiliates were killed. Thus was the communist party uprooted from the villages. The military only killed a few Communists in battle, most were captured and put in prison for trial. But the simple village folk, who were normally lethargic, apathetic and fatalistic as a result of the influence of the influence of the vegetable life forces just killed them without mercy as their passions of anger overwhelmed them.

The animal life forces influence a human being to become like a beast. Filled with animal life forces, a human being will be full of spirit to fight, to struggle, to dominate and full of lust for sexual adventures. The animal life forces push their way into a human being's will through the passion of desires. This passion is made of the essence of air. Hence when filled with the passion of desire for sex, for instance, a person's breathing becomes heavy as the element of the essence of air in them swells.

The human life forces will influence human beings to become human. This life force is the source of conscience, moral and ethical codes, law and legal principles as well as family attachments. The human life forces will push their way into a human being's will through the passion of patience. The passion of patience is made of the essence of light.

These four subhuman forces compete against each other to dominate or control human beings. They are beyond the reach of the mind and will. Hence the will and mind cannot control them. On the contrary, these subhuman life forces control the will, the mind and the passions of human beings. They are within the realm of the subconscious.

The mind, the heart, the passion and the four subhuman life forces are contained within the emotions. And together, they form the astral part of human beings. Deep within the physical and astral parts of human beings (which form the impermanent self) lives the soul. The soul is the permanent Self of human beings. It existed before human beings were born here on earth. It lies within the innermost part of human beings during their lifetime here on earth and will continue to exist after they die. Unless it receives the contact with the Light of God, it will remain dormant within human beings in the form of an undeveloped seed of a soul. The Javanese call the size of such a soul "*sak mrico binubut*," meaning, an undeveloped seed of a soul is as small as a polished pepper seed. A pepper seed is a small round seed. If its skin is polished, its size will become smaller still. Hence human beings are not aware of the soul's existence.

Receiving the Light of God is also called receiving the enlightenment. The soul will be awakened as a result of this. When the soul has awakened, the person will begin to feel and be aware of its existence. An enlightenment is a gift from God. Almighty God alone has the prerogative to bestow this gift on a human being of His choice. Besides Almighty, He is also All Knowing in choosing to whom this gift is to be given. His choice may be beyond the expectation and imagination of the human mind. History has repeatedly shown this. Most prophets were not born from a family within the circle of the high priest's establishment, but from most unassuming parents.

The new prophets were considered the enemies of the priesthood estab-

lishment, because of their unorthodox and unconventional ways of thinking, acting and behaving. They brought a new life and spirit into the religious life of human beings at the time the old religions were decaying as a result of too many rules, regulations and interpretations made by the impermanent selves of its officers.

As the subhuman life forces are beyond the reach and control of a human being's will and mind, it is a futile effort to try to subdue them through various methods devised by the will and mind. The Buddha came to this realization after following an ascetic life for six years without success.



The Javanese language is a most difficult language to learn, because it has multi-levels.

For instance:

The eyes of a person who has not received any enlightenment, a *pariah*, is called *ciplos*.

The eyes of a person who is in the material stage of spiritual development, a *vaisha*, is called *moto*.

The eyes of a person who is in the vegetable stage of spiritual development, a *sudra*, is called *pandulu*.

The eyes of a person who is in the animal stage of spiritual development, a *satriya*, is called *paningal*.

The eyes of a person who is in the human stage of spiritual development, a brahman, is called *mripat*.

Nowadays these levels in the Javanese language are no longer used to indicate one's spiritual development, but rather to address a person according to his or her social status.



Besides the four kinds of professions mentioned above, traders, farmers, soldiers or government officers and priests or teachers, the Javanese also knew a fifth profession—the profession of a *wali*. A human being who has reached the fifth level of spiritual development or the *rochani* stage is called a *wali*.

Jokingly, Pak Subuh called this fifth profession “*Joko Klantung*,” meaning a “bum” or a guy who has no profession.

After receiving the “great revelation” Pak Subuh quit his job and to his relatives and neighbors he was considered a “bum,” who had no work and no regular income. This kind of “*Joko Klantung*,” however is a versatile person. He is someone who does not want to bind himself to any particular profession, but can do any kind of work when needed. In more respectful Javanese words, such a person is called: “*Raden Ngabehi*,” meaning a *Raden* (nobleman) who can do anything and everything.



Modern Indonesia is a republic with a parliamentary system of government. Ancient Javanese kingdoms were always ruled by a monarch. The concept of the Javanese monarch was derived from the structure of the eternal life organs of a human being.

The way the eternal life organs of a human being work is as follows:

The body is moved by the *rasa* or feeling.

The feeling is moved by the *rahsa* or inner feeling.

The inner feeling is moved by the *kesadaran jiwa* or inner wisdom.

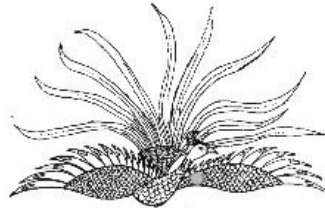
The *inner wisdom* is moved by the *jiwa* or soul and in a more advanced stage, the *Ingsun* or Inner-Self.

The *jiwa* or soul will only and can only receive orders from the Light of God or the Great Life Force.

A human being who has not received the contact with the Light of God, in other words, a human being who has not received an enlightenment, and who thus has not been awakened spiritually, will not be able to feel and be aware of these eternal life organs. These life organs will still be lying dormant in the deepest part of the person's inner, covered by many layers of the worldly, temporary or impermanent life organs.

For an ordinary human being to even control one of the outermost layers

of the worldly life organs, which is the mind, is already an almost impossible thing to do. A few gifted persons might on their own be able to be aware of their inner feeling which sometimes receives an indication from their *jiwa* or soul in the form of an instinct or intuition. But most people just live with the heart, the mind, the passions and emotions.



The concept of the ancient Javanese monarch is the concept of *pandito-ratu*, meaning a “saint-king.” A king, who is a saint and has received an enlightenment, thus rules the kingdom by the Grace, the Will and the Guidance of God.

The Javanese have a device which can be used to know whether a king is a “saint-king” or just an ordinary mortal human being. In the palace there is an open hall, a building that has a roof, but no walls, which is called the *setinggil*. *Setinggil* is derived from the words *siti* meaning ground and *inggil* meaning high.

It is a hall in the palace where the king sits to preside over the court of justice. From where he sits in the *sitinggil*, a *pandito-ratu* or “saint-king” should be able to see the small iron rod on top of the *tugu*. A *tugu* is a pillar like structure which is located on a straight or direct line north of the *setinggil*. The distance between the *setinggil* and the *tugu* is *pitung pandeleng*, meaning seven human sights. You go as far as you can see from the *setinggil* and put a marker at the point where you can no longer see further. From this point you go further to the second human sight and so on until you reach the *tugu*, by repeating it seven times. Obviously, with his physical eyes, the king can only see as far as the first point.

Unless he has received an enlightenment and developed his spiritual eye as a result of it, he will not be able to see the small iron rod on top of the *tugu* which is seven human sights away from him. Only a king who can see the small iron rod on top of the *tugu* could be called a *Ratu-Pandito* or *Pandito-Ratu* and could keep justice over the kingdom. Through him the Grace of Almighty God would be bestowed upon the land and the people living in it. Ruled by such a king, the country will become, *panjang a punjung*, *pasir wukir*, *loh jinawi*, *gemah ripah*, *karto tur raharjo*. *Panjang a punjung* means a country which covers a very large territory and is famous far and wide. *Pasir wukir loh jinawi* means a country with seas and mountains and fertile lands where food and all sorts of merchandise are cheap to buy and easy to sell. *Gemah ripah* means a country with busy

traffic day and night on land as well as on the seas and are densely populated. *Karto tur raharjo* means a country where its folks are diligent and dedicated in their professions and the nobles as well as government officials from the highest to the lowest are honest and just and where the charismatic power of the king melts away vices and crimes.

Of course, not just anyone can become such a king. In order to be able to become such a king, one has to receive a *Wahayu Kedaton*. A *Wahayu* is a spiritual light that comes from Almighty God in the form of a revelation. *Kedaton* means kingdom. Thus *Wahayu Kedaton* means a revelation from God to become a king. Whoever receives a *Wahayu Kedaton* will be able to become a king by the Grace of God and can rule a kingdom with the Blessings and Guidance of Almighty God.



Harjuno

Harjuno, is the middle brother of the five *Pendowo* brothers. He is a knight and a hero who gives priority to the public interest and puts aside his own. The small, fine and delicate figure of Harjuno symbolizes the Inner-self of a human being. Looking at this *wayang* figure one should get the impression of a calm and confident person due to the fact that his behavior and actions are motivated by the Light of God. However small and delicate he is, he could easily conquer the giants of the *Kurowo* brothers with their coarse bodies, bulging eyes, gigantic noses, big mouths and fat bellies, representing the passions of anger, wrath and greed.

Chapter 12

The **Wayang Kulit** or Shadow Puppet Play

The *wayang kulit* or the Javanese “shadow puppet play” has played a very important role in the cultural and moral education of the Javanese.

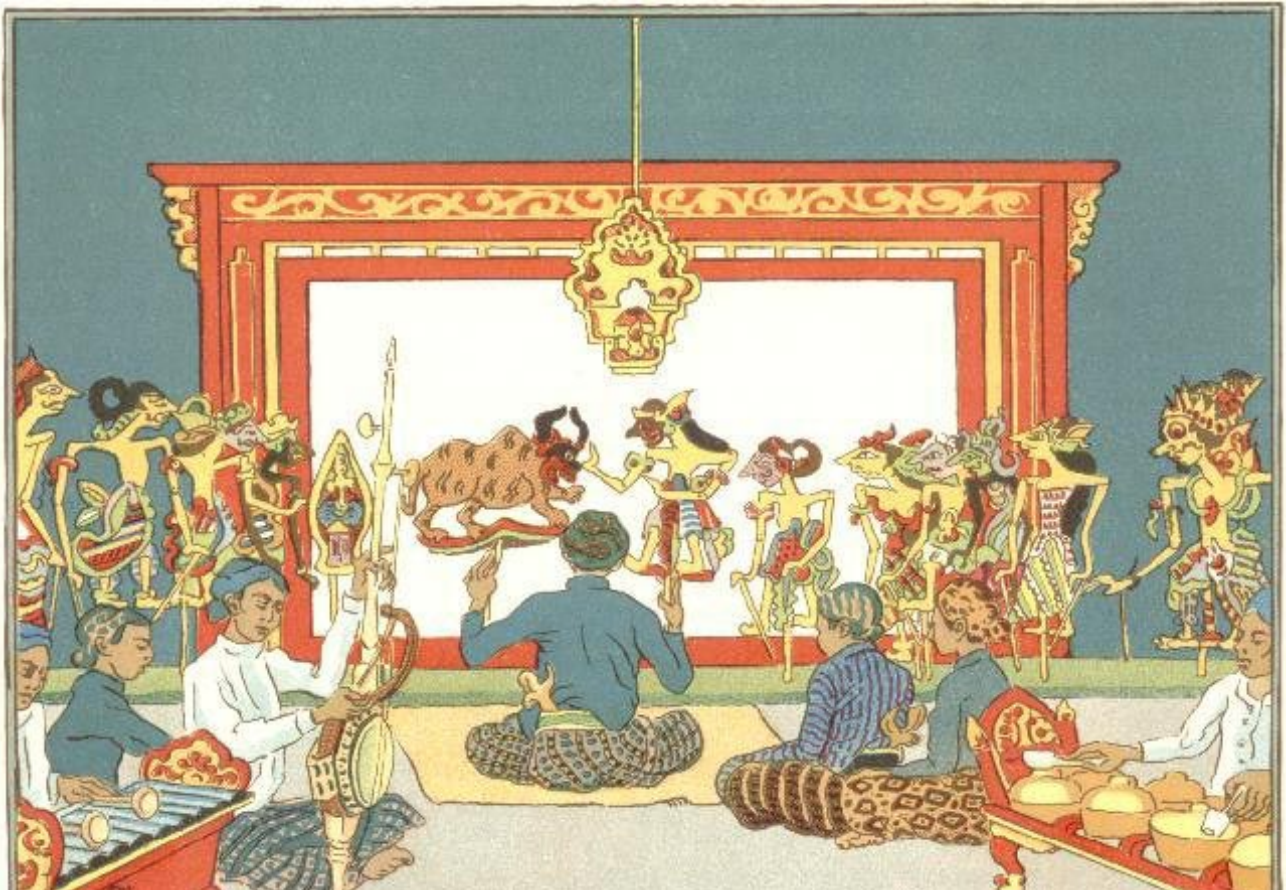
Wayang means shadow and *kulit* is hide. It is called “*wayang kulit*” because the shadow play uses puppets made of hide to represent the figures or personages in the stories. In actual fact, “*wayang*” covers up a deeper meaning than just a shadow. Namely, that what one can see here in this physical world is merely a shadow of the truth in the spiritual world. Things exist or happen in the spiritual world first and the shadows are then reflected into this physical world.

The word “*wayang*” is even used in the dance-drama, the *wayang wong*. *Wong* means human being. In the *Wayang Wong*, the *Ramayana* and *Mahabharata* epics are performed by human beings in the form of a dance drama. Although it is not a shadow play, it is still called *wayang*, because the figures or personages in the stories are only the reflections or shadows of souls, spiritual beings, and spiritual forces which actually exist in the spiritual world.

The shadow puppet play in its present form is the masterpiece of one of the *walis*, who lived in fifteenth century Java. He was known as Sunan Kalijogo. *Sunan* is the title of a *wali*, meaning “he whom you respect and honor.” *Kali* means river and *jogo* means to guard. He was known by this nickname because during his young years he used to do a *prihatin*, (a way of refraining oneself from food, sleep and pleasure) by walking up and down the riverbanks during the night. Sunan Kalijogo was a *wali*, who played an important role in the spread of



Modern Photo of wayang performance



Old Dutch painting of traditional Javanese shadow play performance

Islam in Java. He was very successful, because he used the method or the way of peaceful penetration.

The majority of the Javanese people at that time were devoted followers of Hinduism. Knowing that the *Mahabharata* and *Ramayana* epics were very popular among the followers of Hinduism, he did not advise the banning of these epics. Instead he used the two epics as a vessel to convert the followers of Hinduism to Islam by inserting Islamic teachings into them.

Sunan Kalijogo as a true saint, was in a position to see into the spiritual world and see how human beings were moved as puppets to play or perform a certain role here in this world. The *dalang* (puppeteer, character vocalizations) of the *wayang* symbolizes Almighty God and the *wayang* figures represent the personages in the stories. The stories are presented visually on the screen by the puppets on one side of the screen and their shadows on the other.

The screen divides the *dalang* and the puppets on one side and the shadows on the other. The side—where the *dalang* and the puppets are—symbolizes the eternal world. Whereas the physical world is symbolized by the shadows on the screen.

The eternal world is the real world, whereas the physical world is just its shadow. Human beings are just like puppets on a string in the hands of God.

One of the most important teachings in Islam which Sunan Kalijogo inserted into the Javanese shadow play is the Islamic declaration of faith: “That there is no god but God, that nothing is worthy of worship except God, and that Mohammed is His Messenger.” This declaration of faith is called *kalimah syahadah*.

Sunan Kalijogo inserted it in the Javanese shadow puppet play as the most powerful amulet or weapon which belongs to the eldest brother of the *Pendowos*, the “good guys,” who is called Yudistiro or Punthodewo. The name of the amulet is *jimat kalimosodho*. *Jimat* means an amulet or a powerful weapon, and *kalimosodho* is a disguise for “*kalimah syahadah*.” The vocal “a” is read as an “o” in the Javanese language.

There are many powerful weapons in the *wayang* stories. One of them is Sunjoto Kuntho, an arrow, belonging to Adipati Karno. Karno received this weapon from his father, Bhatoro Suryo, the Sun Dewa.

Being the son of Bhatoro Suryo (or the Sun Dewa) actually means that Karno is a product of sexual union between two “*dewas*” or “*jiwas*.” A *dewa* is a soul of a higher order. When Karno was conceived, his parents were filled by two souls of a higher order. Karno is also called Suryoatmojo, which means the son of the sun. A sexual union, although performed by the same couple, might have been motivated by the *jiwa* (soul) or the *nafsu* (passion).



The inner condition of a couple while performing sexual union, determines the inner condition of the child conceived at that moment. A child is like the photograph of the inner condition of their parents at the moment of conception.

The Javanese are aware of this. Javanese wise men recommend that one should only perform sexual union after midnight and before dawn. After midnight and before dawn, most people are asleep and the world is only slightly polluted by the passions and the lower forces. If one is moved to have sexual union during this period of time, it most likely comes from one's own inner being. During the day or early evening, sexual desires most likely come from the passions or lower sexual desires. A sexual impulse which comes during the wee hours is usually motivated by one's own inner.

The difficulty is that not many people are patient enough to wait until after midnight. Most people fall asleep before this time. People who have practiced *prihatin* know that fasting from sleep is more difficult than fasting from food, drink and pleasure. And this is the reason fasting from sleep is more rewarding.

Javanese wise men also advise people not to have sexual intercourse when one is in a state of shock or emotionally disturbed. The shock and disturbed emotion will be transplanted into the child should the sexual union result in a conception.



Karno, then, is a product of a sexual union motivated by the *dewa* or *jiwa*, and thus a sexual union motivated by the Light of God. Because the *jiwa* will only and can only follow the Will of God.

As a result, Karno is a great soul and has a powerful weapon, the arrow, Sunjoto Kuntho, which can find its target like a guided missile. Anyone struck by this weapon perishes, no matter how powerful the person is. However, the powerful Sunjoto Kuntho cannot find its target and will return to its master empty-handed when it is aimed at Yudistiro. This is because Yudistiro has the "*Jimat Kalimosodho*" (the concealed Islamic declaration of faith mentioned above).

After receiving the the *Jimat Kalimosodho*, meaning, after his initiation into

Islam, Yudistiro was purified from the passions and the lower forces. Hence, Yudistiro was void of any self interest and the passion of anger or wrath and other lower desires. Because there was no anger within him, people could not become angry with him. As there was no animosity within him, he could not become the target of any animosity launched against him. Thus the Sunjoto Kuntho could not hit him. The Javanese were very impressed by the “*Jimat Kalimosodho*.”

Earlier, they understood that Sunjoto Kuntho could penetrate any weapon-proof supernatural powers, such as *aji-aji tameng wojo* (a supernatural self-defense power which has an effect like having a steel shield) or *aji-aji lembu sekilan* (a supernatural self-defense power that keeps an enemy's weapons a hand breadth away). If the “*Jimat Kalimosodho*” could really surpass the most powerful *aji-aji tameng wojo* or *aji-aji lembu sekilan*, it would certainly be worthwhile to try to achieve it. Several Javanese leaders came to Sunan Kalijogo to learn more about this “*Jimat Kalimosodho*.”

They were gradually led to understand that the best protection is not through an arms race but through peace. By entering Islam, one obtains peace within oneself and peace amongst one's fellow human beings. If one is at peace with one's fellow human beings, one no longer needs any powerful weapons. They got the message and converted themselves to Islam.

One of the most important leaders who converted to Islam was Ki Ageng Selo. Ki Ageng Selo later adopted a Muslim name, Kyahi Ngabdurachman. His great grandson, Raden Sutowijoyo later founded the Mataram dynasty. Ki Ageng Selo was the descendant of the last Hindu King in Java, King Browidjojo the Vth of Mojopahit.

Sunan Kalijogo had also come to the understanding that the essence of religions do not contradict each other. On the contrary, they supplement and enrich each other. Hence he could easily use the essence of the Hindu religion to guide people into the Islamic religion.

There are several hundred *wayang lakons* or *wayang* plays, and most of them were invented by individual *dalangs* including the greatest of them all, Sunan Kalijogo. These *lakons* or plays are not to be found in the original *Ramayana* and *Mahabharata* epics. Besides their aristocratic, romantic, heroic, philosophic and mystical nature, the Javanese *wayang* plays are full of descriptions of the inner spiritual development of human beings. They also describe events and happenings in the spiritual world which determine the course of events in the physical world.

From time to time, Almighty God sprinkles His Light into a human's mind. In popular language, such an experience is called “a flash of inspiration.” It is this kind of inspiration that gives a human being new ideas or thoughts. For instance, the two different systems of governments, the monarchical and the parliamentary are in fact shadows of human beings' spiritual life organs, which were reflected

into human minds at the moment someone was in a quiet and clear state. In other words, Almighty God revealed these systems to certain persons, who happened to be in a good spiritual state. The inspiration was then converted by the human mind into thoughts or ideas.



In Java, the *wayang kulit* performances are enjoyed by people from all walks of life, from all levels of social status, and all age groups.

One's understanding about the *wayang* stories varies, depending on one's mental and spiritual capacity to absorb them. Children, for example, enjoy the beautiful and colorful *wayang* puppets which are skillfully moved to dance or fight by the *dalang* (the puppeteer).

The *gamelan* music and the singing voices of the *sinden* (lady crooner) interwoven with the male chorus will lift one up, at least temporarily, into a heaven of peace and tranquility. The flickering oil lamp makes the shadows come alive and takes one closer to the spiritual realm.

Everyone enjoys the funny jokes of the *Punokawan*, who are the servant figures. These servant figures are also *kawan*, meaning, friends or comforters and sometimes they function as advisers to their masters.

The sophisticated Javanese language and literature are fully displayed by the *dalang* to the enjoyment and satisfaction of the more learned in the audience. Patriotism, knighthood and honor are awakened in the heart, mind and feeling of the audience. People would be disgusted and ashamed if they saw themselves as the ogres, the bad guys, who are greedy, false and have bad characters and habits.

Mature elders always find something new to learn and ponder in the *wayang kulit*, as Sunan Kalijogo inserted great wisdom into it. Some of the wisdom is so deep that even the *dalang* himself does not know the actual truth disguised in the shadow play. Thus the saying: "Only a *wali* would understand a *wali*." One can only understand the spiritual world by experiencing and entering the spiritual world oneself.





Prabu Romo
or king Rama of the Ramayana Epic

During his life, not only human beings loved and respected him. He was also loved by animals. Many monkeys became his followers and served in his army as brave warriors.

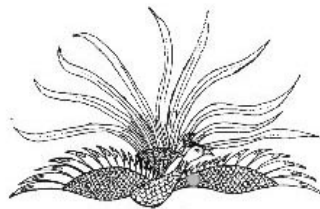
To illustrate, I will try to describe one episode from the hundreds of *wayang* stories, namely the episode of the “*Wahayu Makuto Romo*.” In the “*Wahayu Makuto Romo*” episode of the Javanese *wayang kulit*, the spiritual power of the crown of *Romo*, was sent to earth by Almighty God and was flying around looking for a proper place to settle in a human body.

Prabu Duryudono of Hastinopuro received a *wisik* (a spiritual indication) about it. He promptly called a plenary session of his cabinet ministers, advisers, other kings who had pledged their allegiance to him, as well as all his brothers (Duryudono is one of the 100 *Kurowo* brothers). His generals and armed forces were also in attendance.

After a lengthy discussion, the advice of Pandito (Sage) Durno was sought as to where this “*Wahayu Makuto Romo*” could be found or obtained. After a moment of contemplation, Pandito Durno received an indication that the “*Wahayu Makuto Romo*” could be obtained on top of Mt. Kutorunggu.

Adipati Karno was dispatched to get the “*Wahayu Makuto Romo*.” He was accompanied by a huge army with weapons at the ready. Patih (prime minister) Sengkuni also went along with Adipati Karno as supervisor and adviser. In the mean time, Harjuno of the *Pendowo* brothers (the *Pendowo* consists of five brothers) had left the Amartho kingdom to look for Shri Bhatoro Kresno, who had disappeared from his palace in Dworowati.

Harjuno did not tell the members of his family, namely his brothers as well as his wives about his departure in search of Shri Bhatoro Kresno. Harjuno thought that he would soon find Shri Bhatoro Kresno and return home immediately afterwards. He did not know that his search for Shri Bhatoro Kresno would take a long time. He went all over looking for Shri Bhatoro Kresno, but Kresno was nowhere to be found.



Prabu Kuntho Wibisono, who had retired as the king of Sengglopuro kingdom, now lived as a sage in a place called Hamuloyoso, on the slope of Mt. Kutorunggo. He had left his kingdom to his son, Prabu Denthawilokromo and was now known as Bhegawan (Sage) Kuntho Wibisono.

After long years of patience, sincerity, surrender and submission to God, he was blessed by God and achieved a state in which his four spiritual brothers could be separated from his soul. His four spiritual brothers were pushed out of

his body.

Outside his body, they looked like four gigantic beings.

They introduced themselves as:

Number one: “I am Koloangkoro, made out of black light who resided in your stomach and exercised an influence through your mouth which caused you to have a great appetite to eat and drink and in this way supplied you with strength all your life.”

Number two: “I am Kololudro, made out of red light who resided in your liver and exercised an influence through your ear which caused you to get upset, full of anger and wrath and caused you to speak bad about other people. But I also never hesitated to do whatever kind of work that needed to be done and supply you with great courage all your life.

Number three: I am Kolosukardo, made out of yellow light who resided in your heart and exercised an influence through your eyes which caused you to desire beautiful things. But sometimes I also caused you to desire other people’s belongings, causing you to become dishonest.

Number four: “I am Nugroho, made out of white light who resided in your bones and exercised an influence through your nose which caused you to have a noble attitude and act nobly.

“I also caused you to feel close to God, to have pity and love for your fellow human beings, always wanting to forgive those who had wronged you. And I also caused you to give charity to those who needed it.”

Nugroho, speaking on behalf of the four brothers, said: “The four of us have served you well during all your lifetime. Why do you now throw us out of your body? We cannot accept this kind of treatment from you.”

(These four spiritual beings were actually Kuntho Wibisono’s own passions. The Javanese call the soul and the four passions, “*Sedulur papat, kelimo pancer*,” meaning the four brothers plus the fifth [the soul], who holds them together.)

Kuntho Wibisono replied: “It is wrong of you not to be willing to accept this. You could not live in this world by yourselves. The only way for you to live here is by taking room and board within me. This has been the will or the law of Almighty God.

“I have accepted you within me since I was delivered from my mother’s

womb into this world. Indeed you have been of great service to me. Your help enabled me to do what I had to do and achieve what I had to achieve in this world.

“However, you should know that I am the principal person. The four of you were just taking a ride with me. You have been getting room and board within me ever since I was born here on earth.

“Now that I am preparing myself to return into the hereafter, I no longer need you. While I was living in this world, you became my help and support. But now that I am returning to my place of origin in the hereafter, you have become a burden and an obstacle.

“That is why I have removed you from my inner. You should be grateful that I have given you shelter all this time.”

Nugroho, on behalf of the four others, spoke: “Please take us along to heaven with you. You certainly would not want your spiritual brothers ending up hanging around in a *kayu-watu* (a tree or stone) as lost spirits.

“This would defame your own noble name.”

Kuntho Wibisono: “I have not been able to return to heaven myself. How can I take you along to heaven? We still have to fulfill certain duties here on earth after we depart from our physical body.

“You should go and find Harjuno, who is the middle brother of the five *Pendowo* brothers. Help him to win the coming Bharotoyudo war. Who knows, after your good deeds, Almighty God may bless you and bestow you with heaven.”

The four brothers obeyed and went in search of Harjuno.



No matter what religion one follows, when one really develops and progresses spiritually, one eventually comes to a state of being able to free oneself from the influence, control and domination of the four passions. The founders of the Javanese *wayang kulit* culture had obviously achieved such a state because unless one has experienced it oneself, one cannot explain it in such clear detail. Seen through the spiritual eye, the four passions are indeed giant spiritual beings.

Within the Islamic religion, spiritually developed Muslims should be able to push the four passions out of the body while performing the *sholat* or prayers. In

this way the four passions will not disturb one's union with God.

At the end of the prayers, Muslims first turn their heads to the left and say: "*Assalammualaikum warachmattullahi wabarakatuh*," which means greetings and may God bless you. After that, they turn their heads to the right, saying the same thing. This ritual has to be done whether one prays in a mosque amongst a multitude or just by oneself alone at home.

These greetings are actually intended to be addressed to the four spiritual brothers, who wait outside the body while one performs the prayers. After the prayers, the four spiritual brothers or the four passions enter the body again. The four passions are needed to face one's life in this world.

Unless one can push out the four passions, one's prayers will always be disturbed by worldly thoughts, imagination, desires, emotions, etc.

Thus, although each religion has different rituals, doctrines, and teachings, the essence or content at the spiritual level is the same. However, only a very few people achieve the *hakekat* or the essence or the actual truth of their religion. Most religious followers only do the *shari'at* or traditional religious rituals which are only the vessel or container of the religion. The vessel or container of religions differs one from the other, but when one comes into the *hakekat*, or the essence of religion, they are all the same and they all come from Almighty God.

By using the mind, passions, emotions and imagination, different religious beliefs become the object of disputes and conflicts which may even lead to a bitter war, whereas religions were originally given to man by God to bring love and peace to the world.



After achieving this spiritual state, Bhegawan Kuntho Wibisono saw a spiritual light shining on top of Mt. Kutorunggu and went up to the mountain top. Arriving there, he found that the place was the beautiful sanctuary of Bhegawan Kesowowidhi. Due to his clear spiritual state, Bhegawan Kuntho Wibisono was able to recognize that Bhegawan Kesowowidhi was actually Shri Bhatoro Kresno in disguise.

Bhegawan Kuntho Wibisono asked the help of Bhegawan Kesowowidhi to guide him into the spiritual world and free him from the strings and attachments of this material world. Bhegawan Kesowowidhi was willing to help Bhegawan Kuntho Wibisono, but warned him that in order to be able to do this, he must

dedicate his whole love to God alone. He should not get distracted by any other love, not even the love of his own family.

They went into a *samadhi* state together and again Bhegawan Kuntho Wibisono was blessed by God and was able to leave his body to travel in the hereafter. However, while in the hereafter, he heard the voice of his elder brother Kumbokarno groaning in agony and calling his name. Wibisono went to see his elder brother. Kumbokarno was very happy to see Kuntho Wibisono. He said that he had been calling and calling Wibisono because he wanted Wibisono to share his prosperity and happiness in the hereafter.

Kumbokarno could not understand why Wibisono took such a long time to leave the world which is full of falseness and suffering. Kumbokarno was showing his glamorous clothes, his riches and his beautiful palace. And he was saying how happy he was, having such a noble place in the hereafter.

“My dear brother Kumbokarno,” said Wibisono. “You are just living in the world of the imagination. What you see as your place is just a *kayu-watu* (tree and stone). Your glamorous clothes are just dry leaves and tree bark. In your imagination, you are very happy and prosperous, whereas in actual fact, you are groaning in agony. You have not found a noble place in the hereafter. You are lost in the world of imagination.

Due to Wibisono’s spiritual state having reached the *hakekat*, Kumbokarno’s imaginary world suddenly got stripped away from him. Now he was able to realize the truth of Wibisono’s words. He no longer saw his place as a beautiful palace, but just a *kayu-watu* (tree and stone). His glamorous clothes were just dry leaves and tree bark and he started to cry bitterly.

“Stop crying, brother! At this moment, Almighty God has not bestowed you with heaven. Go back to the world and enter the body of Bima. Help him to win the coming Bharotoyudo battle. May Almighty God then reward you with heaven for your noble deed.”

Kumbokarno obeyed his younger brother’s instructions. He went back to the world to look for Bima. Meanwhile, instead of flying upwards towards heaven, Bhegawan Kuntho Wibisono fell back down to earth and found himself on top of Mt. Kutorunggu. He cried bitterly in front of Bhegawan Kesowowidhi. Bhegawan Kesowowidhi told Bhegawan Kuntho Wibisono that Almighty God had not granted him heaven. He was still needed here to help conquer and control the vices and crimes in this world.

Bhegawan Kesowowidhi told Bhegawan Kuntho Wibisono, that there was no suitable place for him other than Bhegawan Kesowowidhi’s body and invited him to enter into it. Thus Bhegawan Kuntho Wibisono’s soul was contained within Bhegawan Kesowowidhi, who was actually Shri Bhatoro Kresno in disguise.

Although Bhegawan Kuntho Wibisono was able to free himself from all his four passions, he was not able to free himself from the human life force. The

human life force is a very powerful force, much more powerful than the material, vegetable and animal life forces. It is this human life force which binds and attaches a human being to their family, a string which it is very hard to cut.

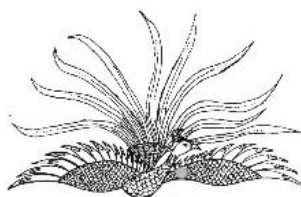
It is very hard suffering if one loses a member of one's family. This is the reason why judges are not supposed to make a ruling involving the members of his or her own family. They may not be able to be impartial in their judgment. This is also the reason why lovers may even commit suicide if they cannot marry their loved one.

A classical example of this in the West is the love story of Romeo and Juliet. As both sides of the families objected to their desire to marry, and the pressure of the human life forces in them to love each other were so strong, they finally committed suicide.

Another example is the love of this century between King Edward the VIIIth and Wallis Warfield Simpson. The pressure of the human life forces within them to love each other were so strong they eventually forced Wallis Warfield to divorce her husband and King Edward the VIIIth to execute a deed of abdication, ending a 325-day reign as the first English monarch to relinquish his throne voluntarily.

They were fortunate that their love had a happy ending. On the 3rd of June, 1937, they married in France and lived as true lovers till the end of their lives. People whose heart and mind are more dominated by the material life forces would not be able to comprehend why King Edward the VIIIth relinquished his right and position as the King of Great Britain and Ireland, just to marry a woman of his choice. He could have easily found another woman to become his wife and still have retained his position as the most prestigious King in the world.

However strong the influence of the material forces are, they are no match for the true human life forces. When the human life forces of two souls are locked together, only death can separate them. The Javanese were and are advised not to cry when a member of the family dies. Crying only makes it difficult for the soul of the deceased to leave this world as in the case of Kuntho Wibisono.



Hanoman, who had retired as a warrior, and lived as a hermit known as Bhegawan Mayangkoro, became a disciple of Bhegawan Kesowowidhi. When he was asked by Bhegawan Kesowowidhi what his purpose was in becoming a disciple of the Bhegawan, Hanoman replied, that he is no longer interested in seeing the beautiful things of this world. He no longer wished to eat the nice food



Kumbokarno of the Ramayana Epic

He fought on the side of Rahwana Rojo, the king of the evil forces, against Prabu Romo. After his death, Kumbokarno's soul became a lost spirit who hung around on trees and stones. Upon the advice of Bhegawan Kuntowibisono he entered the body of Harjuno, helping Harjuno to win the Bharotoyudo war, with the hope that by performing good deeds, he will be forgiven from his mistakes and sins and would eventually be permitted to enter heaven.

and drink the refreshing water of this world. He wanted to be guided to the way of a perfect death, so that his soul would not hang around in this world as a lost soul living in a *kayu-watu* (tree and stone).

In the meantime, Adipati Karno, Patih Sengkuni and the Kurowo army arrived at Mt. Kutorunggu. While the army camped on the slopes, Adipati Karno and Patih Sengkuni went to the top of the mountain. They were surprised to find a beautiful, peaceful and serene sanctuary. There were many trees laden with fruit, lush crops and greenery, ponds with fish, and flowers everywhere. They were even more surprised when the master of this sanctuary greeted and welcomed them with their proper names. They had never met this person before. How did he know their names and places of origin? He even knew their nicknames.

Bhagawan Kesowowidhi, who was actually Shri Bhator Kresno in disguise, knew them. But they did not know that Bhagawan Kesowowidhi was Shri Kresno. After the introductory rituals, Bhagawan Kesowowidhi formally asked them the purpose of their visit.

Adipati Karno, who was the head of the mission replied: "I am commissioned by King Duryudono of Hastinopuro to find and bring back the *Wahayu Makuto Romo*. According to the royal adviser, Bhagawan Durno, the *Wahayu Makuto Romo* is to be found on top of Mt. Kutorunggu.

"Arriving here, I find that you are the one who occupies this mountain top. Therefore I believe that the *Wahayu Makuto Romo* is in your possession.

"On behalf of King Duryudono, I demand that you give me the *Wahayu Makuto Romo* to be presented to His Majesty the King of Hastinopuro."

Shri Kresno replied: "First, I have to explain to you that *Wahayu Makuto Romo* is not a tangible object which you can hold and carry.

"A *Wahayu* is a spiritual light which originates from Almighty God. He alone can bestow this light to a person of His choice. *Wahayu Makuto Romo* is a light in the form of a revelation containing the *inner wisdom* which will enable a king to rule his kingdom with the Grace, Blessing and Guidance of God.

"Secondly, the way to obtain a *Wahayu* is through *prihatin* and *topo*—that is, refraining oneself from sleep, food, drink and the pleasure of worldly living.

"You have come here with a huge army with weapons at the ready. This is not the way to obtain a *Wahayu*. It is the way to wage a war or a rebellion.

"A *Wahayu* is God's revelation in the form of a spiritual light. *Makuto* is a crown. *Romo* is the name of the late King of Ngayodya, in Poncowati. This *Wahayu* will be given by God to a person, who puts aside his own interest and gives priority to the public interest. You are required to do a *prihatin*, refraining from sleep, food, drink and the pleasure of worldly living if you wish to receive a *Wahayu*."

After hearing Bhagawan Kesowowidhi's reply, Adipati Karno consulted with

Patih Sengkuni. Patih Sengkuni concluded that Bhegawan Kesowowidhi was the key to getting the *Wahayu Makuto Romo*. Therefore he should be taken back to Hastinopuro. In a peaceful way if possible, but if that was not possible, then he should be taken by force.

Adipati Karno spoke to Shri Kresno again: “Bhegawan Kesowowidhi, however poor I may look, I am an emissary of a great king. In this capacity, I cannot go back empty-handed. You seem to be in the possession or at least you know where the *Wahayu Makuto Romo* is. Therefore I ask you to go back with me to Hastinopuro to be presented to King Duryudono.

“I hope that you are willing to come along with me in peace. If not, then there is no other way for me except to take you by force.”

(Bhegawan Mayangkoro, who is known as Hanoman, the great warrior, in his younger years, could not control himself.)

He jumped in front of Adipati Karno, saying: “You can only take Bhegawan Kesowowidhi over my dead body.”

Bhegawan Kesowowidhi told Hanoman that from the look in his eyes, Karno was challenging Bhegawan Kesowowidhi, not Hanoman. Therefore Hanoman should not disappoint Karno, who wanted to try Kesowowidhi’s power. Hanoman should take action only when the Kurowo army start to attack.

Hanoman obeyed.

A duel between Aipati Karno and Bhegawan Kesowowidhi began. Karno the powerful general, thought that he would be able to defeat the old aging Bhegawan in no time. To his surprise he discovered that Bhegawan Kesowowidhi was still very strong and agile. No matter how hard he tried, he could not defeat the Bhegawan. On the contrary, he soon found himself on the defensive instead of attacking the Bhegawan.

He exercised all his skill and might, but to no avail. He was having difficulty even defending himself against such a mighty and skillful opponent. In despair, Karno used his powerful arrow, the Sunjoto Kuntho to kill the Bhegawan.

Seeing this deadly weapon aimed at his guru, Hanoman swiftly reacted. He grabbed the arrow while it was still flying through the air. His movement was so lightning swift that nobody knew how Sunjoto Kuntho suddenly disappeared.

Karno, knowing that his most powerful and reliable weapon had not hit the target, ran away from the battle. He was very shocked and distressed, because not only had his Sunjoto Kuntho failed to hit the target, but it also did not return to him as usual.

Knowing that their most admired and powerful leader had run away in defeat, the whole *Kurowo* army, including the treacherous prime minister, Sengkuni, followed in panic. They regrouped in a forest at the foot of Mt. Kutorunggu. Failing to fulfill his mission, Karno did not want to go back to Hastinopuro. He felt he would rather die than live in shame.

The cunning prime minister, Sengkuni, consoled and comforted him, advising him to report to King Duryudono that he had actually succeeded in obtaining the *Wahayu Makuto Romo*. However, on their way home, they were robbed of the *Wahayu Makuto Romo* by the *Pendowo* brothers. Karno finally agreed to give a false report to the king and they prepared themselves to go home to Hastinopuro.



After the departure of the *Kurowo* army, Bhegawan Mayangkoro gave the Sunjoto Kuntho to Shri Kresno.

Shri Kresno: "Hanoman, how did you get this Sunjoto Kuntho?"

Hanoman: "My honorable Bhegawan, in his despair, Karno shot the Sunjoto Kuntho at you. By so doing he violated the order of the *Dewa*. The *Dewa* had warned him not to use this powerful Sunjoto Kuntho except during the Bharotoyudo war. Karno prematurely used the Sunjoto Kuntho.

"Secondly, I thought that you were not aware that Karno shot the Sunjoto Kuntho at you. Sunjoto Kuntho is a powerful and deadly weapon. If it had hit and you died, I would most certainly miss my honorable and beloved guru."

Shri Kresno: "Hanoman, you have committed four kinds of sins: First of all, you committed a sin against the *Dewa*. Karno did what he was supposed to do as a warrior. When he thought that he was about to lose the battle, it was natural for a warrior to use any weapon he had to kill or defeat his opponent.

"If by doing so, he violated the order of the *Dewa* it is strictly a matter between him and the *Dewa*. If Karno was wrong, the *Dewa* should punish him, not you. By grabbing the Sunjoto Kuntho, you have punished Karno without having the mandate of the *Dewa* to do so.

"You have sinned against the *Dewa*."

“Secondly, you have also sinned against your *guru*. When you submitted yourself to be my disciple, you said you trusted and had faith in me. But when you saw the Sunjoto Kuntho threatening me, your faith in me disappeared. You thought that I would perish if the Sunjoto Kuntho hit me. By not trusting my ability to avoid Sunjoto Kuntho, you have sinned against your *guru*.

“Thirdly, you have sinned against your fellow human being, in this case Karno. Karno is a soldier, and besides that he is an ambassador of a king. Having received the confidence of his king, he felt he had to do his utmost to fulfill his mission.

“When he shot the Sunjoto Kuntho at me, he wanted to see the result. He would have had a sense of fulfillment if he could have seen the result. Whether his weapon would kill me or not is another matter. When his weapon suddenly disappeared, he was distressed and disappointed. You have sinned against your fellow human being by causing Karno to be distressed and disappointed.

“Fourthly, you are hiding and possessing something which does not belong to you without the approval of its rightful owner. You have sinned by stealing someone else’s property.”

Hanoman cried bitterly. He was not aware that his impulsive action caused him to commit four sins.

Shri Kresno: “Hanoman, it seems that Almighty God has not granted you an opportunity to return to heaven at this time. You are still needed here. Go back to your sanctuary and continue your *prihatin*.

“Make yourself available when the opportunity arises to help a good cause. May Almighty God bless you and may your good merits pave your way to return to heaven.”

Hanoman obeyed.



After searching far and wide to no avail, Harjuno finally decided to ask God for guidance as to where to find Shri Kresno. In his *samadhi*, he was told that in order to find Shri Bhatoro Kresno, he should go to the top of Mt. Kutorunggu and submit himself to Bhegawan Kesowowidhi and become his disciple. He consulted Ki Semar, who with his sons, Gareng, Petruk and Bagong faithfully accompanied him as his servants. Ki Semar advised Harjuno to follow the indication which he received in his *samadhi*.

While on his way to Mt. Kolosukardo, he met the four giant brothers, Koloangkoro, Kololudro, Kolosukardo and Nugroho. After a short conference, the four brothers concluded that the handsome knight in front of them corresponded to the description of Harjuno given them by their master, Bhegawan Kuntho Wibisono. They approached Harjuno and introduced themselves to him.

Harjuno consulted Ki Semar as to what kind of beings these four giant creatures were. They stood in front of him, but their feet did not touch the ground. They were visible when he looked at them, but disappeared when he winked his eyes, and became visible again when he looked at them again.

Ki Semar, although functioning as the *Pendowos*' servant on earth, is actually a *Dewa* known as San Hyang Ismoyo. He knew that the creatures were the four spiritual brothers of Bhegawan Kuntho Wibisono and warned Harjuno to be cautious.

The four brothers expressed their wish to join Harjuno, but Harjuno refused. The four brothers forced their way into Harjuno, and after a brief battle, they succeeded in entering Harjuno's body. Harjuno felt that he had become more powerful after this experience and continued his journey towards Mt. Kutorunggu, followed by the four *Punokawan*, Semar, Gareng, Petruk and Bagong.

Arriving at the slop of Mt. Kutorunggo, Harjuno saw a ray of light reaching up towards the sky from the top of the mountain. He knew from this that he was on the right track and continued to climb the mountain.

When asked what the purpose of his visit was, Harjuno replied that he wished to submit himself as a disciple to the Bhegawan. After being received as a disciple, Harjuno asked the Bhegawan to guide him to finding his elder cousin, Shri Bhatoro Kresno. Bhegawan Kesowowidhi told Harjuno that when the time had come, he would be able to meet Shri Bhatoro Kresno. In the meantime he should stay on Mt. Kutorunggu for several months.

Bhegawan Kesowowidhi: "Harjuno I know that you have received the gift of God which enabled you to receive and accommodate within you the four spiritual brothers of Bhegawan Kuntho Wibisono. They will be able to help you win the Bharotoyudo war. You have done *prihatin* for several months.

"As the protector of the people, Almighty God has given you another gift—a *wahayu* to strengthen the kingdom which is called *Wahayu Makuto Romo*. A *wahayu* is a gift from God which can only be obtained by a person, who is spiritually strong enough to receive it, and who has done a lot of good for the kingdom and the people. Usually such a person gives priority to the public interest and puts aside his own interest.

"*Makuto* is the headdress of a king, a crown. *Romo* is the name of the king of Ngayodya, namely the late Prabu Shri Bhatoro Romo. In his life time, King Romo was not only loved by all humans, even the monkeys loved and admired him and became his faithful army. King Romo reigned his kingdom according to

the principle of *Hasto-Broto*.

“Hasto means eight. Broto means principle or character.

The Eight principles or characters are:

“One: The character of the earth.

“The earth is generous, always giving and will accept with patience anyone and everyone walking on it.

“If a human being has this characteristic, that person will be tolerant, putting aside his own interest and will always serve and work for his country and countrymen with patience, sincerity and generosity.

“Two: The character of the wind.

“The wind can go anywhere, to the mountaintops, down into valleys, deep into caves, through cities, villages and over the seas.

“A leader should be willing to go anywhere, big cities or remote villages, not relying on the reports of his officers, but communicating directly with all his subjects in order to know the true situation of the country.

“Three: The character of the ocean.

“A leader should not be partial in keeping justice in the land.

“Four: The character of the moon.

“A leader should bring light to the darkness, enlighten a dark situation or thought, and educate even the little folk in the villages and set a good example. He should befriend enemies and become even closer to his friends.

“Five: The character of the sun.

“The radiation of the sun causes water to evaporate into clouds in the sky which eventually become rain. A leader should give shelter or shadow to those who suffer from heat and donate the necessary funds to those in need and not accumulate wealth for personal gain.

“Six: The character of the sky.

“The sky is big and wide and accommodates and envelops all things—mountains, valleys, cities, villages, land, sea and the whole world. A leader should have a great soul which can embrace all people, from the lowest to the highest, from the poorest to the richest.

“Seven: *The character of the thunder.*

“A leader should be able to strike down vices and crimes.

“Eight: *The character of the star.*

“A leader should be consistent and not easily influenced by certain people or interest groups.

“The *Wahayu Makuto Romo* contains these principles or characters known as *Hasto-Broto*.

“Now that you have received this *wahayu*, the *Hasto-Broto* or eight noble characters will blossom within you.”

Meanwhile, Bima finally arrived at the top of Mt. Kutorunggu and joined the party.

Eventually, Shri Bhatoro Kresno removed his disguise and together they headed back home.



In the *wayang* stories based on the Ramayana—Rama tells Barata of the eight qualities or characteristics a true leader should possess—known as the *Hasta Brata*.

Why did Adipati Karno fight on the side of the bad guys (*Kurowo* brothers)? Here is some background information about Adipati Karno. Karno is also called Suryoatmojo (meaning the son of the sun), because he is indeed the son of Bhatoro Suryo, the Sun *Dewa*. He is actually the first born son of Dewi Kunthi, the mother of the five *Pendowo* brothers. As Kunthi was not married when she was made pregnant by Bhatoro Suryo, the baby was set adrift in a cote on the river after he was born. The baby was found downstream by Hadiroto. He and his wife, Nodho, raised the baby with love and affection as if he was their own son. The baby grew into a strong and healthy youth and was later known as Adipati Karno. After Karno was born, Dewi Kunthi married Pandu, the King of Hastinopuro, and gave him three sons—Punthodewo, Bima, and Harjuno. Pandu's second wife, Dewi Madrim, gave birth to the twins, Nakulo and Sadewo. Both Pandu and Dewi Madrim died after the twins were born, however. So Nakulo and Sadewo were breast fed by Kunthi, who raised them as her own sons. These five sons of Pandu were later known as the five *Pendowo* Brothers.

Patih Sengkuni and Adipati Karno who are in the service of the 100 *Kurowo* brothers, strongly advised against giving the kingdom back to the *Pendowo* Brothers. Both of them advocated war against the *Pendowo* Brothers. The difference is that Patih Sengkuni was motivated by materialistic self interest whereas Adipati Karno consciously provoked the war, as he knew that this was the only way the bad and the evil within the *Kurowo* brothers could be destroyed, namely, through their actual physical elimination.

Hanoman, who appears in the *Ramayana* Epic was born through the womb of Dewi Anjani. His father, Bhatoro Guru, is the Chief, or the King of the *Dewas*. Hanoman outlives everyone of the *Ramayana*. Except Dosomuko or Rahwana. Rahwana, who is the giant king of the material forces or satanic forces, will never die as long as this world exists.

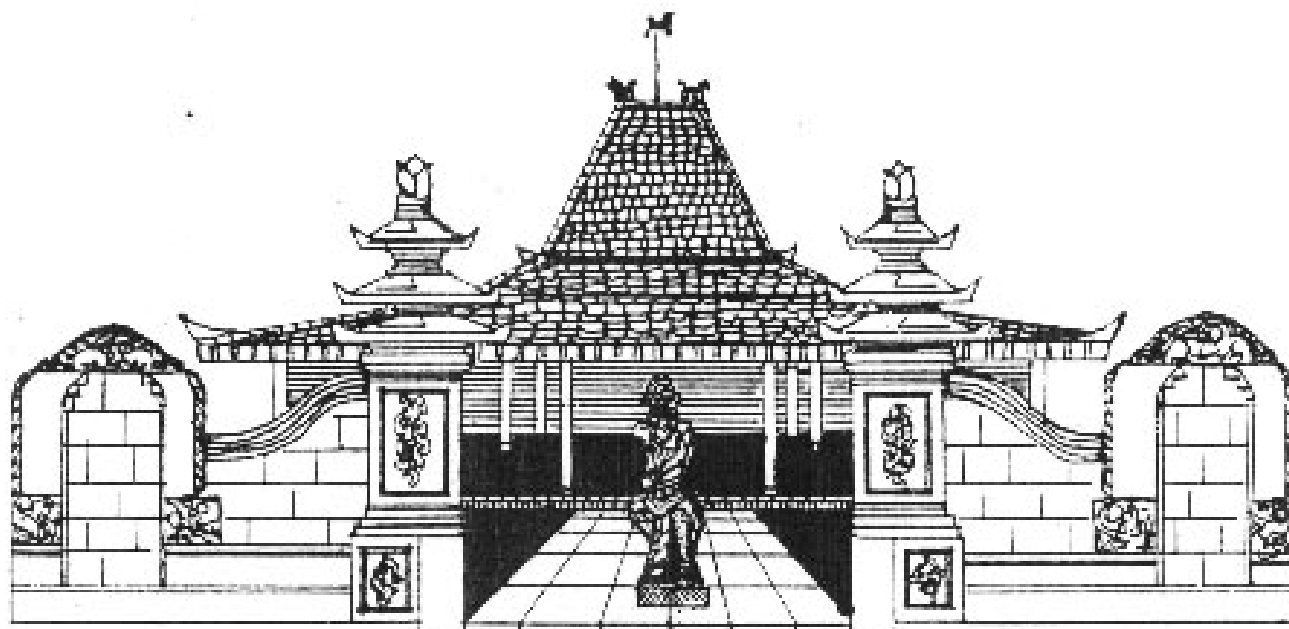
Hanoman (also known as Beghawan Mayangkoro) also outlived all the *Mahabharata* personages. And Hanoman is still living in our world of today. He is the only one who can check or control Rahwana. From time to time in history, Rahwana runs loose causing severe destruction to the world and the human race. In such a situation, Hanoman is called on to conquer Rahwana and save the world from total destruction.

Why is Hanoman created in the form of a monkey and not as human being? It is because a human being, who is dominated by the human life forces or has a human heart, would not be able to properly or fully function as a warrior. He would have too many human considerations such as regret, pity, forgiveness and compassion. A human heart is always weakened by doubts and naiveté and can easily be deceived and mercilessly conquered by the evil forces. A human being would not stand a chance against crafty, skilled and merciless evil forces, who stop at nothing to accomplish their vices and crimes. Hanoman, as a monkey does not have these weaknesses and thus functions as a perfect warrior—a warrior, who would not hesitate to fight or kill.



Hanoman

Hanoman, the white monkey who became the *senopati* or general of Prabu Romo's army. He was also commissioned as Prabu Romo's ambassador to bring back Dewi Shinto who was kidnapped by Rahwana Rojo.



Pendopo

Guided by invisible forces, Mustakim, a simple village carpenter was able to construct a beautiful and elegant *pendopo*. He only used simple hand tools and was not given any architectural designs.

Chapter 13

The 1000th Day Celebration of the Pendopo

On the evening of the 3rd of August, 1989, which coincided with the Javanese *Jemuwah* (Friday) *Wage* evening of the *Suro* month, we celebrated the 1000th day existence of the *pendopo* in Wonoroto. To give the reader an idea of a Javanese *selamatan*, I will quote here the speeches and prayers recited during this *selamatan* by the leader of the ceremony, Kyahi Sastrowinoto.

“Ladies and gentleman, honored guests, especially our highly esteemed elders:

“After you have been properly seated, may I interrupt your conversation and break your freedom for awhile.

“I have received the order from Romo (the honorable father) Prio Hartono Suryoatmojo to conduct this evening’s celebration.

“I feel greatly honored to be given the opportunity to perform this function.

“Before I start, I would like to apologize for coming up front to take the floor.

“I am sure that there are wiser men than my humble self amongst this honorable audience, who would be able to perform this function in a much better manner.

“May I be protected from any curse or sin.

“As you all know, Romo Suryoatmojo has just returned home from America.

“None of us here have ever gone overseas. Whereas for Romo going overseas is just like going to a neighboring village.

“He has jumped over the oceans many times, traveling to many countries

under the sun to beautify this beautiful world.

"I have seen the sign of "*manungso linuwih*" (a human being who has more in him than others) in Romo since he was a little boy of twelve.

"Can you imagine a twelve year old boy, spending the nights not at home in a comfortable bed, but in the graveyard of his ancestors.

"He has been doing the *prihatin*, fasting from food, drink, sleep and the pleasures of worldly living since he was a child.

"As is said by our wise ancestors: 'You will reap the harvest of what you have planted.'

"It is obvious that Romo is now harvesting what he has planted since his young years.

"I remember when he came here in 1960 on a research mission from his university in Malang, East Java.

"I was ordered by the *patih*, (deputy chief executive) of the Kabupaten (regency) of Purworejo to accompany Romo in his research mission.

"One day Romo told me that he wanted to visit the village school.

"Arriving in the class room, Romo took a quick glance at the pupils sitting in the class. After a while he whispered to me that amongst all the pupils in the class, only two will become somebody.

"I remember that Romo pointed to the son of *mbok Rondo* (the widow) Semito and the son of Pak Wongsosenjoyo, the old gentleman, who is sitting next to me at this moment.

"What Romo said turned out to be true. These two village boys, and only these two, were able to continue with their education and achieve success in their careers. The son of the widow Semito became a respectable teacher in Jakarta and the son of Pak Wongsosenjoyo was able to enter the military academy and eventually become a colonel in the Indonesian Armed Forces.

"This means that Romo, *weruh sak durunging winarah*, (was able to see what was going to happen).

"May Romo's sincere *prihatin* serve as an example for all of us, especially the younger generation, who will undertake the responsibility of the well being of our community and country in the future.

"Ladies and gentlemen, this evening were are here to celebrate the 1000th day existence of the *pendopo agung* (the great *pendopo*) in Wonoroto.

"Let us begin by reciting the *Al Fatihah* (The Opening verses of the holy *Qur'an*):

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

"Praise be to God, the Cherisher and Sustainer of the world

"The Most Gracious, the Most Merciful

"Master of the day of judgment

"Thee do we worship and Thine aid we seek

"Show us the straight Way
"The Way of those on whom Thou hast bestowed Thy Grace
"Those whose portion is not wrath and who go not astray
"So be it."

"Now let us send an *Al Fatihah* prayer to Adam and Eve, the ancestors of mankind.

"*All Fatihah*, etc.

"Let us send an *Al Fatihah* prayer to the Prophet Mohammed.

"*All Fatihah*, etc.

"Let us send an *Al Fatihah* prayer to Pak Subuh.

"*Al Fatihah*, etc.

"Let us send an *Al Fatihah* prayer to all the great ancestors of Java.

"*All Fatihah*, etc.

"Let us send an *Al Fatihah* prayer to the founders of the village of Wonoroto.

"*Al Fatihah*, etc.

"Let us send an *Al Fatihah* prayer to the ancestors of Romo Suryoatmojo.

"*Al Fatihah*, etc.

"Let us send an *Al Fatihah* prayer to Romo Amat Sayuti Suryosuwarno.

"*Al Fatihah*, etc.

"Let us send an *Al Fatihah* prayer to all the souls whose bodies have been rested in peace in Wonoroto.

"*Al Fatihah*, etc.

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

"Say, He is Allah, the One and Only,

"Allah is eternal, absolute,

"He does not beget, or is He begotten

"And there is none like Him, the One.

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

"Say, I seek protection with the Lord of the Dawn,

"From the evil which He has created,

"From the evil of darkness as it spreads,

"And from the evil of those who cast spells or pray for evil things,

"And from the evil of the envious when they act enviously.

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

"Say I seek refuge in the Lord of Mankind,

"The King of Mankind

"The God of Mankind

"From the evil of the whisperer who sneaks away,

“Who whispers into the hearts of mankind
“And who is from among the jinn and among men.

“There is no other object of worship except Allah.
(repeated 100 times)

“I ask forgiveness to Allah the Almighty.
(repeated 30 times)

“Amen.”



After the prayers, all the food and accessories of the festivity, such as the flowers for the offering and *ron dewo-dewo* (sacred ceremonial leaves) were presented in front of the Leader of the ceremony.

“Honored guests whom I need not mention one by one.

“I am at this moment functioning as the spokesman of Romo Suryoatmojo and his wife.

“They have invited you to come together in the middle of this great *pendopo* to celebrate the 1000th day of its existence here in Wonoroto.

“This celebration is to express their gratefulness to Almighty God and certainly also our mutual gratefulness that He has bestowed us with a most wonderful gift in the form of this magnificent great *pendopo* in Wonoroto.

“By having this great *pendopo* in Wonoroto, we now have a great place to come together for cultural events and *selamatans*, but most important of all a place where we can be in a calm and quiet state of inner prayers on Friday-*Kliwon* and Tuesday-*Kliwon* nights when we do our traditional all night vigils.

“This celebration is also meant as an expression of our gratefulness to the noble souls of the ancestors of Java, who chose Wonoroto to be the site for this great *pendopo*.

Ladies and gentlemen, may I request your patience and for you to be in a quiet state for awhile.

“As you all know, presented here in front of us is Sri Kitri Berkahing Bumi (the cream of the product of the all time generous Mother Earth) *SiHING Nalendro Gung Binatoro* (as a clear evidence of the love of the Great King), namely, *Dzat Ingkang Moho Kuwaos* (the Almighty Substance or the Almighty God).

“These products of the Mother Earth have been prepared and arranged beautifully as the blessed food for this celebration by Ibu (mother or Mrs.) Suryoatmojo with the help of our ladies.

“All these beautifully arranged foods serve as the symbol of a plea to God the Almighty, the Most Gracious, the Most Merciful.

“The presentation of the *ron dewo-dewo* (the sacred ceremonial leaves) symbolizes that Romo Suryoatmojo and his wife, day and night pray to *Dzat Ingkang Moho Kuwaos* (the Almighty Substance or the Almighty God) to grant them and their children as well as their grandchildren continuous well-being during their life time in the middle of this material world.

“They also pray that they will always be protected from any kind of danger and that they will be given health, prosperity and happiness.

“The presentation of the white and red porridge indicates that Romo Suryoatmojo and his wife have made an appeal to the souls of their ancestors, especially to the souls of their father and mother.

“From their father they ask for additional strength and power, whereas from their mother they ask for the weapon of help which will enable them to solve any problems and difficulties which they may encounter in their lives.

“They also make an appeal to the souls of their ancestors.

“Those who were buried in this village as well as those who were buried in other places.

“Those whose tombs are well taken care of as well as those whose tombs are no longer known.

“They ask the souls of their ancestors to give them their blessings and their help so that Romo Suryoatmojo, his wife, and their children and grandchildren, will always find a noble place in this world, as well as good fortune and protection from any kind of danger and temptation.

“The presentation of the pure white porridge symbolizes the sincere prayers of Romo Suryoatmojo and his wife to *Dzat Ingkang Moho Kuwaos* (the Almighty Substance or the Almighty God) through the mediation of Kyahi Semoro Bumi and Nyahi (the lady) Semoro Bumi, the masters of the earth who control the village of Wonoroto as well as the Land of Java and *Nuswantoro* (the chain of islands, meaning Indonesia).

“They pray for the well being, health, prosperity and happiness of Romo Suryoatmojo and his wife as well as their children and grandchildren. And that they will always be protected from any kind of danger and temptation.

“The presentation of the two rice balls symbolizes the wish of Romo Suryoatmojo and his wife to pray to the founders of this village, namely Kyahi Wonoroto and Nyahi (the lady) Wonoroto.”

“Lower down the generations, they also pray to Kyahi Dalem and Nyahi Dalem as well as Kyahi Jowiroto and Nyahi Jowiroto.

“They pray that the founders of the village of Wonoroto will always bless and protect them.

“The presentation of the rice mountain covered by all sorts of delicious dishes symbolizes that Romo Suryoatmojo and his wife never forget to honor

and respect the Lord and Prophet Adam and his wife Eve, the ancestors of the whole of mankind.

“They also never forget to honor and respect all the prophets and *walis* (enlightened saints), including Bagindo Ilyas and Bagindo Kilir.”

“They pray that the prophets and *walis* will always bless, guide and protect them.

“The presentation of the various kinds of goodies bought from the bazaar indicates that Romo Suryoatmojo and his wife do not forget the Angel Kasim and Ngabdulkadir Jaelani (Sheik Abdulkadir Jaelani).

“They pray for their blessings and that these two great souls will always help them in providing an abundance of food and clothing.

“The presentation of *Sekool suci linambaran ulam sari* (the pure rice accompanied by meat and fish) symbolizes the Romo Suryoatmojo and his wife wish to ask for an ocean of forgiveness.

“As mortal human beings living here in the middle of the material world, they are bound to make mistakes and have shortcomings whether intentionally or unintentionally committed.

“They would like to ask the forgiveness of their friends, neighbors and fellow human beings.

“The forgiveness of their own family and relatives.

“The forgiveness of their ancestors and upwards the forgiveness of the *walis*, prophets and angels.

“Last but not least, Romo Suryoatmojo and his wife would like to ask the blessings of all of you who are now seated in this great *pendopo* and the blessings of the great souls who reside and guard this great *pendopo*.

“Later on, after you have gone home to share the blessed meal with your family, you are kindly requested to return to this great *pendopo*, to participate in the all night vigil.

“Before closing this ceremony I would like to ask Kyahi Wongsosendjoyo to conduct the prayers.

“Now I will give the floor to the honorable Kyahi Wongsosenjoyo.”

Kyahi Wongsosenjoyo:

“Peace be upon you and the Mercy of Allah.

“Honorable audience whom I need not address one by one.

“I have been asked to conduct the prayers of this evening’s ceremony.

“Let us now pray for the well being, health and prosperity of our host, Romo Suryoatmojo and his entire family.

“Let us pray that Romo Suryoatmojo’s wishes be granted.

“Would you all please support me with your *amens* after each phrase of the prayers.”

Kyahi Wongsosenjoyo pronounced the prayers in Arabic as well as in the

Javanese language.

After the prayers a complete dinner beautifully packed in woven bamboo baskets was distributed to everyone. After receiving the baskets, people go home to share the meal with their families.

The elderly people did not have to go home, because younger people carried their baskets for them to their respective families.

The elders participated in the "*Dahar kembul ondrowino*," sharing a feast meal in the form of a mountain of rice and other goodies with whomever comes back to the general *pendopo* for the all night vigil.



During the all night vigil, Kyahi Sastrowinoto, on behalf of the elders of the village, made the following request:

"Please forgive me for intruding into your contemplative quietness.

"The elders of the village of Wonoroto have asked me to ask Romo Suryoatmojo to give an explanation about the significance of this great *pendopo*.

"Once again may I be given an ocean of forgiveness if by making this request I do offend your honorable self."

"Honorable guests, it is a coincidence that at the very moment you asked me about the significance of this great *pendopo*, I have been pondering about it myself.

"I have been wondering for long, long time why our great ancestors chose a remote, unknown and very small village called Wonoroto to be the site of this *pendopo*.

"As you know, I did not have any plan to build this *pendopo*.

"In fact I did not have the slightest idea that I would be building a *pendopo* like this here in Wonoroto.

"It all started with the arrival of the great heirlooms of Java, namely Kanjeng Kyahi Nogososro and Kanjeng Kyahi Tunggul Nogo.

"After the arrival of these two sacred heirlooms of Java, things started to happen.

"It seems that the souls of our ancestors had wanted me to build this *pendopo*.

"According to Romo Amat Sayuti Suryosuwarno, it was Eyang Bhegawan Mayangkoro, who was in charge of this project.

"My son, Laksmonosusilo, once saw him hanging in the middle of the *Joglo* (the crown of the roof of the *pendopo*)."

At this point I (Suryoatmojo) noticed that an old gentleman, who usually

sat very quietly in a corner without saying a word through the all night vigils, suddenly got very excited.

His eyes lit up and he became restless.

“It seems that those who were involved in the construction of this *pendopo*, without being fully aware of it, were guided by invisible forces.

“Take for instance, Pak Mustakim, the chief carpenter from the Kedungsari village.

“He is a very quiet man, who almost never talks while working here.

“He is just a simple village carpenter using only simple hand tools for his work.

“He was not given any architectural design or drawing of any kind.

“He had never built a *pendopo* before and though you may look far and wide, there is no *pendopo* as elegant and charismatic as this great *pendopo* to copy from.

“Yet the end result of his work, as you can see for yourselves, is this magnificent *pendopo*—harmoniously proportioned and elegant.

“I was also guided and helped by the invisible forces.

“Originally, my intention was only to build a simple shelter with a thatched roof. But I ended by building this great *pendopo*.”

“I did not have any money to build a *pendopo* like this, but the funds always came in time to go on with this project step by step.

“It was the soul of her Majesty Queen Ratu Kencono Wungu, who now resides in the great umbrella, Kanjeng Kyahi Tunggul Nogo, who made it clear to me that I was to build this *pendopo*.

“As I mentioned before, I have been wondering for a long, long time, why should this great *pendopo* be built in Wonoroto and not somewhere else?

“Only just this morning did I receive the answer.

“This is the area where the first and original kingdom of Java started, namely the kingdom of Mendangkamoelan.

“This kingdom had long been forgotten but the area remains sacred, peaceful and quiet. Apparently the sacred heirlooms had now chosen this place to be their residence.

“The ancestors of Java had also chosen this place to be the site for their annual meeting.

“Their powerful presence can clearly be felt in this *pendopo* by those who are in a quiet inner state.

“As you know, we no longer have a functioning kingdom in Java.

“Our country has been united in the form of the Republic of Indonesia.

“However, the *Wahayu Kedaton* (the spiritual light of the throne) will never die.

“From the kingdom of Mendangkamoelan, it went down to the kingdom of Poerwotjarito in Central Java.

“From the kingdom of Poerwotjarito, it went down to the kingdom of Segaluh in West Java.

“From the kingdom of Segaluh, it went down to the kingdom of Djenggolo in East Java.

“From the kingdom of Djenggolo, it went down to the kingdom of Pedjadjaran, in West Java.

“From the kingdom of Pedjadjaran, it went down to the kingdom of Modjopait in East Java.

“From the kingdom of Modjopait, it went down to the kingdom of Mataram in Central Java.

“And from the kingdom of Mataram, the *Wahayu Kedaton* has now returned to the place where it originally came from: Wonoroto.

“It has completed a full cycle.”

As soon as I finished talking, the quiet old man suddenly became excited and burst out.

I had never had a private conversation with him, so I did not know his name. Later I was told that his name is Kyahi Dermonoloko.

Kyahi Dermonoloko: “May I be forgiven to intrude.

“I have been suppressing this within myself for more than six months and I can no longer hold it in. More than six months ago I had a vivid dream.

“In this dream I saw Bhegawan Mayangkoro kick Mt. Sumbing (a volcano north of Wonoroto). Mt. Sumbing floated in the sky and fell at the place of this great *pendopo*.

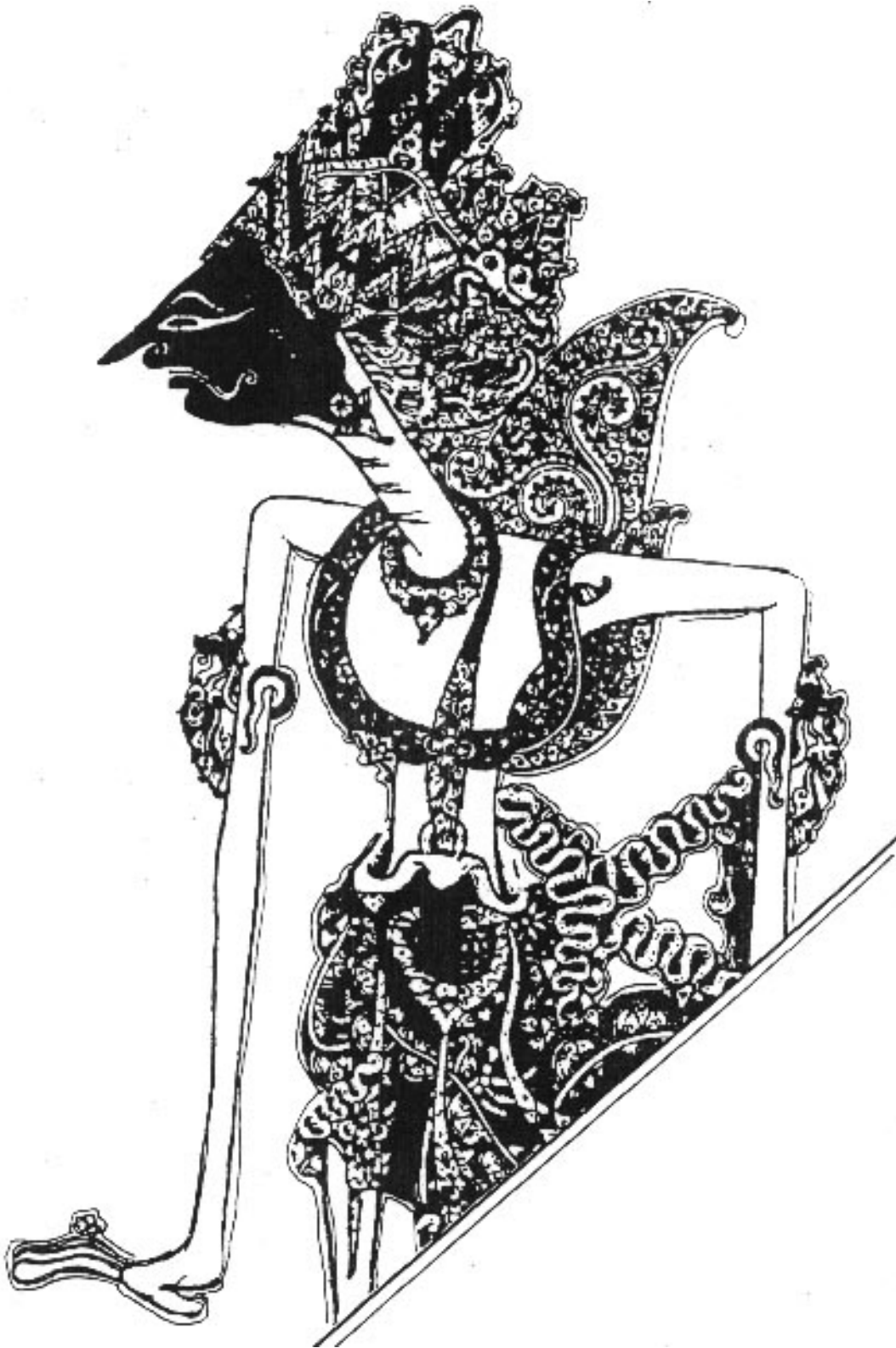
“Then a voice told me that I should look for a house with a deer on its roof.

“The following morning, I came here to see if there was a deer on the roof of the *pendopo*.

“As far as I know, there was no deer on the roof of this *pendopo*. There were only two dragons and an eagle on the roof of this *pendopo*.

“But when I came here that morning, to my surprise I saw a new weather vane between the two dragons.

“It is in the form of a deer.”



Sri Bhatoro Kresno
the source of Inner Wisdom

Epilogue

In fifteenth century Java, Sheikh Siti Djenar was killed because he introduced the way of the *hakekat*.

In the twentieth century, Java was again blessed by the birth of a son who also received the way of the *hakekat*. He was born at dawn on 22nd of June, 1901. In accordance to the time of his birth, he was named Muhammad Subuh. Subuh means dawn. His senior name is Sumohadiwidjojo. So his full name is Muhammad Subuh Sumohadiwidjojo.

The way of the *hakekat* is called *kasunyatan jati* in Javanese. *Kasunyatan* means the truth. *Jati* means real. Thus *kasunyatan jati* means “the real truth or the naked truth.”

As people in general could not take or did not want to accept the real truth or “the naked truth,” Sheikh Siti Djenar had only a very few followers. One of his followers, Kebo Kenongo, was also executed like Siti Djenar. However, Kebo Kenongo left a son, who after the death of his father, was raised by a relative who lived in a village called Tingkir. This boy became known as Joko Tingkir which means “the boy from Tingkir.”

Joko Tingkir inherited the great spiritual qualities of his father. Starting life as an orphan in a far away and remote village, Joko Tingkir later became the king of Java and his kingdom is called the Pajang kingdom. He was later known as Sultan Hadiwijoyo.



The “naked truth” about oneself, or the way of the *hakekat*, is indeed very hard to accept. It is even more difficult for other people to understand those who have accepted it. Before receiving the contact with the Light of God, people’s lives are controlled by the will and mind.

The will and mind of human beings always tends to cover up what is bad and show only what is good about themselves, especially to other people. Thus people whose lives are still controlled by their will and mind are accustomed to living in a sort of artificial world of make-believe.

For example, people will politely smile at a friend, neighbor or even a relative, while inwardly in their hearts they may hate and curse them. A priest or a monk may look holy from the outside, because they are dressed as holy men and behave very piously, but this is no guarantee that they are also holy on the inside.



On the 23rd of June, 1953, through an unwanted coincidence, I became a member of the spiritual brotherhood of Subud founded by Pak Subuh (see my other book, *Inner Wisdom*). Since that time, I have seen innumerable “naked truths” within people exposed, revealed or unveiled.

In the *Ramadhan* (the Islamic fasting month) of 1960, I was sent by Pak Subuh to open a new Subud branch in Tangerang, West Java. Tangerang was at that time known as the fortress of many black magic practices.

The night before I went, I had a spiritual experience in which I saw my inner self approaching Tangerang. In the spiritual realm, I saw Tangerang as a very strong and powerful stone fortress with many evil spirits guarding the place as sentries. In spite of the fortress being strongly guarded, I saw my inner self entering unnoticed. I told Pak Subuh about this spiritual experience the following morning.

He said: “Well, your inner self had entered the fortress unnoticed. This means you will be successful. Go there tonight to open the people who are waiting for you.

“Although the spirits are invisible to ordinary human eyes, the *jiwa* is finer still than the spirits.

“Your *jiwa* could enter their fortress unnoticed because it is much finer than the spirits.

“The spirits could not see your *jiwa* in the same way ordinary human eyes could not see the spirits. The finer can see the coarser but the coarser cannot see the finer.”

That night I opened about 30 people in Tangerang. The night of the opening was like a dynamite explosion. The hall where the openings took place was lit up by the Light of God. I witnessed people screaming, crying, even crawling and barking like dogs. I saw people stamping their feet on the floor, hitting and kicking the walls, hitting their own heads, pulling their own hair in disgust, rolling on the floor while crying and screaming. Some people hissed and scratched their bodies, behaving like apes and so on and so on.

That night, I witnessed an even more peculiar experience. I saw a man running round screaming, shouting and cursing while holding his penis with his left hand and hitting it with his right hand. He next rolled on the floor and enacted sexual intercourse, but with the cold hard floor. Later I was told that this man, who had three wives, was a *haji* and the Imam of the local mosque. Normally he would have behaved very piously, but when the “naked truth” of his true nature was unveiled, he was different man all together. Obviously, I no longer saw him coming to the next session.

Instead of being grateful for receiving the Light of God which would blow out and eventually purify or rid him from dirty thoughts and desires, he could not accept the “naked truth” about his nature being exposed, especially in front of other people. His will and mind which usually controlled his actions and behavior were temporarily locked up by the Light of God during this spiritual session. Thus although his will and mind were able to see and be aware of the spontaneous movements and actions of his body, they could not suppress them and conceal his true inner nature.

Because the outburst of the “naked truth” of one’s inner may manifest itself in obscene movements and sounds, the men and women in the Subud brotherhood do their spiritual sessions separately.



When I was in Swaziland, South Africa at the end of 1962, a Subud member showed me a clipping of a South African newspaper article about Subud. It had been written by a newspaper reporter who managed to slip into a Subud spiritual session unnoticed. His description of Subud was “a dimly lit room, in which people were screaming, shouting, crying, crawling and behaving like beasts.”

The local church authorities swiftly responded by banning Subud as an evil black magic practice.

It is very hard for people to comprehend that Subud is actually a true inner worship of God motivated by the Light of God Himself and that this Light of God is working from the innermost part of human beings to throw out years of suppressed thoughts, feelings, emotions and desires. And that this Light of God is working from inside to purify one's physical as well as spiritual impurities. If later that same newspaper reporter were to slip again into a Subud session, he might witness that the same people, who screamed, shouted, cried, crawled and behaved like beasts, were now dancing, singing heavenly songs or just quietly receiving a *dzikr* or inner prayers.

People are used to the idea that the worship of God takes the form of orderly well dressed people sitting in a church attentively listening to a holy sermon or facing the direction of the *Ka'abah* in *Mecca*, and uniformly performing the *sholat* prayers in a mosque. That is how religious rituals are performed. Everything is arranged and organized from the outside according to a present pattern.

The Light of God, however, works from within and the result is contrary to the method which works from the outside. Instead of controlling and concealing one's animal impulses and dirty desires with artificial ethical behavior, the Light of God will throw out these emotions and dirty desires to purify one's inner. The immediate manifestations of this process may be most unpleasant to witness and experience, but it is the actual truth, instead of an artificial cover up. After this process of purification, one will eventually come to a calm and peaceful inner state which will enable one to receive inner guidance from the Light of God.

Obviously, Pak Subuh's followers, like Sheikh Siti Djenar's, are relatively small in numbers. Although Subud has miraculously spread into more than 74 countries, the total active members number less than 10,000 all over the world.

Although Pak Subuh started with the *haketat*, he later came to the state of the *ma'rifat*. In the state of *ma'rifat*, the *hakekat* meets and unites with the *shari'at*. The *shari'at* is the practice of traditional religious rituals. In this category, people's involvement in their religion is mostly physical.

In Java, I have seen that although many Muslims do their regular daily prayers, most of them do not understand the meaning of what they recite during the ceremony because these verses are in Arabic. After the *shari'at* comes the

tarekat. In this category, people also use their intellect in their religious activities. Muslims learn Arabic to understand the *Qur'an* as their holy book and the *hadith* (which were the sayings and examples given by the Prophet Mohammed) but also their various interpretations. The *shari'at* produced the religious traditions, rituals and ceremonies. Whereas the *tarekat* produced the religious philosophies.

The *tarekat* are divided into two subdivisions:

1. The theoretical *tarekat* in which people mostly use their minds in their religious studies.
2. The applied *tarekat*. Here, besides their minds, people also exercise their will powers to apply their theoretical findings. These activities produced the mystical orders which are known as the Sufi orders.

Arriving at the state of the *ma'rifat* means that one's true Inner self or *jiwa* has developed its own means of understanding or an *inner wisdom*. Through this *inner wisdom*, one comprehends that although one is aware of the real or "the naked truth," one has to tolerate and accommodate the *shari'at* or the traditional rituals.

Thus, one should live in society amongst other people as a normal human being without showing abnormal or eccentric behavior.

As is said about the *wayang* or the Javanese puppet play, what we see here in this physical world is actually a reflection of what has really happened in the spiritual world.

Before I went to open a Subud branch in Tangerang, West Java, my inner self went first to do the actual spiritual work. Later, my outer self just followed my inner self as its shadow.



On Saturday-Kliwon, the 11th of November, 1989, while this book, *The Mystical World of Java*, was being prepared for publication, I awoke up at 1:30 a.m. from a dream experience.

In this dream experience, I saw my father in the hereafter holding a book in his hand. He was trying to get the attention of an old friend, who was a medical doctor during his life time. My father was attempting to get his friend inter-

ested in reading the book which could lead him to being opened or to receive the contact with the Light of God. As the soul of the medical doctor had not been opened, his condition in the hereafter was pathetic. He was half-alive and half-dead. He could hardly open his eyes and his stomach was swollen and half-rotten. My father was in a very good state. He was in a much better state than when he was still alive here in this world.

When I looked at the book he was holding, I realized that it was *The Mystical World of Java*. This book had apparently already been written in the eternal world. I merely received the reflections of it at moments when my mind was in a quiet and blank state.

While in this physical world, *The Mystical World of Java* is still being prepared for publication, in the eternal world this book already exists. Our physical world is only a reflection or shadow of the real truth in the eternal world.



Glossary

A

Abdurachman, Kyahi: A Sufi master in Java in the 1920's, whom Bapak Subuh had visited.

Adam, Governor: Dutch governor in Java during the colonial period

Adipati: governor

Ageng: great

Aji-aji bandung bondowoso: The mastering and exploiting of the essence of earth which results in a very great supernatural power by which one can shake or move a mountain.

Aji-aji gelap ngampar: The mastering and exploiting of the essence of fire, which enables one to throw a fireball at an enemy from a distance.

Aji-aji lembu sekilan: A supernatural self-defense power that keeps an enemy's weapons a hand breadth away.

Aji-aji sapu angin: The power to exploit and control the essence of air or wind, enabling one to walk on the wind or as fast as the wind.

Aji-aji siluman: The mastering and exploiting of the essence of water, whereby one can cover oneself and the surrounding area with a mist to become invisible.

Aji-aji tameng wojo: Literally means a steel shield. One of several highly sophisticated self defense arts specializing in weapon-proof power. There were several highly sophisticated self defense arts specializing in this weapon-proof power.

Al Fatihah: The opening verses of the holy *Qur'an*

Aloon-aloon: The large meadow square in the front of a palace

Amartho, kingdom of: the home of Harjuno in the *wayang* stories

amok: to rush about in a rage to kill

Anak polah wong tuwo kepradah: Javanese saying, meaning: Whatever the children do, or whatsoever happens to them, their parents will automatically bear the consequences of it.

andong: a four wheeled coach drawn by two horses

angklung: musical instruments made of bamboo

Asmo Sepuh: (Javanese) meaning old name

Assalamualaikum warachmattullahi wabarakatuh: Meaning, Greetings and may God bless you.

atmojo: son

Awu-awu Langit, Kyahi: Master of Gray Skies—an ancient spear, an heirloom that can stop the rain falling.

B

Bagelèn, Kanjeng Ratu: Her Majesty the Queen of Bagelèn. Elder sister of the Queen of the Southern Ocean. The maiden name of Her Majesty the Queen of Bagelèn was Loro Sari Kuning.

Bambang, Sri Hastobroto: A friend of Prio Hartono

Bapak: Father, term of respect, a formal way to say father

Barong: A mystical lion figure, seen at weddings, two men usually operate it from inside.

batik: Large cloth, made by waxing with removable wax and dyeing; the parts waxed are not to be dyed, so that a design is gradually built up.

bechas: Rickshaws

beduk: A huge drum

bhegawan: A name originating in Sanskrit, given to a fully realized saint.

bijgelovig: Dutch word: superstition

Bima or Bimo: Character of the *wayang kulit*, on the good side, he was sent on a quest for the “Water of Life.”

blarak sineret: A row of coconut leaves—*pamor* design on a *kris* blade.

bojo: A pair or a couple

Borobudur: Monumental temple left by devoted followers of Buddhism of the 7th and 8th century in Java.

brahman: The soul at the human stage of development. At this level a person would be most happy to enlighten, advise, console, help and love people. Therefore they would be inclined and prefer to work as a priest or a teacher.

Browidjojo the Vth of Mojopahit, King. The last Hindu king in Java

bumi: the earth

Bumi, Kyahi Semoro: Who, along with Nyahi (the lady) Semoro Bumi, are masters of the earth who control the village of Wonoroto as well as the Land of Java and Nusantara (the chain of islands, meaning Indonesia).

Bumi, Nyahi Semoro: Who, along with Kyahi Semoro Bumi, are masters of the earth who control the village of Wonoroto as well as the Land of Java and Nusantara (the chain of islands, meaning Indonesia.)

Bumi, Sri Kitri Berkahing: Mother Earth

Buntel Mayit: A shroud. *Buntel* means a wrapping and *Mayit* means corpse (sign on a horse).

Bupati: (Javanese, Indonesian) district chief of a Kabupaten, see Kabupaten

C

Chendrawasih: The Bird of Paradise inhabits the jungles of the eastern most part of the Indonesian archipelago.

ciplos: (Javanese) The eyes of an unenlightened pariah.

curigo: (Javanese) Meaning a *kris* or sacred dagger.

D

dagob: Bell shaped stonework containing a statue of the Buddha. There are 72 dagobs arranged in concentric circles surrounding the main stupa of Borobudur.

dahar kembul ondrowino: Sharing a feast meal in the form of a mountain of rice and other goodies.

dalang: The puppeteer and storyteller of the *Wayang Kulit* (Javanese shadow puppet) plays. The *dalang* symbolizes Almighty God and the *wayang* figures represent the personages of the stories.

dawuh: words

Demak Mosque: Famous mosque on the northern coast of Central Java

Denthowilokromo, Prabu: The son of Prabu Kuntho Wibisono, later known as Bhagawan Kuntho Wibisono.

dewa: Soul, derived from the word *jiwa* which means soul. Hence, the phrase: “*Oh, selamat margo isih di ayomi dewa-né.*” Meaning, he or she is saved because they are protected by their *dewa*.

Dhorowati, Princess: became the wife of King Kertowijoyo of the Mojopahit kingdom (1447–1451).

Diponegoro, Prince Pangeran: Fought the Dutch (1826-1830) and after being captured was exiled to Sulawesi.

Djenar, Sheikh Siti: An eccentric *wali* who only cared about the inner truth or *hakekat*. He was killed because he introduced the way of the *hakekat*.

Djenggolo, Kingdom of: A kingdom in East Java.

djin or djinn: same as **jinn**. Moslem legend, a supernatural being that can take human or animal form and can influence human affairs. Bapak Subuh describes the *jinn* as huge and black; Indonesians refer to them as *setans*, folk legends vary; **genie** (as in the story Aladdin and his Lamp) is also derived from this word.

dodo paksi: Cross beam of the central ceiling of a *pendopo*.

Donorojo: The name of a horse, meaning “the king of riches”

dudur: The standing beam in the middle of the crown of a *pendopo*

Durgo Ngerik: One of the *Dewi* (a lady *Dewa*) in the Javanese *wayang* or puppet shadow play. She is the leader of the evil forces and actually controls them.

Durno, Pandito (sage): A character of the *wayang kulit* who when consulted, tells the *physical* location (i.e on top of Mt. Kutorunggu, where Shri Bhatoro Kresno had retired) of the “*Wahayu Makuto Romo*,” *Wahayu Makuto Romo* is a *metaphysical* term.

Duryudono, Prabu: King Duryudono of Hastinopuro

Dzat Ingkang Moho Kuwaos: The Almighty Substance or The Almighty God
dzikr: Constant contact with the Light of God in a continuous inner prayer

E

empu: Master *kris* makers, see Chapter 7, *Nogososro, The King of the Krises*
Erdy: Elder brother of Prio Hartono
eyang: Grandmother/Grandfather, it is a term meaning grandparents or ancestors.

G

gamelan: Five scale musical instrument
Gandrik: The soul of the thunder
Gandrik, kulo putunipun Ki Ageng Selo: “Gandrik, I am the grandson of Ki Ageng Selo,” said by Prio to ward off thunder strikes.
garwo: *Garwo* is derived from the two words *sigaring* which means a part of and *nyowo* which means the soul. Here the spouse becomes an eternal part of one’s soul. It becomes an eternal husband and wife relationship which will not cease with death.
Garwo Padmi: First Lady
Grand Old Man, The: A relative of Prio Hartono, known as Amat Sayuti and Raden Mas Suryosuwarno
Gunung Ali-ali: Literally meaning the ring mountain which is Ayer’s Rock in the middle of the Australian continent
guru laki: A *guru laki* is a husband, who has succeeded in helping the wife to receive the contact with the Light of God, helping her further in the process of spiritual purification to free her from the pressures of the passions and lower forces.

H

Hadith: Sayings and examples given by the Prophet Mohammad
hadi: noble
hakekat: inner truth, essence, or actual truth about about God, religion etc., as opposed to *Shari’at*. See Chapter 12, *The Wayang Kulit*.
Hamengku Buwono the Vth of Jogjakarta, His Majesty Sri Sultan.
Hamengku Buwono the VIIIth of Jogjakarta, His Majesty Sri Sultan.
Hamengku Buwono the IXth of Jogjakarta, His Majesty Sri Sultan.
Hanyokrokusomo, Sultan Ageng King of Mataram.
Hanoman: The white monkey warrior; also known as, Beghawan Mayangkoro.

Born through the womb of Dewi Anjani. His father, Bhatoro Guru, is the Chief, or the King of the *Dewas*. Hanoman outlives everyone of the *Ramayana*.

Harjuno: The middle brother of the five *Pendowo* brothers

Hasto-Broto/Hasta-brata The eight principles or characteristics of leadership

I

Idulfitri: A feast in celebration of completing the *Ramadhan* fast month

ijo pupus: The color green

inggil: Meaning high

ingsun: (Javanese) Inner self—meaning Master

International Spiritual Center of Subud: This center is at Cilandak on the outskirts of Jakarta, Indonesia. Bapak Subuh and his family lived at the Cilandak center for many years.

J

Jaelani, Sheikh Abdulkadir: A descendant of the Prophet Mohammad

Jakarta: Capital of Indonesia

jambio: a *kris* with a crescent shaped blade

janur: young coconut leaves

jati: real

Javanese calendar: Besides the week which consists of Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, as in the West, the Javanese have the five-day week of their Lunar Calendar, whose days are called *Legi*, *Pahing*, *Pon*, *Wage* and *Kliwon*. If a person was born on Tuesday–*Pon*, this is considered the person's real birthday which determines their astrological character, fate and cosmic influences. The Tuesday–*Pon* birthday returns every thirty-five days. The Javanese do not celebrate the date of their birth, but their "*wetonan*" or "*wiyosan*" (in High Javanese), meaning the day when they emerged from the womb.

jimat kalimosodho: The powerful amulet or weapon which belongs to the eldest brother of the *Pendowos*, the "good guys," who is called Yudistiro. Sunan Kalijogo inserted the the *kalimah syahadah* as a powerful amulet or weapon into the Javanese shadow puppet play stories. *Jimat* means an amulet or a powerful weapon, and *kalimosodho* is a disguise for "*kalimah syahadah*."

jiwa: Soul

jodo: Where a husband and wife are a couple. Besides having a physical relationship, here the husband and wife are also mentally compatible as well.

Jogjakarta: City in Central Java

joglo: The *joglo* is the roof structure at the center of the *pendopo* which forms

its crown.

jogo: to guard

joko klangtung: Bum or a guy who has no profession

Joleko, Ki Ageng: A historical character, who enters the spear, Ki Ageng Plered, the spear used to kill Haryo Penangsang, claimant to the throne of the Demak kingdom. See Chapter 3, *A Grand Old Man*.

jolodoro, kyahi: The first coach in a wedding procession

K

Ka'abah: the sacred Moslem shrine at Mecca, toward which believers turn when praying. It contains a black stone, probably of meteoric origin; it was supposedly given to Abraham by the archangel, Gabriel.

Kabupaten: (Javanese, Indonesian) District or sub-division of a province; there are 82 *kabupaten* in Java.

kacang ora ninggal lanjaran: Javanese phrase, meaning: *Kacang lanjaran* or *kacang*, in short, is a string bean plant which grows by creeping on its *lanjaran* or bamboo support. *Ora ninggal* means not leaving or forgetting. See chapter 8, *Ancestral Worship*.

kacar Kucur: Ceremony in a traditional Javanese wedding, where the bride and bridegroom feed each other with three spoons of yellow rice.

kali: river

Kalijogo, Sunan: One of the Nine *Walis* or Muslim saints, who helped spread Islam in Java in the fifteenth and sixteenth centuries. **Sunan** is the title of a *wali*, meaning, "whom you respect and honor." **Kali** means river and **jogo** means to guard.

kalimah syahadah: This is the Islamic declaration of faith: "That there is no god but God, that nothing is worthy of worship except God, and that Mohammed is His Messenger." See chapter 12, *The Wayang Kulit or Shadow Puppet Play*.

kalpataru: Two identical tall crown like decorations made of *Janur* (young coconut leaves) accompanied by two smaller ones

kanjeng: Lord, majesty, title given to someone of high rank

kapal kepeng: Dancing men riding on hobby horses made of woven bamboo and rattan

karma: the belief that the totality of a person's actions in any one of the successive states will influence the next reincarnation; loosely fate or destiny.

Karno, Adipati: a character in the *wayang kulit*, see Chapter 12, *The Wayang Kulit or Shadow Puppet Play*.

karta or karto: means city

kasunyatan jati: The *hakekat*, essence, or content of any religious teaching which the Javanese call *Kasunyatan Jati* (the real truth), rather than its form or

rituals. *Jati* means real. *Kasunyatan jati* means “the real or the naked truth.”

katuranggan kapal: the knowledge to read the signs on horses

kawan: friends or comforters

kawulo: Javanese. The ego, which is the personality of the mental life organs, is called in the Javanese language, *kawulo*, meaning a servant.

Kayon: Tree of Life, presented by the *dalang* to open a *wayang kulit* performance (shadow puppet show). See the beginning of book, *The Mystical World of Java*.

kayu-watu: tree-stone

kebaya: Javanese blouse worn by women

kedaton: kingdom

kembar mayang: Two identical tall crown like decorations made of *Janur* (young coconut leaves) accompanied by two smaller ones. Also called: *Kalpataru*.

kentongan: wooden signal beater

kesadaran jiwa: inner wisdom

Kesowowidhi, Bhegawan: one of the characters in the *wayang kulit*, see chapter 12, *The Wayang Kulit or Shadow Puppet Play*.

ketupat: The special meal for *Lebaran*, which consists of rice cooked in a box made of woven young coconut leaves. After being cut diagonally, the rice cake is cut in small pieces and served on a plate with all sorts of spicy dishes.

kirap manten: Wedding procession on horse drawn coaches and carriages

Kidul, Kanjeng Ratu: The Queen of the Southern Ocean whose maiden name was Loro Sarwi Kuning. Also the spiritual wife of Panembahan Senopati, the founder of the Mataram dynasty.

Koloangkoro: The first of four spiritual brothers, made out of black light, residing in a human being. Material forces.

Kololudro: The second of four spiritual brothers, made out of red light, residing in a human being. Vegetable forces.

Kolosukardo: The third of four spiritual brothers, made out of yellow light, residing in a human being. Animal forces.

kodok hanumuri leng: Meaning, a frog covering the hole in which it lives.

Krakatau, Eyang: One of the ancestors of Java who lives on the top of Mt. Krakatau, and who controls and supervises the waters of the Java Sea.

kraton: the palaces of the Javanese royal families which are also important centers of Javanese culture

Kresno, Shri Bhaturo: the source of Inner Wisdom, one of the characters in the *wayang kulit*.

kris: Sacred Javanese dagger, with a straight or wavy line blade

kukilo: (Javanese) a *perkutut* bird

kulit: hide

kuluk kanigoro: An old Javanese headdress or crown made of gray and

black velvet with golden stripes and bands

Kumbokarno: One of the characters of the *wayang kulit*, see Chapter 12, *The Wayang Kulit*.

kungkum: ceremony of merging oneself in water

Kunthi, Dewi: married to king Pandu of Hastinopuro

Kurowo brothers: The 100 *Kurowo* brothers—*wayang* characters whose coarse bodies, bulging eyes, gigantic noses, big mouths and fat bellies, represent the passions of anger, wrath and greed.

Kursinah, Eyang: Bapak Subuh's mother. Bapak Subuh was the founder of the Subud brotherhood.

kyahi: Master. Ki is the often used abbreviation; a teacher of religion and mysticism.

L

ladhak: kris with an even number of bends

lakons: *Wayang* plays

Laksmonosusilo: One of Prio Hartono's sons

lanang: (Javanese) male

Lebaran: Means "the end," and is the big celebration at the end of Ramadhan.

lesung: Wooden rice huller

liwat, liwat, liwat: Pass by, pass by, pass by.

Lurah: Village head

Lurah Tanah Jowo: The Village Head of the Land of Java

M

Maghribi, Sheik Maulana: A descendant of Sheik Abdulkadir Jaelani of Baghdad

mabook: (Javanese) Meaning, getting drunk.

madat: (Javanese) Meaning, taking opium or a drug.

madon: (Javanese) Meaning seeking pleasure with prostitutes.

Mahabharata: One of the two great epics of India, written in its first form in Sanskrit, combines poems, history, and mythology. see also *Ramayana*.

main: (Javanese) gambling

maling: (Javanese) stealing

manège: the art of riding and training horses

manggung: Javanese. Meaning heralding or announcing a message.

manther: to shine

mantras: A hymn or portion of text, especially from the Veda, chanted or intoned as a incantation or prayer.

manunggaling kawulo lan Gusti: (Javanese) Meaning, the union between the

servant (meaning man) and God. As when the *jiwa* becomes one with the Light of God.

manungso linuwih: Meaning is a human being who has more in him than others.

ma'rifat: Means that one's true Inner self has developed its own means of understanding, or an *inner wisdom*. Through this *inner wisdom*, one is aware of the real, or "the naked truth," one has to tolerate and accommodate the *shari'at* or the traditional religious rituals. See *Epilogue*.

Mas: Means gold, but also older brother in Javanese.

Mataram, Kingdom of: A kingdom in Central Java

Mayangkoro, Eyang Bhegawan: Hanoman, the white monkey, is a figure in the Javanese wayang kulit. See chapter 12, *The Wayang Kulit or Shadow Puppet Play*.

melati renonce: A garland of jasmine—*pamor* design on a *kris* blade

Mendangkamoelan, Kingdom of: The first and original kingdom of Java, now long forgotten, it started in the environs of Wonoroto.

mendem jeroo, njunjung duwur: Javanese saying, meaning: If you go to hell, you will bring your parents down with you, on the contrary if you go to heaven you will automatically lift your parents up to heaven with you.

menopo panjenengan nate nglumpati segoro: (Javanese) Meaning, "Have you ever jumped over the ocean?"

midodareni: Night vigil. *Midodareni* is derived from the word *widodari*, meaning angels.

mo limo: (Javanese) five nouns ending with "o." See Chapter 9, *The Five Attributes of a Javanese*.

Modjopait, Kingdom of: A kingdom in East Java

Mohammad, Prophet: Called the "Messenger of Allah," he was the founder of the Islamic religion.

moto: (Javanese) The eyes of a person who is in the material stage of development, a *vaisha*, is called *moto*. See Chapter 11, *Hinduism in Java and The Growth of the Soul*.

mripat: (Javanese) The eyes of a person who is in the human stage of spiritual development, a *brahman*, is called *mripat*. See Chapter 11, *Hinduism in Java and The Growth of the Soul*.

N

narang udan: A practice to refuse or postpone the rain. There are *kris*es and spears especially designed for such purposes, called *singkir banyu*, meaning to avoid water.

Ngabehi, Raden: a *Raden* (nobleman) who can do anything and everything

nglarung: the act of throwing an heirloom into a river

ngoceh: (Javanese) Meaning baby talk, having no meaning or meaningless

Nine Walis: The Islamic saints who spread the Islamic religion in fifteenth century Java. (Sunan Kalijogo was one of them.)

ningrat: aristocratic

Nogo: Dragon

Nogobumi: The Dragon of the Earth

Nogo Kingsru kris: The Swimming Dragon kris

Nogo Lar Mungo: The Dragon with Spread Wings. A straight blade *kris*; the female counterpart of the Nogososro *kris*.

Nogo Pandito kris: The Dragon Sage *kris*

Nogo Singo kris: The Dragon and Lion *kris*

Nogorojo kris: Dragon King *kris* with eleven bends

Nogososro kris: *Nogo* means dragon and *sosro* means a thousand. This *kris* equals the spiritual power of a thousand dragons. A powerful heirloom.

Nugroho: The fourth of four spiritual brothers, made out of white light, residing in a human being. Human forces. See Chapter 12, *The Wayang Kulit or Shadow Puppet Play*.

Nusantara: A chain of islands

nyembah: (Javanese) to pay homage by placing both hands, palm to palm in front of the nose

nyowo: Soul

O

Ono keris mabur, one keris mabur: “There is a kris flying, there is a kris flying.”

P

pagas: not honest, not straight (sign on a horse)

pager gunung: a fence of mountains—*pamor* design on a *kris* blade.

Pajang, Kyahi: A kris bearing the indented fingerprints of an *empu* as they pressed the hot metal with their bare fingers. Also, a *kris* that might possess the *wahayu kedaton*—see Chapter 7, *Nogososro, King of the Krises*.

Pak: Shortened informal version of *Bapak*, meaning father.

pamor: The blade of a *kris* is made of many layers of metals, topped by a shiny white-colored metal called *pamor*. *Pamor* was obtained from falling meteorites.

pancuran mas: A golden fountain, (sign found on a horse).

pandito: sage or saint

pandito ratu: Saint King. A king, who is a saint and has received enlightenment, thus rules the kingdom by the Will and the Guidance of God.

pandulu: The eyes of a person who is in the vegetable stage of spiritual development, a *sudra*, is called *pandulu*.

Panembahan Senopati: general, later a king in ancient Java, founder of the Mataram dynasty. see also Raden Sutowijoyo and Chapter 3, *A Grand Old Man*.

paningal: (Javanese) The eyes of a person who is in the animal stage of spiritual development, a *satriya*, is called *paningal*.

paniwahan panggih: the meeting ceremony in a traditional Javanese wedding

pariah: a person having no spiritual status

Patih: Deputy chief executive

peci: traditional Indonesian black cap worn by men

Pedjadjaran, Kingdom of: A kingdom in West Java

Penangsang, Haryo: Unsuccessful claimant to throne of Demak kingdom

pendopo: An open hall in front of the main house

pendopo ageng proboyekso: The Great *Pendopo*. A *pendopo* with three layers of squares which has a total of thirty-six pillars. *Ageng* means great.

Pendowo: Five brothers in the *wayang kulit*, Punthodewo, Bima, and the twins, Nakulo and Sadewo (The good guys)

Pendowo Limo Kris: *Pendowo Limo* means the Five *Pendowo* brothers in the Javanese shadow puppet play. A five bend kris, showing the fingerprint indentations of Empu Supo on the blade.

Pentools Jokers: dancing to the accompaniment of the *angklung* musical instruments made of bamboo.

pepe: Literally means, to dry oneself in the sun. A *pepe* is a request for an audience with the king, made by staying out in the sun with a naked chest until summoned.

pepunden: (Javanese) Meaning those (parents and ancestors) whom you carry on your head

perkutut: A ground dove. According to the Javanese, the *perkutut* bird has the highest soul in the animal world.

Petruk dadi ratu: Petruk is a servant figure in the traditional *wayang* or shadow puppet play. *Dadi* means to become and *ratu* means king. *Petruk dadi ratu* is an episode in the *wayang* story in which Petruk becomes the king, resulting in chaos and confusion within the kingdom.

pitung pandeleng: The length of seven human sights

Pochong: Name of a spirit

Poerwotjarito, Kingdom of: Kingdom in Central Java

prabu: king

prihatin: Voluntary fasting from sleep, food, drink, sex and worldly pleasure, (Traditionally observed from 4am to 6pm every Monday and Thursday) in the hope of receiving moral support from one's ancestors and God's guidance,

thereby improving one's situation in this world. The Javanese are aware that lip service prayers alone are not able to reach their goal. In order to make an appeal heard by Almighty God or the ancestors, or any other powerful being, they must prove their sincerity by doing a *prihatin* or *topo*.

Puger, Kyahi: A spear

pulung: light

punggahan: Derived from the word *munggah*, meaning going up. Towards the end of *Ramadhan* a *selamatan* called *punggahan* is given to wish the visiting souls a safe and good journey back up to heaven. It is known in Java that the souls of relatives, parents and ancestors come to visit during the month of fasting.

Purworejo: *Purworejo Kabupaten* was, according to Amat Sayuti, originally a minor kingdom and the first *kabupaten* to be established in Java.

pusoko: heirloom

R

raden: Abbreviation of *rah* meaning blood, and *adi* meaning noble

rahsa: inner feeling

Rahwono Rojo: King of the evil forces. The giant king of the material or satanic forces, who will never die as long as this world exists.

Ramadan, or Ramadhan: The name of the month in Arabic in which the fast occurs. The month long, Islamic fast.

Ramayana: (Sanskrit) Ancient epic in which Prince Rama (Prabu Romo) and his brother Leksmana, with the help of the monkey Hanuman, fight and defeat evil forces to free Princess Sinta, Rama's bride. see also *Mahabharata*.

Rantramsari, Dewi: Friend of Sinom Perdopo, both are dream visitors to Mas Prio, and Amat Sayuti. See Chapter 3, *A Grand Old Man*.

rasa: feeling

rochani: The fifth level of spiritual development or rochani stage

Romo: Meaning, the honorable father

Romo, Prabu: (Javanese) King Romo or King Rama of the *Ramayana* epic

ron dewo-dewo: sacred ceremonial leaves

Ruci, Dewa: The inner self of Bima, a character in the *wayang kulit* stories

rupiahs: Indonesian currency

ruwah: is derived from the word *arwah*, meaning the souls, who now live in the hereafter. The month preceding *Ramadhan* or fasting month is called *Ruwah*. It is known in Java that the souls of relatives, parents and ancestors come to visit during this month. Therefore people in Java give a *selamatan* called *ruwahan* which is a *selamatan* to greet and welcome the visiting souls.

ruwahan: A *selamatan* given to welcome visiting ancestral souls, see *Ruwah*.

S

sabda ingkang dèréng kawijil ing lesan: Meaning words which have not been expressed orally. A wise man should be able to perceive words which have not been expressed orally.

Sabuk Inten: Diamond Belt

sak: (Javanese) Size of

sak mrico binubut: (Javanese) Meaning, an undeveloped seed of a soul is as small as a polished pepper seed.

samadhi: A spiritual state achieved through meditation

sangkan paraning dumadi: Javanese saying, meaning, the origin of our existence. "From God we came and to God we should return."

Sargito: Youngest brother of Prio Hartono.

sarong: (Javanese, Indonesian) Single piece of rectangular cloth wrapped around the waist, covering the body down to the ankles, like a skirt. Worn by men and women.

satriya: The soul at the animal stage of development. A person at this level would be most happy to fight, conquer or rule others. They would be inclined and prefer to be soldiers or government officers.

satriyo manah: A knight shooting the arrow (sign on a horse)

satriyo pinayungan: *Satriyo* means a knight and *pinayungan* means being protected by an umbrella. A horse with this sign is under the protection of a spiritual umbrella or a *wahayu*. When he visited the palace of Jogjakarta, Prince Yudoningrat gave Prio a *perkutut* under that same sign.

satriyo wirang: sign of a knight in shame (sign on a horse)

Sayidin Panotogomo: A descendant of the Prophet Mohammed

Sayuti, Amat: The Grand Old Man (see Chapter 3), a relative of Prio Hartono. His senior name is Raden Mas Suryosuwarno.

sedulur papat kelimo pancer: Meaning the four brothers (passions) united by the fifth (the soul) who holds them together.

Segaluh, Kingdom of: A kingdom in West Java

selamatan: Derived from the word *selamat*, meaning safe. A *selamatan* is a gathering where the host invites people to come for dinner and prayers. This is a community affair. Relatives, neighbors and friends come to share in the preparation of the food. See Chapter 1, *Wonoroto*.

Selo, Ki Ageng: The great grandfather of the founder of the Mataram dynasty, who lives at the top of Mt. Selamat. One of the most important leaders who converted to Islam was Ki Ageng Selo. Ki Ageng Selo later adopted a Muslim name, Kyahi Ngabdurachman. His great grandson, Raden Sutowijoyo later founded the Mataram dynasty. Ki Ageng Selo was the descendant of the last Hindu King in Java, King Browidjojo the Vth of Mojopahit.

Semar, Ki: Although functioning as the *Pendowos*' servant on earth, he is

actually a *Dewa* known as Sang Hyang Ismoyo.

Semarang: Capital city of Central Java

sembah: The act of kneeling down in obeisance, or paying homage, while holding both hands palm to palm in front of the nose.

sembahyang: The Javanese word for praying. It is derived from the words *sembah* meaning paying homage and *eyang* meaning grandparents or ancestors. *Sembahyang* actually means turning oneself to God through one's ancestors.

Sengkuni, Patih: Prime Minister Sengkuni goes along with Adipati Karno to bring back the "*Wahayu Makuto Romo*" as part of *The Wayang Kulit*, Chapter 12.

Senopati ing ngalogo: A general in the battlefield

Serut, Kyahi: He is a fearsome spirit, who lives in a banyan tree in Wonoroto.

Setan Kober: A (wicked) *kris*

setans: Invisible spiritual beings who play an important role in the world

setinggil: An open hall in a *kraton* complex that has a roof but no walls, which is called *setinggil*. *Setinggil* is derived from the words *siti* meaning ground and *inggil* meaning high.

shari'at: traditional religious rituals, see also *Hakekat*. See Chapter 12, *The Wayang Kulit*.

sholat: Islamic prayers.

Siddhartha Gautama: The founder of Buddhism.

sigaring: part of

SiHING Nalendro Gung Binatoro: Meaning, as a clear evidence of the love of the Great King, namely, *Dzat Ingkang Moho Kuwaos*, the Almighty Substance or the Almighty God.

simah: The content of the house. *Simah* is derived from two words: *isining* which means the content of and *omah* which means house. Such a husband and wife relationship in which the spouse is called *simah* is obviously mainly a physical relationship.

sindur: A red and white sash worn by the parents of the bride and bridegroom

Singgopawiro, Eyang: Prio Hartono's grandfather

singkir angin: Heirlooms which can maneuver the wind. See also *narang udan*.

singkir banyu: To avoid water. Heirlooms which can avoid and maneuver water. See also *narang udan*.

singkir gromo: Heirlooms which can avoid and maneuver fire. See also *Narang udan*.

Singo Mataram kris: The Lion of Mataram kris

Sinom Perdopo: Assistant to Nabi Suleman (the Prophet Solomon), who lives in Padam Aram in the Middle East (ancient place name in the Middle East). Dream visitors of Amat Sayuti and Prio Hartono.

Sirih leaves: Sirih leaves have the shape of a heart. In a Javanese wedding the bride and bridegroom throw a set of rolled *Sirih* leaves at each other; symbolizing that they are giving all their love to each other.

siti: ground

sodo: Javanese. The bone of a coconut leaf

soko guru(s): The four main pillars at the center of a *pendopo*. *Soko* means pillars, *guru* in this context means the main and most important.

soko pengarak: The twenty pillars, creating the third square outside of the central *soko guru* pillars of a *pendopo*.

soko rowo(s) The twelve pillars creating the second outer square from the central *soko guru* pillars in a *pendopo*.

Sombro, Empu: Lady *kris* maker

Sombro krises: *Krises* made by a lady *kris* maker, Empu Sombro

Songsop Gilap: A sacred ceremonial umbrella

Subud: A non-verbal spiritual practice, practiced by *latihans* (indonesian word meaning exercise) twice a week, for 1/2 hour to 45 minutes. Subud is a non-proselytizing, non-political organization. It is open to all religions and all nationalities. Any person over age of 17 may join. There is no fee for joining. The cost of maintaining the Subud Association (group premises, communication, records) is derived from voluntary donations from its members.

sudra: Vegetable stage of the soul's development. A person on this level is most happy with plants and would be inclined to choose to work with plants and choose farming as their profession.

Sukarno: a revolutionary leader, who later became president of Indonesia.

Sumbing, Mt.: A volcano north of Wonoroto

Sumohadiwidjojo, Muhammad Subuh: Founder of the Subud spiritual brotherhood. He was born at dawn (hence the name Subuh, meaning, dawn) on 22nd June, 1901 and died on 23rd June 1987.

Sunan: Title of a *wali*, meaning, "he whom you respect and honor."

sungkem: The act of kneeling down to kiss the elderly persons knee, while asking for forgiveness and blessings.

Sunjoto Kuntho: A powerful arrow belonging to Adipati Karno. Karno received this weapon from his father, Bhatoro Suryo, the Sun Dewa. See Chapter 12, *The Wayang Kulit*.

Suro: The first month of the Javanese calendar. The first of Suro is the Javanese New Year. Some believe that the first of Suro symbolizes the beginning of life. Many people honor the first of Suro, which means honoring the existence of holy life, moreover honoring the Almighty God, the Creator of life.

Surokartohadiningrat, Kraton of: Palace of Surokartohadiningrat, where Amat Sayuti cures the blind princess, see Chapter 3, *A Grand Old Man*.

surung: Sign on a horse showing it is befitting for a warrior general

Suryo: The sun

Suryoatmojo: *Suryo* means the sun and *atmojo* means son, so *Suryoatmojo* means son of the sun.

Suryosuwarno, Amat Sayuti: Also known as *The Grand Old Man*, Chapter 3.

Sutowijoyo, Raden: Founder of the Mataram dynasty

T

tampah: woven bamboo tray

Tanah Air Kita: Our Land and Waters. *Tanah* means land, *air* means water and *kita* means ours.

tanggap ing semu: Means being able to sense or perceive a message by a wink of the eyes, a tone of the voice, or the change in the color of the other party's face.

tarekat: Where people use their intellect in their religious activities

tatals: scrap wood

tatit: A kind of lightning. An indication that a *kris* or sacred spear is buried beneath the place where it strikes the earth.

tejo: (Javanese) light.

tejo manther sak sodo lanang: *Tejo* means light. *Manther* means to shine. *Sak* means the size of. *Sodo* means the bone of a coconut leaf. *Lanang* literally means male. In this context it means big. So *Tejo manther sak sodo lanang* means a long or tall ray of light which shines from within a human being. Javanese description of the soul at the vegetable level.

temon: Meeting place

tempuran: The waters where two rivers meet

timbangan: Ceremony in a Javanese wedding. The father of the bride sits on the bridal throne taking the bride on his left lap and the bridegroom on his right lap. He is then asked "Who weighs heavier, the bride or groom?" He answers, "Both weigh the same," symbolizing that he will love and treat them equally.

timoho macan gembong: A rare *timoho* hardwood that has the color of a Bengal tiger. This tree has a special aura on certain nights.

Tirtowiranu, Raden Subroto: Deputy village head of Wonoroto

Tjokrojoyo, Eyang: Grandfather Tjokrojoyo, ancestor of Amat Sayuti, see Chapter 3, *A Grand Old Man*.

topo: Refraining from food, sleep, and other pleasures, see *Prihatin*.

Tri Trenggono, Wahyu: The *Wahayu* (spiritual light) of the Three Palaces

Trijoto, Kyahi: A spear

Trilintang, Wahyu: The *Wahayu* (spiritual light) of the Three Stars

triwikromo: Act of expanding the soul

Triwulan, Wahyu: The *Wahayu* (spiritual light) of the Three Moons

tugu: *Tugu* is a pillar like structure which is located on a straight or direct line north of the *setinggil*. The distance between the *setinggil* and the *tugu* is *pitung*

pandeleng, meaning seven human sights.

tundan: The sound of ringing bells

Tunggul Jati, Kyahi: A *kris* with an even number of bends

turonggo: (Javanese) horse

turun tangis: Sign of weeping (on a horse)

U

udan mas: Golden rain—*pamor* design on a *kris* blade

umbrella, sacred: Umbrellas are important heirlooms in Java. An umbrella is shaped like a *wahayu*, a spiritual light which gives blessings and protection to those who receive it.

ustad: Orthodox Muslim teacher

V

vaisa: The soul at its material stage of development. A person on this level of soul development will be inclined to work with material objects and choose trading as their profession.

Vittachi, Varindra: Subud member and friend of Prio Hartono. Author of *A Reporter in Subud* and other books.

W

wahayu: A spiritual light which gives blessings and protection to those who receive it

Wahayu Kedaton: The spiritual power of a palace or throne—*Wahayu Kedaton* is a living light with a will of its own. Whoever receives a *Wahayu Kedaton* will be able to become a king by the Grace of God and can rule a kingdom with the Blessings and Guidance of Almighty God.

Wahayu Makuto Romo: An episode from a story in the *Wayang Kulit*. The *Wahayu Makuto Romo* is a light in the form of a revelation containing the inner wisdom which will enable a king to rule his kingdom with the Blessing and Guidance of God. See Chapter 12, *The Wayang Kulit*.

wali: Muslim saint. See also Nine *Walis*

wanito: (Javanese) wife

wates: Demarcation line

wayang: Means shadow

wayang kulit: Shadow puppet play

wayang wong: Classical drama depicting the old *Ramayana* and *Mahabharata* legends simultaneously in music, song, story telling, dancing

and acting. Colorful costumes add to these performances.

weruh sak durunging winarah: (Javanese) was able to see what was going to happen.

wesi lanang: Literally means “male” iron

Wetonan: The combination day on which someone is born, that is the day using the usual 7 day week, combined with 5 day week of the Javanese, for example, Friday-*kliwon*.

Wibisono, Bhegawan Kuntho: Before becoming a sage, he was known as Prabu Kuntho Wibisono.

Wibisono, Prabu Kuntho: Prabu Kuntho Wibisono, who had retired as the king of Sengglopuro kingdom, now lived as a sage in a place called Hamuloyoso, on the slope of Mt. Kutorunggo. He had left his kingdom to his son, Prabu Denthowilokromo. He was now known as Bhegawan (Sage) Kuntho Wibisono.

windhu: A cycle of eight years by the Javanese calendar system

wishnu: According to the *Mahabharata* and *Ramayana*, a light in the form of a revelation. See Chapter 10, *Buddhism in Java*.

wisik: Meaning, a spiritual indication

wismo: (Javanese) a house

Wonoroto: Small village in Central Java

wringin kembar: Two identical banyan trees in front of a king’s palace or kraton

Wulung, Kanjeng Kyahi Tunggul: Sacred heirloom in the form of a banner from the kraton of Jogjakarta

Wungu, Ratu Kencono: The Queen of the great Mojopahit empire

Wungu Nogo, Ratu Kencono: Sacred umbrella—the residence of Ratu Kencono Wungu, queen of the Mojopahit empire