

The Historical Background Of Kanda Pat

Based on the myth I have found on some ancient remains, *rental*, the story written on the palm leaves, religious magazine, newspapers, and oral story from mouth to mouth related to the *Catur Sanak* (four brothers). This name is commonly called “*Kanda Pat*” (four older brothers) as written on the *rental*.

The existence of the *Catur Sanak* according to the birth in Bali, actually consists of *Sanak Telu* (three brothers). This refers to the three things dealing with the power and roles of the Balinese or Hindu God that is called *Ida Sang Hyang Widhi Wasa* (The Supreme God). The three are:

- *Tri Murti* - Brahma, Wisnu, Iswara
- *Tri Sakti* (wives) - Dewi Uma, Dowi Sri, and Dewi Durga
- *Tri Aksara* (letters) of the Balinese alphabet (Ang, Ung, Mang). These are commonly called *ongkara*.

The Balinese people expect to have only three children in each family. If a family has more than three children the fourth child is given initial name of *Ketut*, *Kitut* or *Tuwut* (the smallest).

The order of the Balinese names is:

- The first child using “*Voor Naam* and then *Wayan* or *Putu* or *Gede*
- The second child using *Voor Naam* and then *Nengah*, or *Madya* or *Made*
- The third child using *Voor Naam* and then *Noman* or *Nyoman*

This is the smallest child of the system of Balinese birth, and the three children are called *Tri Sanak*.

If the family has more than three children, the fourth is named initially with *Ketut* or *Kitut* or *Katut*.

However if the family still continue to have more than four children, the fifth child is named the same

with the first born child (Wayan or Putu or Gede) but added with the word “Tagel” (FOLDED) or the second. For example:

The fifth child is named :	<i>Putu Tagel</i>	(the second Putu)
	<i>Gbde Tagel</i>	(the second Gede)
	<i>Wayan Tagel</i>	(the second Wayan)
The sixth child is named :	<i>Made Tagel</i>	(the second Made)
	<i>Nengah Tagel</i>	(the second Nengah)
The seventh child is named:	<i>Nyoman Tagel</i>	(the second Nyoman)
The eight child is named :	<i>Ketut Tagel</i>	(the second Ketut)

Kanda - Pat

This myth is commonly used in the religious story played on the Barong Dance. There are many kinds of Kanda Pat such as:

- Kanda Pat Bhuta
- Kanda Pat Rare
- Kanda Pat Sari
- Kanda Pat Dewa
- Kanda Pat Gunungsari
- Kanda Pat Krakahsari

If you want to find the kinds of the “Kanda Pat” (Four Brothers) you can find them in the Musium Bali, Gedung Kirtya (at Singaraja city), the library of the faculty of letters of Udayana University at Denpasar.

As what is written on the Kanda Pat Butha, the kings of the Butha (satan) are:

- Banas Pati Raja - This *jin* or *Tonya* or satan is believed to live in big trees like “banyan tree”, capok tree, “Kepuh” tree, etc
- Banas Pati - This satan lives in the big forests, big rivers, big stone
- Praja Pati - This satan lives in graves, crossroads
- Angga Pati - This satan lives in our body (the human body). This can take the form of birds or other kinds of animals, and lust.

Kanda Pat Sari

Om, Awignam Astu Nama Sidiyam (Yes God, I hope that I will get safety in Your name). This is the real power given by god of destroyer called the essence of Kanda Pat Sari. If you do something bad or neglect the gift in the form of power given of the god of destroyer, you will get trouble from god of destroyer. The troubles that you will get are like: madness, to get loose, deadly sickness, blindness and you will have a short life.

If you are serious and fanatic to serve the god and take care of his gift and all things (Panca Mahabutha or the five elements around us) you will get power that is stronger and more mighty than 100 pages of mantra and stronger than the offering you offer to god. If you place it in our house, give it offering each day you will be free from troubles such as free from getting loose, black magic, and other disturbances. If you are faithful to the gods you have to prepare a place in the form of alter and you have to put the offerings there on the alter. You will get power on your left hand that can not be defeated by any kind of power like black magic (“Irak”), poison fed with black magic, and anger. You will be the god of “dukun”/magicians and you will not find troubles either on earth or heaven.

If you are faithful to the gods you will get the power from him through the five elements (water, air, soil, light, and ether) that are commonly called Panca Mahabutha, Panca = five Mahabutha elements that were born together with you.

Ida Sang Hyang Tiga Sakti will return to the Buana Agung or earth becoming god named Panhmbahan Jagat. He lives in the *Dalem* Temple that is the temple for god SIWA or destroyer, the *Desa* Temple that is temple for god Brahma, and the *Puseh* Temple that is the temple for god Wisnu. The Tiga Sakti or the Three - mighty god are really very mighty and Ida Sang Hyang Panca Mahabutha or the five mighty gods have power that are found inside of the human body.

I Ratu Ngurah Tangkeb Langit

The first liquid out before baby is “Yeh Nyom” or the amniotic fluid. This is named Sang Butha Anggapati and lives in Ulun Suwi, the water spring. In this position he is called with the name: I Ratu Ngurah Tangkeb Langit. He is the god of water, god of rice field, god of lover who takes care of the world, and he is also god of animals. In our body he lives in the skin and he is called: Segara Agung Tan Patepi (the unlimited ocean). The alphabet (ongkara) for this god is ???? (Sang Hyang Sadyojata = god Iswara). He is god of life that can make human being stay alive. He goes out of the body in the form of sweat that can purify all dirt from our body. He can purify all kinds of diseases.

The offerings used for feeding I Ratu Nguran Tangkeb Langit is:

- KETUPAT (cubical packet of steamed rice),
- CANANG PASUCIAN (special carved yellow coconut leaves),
- A handful of white rice.

Ida Ratu Wayan Tebeng

The older one is Ida Ratu Wayan Tebeng that is called “Sang Butha Mrajapati (blood). He lives in the communal temple (there are 6 communal temples in Bali). He is the god of mountain, god of forest, god of street, and god of woods. In the form of blood he is also named Tampaking Kuntul Angla Yang. The letter (“ongkara”) is : (Sang Hyang Brahma/Bamadewa) He is of power. He helps us to stop the enemies that are trying to attack us. All enemies will be stopped. He is fire that can stop anger, cheating, and other form of bad doings. He is just like a straight road that can bring us to the right place. He is just like a mountain that can stand up strongly in facing the enemies. (The alters for this brother are built on the pear of mountains or hills).

The offerings that are suitable for “Sang Butha Mrajapati” are:

- “KATIPAT” (cubic«1 packet of steamed rice the shape of which is like pillow),
- bailed egg
- carved yellow coconut leaf
- a handful of red rice.

I Ratu Made Jelawung

The “Madenan” (Made is the second) is in the form of “Ari-Ari” (placenta). He is called: Sang Hutha Banas Pati. He lives in “FUSER TEMPLE” (temple for god WISNU). In this position he is named. I Ratu Made Jelawung. He is the god of field/yard, garden, and rice field. He can defeat the power black magic like the power of a man disguising as a monkey or other terrifying creatures. He can be in the form of yard, garden, wind, a~house with a high wall. The ongkara of this brother is : (SANG HYANG TAT PURUSHA/MAHADEWA). The suitable offerings for this brother are:

- “KATIPAT GANGSA” (cubical packet of steamed rice in the shape of rectangle),
- satay

- carved coconut leaves
- and a handful of yellow rice.

I Ratu Woman Sakti Pangad Angan

The “Nyomanan” (Nyoman is the third brother). He is called Sang Butha Banas Pati Raja. He lives in “DALEM TEMPLE” (temple of god SIVA (god of destroyer). In this position he is named I Ratu Woman Sakti Pangad Angan. He is very mighty. He is the god of graves, rivers, gorges, ghost, birds, dancers, dukuns, magicians, mantra, puppet players. in our body he lives in the muscle,~sz Here he is called “ISININ BUZUR KUMBANG”. The “ongkara” is : OOOO (SANG HYANG AGHORA/ He can cause anger and pity. He can make rain as well as stop it. In our body, he can avoid all kinds of diseases and all kinds of disasters. He can master all mantras and perform as duk_un (“Balian”) = medicine man. He can make power for trading. He can disappear (his °body can appear in the other places. The offerings for him are:

- cubical packet of steamed rice,
- roasted duck egg,
- “canang” (decorated with carved yellow coconut leaves)
- a handful of black rice.

I Ratu Ke Tut Petung

The youngest is our body called “SANG BUTHA DH NGEN”. Our body is named I Ratu Ke Tut Petung. He lives in a village temple. He is god of market, god of shrine, god of baby sitter. He is god of carpenter, carver, and smith. In our body, he lives in the bones (“Jajah”) called the unwritten scriptio n. The letter (ongkara) is OOOO (Sang Hyang ICANA/SIWA). HA is god living. He appears in the form of senses. He can perform as god of earth's lover. He can defeat all kinds of magic. He can appear

like flowers, he can appear as a baby, and as a beautiful lady. He is also god of both seen and unseen creatures.

The suitable offerings for him are:

- cubical packet of steamed rice with duck egg,
- carved yellow coconut leaves
- a handful of grey rice.
- The flower to be put on the offerings is a kind of an ornamental shrub (hibiscus- rosy sine nsis).

Take a piece of that flower from the offerings for worshipping with the mantra like this: IH I RATU NGURAH TANGKEB ZANGIT, I RATU WAYAN TE BENG, I RATU MADE JEZAWU NG, I RATU NYOMAN SAKTI P ANGAD ANGAN, I RA TU KE TUT PE TUNG, (= Hi, the four brothers),don't forget me for I do not forget to praise you, give me power and mighty. In the name of Brahma, Wisnu, Siwa, gods of life. I praise you.

If you ask for something to the god of the five elements (water, air, soil, light, and ether) or god of “Panca Maha Butha, you should give offerings consist of:

- Cubical packet of steamed rice (1 portion)
- pajegan (consists of fruits and cakes) (1 portion)
- peras ajuman canang pasucian (carved yellow coconut leaves with certain style of ornament). (5 portions)
- daksina (peeled coconut).(5 peeled coconuts)
- rantasan (colorful) =certain decoration made of yellow coconut leaves and flowers.

The followings are the signs of the transfer of power of each brother into your body:

- If you feel your body big and full of sweat, it signs that our brother called I RATU NGURAN TANGKEB LANGIT comes into the body. All kinds of diseases will be gone.
- If you feel hot inside and your stomach is like boiling water, it signs that I RATU WAYAN TEIR NG comes into your body. All enemies and black magic will return back to their origins.
- If you feel surprised and your body is full of fruity dots (the condition of our skin when we feel cold or afraid), it is the sign of the coming of I RATU MAL&LAWU NG into your body. All of the feelings of worried and nervous will vanish.
- If you feel your heart beat, and suddenly you “member something. It is the sign of the coming of I RATU Ny0MAN SAKTI PANGAD ANGAN. All enemies and diseases will return to their origins.

The big day to celebrate ID A SANG HANG PANCA MAH A BUTHA (god of the five elements) is on the -----(This can be seen on the Balinese calendar).

Those are the power of the god of Siwa who lives in the temple of destroyer (“Dalem temple”). His gift is for I BUTA KACAPI. Whoever carries out or transfers this gift into his own family, he will not get disaster from generation to generation. OM AWIGNAM ASTU MAMA SIDYAM (Oh Brahma, Wisnu, and Siwa I praise you). If you want to be mighty “Dukun”, you must worship the three gods (Brahma, Wisnu, and Siwa). Their power will be transferred to you through our brother I NYOMAN SAKTI PANGAD ANGAN together with the other brothers:

I Ratu Made Jelawung, I Ratu Wayan Tebeng, and I Ratu Ngurah Tangkeb Langit.

You should make a shrine for them. I RATU NYOMAN SAKTI PANGADANGAN is the god of all “Dukuns” (medicinemans). Give offerings for Ida Ratu Nyoman Sakti Pangadangan and place him on the “Taksu” a kind of shrine with offerings. Pray to him and ask for power for the medicine

Except giving certain offerings to the three gods (Brahma, Wisnu, and Siwa) we have to also control ourselves. We may not be arrogant, we may not be angry to others, we may not neglect poor people. If you can do this you will get power and become very mighty like gods.

If you want to be mighty and loved by the people in the world, you should give offerings:

- offerings in five colors (1 portion)
- wrapped rice (21 small wraps), put them in one bowl
- grey chicken (1 chicken),
- suci = certain form of offering ring made of yellow coconut leaves
- small cups of “arak or brew” (both are typical Balinese wine that have been kept for days).

If you need strength and power for fighting both with/against: common people or black magic people, you should use the same offerings as above. Give the offerings to Ida Sang Hyang Panca Maha Butha. Then ask for power from the god (Ida Sang Hyang Panca Maha Butha).

If you need helpers in the form of holy or unseen creature

- “Ajuman putih” (white offerings), rice with meat (21 “: small portions)
- piper betel leaves
- “Arak/brew” (old wine)
- While praying, you should ask for helpers for fighting.

If you need power to make people love you

- A3uman putih (white offerings) with complete carved coconut leaves.
- Segehan (13 portions) = certain farm of offerings.

If you need ability to master mantra

- conical shape of rice (1 portion)
- suci (1 portion)
- fruits
- peeled coconut (5 coconuts)
- segehan (13 portions)

If you need someone to love you

- typical Balinese caking of meat
- suci (one portion)
- pe ras ajuman
- 5 peeled coconuts

If you want to heal and to make sick person recover right away

- “A3uman” with the colors of brown, yellow, white, and black. The colors are the same with certain kind of orchid.
- "Daksina" (coconut)
- Segehan with handful of colored rice

If you want to control someone or to make self control

- Ajtman kuning (yellow “ajuman”)
- Canang d aksina (peeled coconut with yellow coconut leaves).
- Segehan kuning (yellow “segehan”).

To protect yourself day and night

- Ajuman putih kuning (white and yellow “ajuman”)
- Canang d aksina (peeled coconut with yellow coconut decoration)
- five handfuls of rice in five colors

To empower yourself permanently (to make the power stay permanently in your body)

- Ajuman pelung (blue “ajuman”).
- Canang d aksina (peeled coconut with yellow coconut leaves decorations)
- Segehan (11 portions).

If you need power to protect your house

- Colored “afuman”
- colored handful of rice
- Canang d aksina

If you want to make rain or to stop rain

- blue “ajuman”
- black.”segehan” (1 portion)
- peras, canang daksina
- rayunan pajegan (fruits),
- suci (1 portion)
- segehan (33 small portions).

Notes - When stopping rain, pray with insence When making rain, write this letter (“ongkara”) on a piece of white cloth : I) Y~1, then take a yellow coconut, and cut it. Pour, the water of the yellow coconut o n the white cloth whore you wrote the ongkara (Balinese alphabeth). Splash the fresh water in all directions.

If you want to make the “leyak” lost

- offering with the symbol of dragon
- duck egg
- Ajuman dadu (kind of balinese offering)
- segehan nasi seliwah (colorful rice)
- peras d aksina (peeled coconut with certain yellow coconut leaves decorations).

The following is the experience of I WARGA SARI (a Balinese Dukun) who had been a looser in a magic war. Together with his older brother named I RANGKE SARI went to their eldest brother named I BUDA KECAPI,to ask for power. I WARGA SARI said,, “brother, our coming here is to ask for help”. “If you don't mind we would like to deepen our magic power”. I BUDA KRCAPI (his eldest brother) replied, “I beard that you had been a “dukun”, “what kind of power haive you used for

healing?”. “Have you used powers like ILMU PE NGAWAS, IZMU MATI, IZMU IDB'P, ILMU NYAMPI RAGA:’ “ILMU NY'AMPI RAGA for example is a power that makes you able to be at another place o r at the patient's house while you are still at home: “Have you used those powers?”. Have you invited your four .brothers who you: were born with?:’ “Have you known in detail about the temple of god Brahma (village temple), of Wisnu (puseh temple), and of Siwa (dalem temple)?. “Have you known well who your father and mother are?”. I WARGA SARI answered, “No, we haven't mastered any of them yet”, “however I have invited the five brothers (including myself)into my body”. I BUDA K&CAPI asked again,”How did you invite them to come into your body?”. I WARGA SARI answered,”Like: this; the oldest is called I RATU NGURAH TANGKh B LANGIT, I placed him in my skin”. “The oldo r.i. brother is I RATU WAYAN TR BE:NG, I put him in my flesh, the next brother is IRATU MADE JHZAWUNG, I placed him in the blood, after that I RATU NYOMAN S AKTI PANGAD ANGAN, I put him in my muscles,the last one is I RATU KU TUT PE TUNG, I placed him in my “Those are all I have done; if you think that is not true would you please tell me what is right?”. I BUDA KRCAPI answered, “All right, when I asked for help- from god who lives in dalem temple (the temple for Siwa),the god told me like this°

She continued, “These are our brothers, the first one is called ,I RATU NGURAH TANGK'B ZANGIT. He lives in the skin. He purifies all kinds of dirts from our bodies. The power o r “IZMU” is Read this mantra S times.

I. I RATU NGURAR TANGK& B ZANGIT

Incarnation : Yeh Nyom (the first liquid in a birth)

Call name : SANG BUTA ANGGAPATI

Other name : Segara Agung Tan Patepi (unlimited ocean)

Place : Ulun Suwi Temple (temple of lake), skin

God of : water, ricefield, animals, earth lover.

Ongkara OWN

Prayer : Oh, RATU NGURAH, come into my skin and hold
my spirit to be strong and tough.

Mantra : & Cue)

Sound /pronunciation: ANG UNG MANG S REM Sign is your body: If he comes into your body,, you
will feel your body bid and sweaty.

I RATU W AYAN TE BE NG, He lives in our blood. He can stop all dangers and disasters. The
power/ITXU is like this:

5.

C:~R

Read this mantra 9 times.

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II

I RATU «AYAN TEBENG

Incarnation : Blood

Call name : SANG BHUTA MRAJAPATI

Place : Blood

His duty place : Pura Sada (temple of forest).

Gods of : Mountains, forests, woods.

Onkara : ~2

Prayer : Oh; I RATU W AYAN, come into my heart then
move into my, flesh, hold my power strong.

Mantra : 3

Pronunciation : ANG UNG MANG ONG TYEM.

Sinn in your body: If he comes into your body, you will feel

III =- I RATU MADE JRLAWUNG

He lives in our flesh and he can stop the work of black magic. A, '& ,6, ,&,C~

The powo r/ILMU is: 3.j 2f")

v ~L~ 25 J9

~2

Read this mantra 7 times.

III - I RATU MADE JRZAWU NG

Incarnation : Placenta

Call name : SANG BHUTA BANAS PATI

Place : Flesh

Place of duty : Temple of water (Temple of puseh).

Gods of : Fields, farms or gardens.

0 ngkara

Prayer : Oh; Ratu Made, come into my liver, then move into my muscle, keep my mind - strong. C

Mantra

Pronunciation : ANG 621~G MA NG 0 NG S 'REM TYRM

I RATU NYOM AN SAKTI PANGADANGAN.

He lives in our muscles, he can heal all kinds of physical diseases.

The power/ILMU is: It- E,Y)

Read this mantra 5 times.

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I RATU NYOMAN SAKTI PANGADANGAN

Incarnation : navel string/filament

Call name : Sang Bhuta Banas Patiraja

Place : Muscles

Other name : Isinin Buluh Kumbang/Galihing Kangkung

Place of duty : Dalem Temple (Temple for god Biwa)

Gods of : Graves, rivers, valley, gorges, ghosts,

birds, dancers, puppet players, dukun/

med cineman, priests.

The Ongkara

Prayer : Oh, ATU NYOMAN SAKTI, come into my gall

then move to my bones. Make my words

rawnr>1 and heard, _

The youngest I RATU K13TUT PE TU NG

He lives in bones (Ja~ah, he can create happiness.

The pewe r/IZMU is : 16, " Q~

-VA P

Read this mantra 8 times.

V. ~ ~ 1

I RATU KE TU T PE TU NG

Incarnation : Our body

Call name : Sung Bhuta De nge n

Place : bones

Other name : Zentar tanpa tulis (unwritten words/

scriptio n).

Place of duty : Village temple (temple for Brahma)

Gods of : Markets, shrines, baby sitters, carpenters,
carvers, smiths.

The Orgkara

S

Prayer : Oh,RATU KE TUT, come into my marrow, then
move to my heart. Keep my soul strong and
tough Mantra

V

Pronunciation : ANG UNQ MANG EM ME\$ THSM (8 times)

The position of I WARGA SARI when inviting the four brothers coming into his body.

The mantra is like this:

Oh, RATU NGURAR TANGKEB LANGIT, come into my skin RAW I W ATAN TE BE NG, come
into my blood R•TU I MADE JRL AWU NG, come into my flesh RATtT NYOMAN SAKTI
PANGAD ANGAN, come into my muscles RATU KE TUT PRTUNG, come into my bo nes All of
you, don't forget me for I always worship you Give me power and might to fight against all the bads
and to protect myself from all kinds ©f dangers. OM WINDU SIDA RASYA MUKA, ANG91ET
SARINING MRRTA IO\$SUM A RAM A SW ARA, OM.