



Holy Bali Scriptures in *Usada* Bali Traditional Medicine



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Abstract

Based on the study in this paper, several things were found as the results of the study as follows^b. The forms of Balinese script used by shamans in traditional Balinese medicine include scripts that are classified as: *wijaksara* script, *modre* script, and *wresastra/swalalita* script with various script equipment as attributes. The functions of Balinese script which are classified as sacred scripts used in traditional Balinese medicine are: as a symbol of God in its various manifestations, as a symbol of the universe, and as a symbol of the human body. The meaning of the Balinese script used in traditional Balinese medicine is: praying to God in various holy powers of God, asking for life energy so that the person being treated can be healthy as before, can absorb magical religious energy so that the medicinal infrastructure used to treat the sick has power religious magical efficacious to treat.

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^b This paper is a study of the use of Balinese script by traditional Balinese shamans in carrying out traditional Balinese *usada* medicine, as well as the author's efforts to preserve Balinese traditional scripts in the Balinese *Lontar Usada*

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is not all easy to read, because they are attached to the image or blends with the *rerajahan*, it will be explained as follows.

Based on the narrative in the introduction above, there are three problems to be discussed, namely: (1) what is the shape of the Balinese script in *usada* Balinese traditional medicine?, (2) what is the function of the Balinese script in *usada* Balinese traditional medicine?, and (3) what is the meaning of the Balinese script in *usada* Balinese traditional medicine?

2 Results and Discussions

2.1 Balinese script forms in *usada* Balinese traditional medicine

The Balinese script used in traditional Balinese medicine is called the sacred script. In the manuscript of *lontar usada* there are several types of Balinese script. This can be seen in several types *lontar usada* manuscripts such as: *Bodha Kecapi*, *Cukil Daki*, *Gering Agung*, *Kalimosada*, *Ratuning Usada*, and other types of *lontar usada* (Pulasari, 2009; Team UPTD B POT KOM Bali Provincial Health Office, 2008). Three types of Balinese script exist in traditional Balinese medicine: (1) *wijaksara* script, (2) *modre* script, and (3) *Wresastra/Swalalita* script with attributes attached to the sacred script. The three types of the sacred script will be explained in the following explanation.

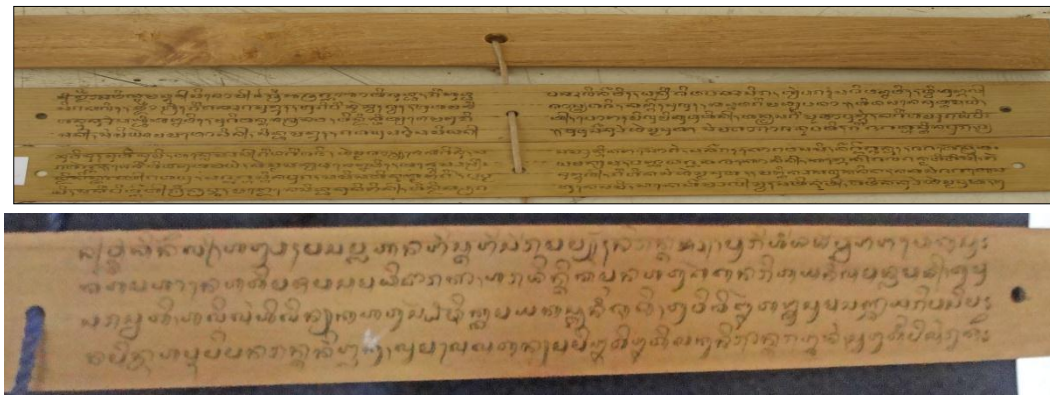


Figure 1. Balinese Script in the Manuscript of *Lontar Usada*

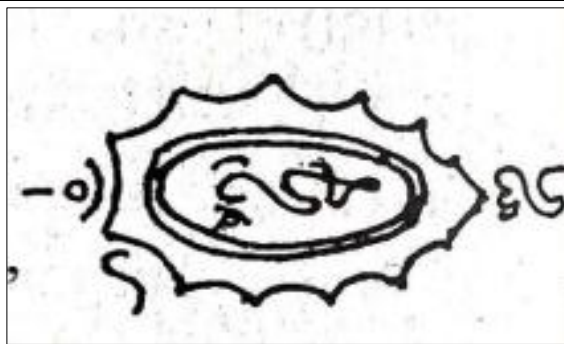


Figure 3. *Usada Tiwas Punggung* (Nala, 2006)

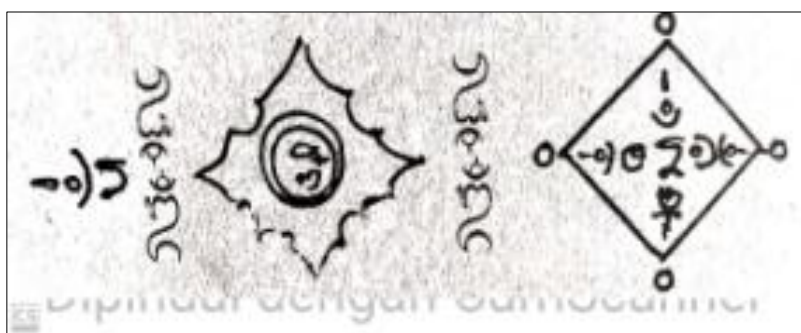


Figure 4. *Usada Tiwas Punggung* (Nala, 2006)

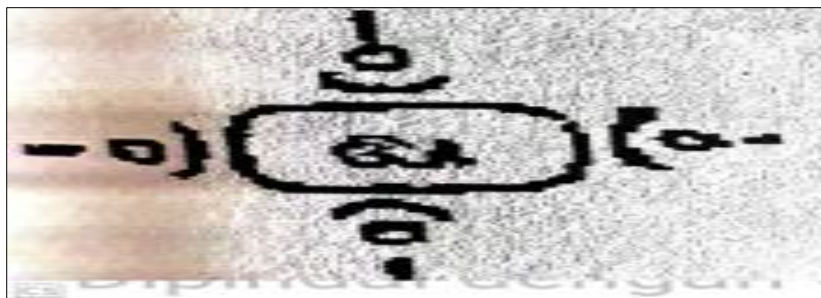


Figure 5. *Usada Tiwas Punggung* (Nala, 2006)



Figure 6. *Usada Tiwas Punggung* (Nala, 2006)

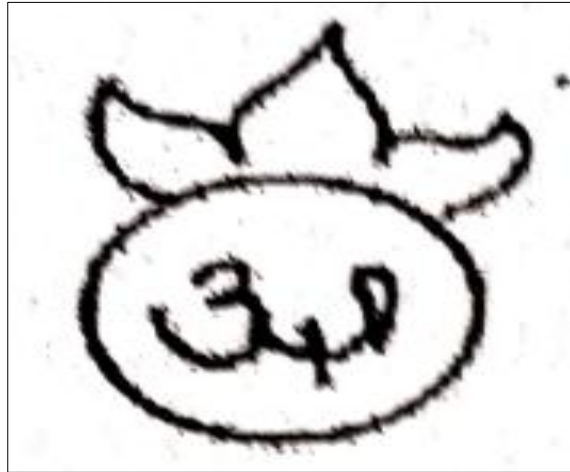


Figure 7. *Usada Pangeraksa Jiwa* (UPTD Diskes Prov. Bali, 2008)

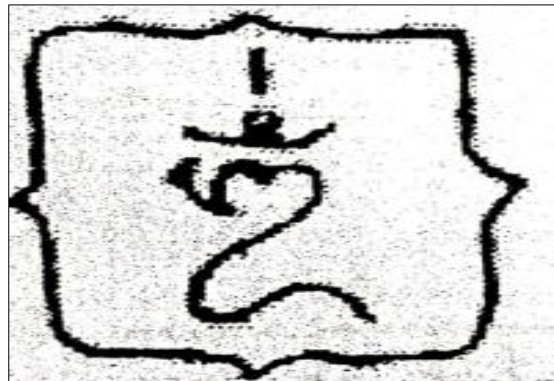


Figure 8. *Usada Kuranta Bolong* (UPTD Diskes Prov. Bali, 2008)

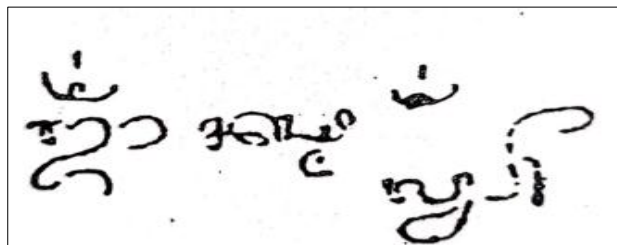


Figure 9. *Usada Tuju* (Pulasari, 2009)

Modre Script

Modre script is also included in the sacred script group, some of which is included in the *modre* script is a script that is generally the same as the *wijaksara* script, but is more difficult to read, not all of them can be read, moreover, some are completely unreadable, because the script blends with the calligraphy image of *rerajahan*; to be able to read *modre* script, it is better to be assisted by reading *lontar krakah modre aji griguh* a kind of dictionary book to read *modre* characters that are integrated with *rerajahan* calligraphy images (Preston & Epley, 2009; Foley, 2011). *Rerajahan* calligraphy images made by traditional Balinese healers can be shown as examples in the following pictures, quoted from Nala (2006), as follows:

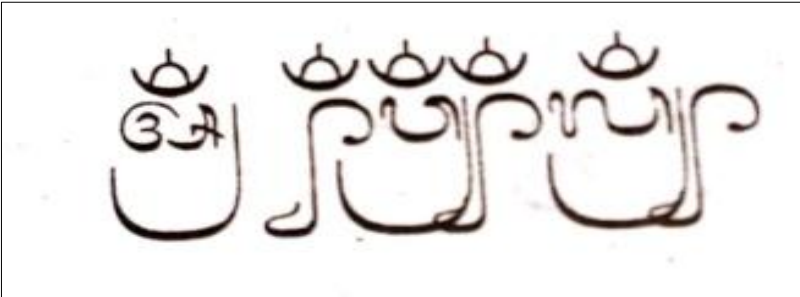




Figure 10. *Rerajahan* calligraphy images made by traditional Balinese healers

Wresastra/Swalalita Script with Sacred Script Attributes

Not only sacred scripts that are included in the *wijaksana* and *modre* script groups, as explained above, there are also some ordinary scripts namely *wresastra* and *swalalita* that have been given the attributes of the sacred script, which are commonly used by traditional Balinese healers in their treatment activities. as follows:

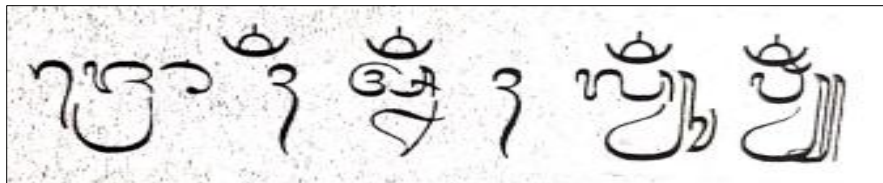


Figure 11. *Usada Dalem* (Nala, 2006)

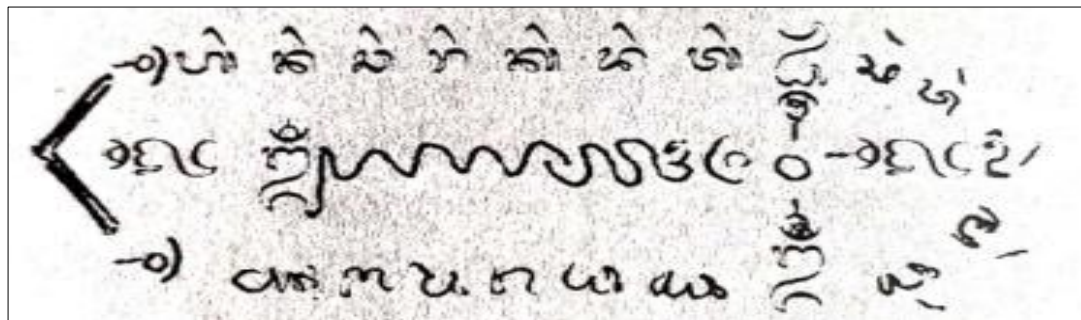


Figure 12. *Usada Tiwas Punggung* (Nala, 2006)

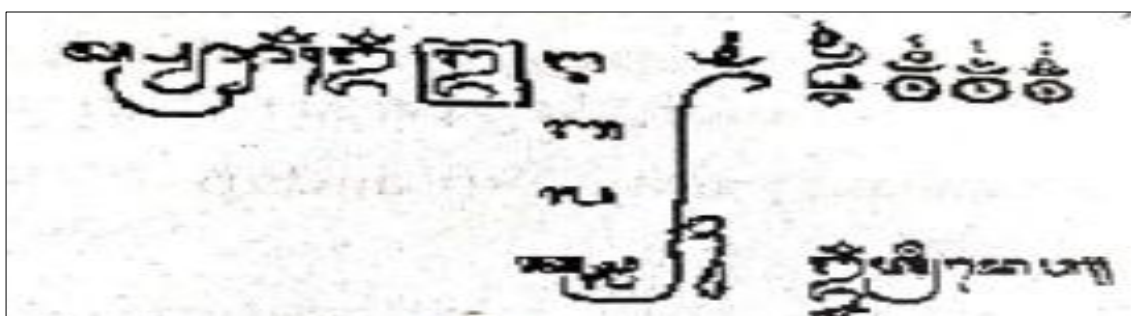


Figure 13. *Usada Gering Agung* (Nala, 2006)

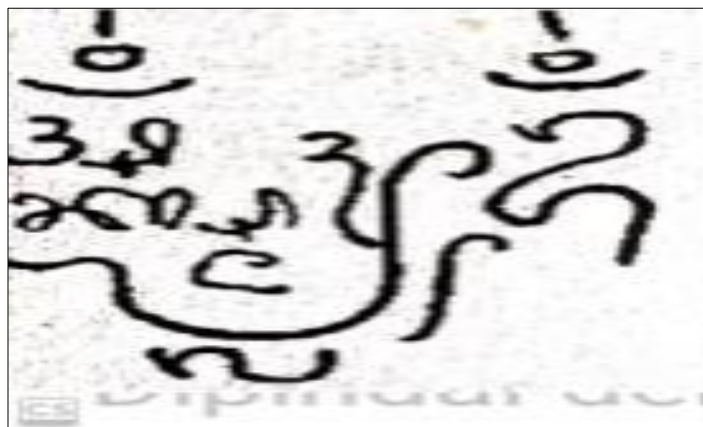


Figure 14. *Usada Netra* (Nala, 2006)

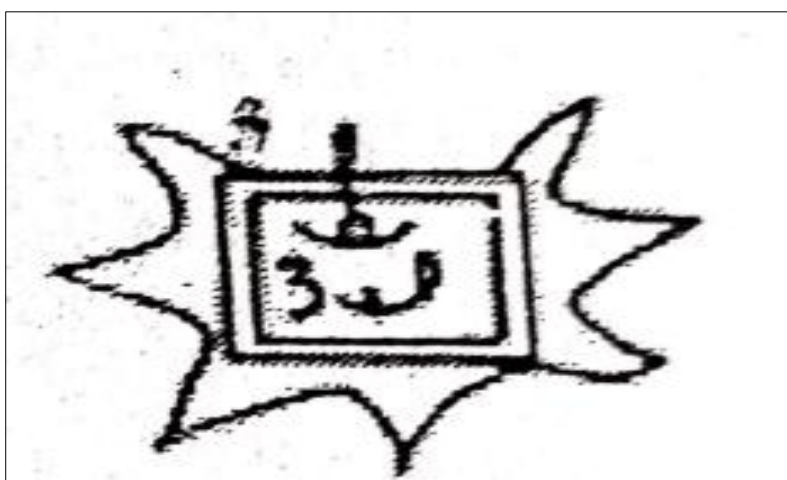


Figure 15. *Usada Pangeraksa Jiwa* (UPTD Diskes Prov. Bali, 2008)

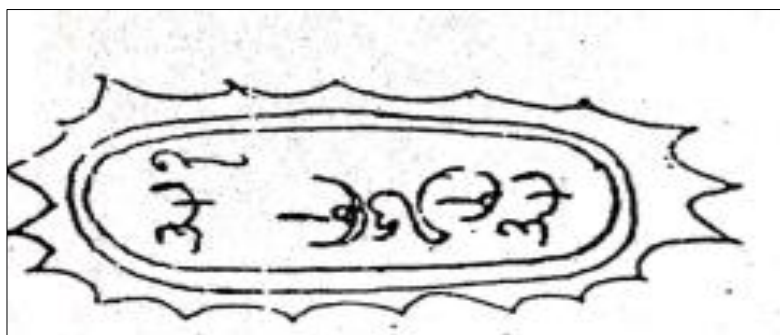


Figure 16. *Usada Dalem* (Pulasari, 2009)

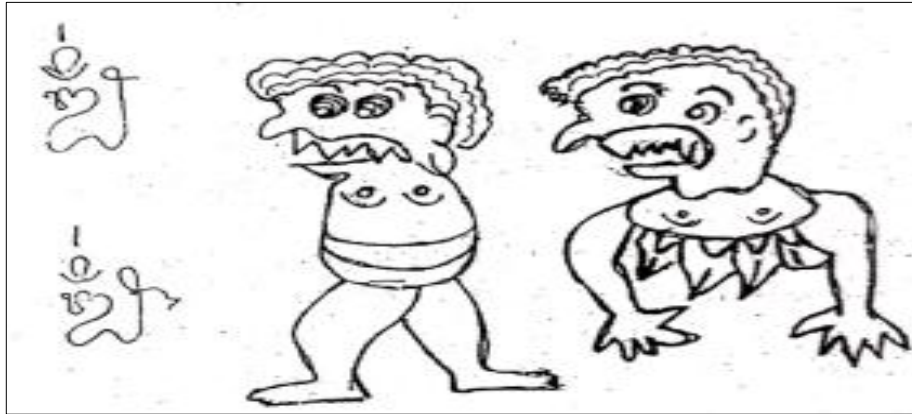


Figure 17. *Usada Buduh* (Pulasari, 2009)

2.2 Functions of Balinese script in *Usada Balinese traditional medicine*

As a symbol of God in its various manifestations

The Balinese traditional healer, do not make medicines based solely on concoctions from certain ingredients obtained from the natural environment, but also make them by combining spiritually by making *rerajahan* calligraphy on a piece of cloth media which is written in the sacred script as a symbol of the god as the symbol of the god. Manifestations of God and other sacred symbols (Eves & Kelly-Hanku, 2020; Williams, 2016). This function is identical to what Supriyanto (in Suastika, 2005) discussed about the mystical function of Javanese script in Javanese medicine. The existence of script as a symbol of God in its various manifestations can be seen in the following types of Balinese script:

- ong ꦱꦶꦁ as a symbol of the one and only God; ang ꦱꦶꦁꦸꦁ ꦱꦶꦁꦸꦁ mang ꦱꦶꦁ symbol of God as manifestation *Trimurti: Brahma, Wisnu, Siwa*; sang ꦱꦶꦁ as a symbol of God's manifestation *Iswara*; bang ꦱꦶꦁ as a symbol of God's manifestation *Brahma*, tang ꦱꦶꦁ; as a symbol of God's manifestation *Mahadewa*; ang ꦱꦶꦁ as a symbol of God's manifestation *Wisnu*; ing ꦱꦶꦁ as a symbol of God's manifestation *Parama Siwa*; nang ꦱꦶꦁ as a symbol of God's manifestation *Maheswara*; mang ꦱꦶꦁ as a symbol of God's manifestation *Rudra*; sing ꦱꦶꦁ as a symbol of God's manifestation *Sangkara*; wang ꦱꦶꦁ as a symbol of God's manifestation *Sambu*; dan yang ꦱꦶꦁ as a symbol of God's manifestation *Siwa Guru*.

The meaning of the function of God in the traditional Balinese medicine system is supported by several data, such as the following *rerajahan* calligraphy images:

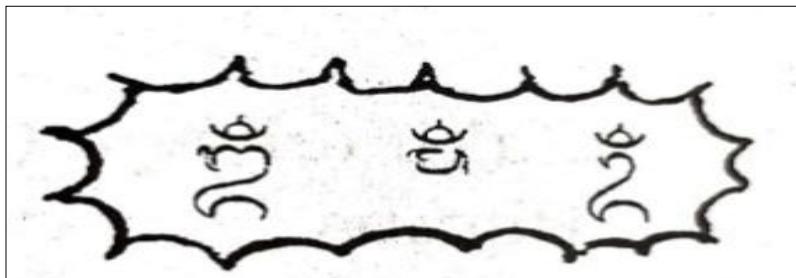


Figure 18. *Usada Tiwas Punggung* (Nala, 2006)

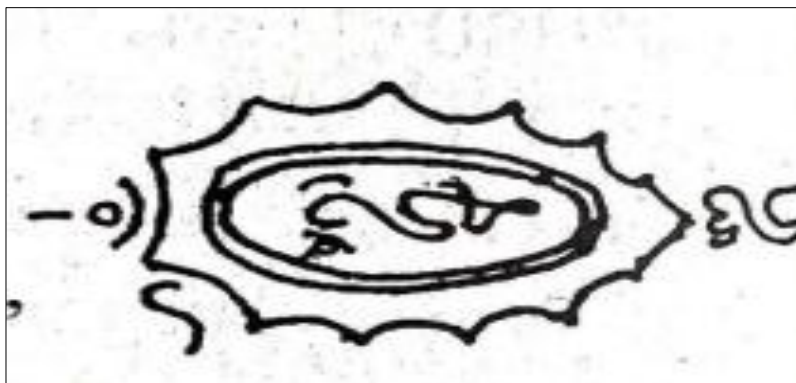


Figure 19. *Usada Tiwas Punggung* (Nala, 2006)

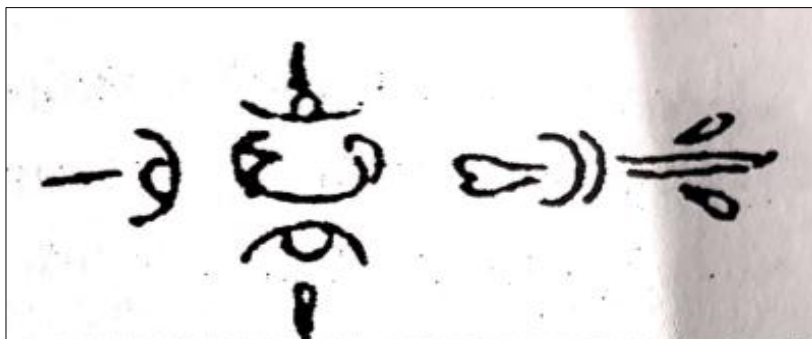


Figure 20. *Usada Bhagawan Kasyapa* (Pulasari, 2009)

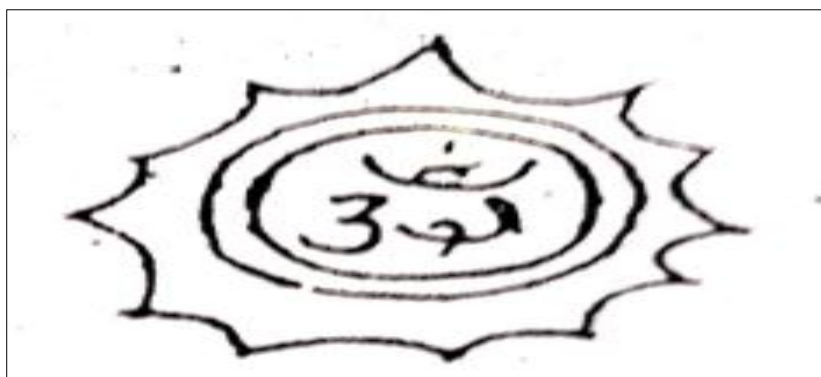


Figure 21. *Usadha Dalem* (Pulasari, 2009)

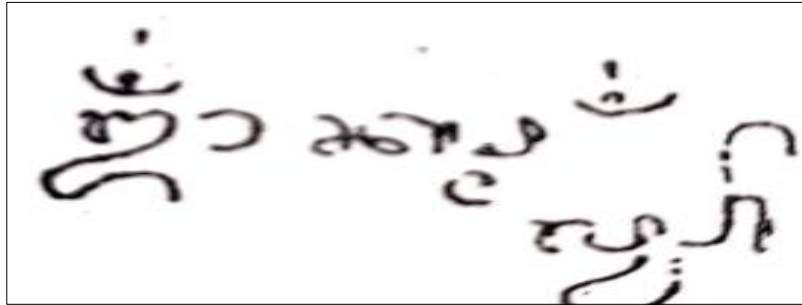












Figure 22. *Usada Tuju* (Pulasari, 2009)

As a symbol of the universe and the human body

Apart from being a symbol of God as mentioned above, the Balinese script used in traditional Balinese medicine also functions as a symbol of the universe (macrocosm) and the human body (microcosm) (Suryani et al., 2020). To make it clearer, here are some of the Balinese scripts referred to, such as:

- sang : symbol of place east and on the skin; bang : symbol of place of south direction and blood; tang : place symbol for west and meat; ang : symbol on veins and north direction; ing : symbols on the human brain and the upper middle realm; nang : the symbol for the place of the southeast direction and the lungs on the human body; mang : symbol for the place of the southwest direction and on the human gut; sing : symbol of the place for the northwest direction and the spleen on the human body; wang : the symbol for the place of the northeast direction and the esophagus on the human body; yang  symbol for the lower center and a series of hearts on the human body (in Pulasari, 2009:239-299).

The relationship between the Balinese script and the source of the Balinese lontar *usada* script, for more details, here are some examples of *rerajahan lontar usada* calligraphy accompanied by a table of the relationship between the Balinese script and the universe (macrocosm) and the human body (microcosm) as follows:

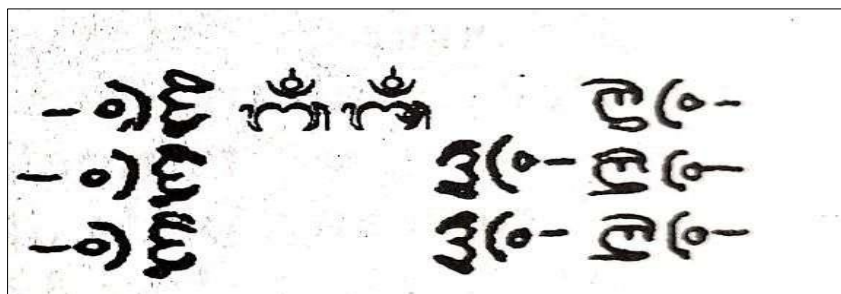


Figure 23. *Usada Tiwas Punggung* (Nala, 2006)

Figure 24. *Usada Netra* (Nala, 2006)

Table 1
Balinese Script Relating to the Universe and the Human Body

No	God's Manifestation	Color	Weapon	Script		The place	
				voice	letter	Earth	Organs
1	<i>Iswara</i>	white	<i>Bajra</i>	<i>Sang</i>	s,	East	Heart
2	<i>Brahma</i>	red	<i>Gada</i>	<i>Bang</i>	b,	South	Heart
3	<i>Mahadewa</i>	yellow	<i>Nagapasah</i>	<i>Tang</i>	t,	West	Ungsilan
4	<i>Wisnu</i>	black	<i>Cakra</i>	<i>Ang</i>	Á,	North	Bile
5	<i>Siwa</i>	Cry	<i>Padma</i>	<i>Ing</i>	÷,	Middle Down	Mid Heart
6	<i>Maheswara</i>	dice	<i>Dupa</i>	<i>Nang</i>	n,	southeast	Lungs
7	<i>Rudra</i>	orange	<i>Muksala</i>	<i>Mang</i>	m,	Southwest	Intestines
8	<i>Sangkara</i>	green	<i>Angkusa</i>	<i>Çing</i>	´µ,	Northwest	Spleen
9	<i>Sambu</i>	Blue	<i>Trisula</i>	<i>Wang</i>	w,	Northeast	Anus
10	<i>Siwa Guru</i>	colorful	<i>Padma</i>	<i>Yang</i>	y,	Upper Middle	Heart Arrangement

Source: (Nala, 2006)

2.3 The meaning of Balinese traditional medicine *Usada Bali*

Praying to God in its various manifestations

The shamans who carry out traditional Balinese *usada* medicine do not only use ingredients derived from various plants and mix them into medicines, but in their medical activities, they always pray to God so that in treating a person they can be healed with God's help (Halliday & Hasan, 1989). Even traditional Balinese healers are worried that they will not be able to heal people who are being treated without God's help. This is what causes traditional Balinese healers to always make calligraphy with sacred Balinese script with symbols of God as a manifestation of

God, as a means of praying for God's mercy to help heal the person being treated. The Balinese script, which is meant as the prayer of the traditional Balinese healers, can be seen as follows:

- ong ᮊᮧ pray to the one and only God; ang ᮊᮧ ung ᮊᮧ mang ᮊᮧ: symbol of worshipping God in its function as *Tri Murti: Brahma, Wisnu, Siwa*; sang ᮊᮧ: pray to God in his function as *Iswara*; bang ᮊᮧ: praying to God in his manifestation as *Brahma*; tang ᮊᮧ: pray to God in his manifestation as *Mahadeva*; ang ᮊᮧ: pray to God in his manifestation as *Vishnu*; ing ᮊᮧ: pray to God in his manifestation as *Parama Shiva*; nang ᮊᮧ: pray to God in his manifestation as *Maheswara*; mang ᮊᮧ: pray to God in his manifestation as *Rudra*; sing ᮊᮧ: pray to God in his manifestation as *Sangkara*; wang ᮊᮧ: praying to God in his manifestation as *Sambhu*; dan yang ᮊᮧ: pray to God in his manifestation as *Shiva Guru*.

Regarding the Balinese script as a symbol of praying to God, the following can be seen in the data of the Balinese *lontar usada* manuscripts such as:

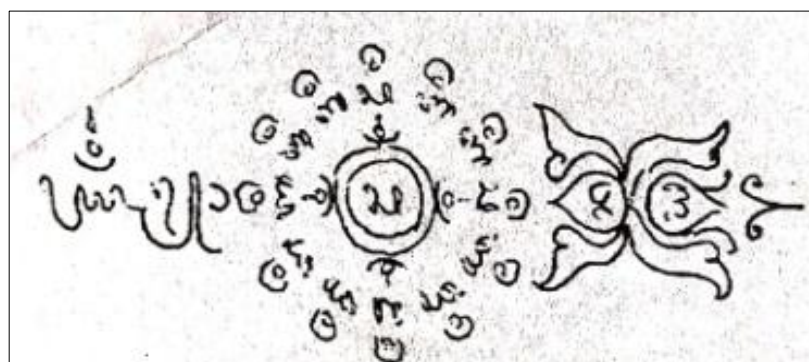













Figure 25. *Usada Tiwas Punggung* (Nala, 2006)

As a symbol of invoking life energy

Balinese script, which is classified as a sacred script, which is ten in number, relates to ten sources of energy to get the energy that exists in the human body which is a gift from God that resides in the human body. The energy that exists in the human body is also called *prana* which is a gift from God with several other names such as: *prana*, *apana*, *samana*, *udana*, *wyana*. Likewise, specifically the energy or *prana/bayu* in the human body is called by the terms: *naga*, *kemara*, *krakara*, *dewadatta*, and *dananjaya* (Nala, 2006). All ten Balinese scripts correspond to the ten energies that exist in the human body with their place in the human organs can be emphasized as follows:

- onkara : The name of the energy is *prana*, it is in the mouth and nose; ingkara : named *apana* housed in the cock and ass; angkara : what is called a *samana* is located in the heart; ksangkara : named *udana* located in crown; mangkara : named *wyana* located in the joint; rangkara : named *naga* housed in fist; lungkara : named *kemara* is located when the body vibrates; wangkara : named *krakara* place on the limbs when sneezing; yangkara : named *Dewadatta* is located in the respiratory organ; ingkara  dan aksara ungkara : The last two characters are called *dananjaya* which is located in the human organ at the center of the voice.

All Balinese scripts that are included in the *dasa bayu* script as explained above mean that people who are treated by traditional *usada* Balinese traditional healers can have life energy in the hope that they can return to health as usual. In the *lontar usada* script, the *dasa bayu* script in question can be seen in the *rerajahan* calligraphy image as follows:

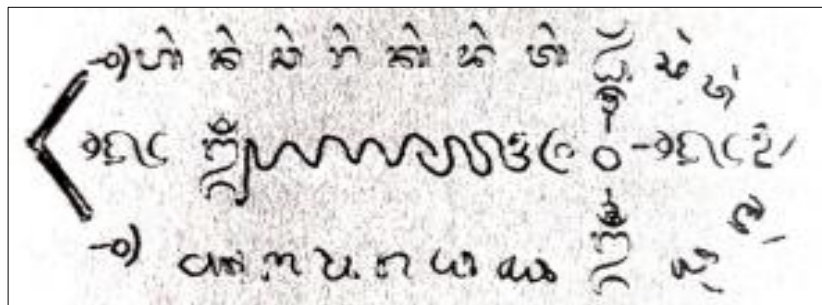


Figure 26. *Usada Tiwas Punggung* (Nala, 2006)

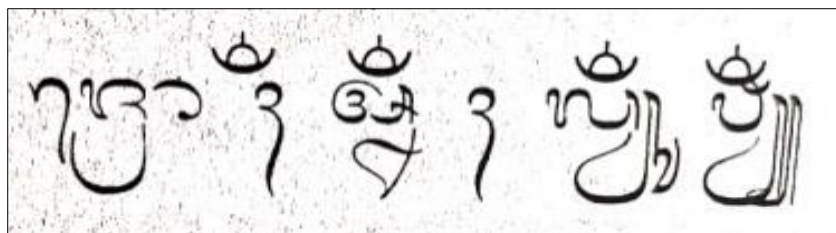


Figure 27. *Usada Edan* (Nala, 2006)

Symbol absorbing the magical power of life

The existence of Balinese script as a sacred script in traditional Balinese usada medicine, in addition to placing God in its various manifestations, also means that the treatment performed by the shamans can be efficacious and can heal the people they treat. For the medicine he makes to be efficacious, it is indirectly expected by every traditional Balinese healer to make the medicines he mixes contain supernatural powers (religious magic), contain the sanctity of all infrastructure used as medicines. So, the traditional Balinese healers not only make real efforts by concocting various medicinal ingredients taken from the surrounding environment but also make an invisible effort through Balinese script which is classified as sacred and asks God in its various manifestations. In this regard, the following explains that there are several rerajahan calligraphy containing sacred Balinese script used in medicine by shamans who practice traditional Balinese medicines, namely:

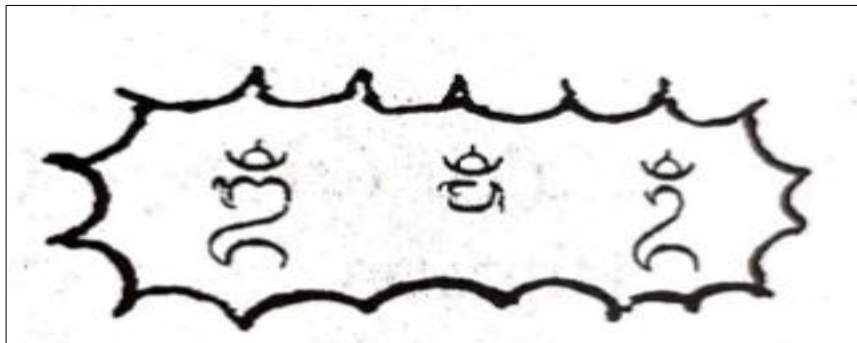


Figure 28. *Usada Tiwas Punggung* (Nala, 2006)



Figure 29. *Usada Tiwas Punggung* (Nala, 2006)



Figure 30. *Usada Tiwas Punggung* (Nala, 2006)

3 Conclusion

Based on the discussion about the relationship between sacred Balinese script and the efforts of traditional Balinese healers to treat sick people so that they can become healthy, it can be briefly emphasized in the closing section of this paper as follows:

- 1) The forms of Balinese script used by traditional healers in *usada* Balinese medicine include scripts that are classified as: *wijaksana* script, *modre* script and *wresastra/swalalita* script with various script equipment as attributes.
- 2) The functions of Balinese script which are classified as sacred scripts used in traditional Balinese medicine are: as a symbol of God in its various manifestations, as a symbol of the universe, and as a member of the human body.
- 3) The meaning of the Balinese script used in traditional Balinese medicine is: praying to God in various holy powers of God, asking for life energy so that the person being treated can be healthy as before, can absorb magical religious energy so that medicine infrastructure is used to treat people. Sickness has holy, efficacious, and contains powerful power to heal sick people to be healthy and recover as before.

Conflict of interest statement

The author declared that he have no competing interest.

Statement of authorship

The author has a responsibility for the conception and design of the study. The author has approved the final article.

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