

## STORY AND MEANING BEHIND HA NA CA RA KA

The script of Ha Na Ca Ra Ka, was created by King Aji Saka. Here is the story:

It is said that there was a kingdom called Medang Kamulan. The kingdom was led by an evil king named King Dewata Cengkar. The king had a habit that made the people of Medang Kamulan very afraid. That is the king's penchant for eating human flesh. No one dared go against his wishes. Every day, Prime Minister Jugul Muda had to be busy looking for human sacrifices to offer to the king, so the people of Medang Kamulan flocked to flee to other areas to save themselves.

News of the cruelty of King Dewata Cengkar reached a village called Medang Kawit Village. There, lived a powerful and brave young man named Aji Saka. He could not bear to hear that many Medang Kamulan people were victims of King Dewata Cengkar's barbarity. Finally, accompanied by Dora and Sembada, his two loyal bodyguards, Aji Saka went to Medang Kamulan.

Before arriving at Medang Kamulan, they stopped at a mountain called Kendeng. There Aji Saka said to Sembada, "Sembada, tomorrow I will go to Medang Kamulan. I'm leaving this *keris* to you. Don't give it to anyone because I will come to take this *keris*."

The next day, Aji Saka went to continue his journey to Medang Kamulan alone. Arriving there, he heard the news that King Dewata Cengkar was angry because Prime Minister *Jugul Muda* had not been able to get an offering for him. Hearing this, Aji Saka went to see Prime Minister *Jugul Muda*. "Prime minister, take me with you to see King Dewata Cengkar," said Aji Saka.

Did I not hear wrong? Everyone ran away if they were asked to become the king's victim. But instead, you gave yourself up

to be a victim," said Prime Minister *Jugul Muda*.

You heard right, prime minister. I intend to stop the injustice in this village," replied Aji Saka. Finally, the two of them went to the palace to face King Dewata Cengkar. "Sorry, You're Majesty. Before I die and become a victim, let me ask for one thing," Aji Saka asked King Dewata Cengkar. With his booming voice, King Dewata Cengkar said, "Quickly tell me, what your wish is? I will fulfill your wish because I am very hungry."

I want to get a reward for the land the size of the headdress (*Sorban*) that I use," said Aji Saka.

Ha...ha...ha..., is that your wish? Alright. Now try stretching your headdress (*sorban*) to the ground. I'll grant it," said King Dewata Cengkar, laughing heartily at Aji Saka's request.

The Aji Saka headdress (*sorban*) was also held. However, no one expected the headdress (*sorban*) to be very long. Its breadth exceeds the kingdom of King Dewata Cengkar. When it is held, the headdress (*sorban*) stretches from the palace to the village, to the forest, to the mountains, even to the valley of the Gorge. Everyone who witnessed this was astonished. They did not expect that the headdress (*sorban*) worn by Aji Saka was very long and wide

Based on a pre-agreed agreement, King Dewata Cengkar had to fulfill his promise. That means, the Medang Kamulan area belongs to Aji Saka. Knowing this, King Dewata Cengkar was furious. However, with Aji Saka's supernatural powers, King Dewata Cengkar was successfully overcome.

Aji Saka's stretched headdress (*sorban*) suddenly wrapped around King Dewata Cengkar's body. The coil was so strong that the king's body, which was as large as a giant, was unable to move an inch, let alone struggle. Then, King Dewata Cengkar's body was thrown into the South Sea, which had big waves. In an instant, the gigantic body was swallowed up by the fierce waves. King Dewata Cengkar finally died at the hands of Aji Saka. The cruelty of King Dewata Cengkar

ended.

Hearing the death of their king, the people of Medang Kamulan cheered. They are happy because they are free from the king who likes to eat human flesh. Aji Saka was finally crowned king in Medang Kamulan. He became a kind and wise king. Medang Kamulan also experienced a heyday during his reign.

One day, Aji Saka remembered his *keris*. He also asked Dora for help to take the dagger that was in Sembada's hand. "Dora, please take my *keris* which is in Sembada's hand, which is now in the Kendeng Mountains. Aji Saka's orders. "Okay. I'll do it," said Dora.

Dora went to the Kendeng Mountains to meet Sembada. Arriving at Kendeng, Dora immediately missed his best friend. The two of them finally talked for a while and asked each other how they were doing. After that, Dora conveyed Aji Saka's message to take the *heirloom keris*.

Hearing this, Sembada firmly refused Dora's request. Sembada remembered the message that Aji Saka had conveyed to him, namely never to give the heirloom *keris* to anyone because Aji Saka himself would take it.

Sorry Sembada, but I was asked by Aji Saka to take his *keris*. I'm just carrying out the mandate he gave me," said Dora. I'm sorry too, Dora. It's not that I don't believe in you, but I'm just carrying out the mandate from Aji Saka that was conveyed to me not to give this *keris* to other people," said Sembada.

Finally, with a heavy heart, they fought to carry out the mandate they had been given. Dora was asked to take the *heirloom keris*, while Sembada was asked to keep the heirloom *keris* until Aji Saka himself came to pick the *keris* up.

In another place, Aji Saka is waiting for Dora's arrival. "Dora should have arrived here to see me. But why hasn't he come yet?" asked Aji Saka in his heart.

Aji Saka then followed Dora to the Kendeng Mountains. Arriving there, how shocked he was to see two of his confidants lying dead, lying covered in blood. Apparently, they fought to the death for the sake of keeping the mandate they had carried. Aji Saka just remembered the message he sent to Sembada not to give the *keris* to anyone. He felt guilty for both of them.

To perpetuate the loyalty of his two servants, Aji Saka wrote letters on a stone that became known as *Carakan*.

The arrangement of the Javanese letters is ha na ca ra ka - da ta sa wa la - pa dha jaya - ma ga ba tha nga ( according old Java ? Java kuno)

Means:

Ha na ca ra ka	= there is a messenger
Da ta sa wa la	= in a fight
Pa dha ja ya	= same power
Ma ga ba tha nga	= die together

The in Bali becoming

Ha Na Ca Ra Ka	= There is messenger
Da Ta Sa Wa La	= In a fight
Ma Ga Ba Nga	= Die together
Pa Ja Ya Nya	+ Same strength or power

That is a historical relic left by Aji Saka to commemorate his servant who died in carrying out his duties.

Moral message: Carrying out the mandate that has been given to us by others is a must. Because that trust cannot be replaced by paying anything. People who hold the trust and trust given to them deserve the highest respect.

### Meaning behind the Ha Na Ca Ra Ka

This script has function to keep the balance between the human life and the nature. Here is the meaning behind the

script:

Ha      “*Hana hurip wening suci*” (*adanya kehidupan  
Adalah kehendak dari Hyang Maha Suci*)  
Life is the God will

Na      “*Nur candra, gaib candra, warsitaning candra*”  
(*Pengharapan manusia hanya selalu kepada sinar  
Illahi*)  
Human hope is in the light of God.

Ca      “*Cipta wening, cipta dan tujuan pada Yang  
Maha Tunggal. (Arah dan tujuan pada Yang Maha  
Tunggal)*  
The intention and the objective are toward the  
Supreme God.

Ra      “*Rasaingsun handulusih*” (*Rasa cinta sejati  
muncul dari cinta kasih nurani.*  
True love arises from the love of conscience  
Ka      “*Karsaningsun memayuhayuning  
bawana*” (*Hasrat diarahkan untuk kesejahteraan  
alam*)  
Desire is directed to the welfare of nature.

Da      “*Dumadining dhat kang tanpa  
winanganan*” (*menerima hidup apa adanya/iklas*)  
Accepting life as it is.

Ta      “*Tatas, tutus, titis, titi, lan wibawa*” (*mendasar,  
totalitas, satu visi, ketelitian dalam mendalami hidup*)  
Fundamental, totality, one vision,  
thoroughness in exploring life.

Sa      “*Sifat ingsun handulu  
sifatullah*” (*Menwujudkan sifat kasih saying seperti*

*kasih Tuhan)*

Realizing the nature of love as God's love.

Wa      *“Wujud hana tan kena kinira” (Ilmu manusia hanya terbatas namun implikasinya bisa tanpa batas)*

Human knowledge is limited but the implications can be limitless.

La      *“Lir handaya paseban jati” (Mengalir hidup semata pada tuntunan Illahi)*

The flow of life is solely on the divine guidance

Pa      *“Papan kang tanpa kiblat” (Hakekat Allah yang ada disegala arah)*

The essence of God in all directions

Dha     *“Dhuhur wekasan endek wiwitane” (Untuk bisa sampai diatas tentu dimulai dari dasar)*

To get to the top of course starting from the bottom

Ja      *“Jumbuhing kawula lan gusti” (Selalu berusaha menyatu memahami kehendakNya)*

Always try to unite to understand His will

Ya      *“Yakin marang samubarang tumindak kang dumadi” ( Yakin atas titah / kodrat Illahi)*

Confident on the commandment / divine nature

Nya     *“Nyata tanpa mata, ngerti tanpa diwuruki” (Memahami dengan benar kodrat kehidupan)*

Correctly understand the nature of life

Ma      “*Madhep mantep manembah mring Ilahi*”  
          (*Yakin / mantap dalam menyembah Ilahi*)  
          Confident / steady in worshipping God

Ga      “*Guru sejati sing muruki*” (*Belajar pada guru nurani*)  
          Learn from the conscience teacher.

Ba      “*Bayu sejati kang andalani*” (*Menyelaraskan diri pada gerak alam*)  
          Align yourself to the wave of nature

Tha     “*Tukul saka niat*” (*Sesuatu harus dimulai dan tumbuh dari niat*)  
          Something must be start and grow from intention

Nga     “*Ngracut busananing manungso*” (*Melepaskan egoism pribadi manusia*)  
          Let go of the egoism of the human person.

Meaning in general:

Ha Na Ca Ra Ka means: the "messenger" is the messenger of life, in the form of a breath that is obliged to unite the soul with the human body. This shows the existence of a creator (God), creation (humans), and the tasks that God has given to humans.

Da Ta Sa Wa La means: humans after being created until the "data" or the time to be called must not "sawala" or escape. In this life, humans must be willing to carry out, accept and carry out God's will.

Ma Ga Ba Nga means : accept everything that is commanded and forbidden by God. It means that humans have to surrender, totally surrender (sumarah) on the line of nature, even though humans are given the right to desire, trying to overcome it.

Pa Ja Ya Nya mean: shows the union of the life-giving substance (Divine) with the life-given (creature). The philosophical meaning is that every human mind must be in accordance with what it does.

How to meditate:

Ha Na Ca Ra Ka Da Ta Sa Wa La Ma Ga Ba Nga Pa  
Da Ja Ya Nya  
Nya Ya Ja Da Pa Nga Ba Ma La Wa Sa Ta Da Ka Ra  
Ca Na Ha

East	Ha Na Ca Ra Ka
Southeast	Ka Ra Ca Na Ha
South	Da Ta Sa Wa La
Southwest	La Wa Sa Ta Da
West	Ma Ga Ba Nga
Northwest	Nga Ba Ga Ma
North	Pa Ja Ya Nya
Northeast	Nya Ya Ja Pa

“ Loka Samastha Sukino Bhavantu”  
“ AUM Shanti Shanti Shanti AUM”