



Makna Mantra pada Komunikasi Spiritual Pemimpin Agama dengan Tuhannya: Kremasi Tradisional Bali di Desa Werdhi Agung, Kecamatan Bolaang, Mongondow Selatan

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ABSTRACT

Artikel ini mendeskripsikan komunikasi Spiritual pembaca Mantra dengan Tuhannya. Ngaben Tradisional Bali adalah interaksi pemimpin agama Hindu kepada Tuhannya melalui mantra. Permasalahan penelitian ini terungkap bahwa orang yang telah meninggal dunia harus tetap dibimbing oleh Atma (*Roh*) untuk mencapai *Moksa* (Surga); 2) Prosesi *Ngaben* yang dilakukan tidak boleh asal-asalan karena sudah ada tahapan yang harus dilalui; 3) Mantra-mantra yang dibacakan dalam setiap tahap Kremasi bukan sekedar kata-kata kosong yang tidak memiliki makna tetapi semua Mantra yang diucapkan masing-masing memiliki makna Spiritualnya sendiri. Pendekatan penelitian deskriptif kualitatif, sumber data penelitian adalah dua Tokoh Agama yang memimpin Prosesi Kremasi dari Desa Werdhi Agung, Kecamatan Dumoga Tengah, Kabupaten Bolaang Mongondow. Untuk mengumpulkan data dengan metode observasi dan wawancara mendalam. Ditemukan bahwa 1) pemimpin agama melakukan kremasi setiap tahap melalui Mantra, ia dapat mandat dari pemerintah. 2) semua makna dalam mantra yang diucapkan dalam prosesi kremasi, lebih menekankan pengampunan, diawali pesan keluarga, dan hidup kembali menjadi manusia lebih baik dari sebelumnya. Sedangkan pesan keluarga disampaikan oleh pemimpin keluarga kepada ruh Mayat disebut komunikasi transedental.

Introduction

Samovar et.al describes religion as world view. Religion attempts to help its members understand and cope with life and death.. They point out religious similarities; 1) sacred scriptures, 2) authority, 3) traditional rituals, 4) ethics, 5) security. Rituals take a variety of forms. The common of all rituals are rites of passage. Birth, puberty, marriage, and death are transition points that are important in many different cultures. (2007, wadsworth, p.25-81)

Sacred scriptures express and provide identity, authorization, and ideals for the people of tradition. Interact Hinduism religious leader in Bali and his God through mantra. Mantra is sacred oral or written one. It enables a culture to pass on insights and traditions from generation to generation. Two Hinduism leaders have authorization from Bali 's government.

(2007,wadsworth,p.79).They communicated to God that is called spiritual communication or *Roh* that is called transedental communication.

Scarborough points out the ethical teachings about what is right and wrong also have much to say about a culture's core values. All religion provides members with a sense of identity and security. Religion united them to share symbol,value,and norm. All traditons provide meaning and purpose. (2007,wadsworth,p.81).

Spiritual value is good and useful one.In a group of cultures, spiritual values are values that are still held tightly at any time, for example *Balinese* culture which still holds closely to the traditions and customs of their culture. According to Linda and Eyre in Adisusili (2012: 57), values are the standards of actions and attitudes that determine who we are, how we live, and how we treat others. Values will always be associated with the goodness, wisdom, nobleness of the mind of someone who perseveres. Aqib and Sujak (2011: 11), religious values are thoughts, and the actions of someone who is pursued.They are always based on the divine values and teachings of their religion.

Bali is a small island in the middle of Indonesia which is rich in culture and tradition. *Balinese* people are widespread throughout the archipelago because of the natural disaster of a volcanic eruption that occurred in 1963 and caused some *Balinese* people to have to flee outside of Bali and one of the islands namely to northern Sulawesi. The tradition is still strongly held by the *Balinese* people even though it is far from the ancestral land, each region, tribe or province in the archipelago must have a unique tradition.

Hasan Hanafi (2003: 29), tradition (*Turats*) all the legacies of the past that come to us and enter into the culture that is now valid. Thus, for Hanafi *Turats* is not only a matter of historical heritage, but at the same time a problem of contemporary contributions at various levels.

This tradition exists because it tends to be a cultural heritage of the ancestors. Bali in particular is related to the trust of its people, these unique things are still maintained until now. All unique traditions based on belief.It will bring something good to life in the future, and disaster will occur if the procession or tradition is not carried out. From these beliefs gave rise to a custom or tradition in several places on the island of Bali. A tradition will continue to exist in each district, even at the sub-district and village levels, a habit arises because of respect for the ancestors and religious beliefs of the *Balinese* people. As for some *Balinese* traditions or culture that still remain to this day such as *Omed-omedan* tradition in the villages of Sesetan South of Denpasar, *Mekare-kare* tradition in the Tenganan Village of Karangasem Regency, *Mekotek* tradition in Mungu Village in Badung Regency, *Gebug Ende* tradition in Seraya Village in Karangasem Regency, *Ngerebong* tradition in Desa Kesiman Denpasar District, *Endabat* tradition Village in Tenganan Village, *Karangassem* tradition Regency, *Mekepung* tradition in Jimbranan Regency, cattle cage in Kaliasem Village, Buleleng Regency. *Megibung* is done by all *Balinese* people. *Maborbor* rangers are carried out by all *Balinese* people.. *The ogoh-ogoh* parade is a *Balinese* tradition carried out by all *Balinese* indigenous peoples. One of the traditions is unique thai is the cremation. Its cremation tradition of people who have died.

This article deals with one of the *Balinese* traditions, namely the tradition of cremation or abolition of people who have passed away. According to KBBI (1989: 465), cremation is a practice of removing human bodies after death by burning them. It is usually done in a crematorium. The *Balinese* people commonly, pancake, called *Setra*. In this tradition very many processions and series will be performed.

Research Method

The research used descriptive qualitative approach. According to Sudaryanto (2003),

the descriptive method is a method that is carried out solely based on facts or phenomena of the speakers, so that what is produced or recorded is in the form of language parings that are usually said to be like exposure poters as they are.

This research used qualitative approach. It was conducted in the village of South Werdhi Agung, Dumoga District, Bolaang Mongondow Regency.

Techniques collected data that were observation and interview. Subject and objects has observed directly in the field in order to obtain concrete data. Researchers conducted direct and active observations in South Werdhi Agung Village. Interviews were conducted with religious leaders and priests who led the way of the Balinese traditional cremation ceremony in the village of South Werdhi Agung in order to obtain data that is to be examined. Observation guidelines include: (1) Location of the cremation ceremony. (2) Whoever leads the cremation activities. (3) How the activity takes place. The interview guidelines are: (1) What spells are said in the series of cremation ceremonies. (2) What are the meanings contained in the mantra during cremation activities.

Landasan Teori/Concepts

1. Spiritual Communication and Transedental Communication

Nina Nursyam in Book *Psikologi Komunikasi dan Tabligh* defined spiritual communication that is between God and Human Being. In addition transedental communication that is between myself and Out of myself. (Nina dalam Armawati Arbi, 2012, Amzah, p. 24)

2. Hinduism and Values

Samovar provides 1) origin that is an accurate history for the development of Hinduism is difficult. The lack of a single founder and text. 2) sacred text is the Veda that the oldest and most fundamental scripture. The Vedas are actually four collections of rituals materials. Krishna outlines three paths that lead to liberation: a. The knowledge, jna-yoga, The action, karma-Yoga, the devotion, bhakti-Yoga. 3) Important teaching of all religion, messages and lessons advanced by sacred text, teachers, and prophets of Hinduism. 4) divine in everything, rituals are important for showing that God. A complete way of life, Naraya in Samovar notes the boundaries between the sacred and non-sacred spheres do not apply to Hindu traditions. 5) Another reality, for Hindus, Nirvana releases man from the cycle of birth, suffering, death, and all other forms of worldly bondage. Nirvana is, therefore, a state of spiritual enlightenment. And that enlightenment is another reality. 6) notion *Brahman* is several meanings as foundation that is the Hindu belief. 7) Hindu philosophy, the premise that the ultimate cause of suffering is people's ignorance of their true nature, the Self. The Self is omnipotent, omnipresent, perfect, and eternal. 8) Good Dharma x Bad Karma, karma affects this life and subsequent lives (reincarnation). Most Hindu seek to a virtuos life and follow their Dharma. 9) Multiple Paths, McGuire in Samovar have summary that Hinduism is a way of life that encourages acceptance of multiple representation of deity, multiple authorities, multiple understandings of duty and proper devotion.

In Balinese customs, there are two types of deaths, namely 1) natural death such as illness and death due to old age and 2) also unnatural deaths such as suicide and accidents. because of these two different deaths. The Balinese customs divide the two types of death ceremonies namely the cremation and burial rites.

In an unnatural death ceremony carried out by burying a corpse, if it has become a bone then the bone will be burned and the burning ash will be washed away in the river or sea. Death ceremonies are normally carried out by means of the body being immediately burned and not passing through the funeral procession first. It is often

called cremation. In this study focuses only on the natural death of Bali, and includes the cremation ceremony.

The Result of Research

The village of South Werdhi Agung, dumoga sub-district, North Sulawesi Province, has a population of 1,500 family heads and the majority of the population is Balinese and Hindu. South Werdhi Agung Village is a village of division from Werdhi Agung village which divided on December 6, 2006. In this village, it still holds tight traditional Balinese traditions, one of which is the death ceremony. In every traditional ceremonial ceremony, ceremonies of Bali are definitely identical to mantras or prayers in ceremonies the ceremonies of death will be performed during each procession, such as when bathing a corpse, cremation and abolition. In the mantras pronounced at the death ceremony (ceremonies). Is there any spiritual value contained in the mantra?

The core stages of the person who just died until the cremation and spells that are sung in the cremation stages of the Balinese Traditional at South Werdhi Agung are as follows:

a. Just died

Mantra ;

Om svargantu,

Moksantu, sunyanttu,

Murcyantu.

Om ksama sampurna ya namah svaha

Meaning :

Lord, may the spirit go to the heaven, attain silence, God forgive him, our respect for the Most Perfect of You.

b. Bathing the body or layon called in the Balinese language.

Mantra :

Om banyu kalamuka banyu patrapsamauh papa

Klesa danda upata ya namah svaha.

Meaning :

God, I hope the water used to wash can eliminate papa danada and upata

c. Fringe or wrap the body in cloth

Mantra :

Om sanghyang nilaganda asri pudak kasturi,

Sang hyang gandasona asari menuh angsana,

Sang hyang pudak setegal asari gambir ermaya,

Ganda lepas mulih miring dewa,

Bayu lepas mulih maring nilawati,

Bayu sabda idep titijati praline.

Meaning :

Niliganda accompanied by stout flower,

Gandasona with flowers filled angsana,

Pudak flowers are often accompanied by ermaya gambier,

Shoulders come back to God,

Freelance returned to Nilawati,

Behavior, speech and mind are the true bridge to the afterlife of praline.

d. Stage of cremation

In this stage the body is put into a furnace which will then be burned using firewood or other fuel, in this case the body is burned to ash. This article is interested in taking the title: Spiritual Values at the Balinese Traditional Cremation Ceremony

Mantra in South Werdhi Agung Village Bolaang Mongondow Regency.

Based on the observations of researchers in the library of the Indonesian Language and Literature Department, 1) the title *Spiritual Value of the Bali Traditional Cremation Mantra* has never been studied. Meanwhile, based on data obtained by researchers that actually local or cultural wisdom has been studied by Jelita Barina Sengka (Faculty of Language and Art, Manado State University, 2019) about "Local Wisdom in Marambak Dance Poetry". This study also discusses poetry or mantras spoken by speakers. From the results of this study it was concluded that there was no discussion about the Spiritual Values of the Bali Traditional Cremation Mantra. Because there is no previous research, so researchers are enthusiastic to explore or be interested in doing this research.

DISCUSSION

The data obtained from research in the field, as follows.

1. Mantra of the person who just died

Mantra :

Om Swargantu, moksantu, sunyanttu, murcyantu

Om ksama sampurna ya namah swaha

Translation :

Dear God, may the spirit get heaven, merge with you to reach silence.

Spiritual value :

This mantra means asking the Lord so that the Atma (Spirit) of the deceased can be accepted by Him in accordance with his deeds during his lifetime.

2. Bathing the body

Furthermore, the clothes attached to his body were immediately removed, then bathed with the intent to clean the body of physical impurities attached to his body by using fresh water and bath soap with the following steps:

a. Cleaning the hair

The corpse hair is washed with fresh water, then smeared with juice of hibiscus leaves, then cleaned with clean water, after that the hair is dried, oiled with hair and combed neatly.

Mantra :

Om banyu kalamukan banyu patra pamunah papa klesa danda upata ya namah swaha.

Translation:

God, I hope the water used to wash can eliminate sin, reproach, violence and all curses.

Spiritual value :

The meaning of this mantra is to be expected if the deceased person is reborn so that his hair can grow well and be beautiful to look at.

b. Cleaning the teeth

Next clean the teeth using a toothbrush and toothpaste.

Mantra :

Om waja suddha spathika puspa dhanta ya namah swaha.

Translation :

Dear God, may his teeth be clean and holy like jewels of crystals and flowers.

Spiritual value :

It is hoped that when the deceased person is reborn into the world his teeth will grow strong and beautiful as symbolized by crystals and flowers.

c. Cleaning the body

- 1) The entire body of the body is doused with fresh water, then covered with a scrub made of a mixture of rice and turmeric smoothed, then rinsed with water and dried using a clean dry cloth, in this case a clean towel cloth can also be used.

Mantra :

Om paripurna ya namah swaha

Om pretama suddha, dwiti suddha, caturti suddha, suddha yanamah swaha

Translation :

O Lord, with this body scrub, hopefully his body will become more perfect, O Lord, may all holiness and perfection approach him

Spiritual value :

The meaning of this mantra is to ask God for holiness and perfection.

- 2) Furthermore, the entire body of the body sprinkled with a kind of tubers from the forest that is yellowish white.

Mantra :

Om sikapa pamulune sang sampun lampus lempung lembut ya namah swaha

Translation :

Dear God, hopefully the color of the skin that died is white and soft like the color of this tuber.

Spiritual value :

It is hoped that if the deceased person is reborn into the world, his skin is clean, white and smooth as symbolized by these tubers.

3. Dressing the corpse

Next, after the cleansing ceremony was over, the body was completely clothed. These clothes are worn like people who are still alive. For men in the form of cloth which is rolled up at the waist like traditional clothing, equipped with headboards for men. Likewise for women wearing traditional dress like people who are still alive. After the body is fully dressed, the ceremony is held to roll the body with cloth before it is put into the coffin.

4. Ngelelet (wrapping the body)

The Ngelelet Ceremony (wrapping the body) aims to make all body parts of the body when reborn into the world will be beautiful and can function perfectly. In the Ngelelet ceremony (wrapping the body) it uses several symbols that have their own meanings. The order of implementation is as follows:

- a. Intaran leaves (frangipani leaves)

The eyebrows are each covered with a leaf of intaran flower (frangipani), where the tips of the leaves are faced outwards.

Mantra :

Om mogha wimbanya rawit paripurna hayu swaha

Translation :

God, hopefully the eyebrow hair will grow perfectly

Spiritual value :

It is hoped that if the deceased person is reborn into the world, his eyebrows can become more beautiful and curved sharply as symbolized by the intaran leaves.

- b. Flower

Between the two eyebrows placed a flower.

Mantra :

Om sang hyang trinetra menugraha netradyatmika yanamah swaha

Translation :

O Lord, grant sharp inner eyes.

Spiritual value :

Right between these eyebrows is the place of the third eye or called the inner eye, which is able to emit fire to scorch the impurities in the human soul. In this stage it has

the meaning that in the future, if born again, have a rigid, broad and sharp outlook. Having the sharpness of vision towards the future so as to be able to achieve a desired goal.

c. Mirror

On each eyelid is placed a small piece of round mirror glass.

Mantra :

Om celing hening atma jiwitane sang sampun lampus teke ring don.

Translation :

Dear God, may the sharp and clear eyes of his spirit person die and arrive at his destination

Spiritual value :

Its symbolic meaning is that in the future to be reborn has beautiful and sparkling eyes as symbolized by a mirror.

d. Jasmine flower

Both nostrils are covered each with jasmine buds that have not bloomed.

Mantra :

Om sanghyang hayu parihara

Sah sakng raga pantarane sang sampun lampus melecut wus lepas teka ring don

Translation :

O Lord, with your permission the dead spirit is free from its body and is fast on its way to its destination.

Spiritual value :

By using the symbol of jasmine flower, it is intended that the deceased spirit can be free from his body and can reach Moksa (heaven). And it is hoped that if one day reborn can have a good breath, a sharp smell and the smell of the breath is always fragrant like jasmine flowers.

e. Steel chunks

On the corpse, a piece of steel is placed, when you place the steel, the mantra is cast as follows:

Mantra :

Om pasek pagehana untune sang sampun lampus, mepagreh kekeng.

Translation :

Dear God, hopefully the teeth that died are tight, strong and sturdy.

Spiritual value :

If a deceased person is reborn, his teeth are expected to grow neatly and as strong as steel, as symbolized in this procession.

f. Leilem leaf

Both ear holes are covered with leilem leaves. Leilem leaf is a broad leaf with soft hair on its surface.

Mantra :

Om sang hyang kawiswara anugrahaken karna paripurna ya namah swaha

Translation :

O Lord, grant perfect ears

Spiritual value :

With this symbolizes that when born again the shape of the ear is perfect, has a sharp and sensitive hearing, and can absorb every conversation, speech, advice, and all the voices of those around him.

g. Herbs and spices

Above the solar plexus put several herbs and spices such as cloves, nutmeg, and others.

Mantra :

Om galunggu sumalah lumuset tan bacin, tan andih ambune sang sampun lampusangisep.

Translation :

O Lord, may all the stench and fishy odor disappear not in the body of the deceased, may the body absorb all the fragrance of the world, may the desire, mind and deeds avoid

from any hostility.

Spiritual value :

This stage has the meaning to eliminate everything that smells bad, so that if reborn can absorb all nobleness and fragrance, can have the character and mind that is clear, clean and fragrant.

h. Eggplant leaf and lotus flower leaf

In the male genital area covered with a large, thorny eggplant leaf, while the female is covered with a lotus leaf.

Mantra for male :

Om samara ya namah swaha

Translation :

Dear God, may you get protection from the hyang Semara (God)

Mantra for female :

Om ratih ya namah swaha

Translation :

Dear God, may you get protection from the hyang Semara (God)

Spiritual value:

It is hoped that if the person who lives is born again his lust can be suppressed and controlled. And the genitals can grow and develop healthy so they can connect to the descendants and can have filial offspring who are responsible and wise.

i. Pillow

The pillow that was used when bathing the body was replaced with a pillow made of one comb banana and wooden bavang and fern tree roots tied with three-color yarn (red, white, black) and coins wrapped in white cloth.

Mantra :

Om idep sang sampun lampus akarang hulu gunung ya namah swaha

Translation :

j. Pillow

The pillow that was used when bathing the body was replaced with a pillow made of one comb banana and wooden bavang and fern tree roots tied with three-color yarn (red, white, black) and coins wrapped in white cloth.

Spell :

Om idep sang sampun lampus akarang hulu gunung ya namah swaha

Translation :

Dear God, may the dead be like bearing a mountain.

Spiritual value:

It is hoped that if the dead person is reborn he can have a strong and solid foundation in every step, because it has been supported by a strong foundation.

k. Perfume and powder

The whole body was smeared with perfume oil and sprinkled with powder.

Spell:

Om lengawangi suci angilangaken mala juwitane sang sampun lampus

Translation :

God, hopefully with this oil all the defilements that have died can be removed.

Spiritual value :

It is hoped that if the dead person is reborn he can have a body that is always fragrant and fragrant in all his activities.

l. Needles or iron nails

On the arms or legs are placed several needles or iron nails.

Spell :

Om Sang Hyang Widhi pagehane balung lan uatne pageh kekeh

Translation :

O God, may the bones and veins be strong and sturdy.

Spiritual value :

It is hoped that if the deceased person is reborn he can have strong bones and ribs to support his body in all his activities.

5. Burn the body

Furthermore, the body is put into a coffin to be carried by the fertility and then burned in a place that has been provided.

Spell :

Om agni wosat sarwa papa byo namah swaha

Translation :

O God, may this holy fire eliminate all the sufferings of the dead.

Spiritual value:

By the holy fire is expected to eliminate and eliminate all the suffering of the deceased during his lifetime.

6. Extinguish the fire

After burning the body, then doused with water.

Spell :

Om pertama siddha, dwitya suddha, tritya siddha.

Translation :

God, I hope this ashes are cleaned.

Spiritual value :

It is expected that the water that is poured on the ashes of the combustion can be clean from all impurities present.

7. Cleaning burnt bones.

After the burning fire of the body has been extinguished and the water has cooled, then the remaining bone of combustion in the punggut will be followed by a procession as follows:

a. Picking up bones

The remaining bone of the combustion is then taken from the furnace using a bamboo clamp and then placed on a filter with a white cloth.

Spell :

Om ang astra kala agni rudra ya namah

Translation :

O God, with your permission I am taking up the remainder of this arson.

Spiritual value :

Together with the family who also picked up the bones of the burning, this was expected to be able to deliver the spirits of the dead to their origin.

b. Bone Wash

After the remaining bone fires are removed, then washed thoroughly with water mixed with fragrant flowers

Spell :

Om Kumkumara puspa danta ya namah

Translation :

O God, clean and smell this dead bone.

Spiritual value :

It is hoped that if this bone is reborn, it can become sturdy so that it can support its body properly so that it can work and perform well in the future.

c. Wrap the Bones and Ashes

After the rest of the burning bone is washed clean, then wrapped again in a white cloth.

Spell :

Om atma tatwatma namah swaha, siwa sampurna ya namah swada

Translation :

O God, complete all these dead bones.

Spiritual value :

It is hoped that if the deceased is reborn in the next life, the bones can grow and develop perfectly without any shortcomings.

d. Insert bone into coconut

After the remaining bone is burned in a wrap, it is placed in a young yellow coconut, where the water has been removed.

Spell :

Om sariram kundam ityuktam tryantah karanam indhanam

Translation :

O Lord, with your permission I will unite this dead ashes.

Spiritual value :

It is hoped that if the dead is reborn all the elements forming his body are complete without any flaws.

8. Dissolve or wash away bones and ashes

After that, the ash and the remains of the burning bones were washed into the sea.

Spell :

Om nagendra krura murtinam, gajendra matsya waktranam, baruna dewa masarirem, sarwa jagat Sudhatmakam

Translation :

God, may all the forming elements of his body soon return to His origin.

Spiritual value :

It is hoped that all the substances that make up the human body immediately return to its origin perfectly.

The basic purpose of the procession of drifting ash or cremation in Hinduism is to return the five types of substances that make up the human body to the universe where it originated. In Hinduism there are five forming elements of the body called the Panca Maha Butha, which consists of :

a. *Pertiwi*

Namely a body building element derived from solid substances in the human body symbolized by human bones.

b. *Apah*

Namely the forming elements derived from liquid substances, which are represented in the human body with blood and all forms of fluid in the human body.

c. *Teja*

Namely the forming elements of the human body that come from light as in the human body are the eyes and skin light.

d. *Bayu*

Namely the forming elements of the human body derived from energy substances which in the human body, which forms energy and strength so that they are able to carry out daily activities.

e. *Akasa*

Namely the forming elements of the human body derived from the void or cavities, wherein the human body is represented as cavities in the bones.

Table 1. Meaning of Mantra in Spiritual Communication

Temuan/ Finding	I. Mantra	II. Meaning
1. Just died	Om Swargantu, moksantu, sunyantuu, murcyantu	Asking the Lord so that the Atma (Spirit) of the deceased can be accepted by Him in accordance with his deeds during his lifetime.
2. Bathing the body a. Cleaning the hair	Om banyu kalamukan banyu	To be expected if the deceased person is reborn so that his hair can grow well and be beautiful to look at
3. Dressing the corpse	These clothes are worn like people who are still alive.	For men in the form of cloth which is rolled up at the waist like traditional clothing. Likewise for women wearing traditional dress like people who are still alive.
4. Ngelelet (wrapping the body)	Om mogha wimbanya rawit paripurna hayu swaha	It is hoped that if the deceased person is reborn into the world, his eyebrows can become more beautiful and curved sharply as symbolized by the <i>Intaran</i> leaves.
5. Burn the body	Om agni wosat sarwa papa byo namah swaha	By the holy fire is expected to eliminate and eliminate all the suffering of the deceased during his lifetime
6. Extinguish the fire	Om pertama siddha,dwitya suddha,tritya siddha.	It is expected that the water that is poured on the ashes of the combustion can be clean from all impurities present.
7. Cleaning burnt bones.	Om ang astra kala agni rudra ya namah	Together with the family who also picked up the bones of the burning, this was expected to be able to deliver the spirits of the dead to their origin.
8. Dissolve or wash away bones and ashes	Om nagendra krura murtinam,gajendra matsya	It is hoped that all the substances that make up the human body immediately return to its origin perfectly.

That a person who has

DISCUSSION

According to I Gusti Ngurah Nala (2001) point out *Nyiramang Layon* that a person who has died, he must still be guided by his spirit in order to reach Moksa. To guide him there are a series of ceremonies and spells he chants. The ceremony and its spells cannot be separated because all of them are interrelated to one another, if the spell uttered is not in accordance with the ceremonial guidance then it is believed by the Balinese Spirit that the ceremony will not get heaven.

According to Ketut Pasek Swastika in the book *Pitra Yadnya* (2008), it is written

about all stages or series of Balinese cremation ceremonies. The cremation procession must not be randomized because the stages have already been passed during the cremation ceremony. The stages or steps of cremation from generation to generation have been inherited and it cannot be contested anymore.

According to Sri Kawinda in 2006 in the book *Cremation Process and the essence of Atma's journey to Moksa (heaven)*. All the spells which chanted in the cremation stage are not just empty words, but every word that is spoken has a message to God Almighty. One of the contents of the spell is to ask for forgiveness of sins and ask for guidance from the ruler so that in the future the dead Spirit could be reborn as a whole person and can become a better human in the next life. The symbols which used at the time of the cremation ceremony also had a meaning.

CONCLUSION

At the Cremation ceremony there are eight stages of that cannot be changed and randomized at each stage. This is because if the stages are changed the meaning of the cremation ceremony will no longer exist. Namely 1) just died, 2) bathe the body, 3) dressed, 4) wrap the body, 5) burn the body, 6) extinguish the fire, 7) cleanse the bones of the combustion, 8) dissolve or put away the remains of the burning bone. The eight stages are spiritual communication between religious Hinduism leader and the God through Mantra. Every stages have the meanings of Mantra.

Each cremation stage has its own spell, and those who can lead the cremation stage and chant the spells are people who have been given trust and are officially installed by the village government.

Each spell that has been said has its own meaning, starting from the family's message to the deceased until being guided so that one day reborn as a better human being than before.

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