

Magickal Oils of Indonesian Shamanism Part 2

Note: The following descriptions of the magickal oils contain foreign words and phrases (Javanese/Arabic/Indonesian)--they are left untranslated for proper identification of the oils and the mantras/prayers associated with them.

Minyak Istanbul

Istanbul oil is one of the more common magickal types easily found sold in the Arab communities all over Indonesia and worn especially by the teachers of Islam. It has various grades and the good ones exude a very pungent, but fragrant scent. Once smelled it is hardly ever forgotten. It remains as a lasting memory. The scent is quite enduring, sometimes lasting for days on one's person and some say, may be sensed as far away as 20 feet--though this may be an exaggeration. Because of its pungency, not too many people agree well with it, saying that it makes their head whirl.

Minyak Istanbul although worn as an ordinary perfume among the pedagogues of Islam, is also used by shamans as a potent oil for the purposes of romance, sexual attraction, and charisma. When empowered with one's personal energies and thought-form, anyone within the range of the scent would not only look our way, but feel attracted and have the desire to socialize with us. The opposite sex would find us beautiful or good-looking. Pure Istanbul oil is hard to procure, most of what is sold through market places have been diluted and blended with other oils.

The oil may be consecrated with the following mantra to attract a specific person:

"Bismillahirrahmannirrahim

"Ingsun matek ajiku sibayang-bayang rasa

"Aji minyak istambul sing kramat pengasih

"Siapa lihat dia terpikat dan turut terpikat

"Siang kharisma nabi Yusuf as ada di wajahku

"Allahuma ya Allah" 7x

"Ya Muhammad" 3x

"Inkanat ila syaihatan wahidatan fa idzahum Jamiul ladaina muhdhorun" 7x

"Sing aku pantek si (the name of the person one wishes to attract) datang padaku haqqul yakin."

Minyak Sinyong-Nyong

Among the many wonder oils of the Dayaks is (Si)-Nyong-nyong. This minyak originates with the Iban tribe. It is a rare magical love oil used by the natives of Kalimantan mostly for keeping one's spouse faithful, although it is also applied in other affairs related to the heart by both men and women.

It is said that men who are affected by the influence of this oil would never commit adultery, even-though under barraged by the wildest temptation that the fairer sex may direct to them. In the event a man were to succumb to the wiles and seduction of a temptress, he would discover himself losing his sexual potency and would be unable to perform the coitus rite. The strange thing is that although impotent when it comes to other women, the body would function normally when fulfilling sexual duties towards one's lawful wife.

Nyong-nyong is made through a complex ritualistic process that is kept secret by the producers of this oil. It is usually manufactured during the natal day of the magically powerful head of the tribe. According to sources, on this special day, enchanted bottles are hung compulsorily on a certain banyan tree species for seven days and nights, after which time the bottles are magically filled with a thick fluid, and this is known as Nyong-nyong. The rite is not always successful which accounts for its rarity.

Nyong-nyong may be applied in many ways, one way is to have it ingested by the unsuspecting subject. Several drops in the subject's drink is enough to cause him to reject the approaches of other women. The affect of the oil may only last for several weeks or months, during which time the enchanter would repeat the process to maintain the status quo.

In general, the many love oils of the Dayaks may be applied for influencing another using the following rite:

Take some dirt or soil from the subject's footprints and wrap it up in a white piece of cloth, after which several drops of a love oil should be applied on the bundle. After this is done, the bundle of soil should be placed beneath one's pillow. The subject should then be visualized in an appropriate manner while calling out his or her name at least three times. Simultaneously, the pillow should be turned repeatedly and beaten.

Although difficult to acquire, Nyong-nyong oil is available to those that search for it. Minyak Nyong-nyong may be found sold by some perfume dealers, peddlers, and commercial psychics although the genuineness of the oil offered is questionable.

Minyak Air-Mata Duyung

This oil is the eye-secretion, or tears of the sea mammal, called, dugong (sea-cow) or "duyung" among the locals here in Indonesia. The creature sheds tears for lubrication of the eyes. The duyung is long believed to be the mythological mermaid and related to the Greek "sirens"; however, the latter is often referred to by Indonesian folklorists as "putri-duyung" and is quite different from the "ikan-duyung" or the dugong. Its scientific classification is as follow :

Family: Pugongidae in the order Sirenia.

Classification: Dugong dugon.

When unintentionally caught in fishermen's nets, perhaps out of the pain of struggle, the gentle and harmless dugong sheds these "crocodile tears." Most fishermen are careful to wipe these tears off the dugong with cotton swabs before returning the creature to the sea. The fluid in the cotton is later pressed and released into vials.

The oil or eye-secretion of the dugong has a wonderful but slight scent and is highly-prized for its magickal power to attract the opposite sex and is often used as a stand-alone or a blend with other magickal oils of nature with high pheromone content. In appearance, the "minyak air-mata duyung" is crystal-clear like water of a stream. Because of its scarcity, it is very costly.

Minyak Bulus

Minyak Bulus is derived from the fat of the fresh-water turtle and is used as an active ingredient for increasing the size of sexual appendages such as breasts and penises. It has a thick, yellowish appearance. When purchasing this oil one ought to be cautious as there are many fakes in the market-place. To use this oil one simply anoints and massages one's breast or penis with it. Scientific research on the virtues of the Bulus oil has not yet been conducted as far as we know, but generations of use of the oil gives credence to it's amazing properties.

Minyak Apel Jin

During rites of spirit-conjurations and evocations, shamans and those involved with Islamic occultism here in Indonesia often appropriate the Apel Jin oil for facilitating the contact. This oil has a black appearance. The thicker forms of this oil appears like tar and may be burnt on glowing embers as incense. The Apel-Jin is mostly used to conjure regional or house-spirits or those entities belonging to the lower astral realm. Its composition is a highly kept secret but some say that it contains products extracted from domestic live-stock or farm animals. The Apel-Jin comes in various grades and originally packed in apple-like brass containers--thus giving its name.

Minyak Lintah

Lintah means "leech." Minyak Lintah is thus translated into "Oil of Leeches." This oil, like the minyak bulus, is used to increase the size of the male penis and many have confirmed as to its efficacy. The oil has a black appearance and is derived from leeches prepared in a secret-manner. The application method is similar as the Minyak Bulus.

Minyak Kesambi and Minyak Banyu Urip

The "Banyu Urip" and Kesambi oils are names of products given by their adept-producer. These oils are extracted from the sap of certain trees and then empowered with magickal-force. The User only need consume the potions for the powers to begin to take effect in his body. The virtues of the Banyu Urip oil are as follow: it strengthens the bones; it builds-invulnerability against sharp weapons; it causes wounds to heal quickly; it strengthens the skin; it gives magickal protection against negative entities and forces; it increases one's personal magnetism; it gives one "sabda siddhi" or it causes one's words to have power; it increases psychic sensitivity, etc. The Kesambi oil is a class more powerful than the Banyu Urip--aside from invulnerability against sharp weapons, it also makes one invulnerable against bullets. The consumption of 7 bottles of either one of the oils gives long-lasting permanent effects of the powers.

Minyak Cimande

Among martial-artists of Pencak Silat here in Java, Indonesia, the Cimande (pronounced: Chee-Mun-Day) oil is quite famed for its power of invulnerability and its ability to assist the healing of broken bones, bruises, wounds, muscle-pull, twisted ligaments, etc. The physical formula and appearance of the Cimande oil may vary from one shaman producer to another, but the magickal power permeating them as empowered by these producers, are the same. Some of the ingredients of the Cimande oil are scarce and not easily obtainable; therefore, occasionally, the producers of the Cimande oils have to make do with what is available and use the best substitutes--this also contributes to the different appearances from one stock to another even by the same producer. There are many of these Cimande oils sold in traditional markets but not all are genuine--most have been diluted by their resellers to make more profit, so one has to exercise caution when purchasing them. The reseller's practice of cutting the oils is looked upon with a great amount of irritation by their producers.

There are basically two types of Cimande oils--although more are said to exist. These two types of oils may have various appearances, and often, even resembling; however, they are to be differentiated by their purposes and not their looks. The first type is the regular Cimande "balur" oils used for massages, for healing bruises and minor injury cases. The second type helps to heal broken-bones and applied for major muscle injury. It also builds-up invulnerability against sharp-weapons and punches in the user. Some Cimande-oils may be ingested for healing the organs. Cimande-oils may have strong sweet-sourish odors depending on the ingredients used.

The Cimande-oil is highly praised by those involved in martial-arts and contact-sports.

Minyak Ponibasawa

One of the magickal oils appropriated in Islamic occult practice in Indonesia is the Ponibasawa oil. This oil is especially used for uncovering known treasures hidden in certain sites or manifesting money, gold, and jewels through occult rituals. Genuine Ponibasawa oils have been consecrated with the verses of the Quran and the Divine Names--as recited by a whole "choir" of spiritual adepts and their students. The actual force of the ponibasawa lies in the khodams or angelic servants of the Quranic verses and Divine Names anchored into the oil and especially represented by the needles immersed within them. Great energy is also released by the oil in the evaporation process during occult rites, and this conveys the necessary energies for the khodams of the oil to conduct their assigned task. Many anomalies have been noted regarding the ponibasawa oils or its variants, such as, when the vial of the oil is placed in a glass of water, it would cause the evaporation of the water at a very rapid rate. Some have claimed that the khodams of the ponibasawa oils dislike alcohol, thus when brought near bottles of alcoholic beverages, the latter would shatter into pieces.

During rites of treasure retrieval or manifesting money or gold from the ethers, the oil is normally used in conjunction with high grades "Buhur," or powdered incenses. Certain prayers and mantras are recited to activate the power and forces associated with the oil.

There are many ponibasawa oils sold in traditional markets, but they are not all genuine and most of them are fakes in the sense that they are unempowered with occult force. The genuine ones are very costly and scarce and are said to come from Turkey. Ponibasawa oils are of various colors and come in sealed vials in larger glassed-tubes. The number of sealed vials may vary, from one to three--or even more. In each of the sealed

vials are empowered needles of a variable amount--the more needles they contain, the more potent the oil--some variants of the ponibasawa oil do not contain any needles, though.

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