

Appendix 2:
Glossary of
Balinese Terms

Atma – one of the elements of *Tri Hita Karana*, which means soul.

Banjar – *Banjar* is Balinese term for their place to run social activity and ceremony. *Banjar* is divided into two parts, first is *Banjar Adat* and second is *Banjar Administrative*. *Banjar adat* refers to small communities bound by religion and a local brand of communalism. As a traditional institution, the *Banjar* is ideally autonomous of the state and functions primarily to serve its members communal and religion needs. *Banjar administration* represents the government in *Banjar* level. It takes care all of the affairs of state in the smallest area. Officially, the *Banjar* has complete autonomy and all matters relating to the *Banjar administration* and the community it serves should ideally require the approval of the *Kelihan Banjar*, the head of the *Banjar* to be proceeded. But in the real world, the *Banjar* is well integrated into the affairs of state - a rather unavoidable predicament considering that the *Banjar* is the most basic building block of the whole of the Balinese society. For example, development programs are destined to fail if they lack support at the *Banjar* level. *Banjar*, therefore, is the most important link between the government and the Balinese.

Bhur Loka – the lowest level of the universe where demons or *bhuta* dwell.

Bhuwah Loka – the world of human beings.

Bhuwana Alit - means microcosm, represented by human beings.

Bhuwana Agung - means macrocosm represented by environment/universe.

Desa adat - customary-village, a place where Balinese and their ancestors have been dwelled for many generations.

Dewa Yadnya - ceremonies performed to honor *Sang Hyang Widi* (God) and His manifestations (gods/goddess). It is done with special offerings and is considered to be the duty of everyone the function of the ceremonial offerings are a means to express one's gratitude for the gift of creation and being a part of it. The (making of) offerings is also a means to learn to focus one's thoughts to God and His specific manifestations, depending on the occasion of the ceremony.

Kaja - the place orientation axis, which means mountainward. It is combined with *Kangin* as a spatial division principle.

Kangin – the direction of rising sun (eastward) which represents the birth of life, and considered more sacred than *Kauh* (westward).

Kauh – the direction of sun downs (westward), which symbolizes the death of life.

Kelod - the place of orientation axis, which means seaward. It is combined with *Kauh* as spatial division principle.

Madya - it refers to the middle zone; it has function as a central activity of society and for traditional custom activities. In this zone, there are facilities such *wantilan*, *puri*/palace, *pampatan agung*/crossing road, and office of the village's leader.

Manusa Yadnya - The *manusa yadnya* ceremonies are intended to cleanse the inner world of the individual human being from negativity (sins and mistakes), and as a result to improve the quality of life. The spiritual effects of these cleansing ceremonies are considered to be very important for the individual human being as it puts him in the position to receive inspiration e.g. channeled information from high, positive entities of the cosmos (like spirit guides or other manifestations of God) - indications and advice to help him not to get deluded by the ego and to live an unselfish life based on dharma, so his soul finally will become free of reincarnation and reach *moksha*, unison with God.

Ngaben - or cremation ceremony, is the ritual performed in Bali to send the deceased to the next life. The body of the deceased will be placed as if sleeping, and the family will continue to treat the deceased as sleeping. No tears are shed, because the deceased is only temporarily not present and will reincarnate or find his final rest in *moksha* (freeing from the reincarnation and death cycle).

Ngayah – Collective voluntary work in preparing religious ceremonies.

Niskala – Intangible or unseen forces which can be degenerative or generative or both. It is in a state of *Rwa Bhineda* or complimentary with *Sekala* rather than opposite, thereby they are inseparable. These two concepts also used as a guiding principle to live.

Nista - a profane zone; usually it is placed in the south part of village, as an area which provides facilities such as market, shopping centre, public bathing, wells, terminal, hospital, graveyard, sport yard, school.

Pampatan Agung - or a great cross-road. It is believed as the meeting point of all forces of *bhurloka* (the world of gods), *swahloka* (the world of demons) and *bwahloka* (the world of human beings). It is always located in the

centre of a village. In its four corner there are temple, a palace (*puri*), a meeting place (*wantilan*), and a market (*pasar*).

Parahyangan – sacred area in *desa adat*, representing the relationship between man and God indicated in terms of three temples (*Tri Kahyangan*): *pura desa*, *pura puseh* and *pura dalem*.

Pasar – traditional market place.

Palemahan - supporting utilities area in *desa adat*, takes form in built settlement, such as market place, open place, palace, cemetery, and so on, and represents the relationship between human beings and environment.

Pawongan - a human settlement in *desa adat*, takes form in human beings as the dwellers of *desa adat* and symbolizing relationships among human beings.

Prana – one of the elements of *Tri Hita Karana*, which means energy.

Pura – means a temple in general.

Pura Dalam – a temple for worshipping the goddess of Shiva, as the destroyer of universe. One of the *Tri Kahyangan* temple and located in the southern part or down stream of *desa adat*.

Pura Desa – a temple for worshipping the god of Brahma as the creator of universe. As part of the *Tri Kahyangan* temple and located in the highest place of *desa adat*.

Pura Puseh – a temple for worshipping the god of Wishnu as the caretaker of universe. Also part of *Tri Kahyangan* temple and located in the centre of *desa adat*.

Puri – traditional Balinese palace.

Resi Yadnya - the holy ceremonies dedicated to the *Rsi* (priest). It aims to purify the body and soul of the person who want to be a priest. Beside that, the ritual also aims to express gratitude to the priests who transfer the religious teaching to the people.

Rwa Bhineda - this concept has a dualistic that reflected to or life always has two constraints categories i.e.: good and bad, holy and proven, top and down, etc. *Rwa Bhineda* concept shown the relationship between macrocosm

and microcosm as two different substances but exists and influencing each other's. Cosmos have its continuous process that is caused by the unbalance of the condition. In the life this concept can give dynamic life to the truth and the stability of life.

Sanggah - a family shrine/temple at home

Sarira – one of the elements of *Tri Hita Karana*, which means body/vessel.

Sekala – tangible forces or material things which can be degenerative or generative or both. It is in a state of *Rwa Bhineda* or complimentary with *Niskala* rather than opposite. For example,

Swah Loka – the world of deities, which is the highest of the universe

Tirta Yatra – a pilgrimage to sacred places, such as temple, mountain to purify oneself so one can be united with god.

Tri Angga - *Tri Angga*, which divides space or zone vertically into three main parts: *utama* (sacred, upstream), *madya* (neutral, middle), and *nista* (downstream). *Tri Angga* can be employed in the human body, house and building structures, and town planning.

Tri Hita Karana – which means “three sources for harmony of life”. It encourages human adaption to their physical surrounding or environment by regulating human behavior. It aims to reach and maintain the harmonious balance of *sekala* and *niskala* forces; compatibility and harmony between human beings and their fellows, between human being with the environment or nature, and between human being and God.

Tri Kahyangan – three temples namely, *pura dalam*, *pura puseh*, *pura adat*. All are located in *desa adat*, symbolizing the relationship between man and god.

Tri Mandala - essentially about the sharing of location based on location, function and level of purity. It is inspired by the *Tri Hita Karana* principle. According to the concept, a temple is divided into three main sections, namely: the side links, links middle, and innards. Any building which is located in each of these places? First, *Jaba sisi* (outer courtyard) is the outermost part of a temple area. In this place is usually found parking area, kitchen, and a place to prepare offerings. Second, *Jaba tengah* (middle courtyard) is the center of the temple. In this section a hall for art performance and a meeting place are located. Third, *Jeroan* (inner courtyard) is the holiest part of the temple because it is a place of worship of Brahma, Vishnu, and Shiva.

Utama – it refers to a sacred zone; in this area is located the facilities of spiritual activities, such as temples as the spirit of *desa adat* themselves. It represents the relationship between human beings with God. Usually, this zone is placed in the north corner of village and there is an open space for gardening.

Wantilan – a public meeting hall.