

<http://www.indotalisman.com/>
<http://www.bezoarmustikapearls.com/>
luxamore@indotalisman.com

MAGICKAL OILS OF INDONESIAN SHAMANISM

Introduction

Almost every shamanic and pagan culture has its own collection of oils used for occult and magickal purposes. In this article we will describe a few of these "minyak" (as oils are called in the Indonesian/Malayan tongue) to be found in the Indonesian archipelago. This is an on-going project and we may update this article whenever we possess additional information regarding the subject.

There are many oils used for occult purposes; we may divide them into two categories: the ordinary ones, and the extraordinary ones. For instance, Zafarron, Misik, and Gaharu oils as used for anointing and writing sigils, seals, kameas, wefeqs, etc., are the "ordinary" ones. Below we will describe the more extraordinary and unusual types of magical oils. We are not able to personally vouch for the truth of the virtues of any of these oils, or in some cases disinclined to. Their descriptions and use are given merely for the sake of information purposes. It should also be noted that most of these oils are rare and difficult to acquire.

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Minyak Hadangan

For centuries this potent *minyak* is considered as the king of love oils. Not only is it used for romantic affairs by men and women, it is also often utilized as an occult media for improving one's business, warding-off black magic and protection against negative energies.

This oil is said to be derived from a rare buffalo-species only to be found in the depths of the southern and eastern Kalimantan (Borneo) forest, especially in the locale of Muara Payang, Muara Kumam, in the regency area of Grogot. In the tribal language of the natives, the Pasir people, Hadangan means "buffalo."

These Hadangan buffaloes are wild and aggressive, and exists not in great amounts in the jungles and forests. The oil is acquired when the animal is already dead and in a state of decomposition. For occult reasons it is forbidden to kill this mammal for their fluid extracts. While the dead body of this animal is decaying, it oozes a certain liquid which is the Hadangan oil. Because of the scarcity of this buffalo, the oil extract is a rare curio. Only certain brave villagers of the Pasir tribe who are daring enough to make the trip to the forest and willing to spend days there are able to acquire this oil.

The Pasir tribes are well-known for their black magic. Visitors abusing privileges and acting arrogantly often find themselves subsequently suffering from maladies, and in extreme cases even death. The Pasir people normally apply the Hadangan oil to capture, tame and domesticate the wild buffaloes. Their method of calling forth these animals is to add a few drops of the oil to their tracks, and not long after, as though by magic, the bellowing creatures would appear. The buffaloes are then tamed and enchanted by dabbing extra oil onto their hides. Under the influence of the magical fluid, the buffaloes follow the hunters willingly. During the trip back to the village, the eyes and ears of the buffaloes are purposefully covered by mud and cloths by the enchanter so that the creatures do not feel threatened by the presence of other human beings. Seeing humans and hearing their voices prematurely would infuriate them and they would start attacking all bystanders. The buffaloes only feel safe with their captors.

During the early days of the discovery of the oil, when used solely to fascinate buffaloes, teenagers began wondering of the possibility of its application in other matters considered important--such as in amorous affairs! They reasoned that if buffaloes were to follow its enchanter with the help of the oil, the opposite sex would surely have a similar reaction when applied on them. After a period of experimentation they discovered that their assumption was indeed true.

Above we stated that this oil was taken from the corpse of the Hadangan buffalo and that they are not permitted to be slaughtered for occult reasons. This could be an excuse, however, made by the Pasir people for their own veiled motives. Certain other sources inform us that these animals are killed for this very purpose and that it is possible to extract the oil by boiling the body parts and organs of the buffalo for several hours in an earthen pot until the oil is released. It is said this should be done in the forest with no one around and aware of the operation. Before boiling, a mantra has to be recited in the tribal language of the Pasir people:

"Lakung bikat lalu laut pisang sulu
Sisi rampung uyat bikat
Ina tinggang puluk ulu"

The method of use of the Hadangan oil in love spells is to dab a little of it to any part of the body of the unsuspecting subject that one wishes to attract using only the right ring-finger. Before dabbing, the above mantra has to be silently chanted and then the oil on the finger is to be blown upon with the breath that has been magically influenced by the mantra. After being smeared with this oil the subject would have the user constantly in her thoughts and would strive as much as possible to be near the magical operator even if prior to its use the subject was aloof and inattentive. Most love oils are applied in a similar manner.

Minyak Bintang

This oil is one of the most mysterious. It originates with the Dayak Benuaq and Tujung tribes of Kalimantan. In their dialect they call it Olaau Bintaakng, "Minyak Bintang," or "Star-oil." This fluid

can properly be said to be the "elixir of life" as it possesses rejuvenating properties that not only quickens sickly or sluggish bodies, but also has the power, as it is claimed, to revive the dead. Star-oil works in conjunction with certain inner-strength training and powers, which in Indonesian occult circles are called Ilmu Kedigdayaan or Tenaga Dalam. In China these are referred to as Chi Kung. Individuals who have mastered the use of the Star-oil and unfolded their inner strength are believed to be able to quicken their bodies with a new vital life force and awaken themselves from the death-state.

In bygone days, while war was still common among the tribes in Kalimantan and even in other parts of Indonesia, there was this competitive search among the warrior caste for occult objects and psycho-physical training that would confer upon their possessors and practitioners invulnerability against weapons and supernormal strength, so as to provide an extra advantage over enemies. The ancient tribes believed that war should be won at any cost and if it could be done cheaply and swiftly with magick, it would be adopted. This line of reasoning seems to have their supporters in contemporary governments doing research into PSI-War technology.

To return from our digression, however, certain tribes of the Dayaks eventually came up with a most powerful creation that gave them a virtue beyond their wildest dream: Olaau Bintaakng. This was the pinnacle of their ilmu, or occult knowledge and only a few people were able to master it. Those who had this oil and its power were usually uninterested in acquiring other forms of Ilmu Kedigdayaan. The oil would also have certain psychological effects on their minds and alchemically transmuting personal characteristics such as cowardice into bravery. The fear of death is here mitigated by the power of the oil.

The Star-oil is manufactured by the shamans of the tribe and because of the difficulty in its production it is sold at a steep price; it is for this reason that most clients and consumers of this oil are rich members of the community. Its origin and formula is not known as the Dayak shamans are secretive in this matter. Very little outsiders know about the existence of this oil and most that do know consider it as "old wives' tales."

This oil can be said to offer some sort of physical immortality--but on a temporary basis if the weakness and limitation of this ilmu or power is known by one's enemies. The method of defeating someone who is a Star-Oil Master is to vanquish him and then immediately separate his body parts and bury them in different locations. Only in this manner will he be permanently immobilized; otherwise, he would just revive in the middle of the night when the stars are out and resume his physical life. No matter how badly injured, bruised, wounded, and killed in an accident or war, when the stars start shining the corpse would hear the "trumpet-call" and respond with vigor--this is the Dayak's version of the resurrection. This process is dissimilar to zombies, the supposedly living-dead. The corpse of the Star-oil master would actually be reanimated and regenerated with vital-force giving it new life. It does not matter if the blood has been congealed and the body in a rigor mortis condition. When nightfall comes, the body would gradually awaken. The effects of the Star-Oil has some resemblance to the Javanese occult powers such as "Ilmu Rawa Rontek," and "Aji Pancasona."

We believe that scientific research on this oil would be greatly beneficial to humanity although the latter as a whole may not be prepared for it yet. Additionally, acquiring a sample of this oil from the Dayaks for analysis would be quite a problem as they are very wary of strangers visiting their communities or giving their magickal items or secrets away.

The Star-oil itself has a greenish or yellowish hue and is very simply applied. All that one has to do is to consume a few drops on a Thursday night, together with the application of other essential instructions from the shaman and this would be enough to provide one with the life-long power. This occult virtue cannot be magically transferred to others unless they likewise consume the elixir. Dying

persons when given this oil-potion would be "guaranteed" to recover even if they were to subsequently show signs of death. The Star-oil would have its effect when the stars are out. The oil is available [here](#).

Minyak Kawiyang

Another rare Dayak specialty is *Minyak Kawiyang*, or "Kawiyang Oil." Some also call it *Minyak Sumbulik*. According to sources this oil originates in the Kinibalu mountains. There is a romantic legend related to this minyak.

In the olden days there lived at the foot of the Kinibalu mountains a beautiful widow who for some unknown reason year after year grew more and more beautiful. It was not surprising that she had many suitors who sought her hand in marriage. For some reason, though, the matrimonial-state did not last long for her and every marriage ended in divorce.

While on her death-bed, all of her ex-99 husbands came to visit, weeping and regretting their past immature behavior towards her. Minutes after her transition, and in the midst of the gathering, a voice from nowhere was suddenly heard. It said to the men that their wife having loved her husbands dearly left for them a chalice filled with oil. They were instructed by this voice to share the oil among them and to always cherish it as a souvenir and reminder of the woman's love, and that they were not to forget her. This oil later became known as Kawiyang.

Putting legends aside, Kawiyang-oil comes in five different types and colors: black, red, green, yellow and white. Each of these is said to have its own special virtues. The black Kawiyang confers invisibility, charisma, authority, and invulnerability to hand weapons; while the red Kawiyang gives an anti-gravity field to the body making it possible to undergo journeys in the quickest time possible. Wide rivers and mountain crevasses are easily crossed with single leaps. The red Kawiyang also gives the ability to command the Jin spirits to assist in physical combat. Green Kawiyang oil has its use in the *santet* and *teluh* forms of black magic. This oil may also be used for gaining or maintaining a youthful appearance. It is believed that this is acquired through vampiric activities. Just a dab of the oil on the neck and the head is supposed to sever itself from the body and fly-off somewhere to look for victims in order to suck their blood. Some of the green oils have bluish tints and this is supposed to be another excellent source for the working of black magic. It has the power to de-materialize objects and materializing it again as malicious implants in the bodies of victims. The unfortunate person subjected to such implants pass away not long after.

Yellow Kawiyang oil is used for love, attraction, and fascination. No spells and mantras are needed for this. All that is required is to acquire a drop or two with the fingertips and to apply them in the palms. The two palms are then rubbed together. After this all that one has to do is to touch with one's hands and fingers the subject that we wish to fascinate--perhaps as in a handshake.

Riches and wealth may be acquired with the utilization of the white Kawiyang oil. This is one of the magical oils mostly pursued--for it has the power to instantly manifest money from the invisible worlds. Those possessing this oil are given financial security. Nothing much has to be done--money materializes supernaturally on one's lap almost without supervision or direction to the familiar spirit associated with the oil. Shipwrecks, destroyed houses and buildings, and buried money are some of the sources of this wealth.

White Kawiyang oil may also be used to magically transport money spent in shopping back to us. In other words, money spent are occultly deported back to the spender.

Each of the oils has its familiar belonging to the genie or jinn type of spirits. The etheric guardian of the white Kawiyang oil has the form of the woman who had 99 husbands. The familiars of the other minyaks are said to be sisters of the above Jinn. They are called Camariah, Dandaniah, Tambuniah and Uraniah.

According to certain native psychics who are well versed with Dayak lore and occultism, in order to function, every year these oils have to be given *sesajen*, or food-offerings, which are not always fit for human consumption. The black oil should be given the blood of a black chicken together with black glutinous rice. The red and green oil requires blood from one's ring-finger and the water of red sugar-cane, while the yellow and white oils need to be nourished with gold dust.

Although they look fluid, these oils have the consistency of agar or jelly and for reasons not quite known they pulsate visibly as though alive. Although we have not personally seen this ourselves, reliable friends have assured us that this is indeed true as they have seen these oils with their own eyes. When poured out of its vessel it shows its elastic nature like rubber glue.

The oils are kept in little ceramic vessels designed for oils called cupu (pronounced choopoo), but not just any cupu, because inappropriate vessels would crack. They should be in their proper colors too. There should not be any mirrors in the room where they are kept, and enough ventilation is required for their proper preservation.

The cupu containing the Kawiyang oil should be placed upon pieces of cloths assembled in layers, one on top of another. The bottom cloth is white, symbolizing "death." The middle-layered cloth is yellow representing "protection." The uppermost cloth, black in color, signify sanctity.

Atop of the cloths should be placed a plate made out of no other material but white porcelain. A mixture of ordinary rice and the glutinous sort should fill about half the plate. This rice mixture is where the cupu with the Kawiyang oil is placed and maintained.

Should the oils be kept indiscriminately without following the above instruction they would soon lose their power. If this occurs, a certain purification ritual must be conducted every Friday and Sunday nights, including full moons to revive the weakening oil. The method is to set up the oil with the lay-out above and then have 3 pieces of red incenses burning together with a lit candle. The incense should be half-consumed before proceeding to the next step. When ready, raise the oil with the plate, together with the cloths above the incense to be purified by the smoke. Have them encircle clockwise around the incense three to seven times. Put the objects down, and then raise just the plate and the oil and repeat the process. This purification should be done for the third time with only the cupu. Encircle the oil vessel 3 to 7 times clockwise around the smoke. While sanctifying the objects with smoke recite the following mantra:

"Jinak ulah raja benila putih nur putih sinar urang gaib"

Once the purification process has been completed the candle may be extinguished but allow the incense be totally consumed.

There is this belief that Kawiyang oil should be taken out of one's dwelling place when a member of one's household passes away. Only after the deceased has been buried is it permissible to return the cupu with the oil to its original place within the home.

It is also said that the possessor of the Kawiyang oil should not quarrel with one's wife or commit adultery for this would cause ill fortune. If violated one should rectify the situation by pouring the

blood of a black chicken onto the oil vessel and the plate of rice. This cleansing should be repeated with red sugar cane juice.

This oil should not be passed on to others indiscriminately. It should only be given to others after having possessed it for at least three years, and not during the night for it is considered dangerous to do so. Those requesting this oil should prepare a cupu and a golden scissors beforehand--the cupu to receive the oil and the scissors to cut the rubbery strands. The one receiving the oil should make a promise to obey the injunctions and to properly care for it. The Kawiyang oil should not be defiled by filthy water, otherwise, it would lose its power.

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 istanbul 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."

Those who are interested, we do carry a lower grade Istanbul Oil : [Istanbul PERFUMES21](#)

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.

We carry a Nyong-Nyong oil prepared by a shaman.

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 tortoise 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. The oil is now sold in various forms and blends. Please check our [incense page](#).

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.

These two oils are available from us :

Getah Banyu Urip Code: Magick168

Getah Kesambi Code: Magick169

For more more info, please click [here](#).

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. The vials of the Ponibasawa oil and the glass-tubing are very fragile, and may easily suffer breakage during shipment--one reason why we do not carry or offer this product.


