



## BALI COFFEE

### A Taste of the Island of the Gods

Bali grows wonderful coffee. *Kopi Bali* (Bali coffee) has a distinct flavor compared to other coffee grown in the Indonesian archipelago. The most famous is *Kopi Bali Kintamani*. This is an officially certified Geographical Indication since 2008, which means that *Kopi Bali Kintamani* already fulfills the international standards of quality. It has a rather soft and light taste compared to other coffee grown in Indonesia. It also has a citrusy after-taste that results from the way the trees are cultivated.

*Kopi Bali Kintamani* grows in the Kintamani area in Bangli Regency, Bali, where tropical plants such as pine, citrus, and many kinds of vegetables grow well. What makes the coffee taste unique is that the farmer lets the coffee grow with other plants, including fruits and vegetables. As it grows with other plants, the coffee bean is said to absorb the nutrition and the taste of the fruits as well. The fertile volcanic soil produces a high quality coffee plant. *Kopi Bali Kintamani* has much in common with Java coffee. Yet, *Kopi Bali Kintamani* has a stronger aroma compared to Java coffee, which has the aroma of spices.

Unlike in Java or Sumatra, the coffee plantation in Bali was not imposed by the colonial Dutch. The *Kopi Bali Kintamani* stock was brought by farmers from the neighboring island, Lombok, around the beginning of the twentieth century. They brought Robusta Coffee, as it is resistant to pests and contains a high amount of caffeine. These days, Arabica Coffee is preferred by farmers because of its higher selling price.

So, if you are in Bali, be sure to try Bali Kopi. You can try it at all Komaneka restaurants!



## Barong Landung

The Hindu Balinese have a long cultural history, much of which can be seen in its ritual art works. One example is the Barong Landung.

Barong Landung is a pair giant effigies in the form of a man and a woman with stylized masks. They give an eerie impression, perhaps because of their sanctity. Like the familiar lion-like *barong ket*, the Barong Landung are consecrated as symbols of deities that are venerated locally by certain groups. The Barong Landung are thought to represent a blending of Balinese and Chinese cultures, which has been respected and preserved to this day.

There are many stories about the origin of the Barong Landung. Among those told in Bali, there is one which is famous and spread orally by Balinese.

This is taken from the story told in the legendary history *Babad Bali*, which says that in 1181–1269 AD there was a king who ruled Bali named King Sri Jayapangus, who also held the title Ida Sang Prabu Dalem Balingkang. The king had a queen who was originally from China, named Paduka Sri Mahadewi Cacakaja Cihna and was well known as Kang Ci Wi. For a long time, the couple was unable to have a baby, so the king went to meditate in the mountains. In his time there, he was tempted by the presence of Dewi Danu, the goddess of Lake Batur. They then married and had a child.

Because of the infidelity of King Jayapangus against his wife Kang Ci Wi and verbal abuse by Kang Wi Ci to Dewi Danu, they were condemned by the goddess. But at the request of the people in Bali, they both were revived by Dewi Danu in the form of the Barong Landung effigies.

Around the Galungan and Kuningan holy days (celebrating the victory of *dharma*, or goodness, over *adharma*), Barong Landung effigies are usually paraded around the village to neutralize evil forces.

# NGELAWANG

## Galungan feast, culture, and creativity



Soon the entire island of Bali will celebrate Galungan, the victory of *dharma* (good) over *adharma*. This holy day, which comes every 210 days on Balinese calendar, is a time for feasting, prayers, and the gathering of families to honor their deified ancestors. The Galungan season is closed ten days later with Kuningan. Between Galungan and Kuningan, if we go around villages on the island, it is common to see a unique ritual called *ngelawang*.

*Ngelawang* is a rite where the sacred *barong* effigy (believed to have magical powers) will be danced around the village accompanied by its devotees and a gamelan orchestra. The term derives from word *lawang*, which means “door” with the prefix “*nge*” which implies “to do.” Thus *ngelawang* is done from door to door, or even moving from one village to another.

The *barong* is a revered symbol of divine protective power in the universe. *Ngelawang* is a wonderful spectacle, but it has a deeper purpose. First, it aims to drive out evil spirits (*bhuta kala*) and protect all living beings from disease or disruption, and bless the villagers with harmony and clarity. On a social level, *ngelawang* strengthens the sense of brotherhood and community, as the procession moves through the village.

In recent years, the tradition has grown for children to *ngelawang* with a smaller non-sacred *barong* that they have made themselves. This is a delightful expression of Balinese creativity. As they move from one spot to another after a dance, people usually give the children a small donation as a simple thank-you.

# NYEPI

A little space for the universe to breathe

## *A day for healing the soul*

The word Nyepi derives from *sepi* which means 'silence' or 'emptiness'. In Bali, Nyepi is a ritual in which the entire island observes silence and austerities for 24 hours. It takes place every year on the new moon of the new year on the *Saka* calendar, around the time of the spring equinox.

On a deeper level, Nyepi is seen as a time of purification, to achieve a balance between human beings and the universe by eliminating all forms of desire or lust. It is a day for the universe to breathe clean air, a day to clear up hatred and sadness. In celebrating Nyepi, Balinese Hindus are required to control themselves, to be calm and find inner peace by observing for 24 hours the following four austerities (*Catur Brata Penyepian*):

- ***Amati Geni: no lighting of fires***

People are not allowed to make fires or cook, nor to turn on any lights. The deeper meaning is a calming of the fire inside the individual. People should control their emotions. Anger, sadness, and hatred should disappear from the heart and mind. This is to achieve harmony within oneself and with one another.

- ***Amati Karya: no working***

People are not allowed to work. Body and mind need rest. Nyepi allows people time for introspection. Amati Karya is meaningful as way of reflecting on one's work and whether it is beneficial to human life.

- ***Amati Lelunganan: no traveling***

On Nyepi, people are not allowed to leave their homes. Traveling is banned all over Bali except for emergencies. As with Amati Karya, Amati Lelunganan is also for self-reflection. It is about how to control desires inside the heart.

- ***Amati Lelanguan: no entertainment***

There should not be any amusements. People should clean their mind of bad thoughts and fill it with good thinking.

Commonly, Balinese spend this time gathered with their family, sharing stories or preparing offerings for the following day. Komaneka Resorts presents the feeling of being in Balinese home, so don't hesitate to meet our family of staff in the resort and talk with them about Balinese culture. Otherwise, woodcarving, making offerings, and or taking a yoga classes can be a perfect choice to enjoy this day of silence.





## PAON

### The living heart of a Balinese house

The Balinese cosmos is orderly and full of meaning. Everything has its place and value, each with its own ideal location. All must be correctly aligned to achieve balance and harmony with the universe. Thus, rules are made for the common good. This applies even to Balinese architecture.

Bali architecture has its own principles regarding the layout, size, location and alignment of every building in the courtyard. One of the buildings that is part of this old tradition is the *paon*, or kitchen.

The sacred rules of traditional Balinese architecture require that the *paon* be located in the southern part of the house courtyard. This is the domain of Brahma, the god of fire and creativity. The *paon* may not be higher than the buildings in the north nor can it be placed further east than the family temple (in the northeast). Most Balinese believe that to break these rules would be to let disharmony or disease into the household.

At **Komaneka at Tanggayuda**, we create harmony through strong architecture, following Balinese principles. Here you can find a number of buildings named from Balinese architecture, such as *Bale Daja*, *Bale Dangin*, and *Bale Banjar*. There is even a special *Paon Bali* overlooking the lawn of our central coconut grove. This is a traditional Balinese kitchen purposely built for Balinese cooking classes—a great experience in a very special resort.



KOMANEKA  
at Keramas Beach



## PRAPEN

Traditional Balinese architecture is unique for its sacred code for the form and placement of buildings in a house or temple courtyard. But there is one structure that is found only in the house of members of the Pandé, the clan of metalsmiths. This is the *prapen*.

The *prapen* is the forge workshop, a sacred place to produce metal artifacts of artistic and functional value such as *keris* daggers, tools, jewelry of gold and silver, and the bronze instruments of the gamelan orchestra. In a corner of the *prapen* is a shrine for the god Brahma, the deity of fire. Thus people in a state of taboo, such as bereavement or menstruation, are not allowed to enter the *prapen*. The tools of the *prapen* are periodically cleansed with offerings.

Since ancient times, metalsmithing has been the exclusive prerogative of the Pandé clan. The Pandé are highly regarded in Balinese society as having a special ability to work metal with fire and to imbue their artifacts with magical properties.

Nowadays, not all Pandé are metal workers; many work in other fields such as tourism, education, etc. But the traditions, beliefs, and customs are passed down through generations — and so it is for the *prapen*. In a Pandé house, even if the *prapen* is no longer functional, it remains very important as a place of cultural, ancestral, and spiritual identity.

## PURA MASCETI

Pura Masceti is a temple located in Medahan, Keramas village, Blahbatuh district, Gianyar, Bali, which is approximately 2 kilometers from Komaneka at Keramas and about a 50-minute drive from Ubud. It is directly across from the Masceti beach. This temple is not only a place of Hindu worship, but also engraved in the history of the origin of the existence of Keramas village. The word 'masceti' itself derives from words *mas* or rays, and *ceti* which means 'in and out'. But there is no written history about the beginning of this temple.

Pura Masceti is known as a place to worship the God Wisnu. It is often used as a place to seek supernatural power. Many Hindus make Masceti temple a place of solitude and meditation.

This sacred temple is also referred to as the *Pura Swagina* or temple of professions. Farmers often visit to make a special request for the fertility of their agricultural land and pray that it be protected from pests and disease.

Another interesting thing about the masceti temple is the unwritten bans about entering the temple that are still believed and observed by local people. One of them is not to feed the fish that live in the pond inside the temple area. It is also forbidden to enter if one is in a state of ritual taboo, that is, menstruating, in mourning, or if one is a mother whose child has not yet done its hair-cutting ritual.

Masceti temple is very well preserved by the subak residents who come from around Medahan, Keramas, and Tedung. Today, Masceti temple exists not only as a place of worship, but also as one of the attractions when traveling to the Keramas area.





## PURA SEGARA

Bali is famous for many things — its beautiful landscapes, gracious hospitality, and unique culture — but it is especially known for its many thousands of temples, from great temple complexes to small family shrines.

By the seashore, you often find a particular temple called a *pura segara*. There is also the smaller *peinggih segara*. Both are dedicated to Dewa Baruna, the deity of the sea. A *pura segara* is a temple maintained by a community or several villages, while a *peinggih segara* is a shrine built by a smaller community or even a family, and in Bali it can be found at every house and business near the sea. Thus Komaneka at Keramas Beach also has its own Pelinggih Segara.

Our Pelinggih Segara was built when we started building the resort at Keramas Beach. Ever since then, Komaneka's staff put out offerings every day, not only at the Pelinggih Segara, but also at other shrines and temples within the resort. Offerings are performed as an act of devotion to ask for protection and blessings for everyone who is in the resort environment.

When you visit us, you will see the Pelinggih Segara shrine located in front of our restaurant Timur Kitchen.





## PURA TIRTA SELUKAT

*Tirta* is life, *tirta* is blessing, *tirta* is healing. For Hindu Balinese, *tirta* is infinitely precious.

Literally, *tirta* means ‘water’ in Balinese; but it has a deeper common meaning: holy water—that is, spring water that has been transformed by a priest with mantra, flowers, incense, and the ringing of a bell into a vehicle for consecrating offerings and conveying the blessing of the gods to worshippers. Everywhere on earth, water is the medium of life. In Bali, water streams from lakes and springs in the mountains to irrigate rice fields and nourish humankind. The Hindu Balinese mark springs with their own name, temple, tradition, and history. One famous water temple is Pura Tirta Selukat, located in Keramas village, Blahbatuh, Gianyar, about 15 km from Denpasar. This is one of many temples where Balinese request holy water for purification ceremonies. No one knows exactly when the temple was built, but its story remains among the legends in Balinese hearts.

It is told that there was once a priest believed to have wisdom and magical powers. One day, this priest was out walking near the rice fields of Keramas. A villager, who had just had a death in the family, saw him on the road and asked the priest to give him the holy water needed for his family funeral. As there was no holy spring nearby, the priest took some water from a nearby dirty rice field ditch, and put a spell on it so that it could cleanse the soul of the deceased. The villager was disgusted. He did not believe that water was holy, and he threw the water away. A moment later, a clear spring appeared in the field. Then the villager believed that the priest’s holy water was indeed magical. He announced all these happenings to the people of his village. Since then, the temple built around these springs became Pura Tirta Selukat.

Meanwhile, the book *Babad Keramas* (which tells the legendary history of Keramas village) states that Pura Tirta Selukat is known as the ‘fountain of living waters’. It says that the temple is thought to have been founded almost simultaneously with Pura Masceti, around 1750 AD, by I Gusti Agung Maruti, one of the rulers in Bali at the time. According to this story, after I Gusti Agung Maruti finished praying at Pura Masceti, he continued his journey through the dense forest to the northwest. On his way along the hills at the edge of the river Tukad Pakerisan, he found a spring of clear water, which he used to refresh and cleanse himself and his troops. The water was then called *tirta selukat*. The name Selukat derives from the words *su*, and *lukat*, in which *su* means ‘good’ or ‘overriding’, while *lukat* means ‘purifying or neutralizing’. Thus, *tirta selukat* is believed to be holy water which neutralizes negative energies.

Even today, people come from all over Bali to this holy water temple for praying as well as for medical reasons, as it is believed to be a place for healing body and mind.

Pura Tirta Selukat is about 10 minutes’ drive from our resort by the sea, Komaneka at Keramas Beach and around 35 minutes driving from Ubud; it is easily searched in online maps as well. Shall it be one of your traveling destinations on your perfect holiday?



## RINDIK

*Rindik* is a traditional Balinese percussion instrument made from bamboo, with a delicate woody sound.

The bamboo for a *rindik* is carefully selected for strength and sound. Varying lengths of bamboo are strung side by side according to size. The number of bamboo pieces is usually 11 or 13, and each piece has different size and tone. The smaller the bamboo, the higher the tone, with the largest on the left and the smallest on the right.

*Rindik* is played in pairs in syncopation, with each player using both hands to hold rubber-tipped wooden hammers called *panggul* to produce a melodious sound. Among professional players, the *panggul* used are different in size; the larger one held in the left hand and the smaller in the right.

In Bali, *rindik* music accompanies certain dance performances or is played to add a gentle atmosphere to special occasions, such as wedding ceremonies. At Komaneka Resorts, *rindik* is a dining companion. If you join us in our special events, you might hear *rindik* played to make the atmosphere even more enchanting.



# SALAK BALI

## Snakeskin fruit and its Many Benefits

Salak (*Salacca zalacca*) is a kind of short-stemmed palm tree that belongs to the Arecaceae family. It is thought to originate in the Indonesian islands of Sumatra and Java. Salak has been naturalized in other parts of Indonesia archipelago including Bali, Lombok, and Maluku. Now, it's even found widely cultivated throughout Southeast Asia countries like Malaysia and Thailand.

The trees (shrubs) have many thorns and long pinnate leaves, around 3-7 meters long. Meanwhile, the fruits grow in clusters at the base of the palm. They are known as snakeskin fruit due to their reddish brown scaly skin. Yet, the taste is delicious — crisp, sweet and tart.

Salak is also good for you.

First, salak is said to increase memory. It contains a lot of potassium and pectin, which are said to improve the brain's ability to conserve memory. It also contains vitamin A and beta carotene, which are good for eye health. Other good substances available in salak are tannins, saponins, and flavonoids, which are good for our digestive system.

Salak is also good for dieting, due to its carbohydrate content. And, if you want to try it differently, nowadays salak is also available in sweets and in the form of chips.

At Komaneka Resorts, salak might be one of the fruits available in room, depending on the season.



## BANANA & BALINESE RITUAL

The banana, which in Balinese language is called biu or pisang, is very important in the life of the Balinese people. This local fruit grows easily all over the island in all seasons. Bananas come in a great variety, from tiny to large, thin to fat, all with a different taste and texture. Besides being a nourishing food, the leaves are used as wrappings for food, and the soft trunk is used for animal fodder and to hold the puppets of the shadow-puppet play.

Most of all, bananas are an important component of banten (offerings), found in almost every offering in Balinese Hindu rituals. In the sacred book *Tegesin Sarwa Banten*, which tells about offerings in Bali, the banana is said to be symbolic of the intention to do good (dharma). In offerings, sugarcane or banana is a symbol of amrtha (grace).

The banana fruit is also symbolic of fingers, which in traditional Balinese architecture are used as a unit of measurement, along with other parts of the human body.

However, No banana that grows in a cemetery — or indeed anything that grows in a cemetery — can be used in offerings for the gods.

If you visit Bali, you can see the use of bananas in Balinese offerings everywhere around the island.



**KOMANEKA**  
*at Keramas Beach*



## BALINESE ENDEK

**unique and original woven textiles**

*Endek* is a special kind of woven Balinese cloth. In Bali, *endek* has an important role in everyday life, especially in traditional and religious ceremonies, such as weddings, tooth-filings, cremations, and other important ceremonies. The uniqueness of the endek fabric lies in its diverse motifs. Some motifs are considered sacred and may be used only for religious activities. Others can be worn only by certain people, such as kings and the descendants of nobility.

The weaving of *endek* is spread widely over the island of Bali, with some places specializing in their own type, with distinctive motifs and colors. Some are made in Klungkung Regency; others are from Karangasem Regency, while one that is close to Komaneka at Keramas Beach, our home by the sea, is *endek* made in Keramas village.

*Endek* is one of the prominent regional crafts of Keramas village, located in Blahbatuh, Gianyar. Endek made in Keramas also has its own characteristics. The motifs of *Endek* Keramas are inspired by the diversity of flora found in Bali, as well as the use of striking colors. The beauty and quality of woven cloth typical of Keramas village is evidence of the high awareness of Keramas villagers to maintain and preserve the cultural heritage of their ancestors.

One of the locations of *endek* weaving in Keramas village is Wisnu Murti, located about five kilometers from Komaneka at Keramas Beach. It was established in 1991, and to this day still maintains the process of traditional weaving.

Ask your personal assistant if you wish to see how these traditional woven textiles are made at Keramas village.



KOMANEKA  
at Keramas Beach



# TUGEH

## Strength, Beauty and Meaning

Aside of being famous for its nature and performing arts, Bali also has an architectural art that is no less remarkable. Traditional Balinese architecture has its own principles regarding the layout, size, location, and alignment of every building in the courtyard, so as to meet the aesthetic value and function of each building.

One of the structural features of traditional Balinese buildings is the *tugeh* or king-post statue. It is usually made of strong, choice wood, such as teak. The *tugeh* is sometimes painted or gilded.

The *tugeh* is usually decorated with flowers or creatures (living or mythological) that are closely related to elements of Bali's Hindu culture. For example, a *tugeh* can resemble a lion, an eagle, or a winged lion, while some may use a simplified form. The form usually has its own meaning and purpose, chosen to be appropriate for the building. For example, the *tugeh* used for the *balé dangin* (the ceremonial pavilion in a traditional house courtyard) takes the form of the mythical bird Garuda, or a lion with wings, as they are both considered protectors.

At Komaneka at Keramas Beach, the use of *tugeh* can be found in our restaurant building, Timur Kitchen. This *tugeh*, made of teak, is a special feature in the sophisticated contemporary design of the restaurant, which is rich with timber and intricate details inspired by the old era of the royal Balinese kingdoms. The *tugeh* is seen as symbol of strength. Thus, *tugeh* is used as icon of Komaneka at Keramas Beach, to show strength with beauty and meaning.

Today's story is about **“Jaja Iwel”**



Jaja Iwel is a traditional Balinese cake that made from a mixture of white and black glutinous flour which has a distinctive aroma. Jaje Iwel is normally prepared in black color with various shapes. The most traditional one is normally shaped as round and some are also in a square shape. When it comes into very creative this time, jaja iwel is decorated with special prints or shape but still wrapped on coconut leaves or the dried corn leaves.

This Jaja Iwel is usually used as part of the offering temple and homely made by Balinese family. Almost all regions of Bali have their own producers for this kind of Balinese cake. It is usually made in a traditional kitchen by an old lady and the recipe is handed to the next generation. The taste of Jaja Iwel is sweet as during the making process palm sugar is added. You can find jaja iwel in Balinese traditional market, it is sold as part of the Balinese offerings and usually available during baby-birth ceremony, wedding or temple festivities.

Selamat mencoba, enak ! *Please taste it, delicious !*

Deva

Resort Manager

Today's story is about **“Jaja Reta”**



This is another delicious Balinese traditional cake that usually become a part of temple offerings. Jaja Reta is made from rice flour and sugar, shape in flower, round like a bracelet or shape like number 8 and made in various eye-catching colors such as pink, red, yellow or other colors combination.

Jaja Reta is usually served with a cup of coffee or tea to company a morning or afternoon conversation. All regions in Bali will have Jaja Reta as one of their traditional Balinese cake and it easily can be found in any traditional markets in Bali. The sellers usually mix jaja reta with the other cakes used for the offerings such as jaje uli and jaje begina, selling it in one package to give special benefit to the buyers for their temple offerings preparation.

Selamat mencoba, enak ! *Please taste it, delicious !*

Deva (Resort Manager)



Today's story is about **“Jaja Uli”**



Balinese should be very familiar with this kind of traditional cake. Listed as the most frequently used cake over ceremonies and offerings in Bali, Jaja Uli is made from sticky rice or rice flour and usually served in two types; crispy and wet. The crispy one is used for offerings while the wet one is usually use for welcoming snacks for guests in cultural ceremonies and usually served with fermented sticky rice (known as tape in Indonesian).

The use of Jaje Uli is kind of mandatory in Balinese offerings especially during Galungan (Hindu's festivity that fall every 210 days based on Balinese Calendar). There are two kinds of Jaja Uli that need to be included in banten nasi (special offering for Galungan), they are the red and white Jaja Uli which considered as the hereditary tradition obtain from the ancestors. The presence of these two types Jaja Uli is believed as the symbol of joy and devotion to our both parents. Therefore, these two special cakes cannot be separated and must be used as part of the offerings.

With its deep meaning, no wonder if Jaja Uli is considered as a compulsory dish that is present in every religious ceremony.

Selamat mencoba, enak ! *Please taste it, delicious !*

Deva

Resort Manager

Story of the day : **The Green Coloured Balls of Boiled Sticky Rice Cake “KLEPON”**



**Klepon** (pronounced *Klê-pon*) is a traditional local green-colored balls of sticky rice cake filled with liquid palm sugar and coated in grated coconut, originating from Indonesia and becoming very well-known iconic cakes in Bali

A little tips on how to cook it and its ingredients :

The rice dough is stuffed with palm sugar liquid then cover in coconut bits. The dough is made from glutinous rice flour, sometimes mixed with tapioca then it is coloured with the pandan leaves or dracaena leaves. When the ingredients have been mixed, then the small piece of palm sugar are inserted into the glutinous rice dough and then roll it to shape as like small balls. The balls then are boiled, subsequently the palm sugar melts due to high temperature, creating a sweet liquid inside the balls' core. The balls then are rolled in grated coconut, thus the coconut bits stick to the sticky balls' surface.

Be careful when consuming a *klepon*. Besides the possibility that the bite could squirt and eject liquid palm sugar, a freshly boiled one – which usually contains hot liquid palm sugar, should be consumed carefully or best to be left to cool down for some moment. *Klepon* are traditionally served in banana leaf container, in traditional marketplaces they are sold in banana leaf package containing four up to ten balls.

Please enjoy and shall you would love to explore more in a traditional neighbouring market, I and the Komaneka Family are happy to take you getting along with the traditional local seller or producers.

Selamat mencoba, enak ! *Please try it, delicious !*

Deva (*Resort Manager*)

Today's story is about Balinese Traditional Family Style Dining



*Megibung* is a dining occasion that demonstrates togetherness in Balinese life. It is an activity where some people sit together and share the food from one big plate or, more traditionally, off of a big piece of banana leaf. The tradition that originated in the *Karangasem* regency is actually not only about sharing the food, throughout the dinner people can engage in a light conversation and get to know each other better. The word *Megibung* derives from the Balinese word *gibung*, which means "share with each other"

*Each group usually consists of five to seven people sitting cross-legged in a circle. Rice and side dishes are presented on a huge plate made from banana leaf or woven coconut leaf. Then the host welcomes the guests to start tasting the food, and allows everyone to feel free to eat by hand. Should an individual finish eating before the others, he should not leave before the rest have finished eating.*

I am inviting you to experience the *Megibung* Feast with Komaneka Keramas Family to cherish your stay. This arrangement is purely from the house.

Let's have fun and respect it!

Deva

Resort Manager

## Today's Story about Philosophy of Balinese 'Tri Datu'



If you look closely at the Balinese people, you may see that they are wearing a unique bracelet with three different colors, namely Red, White, and Black. That bracelet is 'Tri Datu' yarn. Balinese people are wearing Tri Datu as a form of accessories. But actually, Tri Datu has a deeper meaning and philosophy, and many Balinese people believe that it contains magic power.

The bracelet, as known as Tridatu yarn bracelet, consists of 3 yarns colored red, black, and white. Etymologically, Tridatu comes from two words, "Tri" means Three and "Datu" means King. So, Tridatu is the three main gods: Brahma God, Wisnu God, and Siwa God.

With its colors, Tri Datu is a symbol of three gods, namely Dewa Brahma (Red) The Creator, Dewa Wisnu (Black) The Keeper (Preserver), and Dewa Siwa (White) The Destroyer or Neutralizer. Besides that, Tri Datu is also a symbol of Tri Kona (Birth, Life, and Death). By using Tri Datu, Balinese people will remember the greatest of God and the value of life.

This wool-woven yarn is believed as a symbol to remind people that life is not just one color, but many colors, and using tridatu reminds us of that. Wearing it on your right wrist will be believed by the local Hindu's faith to give invisible protection from all bad spirits. This information will help you know what Tridatu is and how useful it is for you. Thank you and enjoy your lovely days ahead.

Deva

(Resort Manager)