

# ***Kalatattwa* and Times New Normal**

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## **A. Introduction**

*Kalatattwa*, an Old Javanese translation text that translates the dynamics of time. In addition to speaking of the birth of *Bhatara Kala* as the son of *Bhatara Siwa* without *Bhatari Uma*, the teachings of time are contained. Be it the birth of time, time travel, human time as His creation, and time in different dimensions of space. The birth of “*kala*” (time) as *Bhatara Kala* in the *Kalatattwa* text is told because the “*kama*” *Bhatara Shiva* melts on the seashore because it increases recovery to be happy by *Bhatari Uma*'s “magic”. The birth process of *Bhatara Kala* also outlines various kinds of gifts received. The events in the form of the bestowal are wrapped in the form of a description which can then be freely postponed as a continuous reading of the development of time.

*Kalatattwa* is not only interpreted superficially, namely fusion, annihilation, wealth, *bhuta* or all things that damage, get when is time, the dimensions of the microcosm with the macrocosm, the space between humans and creators. Therefore, an active action is made, if it is seen as God's perspective, which is part of his will that makes lasting something in God is lasting. However, if viewed from the point of creation, in full, depending on God, then the creation can occur in the flow of time (when) or outside it, since the time of permanence. So it is

wrong, when we imagine God at the time of compilation creates the world and then resigns. God continues to create the natural world. If he would exercise, then the fruits of his creation would return to nihilium, nothingness (Zoetmulder, 1991: 10).

Facing the era of a new normal requires formulation to formulate a new life order. Post-epidemic conditions and terror-threats arising from pandemic terror are still part of the beginning of this new order. The world moves, the world crawls, trying to make plans for the survival of life. *Kalatattwa*, gives a picture of humans (the world) in order to balance the contents of the universe. Birth, death, grace, sickness, are part of the passage of time that grows together on the tree of life. The article discusses the reading of the *Kalatattwa* text which explains the reading of time. The theory used is the semiotics theory of Pierce.

## **B. Discussion**

Pierce stated that the sign is logical, the results of the sign meaning said are logical. The combination of the two thoughts can be said, that semiotics is a field of science that investigates all forms of communication that occur through the means of signs and based on the sign system. Semiotics focuses its research on signs.

*Om Awighnamastu, nyan Tattwakala ngaran, indik  
Bhatara Kala, duk sira wahu mijil...*

Translate:

Hopefully there are no obstacles, this is the story of  
*Bhatara Kala*, when he was born.

When *Kala* born by the will of the ruler of the universe. *Kala* is time, which exists in human beings (microcosm) as part of the macrocosm. The birth of time means that

time also dissolves. Because time will negate itself when in contact with space, then gave birth to the dimensions between microcosm and macrocosm. As expressed by Hegel (1995: 112), time (with space) is the most common natural provision as an antithesis to ideas, for synthesis into spirit. When you can also balance positive and negative energy, because if you have the power, you will destroy everything that needs to be destroyed and leave what needs to be maintained. When it creates its own space in the microcosm then unites it in the universe. The space created by the time is part of the circulation which makes the time itself the axis. That is then when people signal that there will be birth, death and reincarnation. Human birth is seen as a ruwatan process towards a new life, whether it's a good or bad life. This then causes death and is reincarnated back into the world for repentance.

Time is an order outside of things and people and events. There is a primordial (mystical) time, and all the following events are rooted in that default time, and get an identity and quality from there. In this way they have great strength. This is especially true for central events in human life such as birth, death, initiation, marriage, but also for natural experiences such as floods and earthquakes. Then natural events are controlled by destiny; and all human events must conform to established order. The success of an affair, party, or ceremony depends on the time point of implementation. There are points in time that are profitable and some that are frustrating. Because time is understood as separate reality is not continuous progress, nor is it linear, but cyclical (Bakker, 1995: 113).

Newton (1642-1727), time is said to be an absolute mathematical reality, independent of relations with other things. Such time is a receptacle for the absolute movement of cosmic substances. The time was without

beginning and without end, and was based directly on the limitations and eternity of God. The same thing also expressed by Einstein (1889-1955) when “attached” to matter and motion, is a separate dimension in the world (Bakker, 1995: 114-115).

The cosmic substance itself is present in its development now. He experienced himself as being stable and at the same time always new. The experience of self-development does not take the form of a series of moments, nor is it a straight line in the imagination, but rather a point or when it encompasses and structures all of its development from beginning to end. For humans that experience is conscious; for substances which are only of a lower level the experience is practiced practically in their behavior. Each substance at all times experiences itself as a whole, as a precipitate and as a project. Thus the cosmic substance structures itself intrinsically (from within) and encompasses itself as sequential development in one moment. It is precisely self-structuring and attendance to self-development that is time. And such time is first located in the core of the cosmic collapse of the human person (Bakker, 1995: 116).

*Lah yan mangkana punggêlên rumahun syung taring  
têngên maran kapanggih bapa babunta, tan adwa  
aku ri kita, mangke hana panganugerahangku ri kita,  
jah tasmât amangguhing kita kasidyân, umawa kita  
sarwa ning mambêkan, kapasira kita mangke,  
mahyun kita mêjaha wênang, mahyun sira ngûripa  
wênang, apan kita anak inghulun, yatiki ibunta  
Bhatâri Umâdewi, mangkana ling bhatâra.*

Translate:

Alright, break your right fangs first! You will be able to find your father and mother, I am not lying to you, now it is my gift to you, I hope you find success, you

can master all living things, now you become powerful, you can kill anyone, you can turn anyone, because you are my son, this is your mother *Bhatari Uma*. Thus said *bhatara*.

*Kala* has the gift to rule over all living things, in other words *Kala* controls time and is in control of the course of life. Time is not like a spring that is turned tightly, then slackens to death; but more like a ribbon that is getting denser. In time there is a structural causality or causality. Time in substance itself demonstrates and strengthens structural finality (diachronic), while efficiently performing itself. Time is pushing yourself to achieve the goals he set himself. The time he has created while acting (incident) settles and becomes more weighty; and on that basis it gives birth to a new or more mature time.

Time and time are closely related, the complete experience of total development by substance from beginning to end is time as a rhythm, or metric time (Latin *metior* verb, is '(I) measure'). Metric time shows a continuity, whether the development of all substances, or so on. The Greek term is "chronos". But the substance has never attended and lived its development as a long stretch. It always happens in a point of time, at one time, or at some time now; and that is topological time (*topos* is the Greek word for place or position), or in another Greek term: "kairos", which means: point/ moment (right/lucky). Topological time indicates a specific time point, for example at the birth of a substance. But also it is never an empty spot, but rather contains a concrete incident. Then the moment is incidence in terms of time (Bakker, 1995: 118-119).

Time is not a series of times when together a series or a line. Always only experienced one moment at a time, as a time incident. But in that case the entire substance

contained by the development experienced and lived, covering all past experiences and future hopes. So in that moment the momentum is put together and synthesized all the time substance; and all time is sharpened at one time basically containing the same content, but always at the same time according to his own perspective in all the time of the substance, or according to this particular position in sequence. These times are not times when they are in line with each other. Every time or the incidence of time (substance activity) giving birth to the next time as a child, and emitting it as a spray going forward. And the present moment itself contains the precipitate of all the past, the power that makes it a powerful source of time. When (typological time) and time (metric) determine each other. The moment or certain incidence in the 'life' of the substance only becomes this or so because of its position in the whole sequence. And vice versa whole time for the substance is only so because of the completeness of all the moments together. Then the time and time can not be thought out of each other. Time is always lived in time, and time is lived in time (Bakker, 1995: 118-119).

However, it is often said that humans overcome time and time because of their consciousness. What is meant by that way of speaking is, that man is not imprisoned at this time or that, and does not lose the ability to see the whole development. In that sense humans are contrasted with animals and trees that seem to sink when typed and annexed by it. However, overcoming such time is precisely meant by saying, that humans have time and time. Perhaps the nature of drowning in that time applies time on the basis of the clock, but the time and time that is true and real is precisely the ability of humans to overcome disobedience according to first and then, so united in the grasp of its unique development. According

to this understanding it is wrong to say, that humans overcome time and time. Humans are “locked up” in time too; or better say: humans also essentially live with time (Bakker, 1995: 124-125).

The cosmic substance is momentary and time-consuming, meaning that it always conceives, attends, and constructs its personal development. So that time is not only passing and running out, but instead advancing and growing with the cosmos itself and not having a real presence with it. In that dynamic moment and time relate to incidence and overall development; therefore they summarize one another. At that time each cosmos was lived in its own way, but precisely the time clock, although most common, was the most minimal realization of all time. In the dynamics of time and time all cosmic substance traits participate, in substantial unity. But along with personal traits, time and time by cosmic substances are not experienced in isolation, but in togetherness with other cosmasters (Bakker, 1995: 126).

Understanding time as a form of creator who rules every creation. So time and God are single. Monism is considered to understand the unity of the creator with his creation. Zoetmulder (1935: 3), states that monism in oneness is that everything starts with God and returns everything to God. All things fall into one in the power of God and never put God in the second place. Absolute God is considered to be the oneness between “me”, the universe, and God.

The union occurs in a long process that takes a long time. As in *Kalatattwa*, the symbolism of *Bhatara Kala* as the ruler of time is related to the oneness between humans and the universe. In addition, this oneness provides understanding to humans about the various processes that will pass with time. Birth of time, as at the beginning

of its appearance is told by a giant who does not know who he is, the giant continues to find out himself. Even though the giant (*Bhatara Kala*) is a descendant of *Bhatara Shiva*, the giant does not know it, because he was born from a splash of *Bhatara Shiva's* semen that the gods tried to give birth to himself. Like humans when born in the world, he doesn't know who he is even though he was born from a mother's womb and has a father too. But humans then begin to recognize themselves after being taught time, through various ways such as being celebrated, diruwat, and treated. When recording every stage carried out by humans, the stages of events are the processes that humans go through.

Sacrifice with sincerity known as *yadnya* is also done to balance the power of nature with the power of self. This was manifested by humans in the form of *yadnya* ceremonies so that later their lives would be better. Benchmark is when *Bhatara Kala* wants to sacrifice his fangs to be cut, cutting *Bhatara Kala's* fangs is a form of sacrifice. Because after the fangs were cut, *Bhatara Kala* received many gifts. Humans (Balinese people) believe anything done sincerely will bring a lot of reward and better.

Everything in the world is related to time. Birth and death, like coming and going but still on one purpose, that is oneness, unity with God. Because humans and God are compared to body and soul, two things that can later be fused. Integration is carried out by various avenues and efforts, one of which is as explained above, namely through full of sincerity. *Yadnya* which then as listed in *Kalatattwa* includes *Panca Yadnya* namely *Manusa Yadnya*, *Bhuta Yadnya*, *Rsi Yadnya*, *Dewa Yadnya*, *Pitra Yadnya*. The steps to balance themselves with the universe are based on sincere sacrifice. In *Kalatattwa* more highlighted in the form of *Bhuta Yadnya* especially in the Caru's ceremony.

Offerings to the universe are also offered to humans. Care for the universe is more related to the alignment of life with the creatures that live in it. While preserving humans is associated with balancing nature, it is also seen as purifying oneself from all defilements. So in the future, when the human soul (*atman*) merges with the creator (*paramatman*) in various ways, then time, God, and I (His creation) become one in eternal eternity (Zoetmulder, 1991: 21).

Returning eternity is like returning everything in the body to the universe. Bones, blood, marrow, flesh, light are all slowly united with earth, water, wood and sun. Time that creates space, humans will only wake up when they just see space left by time. Collective awareness of the cosmocentric world and universe largely determines their picture of space, time and society. The belief in parallels between the microcosm and the macrosocism, between the universe and humans is under the influence of the power of the king of nature. This power is believed to produce prosperity and well-being or vice can destroy, it all depends on the success of the individual (human in this case) in an effort to harmonize life and all its activities in the universe. Collective awareness about space, time, and society in Balinese cultural traditions is concretized in the form of *desa*, *kala*, and *patra*. *Desa*, when *patra* is considered as high awareness of the place, time, and situation being faced. Space and time are considered as mysterious and mighty forces that govern anyone, who govern and determine life in the mortal world, and also the lives of the gods. Ancient humans viewed space and time as a homogenous dimension to cosmology as a unit.

### **C. Conclusion**

When moving straight, *Kalatattwa* read the development of the times. Every time there is a time, every period has a maker. *Kalatattwa* calls it the soul of the age. Ancient humans see time as a cosmology that brings together real and unreal. A new era with the evolution of time is a time when humans look back at the far to be close and the near to be far.

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