

The Meaning Interpretation of Kala Cakra Mantra

PratamaJatiKusumo, I NyomanSukerna

Magister Program Indonesia Institute of Arts Surakarta,

Ki Hajar Dewantara Street Number, 19 Surakarta 57126, Indonesia (0271) 647658

ABSTRACT: *Mantra* is a prayer used by some Javanese people who are still steeped in the science of *Kejawen*. The words used in the *mantra* can be a good or bad prayer. *Mantra* can affect people both spiritually, mentally, and mind. The *Kala Cakra Mantra* is a spell whose function is to attack, protect, and even restore all the ugliness or misery of life. Because of the sacred nature of the verses, the *Kala Cakra mantra* feels thick with the knowledge of *Kejawen*. The efficacy of this *mantra* is still believed by most of the people of Central Java. For people who are still in supernatural science, of course, they are no stranger to this *mantra*. In addition to being a prayer, the *Kala Cakra* mantra contains literary beauty which has a philosophical meaning and is used as a guide in the human soul.

Keywords: *Kala Cakra, Kejawen, Mantra, Prayer*

I. INTRODUCTION

The main trigger of modernization currently comes from technology, where all levels of society really need to and even become premiere needs. The impact has been felt, both negative and positive. The positive impact is on insight or knowledge that can be received quickly, but the negative impact also tends to be dominant. This negative impact can be observed in everyday life, where some people have a Western style, both in terms of behavior and way of life. This indirectly also eroded people's interest in their own culture, especially in Javanese society, who largely ignored the term *njawani*. *Njawani* is an attitude of authenticity for the Javanese people who always maintain the *Kejawen* customs. The dominant Javanese custom is praying with *mantra* rhymes, which modern society is rarely aware of. "Modernization occurs in the midst of a society that is experiencing technological advances supported by the state" (Muhammad, 2019: 1).

"*Mantra* comes from the root word *man* (V man) which means 'to think', and the word *tra* which means 'tool' so that the word *mantra* means a tool of thought" (Padoux, 1990: 373). "The word *aji* comes from Old Javanese, meaning 'sacred text', a very sacred or magical formula" (Zoetmulder, 1983: 17). There is a similarity in terms of the word *mantra*, namely *japa*. "The word *japa* comes from the root word *jap* which means repeated in a low voice, pronounced muttering, whispering, silent prayer" (Kartika Setyawati, 2006: 63). In Java, there are various kinds of *mantras*, including: BrajaMusti, LeburSakheti, KomaraGeni, Pancasona, Megananda, Penatas, JaranGoyang, QolhuGeni, and Kala Cakra.

Each *mantra* has a different function, including as an aura booster for those who wear it, as a shield or personal protection from magical attacks, and to get rid of life's bad luck. The *mantra* that is believed to have a complete function is the *Kala Cakra*. The word *Kala Cakra* comes from the Sanskrit language which consists of two syllables, *Kala* which means time and *Cakra* which means movement or rotation, it can be interpreted as *Kala Cakra* as the movement of time or rotation of time (Warsidi, interview, June 4th, 2019). *Kala Cakra* is the *kejawen* concept of micro and macro cosmos, stating that the Javanese have geology that says the earth is round, as evidenced by not finding the ends (Suyanto, interview, February 16th, 2020).

Kala Cakra text is a *mantra*. In terms of form, *mantra* is included in free poetry that is not bound by lines, rhymes, and number of poems. Generally, the use of mantras requires special requirements such as fasting and meditation. Each spell has its own function and purpose, depending on the need. Based on the purpose of the *mantra* is divided into seven, namely: *Jampe* (*Jampe*), *Asihan* (Compassion), *Sanglar* (Exorcist), *Jangjawokan* (*Jampi*), *Mantra* (incantation opening words), *Ajian* (magic power), and *Pelet* (Guna-Guna).

The *Kala Cakra Mantra* consists of 2 stanzas, the first stanza contains about calamity or misery in life and the second stanza contains the hope of an end to all the ugliness that befell human life. The contents of the *Kala Cakra mantra* use Sanskrit language and the following are the contents of the *Kala Cakra mantra*.

<i>Kala Cakra Mantra</i>	
Section 1	Section 2
Yamaraja	Jaramaya
Yamarani	Niramaya
Yasilapa	Palasiya
Yamidosa	Sadomiya
Yamidoro	Radamiya
Yadayuda	Dayudaya
Yasihama	Mahasiya

(Source: SeratDyamasastra, 1975: 21-22)

The two stanzas of the *Kala Cakra mantra* are expressions of opposing words or words that are opposed. The sacredness of the *Kala Cakra mantra* is still believed by most Javanese people. This is evidenced by the existence of the *ruwatan* ritual that is still running and continue in various regions of Java today and is still closely related to supernatural things (Suyanto, Interview, February 16th, 2020).

The specialty of the *Kala Chakra mantra* compared to other *mantras*, can be seen from the complexity of *Kala Cakra* function includes self-defense from attacks by supernatural beings, attacks from magical disturbances, self-cleansing, aura enhancers, and protection from harm. In addition, the *Kala Cakra mantra* is also a mainstay heirloom for the *ruwat* puppeteers. The *Kala Cakra mantra* in the *Ruwatan* shadow puppet story originates from a magic *mantra* found on the chest of Bathara Kala, a gift from her father named Bathara Guru. The mantra was recited by Bathara Wisnu, who disguised himself as the puppeteer of Kandhabuwana while carrying out a ritual procession of cleansing people affected by supernatural attacks (negative influences) and protection from Bathara's disturbances when they had a bad influence (Hendro, Interview, February 9th, 2020).

The *Kala Cakra mantra* is still believed by Javanese people, but only a minority of people know about it (Hendro, Interview, February 9th, 2020). *Kala Cakra mantra* contains aesthetic elements from the description of Javanese script and there are Javanese ancestral moral values (*kejawèn*) that need to be raised to be known by the public, so that they can be used as guidelines in life. Therefore, interested in bringing back this *mantra* through a musical composition such as the music entitled "Jantera Kala" which composed by Pratama Jati Kusumo.

Moreover, the word "Jantera Kala" is an ancient Javanese language, which means a spinning wheel, in this context it is interpreted as a wheel of life that shows human behavior and position. This meaning is the essence of the *Kala Cakra mantra*.

II. DISCUSSION

In this explanation, the meaning and interpretation of the *Kala Cakra mantra* is described as follows:

Table 1. The First Stanza of *Kala Cakra Mantra*

<i>Kala Cakra</i>		
Mantra	Meaning	Translate
<i>Yamaraja</i>	<i>Ratuning ana.</i>	The King's there
<i>Yamarani</i>	<i>Wenang nekani.</i>	Able to come
<i>Yasilapa</i>	<i>Wenang aweh luwe.</i>	Able to give hunger
<i>Yamidosa</i>	<i>Wajib aweh dosa.</i>	Obliged to give sin
<i>Yamidoro</i>	<i>Aweh mlarat.</i>	Give flaws
<i>Yadayuda</i>	<i>Nedya Pradondi.</i>	Want to fight
<i>Yasihama</i>	<i>Rerusuh.</i>	Membuat kerusuhan

(Source: Serat Dyamasastra, 1975: 22)

From the table above, the first part of the *mantra* is interpreted as human suffering in the form of poverty, loss of good deeds, strife, and riots in human life. This section contains a sad atmosphere, seen in terms of all the disasters that hit humans.

Table 2. The Second Stanza of *Kala Cakra Mantra*

Mantra	Meaning	Translate
<i>Jaramaya</i>	<i>Luluha Kaluwihane.</i>	Melt the excess
<i>Niramaya</i>	<i>Ilanga kekuatanira.</i>	Lost its strength
<i>Palasiya</i>	<i>Aweyawareg.</i>	Give a feeling of fullness

<i>Sadomiya</i>	<i>Anyabarna.</i>	Give patience
<i>Radamiya</i>	<i>Nyugihna.</i>	Give wealth
<i>Dayudaya</i>	<i>Nyabarna.</i>	Give patience
<i>Mahasiya</i>	<i>Tresna.</i>	Love

(Source: SeratDyamasastra, 1975: 21)

From the table above, it can be known that the second part of the *Kala Cakra mantra* is interpreted as the end of all calamities, misery, and all things that grieve humans.

III. CONCLUSION

Based on the above discussion, it can be concluded that the *Kala Cakra mantra* has two parts that are mutually sustainable. The first part is interpreted as the misery of human life, the second part is interpreted as the happiness obtained after the disaster. Both are values that are always side by side with human life. Everything that happens to humans cannot be separated from the wheel of life, as symbolically in the *Kala Cakra mantra*.

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