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## The Disharmony Of The Relationship Between God, Man, And Nature: A Description Of Kali Yuga In The Text Roga Sanghara Bhumi

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### ABSTRACT

Hinduism holds on to the concept of Tri Hita Karana which teaches humans to strive for harmonization of the relationship between Ida Sang Hyang Widhi Wasa (God), fellow humans, and the universe. Nevertheless, on the other hand, today phenomenon shows disharmony of the relationship between the three. This is the main characteristic of the Kali Yuga era which has been described clearly in the text Roga Sanghara Bhumi. Roga Sanghara Bhumi describes that human morality will reach its lowest point in the era of Kali Yuga and further away from moral and human values. The implication is of the disharmony is the emergence of epidemics and natural disasters, where even the Yadnya ceremony performed by humans will be in vain. In this context, an understanding of the description of Roga Sanghara Bhumi should be introspection for humanity and behavior improvement in order to make harmony in the future.

Keywords: Disharmony, Kali Yuga, Roga Sanghara Bhumi.

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### I. Introduction

Hinduism is basically aimed at directing human life to always be prosperous. The prosperity will happen if humans are able to strive for harmony with the creator and nature and everything in it. The concept is clearly stated in the concept of Tri Hita Karana. Tri Hita Karana comes from the word Tri which means three, Hita which means happiness, and Karana which means cause. Tri Hita Karana etymologically means three causes of happiness.

Tri Hita Karana concept includes Parahyangan (harmonious relationship between humans and God/Ida Sang Hyang Widhi Wasa), Pawongan (harmonious relationship between humans), and Palemahan (harmonious relationship between humans and their natural environment). So, Tri Hita Karana is the embodiment of prosperity, happiness that includes three aspects, namely Ida Sang Hyang Widhi Wasa, man as a microcosm (Bhuwana Alit) and the universe as a macrocosm (Bhuwana Agung). This concept is the basis of Hindus daily life (Suparman, 2019).

In the reality, the dynamics of human life in the current era shows the disharmony of the relationship between Ida Sang Hyang Widhi Wasa, humans, and the natural environment; far from the concept. Some phenomena indicators are the change of the sacred realm to profane or secular, the commodification of religious and cultural aspects for the benefit of Tourism and the economy, the fading concept of right and wrong, and so on. In Hindu terms this is called to be the characteristics of the Kali Yuga era.

Kaliyuga is the final era, which is the present era today, from the four era that Hindu believe, namely Krta Yuga, Treta Yuga, Dwapara Yuga, and Kali Yuga. Kali Yuga is an era where human morality is at the peak of degradation (Susanti, 2020). Kali Yuga is also mentioned as the age of destruction, because human morals are seriously damaged, Adharma dominates human nature with many falsehoods, crimes, and rampant anarchism (Peni, 2017).

The implication of this relationship disharmony is closely related to natural signs, such as the emergence of various variants of disease outbreaks, natural disasters, and anomalies of an unstable universe. Various Hindu texts clearly state that all these anomalies essentially stem from human behavior as the main cause. One of The Hindu texts that clearly describes this is the text of Roga Sanghara Bhumi.

Roga Sanghara Bhumi is basically a palm text that contains clues to disease outbreaks that occur in each *sasih* and its characteristics. Furthermore, this text also mentions technical instructions for cleansing ceremonies to resist disease outbreaks and restore balance and harmony to the universe (Jayendra & Semadi, 2023). The interesting part is that there is a description of the characteristics of human moral decay that causes disharmony in relations with God and the universe, which has result in natural disasters and epidemics.

The signs of damaged human behavior and its implications in the text Roga Sanghara Bhumi has the urgency to be studied in more depth. This is to anticipate and to give an idea to fellow human beings about the importance of rebuilding harmonious relationships according to the concept of Tri Hita Karana. Through this study, it is expected that human has the awareness to always maintain the

harmonization of relations to God, fellow humans, and nature so that prosperity can happen.

## II. Discussion

### 2.1. Description of Human Behavior in the era of Kali Yuga

Roga Sanghara Bhumi text mostly reviews what is called the great grubug or plague (Widana & Faidah, 2021). It is a guideline in spiritual mitigation efforts in the prevention and control of the outbreak (Ardiyasa, 2019). In each month, diseases will come one after another caused by Bhutakala which is the embodiment of the negative forces of the universe due to imbalance. Bhutakala itself etymologically has the root word "Bhu " which means to exist, so Bhuta means something that is held or created (Martha & Wijaya, 2019). In this context, the one who creates is the manifestation of God with the purpose of spreading disease, as mentioned in the following Roga Sanghara Bhumi:

*... kasa, tekaning gring, kalan bhatara andadi gring, ngawisyanin jagat, gringnya panas tis, ngetor uyang ... karo tekaning gring, bhatara ratnaning rat maweh lara, gringnya nyapnyap, pati dulame, kebus tur poyok, kabicharinan uripnya ... katiga laran kala bhatara jagatpati milara, laranya panas uyang, tur ngetor langu linyun, sirah kadi sigar ... kapat tekaning gring, kalan bhatara kusumajati maweh lara, laranya kebus buka panggang, uyang tan nahen empah, kanti petang we, tigang geringnya warang rakwa, gumigil, panas uyang, sirah langu mangurek, tan kawasa tangi, kalan bhatara jagatkarana amilara ... kanem tekaning gring, kena sasab marana gringnyapanas buka panggang, paling pati dulame, apuhara pati, dinulurin bicari galak, kalan bhatara moda milara ... kapitu tekaning lara, laran pashebel henyem, makuwa kaku wetengnya, ngareges panas bahang basangnya, tur gimigil, ndigang dina makesyeb, mirib tong bakat tulung ... kaulu tekaning gring, gringnya ngutah mising, pamalinan, leledan, kalan bhatari durga aweh lara ... kasanga tekaning lara, kalan bhatara gni milara, laranya marapa huyang, manglu laranya ... kadasa tekaning gring, gringnya mangebuis uyang ... jiyestha tekaning lara mwanng sadha tkaning gring, gringnya pahad, nga, langu, ...*

Meaning:

Diseases according to sasih:

1. When disease comes in Sasih Kasa, Kalanya Bhatara poisons the world. The disease is fever, body shaking, and restlessness.
2. When disease comes in Sasih Karo, Batara Ratnaning Rat causes the disease, where the indicators are delirious, fever and lethargic, restless soul.
3. In the third month of life, Bhatara Jagatpati became ill. The pain is fever, restless, and body shaking, dizzy and heavy head.

4. When disease comes in Sasih Kapat, when Bhatara Kusumajati is ill, the disease is hot like being burned, non-stop anxiety for four days, three day with no appetite, dehydrated.
5. When disease comes in Sasih Kalima, it is said to be patek disease with shaking, fever, anxiety, head pain like being stabbed, it is when Bhatara Jagatkarana is ill.
6. When disease comes in Sasih Kanem it is plague with feeling hot as baked, delirious, terminal, fierce as Bhatara Moda illness.
7. When disease comes in the seventh month, it is cold, stiff stomach, shivering, after three days of shock-terminal.
8. When disease comes in the Kasulu, vomiting, fever, dizziness, dysentery, as bhatari Durga's soldiers' illness.
9. When disease comes in Kasanga, Bhatara Geni's soldiers were hurting, the pain was like being restless, nauseous.
10. When disease comes in Kadasa it is a restless heat.
11. When disease comes in Jyestha and Sadha, it is colds called langu (Dinas Kebudayaan Provinsi Bali, 2005).

Related to the quote of the text, one thing to realize is the existence of disasters or outbreaks of disease resulting from human actions that cause disharmony and natural destructive reaction, which is entirely the consent of Ida Sang Hyang Widhi Wasa.

The text of Roga Sanghara Bhumi clearly mentions that;"... the Earth is experiencing times of Kali. The God in bhuta manifestation ... Man is the embodiment of the *Kala Katung ...*" (Dinas Kebudayaan Provinsi Bali, 2005). The context of the statement states that humans conduct like of the behavior of Bhutakala rather than the behavior of Gods dominate the world. This kind of man is called *Kala Katung* because he likes to cause chaos. These human actions that have harmed the harmony of life are the main characteristics of Kali Yuga.

As for some human behaviors that cause disharmony according to Roga Sanghara Bhumi can be explained as follows.

#### **A. Justifying Misconduct for Personal Benefit**

The phenomenon that often occurs in the era of Kali Yuga is to blame the right behavior and justify the wrong behavior. This fading standards of right and wrong is stated to root from the desire for personal benefit as stated as follows:

*... ideping wang salah krama akweh, ne tan wenang wenangken ... panas ideping wwang kresa ... sang juru loba ring pikolih ...*

Meaning:

... many people have distorted thoughts, which are not worth obeying ... people's minds are closed and weak ... authorities are greedy ... (Dinas Kebudayaan Provinsi Bali, 2005).

The statement indicates that in the era of Kali Yuga, the definition of right and wrong became chaotic. There are many people who justify all means to achieve their personal goals, and are controlled by greedy nature or *lobha*. The human mind is not fixed on standing and holding on to the ultimate truth. This makes people arrogant and forgetful, thus forgetting the moral teachings.

### **B. Human-To-Human Conflict**

Another characteristic of Kali Yuga mentioned in Roga Sanghara Bhumi is that humans are hostile to each other, even doing things beyond the limits of humanity. Description as follows.

*... tkaning kali sangara bhumi, ... orang ikang rat, tanpa tutur ikang wwang, hampehpehan lawan panak, sang taskara galak, asing wwang amada madaning twan, pramada ring sang dharma, mwah sapari tkaning bhumi rusak sarwa sato tan pinaka laki-lakinya, mwah salah rupa, salah wtu mwang sang sadhaka pralaya tan pakahingan, wwang apaten paten, lindu titir, wwang salah laki-lakinya tan ketenger dening wwang, mantra tan mandi, wisya, rana, letuh ikang bhumi macampuh tkeng rasattala ...*

Meaning:

... the coming of the era of world destruction ... men are conflicting with the son, the criminals terrorize, all men equate to the ruler, denounce the clergy, all the animals are unnatural males, and deformed, humans kill each other, earthquakes often occur, unnatural human partners, greedy-hearted humans, spells are not coming true, diseases, pests, dirt, mixed up to the underground ... (Girinata et al., 2016).

The description above states clearly that in this era, it has become a common phenomenon that humans will fight each other, even kill each. What is even more alarming is that the enmity between people no longer sees family ties such as brothers, even siblings, even people with respect and sanctification such as clergy (Saints) are of no exception from the human anger. It is as if humans has lost its will to live.

### **C. Destroying Nature**

Technological advances created by humans tend to cause environmental damage. Exploitation and various kinds of pollution became a routine that gradually led to disharmonious Bhuwana Agung and Bhuwana Alit. Roga Sanghara Bhumi describes it as follows.

... *gering ageng, akweh paparitaning jagat, angajaraken alaning jagat ... sangkayan kalemahan sari-sari mretan Bhatara Baruna olih manusa sabhumi, tekaning kahyanganira ring gumi maksya tan pegat kahili dening letuh ...*

Meaning:

... a great plague, many perversions on Earth, it shows the ugliness of the world ... because the entire Earth, which is the gift of Bhatara Baruna, is polluted by humans every day, until his heaven on Earth is also incessantly drained by filth ... (Dinas Kebudayaan Provinsi Bali, 2005).

The above description in the perspective of science, will have an impact on global warming. Global warming occurs due to the imbalance of ecosystems on earth resulted from the process of increasing the average temperature of the atmosphere, sea, and land on earth (Utina, 2009). This is what causes global temperature rise. The implication that is most often felt today is the lack of clarity of the season and the emergence of various health problems in humans.

## 2.2. Implications Of Disharmony According to Roga Sanghara Bhumi

The disharmony of the relationship between God, man, and nature that root from human behavior has a very fatal impact. In the end, it is the human being who feels the impact caused, either directly or indirectly. In the text of Roga Sanghara Bhumi, some of the consequences that occur can be described as follows.

### A. Yadnya Become Useless

The nature of *lobha* (greed) and human obscurity also have an impact on the quality of yadnya. Yadnya is a sincere sacrifice made by Hindus with the aim of achieving Moksha (Putri & Mudiasih, 2021). However, if the yadnya is intended for the wrong way is not the true yadnya. Roga Sanghara Bhumi States the following.

... *yadnyan gawen upakara pambayuh bumi, Hyang karegedan olih bhuta, sarwa saji katur ring widhi, kararaban dening letuh, Widhi mur tan suka mahyang ring bumi.*

Meaning:

... even though a salvation ceremony was made for the Earth, as God had been defiled by bhuta, all offerings are contaminated by dirt, causing Hyang Widhi to fly away, not to exist on Earth (Dinas Kebudayaan Provinsi Bali, 2005).

Related to this statement, in Hinduism it is known that there are three types of Yadnya based on its *guna* (nature or quality), namely:

- 1) Sattwika Yadnya, namely yadnya made based on sincerity and selflessness.
- 2) Rajasika Yadnya, namely yadnya made with some motive or purpose such as to be promoted, given wealth, imagery, and so on.

3) Tamasika Yadnya, namely yadnya with feelings of laziness, miserliness, and insincerity (Jayendra, 2016).

Among the three yads, the Sattvika Yadnya is the best yadnya because it is based on a high sense of sincerity without expecting anything in return and a continuous mind centered on God, as stated in Bhagavad-Gita XI. 55 as follows.

*Matkarmakrn matparamo  
madbhaktah sangavarjitah  
nirvaivairah sarvabhutetu  
yah sa mam eti pandava.*

Meaning:

He who does work for me, he who decides that I am his goal, he who worships me free from bondage, he who is free from the enmity of all beings, he comes to me O Arjuna (Mantra, 2007).

But if adjusted to the description of Roga Sanghara Bhumi about human behavior in the era of Kali Yuga, Yadnya is dominated by Rajasika and Tamasika. The statement is as follows.

*... yadnyapin hana mangarcana aku ... tan mahyun muwah sinungsung de  
manusa loka, apan manusa loka panjadman kala katung.*

Meaning:

... even if someone adores me ... I am not pleased to be worshiped by people manifested as *Kala*" (Dinas Kebudayaan Provinsi Bali, 2005).

This statement suggests that today, most people do not perform their Yadnya with a clean and sincere heart. This is then way from the true essence of yadnya, so it is said that Ida Sang Hyang Widhi Wasa does not deign to accept offerings made with defilement of the heart.

## **B. Disease Outbreaks and Natural Disasters**

The dynamics of the development of epidemics and natural disasters today shows the disharmony of human behavior to nature. The massive exploitation, pollution, and land conversion cause the stability of nature to be disturbed so that it has a bad impact on humans. The description of Roga Sanghara Bhumi states that:

*Sarwa bhuta mawak dewa, dewa mawak kala, pangrubedaning bumi gawen  
precaru suka ambhukti caru, sumingkin jenek suka wehi bhukti, nora maren  
geringe mangalalah, dening twara ada panundung sakti, wedha mantra  
ndatan mandi, mangkana kajaring sastra.*

Meaning:

All bhutas embodied by God, God embodied Kala, that is what disturbs the Earth. Caru, they ate it joyfully, even very keen on it. The plague outbreaks because there was no powerful repellent. Vedic mantras are also not

efficacious. Thus, mentioned in the literature (Dinas Kebudayaan Provinsi Bali, 2005).

Related to this statement, Roga Sanghara Bhumi essentially explains that the duality of the universe is described with Gods and Bhutakala. When nature shows its positive side, then God is its nature. When nature becomes destructive, Bhutakala is its nature. This implies plague occurred due to the universe imbalance, so that the power of Bhutakala dominated the world. To prevent disease outbreaks, it is not enough just with the Bhuta Yadnya ceremony, but accompanied by concrete steps; improving human behavior and returning the damaged nature to its balance. Without an integrated *sekala* (physical) and *niskala* (non-physical) effort the ceremony held will not be of any use.

Loving nature is one way of showing *bhakti* to God. The nature negative energy is a reaction to human negative actions in the first place. Various destructive pestilences are God's destructive forces so that people will introspect themselves. Here is the statement is:

*Hana ling Bhatara Putrajaya ring Basukih: "... idep aku andawut uriping manusa ngadakang gering tutumpur sasab marana kweh, tekaning dipanya, macengilan risamanya kadang tunggalan, masatru lawan kadang, yadnyapin hana mangarcana aku ... tan mahyun muwah sinungsung de manusa loka, apan manusa loka panjadman kala katung".*

Meaning:

There is a saying from Bhatara Putrajaya in Besakih: "... I am the one who took the soul of man by making leprosy, and various other diseases, until the people quarreled among siblings, were hostile to brothers, even though there were those who worshiped me ... I am not pleased being worshiped by the man in their *Kala Katung*" manner (Dinas Kebudayaan Provinsi Bali, 2005).

The statement implies that not only the universe has the duality of Gods and bhutas nature, but also people. The duality of human nature is often termed as Daiwi Sampad and Asuri Sampad. In Balinese terms, it is called *dewa ya bhuta ya*. If Man is good then he is likened to a god, but if on the contrary, then man is likened to bhuta. Furthermore, other descriptions of natural disasters as the impact of disharmony are also stated as follows.

*"Larapanjang jagat rusak paduka bhatara kalih ndya ta, Bhatara Druwarsi malingga during akasa, Sang Hyang Anantha Sana ring sapta patala pada duhkita ring sang manggwanda bhuwana, ... lindu titir ... duhka Sanghyangnanta bhogga katapak gigir ira, olih wwang kasmala, mapanes gigir ira, molah untut ira, kumeter ikang jagat, hangajar aken ala ayuning*



*jagat, mwanng Sanghyang duhu dewata kabeh, sira huriping dewata kabeh, sira humider lakuning Sanghyang Aditya ring akasa hangetan hangulwan sadhakala, duhka sira ngtong ikang rat, haep amuraken bwana manusa ring sasattala, angganya dewata madēg ring madya loka*

Meaning:

“What causes the world to be damaged are two Bhatara namely Bhatara Druwarsi dwelled in space, Sanghyang Anantasana dwelled in the underground, who got angry to humans on earth,... *Linuh* (earthquake) often occurs ... as angry Sang Hyang Ananta Bhoga has his back tied by dirty people, it gets heated, so he is moving his tail, shaking the world, giving a sign of the good and bad of the world; Sanghyang Duhuring Akasa is Bhatara Druwarsi, he is the leader of the Gods, he is the soul of the Gods, he spins around like the movement of Sanghyang Aditya/Sun in space, east to west every time he gets angry when seeing the world, he is triggered to destroy humans on earth, his body is the God who occupies the earth (Girinata et al., 2016).

Looking closely at the text statement, the good and bad of nature depend on human behavior. Man is obliged to implement moral teachings properly and correctly, not by perverting them for personal gain. In this case, morality is the absolute foundation for the universal harmony. The Book of Sarasamuscaya, verse 158 States the following:

*Apan ikang dharma, satya, maryada yukti, kasaktin, sri kinaniscayan ika, silahetungan hana.*

Meaning:

By virtue, righteousness, the implementation of a decent way of life (manners), supernatural powers, happiness and constancy, the precepts to what makes the existance (Kadjeng, 2007).

The Sloka is an affirmation that the enforcement of moralilty is an absolute requirement to restore harmony in the relationship between humans and God, fellow humans, and also the universe, base on the philosophy of Tri Hita Karana. In this context, it is the human being who holds the main key. The qualities of godliness need to be put forward in order to create mutual prosperity.

### III. Conclusion

The text of Roga Sanghara Bhumi has clearly described the characteristics of the chaos that occurred in the Kali Yuga era, namely the disharmony of the relationship between Ida Sang Hyang Widhi Wasa (God), fellow humans, and nature. Dominant human behavior shows the nature of bhuta which is the main cause. The implication is the occurrence of disease outbreaks and natural disasters,

which has a very close relevance to the social dynamics and natural anomalies that occur today. In this case, the text of Roga Sanghara Bhumi is a food for thought or introspection for all mankind to prevent and cope up with this era by enforcement of good morality in order to restore the universe to its harmony.

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