



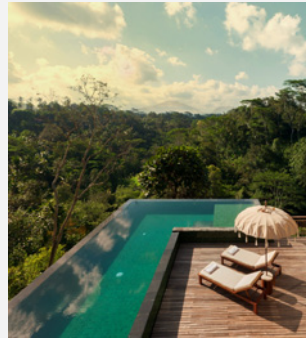
A SLICE OF THE GODS

"Tumpek Wariga" : Respect For Plants

...This ritual reminds us that human beings must preserve the nature because we will not be able to live well without any support from a good environment...

Every six months based on Balinese traditional calendar, Balinese are required to hold a ceremony honoring environment especially plants; this ritual is called *Tumpek Uduh* or *Tumpek Wariga*. This ritual is similar to celebration of someone birthday. This ceremony, *Tumpek Wariga*, for Balinese is a reminder to be grateful to *Ida Sang Hyang Widi*, in its manifestation as *Dewa Sangkara*, for His blessing and gift of plants that are essential for human survival.

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KOMANEKA FAMILY

BALE DAJA

...a Two Bedroom Pool Villa of Komaneka at Tanggayuda...

Lost at the enchanting and secluded setting overlooking the Oos River in Ubud. Enjoy the 180° valley view by the private pool side of new Two Bedroom Pool Villa of Komaneka at Tanggayuda.

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KOMANEKA FINE ART GALLERY

PANDE KETUT TAMAN

... Taman worked with honest attitudes, ideas and even purposes...

Pande Ketut Taman was born in April 1970, in the village of Ubud Peliatan, his parents are Wayan Nama and Ni Made Kasih. The word "Pande" in his name signifies that he belongs to blacksmith clan. His father came from a family of blacksmith and armorer that was also student of a painter named Dullah (Studio Pejeng) circa 1980s. While his grandfather, Pande Wayan Garedeg, is a versatile artist, an expert sangging (painter and architect of traditional Balinese buildings), and one of few katana makers. "My artistry flow from my grandfather and father", Taman said.

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WHAT TO READ

Salvation of the soul: I Nyoman Erawan

...What is now called the 'art', at first was nothing more than a form of offerings (yadnya) sincere sacrifices for the gods, ancestors, rulers or society, and not an individual creativity...

When art enters academic field (modern), art looks like a collection of narrow boxes filled with insulation barrier. People have to choose one of the most favorite box, whether it be painting, sculpture, or dance. It may be difficult to accept, when there are people who cultivate two or three fields at once. Those skilled in paintings will be called painters, while those skilled in dancing will be called dancers.

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"Tumpek Wariga" : Respect For Plants

Every six months based on Balinese traditional calendar, Balinese are required to hold a ceremony honoring environment especially plants; this ritual is called *Tumpek Uduh* or *Tumpek Wariga*. This ritual is similar to celebration of someone birthday. This ceremony, *Tumpek Wariga*, for Balinese is a reminder to be grateful to *Ida Sang Hyang Widi*, in its manifestation as *Dewa Sangkara*, for His blessing and gift of plants that are essential for human survival. This tradition is unique and a bit outdated, but if we put some thought, it has great value for the future of Bali and the world. Plants provide not just food, but also oxygen for living being on earth.

Tumpek Wariga comes in the cycle of 210 days, this year, it was celebrated on Saturday 28 September 2013. The ritual in celebrating *Tumpek Wariga* uses *bebantenan* (offerings) with the main element is a kind of porridge, so this ritual often called *Tumpek Bubuh* (porridge).

In philosophy, *Tumpek Wariga* is an expression of gratitude for all blessings of *Hyang Widhi Wasa* in form of various food produced by plants. The offerings that are used in this ritual including: *peras*, *tumpeng tulung sesayut*, *gendar* porridge, *tumpeng agung*, *penyeneng*, *tetebus* and *wewangian*. This ceremony also has a special prayer that goes as follow " *Kaki-kaki buin selai lemeng Galungane mangde mebuah ngeed, ngeed, ngeed* ". This prayer can be

interpreted as a hope that the plants will bear many fruits, since there will be Galungan holiday in 25 days. The fruits will be used to make offerings for celebrating Galungan.

This ritual reminds us that human beings must preserve the nature because we will not be able to live well without any support from a good environment. A good environmental is the source of life for humans. Amidst rapid growth of industry and declining concern for environment, *Tumpek Wariga* serve as momentum for us to be aware of the importance of plants as a source of food and a source of useful acid that is important for human survival. This ceremony reminds mankind to always taking care of nature, in this case, the plants that serves as food source and oxygen source.

This celebration of *Tumpek Wariga* brings a message for us to always maintain harmonious relations with *palemahan* (nature), harmonious relationship with *parahyangan* (God) and *pawongan* (other human being) as stated in the concept of *Tri Hita Karana*. Furthermore, we should not just stop at the level of ritual, but must be followed by action by showing our concern and care for nature through planting and growing trees.



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Bale Daja, a Two Bedroom Pool Villa of Komaneka at Tanggayuda

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...Lost at the enchanting and secluded setting overlooking the Oos River in Ubud. Enjoy the 180° valley view by the private pool side of new Two Bedroom Pool Villa of Komaneka at Tanggayuda...

"Five star luxury and service!"

The place was a little hard to find, but once we arrived we were **blown away!** This resort by the Komaneka family is a little further away from the center of Ubud than their other properties but it is beautifully located with **views** of the **hills** and **green forests** and river.

On our arrival the **staff** was **extremely warm and welcoming!** The manager greeted us and tried to get a sense of what we would like to do during our stay.

Umehani - traveled as a couple.

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KOMANEKA FINE ART GALLERY



Purnama, Acrylic on canvas, 210 x 210 cm, 2009

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After completing his education at SMSR (School of Fine Arts) Denpasar, Taman went on to study at the Indonesian Arts Institute (ISI) Yogyakarta and graduated in 1998. He stayed in Yogyakarta for about 6 years, the most crucial period in his identity transformation; from transition and cultural clash to discovering his identity. He married Feintje Likawati, a girl from Muntilan, his junior at ISI Yogyakarta. After that, with his wife and two children, Taman decided to stay in Muntilan, in the hamlet of Jagalan within 15 Kilometers from Borobudur Temple.

Taman's journey as an artist can be described in several periods. Scarecrow Series are his paintings from 1997 with simple colors and repeated shapes that look childish, innocent, playful

and naive. In the following year, along with the violence and chaos in Indonesia that led to the collapse of Suharto regime, Taman created some of his works as the most significant and critical response to the situation.

However, in 1999, Taman began to focus on the hope of a change in Indonesia through peaceful means. Although his paintings show a crowd of people and military boots in gray, he put opposite side with soft-colored flowers falling from the sky or the blooming flowers decorating military boots. In one year, the series "Luh Luwih" (Extraordinary Women), features simplified female figures to show strength and femininity; this is his personal reflection for the first female vice president of Indonesia.

Then Taman began to show the interrelationship among natural things in his work. In 2004 figures are carved on a plain tree trunk as if they fight for a place while trying not to fall off the edge.

In 2005, Taman actually reached a level of spiritual narrative in "Touching the Sky", a giant installation with hundreds of figures made of rice flour dough that is set to climb around a spiral-shaped base made of hay. These figures began their journey in the shades of rainbow, then gradually lose their color throughout the trip, and finally fade to white on the peak, a symbol of purity and enlightenment.

In 2009, Taman's works drew inspiration from unconditional self-acceptance attitude. The figures in the painting as well as sculpture and objects presented in a large landscape, and moved toward a space or a peak. For Taman these figures are reflection of himself, in relation with the attitude and ability to accept his self as it is.

Taman worked with honest attitudes, ideas and even purposes. He never carried away in aesthetic and artistic flows. Taman relies on forms of mutual connection, in specific composition and a narrative that speaks of peace.

View Pande Ketut Taman art works at Komaneka Fine Art Gallery

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Kosong Berisi, Merbau wood and brass, 110 x 245 cm, 2009



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When art enters academic field (modern), art looks like a collection of narrow boxes filled with insulation barrier. People have to choose one of the most favorite box, whether it be painting, sculpture, or dance. It may be difficult to accept, when there are people who cultivate two or three fields at once. Those skilled in paintings will be called painters, while those skilled in dancing will be called dancers. Originally, this categorization was unknown in Balinese art tradition. In the Balinese language there is no term for art or artists. What is now called the 'art', at first was nothing more than a form of offerings (*yadnya*) sincere sacrifices for the gods, ancestors, rulers or society, and not an individual creativity.

Balinese culture is rich with various religious rituals that involve many people and always come with lively artistic activities. In general, the Balinese have undergone ritual ceremonies from the time they are in mother's wombs, and then comes birth ceremony, *Ngambuhin* ceremony, three-month ceremony, *Ngotonan* and so on up to the cremation ceremony. Religious and art go hand in hand and complement each other. Balinese artistic talent have been sharpened and stimulated right from the beginning.

In Balinese artistic tradition, an artist is a person who is talented in various fields of art. Performing art or visual art, melted into one in a ritual that brings a festive, beautiful and dynamic atmosphere. Art serves social and religious interests. Artist in Bali is an individual which is also part of a communal society.

Social and religious backgrounds of a Balinese are very influential in shaping the character of self and works of a Balinese artists nowadays. In a book entitled "Salvation of the Soul: I Nyoman Erawan" talks about a Balinese maestro painter Nyoman Erawan, as a contemporary artist who has deep root in Balinese life. Raised in Bali's very strong tradition, Erawan has a valuable asset for stepping into the international art field. The soul and spirit of Bali is not necessarily lost in his works although he had taste modern arts education modern in Yogyakarta, and get acquainted with the history of modern fine art. Erawan is an artist who does not want to be bound by categorization in modern art. As a painter he was also very active in producing very monumental performing art. He demolishes the boundaries between fine art by art performances. Many of his works inspired by various Balinese rituals.



Installation: Chaostic Vibration, bamboo twigs fluorescent light back-lite print plastic, 2013

This book is very interesting, presenting the other side of Balinese art that is usually categorized in Indonesian art mainstream. This book highlights Erawan's artistic journey, complemented with documentation of his amazing works creating a very inspiring book for art enthusiasts and art observers.

Book Title : Salvation of the soul: I Nyoman Erawan
Reviewer: Agus Eka Cahyadi
Author: Ahmad Rizki Zaelani and Wayan Seriyoga Parta
Publisher : Books Meaning
Year: 2012
ISBN 9791145679, 9789791145671
Length : 237 pages

This book could be found at Komaneka Fine Art Gallery.

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