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Time in rituals of *Javanese-Saivism* as preserved in Bali

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Abstract. Religion in practice is often associated with ritual in its various modes. Ritual can only be practised after proper time has been set up in advanced. This paper attempts to study times as a system in rituals of *Javanese-Saivism* tradition as practised in Bali. Library research was conducted to get required data through observing a number of texts belong to *Wariga* literature. It is found that there is a system of times known as *Saka-Bali* as applied in calendar system combining Indian solar-lunar system with local *Javanese Wuku* system. The combination of two systems cause the system becomes complex since the days are not only divided into 12 months in a year and *pananggal* and *panglong* of both full moon and new moon in a month, but also into *wewaran*, *ingkel*, *dauh*, etc. in a six month period. The concept "*alah dening*" shows gradual importance from solar-lunar to *wewaran* divisions of days, and the method applied in determining proper times. In practice, solar-lunar system is more dominant than the other; however both are complementary in practice. Time is equated with the Ultimate Reality, and hence it is eternal.

1. Introduction

Religion is traditionally often associated with rituals either in its simple or delicate form involving sites / altar, materials used, time for its preparation, numbers of people involve in it, holy person who is in charge for it, deity to be worshipped, and so on. Saivism as a system of religion and philosophy is characterised with various forms of rituals. Being regular or irregular or occasional, ritual performed has a certain meaning or significance for the performer; and its performance is based on time considerations. As remarked by Proudfoot that times is the utmost importance because the calendar coordinates participation in ritual, political, and administrative life, the currency of a shared calendar is a way of delineating the boundaries of sometimes overlapping communities [1]

Javanese-Saivism of ancient Java (approximately flourished between 10th-15th centuries AD) in the present-day Indonesia is of no exception in this regards; and sometimes its rituals are more pertinent than its metaphysics (*tattva*) or ethics (*sasana/sila*). In this tradition metaphysics (*tattva*), ethics (*sila/sasana*), and ritual (*upacara*) [2] interwoven into one system in which rituals are outer expressions of faith. People commonly know the religion professed from its outer layers, i.e. ritual in its kinds and complexities; whereas subtle aspect of religion, i.e. metaphysics gets very less attention. For common people ritual is religion; however religion is not always with rituals especially viewed from modern interpretation of religion.

This form of Saiva tradition has a long ritual tradition practised by its followers living not only in Bali but in other provinces. Bali-Hinduism as a religious and spiritual tradition exists in Bali may be given various names in the course of time, like "*Agama Tirtha*", "*Siva-Buddha*", "*Agama Hindu Bali*", "*Hindu Dharma*", and so on is basically further development of *Javanese-Saivism*, when it is looked at from its internal core, viz. metaphysics. It is none but a form of Saivism as it glorifies and



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worships Lord Siva as the highest principle and other gods emanated from Him as aspects of Him in its system. The characteristics of it, is an amalgamation of various spiritual and religious traditions of Indian origin and indigenous culture. Nonetheless, *Siva Tattva* becomes the leading philosophical principle, which brings others working together in one system of religion. The metaphysics (*tattva*) of this religion is *Siva Tattva*, its ethics also uses *Siva Sasana* and other *sasana* texts of saivite in nature. Hence, the rituals are also of Saiva in nature despite the fact that there are Vedic, puranic, even Buddhist and Tantric elements incorporated in it. In practice, ritual performer tends to be flexible in the expressions as they should consider locality (*desa*), time (*kala*), and situational condition (*patra*).

For Balinese, it is likely no day without ritual in its kinds and complexities. However, masses sometimes are ignorant of the concept of time (*kala*) and philosophical imports of the rituals practised. As they are not interested in philosophical discussion they just perform it following the priest words or the village authority. Similarly it happens in the case of time (*kala*); in one way, they are strict in calculating the birth of a baby, for example, and following right times for a ritual, on the other, they are not so familiar with the philosophical principles of times underlying the rituals in relation to place and life on the earth. They might not know whether times is created or becomes parts of world creation or times are as eternal as the Lord Siva. They may not be aware of the system used in determining proper day (*subha dewasa*) for a ritual. Since the consideration or calculation of time is delicate in relation to complexities of rituals, an attempt to formulate the system of times used, it is necessary in addition to have awareness of time having its significance of philosophical principles.

There has been a meagre research touching only some aspects of it; it is not yet the one conducted to find out or reconstruct time system used in determining ritual despite the fact there many manuscripts elucidating times. In addition to it, significance of times and time system used have not yet understood properly, especially by the elites who use to deal with ritual leaving away common people. As commonly found it these texts concerned, they are not systematic in modern sense, sometimes the things described fragmentary; and hence it needs a research to be conducted for that purpose.

Based on the above background, there are three problems that can be formulated: (1) how is it importance ritual in the tradition of *Javanese-Saivism*?, (2) what are the systems of times the tradition has in establishing a ritual (*yajna*)?, and (3) what is the philosophical principles underlying the concept of time in *Javanese-Saivism* as preserved in Bali?. These questions may not be answered in one-to-one discourse rather giving an elucidation which is supposed to answer them. These questions will be attempted to be solved in the following discussions.

The data used are derived from its textual and living traditions in society. Secondary sources are also used to enrich the data required.

2 Methods

This study uses library research on times as contained in manuscripts called *Wariga* available in Balinese tradition as the prime sources. There are many texts of times in relation to rituals and also secular activity known as *Wariga* written in *Kawi-Bali* and Bali languages available in Bali. *Wariga* literature basically discusses astronomy and astrology; it is *Jyotisha* in Indian tradition. Some elements of *wariga* are sometimes found in other genre of texts. Books on *wariga* or *padewasaan* are also used as secondary sources to complete the data found in the texts. These kinds of genre were developed in Bali in the post East-Java Majapahit period in 15th Century AD as indicated by languages usage. The significant number of text available comparing to *tutur* and *sasana* texts, show the dynamic of rituals practised since medieval times. These kinds of texts are preserved in public libraries and also in private collections of house known as *gerya*, *puri*, *jero* and other houses in Bali and Lombok. In addition to specific texts about *wariga*, some points or issues of *wariga* can also be found in some other genres of texts, like *tutur* or *kanda*. These texts belong to ritual literature known as *Kalpa Sastra* [3]. Some of the texts of *Wariga* literature are *Wariga Bhagawan Garga*, *Wariga Gama*, *Wariga Gemet*, *Wariga Kamulan*, *Sundari Krimping* and so on [4]. These are used as manuals for priest in guiding the masses in establishing a ritual (*yajna*).

The data found from these texts are collected, arranged, grouped, and analysed to support the objectives of the research. Conclusion was made based on the analysis of the data obtained from various sources.

3. Result and Discussion

3.1. Position of Rituals in Javanese-Saivism

The practice of rituals has its source in what the so-called *Kalpa Sastra* literature written in *Bali-Kawi* or Balinese languages [3]. To mention some of them are the texts which are classified into *Indik*, *Plutuk*, *Kanda*, etc. They are manuals that can be used by priest to officiate a ritual (*yajna*) or any kinds of function related either spiritual/religion or secular in nature. It is huge texts comparing to metaphysics and ethics.

Agastya Parwa text [5] mentions all five kinds of ritual (*yajna*), viz. (1) ritual for glorifying or worshipping gods, goddess, spirit (*Dewa Yajna*), (2) ritual for glorifying or worshipping spirit of ancestor or manes (*Pitra Yajna*), (3) ritual for the well-being of human being like child / children (*Manusa Yajna*), (4) ritual for glorifying or worshipping spirit of holy person or following his/her instructions/teaching of holy person (*Rsi Yajna*), and (5) ritual for welfare and harmony with nature (*Bhuta Yajna*)—altogether known as *Panca Maha Yajna* (five great sacrifices) [2] as prevalent in this tradition. Each of them has its kinds, division, level of material used, etc. For example, there are around sixteen rituals dealing with life of a human being since inception in womb of mother and cremation or funeral, which involves various materials and plenty of times spent to establish it. With reference to capability, availability of materials used, times and situational constraints, ritual may be divided into three big divisions, viz. (1) *Kanista* --- using less/least materials, less time spent, or perhaps less number of peoples involve, (2) *Madhya* --- using moderate materials, time, person involved, and (3) *Uttama* --- using huge materials, people, long time spent to prepare it. However, the quality of any ritual does not depend on the quantity of materials length of time used in establishing a ritual but purity of heart, sincerity, total dedication, devotion, and surrendering everything to the worshipper. These are expressed externally and internally by a worshipper.

There is a close and tight relationship between metaphysics (*tattva*), ethics (*sasana/sila/niti*) and ritual (*upacara*) --- known as *Tri Yoga* [2]. Metaphysics is considered the inner strength of this religion; it is subtle truth, pervades or penetrates the principles of ethics and ritual. It is the inner core on which the idea of religion was established. What is expressed in the form of ritual is basically an expression of metaphysics (*tattva*). In other words, rituals along with its materials used are a three dimension form of metaphysics; or it may be said that ritual is an extension of metaphysics. By nature it should be diverse giving opportunities for the followers to practise their faith. However, the inner spirit of ritual can be traced back to its metaphysics. When principles of metaphysics can only be understood by a sharp mind, ritual, on the other hand, is basically metaphysics, which takes a three dimension form. Rituals can be practised by anyone, and hence it is actually the religion of masses. With this manner, everyone can understand and perform the truth mentioned in metaphysics, be it an intellectual or lay person.

3.2. Time System: Saka-Bali

The Sun and the Moon are two important shining planets, which have a direct influence over the life on earth. Each planet out of the Sun moves around in its orbital line for a period of time. The moving of earth moves around the Sun causes the emergence of *sasih* (month); whereas the moving earth and the moon together around the Sun causes full moon (*purnama*), *penanggal*, *panglong*, and new moon (*tilem*). Balinese calendar basically based on the movements of them in multiflorous ways.

There are two systems of times used combining Indian system (called *Surya-Candra*---solar-lunar) and Javano-Balinese system called *Wariga*. It uses *Saka* era in which the beginning of the year started from the year of 79 AD. (78 years in difference from Gregorian system) in which the first month is started in March rather than January. The period of year is calculated based on solar-lunar year so that there are two kinds of year, viz. long year consists of 13 months and short year consists of 12 months

12. According to the solar-lunar system (*Surya-Candra Pramana*) there are twelve months, viz. *Kasa, Karo, Katiga, Kapat, Kalima, Kenem, Kapitu, Kaulu, Kesanga, Kadasa, Jyiesta, and Sada*. Each month has different number of days. These correspond to Gregorian system of calendar [7].

The system puts the Sun (*Surya*) as the centre of the universe in which all planets move around the Sun in its orbital path. Thus, the universe is centralized in the Sun; it is the point of concentration for all existences in the world. The moon moves around the earth as long as 354/355 days, for each month the period is 29/30 days, exactly 29 days, 12 hours, 44 minutes and 9 seconds. This is called *Sasih Candra*. The earth moves around the sun as long as 365/366 days. Thus, in one year equals to 365 days plus 5 hours, 43 minutes, and 46 seconds. For each month, the period of it is around 30/31 days and *Sasih Kawolu* (February) its period is 26/29 days. This is called *Sasih Surya*. As there are remaining some minutes, hours at the end of the calculation (as mentioned above) then it should be accumulated in every four years using system of *Pengalantaka*, for example, using system of *Eka Sungsang to Pon*, etc. *Penganlantaka* means "killing" the rest of time; this cause the period of month is not always 30 days; it can be 28, 29, or 31 days. As mentioned above that the Sun (*Surya*) is viewed as the centre of the planet movements. It is not only the source of lights for the universe; it is also source of energy. Without sun lights there is no metabolism happened in green leaves of plants. Without energy everything in the universe cannot move or live. All the planets move in its orbit around the Sun, which causes the emergence of months (12 in numbers), while the earth and moon move around its orbit circling the Sun creates the *pananggal* (from *pananggal* 1 to 15) and *panglong* system (from *panglong* 1 to 15). *Pananggal* is times in two weeks of bright days (*sukla paksa*) after the new moon (*tilem*); and *Panglong* in two weeks of dark times (*krsna paksa*) after the full moon (*purnama*). *Penganggal* of 14th days is called *Purwani* of *Purnama*, whereas *Pananggal* of 15th days is called *Purnama*. Similarly *Panglong* of 14th days is called *Purwani* of *Tilem*, whereas *Panglong* of 15th day is called *Tilem* (new moon) [8]. Each *Pananggal* and *Panglong* ranging from 1 to 15 has a meaning in terms of goodness or badness or in between them. For the goodness is to be performed, on the other hand, badness is to be avoided.

In addition to these things, it has *Dawuh* systems. *Dawuh* means the good/best time to perform an activity in a day. There are three kinds of *Dawuh*, viz. (1) *Dauh Sakranti*. The calculation is for 12 hours is divided into 5, so that each *dawuh* duration is 2 hours and 24 minutes, (2) *Panca Dawuh*, the calculation is 12 hours is divided into 5 so that each *dawuh* period is 2 hours and 24 minutes; and (3) *Dawuh Kutika Lima*, and (4) *Asta Dawuh*, the calculation is 12 hours is divided into 8, so that each *dawuh* period is 1 hour and 30 minutes [10]. *Sarining Dawuh* is the essence from the confluence of *Panca Dawuh* and *Asta Dawuh* [10], [11].

In addition to solar-lunar system, the performance of rituals or actions uses Javano-Balinese calendar or also called *Wuku*. The *Wariga* system divides the days into 32 *wukus*; each *wuku* consists of seven days (one week), viz. *Redita* (Sunday), *Soma* (Monday), *Anggara* (Tuesday), *Buda* (Wednesday), *Wrehaspati* (Thursday), *Sukra* (Friday), and *Saniscara* (Saturday). The *wukus* from the beginning are *Sinta, Landep, Ukir, Kulantir, Tolu, Gumbreg, Watugunung* (30 in numbers). Each *wuku* has its position in the quarter of the universe, *urip* (value in numbers), colour, deity, weapon, position / location in macrocosm. *Wukus* known as *Rangda Tiga* and *Wuku Tan Paguru* should be avoided in giving/granting *padewasaan* (good/bad days) for ritual performance [10], [11] as they cause undesired/bad effects.

In addition to *wuku*, there is *Wewaran* system in which times are divided from *Eka Wara* until *Dasa Wara*. *Eka Wara* consists of one day only; *Dwi Wara* consists of two days, and so on until *Dasa Wara* consists of ten days. Each days of the respective *wewaran* has *urip* (value), which symbolises with numbers ranging from 1 to 9, character and deity [10], [11].

These are two basic systems used in determining time of ritual either domestic or public. In the *Wariga* system there are some other important systems incorporated, like *Watek* (*watek Madya* or *Watek Panca* and *Watek Alit* or *Watek Catur*), *Ingkel* (*Ingkel Awuku* and *Ingkel Adina*), etc. To determine *Watek Madya* is through summing up the *urip* of *Panca Wara* + the *urip* of *Sapta Wara* and then is divided by 5, and the rest of it has a particular meaning. *Watek Alit* is through the summing up

the *wrip* of *Panca Wara* + the *wrip* of *Sapta Wara* and then is divided by 4; the rest has a particular meaning. *Ingel* is usually tells us prohibition within 7 days (known as *wuku*). *Ingel Adina* is prohibition usually for only one day [10]. These things should be considered in details for the success of a ritual performed.

A close observation of the system prevalent in this tradition shows that the solar-lunar system is given higher priority or importance in the application rather than *Wuku* system. It is perhaps *Wuku* system was developed based on solar-lunar system or they are independent each other but in the course of time they were combined and complementary in nature to form a new system of calendar called *Saka-Bali* calendar, i.e. times system which combines Indian solar-lunar (*Surya-Candra Pramana*) and Javanese *Wuku* system, which was developed in ancient Java. It is used conjunctionally in determining the proper time (*subbha dewasa*) of a ritual (*yajna*) or secular activity since the happening of ritual or *yajna* temple ceremony (*piodalan*) was based on both lunar-solar and *wuku* systems.

In its application there is rules of the games as each division of times in both systems have meaning, value or significance in life. For a priest h/she should have system that guides him/her in applying the systems. The concept of “*alah-dening*”, as mentioned below shows the graduation of importance or domination of solar-lunar system (*Surya-Candra Pramana*). It commences from the less important to highest important shows that the progress should be started from outer or less important to the most important one culminating in the decision of proper/right time. It is of the fact that these two important planets have great effects to human life in on earth. It is perhaps due to this fact, stalwarts of *Javanese-Saivism* in ancient Java did creation to add the system by considering time in more details, not only using year system but it was broken into two periods, viz. two halves of six months each half which consists of 30 *wukus*. They incorporated *Wuku* or *Wewaran* system in which days are divided into *wuku* and *wewaran*; also *ingkel*, *dawuh*, and still many others. These things cause the system very complex, each has a particular meaning and significance that should be understood well by the priest who will grant proper day for constructing a ritual.

To learn it requires some knowledge of mathematics even astronomy since it deals with planets and calculation. In this regards Marayana opines that from his long research on Balinese calendar, even though it is mentioned in *sastras* (literature) of *wariga*, really speaking, it contains elements of mathematics, in which in determining aspects which is mentioned in Balinese calendar, even though it was based on fixed mathematical calculation. Similarly in studying mathematical calculation, it is used as a guideline in a systematic manner, which can give right calculation in its application. From geographical aspect, it will position the movement of month (*sasih*) of calendar, and the position of end year of calendar. Meanwhile aspect of religiosity will position the influence of good-badness of *Day (ala-ayuning dewasa)* as the basis of “*dewasa*” [9]. With this view as remarked by Proudfoot that dates found in literature from later Java and Bali, and later manuscript charters from Bali and Lombok, are more varied in form, and depart further from the Indic model in superficial ways: for instance, they more frequently use the Javanese method of naming months by number rather than by the sanskritic names that were invariably found in the old chancery dates. Nevertheless, behind these and other changes, the fundamental shape of the Indic calendar persisted [1]. This in line with the view of Bastakoty that mathematics plays a vital role in astrology. Correct recording of time and place of birth is very essential, otherwise every calculation goes wrong. Therefore, it is not be an exaggeration to mention here that the religion and astro-science are interwoven and require a new dimension of tremendous research work on this important subject [9]. As this is a complex system of determining times including hours, day, week, month, and year, there should be a coherence system of times. As the manuscripts do not give us a systematic treatment of system in modern sense, attempt to reconstruct the times system especially used in rituals is utmost importance. With this way, the time system is more details, accurate with reference to diversity of human condition and character.

3.3. The Usage

The ritual activity can be divided by two divisions, (1) *Padewasan Sadina* (regular calendar) and (2) *Padewasan Masa* (irregular calendar). *Padewasan Sadina* : determining good/proper day for daily ritual. The guide lines that can be used in this regards are the considerations of *Tri Wara*, *Sanga Wara*, and *Ingkel*, *Wewatekan*, and *Dauh*. All of these deal with detail of times in days. *Padewasan Masa*: periodic *Padewasan* or core *padewasan*. The guideline is that it should consider month (*sasih*), *tanggal/panglong*, *wuku*, *wewaran* (including *ingkel + wewaran*) and *dawuh*, and then it is added with *padewasan* which comes out from the confluence of some formulation of *wariga*, like *Ayu Nulus*, *Dawuh Ayu*, *Mertayoga*, an so on. [10]

Since there are many divisions of times both in solar-lunar system and *wariga* system, what is the importance amongst these divisions of time? As per the rule, *pananggal*, *panglong* and *sasih* are given higher importance than *wariga* system. In this regards there is a guide line says: *Wewaran alah dening wuku, wuku alah dening penanggal/panglong, penanggal/panglong alah dening sasih, sasih alah dening dawuh, dawuh alah dening Sang Hyang Trayo Dasa Saksi*. [*Wewaran* is relegated by *wuku*, *wuku* is relegated by *pananggal/panglong*, *pananggal/panglong* is relegated by *sasih*, *sasih* is relegated by *dawuh*, and *dawuh* is relegated by *Sang Hyang Trayo Dasa Saksi*.] *Sang Hyang Trayo Dasa Saksi* consists of *Aditya* (the Sun), *Candra* (the Moon), *Anila* (wind), *Agni* (fire), *Apah* (water), *Akasa* (sky), *Pretivi* (earth), *Atma* (Sang Hyang Dharma), *Yama* (words), *Ahas* (secret), *Ratri* (night), *Sandya* (twilight), and *Dwaja* (morning) [11]. In here “*alah dening*” means overshadowed or relegated by (the higher/greater). For example, “*pananggal/panglong alah dening sasih (pananggal / panglong* is relegated by month (*sasih*)”. When the day is to be used as the cremation function for the dead determined with reference to *pananggal/panglong* is considered good/best after consulting the value (*urip*) of each *pananggal/panglong*, but the *sasih* is found bad for cremation, then the *pananggal/panglong* should be relegated by the *sasih*. The proper/right *sasih* should be selected. The formulation starts from the lower importance to higher one. In calculation, a priest will give importance to the solar-lunar system rather than *wuku* system. However, in practice local or village tradition sometimes become a serious consideration in granting a good / proper day (*subha dewasa*) to a follower, especially related to cremation ceremony.

It is believed that right or proper time of a ritual will yield required results (*punya*), on the other hand, wrong time of a ritual will cause undesirable even dangerous result (*papa*). It is very often some undesirable conditions happen in the post of ritual is to be evaluated or checked from day/time (*subha dewasa*) used to establish a ritual. Materials used and money spent for a ritual is nothing when time is not considered in advance. This tradition puts time as the utmost important in performing ritual.

3.4. Why times?

As mentioned above, no ritual without definite time is to be performed. This is obvious when a ritual belongs to irregular (*naimitika yajna*) or based on a certain desire (*kamyā yajna*). Why time (*kala*) is so important in performing a ritual (*yajna*)? It is acknowledged that the concept of time differs in different tradition. Prasad remarks that the concept of time was never considered in isolation, because it is impossible to conceive of time independently of the allied concepts of Being and becoming, change and causality, and so on. This explains why we get different conceptions of time in the Vedanta, Upanisads, Puranas, and the various philosophical schools of Samkhya-Yoga, Nyaya-Vaisesika, Mimamsa, Vedanta, Jainism, and Buddhism, and why time is treated differently as real or unreal, subjective or objective, primary or secondary, physical or psychological, creator or created, interiorized or exteriorized, substantial or attributive, empirical or *a priori*, and so on [10]. The highest principle known as Siva is viewed as the originator of time (*kala*), and hence he is called Bhatara Kala (Lord of Time) depicted in frightening character. Goudriaan after studying Balinese prayers of *stuti* and *stava* said that there are some manifestations of the Lord Siva. One of them is as Time (*Kala*). He points out to a *Panca Vara Mantra*, which assigns each day of the traditional five-day week to one of the five: Isvara, Brahma, Mahadeva, Visnu, and Siva, i.e. those who in the above list belong to four main directions and the centre. This suggests a close parallel between the Great

God's presidencies over both Space and Time [11]. He exists in time as well creating in time and sustaining the created in duration of times. Some mythological descriptions of Lord (Bhatara) Kala like in *Kala Purana* text show that he is the authority of time. He has the right to kill anyone when h/she goes out on improper or critical time, e.g. in mid of the day. The conjunction of night and day called dawn (*sandhi kala*), of morning and noon called mid of the day, and of morning times and night called twilight (*ngedas lemah/galang kangin*), are crucial times for human being in the world. These times are considered risky time to start or commence an activity especially going out from house and walking on the street. For safety, one is suggested to do prayer or worship known as *Sandhya Puja*; and since these are three times of worship in a day, it is then called *Puja Tri Sandhya*.

Siva is the originator, maintainer, and deluder of the universe. The creation, maintenance, and delusion of the world happen in frame of times. He creates times and he is in and out of times. From empirical point of view he is in times meaning that He and other creations exist in the frame of time. However, from trans-empirical world, he is freed from time bound; he is eternal, the highest and absolute reality. It perhaps in the process of creation, time is created first before the others came into existence, like place, creatures, etc. In other words, everything created requires times to be created, exist and deluded. If time was not the first thing created, the others are likely impossible to be created or exist. Like place, time is a principle in which the other is possible to exist. It informs us that everyone as the created creature living in the world afraid of time as none can exceed or compete with times. Times process continuously without any break or disturbed by any activity done in the world. Therefore, time is eternal while the world of reality including human beings is transitory. With view, the concept of *desa* (place), *kala* (time), and *patra* (condition) prevalent in Balinese tradition has its philosophical basis.

The movement of planet in the universe is in time frames. There are thousands of outer sky objects which have its own effect to human life on earth. Human being used to look at these shining planets due to their importance and significance in life. They are given character of divinity as the light shows its meaning. Details division of time can be more objective to portray the character of human beings, animals, and plants even natural objects on earth.

4. Conclusion

Ritual is indispensable aspect of the religion of *Javanese-Saivism*. Ritual is an extension of metaphysics and ethics. The practice of religion is coloured by performance of various rituals as per the time calculation; some of them performed regularly, some others occasionally either individually or in groups. Rituals are performed in times and its duration depends on the kinds of rituals. It is only after time is set up in advance, the preparation and practice of ritual can be accomplished. The right choice of times can yield success or happiness of the performance of a ritual; on the contrary, it can cause misfortune even dangers. In addition to time, a ritual should consider place (*desa*) and situational condition (*patra*).

The time system of *Saka-Bali* used in this tradition combining solar-lunar system originated from India and *Wuku* system created by the stalwarts of ancient Java. It is harmonious blend of the two systems without losing any significance in both systems. With this system the division of time is more detail but complex giving more opportunities for the performer with reference to place, time, and condition.

As ritual exists in time, time is considered eternal. The Ultimate Principle called Siva is equated with Time (*Kala*) when He rules the universe. Considering proper time for ritual is basically worshipping Him in times as he pervades times and in form of times.

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