

## **NANGLUK MERANA CEREMONY**

### **Pande Wayan Renawati\***

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#### **Abstract**

*NanglukMerana* Ceremony is an effort or a way to deter pests that invade which cause disturbances either in agricultural areas, fields or rice paddies through the ceremony. The ceremony was held the first time around 1437 Cakaor 1515 AD, led by Dang HyangNirartha and Brahmins Keling. Research on *NanglukMerana* Ceremony in relation to agricultural field was done by using descriptive interpretative analysis toward the ceremony and the cultural values contained in it. Cultural values obtained in the field, such as; the form, the function and the meaning of the ceremony. This study was conducted synchronic by examining the ceremony as it is at the present time. The results of this study are expected to contribute to the Hindus in order to evaluate the quality of a ritual or can help find a way out in terms of the prevention of pests of plants.

**Key words: Ceremony, NanglukMerana, Form, Function, Meaning.**

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\* **Lecturer at Post Graduate, Denpasar Hindu Dharma State Institute**

## I. Introduction

*NanglukMerana* Ceremony is a petition ceremony presented to Ida Sang Hyang Widhi Wasa that pests on plants will be controlled and not destructive. Mythology developed in the community is that if the ceremony is not implemented, the plants of farmers will be plagued by pests, such as rats, rice pest, plant hopper, a boa and others. Through this ceremony, it is expected that those animals will not interfere again.

The ceremony is held based on *desa, kala, patra* (place, time, and situation). There are some papyruses which explain about the series of *NanglukMerana* ceremony; such as, first, *BhamaKretih* papyrus which contains detailed information about *NanglukMerana* ceremony that should be held on the beach in January, February and December (6<sup>th</sup>, 7<sup>th</sup>, and 8<sup>th</sup> *Sasih*). Second, *Purana Bali Dwipa* papyrus states: “And do not forget to carry a sacrifice (*tawur*) in the sea, namely *amancasanak*, the level of small, medium and major, each in December, January, February, one of them may have to be implemented as a pest repellent and disasters. When *NanglukMerana* ceremony has been done, repellent to pests and disease outbreaks, such as mice, rice pests, all forms of other pests in the village and in the fields will not be dangerous, because the ceremony has been created. Therefore any outbreak or threat sourced from the sea.”

Third, *Kuttara Dewa Tattwa* papyrus, in relation to *nangluk merana* ceremony states that in January, *caru* ceremony should be held at the seaside as a neutralizer three types of diseases that come from Nusa Penida as the power of Ratu Gede Mecaling in Nusa. In February, should implement *Caru Nangluk Merana* on the sea. In March, *caru* ceremony should be held at the intersection of the village.

Fourth, *Purana Sri Tatwa* papyrus states that *tawur* ceremony at the beach is called *Penangluk Mrana*, small, medium and big, every *Tilem* on December, January, and February which is held every year. All kinds of pests in the village, the vineyards and the fields will be stopped by it. Everything languish thrown into the sea, because the sea is a place to wash away all filthiness of the earth and in man. Sea is also a source of water to purify, melt bad luck or physical defilement, mind and soul turbidity.

The implementation of *Nangluk Merana* ceremony has been done since long time ago, when it was held for the first time at *Purnamaning Sasih Kedasa* around 1437 Caka or at 1515 A.D. that was directly led by *Dang Hyang Nirartha* and *Brahmana Keling*. The ceremony was held because Bali experienced drought or disease attack at that time. The ceremony was held at the same time with *Eka Dasa Ludra* ceremony at Besakih Temple. At that time, two main series ceremonies were held and until now it was called *Karya Nangluk Merana* (Kantun, 2003:27).

In mythology, it was told that the follower of Ida Bhatara Gunung Agung which in the form of a pig has damaged agricultural crops around Batur village, so farmers in that village were very angry and killed it. After knowing about the killing of the pig, then Ida Bhatara Gunung Agung became angry and cursed the village so it would not be farming until whenever. The bones of pig carcasses were turned into a mouse, worm-eaten pork doomed to be rice pest and water of pork rotting cursed into a hopper. All of the curse was used to damage the entire crop in gardens, fields, or rice fields, so that the Lord of Mount Batur became wrath and Mount Batur erupted.

Then, the Lord of Mount Agung consulted with the god Varuna to restore everything that disrupt plant pests into the sea, so it was made of stone barn that was located in the southwest of Nusa Penida. Height of approximately 270 m from the sea with a length of 100 m with the aim of accommodating the various types of pests that disturb plants, such as mice, rice pest and leafhoppers. Since that time, the god Varuna wants *Nangluk Merana* ceremony is held once a year.

## **II. Discussion**

### **2.1 The Procedures of the Ceremony.**

#### **a. The Stages of Facilities Preparation.**

This ceremony uses *pengalang sasih* or find the appropriate month for the execution of the ceremony are commonly done on *sasih keenem* (around December). It is based on *Lontar Kuttara Kanda Dewa Purana Bangsul* to do the ceremony at beach as an arrester / controller of *Tri Grubug* (three kinds of disease; namely disease of plants, animals and human) (Krisnu, 1990: 27).

Sasih keenem is also often termed *sasih bades* regard this month is deemed natural saturated and dirty with elements of turbidity that will cause various diseases or pests. If connected with the circulation of the season, *sasih keenem* about December is the rainy season, winds and ends with a transition period as it will turn towards summer starts around March (*sasih kasanga*). In those seasons, it will naturally be a bad influence for the life of the world.

The importance of *pengalang sasih* is also to *nyukat karangor* measuring place as a cleansing area is likely to be used for the *Nangluk Meranaceremony*, especially where the building to hang the poles of *tetaring* and building equipment such as *Sanggah Surya*, *Panggungan Pedanaan* and *Pawedaan*.

### **b. Matur Piuning**

*Matur piuning* ceremony is a ceremony notice to Gods in the Temple. The initial stage of the ceremony is to deliver the notice (*pekeling*) to the *luhur*, in the form of *pejati* consisting of *daksina*, *perasan*, *ajuman* and *tipat kelanan*, with the hope that the preparation of the ceremony until the end do not encounter obstacles and implemented properly and smoothly. The place of *matur piuning* ceremony is usually done adjacent to where *Nangluk Mrana* ceremony will be held, and is held four days before the summit ceremony.

After *Matur Piuning* ceremony, it will be continued by *ngingsah* and *negtegang* ceremony. *Ngingsah* which cleans the rice to be used as a means *upakara*, especially for materials of *jaje suci*, *catur*, *bebangkit* and so forth. While *Negtegang*, collecting the materials that will be used as a means of *upakara* required such as rice, glutinous rice, fruits, and grains. The important thing is rice, glutinous rice and *Injin* placed on *Bale Penegtegan* with the hope that all the materials that will be used in this ceremony can be purified and saving.

After that, it is continued by *nyamuh* and *nyalcal*, that making cakes required for *Nangluk Merana Ceremony*, such as *asjaje suci*, *pulagembal bebangkit*, *jaje catur*, and so on. The day before the summit ceremony, *Mepepadaw* will be conducted, which is a ceremony that made a request that the animals have an increase victim status or born as a human being in later life. Currently all

animals to be slaughtered are given three times around the ceremony with a prayer and ceremony through the tirtha from *pemangku* (priest).

### c. Stage of Setting Layout of the Offering

The day before the summit of the ceremony in the afternoon, all the offerings are brought to the site in accordance with their respective positions, both in the *Sanggar Surya*, in *Panggung*, in *Pemiosan*, in *Pedanaan* and in *Tetaring* for *Topeng* dance and Gedog puppet performance. Here are the kinds of offerings which are made relating to the ceremony which is as follows.

1. *Suci Saji* (1,5 duck), *pejati alit* which consists of *daksina*, *peras*, *ajuman*, and *tipat kelanan 2 soroh*, *peras penyeneng*, *sayut pengambeian*, an *santun besar*, two *ofsantun kecil*, *banten dewa-dewiare* placed on *Pelinggih Sanggar Surya*. *Banten gelar sanga jangkep* and *segehan* are placed under.

2. *Sucisaji* (1,5 duck), *santungede*, *peraspenyeneng*, *sayutpengambyan*, *suciputih soroh*, *bayuan*, *salaranbepok putih*, *sucibiasa 3*, 1 duck, *suciselem 1*, and 15 *tebasan soroh*, which consists of : a) *Tebasancandrageni*, with 9 red *tumpeng* and red lotus flower ; b) *Tebasan sida lungguh*, *tumpeng 1* and *tipat sida lungguh*; c) *Tebasan pujakerti dengan tumpeng 5* namely yellow 3 and white 2; d) *Tebasan mertasari* with *tumpeng 1*, *telur asin* + sandalwood water + *sesari*; e) *Tebasan kusumajati* with *tumpeng 5*; f) *Tebasan kusumadewa* with *tumpeng 7*; g) *Tebasan guru*, flanked with white flower on each side; h) *Tebasan prascita durmanggala*; i) *Tebasan siddakarya* with *nasi macetakan* and *tumpeng*; j) *Tebasan wisnu segar* with *tumpeng putih 15*, with *tumpeng hitam* and *tumpeng putih kuning*; k) *Tebasan merta rauh* with *tumpeng 5* and *gantusan* in *takir*; l) *Tebasan Sidapurna* with *tumpeng 3* and *tipat sidapurna*; m) *Tebasan pengenteg bayu*. Those offerings are placed on *Palinggih Pedanaan*.

3. *Soroh anguling bangkit 1 soroh*, *ulam guling kucit 1*, 1,5 cooked duck, *pemeraman 1 soroh*, 1,5 duck, *jerimpengede 2*, *pajegangede 2*, *pekeleman* are placed on *Pelinggih panggungan*.

4. *Sucibiasa 1 soroh*, 1 roasted duck, *santungede 1*, *perasantun 1*, *ete-ete pengelukatan jangkep* are placed on *Pemiyosan*

5. *Rayunan lengkap*, *suci 2 soroh*, *sucisaji 2 soroh*, *peraspenyeneng 2 soroh*, *bayuan 2 soroh*, *linggih / 2 bale rong* are prepared on *Pekoleman*

6. To *Pekelemis suci hitam 1 soroh, masalaran bebek hitam mategenan lengkap.*

7. *Suci biasa 1 soroh, 1 roasted duck, santun gede 1 buah, tebasan sidakarya 1 soroh, peras santun 2 soroh, santun gede 1 soroh* are placed on *Taring Topeng Sidakarya.*

8 *Suci 1 soroh, santun gede 1 buah, peras santun 2 buah, 1 roasted duck* are placed on *Taring wayang gedog*

#### **d. The Core Stage**

##### *MecaruPancaWarna Ceremony*

*Caru Panca Warnais caru* that uses 5 chickens with different color (Wikarman, 1998:16). So each one of the five cardinal directions are filled with *caru* offerings and chicken according to the color. The offerings that complete the ceremony of *Mecaru Panca Warna atau Panca Satoas* the basic offering of the ceremony; namely, 1) *Banten upasaksi with eteh-ete penglukatan upakara penelahan (prayascita dan durmanggala)* are placed on the upper part of *pecaruan*. 2) *Caru* which is placed on the east uses *sesajen suci 1 soroh, eteh-ete caru, sanggah cucuk 1, 1 white chicken, half of roasted duck, santun 1 beralaskan sengkwi berdaun 5 lembar, olahan 5 tanding and nasi sega putih 5 tanding*; 3) *Caru* which is placed on the north uses black chicken and placed on *sengkwi berdaun 4 lembar, olehan 4 tanding, nasi sega 4 tanding with bayuan lengkap warna hitam*; 4) *Caru* which is placed on the south uses red chicken which is placed on *sengkwi berdaun 9 lembar, olehan 9 tanding, nasi sega 9 dengan bayuan lengkap berwarna merah*; 5) *Caru* which is placed on the west uses white and yellow chicken which is placed on *sengkwi berdaun 7 lembar dilengkapi olahan 7 tanding, nasi sega 7 tanding dengan bayuan kuning lengkap*; 6) *Caru* which is placed in the middle is *berumbun chicken* or mixed of 5 colors which is placed on *sengkwi berdaun 8 lembar, olahan 8 tanding dengan nasi sega manca warna.*

*Caru* offering is placed in the morning before the start of the summit ceremony. Committee of offerings makers participated in helping lay offerings of this ceremony until finished by *Jero Mangku* overlooking to the beach, with the procedures for its implementation as follows: 1) Presenting *upasaksi to Ida Sang Hyang Bhaskara (Surya)* beg for purification to *Sang Hyang Guru Isvara*; 2) *Metelah-telah* by offering *prayascitta* and *durmanggala* so all places and *bebanten diprayascita*; 3) *Penglukatan bantencaru*, 4) Presenting *caru* by inviting *Bhuta Kala*

*MancaWarna*, *tetimpugis* burned until it is sounded and *kentongansounded*; 5) After it feels that *Bhuta Kala Mancapresent* and then given *bhuktior caruand tetabuhantuak*, *arak* and *berem*; 6) After enjoying fine dining then *Bhuta Kala MancaWarna* are welcome to go back to their respective places, and *kentongansounded* again, the place is swept and cleaned and *sanggahcucukand penjorrecline*; 7) The remains of *caruwell* planted in front of the house.

### The Summit of the Ceremony

The Summit of the *Nangluk Merana* ceremony will be prepared since 07.00 – 13.00 WITA. The implementation of the *Nangluk Merana* ceremony as follows :

1. Announcement ceremony (*matur piuning*) in the form of *pejati* to the Lord Surya, Klotok Temple, Dalem Ped Temple, Tanah Barak Temple, Masceti Temple, Padmasri and Segara Temple.
2. *Nangluk Merana* ceremony will be led by *Ida Pedanda*, begin to worship and deliver the ceremony that has been prepared before on each places, such as: *Sanggar Surya*, *panggung*, *pedanaan*, *bale pawedan*, *pakelem* and others according to the stage of *upakarathat* is used. Together with it, *TopengSidakarya* dance and *WayangGedogare* begun. Until *NanglukMeranaceremony* finished and the dance also finished.
3. Praying together is begun with *Puja Tri Sandhya* which is done after all ceremony are already done by the priest, which was preceded by *Tirthapengelukatan* given by *Ida Pandita* who worship and ended with *nunasTirtha* and *bija*, to invoke the grace and gifts in the praying.

### e. The Last Stage

#### *Pengelebaran*

*Pengelebaranpedanaantowardpengider-IderBuwana*, east, west, north, south and central. After completion of prayer followed by *nglebarpedanaan* which divides all parts of *upakarain pedanaan*. This activities are done by the Regent *asyajamana* (person who do the ceremony) by tossing or throwing down, while the people who wait to stay down to fight what is thrown or disposed of this *pedanaanbuilding*.



### *Pekelem*

Offering *pekelemis* a sacrifice ceremony to the sea by means of *upakara* prearranged in accordance with the size of *upakara* level. All *upakara* are escorted to sea by using a canoe or boat. After the ceremony is over, the people present begging *Tirtha* to be used daily prayers and given to members who could not attend the event as well as those specific to sprinkle on the rice fields and fields for each to avoid pests and diseases.

## **2.2 The Function of *NanglukMerana* Ceremony**

### **As *Upasaksito* the God and Goddesses**

In a ceremony, there is always offerings that are made specifically as a proclamation that there is a big event as well as *upasaksi* to the God and Goddess. Gods and Goddess is holy light of Ida Sang Hyang Widhi which has different tasks. Offerings are very supportive as a means to connect themselves among the people with the Creator. The ceremony is intended to tell the Gods who lives in ostensibly intended, in the hope that he could be a witness in the course of implementation of *NanglukMerana* ceremony. For it *Bantenpejatiis* usually necessary as a means of notice that there will be the ceremony.

Gods petitioned presence as *upasaksi* of a ceremony on Sanggar Surya. Surya is regarded as the soul of the moving or not moving, as well as a source of universe fire which contains light energy which gives life to the natural contents.

### **As Stating the Seriousness of the Heart**

As a sign to express sincerity in carrying out the ceremony, then it cannot be separated with such *pejati* offerings, which are extended towards the peak of the ceremony. When at the end of the ceremony carried out the functions of the *pejati* offerings to express thanks for the smoothness of the ceremony and apology for the existing deficiencies.

As mentioned above that *pejati* offerings consist of *daksina*, *perasan*, *ajuman* and *tipatkelanan* which each of them has its own function which is a form of complete thinking that is complete with mind and heart based on a sincere and pure. Just as *daksina* which round shape functioned as a concentration or determination against Ida Hyang Widhi. *Tampak Dara* (+) which is made of coconut leaf serves as an emblem of Swastika (symbol of Hinduism in Bali) in a basic



form. *Benangtukelanis* as a symbol of connecting to God as the creator of the universe. Rice is as a symbol of prosperity, *base tampelis* as a manifestation of bhakti, coconut is as a symbol of the universe in the form of the *Bhuwana Agung* according *Lontar Sangkhya Aji* declared divided into *saptapatala* and *saptaloka*. The eggs are expected duck eggs and still new because its function is discreet, such as the nature of ducks can live in harmony with his brother and is *Sattwam*, which is different from the chickens that have the nature of *rajas* and *tamas*, *Bijaratusis* as a symbol of the contents of the universe, banana functions as a symbol of the mind to do both physically and mentally as well as *canang* and *sesari* that serves as the symbol of sincerity and purity of heart as well as the redeemer any shortcomings that may still exist.

### To Prevent and Neutralize Pests

*Nangluk Merana* Ceremony also has a function to prevent and neutralize pests. According to Hindu Religion, this ceremony must be done because animals as pests such as mouse, bird, rice pest and grasshopper. In *Lontar Kuttara Kanda Purana Bangsul* states as follows:

“*Atungwing desa negara pekraman, mengraksa ala ayuning jagat, tekepwang sargha kala roga kali yuga, sangara ikang jagat kabeh, kawigraha de sang Dhurbhiksa mawisaya, ika tumut nia megawe ala ayu, megawe sidaning karya, maka muah ika megawe sukertha, megawe dusta durjana dhuskerti, ulahing jadma tan pekalingan, Bhetara ring pura desa, aniwakaken danda dosa, danda upapati ring sarwa jadma sudesa, salah ulah, salah laku, salah krama, paninigraha de wadwa kala nira Bhetara mekabehan , kalawan sira juga mengeraksa jiwaning wong, sakwehing alpha wastu dinanda, kalara lara dewatek bhuta kala wadwanira Bhetara pura Desa, meh awanikang pejah tinadahing sarwa kala bhuta.*

*Kerthinia ring sasih keenem wenang acarung pinggiring samudra pamurnaning gering grubug, teka saking Nusa pakira kiranira Dewa Ratu ni mecaling ring Nusa, wenang pecaruan penangluk merana ring segara. ....”*

” As the leader of pekraman village, as the caretaker of community safety, if we are visited by the power of *kala roga kali yuga*, the cause of village/region/state destruction made by *sang durbhiksa* who has a great power, because he also makes happiness and destruction. Making the

calm, it can influence human soul so he can be a thief and robber and make people do not remember to perform *yadnya*, to have religion which makes the God in village temple gives punishment to the big sin, the hurt that causes death, to the people who do the bad thing, wrong karma, hurted by *bhuta kala* and He is the source of human soul.

*Yadnya* in the *sasih keenem*, *pecaruan ceremony* should be made at beach as neutralizer of disease, because the disease is caused from Nusa Penida island by Dewa Ratu Gede Mecaling, *pecaruan ceremony* on the sea must be made .....” (Sudarsana : 2004 : 38).

### **To Pray for the Healthy and Fertile Plants**

*Nangluk Merana* ceremony is also functioned as a pray to ask for healthy and fertile plants, it is done through the sprinkle of holy water that has been asked from the God or Ida Sang Hyang Widhi when ceremony is performed and shared to the society who come at that time. So they can sprinkle the holy water on their rice field of field so they can stay away from the animals that can disturb the plants and the plants will grow healthy and fertile.

### **To Promote the Realization of Harmony Life**

Another function of *Nangluk Merana* Ceremony is to promote the realization of harmony life. It needs patient effort by following dietary restrictions / ban made on the days before the ceremony because preparation time is a sacred work. Therefore, to welcome the holy work must be based on a pure heart anyway. With a noble gesture and says in correct way. As well as the making of offerings do not use materials that are forbidden by not deviate from the provisions in force, as does not use flowers that have fallen, do not use wormy flower, and do not use furniture or tools that everyday is not for the ceremony, and so on because it is contrary to sanctity.

From all things above that underlie the preparation also is *tapa*, *yasa*, *yadnya* and *kerthi*. *Tapa* is the knowledge to curb sensual (Indriya Nigraha). So it is an attempt to curb the body by controlling the senses for example with emotion just before the ceremony because of the emotion comes from *bhuta kala* penetrating the soul of a person, then arranged for spirited patient, as it also follow dietary restrictions do not say rude, efforts are made to wear a scarf to enter the sacred area , as well as some things that prohibits people not to enter the sacred territory as a

women who are menstruating, women who have just given birth and not had 42 days ceremony yet, as well as those who are unconscious or memory loss.

### **For fostering Solidarity and the Mutual Cooperation**

*Nangluk Merana* Ceremony is one aspect in realizing the function to foster solidarity or mutual cooperation. This is reflected in the time of preparation until the end of the ceremony. Life of mutual assistance and solidarity at the time of performing a religious ceremony, whether committed by individuals or groups and the village is a hallmark of life in rural communities. Helping life looks very strong and very scared when subjected to social sanctions than sanctions that fines can be paid with cash. Because social sanctions will be defamed in the environment. Order that exist in people's lives in the village generally carried over into home life also reflects the life of a tranquil, peaceful and full of simplicity. Each member has to understand the duties and obligations that have been delegated. This is done in an orderly manner because there is a law to regulate it.

### **2.3 The Meaning of *Nangluk Merana* Ceremony**

#### **Peace of Heart toward the Implementation of the Ceremony Meaning.**

Peace of heart toward the ceremony is very important because when it is time to concentrate, to think more deeply about the content or the meaning contained in the ceremony. In this case the required concentration of the mind in the form of meditation. Meditation necessary clean soul and a quiet heart besides that you have in mind is God. God is manifested in the form of rays or deities. Therefore, before performing the ceremony, incense perfumed with fragrant flowers as well and *kwangen* need to be prepared (Mas Putra, 1982: 14).

#### **Spiritual Readiness and Devotion Meaning.**

In facing a ceremony, one thing that is required is the spiritual readiness because if our spiritual is not ready, the ceremony will be chaotic. When a clear mind to think deeply to the source of all sources, then surely there will be a different vibe to know the deeper essence of something is the cause of all causes that exist. So no other source is *Ida Sang Hyang Widhi Wasa* or the Almighty God.

### **Nyomya All Types of Pests Meaning**

*Nyomya* means *nyupata* all types of pests. All types of pests that bother the farmers like rice pest, rodents and other vermin that if it is associated with *NanglukMerana* ceremony then there is a relation with *BhutaYadnya* ceremony then have a meaning such as: as *pengeruat* (*penyupatan*) meaning that in the ceremony of *BhutaYadnya* often use animals as its victims, and it is often associated with murder (*Himsa Karma*) which is not the case because it has meaning as *penyupatan* (*nyomya*) gave way to the deliverance of the animals used as an offering that aims to make the animal spirits that reincarnated back into the world to become a man.

### **Fertility and the Success of Harvest Meaning**

*NanglukMerana* Ceremony has fertility and success of harvest meaning because if farmers' efforts do not fail, the harvest will be abundant. However, the constraints on agriculture in the village are more specifically the problem of water. The water supply is very small. For the cultivation of rice only twice and other crops only once so it is not able to follow the rules of cropping patterns. Therefore, it has always endeavored to follow the advice given by agricultural extension workers.

### **The Harmony of Sekala – Niskala Life Meaning**

The word harmony means aligned, along and in line. In this case ceremony means harmony with *sekala* and *niskala* life. In *NanglukMerana* ceremony, *bantensucidewadewi* that is placed on *sanggarupasaksi* as requests to God with His witness can provide a balanced force in fostering *sekala* and *niskala* life in *BhuwanaAgung* filled with a variety of problems. This is manifested in the form of offerings phallus that are usually formed from wood, metal and stone. As the meaning of *jnana*, *karma* and *bhakti* that are united in the form of offering become a symbol embodies the majesty of *Ida Sang Hyang Widhi* and form mental concentration through working with *Jnanabased* as a devotion to God that is the source of prosperity that is reflected clearly in the elements that make up the *bantendewa - dewi*.

### **The Balance of BhuwanaAgung Meaning**

Through *NanglukMerana* ceremony, all offerings are dedicated to *Ida Sang Hyang Widhi* and His manifestation as God *Varuna* as the God who controls the sea and God *Visnu* who

controls the water. It is shown to Bhuwana Agung, as *maturpiuning* ceremony in Sanggar Surya is presented to Ida Sang Hyang Widhi as well as God and Goddesses, Ceremony in *Pedanaan* is presented to the God and Goddesses in Mount Agung and to Sang Hyang Samodaya (God and Goddesses who keep all the cardinal points), and *mapakelem* ceremony on the sea is to present offering to the seabed which is presented to the God Varuna and God Visnu.

### **Togetherness Meaning**

The meaning of togetherness in *nanglukmerana* ceremony can be seen clearly when praying together and *pengelebaran* ceremony in *pedanaan*. When praying together, all people are sprinkled by *TirthaPenglukatan* and do *Tri Sandhya*. After that they pray together to worship Ida Sang Hyang Widhi and His manifestation as God Surya, and then to *Sang Hyang Samodaya* who control all the cardinal points, and to God Varuna and God Visnu who control the sea. After prayers performed, again, *Tirtha* is sprinkled and distribution of *Bija* to all people who attend the ceremony.

### **III. Conclusion**

*NanglukMerana* ceremony was firstly held on *Purnamaning Sasih Kedasa* around 1437 Caka or 1515 AD or around 16th century which was directly led by Dang Hyang Nirartha and Brahmana Keling. At that time *EkaDasaLudra* ceremony in Besakih was also being held. The form of *NanglukMerana* ceremony means as the form of *upakara* used to complete it either in the form of offering or the facilities that support *banten*, place of the ceremony, or the doer and the time to do the ceremony.

This form of the ceremony consisted of the initial stage of preparation in the form of infrastructure; specifically prepare all ceremonial purposes both for implementation and a means to make up the formation of *upakara* and offerings that are complete and ready to serve. *Maturpiuning* stage to some temples means as an information that *nanglukmerana* ceremony will be held so the god and goddesses can witness the ceremony and accept the offering that is presented. At this time, all offerings are placed on each places such as in *Sanggar Surya*, *Pedanaan*, *Panggung* and *Pawedan* and do not forget to offer the offering to *Topeng Sidakarya* and *Wayang Gedog*.

The core stage of *NanglukMerana* Ceremony is *Mecaru* ceremony and the *Summit* of ceremony. In *mecaru* ceremony is discussed about all types of *caru* and its explanation and *CaruPancaWarna* ceremony that its use in *NanglukMerana* ceremony. Then the summit of the ceremony consists of the worship that is led by Ida Pedanda to Ida Sang HyangWidhi and the God and Goddesses to all types of offerings that are already placed on its own places such as in *Sanggar Surya*. The worship in *Pedanaan* is presented to the God in Mount Agung and Sang HyangSamodaya, and *banten* in *Panggungan* is presented to *ancang – anchang* or *unen – unen* or as the followers of the God in Mount Agung, and at this time *TopengSidakarya* and *WayangGedog* are started.

The last stage of *NanglukMerana* Ceremony is *pengebararan* ceremony in *pedanaan* and *mapekelem* ceremony. *Pengebararan* ceremony in *pedanaan*(square building with 5 meter high and consists of *bantensuci*, *tebasan*, *sayut*,*pengambyan 5 soroh*, and *pedanaan* money 2500 *kepeng*, and yellow rice and *kembangrampe*) this is the way by throwing all the content of *pedanaan* by the Regent to 5 directions and grabbed by the people who have waited under it.

Functions related to *NanglukMerana* which have been discussed are in the form of a function to declare and invoke as *upasaksi* to the God and Goddess, the function to expressed sincerity ceremony, function to prevent and neutralize a threat, a function to invoke so that plants grow and fertile, the function to seek the realization of the harmony of life, as well as the function to build friendship or cooperation.

The meanings that are related to *NanglukMerana* ceremony and have been discussed are in the form of peace of heart toward the implementation of the ceremony meaning, spiritual readiness and devotion meaning, *Nyomya* all types of pests meaning, fertility and the success of harvest meaning, the harmony of *Sekala – Niskalalife* meaning, the balance of *BhuwanaAgung* meaning, togetherness meaning as well as healthy and prosperity meaning.

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