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Lontar Bhagawand Garga the spirit of Hindu Balinese astrology and astronomy for better life of humanity and universe The study of astrology from Lontar Bhagawand Garga involves a great understanding of human nature, an ability to assess planetary movements precisely, together with an insight into the seemingly unexplainable phenomena in the universe. Balinese Hindu astrology script is the study of the influence that distant cosmic objects, usually stars and planets, have on human lives.

The position of the sun, stars, moon and planets at the time of people's birth is said to shape their personality, affect their romantic relationships and predict their economic fortunes, among other divinations. Theory or practice of astrology From Lontar Bhagawand Garga the astrology and astronomy there is a considerable diversity by the end result that is intended: world events and make predictions about national affairs, wars and economies which mention about pawukon, wewaran, sasih and dauh, astrology that seeks to make specific predictions or analyses about the subject's objectives or events within the subject's life here mention about the day for ceremony or yadnya. The intention is that a single Sang Hyang Widhi unbeatable realized with Ekawara is Luang., Luang means empty.

At first, yet there was nothing natural or empty; there is only emptiness (free), it is in fact the embodiment of Sang Hyang Widhi single called Paramasiwa in Saptaloka he is based on Satyaloka, astrology to make predictions and analyses based on the date of a person's birth. It's based on the idea that everything that happens to something is expressed at the very beginning of that thing, sometimes known as the Law of Beginnings was a holy god called Sang Hyang Licin, his form is very magical and very pure, diverse in nature empty his form this, which is why intangible Sang Hyang Putus, he was there the first time, without a father and mother who then yoga was born Bhagawan Bregu.

Astrology of Bhagawand Garga life seems like a series of events, astrology can be a comforting sign that perhaps things happen for a reason. It can shine light on inner contradictions and natural strengths. As a map of the psyche, the birth chart is a guide to self-understanding that never stops revealing new layers of insight.

Keynote :Balinese astrology, Balinese astronomy ,Lontar Bhagawand Garga, I.
Introduction Wariga is very famous in the knowledge in balinese society. Farmers learn Wariga to look for future planting. Traders learn to look for the good start trading, making trading tools and various forms of fortune. The priests (Brahmins) studied Wariga, to determine the moments of ceremony . Therefore, Wariga a very popular knowledge.

In the arrangement vedanga (torso Veda), Wariga called the "Hindu astrology", the science of light or astrology (jyotir). Thus, Hindu astrology is placed as the eye of the Vedas. If people do not know the Hindu astrology, they will not be able to go anywhere because it does not have eyes.

This statement indicates that the "Hindu astrology" plays an important role in the Vedas, the same as in Bali. On the part of Wariga are also (forecast). The forecast is determined based wawaran, wuku and sasih. Contains predictions about the mate, fortune and others. In lontar Bagawand Garga Astrology is divided into four types that Astology of transfer (combining urip wawaran), astrology of jejinahan (using money), astrology of palelintangan (using a certain latitude, for example latitude tears) and mixture astrology (using a mixture of techniques -engineering of existing).

Wariga actually consists of various parts. Covers Pawintangan, Sasih, wuku, Wewaran, Dadauhan. Balinese astrology in Balinese calendar is The unique calendar which dates back to the 14th century has years of 210 days and as many as 10 different weeks running at the same time. The longest week cycle has 10 days and the shortest week consist of just 1 single day! The astrological chart which is called Palelintangan distinguishes 35 signs, each with its own unique characteristics. With one of the world's most complex calendars, people on Bali prefer to consult an expert rather than puzzling out the astrological impact on important days by themselves Script associated with Bali astrology is as follows Wariga Gemet, Wariga Krimping, Wariga Dewasa, Wariga Parerasian, Wariga Palalawangan, Purwaka Wariga, Medang Kemulan script, Bagawand Garga. Wariga Bang and wariga bolong.

II Lontar Bhagawand garga Every Sript from bhagawand garga explain about the very beginning of time man has been fascinated by the stars and he has always tried to find

some links between them and his own destiny. His observation of the stars and their movements gave rise to two very important areas of study, namely, Astronomy and Astrology.

Astronomy can be considered a pure science which is concerned with the measurements of distances, the evolution and destruction of stars, their movements, and so on. Of course all these calculations are always made in relation to planet earth and how these interplanetary movements affect mankind on a physical level. Modern astronomy seeks to find answers to the still unanswered questions regarding the origin of man and the final, possible end of his existence as a member of the human race.

It is a fascinating area of study and our new knowledge of the universe and the galaxies has put much pressure on many religions to evaluate their age-old postulations regarding the creator and the creation of life. According to lontar bhagawand garga the word create by God which From meditation of Sang Hyang Widhi born Bhagawan Bregu, he remained at the level of Mahaloka, then Sang Hyang Widhi already affected by things cyber. Bhagawan Bregu yoga was born Sang Hyang Hyang Rahu and Ketu.

At the level of Mahaloka Sang Hyang Widhi given the title Sadasiwa called Saguna Brahma because it was affected by maya. That sebabnya appear two forces cetana Acetana, Purusa Predana or Sang Hyang Hyang Ketu and Rahu. These two forces on the proverbial ladder Siwatama called Gunakarya then came the creation was born the Gods and Wewaran.

Wewaran is a form of sign astrology, It is probably the simplest form the date of someone's birthday is needed to generate a sun-sign horoscope. Lontar Bgawnd Garga mention that this form of astrology is so simplistic that it produces results more accurate, lontar Bagawand Garga check to see what sign each planet was in at the time of birth.

The planets and signs combine with other elements, such as houses and angles, to form a complex and often very specific profile of a subject's personality, life and future prospects. Lontar Bagawand garga was very much aware of the true nature of the Universe, that it was never created in one glorious moment, that the earth is merely a tiny, even unimportant speck in all of space, that there is constant creation and destruction, and that everything is in constant motion. Wewaran which can be interpreted as the day, such as Monday, Tuesday etc. Rotation period of the cycle is not the same way collect it.

This cycle is known for example in the Hindu calendar system in terms of numbers, as

follows; Eka wara; free (single) Dwi wara; menga (open), pepet (closed). Tri wara; Passover, Beteng, kajeng. Catur wara; sri (prosperous), earnings (administration), Jaya (superior), tuning (around the area). Panca wara; Umanis (activator), Paing (creator), pound (ruler), wage (keepers), kliwon (fusing).

Sad wara; tungleh (impermanent), aryang (skinny), urukung (extinct), paniron (fat), was (strong), maulu (multiply). Sapta wara; redite (weeks), soma (Monday), Anggara (Tuesday), Buddhist (Wednesday), wrihaspati (Thursday), Shukra (Friday), Saniscara (Saturday). Jejepan; mina (fish), Taru (wood), sato (animals), patra (ivy), wong (human), axis (birds).

Asta wara; sri (prosperous), senses (beautiful), teachers (guidance), yama (fair), ludra (fusing), Brahma (the creator), kala (value), uma (preserver). Sanga wara; dangu (between light and dark), jangur (between finished and canceled), Gigis (simple), nohan (excited), ogan (confused), moans (grudges), urungan (null), the sincere (straight / smooth), dadi (so).

Dasa wara; Pandita (wise), starch (dynamic), love (jolly), sorrow (artistic / irritability), sri (female), manuh (obedient / under), Manusa (social), eraja (leadership), god (virtuous), Giant (hard) Besides the division cycle is a time division with names, farther each wewaran considered to have a value that is used to measure the pros and cons menentukan one day. That value is called "urip" or Neptu permanent.

Therefore its value must be memorized Wuku besides the calculation of the berdawarkan wara calendar system used in Wariga also known as the calculation on the basis wuku (book) in which one wuku memilihi age of seven days, starting on Sunday (raditya / redite).¹ calendar year pawukon = 30 wuku, so 1 year wuku = 30 x 7 days = 210 days. The names wukunya as follows; Sinta, landep, ukir, kilantir, Taulu, gumbreg, Wariga, warigadean, julungwangi, sungsang, dunggulan, brass, Langkir, Medangsia, Pujut, Pahang, krulut, merakih, tambir, medangkungan, matal, uye, menial, prangbakat, reinforcements, ugu, wayang, klawu, dukut and watugunung.

Date and Panglong In addition to the calculation wewaran wuku and there is also referred to Penanggal and panglong. Each cycle is 15 days. Penanggal calculation begins one day after (H + 1) day Tilem (first moon) and panglong begins one day after (H + 1) day of the full moon (full moon). Sasih be literally interpreted the same month.

Equally it seems the international calendar, sasih also be as many as 12 sasih for a year, the calculation using the "calculation constellation" in accordance with the solar year (12 constellations = 365/366 days) starting from 21 March. As for the division of sasih is;

Kedasa = Mesa = March-April. Jiyestha = Wresaba = April-May. Sada = Mintuna = May-June. Kasa = Rekata = June-July. Karo = Lion = July-August. Third = Kania = August to September. Kapat = Tula = September-October.

Fifth = Mercika = October-November. Kenem = Danuh = November-December. Kepitu = Mekara = December to January. Kewulu = Kumba = January-February. Kesanga = MINA = February-March Dauh / dedauhan is a division of time in one day. So dedauh is valid one day or one day and one night. Based dedauhan then the turn of the day in the Hindu is the start sunrise (5:30 pm).

Dauh core ayu is the filter of the five meetings dawuh with asthadawuh, among others, associated this knowledge with his existence whereby he felt that there was a relationship between his own life cycle and the movement of the planets. wewaran have urip / Neptu as has been mentioned above. From this it seems Padma Anglayang also called pengider-ngider, each direction has a particular urip.

In connection with the creation of the universe that the situation is stable, prosperous means perfect and each of the natural objects (Brahmanda) has stood alone called Swastika as a sacred symbol of Hinduism. Gradually out of the Swastika that developed into paintings Anglayang Padma, meaning lotus fly hovering in the clouds swings around the sun (Suryasewana).

The leaves are eight to eight (8) the direction of the earth, namely: 1. Purwa (East). 2. Gneya (Southeast). 3. Daksina (South). 4. Nairiti (Southwestern). 5. Pascima (West). 6. Wayabya (Northwest). 7. Uttara (northern). 8. Airsanya (Northeast). Seven workshops in which the fourth level from the top or from the bottom Sang Hyang Widhi was called Loka Pala means a natural leader.

In this leadership Sang Hyang Widhi dubbed vary according to place and duties, for example Panca Brahma, Panca Dewata, or Dewata Dewata Nawa nawa Sangga. Among the titles of Sang Hyang Widhi it here will be described on or Dewata Dewata Nawa Sanga nawa directly related to the Padma anglayang or Pangider-Ider as follows: 1. Sang Hyang Iswara housed in the East. 2. Sang Hyang Maheswara located in the Southeast. 3. Sang Hyang Brahma housed in the South. 4.

Sang Hyang Rudra housed in Southwestern. 5. Sang Hyang Mahadeva housed in the West. 6. Sang Hyang Sangkara housed in the Northwest. 7. Sang Hyang Vishnu held in the North. 8. Sang Hyang Sambhu located in the Northeast. 9. Sang Hyang Shiva housed in the Central Especially the Gods nawa sanga ordered by Sang Hyang Widhi to keep all corners of the world so that a steady wind with having urip each as described in Lontar

Bhagawan Garga as below: 1.

Sang Hyang Iswara against Kala, he was killed by Kala Sanjaya 5 times, but turned 5 times by Sang Hyang Taya. The Iswara ordered by Sang Hyang Widhi regulate natural lead the East. That is why in pangider-ngider the East have 5 (five). 2. Sang Hyang Maheswara or Sang Hyang Wraspati killed by Kala Amengkurat 8 times, turned on by Sang Hyang Taya 8 times, so Sang Hyang Maheswara who led the southeast have urip 8 (eight). 3.

Sang Hyang Brahma killed 9 times by Kala Wiwesa, then turned 9 times by Sang Hyang Taya, so Hyang Brahma were ordered to lead South direction has urip 9 (nine). 4. Sang Hyang Rudra killed 3 times by Kala Pundutan and turned on also 3 times by Sang Hyang Taya, so Sang Hyang Rudra gained task Southwestern has urip section 3 (three).

5. Sang Hyang Mahadeva killed 7 times by the Supreme Kala, but was revived by Sang Hyang Taya 7 times, so Sang Hyang Mahadeva who is assigned to lead the West has urip 7 (seven). 6.

Sang Hyang Sangkara killed by Kala Mretiu once, then turned on also once by Sang Hyang Taya, so Sang Hyang Sangkara assigned lead toward Northwest has urip 1 (one). 7. Sang Hyang Vishnu killed by Kala Dasamuka 4 times, was also revived by Sang Hyang Taya, so Sang Hyang Vishnu assigned or lead manages a northern direction has urip 4 (four). 8.

Sang Hyang Sambhu or Sang Hyang Kawia killed by Kala Greha 6 times later revived by Sang Hyang Taya 6 times, so Sang Hyang Sambhu assigned lead the Northeast has urip 6 (six). 9. Sang Hyang Siwa killed 8 times by Kala Eka Dasabumi, revived by Sang Hyang Taya 8 times as well, so Sang Hyang Siwayang assigned in the Central part as the process has urip 8 (eight).

From the above, it arises Padma uarain Anglayang or pangider-ngider that shows every direction it has urip / Neptu particular and ultimately become a benchmark which will be followed by Wewaran and wuku. all wewaran have urip / Neptu as has been mentioned above. From this it seems Padma Anglayang also called pengider-ngider, each direction has a particular urip.

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From the above, it arises Padma Anglayang or pangider-ngider that shows every direction it has urip / Neptu particular and ultimately become a benchmark which will be followed by Wewaran and wuku. The first step in solving problems is to recognize them for what they are. Lontar Bhagwand Garga as an Astrological interpretations indicate our inclinations and tendencies.

Once pointed out, we must take the necessary steps to chart our lives in a manner that will make us useful citizens of the world. Even a person with criminal tendencies can become a saint, if he recognizes his nature and takes steps to lead a good life. A horoscope is a chart drawn to show the karmic force a man carries, calculated from the time of his birth.

The force determines the time of birth and knowing this time, Lontar Bhagawand Garga make people who learning become a skillful astrologer hich are can accurately chart a man's destiny within a given life-span. Everybody knows that the earth takes approximately one year to move around the sun. This movement, viewed from the earth, places the sun in various zodiacal areas during the year.

A person is born (not accidentally, but as a result of karmic influence) when the sun is on transit in one of the twelve Zodiacal signs. Through the horoscope you can determined certain times in your life when you have to slow down, or push yourself to great levels of creativity, or when you have to watch your activities and health. Example if baby born as follow this wewaran: Ekawara: Luang Silent, Field. Dwiwara: Pepet Closed. Triwara: Beteng Clever carry out worship. Caturwara: Profit Think good / clear, diligent work, a lot of talk, as the cautious attitude and moral (good manners). Pancawara: Wage Happy lying. Do not want to realize his shortcomings. Less loyal. But likes to work and build. Sadwara: Aryang Often forgotten. Good at making poison .

Not good and not suitable hunting. Do not be building worker. More suitable work as fishermen catch fish. Saptwara: Anggara Do not do heavy / important because it will

cause trouble if not careful once. Despite the diligent work especially light weight. Astawara: Brahma Often angry and not happy heckled. Sangawara: Sincere Anything they want quickly answered. Symbol Toya / holly water .

Dasawara: King Clever, thoughtful and happy to prepare or plan for in advance everything that will be doing. Wuku: Gumbreg God Chakras, open personality and forth right, intelligent, her memory sharp, not like the people who pretend, cultivated gentle and polite, rejekinya easy and smooth, smooth and impressive orders, but a bit arrogant that can not be lost. Latitude: Boat Loaded Behavior is very pleased to help the needy.

Attract the sympathy of others, loved socially as proficient in speaking the word. Do not hesitate to defend a friend, but often regards understand and despair. Date: Pangelong Many had an event, agile, cunning, sometimes grumpy but quickly subsided. Ekajalaresi: Create Merang .To shame. Pararasan: Laku Earth Quiet, short hearts, love exchanging thoughts / dialogue, if the speech will say, there are times when undone, once the words are real. Pancasuda: Lebu Katiup angin Liver often jiggle, easily swayed, difficult to set direction, life is less, often restless when sitting. Pratiti: Wedana Carpentry experts, will be able to / rich, polite pekertinya, like charity, have a clean mind.

Dangerous at the age of 2 days, 10 days, 2 months, 8 months and 8 years old. Pratiti died in Tresna. Pedewasaan pretty good as all the relatives , encountered little trouble, having a little extravagance, the mind remains calm. According to the lontar Bhagawand Garga each day is a certain expression of the demon Buta Ulu. This is shown in the red beam.

For example: Monday is regarded as the demon Buta Ulu **in the shape of an** elephant. Each day knows a certain symbol **in the shape of a** deity, tree, bird and animal (note that this animal is not the same as the shape of Buta Ulu of a certain day). The appearances of Buta Ulu are shown in the lowest row of the figure you see above.

It is auspicious to worship the deity of the day on which you were born according to the 7 days week and to surround yourself with the fitting tree, bird and animal. For example: keeping a cat is especially auspicious for people born on a Thursday. **An example of the use of the** table: Suppose you are born on a Sunday (redite) and on **the first day of the week** of five days called Umanis.

In that case your bintang is Kala Sungsang. The character of somebody with the combination Redite - Umanis can be determined by combining the descriptions which are given underneath the table of Laku Pandita Sakti and Sumur Sinaba with the description of the bintang (in this case Kala Sungsang). For example the description of

Laku Api is radical, angry, jealous.

However, by contemplating upon the symbol of Laku Api, which is fire, you come into contact with the essence of that symbol and you will see possibilities to use the energy of that sign wisely (for example by undertaking initiatives, bringing renewal). V Conclusion Lontar Bhagwand Garga wink people by predicting seemingly true events about their future.

Thus an understanding of this relationship will help a man to plot his life more meaningfully in harmony with his innate tendencies, so that there is less friction as he goes through life. A new-born baby is like a seed. It contains within itself all the ingredients which will make it a similar, yet completely different individual from all its fellow human beings.

How its potential is developed depends, like the seed, on the kind of nurture it receives. The nature of a man is born within him, but his own free will determines whether he will make really good use of his talents and abilities. Whether he will overcome his potential for vice or weakness depends on how he is trained in his youth.

If we recognize our nature--our tendency towards laziness, irritability, worries, frustrations, wickedness, cunning, jealousy--we can take positive steps to overcome them for a better life

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