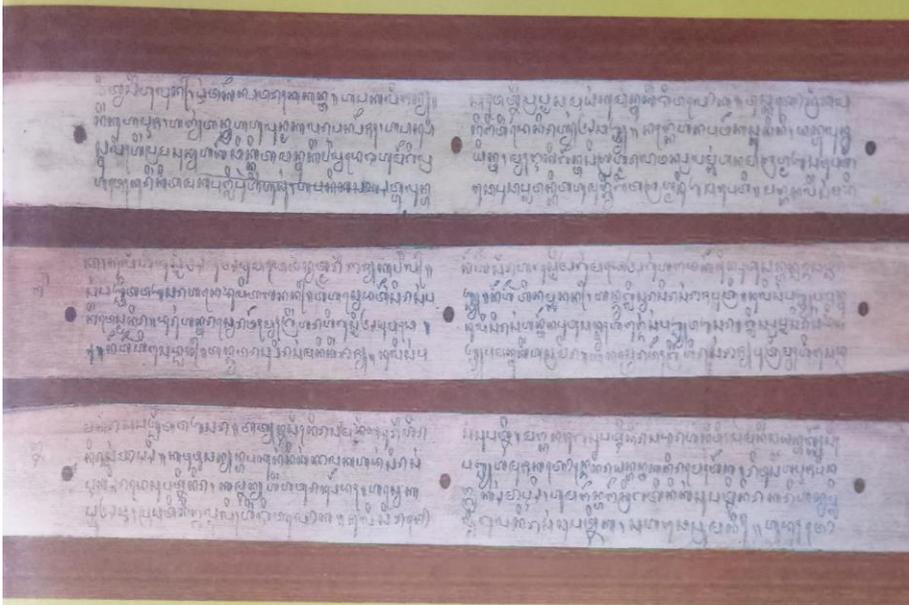


Proceeding



# INTERNATIONAL SEMINAR

ON

## RELIGIOUS MANUSCRIPTS IN MULTICULTURALISM FOR A BETTER LIFE (HUMANITY AND PEACE)

SEPTEMBER, 4<sup>TH</sup> & 5<sup>TH</sup> 2015



Institut Hindu Dharma Negeri Denpasar  
2015

PROCEEDING

INTERNATIONAL SEMINAR  
ON  
RELIGIOUS MANUSCRIPTS IN  
MULTICULTURALISM FOR A BETTER LIFE  
(HUMANITY AND PEACE)

4 & 5 SEPTEMBER 2015

Organized by:  
Faculty of Brahma Widya  
Denpasar State Hindu Dharma Institute

Institut Hindu Dharma Negeri  
Denpasar  
2015

**INTERNATIONAL SEMINAR ON**  
**Religious Manuscripts in Multiculturalism For A Better Life**  
**(Humanity And Peace)**

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## PREFACE

Om Swastyastu

Globalization which is faced by the world today makes every person dealing with different cultures. Thus fast communication and transportation create the increasingly intense contiguity among cultures. It makes them accommodative to the cultures in which they are located. Some interest such as business, politics, education, tourism, and other force the interaction among the national culture with other nations.

One state with another state has a different culture, for instance Asian countries have very different cultures from European Countries, and many others. Likewise, in each state sometimes has a diverse culture. Indonesia is one of them. It has a very diverse culture that stretches from Sabang to Merauke. These differences sometimes lead to discord if it is managed properly. What is needed is areal harmony inter-cultural dialogue between the interns of State of between different states. The multicultural discourse is foemed as one of the efforts to deal with the emergence of negative tendencies and seek this cultural dialogue.

On this occasion, the Faculty of Brahma Widya, State Hindu Institute, held an international seminar under the theme "Religious Manuscript in the Multiculturalism for a Better Life" Hopefully, through this seminar there will be some ideas that later can be used to build a reference about the importance of this multicultural discourse for the general public, so the public is increasingly aware of the importance of understanding toward different cultures.

Our expectation would succeed through the cooperation of all parties. On this occasion, allow us as The Dean of the Faculty of Brahma Widya to thank to all of the main speakers, the companion speakers, the entire committee and others who were involved in the success of this activity. Finally, we apologize profusely for any inconveniences both in terms of reception and other comforts.

Om Santih, Santih, Santih, Om.

Denpasar, August 4 th, 2015  
Dean of the Faculty of Brahma Widya  
IHDN Denpasar,

Dr. Drs, I Wayan Mandra, M.Hum.

## EDITOR'S PREFACE

Om Swastyastu

All praises and thanks we presented to the Almighty God who relentlessly pouring His mercy and grace, good gift of healthy to be grateful to Him, and with His permission the Prossidings of the International Seminar under the theme “Religious Manuscript in the Multiculturalism for a Better Life” can be worthily published.

The theme was chosen, because the multicultural discourses on global condition have been currently discussed almost by all parties in the level of social contexts. But only the few people traced them back to the past as to deeply understand what the religious manuscript in multiculturalism actually about. It is logically possible that the manuscript has been there since immemorial period. Whereas multicultural discourse and its relationship with religious manuscript is necessary to be used as a reference in the era of global thinking nowadays.

Nowadays there are a lot of research in the various Universities and research institution in the entire country, but many of them have not been disseminated and socialized optimally. For the purposes of this seminar are:

- 1) As a researcher means to present their research results, as well as exchange of information, deepening problems in various areas of expertise, as well as strengthen and mutually develop the beneficial academic cooperation on an ongoing basis.
- 2) As an advice to the government in the form of the results of research and application of science and technology for the development of world sustainable development.

The seminar attended by lecturer from various areas of expertise from all over Indonesia, and even abroad who have discussed various fields of study of religious manuscript.

This proceedings contains of 28 articles, particularly in the field of Religious Manuscript in Multiculturalism for a Better Life (Humanity and Peace). The follow-up of the seminar is the publication of the proceedings, and

we hope that the development of concepts and applications can be used by government and industry in running the nations developments.

Finally, we thank the members of the executive committee, and the chairman who has provided facilities for the preparations, as well as others but a lot of help for the implementations of the seminar as well as realization of this proceedings. May almighty God bless all the steps and our struggle, and pleased to record them as the acts of worship.

Om Santih, Santih, Santih, Om.

Denpasar, August 4 th, 2015  
Editor,

I Putu Andre Suhardiana, S.Pd.,M.Pd.

# ***Lontar Bhagawand Garga* the spirit of Hindu Balinese astrology and astronomy for better life of humanity and universe**

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## Abstrack

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). Jejapan; 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* memilih 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. Utara (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. 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:

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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 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 Bhagwand Garga*

make people who learning become a skillful astrologer which 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, cunningness, jealousy--we can take positive steps to overcome them for a better life

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