



真佛密法(二)

第一章 本尊法

Chapter 1: Yidam Yoga/Personal Deity Practice | Bab 1 Sadhana Adinatayoga

第一節 什麼是密教行者的本尊？

Part 1: What is a Tantric Practitioner's Yidam Deity?

Bagian 1 Apa itu Adinata Sadhaka?

釋蓮礪上師 授課

何謂“本尊”

What Does "Yidam" Mean? | Yang dimaksud Adinata

“本尊”的詞義，即為“根本主尊”的意思。在密教的教義上來說，若要在修持佛法上圓滿成就，修行者須在云云諸佛菩薩之中，選擇一個作為“主尊”，當作是修習佛法過程中的一個主修對象，經由了解本尊的誓願、慈悲與智慧，從而提升行者本身的修行境界，乃至期許在修行上獲得“本尊”的加持和庇護。而在《大毘盧遮那成佛經疏》上亦有提到：

The term "yidam" means "root deity." In the teachings of Tantric Buddhism, for a practitioner to achieve complete success in cultivating Buddhadharma, they must choose one among the myriad buddhas and bodhisattvas as their "main deity." This chosen deity serves as the primary focus in their practice of Buddhadharma. By understanding the vows, compassion, and wisdom of the yidam, practitioners elevate their own spiritual cultivation and level, hoping to receive the yidam deity's blessings and protection. The *Commentary on the Mahavairochana Sutra* also mentions:

Kata 'Adinata' ini berarti Muladinata. Dalam Tantra, jika ingin mencapai keberhasilan dalam sadhana, maka sadhaka perlu memilih sosok Adinata dari segenap Buddha Bodhisattva yang ada, sebagai objek utama dari penekunan sadhana, tentunya harus memahami ikrar agung, maitri karuna, prajna dari Adinata, demikian sadhaka baru bisa memperoleh peningkatan, pemberkahan dan perlindungan dari Adinata. Dan dalam Sutra Vairocana Buddha terikutip:

- “本尊者，梵音娑也地提嚩多。若但云提嚩多者，直所尊之義也。尊亦云自尊，謂自所持之尊也。”

"Yidam, in Sanskrit, is '*sādhita-devatā*.' If simply referred to as '*devatā*,' it signifies an object of reverence. '*Devatā*' can also refer to the deity one personally upholds/reveres."

Adinata bahasa Sansekertanya Svesta Devata. Jika disebut Devata, artinya adalah orang yang dihormati. 'Zun' juga berarti 'martabat', yang berarti rasa hormat yang dimiliki seseorang.

- 其中經文上提及的“自所持之尊”，便是指現在所說的“本尊”。
蓮生活佛說：“本尊者，即本來最尊義。行者於諸佛菩薩中，以某尊為本，於生生世世中，本有宿緣，就是本尊。”

The term "deity one personally upholds" mentioned in the text refers to what is now called "yidam." Living Buddha Lian Sheng says, "The yidam carries the meaning of fundamentally the most revered. Among all buddhas and bodhisattvas, practitioners choose one as their root deity, having a karmic connection through lifetimes, and this is their yidam."

Kalimat diatas yang berbunyi 'rasa hormat yang dimiliki seseorang', mengacu pada Adinata. Mahaguru berkata: "Adinata memiliki makna paling terhormat, sadhaka harus memilih salah satu Buddha atau Bodhisattva sebagai Adinata, dalam beberapa kehidupan memiliki jalinan jodoh, itulah Adinata."

- “本尊”並非是藏傳佛教或密教的專用名詞，在漢地，本尊被視作為被供養、被禮拜的對象，“家家彌陀佛、戶戶觀世音”的俗諺，“本尊”所指的是民間百姓家裡普遍以阿彌陀佛及觀世音菩薩作為供奉對象，以祈求家宅平安的庇佑。而在密教裡，修行者選擇“本尊”作為修持佛法的法門，除了以“本尊”象徵尊貴的佛教三寶，裡面還有另一個深層意義，就是代表了行者的專心致志、勇猛精進的專一修行。所以，在密教的三根本之中，“本尊”也就是行者修持佛法的成就根本。

The term "yidam" is not exclusive to Tibetan Buddhism or Tantric Buddhism. In Chinese regions, a yidam is regarded as an object of worship and veneration, to whom one offers oblations and pays homage. There is the proverbial adage, "Amitabha Buddha in every home, Avalokiteshvara (Guan Yin) Bodhisattva in every household". Yidam refers to Amitabha Buddha and Avalokiteshvara Bodhisattva commonly enshrined and worshipped at home by the populace to seek peace and protection. In Tantric Buddhism, practitioners choose a yidam as their path to practice Buddhadharma. Besides symbolizing the revered Three Jewels of Buddhism, the yidam holds a deeper meaning, representing the practitioner's wholehearted dedication and courageous diligence in their focused practice. Thus, among the three roots in Tantric Buddhism, the yidam is a practitioner's root of accomplishment in their cultivation of Buddhadharma.

Adinata bukan kosakata khusus yang digunakan dalam Ajaran Tantra, Adinata merupakan objek yang dihormati dan disembah di Tiongkok, pepatah berbunyi: "Di setiap keluarga ada Buddha Amitabha, di setiap rumah tangga ada Avalokitesvara Bodhisattva", dalam masyarakat umum Adinatanya adalah Buddha Amitabha dan Avalokitesvara sebagai objek yang mereka sembah, dengan harapan agar memperoleh perlindungan rumah tangga harmonis dan sejahtera. Sedangkan dalam Tantra, Adinata merupakan metode Dharma dari penekunan Sadhana, selain menjadikan Adinata sebagai salah satu dari Trimula, didalamnya juga tersirat makna yang mendalam, yaitu melambangkan penekunan sadhaka yang berpusat dan ulet. Maka dalam Trimula Tantra, Adinata juga merupakan mula keberhasilan dalam penekunan sadhaka.

- 密教中有“本尊法”的法門，是密宗行者在諸佛菩薩金剛之中，自己選定一位最有緣的修法對象，然後去修這位本尊的法，到最後自己去變成本尊。譬如蓮生活佛所說：

Tantric Buddhism contains the practice of "yidam yoga", which involves the Tantric practitioner choosing a deity from among the buddhas, bodhisattvas, and herukas with whom the practitioner feels the strongest affinity/karmic connection. The practitioner then practices this deity's Dharma, until eventually becoming the yidam. As Living Buddha Lian Sheng has said:

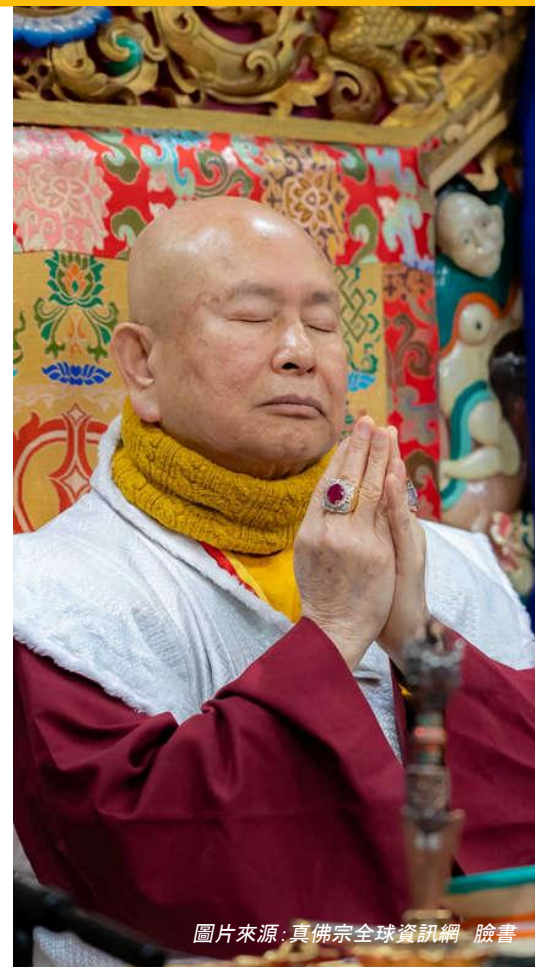
Dalam Tantrayana ada metode penekunan Sadhana Adinata, sadhaka memilih sosok Adinata sebagai objek penekunannya, lalu menekuni Sadhana Adinata, pada akhirnya sadhaka dapat berubah menjadi Adinata. Seperti yang dikatakan oleh Mahaguru:



- “在密教裡面，每一個行者必須要有一個根本的本尊。什麼是本尊呢？就是將來你修行的時候，你要跟你的本尊一樣的成就。
舉一個例子講，好像你的本尊是觀世音菩薩，那麼你將來修行成就以後，你就是觀世音菩薩，這個就是‘成就根本’。假如你自己已經修到跟本尊相應了，那麼你就是觀世音菩薩，一樣的。

"In Tantric Buddhism, each practitioner must have a root yidam. What is a yidam? It is the deity you aspire to achieve the same accomplishments as in your spiritual cultivation. For example, if your yidam is Avalokiteshvara Bodhisattva, then after achieving success in your practice, you become Avalokiteshvara Bodhisattva. This is 'root accomplishment/fundamental accomplishment/accomplishing the essence.' If you have already cultivated until the state of spiritual/yogic union with your yidam, then you are Avalokiteshvara Bodhisattva, the same.

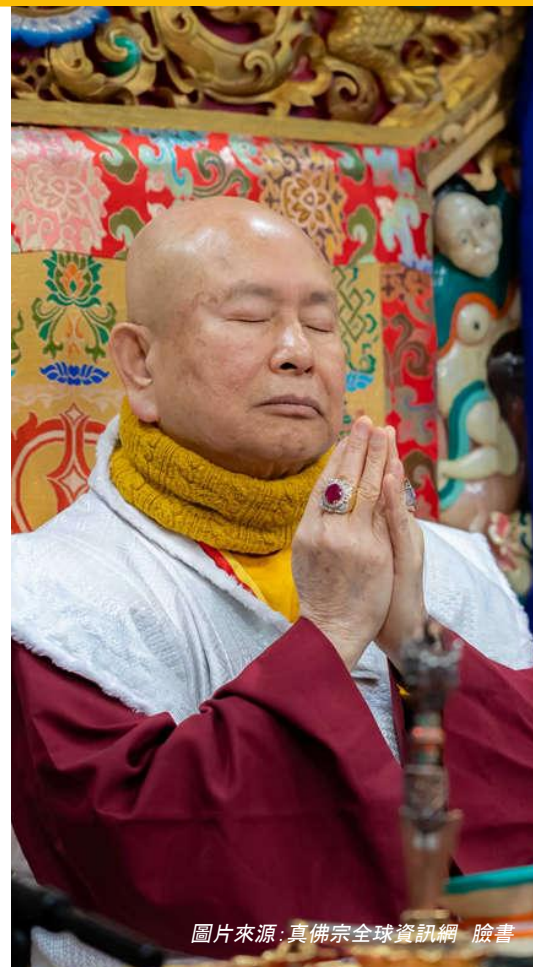
Dalam Tantrayana, seorang sadhaka wajib memiliki Muladinata. Apa yang dimaksud Adinata? yaitu kelak dalam penekunan anda ingin mencapai keberhasilan seperti Adinata. Misalnya begini, Adinata anda adalah Avalokitesvara, maka kelak penekunan anda berhasil, anda adalah Avalokitesvara, inilah yang disebut Mula Keberhasilan.



- 所以在密教裡面講，佛跟我們行者並沒有太大的分別。也就是說，你將來修行成就以後，你就是佛了，你就是菩薩了，並不是距離很遠。密教真正的修行，是把佛跟你之間的距離拉在一起，而不是距離很遠。

Thus in Tantric Buddhism, there is not much difference between buddhas and us practitioners. In other words, this means that when you become accomplished in your spiritual cultivation, you are none other than a buddha, you are none other than a bodhisattva; it is not that they are very far away. True Tantric cultivation removes the distance between buddhas and you, rather than keeping the two far apart.

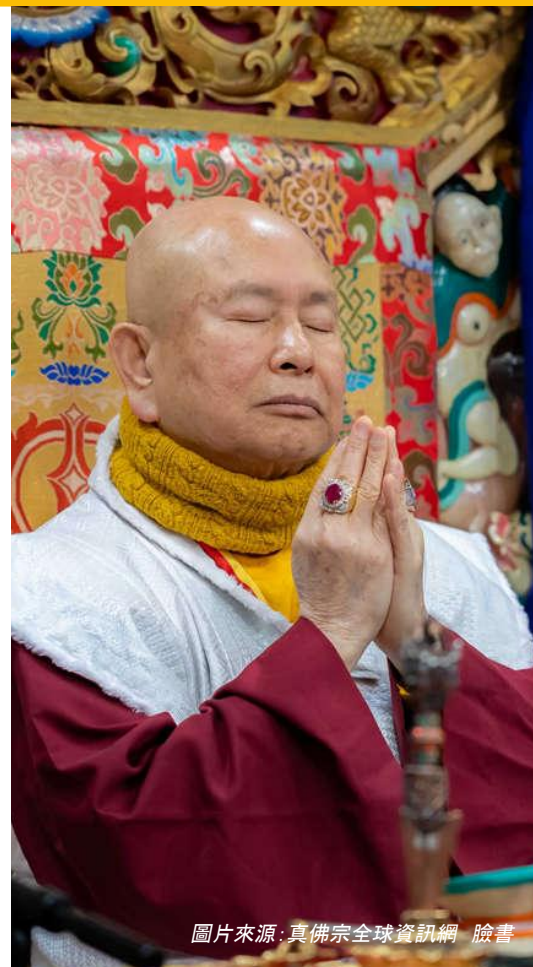
Maka dalam Tantrayana, sebenarnya Buddha dan Sadhaka tidak memiliki perbedaan yang terlalu besar. Artinya jika anda berhasil dalam penekunan, anda adalah Buddha, anda adalah Bodhisattva, bukan berarti jarak begitu jauh. Dalam penekunan Tantrayana, bertujuan mendekatkan jarak antara anda dan Buddha, bukan persoalan jauhnya jarak.



- 所以這不是一個普通的信仰。一般人普通的信仰是佛在天邊，那你在底下，那距離是非常的遙遠。而你每一件事情都要跟佛去祈求。密教的修行不是這樣子的，佛跟你是合一的，當你成就的時候，你就是成就佛了。所以這個本尊是很重要的，本尊就是成就的根本。

Therefore, this is not an ordinary religion/faith. In typical/conventional religions/beliefs, buddhas are far away in the sky, and you are down below, with an extremely immense distance between you. You pray to buddhas for everything. But in Tantric practice, the buddha and you are one. When you become spiritually accomplished, you become a buddha. Thus, the yidam is crucial, as your yidam is the root of your accomplishment.

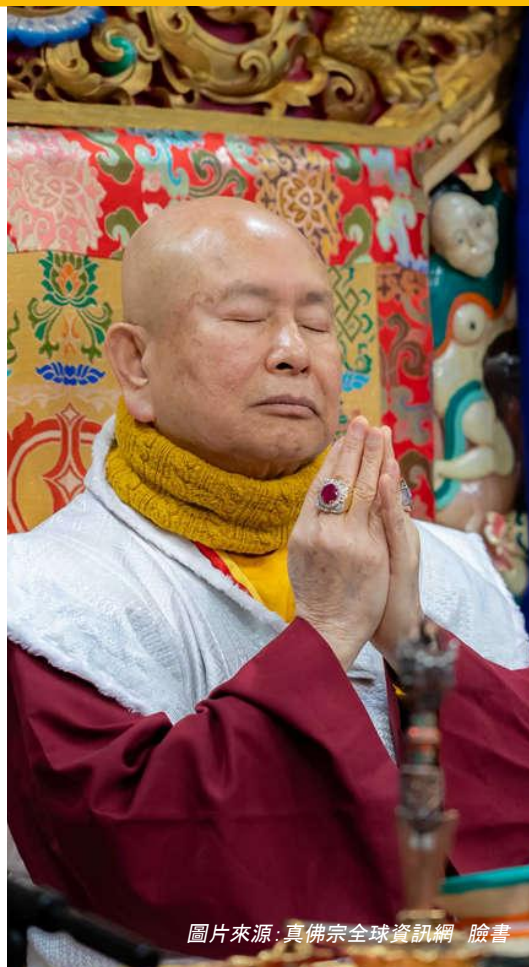
Maka ini bukan Ajaran atau Agama yang biasa. Ajaran pada umumnya menyatakan Buddha di atas langit, anda dibawah, jarak begitu jauh. Dan setiap hal perlu berdoa kepada Buddha. Penekunan Tantrayana bukan begitu, Buddha dan anda adalah satu, saat anda berhasil, anda adalah Buddha. Maka Adinata begitu penting, Adinata adalah Mula dari Keberhasilan.



- 你要找尋這個本尊，也是要找尋最有緣的，你認為最投緣的。也就是說像觀世音菩薩，你認為觀世音菩薩跟你很有緣，你將來想修行到觀世音菩薩這種境地，所以觀世音菩薩就是你最投緣的本尊。每一個人都有每一個人的本尊，密教行者是這樣子的。”

You should choose a yidam with whom you feel the strongest affinity/connection, a being you feel deeply aligned with. For example, if you feel a strong connection with Avalokiteshvara Bodhisattva and aspire to reach that level of spiritual cultivation, then Avalokiteshvara Bodhisattva is the yidam with whom you feel the most affinity. Everyone has their own yidam; this is how it is for practitioners in Tantric Buddhism."

Anda harus mencari Adinata yang paling berjodoh, yang paling cocok. Seperti Avalokitesvara, anda merasa sangat berjodoh denganNya, kelak ingin terlahir ke Tanah Suci Avalokitesvara, maka Avalokitesvara adalah Adinata yang paling berjodoh dengan anda. Setiap orang memiliki Adinata sendiri, inilah sadhaka Tantrayana.



2. 本尊法的重要

The Importance of Yidam Yoga | Pentingnya Sadhana Adinata

- 在密教裡，“三根本”被視為修行的核心，即根本上師、根本本尊 和 根本護法：
根本上師是第一重要，永遠不可捨棄，接著是根本本尊，一生奉持不輟，最後根本護法，一生守護著行者。此三者若缺一，便會喪失了密教修行中最重要 的傳承加持力。

In Tantric Buddhism, the "three roots" are considered the core of spiritual practice: your Root Guru, root yidam, and root Dharma protector. Your Root Guru is the most important and must never be abandoned, followed by your root yidam, to be venerated continually throughout your lifetime, and finally your root Dharma protector, who guards and protects the practitioner for life. Missing any one of these three would result in losing the most critical lineage empowerment and blessing in Tantric practice.

Dalam Tantrayana, Trimula adalah intisari dari penekunan, yaitu Mulacarya, Muladinata, Muladharmapala; Mulacarya adalah yang paling penting, tidak meninggalkan insan selamanya, kemudian Muladinata, komitmen seumur hidup, yang terakhir adalah Muladharmapala, melindungi sadhaka sepanjang masa. Ketiga ini jika kurang satu, maka akan kehilangan kekuatan silsilah dari Tantrayana.



2. 本尊法的重要

The Importance of Yidam Yoga | Pentingnya Sadhana Adinata

- 蓮生活佛如此的認為：

“‘本尊法’是至要的法。也是密宗行者一生奉行，永不放棄的法。就算是修至本尊出現，親自來給行者大灌頂、大加持、大授記、大相應。而行者自認‘本尊法’已相應，從此改修其他法，而把‘本尊法’放棄，這就大錯特錯了。至於‘本尊法’有了相應的，欲加修金剛法或羯摩法，那是要另外找出時間來加修。我特別一再的提示大家：‘本尊法’，永世不可放棄。”

Living Buddha Lian Sheng believes: “‘Yidam yoga’ is a most important practice. It is a practice that Tantric cultivators uphold for life, never abandoning it. Even when you reach the point where your yidam appears, and personally bestows you with great empowerments, great blessings, great prophecies/conferring of buddhahood, great spiritual/yogic union/responses, and you personally feel that you have attained yogic union in your practice of yidam yoga, if you consequently abandon it for other practices, it would be a grave mistake. If, after reaching yogic union in yidam yoga, you wish to additionally practice heruka or karman sadhanas, then you should find additional time for them. I would specially and repeatedly emphasize to everyone: ‘yidam yoga’ must never, ever, be abandoned.”

Menurut Mahaguru: 'Sadhana Adinata' adalah sadhana yang penting, merupakan sadhana yang harus ditekuni dan tidak boleh ditinggalkan sadhaka semasa hidup. Menekuni hingga Adinata muncul memberikan Maha Abhiseka, Maha Adhistana, Pengakuan Agung, Kontak Yoga kepada sadhaka. Dan sadhaka mengira Sadhana Adinata sudah mencapai kontak Yoga, sehingga berhenti menekuninya, ini merupakan kesalahan besar. Jika Sadhana Adinata sudah mencapai kontak yoga, ingin menambah sadhana Vajra atau sadhana Karman, maka carilah waktu luang lainnya. Saya mengingatkan kembali: "Selamanya tidak boleh meninggalkan Sadhana Adinata."

2. 本尊法的重要

The Importance of Yidam Yoga | Pentingnya Sadhana Adinata

- 此外，又加以詳盡的闡釋：
“我以為‘本尊法’應該是密教的全部，密教修法分‘外密’與‘內密’，外密即是我前文所說：
一、佛住虛空。 三、佛入汝心。
二、佛住汝頂。 四、佛我合一。

A further detailed explanation was given:

"I believe yidam yoga encompasses all of Tantric Buddhism. Tantric practices are divided into 'outer Tantra' and 'inner Tantra.' Outer Tantra, as I previously mentioned, involves:

1. Buddha is in the void.
2. Buddha moves to reside above your head.
3. Buddha enters your heart.
4. Buddha merges with you.

Selain itu, penjelasan detail lainnya:

Menurut saya Sadhana Adinata merupakan keseluruhan dari Ajaran Tantra, penekunan sadhana terbagi menjadi 'Sadhana Eksternal' dan 'Sadhana Internal', Sadhana Eksternal seperti yang saya katakan sebelumnya:

1. Buddha menetap di angkasa.
2. Buddha menetap di cakra usnisa.
3. Buddha memasuki cakra hati sadhaka.
4. Buddha manunggal dengan sadhaka.



- 而內密是修‘氣、脈、點’：
 - 一、氣吹拙火。 三、點化神識。
 - 二、拙火煉點。 四、神變本尊。

Inner Tantra involves the cultivation of 'qi (*prana*), channels (*nadis*), and drops (*bindu*)':

- | | |
|--|---|
| 1. Qi kindles the inner fire. | 3. Lightdrops transform into divine spirit/spiritual-consciousness. |
| 2. Inner fire cultivates drops/lightdrops. | 4. Divine spirit/spiritual-consciousness transforms into one's yidam. |

Sadhana Internal menekuni 'prana, nadi, bindu':

- | | |
|----------------------------------|--------------------------------|
| 1. Prana meniup api kundalini. | 3. Bindu meleburkan kesadaran. |
| 2. Api kundalini membakar bindu. | 4. Kesadaran menjadi Adinata. |



2.本尊法的重要

The Importance of Yidam Yoga | Pentingnya Sadhana Adinata

- 我寫出‘外密’與‘內密’的要點，外密的最後，是本尊與我合一，內密的最後，把明點神識送到本尊的淨土，或直接變化成本尊，所以，不管是‘外密’或‘內密’，全是本尊法了。密教的修法千千萬萬，也就是說十方佛，十方菩薩，十方金剛，十方諸天，十方護法空行，全部登上密教的曼荼羅，然而，我始終認為，不管汝修什麼密法，離不開‘外密’與‘內密’，都須要本尊加持，上師加持，護法加持。”

I have outlined the key points of outer Tantra and inner Tantra. The culmination of outer Tantra is the union of the yidam with the practitioner, while inner Tantra culminates with sending the luminous spiritual-consciousness to the yidam's pure land, or directly transforming into one's yidam. Thus, whether outer Tantra or inner Tantra, everything is related to yidam practice. There are countless myriad practices in Tantric Buddhism, involving all buddhas, all bodhisattvas, all herukas, all devas, all Dharma protectors, dakas and dakinis of the ten directions, all appearing in the mandala of Tantric Buddhism. However, I have always believed that no matter what Tantric practice you engage in/cultivate, it will be connected with outer Tantra and inner Tantra, and you will always need the blessings of your yidam, Guru, and Dharma protector."

Saya menuliskan kiat penting Sadhana Eksternal dan Sadhana Internal, tahap terakhir sadhana eksternal adalah manunggal dengan Adinata, tahap terakhir sadhana internal adalah mengantarkan bindu dan kesadaran ke Tanah Suci Adinata, atau langsung berubah menjadi Adinata, maka tidak peduli Sadhana Eksternal atau Internal, semuanya adalah Sadhana Adinata. Penekunan sadhana dalam Tantra begitu banyak, ada sepuluh penjuru Buddha, sepuluh penjuru Bodhisattva, sepuluh penjuru Vajra, sepuluh penjuru Dharmapala, semuanya masuk ke dalam Mandala Tantra Satya Buddha, oleh karena itu menurut Saya tidak peduli sadhana apa yang ditekuni, baik sadhana eksternal atau internal semuanya memerlukan adhistana dari Adinata, Mahaguru dan Dharmapala.

2. 本尊法的重要

The Importance of Yidam Yoga | Pentingnya Sadhana Adinata

- 最後，蓮生活佛告訴我們修持“本尊法”的大秘密：
“‘學佛’就是為了‘成佛’。修‘本尊法’就是‘變成本尊’。所以密宗最大的原理是：‘汝就是佛’。要知道密宗以“本尊法”為一切法的中心，各人所修的本尊祇有‘乙尊’，不可以用二尊或三尊。‘本尊法’是一世不變的，蓮生活佛認為，本尊法是一世修行永遠不變的法，日日均要修，而其他的法，祇是因為須要才修，是一種輔助法，例如羯摩法、金剛明王法等等，均是助法助修。”

"The purpose of learning Buddhism is to 'become a buddha.' Practicing 'yidam yoga' is to 'become one's yidam deity.' Thus, the greatest principle of Tantric Buddhism is: 'You are a buddha.' It is important to know that in Tantric Buddhism, 'yidam yoga' is the central core around which all practices revolve. Each person should only have one yidam, not two or three. 'Yidam yoga' is unchanging and for a lifetime. Living Buddha Lian Sheng believes that yidam yoga is a lifelong, unchanging practice, to be carried out daily. Other practices are only supplementary and practiced as needed, such as karman practices, heruka/vidyaraja practices, etc., which are all meant to assist or support spiritual cultivation."

"Menekuni Buddhadharma agar dapat mencapai Kebuddhaan. Menekuni Sadhana Adinata adalah berubah menjadi Adinata. Maka prinsip utama dalam Tantrayana adalah: 'Anda adalah Buddha'. Perlu diketahui dalam Tantrayana, Sadhana Adinata merupakan pusat sadhana dari segala sadhana, Sadhana Adinata yang ditekuni sadhaka hanya boleh satu, tidak boleh dua atau tiga. Sadhana Adinata selamanya tidak berubah, menurut Mahaguru, Sadhana Adinata adalah sadhana yang tidak berubah selamanya, harus ditekuni setiap hari, sedangkan sadhana lain ditekuni saat diperlukan, merupakan sadhana tambahan, seperti Sadhana Karman, Sadhana Vajra dan lainnya hanya sebagai tambahan."

而“真佛宗”有八大本尊法，依佛菩薩的誓願，其法旨如下：

True Buddha School has eight principal yidam practices, based on the vows of buddhas and bodhisattvas.
The purport/essence of their Dharma is as follows:

Sedangkan Zhenfozong terdapat Maha Astadinata yang memiliki ikrar tersendiri, sebagai berikut:



2.本尊法的重要

The Importance of Yidam Yoga | Pentingnya Sadhana Adinata



阿彌陀佛

廣度人天，利鈍兼收，四十八個大誓願，
全為度化眾生。

Amitabha Buddha - widely saving humans and devas, accommodating both sharp and dull faculties/capacities, with forty-eight great vows, all for the deliverance/saving of sentient beings.

Buddha Amitabha -- Menyelamatkan insan luas, memiliki 48 Ikrar Agung, semuanya bersifat menuntun insan.

2.本尊法的重要

The Importance of Yidam Yoga | Pentingnya Sadhana Adinata



觀世音菩薩

最具大慈大悲的心性。觀自在。

Avalokiteshvara Bodhisattva - a disposition/natural inclination of the greatest compassion and mercy; bodhisattva Avalokiteshvara at ease/with clarity of perception, free from hindrances.

Avalokitesvara Bodhisattva - Memiliki Maha Maitri Karuna.

2.本尊法的重要

The Importance of Yidam Yoga | Pentingnya Sadhana Adinata



地藏王菩薩

身處地獄，專度惡道，具大願的心性。

Ksitigarbha Bodhisattva - resides in hell, especially saving those suffering in the lower realms, has a disposition/natural inclination of great vows.

Ksitigarbha Bodhisattva - Menetap di alam Neraka, berfokus menuntun insan alam samsara, memiliki lkrar Agung yang luar biasa.

2.本尊法的重要

The Importance of Yidam Yoga | Pentingnya Sadhana Adinata



準提佛母

心性清淨皎潔，成辦一切事業。

Cundi Buddha-Mother - a disposition/natural inclinations of purity and clarity, accomplishing all endeavors.

Mahacundi - Memiliki hati yang suci dan bersih, dapat mengabulkan semua permohonan.

2.本尊法的重要

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多聞天王(黃財神)

護法心性，護持之明王，最大的福報。

Vaishravana (Yellow Jambhala) - has the disposition/natural inclinations of a Dharma protector, a vidyaraja (wisdom king) who upholds, and has the greatest fortune-blessings.

Jambala Kuning - Memiliki jiwa Dharmapala, perlindungan, memiliki berkah yang paling besar.

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蓮華生大士

有菩薩之心性，也兼金剛之心性，傳法教主。

Padmasambhava - has the disposition/natural inclinations of a bodhisattva, as well as that of a vajra Dharma protector/heruka. The lineage patriarch of Dharma transmission.

Padmasambhava Guru - Memiliki jiwa Bodhisatva, dan juga jiwa Vajra, sebagai Guru Silsilah Pembabar Dharma.

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藥師琉璃光王佛

十二大誓願，救濟病苦及一切生死輪迴苦。

Medicine Buddha - twelve great vows; alleviates/relieves suffering from sickness and diseases, and all sufferings from the cycle of birth and death/transmigration.

Bhaisajya Guru - Memiliki 12 Ikrar Agung, menyelamatkan segala jenis penderitaan sakit, dan segala penderitaan tumibal lahir.

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蓮花童子

摩訶雙蓮池淨土，大福金剛，身心安樂之國，具大智慧。

Padmakumara - the Maha Twin Lotus Ponds pure land, the Great Fortune/Blessing Vajra; a realm of physical and mental peace and well-being; has great transcendental wisdom.

Padmakumara - Mahapadminiloka, Vajra Maha Berkah, memiliki Maha Kebijaksanaan.

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這八大本尊，可由密宗行者依自己的“心性”及“誓願”
或認為最投緣的本尊而自行選擇。

These eight principal yidam deities can be chosen by Tantric practitioners based on their own "dispositions/natural inclinations" and "aspirations/vows," or whichever yidam they feel most aligned/the most affinity with.

Inilah Maha Astadinata, sadhaka dapat memilih sesosok Adinata sesuai dengan kecocokan ikrar maupun sifat Adinata tersebut.

