

Significant Influences of Religious Movements : A Study on Dayanand Saraswati

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Abstract

This paper aims to present a comprehensive account of the creation and operational endeavours of Arya Samaj within the specified region. The significance of the Arya Samaj movement in the Hyderabad Karnataka region cannot be understated since it profoundly impacted the local populace. In the year 1875, Swami Dayananda Saraswati founded the Arya Samaj in the city of Bombay. He desired to initiate reforms within Hindu Society, intending to address its social shortcomings via a socio-religious organization. He possessed a keen understanding of the significant influence that religion holds in influencing the attitudes and lifestyles of individuals. According to his perspective, religion can be understood as a form of humanitarian duty rendered to fellow human beings.

The subsequent excerpt from 'Satyarth Prakash' by Dayananda Saraswati sheds light on his perspectives towards a compassionate form of religion. He believes in a religious system that possesses universal acceptability throughout all epochs. He possess edminimal inclination to initiate novel hypotheses or beliefs. This paper seeks to study the contribution of Swami Dayananda Saraswati for the reformation of Indian society.

Keywords: socio-religious organizations, reformation, Indian society, Bombay city, Arya Samaj Movement etc.

Introduction

Dayananda Saraswati was a prominent figure in contemporary India, known for his significant influence and impact. He extensively journeyed throughout India, visiting several sacred sites. He established branches of Arya Samaj in northern India to continue disseminating his principles. The Arya Samaj chapters he formed served as more than just socio-religious centres; they also played a pivotal role in reforming Hindu society and igniting a sense of patriotism among the Indian population. (1) Following his demise in 1883, his disciples propagated his mission throughout India.

Mahatma Hans Raj, Gurudatta Vidyarthi, and Lala Lajpat Rai were notable adherents of Dayananda Saraswati. Educational institutions were established in northern India to perpetuate and disseminate the valued principles advocated by the esteemed leader. The D. A. V. College of Lahore emerged as a prominent institution that significantly contributed to disseminating Arya Samaj principles in the northern region of India.

Furthermore, Arya Samaj has established branches beyond the borders of India, specifically in Burma, Singapore, Malaysia, Mauritius, Baghdad, and Africa, with the primary objective of disseminating the teachings of Dayananda Saraswati.

Consequently, the Arya Samaj's popular movements were warmly embraced in the southern regions. The Hyderabad State was among the states that embraced the Arya Samaj movement in the southern region. The organizational operations of Arya Samaja in Hyderabad commenced before the onset of the 20th century—the establishment of the Arya Samaj branch in the Sultan Bazar neighbourhood of Hyderabad city in 1892. On the tenth day, the Sultan Bazar area exhibits a high level of business activity, rendering it a bustling street. Simultaneously, a follower of Dayananda Saraswati named Swami Girananda had arrived in the city. He made religious speeches at several locations inside the city. (2)

Consequently, the urban population underwent a novel period of enlightenment. The user's text is too short to be rewritten academically. The period from 1892 to 1916 was characterized by a notable surge of excitement among the workers of the Arya Samaj. During the regional years, many employees were willing to provide selfless service to the Samaj. As a result, a committee of officebearers was established. Sri Kamala Prasad was the inaugural President of the Hyderabad branch of Arya Samaj (5). Sri Laxmandass, Mantri Pandit Vishwambarnath, and Sri Varasimhalu were elected Vice-President and Treasurer, respectively.

Samaj Activities

Initially, the Arya Samaj focused its endeavours on matters about social and religious domains. The weekly subhas were scheduled to take place at the President's mansion. The experts were scheduled to provide specialized lectures on religious topics. The leaders engaged in discussions regarding the challenges faced by individuals and endeavoured to assist in various means. Over around 25 years, the Hyderabad Arya Samaj branch significantly rose in popularity. It emerged as a robust hub for the Hindu community, particularly attracting the attention and involvement of young individuals. Notably, due to the socio-religious activities conducted by Samaj, the urban environment became highly energized, cultivating a sense of national identity among the workers. (3) Individuals who actively engaged in the activities of the Arya Samaj started to embrace a liberated way of life, disregarding long-standing social divisions such as caste-based hierarchies and the practice of untouchability.

In 1916, the Hyderabad Arya Samaj had the honour of appointing Sri Keshava Rao Kolatakar as its President. The numerical value provided by the user is 6. As a prominent legal figure, he showed exemplary dedication to his role as a patriot, advocate, and judge of the esteemed Hyderabad High Court. Additionally, his contributions to the welfare of society were commendable. He maintained his presence in the administration until 1932 when Samaj initiated numerous positive activities. The initial objective assigned to him was to build branches of the Samaj throughout the several states.

The newly elected President implemented measures to promote education within the State by establishing schools and libraries. The translation of 'Satyarth Prakash' into Telugu occurred in 1921. Under the energetic leadership of the individual in question, the Samaj gathered substantial funds, which were then donated to educational centres in Kangdi-Hardwar. Simultaneously, the samaj extended assistance to individuals who endured immense hardship during the maple agitation of 1921 in Malabar. (4).

The Hyderabad Arya Samaj provided exceptional and distinctive assistance to the populace during the outbreak of an epidemic in Hyderabad in 1927. The number of fatalities was steadily rising over time. The entire urban area was engulfed in a state of distress and anxiety.

There was a lack of preparedness to assist individuals afflicted by plaque. Amid this crucial situation, the Arya Samaj became a prominent organization dedicated to assisting needy individuals. The dedication and passion exhibited by Samaj personnel in their service to the impacted individuals is quite noteworthy. Hindu and Muslim doctors have actively contributed to providing assistance and healthcare services to needy individuals. Dr. Malanna, Dr. Pilley, Hakim Tafzul Hussain, Hakim Shahabuddin, and Hakim Maqsd Ali provided commendable assistance to needy individuals.

The Samaj workers facilitated provisions for sustenance, medical care, and the proper disposal of deceased individuals. A medical facility dedicated to treating plaque was inaugurated at Vivekvardhini Theatre. The state government also allocated the hospital a sum of Rs. 10,000. During 1929-30, a distinctive religious phenomenon emerged within the State.

Siddiq Dindar, a Muslim, had a significant role in instigating a religious upheaval that affected the entire State. The individual proclaimed their identity as the embodiment of Channabasaweshwar, a disciple of Basaveshwar, a renowned 12th-century social reformer in Karnataka. He embarked on various visits to various locations to elucidate his ideals. He has been reported to have authored a novel, ' Sarvare Alam'.

Within the pages of this literary work, the author undertakes a critical analysis and denunciation of Hindu incarnations such as Rama and Krishna. The individual's objective was to disrupt the cohesion within the Hindu community residing in the State. The Arya Samaj workers across the State demonstrated their commitment and actively opposed the actions of Dindar. Esteemed scholars and leaders of the Arya Samaj, hailing from Delhi, arrived in Hyderabad to support this cause.

Sri Margal Dev and Pandit Ramandra Dehlavi, both hailing from Delhi, presented the perspectives of Dindar. It is noteworthy that both scholars have extensive knowledge of the Quran, the sacred scripture of Islam.

The Arya Samaj workers have formally lodged a petition with the government, urging for the prohibition of a book by Dindar due to its inclusion of erroneous content about Hindu incarnations. Due to significant resistance from the Hindu community, the Nizam administration banned the publishing.

The Hyderabad branch of Arya Samaj actively advocated for widows' rights and social standing. In the year 1930, Sri Keshava Rao Koratakar presented a legislative council bill about the matter of widows. The orthodox Hindu community expressed their opposition to the law, receiving support from the Muslim community. The law was subsequently approved in the legislative council due to the diligent endeavours of Pandit Vinayak Rao Vijyalankar, aimed at improving the legal standing of 50 widows inside the State.

By approximately 1930, the Arya Samaj had established itself as a prominent hub inside the State. Simultaneously, the establishment of the Arya Pratinidhi Sabha took place in Hyderabad, leading to the subsequent opening of other district branches within the State under the umbrella of this central body. Pandit Keshava Rao became the President of the Sabha, with Sri Chandulal and Vinayak Rao Vidyalkar being elected as Secretary and Treasurer, respectively. Meanwhile, in the year 1932, Keshava Rao passed away. His contribution to the organization was highly commendable. Vinayak Rao Vidyalkar took the Sabha's leadership to continue the Samaj operations.

Due to the significant expansion of Arya Samaj within the Nizam dominion, the state authorities put limitations on its operations. The entry of esteemed individuals such as Sri Chandra Bhan and Pandit Ramachandra Dehlavi, who were prominent preachers and professors of the Samaj, was prohibited within the boundaries of the State (5). In 1934, the Delhi–Sarvadeshik Sabha presented a formal request to the Nizam, seeking his endorsement of the Hyderabad Arya Samaj's initiatives. The state administration refuted the charges and asserted that the Arya Samaj was granted complete autonomy to carry out its socio-religious endeavours within the State. The leaders of the Arya Samaj, including Narayana Swami, Swami Swatantrananda, and Acharya Ramdev, were assigned to observe the existing conditions in the State. The government provided favourable treatment to the leaders.

However, after they departed from Hyderabad, the government promptly reinstated stringent limitations on the operations of Arya Samaj. In 1934, the workers of the Arya Samaj expressed their opposition towards the actions of Bidar Taluqdar, who suppressed Arya Samaj's activities in the region of Nilanga (6). The Taluqdar was held accountable for desecrating the Havan Kund and Arya Samaj Mandir at Nilanga. The opposition from the Arya Samaj was of such magnitude that the police secretary of the State, Nawab Zulqudar Jung, responded with stringent measures against the Bidar Taluqdar. He ordered the Taluqdar to bear the financial burden of reconstructing the Mandir and Havan Kund.

Subsequently, a significant shift occurred in the stance of the Nizam regime regarding the Arya Samaj organization within the State. The government implemented numerous regulations. Even the commemorative events for birthdays and death anniversaries were required to be done with the government's authorization. The government imposed restrictions on the Arya Samaj, prohibiting them from engaging in religious ceremonies, Nagar Kirtans, literary activities, and the operation of schools. The flag bearing the letters 'OM' of the Arya Samaj was intended to be kept silent. (7) The Urdu weekly publication "Vedic Adarsh," affiliated with the Arya Samaj, was restricted in 1935 due to its dissemination of candid and critical viewpoints regarding the state government. Pandit Narendraji was apprehended and incarcerated within the confines of Mahaboohnagar

penitentiary. Despite the requests made by the leaders of the Arya Samaj, the state government remained unwilling to grant his release. (10)

In 1937, the Nizam government implemented Circular No. 53, which limited the organization of Arya Samaj gatherings within the State. The workers of the Arya Samaj planned and conducted gatherings in defiance of official regulations, presenting a challenge to the established authority. Additionally, in 1938, the state government issued an additional decree that prohibited the Arya Samaj from erecting Havan Kunds without obtaining prior authorization from the government. The instruction above was also disregarded by the individuals affiliated with the Arya Samaj organization within the State.

In the year 1938, the region of Hyderabad had a period of commercial unrest. A total of 21 individuals affiliated with the Arya Samaj movement were apprehended by authorities. The Arya Samaj expressed their desire for Mr. Nariman, a renowned barrister from Bombay, to provide legal representation for the detained workers. However, the state authorities denied the advocate entry into the State. Subsequently, Mr Brij Behari Tanakkuli, an advocate based in Delhi, was approached to provide legal representation for the Arya Samaj employees; despite the various efforts made by the Samaj, several arrested employees ultimately received sentences. (8) It is worth mentioning a few names in this regard. Sohanlal, Umarao Sinha, and Devi Sinha were notable convicted individuals. Dharma Prakash, an Arya Samaj missionary, was the victim of an assassination carried out by some individuals belonging to familial circles.

The state police agency generally implemented a policy of apprehending or detaining Hindu leaders and active workers of the Arya Samaj, irrespective of their direct involvement in riots, agitation, or Satyagraha incidents, based on their demonstrated courage and knowledge. (9)

The Arya Pratinidhi Sabha, in response to grievances expressed by the general public, filed multiple petitions with the state government to investigate these acts of violence. Due to the absence of an adequate government reaction, the Pratinidhi Sabha orchestrated a robust demonstration in opposition to the administration. (10) The initial group of Arya Samaj volunteers initiated the practice of Satyagraha, with Mr. Devilal Narayanswami assuming responsibility for overseeing this form of nonviolent resistance in Hyderabad. The entire workforce was collectively subjected to three years of incarceration.

A conference was convened in Sholapur to engage in discussions and seek resolutions. Mr. Aney served as the President of the conference above. In his presidential address, Mr Aney issued a cautionary message to the rulers and Nawabs of India, urging them to reconsider their long-standing notions of governance and instead foster collaboration with the populace, ensuring a benevolent government. The conference held in Sholapur made a significant impact. The All-India Arya Samaj promptly answered the summons of the Sholapur convention. The Hyderabad day was commemorated throughout the entirety of India. Despite the extensive efforts made by the Arya Samaj, the state administration remained steadfast in its unchanged position.

On January 31, 1939, the Arya Samaj decided to undertake a series of Satyagraha. Mahatma Narayan Swami, accompanied by his supporters, arrived from Sholapur. However, they were promptly apprehended by authorities. Subsequently, on February 4, 1939, Mahatma Narayan Swami and 20 supporters engaged in a

satyagraha at Gulbarga. On this occasion, he was apprehended alongside 20 individuals who shared his cause, resulting in their subsequent one-year incarceration. On March 5 1939, Kumar Chandrakaran Sarada, a prominent leader, engaged in the practice of Satyagraha. Subsequently, Kushal Chand, also known as Ananda Swamy and Raja Guru Dharendra Shastri, led many workers in engaging in Satyagraha. Dharendra Shastri and his supporters were given a two-year prison sentence.

Furthermore, a considerable number of prominent leaders from the Arya Samaj, who held national recognition, actively took part in the Satyagraha campaign. Approximately 12,000 labourers were apprehended by the state administration. Out of the total number of Satyagraha, 5000 individuals hailed from Hyderabad.

On July 21, 1939, Vinayak Rao Vidyalkar, a renowned leader, prepared to engage in Satyagraha. Meanwhile, the Nizam government made announcements regarding administrative reforms. The Satyagraha campaign has been temporarily halted. Prisoners in correctional facilities were subjected to highly unfavourable treatment. Thirteen individuals incarcerated in a correctional facility were subjected to physical mistreatment by individuals exhibiting extreme and irrational beliefs in the presence of law enforcement authorities. They were denied access to medical facilities. The convicts were not provided with adequate provisions of food and potable water. Vandemataram Ramachandra Rao was bestowed with a unique opportunity for exertion.

The Arya Samaj expressed scepticism regarding the effective execution of the changes declared by the Nizam administration. The Pratinhidi Sabha convened in Nagpur in 1939 to deliberate on the prospective course of action. The Sabha appointed Sri Lala Deshbandhu Gupta to engage with the officials and seek an explanation of the reforms that the state government had previously declared. Surprisingly, the Nizam government consented to all of the Samaj's demands.

On August 7, 1939, the Satyagraha campaign was rescinded. The Arya Samaj workers demonstrated exemplary discipline and moderation throughout the Satyagraha movement. On August 20 1939, an incident occurred in which a dedicated worker named Radhakrishna was subjected to a stabbing by an extremist Arab in the presence of law enforcement authorities. The Samaj workers exhibited a sense of moderation despite the prevailing atmosphere of excitement.

By 1940, the Arya Samaj shifted its focus towards engaging in positive endeavours within the State. To preserve the legacy of the esteemed leader Pandit Keshava Rao, an educational institution known as Keshava Memorial was established on July 30, 1940. This centre's intended medium of teaching was Hindi, but its implementation was not feasible until 1948. The State had a decline in its condition from 1942 to 1948.

Despite the serious efforts made by the Arya Samaj, no discernible change was observed in the status or condition of the employees affiliated with the Samaj. The Anjuman-emitted exhibited considerable strength and exerted significant influence over governmental affairs. The institution in question opposed individuals affiliated with the Arya Samaj and Hindu Samaj, resulting in significant hardships endured by members of both communities inside the State. Arya Samaj employees encountered harassment by the Pathans in several locations, such as Aland, Gulbarga, Umari, Chakur, and Ahmadpur. However, the employees showed an

unwavering determination to confront all obstacles. They, after that, decided to persist in their labour for the benefit of the general population with renewed excitement and vigour.

The Aryan conference took place in Nizamabad in the year 1943. The deliberations were presided over by G. K. Shastri. Two significant resolutions were enacted. The initial objective was the establishment of 100 pathasalas, while the subsequent endeavour focused on enlisting a formidable force, including 25,000 volunteers. During the conference, Sri Dattatreya Prasad expressed critical remarks on the state government, leading to a legal complaint being filed against him in court. As part of its ongoing constructive endeavours, the Arya Samaj founded a Swadhyaya Mandal, or study circle, at Ghatkeshwar to train preachers. The organization known as Samaj also held annual events in several district branches and coordinated Vedic saptahas throughout the entire State. There are a total of 29 locations.

The third congress of the Arya Samaj was convened at Narayanpeth. Sharat Chandra Rai served as the President. One notable aspect of this conference was its organization of four simultaneous gatherings: the Mahila Sammelan, Arya Kumar Sammelan, Upadeshika, and Mantri Sammelan.

Meanwhile, the Sindh Muslim League has decided to prohibit distributing the 'Satyarth Prakash' publication. The Arya Samaj state decided to express opposition towards the league's resolution. The missionary capacity of Arya Samaj had a significant boost in 1944, reaching a total of 300 individuals. There was a significant influx of applicants seeking admission to Pathasalas. A revised version of the book 'Satyarth Prakash' emerged in response to the challenge posed by the Muslim League.

During the Dasara festival, Nizamabad experienced incidents of communal unrest. The Arya Samaj organization requested a thorough inquiry into the incidents, but the state administration did not display any inclination to pursue the matter. In 1945, a training centre called Upadeshika Vidyalaya was established at Nalagonda. The establishment served as a coaching centre for prominent religious leaders, such as Pandit Narendrajji and Sri Bhadradeva, who actively fundraised for its operations.

The Arya Samaj activists orchestrated a widespread protest throughout the State. One police sub-inspector and four constables were demoted. The fifth Aryan conference took place in 1946 in Warangal. The President of the organization was Pandit Vinayak Rao Vidyalkar. He was released from incarceration, and the restrictions on his activities were also relaxed. In the same year, the inhabitants of the Nizam dominion experienced a momentary surge of joy. The rationale behind this occurrence was the appointment of Mr. Mirza Ismail as the Prime Minister of the State of Hyderabad. He has a liberal and progressive mindset. The individuals affiliated with the Arya Samaj movement who were detained in correctional facilities have been granted their release. The weekly periodical known as "Aryabhanu" has resumed its circulation. However, a clergyman possessing such humane attributes was not afforded a prolonged acceptance period. The circumstances were orchestrated so that Mirza Ismail tendered his resignation and departed from Hyderabad.

India achieved independence from British colonial rule on August 15, 1947. However, the realization of freedom for the inhabitants of the Nizam dominion remained distant. Nizam preferred maintaining independence and declined to align with the Indian Union. Subsequently, the genuine endeavour to attain freedom commenced, persisting for one year from 1947 to 1948. During the liberation fight, the workers of Arya Samaj showed remarkable organizational skills, exceptional bravery, and heroic acts as they valiantly resisted various forms of oppression perpetrated by both religious extremists and the government. The Arya Samaj movement, which advocated for liberty and justice, can be seen as running parallel to the national fight for independence.

The leaders and members of the Arya Samaj initiated a widespread protest against the administration of Nizam. Consequently, Narendraji, Dattatreya Prasad, and Gangaram were apprehended and detained in correctional facilities. On September 3 1947, a significant catastrophe unfolded at Parkal. The Arya Samaj had organized an event to raise the national flag at Parkal on that particular day. A large-scale rally was orchestrated, with the participation of 1,500 individuals. The law enforcement authorities discharged their firearms at the crowd, resulting in the fatalities of one hundred fifty individuals and the apprehension of two hundred fifty individuals. The sixth Aryan conference occurred in Jalna, with Sri Govindalal Patti serving as the President. During the conference, a resolution was passed advocating for the integration of Nizam into the Indian Union and the prompt establishment of a responsible government.

The period encompassing 1947 and 1948 was characterized by significant upheaval. Indeed, it might be argued that the historical period under discussion can be characterized as the reign of terror. Significant disruptions Throughout the State occurred, characterized by social unrest, rampant acts of arson, and unbridled instances of looting. The general population endured indescribable hardships. (11) Many Hindu individuals sought refuge in a more secure area due to the atrocities committed by the Razakar group. During significant turmoil, the Arya Samaj emerged as a proactive force in protecting the well-being and assets of individuals inside the State. The workers of the Arya Samaj demonstrated the essential qualities of gallantry and bravery in their efforts to combat injustice. The Arya Samaj workers actively engaged in voluntary service across several roles within the organization.

A highly effective leader and motivator of large groups of people. Pandit Vinayak Rao Vidyalkar, in his capacity as the President of the attorney's protest group, gathered information about the operations of the Razakars within the State, subsequently relaying this information to the authorities in Delhi. Law enforcement authorities apprehended the individual in question. The individual in question was supported by several subordinates, including Vinayakumar, Satya Narayana Sinha, and Madan Mohan, who provided covert information to Vinayak Rao. Prominent figures such as Vandemataram Ramchandra Rao, Virabhadra Rao, and Narasimha Rao furnished valuable insights to Resident General K. M. Munshi into the operations of the Nizam and the covert provision of weaponry to his administration. The Hyderabad Arya Samaj comprises a significant number of individuals who are actively engaged in revolutionary activities. Narayan Rao Pawar perpetrated an act of violence by throwing a hand grenade towards Nizam's vehicle.

During the revolution, Arya Samaj actively participated in positive endeavours. Mahatma Ananda Swami consistently contributed a monthly sum of two thousand rupees to the Samaj throughout the struggle for independence. The Samaj also constructed refugee camps to assist individuals affected by the Razakar disturbances. Individuals who departed from their residences and deserted their rural communities were provided with suitable accommodations in refugee camps located in Sholapur, Pandharpur, Barsi, Bijapur, Umarched, Buldhana, Amaravati, and Vijayawada. The Arya Samaj employees assisted anyone in need within these camps. In this context, it is possible to enumerate several individuals who have contributed to the field. Prominent workers in the context above were Mohanlal Krishna Datta, Bansilal Vyas, Rajpal Shamsundar, D. R. Dass, Digambar Rao Latkar, Gopal Rao Kalyani, Prashant Kumar, and Karvir. This narrative recounts the historical events surrounding the Hyderabad Arya Samaj movement, which ultimately achieved significant advancements for the populace of Hyderabad state in 1948.

The Arya Samaj movement in the surveyed region exhibited comparable significance and strength to the organization at the state level. The Arya Samaj played a significant role in facilitating the advancement of Pandit Bansilal. Shamlal, both from Hallikhed in the Bidar district, were widely recognized and committed individuals in their respective roles. They were widely recognized as the "moving and dynamic force" within the Arya Samaj. Shri Shivachandra Nellagi, hailing from Humanabad, was a dedicated adherent of the Samaj movement and played a prominent role in the organization at the state level.

From the outset, a substantial queue of diligent and dedicated labourers was present within the region. Vedaprakash, Dharamapraksh, Udaya Bhanu, Gopal Shastry, and Mohan Singh from Basavakalyan, Brijpal Singh Thakur, Bhavni Singh, and Gurappa from Bidar, Basavaraj Hudgi, R. V. Bidap, Hakikat Rai, Bodake, and Vithal Rao Kukdal from Chitguppa. Dattatraya Prasad, Kashappa, and Prabhushetteppa from Bhalki, Chandrapal Arya, Ganapati Rao Mule from Aurad, and Ramachandra Virappa from Humanbad were renowned leaders who exhibited exceptional bravery.

It is important to acknowledge that Mangal Deva Shastry, a prominent leader, exerted significant influence over the local population. As a result of his endeavours, numerous branches of Samaj were established in various regional locations—the number 17. During the period from 1924 to 1935, Samaj branches were founded in many locations including Bidar, Gulbarga, Raichur, Humnabad, Mahageon, Bhalki, Hallikhed, Chincholi, Chitaguppa, Yadgir, Basavakalyana, Koppal, Yelburga, Itagi, Kuknur, Alvandi, Aland, and Udgir.

Conclusion

The period from 1920 to 1942 held great significance as it witnessed notable achievements by the Arya Samaj in successfully executing its socio-religious initiatives within the area. Bansilal, Shamlal, and Karibasappa from Chitguppa contributed to the community in several aspects. Their generous, committed, and devoted efforts significantly contributed to the popularity and strength of the Arya Samaj. During this period, the Samaj implemented many constructive initiatives to benefit the district's general population.

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