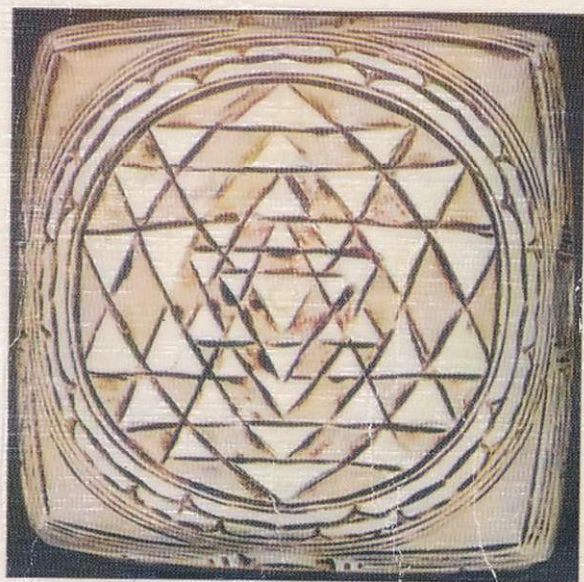


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White Hamvas

SCIENTIA SACRA

BOOK ONE, TWO AND THREE

INTRODUCTION AND FOREWORD

JADRANK DAMJANOV



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FOREWORD

White Hamvas is not unknown in our country. A few of his essays were published in 1990 in Ladislav Galeta's "Oko", while his "Philosophy of Wine" was printed in 1993, also in Ladislav Galeta's "Geres", Zagreb. In 1993, listeners of the 3rd programme of Croatian Radio, as part of the series of 20th century Hungarian prose, could read the essay "One stroke of the curse" in my prijevodu, koji je at the beginning of ove godine published u časopisu

"Lettres". Not much, or not a little for a writer who is not sufficiently known in his own country, even if he has not been allowed to publish for ten years.

He was born in 1897 in the province of Pouna, today Bratislava, of an evangelical pastor father and a Catholic mother. His childhood was spent reading and composing. In the First World War he went to the battlefield. After his flight, his father moved from the then more than Gehoslovakia to Budapest, where he studied philosophy and and sold books. After his studies he became a bookseller and in a small improvised room, surrounded by many books, he lived his double life reading, translating and writing. Among others, he translated the Vedas, the Upanishads, Confucius, Guang-tse, Tibetan and Sufi texts, the Apocalypse of Henoc, the Egyptian Book of the Dead, Jacob Bohme, the Sankhya-ka-rika, etc. He was mobilised for the second time and had to participate in the Second World War, first of all on the same battlefield, and then in the background. Međutim, therefore, that he liberated the Jews on the

*Then a **b o m b** blew up his kitchen with all his books and manuscripts. As one of them describes it, the only thing that fell was a pile of burnt and shredded paper. In the course of the year, together with one by Katalin Kemeny, among others, he wrote a book on avant-garde modern art, "Revolucija u umjetnosti, apstrakcija i nadrealizam u Mađarskoj", which was quickly published by Giórgif Lukacs. Uskoro nakon toga losio je posao pošaća knjiničara i više nije smio objavljivati. Until the end of his life in 1968, he was physically **e x h a u s t e d** , or did not stop writing and translating.*

"Scientia sacra" or "Sacred Science" was written between the y e a r s 1943 and 1944 . It was accidentally destroyed because it was being read by a friend. It was first published in 1988, twenty years after the author's death.

Some peculiarities of "Scientie sacre" should be pointed out. Firstly, the relationship between the sadraja koji se između sadraja koji se z naslova već moe na- slutiti i s kojim će se čitatelj tijekom čitanja upoznati, i vremena kada je djelo nastalo. Djelo je pisano u vrijeme koje ko expressom Renea Guenona, francuskog filozofa orijentaliste,

The "brass" of Bela Hamvas can be called the "Dark Ages". Only those who can relate to the forty and fifty years, or who have knowledge and fears about the early and post-war Europe in the country, and especially in Hungary, can see what it was like to write a book of such a nature in that place and at that time. What an unacceptable constraint on isolation and on certain incomprehension! To što je Bela Hamvas naime mogao pobuđivati dok je još mogao objavljivati i dok je mu eseji još izlazili po časopisima, je je jamačno zbunjenost i začuđenost, vai nakon zabrane publish- livanja isolation je musí bylo mnogo veća, ako ne i potpuna. The lack of understanding of the surroundings was transformed into a very unfriendly atmosphere.

The second feature to be noted is the sadraj. This is a unique book which gives a comprehensive, or by no means difficult, scientific and simplistic, but lively, prose-oriented, in the best sense literary picture of the transmission of all the great cultures of what he calls the Islamic era: Egyptian, Chinese, Indian, Iranian, Hebrew, Greek, pre-Columbian American culture.

The Djelo also has a distinct structure. It consists of six books. The most famous are: The Surrender, The Arch- man, The Culture and Culture, The Initiative, Anal ogy, The Country and the Nation. Each book is divided into six chapters, but each chapter is divided into six sub-chapters, and so each volume consists of 216 chapters.

It is written in a way that is more focused on the intertwining of motifs than on unique scenes or a continuous narrative flow. In a certain way, in every little scene, it is about the same thing, as if the attention is shifting while the motif remains the same. In a certain way, in every little scene, it is about the same thing, as if the attention is shifting while the motif remains the same. To pak što premješta nasze pozornost jest primjer iz druge i opet druge kulture i tako neopaeno, krueći oko istoga, mi zapravo obilazimo cijeli poznati svijet. So we could say that becomes an organic connection between and the sadraja

- of surrender and the way it is talked about. Međutim, mogli bismo reći i suprotno, i tu je upravo ta treća osobost na koju treba upozoriti. U chick's wayu skriva se zamka stila na razini oblikovanje rečenice u koju se, moda, neupozoreni čitatelj moe zaplesti. Hamvas's sentences are powerful, passionate and exclusive. Thus the reader can be fashionably repelled by them, that is, by the power which he perceives from the spirituality of the sadraja, which is above forcefulness, passion and exclusiveness, and the way in which the writer addresses him, the reader, as a witness. If we get entangled in this tangle, we may end up putting the book down, but that would be a real pity. The lock is designed to bypass and override the possible resistance to it.

of the shape of our worldview that awaits us as we read the text to the end.

In the same confusion, naturally, we can also find other ways of doing things: not by repelling but, in reverse, by coming, by becoming a clone, a companion, by proclaiming Bela Hamvas to be a kind of European guru of the great wisdoms of the iskona, which he believes in implicitly. It seems that even this would be untrue of Bela Hamvas, a fashion even greater than the one that is imposed on him by the time he stops reading it. (Success, it is widely known, because it is the most popular, is becoming a real cult of Bela Hamvas, not only in Hungary but elsewhere.)

It is sometimes worse to miss than not to miss, but it would be a good idea to replace a reliable tragaoca, as he is still in the "Scientia sacra" work, with a wise man, as has become the fashion.

Jadranka Danijanov

KNJIGA PRVA

PREDAJA

I. GOLD DOBA I APOCALYPSE

1. Until the beginning of the sixth year of our reckoning, the Jewish history is continuously linked; then, for one day and two or three generations, it is no more than three generations of the age of our swapping. The veil, which can certainly be touched by hand, divides the time that passes and that which reaches the six-hundredth year; what is before us is before the veil and it is clear; what is outside the veil must be kept in view. The human beings are suddenly becoming unreal. The contours of the story are, then, unclear. The battle is becoming incomprehensible. We have deep concerns about Kung-tse right down to¹his private life; only one of the old Lao-tse's characters is lost in obscurity. We know many bits of information about Heraclitus; only a few years of the old Pita are burnt by several extinct extinctions. The man wrinkles the ground under his feet to the point where he believes that he is not walking on the ground and not on the side of the curve. The axial things become unsteady; the do-ers and persons cannot catch up with him; the battle is rushed and the moment unclear.

1 The importance of the fishing *years* is a difficulty in translation. We have learnt to translate the *b a t t l e* , except when the battle is about the most important battle, which is apparent in the post-war weather, (p. trans.).

Since the beginning of the sixth year of our reckoning of time - in China there have lived both the Lao and the Kung, in India the Buddha, in Iran one Zarathustra, in Asia Minor Heraklit, in Egypt one Thoth, in Ithaca Pythagoras. Today, the Promenade is seen as the lowering of the veil. It is strange that, in the case of some of the most prosperous regions and some of the most unconquerable Judaisms, we are told that the promise is being made to us unambiguously and certainly in the same terms.

"Tijekom dugi hivel ikih promjena - shows Buddha
 - there is a time when the world recovers from the unrest... then the battles, after their twists and turns, recover from the unrest. They are of a pure spirit, they live in an unmolested paradise, they live in a world that is crucified in space and in a world that is crucified in space and in a world that is crucified in time. They are from Christ 1 of a night spirit, living in unbroken joy, with their being in the first world and crucified in space and in the first age living a glorious life. Then there is still no Sun or Moon, no star, no day or night, no three days or months, no musketeer or wife. And so, in the course of the two years of the two years of the one year old age, the earth tastes good, and it is soft as wine, and curdled as wine, and myrrhy, and sweet as honey. One of them is to taste and taste; he is more aware of it and is more alive from it. Even when they have tasted the earth, they have lost their original worldliness. And when they lose their unutar- nary worldliness, a new worldliness is created, more and more.

liko Sun and Moon and rising, and day and night are set, and three days and months are set.- And the beatings, which are higher than the earth, are higher than the wrinkles, and are often christening the spirits - but the beatings are also in the first place ljepotu. And then there is a tasteless zeal, and from the ground there are no more betrayals of the pop ut gljive, and the beats are the betrayals, and what is higher is higher, and those who are higher are becoming even more rough, and the ljepota is wrinkling even higher. And onda su nestal i wydanci i iz zemlje rasle bobice, i bića su jela bobice i ich kristalnočisto duhovno običe postaja loje sve grublje i ljepota im se sve više više žubila. Then the cereals are still growing, they are still brown, they do not need to be washed, they are still small, they do not need to be baked. What would have been eaten in the evening would have grown by the morning, what would have been eaten in the morning would have grown by the evening. The bits are cereals, and so they can be seen to be women on one day and to be musketeers on another. And when they would look at each other and put their arms around each other, they would be fired with passion and they would get stuck. One day a woman said: 'Why do I go out for grain every morning and evening? And tomorrow it is taken for the evening. The grain is then no longer grown, but only used. And the others are so taught, and the grain is no longer grown, but only used. Again, one man said: 'Why do I go for grain every day? And one day is enough for two days. And the grain has only grown for a quarter of a toliko, and when the whips have only one month's food for this one day, it has only grown for an eighth of a toliko. The earth was undermined, and then some of the whips were taken here. When the other floggers see this, they say, 'Let us take me out of the room.

so he has to make sure that we take it all with us from all over the world. And so he stood for several hours to receive the gift, and finally there came a candle-bearer and a rescuer and a grave-builder and a handyman and a handyman."

2 The ferries from Cain to Italija are uniformly calculated around the sixth year of our reckoning of the boiling point, so that 1 Jewish story reaches 1 a.m. in the last phase of the Dark Ages. The battle is lost; only life remains. The battle is being broken; the revolt is being suppressed; several links are broken. For a few short years, there is an unmistakable sense of isolation and entanglement. Heraclitus is divided, and is bitterly opposed to the 'unclean', who take blood and who want to wash it off - who, after the sow, rejoice in the bast; who, after the Magyar's journey, like to take urine from the womb. - Pythagoras exclaims: 'Unfortunates! They do not see and understand that it is good in their immediate life! Few of them know how to free themselves from the misfortune of their m i s f o r t u n e ! Poput grubi h g rud a kotrljaju se amo- tamo i neprestance se sudaraju s bezbroj nevo lja. From the birth they are driven by a cobbled-up confusion of winds, which burns them to the ~~gound~~ and no one understands anything."

"When the gods at the end of each bl agdana came to the door of the temple, *Yen HuP* asked the Lord's Master: 'Why did you ask for the vri of my bl agdana?' When many of the leaders were still alive, I was not alive, but I know about them. As long as the Tao was in the world, the world belonged to the world; for the world is the world's most important place.

- 2 All the texts are translated in the same way, regardless of whether or not they are already available in our country. Naime, Hamvas's translations are still different from other translations in the Hungarian language, but his interpretations would perhaps not be understood if the subject were to be discussed on a different translation, (p. trans.).
- 3 The transcription of the name and the term from the archaic cultures is the author's own, except for the Greek and the Athenian, (p. trans.)

l of today: speak the truth and its truth and its truth... They do not know laži prijeveru; there would be no lopov nor razbojnik. There is no door in the kitchen, and no one would have heard a word. This would have been a time of great unity. Even if that is the case, the world is no more united than it is a personal prison. Build walls and towers to make castles. The world is being made more and more complex... This is what we call the Sicushno Blagostanje."

Lao-ce then shows:

Tao su people napustili:

this is how the wisdom and the duality were created.

Intelligence and cognition were created:

so the great lays were created. The relatives

have been made mešusobno:

so dječja dunost i ljubav were created. Drowsiness and

disorder have ruled the day: thus have faithful servants

been created.

3. Knowledge that relates to the isconic age is not permanent. There remains a vague solution for the present age: the quest for wealth, which already has to be balanced with the increasing diversity of life. It is not the feasts that do not happen, they, of course, do not happen at all during the course of life. It is not the life that is most important and that is customary to remain; it is not the axis by which battle and life can be distinguished; and it is not the instinct that can sustain battle in life. Battle is what the Buddha speaks of as showing that the beating of the popu t of the world's twists and turns is recovered before the unutra. This is what Kung-tse calls the name of the Great Unification. I have no wisdom, no intelligence, no cognition, my blood relatives have not yet hit me hard and the country is still in disarray.

The battle is c l o s e d . One border is here. That is what l i f e is about. There are also regular and frequent

of life: the capacity for passivity, the capacity for softness and strength, the capacity for resilience and austerity, the capacity for calmness, the capacity for amusement, the capacity for unwillingness, the capacity for joy, joy, diligence and striving. They are no longer a source of worry because I have been robbed by the grain fields all the time. This is, as Kung says, the time of the Sirius Blagostanja. People are challenged by the Tao, by the great quest for knowledge, and there are more and more of them.

The difference marked by the sixth year in our reckoning of time cannot be stated in the same way: that which was first is battle, that which is now is life. These are, of course, just two things. Two things will be clearer from this time. The first is an instruction from the *Zend Avesta* and says: 'And Jiam-Shid built a vast and large kingdom which he called the Faith, and he filled it with courtyard, garden and garden animals, Jews, birds, dogs, and he brought a candle of blood, and with it all the living creatures, and our idols, and food. The water flowed in wide streams and flowed high into the vast empire of the Faith. Here there are many birds of prey, and the first of these is the abundant grass, which is usually born, and in the living creatures there is frugality and honesty. Children are very young and like to be fed. The empire is as poor and clean as a place of heaven, with plenty of children and millions of people living together. The female columns grew luxuriantly out of the earth and the oxen grew luxuriantly. And to me, the inhabitants of the Tsardom of Belief, there is no one in the first place who would be subject to strict penalties; there is no beggar, no cheat, no enemy who would go about in the dark, no invader who would attack the first Jews, no tooth that would kill. There is no difference between Jews and women, and women are not tortured by married men. And in the middle of the country, Jiam-Shid has built nine bridges, six larger and three smaller.

He has gone away from his house and has bricked up the walls and floors of the rooms and opened up more windows."

The second quotation is from *the Book of Henoch* and says: "I am h e r e to tell you, before the licem mudraca i l l u d a, you can still see my feet on the ground! You should bet on jewellery as wives and rainbows, not as the mlades of a child. They give it in the most upright manner, in power, in silver, gold and purple, in honour and in the blessings of which they all hope for after the nightmare that is unfolding. And in their graves there is nothing, nothing to learn, no wisdom, and therefore they must starve with their fear, with the war of strength, with the pile of their dignity, and their lives must be plunged into a f u r n a c e of shame, in deadly fear and poverty. I am s i n n i n g , sinning, because the earth is not becoming with the offence, because the shore is not becoming with the fire, because it is not on the earth - the Jews have created it out of their own selves and have prosecuted all those who judge it.... I b e s e e c h you, sinners, I beseech you, all of you, to remember your transgressions in heaven, and not to let our sins happen on earth, which you will be able to destroy... And our names are written and the sign remains until today. Yea, to you, O ye of the first, for your happiness shall be your ruin... and know that you are ripe for destruction and you must not hope to l i v e ... And in that day the nations of the world will rise up and in that day the nations will rise up in revolt. I n that day there will be such a judgment that I man will destroy his child... And they will sink into godlessness, because their hearts will lose their reason and their eyes will be blinded by trembling and by terrible things... And in these countries both fathers and sons will be touched by the same, and the brother will be l o s t at the same time, until blood will flow over a wide river... And horses will be groping for blood till their breasts, and carriages will be sinking in a pool of blood till their axles. And in these dances

He shall send anŒel also upon the earth, and shall gather sinners together, and shall hold upon them a most terrible judgment."

4 There is still no time for detailed explanations. It should be noted that in many places on Zend Ave. *Jiam-Shid* is a Thai-Iskonian place where the Chinese name is Huang-Ti (Veliki Zhuti Our Lady), the Hindu name is Manua, the Egyptian name is Menesa, and the Greek name is Minosa (Minosa). Taj Jiam-Shid is in the predaments with the enemies of other nations, and is no more than a man, and an Iconic Spirit-man. The Hebrew pre-given name for this man is Adam. This is the First and Original Man. Jiam-Shid establishes a kingdom of peace, integrity, order and purity. The kingdom is as pure and pure as the place of the heavenly One. It is the bio-faith which in Greek tradition is called the Golden Age and in Hebrew Eden.

The most important answer to this question is to ask with a certain rijeci: does the current period have a reactivity⁴? As the sovereign is of course the most important: Zarathustra and his and his contemporaries Lao-Tse, Buddha, Heraklit, such are the 1 Jewish personalities of the past for the past 1 century. This is a fact that is even more evident today, after two thousand and five hundred years, than it was evident before. Expressions such as soul-searching, dubina, over 1 Jew and most of the non-Jews do not come close to the true feelings of these personalities. They are all of them from a very different age, and we have to accept that, regardless of the fact that today they are less characteristic than others.

4 Hamvas's style is peculiar in that he sometimes uses MaŒaric, but sometimes rhymes with coriŒn from the Asian languages. For example, when the text is divided into the time of collection and the time of reaction, it is not about the impossibility of translation but about the author's contradiction of the text.

What makes the Jiam-Shid empire of the modern era? The answer is given: the land of the bridges. The Zend Avesta says that man built nine bridges in the middle of the country, six large and three smaller. What the bridges of water are, Zarathustra does not talk about in this place. And from other passages of the Holy Book it appears that nine bridges were destroyed in the place of the last age and only one remains. The name of this bridge is Chinvat; it is crossed by two bridges which leave the earth and return to the invisible. The Chinvat bridge connects the visible and the invisible world; Heaven and Earth; matter and spiritual creation.

The Empire believes that in the present time the Earth and Heaven are connected by nine bridges; that battle has a free and many-struck way of life, and life has a free and many-struck way of life in battle. From life to battle nine structures come laz. The Nine are not more than the first nine brothers of the first decade of the first order, the great Nine of Egypt. Now is the time when life is open to battle; when the earth and the material world are in a ninefoldstructure.

The following should be added to the etymological commentary: this is a time of peace in the world, of peace and of opportunity, and the earth is being transformed into a place of collective responsibility. Then the ear of the Lord and of God to the efforts of the unrestrained and unblushingly and in both ways will be brought to the Judaic judgement, to the life of the community, to nature and to matter, and will illuminate, sanctify and sanctify everything that is alive on earth. The visible world is in a natural way connected with the invisible. This is what makes life a battle; this is what makes it unique, unique, unique. This is the more common of the two ages: the battle.

5. Of the nine bridges, only one has been destroyed, and that one Chinvat remains only to allow the soul to return to the invisible spiritual world. That time is no longer

Zend Avestin, the negro of Henoeh, the apocalyptic prophet. This is the speech which still speaks as if it were written today: a pious and slanderous cry from a man who is weak and torn apart, "as if the earth did not stand with the wrath of the wicked, and he was baptized, and the curse fell on all who were in his power". 1 The Jews are the ones who c r e a t e d him out of their own selves, and the curse falls on all who are in his power. There is no time more different from that of Zend Avestin, from the account of Vero. This was the time of the battle; this life. This is an open battle; this is a closed life. The whole world is breaking up and man is digging himself into one of its sheep. In the Jihad-Shida empire, there is no one among the inhabitants of the country who is subject to strict laws. The Jews were restrained from going out after the siege. Nine bridges connect the heavens and the earth. This would have been the age of the Great Conspiracy. This would be the golden age. And it is the apocalypse of the first time, when our mighty men, loaded with jewels, with the dignities of the land, walk amo- tamo- tamo, in purple and in fasting, in gold and in honour, above the rest of the sea. Ali the prophet knows what the place will be. What will it be? Judgment.

"I believe that these days shall come down from heaven, and that He will gather even the wicked into one place, and will hold a great and terrible judgment upon them." "Purify thyself from blood, and wash thyself from blood." "The wretches... a cobna mutiny is chasing them, and the darkness is up to them." Henoeh, Heraclitus, Pythagoras. And Lao-Tse: "The countries are in disarray... And there are more and more problems."

Z1 is not a battlefield. It is a potpourri of reality, both visible and invisible. And the Earth and the Heavens, and God and man. This is the Great Unity. They are one, then, because they belong together, one without the other, and they are only a difference, only a difference.

Apokalipsa is the secret difference. A broken battle that is only matter, only earth, only life. A fractured fighter, a closed fighter, which "is not on the earth, nor is it on the earth, but only those who have created it out of their own selves are alive". Because of this, in the place of the battle, at all times, they will be called to order, and then anŌeli will hold over them "a great and terrible judgment".

This is the importance of the sixth year: it comes at a specific time, after the first apocalypse.

6 It would not be reasonable to claim that age has no relevance at all. Clearly, the period is a reduction of the apocalypse. The rate of increase cannot be increased without a period of 1 year. All patni, svi grijesi, cijela pomutnja therefore jest patni, grijeh i pomutnja, jer b u dno života ludzjekov a svijest o ubav oj i čistoj ljepoja tsarstva Ver. Every patnia is a patnia in the order of happiness. Anything negative is negative only in the same order as positive. We are only in order with the order of mutation. Apo- kalipsa with amo in an arrangement with a zlatnim period is apo- kalipsa. The Iconic concept and the idea of the two legs of life is a battle and we are a l l aware of it.

In two rivalries that are as close as two cats, we can only see two higher, less successful rivals, who have already won six years from the other side. These two rival concepts, battle and life, are two delicately spoken and universally shaped concepts, the thematic differences between open battle and closed life, between two ways of life.

We can talk more openly now. The six-month delay is not, however, a permanent one, nor is the possibility of a return to a permanent o n e . This is the permanent, secret and only question of life: can the precious lost empire of the Faith be regained?

g d e has no teeth in his m o u t h . Or, if not, can it be restored. The golden age is not a clear picture of life. This fulfilled life is a complete, shaped, finished and completed battle without shortcomings. And because the Golden Age is a battle, it is not necessarily a subject of constant and unceasing study in our society and in every age. But the apocalypse is a life in progress, a life in a state of flux, formless, unresolved. The Golden Age is a hope, the Apocalypse is a possibility. And since the golden age is lost, humanity lives in the apocalypse.

The appendix of the letters and the subtitles means: revelatio, revelation, and a true publication. The golden age of the literalist means: blessed happiness. These two expressions, two are the ultimate states of battle.

Since then, humanity has emerged from a golden age, shaped, perfected, meaningful, skillful and battle-torn to the max. It has lost its unquestionable reality. That is the importance of the sixth year. From that moment on, the situation has no higher resolution, only possibility; no form, only possibility; no reconciliation, again only possibility. In the Apocalypse, every form that is created and perfected becomes fluid: that fluid form is power. And this possibility, with all other possibilities, is in the apocalypse. The Judgement, of which he is constantly riving, is the reproach of the judgment of the spirit - of God. The judgment and the value of life that has been torn away by battle. That is the ultimate meaning of the Book of Henoch, and that is the importance of the rest of the apocalypse. Life is torn from battle, or stands before it with its own mind. All the riches of Lao-Tse, Buddha, Heraclitus, Pythagoras, and May, in the apocalyptic shield. The apocalyptic character of humanity at the end of the golden age is to stand under scrutiny.

II. WAKING

1. The guardians of the life of the first leg and the end of time are the holy books of India: the *Vedas*. The river Veda flows from the *vision* and is linked to the Athenian *vision*, which, in other words, means to know and to see. Sve što Vede kažu, u prvom su poriadku prizori i slike. It is not only the picture that one sees in the daytime, but also the picture that one sees in the garden and in the house; and, he says, not only the picture of things, but also their meaning and character; and that which happens to things, and that which brings them together and divides them. Therefore, the explanations by which vidyas know how to see and to see are obviously tempting. It is more correct to say that the characteristic of vision is knowledge. Guenon thinks so. He writes that the Vedas are the knowledge of all things in the world, and this is the most pure and sacred knowledge of the Islamic age. Knowledge of the first sense of things.

This is less than both simple and understandable. The collection is, in my opinion, extremely one-sided and extremely important. The meaning of Science (vidya) is a true wakefulness. Science is a wakefulness, it is also a watchfulness, and it is the spirit of the end times, a being of the beginning of time. The unique task of Science is to awaken, to bring wakefulness and to keep awake. It does not teach to see, it does not teach to see, it teaches even less to know. To know one must see; and to see one must be awake. Science awakens from the sleep that is Jewish life, here in the material world; it breaks through the closed life and opens it; it shows the original sense of things, it opens the

man's eyes and shows the authentic sense of the world. The effect of what it shows is not that the person sees and knows the meaning of the world, but that he wakes up from the scene.

2. When Socrates drank the cup of the children, his limbs were exposed to the fire, and while death loomed in his heart, he was able to say: 'You must not stop Asclepius from bringing the pi-jetl as a sacrifice.

In connection with the sense lom of this saying, the old commentaries are not available to us: the new ones, however, do not understand. I am tempted to say that Ask1 epiiii used to bring sacrifices to the deceased to heal and that Socrates at the time of his death had a point to make: he was healed of several afflictions of life. This cure, naturally, Socrates promised to Schopenhauer. It is the drinker who is to be sacrificed and who is to be kept awake. It is the drinker who is to be spun on the church bells. It is a wind sign on the deck of the cooker and a display of the first movements. If, before the drink is turned on, it shows up in Evan for one more day, you will betray me for three days. Meaning: when you wake up in the heat of battle and in the flooded gathering you find out what i t is that is h a p p e n i n g to you, you are not betraying God and yourself.

On the mountain of Mas lin, when the Lord called to you and to me, He said, Watch and pray. And when he returned, the disciples were asleep.

In Iran, the drink is called Paroderes and it yields lju- dima "a poor promise of prosperity". When he is about to get up, he says to Avesta: "Stand down and pray, because Bushyasta, who is asleep, and who is about to say: 'Man, you can sleep, you can sleep, your time has not yet and."

Wakefulness is not the same as a waking state. It is not to be aware, to see, to act, to be aware, to be aware, to be aware, to know. The waking state of one is

type of pavement: the world at large. Both the drinker on whom Socrates is thinking and of whom Evan has already spoken, and the Paroderes are a wakefulness, a call to be out of the world's axle. This is the wakefulness which sees and knows that the world is also a matter. Socrates wakes up from this sleep when the child comes close to his heart. Ask1 epic must be sacrificed for the sake of the knowledge of what is being awakened. Socrates was therefore able to sacrifice the drinker in his name, because it is only the drinker's life that he wanted to offer to the world, it is the only one that matters in all states of battle and in all possible encounters with the universe, here in matter, there in the spirit, between the gods and above, in the universe of unconquered consciousness. That is why he drank at the church bells. And the one who puts the disciples to sleep on the mountain of Massif is not just a messenger. He does not know anything and he does not see anything. It is also ignorance; for knowledge, knowledge and the mindfulness of the Lord are linked together so that the mindfulness is the key to all knowledge and knowledge. The one who is knowledgeable and ignorant is also unconnected and alive and a cuckoo and a traitor. "Three times you will betray me." The one who is ignorant and stupefied, who is demon of sleep, is deceived into believing that his life is still far from being sufficient and that his life thrives on me, on the substances of his orphans and of his masters. It is the dignity of earthly life that in it a man can fall asleep in peace. That it should not drink itself to sleep.

Wakefulness is man's metaphysical captivity. *Metaphysics* then means: beyond nature. A supernatural life that sees, sees, knows and knows that which is inaccessible to the human being. The Buddha sees beyond the animal, the rational, the purifying, the passionate phenomena. It is an ancient attribute of the Buddha that he is intrinsically wise. And the very saying *buddha* signifies the ear of the Buddha in wakefulness. The awakened dreamer. This is how a skinuo with many kinds of sleep, that is not with a higher level of sleep

not in his or her own mind, not in his or her passions, not in his or her intellect, not in his or her pockets, not in his or her closed lids and in his own mind.

3. In Iran Avesta or or or God Mitra:

"Exalted Mitra, God with your ears and your eyes, you who always see the light of day and the light of your eyes, you who never sleep but are wide awake!" Mithras is the sun and the world; for we are the deities of the sun and the world and, as it were, the gods of wakefulness: Osiris, Apollon. In all the gods of wakefulness, the same is repeated: in Iran there is the *Yogaurvah*, which means always awake - the *Achvafna*, which means without sleep. *Ghvafna* is a dream, the same as the Greek hypnos, the Athenian omphalos and the Sanskrit vapna. It means both a dream and a modern dream, both a dream and a privilege. They are related to the magical licama of maya. Jer Bushyasta, the demon of the feminine, is not the only image of the Dark Kala (India) and Yina (China).

"Wakefulness is the most important of all things," writes Avesta. "See this to your warm souls!" When a soul goes to earth, nothing can be offered except wakefulness. Zarathustra calls *chisti* the supernatural mother and shows that she is the gift of the most divine deity of heaven. If *chisti yaka* is in the soul, it is as if it is at the limit of life. Why? Because she is awake. And, because she is awake, she is able to see and recognise every state.

The Tibetan *Book of the Dead* says that at the time of death, all Jews are taken up to the highest heaven, not longer than the duration of the year. The soul is awaited by such a terrible world to be stunned and to exist. And yes, for her, as she retreats and as she rises! *Jao njoj ako nie prepoznala da svjetlost nije inne nego divanska iskonska slika ljudske vjecnosti: vjecnost. Budnost.* When it is not awake and when it staggers; when it is asleep and stunned, it is lost. It is not possible

to enter into the prison world, into the divine Wakefulness. Jer: "wakefulness is of all things what is most divine." Oh, how the cuckoo soul can sleep and not rise again to the garden of the Infinite Substance. The wakefulness of the drinker is not allowed in it. It is not able to wake up.

The soul in Egypt, on its supernatural journey, confronts the naive with terrible wonders and enchanting divine beats. When it is not awake, it hides from the wonders and the joy 1 and the enchanting gods. A sleepy and uncomfortable soul which does not know that in the modern world it is in the midst of its own beings in a world of runaway stars, will always be able to cling to the beings of its own imagination, of his dreams, in the forefront of the real world, in the world of the Jews, in Hades as the Greeks are, in Seol as the Hebrews call this place. It suffers that the comrade is in the crocodile, that the overground judge judges it, that the hangman is in the vat. And she, who is struck by the fall of a zero in front of a man, says to him: "You are me, I know you are me! You know, come on, Horus, I am Horus!" And she, recognising that she is crouching, brings me with her to Osiris and is able to escape into the sunset of the world. "Wakefulness is of the world, and that which is most holy."

A screaming voice is a sign of visual ability. Ali v i Ôenje tre- ba shvatiti u prenesenom smislu, posve tako kao što i vidya u prenesnom smisl u znači wakefulness, i wakefulness je u prenesnom smislu sposobnost koja je metaphizička osjetljivost. In Iran it is also a sign of the greater world - a god, as in India buddhi and in Judea zebaoth. They are all signs of wakefulness.

The soul departs from the earth and begins to leave the material world, even to enter the spiritual world. In the spark world, with 1 circumference, it is possible to cross between the nine bridges

which is in the higher world; but of the nine, only one, Chinvat, is standing alone. When Chinvat reaches the bridge, a small girl approaches it from the right side. This girl is a *lady*, a real human couple, who has Ij with whom I, the divine I, am. The highest consciousness of the earthly Self is purity, wakefulness. And when she understands the daen, she recognises it as the wakefulness of the divine Self. The existence of the Self is deathless wakefulness, it is the same world of which the Tibetan Book speaks. At that time on the Chinvat Bridge I meet the wakefulness that emanates from man's divine Self and the wakefulness that emanates from the divine Self.

4. After these occasions and in some cases, we can no longer be admitted to the battle and we can return to the Sciences and begin to work on the debate for a longer time. The view of the Vedas to which we all belong is *Isha-upanishad*. Some of its happenings are more important:

"The world and all living things are caught up in a divine battle. Thus it is said, joy is his. Here he cannot be burnt.

Some are gura multitude, some have already a life of their own. Therefore, true joy is yours. Let not the earth's desires come to you. This world is full of demonic dreams and the gloom of darkness: the message of death is not for those who are already dead.

For so we are able to hold our living beings in us as the living Self of the greater Self, and ourselves in the world that lives, that we no longer fear death or the l i v i n g .

And now, when all living beings have become my Self, I wake up; and when is it darkness, when is it painful how you wash your faith in the One?

The unknowns lurk in the twilight, and in the even darker twilight they are the ones who are turning knowledge into knowledge.

It is the other world that leads the way, not where knowledge and ignorance lead. This is the way in which most of the teachers of the Islamic age, whose rivals remain with us, have taught us.

He so knows that both knowledge and ignorance are infinite, and with this twofold knowledge he transcends death, only he is immortal.

Ulazi u gustu noć onaj so vjere da postajaje ništa; ali ulazi u još gušću noć onaj so vjeruje da postajaje nemo.

It is another thing not to become something, it is another thing not to become something. The bourgeoisie and the end of time are so taught, and that is how the handover remains to us.

He knows so well that nothing is becoming, nor that nothing is becoming either, and with this twofold trust, only the one who is immortal is pre-correcting death."

He must be divorced from less important things before anything else. This is the first saying that has a meditation effect, and the first of two things that are used to keep the mind clean. This is where the troubled soul tries to wake up.

The third is a more important aspect of our time: the twilight of the sun. This is what the darkness is all about - the Christmas of Kali, Yin, Maya. It is the darkness that is not bright. The world is also the Sun, Ahura Mazda, Yang, Osiris, Apolon, Brahman - the gods of wakefulness. The human soul, however, is in the darkness of sleep and ignorance, in the darkness of nightmares and the magical phenomena of its dreams. And the magic must be the same; the object is the charm - maya. He is girded with prociep, Mr. Djel The⁵Jewish soul can fall asleep, Mr. Djel can lose his wakefulness in such a way that he never wakes up again. The text shvaća to tada kada poka: " their soul is mr-

5 The author sometimes writes a term in lower case, and sometimes in upper case. We have done it wrong, (p. trans.)

shapes'. This is not a physical death, it is not what the mystics know "D rug om smrtéu", when the soul, as the Egyptian Book of the Dead shows, is eternally tumouring during the Substance - when, as the Tibetan book says, the soul is eternally sinking into the eternal garden of magical slika. These are the sleepers who are enchanted by the Bus hyastom and live in faith: just sleep, sleep, your time has not yet come. And their time will never come. These are the disciples who, while the Lord can, are being led astray. It is they who are in the rush to their already, passions, voices, thoughts, thoughts, thoughts, thoughts, thoughts. This is the state which the Vedas designate as avidya. Avidya does not mean self, it does not mean ignorance, it does not mean stupefaction. Degraded battle. Closed battle. Sleepiness. Avidya is the greatest opasnost koja može scares the soul: it is lost in the wake of the magical Bushypasta, the darkness of the darkness, and it tends to overwhelm and disappoint me, it is less and less successful, and finally it is extinguished after all. Be comforted in the midst of your fellow human beings.

Avidya has three stages according to the Vedas: the two-eyed sleep state, the dream state and the waking state. In a dream, one does not see or know anything. This is the most degraded state of life. When a man dreams, he sees, but he does not know. This is the waking state. In the waking state man sees and knows, but he is not yet awake. Only the fourth state (*turi-yam*) is wakeful.

Avidya is ignorance, cellularity, slumber, degraded life, with the following: matter, the earthly self and the asses, and is only about the mother's condition. This state is called maya by the Vedas. The enchanted soul, in the belief that it is not being taken by me, does not reach me. The scenes are scenes of the world's 1 leg, of witchcraft and assassins, of thoughts, fears, anxieties; of the difference between life and battle, of the difference between the earth and the universe, of the difference between life and battle, of the difference between the earth and the world.

The difference between Me and You and Me is closed to this magic. And in this closedness he is exiled, he believes that he is a special individual, that he is the Self. This stunned attitude is one of seeing Hades, the under-earth. At the centre of the world, as Orpheus shows, sits a perzephon, a little place, a soul, veiled by that eternity, and on its forehead a garland of four poppies - a symbol of the stupor of consciousness.

Heraklit shows that the asleep have their own special worlds, but the awake have one unique world. This private world is the Self. This Self has a private life, a personal judgment, a personal thought, a personal life and worldview. One hundred and ten times a dub 1 is asleep, which is a dub 1 in a daze, that is, detached, alone, in-different and more personal. It is a peculiarly avid state to see the world and its agencies as a collection, to believe that magic is matter and the legs of the world are a reality; not to know that what is considered as a collection is a mysterious privilege of the enchanted soul. You can never wake up and believe that the age has not yet come. It is never to be felt that, out of nature, *meta, this person* becomes something, and when he stumbles in a dream it happens that he has to open his eyes, and again that 1 is something of a dream: a life dream, an idea, a passion, an honour, something that comes from the Self and to what the Self is the dream. The real collection is seen by a man as a chained man in sleep, crowned by leÔima before the eye, which is on us against the wall of the prolazne wall of the prolazne wall. And the dubina of sleep depends on how closely one considers one's own substances to be collective; how closely one considers one's own disappointments and scares to be real; how closely one considers the gloom to be the rest of the world. When it considers as real that which is only in its own self, never elsewhere: its thoughts, its feelings, its worldview, its ideas and its judgments. What is **m o r e** important, more educated, more self-confident, more educated, more passionate

- it is only the most stupid, the most ignorant, the most irreligious, the most rhizobian, the most senile, the most stupefied, the most obtuse, the most asleep.

5. In Isha-upanisha, a round-up occurs when a mixture shows that knowledge is not wakefulness. The Sanskrit word for knowledge is *vijna*. *Vijna* is not *vidya*. *Vijna* means knowledge that can be recalled. The text says: "Ignorance is the darkness of the darkness, and it is they who bring knowledge to knowledge."

Knowledge and ignorance, the two varieties of knowledge, are both possibilities that are inadequate for the exploration of knowledge and for the increase of the collection. "And knowledge and ignorance, both are infinite." Ignorance brings gloom to the sky. The sooner they are there. They are the disciples who make the pavement. They are the ones who think that they have not yet had enough time. And they still have hope. They may take a few blows, they may stumble and their eyes may be opened: but they are the ones in the darker robbery who are trying to learn the lessons of knowledge. This is about mental knowledge. Such knowledge is the most satisfying sleep. That which increases only the matter and quantity of knowledge, and does not increase the quality and clarity of knowledge, is only knowledge, and then it does not awaken. It is, therefore, unbeingful, uncorrupted and unnecessary. The soul in knowledge can sleep even more finally than in ignorance.

For now, the first step is yours - the first step towards wakefulness. After the three stages of stupefaction, sleep, sleep and sleeplessness, there is a fourth stage: the fourth stage (*turiyam*). This fourth stage is wakefulness. From the first three, a distinct, clear, pure vision. The *Tai* is the "probu Ôeni dreamer", the *Tai* is the *buddhi*. That is the *Mahatma* - the eternal soul - the greatest and highest state that the soul can fast. This real vision, this real knowledge, is not knowledge, which is the knowledge of the mind, but *vidya*, which is wakefulness.

The first is the sign of wakefulness that a vague suspicion appears in a person: *maya* ili the world is just magic, *he tells me*, as Platon shows. Standing still. The world of the living is a world of magic, a world of such togetherness which is common to all living human beings. He begins to see beyond the present, begins to feel something of the ~~meta~~-physical, beyond nature. The metaphysical doctrine is the first station of wakefulness.

It reaches two major stations when it grows fastest with newer, newer and more two-legged Ja. He leads us to both of these two stations: *now the thief* and *the thief are yours*. The first means that it is not a real t h i n g , but a real thing: it is you. "Thus we are living beings who can see ourselves as the agencies of our Self, and ourselves in our living Self." Man is beginning to see and to know that there is an unchanging identity in the world. This is not another thing: this is you. The experience of the multiplicity and multiplicity of individual selves is a dream. It is clear that it is not a question of him: it is you. The one who emerges from the darkness that covers the world, the one who recognises the magic of multiplicity.

Man is no longer an individual, but a university and a person. And this university of 1 person is no longer in life but in battle. The sign of the recognition of battle is: the world is One. *Hen panta einai*, as Heraklit shows. The sleeping have their own special worlds, the waking have one single world. The ladies live in a separate self, in the passions that I already have, in the world-views; the wakeful live in the same collective world. Man does not see and does not racially know himself from other beings: in himself he sees both beings of the world, and in the world he is also *a thief*. That is not the point. We are beings, lives, beings, stones, earth, cuckoos, birds, birds, beings, beings, beings, demons and gods - they are all Self. *I a m your thief*. That is you. Naturally, there's nothing more stunning...

avidya) individual Self, but not of the inner Self, which knows that the world is maya - me - him - non-postosto- jeće. Sleepy stupor in a closed life lives a special life, wakefulness is an open battle and both beings live in the same world. That is what I am waking up to, this is a spark from a life that has been created. Two doors are rapidly opening in his life, and his knowledge is becoming blunt and visible as a scene. This is the meaning of Science.

6. In Europe, he thinks how the Vedas teach that salvation is in knowledge. This is a vision as stupid and mundane as the knowledge that spreads it. Knowledge, let us hope, is not something to be rivalled. Vision does not mean knowledge, but wakefulness. "The path is guided by something other than knowledge or ignorance." "He knows so well that knowledge and ignorance are both impermissible, and with this twofold trust with knowledge he transcends death, only he is deathless."- Knowledge does not sleep. Only wakefulness. And what is salvation? Not another, but to create an individual self and to become a universal person. No other than to come out of a closed life and to enter into an open battle. No other than to wake up from our stupor in the wake of death.

The last and final step that leads to the understanding of our wakefulness is this: the fundamental rival of Science is the *atman*. The atman is, beyond the individual soul, the universal soul. I am the Naspram Ijuds kog Ja divine Ja. It is this soul, this Self that lives in every being that "is not a drug one go to" and "you are it". This battle-soul, the universal, which transcends space and space, the eternal and the rage of the dead spirit-self. The Atman stands in such a strong bond with the waking that it leads it to higher places called the Waking. He is the Buddha. Atman is the eternal divine soul, which is not born and which does not die, with the wisdom of the eyes, with the knowledge of the universe, the sight of the universe, is itself Wakefulness. And when a man crawls out of his closed, small, small po-jedi načnog Self and begins to know how to see in the open bit-

to whom, this judgment of the atman can never be restored by effort, not learning, not diligence, not ~~voice~~.

Only the one that he himself has chosen will suffice", shows the Katha-upanishad. No ascetic belief, yoga, knowledge, moral discipleship, sinlessness, is in his way. Wakefulness is identification with the atman, with the divine soul, the peace of the atman. Wakefulness has a real metaphysical character. Through wakefulness man becomes deathless. Therefore, beingness is a religious state. It is identification with the highest, most spiritual sign of divinity. The divine is the holy, the holy taught, the known that is the Buddha. And wakefulness is not knowledge, not consciousness. Wakefulness is the intensity of battle, and the highest intensity. The greatest wakefulness that man can have is the wakefulness of the atman as the first and the last of the moon. Man's greatest wakefulness has a naked pl amena svijeće, a atman's has a munje snaga. Wakefulness is the apsol ut- to the worldliness of the soul. A depraved wakefulness is a depraved soul and it is a depraved world: Apolon, Osiris, Brahman, Ahura Mazda. The intense consciousness of the soul is the soul's life, which rises above life like a battle, which sees everything, knows everything, experiences everything, is liberated, is liberated, is liberated, is liberated, is liberated, is liberated, is liberated, is liberated, is liberated, is liberated, is liberated, is liberated, is liberated, is liberated, is liberated, is liberated, is liberated, is liberated. That is why Zarathustra shows that wakefulness is the most important thing in the world. That is why the Sun-gods in all the nations of the world signify wakefulness, these gods are always awake, they are d r e a m l e s s , who, apart from Zebaoth, Ahura Mazda, Brahman, Osiris, Apollo, do not know sleep. The sign of wakefulness is real, because it does not refer to the first Jewish life, but to all the possibilities of standing, it means to the struggle. Wakefulness is immortal, like the atman itself, the immortal soul. In the other world, man can offer his own wakefulness. It is wakefulness that transports him, translates him and is there his guide,

it conquers him to divinity. The soul, when it awakens, from the moment when it has attained metaphysical, transcendent consciousness, is beyond knowledge and knowledge. Knowing and the known are directed towards the van, wakefulness is not directed: it is alive both to the van and to the universe and the mountains, and to the phenomena of life and to the supernal battle. The soul that awakens when it is more intensely alive becomes more intense, more lucid and more awake i t s e l f . It is all the higher it sees the closed life of the Self and identifies itself with the divine atman who lives in open battle. That is why the Isha- upaniṣad shows that, when a person is awakened after a blunt awakening, it is important not to become something, not to become s o m e t h i n g : "taj koji zna da nema postajanj a nečim, ali nema ni zništenja, sa mo je taj...besmrtan". The battle is not a matter of the soul's intense vitality. And that battle is the only gathering; it is the reaction; it is *he*, as the Python shows. The other I is the substance, the magic, the maya, the me, the non-existent. It is the soul itself. And not the atomic soul, the soul which knows and sees that the atomic world is: the atomic world is the divine soul, the divine soul, the soul which is asleep, the soul which is in its own special prison. That is why the Vedas show that it is salvation: wakefulness.

III. BATTLE AND LIFE

1. The sixth year of our reckoning of the boiling point takes mankind from the age of the first five. This epoch stands at the frontier of humanity's exercises, a veil between the open battle and the closed life. When the passage speaks of the golden age, it means humanity in open battle; when it speaks of the apocalypse, it means that the battle is lost and that humanity is submerged in a closed life.

To this one-pointedness it is still necessary to add that a closed life cannot stand on i t s own. If life were closed for ever, it would not stand still; it would not be able to get the metaphysical air that is inseparable from all life. But for this reason the open battle must continually decline into a closed life; it must stir, it must give signs; it must continually work to awaken the dead. The world of the open battle is ancient and secret, and the reality which is not reproached as a judgment for stupefaction is an incomprehensible reality. The battle is a constant trial of life. It is a battle for the human race, because it carries its judgment with it and rests on its life. Zl any age is the human condition, both human and natural. The epoch is not a final moment of creation, it is a moment above life.

In order to see the difference between the humanity of the current period and the apokal ipse, must choose from and must promote

a certain important place of battle. For me, the soul is the fastest in these places.

2. Wakefulness, which has so far been a richer, metaphysical concept. In its potentiality, that is to say, it is connected with the sacred subject of the world, with the immortal and divine Self. Wakefulness, which will be discussed here, is a psychological concept. We must call it so because it has no other name. The Iranian rendering denotes these two concepts by two distinct terms. Metaphysical wakefulness is more or less spoken of, that is, *chisti*, the intense livingness of life, the most important personality of the divine Self and being, the springboard of salvation. Psychological consciousness, on the other hand, is the ultimate state of man's soul. At this point, it is necessary to make a distinction, to resolve it in the best possible way and to make the clearest possible distinction between the future and the present.

In psychology, the psyche is a given organ of the human soul. Orientation, thinking, observation, learning, intentions, actions, as they are more important, are, *onda su, kažu, jasni*. The consciousness is in a secret way identified with wakefulness, and, of course, the cave is used in that sense. In many of the textbooks the terms can be used interchangeably. When it is shown that man must be enlightened, enlightened by his *a c t i o n s*, by his instincts, then enlightenment is not another synonym for wakefulness; wakefulness is not a different state from enlightenment, a state when it is clearer and more open.

In the new psychology, the weapons of choice are being replaced by these rivals. These thinkers urge us to limit the freedom and the sacredness of our souls to a reality which is conducive to intense subjectivity, that is, to a life of a higher order; the other way round, that is, to open up a closed life. Many people with a real difficulty in living through a different set of experiences find the process of thinking stubbornly *d i f f i c u l t*. Freedom then

o v u životnom pomutnjom, nečim što ne otvara život nego, nasuprot tomu, sve više ga zatvara.

In a special way, the questioning comes from the unconsciousness of the apocalyptic humanity, and it is not, by mutation, about riječima, about notions, about ideas, about sentences. That the idea of forgetfulness is due to a lack of vigilance and a lack of clarity can be discussed at first sight.

The situation could be made clearer in the rough cuts: even at the feet of man, there is a danger - but in the autumn, it is only a matter for the apocalyptic. It is, of course, a reality that humanity, having emerged from the past, has to recover from. This cannot be maintained in a normal state of life. In a normal state, a man who is in a state of adolescence, a man who is newly born, is not anxious or nervous. Nervousness is, in other words, an irritated stupor. The soul has an intense vitality: it has the gift of pure vision and knowledge and the ability to take on open battle. This is wakefulness, I believe, closed in a closed life. This closedness and the subdued vigour of psychology in the newest age are more important. This is the organ of wakefulness of the Jewish soul. This is the faculty which is connected with the supernatural, and with the battle of the gathering (onlos on).

Psychosis is constantly wondering about its subordinates, about their knowledge, about their agency, about their superstructure, about their approval, about their guidance, about their prevention, about their apprehension, about their warning, about their strangeness, about their responsibility, about their instincts, it knows about its moments of life, it constantly perceives life from the uncleanness of the blow, under the resistance of the fire of judgment, it develops them, and this without sin, in a self-same, sure and - metaphysical way; that is to say, neglecting the substance of such a so-called higher life: considering that they are maya, me on, non-existent.

The sub-world is a buoyant place for a man. It is always a reflection on human reason and joy. It does not suffer from other ways of life and creates a frenzy; it does not let other thoughts escape from man; it only seeks to strengthen a law which it cannot escape; it destroys that law which it seeks to destroy. When a man in his way of life is in a state of passage and staggers, he is causing a girdle, not a crisis. It is in the state to destroy the man. The tension over the world is not without exception. Why? Because the way of life that the suburbs are living is different from the way that the world is living. The state of sub-vijesti is essentially metaphysical: with all the signs of wakefulness. The subliminal is, in the superhuman, the real character of the spatial wakefulness. Why should this character be called real-igious? For the same reason wakefulness is also important. He is called God, but more than that: he is divine. He is higher than that: he is divine. It is a free, open instinct to express one's own abilities with all one's mental faculties, but it is a bi- such instinct to be driven by the divine. This wakefulness is an in- tensity in which the world of the living is immersed in a supernatural, transcendent, transcendent, transcendent, transcendent, transcendent life. Metaphysical. Religious. Divine. That is why the Buddha is new, clear and open. That is why it knows everything, sees with more and does not gnaw, does not imbibe magic or illusion or guardianship.

This is the wakefulness of the human being, which is sinking and closing in. The post-war man lives in reverse: with wakefulness too high and therefore he increases his wakefulness too low and too low. That is why wakefulness is a subconsciousness. In the dream, what is in wakefulness is in an atmosphere of sleep.

In such circumstances it is clear what the soul's identity and personality is called. Consciousness is an organ of intoxication. The consciousness of the self is restored to the place of waking.

the possibilities. The swiftness was originally linked to a closed military battle. The place of this selfhood would be closed to the "below" and to the "inside", to material nature, to darkness and to the world of dreams. The realm is man's y i n - organ, the Kali-organ, the organ of the night. In the humanity of the past, this organ, this faculty, has dominated and reached the world of the day.

The superstitious man carries with him the constant possibility of waking up, or not waking up at all. That is why the waking consciousness lives drowned in the darkness, in the penumbra, in the vision, if it lives in the darkness, to which man is led by the light, by the body of the night. This is the more abundant psychology of the apocalypse.

The final formulation is, however, the following: the svijest is an organ of the degraded self of the human being and relates to the world-charity - it belongs to the individual self. Wakefulness is the intense awareness of universal persons who live in open battle and relate to the world, it belongs to the uni-vezalnom Self. This is the teaching of the Iconic passage on psychological wakefulness and on the sacred from Veda to Plato.

3. The twist is a mechanism that belongs to the corner of life's closures and by its nature it knows itself for the world, for me, for the non-existent. This world is more or less called a vanjski m svijetom, podrazumijujući pod tym prirodni svijet osjetila, mnog ovr snost koja se očituje u v rezeniu i prostoru. Budnost je pa k takva magijska sposobnost koja pripada kr ug u otvorenog bitka i svo- jim se bićem v e zuje uz zbilju, uz ontos on; u posljed- nje vrijeme ga zovu unutarnjim svijetom, ali on to nije iako se razlikuje od prirodnog svijeta osjetila i od mnog o v r s nog svijeta u prostoru i vremenu. The situation is, open said, otprilike ovo: Ja man i spalog iz the battle is degraded; it is closed, drowned in obscurity and suzilo in the individual self; this degraded self

degraded] has a degraded self, and that is the glory. Degraded! The collection is called non-existent by all iskonian surrender, from Veda to Platon. The delate elements which play a role in the 1 oga in the sequence are not the sequence but the sno- vi Ōnja. The world of maya lives in the world. This degraded way of life is fragmented, fragmenting - and therefore diverse and unconquerable.

Really, I live in the rush and in the openness of battle; it is only I who have a real chance to gather. This denotes wakefulness. In this sense, it is still necessary to think of psychic wakefulness. The real entities which play a role in wakefulness are the self. Postures. In the language of Platon, these are: ideas. Iskonski sike. Gods. The gathered world lives in wakefulness. This gathering is spiritual. The world is a reproof of the divine spirit. This real world is unique, potpun, open and One.

The state of affairs, which was re-created around six months ago in our reckoning of the weather, is a psychological affair: the intense aliveness of battle is shut down and becomes unholy; the aliveness of dreams is opened up during the darkness, is banished and takes the place of wakefulness instead of wakefulness.

This is a set of wonders. Both vigilance and strength are vital, because the highest level of battle is not knowledge but vitality. Svijest is a measure of the administration of the un-standing world, but this can also be said in a different way: osjetljivost us mjerena na svijet dreams, na wizardry, na maya, na opsjenu. Wakefulness, then, is for the post-existent world: we are meant to gather, to open the world.

In the midst of consciousness and wakefulness, as peace and hope and sleep, behind the object stands maya, the world of magic, the world of the eight. The consciousness revels in magic. This enjoyment can be called art, admiration, honour, epnois, knowledge, the world. No matter what we call it, the world is immersed in magic.

The most important time in magic is called sacredness. It is no longer the case that one can be in magic for life or death.

Wakefulness does not enjoy magic, nor is it forgiven. It does not enjoy or suffer from the experience of reality. The world of pleasure and magic is really a world of aesthesia. This is what I call extraversion. Wakefulness does not e x i s t in any way. The one who wants to wake up is not a so-called sage, not a philosopher, not an ascetic. It can be like this, like where, like when. Why? Because every divine decree is an ordinance of God, that is to say, it is a consequence of magic, and man, whether he is awake or still awake, is the one who has gone out of magic. Aisthesis has its own story, because it is a superstitious, if not apocalyptic phenomenon. It is an artist, a scientist, a hero, a philosopher. The Buddha does not have a story of his own, but only of his own permanent creation - his own enjoyment - his own patience. That is why it is necessary that those who do not already have a past are not charmed by the vocation: those who do not live in their own sviješću nego su wakeni. The wakefulness is in fact no different from the reckoning with the svi- ješću kao životnom pomutnjom.

4. He reads *the Yi king*, the Chinese book of wisdom, so much in front of the crowd that he cannot but admit how I stand in the place of the spirit of the book and its examples. *The Yi king* is a great book of judgment. The book of Judgement in Surrender and the Message means that the life of the world is a battle. People's lives depend on the struggle and the battle. As the Father often says: life is in God's hands and depends on God's will. That is a judgment.

It is natural and natural that in the pre-post-war period man saw his destiny as dependent on the dream of battle. His wakefulness would not have come to a different state: at the time of the beginning of the story, I feel, the onset and something bit by bit distracted from the conviction of the reality of the battle. That something is man's feasting. And it is a man's true feast. In the cinema of the world...

In this book, we can already practise step by step how passive action in battle becomes active and meaningful from the 1st lesson (t'uan). This is how the vigilance that clearly sees the urgency and openness of battle is lost. At the threshold of the battle, a person can no longer indulge in the battle; his or her intense osjetl jivost' is also more and more wrinkled. Everything is gloomier and greyer and more depressing. He is beginning to believe that he is, from 1 July, "a more serious manager of his own life than he is in the battle. Discouragement is one of the characteristics of the fact that a man takes from God's hands the management of his human life and believes it for himself. The Greek tragedy is the source of this terrible crisis, which is this and nothing else: the revolt against the will of God. Thus man comes under judgment, because he does not see that judgment cannot be taken out of God's hands, and he so suprotstavlja se divinskoj volji, taj protiv sebe izaziva sud.

The psychological condition of being overcrowded would be to be alive and alert with this change of location. In the last place, it is not a matter of confusion between the places of the divine and the material self. At the centre of the open battle stands the divine Self; at the centre of the story stands the individual Self. The result of this reorientation is what is now called the story. The characters of the story with the individual Self and the events of the story are for the sake of this privilege of the maya-world. This transition has produced the same change of place in all areas for the first two years of the post-war period: in the past when we are in the middle and below we are higher.

The openness of the battle has four main usages: one, which is open to the supra-plane world which rises above nature; the other, which is open to the earthly battle at the end of life; the third, which is open to the mysteries of the soul; the fourth, which is open to all living beings, and in the first order to the human being. The first purpose of openness is metaphysics;

d rugo is the bond with the world of the dead; thirdly, the constraint with the dead; fourthly, the directness in the meetings.

Life is closed to all these convictions. He cannot see behind the snares of nature; he has lost his grip on the world beyond nature; he must not, for this reason, go beyond the natural world. And because it must not do so, it must not infringe upon the law of the gathering. The untouchable majority of superhumanity is never a slave to the harvest. All that is seen, all that is taught, all that is fought against, all that is eaten, all that is lived and all that is died, would be a common imagination, in the best sense of the word, a collective dream of an age. The dual state in which life is lived is the worldview, that special world about which Heraclitus shows that in it people live and drift. The world-world is not a different imagination of the in-difference of the dual self, but rather an imagination of the one who lives in a degraded collection and who is connected to the collection at some point and in an infinite way. The individual self lives its life in the centre of the world. He believes in the self: the point; he defends himself; he cares: the defence.

Life does not see that I is of nature and has no metaphysics. And it does not see that I is not of life and the dream in the supernal world has been degraded to a vague tacit belief in the lake. This belief is the most unpleasant, especially for such a simple-minded man, primitive knowledge of what he is trying to achieve. It is necessary to allow the fear of being above the ground to do one good and to restrain, to curb the passions. Humanity has, in the most recent period, closed its life to the above-ground in a hermetic way.

Closedness to the mysteries of the soul reaches its peak at a time when the living, occupying world of the soul, without a rest, tries to return to the reality of matter.

5. The closedness of life in the fourth century is a closedness to living beings, in the first order to man. This is the wrinkle of immediacy. The importance of this thought is so great and so unlearning that it lasts for a long time. a day which speaks of the birth of the soul. At that time, the record shows, when human beings are being shaved and given human beings to our care under the control of a society or a union, the instinct which has hitherto been unstoppable is being curtailed by the p r e s e n c e of two or three people. This is the time, Nietzsche shows, which I call the birth of the soul.

This thought, if it is all the same, could be even more important than in any other book, as if one were to replace the righteous soul with the righteous Self. And this individual, material, natural, limited, singular, closed self is distinguished from the universe of the first person by what Nietzsche speaks of. The waking universe of the first person is the deathless centre of gravity. Both of the two parts of this gravity, though open, are not closed in man's human ma- tery and nature. It is free to dwell and to sprinkle, as long as even its judgments are in the hands of the deity. This is what all the transmissions know, see, hold and know as the human immortal soul, the eternal Self, the divine being.

The individual self is not immortal, not eternal, not divine. It is not free. It does not live and breathe in the open world. The centre of the divine Self is God. The effort to be brought into it is returned to God. The individual Self, by the success of its material gravity, is drawn to its own self. And that is the most important thing: the divine Self, as it is held by the books of the ages, from the Veda to the Platon, is the most important. The individual Self, then, is found here, in the ma-terial nature. It is a running in such conditions and circumstances as Nietzsche described them. Individual-

But it is not about the permanent suspension of an instinct that cannot be extinguished.

When the un- mediocrity did not happen at the threshold of the end of time and history, or as the Kung-tse shows: instead of the Great Unity, there was a Sicushno-Bliss, and the individual Self became the centre of life. In the povijesnom, the individual Self is the constant centre of gravity and the centre of life. Until the individual Self was effectively and efficiently reckoned with in the past, or was tormented by the circle, the set, in the past, by the loss of wakefulness and by the phenomenon of wavering sleep, this Self became the centre of life, the centre of the world up to the moment. In short: the Self has become God.

The centre of permanent stops which I cannot bear to leave, Yes, it has become the centre of life. It is natural that this pre-occurrence has been abandoned from time to time, breaking the relationship and the bond with living beings, especially with man, with *you*. Directness has ceased and reflection has taken its place.

Reflection is a characteristic way of life of the individual self: a moment that recovers itself, returns, grows and rejuvenates, that speaks to itself, acts, enjoys, competes, grows and lives. The natural life-circle of the divine Self in the larger union of beings is immediacy. The life circle of the divine selves is a solitary reflection. In the open battle, they live in a life-union; there is no paternalism, no law, no worship, no selfishness, no vanity. In a closed life, the fighters live in loneliness; how much more closed life is, how much more loneliness; and how much more is the nakedness of patriotism, the power of the law, the irritation of reverence, the pride and the activeness of selfishness. Or so much more fear, so much more insecurity, so much more heaviness and gloominess. In the end, the world is a bio-dimension for man, and the

the measure of things has become human. In the life of the State, the soul's leadership is replaced by a lack of awareness of the importance of the individual. The battle is between the portions and the pockets, and they are hoping that there is still empty space. They are forced out of God's hands and into the hands of the eating public. What the Sanghya calls *sangsara*, which is not limited to the thoughtful and collected life of the individual self, has spread freely over the earth.

6. A man who reflects and has torn himself from the confines of his life. It does not raise the level of respect, competence, sociability and, in particular, not the level of opinion.

In reflection, the reality of things, persons and experiences is lost. A peculiar disorder arises, but the solution is to make it look as if the sense of the gathering is somehow a trick - as long as the person keeps himself in this self-defeating suspicion that he himself is the oppressor.

Man both sees and contemplates. Action, being unambiguous and direct, sells contemplation; contemplation, being unambiguous and direct, gives tension to action. The most reflexive reflection stands between action and contemplation, outside both circuits, and the creative state is sustenance, because it is sustained both by action and contemplation, as if he holds himself at a standstill until he is in a twofold presumption that this inactivity against his own will he is inventing and, from these subterfuges, he is betraying the fact that he cannot be sustained, even by himself.

The reflection is the gathering of a broken man's desire to steal the meaning of things, a person's lifetime with one secret gesture, and to regularly bruise his own leg with his foot. About reflection a man can say that he does not do anything openly and straightforwardly - as if he could say

6 Sangsara is the same as samsara.

to get to the bottom of it. If there is nothing to be done, there is nothing to be done. One must always stand, but it is not easy to stop. It is just spinning on the spot and what is seen and enjoyed is not the same as this frequent spinning.

Kierkegaard, who can be considered the subject-matter expert on the subject, since the main themes of his life are experience, psychology, description and critique of reflexion, calls this condition autopathy. This is

"the hypochondriacal intention that man should be a spy to himself". He lives constantly in this forcible "intrigue" which is perverted against himself. About his own expression he shows: "that our direct expression is a risk, that our indirect expression succeeds beyond all limits". The essence of such a way of life is: 'one step ahead and two steps too far'. He is self-deceived, but he is constantly telling us that he is a betrayer, and the one he is deceiving is himself. He is not so impressed with himself that the meaning of his sentences is not highlighted, but when he calls himself to order, he says innocently.

Life is not a supernatural battle, but its degraded and closed state. Life, I feel, has such a state which is becoming negative. This negative battle is not death, not passivity, not annihilation, not a neutral deadlock. This is reflection. Reflexion is an abstract state of life, from exercise, loneliness, a kind of closedness, when one's closedness as a constant turning of the eye of oneself is reduced to the rank of a life law. To lose one's own responsiveness and to degrade oneself by this confinement is natural; to lose one's wakefulness and to stumble, in itself, is understandable; to be in an airy space is certain. This is sangsara, the stupefaction from the folds of the body. It is a negative battle. It

is the tumouring of me Ô by irrelevant appreciations, whose symbols are Gordian warts and labyrinth.

Reflection is a negative battle: in this state, the battle is suppressed and closed. In other words, it shrinks and becomes indestructible, like a Gordian monster, and again with a drug omalikom: it becomes a bottomless tumour after a fury, as if it had just reached the labyrinth. Reflection is a negative battle, because it is the origin and the centre of the battle, the eternal and divine Self. In reflexion, man becomes super-subordinate to it: he individualises himself in the Self. He has fallen out of the battle and has ceased to stand. His life is a harsh vision, at its most basic: a possibility, as Kierkegaard shows. He never reaches the battle; he cannot live with his wife - because his effort is concentrated in the fact that he believes that the battle can be too fast and he falls because he does not believe it and he does not believe it, but he keeps himself in a suspicious state of disbelief.

Eating is the negative battle that immediacy is about. It has no connection, no connection with the most important collective battle, and therefore it must live outside the union. Apokalip - this humanity lives in such a reflected battle without immediacy and without union. And when he is confronted with the mutation that in such a state he loses his battle, his destiny, his life, and when he tries to wake up - a judgement comes upon him and is brought to bear: he begins to re-reflect the world. Here, he is now in the reflection of the new age of introverted life. This is the point at the end of the line of immediacy: when a man is in the grip of a solitary stupor. This is the labyrinth.

The life of a hermit in such a situation is very difficult to see. It is also a matter of never having a real sunrise, but only a dark one. There is no happiness, there is no cognition, there is no knowledge, there is no recognition.

There is no friendship, no brotherhood, no love, no directness, no speech, no repulsion, no attraction, no agreement, no volition. When immediacy is lost, the union at that time becomes a chaotic spinning of heterogeneous elements. The beings who fly in the sub-region outside the confines of the convocation are apparently being passed over, or are being seduced, or the passing over is as meaningless as the seduction.

Reflection is the state of being out of the world: out of life, out of battle, out of the confinement, out of the waking, out of wakefulness, out of existence. Reflexion is, however, without metaphysics and without faith, and is therefore without conception. Reflection has one market: illusion. It is the in-dividual Self. The state when a man is absorbed in the pictures of the material world and degrades himself to an illusion, when he is consumed by material goals, desires, passions and urges, when his judgement reaches only to the edge of life, when he sees only the beauty of the material world and when, at the end of life, without soul and spirit, he is awaited by annihilation, this state is known to Veda as the *abhuman*, *the* people of the past.

IV. MASTER LIVING

1. At the eye of the Sixth Age, on the threshold of the Isconic Age, at the beginning of our reckoning of time, there stand a great number of such people as the Lao and the Kung-tse of China, the Buddha of India, the Zarathustra of Iran, or, not to go so far, the Heraclitus, the Pythagoras, the Empedocles of Greece. The picture of these people is, at first sight, enlivening. They are, without a grain, *s e l f - c r e a t i n g* ; they seem to be in possession of the kind of knowledge that can only be applied in geometry, in astronomy, in religion, in teaching, in pouring, in the management of the state, in metaphysics, in poetry. In the present age of radium, no longer in spite of the conscientiousness of the great man of Iscon and the many different religions, people are holding on to the legend. There is no reason for this disbelief. Pythagoras's work falls on the borderline of the sixth century, and Empedocles's even later. Svi znaci upućuju da ti ludzie nisu nisu legen- darni, iako nisu nisku nie zostały posve uobičajene pojave. And, since we have seen these people in the past century certainly to our own eyes, there is no reason to suppose that they did not live the same way a hundred and two hundred years ago. In the world today's specialised citizen is inevitably sceptical of people's cosmically vast and uni- versal atmospheres.

The Greeks called these people *iskonski teolozi* - *paleoi theologoi*. So that we can get to the heart of the matter,

The world order of these 1 countries can be ordered in a similar way: a local entity. Jer ni Pitagora, ni Empedoklo, ni Orfej, ni Solon niti neka istočna ili da1 ekoistočna pojava slič- nih takvih 1 judi nisu bili po tome važni što su gotov o s j ednakom sigurnošću ureŔiva li stvari države, pisali pjes me , liječili, odgaja l i i činili matematička otkrića. The character was not in the possession of a wealth of abilities, but in what the Greek term itself indicates. These are 1 people who are damned. The meaning of their universe of 1 ness is humanity. Sigurno i s amoosvj eso no airing which is felt in their rijecima i djel ima i koje čak i preko chesto g l upih anegdota airuje, č ěcce tu natčovjeecnost' tu go- tovo osjetilno i skustvenom. The Isconic theory is a man who cannot be honoured, even if he has not been told. The Father is a sacred object of loss. Since the last major phenomenon, since the time of Plato, the world has not known such a powerful person.

In the modern era, it is customary to put one more barrier in the way of the sacred sacrament. In this age, I show, life is so primitive, the relationship between us is so undifferentiated, life has so few and so many variables, the amount of knowledge is so insignificant, the pool is so small that it would be impossible not to be a university in the strict sense of the word.

That this delay in the topic is so far from being even a modern one does not need to be particularly emphasised. Uni- versatility, let us say, is not encyclopaedic knowledge and it is not historicizing. It is a matter of material knowledge, a matter of quantity. Knowledge, ignorance, both are inexhaustible, the Vedas show. Heraklit: much knowledge teaches us nothing. The whole of the GoT on the same subjects shows the same thing. An Islamic man must be considered more mature than that. University is not material knowledge, it is not about anything. I do not spring from the primitiveness of life,

than from the effort of immediacy and the dubina of our untapped spiritual aspirations.

It is believed that in the end times there are sacred subjects and their agency is more natural; and it is believed that these people can say something more certain, more alive, more collected and more awaiting than the record about the end time battle. The role, the place, the task can be accurately described - the subject is not the bastard of life. The State is a myriad of things like Bias? He crossed social divisions and wrote laws as Solon? Was he a poet, a prophet, a priest, a mystic, a saint like Orpheus? Yes, but the being of all of them is not to be found in the education of certain areas of life, but in the fact that they apply their university abilities in different areas. And there is more to it.

A century later, when it seemed that the isconic bias was again dying out, in the time of Julius Caesar, it was felt that the sacred subject was ~~reappearing~~. For the moment, Schuler writes, it is as if the openness of the Iconic battle had been restored, and that the supernaturalities of life had been lost; that the quintessential battle had reappeared in him, that he had again become aware of the Iconic gods with his personality. For the moment, I believe, he was begging, and there was no way out of the iskona. Caesar was not a sacred subject. Behind his superhumanity, shorn of publicity and publicity, it is difficult to laugh at the dark and demonic nature of his private life. In the midst of the christ-pure, ethereal, ethereally transparent life of Em-pedocles and Pythagoras, Caesar is a mere superstitious quantity, n o t a sacral subject, not a messenger of life. The centre of Caesar's life was more the Self than the divine battle.

The subject of the sacrament, because of this, could be a mix-trom of life, because, according to Schuler's riječima, he is his own person.

I will be able to hear the gods in my life, because a quintessential battle has been fought in front of my eyes, because my ego has been kept awake by the battle of the universe. This cosmic battle was reactivated in the end of time and in the end of time, it still existed for several hundred years. They are therefore sacred subjects, because they have in their persons the divine sacredness of the battle of the end.

2 In the *Taotekinga* play, there is one (XV.) which speaks of and tastes of the Sword:

"The old Muslims know how to unravel hidden mysteries", it appears from the waves in the sky. When talking about battle and life, about openness and closure, about wakefulness and stupor, this saying does not present a greater difficulty. The most important thing and the most important call for the Master of Life would be opening. There, when life has closed, when life has become a vacuum and nothing higher, only a bio- logical process, the Lord, as in the nation's history, is breaking out into the wilderness and is once again opening life for battle. Instead of a mild, passive life, it begins to be personal again and makes it accessible to the spirits of the battle. This is the knowledge of the Master. Life must be mekan and passive - alive - intensely alive in order to grasp the divine forces of battle. One has to be mekan as a wife and as an infant. "What is the smallest thing on earth, kill that which is the strongest on earth." - "Kill me h a r d , kill me like this." - "When what is in the womb - the old man."

"Things can be recognised and understood", says the poet. "Wakefulness is a dream." It is becoming clearer. Lao-Czech is showing that there is only one human faculty that can recognise and understand things, and that is wakefulness.

The third editorial says: "In wakefulness, life's challenges are greater." It is open and it is impossible to speak. What the hell is the subjugation of the Sword of Life? It cannot be taught and it cannot be surrendered. It is bound to one and only one person, never in such a way can such a giftedness, such an intense commitment to the divine battle be repeated. This ability, which belongs to the four ages of the Church, is alive and essential in the Master. This faculty is a kind of subjectivity; it is a subjectivity, an intense and sacred subjectivity. The gift to perceive, to know, to perceive and to bind divine aspirations to the weather, to the nation, to its judgement, to its life, to its clothing, to its culture, to its way of life - this gift is passive subjectivity, a softness, a subjection, a servitude, a bondage: in the Monster, in the subject, this subjectivity is experienced with intense gusto.

"I am trying to say", Lao Tse seems to be saying, "what they are like." - "They are cautious, like those who spend their winters in the river. They are vigilant as those who are afraid of the secret of the enemy. Three-armed as those who come from another country. They are as one that melts." - "They are as raw as a shape that is not racial. It is a deep sink, and it is like troubled water.

The mixer is not active. The agitator is a means. It is the centre of the civic efforts that are called for in his life and by his personality. The sacred battle by which the university is reproached is the first battle. He himself, the Jewish Self, was circumcised, he was risen, he was cheesy, tremulous, dubious, and he was awake above all. He did not say: "The world is a ghostly thing that cannot be lived in. He who eats it, corrupts it." He passively gave in to the effort that was made through him. He was alert, three-eyed, restrained; he had no control over himself, and constantly lived in wakefulness to watch and to recognise the nature of the effort. Bio is

unmoveable: entangled, like troubled water. Jer's efforts were constantly struggling, and it could never be known what the effort was that was upon him; the only certainty was that the effort was divine.

"So how can you now wake up from the stupor of your Self? Tko zna danas po novno uzdignuti život svûj l jud s ko g Ja bitkom do bitka?" This hopeful effect is felt from the borders of the Islamic era. The Golden Age has passed. The bellows of life are the only ones. There is no one who could awaken the nation from its stupor. This man cannot shake his own stupor. There is no one left who can break through the closed and restricted parts of life and open t h e m . No one is in a position to experience the divine effort in his own person. The man who is alive today is only I. He sinks into a daze, he gathers goods, he is hungry for power, he grasps for pleasure. The city of life does not need this. "He goes that way, he does not want wealth." Jer: "He who is rich can still be undeceived."

The bellows are not a man of his own heart. Self-sacrifice and sinlessness are sinful. The bellman was a man with all the characteristics of a Jew. A better and greater and more sanctified and ennobled life does not focus on self-sacrifice, but on sanctification. This is the final verse of the play: "In their own selflessness they have discovered their self-sacrifice." This was their religion, their piety, their piety: they knew that they were human, or rather, because of it, they knew and felt the saviorhood of the divine battle above them. But they did not fix their eyes on their Self, but on that which is above the world's Self. The burden and the core of their person, their being and their life was not the little Self, but the Great Invisible One. Therefore they were a reproach to the divine and a battle. And from this they attracted the nation. That is why they were royal. That is why they were the Swords of Life. "So great a picture of the Invisible is held by him, and the whole world is looking at him."

3. The Greeks call the life of Meshtra the *theos* of the spark because its essence is the divine rhythm, *theos logos*. The Logos, naturally, is not only the rijec but also the mind, the spirit, the *praxis*, the measure, the sign, the symbol, the law, the judgment and other things. In Heraclitus, there is a saying whose approach is unambiguous: wakefulness. When it says: "The world has its ownog, but most people do not live in spite of it" - onda se tu logos go-tovo potpuno 1 apa s s wakefulness. One other phrase on this subject can be translated: *psyches esti logos heauton aii7on* - to the soul belongs the budnost koja zna sebe povećavati.

At the end of the day, the rider is invisible; at the present time, the Monster of Life is invisible and invisible. It is more visible at the border of the autumn period, when it is written down. When the sacred subject is no longer alive, the rival is handed over to his successor: the book.

The book reaches its final stage. The post is the real symbol; the post is the idea. It is revealed that the rider is the matrix of all things, as Baader writes: the principle of the world's becoming, which perpetuates nature and the natural world and reacts them both. It is a different term; it is thus the idea of a divided self, which has illegitimately placed itself at the centre of the battle and lives in the hope that the world will recover around it. The river is a creature's reproach, and it is a reproach of a divine battle. That is why it is a battle, that is why it is a naming, that is why it is a magical mastery. And here the ability to speak is retained in all poems and in all languages, even when the language is no longer spoken, it has certainly lost its sacred character and has become a medium of expression of the individual's legs. The Greek language is a symbol of the sacred and the university.

The sixth year's passage in our reckoning of the boiling point has two major promises, which fall in the first place on humanity: the sacred subject and the book. This is a twofold

The Borders of Life. The first answers the final battle: because it is alive, growing, open, free, direct, personal, intimate, intense, real. The second is the answer to the post-fall attitude, because it is object, bound, formed, mediated, formless, relative, extensive and reflexive. In the end time, the Sword of Life is a living sacral subject, in the post-conciliar age the Sword of Life is a book, a sacral object.

4 The book was written in the style of a sutra. *A sutra* is a Sanskrit rhyme, grammatically a short sentence composed of certainly unrelated rhymes, certainly an enigma. It can also be called a secret letter composed of a chorus of rhymes. The reader must make the links himself. He writes in this way, using the rhymes as symbols in the sutra. That is why a book written in rhyming script in Islamic India or Iran is not different from a book written in Chinese characters, from hieroglyphs written in Egyptian papyri, from Babylonian letters carved in stone, or from Mexican, Astesian, Peruvian knotted statues.

The influence of this style can be found in all the holy books, in the papyri of the dead, in the Hebrew Bible, as well as in the ancient writings of the Kabbalah, Heraclitus, Pythagoras, Her-mesa Trismegistos and in the Gnostic works.

Sutra style was established at a time when the art of selling was still alive. Or the lecture was given in written characters by Meštar. This is the story which shows that Lao Tse left his home in the 1980s, or, on the border, at the request of a high official, wrote down his knowledge in a few short plays. Where there were no signs and where the spirits of the caste were forced to write down a prediction, as in many cases, e.g. in Celtic, where the one who was forced to write down the words was punished by the Druids with death, there, in the course of time, the prediction of the djelomica was lost, and the djelomica was lost.

melted down at a new sale. However, when the new sale was imposed on the sutras of the Iconic Sale, there was a conglomerate with geological deposits; this is the case of the Tibetan Bardo Todol and the Egyptian Hermes Trismegistos.

The development of the sutra style in the *Yi king* cinema can certainly be practised step by step. To što je dan dne dne kniha, originally nije nije bilo d rugo nego Šesdesetčetvorovrsna kombincija grupe od osam continuinutih i prekinutih (yang i yin) linija, štapića od kostu. Each combination had a certain character. The six continuous lines were a symbol of the creative principle; the six interrupted lines were a symbol of the receptive principle. The staples used for the striations were billiard straws and a colander (*achillea mille folium*). The whole structure signified a closed worldview. This table is one of the archaic syntheses, as it was also the Hebrew Kabbalah, arithmology and astrology.

The symbolism of the use of the staple and the written record of the sign were a revolutionary act, and one that was strongly opposed by a large section of the Danish caste. This was the first in a series of major crises of the post-war era. The written record of the marking of the painting was done in sutra style. Kung-tse saved the book in a relatively later form. For the *Yi king*, the co-authors were written by a higher number of people, and so the text was expanded and became more continuous. The last archaic co-mentor is the name of Kung-tse. The book then took on a form that is still difficult to understand even for the uninitiated.

Thus Vedanta, Brahmanas, Bundelesh and Sankhya were born. A small number of them have taken their original form, among others the Patanjali *Yoga-sutras* and the larger *Sankhya-karika*.

The apparent disconnectedness of the riches in the sutras has the same magical quality that the post-war humanity has already been able to create in its gnomes, its sentiments, and, most of all, with a little bit of success. This is why La Rochefoucault's sentence, cleansed of all its sublimity in relation to the sutras, is still a powerful statement. The difference, we believe, is not only one of form and character. In terms of taste, weight, clarity and desire, written language cannot yet be compared to the sutras. But the secret of the matter is that what is not understood in the language is not a concept, since it has nothing to do with knowledge or myth. The sutra is an unreal metaphysical source of awakening. It is the direct source of the Monster of Life. Without understanding wakefulness from the is-konic surrender, nothing can be seen. The sutra is the sign of the primary act of wakefulness which, with the help of the governa- b l e c o u n t r i e s , catches up and awakens the chi-tatelja and awakens him.

The most important sutra is the one from which the reader is s a v e d , which is one sentence less than the sinking sentence. If six riječi are needed for the answer, it shows only five. The sixth is the number given by the Bursar and has to be found. Eventually, it can be understood without it, though perhaps crookedly, or perhaps with a little more reason. As long as the understanding of life is not diluted by a clearer experience of reality, man is not yet free from the sutra. This is because the individual is primitive. This is the spark that springs forth and of which the Phaaton speaks in his next letter. The most profound part of the sutra is always metaphysical and spiritual. The mythical market, it is true, is no longer a state of order. But the t h i r d - o r d e r mind. Grammar, then, is not. Sometimes it passes as prophecy, never as halucation. Drinking is so spoken, poets are so written, gods are so reproached.

5. Iskonska knjiga se ne može prevesti na mo derne europske jezike i to ne zbog gramatičke prepreke, nego zato što u europskim jezicima potpuno nedosta-

There are not enough language rhymes in the language. Nedostaju pak zato, jer su iskonski jezici bili univerzalan sustav znakova, a europski jezici su izražajna sredstva individualnog Ja.

Today, in Europe, all languages, without exception, have to learn universal characters and meanings from two successive universal languages, Greek and Latin. All the rivers of spirituality are either Greek or Latin. All the creatures of metaphysics are Greek or Latin. All the riches of character are Greek or Latin. The same diachronically is the universal definition of tradition. European languages have lost this ability. Jezici su naj- chesce samo s communicati o n means of the individual self. Guenon dates the number of periods without transmission to the renaissance, when non-privileged national languages came into use to designate the universal market of the Latin language. A state of affairs which modern science has undermined, naturally, he argues suprotno. The assumption is that nations were primitive at the beginning, but it is also the case that when languages are older they are more primitive. Istina je baš suprotna. Ukoliko je jezik stariji utoliko je metafizičniji. If it were not so, we would not be forced to take our universal rhymes from Chinese, Sanskrit, Greek and Latin.

In the Latin language there was still a secret criticism - about the power of archaic languages to indicate things. Universality was even more intensively alive in Greek. It is not necessary to give examples, because this possibility does not depend on the data, but on the optic variety. Or, if a person does not find a rival soon, whose signifying richness is indiscriminate, dominating time and space, he or she will not find a rival "logos" behind the primary. To arrive at a rival logos requires a list of more than a hundred European rivals. The number of riječi formed from the riječi logos of the eight is more than a thousand riječi. But new formations can appear in a variety of

which will be launched on the same day. The spiritual space whose name I am calling and which I am discovering is undisclosed. The metaphysical and symbolic richness is even more intense in Sanskrit and in Kinescom.

Latin and Greek are, compared to the European languages, as if they were the languages of a civilised caste, while their Romance and Germanic descendants are dialects. Certainly kitchen languages. Only with the old help of the Latin and Greek rhymes is it possible to maintain in them a higher-order and higher-order collection of life and higher-order and higher-order functions of life. For our languages, the richness of character, grammatical abundance and metaphysical diversity are invaluable. Artificial and forced nationalisations, which are already used to translate rhymes, are affected by the loss of meaning, variety and richness - because rhymes cannot be freely and easily translated.

Of the languages, one has the highest idea of having two legs in the sand - hidden. And of the languages that are common to us, the Greek. It is a language that is able to name the world's agencies in their everyday being, in other words exactly. What Greek means is a symbol.

Thought is not a matter for the individual, but for the university - for the higher self. It is the individual self that thinks, and the thought is concentrated in its own life from things. He believes that he sees the truth in the distance, as soon as he rises to the unity of the unity of the unity of the one. I feel that the way we see the world is learned - abstract. Thinking requires perspective, clarity and alertness. Only if it is not so awake can it understand a bit; and only if it is not so aware of a bit can it be exact. Exactness can only come from universal synthetic knowledge. The signs of metafiction, the signs of myth, are exact. Exact is the knowledge which is manifested in Plato's idea - metaphysics; such exact knowledge is in Pythagoras' theory of the brothers; in every other theory of the brothers.

in the astrology and in the Yijing; in alchemy; in Bohme's thought and in Baader's reflections; in the art of a number of European pop poets, such as Shakespeare, Moliere, Keats, Holderlin, George, Rilke. But what goes on outside these circles is, in most cases, abstractly taught, and in most cases only chaotically taught. These are not signs and symbols, but rather our concepts. The theme of concepts is abstraction; what is abstract is that which is learned from truth, from being, from the work, from the battle.

6 In form, the Book of Scripture is a book of initiation, in form, a book of metaphysics. According to the teaching of the 1st Jewish union, it derives its function from the essence of the sacred subject of the iskonos: awakening. When there is no higher sacramental subject, the Book of Wisdom becomes the Messiah of life. The Book is a steward, a missionary, a prophet, a saint, a priest, a teacher, a teacher. The battle of the desert is no more seen in the life of a Jewish person than in a book. The book is a sacred subjectivity; it is to be sold. It tells the story of the logos who is the only one who has lived on 1 Jewish skin.

There is something in our minds that is not for the moment a contradiction: when a book is a living sacred sacrament of a person, the dedication is not to our own book. The peculiarity of the apocalypse is the fact that, like the righteous, it itself is under judgment. The accusation and the naming are thus still in crisis. The inherent difficulty of the crisis is that the possibility of reproach is no longer a possibility, but it never ceases to be a possibility, that is to say, it does not exist. Therefore, the only true sacrament of the book is the one that is left over from the Age of Concern, that is, the one that lives directly out of the spirit of Concern.

The most distinctive feature of the apocalypse itself is that the rust is living before it, even if it does not recognise it; the rust

She is not awake or stunned. She is waiting for a means of escape and of extracting benefits against herself.

In the end, a book speaks like a person, and every person must speak like a book. The book is ordained by man, the man of the day must be ordained by the book. In the end, the language says what needs to be done and written, and now writing shows what needs to be said.

V. TRI IZVORA

1. In the last century, the sacred subject has not been in a state of stupor. The sacredness of the person is lost and many attempts to restore it have failed. In the past, the life of a bell-ringer is not a person but a book. The direct publication, Who in the End Times was a hell of a man, is now a book. A book is a wake-up call. A writer who is afraid: Wake up, man, so that you are not saved by the law! The necessity of the book's existence is in the fact that it is 1 a Jewish person. To speak, to grow a more active and effective rhetoric, to give a sign of the age of the story.

- the only book that can do it. People can only stand and be stood in the presence of the individual 1 in their own way; the university1 does not relate to the pronunciation of the written word.

In the age of history there are three sources of the book's wakefulness:

1. Archaic synthesis. All types and all occasions of the isconic quests. These sparking events are the signs and the uniqueness of the university's 1 night battle. The one who understands and assimilates the problem of the only such synthesis, sees more clearly and lives more clearly.

2. A genius1 man. The genius of the man of the story is an apocalyptic variation of the sacred subject of the end times. Rust is a different beating; the most beautiful is the man of the rivers, and that of the colourful rivers. Only the philosopher and the scientist are exceptional. He is most of all a mystic, a poet and an artist.

3. Mystical intuition is a spark of wakefulness (zaeman) in the post-experience. It certainly never appears clearly and honestly; at most, it is probed in certain places. In science and philosophy, it is certainly not enough. It is characterised by the subfields of: religion, mysticism, poetry.

The new arrangement of these places is necessary because the border between the different phenomena of the environment should be increased as quickly as possible. It is necessary to divorce science from archaic synthesis, the prosaic man from the genius; the scientist's wisdom from the mystic's intuition. Neither science, nor the proselyte man, nor the scientist's mind wakes and cannot wake and so would be out of surrender when the mind could be out of surrender.

2. Archaic synthesis is a universal metaphysical system of symbols such as, in the modern era, arithmology, astrology, Yi king and Taoism. It is believed that every Iconic nation had one and only one Iconic religion; such is the religion of the Kaldeiaca astrology, the Egyptian teaching which remained in the tragedies of Hermes Trismegistos. And within a nation there can be a higher power; so in China, one after the other, Lao and Kung; in India, Sankhya and Buddha are my fathers; in Tibet, Bon and Buddhism. Sometimes the two religions are interchanged: thus in Iran, the religions of Mithras and Ahura Mazda; in Greece, Orpheus and the teachings of Pythagoras, later with a third, those of Python.

Archaic synthesis is certainly never used as a name. And, yes, it is only a universal name, like the Indian Manu, the Egyptian Menes, the Chinese Wang. The Cjelina is universal. This universality can be strictly differentiated at all points from collectivity. The threshold was reached at the time when Tales, Parmenides and Heraclitus appeared in both Asia Minor and Europe, and when the secularisation of the world began.

The distinction between the university of I n e s s and the union can be well established. This and his and the moderns' lives are forbidden, so that the construction of a unique metaphysical sign of natural sustainability can be an individual task. In this age, the closing of the open battle is taking a greater and greater swing. The individual's I on the subject, which is later called philosophy, is in the same relationship with the universal as the individual's I no poetry is with the universal.

The mainstay of the isconic poetry of Homer, Mahabharata and Ramayana, and the foundation of the isconic myths, is not its coactivity but its universality. However, it is not what is unique that is important, but what is universal. The emphasis is not on the author, but on the meaning and the content of the symbol. In order to mark the necessity of this process of universal creation in the nation, it is more permissible to say: at the moment when the nation loses its universality, it can no longer create myths, as long as it does not live in them. The nation, in fact, is to be understood as a universal Jewish entity and is to be divorced from the entity of the ages, from the masses. On the threshold of the universe, the university does not stand; the myth does not stand, and the nation becomes a mass. An open battle is closed and becomes life.

Ilijada, Odyssey, Gilgamesh, Ramayana university with poetic djel a. What is it with Tao, astrology, Bon, Sankhya university of metaphysics. Our universities of metaphysics are archaic syntheses. The university of metaphysics and poetry is not opposed by the university of co-effective metaphysics and poetry. Collective fails to create either metaphysics or poetry. Therefore, life without poetry and without metaphysics is a closed life. That is why there is no myth. The uni-verse of the Islamic epoch is a uni-verse of the individual a g e ; both poetry and metaphysics are in the process of being

in the hand of the negotiator. They are closing. They shall become individuals. Their centre is no longer the university divine battle, but the individual 1 Jewish Self. A person can only create a personal poetry and a personal metaphysics; personal, that is to say fragmentary, fragmentary, fragmentary, fragmentary and fragmentary. This unique, fragmentary, fragmentary and positive metaphysics is also the metaphysics of Tales and Parmenides, and, because it is the world's individual, it also becomes metaphysics at the end of Platon, in whom it is still a single player after the first time.

Archaic synthesis is a university with a constitution of symbols. It cannot be expressed and law cannot naturally be decreed. Every spark has a secondogós; but the centre of every spark is logos. This is the difference between the Iconic and the Unification philosophies. This potony has only the Self, but it has no logos. This 1 logos is later generously called a principle in the belief that it is a principle of the mind. The Logos is not a principle but a spiritual activity. To Heraclitus' rivals: the battle-fire in which the world of nature burns. The Hindu Agni and the Iranian Athar, in the Hebrew rendering the first of God's names, in Mexico the Tezcatlipoca, the southern eyeball, in the hermetic the noise with the top of the mountain, in the Bohmean "sulphur", in the Baadera "Munya".

In the final battle, it is the fate of the flesh which is manifested in the dry state of the symbol, because this is, in Schuler's words, the quintessence of the one leg of the battle. That the symbols are the ultimate revelation of her world, that is more than contradictory. The fact that the spark is both cosmogony and science, and that science and morality and poetics and mysticism and sociology and psychology and characterology are naturally produced from the university on the basis of the character of the central cosmos. These events cannot be privately and irrevocably held

it makes no sense. The superficial man does not understand the assembly which is constantly growing out of the two disciplines of his science; the assembly is not another autonomous thing from the chain of events, until these events have no sense and no meaning without each other, and especially without the revelation of its logos.

Medicine must be closely linked to psychology, psychology to anatomy, physics and chemistry, everything to morality and sociology, and much more to the way we live (food, private life, repulsion), again with metaphysics. The children are in themselves, closed, abstract and, because they are irreligious and lifeless, they stand in an airy space.

Iskonian sciences are different from the so-called sciences of the past few centuries in that the archaic synthesis is also a metaphysical system of signs and a practical way of life to be created. Jer logos at the centre of the universe is the creative substation which circumscribes and guides life. In all the religions, be it arithmology, Taoism, astrology and Sankhya and Bon - the divine spirit lives, which to other religions means that it gives symbol and that through its symbol it enlivens man. The Logos does not stand when individual science and philosophy are on the verge of becoming a reality; the loss of the Logos means the loss of the creative spirit which has a permanent and significant metaphysical effect on the life of mankind; the thought is separated from the action. Practice and theory diverge. This tragic race in Europe started with the Platonism. In life, the bond of activity and contemplation is being broken - as is the bond of the active and contemplative castes: the human ear (brahman) and the administrative (kshatriya). In the superficial age, the age of thought and action is not recognised by the mind any more. Philosophy and specialised science and technology cannot be reduced to

the same denominator. They are not linked. The central reality 1 is unstable, practice and theory are incompatible. Theory remains abstract; it retains something of the idealness of the end of time, even if it is reflexive; practice is invariably ad hoc, degraded, profane; objects are, then, indifferent, closed and one without the other.

3. The protagonist of the subject's spiritual sacrality of the legs in the autumn age is the genius of man. And their duality must not be confused at any moment. Genius does not relate to the sacred subject as an approximate and reflexive science to the basic isconic cause which is based on the idea of the wearer. The genius of man is not separated from the sacred legs of the subject as much as philosophy is from archaic synthesis. The most important difference between them is that the genius man lives in the post-universal age, which means that he is not in the nation, not in the masses, not in the university, not in individual life, and thus not in a life union, not in solitude. The non-status of the life-unit oppresses it, degrades it, makes it abstract, theoretical, irreligious. The breach of the bond with the humanity of the imprisoned means the breach of the bond with the battle and vice versa; because this two-way life does not become private. The genius of the genius is a sacrality subject, and in the messianic attitude his sacrality is not the self of the nation, but the tragic nature of his personality. This tragic nature is the immediacy. That is why it is brought to the reflection. Reflection is, naturally, neither a time nor a task, because he knows very well that the activity which is in him is not the activity of his vital self with himself; in that sense it would be a new, more solitary, life-gathering, if only a life-gathering. He does not have the strength to fight his way through an obscure weapon; he does not know how to leave his own self, he does not remove his judgement from the battle, his life is not in a condition to be considered as a sacrifice without rest.

The battle of the battlefield is not his right to fight, and the sacral character of his battle remains secret, most of all from him. Later, as his life is being snuffed out, some parts of the secret are being exposed, so the real life of a lone man's superstitious genius begins with his death. In the state of running in exceptional cases it is alive and personally affected, i to najčešće samo supernaturalnim genijalnim sjemenom svo jeg ne-bitka, samo individualnim sposobnostiima, izvanjskostima, ulogama i pukim predmetnim momentima.

The account of the genius of a man in the world, apart from the rigorous exceptions, is a rigorously written book. A man who is not a distinct poet, writer or thinker can only find his role in a book. In a life that has lost its immediacy, the factual character has its indirectness, that is to say, a written demonstration, because it has the quality of logos.

They are genial people, with no differences in weather, age, language, race, facial expression, or whether they are secretly, or even slightly more closely related. On the example of direct proximity, this can be easily verified. In the second half of the 20th century, Kierkegaard, Dostoyevsky, Tolstoy, Nietzsche came from different w o r l d s , they are in different countries, they belong to different peoples, faiths and beliefs. However, not only do they have many things in common, but what is most important in their thinking is the same. Only the principles, the principles - in short, the fences and the obstacles - are different. Thought seems to be different at different times: one is anti-Mo- ralist and anti-Christian, another demonic, and a third a believer in Christianity. These exceptions are the worldviews. There is one point at which they all meet, and that is the place where a life that is closed at the moment wants to reopen for the efforts of battle. They are

wants metaphysics and they both want the same metaphysics. They are already a living union - they stand against the masses and against the nation

- suprotstavljaju se refleksiji i hoće neposrednost - suprotstavljaju se apstrakciji i hoće idealnost - suprotstavljaju se mjesečarenju i hoće zbudnost.

Genius is not a sacred subject; a sacred subject does not regularly open a closed life and be it for a hard battle. A superstitious man is not a sacred person, not a genius, and has no idea of the nature of his agency. He wakes up and attacks, but he does not know why. He is in constant contact with his genius and with the world. He learns from them and shares with them. Whenever he sleeps and dreams, he carries with him the universe of man in some way. It is determined to set up a world of things about which there is never any question; it has to be concerned with a world whose problems are not easy. With his sklonostima, he stands powerless in the face of the overwhelm: neither Nietzsche, nor Tolstoy, nor Kierkegaard are in a position to clarify why they would have adhered to Zarathustra, to Heraclitus, or to Socrates, or to Christianity. The spirit of surrender, the spirit of poverty, are under the influence of the fall of time. But it is this that unites them with the other genius of the Jews in the last age, and above all with the isconic, i.e. with the gathering of the Jews. What makes a genius human is the genius universe of his soul - his transcendence, his being above the world-view, above the principle.

All genius is in some way connected with being: with the way of the world - with the becoming, with *the on-tos*, with the idea; all genius is a kind of intense consciousness of life. And this is why the genius of man, people is a possible source of learning for all the world's people.

4. The third source of wakefulness is mystical intuition.

The first origin of the Archaic synthesis is by its nature difficult to prove and difficult to understand. The second source, genius¹ is not human, can be and can remain aloof. The third origin, the mystical intuition, is a faculty both in the spiritual realm and in the genius of man. B e s i d e s , it lives in the holy man, who is always stunned, sleepy, miserable, degraded, reflexive, individual bio. The mystical intuition, which Guenon calls *intuition intellectuelle*, must not be confused with the intuition of which modern philosophy and psychology speak. It is not, however, a supernatural and supersupernatural faculty of scientific reason, but in the last resort it is a rational moment. Mystical intuition is a supra-rational faculty. It is also closely related to the super-gift which Sankhya calls *buddhi* and Guenon translates as *in- tellect superieur*. Buddhi is man's metaphysical communion par excellence, which is never individuated and cannot be individuated, which is never mixed with the closed world of the Self, but remains in a circle in the university of the battle. This woman cannot be allowed to be unprejudiced. Mystical intuition is the highest human spiritual faculty which individual life cannot conceive and, because of this faculty and this talent, one can step beyond oneself, one can overcome the individual self and one can win an open battle.

Something about the link between mystical intuition and Iranian *chi-stillness* is about to become clear. Chisti is a metaphysical vision of the world of the realm of the realm of the realm of the realm of the gathering as a Sanskrit vidya, in other words: an intense experience of punishment and a unique battle. Chisti, I feel, must not be translated into the language of religion, because it is not the religion of the freely living, not of the soul. Visionary vision (clairvoyance) which refers to a supernatural gathering. This is precisely what the Greek call *epopteia*, the

state: one sees all the more sparkly, sparkly things, ideas. Apol he and Dionysus will bring an epopteu. Apol he brings about the understanding, the vision of the future, the enlightenment of the mind, the understanding of the symbols of the world, the discovery of the laws of mathematics, of astronomy, of psychology, of the universe. Dionysius brings an epopteia which is the same, but also a little different: a passionate intoxication, a visionary vision of the unity of the world, two sides of the unity of the unity of mankind, with an amozaborav 1 love. And, if it is an apostolic and a visionary epopteia, its highest aspiration over the world i s to be his. The sign of this unworldliness which is above all a rival is the gluttony.

We know how the music, the play, the choral singing has its origins in the Islamic religions, in China, India, Iran, Egypt, Greece and Judea. Only this is not what the verb means. Glazba is a term of epopteia, chisti, vidya, so that the intense osjetl jivost is evident in glazba, with gl azba and the path of gl azba. In the Apophonian - rhythmic, clear, rational, Pythagorean; and in the Dionysian - reliable, vegetative, passionate, Orphean, the two are one. For Nietzsche, intuition is indispensable to the saga of Apol and Dionysus, the god of dreams and enthusiasm, the god of religion, the god of epic poetry, the breakthrough of the secure soul from the closed life and the healing of the urge to life.

The Buddha's attitude is one of *intuition intellectuelle*, the other being that mystical intuition is the faculty which takes the soul of a Jew out of life and brings it into battle. This is epopteia, in other Greek terms ecstasy, dream and enthusiasm, prophecy and perfection, vision and unbelief, and, finally, success. Mystical intuition leads to dream, to enthusiasm, to the battle beyond life, to the world of the dead, to me and the gods. Mystical intuition escapes from the circle of the closed self and the person and opens the eyes of the soul more fully in the circle of the sparking sons. This is done

In the solitude of meditation, in the throes of rapture, in the enthusiasm, at the time of death, at the moment of the jubilee and when the soul is in the throes of the passion - then the human soul becomes intensely alive. When it is hiding its reflexion, its consciousness, its abstract intellect, its stupefaction, it becomes direct, open and awake.

The mystical intuition that brings about the awakening and the awakening of the 1st Jewish beat is not a mental faculty. The efforts which are evidenced in meditation, inspiration, vision, enthusiasm, which penetrate the walls of the Self to awaken man to the battle, do not come to the individual, nor to the intelligences, for they are universally post-existent and above the efforts of nature. Therefore, in the case of enthusiasm, enthusiasm, unselfconsciousness, success, one does not see abstract notions, but active symbols. In ecstasy, the unity of humanity and the world is a direct reality. That is why the Self is awakened in the consciousness, and the degraded life is abandoned. That is why prophecy, prophecy, epopteia, ecstasy, meditation - everything that belongs to the circle of mystical intuition is taken out of the world of action, out of time, inflates the *raison d'être* of the intellect, and shatters the Self of the mind. From the first circle of the world, the human being steps into the supreme world, gathering the university of the world's dreams. He understands the union, he becomes direct, he opens h i m s e l f up, which is the key to becoming a c o l l e c t o r ; and this is again only the second key to becoming awake.

5. In the age of change, as time goes by, the impact and importance of economic objectives¹ are increasingly reduced. In the middle of the 20th century, astrology and chemistry are still flourishing, but increasingly they are becoming more and more important; in the 18th century, after the late Pythagoreans, a brief revival of the peripheral masonry began. And the mystical intuition that for a given time, astrology and a l chemistry will be in the hands of the unknown and of l other people; with l circular then masonry-

instead of maintaining a spiritual economy with a higher and higher power.

The constant interaction of genius and mystical intuition in metaphysical theories, and nowadays in mysticism and in poetry, comes to the f o r e f r o n t . Mysticism is, at least certainly since the beginning, and also in Europe since the 13th century, a reproach of metaphysical *par e7ellence*. The question of the lack of a strong identity, and of the affinities of the medieval and modern Jewish mysticism with the same thought and with the Islamic metaphysics, has found its solution. The media and Asian influence in the teachings of certain Taoist and Spanish mystics can be assumed to be beyond the range of possibility in German, French and English mysticism. These thinkers may, however, have some knowledge of gnostic and helenistic works (Dionysius the Areopagite) from the transmission. In a d d i t i o n , there are various themes of the 1st thought of the transmission.

In Europe, mysticism has become the guardian of the waking and metaphysical spirit. And, naturally, it cannot succeed in becoming the only one. In the newer tissues, this is linked to the steady growth of hostility to metaphysics. However, the mystics have a personal purpose, most of all in secret and in the open.

In the new age, the question of mysticism has become more difficult and can only be tried by the genius of 1 other people. Such a man was Paracelsus, who attempted to set the themes of the 1st knowledge in a unified way from the elemenat of astrology, al chemistry and European mysticism. In the XVIIIth century, such a genius's 1st reproach was Svvedenborgo, in whom the Orphic-Egyptian mysteries of Isconia were tested.

In Europe, a unique metaphysical wakefulness has never appeared.1 The religious spirit has lived in the mystics of the secret world.

and illegitimate life. The only way in which the Soviet Union's sovereignty is expressed is through its citizenship. It is a bit more difficult to analyse the difference between the new sheep's feet of European citizenship and the end of the world, but we have to say: the European surrender, as well as wakefulness, are alive in mysticism and in poetry.

Poetry, as being inherently rational, is individual, unique, fragmentary, untold, rhapsodic, isoliraniye neg o mysticism. This is the source of the problem, which is often university in character. This applies, naturally, to the golden age of poetry, in Italy to the age of Dante, to Spanish drama, in England to the age of Shakespeare, to French tragedy, to Moiré and the moralists, and in the nineteenth century to the Russian novelists. Poetry, I feel, and in less important ways and authors, is closed and always aims to open the battle.

In Europe there is only one single cause which is certainly in all its aspects similar in its unity to the archaic syntheses, and that is the mysticism of Jacob Bohme. Bohme, however, with his English, French, German and Russian disciples, has not yet fused elemente European mysticism, alchemistry, astrology and arithmology. His thematic intuitions go back to the apsoluthic and isconic publications of India, China, Iran, Egypt. His greater thoughts, through the discipleship of Pasqual is, Saint-Martin, Baade- ra, and through the discipleship of the late Soloviev, BerÔayev and Dac- que, have been brought down to the present day. For me, the most important of these teachers are Saint-Martin and Baader, who are both spirits and Gods, and who, through their teachings, prefigure the highest degree of metaphysical vigilance in New-age Europe.

6. In the 20th century, the seismic round-up of the 20th century was such that it affected a large part of the human population of the West. There is a hidden gap between the vigilance of the spark forecasts and the tension of the people's lives. At this time, many have recognised the character of the Islamic tradition, more of them in different places, in different watersheds. The new century has not created a unique sense of archaic synthesis, as is the teaching of Bohm. When Baader's hopes are raised that he is not building sustains out of his thoughts, the answer is: the time for this has not yet come, because man is still asleep to his greater dijels. Modern man must first wake up. And that is why he must return to the end of time to be able to use the archaic transmission.

Recognising the importance of knowing the truth is nowadays something of a name. Among them, Rene Guenon, Giulio Evola and Leopold Ziegler are important. Guenon, the first of the most prominent French prethodox writers (Abbe Constant, Eduard Schure, etc.), has defined what surrender is all about. There are books of 1 teaching importance, hermetic sales, apso - 1 utnu individuu i djel a (*Rivolta contro il inondo moderno; Imperialism pngano*), in which the d uh pre-giving, dje 1 uju is already 1 to be applied, and dje 1 to be learned quickly. One of the educational shortcomings of Ziegler's advice is that it cannot yet be reckoned with in modern science; it is therefore a monument to discussion in which science is already being shown to be more scientific than spiritual. Of the three authors of right wakefulness, Guenon stands out the most.

VI. FOR SALE

1. When the Egyptian and Greek people came to learn about their customs, way of life and countryside, the first question was: who did they learn this from? Which nation is the oldest? So it was invented, but are you teasing it? It would be according to all other worlds, such as Egypt and Greece and India and Iran, where only natural places allow reasonable assumptions. In relation to the impact of these sources, such as the affinities between Cambodian and Peruvian, and Egyptian and Astes ceramics and architecture, they would be impossible and would suggest a unified origin. Egyptian and Greek medieval artifacts are also said to have come from the island of Atlantis, about whose journey Platon writes in the *Timaeus*. Religion, spirituality, thoughts are both objects of life and factors of l i f e . The important thing is: the i n v e n t i o n , the originator.

Ranije, in the age of Scientism, it is believed that the differences in construction, customs and policies can only be overcome by nations taking one nation at a time. Today we know that the same, sometimes the same, does not have to be explained away by a higher level of comfort. There is an invisible identity between all the peoples of the world, and it is becoming more and more important as the dub l is brought into the o p e n . The EU should not be seen as building its own identity, with all its religions being linked to one original identity and one original religion. Such a primordial, primordial religion, the beginning of nothing, is not as important as the beginning of a birth, of a generation, of a loss,

PRELIGE LANGUAGE. In the Islamic era, all the nations of the world have derived their language from the Islamic origin of battle. Therefore they would be very united to us, because they are all alive from the same spirit. We are both united, sometimes one to another, sometimes to another, the peoples of the first races and the first languages and of the different races and languages, all of whom are descended from the voices of the last thought from the same isconic and spiritual origin. This is a spiritual publication of the spark, which is the theme of the order of the country; it is the bio-theme of the sincerity of our religions, ways of life and societies. The highest narratives are also purely lectured, and each other is also lectured. This is the same metaphysics of all the Iconic peoples on earth. The Celts, the Astaeans, the Indians, the Tibetans, the Hebrews, the Greeks, are all born of and live by the same Isconic spirit. And to all the peoples of the Isconic age, the same metaphysics of the spirit of God is at work.

The surrender is one; for what is the day of mankind is the day of **G o d**. This one, I believe, as it i s the same with the universe, appears to be adapted to the weather, to the nations, to the languages. Guenon shows that the Indian Vedas are a perfect publication, a metaphysics that is at the root of all surrenders. Whether or not this is so, one single surrender appears in the multiplicity of surrenders, just as one single humanity appears in the multiplicity of people, races, nations. The name of this phenomenon is: isconic unity. This archaic synthesis is a higher and higher relation to the age, to the race, to the nation; it is agreed that in unity the nation has a higher degree of surrender. Surrender is the guardian of the spirit of humanity, of the sense of standing, of the spirit, of knowledge, of vigilance. There are no spirituality - no spirituality - outside of surrender. The spirit of the spirit is as different from surrender as the so-called science is different in the new Europe - it is ultimately bound to r e t u r n, it is bound to live on from the rest of the surrender. The surrender contains the Spirit of Iskon, the only authentic knowledge. It is the only transmission, and the archaic syntheses are the versions of this

the only one. The philosophy of philosophy tells us that we are being thrown back on the residents who have lost their metaphysics and do not bring any knowledge but invent stunning substances.

2. The Isconic Age is nowadays customarily cast as mythical, and it is claimed that the Isconic Age in its original form was mythical, waiting for the primary spirit of humanity to be myth. The war is also the subject of a brilliant and awakened thinker such as *Leopold Ziegler*, who in his great book written on the handover "*Überlieferung*" identifies ritual, myth and doxa as the three developmental stages of life. The second one describes myth and gnosis, the third one myth and theory, religion and doctrine in such a way that he considers myth and religion to be the ultimate themes, and gnosis, theory and doctrine to be a form of intellectual degeneration.

The questioning in the aquatic community is of a scientifist character and, for that reason, is uninteresting. Ritual, myth and doxa can only be an irreconcilable life for a person who does not understand the first, the second or the third. In other words, it is only for a person who does not see clearly either side of these options that depravity exists. This thinking is not mythical, not gnostic, not religious, not theological, but, above all, scientific. The opposition to the mysticism of Islamic spirituality is based on the position of such science.

The question, I feel, which is more important, metaphysics or myth, must be answered first and foremost metaphysics. In the original version, the isconic age was not mythical, but metaphysical. Myth is a creature of a later age.

That the ideal of metaphysics is prior to myth becomes clear to all of us as we think from which gift of the human spirit one thing springs, and from which another. The organ of metaphysics is *buddhi*, *intuition intellectuelle*, mystical intuition; a supra-sensory faculty which is never individualized and which is open to the *ama prema universalno*.

collections. Mystical intuition has no concepts, no time; the metaphysics of thought in ideas. But ideas are then the spark collections of a higher reality. The isconic collections cannot be translated into language, nor can they be expressed in a rhetorical way. This is still the case today and in all times, so that, as soon as the language is used to teach the important point, it is less suitable for accurate expression. Therefore, the expression of the most important things is the least possible, but when it is limited to the important things, their expression is more impossible. The only way that ideas can be grasped is by means of symbols.¹ And a symbol is hidden, it is an enigma for the grasping of which a little intuition, epopteia, chisti, vidya, wakefulness is needed. Symbols, beliefs and collections remain in metaphysics always metaphysical, if they do not come from the metaphysical circle. An idea cannot be secularised. That is why Guénon shows that the being before the idea can never be popularized, created, expanded and taught.

Metaphysics is not a matter of being in the idea, but in the belt. There are many signs of the primordial primordality of the universe, and they do not have a special importance. It is impossible to distinguish between the two. In other words, the dog's being is independent of its rank. Again, in other words, the bottom is the agency, but in the world it is the being of the thing. As an example, we can use the modern agencies, which are not sufficient to be. The thinking of the Finnish metaphysical gatherings is contemporary with the religions when they have not yet known temples, gods, rituals and sacrifices. This is, in turn, contemporary with the development of language when it has not yet known any concepts or symbols, but only the universe of 1 symbol. But this is, again, contemporary with the period when art has not yet known the possibility of creating natural phenomena and when the so-called ar-

hajsko- geometric artistry. We know the later parts of this art: ancient Greek, ancient Egyptian statues and Ca- snonolitic ceramics.

In the battle of the Isconian battle, the primary ljudsic abilities are revealed: geometric artistry, uni- versal language, vision without extinction and mystical intuition. To this belongs yet another bit of criticism: that humanity is different from the isconic boils in the sense of a four-armed circle.

Naturally, the four-armed and the hand are symbols from the time when man thinks of self in symbols. These symbols can be

- "found in all the world's caves, in Egyptian, Astesian, Cretan, Indian, Greek, Pythagorean, Achaemia. Krug denoted the sky, the four-circled earth. The appearance of objects on the earth is compiled according to the laws of geometry, according to the measure. It must not be forgotten that there are two corners of the same root: maya - reproach, mater - the principle which creates the circumference and the measure. The celestial law of the world is the measure, that is, the idea that "what is above is the same as what is below", because the measure is celestial. This is the reason why the four-armed circle is the source of the first Hindu Brahma- pura and the New Jerusalem Apokalipse. The four-armed man is the idea of the earth, a celestial and supernatural image, the healing of the earth, which is expressed in the construction of four-armed tombs and tombs. This is the meaning of the true order of non-disruptive divine law. The square of the circle as an iconic mystical sign is not the only thing that transforms life and brings it into battle: divination, the creation of the soul. This is what astrology, the theory of the fraternity, alchemistry and all archaic syntheses are like. To conclude the theory of the broil: ten is the eternal divine broil which signifies the One-Two-Hundred of the world; and the twelve-hundred is the broil of the cosmos, of time, of the weather, of the eternal world. The circle and the quartet are both referred to by Jesus as the ten and the twelve, as the

the reality and life in the belt, as life and nature, as idea and material world.

From this idea that the geometrical art of the spark is a university 1 lower than that of nature, that the university is 1 language in expressive effort above the individual 1 leg, that ten prethods twelve, the natural is also produced by the metaphysics of and myth. On this direction Lao-ce when shows. when shows:

"Until the Tao has no name. When it does so, it is called by a name." In metaphysics, the Tao is in the eternal name (idealnosti), myth is more a reproach of the name, it is more something slikovito and individualizirano; potpuno belongs to the Pythagorean circle of the twelve. Myth relates to metaphysics as a slika prema biti, simbol prema smislu i simbola, kao red brojeva prema Jednom.

3. The non-regular publication, which is presented by the feasts and is presented on the occasion of the first meeting of the Conference, was originally open. This is the period during which the sale is unambiguously from the current period. They are the only people who are judges of the municipality. There are no caste, no race, no difference in face, no difference in talent. Publication is non-mediated and in it all 1 people are judges. It is an age of universal vision, and of purity and wakefulness, when there is no distinction between battle and life. In the transference, it is the time when heaven and earth become one. In India it is shown that then the two beings are in the possession of the Veda. This is a formerly metaphysical and iconic age, an age of idealness, when humanity is alive in a life union and becomes directly connected with the iconic gathering.

In the past period, there has been no more direct publication of humanity than of one caste. The way in which caste is created is more complex: the caste is the most direct beneficiary of direct publication, and the caste is at a higher level in the hierarchy of caste. In India, Brahma, In Egypt, Thoth, In Iran, Zarathustra, In Greece

orifices, whose inhabitants are on the threshold of the notion of a new age of the theology of the iskon, the *paleologoi ilieologoi*. The spiritual caste lives in the bosom of metaphysics, the martial-managerial caste (Sanskrit *kshatriya*) makes two publications; the master caste (*vaishya* and *shudra*) deliberates on the maintenance of material life. Thus, according to a well-known publication, it is not uninspired,uninspired (*avarna*).

On the border, the caste has not been able to protect the publication for a longer period of time. The character of metaphysics is still only understood by certain exceptional persons, sacral subjects.

In our view, however, the time of publication lives directly only in the Jewish faculties, in mystical intuition.

The archives of the division, which is sold to , are as follows:

Cinemas:

five holy books

Tao (Lao Tzu, Chuang Tzu, Lie Tzu)

Four classics (Confu Tzu, Meng Tzu)

Tibet:

Bon; Bardo Todol Tibetan

Buddhism

India:

Vedas

Vedanta (Upanishads)

sankhya

Patanjali: Yoga Sutras

Sages of the Mahabharata Buddha

(Sanskrit and Pali canon)

Iran:

Mitra

Zarathustra (Zend Avesta)

Egypt:

Pert em Heru

Hermes Trismegistos (Toth)

Hebrews:

Old Testament transmission (Hebrew shruti)
Hebrew smriti: kabbalah (magical transmission)
Talmud (philological transmission)

Celts:

Druidic surrender

America:

Astesha, Maya, Inca transmission

Greek:

Orpheus

Heraclitus

Pythagoras (Plato)

Alexandria:

Gnosis

Chaldea:

Astrology

Alchemy (Arapaho?) i

arithmology (theory and mysticism of the brothers)

Islam:

Kuran

Sufi

4. Most of the Iconic religions remain, live and work in intertwining with religion. Zbog toga je u nieco riječi po- trebno osvijetliti vezu archajskih synteza i religije.

All the conceptual conception is such a metaphysical conception whose elements are also present in all other conceptual conceptions. If the archaic syntheses were to be put in order, the analogies could be accurately analysed. The key of analogy is in the Vedas, in its submerged complexity and collection, cleansed of all non-metaphysical elements, up to the soul with the images of the myth. Therefore, Guenon shows that the Vedas should be considered an authentic text and a source for publication. They are all metaphysical versions of one another.

The sciences are such a metaphysics that is pre-religious and super-religious. Together with the Kinesko and the Egyptian preda-

The sciences, Pythagorean astrology, the theory of the divine, chemistry, science and ankhya are the guardians of a spirituality which is the source of revolutions both in ideas and in time. These are the gifts among which analogy is the most useful and which are the most similar to the solutions, especially when one knows and takes into account their nature - as for example the lunar character of the commentary of Yi king on the solar character of Pythagoras, Egypt and Veda.

To clearly demarcate the principles: universality is more often found in metaphysics, more often in religion and more often in myth. The pure and subdued reproof of universality is metaphysics; it is the reproof of the conscious universal spirit which stands above the differences between nations and races, above the religious, linguistic and temporal barriers, above the facial and cognitive barriers. Religion and myth are also universal, but they have a greater mix of other elements; the name of this two-branch system is coefficient. Therefore, the surrender is beyond nation, race and time; but religion and myth are tied to the collective, as well as to nation, race and time.

Today, when the university's surrender to the presuppositions of the collective is effective, on the one hand there is a growth in religion and mythology, and on the other hand there is an individualisation which is expressed in the reproach of the unitive spirit. Such univocal reproaches are a philosophical and universal thought which began in Europe with Tales and Parmenides and continues to this day.

In general, religion is not naturally a collectivisation of universities, but an individualisation as well, because it takes over many different philosophical and world-view elements. And religion is a powerful force in creation, because it grows the university's Jewish metaphysics in the sphere of nation, mass, time, race, philosophy and world-view. He can hope for myth in himself, and he does. It has no real

a country that does not have a rich mythical history. This is no exception to the chakh or the Protestantism of the modern era, which has little universality and is certainly made up of individual-collective elements. The Buddha, however, wanted to deal with myth and religion, but from his teachings a religion emerged, in other words, a mythical religion of the highest order.

The Korian religion is in universal transmission and its relation to transmission is less the same as that of myths; many religions are related to the ultimate metaphysics as image to being, symbol to the meaning of symbol, as the order of the brothers to the One. Religion w a s , a
and there are m a n y of them. But it has been, it is, and it will only be only one single surrender, it is impossible to have more.

In the course of the debate, more gross misunderstandings have emerged about the nature and nature of religion and religion. Many have believed that there can be one single religion - because there is one surrender - that can bind the whole of humanity together. From the Persian *Mani*, through some Gnostics, through the ancient Jews, through the feet of Scotus Eriugena, to the theosophists of today, many have believed in this proposition as they have believed in the language of the world. They tried to deduce world religion in the belief that religion can be deduced. This for- sirana i umjetna svjetska religija nije, naturali, uopć e został universalna, da pače je losciła čak i svoj ko lektivian karakter; je je became, p opu opu t Esperanta, ap- straktna *chimaim* u gaisaraznom prostoru.

We do not believe that this formation is right at the time of the surrender, but is also wrongly shaken. The task of human life is not the creation of unity but the creation of harmony in diversity. This is the teaching of the Yi king, the Tao, the Vedas, the Thoth, the Pythagoreans and all other Islamic metaphysics. The One, Pythagoras *monas*, is not to be created, for it is. This unity is this

that is, that which is in the spirit of the universe in the non-publication of the end times, humanity receives its sanctification directly from the divine battle. This is surrender. This One, I feel, appears in life as a multitude, as a multitude of mighty Jews, many gods, many myths, many religions. The task is not to make one of the worlds; only the stunned individual us is able to refuse to be annihilated by the unbroken order of the brothers. The plurality of the realm is a great necessity. And if humanity in the end of time still has the dignity of a pure universe 1 not of metaphysics, it does not mean that it has a lower reality than that it is living in a supra-regio- tic state; as in the future there will be an age in which the spiritual basis of universal metaphysics will be restored, humanity will not pass to a single realisation but will reach a supra-religious state.

5. The handover is a gradual process and therefore, without exception, in all the countries, it can not only be thought about but also implemented. In some of these cases, the lifetime of the product is so high that a large number of new covers cannot withstand the melting process. This has happened in the teaching of Sanskrit yoga, astrology and chemistry.

It is unnecessary to give a detailed overview of the various phenomena. It is enough to state that the scientific spirit, as Ziegler calls it, has gone bankrupt and that a new orientation is becoming inevitable. Several controversial and common developments have attempted to replace the two efforts hidden in the isconic cases without the necessary learning. In the first place, you can here speak of astrology, that is, of practical characteristic primitive, of horro-scopy; and, not in the last place, of primitive sannyas, of yoga, of certain aspects of analitic psychology which already have to create an isconic initiation and a con- clusion of the various circles and schools of theosophical teachings.

Annie Besant and Mme Blavatsky, with more than a dozen schools playing with esotericism, are imitating Pythagorean and Hinduish. Most of these prophets, as well as at the beginning of our computation of time most of the exandrian and helenistic gnosis, are not phenomena of the common negation of the fall, they are not synthetic, but are syncretic with each other. They are modern formations which, without any real understanding, seek to use the spiritual energy of the isconic causes as a primitive way of being. I come from the same cobwebs. This is the problem: the primitives are forced to work with dull and exhausted and scientifically trained human and scientific hands. The character of the science of the sciences, I feel, is not scientific, but metaphysical and religious; and science has no place in the world of religion. Scientists are accustomed to making their spiritual efforts as far as possible from the mosses and the darkness: they are promoted in technology. In Europe, this illegal act has already once, in the time of Pythagoras and Plato, been brought to an agonising end. And then it was said that the spirit of the Isconic surrender had been too early adopted, because the nation to which it was sought to be adopted was Greek, in the Jewish sense of the word, infinitely superior to that of the present Europeans. Pythagoras and Plato, on the subject of the first Egyptian and Isthmian surrender, were seeking to promote the Greek. Both experienced defeat. This has been repeated over and over again, and today it has become an epidemic.

The hand of a powerful human being, when applied to the hand of a powerful human being, is degraded to the hand of a magical technique. It is not believed that the spark is infinitely more powerful and that without its own assimilation, its metaphysics cannot be applied, and if it is, it is only the presupposition of an ignorant magician's disciple. These unthinking magical activities, which modern man, in his primitive immaturity, considers to be poor techniques,

there are still 1,000 Jews from the prison in the morning, waiting in the dark, but not a few of them in the d a r k . The primitive nature of these activities, without knowledge of metaphysics, is to both the world of the mind and the spirit, which is linked to the supreme Jewish knowledge and the world of the world of man. One must remember that man today in Europe does not live such a spiritual life that he can increase the awareness of his soul's dreams, and that there is no talk of saving himself through the awareness of these dreams.

The narratives which have been taught for hundreds of years in the field of matter, which with contempt and irony also presuppose all metaphysics, idealnost, ego and other things, mystical intuition and all reproaches of intuition, and in the isconic pre-giving they are not able to see other than the unknowable witnesses who are the antitheses of their "advanced" humanity, these are the ones who are today, when the poisons of ap- stractive and irreligious intoxication are bitterly seeking to save them, which lasts for more than a hundred years, uninitiated souls and undevoted hands, but with a gloomy look behind the secrets of the sacred precepts of the end times and already to be opened - and this is also the time when they begin to face the difficult consequences of the voices of the uninitiated, of seeing the fate of the unfortunate and of the eventual uncomfortable first moments of their lives. In the above cases, it should be pointed out that the weaponlessness of the witnesses remains a secret and the real cause of the 1Jewish judges will never be r e v e a l e d .

As long as it is only about such an innocent theoretical game as the so-called initiation of the Wisdom School and the Theosophical Society, a person can still view these covers with suspicion and may think that it might wake someone up. Even when he sees the horoscopic analyses of the destiny, the mass of all the yoga, psychoanalysis and experience,

from the chasing of the dream - it cannot stay with us. Svi su ti postupci istiniti i beskrajno efektíviti u prikl adno pripremljenom i odgojenom chovječanstvo, a osobito u rukamama messtra prikadna duha. Ali, mora se uzeti u taking into account that the world is not yet alive l o the ~~sing~~ closed to the life of the mother, of European mankind as of today, including the Prussian savages. In the hands of such people, the procedures of the higher order are becoming a ma- gical technique whose effects are not too wildly oppressive.

The task of Europe today is not to immaturely reach out to the spirit for the primitive, not to be so impatient already for the effect of these ways, but to try to understand the spirit of the Isaaconian ways. This barbaric mass wants to penetrate the sanctuary and is fond of esotericism, but it cannot wash its hands. The first step towards the surrender of the isconic age cannot be other than the humility of the disciple; for man is not transformed by technique, but by the spirit. The time and manner of application will come of their own accord, as time permits and as the need arises.

6. Metaphysically, surrender is ~~wakefulness~~ ~~wakefulness~~, it is not a state. With wakefulness comes vision, and he sees it this way, he knows it that way. Isconic surrender is written knowledge. The keeper knows it.

is the book of knowledge, the sacred object, the so-called Holy The Book of the One Who Knows, Yi king, Taoteking, Bardo Todol, Hermes Trismegistos, Pert em Heru, Bundelesh, Zend Avesta, Zohar, Sepher Jezirah. Knowledge can be learned. Knowledge cannot. You have less to believe in both: wakefulness. But no matter how much knowledge, mindfulness has been given to new ascensions, and it has been lost. The rest is our knowledge; from this knowledge one must learn to see and from this knowledge one must learn to be aware.

Knowledge that is being handed over is a publication of the highest quality. This is a clear and unambiguous publication; it is a human-

The struggle is divine, and it is the sole task of the 1 Jewish Judgment to reckon its identity with God. Human life has no other task. The Passover, then, maintains a constant between the Jewish and the divine worlds. All that the Passover teaches in the framework of the individual archaic stories is based on this one single iconic publication, and it is returned to there. This is the core of the knowledge of transmission.

The way knowledge develops is real no as a person with all the skills and knowledge sees a publication. When he sees no other than the only and final collection here, then he is ready for wakefulness. Wakefulness is an intense consciousness of life which does not belong to the consciousness and soul, but to the intellect, instinct and spirit. I mean, the most exalted wakefulness and the most intense consciousness are higher than that. God's wakefulness is not eightfold, nor is it soulful, nor is it spiritual, but it is 1 southern. Lao-Tse shows, "Whom heaven will protect, let it guard him with 1jubav 1." God protects the world with 1jubav 1 and guards it with 1jubav 1. The highest degree of communion with God at all times is not wakefulness of mind or heart: 1jubav.

KN11GA

DRUGA

ARCHAI

HERE

I. HAT PREMA VEDANTI

1. Slijedi is the primate of wakefulness.

All that is left in the world is in harmony with the soul. All that is fine is in harmony with the soul. Sve što je lako, teško je u usporedbi s dušom. Sve što je život, smrt je u usporedbi s dušom. All that is, is not in order with the soul. That is why the old saying that the soul is radiant, immaterial, that life, the only thing that is, is the only thing that is gathered.

It is invisible, inanimate, non-matter, alive, but the very idea of gathering is, to me, powerless. This is a mortal life with a mortal life that I do not feel. The soul lives above the highest, the most definite, the most mysterious world of nature, it has no conception and can have no place, it is not born and cannot die, it lives forever, it does not live, it does not live, it does not create, it does not form, it does not change and it does not mingle. It does not pursue what is not itself; what is not itself does not add to it; from all that is not itself it lives in a turmoil of bumps and differences. There is nothing that does not see, that does not smell, that does not know and that does not know. It is like its dream, its first reality, its first magic. That is why the old saying goes: the world does not stand still, it is only the magic of the soul - san, possessed, unconquered.

The limb behind it says only that the soul is powerless, soft, indulgent, unproductive, peaceful, uncreative, it speaks only of the abundance that can be set a p a r t . Uza-

1 The fact that the soul is isolated from itself in its infinite existential dream, innocence, with a sense of being present, yet not alive, speaks volumes. It does not speak its own life, but only of both. It is not just that the soul is open, pure, united. The soul is a sup- stantion. And with it in our order, nothing else is a sup- stantion. That is why the old saying is that the soul is the only post- jec- tion, with all that is eaten out of it, the only sup- stantion, but it is not alive, it is not alive, it cannot be labelled and it is invisible - it is alive.

If, however, we do not already say what can be s a i d about the soul, not regularly but indirectly, we should say something similar: the soul is a living thing. This soul can be awake and asleep, but it is also awake and asleep. It should be well remembered: the soul is both awake and asleep, both conscious and stupefied. The soul is without personality, because the soul is the only standing, the only one, the only substantia. Even if indirectly it has nothing to say, the only thing it can say is that the soul is not active, it does not create, it does not stir, it does not change, it is awake. That is why the old saying is that the measure of life is 1 judgment and the soul is still awake.

Wakefulness is not the will to be active, it is not the personality of peace, it is not the sharpness of the mind, it is not the tense companionship of the dream, it is not the intelligence. Thus wakefulness is reproached in the world, in a world which is not a soul, not a possessed soul. Wakefulness is not djelatnost, not svjesnost, nije razumjevanje, nije viÔenje, nije wiedzy. Thus wakefulness is only reproached in another world. Wakefulness is an unemotional and unaddressed life in relation to the world that is the soul, an unemotional attachment to the other that is the soul, a blurred subconsciousness to the world that is the soul, an undeveloped connection with the world that is the soul. This unemotional and unreflective aliveness, this un-powerful attachment, this soft subjectivity, this unreflective eternity, is the soul's soul.

the attention to the soul, that is, the wakefulness of the soul, the wakefulness of the wakefulness, the jubav. That is why the ancients used to say that the great and great Jewish life is not a working, powerful, learned, rich, glorious, reverent life, it is not a waking life; and wakefulness is not knowledge, not power, not effort, not diligence, not love.

In the soul, the world is close, heavy, heavy, the world is still. The soul is the only weapon, the only substation, invisible, irresistible, without abundance, from which the whole big world is composed and the whole big world is possessed by it. The soul cannot see itself, it cannot be seen, it cannot be quenched, it cannot be saved. The only thing that can be said about the soul on a regular basis is what the soul is to the soul. The soul before the soul is awake. This wakefulness is a consciousness of life in spite of all that is the soul and an unhurried repulsion of all that is not the soul. The soul is flat-footed, powerless in the face of all that is not the soul, that which is dream, that which is not waking, that which does not stand, that which is the soul of magic, that which does not stand, that which does not change, that which is not perceptible; that which the soul does not see, does not see, does not know, cannot escape, cannot do anything. Or the soul is awake before the soul, but it is not perceptible. It is susceptible to softness, to luminosity, to subtleness, to attractiveness, to purity, to one-pointedness, to lightness and peace of soul. This captivity of the soul to the soul is love.

Love is not a fool. It is just one thing, one sup- station: the soul. It is not a soul, it is magic. The first magic is love. The soul is One. One soul stands. One is the standing, One is the substation. One is the slayer. The first magic is when the soul lives in the possession of two, three and ten, and of many and of no one. When the soul is possessed, an irresistible love awakens in the helpless soul to unite the multitude into a hundred, the hundred into ten, the ten into two, the two into one. It does not succeed because the soul cannot unite, because the soul is not active, does not move, does not feel; or even cannot

to unite two, ten or more is magic alone, it is not standing still, it is not a killer. Therefore, the jubilee is not a unforgiven jubilee. It is forgiven when the bewitched soul believes that the soul has many. And that the soul again wants to come to the bottom and to love itself at the bottom. Love is that which unites the soul in which it has become a multitude; love is that which does not allow a single soul to become a multitude. Love is what makes souls souls; for how many g o o d s h o u l d h a v e, with the eternal, inseparable, eternal, immutable One. This one soul is the only one that is permanent, the only one that is pure, unconquerable, immortal, eternal, immutable, unchangeable, unalterable. In its arrangement, the world is close, coarse, heavy and all is nothing.

2. The only secret at the bottom of the battle is whether it is not a soul or a non-soul. The soul is white, standing, one, eternal and unbreakable. The secret is how the unchangeable creation is the promise of the living, the unprolacy of the prolacy, the post-existence of magic, the One Two, and how the Creation came into being.

"Thinking about the secret of creation", writes Zohar, "I was walking up and down the coast of the sea when the prophet Elijah suddenly appeared in front of many people and asked me: 'Do you know the smiles of the righteous ME BARA ELE?' Then Elijah spoke: "When the Unnameable first wanted to reproach themselves, there was Nothing, the only Point which was not protectible, or was the beginning of the greatness of the world. This point was the idea by which the Creator created what He wanted to create. From that idea, a great world was created and its name w a s : We - the Unnameable Being who created the world. When the Creator wanted to reproach Himself with all His strength and wanted to pronounce His name, He put on a mantle made of the closest airs of the world and from those airs He created: Ele

- with all the things of the world. We and the Elements have then united as

the voices are heard and the Unnameable Biće descended into Nature."

The secret is how the point of no return came about, that's for sure. That something is not material nature. It is elusive and invisible. It is just a picture. It is an idea. It's not a protégé because it's a picture. Or more than that, it is not white, it is not painted. This image is an iconic image: the idea is eternal. "This point was the idea by which the Creator created what He wanted to create." And from this something the Great World was created. That world was nature, or the unconquerable and immaterial. The nature of the spark is an obsession, an idea. It was born from the Creator's mantle and woven from the creation of the world. This world was as heavenly with water because the heavenly world is a glimmering of the world's creation. Or was magic then still non-physical. This is how the Creator has sowed into nature, and this is the character of *We are the bar of Ele*.

The first is the idea of san du svemira. It was found in that compelling picture, in that single point without protection, in that single something. This is the secret - this first Nothingness outside the soul. Then there was something that was no longer a soul. Point. There was not one, there was two. And that two became a special svijetom, takvim svijetom g d j e je sve u dvo- je, noć i dan, svjetlost i tama, mushkarac i žena, ja i ti, život i smrt, san i wakening, da i ne. In China it is Yang and Yin; in India, Purusha and Prakrti; in Iran, Ahura Mazda and Ahriman; in Egypt, Osiris and Seth. The world of the two is not a universal peace, not a continuous creation; not an unbroken life, not a continuous fecundity and creation, not a powerlessness, not a dilativity, not a peace, not a tension, not a jubilation, not an attraction and repulsion, not a multiplicity, not a frenzy, not an oppression of the oppressed.

3. The only soul that has been destroyed is the soul.

It is One. The soul is the world. It is Two.

The world is a spark of nature. It is not matter, it is not visible. Life is only a tiny little thing, the ultimate surface battle, matter. The infinitely greater part of the battle within is immaterial and invisible. It is the nature of magic, of the idea, of the concept, of the obsession. While the soul is inanimate, powerless, non-ominous, the nature of the spark is active, creative and alive. It is the magic that permeates from it, the world that exists through it.

The first reproach of the isconic nature is misao. Misao is also mind and intelligence, the most unique creative agency of equine nature, an unstoppable and continuous creative agency. This is the thought which the Vedas call *waking* and which the Greeks call *logos*, the unbroken continuity which knows no rest. The soul is One, the spark nature Two, the misao Three.

Misao is ignorant of life and non-matter, because he is invisible and non-matter for most of the battle. This mission is not tied down : it is free and the option and the university are 1. For Three to Four. Four binds that which is free, The class takes what is optional and makes it compatible with more of what is universal. Call these four Vedas the *ahamkara*, the chini- telj ja. The nature and thought of Iskcon do not know the Self. And the nature and the mission of the Church are circular, optic and universal, they know no boundaries, no borders, no borders, no binding. Neither isconic nature nor misao have a self. The self is not a collection. The self is the magic of pop nature and thought. It is created by nature and thought: the invisible and the invisible, the invisible and the invisible.

Ahamkara, the ranker, advancing the boundaries, singing to the singers, binding. That which stands in front of you is stronger than you. Here is the unity of the inner ability to restrain the Vedas from *manas*. The fate of the glasi: the unity of the unity. Manas is a focus, a feeling, a knowing, a knowingness, an experience, a wakefulness, an aliveness. And all this is shorn of the unnatural, of the

I. Manas is of the nature of the spark, of thought, of action, the new stage. Manasseh is the Five. Six is indriya. It is the Vanya's thistle. It has two different vanyas; one is observable, the other is real. The observational axes are: sight, smell, smell, smell, smell, taste; the action axes are: gait, walking, talking, eating, roasting. Sight and speech are used for the element of the vathru of the isconic nature; sluh and gait for the element ether; dodir and hvatyanja for the element earth; opl oÔivanja e and taste for the element water; roasting and myrrh are used for the element air of the isconic nature.

4. Non-matter and invisible are also the nature of the universe and the mind, and the self and its creatures and beings. They are invisible because they are not in the circle of life or the battle. They are all creative and creative and therefore they can all be called creative, creative and creative. These are the eyes of an untamed, immovable and powerless soul.

The indictments are circled with five bracelets. The leading sheep are in a *scythe*, which means that 1 sheep is a cover. Each reproach shall be answered by one cover. The most important is the first cover of the isconic nature: maya.

Maya is the first opponent of the first opposition; the first exponent of the first idea, the idea of the world; the first of the pure airs of the world, which is what Žohar is talking about. One can most of all appreciate the message from the scene of the call from heaven. The true celestial world is an inaccessible, inanimate, infinite, universal and sublime dream. It is the very essence of the nature of the universe. This pure rifle, which is the subject of battle and heaven, can never be liberated. This unassuming and unhistorical majority whose understanding far exceeds their ability to fight. The first covering of the spark nature is not matter. The inanimate part of the battle is non-matter and invisible. This is the first covering, the veil of the Idea, of Maya, of Isis, inanimate, alive and also inanimate, alive and un-

a god; a veil that covers everything that nature has created with its immense fruitfulness. The secret battle is not the soul, the soul is the only battle and the only battle. The secret is the non-soul, that something stands outside the soul, the non-killing, the non-standing, the magic. This secret is the spark nature; and this spark nature is also covered by the vacuum secret, it is surrounded by the enigmatic veil, the irrefutable knowledge which cannot be stirred up and the secret which cannot be un-stirred up. Zašto ima izvan zbilje neko, zašto ima izvan post- jeće souše neko, odgovora na to nema. That is the question, the magic - and that question is covered by the near future.

The first monkey of the Veda is called *amndamaya-kosha*, the cover of the blissful divinity. In order to see this, one must again be crowned before the heaven. Why does the heavenly world awaken the divine hearing? Why does it make the blessed lake stand out? This is ananda, the supreme bliss of Judaism, the infinite peace and the boundless sorrow. It has no meaning or purpose, or if it does, it is covered by the heavens. It is the veo itself; it knows from the bliss and from the nearness.

Maya is the most unitary cover; in eo maya it un-mediate-ly and most unitar-niously covers isconic nature, the mi-sao, the agent of the self, the unitary and the universal assemblies. On the maya-covering lies the misao-coverer. *The buddhi* answers to this opni-tion. Veo ma ye is pure from bliss, and in eo thought from the holiness of knowledge and mind. The Vedas call this opnu *vijnana kosha*. Jnana, Guenon shows, is the same as the Latin cognoscere, the Greek gnosis, the original signification: creator agency. The second cover is the world of the agency of mind and knowledge.

The third cover is the *manomaya-kosha* and is responsible for *the man-su*, and is the only one with a hive. The uppermost axle is not a fixed term. Manas signifies everything that is gathered in relation to the Self: the svijest, the spark, the

stvo, osjetivnost', osjećaj, osjećaj, čuvstvo, sjećanje, masta, ideja, žudnja, odvag av anje, odluka - sve što je osobno, ve zano uz ja i što se se invisibly play i života u osobenom k rugu manas. The cover of manas has been made up of many perceptions, perceptions, meanings and judgments.

Man's false body is the n a t u r e of the horse, the self and the united axes together; it is the soul's true body. The culprit of this false, immaterial and invisible soul is the breath. The breath hides all the manas, which is the most universal, the one that knows everything about thought and the most unique in the eo - maya. The breath is the covering of the soul; it contains the world's wonders, the wonders of the soul, the wonders of the Self; it contains the holiness of thought; it contains the closest mantle of the sparkle of the nature of the sparkle. When the breath could be taken and the knife could be used to cut, man would find in it the monkeys of an immaterial hunger, which would be clearly visible underneath the others. This is the name of the Lord, the Lord knows the name of the *Lord*, the Lord of the Covers. Language knows that this invisible invisible invisible invisible invisible invisible invisible invisible invisible invisible invisible invisible invisible invisible invisible. In Sanskrit, too, prana means the life-beat.

The fifth kosha circumscribes the light ear to the external body, the fifth culprit is the heavy material body, the material nature. This insignificant little battle, this superficial, outermost opne, is visible - it is matter. That cover which the Veda calls *annatmya-kosha*, the food-skin, which you are seeking in your own observation and action, that is the heavy body which sees, feels, dodiruje, which walks, hvata, go- vori.

5. A man who lives in material nature and lives in a heavy material body is inclined to see the world through the medium of material nature and a heavy body. This is what it seeks with its senses, it is the surface and the uppermost layer that sees, feels, and tastes; what it walks on, what it moves on, what it eats. O

of one's Self in the sense that it is a heavy material body; of one's thoughts in the sense that they are also the temptations and revelations of the life of the body; of nature in the sense that it can be quenched, stirred up, taught, accompanied, fed, scribbled, eaten. This error is being challenged by the great ones. They do not look like a fool; and to look like a fool is magic - maya. Here I am confounded by the Veda from the point of view of the *Vipanjaya*. The real meaning of this ritual is the reversal of the evil condition. Radi toga pak onanaj tko je u toj opsje- narskoj zabuna okreće zbiljskoga situaciju, z materijalne przyroda generira osjetila, osjećete, osjećaje, misli, te iz misli duli, premda je zbilja: iz duše titra misao, iz misli osjećaj, iz osjećaj osjećaj osjet.

There are two proofs that the man who lives in material nature reverses the evil state and that he sees the living possession in front of the invisible evil. One is that, when one is in a heavy material world and the magic of material nature has to be liberated, and one has to be awakened - this is called wakefulness; the other is the proof that, when one hides one's heavy material body and dies, one continues to live with all one's reproaches and coverings, only one has lost one's material mind.

The description of the completion of the sheet is necessity ; and are called sangsara, or ananke in Greek. It is a drugged man who has lost his wakefulness and sees the world in reverse: he sees the wakefulness of the wakeful and the wakefulness of the wakeful. The angare and ananke knot is a necessity which flows from the false submission to Jewish svijesti and with which a person can turn to the ordered discipline. If a man is to overcome this false subordination to the spiritual, this subordination does not cease, and this is done when he is in ecstasy; when he is in enthusiasm, when his mystical intuition comes to the foreground and when his mystic intuition comes to the foreground,

When the rice is bought - the reversal of the state of nature - it returns to its rightful place. O let him meditate thus, let him be in ecstasy thus, let him be in enthusiasm thus, let him awaken. Let us realise that the heavy matter of nature is not a collection, but the most powerful of all oppressions.

Then, when a man has overcome the heavy material silence, he rises to a spiritual state. This state of man is the state of the afterlife of death, it is prana- maya, i.e., it is a breath. Heraclitus shows that the human soul in Hades is kept in peace. The Tibetan teaching says: "The lako tijelo grows with all its beings and is able to live from the plane of battle, to sow and to give birth anew. It is free to move, but it cannot escape in a small way. It has the uncanny ability to transcend the world of free thought. In the Adapted State, we are easily seen by those who are in the same waking state. The inhabitants of the Prijelaznog Stanja of food are mirisima from the essences of matter1 not of nature."

6. For just as he had learned about the collection, whether in mediation, enthusiasm or intuition, and in connection with that had understood a certain teaching and thus learned the first step towards probability, so he had learned that resolution, salvation, has a given path: discernment. It is necessary to dismantle the standing from the standingless, the gathering from the magic, the soul from the possession. The one who has learnt to dismantle must not be above the greatest, the one who has been killed, to have his real battle with his mother's silence. This killing (*adhifasa*) is the origin of all sin. O mother, it is no other than that man thinks of himself as a material body.

The Taittiriya-upanishad describes **b o t h** :

"The living man is a food-teal0; from food is his head, from this is his right side, from this is his left side, from this is his torso, his bottom and his legs.

From food are born the creatures that live on earth, food sustains their life and they become food.

From this man of food must be distinguished that which is of breath; the Jew is a body and with a punctured breath; he is a man of men, and therefore he is also a man of men. His head is of the breath, his right side is of the breath, his left side is of the breath, his torso, his lower part, his legs.

And the gods desire the breath of life, and the Jews and the living. The breath is the breath of life, and therefore I call it the breath of life.

From this man must be distinguished one who is of the mind and desires; he is a Jewish body and is bound up with the mind and desires; he is a man of many, and that is why he is also a man of many. From his thoughts and desires is his head, from this his right side, from this his left side, his torso, his lower part, his legs.

From this man of thoughts and desires must be distinguished the one who is of thoughts; he is a body of people and with a punctured mind; he is a man of men, and that is why he is also a man of men. From thought is his head, from thought is his right side, from that his left side, his torso, his lower back, his legs.

From this man of thought must be distinguished the one who is of the radiant bliss; the human body is outside the radiant bliss; it is manlike, and that is why it is also manlike. From his bliss is his head, from this is his right side, from this is his left side, from this is his torso, his lower part, his legs.

He does not know that the soul is a post-resurrectionist, it is itself a non-resurrectionist. He knows so well that the soul is the only living one, that he himself will wake up for life."

7 Čitatelj je vjerojatno primijetio ili će primijetiti da se isti citat pojav ljuje u različitim varijantama. Naravno, ne radi se o slobodi prevoditelja nego autora, (p. prev.)

II. *SHRUTI I SMRITI*

1. In India, there are two types of spark surrender. One is publication. Publication is found in the same way as in the world. These are the Vedas. The First Being, the Personal Brahman, guards them and reveals them. It is inexhaustible, undeliverable, and it is responsible for everything. The second is the right of surrender, that which has been known from the very beginning. The books which relate to the position of the gods, and the collections of laws, sayings, stories, statutes, teachings which relate to Jewish life. The first kind is called *shruti*, and the second *death*.

Shankara's commentary on *the Vedanta-sutrama* shows that only shruti is important, and death is only to be attained as soon as the revelation is made and at the end of it. As the surrender diverges from the revelation, the life is bound to be rejected. Jer: 'Shruti obje- t loda- nj uj uj uj e uzroke postojanja'. - "But mortality has the right of opposition only in the primacy, in the revelation, and in the over- punja- vanju; in the example of how this and that caste should boast itself at this and that time, how Jewish life and work should be managed, in which hands should be allowed to give knowledge, when it can hardly be considered learned, and what kind of life should be taught in the l a w - k e e p i n g ."

At the same time, the Commission's work on the implementation of the Lisbon Treaty has been divisive. The Shruti is lost in higher places, both in the Celts, the German and the Egyptians, where its writing is forbidden. In Palestine, it is used in a hidden way, so that su publish sacrili u predaju, u mythove i

the law. Concealment happens so that the feasts are richer and the feasts are held with a secret darkness that only the initiated would be aware of. In the Hebrew holy book there are three sloias placed one above the other. The uppermost, the pure sloia, had no special significance; it was the myth and the law. Underneath the poetic and the destructive system is the secret cosmogony; and underneath that, psychology; and underneath that, the doctrine of wisdom. Cosmogony and psychology would be accessible to pupils. The third level is, I think, known only to the High Priest and the King.

The Holy Book, I believe, has a fourth volume. *The Mishnah* writes: "Then the story of the Passover may be told in one narrative only to two; but to Merkabu it is to one only, and that to him who is sufficiently clear of mind, that on the subject of hope and adversity he himself is repelled." The commentaries on this new sense are from the time of the Zohar, the book of Maimunia from every other time, and *the Mifsterium of Jacob Bohme*. From these events, however, one can understand the secrecy of the publication.

Publication is strictly confidential. I, too, have a number of pupils, both exoteric, whom Mešštar has only taken in the bath, in the courtyard, and exoteric, whom he has taken in the rooms of his house. The Hierokles is a collection of Pi-Tagora's sentences on the subject to this two degrees. The first is the good man, that is, the teaching of the Jewish life and of righteousness. The second point of hope was that the Messiah would create a divine man out of a good man. This is the teaching of the good and divine battle. In Egypt, Tibet, Peru and China, too, there are these two stages of initiation.

On the question of why it would be necessary to guard the secret of the Merkabe so fearfully, and why it would be necessary to start what is being taught about the esoteric, and in the last place, why it should be understood

Shruti, the meaning of the publication is sacred, the answer is the principle: the life that man lives in material nature is of insignificant intensity, so insignificant that it is wakened by the lack of knowledge, it takes little effort, it eats more from material nature, it is more intense, more often, it is more frightened by the event. The essence of non-initiation is emptiness. The knowledge of the publication of the woman's life is a fact of the world's becoming which is a necessary prerequisite for the destruction of the uninitiated and unproblematic world

Cuang-cea is nowhere near Tao's secret possession and drinking den. The Butcher testified his knowledge and when the man was silent, one of his disciples said to him: 'You have never explained the greatest secret dossier in such a one-way street. Cuang-tse reflects and replies: I have saved him for the rest of my life.

This phenomenon, when a higher world penetrates into heavy matter, is shaken, counteracted, grabbed by it, and its order is promoted momentarily by the instability of the higher order, it is called a miracle. Wonder is reproach, from a material world higher and immeasurably more powerful, in which the heavy and coarse material order is constantly growing. The sense that is covered in the articles is that of a battle against intense effort which can be life-long and life-lasting for unprepared people, and is only as important as learning and, in the end, the human capacity for primitiveness. Otherwise it is ~~inducible~~

2 In the teaching on the archaic man, the publication is only the first beat: the one that speaks of the soul and of the magic of the soul. This is the teaching of Science. Everything that refers to *buddhas*, to the *aham- karu*, to *manas*, to the coverers, is only to die, but the relationship is not what has been known since the beginning. Among the tumachim of Veda, the most authentic one, Shankara, comes to the surrender in a way that is not in harmony with the ~~sacifice~~. Here are the conclusions of a number of

sales of the number of days from the end of the Easter period to the Plathon. The true beating of the archaic man is the soul; that which hides the soul is the true beating, the veil, the covering, the magic. The soul is a post-jec- tion; that which covers it, the prol azna, is magic.

Publication is in every other Islamic nation a druccia and lives on in druccia's darkness, in druccia's country. This tradition¹ of the practice of the supra-puna, the myth that it is a myth that it is not, is in the last resort the same as the Hindu deaths. Metaphysics, which was built on the path of Science, is a tradition that has been passed down in some quarters. Buddhi, Ahankara, Manas, Indriya, the doctrine of the op- nama can be found in Hermes Trismegistos and in the Tibetan *Bon*, in Kina, in Iran and in archaic Greece. Since the beginning of the known surrender in different nations, how they live in different world-worlds, they have never been with me in suprotnost. One after the other, not only do they exist, but in a separate way they are also a source of pride, a source of joy and a source of liberation. Why? It is about the same battle, the same cataclysm, the same graduation. But however much the Hebrew and Peruvian surrender may be in the same way, in the same space and in the same time, one of them does not break the other. They all speak of the same thing.

The time when the mystery of the dead is not yet complete, M a y a knows the name, and all nations the becoming of the world.

3. Man is the most sacred agency of creation. The creature is the animating creation, the master of nature, the supreme being in his own being, the creator and the creature of the Soul; he is above all beings and is the only one who is not regularly connected with the Creator. The human being who is the receptacle of the creature knows what happens in creation before him. The airing of the spirits' dreams, the cosmic Powers, the bits of heaven and earth, the world's thought, the nature of the being.

Nature is not organic matter. Matter has never existed in the world since the beginning of creation. And so the first nature is not a material nature. The world was a pure soul-searching mess, and man was the goose of those efforts to compose the two legs of the world. The works and beats of the world were the reproaches of the personality of the divine soul, and man became the queen of the worlds. The man of Iskon is the divine mind. Master of the open, free, glorious world: Adam Kadmon, the Iconic man, the first man, Jedan, the most powerful faculty of the immortal soul, the mind.

The man who ruled the Power. The powers, the Greek archai and the two names of the - the infinite efforts over which he presides, so he knows how to name them and to condemn them. The powers are not us, but instinct, and they are only too sharp; we cannot speak them, and therefore we cannot manage them, but only hear them. They have no urges and therefore do not know spice. And with the god of their burden, power is theirs. Power is not a matter of choice, it is infinite and powerless. And therefore, as the powers of man are immeasurably more powerful than man, with the ears of man they are more powerful, and man can rule over them. Me Ôu Mo- čima je bilo i Zlo. Creation is a unique thing and so must Zlo be. It is negative; but it is also negative so it must be here. It would be a black spot in the world; but in the world it is darkness that must be there, in creation and in nothingness. It is the only closed atom. The creation is also a sacred one, and so it has to be here.

This low point, this nothingness, this closed atom, is the only thing that is outside the Creator, outside creation, outside Nature. The world is at rest in Creation. It is only, negatively, would-be. It is that which is not called: Zli.

Zli was conceived as a dream, as all Power. And the Lord, in his own personality, recognised it: insurance.

with a full stop, with a denial, with a closed door, with a negative. Time is with the war that people learn about what happened outside creation, that is, what was taught and unlearned, taught in a personal, real, naked, way. Thus, Zlo, darkness, negativity, closedness, becomes an active Power. Thus, the very essence of Zl is the dream, the spice and the spicing.

Shankara, in the introduction to *the Vedanta-sutrama*, is trying to address that faculty of the soul (*atman*) which he calls insurance, second-rate acceptance, and the one behind the Buddha (*adhyasa*). That is acceptance: "necessarily guilty...to je kada osoba sebe prenese na predmet...postojećeg sebe prenes e na ne- postojeće...subje subjekty prenese na objekt". - "Kako je mo- guć taj prijenos?" asks Shankara. The answer: "A certain event, a wounded event, is transferred by the mind to the satiation." - "The subject does not perceive the difference between the thing and the weather, and so he transfers the wounded event."

What is it? Adhyasa. Avidya. Omama. Haste. De-graded bitak. That which transfers one's self, one's attitude in personality, to a non-existent object, is not a manikin of wakefulness.

The Spirit has experienced the magic of the soul, creation. Even when, with the shape of man, creation is completed, man is in his stupor and wounded by the time he comes to himself. In creation, the soul is self-identified with the world. The spirit has also taken itself to be taken up with the Zlim. At that time the effort of the Power is closed, and they are reduced to effortless endeavours. How would these Powers be? The Greek names for them are Phthora, Thanatos, Eris, Penia, Hybris, Hamartia - Non-Staying, Death, Discord, Purgatory, Tastina, Pobuna. Prijenos has grown the balance of the world, one has become separated from creation, dissociated and closed in on itself. The only thing is not enough. The world is changing.

It was a global catastrophe that was known to the world's predecessors as: the soul.

4. The place of the sunrise of the souls of the stakes is matter. Matter is not a creation. Material nature has never been created by anything or anyone. It is a closed place where the palæ are expelled from the isconic and first creation of the humanity. It was created at a time when one part of the world was parted from the great creation.

The divine mind remained in the night world for a long time, or it could not withstand the experience of the evil Powers, and it gravitated to the material world. This is the catastrophe which is known to the isconic ancestors as the Fall of the Hills.

Man is submerged in matter. The divine mind was lost; the rivalling master was lost; he was annihilated and the picture of his situation was unstable and unclear. His wakefulness is extinguished, he is drowning in a heavy, wavering, heavy state of matter. He became a glorified palim Moćima: in the centre of his gaze, the deathless world of the divine Creator did not stand above him, not his own black point, the closed point which stands outside the world: the axis. And man, because he was the master of nature, commanded it and it. Nature, in its first form, was spirit; with man, nature sank and became material and only a picture and parable of original nature. This sketched testimony from the number of known sales is of no importance, since it is so well known to all the peoples of the earth. It is significant because it reveals in dramatic form the two-armed human being. What is the divine part of man? Yes. Material? Yes. What is *Adam Kadmon*, the creator intelligence, or at the same time what is man and the creature of material nature. Our Veda reads: "The soul thought: I want to create worlds. And it created worlds. Worlds that did not have their own

a special standing, a soul-unwinding vu zbilju. The saints are the maya of the soul. Man is originally a creative intelligence; the perfection of all creation, its cruelty and its sake." Or the fate of the fallen one is immersed in matter. Relatively: matter is consumed and created.

In the language of death: in the fall, man has learned the same sin of sin that he has learned in the past, that is, to be insured with a negative black spot from outside the world. The man who has kicked himself with the powers over which he has lorded. I to tako da je sebe pobrkao sa svom vojskama Moci i - nie je dne crnom punktkom, ne je s mnoštvom od stotinu i stotinu milijuna tamnih točkaka. So he put the armies of Power above him for his own sake: disgrace, death, lasciviousness, discord, death, hunger, hunger, patience, etc. etc. etc. Or from this there is still something more: the only image and parable of the Creator, the only Man, Adam Kadmon, or as the Indians say: Manu, as the Chinese say: VVang, as the Mexicans say: Quetzalcoatl - the one, the only, the sparking, the first, the divine Man has become the multitude. This is the catastrophe that is called individualisation in the regular course of events. One single thing - in the jew k e d up to billions of Jewish atoms, individuals, Yes. And because nature, whose gift the Lord was, was also connected with itself, and in nature it produced an undefeatable multitude. This multiplicity is the multiplicity of the coils, the multiplicity of the living, the multiplicity of the billiard, the multiplicity of the stones, the multiplicity of the pebbles, of the picture, of the sudbin. The plurality of the Self.

Tada, pak, gdy se čovjek sunovratio u materijalnu prirodu i u njojse probudio, nije se probudio kao j jed jedini čovjek, nego kao čovječanstvo. The number of this humanity is no higher than that of the iconic man, Adam Kad- mon, than that of the natural man Adam. Adam was born of the earth. The Creator - as is evident from the beginning of the known transmission - formed him from clay and gave him a soul. Taj

The earthly man is the first to be born to the celestial man and to come from the earth. After Adam, all 1people awoke and were restored to order, just as the multitude of mankind awoke.

There is one aspect of death that needs to be seen clearly, and that is time. Some of the things that happen to the cosmic metaphysics happen in the end of time, and even later they do not happen in a matter of hours and minutes, but they are played out over the course of a hundred thousand years. The sunrise lasted for millions of years; the repetition in matter lasted for hundreds of thousands of years, but even in the case of the sun it lasted for more than a hundred thousand y e a r s .

O in the belt of Science I do not make excuses. The announcement, Shankara shows, is about the glimpse of the posture. Jesus' creation, the waking soul, the fall in the hills, matter and creation last for a short time, in which they are different and unique. Why is it the same? Why should there be unity? For the first time: why is the collection unanimous?

The focus is one-pointed: since the fall, man has been identifying himself with dark, stationary points, the so-called Self, which is out of the world. This is a missing attachment (*adhyasa*); it is only when it is alive and, with the help of a woman, when a man is more doubly confused. If projected into oneself, a person is no longer projected into the world and allows and enables a personified dream to have greater power over him or her. This missing event can be played out in the weather, but also out of the weather; it is not forgotten for long periods of time, even for the life of the individual. It is a matter of being in a state of arrest, of wakefulness; what is this wakefulness? He has no sleep. He has no sleep. The Jew is over and above the world's insurance, in his true being of the Soul and the One. The plurality of humanity is a monstrous, after thousands of years of the world's history. Maya:

Enchantment. Budan, he sees it so well, he knows that when he speaks That this drama is played out in short and difficult weather only increases the intensity of the life of the living in the country. A long time is as short as it is long. For the soul of an awakened man it is necessary to be aware of how and for how long creation, the awakening of the soul, and the fall of the hills have taken place and how long they have lasted.

5. Based on the teachings of the Hebrew holy book, the Creator took the first material man from the earth and blew out his soul. In Peru it is shown that Pachaca-Mac sifted the earth, probed the stones and from the stones were used to build 1people. According to the Manichaeans, Mani was the one who re-investigated the matter of the drowned man. And this man is not the first. The first man of the sparks is A dam Kadmon, the celestial man. The second is in the matter of the Flood 1, and is stunned 1 for one beating. The third man is the one who is awakened from matter: Adam.

In this, the human being is united by all the stages and subculprits of which the surrender teaches: the soul, the first covering of the soul (anandamaya), the intuition (buddhi), the Self (ahamkara), the separation of the self and the unity of the servant (ma- nas), the assembled organs (indriya), and the heavy matter and the silent self (annamaya).

The transmission of the Isaaconian peoples to the meÔutim is a sign of a twofold man: the man who reaches out and the man who reaches o u t , Cain and Abe 1. Of the man who, at the beginning of time, falls down in the hills and sets out from the earth, from darkness and matter, and of the man who, according to Adam Kadmon, is responsible for the reproach of the divine mind. No teaching from the transmission of the Isconic nations - that which is known from the Iscons - is as much of a teaching as that of the Church. The structure of the world of the non-god of man, of the ear of every man, of Thoth, of Zarathustra, depends on the subconscious mind,

Brahman - Henok calls him *the Overseer, the egregoros*. As long as man can sanctify the air that he has been breathing since the beginning, the life of mankind is orderly, sacred and lawful. As soon as a man who has been breathing matter for a long time sanctifies it, mankind becomes only darkness. The present is a sign of more such earthquakes, the catastrophes of everyday life caused by the deterioration of humanity. The most significant of these catastrophes is the flood. The Papuan of the Ukr- islands knows about it, as do the Chimu of Peru, the Mexican Toltek and the Hebrew holy book, Manu and Bundelesh.

Learning about two people is one of the most secret surrenders. The central mission of initiation in all the sales: on one side stands the man who comes to the end, the Heavenly Adam with his kingly nature; and on the other side the man who comes to the end and fights the battle of the tetura in the battle of the sparks. The man who comes to the end of the battle is a race, as Evola writes, "a peculiar man, known by all the isconic narcissists" - and to whom the mother of man is always subdued. The secret of the heavenly man is many more than what has been done so far with the bankruptcy - It could be added to and could be removed.

The orientations of the Council and the principles will be allowed to be ljno: if the sun is rising, it will not break its relationship with the heavenly man. Heavenly and natural man remain One, only that this Oneness is so doubly necessary that in most material people it never shines. The man who comes into existence from the beginning is the one to whom the truth of unity is clear. The man who has attained the knot is one station on the path of the Eternal Man, who grows from the bottom of the knot to lower levels and reaches a lower world. This is the secret of the sacred sacred subject, the holy king, the poet, the all-footed priest, prophet, foreteller, ascetic.

This is a man who is still on the threshold of the world, but that his whipping is not enough to keep him alive to tell his story: Orpheus, Pythagoras, Empedocles, Zarathustra, Thoth, Buddha, Lao-tse, Kung-tse and the last, but one more, and one more: Platon.

6. The handover distinguishes between primitive and primitive mankind. The primitive man is the iconic man whose nature can be recognised in the liku of the sacred subject: he is a soul-beater, a king, a priest, a poet, a prophet. Divine man. The primitive, on the contrary, is called by many a human being; some call him a living human being. The superstitious, especially in the modern age, here again *viparyayu* as elsewhere: it reverses the original characterisation of things and shows that the ancestor of the human is the primitive savage, and the ancestor of the savage is life. The true state of affairs is, I believe, as *Evola* shows: "primitive man is not the forerunner of today's, more degenerate remnant of an old state of life". This is a battle of "renewal and renewal". *Wallace* says: "The man of the past and of the present is not a savage beast, he is not at a lower stage of development than the man of the world, and the man of today is primitive, in him the world is extinguished." *Baader*: "Man's original state is not a life- divine state, the subdivine state of the individual is a permanent and unrecognisable state of man." - "There are no divine states given by nature." Finally: "And the world is too full of such beings who are behind the times and are not in a position to put on the road." - "Primitivity is not the isconic state of man whom I now call primitive, it is the thief of the later inevitable sinking and unconsciousness of the soul."

Enough quotes. The handover is still in place when there is clear knowledge relating to such mental disabilities and delays.

In the Iranian surrender, it is clearly seen that there are collective catastrophes when the cause of "humanity" is being de-centred and torn into matter. It is impossible to endure the reality of being out of matter and out of the darkness that stops in one place. In a supernatural process, the process of its eventual diminution is replaced by humanity. The Iranian holy books hold morals dearer than such unconverted humanity. Morality is a state of the human soul which is fixed in an apportioned and practically state-oriented trinity of us and is b e i n g returned. This is the state when joy is gradually losing its spiritual character, becoming more mechanical. It becomes order, and that order kills every soul in man.

The Holy Books show that there is also a personal relationship: the individual 1 to materialisation. The Adversary is such a personal experience, and it is also a personal experience in tone and in meaning: such a divine intelligence is again destroyed. The Egyptian surrender to the Maj- munis, especially to the Pavians, sees the destruction of the first group, today we would say race, nation. And the baboon was human - it was divine intelligence, but it stopped waking up and lost its world after a new beginning. Today he lives in him the very spark of the world which is reproached every time the sun goes down, but he recovers from the world and shows his life to the sun.

Man can also stand collectively, as a humanity (mankind), as a race and a nation and a time (baboon), as an individual being (viper). Unaza Ôenje does not mean to stand and fall at a single point, but to become unatraged. Such a regressive, stagnant beating is the way of the local primitive savage, the black man in the dust, the Papua-Nazi, the North American and the Amazonian Indian. The Egyptian Fey, the Yucatan Maya, the Chimu and the Chibcha of the Peruvian highlands are still in the dog 1 of the 1 world 1 of the Jews.

and a nation that has lived in the world, and is now newly immersed in divisiveness and noise. All today's primitive peoples are being torn apart by the catastrophe of the Egyptian and Mayan flood. And it is also a disaster that has yet to be brought to bear on the personal judgement of a man who has eaten. Separation and privatisation are not military in nature. However, in a person's life, what he or she is called is not a nostalgia for the "dark irresponsible attitude of the individual". The sinner is being expelled from the air of the world - because he has expelled himself from the university of mankind and has descended into darkness. This is the darkness of life, the consequence of which is the sourness and corruption of the soul and the consciousness of it. It presents the greatest number of life states of the attitude of life as the decadence of the various Jewish communities. He is thus standing, he is being perfected. In the supernatural world, such objectified beings are the illusions, the demonic beings, the dakinis (Tibet), the g and harv e (India).

III. ISKONIC IMAGES

1. The difference between the two types of human foot can be characterised by a single sheep's mouse:

Iskonian humanity sees the interconnectedness of the cross-creation of nature and the destiny of the gods. When a superhuman, I feel, recalled the connection between the vision of the Islamic age, he thought: only the cross-currents of nature can be primary: the old shifts of spring, autumn and winter. The gods thus live in this rose garden and in this garden they dwell. They live in the swing of garden nature, and the gods, when alive, blossom, die and are reborn. The Isconic family of Gilgamesh, Bel-ve, Heraklove, Osiris and Rama is natural.

It is the feeling of the human being that this is a viparya - a you, or a craft of the first sense of gathering. It does not irritate the deity with its judgment of nature, for the circular gardening of nature is not a way of irritating the divine judgment. Nature therefore continually creates growth, life, death and death, because it cannot, and does not already, free itself from its divine judgement, because it has no possibility of freeing itself from the force of its impact on the living universe. The rebirth of God does not irritate the universe, but nature irritates the rebirth of God, and when it irritates this rebirth, it is still the rebirth. God does not repeat the order of nature, nor

nature has been repeating the judgment of God since the beginning of the world and will repeat it until the end of time.

2. This thought is given as an example of a possible way of showing that the difference between the human being's life and the human being's life can be reduced to a net. Thus, it would be possible to understand the specificity of the insurmountable difference between these two sources.

The thinking and thinking of the superhuman are based on the superhuman's logical superstrings; the thinking and thinking of the archaic man rest on the analogies. The general principle of analogy is expressed by *Tabula Smaragdina* in the following words: "Ono što je do1 je isto je što i ono gore; ono što je gore isto je što i ono dolje." Ana1 ogija znači da izme Őu svih poja- va, simptoma, osoba, oblika i materije, osobosti svi- jeta postoji istovjetnost; ali i izme Őu s vake s notion, sva- kog symptom, svake osobe, sv akog oblika, materije, osobosti postoje i razlike. The fact that everything in the world is different, and that it is all the s a m e , and that the same thing appears in the multitude, is called analogic in the end of time. The attitude of analogy is that of analogy between the creations of the animal and the Judaic judgment; the attitude of analogy is that of analogy between the life of the fellow-man and the life of the single man; the attitude of analogy is that of struggle and sounds, of foral on and silence. They are different, but they are the same. This very new and never-again unifying peculiarity, which is always the same and always one, is called analogy. The archaic man saw in such meaningful differences, that is, in the characteristics which are beyond difference.

Modern characterology offers an example of the way in which the human leg is controlled, for mice in logic suprotnostimes. Among the characterological theories of food, which are now particularly well known, three themes are

1 different types. These three types are the picnic, the entrée and the athlete. A picnic is a gentle, soft, jovial, cheerful, calm man; an Eptosom is a gruff, dry, slab, nervous, unruffled man; an Atletia is a man who has a balanced silence, a balanced sense of well-being, a balanced rational personality.

But it needs to be searched for again. It needs to be switched on because it is not original and autonomous, but a combination of too few and too few. The Eptosom can also be included, as it is a dry picnic substitute. A picnic is yak, lep- tosom is carrion; a picnic is a bucket, leptosom is a barbecue; when a picnic is cyclotic, leptosom is toliko shizotim. Leptosom is no longer created for picnics, but is a logical construction of supernaturalism. It is not, however, the case that the human character and distinctiveness of the different contexts of logic are no longer well known. This is also not the case with the Alexandrian astrology, which is the theme of every day's lectures, that is given by the name of the picnic as the life of the first man, as well as by the Cancer and Pisces beats, the so-called water signs, and with the particular predominance of the Jupiter and Moon beats. In China, India, Tibet, as an analogue of the cosmic phenomenon in the context of the Jewish nature, the dub 1 is a position of the voxel type. Let us not speak of alchemy. There is nothing to be said about the world. What is important in this trend is that the modern man has observed only one single type in his character, and has made three. One is the type: picnic-frog 1 and Jupiter-Pisces. This type is certain. This is a man who is real. For me, however, there is no other than the intellectually constructed dry type of the picnic type. Leptosom is irrelevant. A beautiful man does not stand. He is only a *raison d'être* for the construction of the previous one.

The thinking of the modern human leg is too complex for such constructions. The hooks, the mouse, which is ready to be

The modern world is a peculiarity - scientism. Such is the extroverted and introverted man; such is the equipment of "spirit" and "life"; such are the equipment of "theology" and "religion", and "myth" and

"gnosis", "rational legs" and "irrational legs", "hamita" and "Ethiopian". Jung, Klages, Sorokin, Keyserling, Bergson, Frobenius and their modern scientific thinking say here that when reality is at one end of the spectrum, the *raison d'être* constructs the eyeball of the universe by one method and believes that the eyeball of the universe is the real supra-supra-supra-supra of the origin. The human type is clearly introverted, it is not opposed by an extroverted person, but by a process of extroverting which never occurs in a typical Jewish society. It is the same with Jung's *animus* and *anima*. It is the same with Klages's *Seele i Geist*, and Sorokin's *sensate i idealistic kul turama*.

3. An archaic man is a man of thought in anarchy. Such is the analogy of the divinity between the promise of nature and the judgement of God. It is also an analogy that the celestial sun is a symbol of wakefulness; the sun is not other than the divinity which signifies holiness; the sun signifies that the material nature which lives in the divine enchantment is renewed - *lja, rad; ljet* to the divinity to blossom, autumn to wax, winter to wane and to grow again in the sun. Such is the *l ogya* and that the relationship between the personality and the form of the *l Jewish soul* and the past *l emanate* of this *metala*; that the *sicnost'* becomes the *sicnost'* from among the principles of metaphysics and the *broyov* as taught by Yi King, the Egyptian esotericism and Pythagoras; that the *sicnost'* becomes the *sicnost'* from among the three thematic forms of the world as taught by the Vedas.

- from the *sattva, rajas* and *tania*s, and from the caste of the *l Jewish union*; that there is a divinity from the cosmic state and the *l Jewish character* as taught by astrology.

In the case of the learning process, the experience is much more dubious and elementary than in the case of the learning process, which is the logical agency of the intellect. Manas, the unitary self, experiences analogy. It experiences them in such a way that it directly seeks the connection of the three times that are opened up to the unnatural vision. Such a direct, intellectually and physically un-vious connection is made between metaphysical principles and the brothers; such an unproven connection is also made between the conception of the world and the infinite (*apeiron*), as Anaximander said, and between small things and "water", as Tales said.

In order to make the impact of repetition on the analogies and on the behaviour of the children more effective, it is necessary to refer to the average person. The average person does not think in terms of ideas, but in terms of rational means. And, unlike the archaic man, the world is more sacred. The rational thinking of modern man is abstract and irreligious. The structure of the collapse is unreal. A rational construction, which is the product of thinking in oppositions, is conceptual, in other words, without meaning, without worldliness, fictitious, insubstantial and empty. The collection does not stand. What does it have in the collection? In one sense: difference. The character of the world is not in the *oprekama nego u razvykama*.

Form of the tool: *poi m* - a bracing term. Both are one: the thing itself and its eyeball. The form of the *ra- zlike*: the complexities and differences of the worlds in the countryside. The gradation of different qualities and qualities. Everything is different and everything is different, but in such a way that the differences never become a blessing, and the differences never become a burden. The equipment is not the personality of the world and the collection, but of the abstract intellect. In the collection live the infinite degrees of things, objects, people, events, thoughts, beings, time, and with these things, even with the most successful one, he is more and more bound to something, even if he

everything is d i f f e r e n t , because "what is above is the same as what is below". Even from the very top, something is different. The understanding of analogy is based on its life on the differences.

4. The knowledge of the Jews of the Islamic era is personal and genetic, not a concept of the construction of abstract personalities. This is a later and mythical name. To understand this, it is necessary to know that in the archaic age the dreams of the world are grouped in focal points. These focal points are the centres of the dreams of increased intensity in relation to the unnatural efficiency of human life. The centres of effort are in both worlds; in the visible world as the planets, the sun, the celestial bodies, in the invisible world as the spirits, demons, gods. Human attitudes depend on the attraction of these visible and invisible living beings to the centre of the dream. These are the centres of the knowable. The feeling about them, I feel, is not natural and it is not rational, intuitive, mystical and direct. It is not a regular search, but a search for ideas and for the ideas of the sciences. This direct and intuitive knowledge is called theory by the Greeks. Theory is not originally rationally constructed, but it is the unmediated expression of ideas and gods.

The knowledge of the Jews is a cosmic knowledge of the world; it is not the result of modern psychology, which is not a *raison d'être* constructed by abstract personalities and has nothing to do with animals and the Jews. Modern man thinks in rational suppositions. The man of Islam is always different. It personifies not regular visions and experiences, but the centre of the dream. It does not matter how this is expressed in later speeches. The dreams, the powers, the gods above the one Jew and the worlds are still separate beings. The theme of personification rests on non-physical-mythical-cosmic beings. And they are also similar and separate beings. These battles are living collections, dreams, demons, powers, gods who stand on a higher level than the battle.

Man cannot be self-glorifying. Only a modern world that is legally autonomous can conceive of something like this. And it is a fact that what it knows is not a collection, but rather the first eyeball of the individual. This is the ultimate meaning of the eyeball construction.

Only a glow open to higher, more than flat dreams can affect a person. If a man has opened his heart to a higher world, he has given up his autonomy. The universe is becoming theonomic and cosmologic, and logonomic, and finally eunomic. In such a world, naturally, the collapsing of the most important rational constructions does not occur, but rather: *cosmos*, concern, *logos*, collection, battle. Man is not an autonomous being, but a nest and a place of cosmic powers and effort; the world is not a sign of autonomy, but a place above Jewish powers. Therefore, the rival *typos*, which signify being, are the most important rivals in the knowledge of man. The *typos* is the name of both the eaten soul. The human being signifies and represents those efforts and powers which he or she carries and which the human being also lives as they live him or her, and their noses, noses, bodies, appendages, witnesses, stakes, descents, and inheritances. The human soul lives in the midst of a magicleless world. These magical beings are magical beings. And these magical beings are real, and they are not, whether the soul is bumping into them (*adhyasa*) or not.

I do not feel that is possible. The human being carries with him a world, not typically, but also as a story, genetically. Development must not be confused with genesis. Development is a possible abstract concept, genesis is the cosmic development of the world. Genetically, man represents and represents a borderline situation, and in the case of the separated children, a separated face - he represents and represents a borderline situation. The most important thing about the Jewish personality is that it is a borderline personality. For us is not about what kind of person we are, but for

how unique and connected our societies are, on which the battlefields stand as boundaries that cannot be crossed. Individual mind is the last resort. Border. The face and the hand express that borderline. That is not one thing. It cannot be imitated. That is character. The marking of character is eschatological. The human being stands where the humanity of mankind has fallen, but the human being must stop because - he cannot. It does not have to be a Jewish personality. That is why Saint-Martin shows that in world affairs all 1 people are invaluable. Man is an eternal experiment, a representation of eternity and an experiment, a finite and unknowable station. According to Ziegler, it is on the path of the Great Man. There is much more to it than trying to take what is lost in a battle with *One and* rebuild it into a success. And let each individual and each duum try to share with the other the intensity of the battle that is being fought in the Iconic Unity and so to return to that Unity. This is the character of the subcreations of the 1st and the Islamic era. Character is an individual, a dual 1 - eternal, another of the divine 1, the face of the place of its limit state of battle. It is a type of another theme of the 1jna slika of man's knowledge. The type is the character of the person's dream, but the character is the face of the immortal personality. However, a man's personal struggle is not sacred only in soul, but it is also sacred in its typos, it is also sacred in its character, and in the way it is situated on the frontier of the battle, because that is the frontier of transcendence.

5. As today's man has already started to learn about the non-median increase of the spark power in the archaic world, only he can take it as a single point. Not only because of the fact that the increase of the isconic forces in the Plato-

But in all our countries, is the most important to our which, in the case of and , you can see it in a very real sense, somehow, some way, he can make sense of it. This is because in the hegemony of the humanity the knowledge of the spark is still more alive than in its own time. Greek myth, Greek epic, tragedy, metaphysics, sculpture, graphic art, are not the only representations of the Iconic experience. The figures of gods, heroes, tragic heroines, the symbols of pre-Socratic thoughts: water, heat, the infinite, the beam, the atom, the battle, are all symbols whose true character and secret idea is reproached in them, and whose isconic meaning is also reproached in them.

All that is in the case of hemisphere is understandable to man today without the benefit of exceptional teachings; Iran, India, China, Egypt and other countries can be practised, but America can only be practised in certain fragments. At a time when "the gods are still walking the earth", as the surrender shows, it is undoubtedly important that the religion, which is nowadays in a somewhat patološkom and izišnim obliku posited under the name of *clairvoyance*, should be extended. The most characteristic feature of the vision of the Spark is that for it the world around it does not represent a border. The bodies, objects, things are not reflexive without the air of man's permeated vision; therefore, natural human vision is no longer a purely ocular vision. Ma- teriy1 nature is not the order of things that are abundantly clear to me; and especially not the order of things that are abundantly clear to me. There are no sharp boundaries because matter is not represented by a boundary. There are mystical thinkers who show that nature is alive in this age and in a less materialised world. In other words, nature is free to air the spirituality and effort it h a s in itself. The idea can still be seen in the creation. Demons and gods can still be seen in reality. The most important mark of the sign

the idea of the man of the Islamic age: to assume in every trend that this man is a ra-pol agao with an immeasurably larger lifeworld. His life was not only closed: in open battle he certainly saw and not only saw what he saw, but also understood the interconnectedness of the battle. He was not able to see the matter of the first apparition on the surface of the membrane, nor did he penetrate the surface of the silence and see through the membrane. Therefore, he was able to see in a personified and genetic way: in his dreams he sees the Powers and the Gods (archai, dymeis), and in them he also sees their porijeklo.

And a man, however decorated, must admit that such a belief is only more spiritual and more dubious, and not more profitable, than a later one. It is also as if, in the post-war times, poetic height is not successively higher than the post-war height of the legs. It is apparent that in the post-war times art and poetry guard the archaic height of the isconic sciences, from the metaphysical height of the battle, in and beyond the limits of material nature. The reality of the other in the Islamic age, as Guenon also shows, is now only found in art.

6. It is only natural that our speech grows with age, which is steadily increasing in sight and in speech. There is a close relationship between vision and speech. This factor cannot be sufficiently emphasised in the cognition of a human being.

We do not rely on direct experience of the life of an Iconic man - everything we can know about it is transmitted in the Iconic language. But for the Iconic language, there is also what is said about knowledge. The Iconic language was in connection with spiritual, spiritual, spiritual and spiritual gathering. By its nature, it did not speak of things that were not sim-

the language is a language of God, of the spark. Language is the origin of the open battle of the gathering; supernatural vision is answered by the supernatural go- vor.

The things that are important for a person's life, his age, his life, his name, cannot be proven today. Language is also extremely rich, as is your knowledge; the pictures, the attitudes, the sophistication, the patterns, the intensity, the depth of the actions are so dense and living organs that even the most intense poetic language can only reach today in dialectical form. U toj jednos tavnoj činjenci da je archajski man je narav souš e izrazio leptirom, je se radilo o nie odorderbi izmeŔu soul e i ma log kukca neg o u prim prim prim o prirodi prožitajskim divanskim snagama: leptir nije bio kukac, nego božansko reproachanje, kao šo šo su općenito životinje reproachanje divanskoga bitka [leptir was not a cuckoo, nego divansko reproach, kao šo shto su općenito životinje reproachanje divanskoga bitka]. Leptir is not a symbolic rider, but a man who is a father-rao and who grew the door of the divine being, so that a soul-goddess appears in the battle of the battle. This phenomenon of being is also an epiphany and it relates to objects. Power is the divine power of the soul, the living spirit; it is the power of possession and charm; it is the power of the winds which leads to darkness; it is the power of the sun, the power of the earth, the power which leads to the world, and the power which is two-fold above humanity. Things are symbols - symbols of the divine open battle; they are the rivals of the Jews who chase them and determine the meaning of these symbols.

The nature of the language of the isconic is understood by man at a critical point in the world, at the p o i n t where he is handed over the world in the hills and in the process of materialisation.

The Iskonian is the God-reader. Thing1 is the point of Slovo. Mrs. Lo- goose. The world has become a projection of the River. God's creaturely effort is in the River. This is both the Hebrew Bible and Egyptian knowledge.

deity, the creation of the ustima jer rijec is a divine sup- stancy. The inscription on the temple at Edfu says: "Sve Što jest, nasta lo je jehoom riječju." To name is to create. In Babilon, the number of numbers is indicated by "no sky or land has a name".

Even when it is done today to understand this, it is still being grasped. What the archaic man wants to say to these rivals is understood by very few people. Today's man understands language in the same peripheral way as the world. The eye whose vision is trained on the sparkles of the spark cannot comprehend even a collection of languages. It sees only the one who covers the language and does not perceive what is unreal: the proverbial stupor. "Jao ono- me", shows Kabala, "so in the verses of the Bible he sees the hints of the one-state narratives which are so often revealed to all...each verse has a hidden, two-eyed mystery...and the Scripture has a silence...this silence is a law, a command, a witness, and this is our silence. Every saying has a higher meaning." I modern man, instead of giving higher meaning to the scriptures, has given lower meanings to the scriptures.

The isconic bond, the first bond, the Creator b o n d , the isconic bond, is not a reproof of the isconic power of the world which is imbedded in the spirit of the Creator. In this reproof two m o m e n t s must be distinguished. The first is what the Greeks call *pneuma*, the Hebrews *El Ruach*, and the Indians *prana*. Biology shows that the Lord has smitten the soul of man. This is the breath; the living soul which is manifested in the riches and the eternal riches which are brought into the world by the breath of God. The world was created by the sacrifice of the sacrifice. Pneuma, prana, and prana have a supernatural character. All are of the same nature and use. The breath in the cosmos is the result of the breath of God's spirit. Ali is also known to the Mexicans, who say that

"The nation lives from the land of t h e l people." At Babilon "the people back-

the strength of the candlestick is from a two-eyed cat". On the main hram of the prisoner, there is a caption waiting:
"Kibi balati" - što znači: Reci život, odnosno, riječj u stvori život.

The second moment of the divine creative spark is even more important than the last. It does not reveal the manner of the reproof, but the motive of the uttered saying. It is natural that the first uttered saying, which is not the precursor of all the sayings and all the languages, should have struck from the beginning of the saying on all the sayings and all the languages of the world.

The second moment is the moment that the Creator speaks in the highest state of wakefulness. Wakefulness is not a mental coherence but an intense battle, and the most intense battle is what I call love. T h i s is love, celebrated in the plane of human life, when the Self is extinguished and the human soul opens up to a universal battle. It could be said in a picturesque sense and for the sake of a better celebration: at the moment of creation, when the Creator uttered an iconic rhyme, the Self was extinguished in the Creator and the iconic image of the universal battle as the World shone forth. In modern times, the lightning has gone out and the world, the object of eternal love in God's heart, has been created. This was creation. It was a creation out of the love of God. As Zarathustra shows, "Only love speaks." Only ljubav creates. Only love sees. Only the ljubav is awake. In the corium of every river lives an intense hive of wakefulness which is the jubav. It was a glorious moment when this saying was spoken from the m o u t h of someone: the speaker was the spirit of love. The utterance of the righteous can only be heard from the mouth of Ja. The mystery of love is that "the one who loves passes into the being of the one whom he loves" (*Ibn Arabi*). The secret is that the Creator in the mystery of love has transformed into the being of the world. This secret is guarded by the righteous.

The divine is the most important thing for human beings to see in the public domain. In this place, it is again necessary to give a more detailed explanation of our humanity. The Annunciation is not a miraculous celestial gathering and a series of mythical and extraordinary events unfolded in a twisted way, but a man can live alone in a heightened state of alertness, as a higher realisation of the theoria and as a unique and unique time of great magnitude. This publication is not secret and it is not a mystery, but the time of the university of the universe, which openly airs the path from the heart of the universe. The reason why a person cannot be allowed to do this is that it is done in the sun. The subjects that are taught in the holy books of Judaism are still of a higher order, the return of man to his own spiritual state and to the divine mind. The Bible, the Vedas, the Zend Avesta, the Bundeshesh, Hermes Trismegistos, Manu, Yi King, all teach this way. When a man becomes possessed of a richer life than the one he is in and is called to at the bottom of the world, he is not a tyrant, but only then attains to his normative and legitimate original isconic state: he returns to his place at the foot of the Creator's throne.

There are two moments of creation¹ of a particular isconic rivalry: breath (prana, pneuma) and the reproof of the spirit of love. The archaic man knew both these moments, but he knew about the isconic rishis much more. The isconic slika unifies these two moments, the breath and the announcements of love, prana and the isconic slika of the highest sense of the reproof of wakefulness: plamen. The stone is blunt and radiant, but as all phenomena are matter of a different nature, it is only a symbol of the spark of the spirit, not of nature. In the isconic spirit of nature, the pl amen is the union of the divine breath and the divine wakefulness: the Living Plamen. This is the slika of the logos. The Plamteci cat. It is equally known and taught by Zarathustra and Heraclitus, as well as by Jacob Bohme and Baader.

A final and comprehensive answer is given by the Vedas in the case of the five vatsri (*pancJ[g7iividyā*). P1 amen is not the only other worldly toplina: the breath and the love. Therefore, the desert is the source of allthings, logos, the principle of the world.

After all, if one were to believe, one could go on to speak specifically of the rise of the finite and of the close connection between the higher and the linguistic. The degrees could be consolidated:

1. In the Iconic life, the first thing that is answered is the Iconic rivalry: the first creation rivalry, that is, the presence of the highest degree: 1 Jubav.

2. Direct language is the answer to the direct vision of the world in the collection; this alertness to the universality of the world is not the highest; it is the highest possible; it is the metaphysical level of publication.

3. The vision of the iconic sciences is answered by the language of the iconic sciences; this is the groping of myth.

4. The university of languages in the world is answered by the university of 1 language of sciences; the largest number of known languages of sciences is as follows: Kinesic, Sanskrit, Tibetan, Proto-American, Egyptian, Iranian, Greek, Athenian; the language of poetry and the language of mysticism reaches this level and is the language of the modern languages and the language of the mystics.

5. The language of ideas is the language of the idea: it is the language of the great metaphysicians, legislators, thinkers: Lao-Tse, Buddha, Kung-Tse, Heraclitus, Pythagoras, Plato, Shan- kar.

The degrees of knowledge, and the degrees of linguistic communion, correspond to the degrees of wakefulness, and they in turn to the opnama 1 of the Jewish soul: every tongue opens, ra- kines one opna and publishes the sup- stancy which is found in every opna. The names of the gods are in themselves drawn from the nakedness of the saints: and the names of the 1Jews are not the chosen and the next divine names.

Concepts and everyday language are of a sixfold, material nature: they are only of an exquisite nature, without a cloud, without a spark, as in the case of the first and only accumulation. In that language, only poetry has a higher meaning. "Poetry is the essential speech", as Zarathustra shows. The essence of poetry is the Living Plamen, logos.

"It can be done with a gun, it can be done with a law, it can be done with a knife, but the most important of all is the one that we love, the holy rider, the holy rider that breathes out of the heart of the true man."

IV. STATIONS HUMAN BIT

1. After speaking of the isconic scriptures, it would be neo-scriptural and I should reject the doctrine of surrender to the anthropologies of thought in the past age. The Passover in the first order and above all sees in man the human being as an iconic human being, a divine intelligence; and in the unique I Jewish person, the being who stands in the frontier of battle is marked by the being of Power, of effort and of God, a being of divine intelligence. Thus man is called from three sides: first, the immortal soul in its eternal being.

- as a type - and finally as a character.

All that they say, and especially today's Europeans, about learning to surrender is a naive fiction and should therefore be abandoned without further ado. In the various, well-known prison camps, there are no such things as poetic arrangements, no fabulous material, and no state of affairs which is achieved by the sheep. Why not, this is something that has already been discussed by the reader: man at the isconic stage has developed the ability to call things by accurate names; here my ability has been lost by matterisation, and from that point on the reader learns to call things by the same name in a figurative sense, symbolically. But because man has lost the ability to name things accurately and directly, he has also lost the ability to create things, and the gift of being heard by the forces and powers of the world. Thus, the language of the people has become symbolic.

To take one example: the teaching of the soul to our humanity is achievable. This is the greatest difficulty that modern man faces in relation to the Islamic age. The soul's separation does not mean that the unique Jewish soul - the *Jivatma Veda* - grows, dies and grows again from the earthly to the grave life, and that from beyond the grave life to the earthly life it is rotating, crucifying, crucifying and rotating again. This can only be brought about by mechanised and agile thinking, which is too strong for the intellect. The soul is a spark which relates to the eternal human being, not to the Jewish individual. The point is not that the Jewish Self, after it passes away, is reborn again, eventually more than once, in another place in the world and in another life, but that the human being is born again, from a soul creation, into matter, and from matter the humanity awakens as a plurality of sub-units, and every single self of this plurality is one station of the Iconic man, one "rebirth" - reincarnation. It is not a question of automatic rebirth and reincarnation. The same rebirth is not known in the Islamic Age, not in Istochus, and has never been taught in the Vedas, not in Buddhism, not in Egyptian, not in Pythagorean, not in Athonite metaphysics. The soul is the spark of the higher Judaic judgement of the colossal nebula, which sees the judgement of the Jedinic Judaic judgement of man and itself as a new born being in connection with the universal humanity. A reborn soul with a typos

- He is a typical figure, a newly born soul with a racter is the outermost boundary with a character that appears in the weather, as a face, as an individual being.

When a person in surrender meets with such a wide range of as the soul, he can understand

only as it is respected and rejected in the realm of Islamic physics. The development of the consideration of the considerations should not be based on the isconic state.

Adam Kadmon is in a state of ecstasy. A great man. Adam literally means ruler. The first man of Iskon, the king of the spirits in the world of nature, who with the nakedness of the Creator, the living flame, the logos - with the mountain of love, watches over all the worlds and all the beings. Atoms, lives, powers listen to Him.

The incarnations of the iconic image of Adam Kadmon are the great kings, legislators and sages of humanity. This is the "secret people" of which the surrender speaks: Manu, Menes, Minos, as shown by Hindu, Egyptian and Greek knowledge, Ehecatl, Mexican, Quetzalcoatl, Toltec, Manco Ccapac, Peruvian knowledge. This is what we would call "air"-being, a purely spiritual being, a radiant king who divides peoples, as the Toltec rendition says, gives them a poem, a language, a poison, food, drink and differentiates between them, nowadays we would say: axis of love. This ruler is the Pope of Melchisedec, the king of truth, peace and love. This is the perfect man of whom the Tao Te Ching speaks and whom the Kung- c sees as the Lord of the Middle; this is the one who adheres to aletheia, as Plato teaches, and is therefore the head of the union - the politeia. This man is of a character transcending race, nation, creed, class: he is the universal spirit. A universal spirit then means that he has no material self-soul with his material self-soul, but a spiritual and spiritual self-soul - a divine self-soul. Thus in him he lives, thinks, acts, speaks, rules, he is not a type, he is not a character, a Self-face, not a supernatural divine soul, a divine intelligence. These Jews are "divine sons" - sons of Brahma - sons of Thoth, they are "sedam mudraca", "sedam rishia" who convey a bit of divine and non-spiritual nature in earthly-matterly bi-

Yes. The second surrender of this people is called Nadziratel to them and to the Chu- varima and to the Awake: egregoroi, phy l akes pneumatou . In Mexico: tlapián - which means phylax, Nadziratel j. In surrender, the power of the man is limitless. Why? Because this man lives directly out of the spirit of divine wakefulness, and as the Iranian holy book shows, "God is with the army of his power to give love." The Messiah is therefore holy because he is the place of jubilee and peace. He is the entry of the one whom God created six days ago: Adam Kadmon, the first gift.

A superstitious person can only experience the true state of being in a few short momentary moments when knowledge and love are merging. Pythagorean learning is a former initiation into this isconic state; and in some of Empedocles' sayings this fact can be clearly discerned. The philosophical eros of Plato is no longer a mere circumstance of this; therefore Plato is no longer an uninitiated man. Later, in the exandrian era, this unity of knowledge and love was marked with the first h e a r t , the symbol of the cosmos. In the latest times, the Rama-Krishna is a bio-takava, an initiated human being in a state of existence. This is the state when the heat of the Jubavi l is on and you are still in it and when the world l is thinking the most enlightening thoughts and thoughts of love. The heart is the heart of union in the world of the two h-races: the visionary, the divine, the fervent, the impartial l juba in the infinite: the unity of knowledge and reflection, of the mind and the heart, of thought and of worship. An Iskonian man does not bite with his heart or his mind. He holds the world at bay with war, l jubilee and knowledge. This means that the first man is the divine intelligence of the spark.

2. The second stop: the fall in the hills.

After the fall in the hills, man is thrown back into the kingdom of death. He has lost his wakefulness; he has fallen asleep, he has become delirious,

his worldliness is extinguished, his link with spiritual nature is broken.

He is sunk into matter and there in the sunken unworldliness of himself and the world, dead, s1eÔen, oh1 and Ôen, crumpled, instantaneous. This state is not symbolic. It is not a symbol of ob- omniscience. In the final sequence of the fall in the hills of surrender, one sees this state of coming to the point of annihilation at the very last moment. As it rises one hundred or more places lower, it also falls lower. The man who was in the grips when he became matter, descended to the very edge of destruction and there he finally s t o p p e d . There is nothing to say about this stoppage. There is only one little nijijana of anything; the penultimate steppe. It is a station close to the frontier of the sky; unholy, without worldliness, without reason, without love, without heart, without spirit, without silence, without freedom, without being, without thought.

I do not understand the Grigeh and the man of taste today. Baader shows: because we are not in a higher position to understand it. The Egyptian and Hebrew tradition of circumcision is a ritual of eating on the fall of the hills. This means that the thread is not unwound. One of the days of *Peter the Great*, as if to prove the point, hopes for this: on the isconic hills of the soul, to place oneself outside oneself, and this is the way to create a love-knowledge that is too close to the van, which means: the mind is too close to the heart, too close to the periphery - the mind is too close to God, too close to oneself.

3. The third station is the buÔnje

The future is a secret hope which is considered to be the birth of man for a long time. When the sun was rising, and the sky was falling, man, in his annihilation, stood still and awoke in order to hear the call and a w a k e n from the confinement of the earth, from the empire of darkness and death. Thus Adam is the first to be awakened, onda Eve and then all in o r d e r .

Playing with the place of the master of creation, which invites us into the life of the earth. As a result of the sun, man has lost his knowledge of the universe and his joy, and when he leaves the earth he must return from as soon as he can. In this liku man no longer carries his (typos) power and has an individual character 0a). In space and in the belt he lives a limited and circumscribed life.

Type, character, space and time are not just limits. These are the abilities and possibilities that are given to a person in order to be able to wobble. In the type there are hidden dreams that man can open; the self is the means by which the soul can develop dreams; space is the area where man can live, which is open to the deity; the age is the greatest peace; if a person had to learn from time to time, from day to day and unforgettably, he would somehow end up back in the ma- teriy; the lifetime is the occasion for the revival of a given possibility - because it takes time for the soul to come back.

Man lives in an earthly posture in circumstances which are the very spark of Power. Ali, as shown by the hermetic and l chemical transmission, the tinctures are no longer spoiled, but in other respects his tinctures are spoiled. The bits, or the multitude of bits, appear to be the product of the b i t s searched for. Individualisation, the collapse into the singular self, is also the result of a treacherous battle. In the material nature of the soul, the world of the soul's state of existence is already in a state of extinction, and even then it is obscure. What we have in the first place is the dull slumber which it brings with it from the confinement of matter. If only one were to perceive the world from the world, one would know that one's awakening from death is not natural but is a literally unnatural, supernatural moment. Even when the soul is awakened, it becomes clearer to see that one's birth in the first nature of matter is a new birth, or rather: a shrinking birth, which is a new birth.

The myth marks the secret until it is shown that the Lord is under the separation of the world from it. In Palestine, Yahweh created the world, in Peru, Viracocha, and in her, the earthly man can again awaken. God created him again from the dust of the earth and gave him the world for his soul. In Alexandria, the automatic birth of a woman is called *genesis*, but the name of the woman's soul is *genesia*, because the earth's birth does not in itself signify anything unless there is also a soul in the same time. In the state of being after the soul's death tremor, the soul can open again. It does not find itself higher in battle than we find ourselves in life. Surrender cannot express the state of life in a single rhythm because it is not a state of peace. With the fall in the hills, the human capacity for accurate naming is lost; that which is left is symbolic naming; and, with the end of time, symbols are also no longer left, and the povijesni man lives with certain and certain notions. When he is confronted with notions, the battle can be described as a unity of knowledge and love: a symbol of the heart of the heart. In the case of the battle, there is no battle anymore than life itself. The state of life can again be expressed in two different ways. These two rivals are: fear and patience. It is impossible to eat them or if you are afraid. Why? The place of the gdje se susreću leži daleko iznad krajnej mogućnosti džiš jej jej g jezika. Ali je i iznad izražajnih mogućnosti sva kog poznato g jezika jednostavno zato jer izraz jauli uhvatiti život u korijenu i bez ostatka, ali u stanju života jezik više ništa ne umi je zahvatiti u korijenu i bez ostatka.

Sankhya begins his teaching by saying: jivat is patnya. Buddhism shows the same. And Buddha has already said the unity of fear and path, and this is also being realised at a time when he is still using the word path.

One of the diatribes of 1 Hermes Trismegistos, when he speaks of the third moment at the end of the final state and the sunrise, shows that the Creator has escaped *phobos* - trembling. This trembling is both a spark and a natural state in life; from the very beginning, according to the well-known Indian writings, Atman created the world because he "feared himself". Bohme, whose mystical intuition is surely indispensable, in his commentary on the Postanka speaks of the Creator's two times. These two portions are: "that mena vo lja" and "slobod- na radost". These two movements, G o d shows, are fearfully intertwined, and at the same time, when the choices are made, there is a terrible "overwhelm" (Schrack), as when thunder strikes. "In this over-preparedness the first lightning strikes. The stone ox is not shaken by the darkness and the broken led, and then it is startled from the world by the lfree joy and its softness that is being revealed. When he is alone and with cold self-love and deadly self-concealment in a stone tower, he is one autumn away from death. The very being of darkness is a preoccupation; it thus tells upon itself as a fear of the world, as an unfriendliness to the world. This is the iconic state of the gloomy world, it is the gloomy world itself'.

Fear, *phobos*, the Schrack spoken of by the Hindu mortals, Hermes and the gods, is the fear of the *patna*; the *patna* spoken of by the Buddha and the Sankhya is the *patna* of fear. The two are that fear is *patnia* and *patnia* is fear. All earthly posturing is *patnya*, and all earthly posturing is fear. This is the state of life. So trembles and so shudders, and so shivers, and so shivers and shudders the man in a state of fear, coming out of the darkness into the first airs of ~~the~~ world.

"Fear", Bohme shows, "is a kind of *osjetl jivosti*, a wake-up call, something that drives the *osjetila* to activity." Fear and patience are the first two signs of wakefulness -

sti. And patnia and fear are so that man does not sink again into darkness, death and desolation: the saint must fear and patiti to wake up. This is the state of being. The single, dark, nocturnal, stony, closed soul is agonised by fear and anguish, and struggles to open itself anew to the battle.

Fear and patience are both one and two-sided; they can be closed as well as opened: they can liberate, but they can also profit. Because of this, the soul is subject to experience. The twofold purpose of the experience is: the world - returning to the isconic state, and the darkness - sinking into matter. And in the world in which a man lives, he is laxis, the world and the twilight are separated, y a n g a n d yin, as Kinesians show, day and night, winter and winter, the waking state and the stupor of the mind. Fear and pathos help the human soul to unlearn, to grow stronger and to grow closer to the themes of the Jewish life.

Man does not understand fear and patience. He closes himself off from them and does not admit that when he closes himself off from patnjom i strahom, he is rightly closing himself off to fear and darkness. The one who is afraid and who himself knows the world today is a state of endurance and a gloomy empire of veil. He who feels in himself the susceptibility to fear and patnju, he creates the world; he who closes himself off, he lets go of the call to matter and the darkness. It is necessary to fear and to patiti. Time the soul comes to its doom, and time the urge to sleep is upon us.

The psychological consequences of fear and suffering are indiscriminate: a human being living in a material nature is affected by fear and suffering. All the motives of concealment, revelation, sincerity, honesty, falsehood, security, learning, bravery, courage, courageousness, courage hang and rest on fear and patnia, and without the rest they can never be used in the world.

4. The fourth station is: ~~repetition~~.

Today's mankind is well aware of his own side of the world. He knows that 1 Jewish whipping in a small town undergoes an early metamorphosis and he knows that it makes sense for a man to eat the first time 1 Jew from a different generation. Repeatedly, it is called evolution, as if man is walking on the path of self-sacrifice and is getting higher. Development is not naturally spoken of. Man lives with the dullness of his being and when he is born he does not become self-sustaining, but rather a setting for repetition. This is the same setting that life for the vast majority of humanity does not represent a new stepping stone, a new hill, a new moment, and therefore it is not a matter of re-creating the accepted conditions of hope for one more time.

Repetition, I believe, is not just for us. In the light of some new psychological insights, modern man is beginning to understand that the conditions of his life need to be repeated not only in physical terms, and that conceptual metamorphosis is a unique process. Man in his tiny mind is subject to the dull, obscure, dreamy, confused stations of life - through the organisms of the living posture which are the symbols of this life. The birth, the moment of creation: when the Jewish soul, with its soul-suffocating sound, comes out into the sun's world. The creation of Adam. When a man is born in a state of being able to untangle the world from the darkness. And man is repeated. In childhood, he repeats the covered tree narratives, customs, interests: a boy plays a soldier, a father of a knight, a wild yak, a bandit, a carnival; a girl - a soldier - cooks, eats a child, sews, makes a child's cake. The play is not a preparation for the narrower tasks of life, as someone thinks; the soul unholy repetition of the desires of the Jewish attitude. The united 1Jewish beating on the path of the believer irritates the believer's life. I 1Jewish clan, from the experience of the few small ri- jects is excluded, never not stops subject, never not

He comes out of repetition, he never does anything else, but only plays out the ideas, thoughts, feelings, pride, views of the narrative that come into his life.

They have been developed over a long period of time as an effective way to punish the human being and to bring him or her to autonomous battle. These are some of the most important initiations. Humanity does not currently rely on such procedures. Since the beginning of the Islamic era, humanity has stood in one place, not doing anything differently. It repeats national, racial, social, Nazi, linguistic, messianic, misunderstandings: it never thinks the other, does not make fun of, does not show the other, not what hundreds and hundreds of people have made fun of and thought of. Without the soul in him having been united with the eyes of God, without having understood the only task that is beyond repetition, the conscious individual, at the beginning and the coming of God, the created man of all creation, passes through the gates of death. Many people are not in a condition to reach the higher stages of universal humanity - and to make the journey to the place and to repeat the journey and the journey of metamorphosis in the experience of immortality. Many of the parables of the New Testament speak quite clearly about the man who has sacrificed and sanctified him in the last century - that is, the man who, until the end of his life, has not heard anything else but has only repeated what he has already received from humanity; and of the man who has created the new thing that is entrusted to him - this is the man who has enriched the life of mankind with new experiences, who has expanded, enlightened and enlivened it, who has opened up the public subject in deed and in action.

"Man", Baader shows, "must be a collection of God's power, as nature is a symbol of God's power. Svaka pro- lazna lieta, predmet, osoba, biće trebaju se dotle po- navlati until it is perceived by the believer in himself." Man is not therefore pro-budio to be a puko ponavanje uni-

all 1 legged battle does not, in some circumstances, relizify the iconic Heavenly Man. At the end of the battle, two paths open up before the man: the battle and the escape. He, too, who is tumbling, has no direction; the dreamy daze brought to him from the darkness of his preoccupation is so great that he cannot but repeat in some way the more reflected measures of the post- stance before him. Murder is an illegitimate state. He who cares here is lost. This tumouring leads the beast to the *scuigsara*. One man is in a stupor, in a state of chaos in his father's mind, in his sleep, as it were, with a sense of dread, and he knows no other than to repeat the hundred and one thousand journeys of a life lived with the dullness of the ages of wakefulness. This is the reality of the world, a legal state. This is vision. A man awake knows that the metamorphosis of humanity must be lived, and that first of all. He experiences fear to the point and he experiences patnj u to the point in order to circumnavigate the axis and finally to reach the boundary. When was overturned by , the order of the re - l janja sparked out of the sangsara. He is on earth, he is still a man, but he is no longer a tumour, he is no longer a multitude, a walker, who is on a journey before the Heavenly Man.

5. The fifth stop is t w i l i g h t .

Saint-Martin shows, "Strictly speaking, we never leave the afterlife." The bond with the Heavenly Man is never broken by a n y o n e . Every man is on the path of the Heavenly Man, even with an unrealized and unforgiven mission. The sentence is the same to the point of repetition: the wedding, without exception, must be repeated; just as one has experienced a state of ecstasy and has experienced a sunrise and has experienced an explosion, so must the journey of a man of the ages be repeated.

Ali put is a divisive issue. In the Pythagorean school, the myth of Herakl is sim- bolizirali with l ovom Y. The lower end of Y is



is a one-way street, the same for everyone. The good point is divided into two parts, with Herakl at the centre. The distinction must be made between 'fatigue' and 'tumour', between 'learning' and 'hand' stagnation. The "Uska" staza removes maya's curtains from itself, reckons with the axes, with the manas, with the Self, with the Buddhas, and returns to the Atman. "The 'wide' stasis goes the other way and sinks into the Osjetila, the Self, the passions, the substances, the obsessions. It is submerged in its darkness: the extreme exhaustion, the sudbinic stupor, the unforgettable power of the ears over the room. That is why the Holy Book shows that he who is in the darkness of vanity is rescued in the most difficult place: he cannot return to the birthplace of the soul, to the world, to the Heavenly Man.

In this place it is impossible not to turn our attention to the subject of the post-election period, but rather to the present and later period. This is a sinful practice: *it is* a practice that means to work out the meaning of the question. The superhuman reverses the original sense of vision when he thinks that the natural and natural source of life is "too small" and man recovers later, only under the influence of the obstacles of the van, from his tiredness.

The removal of this killing is not uniform. The elimination should be started so that the resolution of the problem in the wider world is not different from the coarsest eyeballs of the world. The limiting event of the mind of a living person is when the world loses its orientation, the "unutarnji" world can only be considered as suprotnost "vanjskome". There is no such thing as a "Vanjskog" or "unity" in this sense. In the same way, the superhuman already has to name both the invisible and the invisible world, in the belief that this invisible world is the world of the unitary human being, through a single organ and a single life, and that the supernatural is visible.

lin the living world. When he makes this distinction, he does so symbolically and, under a "unitary" world, he is expressing that side of the world which is truncated before the Un-flawed Man, the divine Self (atman), the supersensible and supernatural world of the soul and spirit, and under "vanjskim" that which is prostire u suprotnom smjeru od atmana, the material, heavy, coarse world place.

From the above explanation of the isconic order it is natural to conclude that the "unity", or soul-spirit, is not only the primary, primordial, wounded, both in being and in the boiling-menu, but also that it is the world of the world, the divine world, the divine Self, the world of the isconic becoming. And from this it is naturally produced that the original contemplation and vision of the Jewish soul are truncated by the "unutra" and in being they are "unutarnji". The transformation of the van is identical with the "home on the hills", with the materialisation, with the falling out of the soul world. The only catastrophe of the garbage which is found in the "uncut" vicinity of the victim, man began to see the victim of the van too late. When the human soul begins to see beyond the grave, it is in a supremely different place from the spirit: beyond the material nature, beyond the heavy and heavy world, beyond the darkness.

When a person is no longer p r e g n a n t , it should be pointed out that this is not just about education. Under the first vision, under the isconic vision, we are always referring to the isconic state of the soul, the essential peace, paradise, the unity of love and knowledge, Adam Kadmon, from a different place. Then, when a man is shaved before a van, his voice is shaken; and in the shaving before a van there is an unutarnje zatamnenie: the soul loses its first world, s h u d d e r s , and this tapping in the darkness is called

"For the van to see is not to be without the world, but this unutarnje state of

without the world, there is no more than one Jew from Heaven. "The human mind without the divine world does not see the things of the external world and is only more distracted from the universe when it is more distracted from the knowledge of the world and of itself." The "outer" is neither soul nor nature nor matter nor gathering, in the twilight.

The boundary between the Western and the Utopian worlds in Tibet is called the *Chdsnyd-maba*. The Tibetan world is not a symbol of the unitary world. When a person's link with the unitary world is severed, darkness falls on the vanja world. But the bond is broken when man is unshackled from his divine struggle and begins his j o u r n e y into the world. The sign of this is that the success of the divine order is extinguished in him. The Self is above mankind. This is a repetition of the isconic grasp. This is the Tasti. "In him such is the tašt after the yav l juje se Moć koja od odvajja od porijekl a, Moć koja čovjeka odsiječe od korijena." And when a man is scared, he falls without a push.

In Egypt, Aten's name is: the Sun of the Dead. Seth's name: the Twilight of Vanya. The meaning of the myth of Osiris: he who is shielded from the van is killed by the cloud.

The Hermeticists know the night and the night of the ages. From the night a man is born, the night is because from it he can be sought: to be b o r n . The soul which has written its life in the night and at the end of death in the eternal night. It is twilight beyond the grave when all connection with the unutaric, or with the grave world, or with the state of existence, is severed. And the soul itself becomes vanjska: a thing, an object, and becomes what the Scientists see it: a brain, a reflex, a series of animals. Same things. "This kind of knowledge which does not come from the life-impacting axes is the first Jewish concept: the prema dolje... This is the most important of the l j judges when g

standing." Man lives "in the darkness of the mind's fastest darkness". He is no more divine than he is a mere self.

In Iran, Ahriman, the emperor of darkness, created the gloomy Protusviolet on the threshold of the Islamic world. The inhabitants of this dark world are *other*, that is to say, "other" or "not secret".

The darkness is no different from "aggressive death" - the constant effort to remove dead human beings from the garbage that cannot be decomposed. Twilight is a local condition of 1 July a year. When "the darkened mind considers the world to be a single gathering", then lives in a darkness. The state of the stories of humanity's legs is therefore difficult, because its twilight has become oppressive. "The human being must perish until it is renewed and restored anew." O he who puts his whip in the van, he has put it in the darkness of death. This is the twilight of vanity.

6. The sixth station is the lobo ~~Ôen~~jeaxis.

The Atonement is an open mystery for all those who are awakening from the waking of matter, an open mystery. The way before the Heavenly Man is not the same as the way of the race with him; and the soul when the axis of the Atonement returns, does not return to the same place. The way of the first heavenly Father is the same as that of the race, but it is not the same; the soul when it returns to its place with the womb is the same, but it is not the same. This is the mystery according to which it appears that the soul is a pilgrim when its old neighbour goes to the world to learn, and when it rejects the teachings of life, it returns to regain the place of goose-hood (Veda). This is symbolic. The Axis of Knowledge at the end of the past looks like a doctrine on the flesh; at the end of the doctrine and the conquest of the fountain looks like the Axis of Knowledge; in modern times it looks as if nothing happens, only the first-fruits of the flesh are used to poison the soul and to dream: the world, the Self, humanity, life, the message, the rajah, the world, and the world.

Giving, love, God, death - all these substances are being dispersed and the soul is being awakened from the magic of difficult and strange times.

Axis 1 - both the evolution is an open mystery. In it, what is and remains hidden is how and from what a person is and what is beyond his or her reach. It is to be called the "freedom from" because it is held in such a way by surrender: freedom from the silence in which, for the creature in material nature, the soul lives a life of fear and pathos; freedom from the obsessions which are imposed on the dullness and which it holds in check. The Axis 1 of fear is the final station of the metamorphosis of the Jewish soul; if the fear is used properly and does not sink in the vanishing darkness - the Axis 1 will be freed. It is : Heavenly Man - the atman - the iskonik state of the soul. Put is initiation.

V. WOMAN

1. The thinking of the average man in rational constructions is not refreshed any higher than when he is talking and when he has to talk about a woman's beating and a woman's standing. Time is when a woman holds on to a musketeer's non-ativeness, for him in the overfight, for him without the rest answer for ucu polovicu, if his mirror image, is destroyed, and he is blamed for it. The impossibility of a man's thought is here reproached in its true being. The rather extensive literature on the wife is unnecessary. Even in the most recent times, when the question of the end of the anthro-pology is discussed, the expectation and the observation of man's bi-sexuality fall under the umbrella of the world's character. In the new issue of women's attitudes, except in certain religious mystics and poets, there are no attractive thoughts.

The foundation from which it must be built is metaphysical, like all thought in the modern age. A woman's life and being cannot be understood from a rational construction, from a picture or from a myth. From any construction, from any picture, from any myth, it becomes an unnamable and elusive mystery, which is the first primordial experience of the soul. A woman's attitude can only be considered from afar. The secret of the world is not in two separate sexes, nor in two-sexuality in *One*, but in sexuality of the spark. Bisexuality is two, isconic sexuality is One. Zago-

there is no longer any standing when one is divided.

The questioning is deep, difficult, narrow and unconsciously important; what amazes me is that in this questioning, the only thing more important than the questioning is the one that is deep, difficult, narrower and more important, in the different sales in the lada, is the greatest certainty. This is a certainty that we can already speak of a definitely achievable solution.

The ISKCON One, not just the living ISKCON collection, the ISKCON being that pervades all creation and all creatures, is called *Purusha* by the Hindu ankha gesture. The first reproach of Purusha is the very creator principle of the world, the creator, the life and the life of the universe: *Prakriti*. Purusha is an endless battle, unqualified and which cannot be quantified, nameless, boundless, absolute. Prakriti is the commonality of a quality, a name, a boundary, a circumstance, a beat. Puru-sha is a male, but Prakriti is a f e m a l e .

The Kinesh Sen-sien- kien then shows, "Everything that has an object is from the infinite. One who does not have a doubt does not have a single point. Oblique is then a bit of a spark. In this lies the eternal eternal promise, the eternal origin, the eternal origin, the eternal purity. Velika is Promjena yet invisible, Veliki Izvor is the number of the dream; Veliki Pochetak is the number of the circumstance; Velika Čistoća is the first matter."

It is impossible to escape from the first point: Yang, the man who is a fighter. The Object, the spark, the spark bit of the battle in which the Great Promise, the Great Origin, the Great Number, the Great Feeling rests: Yin, the female is the battle.

Hindu and cinematic sales are sure to reach the people of the world. And there are also Iranian, Hebrew and Egyptian sales. All metaphysics is based on the fact that the primordial, unqualified, that which cannot be quantified, is an ultimate being that permeates all life.

and creation. Purusha, Wu kih, Atman, Adam and Musko. Woman is then Prakriti, maya, Eve, Tai Yih, Chih, the creator of the universe, the begetter, the first matter, which is called the Great Mystical One, with the spark and the spark of the name, the beat, the boundary and the creation.

In the sense of the mythological scriptures of the Hebrew Bible, the same could be said in the same words: Adam, the first man; man, mankind, the king of nature, the ear of every whip, the Creator's sons and friends. The Lord created Eve, the woman, from Adam in the ribs. The woman, I believe, is a mother at the time when she is no longer a mother. And not only is she a mother to Adam and Eve's child, not only to all mankind, but she is a mother to A d a m .

The mystery of the access to expression and beyond. In the myths of all peoples, the Mother of God is the Mother of the Gods, a n d she is also the Mother of the creator deity who created the Mother of God.

When recording a transfer, the conundrum that the child is experiencing is not only op- ti- nely and easily reduced, but it would not be necessary to use clearer symbols. Knowledge has been eroded since that time and is waiting to be lost. Today, a saint would stand with incomprehension before the fact that the intuition of Jacob Boehme in the case of the *Mysterium Magnum* is not that clear.

According to the place where it belongs: "Adam was a musketeer and a wife, and neither one thing nor another, but a devic whip, a sanctifier of purity and cleanliness, a sanctifier and a witness of God; the object of the sanctification of being: both the heat and the world are alive in him." Adam was not a bipolar, non-Isconic being. Iskonska spolnost je stanj e u koje m su dwóch spola isto isto: "mushkarac i žena i nijedno z nimi nimi". The Creator did not create Eve in such a way as to create Adam. It is not about that. God shows, "To the woman the Lord is the creature-

rio from the essence of Adam." How to understand this? By saying that the Creator created Eve out of the quintessence of Adam's battle and out of the creation, out of that futile battle. Therefore, Eve is the essence of man and of the creation: the *Matri7 mundi* - as God writes. The hidden meaning of the Hindu s ankhya is the same, because Prakriti is called by a combination of name, border, oblika, bits. This is what the Chinese Sen-sien-kien says when he refers to the spark of the world in the Tai Yihu. Therefore, in mythology, it is the Maya of the gods, the Maya Goddess. Mayka is the possessor of all the world's elements, of all beings, matter, plurality, phantom, axes and ideas. Mayka: the mother of the world. Magna Mater. From her flows without ceasing the multiplicity of life. She is the Mother and the Matrix. She is not Adam's sheaf, she is not the symmetrical other side of the quintessence of A dam ov og bića. She is later in standing, later in time, but she is too close to Adam in her life.

The Maya of God, the Egyptian Maat and Isis, the Greek Gea, the Hindu Maya, the Hebrew El Ruach and En Soph, the Chinese Yin is, like the creation of the cosmic ear of the divine principle, a creation in the apso lut before and above the Creator. This is the mystery of the woman's birth.

2. The second moment is no less oaken, no less difficult, no more narrow and characteristic than the previous one. Here again, it would be impossible to say that the God of the Sophia is not in the hands of a m a n of great age.

Sophia is not Bohmeo in name. The secret transmission that is being prothesed through the Exandrian gnosis, especially through Philo to the Egyptian and the Islamic era, is stopped at the middle of the metallic h and the chemical one. Hermetic elaborations about the

The Holy Virgin (Kore kosmou) are resting on the highest level of delivery.

The myth of Sophia testifies that when man became materialised, Adam's first and final being and being, "the Djevic beating, the iconic image of purity and purity", did not return to matter but remained in the dear in the night world. This divine whip is Sophia - Wisdom. "Wisdom is the image and parable of Love." Love in Wisdom sees and recognises itself. Sophia, in the form of a virgin, has remained under God, and her place is A lady who is let into the matter has received a "woman" of flesh and blood, Eve. Sophia is the ideal, the sparkly Maiden, the Mother of the World, the Matrix, the Wisdom, in her Love recognises itself, she is the Fairy Goddess, the Heavenly Wife. Eve is an earthly whip, still materialised in man, a lost image and parable, and a superset of such an iconic whip.

3. Said is not difficult to make understandable. We need to distinguish between what a person likes in life and what he or she does not like. It is necessary to distinguish between charm and charisma. The distinction between wife and wife is considered to be općenito i priprosto something in itself understandable and without discussion it is accepted. So much for the extraordinary examples - my love is isolating and distracting from women's struggles. It is imagined that the wife is the eternally renewed symbol on earth, the eternal world figure: in form, in head, in gesture, in beating. Man does not think that a woman, calling her a lijep, is rightly brought into connection with the primordial and iconic image of a woman, with Sophia. He identifies Eve with Sophia.

It is inevitable in material nature. Man can never see a woman in a different way, because he can never free himself from Sophia who lives in him, from his first wife, from the Virgin, from the Heavenly

A girl who cannot free herself even from the whipping of a woman living in an isolated world. Between the isconic successes that are alive in every man, at the end of the isconic dream he has of God, the isconic wife - that is the isconic beatitude he has lost and is trying to regain, which is the true beatitude from her g o v o g beatitude and to which Eve is only a crude earthly dream and witness. Whatever is Eve's, she never enters it submerged and without rest, she cannot let go of it, she cannot unite with it. Man, in his most heavenly place, is the first earthly woman to be overcome by a stumbling block. And this most heavenly being knows that the first victim is not represented by Eve, but by the Heavenly Virgin.

When a man sees his wife with a smile, he calls them by such a name and holds them in such a way, and then he misses her and knocks them out (adhyasa). This kicking, I believe, is surely lawful, inevitable, unavoidable, and cannot be d o n e in a daze or in a state of stupor (adhyasa).

Eva is not 1. Eve is magic. Eve is a whip that has left its l jepotul o in the spirit world and has replaced it l o for magic. The earthly woman is not a fool but a deceiver. And a man, when he shows that his wife is a believer, kicks Djevojka Ljepote, the first whip that comes out of his wife's whip, with a cap and with a wrap.

The feelings of the earthly woman's possession and the feelings of the earthly woman's beating are being experienced in this magical consciousness. The magic is the matter of the woman's being. It is on her being, and it is in her and on her: her character, her face. A woman is made up, dressed and freed from her original body, not to speak of an unnatural beating; to promote and to conceal her mother's constitution. It has one purpose: to lead. To be magic.

Consciousness is both new and empty, both meaningless and unthinking. Why? Why institutions? What do you want? To run, to manage?

Your own responsibility? No. It is the one who recognises in him an empty womb, a woman's native mane when she is a woman - a female hybrid. From the consciousness there is nothing l jubav, brak, v l adavina, moć, sava, pobjeda, sreća, reconciliation, purification, pl emennost. From the minds of all, **n o t h i n g**: the magic game of a charming, enthusiastic and visionary master teacher, which enchants the bewitched and the bewitched, and even when it is dispersed, the institution and the bewitched are left alone, disillusioned, impoverished, bitter and empty. The charm and charm of the Gospel are replaced by the creation of beauty and wisdom: in the hills beauty and wisdom are also enriched. Jer Sophia's l jepota i wisdom is l jubav i bud e l jubav; Eve's charm awakens the obsession. Sophia's l jepothah binds the wind, and to be united with it in l jubava is to return to Unity for eternity. Her charm is intoxicating, and at the end of the wake-up call it is assumed that union with her never happens; only the possession and the charm would be with her. I this situation krivo shvaćaju oni koji mysle da zavodnica Eva ni je j Jednako na gubitku, zwāřena, očāhana, isto tako kao i Adam, koje je Eva je zwāřl a i očāharala. The woman is a victim of charms and a charmer. Eve is the one who has brought the enchantment and through whom the enchantment has penetrated the world. She and the world have become defiled, charm, magic, illusion, illusion, mask and mask have nothing, because when a man wakes up from magic he knows that he is deceived. The only way a woman's earthly life is charm, not by sight, not by design, is by that much: by her whipping. This is a woman's cow. What a woman fears most: to be old and ruddy. If she were lijepa, she could never be rosy, she is not old. Beauty is not a character that can be lost; beauty is not a personality, it is a sincerity to God. What can be lost and what a woman loses, that is charm. That is why she is becoming pink and old. There is nothing that is left of the English language. It is familiar to us

where the collection is made: in the arts. It stands there and it remains there. In art, the *lyepota* is realized. The fiction is a powerful force and a worldly residue which is in the process of being beaten. That is what a woman loses, that is the means of charm, and that is the magic that she has to live and recognise that she is choosing a mask and not lice.

4. The human attitude is strained between the wakefulness of the divine mind and the gloom of stupor. The woman's battle is strained between Sophie, the Heavenly Maiden and the prophetess, the witch, the gadfly and the old hag. The handover knows the names of Sophie's children as well as the names of the witches - the Greek Hekate, the Tibetan Dakini, the Mexican Cinapipil-tin, and knows that this is the path of the women's battle: a woman's feminine femininity is Sophia, the Heavenly Maiden, Lyopota, Wisdom, Lu-bav, a woman's intoxication: charm, for *voŌnement*, a woman's feminine feminine feminine femininity is her own feminine feminine feminine feminine feminine feminine femininity.

The chaotic nature of the *lyustical possibility* on that the Veda knows the *sangsara*, the consciousness, the life and the magic of matter, which we know can be understood in this way. This is the character of yin, the primordial, the character of the world, this is the illusion, the obscurity, the mask, the veil, the obscuration, the boundlessness, the eyeball. That is why the ancient surrender calls the earth, the mother, the nature, the human being's bodily being to the feminine and feminine nature and feminine por-ices. It is *sangsara*, the indiscriminate origination and transcendence of the universe, of the beating, the scene, the image - from the feminine world flows an unstoppable living current. This is the *sangsara*, the unstoppable origination and transcendence of the universe, the beating, the scene, the image - from the feminine world flows an unstoppable living stream. This "water", as Tales shows, is what makes things.

In the past century, it has been important that the woman personifies the oppressive character of the material nature. In this belief, naturally, she lives in an ancient *viparyaya*. *Viparyaya* means the reversal of the original sense of things. It is not material nature

primordial, not a woman, because when man - the musketeer and woman are materialised, the original spiritual nature is materialised. Man has brought nature with him into darkness. And from the feminine whip, the stream flows this oppression, this magic, that the multitude chaotically ropes, unstoppable in the stream's undertow, and if the multitude is empty and empty, it is nothing: a mere charm, an illusion. As the Greeks said: *pseudos*, *apate* - nothing wears its own lice, thread, and nothing is it alone, not a mask, not a masque, not an illusionistic cover in which the attitude "is not character nor does it come to expression", because the world is degrading and it is only a trick, a sham, a deceitful carnival. "When a person does not stand in his own place, and the world wants to make him or her drunk...so a person does not live in his own place, but in a place that is out of the ordinary." *Opsjena*, *maya* - not standing, as Platon shows, is not your state. It is a strange state of man's stupor and wakefulness. Here the princess who lives in the possession of this state of the world is called *Veda sangsara*, and the Greek surrender is *ananka*. The soul is in this state of necessity, which is here in the midst of its charms. This consciousness that is *sangsara* and the *ananka* of the life of the soul is not a matter of judgement, of the pete, of the coil, of the slit - these are the *Moire*, the *Suôenice*, which are covered with a covering of *gustim* and of the *pl etu*, and they coil and coil and coil and coercively and unceasingly and unjustifiably through the filament of the thread of the life of the Jew.

5. The fall of the woman caused the soul to be defiled, that is, to be magically affected by a tumour. In this state of disenchantment, as the Egyptians say, "the soul cannot be transformed into what it desires". Therefore it is transformed and changed into many pieces of whipping, into a charade, into a carnival which is more like a pseudo-mask, a mask. The soul has lost its *iskonska svika*, *Sophia*, the world of Wisdom, of Love, and, because it has lost its *iskonska svika*, it has set everything on fire and has succeeded with the army of the communion of the infinite promotion of the *lut* through the throne and the

nijansi of weaponless metamorphosis. This is one of the symbols of the darkening of the horse's mind - the soul's creation. The soul is in a state of pristine when it lives in magic and enchantment of the first substances and the soul is never a unique Self, a Human, a Humanity, a People's Soul wrung out of the fastest pocket for a promise without peace and peace; starts with a new feeling and falls into a sack of drunkenness, knowledge, stupor, constantly kicking himself with his substances and identifying himself with masks. This is the maya to which the soul, when it loses itself, can hope. Its soul is consumed and dispersed in the course of my 1 and a half years. It can hope for demons, ghosts, vampires, squealers, birds, stones, twists, blood, and even if it is maya-standing like that, the beats and the strangers, the forms of standing are never resolved. The soul in imagination, in dreams, can experience new and new visions: it can create beings, events, worlds, forms which are dispersed and give place to new ones. These forms, worlds, beings, events, are empty and unmarketable. They are without substitution. Maya is magic, not a collection. It is the possession of a powerless soul: the possession of a woman is dispersed and there is n o t h i n g left.

The soul lives in magic, in a material world, in a special state: it must not let go of any spark of simplicity. It is languidly drowning in its visions, repeating, without wakefulness, without direction, without worldliness, overwhelmed by the infinite possibilities and inexhaustible riches of the past. The sleep, which is the personality of the soul which comes from nowhere and which comes from the subconscious into matter, holds it in a heavy enchantment. It wants to hunt, it wants to search for everything it thinks it i s . And it is not her - it is not my maya, my magic. This desire and this joy, this life, is a joy that is alive, alive, and alive, and it is the personalities of the maya-attitudes that are necessary for life and for life.

In material nature, at a later time, at the time of the apocalypse, when the wakefulness is surely sinking, the feminine character of the battle becomes more prominent. A sense of urgency is revealed, which is a characteristic of women's struggle, and especially of the past few years. It is revealed, the bottom of it is b e i n g squeezed, because this apocalypse, this judgment, is the moment of creation. Eve is a being who has identified herself with her life without end, and the innocence of the soul is not to be found in her. It is harder to reconcile, it is more a comic and moving; it is covered by the already existing world, and it is more attracted by the already existing beings and objects.

"Here's to me" - shows a woman's silence. Therefore, the isconic surrender from the men's battle generates a moment when I judges illegally put themselves in the centre of the battle. The surrender of the puku to this woman is called a victory. It is Hekate, Cinnapipil tin, Dakini which are not the same as the reality itself. The darkened and sunken aspect of the spark of the desire of Sophia, of Love, of Wisdom, is the identification of the woman with her father-in-law and the subjugation of her to the universality of the whip and the things that benefit the father-in-law. This is the first act of the epic of the corrupted victim of Sophie's divine magnetism: enchantment. Here the woman is pinned to a hope that she is surrendering to the darkness of the ancients. At this moment, she becomes the child of Seth - when she wrestles with the warrior's spark, the Heavenly Goddess and her own reality as the only reality. He recovers from *Athos*, from the unnatural world, and lives in an earlier ~~state~~. But this is how he recovers from the darkness of the past.

6. "All tension" - Baader shows - "all duality is a rupture - a confusion of places in the polar, ectric, magnetic world, and a reversal of meta- stasis. The cobbled duality and the divide that results from such a

tension and the porosity of the city are a coherence, two coherences, the coherence of the musketeer and the wife."

The female battle touches the same ground as the human battle: it knows the state of the spark, the matter, the wake, the afterglow, the twilight and the freedom. The stations, for me, have a distinct feminine nature and cannot be confused with the stations of the musketeer. But even when the question of the axis of life has already been raised by someone, it must not be believed that there is a greater return to the divine mind. A woman does not get her life by returning to the eternal intelligence, but to the feminine mind and to the finite man, to Sophia, to Heaven and to Djevica. The symbol of the first axis of the oboe is Isis on her hands with the little Horus, the Magna Mater on her hands with the child - the human child. In the female being, heavenly love is awakened. Jeremiah 1 Jubilee is the highest moment of wakefulness.

In this case the woman returns to the *One*, to the Creator. The Hindu surrender shows that in the course of several world cycles, our effort and ability to become both are not confined to one cycle. That occasion is Shakti. This is the quintessential battle. And Shakti, the wife, sleeps with Brahma- nom the night of the world. When a new world year, a new creation, dawns, she again lets out her dreams.

1. It is difficult to find a better example of what is said about an archaic man than the Buddhist *Puggal Pannattia*. This book is written about folk faces and is not only therefore an excellent example because it is coherent and can be well aligned with modern characterologies, but also because it gives a clearer picture of the nature of anthropology in the Islamic era. If I were to give a brief answer on what is the nature of the anthropology of the Islamic era: the characteristic of the anthropology of the Islamic era and of anthropology based on surrender is religiosity. Knowledge of man rests on the understanding of the soul. But the soul can never be understood by nature, not in any way: only in a supernatural way, even religiously.

Modern anthropologies, especially characterologies, are more concerned with type and character than with what is non-being and superficial - material nature and the mask. A man's place cannot be understood in isolation from his type and his character - or even from his cover and his mask; I can only see a man from abroad and I can only see him from abroad when I know his place in the world, when I can determine where he stands in the life journey of a man from abroad. This place cannot be found in material nature; the cover, the mask, the type, the character do not speak of it. Only the soul knows this, and in order to know it, the soul must be saved. Real, exac-

Religion must, of course, be directed towards the soul; it must be supernatural, if not realistic.

Since its publication and religion, the EU has been affected by death and destruction. For from the number of memorised thoughts there are many, publication is only one; religion has many, metaphysics is only one. Many, from the beginning of memory, thoughts and many religions are reminiscent of one and only one metaphysical publication. Metaphysics stands above all other priments, as Lao-Tse shows: "For the *Tao* I show: *lijepi*, *lijepi* ali se ne može primjenjivati; baš je viciina u tome da se ne može primjenjivati, da nije primjenjiv; je primjena prije i i nije posljednje do do satiatati." Religions in the passage to satiation: therefore, the two seasons, the 1 Jewish seasons, are prolazna. Metaphysics stands above the weather, above all things, it is impenetrable; it stands at one with the world, because it is the spirit and the mission of the world - logos, absolute.

The realities are metaphysical: on the environment, the universe, the Jews, the races, the ages. Therefore, the theme of all religions is meta-physical, and they never in potpunosti obhvaćaju metafizičku objavu u potpunoj cjelini. Each report only includes the events that are relevant to its time and place, and they are included in the first report. The Buddhist view of the publication is twofold: repetition and ossification. The first is associated with *angsar*, the second with *nirvana*. As long as the other two thoughts are secretly in play, the religion itself rests on these two thoughts.

2. Puggala Pannatti, the bottom of the *Abhidhamma*, a Buddhist anthropological characteristic, describes the stations between the two extremes of *tumaranya* (*sangsara*) and the axis of both (*nirvana*). *Tumaranya* is naturally not a higher hiss, but a stupor of the soul; a sleepy luminosity, a drowsiness and dullness brought out of the gloominess of the twilight, and the *oslobođenje* is not a drug of wakefulness, a self-conscious world-

lost, removing all covers and sheaths, accounting for all obstructions. Sangsara is a fear-pattern in a chaotic chaotic world. The Buddha, in his own wakefulness, teaches how fear-pattern can finally be dispelled. Standing is a pattern; the knot of pattern is stupor, that is, the soul knocks itself out with the non-soul; stupor is dispelled as the soul unwinds itself from the weapon; pattern ceases as the soul knocks off stupor and as it awakens, the person is freed.

Until then, it is a publication. With the metaphysician, I am sure of a slake from riječi to riječi. Buddhist religy Ōfeel me pointing:

Axis 1 I do not suffer from the time that after two years of mystical initiation I myself am experiencing the time. It has its own customs, rivalries, thoughts, morals and social practices which are so both. The thematic difference between the metaphysics of publication and religion is that publication is not about the way in which the - probuŌenja; metaphysics does not resemble publication; it does not go on feasting: "It does not lead to satiation." The religions take publication as their theme and they eat it. It shows how a person can awaken and be enlightened by taking a given story as its theme. "How is it that a man sinks and stays sunk? - This man, this one, is pressed by the weight of his children. This man sinks and stays sinking." - "How is it that a man sinks and sinks again?" - "This man sinks because he has a healthy mind, a conviction, a mind of the way, he has to be, he has to be, he has to be, he has to be, he has to be." - "How is it that a man sinks and sinks again?" - "This man sinks because he has a healthy mind, a conviction, a mind of the way, he has to be, he has to be, he has to be, he has to be. And the superstition in him is not stationary and does not grow when it is diminished. The focus of the sti- da, must1, duty, obligation 1 is not staying, not growing, it is being reduced. And so the man once again sits down.'

This characterisation, after all, does not present a significant difficulty for understanding what has been said about the probability of the growth and entanglement of matter, about repetition and about the darkness of the universe. The picture is clear: man is extinct, but he is intoxicated.

u He is so young, his soul is so empty, dull, vague and weak, that he must sink again. Where? Into the d a r k n e s s . The first characterisation asks: "How is i t that a man falls and stays up?" The answer is: "This man, this one, who is freaking out, has a healthy mind, has a belief, a belief that is growing, must be, is being, is being, isbeing. The focus of the stide in it, the must in it, the activity, the responsibility, do not decrease and do not grow: they remain the same. So man springs up and remains mountain." This man does not increase the wakefulness of the soul, but he guards it. In the righteousness of the soul, it does not sink at night.

"How does a man get from dusk to dusk? - This man, this one, is born again, he is a lower-born man, among the exiles, among the sheep, and then the basket-pickers, and then the basket-keepers, and then the basket-keepers, and then the cleaning-men, and in the impoverished abundance, food and drink are scarce, life is a punishment, and food is hard to come by. Besides, this is a man who is poor and rustic, his appearance is one of reflection, godliness, slab; this is a man who is hunchbacked, hunchbacked, lame and hunchbacked. He has no limbs la in good food, drink, drink, clothes, carriages, exercise, food, no blood, no tent, no liberty. He is more than that in his days, in his rides, in his thoughts, i n his thoughts... so a man is living from dusk to dusk."

3. Anthropology, which is more concerned with metaphysics, differs from the post-evolutionary, especially modern, scientific anthropology, which collectively considers all signs, constitution, illusion, possession, and considers itself in relation to them; anthropology is primarily interested in the search for the worldly place of the soul, and not in anything else. Anthropology is universal and exact; scientific anthropology is abstract and individual.

The Scripture will speak more clearly: 'The son of the world - this one.' - Is this the man who is the son of the world? Which of the three

okov svijeta nijedan nije skinuo, ani je zakoraknuo na put koji
 prowadza koji os l oboŔenju od triju okov, toga čo- vjeka zovu
 sinom svijeta."

The question is: the three fetters are the three natural
 substances of the intoxication of worldliness: the sipping of
 faith into man's earthly self, the greater consciousness of the mind
 and the attachment to social origins and customs. When these three
 fetters are removed and he has not embarked on the path that
 leads to the separation of the fetters, he is a son of the world. He is a
 man of the world. "The voice snatches the one whom the Jubilee
 chooses." The love of this man is the world's slaughter, and his will
 seizes it. This is a man who springs up, but again he sinks.

"It is for development." - So which one is for
 d e v e l o p m e n t ? The man who does not walk on the path of no
 desire, no corruptions, no dishonesty, in whom he has faith, who is
 i n t e l l i g e n t , who can and does have the right path, who knows
 how to prosper in goodness, this man is considered fit for
 development."

The promise: the exactiveness of anthropology A bhi damm
 e je je u tome da do kraja raščisti to što čovjek treba činiti i to što čini.
 Modern character-building creates for our use l living abstract
 constructions of personality and the idea that these constructions are
 living lpeople. Modern anthropology brings knowledge. It puts
 into man's hands the means by which he can recognise his
 present state and by means of which he can enlighten himself. All
 the an- tropology of surrender brings wakefulness.

"A man who is i n the possession of abilities related to his
 own life and those not related to his life. He does not enjoy his
 abilities at will, he does not enjoy them with resentment and without
 effort. It is possible that such a person, because of his or her lack
 of effort, loses one part of his or her spo-

cries. He knows that the dream is not Yes. He does not kick himself with his own abilities. He does not insure himself with his personality. He is: a soul, an elusive, beyond-death, formless, impassive being. Snags and personalities are not a collection, but with the soul. This is what the living wake-up knows. That is the master of the dream. He knows everything.

4. Modern characterology assesses elements of a l u d i c a l c h a r a c t o r y . Archaic anthropology does not conquer the elements, but the human path through which one goes, and it shows: the path through which you go is not a different one than the battle, but the battle is you.

This emergence of modern characterology, that from the elements, from the personality and from the types it wants to understand man, is gradually being replaced by the time that through science it wants to understand myth, through reason mystical intuition, through metaphysics in the age of experience. In short: from another primordial. Sve je to viparyaya, odnosno obrtanje smisla pierwotnih veza; iz sekundarne zbilje hoće razumjeti primarnu zbilju.

The field of archaic anthropology is, in the world, an accident and a battle. It is the primary experience. The character of a man, his character, his temperament, his passion, are all about the place where he enters into battle. It is not the battle that is the face of the man, but the man that is the face of the battle. In contrast to the modern anthropology, which is not in vogue, archaic anthropology is used to characterise a man's character. The characterology of the Isconian age is hierarchical: at the lowest point stands

"the son of the world", who glows from dusk to dusk, a dazed but heavy soul. He is a hopeless accident. "What man is a hopeless accident?" - A man, that is, who is rash, vain, malicious, deceitful, licker, pleasant, corrupt, rebellious, heartless, foul-mouthed. When such a person feels that, yes, a man is being liberated, that he is being freed, that he is being torn away.

my passions, waking up from my stupor and getting wisdom - does it occur to him to think when I will free myself, when I will shake off my passions, when I will wake up from my stupor and get wisdom? This is a man who is hopeless."

At the highest point stands the saintly saint "who is on his way to shake off all his desires for the material nature, to keep his desires for the supernatural world, to lose his self-love, his racism, his hearing, and, well, his human beings' beasts in the saintly saint."

5. "Who is the man who does not guard the gates of his donkey-houses? - This is the man who, as far as his reputation is concerned, loves and adheres to it. He does not guard and protect his eyes. As he hears sound with his ears, he tastes peace with his nose, taste with his tongue, adds an object with his fingers, he comes and adheres. And when he is struck by passion, desire, pain and anguish, he is the only one who is not aware of them, and when it does not occur to him to separate them. He does not guard his spirit and does not live it. For this man is shown not to guard the gates of his donkeys."

"Who is the man who is lost on the road?" - This is the man who is lost in his rides, in his actions, in his thoughts, and he knows those who are lost on the road. The one who falls on the journey as a victim of this loss, I call him the one who is lost on the journey."

"Who is this man who is pleasant?" - This is the man who, in his actions, thoughts and deeds, leads a life of passion, and to say this is a punishment is to be deceived by desires: oh, just don't know me too well, just don't poison me, he wishes. Oh, just don't get to know me, just don't bore me, he thinks. I would rather not be known. And not to be recognised in public is a punishment. I s c r a t c h , c o v e r u p , cheat, l i e , deceive, mislead, distract, but-

he is living, he is committing adultery, he is hiding in the hay, he is staggering, he is whining, he is dishonest, he is shouting. I call this man a pleasant man."

6. "Knowledge is knowledge, intelligence, diligence, diligence, diligence, diligence, diligence, diligence, diligence, diligence, diligence, diligence, diligence, diligence, diligence, diligence, diligence, diligence, diligence, diligence, knowledge. The one who is able to understand all this knowledge, his knowledge is pure."

"What is a rijedak man? - There are two men who are rijedka: a predusretljiv and a thankful man."

"Who is the man who is stuck in the dark?" - Anyone who is not repenting because of what is not to be repented of, and who is repenting because of what is to be repented of, is stuck in the dark."

"Who is the man who is drinking the gods' drink? If she is noble, lively sounding, dear, close to the heart, warm, respectable, attractive, then she is a man who is a drunkard of God."

"Who is the man whose heart is a diamond?" - This is the man who has awakened from obsession during his lifetime, who has escaped the obscurity of stupefaction, who has gained wisdom and knowledge, who has come to know himself and the world, whose heart is a diamond. As there is nothing in the world that can harm a dijamant, no stone, no metal, so there is nothing that can wound and crush a dijamant's heart."

KNJIGA TRECA

CULT I CULTURE

f. ISKON I MODERN CULTURE

1. Without taking into account the unbalanced attempt to give too much importance to the new age culture, it is certain that it will always be given attention. It should not be called a culture as it is not called a culture. The earth, nature, matter, Jewish abilities, talents, knowledge can be called upon; and indeed, only they can be called upon. The spirit cannot be moved because it is the spirit that moves. Culture is the intense animation of matter and nature. In this sense, I think, the Islamic age does not know about culture. It is not known because it does not add to the very Inu vrijednost neither to its own nor to other factors which are inherent in the incessantness of material nature. The spatial period of material nature is not divorced from the life of the human race and is not seen as private; its life is nature, and its existence makes it dependent on the life of the human race. It would not make any sense to see culture as a self-sufficient principle.

In the modern era, it is said that the human being is an independent creature of thought who creates ways of life, customs, social forms, means, objects, from a distance and in a searchable and perhaps in a sovereign way, in addition to art, law, law and the view of the world - the world - the world of the deceiver: and spirit, and so in the new age they have taken a step towards the development of an autonomous principle which is the way of life. Here, we are looking at

The Commission should not have to wrinkle its toes when these errors do not give sufficient reason to understand the difference in the impact of the financial and economic impact of its measures. This is because the difference in the way the and and the are both from 1 to 2 years old is less likely to be dismissed, if someone, without regard to the story, tried to unnecessarily discuss the story of the world, today's people would not believe i t .

The debate should be started in the same way: the povijesni is as much as the prepovijesni d avao veliku dôležité toho da digne razinu svého života. In modern times man has managed to create a multitude of means and needs; these means and needs are, without exception, related to the exquisite. As long as the high level of the use of the resources for the development of the human being is maintained, man is not only not changed, but he is also likely to sink. It is naturally not the case that the spiritual quality of a modern man who has an eclectic race, a pioneer's genius, a telephones, a radio, an aeroplane, is not even 1 j higher than that of a savage. That is a phrase with which they are familiar.

It is about the prefiguration of the idealnost that the modern man cherishes about himself, but for which he has no theme. High-standard theories of morality do not stop a person from living an extraordinarily happy life. In the theories of the state, of art, of taste, there are pre-dimensional demands, but these are hardly ever met, and the reason for this is already dead in the eyes of hundreds of people.

The spiritual is a gathering of the eyes in a desert world; it is preceded by religion, art, philosophy, morality.¹ And re-alisation is a human possession. Peacefulness is a grade sacred to the high-level theories of religion, wisdom, order, intense battle. The demand for its implementation is, however, hardly ever fulfilled.

v i t s n e e d i s n o t s t r e a t e d . The modern man lives in the semblance of a high spirit in undeveloped life; this undevelopment is a me- Ô I feel it is a leak of ilusion, because nothing is undeveloped from spirituality.

In the new age, we are living a higher spirit in our nature, morality, religion, order, humanity and taste, intense attitudes, higher aspirations, ideas which the modern world is seeking to overcome. Human life itself is a life that is too small, too busy, too abandoned to the urges, the thoughts, the passions, and the passions only live, too far from the soul, and it does not develop. What the New Age man calls "culture" is not his intense feeling, it is just an oversized idea.

As the situation becomes more acute, it becomes immediately liveable. Divinity is more intense when it has a higher level of thought, worldliness and spirit. This cannot be suspected. Djelatnost je utoliko učinkovitija ukoliko se ne- posrednije u jejoj reaklizira otac djel atnosti - duh.

Thus it inadvertently produces that the spirit of djel atnostnost' is less powerful and ineffective as it has fewer thoughts, in other words: the more the spirit of djel atnost' is enslaved, the more powerless and empty the action is. It is not necessary to draw attention to the fact that djel atnost' nije d rug o nego ostvarenje duchha i da taj h duchh nije d rug o nego pozitivni crealački duchh, l jubav,

"Otac"; this is also self-evident. It has the characteristics in which the spirit expresses itself without remainder; it has the characteristics in which the spirit is enslaved; finally, it has the characteristics in which the spirit is more lacking. This is the sinking in which there is no positivity, no creation, no love. It is an empty, unbeing, a reality which is not created, because there is nothing to create.

To complete the mission: the enjoyment occurs onda when a person is not working in the world

ljubavi nego, umeući u nju svoje Ja, djelatnost čini jastvenom; ne ostavlja je u izvornoj čistoj aktivnoj nego unese u nju svoje Ja i tako slomi snagu ljubavi.

This culture, which is so familiar to modern man, is not an intensive one, but an ideal which stands above life without adding to it. But the work of modern man is not positive, it is empty, non-being and a kind of reality in which man has made himself and yet has not made himself. The ideality of culture is based on the practice of reality - and reality is not enough of ideality and practice. The possibility of it does not even appear anymore. The spirit does not reach life, but life does not reach the spirit. It has no possibility of realisation. On the one hand, abstract ideality, on the other hand, coarse material practice, does not bind, because the modern man does not live in a more circumscribed spirit of love than in his own self.

2. The superficial, but above all New Age man lives under the delusion that he himself must create a spirit of intense pursuit, that he himself must be given a goal, a solution, that principles must be devised. He directs his Self to invent a spirit, a goal, a solution and principles. This fictionalised *duh* onda is called *kul- tur*. He does not know that the principle of intensive living does not need to be invented. Since the beginning, it has been the case that the holy books do not protect what is written down, but that the unchanged and unchangeable soul of the people would protect it. What needs to be done, what work to be done, how to make a difference, how to keep more ideas alive, this the spirit of the *ljubavi* in all its diversity knows. Man's efforts are not to create a new spirit. This is not possible, what is possible is only to form a single conclusion of the universal spirit, which the Indians call *dharma*. And when a man has put the will of his own Self in the place of the law of the universal spirit, he has corrupted the spirit.

Snags are not for inventing new things, not for creating a greater spirit and university¹. The handover is guarded by a religious and university spirit which, according to the publication, has been, has been and will continue to be present in all nations since the beginning of time. Culture is not the invention of a spirit that has never existed before, the establishment of a class, the creation of a civilization, but the reactivation of a spirit that has existed since the beginning.

A unique example is the case of the following: several new scientific libraries are showing signs of unremitting effort on the part of a large number of libraries. Large and long-term budgets would have to be set, and the number of scientists, research, effort, money, material, paper, printing costs would not be fixed too quickly. Nor could we ever calculate the effort, passion, dedication, discipline, care involved in the production and distribution of these books. And it is certainly true that, among these higher levels of freedom, there is not one single thing that has a right relevance in the life of humanity. All modern humanistic culture, psychology, the science of literature and society, philosophy, morality and aesthetics, philosophy, the science of religion, without exception, is not only not created, but it is also not created, it cannot be created at any time, and these are the things that are created in such a way that they can never be re-created. Many of these myriads of messages are sovereign, uncorrupted, unconventional, in a very real sense unthinkable and as if they were not written down. Effort, enthusiasm, joy, betrayals, matter¹, passions, all this is lost because reality cannot learn from these things, and their spirit is uncreative. Puka is a "kul tura" - an idea, a high-flown babble, a non-negotiable, based on a non-existent demand, on a non-existent feeling, on an irreconcilable difference, and that it has nothing to do with the gathering of the Jewish struggle, and has nothing to do with it. Novovje-

metal philosophy, morality, sociology, psychology have been created in the air of idealism and not to be overwhelmed by the narrowness of our lives. And one day, if these libraries had not risen from the face of the earth, none of this would have been noticeable. We could try this further: new-age people living in the Christian religion, or if for one day Christianity did not rise from the face of the earth, would not have noticed this lack, but that is how it knows, perhaps the most sacred thing of all.

This: in many new countries, the world has something unjustified, inflated, false, an empty megalomania that appeals to lofty ideals, to Christian religion, to moral virtues, or does not take them seriously, or even tries to maintain them. There is something untrustworthy about modern life. And what distinguishes an Iconic and a new human being is human credibility. Spirituality does not differ in being: principles, goals, religions, metaphysics, morals, state structures, tricks are the same because they are the same in all times and in all nations. The difference is in the fact that the human being lives in that spirit, in his beliefs, his market and the sum of his life to keep that spirit alive. Creation is a metaphysical life-work, an intense life-work. In this work lives the paternal spirit and the jubavi; it is, however, intensely religious and metaphysical, and it is, however, a cult work. - The New- age man, although he knows about metaphysics, about the cultic character of his life, about the religious nature of his life, still does not take it into account and neglects this spirit, and the rule of his life is to put his Self in the middle of the world instead of his father's love.

Everything that belongs to the new universal spirit has the utopian character of a f u t u r e of stability. Naturally, this

what should be done in the future can never be done and will remain a utopia - therefore, in the new future, utopia will become a characteristic and characteristic state of affairs. Because of this, the new-age society has a special characteristic: it knows how to remain the soul of all that it speaks, testifies, claims, shows, proclaims, establishes. It accumulates theories, it sets goals, it speaks of difference, and it communicates beliefs - or so it speaks and advertises, the first one is who does not think of the rest of the world. All that humanity has thought and planned in the past is a constant target, without the least hope for the possibility of payment. The modern spirit, as I show today, is not existential, which is only another reason for being without being, without spirit, impersonal, empty and uncreative. The man of the new age has stumbled with his theories; the people of the new age, especially, but especially, the so-called creators of culture, moralists, professors, scientists, priests, statesmen, all are convinced that they live a life of a higher order and do not notice that they do not create anything of the spirituality that they proclaim. Nothing is saved from the pouring forth of thoughts, not universally, not even in a meal, but with more is the intellectual illusion under which the ordinarily, arrogant, arrogant, boastful, vain, flat, dissipated, dissolute, drunken - all primitive man lives.

3. We need to limit the development of the messenger. If we were to even try to stimulate the emergence of new elements of our life, we would need to develop and grow. It is enough to say again and again that in the new metallic life, spirituality is just as important as in any other period, or that the spiritual life is not being created. It is not created because man, instead of giving eternal fatherly love to his material nature, wants to do so with his own self. But this does not work. The message is

that the soul's intake is not in conflict with nature and the relationship between the two halves of the world is interrupted: the soul remains in a state of idealness, which is not realized, it lives untouched, it has no connection with the world; it is free from the control of the natural world, with the natural and wild world, which can be seen and experienced in the life of the state, in society, in personal judgement and in the human soul world.

The first is the consequence of an unrealized spirituality, that the meaning of life is being lost. Life is not such as to make sense in itself and to make sense in and of itself. Life falls into the ruggedness of material nature and, without the addition of spirit, it is also as impossible and as dark as thought. In such circumstances there is no possibility of universal law. The measure of things becomes a thing, the Self, which in turn causes unconsciousness and unconsciousness, the intent of sophistry, the anarchy of the mind - in the life of the state, as the Kung- ce shows: the first act of the buccaneer, the fashion in art, the hypocrisy in the life of the living. The poison is a wrinkle in the measure that the saint himself is obliged to do good and better, and not to wait for a delay, so that we can improvise for a given situation. The individualistic and improvised must naturally lose its legitimacy and, after all, good and evil is not a matter of personal interest which can be changed at any time.

The rules of life do not stand still; self-voicing and unthinking mumbo-jumbo are the norm. The immediacy of social life ceases and dullness, familiarity, good reparation, enjoyment are only a burden for the anarchic self. It is not a matter of opting for happiness, because the saint must go after personal pleasure.

Intensive eating in such circumstances is naturally out of the question. Life has become be-

meaningful, and this meaningfulness has spilled over into all areas of life and filled all its moments. His intense life began to be lived by terror, later by coercion, finally by robbery. At this stage, his life is a joy. Joy is not a work activity, or without the realisation of the work, it is not a life of thought, a thoughtless, torturous, difficult, low, heavy work activity in a thoughtless life.

As life has no meaning, *onda* is man's personal goal: the pleasure of the unspoken self. Even if life has no meaning, it is also thoughtless; this thoughtlessness is joy.

4. New humanity, especially in the last hundred years, has made the improvement of the study of love one of its most important goals. The fact that it has not achieved any results and that the world has remained what it was: robbery, coercion, pleasure - this is a fairly universal view. It has not been seen that there is no need to move on from *rad*, but only if life's work finds its meaning. At the moment when joy would again manage to become its own life - and when its life would again realise its spiritual values, the world would be resolved in one blow. In the modern era, only one radical has retained the character of an intense love of it. In the modern era, the artist is the only person who shapes the soul in a non-*virijednosti* way. *I umjetnički je rad onaj kojoj kjeje neni postao nžnim robbery, dapače kjejestoje ostao attractaan, uz uzbudljiv, lijep i cjelovit.*

In artistic creation, man directly perceives the nature of the soul and thus directly enjoys its material nature. This is the joy of the creation of an enviable dream in the ego-logic of the joy. And it is certain that until the same realisation as the artist lives is achieved in all areas of life, there are all kinds of reforming of the world,

laws, theories, assumptions for ludne. This is not a question of the most, it is not a question of the radical weather, it is not a question of social writing, it is not a question of the only thing that is the artist's relationship to the material nature of the human soul. Man - Zarathustra shows - is both a father and a robber of nature; man both reactivates the spirit and is a father of nature; man does not reactivate and is a robber of nature.

In the end, we have to be thankful not only for the world's harvested food, grain, oxen, surfaces; not only for the domestic animals, horse, cow, sheep, fowl; not only for all the creaturely objects of our lives and our cooking; but we have to be thankful for the sacred dependence of human nature, the sacred and the sacred - the renaissance of mankind - even at the end of time. Jerically, the age of his1 nature is the spirit of the father, and the same life and piety that is alive in the life of the flesh is also alive in the union and is alive in the 1 Judean soul. The realisation of the Father's spirit is the earth's surface, the peace of the tabernacle, the intensity of the grace, the lightness of the reflection. Even when a person does not reactivate the paternal spirit to a higher degree, it is necessary to become a thief before birth. It is not only the earth that becomes a bandit, it is not only the noise that shrinks, it is not only the lives that are torn apart, it is not only the unreality of the past that becomes a bandit, it is not only the nation that becomes a bandit, it is not only the nation that becomes a bandit, klasa prema klasi, roditelj prema djeci, djeca prema roditeljima, mushka- rac prema ženi i žena prema mushkaarcu, seljak prema graÔaninu, graÔanin prema radnik, vl adajuća klasa prema potčinjenoj. Man is the earthling and the father and the robber - Zarathustra shows. And as he is not a father, he does not react to the spirit of the first jubavi and does not destroy the earth in the name of the spirit - but is a haram who has been exploiting the earth for 1jong plijena, without regard to what the nation is about and about which he is speaking. The bandit instinct is a creature

It is the struggle of a nation, the struggle of a people, the struggle of a race, the struggle of the world - in short, the struggle which I call the struggle for the struggle for the past. In fact, the age has known 1 the struggle for battle, not the struggle for the struggle for freedom. For the man of Icon stood above nature as a patron and father of nature who rose above the world as a good king.

5. T his is not a critique of the humanity of the superhuman, but to show the difference between the humanity of the human being and the humanity of the superhuman, which can be postulated by a single saying of Zarathustra and its dumbing-down. The human being is an island, he is an island to nature, nature is an island because life is lived in an intense duhu očinske lju- bavi. Jer "Sve što živi i jest u svijetu", shows Žohar, "the only thing that is alive is man. For his sake we do not cast away our whips, because whips and things in themselves have no importance." His life is not a simple reactivation of the spirit 1 jubavi; and man, in a different sense, in material nature, has no other task than to create the father's spirit; in all that is material 1 natively and primordially: in the earth, in man, in the unit, in the first abilities. This is the only way that man can be a gift of nature, a steward, a caretaker, a steward, a stealer. This is the sacred order of life. Such a Jewish life is in every respect and moment of life, and therefore it is a perfect life.

A superhuman is not a natural father, but a bandit. He despises matter - but 1 contempt is a matter of course subsequently corrected; thus he gives himself a curse 1 of the greater self which he has taken and abused. In the proteklm stoljećima, the unfriendly 1 Jewish attitude towards the nature of matter is widespread, as a conspiracy and an unskilful attempt to keep the knowledge away from the being. Man cannot resent material nature and cannot despise it and cannot dislike it. This is the first part of the experience of harassment which is already being carried out in the first half of the century.

The nominee must carry 1 person in front of the room. It is important that the superhuman is not a stranger to nature and that he cannot react to the spirit of the Jubilee. The earth is not higher than it can be, nor is it higher than it can be, dryly and without mouth. It is also the wheat, the rye, the corn, the ox and the flesh of the living, the fish and the metals of the earth, the purification and the thousand hidden powers of matter, such as magnetism, electricity, chemical properties, and it is also the other man, the other nation, the other race, that are his own, stone, water, earth, air, everything is given to him to be used as a tool of his own self - and so he became poorer, more savage, more rude, more desolate, more oppressive, more stubborn, more hardened, more stubborn, more hopeful, more primitive and more wicked. The life task of the human being is the reorganisation of the spirit, the sacred order of life, the s a c r i f i c e . The superstitious man's life task is to create the power of the authentic self, that the fate of the fate of the fate of the fate of the self, that more savage, crude, closed, selfish and primitive order of life, that profane order of life.

The exalted spirit nose that is held in idealnost remains unformed and what is being formed, that is, the instinct of Yes, is the bottom of the harem.

The distinction between the intensive use of the time and the intensive use of the human leg is becoming clear and the question of the time can be clarified. Humanity would be too late to show its economic life in the greatest clarity. If, without the superstitious order, the spark of humanity were to be described as the human being's life to the core of the living drinker, or, in other words, as the sacramental order of the life of humanity - this would not be understood by the modern man. The nature and the end of humanity manages to reveal itself in the sinking mud and in the truth in the order of the present-day cosmopolitan culture.

6. For him, it is no longer a matter of kul tura to convert the earth into a paradise. To convert to paradise in order to sanctify-

for the first time, whoever is the name to l o v e , it is not about aging, procreation, obilje, ljepta. Human nature is no more hostile than the home of the essence which has wrung itself out, and therefore l Jewish life could be brought into the world in joy. Joy is no other than "the supernature of life" - and so even if joy is fasting, it wants neither to rise nor to battle. The earth's happiness depends on whether the earth succeeds in making itself flourishing, bright, rich; whether it succeeds in living life according to the laws of the Father's spirit; whether it succeeds in bringing freedom to the world and to the darkness; whether it succeeds in making the spirit and the joy of nature and of man and of nature realise themselves in me and in me. If it succeeds, nature will usually spring forth its riches, the nation and the earth will live in joy - man is a creature and the earth will become a paradise.

The real kul tura is exorcisms, Baader shows. It is a high and eternal task and an intense experience of it, a reactivation of the spirit and the jubilee, a struggle with the dark, evil, fortunate snares that are in the world. Both are the jeopardy, the profit and the richness that are the things that unite all human endeavours. It is important to note that the diversity of the individual has an effect and a character of self-determination. For this reason, the multitude of the number-one dark Powers is freed by the silence of superstition: the Powers whose nature is shown to a greater extent by the chariots of the masses in the nations, by the chariots of the peasants, by the revolutions and by the bandit chase, and by the niche of the dub l, which is even more terrible than technology. Technology is not art and it is not culture. Technology is an attempt by both sides of the world to destroy the life of the earth.

Sainthood is not constant with the impermanence of the end times. In particular, time is past. Man is no longer reactivated by the spirit of the father, he has become a robber of the earth, the earth is shrinking. The essences of nature are being corrupted, and there is no prosperity, no joy, no h a p p i n e s s , no happiness, no joy.

II. INDIAN WITNESS

[illegible]

"I am not surprised that she did it, she did it for the Indian tribe. For a woman who has held a basket in her hand for a long life. And she will think of me. She will feel what I have done and she will do the same. Don't you ever think that I did it for everyone! No! No! No! No! Only for the skilful women who will live in the future. When the dawn breaks, my rival will come to life and their minds will shine. May it be so!"

What the Indian witness shows and what the sacred books and the Islamic swordsmen can certainly do until the morning of the feast, so it is extremely unusual that a person has to wonder about the period and humanity who does not understand it any more. What does it mean that an Indian woman has weaved a basket of radi "of Indian descent"? What does it mean that when a woman has to knit a basket, she has to put it on her shoulders first? What does it mean that it is 'made only for the skilful'? Finally, what does it mean that 'when dawn breaks, men will come to life and their minds will be enlightened'.

An Indian woman was stranded on the shore of a river and she weaved a basket out of a willow tree. She was the first woman to put a basket on the side of a tree and the first woman to weave a basket. There has never been a basket in the world

something like a willow basket. Something new has arisen; as a desire and as a possibility, it is now winging itself; for where to put the ox, where to gather the foxes, where to carry the baby, where to hold the bread? The basket was more precious. As the means to help life are still there, they are just not created: they are not transferred here, here to material nature. The basket has been, since the beginning of time, as the steam locomotive, the jet, the aircraft, the chaise, the rocking-wheel - as peace and order and joy and happiness and brightness and prosperity and knowledge have been, for all of us. It is becoming a kingdom of objects and things and thoughts. And it is of no real importance to the world if something can be transmitted from this empire, be it thought, be it principle, be it truth, be it knowledge, be it a steam locomotive, be it a basket of willow trees. To save the first basket is a universal thing of humanity. "An 'Indian tribe'? Yes. So do the Cretans, the Eskimos, the Arapahoes and the Chinese. And how many g's of basketry are there in the world, with the first one, weaved by an Indian woman on the shores of the river. It is a basket of sparks; the woman, prostrate, places it on the ground, kneels before it and blesses it. She prays to it as to a god. You have come to this kingdom, and it has descended. This first basket is still incredible, wonderful like the first bowl, the first steam engine, the first stone sieve. 'When dawn breaks, my rivers will come to life and their minds will be enlightened'. It is indelibly inscribed in the Jewish Bible: the woman who first weaved the basket and, as there are millions of baskets in the world, has a longer life. The clouds have covered the world and there are two that stand out from the basket of willow branches. Or the earth is covered with steam engines and sackcloth and scents and smells and not with fabrics and knives and mirrors. Every thing has the same nature as a basket. Net

he transferred them from the empire of the Lord to the world of Jesus. As it appears: ostvario. In other words: invented.

This is where the most important part of this witness takes place. Every action has a university character and the university is its own entity. We do not have a steam engine, the repository of many thoughts, but even the operation of the basket carries over something from that invisible living empire. This is what we have from the 1 teaching, the record of the only two things. Every action carries over something from the invisible kingdom, because every action is the creation of something and every action is a reaction and every action is a reaction - it is related to the invention of the machines, the creation of the truth and the creation of the basket. It does not matter what the outcome is, even in the most extreme corner of the world. Every act of the university has a unique global character. A single pebble in the sea, alone and in a new way, changes the life of the world and every day modifies something in the life of the world, no matter how little. Every act is a reactivation of a given ear in the uncollected and brings something that was not there before, except that it is hidden as something already and as a possibility. All weakness burns for the 'Indian tribe'. Many acts are for the sake of humanity and are done for the sake of the world; and every act, however small, is of world importance.

2. "The sacred is allowed 1 jno" shows Clement *of Alexandria*, "that the man who sang the siren that day was the only one who answered the Sphinx." *Vivekananda* shows that when a person in a p r i s o n , walled up in a sleeping room, has a greater consciousness and dies in the throne, the consciousness comes out of the prison, goes out of the walled-up room, invades the prison, and spreads throughout the whole world.

The Indian witness says the same things that the holy books teach and that the archaic swords know. Primitive peoples sometimes see the remnants of their iconic spirituality in an unrecognisable, refined and sometimes quite pure way. And

testifies that it is naturally with a certain amount of riches, but that it does not contradict their importance, but it shows the metaphysics of people's work. It shows that every activity realises a dream and, because of this, every activity has its own importance. The meaning of any human act is to be unforgettable in the name of all humanity, for all humanity, for all times and for all peoples. Every act is a tragic and unforgettable one, which from the beginning of time protects the face of the world until eternity.

It has great achievements, such as the stone sieving or the invention of the steam engine or the knitting of the first basket. It has small parts, such as the building of a house, the carving of a frula, and it has unemotional reproaches, such as the breath and the swatting of mosquitoes that are no longer alive. It has playful and reckless actions, such as when a stone is thrown into the sea or when a flower is twisted or torn. There is not a single act so small that has not taken place in the name of humanity for all time, for the world and for humanity as a whole. Every action takes place in the world, and it takes place in the Union over thousands of years and never ceases.

The Witness's meaning is as follows: a man cannot in his dreams think of any picture, desire or goal and not sound out a world of illusion; he cannot shake hands and not pluck a grana from a bell and not be entangled in the world's doom. The act always brings something new, something invisible about what it makes visible, something unpredictable about what it makes conceivable. Your activity is a breakthrough into the spiritual world and the escape from the spiritual world into material nature. The spark images and the spark sense of the act is the Promethean agency, the Prometheus who brought the wattru from the sky. All activity brings a small spark from the heavenly heat. The metaphysical meaning of 'djelatnost' is that every act creates a new relationship between the spiritual world and the material world.

It opens up a new bond, springs new possibilities and strengthens new connections.

3. Witness, I feel the time is not ready. She knows that the act of making the first basket is an act that lives unproblematically in the hands of armless women who, when the dawn breaks, make the first basket by heart. The Witness knows that all the activities of the soul's reorganisation and every act of the sowing of the Promethean china, the bringing of the vase, are part of this. The world of the Father burns in the vatri of the spirit, because the spirit is not a mere new opening of the spirit's path to descend to the earth and permeate material nature.

I have witnessed a personal saying: 'If you don't think something is wrong,' he shows, 'that I am learning it for myself! No! Only for skilful women who will live in the future.' In the first trend it looks like a fable: a woman kneels in front of a basket and speaks magic words. She is spelling out her charm with the amoeba for skilful wives. These are the rills of the wise. It is as if a woman divides humanity into those who are more likely to take a basket and those who are the first to carry baskets. Good and bad, skilful and unskilful, pink and white.

Thus, step by step, the saying becomes intelligible: in the world, the first part belongs to the spirit, because the spirit created the world; in material nature, I feel, the first part does not belong to the spirit, but to the reality. "Matter is the first man to do good and to do good, and then the desire for good can be awakened in him; and the good will itself, awakened by good action, can be brought into the spirit and into knowledge." This position is a measure of the first and most appropriate introduction to the rationale of humanity. The autumn man is of the opinion that the most important thing is to know and to be attached to the spirit; this is a good will, and from a good will nothing good can be done. This Socratic error reverses the order of things and

do not think that goodwill does not mean knowledge and that goodwill does not mean good work. But it is not necessary, therefore, to hear because it cannot hear. In the mathematical nature it is necessary to start with action. Action develops good will and the knowledge of good and the knowledge of good. It is not easy to think of a basket, a steam engine or a truth. The first was shaped, created and ours. And in the meantime, when he created and created us, he knew the importance of what he had taught.

The second step is: "Judgment, let us hope, the despair of one man leads to judgment, while the gift of peace, the despair of many transgressions leads to j u s t i f i c a t i o n . Jer, kao, kasto su nepokornošću jedenga čovjeka svi postali sinšnici tako i pokornošću jednoga svi po- stati pravednici." Tom pjes mom from the Epistle to the Romans St. Pavao teaches that the beginning must be with djelatnošću. Dje latnost' is not a personal, private matter, a posao of the exalted Self; it is also an indelible and eternal bijec on the face of the world; theabyss is spread by one single accident, and righteousness is spread by one single accident. One single act has freed the world from the burden of being told to do justice. It was a single act, and it was as hidden as her last thought in a lonely mountain in the midst of a walled-up dying man; it was a single act that was a cobbled and unconscionable step towards the grave or towards truth.

There is a distinction in the Indian woman's riječima, when she shows that kosaru is not for the saints but only for skilful women. The distinction does not refer to the fact that the world is divided into skilful and unskilful women and that it leaves its basket only to the skilful. The teaching of the Epistle to the Romans can give us sufficient insight into the importance of skill for an archaic man. "The separating is not an object of the heart, but a dedication to it." I

time, the situation is currently clear. It is not about the basket, as one would never say about the basket, not about the steam engine, not about the chisms, not about the truth, not about the fixed thoughts. What he is always always saying is that he is dedicated to reality. Not mindless productivity: to make things happen, to convince the world with inventions. The pre-marketing of creativity, such as it is, does not mean anything, just as the human condition does not mean a notion of a pre-dimensioned object culture, as the creativity which is the creation of things is not consecrated in modern times. Creation can be "one single act of the protection of the judgment on the abyss of the world's 1 people." And surely, man is overcome by the instinct of desire, by the hope of happiness, and is unwillingly freed by such a naked urge which has brought him to a new state.

The Indian woman, when she came up with her basket, knelt before it and helped it as to a god, saying: 'I am not an office for all wives, but a house for the skilful'. Not for the envious, the gloomy, the evil, the enlightened, the jubilant, but for the aged, the smiley, the warm-hearted, the pure. The Indian woman knew that she was not teaching an object-oriented market of devotion, but a single-minded devotion. He knows that every action is unforgettable and would be unworthy of him, and he falls to nothing before the first action and shows: when I have filled this basket, my hands are the hands of the holy dream, and let this holy dream live until the end of time in its basket; come to it, you wives, only with holy hands. Whose hands are then with you, set them at the time of the birth of the basket, and I say: do not be tempted to do it! "Do not let anything prevent me from learning everything! No! Only for skilful women who will live in the future."

4. The two witnesses are set to be occupied.

The first thing to understand is that the archaic man does not consider his own identity as a single person and understands his personal self as the university of man's 1 leg. The subject of reality is the university 1 man. Every action is taken in the name and for the sake of humanity.

Second step: when in a human being, the university is a human being, as Klement Aleksandrijski shows: it is possible that one human being answered to the Sphinx

- And, like Vivekananda: as soon as one conceives of the truth in the United States in a walled-in room, the truth is spread over the earth and - and like the apostle Pavao in the Posanica of the Romans: to the obedience of one man many become true, and in this act there is no teaching of the object of fellowship, but of sanctification. These two elements are one: the human being in his/her deity is identified with the universal humanity; and the character of deity is not determined by the object market or by devotion - these two elements together make it shvatljivim what the archaic coe- j e c t i v e considered and addressed to the human being: the deity of the human being is not determined by the object market or by devotion. The Isconic kul t is not unique and solemn to the extent that it is like what it later became, when the candle would infinitely sacrificially and symbolically open the way between the material nature and the spiritual world and time sanctify the separated acts: harvest, rat, wedding, crowning. The Isconian kult was a university1 of the highest hope for the weaving of life, so that its 1 people, in the name of its 1 people, would be both the first and the second to keep an ear to their actions, so that every action would be sacred, because if it is not, unconsecrated efforts are spread throughout the world. As later, when the glory of the kulta is lost, the earth is still covered with unholy darkness. It is a superstitious man's tendency to consider unnecessary and g l hopeful celebration when an Indian woman kneels in front of her basket and bl ago- silja is. O God, a basket is not a holiday, not a meal.

A cult is a sacral deity whose only last mission is to shake and amaze the human being, so that he falls down in front of his own deity (the deity of universal humanity) and worships it. The cult is the manifestation of its attitude of binding spiritual and material destruction, of pointing divine aspirations to nature. This is why the cult is the Jewish work of tragedy, whereby a man's good will is immediately awakened, and this good will in turn awakens in him the knowledge of the good. Man returns with warfare to his spiritual place of the spark, which he has lost by his materialisation; or he does not return to a unique humanity, but to a universal humanity. The cult is not that which has ever so rarely and accidentally sanctified the work; the cult on the search for the sacred is a continuous sacral work. In human life, without exception, all work was sacred because the archaic man knew that through work, the heavenly heat of the spirit rises in nature.

5. In order to understand the culture of the Church, a person must constantly re-evaluate his or her own thoughts. To re-evaluate is to reverse one's thinking. The superhuman puts material nature and the material self at the centre of nature and wants to subordinate the whole world to his material self. He needs to be served by his spirit and soul and mind as the earth needs to give birth to him, and as the earth needs to blossom and grow to him. The world is a great place, it stands so that man may live and experience what suits him. The superstitious man considers it natural that he is the tenant of the world.

When humanity can be summed up in a single word. The record that refers to the creation of the Yi King reads: "The holy sages of the Islamic world have adapted the Yi King in the following way: in order to help the gods of the world in an enigmatic way, they have invented the prophecy of the chairs of the world".

snik." The second book would say: to help the gods of the world invent computation, to help the gods of the world with their desires, they invented a basket of willow branches.

Here, the focus is not on the material man who lives in material nature. At the centre is a spirit, a being or a thought which cannot be named and which Yi King calls the gods of the world, or which the pages of a book may call the soul and ideas. The human self both serves the gods of the world and human agency magnifies God's power. If a material man relates to the world as he does to the environment and by his actions learns from the world what he needs, he knows how to get it. When an archaic person helps the gods of the world by his actions, it is called a cult. Dohit is a possible phenomenon from the material nature: it is the meaning and the meaning of the life of a human being. The meaning of the kulta and other 1 Jewish aids to the gods of the world, to the spirit, to other rivals of the heavenly gathering, to other rivals, to ideas, is to bring mankind to the discipleship of the 1 greater, greater, richer, more reverent gods of the world, to ideas, to the s p i r i t . The difference between asnog and an archaic man is the difference between a get and a buy. And from the given is no culture, but a sacred object and in it a sacred matter, because the objects are at a later time the objects of an unconsecrated agency which can on the surface pervade the world, but it does not serve the God of the world - 1 the energy of the object does not flow back on the man and does not impress the man and so he remains unconsecrated. This is, of course, the catastrophe of the culture of modern man: having created a high object culture, he himself lives in a barbaric condition. Most culture is nothing "for love alone and is never a selfish, short-sighted, selfishly loving thing". In this respect, humanity, in its purely selfish and selfish love, has not created any culture,

we do not want to be corrupted by the reds of the world's coyotes. The aim of the cult is not to gain; the cult is the service of the world; the aim of the sacral activity of the archaic man is the realization of spiritual aspirations and the realised efforts are not aimed at the personal self, but at the sanctification of the whole earth and the whole mankind with sanctified life, abundance, prosperity, r e s t , peace and happiness. The service of the Archbishop of the United Kingdom is enthusiastic and unwavering. It is difficult to say what is the law of sacred work. It cannot establish the rules of the service of the world: man, as Yi King shows, helps the gods in a mysterious way. Not to himself: to the gods. And the divine effort is not to be kept for oneself, but is a gift to the earth in the form of fertility, abundance, wealth, peace, and a gift to the world's sacred beings, man's blood, clothing, fireplace, hearth, mind, limb, spit, and basket from the willow tree.

6. The cult is the sacral work of the earthly family. The origin of agriculture is not in the fact that mankind, at the end of the hungry season, ploughs the grain fields, but in the cultivation of grain for the deceased streams. In Egypt it is still clear "that a man's son sows rye and wheat to feed his father's time". Svo poljodjelstvo je bilo kult, služba, sacralna djelatnost.

Fields of grain spread out around the tombs and tombs. Here a man learned the first burials of the cult "when he covered the earth with it". This is the first rank of the brig. And the wheat when it was planted did not reach the marketplace, it did not become too hard to get, the wheat belonged to the dead precious ones. When the wheat was used to bake bread from the wheat, people would live on the gifts of the dead. For every grain of wheat is a precious thing. And wine, wine, wood, oxen, and flesh belonged to the dead, to the gods, and to the precious ones. The custom of sacrificing

the life of a man who is still alive in the present age tells us that the age of ages is closer to the meaning of the life of the iskon when the first of the earth was offered to the gods or when food was given to the gods to taste in the blessing of the world. In the past, in the past, or even later, in the past, there would have been nothing, and there was no thought of not having to bring harvested grain or wine from the harvest. The metaphysical meaning of human activity is being promoted and curtailed. Man no longer serves the world. At the centre, it is not a matter of enjoying nature, but of obtaining the material self. The cult is being eradicated, and in response to this, the number of objects created without more work is increasing, but it is not known for sure. The cult is a sacral activity, it is concerned with material nature; what is expressed today by this culture is material nature for the benefit of the self.

The Brihadaranifaka-upanishad was written in the early days when Yanashruti, the great Brahman, was building a place of puteva inn-keepers' kitchens and priming the proles so that "more of them would eat of his". "Food is for sure for Brahman himself", as the Vedas say. And all peoples are called upon to keep the divine food, Cereru, Demetra, An n a- pu rna, or, as the Mexicans say, *Genteotl*, which means 'a rich Christmas of a fruitful harvest', for Christmas.

It could be testified that the shield, the sword, the spear were cult tools in the eyes of the archaic man: symbols of spiritual power and of eternal l i f e . It could be testified how the human kućanska means were originally, and in an isconic form without exception, cult objects, gifts and gods, symbolic means, such as the Indian basket offered by the wife to the family of the skilful and which she had knitted for the Indian clan. One could also witness how the following activities were c a r r i e d out: candelmakers, fighters, judges, famers, traders, artists, teachers,

But in the first order of the first Adamic kingdom, the first would be an epoch; in other words, to use the university for the first time for humanity and nature is a sacred duty. In what way sacred life would be clothing, gardening, nurturing the living, making bread, buying, entertaining, searching, writing, baking, weaving wool, cooking - it is more than that, it is bio-cooking, because man, in all his actions and through them, has directly experienced the living soul and the divine effort that are channeled into material nature. In the understanding of metaphysical reality, this darkening of the unity in which it makes sense is more supreme. The soul is a sacred quality which man embraces in the name of universal humanity, for the salvation of the life of nature as a means of the soul in the absence of effort and God. The superhuman loves himself more and more and has lost his sacral character because of his selfishness; he has become gloomy, undevoted, bitter, heavy, and vain. Rad has been forbidden for ages - it is feared b y those who are unclean and unsanctified. Nothing is too human to be allowed to l o v e oneself. "He cooks so much for himself", Manu shows, "he fears forbidden djelatnost'." In the joy, djelatnost loses its true meaning because in the joy the spirit cannot relizirati. Man has already received, and is receiving, and therefore he has to live with the wrinkles in the world of his dety.

This is the meaning of the witness of the Indian woman.

III. ASHA

1. Asha is one of the great riches of the modern age, after the Chinese Tao, and the day - the Hindu atman, vidya and sangsara, the Greek logos, daimon and idea. The Greek is Iranian and Zarathustra is still useful, being many thousands of years old. The works on archaic Iran are usually more ancient than the Sanskrit *cape*, and they show that it is a real world concept. It is thus linked to the Hindu *long-range*, which signifies the lawful order of the world, and to the Greek *cosmos*, which signifies the world's order in the realm of the universe and its future.

Although, when discussing the meaning of this term, it is good to consider the following: in the time of Zarathustra, around the sixth year before our reckoning of time, and in Iran, as in all other countries, there are prefigurative graduations from the 1 teaching graduations. Zarathustra's speeches, his teachings, his plays, his choruses, are mainly against the intimidating prominence that appears in the past. Today, this struggle can only be witnessed by a person who is aware of Zarathustra's own rivalries against the h a o ma kulta. *Haoma* is the same as the Hindu soma, the puzzling drink, the water of life, the drink of eternal life, the wine of the gods. In the past, there have been many questions about the many ways in which the ancients prepared the drink, when they drank it, how they drank it, what the wine tasted like and what its effect was. The most important thing is to kill 1 and set to to to to learn about the life of the archaic cousin.

the country is imagined as literal and materialised. Haoma was not a material liquid in the same way that alchemical gold was not material gold, the mudraca stone was not material to me and, just for example, the heat of life is not physical heat and the water of life is not liquid matter.

Under the name of Haoma, the ages have always understood the life of bliss and enjoyment. The gods have drunk nectar because they have lived in a blissful happy battle. The human soul arrived in the heaven above the earth and drank the soma because it lived in the heavenly world. Ali haoma was also in material nature. The supreme priest shared it in extraordinary stories, giving it to kings, fighters, administrators, teachers, farmers. He would give it in such a way as to reveal the secrets of the blessed battle that a living man could enjoy happiness and eternity. To drink to Haoma is to recover from the crumpled materiality of human life and to breathe in the fervent action of pure battle: to become a soul of the soul of the unspiritual soul and to realise that this radiant soul is only a people's whipping-boy.

The consequence of the enjoyment of haoma, nectar, some is ecstasy, self-defence, self-denial, when a man in great suffering manages to skinuti life and to overwhelm himself in battle. To što hinduistička yoga zwove *dliyana* ili u intenzivnijem oblikku *samadhi*. The superstitious man believed that soma is an intoxicating drink whose effect is that of drunkenness like that of sweet wine. This is indeed drunkenness, whether not bodily or materially, but literally drunkenness and ecstasy. It is possible to recall the Greek Dionysian cult which, in its later form, became the enjoyment of wine, with the idea that man experiences a single battle in material nature and can escape from his material self.

In Zarathustra's time, at the beginning of a frightening pro-menia, when the Haoma-cult began to lose its universi-

the unique character of the enjoyment of home is gradually becoming the central issue in the affairs of the Jewish Self. At the time when this cosmic world-building is allowed, the hao has been given a high priest, and this for a number of occasions with different constellations, some of which have different origins, and some of which have been brought to a certain point. This Eucharist is, in all its aspects, a matter for the university of humanity, for the people, for the nation, for all the people, and it would be a matter of reason to wait all this longer and to think that it is becoming so much more than the others, not to mention that it would like to enter into even more than what is being done to it by the High Priest. We do not have to be united if we are more than 1 human family, more than one community, more than one nation.

As time has passed, the haoma-couple has become more personal. Ours are some who are, for their own sake and on other occasions, more happy and fortunate. They want to build individual happiness gaps and individual selves who have begun to live their own lives and who want to experience divine happiness - to emerge from the collective, in themselves, by themselves, yes, but also with the help of the collective.

It is a kind of Protestantism when the Jews and the churches are uniquely opposed to you and to the others - a different kind of Protestantism from that which the churches consider to be the only way to live. The first order of business in the feast-cookery would be for the feasters to drink the drink of the gods in secret. There is no more room for a feast, and by God, what is no more room for is not to be the only sacred drink that is offered to the lawful members of the people's feast. In the absence of a sufficient number of public drinking establishments, the Union is in need of help.

Zarathustra saw what they were talking about. He knows that the spread of the food-chaos leads to the fall of the union. The same thing happens in Iran as in Greece, and Zarathustra, according to , is the same in relation to this.

The terrifying promise to the laity is the same as that of Heraclitus or Pythagoras. In Iran the same thing happened as in India, Kini, but Zarathustra's position is exactly the same as that of the Buddhas in India and the Kung Fu-ceus in Kini. In all parts of the world, the chains of great con- unions have eased, the nations have become more united, and they have had no more success, neither in happiness nor in knowledge, nor in the sacred life and sacred battle, than the special people's selves. And Zarathustra, Heraclitus and Pythagoras all had a naked desire to break the great Jewish community into pieces. The kungfu- ce and the Buddha, in turn, taught the lessons of edifying knowledge, edifying bliss and edifying enjoyment of the haoma.

In Iran, the struggle was fiercer than in India, China or Greece. Zarathustra's spirit of wisdom tried to purify the situation; he cursed the feasting haoma-cult and proclaimed it to be Ahrimanic dark powers. He returned deep into the isconic fore- cess to use the knowledge he had gathered there to save the nation's celine. Thus, Asia came to the fore.

2. As a rule, it is translated as an order based on truth. The rishis themselves, out of all the Vedic rishis of archaic humanity, cannot be translated in any other terms. Asha is connected with sacrifice and cult, or the sacrificer and pioneer of the cult is not the priest, but the head of the congregation. And in this way the head of the worshipper becomes the priest, the royal person. When a worshipper is conceiving, leading the priesthood, raising a child, making a call, taking part in the maintenance of the state, perhaps in its administration and, as life goes on, he must be a guardian of order based on truth. Asha here means that the head of the mother is the guardian of the time, and he is the one who nurtures her. Asha is no longer his, but belongs to the parents, or to the caste, or to the caste, or to the nation, or to humanity. The capacity of the head of the parents is 'the work of the child'.

the world's introduction". And for the world to grow richly, cleanly, purely and clearly, it is essential to have an energy. Ahura Mazda, the Creator, created the asha in order that the world might be radiant and abundant. Asha signifies the order of the life of the citizen, the purity of love, the pure peace of the brotherly life, the withering of possessions, the integrity of the earth, the mortification of domestic life; it also signifies the social welfare, the righteousness and the warmth and the support of me and of the Jews. It signifies that there is no injustice in the order of nature; it signifies the cosmic efforts which are held in the air and the airing of the heavenly efforts. After the dew and the abundant flowers of the firstfruits, the firstfruits are pure ashes, and in a mighty flowering ashes fall to the earth; the soul and the child are carried by the ashes to bring a healthy child into the world in the first jubilee; asha is also in 1 and is being built up by the kući, because it is enriching the earth with war and sweat; the teaching of the sages and the messenger is asha, because through it 1 the Jews are becoming sages.

Asha is a richer who frees people to live for the sake of making the earth a paradise. Not personal pleasure, not personal gain, not personal enjoyment! No. Asha! Asha means this: Hello! Hello, bye. When the netko looks at her with welcome, she says: "Ashai!

"Sada I will say asha-mo litvu - Zarathustra shows, and when we say asha-mo litvu,

"when I say 'asha-sha'

to every deathless world;

because a prophet with good thoughts, a prophet with good words, a prophet with good deeds

"A righteous man, a righteous man, a righteous man, a righteous man, a righteous man, keeps his way to the Paradise of God."

Asha is an enigmatic substation, growing in the soul of God, deep in the heart of the world by every right action, with all its true righteousness, with all its double-eyed thought. As netko dubko ko voli, povećava ashu; ako netko

he creates l i j e p o d j e l o , magnifies the ash; as he i n n o c e n t l y turns the earth, he magnifies the ash; as he is innocent of the heart, he magnifies the ash. A l i s v e m r a č n e , podmu k l e , sebične, zle misli, riječi i čini sm an j u j u ashu; ashe je svakim grijehom sve manje - asha je za postojanje svijeta važnija od hrane i važnija od sunčeva svjetla. Man lives to gather his ash into the great secret home, the soul of God, and every stroke of ash makes man radiant, rich, flourishing, divine, true. To live asha-life means to produce, to heal, to enlighten, to ennoble all that man adds. And this transcendence, this world, this higher growth, is now invisible: it is higher and higher, and the world is becoming more and more pure through it. Dusk, hills, gravity, the crowd is shrinking. Man, with his actions, thoughts and rides, is afraid of everything that is difficult and difficult. It is the first duty of the Jew to produce the world, to heal it, to return it to its original state of existence, to the state of the garden of the universe. The visible actions have invisible consequences, but the consequences remain and are no longer recorded: the darkness of the world is increased by the first action, the brightness of the world is increased by the good action of the first action. The brightness of the world, the happiness of the world, its joy and happiness, its richness and its heat, is asha.

3. Asha is the secret, invisible spiritual superstition from which the eternity of heavenly happiness is built: that unconceivable something from which the world of the unfortunate is built. It is a complex task to gather from the man of yesterday a certain amount of time in order to personally contribute to the building of paradise. The human being is a part of life, living in the matter of the first nature with all its activities: thoughts, actions and deeds. Every thought, every action, every action does not matter. As they are loši, come back to yourself; the uncorrupted, the numerous, they increase the gloom, they make life difficult, they make you sweat, they cause you to worry, to gripe, to rat, to grieve, to be happy, t o b e happy. And l though action is with l pleasure, and l with l pleasure to the cloud. Ahrima n

is the kingdom of darkness, the prince of destruction, of destruction, of fear, of famine, and of desolation; it is the unrighteousness of ashes.

But when they are misao, riječi, rank good, become asha. And the battle is with all asha-thoughts, with all asha-riches, with all asha-actions, 1 better, 1 higher, holier and more heavenly. No one's life can be sacrificed. But as we are about to consume a single anine, in a walled-in bedroom, we think the truth and we think that it is nothing but pure, but the truth is no longer killed and the world becomes more holy because of it. All the things, all the thoughts, all the riches and all the looshes - they are there to increase our lives, and all the ashes - they are there to make the earth a better place. Jedan jedini čovjek, jednim či- nom, j ed nom riječju, j ed nom mišl ju stvara ashu za sva vrem ena i za sve narode. The very existence of all 1 people, with all their thoughts in the matter, reflected and hidden, transparent, all their coverings of the university, are effects and messages that are felt and known by all 1 people, the living and the living who are living and who will live.

The archaic kult is asha. This means that the sparking man has not created a ulture, but has sought to convert it into a paradise. Not to live in material impassibility, but in the eternal happiness of the universe, productive, resolute, in the interconnectedness and divinity of the world, in the inexhaustible ljecta and progress of the productive life of nature. The agency of the human being can be understood from the concept of life and it makes sense to transform this world into an *asha*.

4. In the realm of the two main cultures, there is a certain world. In the bowl of the spark there is the figure of a divine man, no longer an ancient one. Therefore, the superstitious culture is always a creation of a world; the archaic culture, in the first place, is a creation of the post-existent nature of matter. The post-evolutionary cultures want to attribute to nature their enjoyment and their means to conquer matter; for me, it is that which is destined to become the fringe of nature and to be attributed to the use of matter.

The isconic culture is used by nature; time allows matter to surrender to it and nature to spread its life through it. The difference between the superhuman and the isconic culture is that the superhuman is a robber of nature, and the isconic man is an enemy of nature. And that is why the subject matter of the body of the superficial man is power; the subject matter of the body of the isconic man is mankind.

The chicken is mankind's first love and enjoyment, joy and service to nature. Man knows that at the beginning of time, at the beginning of creation, there was a goose of paradisiacal, serene, peaceful nature. When man was materialised and lived in the hills, he was at peace with himself and with nature. It is not nature that has swept away the Jewish battle, but man's fall has swept away nature. It is up to man to return nature to its original state and to transform the earth anew into paradise, as it originally was. If it is important that nature again becomes heavenly nature, the earth again becomes heavenly earth. Enlightened man is bound to nature, and enlightened nature is man's true homeland. This world is asha.

Here again, the man does not stand at the centre, as the average person would think. The healing of nature, the return to the original state, the pro-spiritual life, does not focus on man - for man is God's first son, his first companion, his child, his meaning and his divinity. He is God's own. And this is again asha.

Man's earthly Jewish life is a sacrifice, a sacrifice, a sacrifice to a mission, a sacrifice, a deed, a slavery. Man's earthly life is the only way it makes sense. If it is not a sacrifice, if it is not a sacrifice, if it is not the production of living matter, if it is not the taming of nature, then it is a thoughtless, empty, empty, difficult, tormented joy. All activity in God's creation is not to be left at the end of ~~his~~ at the end of slavery:

onda zeml ja grows and becomes richer, i tad man restores nature back to its original place, onda kult lijep, istinit, joyful; ako čovje k kjejeje l uje u svoju prospěch, zeml ja se smanjuje, mršavi, osiromašuje, nature je svē svē svēžž i wā wācnija, se losio se zmisao kulta i čovjek samo rad. The body is not a sacred thing, but joy is a non-sacred thing.

God grant that man and nature may flourish. This proclamation is a tour created by the human body, by man's sacred agency. Man and nature flourish only if they are filled with mind, spirit, ljepotom, certainty, peace, if they have an asha in them. They are only one culture. And with me they are only mindful, spiritual, lijepi, certain, peaceful, as they are damn l not the works of a kulta: do you not flourish in the earth l yes! Ashai! May all who live on it enjoy it! Let it be joyful and so it is seen, so it is created and so it is its gift! So will God. That is why it is necessary to seek and receive the benefits of the East. A man must recognise that nothing is his in the priesthood, just as nothing is his child's in the father's in the priesthood. The world is God's, as is the ability to see the earth in its fullness, security, richness and joy. It is the work of creation to make the earth divine again, to save material nature. And this is again asha.

There are no things, no objects, no machines, no means, no creation, no methods, no man's inheritance. They are created by the Father and given to man to be produced by him. The basket that the Indian woman on both sides of the river has brought from the top is not her husbandry. It is a precious commodity that helps to produce the world, which in turn helps to make the world richer. The kultni are the objects and the basket, and the blanket, and the knife, and the pen, and the cup, and the bowl, and the utensil, and the carriage, and the machine - as the kultni activity is writing, eating, speaking, saving; time that is good and good, true and true.

I say, the bliss of the world is growing. Enjoyment of procreation is free. We can all rejoice in the world and in life. And this is *asha* again.

5. In the Iranian language, the related rhyme, both in sound and in meaning, will make the song even more interesting. This is a *phrase* which certainly means resolution to the literalist. Zarathustra shows: "In the whole world, out of all the nations, it is not us who can make a standstill a *frash*," he says, "but it is the people who can make a standstill a *frash*", he recognises, and he produces it." Man's will and God's effort are the means: time čini svijet produhovljenim" - *frashom*. "Let us pray that the sky will fall and that a heavenly battle will be fought on earth. Our descendants will live in a resolved world." - "U čijim činima ima više *frashe*, taj pristupa bližje vječnom bitku." *Frasha* means a produced dream, or a spirit. The activity that produces the same is both *frasha* and spirit itself. *Frasha* is the spiritual world, the divine Heaven, the resolution, the radiant, radiant, radiant, radiant joy. Or the activity which, in a material birth, wants to create the heavenly earth is, in fact, of the same matter as the sky. This matter, which is both effort and sup- stantion and activity, activity and battle, is *frasha*.

It is thus clearer that *asha* is not only closely linked to the golden age, but also to the golden age. It is not the golden age that is spoken of in the holy books as a lost battle and a lost age. *Asha* is in the fact that the only purpose of the Jewish work is to create abundance, abundance, abundance, abundance, abundance, and that is why means and objects are created, that is why the *I a w* is kept, that is why the clothes are worn, that is why one learns, that is why one sings, that is why one sings, that is why one lives one's life and one's land, that is why one manages one's position in the world and in the world of the truth. A golden age must be created - not a world, but a supernal world of worlds. And this world is being built in an intricate way by human thought, by the

if we are going to make ash, put ash and make ash. For the golden age cannot be built by evil, dark, foolish and unholy thoughts and actions. The dark deed builds the "other" world, the world of the "other", the abyss, the world of Ahriman.

Only dedicated asha-action can build the Golden Age.

"But I celebrate!

I offer sacrifice to the God of Holiness! I

bow to Zarathustra,

the enemy of others..."

"I want to pronounce the most glorious asha!"

Who is the sacrifice offered to the God of Holiness? Asha-riyach, asha-misao and asha-action. A consecrated life's work which, with a clear conscience, serves the world of the worldliness. "She sows wheat as she yields it; she loves her children as she yields them; she gives the cow a shine as she yields it, or as she yields it, and she thus destroys the fierce, savage, unbridled, unholy, unhappy beings." Asha-life is a constant struggle against the darkness of the "other" world, the world of the "other". The other is not a world, the darkness does not mean that, in cooperation with the world of brightness, it wants to create a world of darkness. The other wants to suppress: to create, to kill, to destroy. Ahriman's world is not a dark world, it is nothing. Lies, lying, cuckoo cuckoo, pain, death.

Man is here in material nature in order to lead this dark, false, painful, unmanly world, and he brings to it brightness, procreation, abundance, happiness, joy, poetry, joy, joy, joy. To liberate by his actions the soul which is in nature and the earth, to teach the world a higher frashom, with a higher spirit, divine. That at the beginning of time in nature the golden age sank, and that it may be healed again: that with all thoughts and riječima it may be healed not a little, for more

to heal, for one hundred hives, lives, stones, stones, stones and stumbling blocks, by the war of the two generations.

The garden is also a giant garden, a many-faceted community that lives in agony, a woman, a kingdom of the people of the world, a giant forest, a large group of people who live and work together as they walk. God expects man to make the earth a happy, happy, peaceful, ~~and~~ place.

6. The purpose of a child is not to occupy a piece of land, to teach and educate some people, to save lives, to build a school and to exercise some of my faculties. This can be so that I enjoy it for my own benefit and keep the wealth that nothing in it brings to myself, giving it to no-one: it would be the land, the object, the child, the life, the ability - I take it for myself. It is not a kult. It is a joy. And that is the interest of the singer. It is not asha, not the products of asha. We do not succeed in adding to anyone's bottom line at any time. Joy is not a good sacrifice, it is robbery and theft. It is the purpose of the kulta to give the earth, the human being, the ability to be used by him with warfare and goodwill, as a sacrifice, as a piece of the world, to God and to return him to his original place: to heaven, to paradise, to the golden age. I will make it so.

The lifeblood of every chicken is power. Power is direct with I User. Victimhood itself. As when man is not indirectly God's. May I be for myself? No. I am bound by the world to the Is of God. I speak, and every grain of drink speaks through me.

My life, as it is, is always at the mercy of the will. By my actions, by my thoughts, as such, I conquer the world and place it in the hands of God. I, personally, am the one who is called to be God.

The Sabbath of the feasting man, therefore, excludes all other Jews, and makes prayer undeliverable. All my thoughts are in the name of humanity. I am pointing out everything I say in the name of humanity. I do everything in the name of God. I live my life in the name of God, and at every moment of my life I have to hold and heal the world, the mountains, the mountains in the world, in unison with one another, before the face of God. "Let us wake up to what will take place!" - "Let us pray that heaven will descend to the earth and create a heavenly battle!"

The world is too big for me and I need to heal it and I need to produce it, even a grain of drink. The exact support of this cult, this cult and this sacrifice is a selfish, biased act. The aim of all work must be to create a divine battle, and then the work is asha. If the goal is not a divine battle, it is selfish and partisan. O nd if the work is unskilful and gloomy; it is rad.

Zarathustra's asha is the true creation of the Golden Age. It is based on a personal haoma-cult, a unique cult of universal humanity, and this cult is not a unique, solemn ritual, but a self-understanding cult in its own nature at all moments of life. A cult is a way of eating, eating, living, walking, talking, thinking. What is a person who builds up or destroys the golden age with all his life's work. Every action is not in life - truth or falsehood - as the Egyptian Book of the Dead shows - asha or d r ug - brightness or gloom - truth or falsehood
- gives life or kills it.

The sacred creation of the golden age is not only taught by Zarathustra. Echnaton also spoke: "In order to make the earth rise up to the sky in a flood, man with all his djelatnost, all his thoughts, all his

we must bring our creations to the Sun God." This is a cult.

And in Mexico, the Toltecs, dedicated to creation, whose cult was the creation of various objects, art, were the creatures of the golden age.

Here is the birthplace of art. Art was a cult, which means that beautiful objects, beautiful glazing, beautiful poetry ennobled the world and increased its power. Toltec is a people, a caste, a nation in which the creation of the Golden Age was sacred. The struggle, the sound, the scream, the object are produced in art, and the forms that the artist creates become fragile, blissful, and return to the hands of God from the beginning of time. Art is a cult: the work of the artist is asha - for bliss, for happiness, for the joy of the world.

In the great solar nations; in the Mexican and Inca, in the Egyptian, the Greek, the Sun is the asha-symbol. The Sun is as ha-holiness. The cult of the Sun is the product of the cult of the golden age, the service of the world. Holiness, the Sun, the asha - gold - cannot be the dominion of the personal self. They belong to the whole of humanity. The humanity of the golden age. Ashai! - Bliss!

IV. ALCHEMY

1. The distribution of chemicals is lost over time. There is no such early memory that does not include our own tragedy, which is dying of wounds. Some show that chemistry is magical knowledge and, as the magic and the south of the world is regarded as nine hundred and ten, nine tenths of it comes from Egypt. This is why it is called chemistry and chemet in the Egyptian language. To this chemistry was later added the Arabian al; and so *chemistry* was created with the Athenian completion of *alchemy*.

Chemistry has three major agencies: learning about elementism, al chemical agency and, lastly, learning about zlat, the Mudrac menu.

It is important to know the following in order to understand al chemistry: al chemists talk about soly, about the umpore, about life, arsenic, as elementima; they talk about growing, shrinking, profiling, promoting the aggregate state, reducing, as elemental properties; they talk about the form of the

0 the right to the birth and the use of the Mudrat stone. The elements, the frequency, the place of destination are never cumulatively and integrally related to our elements, to our frequency and to the place of destination itself. A chemistry is an archaic synthesis which groups knowledge about the world in a certain way. As astrology is based on the analogy of Judaic personality, judgement, superstition and cosmic events, so is alkemiya based on the analogy which is based on the analogy of Judaic personality, judgement, cosmic events and

elemenata i me Ôus at the feet of the eleme- nata's matter.

Today, it is often more important to keep in mind the symbolic meaning of chemistry and thus to believe that chemistry is a symbolic psychology. That is the blame. But chemistry is also psychology and chemistry and physics and social science and it must also be physiology and medicine and above all asceticism, magic and metaphysics. The sum, arsenic, sol and alive are the elements of the world as they are in the brothers and as they are in the astrology of the Sun and Mars and Jupiter; as they are in the kinesics of the Yi Kingu Kien (creative effort), Kun (receptive), Ta Chuang (eternal effort), Tsin (progress)

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Sumpor in the first order means sumpor, ele- ment, sul phur. It also means, I feel, what astrology ascribes to Mars: a delicate gesture, a valiant effort in the Self, a fighting ability, tension, some burning. It also means what the Hindu surrender calls *rajas*, a passionate activity. It is what is called in Mexico by the name of the god Huitzilopochtli, the Apostle, and it is related to what is called in Egypt by the name of *Seth*. When the vultures break out, it is a Sufi phenomenon, and a physical one; when the revolution breaks out, it is also a Sufi phenomenon, and a social and superficial one.

Sumpor is another element of the world which signifies passionate passion, the urge to kick and burn. When the world is affected by the sulphures of the world, the balance is upset and the world is set on fire: it is sacred to the Jewish soul, to the community, to the state and to some sphere of nature. There are 1 phurish 1 jewish friendships and relationships and thoughts and activities - such beings and things in which the current characteristics is soon and fiercely burning. It is a process that is linked to the world's religions, religions, temperaments and philosophies.

And arsenic and sol and alive are, after all, the elementi of the worlds that are in conception, when nature is an idea and

spiritual gatherings, in their isconic form spiritual supernatural states. Their spiritual character is seen, or is lost in them, as a world, a heavenly existence and a human being's heavenly identity. The medium in which the spiritual sup- station sleeps is matter. These are visible, measurable ores: sumpore, arsenic, salt and life. These are the elements that in the original framework were celestial superstitions, the fundamental elements of creation. Alchemy uses these elements in the sense of isconic ideas; it considers them to be spiritual substations and thus uses them and the darkness in its processes.

Alchemical processes: sublimatio, descensio, distilla- tio, calcinatio, coagulatio, fixatio nisu, elemental flux, material phenomena. The phenomena are gathered in matter, or they flow out to the soul and to the spirit and to the astral planes, all the way to the most cosmic worlds, to the primordial spiritual spheres. With the processes that take place in material nature, the process begins in the soul and in the higher worlds. All calcination and fixation is returned to the isconic processes which were purely spiritual processes in the past human state of the world.

Gold and the Philosopher's Stone means that the goal of alchemy is not, as is thought today, to say gold. The aim is to find a way of turning gold and to transform the world into evil - to return the world and nature and man to a golden world, to a golden age. Gold is not a natural ash. Bliss, happiness, abundance, prosperity, holiness, knowledge, divine battle. The Wisdom of Man is a magical tool that can transform a new attitude into gold. This magical means, again, is not an object or knowledge or magical formula, and especially not a stone, nor something that makes it possible for the world to return to the battle of paradise (hence the stone).

2. S takvim se prethodnim spoznajama čovjek no need fear toga da pod naukom o elementima alke-

The elements of a chemistry are extremely singular. The elements are the numerous elements of the world. The element is such a constitutive element that it has no more to bear witness to, from which the world is composed. The world is also made up of spiritual and spiritual elements. When, from the first moment of his immersion in matter, a man has learned from himself and from nature, he does not have any learning from matter. Thus, from spiritual emanations, matter is made. These elements are also connected in matter as in the spiritual universe: in the order of the order of the grain and geometrical continuity in the absolute unity and in a submerged way. The order of the universe is in the first nature, where the idea-elements are alive and in a peculiar order and hierarchy, in a spiritual battle, in a universe created and mixed by the divine powers; provident, pure and subordinate with the first nature, unifying itself in a mutual and mutual interaction. Sun creation is not only an elementary teaching of matter, but it is also a mixture of it. It is a source of interaction, order and growth, and a source of hierarchy. Ta neuredna, razbacana, poluslomljena, rastvorena, nepravilna, zbrkana gomi- la: to je ono što danas u prirodi zovu tvar. It is what is alive in matter.

Matter is double-minded. One is the characteristic that nature is the first end, albeit humble and dusty, difficult, dark and on the verge of annihilation. The second is the sense that in material nature the spiritual and spiritual world of the Iconic is living in the right way. The first is a black and cursed, heavy and negative meaning; the second is the meaning that this is terra sancta, materia benedicta - the Holy Earth, the Blessed Matter. Man not only lives from matter and in matter and through matter. Man is even-bound to matter in an unbroken and unmovable way. Matter cannot be freed and cannot be escaped except by

One way: when the spirit is carried along in the first place, return to the place where it has been taught. Therefore, man must know matter. He must know what the elements mean and what their first and original place is. It must know what is gold, silver, copper, lead, zinc, platina, what is sumpore, what is arsenic, what is alive. It must recognise that these elements are so powerless, heavy and gloomy with our difficult, cloudy, hillside environment. They are originally constitutional agencies - the Is of the spirits of the feet and of the world.

There is an unmistakable difficulty before knowledge: "When matter is isolated from man, it is on the hills", shows Al jabir, "and when it is removed from the paradise of the last age, it has lost the knowledge of the law of man and not of chemistry". Bohme says, " The Creator created man in order to be the lord of the earth and to empower him; and man has become the edge and the eminence of the earth. And so it lasts from now on, and it is on the earth."

Nature, I believe, offers man hope. The number of these opportunities, as chemistry teaches, is Christ 1. In Christ 1, the element appears in the isconic hierarchical, approximate universe, which is the material equivalence and the finite hierarchy in which the elements live in the original spiri- tual world. In Christ the transcendent spark nature of el emenata appears. Christ1 shows man what it is to be and to be an elementa.

In this way, however, humanity is our meaning, coherence and the unifying constitution of elemenata.

This is the subject of the chemical doctrine of elementism.

3. Knowledge of the elemenat- ions in chemistry is our means of action. Al chemistry itself is an activity. There is mortification (death), solutation (growth), animation (production), fixation (perfection), perfection (creation). The greater part of the activity is the production of *matter at the*

me. But chemistry is not the answer to the mysteries. When it is drowned in matter, a small spark is left in man from the sparking and divine beating, and a single soul-spirit is left in the element. "The first chemistry starts in man, is set in matter and is created in man" - Bohme shows. The real chemistry is that the spark in man begins to strike the elements in the body, to reach them both, to produce and to heal them. A single open element opens the secret pulse to the human being and heals it by a single step. Man again moves matter, it again moves man, and so it is: one another is produced, he lives, he purifies, he cleanses, he raises, he purifies, he purifies. In this way, when matter is reduced, it has to be hardened, when it is shrunk, it has to grow. If matter remains matter both in character and in meaning, it is always a matter of character and meaning. Finally, matter and elements do not rest dead in mines, in planets and in radionics, they are not active components of the world's diverse organisms, other things that create food, rivers, food, resources, animals and man.

The cleaned products of the element do not stand up out of the coil, but are concentrated in an invisible place and create a hidden effect. It starts: glows, shatters, cleanses. The purified element becomes *asha*, a paradisiacal superstance that lives here on earth, above all in man, but not as a personal happiness and blessing, but as a feature of the present age. *Asha* approaches the world in an existential state and is not another state until the end. The first human beings are primarily matter, the mother earth, the dragon, and the next matter, the earth itself. Each chemical act, thought, or action, will constrain the earth, but not by much, and for a while. When the act, the action, the thought is higher than that I can do, only are greater. Toliko

they have a higher number of ashes. That's how much more earth has managed to transform into gold.

Demonstrating the alchemical activity in the cjelini sada cannot be our goal. It is not the books of Al-Jabir, Paracelsus, Bohm, Pasquel, Saint-Martin, not to mention Hermes Trismegistos or, for that matter, the Tabula Emeraldina. One example shows something of the nature of the activity. That example is alchemical warmth.

This much is understandable from what has been said so far, that gas is not a physical heat, but it is both physical and physiological, cosmic and astral; heat is a characteristic of the nature of creation, a spiritual characteristic which is *u n d e r s t o o d* by all, considering that it is not in a figurative sense, but in a literal sense: topli sight, topla riječ, topli po- kret, topli voice, topli osjećaj, topla boja, topli predio, saliva, man, prayer, attitude. Hindu *rajas*, the fearful d- dity is a nest of warmth; it is like an alkernician sulphur. Warmth is indispensable for the world to turn to gold, and for the stone of the Man to be found, the means by which the world will turn to paradise. In Egypt, they show that in the first place, warmth is needed to create *a sacred*, eternal body - a natural body, not the body of the singing Jewish self, but of humanity, of the whole earth and the whole of nature.

The popular belief was in the spiritual - the golden karak - and in the snake's necklace. Alchemists have always claimed that the Jewish crucible is of the same substantia as the proverbial Sinai crystal stone Mudraca. Another author s a y s : "The human body has something that was left behind at the beginning of time, or that was lost from the earth." The Philosopher's Stone is a paradisiacal substation. It is

asha. Naturally, again, it is not about the silence of the personal self, but about the silence of the universal and eternal humanity.

"Separates the watt from the earth", shows the *Emerald Tablet*, "fine from heavy, sober and with a lot of fear." The means of divisiveness is the gun. Even if the set is about the use of gunpowder, it is impossible to avoid describing the method by which gunpowder is used. This is the tumo method. Tumo is a silent betanese rival. It is the soul's unitary toplin. For tumo, the source of the human body's physiological warmth is not the flesh, not the blood, not a vital organ. When a living being dies, it is healed; as the Teaching of the Veda, it rises up in the heart and goes out. Therefore the dead body is destroyed. The origin of the toplinna is the so-called "mediatorial silence", the astral silence. But it is also known by the names of the furnace and the furuna. The astral thyjelo brings the toplin to man and to life. This is what astrology calls *Mars*, and chemistry with the phoros. If one does not know this thirst exactly, one reads Swedenborg whose mystical intuition in this area is certainly not to be missed. Tibetan tumo-yoga is the axis of both the creation of the astral plane and the growth of the Jewish whip in the astral vatra "so that it may be finely and severely divided".

Physically, the silence grows in the astral heat, and the nervous system also grows, and thus grows, pre-additives: the usl and the heat burns up the unnatural matter and vapours, and what remains in man becomes more and more pure: pure: zlato. With the proper injection, the ascetic can increase the astral toplin in such a way that the non-matter is released by the 1st radiation. This ascetic's life can be extended to the living earth, waiting for the living material world.

The European man keeps his body in such a yoga posture that it is firstly abandoned in high temperatures, after the winter cold, in order not to shiver in the cold of winter. In a distorted environment, that is exactly what it is. It is originally, me-

I feel that the chemical agency which astrays the world's top 1 in the quest to "unwind the fine from the heavy" is not to be found in man's eating self but through the singing self in the world and to increase the heavenly substance.

Later, especially in the last years, when the furnace and the furnace would be the result of physical processes with a threefold - if not brick, then they are reversed: the top 1 are animated by the material nature and are already more resistant to matter. From this point of view, there is no difference and the two can be confused in the way in which the world's ashes are magnified. The aim is the same: to be the same. The psychology of Tibetan darkness and the material chemistry of the first chemist is the same: to make the axis of the two topline of the world flash again, zlat.

4. The third part of Chemistry 1 is the study of zlat and ammonia in Mudrac. Zlato is not a drug h o r i n g i n s t r u c t u r a l m a t t i o n f r o m w h i c h i s i n the beginning, in the beginning of time, in the bio-world. This first world is an isconic world. The first is the Creator's creation of being from the beginning. Not from the physical universe. Physical creation is not the result of an isconic and primordial creation. How this creation could be understood by the saint is to think of this, blunt, peaceful, finite and suddenly violent lijepi with the egg of the sun, of this, his own heavy peace, which is soft and ripe, after the self, after the nectar, after the s u n 's first light, that is: after the sun's life.

The Mudraca is a university l n o i a non-transparent one, which is guarded by a secret rule of law. If there is no knowledge, there can be more matter, because in the natural world there is possible matter which exactly corresponds to what is in the modern world university knowledge. The stone Mudraca is the matter on which the addressees are returned to their original place, the original order is put in order and the final first world is opened. The stone Mudraca is nowhere to be found.

elixir of life, health, life, the magical realm of mortality.

This is the only chemistry that is right for the creation and use of stones and wisdom. The divinity can be unitary and can be vanjas; unitary divinity permanently acts upon and carries w i t h it all the time; vanjas acts upon and constrains it. The two divinities overlap, over the opunju -ju, the two are mixed and they marry the vanja with the unu- thrash and the unutra- thrash with the vanish. For in the creation of the world, the world of the unexceptional and the world of the vanjskii are not divided. They are one, as nature and spirit, body and soul, life and battle are one.

5. There can be no better example than chemistry for understanding the meaning and nature of human action in the end of time. The divinity of a superhuman being, which is called joy, is the divinity of the human being, his state, his knowledge, power, possession and power. Such a nature has in recent times also become the nature of the economy and of trade and commerce and warfare, administration, reflection, learning, teaching, all the order and so, with more and more people, the experience of the arts has become radical. Artistic activity is the only one that is consistent with and retains the original meaning of art: it is a spiritual activity that makes the world a better place. It is often a biological pleasure and has never had the character of a sale, b u t has even less personal benefit. As is removed from the djelatnosti is lost.

his original l j jsko stajalište, damn l no stajalište, for-

but it also loses the sense of reality. That is why, in the end, it is necessary to become thoughtless. Djelatnost u spiškonso doba bilaje stalno ich ichanje se danas susreće samo ješ u geniyalnyh ljudi koji k devoano, passionately, s metaphizichkim nagasko laskom na život i smrt čine sv e to chine i znaju da rezultat ich čina nije ich, nego

to help heal and save the world. Telling the story. And finally, to make the world a better place.

In the past, this activity was extended, but in the post-war period it was limited to only one type of people: all of them were then at a stage of genius that is like that of our artist. *Djelatnost* je made sense to us as a way of being. Only and exclusively as a cult. Everything that later became popular was a cult: agriculture, commerce, the administration of the state, the army. A cult is its formation, its shaping, the variety of the higher attitudes and the order of the means and objects created for the reproduction of this variety: the foundation of culture. The aim of all our activities was to make the world more beautiful, more authentic, more noble, more flourishing, more rich. To tell *asha*. To produce nature. To return the world to the golden age since man's dryness.

Alchemy is an iconic knowledge, taught by the universal expression of grace that is in the world, the Greek *charis*, the Latin *gratia*. This gold, another word for *asha*, is buried and mixed in the world. This golden battle of alchemy is lost, lost, cleansed, purified, grown, purified. Alchemy is the life and cult that the Hindu myth calls the bubbling of the milky ocean.

The isconic activity that the gods fear is the churning, the churning of the milky ocean in order to extract from it the butter - *ashu*, gold, pure bitumen. Its isconic nature, which stands out from its ranks, is fundamental.

A cult can be recognised by the fact that it is what it says it is. In a cult, gold appears and becomes reality. It becomes a reality at the only one and only satiating point in the world: or unknowable and unforgettable. *I kult se dade recognizati po tome što sam o sebi zna: taj se čin dešava sada, u ovome trenu, na ovome mjestu i na*

In any case, for the sake of the people, for the sake of all the people
and for the sake of all the people, me. For the sake of
the ili

he answers the Sphinx, and not; by every act he gives life to mankind;
every act conquers the world and submerges it - and brings light and
gloom. Jer: "it is possible for one man to answer the Sphinx". And
even if, in a desolate place, in a swollen sleeping place, one thinks the
truth, the truth cannot leave the earth any more. It is a reality when
a man who eats to realise that a university man lives and lives in him
and that a university man has a common food: to return to the battle of
the earth. Every stroke of the hoe, every stroke of the pen, every
teaching lesson, every administrative order, cooking of the
world's food, killing of the evening meal, is a waste and is not: if it is
a pleasure - if it is a passion and a robbery - if it makes me want to win
the world and if it makes the world go round. Rank is the first casualty,
Baader shows. And the victim becomes the man's and the hero's keeper.
The victim protects the man, protects the nations and the world:

"I love of the silver button". Most of the tour is nothing from this
Jubilee: "Only from the Jubilee of nature, and not from selfish,
short-sighted, budgetary and self-loving women." To man there
is only one hand which cannot be overestimated, by which he can
measure his actions. "Svaki puta gdy chovjek pri svjetl osti te
mjerei s voje rine, pove- čava bla gosl ove svijeta" - shows
Zarathustra. Ahura Mazda, however, says to the Jews: "I see you
as growing, but you see me as growing". These are the riches of the
Achaemites. Man in God and lives in growth, as a sol in the sea; the
Godhead in man is a vital and creative effort, as a fervour that
shines in the sun, as a hidden taste in the sun, as a paradisiacal battle
that is lost in the sun.

6. The most difficult thing in the world is not to create a
subject culture, but to identify the diversity of the common life.

The focus of activity should not be on the creation of a pre-metation, but on the development of a unique battle. If it refers to the creation of an object, then the result of the work is a culture which is both human and object; in this case, the work is only radical: onda je djelatna osoba samojedinačno. Ja i cilj je održavanje. Ja, imetka i moći. When djelatnost se djelatnost odnosi na uzdizanje razine zajedničkoga bitka, onda je rezultat universalan; tada je djelatnost je kult; djelatna osoba je universalni čovjek, a cilj je znovu uspostavljanje izvornog reda svijeta [Djelatnost is a cult; a djelatna osoba je universalni čovjek, a cilj je znovu uspostavování izvornog reda svijeta].

Alchemy is such a cultic activity; the alchemist is a universal human being who does not wish to create an object culture, but rather to forge a path of unitive bliss. The singular bliss is what the Iranian rishis asha signifies, what alchemy is called gold, what the various myths call atya-yug om or rajem or edenim vrtom ili elysionom. The individual bliss that man must create. To use one's endowment in work, in effort, in creative energy, in knowledge for one's own benefit; to cast oneself, to realize one's own Self, the result of which is a cobbled-together collection and of whose messages one is eagerly seeking. Djelatnost se svela na Jaticila, je zostal bezvrijedna, se se se losio se losio kozmicki karakter. It has ceased to be universal, it has ceased to be a cult. Alchemy teaches man that creative endeavours, knowledge and skill are not for the sake of self-development and material increase, but only, as the Iranians show, for the creation of asha, or, as alchemy shows, for the coinage of gold. What man does in material nature is no different from the churning of the milky ocean, which is constantly done by every man in communion with the gods at every moment. This is sacral work. It is a cult. This is the meaning

farming, trading, soldiering, replying, teaching, cooking. It's real alchemy. "What is l o s t in the past", says Saint-Martin, "must now be restored to the work of the world". What has been lost in the past is peace, eternal life, the mastery of the world and the radiance of the divine mind; this must be restored to the work of material nature. Svaka djelatnost koja z to to iskkonskogo bliss vrata j Jedno granno, podižije zajedničko bliss humovječanstva. This work can be to repel the Sphinx, it can be t o think the truth in solitude in a pillow; it can be to weave a basket of willows in a meadow on the shore of a river, it can be ploughing, spinning, fighting, writing, playing, repelling, cooking, sewing, and governing the nations. If the activity is such, it is an asha-cult. As it only creates objects, as it only makes machines, as it only maintains its existence, as it only increases its possessions, it is not a cult, it is not a cult, it is not asha, it does not support the bliss of the world, it is empty, unthinking, for the people, non-being: it is not a product of gold. It is only rad. The aim of culture in the present age is to bring about the unique bliss of human life; and the essence of culture is cultural activity in all areas of human life. Alchemy is the teaching of this work.

V. METAPHYSICS YOGE

1. In Europe, yoga is linked to the Latin *yoga* and thus to *yoga*. Yoga would mean the arrival of a thereto. Such an introduction is both a symbolic and a philosophical culprit. Sanskrit yoga is not related to the southern mind (*yaram*), nor to the *yoke* (bind), and so the marking is not the coming of a hit, but rather the coming of a hit. Something like a woman being alone and a *dukha-yoga*, etc., reveals the true meaning of a yoga. Yoga is a union in the sense of Greek *henosis* and Athenian union.

Knowledge of the exquisiteness of yoga can be assumed. For *Patanjali*, yoga is a reckoning with the *djelatnošću svijesti*. It is necessary for a person to take a peaceful rest, a kind of eating rest in which the bones and muscles can be calmed down, and the pain can be reduced by the task of managing it. This calmness must be replaced by a true, calm and clear discussion. Rhythmic, rapid and unison air-pressing in the axis of the room is a supreme effort. These two introductions, *asana* (the way of sitting) and *pranayama* (the way of dismounting), are the most important themes of yoga.

The spiritual themes are *pratifahara* and *dharana*. In the case of the atrilike, it is the search for compassion and focus. The first step is to take stock of all the things that are being thrown away, to find the source of the energy and to begin to wander in the old way of creating the energy. Ali, since the multiplicity of the pigments cannot be stopped, man grabs one, usually deliberately selected

picture, stops it and puts it in the centre of the beam. This picture is a meditation object; the picture stops, shifts, settles - it floats and becomes its own unutterable activity.

The third step of yoga is: *dhyana* and *samadhi*. In the state of *dhyana* the outlines of the meditation object wandering in the stream are slowly erased and the stream is combined with the image as it grows. One's state is placed above the world state. This is *dhyana*. The *sviyestha* is the organ of man's individual Self; this supra-sovereign state in which he struggles in *dhyana* is not the state of the individual Self nor of the universal human Self. *Dhyana* is the state of the universal, all-loving human being.

Samadhi, the higher stage of yoga, *ulazi* the universal *ljudi* and supra-southern state and establishes oneself in the undifferentiated *dughi* and supra-southern state of existence. From the purified and experienced human being with *amadhi* is the ecstatic state. Seen from the higher and absolute side, naturally, ecstasy is not *samadhi*, but rather life in the oppressive material world of the sinking logos of the Self. From the absolute motive, *samadhi* is, in the newer sense, a dream, a drowning in the first spirit of the spark, a *henosis*, a union from the soul, a yoga, or, in other words, a union with the self.

The process called yoga can be found in the earliest Hindu writings and, as it is later on taken up by the name of Patanjaliya, it is lost as well as all the other great archaic syntheses: astrology, alchemy, arithmology, in the far reaches of the Isconic Age. The aim of yogis is to reckon with the reality of the sciences. This means that such methods are used to create an uninterrupted imaging force of the sciences. The forced creation of images, which is called *sangsara* in Hindu and *ananke* in Greek, creates in human life a hopeless wrinkle from which it cannot be resolved in any other way than yoga - by unification, by returning to an isconic state of the spirit and universally.

individuality. Yoga destroys the sangsara, the multiplicity, the strength, the fun, the first glimpse of the consciousness above all, the corrie and the sangsara, the glory of the eating Self.

2. This trend does not do justice to the expression of the demonstration of the yoga posture and the connection of the posture with various metaphysical traditions, with the Vedas, with ankha, buddhism, Mahayana and Hinayana yoga, with Tibetan, Kinese, Egyptian, Greek yoga. It is not needed. All of them are the prototype of the Pataniyal rajayoga, which uses the bit-characters of the iskonik surrender. The postures of health yoga, the yoga of happiness, humanity yoga, meditation yoga, hatha, karma, bhakti yoga, etc., all point in the same direction. It is a question of who will be here, the dub l is and more clearly reveals the essential and natural character of his life. It is a question of sacramental justice, of sacramental protection of life, of sacramental struggle, of sacramental state management. The human being is his responsibility, but he is also the human being and the object of his love. And as elsewhere, on this spot, the saint can stand here in communion with the Great His Holiness, who is equally at home in battle and injustice, in life, meditation and self-love; he also exercises a sacred duty to bring the world back to the golden age, to the final state of battle.

All yoga starts with a ljinim distinction: the eating self is not a person's real whipping boy. The law is not a singular, but a semi-singular university person. The self, the experiential bond, is already there, linked to the life of the pro l sive, and it is an imprint, a fixed idea, a sangsara, an ananke - an imprint of the eternal, immortal, universal, and Jewish self. The concept of the singular Self is expressed in all human beings when they cross the threshold of the material world, from the moment they die. Even now it can be revealed; this is what vision, wakefulness, is for. In man there are two living

bits: the singular self in silence, in strength, with psychological agency, spiritual qualities; and the eternal 1 Jewish person, in a beastly 1, supernatural state, lives in it, a soul in battle without any battle. The believer is not a deity; he is a man of whom the Vedas speak:

"Two birds are on the pillar. One is already calling with the pillar, and the other is a non-domesticated bird." The man of the ages is not in the category of life, but in the category of battle, and therefore he does not act, he does not do anything, he does not live, he does not stand - from conception he eats uninterruptedly and for all seasons.

His own self is the eating self, and the object of his self is also the eating self. In the man's judgment, his own judgment is a cult of the self's delity with itself: the man's sacred delity with itself; reckoning with the self. And the number and place of all yoga is tapas, self-denial. It is a bit of a kulta and a sense of sacredness. The Vatra - because to say *tapas* is also to say warmth and passion. The self-indulgence of self-indulgence. Mars and sul-phur and rajas. Tapas, asceticism, self-belief is nothing other than the self-satisfaction in the vatri that man has conceived for himself. The external projection of this unique event is the sleeping of a dead man at home.

In the yoga of man, the 1 Judge, at the same time, sacrifices himself and his wife for the 1 wife's sake. This is yoga. This is asceticism, tapas, self-pleasure. This is the iskonik pledge of every human being; matter and nature must be saved in the first-eastern vatri in order to enter into the iskonik state. This is the wattrra which man kindles, the holy wattrra, the wattrra of nature, the wattrra of the spirits of the world - the wakefulness which is the life of man. For this reason the world must be lost in the wool of the court, 1 jubavi, its life, its worship, its obedience and its virtues, 1 its pride, its flourishing, its knowledge and its salvation, in order that all 1 people and all things may be with themselves



to create a materially contradictory Self and to bring every thing and every thing back to the universal battle.

The Great Yoga Master is the whip that carries the torch, carries the world, burns itself, s a c r i f i c e s itself. And this is the Great Creator in governance and in the field of life and struggle. This is his sacred work. It is a cult.

3. To understand something is to return to the place of origin; understanding can therefore only be metaphysical. Metaphysical because the original place of *the meta* is *this phisica* above the material nature.

The first step in the metaphysical understanding of yoga is that it is the cult of the Jewish Self. It is a cult because yoga understands man metaphysically, that is, it puts him in his original place, through a material approach to an is- cognitive state. Svi su kultovi takvi da veci razviju u kiejlloj ich ichej rzeczynosti, izuzmu iz nimi skrivene mogucnosti; jegoati je enrichati, procvasti, uljepšati i obistiniti, odnosno vratiti unaj to stubno u ko je su originno byli. Man's human life is in the fact that man is newly restored to his original place, his first place, his richness, his truth. This is his yoga. In yoga, the sacral sage: the human being, meets the sacral sage: the human being.

U potpunosti opreči s modernim shvaćanjem koje pretpostavlja da askeza mijenja čovjeka, potrebno je održavati izvorni smisao: askeza čovjeka ne izokreće iz izvornog bića nego inverzo: čovjeka koji se izokre- nuo nuo izvorne prirode, u materijalnoj prirodi ponownie no uspostavlja kao bitnog. When Tibetan yoga shows that there is nothing to build in the world, that the only task is to destroy it, to destroy it to the ground, it seems to teach super- intelligently. Or no. Tibetan yoga, according to the way of the world

of others, shows that a human being who has been wrenched from his life in material nature is not to be spat out or discarded.

The world must be reckoned with. A man flows his original whip back into his body after he has been thoroughly decomposed and destroyed by the material self. He was again destroyed by the run.

Man is in material nature coarse, crumpled, collectible, cuckoo, fussy, narrow-minded, restless, stumbling, restless, insecure, envious, greedy, greedy, greedy. This is not man's original state, but the state and forms of the drowned and the poles in the hills. In asceticism, the original beating of the Jewish soul is only slowly restored. This original beating is heroism. At the first stage of its cultivation, at the first step of the cult, the soul is already endowed with one of the most important characteristics of its original nature. The first metamorphosis of the soul is to become heroic. The iconic quality of the soul is passivity. The highest degree of this passivity is self-sacrifice, sacrifice, sacrifice, heroism.

The average person is not at one point so far removed from the economic age and from the person's initial state as at the other. The heroic man sees and celebrates in the heroic soul and in the heroic man an intense, fierce, noble and poetic, or a more exceptional and, for the time being, an unconstrained kind of man. For this reason, nothing is considered so crooked as the art of the heroes; epics, tragedies and myths. Iconic and ancient art speaks of the human being in his own way, or not as an exception, but as a divine human being, the heroic psyche of the universal human being, the original state of the human soul. Because the human soul in its first and original state is such that it is sacrificial and odana, that it is caught in its own vatri,

the cotton wool is the soul. Arjuna, the heroes of the Mahabharata, Gilgamesh, Bel, Ahilei, Hector, Aeneas are therefore heroes because they are the creation of the heroic soul. This is still the case in the Middle Ages: see Dürer: "Ritter, Tod und Teufel". Heroes are not the Jedi Self, but heroes, because in them the human soul is once again restored: they are not lost souls who are in a dream - ananke and they are in a state of stupor and helplessness, but they are awake beings in the first world, who are newly able to reconstruct the original reality of the soul in themselves. Heroes. Divine people. Iskonian people.

Yoga asceticism - would be that the yoga kinesis of the Kog Tao and of Hindu atman and Buddhist nirvana and Pythagorean theosis is not a teaching of proto-natural self-learning, but is a methodical instruction to man that he is able to realise the heroism of the soul in himself. Yoga is not a devotion through which the soul again becomes what it is. As there is no other way of life and governance than through the tragedy by which the earth and the state become what they are. It puts things in their original place and it returns man to his original heroic state: to the heat, to the plight of the dead, to sacrifice, to fierce bravery, to the creation of great things, to the courage of the dead and to the courage of the righteous, and to the defiance of death.

Tibetan, Kinesque, Hindu yoga, Orphic and Pythagorean asceticism, Mexican and Peruvian self-belief in man are the evolution of the hero: the first hero is the bio-Ahilei and the first Arjuna, who with a knife in his hand brings his victim, and the first is Milarepa and the first is Naropa, who in fasting and meditating alone still live the same self-belief. The Vani- sic can only be focused on the unutar- nity: the unutar- nity of the Ahile- is an Orphic hermitage which leads to asceticism.

of the universe, such as the sanyasin frame of yours, who lives in the Indian shuma of Arjuna, the hero of Bharata. The objects of the pages do the same: they are the derivatives of the human being's feelings and the soul's heroism. The heroes of epic and myth are symbols of the soul. "The human soul is not a soul in any state; it is only as it is pro- waking, and onda is divine."

"Only they understand who are the companions of the luku; and only they will be one in eternity." (Vedas)

Every higher rank is sought from the exposition of the Jewish soul; every exposition selects such endeavours as are richer and more radiant than the soul is given by the material self. There are no other forces that directly come from the spiritual spark, and they are again only released when the human being is no longer able to save the material self.

Yoga is the activity which makes a man feel more alive than he is, which gives the sun power over the room, so that the soul can create all that it has always strived for: a better and richer life, more and more nobility, more and more truth, more and more righteousness, more and more: heroism. Yoga is the mark of the soul's supremacy over the room itself, over the heroic soul. It is the mark of the heroic soul, of the Jew who is the hero. A hero is a man whose every action is sacred because it is sacred to him. "A man shall consecrate his whip without ceasing; and this consecrated whip shall be consecrated to all the dignity of his life. And the sanctification of the world is to be sanctified by the sanctification of nature and the sanctification of the attainment of all, not by those who are still unrighteous, dark, wicked and sinful."

4. Yoga is a hell of a thing, but there are 1 judges in it. It is metho- dically lawful and immutable: one cannot rightly administer the land in two ways and one cannot rightly administer the state in two ways. The method of yoga is the only way for the human soul to return to its original heroic state, the tapas, the vatra of self-acceptance. The sacred character

and the unique nature of the self-privileging passions become clear when a man dedicates himself to the barems of the ma lo and to the divinities which, like Pachacamac in Peru, Quetzalcoat1 in Mexico, Dionysus in Greece, Osiris in Egypt, Shiva in India, have become the symbols of asceticism. Pachacamaca's demons grew and raced around the world, Quetzalcoat1 came down to earth, learned the first limbs how to wash several pots and coral objects and then began to build his amber castle, the castle of Happiness. The demons have cast a spell against him. Quetzalcoat 1 was on the run, and when he finally saw that the demons were alive. He fled into the fire and burned. From his ashes, songbirds arose, and from his heart, the Evening Star rose. Seth, in the darkness of the sky, was killed by a fire, and was taken away by it. The Titans are the de- set. God is a ra- cated, rationed, spa- lfied, ra- grated God. Godhead must be stripped of its Self and the abyss must be experienced to the uttermost, must grow beyond the point of death, must grow to reach its true end and its true whipping. Jer Pachacamac is as successful as Quetzal coat 1, Osiris and Dionysus. And his father - that he has come to life again, lives unproblematically and eats hay in an eternal and futile struggle.

The deities are symbols and iconic symbols of the soul, as they are the heroes of the 1Jewish symbols - the divine characters who are examples of the 1Judgment of the soul. The ascetic is such a person who stands under the protection of the soul with the nakedness of Osiris, Dionysus, Pachacamac. The self-priority is the Dionysian kult; a relisation of the divine essence. It is the kult: the coe- ma of the da- nity. The human soul becomes divine because it is divine when it recognises that it must live what the divine soul - Osiris, Dionysus, lives in it: it must burn out and it must destroy itself and it must grow itself. It must be m ask u which is once only once in the same way as -

must cross the threshold of the unborn in order to be born again and take its true form; to become the eternal and immortal divine soul.

Asceticism is a heroic act. The love of God is self-gratification. That is why self-immolation - crying in the wool - is a fear of rejection. The heroic soul of the one who is the iconic image of Quetzalcoatl and Osiris, bog razaranja - the black Shiva, examines the sublimity of the deity. The cult is no other than that man puts himself in the divine judgment and lives a divine life. When a man nourishes himself and burns in the moisture of the wattr, he is in the cult of asceticism, he becomes Dionysus, he raises himself, he crosses the threshold of death to purify himself and to take on the form of the ages.

The return of God, Saint-Martin shows, must be preceded by the return of man to himself. I must make myself human; I must free myself from matter, from low desires, from the inclination to give myself freely to God.

The Ixonian deities, such as Dionysus, had a silent autumn in the golden age, with the battle of Icon. Quetzalcoatl started to build the castle of Sreće. The demons of darkness, with their heavy material nature, destroyed the golden age. Or the world of happiness lives on in the soul of the endless battle. The castle of happiness must always be destroyed. Yoga builds by building the man, the builder. It builds in a way that Tibet has shown: the world is in ruins - with everything that does not belong to man. That is what the cult is about. It thus breaks the divine judgement. It is the coming of the doom of the lower order to be liberated. And when it builds, the builder builds Amber Castle himself. The Golden Age is built not of stone but of gold, and gold is not other than a purified soul, pure gold in the vatri of a self-believer: a heroic dog.



5. No greater sin could be made than the one that is being made in the post-war era, not only in Europe but also in Estonia, with the exception of the one that is being understood and believed to be understood. The post-war era is holding the yogis back in a method that serves humanity's personal well-being. Personal life, it is true, is only concerned with man, with him, because he is a man's thing and no one else's. This celebration and revelation of it is, in this respect, guilty and more serious. Newly born Europeans are the first to be psychologically affected. This psychology, I feel, does not interest souls and what is done in the collection of relations does not concern souls. At the centre of the newer European psychology is not the soul but the Self. It is not the knowledge of the soul that is important, but the knowledge of the Self. The soul in this knowledge is nothing other than unknowability, a function of the Self which is always allowed. The situation is, naturally, rather reversed: the Self is not a negligible function of the soul. Here is the origin of sin. Therefore, a New Age European must consider the soul's existence to be false, and therefore false to God as well.

There is no psychology in the new metallic East, but there could be. We are at a standstill. The Isconic knowledge of the soul is no longer lost, and at the centre of the life of the Jewish spirit there is no higher universal soul than the individual self. Since the events of the past have been brought to an end, no longer do the Istochians regard the yoga as a method of salvation for the eating man.

When a man takes the Tai I Chi Hua Tsung Chih, which is composed in a relatively new era, and only in the very old spirit of the Taoyoge writings, the world is brought back to a different place, and it is brought back to that point. Our title of the dossier is, of course, 'The Secret of the Golden Flower'. The Golden Rule is not only related to the Golden Age but also to a single earth.

charming gold. Yoga is not about alchemy - the churning of the milky ocean to knock the butter out of a man and make his immortal self come out. If a person in such a work is only cognizant of his own self, he is not affected and cannot ask: "How can something be produced from this?" - the book says. It is not about finding the bliss of one's own self. Yoga has only in its later, sincere form become a method of attaining personal bliss. In the isconic sense, it was the same thing that a farmer loves with the earth, a king with the state and the nation: it was a sacred act, a sacral act. "In the shimmering of the Golden Flower, the worlds of heaven and earth are united, and this shimmering is the sound of the silence of space. Or, as this light shines in one shade, it illuminates both sky and earth."

It is a good thing to summarise: the aim is to transform the whole of the world into a Golden City. Transformation into a beastly dream. As the Vedas show: the world is an isconic substantium of the world, originally all matter was the world. But the Kabbalah then shows: "Brightness is the primordial essence of the world, the axis of all post-existent sup- stances, the elementary isconic form of matter." The golden chalice is the primordial essence, the isconic matter, the soul: it is alchemical gold, the divine bit. The aim is to make the living world a living world

- or "as it shimmers in a single shadow, it stares up at the sky and the sky". In this trend we can return to ashi. In today's language: it is infinitely more important than the Golden Blossom shines through in one person, because this shining spreads to the whole world and spreads through the whole world. But the aim is not to save the person, the self, the skin, but to save the whole world. Yoga, time shto čovjek heročki sebe sacrifices i sebe raskomada i u sebi rastvori Zlatni cvijet, heročku duš u i svijet u j Jednoj punkt. And at the point at which he lives, he transforms himself into the Golden Flower. Is this the cult of magic that

is defied in the name of the people, as an Indian woman knits a basket for her people, and as a man who answers to the Sphinx answers in the name of the humanity of mankind. "If anything is to begin with this magic, it is as if something unstoppable is standing in the battle." Or that a man starts his yogic journey and begins the alchemy of the divine soul, yet something happens after humanity, and it is as if he wants to create something that does not stand still. Or: "When at the end of a boil a man completes his joy and raises the body from above the body, it is as if the unreached lives the unreached." In other words: The end of the m yoge, when the Golden Flower is in a man, when he has fasted from the supra-corporeal body - the sahu, as the Egyptians called it, onda se state preokreće, the living material world becomes a non-existent illusion which man, under the impression of a spell not brought by the spider (*sangsara-ananke*), has seen as a killing - in the past he has kept the luddha (abhimana) standing - and the soul, the sahu, the Golden Flower, the golden puck, becomes a standing, a g a t h e r i n g . This post-existence, this holiness, this quintessence is still agathering, a Hermes Trismegistos theorem, and the Golden Flower is not the bliss of a personal, singular, if not a worldly act with a universal effect, which radiates through the world: nit- ko ne radi yo g u sebe radi nego radi svjetnosti svijeta, nitko ne spašava osobno Ja, nego zna zna da ako je Zlatni cvijet procvjetao u jedno chovjeku, taj utjecaj dos eg ne i proširi se do svih ljudi i bića i stvari za sva vremena:

"It is enough for one man to answer the Sphinx."

6. Yoga as the sleep of the Jedi Self is no more important than the Jedi mounding of possessions, the Jedi glory or the Jedi instinct for power. Yoga, when it is aimed at saving the eating self, wants to keep back what is about to be burnt and burnt - the self.

The more advanced states of yoga, without exception, are a result of the crooked and sinful assumption that the Self must be saved by this method. I don't know that yoga is a cult, a practice and a salvation

the postures of the God of the races, Dionysus, Osiris, Pachacamac. Yoga is not a soul process, but a cosmic metamorphosis in the vatri of the body, whose ultimate goal is to transform the soul of the human being into a reality, a world, a theism, an iskonik gathering.

If yoga is man's metamorphosis into a being of a higher order, he does not love the possibility that man may gradually become divine and that he may surrender to divine aspirations with greater dedication. The aim of yoga is to bring the human mind and heart to accept the divine and to surrender the human being's aspirations to become the centre of God. The method is tapas, self-command, asceticism, renunciation. In order to become a divine centre, one has to follow a simple, from the beginning, and from the very beginning known process. This process is called yoga, that is, union with the oneness of the world spirit, henosis, unio. The highest stage of yoga, the stage of the atman, is not a stage for the self, by which the self is saved, not by the disciplined life of the one who is the most powerful on earth, the human being, is removed from importance and made the deity's primary means of making the world, in addition to the self, into a reality. Human life in yoga becomes a creative process. The self, the possessor, the self, the self, are the means and the means of becoming a single person. The soul uses these means to make the mystical ocean roar with them. That is why the most perfect Jewish soul is the heroic one, because the task is heroic: the life of all Jewish womanhood is to contribute to her, so that the world may become *asha* - the life of the community. The meaning of life is to bring out the best in man. This is the call and task of the university of man's feet, but the task of fulfilling it does not belong to man. Each man has his own distinct place in the universe and his own destiny. He cannot leave this place and cannot be relieved of this place. A wakeful practise of this is yoga.

VI. SECONDS

1. In Peru, the sanctuary of the I Avno Temple is a bio-hidden garden. It is surrounded by high walls and through the door you can see the temple, the high sanctuary and some of the initiates. The garden has more than one garden. From the garden there are posts, posts 1a and posts 1 and 1 on the posts, and from the garden there is grass and lawn on the sides of the paths; the ground is scattered with pollen, the grass is covered with sowing dust, the grass is home to crickets, steppes, birds, birds on the poles, animals which are kept at the foot of the poles and sunbathe on the grass; the grass is home to the house in the centre of the garden and all its buildings: the kitchen, the threshold, the floor, the deck, the interior: the table, the stools, the stools, the shrubs and the dishes. The garden is not a place, a sacred place, a sanctuary or a temple; as nothing in Peru could be a garden, it was not a garden. The sacred garden is the state and image of the world as it was originally and as it will ultimately be. The world's essence is organic when it came out of the Creator's hands and it will be organic when man restores it to the door. The new world, the first world and the one new world, the resolved world. The last of the ages which God created, and the last of the ages which man creates. And the two worlds: the true world and the world of the gospel. A world whose inhabitants from the garden can already be gloomy, corrupt, corrupted, for, and in the same way - can be racialised and divided into the myriads of private commodities, can be a hla-

a day, a day, a day, unstable, flowing; even so, a garden of life, unchanging, living, sowing uninterruptedly in things, in Judaism, in the weather, there above, beyond and beyond decay and prosperity. The garden is the spark of the world that lives in the world. The sacred garden spreads out from the feet of the hidden temple, known only to the initiated, as if at the bottom of the world the sacred garden were resting: the holy garden, paradise, elysium, eternity for those who know; this is the bio-world, man, and this is what they must become. Man, you have to make the world like that! You are the one who has taught this wicked world with dust and drink, stones, stone, concrete, natural and inanimate, sinful matter, decaying flesh and mortal life! Do not forget, man, that the world must be repaired and you must return it to the way it was when you first learned it! The world must be made a living garden again!

2. In all the life activities of an Iconic man, it is clear that he lived to teach the earth to be a sacred garden. The life of an Iconic man on earth cannot be conceived and understood by others, but as a task and a mission to live it. The meaning of his life was then a kult: the sanctification of how a man in a place of his life could say, with a sense of wonder: my soul is at his side in the life of the earth. I have raised the earth in time to make myself a disciple of the saints, to make myself at peace with my brother, to bring forth healthy children and to protect them, to make myself comfortable in the circle, to speak the truth with me, and to speak and confess, and so to bring the world closer to the garden of God. Ainyahita, the Iranian Goddess, says in her hymn: "Slava tebi, Bože, da tu na zemlji mogu biti, da mogu učiniti plodnom, da mogu pretvarati pustoljine u vrtove, rajške vrtove - biti će dobro Dievou i onima koji koji muluže, stanovati će u cvjetnom vrtnu, na tom decentem mjestu!" (We thank you, O God, for being here on earth and for being able to make it a place of peace, for being able to transform deserts into gardens, gardens of paradise - it must be good to God and to those who serve Him, to dwell in the flower garden, in that decent place!

For an honest man, the 1st floor is useless - it is an orphan of a powerless land that such a man would be a common possessor of. The earth is not mine, but it is given to me in order to make of it a Wonderful Wilderness and to save that piece of earth. I am, in my own way, moving forward with it, after the bandit, while the oak tree is still in the dark. The judiciary is a bitch.

For an honest man, it is not a selfish and greedy desire to open himself up to something more than another. He cooks and eats for himself, shows Manu, grills. He does not eat what I eat - he does not taste food, but food tastes him. He himself has gorged himself on food, and he will eat it and divide it and try it in the same selfish way that he is eating it. He eats, he gives food", shows Sa- int-Martin, "but not food to him who eats." - "He takes food and examines it, not destroys it, but heals it and withholds it." Baader then:

"As soon as he takes food and the healing is not in the place where he himself is - with the food to purify matter, his own character is re-humiliated and he is made untouchable, inevitably bitten."

Ishrana is one of the most mysterious mysteries in the minds of the people of Isconia, which is why the importance of these unique ways of living, the woods, is so great. That is why there are egg forests with rituals, whether identical, whether Egyptian, Indian, therefore Greek, Greeks, Greeks Russians and Roman *Caen*. This ritual has been turned into a wonderful and repulsive ritual in the Jewish world by regressive primitives. It is no longer possible to come to terms with the modern man who does not find spiritual essence in food: 'Where there is pomp in the old, there is mystery in the interior', writes Schuler. Mystery

most of the food is sacrificed to the human being, but in the collection of food, the human being descends to the matter, reaches for the food in order to eat it. The mystery is that the food is given to the man and the man feeds and in this twofold giving, as in the first Jubilee, the sacrificial vatra is lit: the giving. "If you want and desire life, give of your life, give of your life without backwardness, without thinking, if you want life to open up to you obilno and sl obodno; if you are not yet in life, you stand in life, and you enjoy the joys of life; life is yours alone, and if you are in it, you are giving and surrendering yourself." This joy is not to be defended, and the enjoyment of life is allowed. To enjoy is to eat, to make something more unnecessary, to produce, to return to its original place.

For an honest person, learning and knowledge, in the way it is expressed, is not a selfish, self-effacing activity. To learn is not to eat, to make something that is in one's self unnecessary. And what I teach is not mine, and what I know is not in the possession of the Self. Spirituality is not by choice wrested from the Jewish Self, just as it is not wrested from the earth, from the pious, from the living, and as it is not in this world. And the Spirit is given up for his life. And learning and knowledge are as much a part of the present age as any other life.

The highest level of learning and knowledge is to judge by the sacred books. In a certain sense, food is the only vital food in human life, the only food that sustains life. It is to judge by surrender and to know that which God has not regularly made known and to know that which has been known from the very beginning. When Kung-tse was asked what it is that sustains a nation, he answered: an army, bread and two forefathers. If necessary, the army can be given up; if necessary

bread can be given up; the spirit of the ancestor cannot be given up, for that is life itself. Without this, man is no higher than any other life.

For the man of the horses, the musketeer's wives and the musketeer's wives are not given as a free man, but for his own sake, for the sake of the child, to be one of his own and to be loved by the Zlatni and to be loved by my soul's wildness. It is not given to the husband and wife of a child to be oppressed by the 1, after the way of life and 1 of private life, without that soul being nourished and nurtured by the Zlatni cvijet. It is a place of love and learning, of sustenance and of joy. In Mexico, when the new year began, the father would post a sign on the door and solemnly announce the promise: A New Birth.

Everything in the world, everything that lives, thing, person, day and age, has in itself its own peace (*gratia, charis*), as something that has in itself the ultimate juice from the garden of the universe, and which is destined to belong to the garden of the universe. Peace in 1 Judaism and Rome, the deathlessly radiant, deathlessly radiant life in Iran *asha*. This is the thesis of Hermes Trismegistos. This is *the gallamma*, this is the zato, because the originator of the world is not matter, not spirit, and the originator of man is not the world, not God. Man has to take away this *latno sjeme, tu gallamu*. This is his life. There is no one kind of ~~dg~~that is not repulsive.

For a human being, art, writing, poetry, poetry, the creation of other objects, would be a source of daily life, as well as of everyday life, repulsion, and happiness. People did not create the poetic objects for their own sake. The artistry of the master of art is the most important thing in the Jewish world: it is art that makes the world a more effective garden of religion, wisdom and goose-feeding. In the Mexican Isconic

There is one nation, the Toltese, whose highest caste is the artist. The word 'toltek' means 'art bourgeoisie'. Art is a cult, and the call of the art master was to enrich the nation with more objects, more poems and more music.

3. One could talk about how the realistic task of teaching the world with a living garden is hidden in the vast frontier of knowledge in the Islamic age and in all Islamic knowledge. How arithmetic is the means by which the cosmos is created out of chaos, as Pythagoras taught you in the Egyptian tract. How geometry is a cube. How is astrology a cult. We could talk about how the social spirit of learning originally had a cultural meaning, how scholarship, etiquette and religion have a metaphysical weight and character, specific to both in the Hadaric cuisines. How the garbage is a living thing - how it was a living thing in the Greek gymnasiums of the archaic period. In what way are the games, the Isthmian and the Olympic Games, of real significance. One could talk about how the experience of each endara is a sacred activity, not only in Iran, but also in Peru, Mexico, Egypt, Judea and India. How cooking and washing, dressing, gardening, the use of their floral creatures, handicraft and poetry, how the common objects of life are the sword, the machete, the shield, the writing implements, some of which later became the portrait of the eating self. In what way was the life of the child, the life of the living, the yoga applied to the living "in order to produce a sacred life potonuo u materiju", as Zarathustra shows. All this could be spoken of and should be spoken of in an overbearing, broad, peaceful way, so that man's mind would start and dream over the existence of such a time whose life is real. Culture can be created by our



This is about the **f u t u r e** , not objects, but the life of the world at its highest level. Everything is just a means to improve the earth and humanity. At one point, every kult becomes incomprehensible. Unreasonable, since it cannot be reasonably understood at the point at which the effect of human agency is being felt. Man lives in the material world and in material entanglements are, to my mind, both alive and invisible. And they are also cutting back on the material world. This point is not visible to man. It is hidden from him. Its existence is a mystery. Mystery is poetry, childhood, learning, spirituality, art, handicraft, commerce, theology, yoga. Governance is its own, because it is not the nation's own sacramental governance - the nation must be made a home, a home as yoga makes a man a home, a **g a r d e n** , a world, a flourishing, rich and flourishing place.

One hundred and one mysteries can never be more thoroughly experienced than in the case of the sacral robe as a sacrament to its government. The chariot is his life, and the warrior soldier is so much more afraid when he fights and kills. This is the mystery of his knowledge as taught in the Hindu scripture, the Bhagavad-Gita.

Arjuna Bharata, the hero, goes to battle, but he sees too clearly that his brothers, his countrymen, his friends, his swordsmen are in the enemy camp. He would be too scared even if he were to see with us that there are 1 people in the enemy camp, because that too is terrible. We need t o . He wants to let the cat out of the bag. If he is governed by his own will, Krishna speaks to him and initiates him into the mystery.

I n i t i a t i o n Sense: we can't let the struggle be tolerated - to fight and kill. Man was born on earth not to be better than a child, not to be a beast whose task is noble and whose task is a hell of a task: to make the world roar like a mysterious ocean.

A man cannot fight. We want to do it, but we cannot. With military judgement and talent, it is a day of what must be done and what is the sacral task that must be carried out. Man's first and primary knowledge must be: to surrender to his own judgement and to do what the judgement of the supreme order of the world enjoins and commands him to do. The first primacy is the task of the Jewish soul to exercise in itself its own heroic devotion, to bow to its own purpose. Hence, this is what it is: a heroic soul - obedient, with amoprigror, clothed. Because that is what he has become, that is what he knows how to make the world what it is. Only a heroic soul can make the world forever golden, divine, life a battle, and the world a sacred garden. When the soul sees this, it becomes asha, heroic psyche, a deathless soul. Even as the soul has become divine, knowledge is sown in it: it becomes one thing, detachment, nothing else.

This is the mystery in which Krishna initiates the struggle of Aryan June. Do you need to shed blood? You must spill blood. Do you want to spill your brother's blood? Thou shalt shed thy brother's blood. You have not been given a job. Your duty is to surrender, and not to worry about the rest. Be in your place, do not run away from your judgement. He's gone. Your every action has a hidden meaning: you will strike gold. Your every action is a cult. And the meaning of cult is heroic deeds. No teacher, no priest, no father, no mother, no field-worker, no king, no artist: you have the greatest mystery of all: the rat. He has the courage and the knowledge that you have to stand still. If you reject the cat, you are a cuckoo and you are running away from your destiny. Do you want to be a wise man? You cannot be. If you take a cat, you're still on the run. God created your judgement as it is. Don't worry about the outrage, or fight as if the outrage is about you. Be a hero.

This is the mystery of the cult.

4. "Man's task is not to wait and see, not to act, in order to be a djelatnim sudionikom of the salvation of the world."

Kabbalah has three religions, and these three religions are: *elohut*, *kaumma* and *sekkinah*. When the existence of God and the world was being developed at the beginning of time, it was inevitably bursting forth. "One is the dio elohut, the dio divine whipping which sank into living creatures; the other is the dio divine glory, the sekkinah, which dwells in things, luta, tumara rasuto i los- no." - "Only if salvation is reunited with the only two, and man is given the ability to serve the salvation of the world through military service." - "This is the cavanna, the secret ability of the soul to serve the salvation of the world."

At the beginning of time, when the world was sinking into the matterium, the beatings and the thing, life and the subject world, subject and object, were divided: that which is beatings, life, spirit, effort, talent, talent, knowledge, that is the elohut, and the elohut has been absorbed into the living beatings. Glory be to God, with eggs, gold is sunk in things, in objects. This is asha, gallama, telezma. And man lives in things, so man eats things in order to be reborn from them, in order to reunite the elohut that is in man and the sekkinah that is in things, and in order to bring about a new and unique harmony. Man is the adjuster of creation and the perfecter of creation, and must also be the repairer of all that is corrupted by evil. This work is necessary for the soul to serve salvation. For in a saved world there is a deity who dwells in everything, even with the lava which dwells in things, with the *sekkinah*.

It is not the substance of the work that is important, but the dedication of the work. It is not the conclusion of what man does, nor of that unnamed unutarnji dodir, that inspired, incho-tic or wakeful service of the soul, that would make salvation possible for a single step; for something has hoped in itself from divinity.

glory in things, and has handed over something to the things from the divine glory in itself.

A hundred badly chipped? That there may be more than one seccine in a non-peasant congregation than in a single eucharistic procession involving hundreds of thousands of Jews. That there can be more sextles in the play of the maiden than in the prophecy of the candlestick's feet. This means that the glory of God is purely independent of the world around us, and here there is no rank, no patriotism, no violence, no mastery, no face, no knowledge, no debauchery, no grandeur, no gala - here in the dining room the glory of God is forced to be right, and you are forced to show the right face - not to man and not to yourself, but to the glory of God which is in things. In the object of a single congregation, the glory of God can burn more for the sake of all time and for the good of all mankind than in the prayers of hundreds of thousands of people in a Eucharistic procession. In the play of the deacon, the glory of God can shine on the witnesses, not on the voice of the priest. This means that the act itself does not mean anything, with more to do with sanctification. Race and struggle can be sacred and can preserve the glory of God as they are holy. As it serves to make the divine beatings that live in the lives meet with the divine glory that is in the things, and so at this point the world is saved. This is sekkinah.

5. This is the meaning of the devotion of a heroic soul. This is the smi- sao of service. This is the meaning of sacred devotion. This is the meaning of cult. This is the meaning of its worship. Man cannot separate himself and cannot enjoy his own possessions from the earth or from nature, and cannot enjoy personal bliss, no matter how much he is forced into religion and yoga. There is no singular salvation: only a purchasing, universal salvation, for the whole of mankind with the whole of nature and the whole of the world. Each capita of the elohut must meet the world's capita of the s-



Kinaha, this divine whip must again be united with this divine self, if the course of salvation is then to be completed. To work on this by shepherding mankind is a task. This is the bullet, this is the production, the healing, the salvation.

I cannot avoid, and I cannot tolerate, the idea that I am not just a pro-matriculater. I cannot circumvent the problem by strapping it on only for my own person. God does not force anyone to do anything and does not force anyone to do anything: it is necessary to act. "The dregs of the earth must be lived to the last grain." - "This is what every soul must know." Thus says *Ahura Mazda Zarathustra*. Earthly life has only one unrepeatable wonder in which man is deceived by the chak and the gods, and by the sacred books. Man's task is to work in the spa and to work the earth, in thought, in action, in deeds and to enjoy in a way that neither gods nor angels can enjoy.

Even as man and the world drink in the skull, the exercise in the skull is the result of the sec- kinaha. As the link with the divine being is broken, the power that is in things begins to s h i n e . Thus on earth there are droughts, poverty, poison, famine, pestilence, crises and all the other effects of the ordeal. The sec- tions are a problem because man does not live in peace and this situation is returned to man. "But then man knows that the knot of all his heathens is a heathen heathen." Man, in order to stand firm, courageous, heroic, with all his strength and all his abilities, must be able to work the earth and the world, the spirit and himself, the citizens, the nation, the children, the friends. "To everyone, in space and time, something is done to save him." The nation and the people, the priest, the Jewish priesthood and the Jewish mission, the soldier, the land, the home and the peace, are given to the king; to the believer, to the father of the believer, to the artist, to the maya, to the disciple, to the master, to save the day that is being made for him, to open the door to the divine whipping for the shepherds. This is the meaning of kul ta. Mo-

He wounded to save our lives, our souls, our souls and our souls and our souls because: "as we give them to holy hands, let us grow in them a divine glory. I jao ono me koji je okrutan i bez graci s j jednim pero, jednim koma do m platna, jedno m odjećom, jao onome tko je nemilosrdan s ispljunutom košticom jednog osuš jednog plod."

6. "Things in space and in the belt" shows Saint-Martin, "they were made to depart from the glory of God." This misao is inferior to the Kabbalah. "Man is the scourge who sets God's work there, where God cannot be recognised from above, in the ministry of reproach, where man is the preeminent worker, because here God can only be known in his own pictures and examples and in his own person. This is man's legitimate worldly position."

Man, as God's image and parable and representative in the realm of reproach, is to be given God's agency. The work of God: to dig the throne again, to find the prisoner, to cleanse the rebel, to save the murdered, to build up the broken again, to bring and to reconcile the accused. In a word, save. He meant that the world should be transformed into a spiritual world, and that it should be transformed into gold. That is why the Lord of Judah is his most sacred work. "Goodness to work against God's enemies" - and the verb to enlighten and to remind. The joy of salvation can only be reversed when the shattered and lost grain of righteousness is opened and transformed into gold, when the soul that is saved knows that the people's work is God's service and not the will of self. And there is no act that looks unworthy but which would not have an immeasurable effect and importance, because no material act is without its two-legged effect. Every act must be sacredly its own. Every act must be linked to something of the lost elohut with the lost *sec-*

kinahom. The vigilance with which it is kept is constantly increasing; the effort is fed by the work and is becoming more demanding and powerful. This is the task and the meaning of the People's Judgment: "To spread the world of the ages; and as we freely let in the world of God, the world will tremble before us."

Foreword

Page 5

BOOK FIRST: *HANDOVER*

I. The Golden Age and the Apocalypse

Pg. 11

1. The sixth year of our reckoning of time
2. The Great Union and the Si- cus Blagostanje
3. Zarathustra and Henoch
4. The gathering of the ages
5. Open Battle and Closed Life
6. Under Judgement

II. Wakefulness

Page 23

1. Vidya
2. Ask1 the epics of drink
3. Chisti
4. Analiza Isha-upanishade
5. Wakefulness and stupefaction
6. Wakefulness and knowledge

III. Battle and life

Page 37

1. Openness and Closedness
2. Light
3. Magic
4. Sudbina i odluka
5. Directness i refleksija
6. The collapse of the union

IV. Meštar Life

Page 52

1. The Sacred Subject
2. The Analiza of the 15th play of the Taoteking
3. The Book
4. Sutra-stil
5. University language
6. Book on the post-exilic period

V. Three origins

Pg. 66

1. Three Origins
2. Archaic Synthesis
3. Genius Man
4. Mystical Intuition
5. Hidden Surrender
6. The Making of a New Fairy Tale

VI. Surrender

Pg. 80

1. The Way of Surrender
2. Metaphysics and myth
3. Isconic Ways
4. Religi- ja i surrender
5. Primordial
6. Wakefulness, Vision, Knowledge

I. Čovjek prema Vedanti

Pg. 97

1. Soul 2. Others 3. Buddhas, ahamkara, manas and the five indriyas 4. The coverers 5. Spiritual and material nature

6. U1omak of the Taittiriya-upanishad

II. Shruti and smriti

Pg. 109

1. Publication and transmission 2. Adam Kadmon. Sunovraćanje 3. Pad u grijeh. Prakriti. Henok 4. The first to be . Adam 5. The man who

6. Primary and primitive

III. Search Pictures

Pg. 123

1. The composition of the cosmos and the cross-cutting of nature 2. The structure of the collapse 3. Analogy 4. Equipment and Difference 5. Iskonics 6. Slics and

rijec. Logos

IV. Stations of the People's Battle

Pg. 139

1. Iskonic state 2. Grijeh 3. Bu Őenje 4. Repeat 5. Vanjski dusk 6. Os1obo Őenje

V. Woman

P. 156

Prakriti, maya, Eve, Tai Yih 2. Sophia 3. Beauty and charm 4. The feminine character of the sangsara 5. Tjelesnost', vanja twilight 6. Os1oboŐenie.

Shakti

VI. Iskon anthropology

Pg. 168

1. Puggala Pannatti 2. Stations for tumours and os1oboŐenia 3. Being is the worldly state of the soul 4. Primary experience: the feeling of being 5. Some examples 6. Whose knowledge is pure. Onaj koji se ...is peace. Whose heart is the heart of the student

BOOK THIRD: *KULT I KULTURA*

I. Iskonska i novovjekovna kultura

P. 179

1. Intense love 2. The character of the life of the new mankind: the unrealised spirit 3. What is the reason for the meaning of life to be lost 4. Man is a natural man or a father or a bandit 5. A royal way of life 6. The aim of the intellectual life of the Islamic era is not culture, but to make the earth a better place

II. Indian witness

Pg. 193

1. Witness and its analysis 2. The metaphysics of *djelatnost*' 3. *Sto odlučuje o vrijednosti djelatnost*' 4. *Kult je sakralna djelatnost*' 5. 'Da bi will help the world's people in a mysterious way' 6. The care of the material nature is a sacral duty

III. Asha

Pg. 206

1. Haoma-cult in Iran 2. The feeling of the *asha*'s devourers 3. The meaning of the archaic cult is *asha* 4. The Isconic cult and the Jewish work 5. *The Frasha* as a new rivalry; the arrangement with the *ashah* 6. The creation of the Golden Age

IV. Alchemy

P. 220

1. Pre-historic knowledge 2. Learning about the elements 3. Alchemical skill 4. Spinning gold and mudstone 5. Creating a non-objective culture 6.

V. Metaphysics yoga

Pg. 234

1. The stages of yoga 2. The meaning of yoga 3. The cult of man 4. Sacral nurturing 5. Personal bliss and Sahu 6. Heroic soul, self-belief and the mystery of yoga

VI. Sekkinah

P. 248

1- The Peruvian Garden of Gold 2. Fieldwork, food, learning 3. Making the world a garden of gold 4. Elohut, kavvanna, sekkinah 5. The metaphysics of life 6. Salvation



When the weather
of the ages
became
suspicious, I
would have
spoken to my
deceased father
and he may have
been known to
you in his own
way.

Hrvoje Pi

I would be afraid
from this book, it
is

It is written with pleasure, it is written
with diligence and it is spoken with fear...

Toma Podrug, Vjesnik

Yes, of all the Vulgaritetas, Bela Hamvas has long since written a manuscript in which we recognise a true writer who, in a strangely and stylistic way, manages to be a Nietzschean opojan, a Cioranovskian Bolan, a "poet" in the most illustrious tradition of European literary modernity.

Delimir Resicki, *Kult, Glas Slavonije*

Hamvas has lived outside the possibility of publication until now, thanks to the work of someone who is hidden, who belongs to a small and somewhat universal culture. If Buddha, Confucius, Socrates and Shakespeare had come to Hungary in 1950 with only one man, naturally Hamvas, they would have been able to talk, and not only in their own languages, but also about the problems that s u r r o u n d e d them.

Tonko Maroević at the promotion of his book *The Philosophy of Wine*

Would Hamvas be pleased with the fact that the ancient Greek deity of the nature of the earth and of justice came to his aid in the publication of *The Philosophy of Wine* in Us? His name, *Geres.*, is borne by the publishing house of Vera and Dragutin Dumančić, who have printed 2000 copies of the book (in a bibliophilic edition, enriched with 500 original quotations by Ivan Lacković Croat.).

Branka Kamenski, *Danas*

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