

Reading sheet;

The Murder of Christ, Wilhelm Reich

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Reich

Reich, The Murder of Christ

For those who like me have been greatly impressed and "shocked" by this book. Both by the tone used and by formulas. Because the tone is prophetic, almost as a God who speaks to us personally or an extraterrestrial, observing us, or a spirit which awaits to be incarnated (-omniscient - he was he is no longer). Position of authority, to which we can only submit at first, as the orgasmic potency will have surprised and isolated us.

orgasmic potency

For a long time, mid-2010, early 2021, for three years, I tried to define my role, in addition to society, in front of humanity and taking into account the real reasoning of R..

By reading his autobiography, part 3, already read the 4th, I see the constitution of his most important for survive.

The Murder of Christ. (Armoring Summary ... here)

Unclassifiable book. We can doubt it because no «Alas» is present there, however, it is an elegyⁱ, clearly. Reich being optimistic until the end and constantly overcoming himself preventing the slightest defeatism. However, in the source E. Renan, the alas is there. Also at F. Lamennais. As if this book taught us to resign ourselves to continue. A accomplice book of a connoisseur. It is in this reading sheet, a work of dismantling values, of a destruction of the book, of an attempt to go up to the sources, in order to perhaps allow development or a demystification. Some of these in this book come from E. Renan who has been quoted many times, in continuation and interpretation of those of J.C .. of other values could come from Felicity of Lamennais, (Although it is not mentioned anywhere and none of his books are included in the catalog of the personal library of W.R.). From here, it would be a term, among others, of a century called Age of Enlightenment. Thus, in the form of gathered texts, compared compilations. This is a project to find some sources of the book The Murder of Christ by Wilhelm Reich; Metaphors, words, French authors and history, formulas, which would have appeared to us at the following reading court.

The quotes from the book The murder of Christ by Wilhelm Reich are highlighted.

000000000000s

To demystify W. Reich, get it from the foot of Estale, to find, understand his message, his addition. Personally intrigued at the highest point by the meaning of a few assertions in the biological direction (page p4, 58 | p60,85,86,113,222 | p65,84 | p53.51 | p28 in order of importance. (Biological destiny, bird, insect, butterflies etc.))

--p4 Why don't they see and move toward the clearly visible exit ? ... Only a very few slip out of the trap in the dark night when everybody is asleep.

--p58 But the secret of Christ's story, which holds the key to man's cosmic existence, is incomparably bigger. In its light, the IS and the SHOULD are no problem at all. The IS and the SHOULD depends on the solution of the cosmic issue.

| -- p60 They rip them backward whenever a great expanding leap is required.

-- p85 The flies on the back of the elephant don't like it.

-- p86 work in a glowworm. ... The tiny nerve in a butterfly does exactly the same thing, basically, as does the large nerve of a whale.

-- p222 Do not worry about what life will choose to do. ... A new type of man will grow up and transmit his new qualities ... No one can tell what this life will be like.

-- p113 freedom vulture, pernicious wings and dispatch his freedom pedlars to the farthest corner of the earth

|-- p65 into the unknown if you have no bread and no blanket to protect yourself against the cold and no bread to eat. ... Must be hunted like a wild animal... new land... .

--p84 It is all dead ducks ... It was the flies ...

|--p28 hungry bird ... or a butterfly collector

-- p184 ... make birds out of fish, and man out of apes.

There is also the incessant contradiction of each formula; Stay alone, go to others, anything is possible, no way of meeting, etc. It is a way of writing that leaves its statement and its opposite to each thought, leaving us in the indeterminate, motionless in front of a book to be ruminated.

Because she asked me to do better than W. Reich. When I told her that I had been looking for someone who had read Lucrece, Stirner, Dante, and whom I had found. Chloe

To be able to share (it). Without returning the other mad/crazy.

Disproportionate pride, feel immortal, remember that we are going to die

+Personal experience. Cardiac crisis 1*Near

Reading work, we are led to abandon it, however, that is what allowed these discoveries. But since we are afraid we stop.

Renan

E. Renan, La Vie de Jésus

p139 Drunk of infinite love he forgot the heavy chain which holds the captive spirit and it crossed by a leap the abyss, insusable for the most part, that the mediocrity of human faculties traces between man and God.

-- p60 These bondages act like dragchains on them backward whenever a great

expanding leap is required. Every great leader ...

p169 ... his vagabond life, first for him full of charms began to weigh him.
"The foxes have their den and the birds of the sky have their nests; but the son of the man does not have a pebble where to rest his head." Math VIII 20 Luc IX 51

-- p62-63 He knows he has to die because there is no place in this world for the son of god to put his body to rest, but every sparrow has his nest.

p169 The tone he had taken could not be supported only a few months; It was time that death came unwitting a situation, tense to excess, to remove him from the impossibilities of a dead end, and, by delivering it with an overly prolonged test, now introduce him impeccable in its celestial serenity.

P188 ... anticipated agony before its arrest ...

-- p116 But first, Christ has to suffer mental agonies before he submits to scourging and crucifixion.

P153 These epicurean priests would not have the violence of the pharisees, they only wanted rest, their cold irligion revolted Jesus.

-- p21 They must preach to have faith, because they have no faith. ... Faith is power. Faith can move mountains. Faith gives strength. Faith is feeling

p167 ... "You will be chased from synagogues, and the hour will come where we will believe to make a cult to God by killing you. If the world hates you, know that he hates me before you. Remember the word that I told you: the servant is not bigger than his master. If they persecuted me, they will persecute you "
J.C.

-- p39 You simply must not know God or Life as your body sweetness. ... and all this non-sens is preached in thousands of universities all over the globe.

A hatred that could only settle down by death was the consequence of these struggles (hypocrisy)

p170 "Respect the opinion of others no one is completely wrong." Jesus is not equal to the disinterested opinion of the philosopher (critic)

p171 "What the people love in the pharisian is good and worthy of being loved but he does not have enough penetration to discern the appearance of reality "

-- p174 let people live their own truths, not your truth.

The Pharisee dyed "external devotion was only varnish of hypocrisy. Rigorism was often in fact only apparent and actually hid a great moral looseness. The people nevertheless were not fooled, whose instinct is always right. -Vice ~ priests

p157 "Wash your soul" Race of vipers, they only talk about good but inside are bad. "You may believe that I came to bring peace to earth; no I came to throw the sword there. In a house of 5 people, 3 will be against 2 and 2 against 3."

p198 "I came to put the division between the son and the father, between the daughter and the mother, between the bru and the mother-in-law. Now the enemies of each will be in his house." Math X, 34-36 "I came to set fire to earth; so much the better if she already burns Luc XII 49 he was sometimes tough and bizarre ... his bad mood against all resistance ... --this need turn sour follow him alone, to much discipline,

-- p135 Christ is capable of great rage and scorn [...] could not possibly love where love is needed, if not able to hate intensely where hate is required.

p171 ... M. de la Mennais Words of a Believer, same contrast to a rare vigor. The most unrestrained anger and the most sweet feedback alternate like a mirage.
- Enchain

-- p135 LIFE CAN HATE

p173 ... It was a new spirit that appeared in the world and that struck down all

that had preceded it. He is only a disputer when he argues against the Pharisees, the opponent forcing him, as almost always happens, to take his own tone.

-- p111 ... One just not think straight and simple. It amount to be offensive. You tell the scribe that you can see life moving in a bit of heated coal, easily and without difficulty. The scribe does not simply look ...

p173 ... Irony tunic, in tatter behind the Pharisees. But it was just also that this great master of irony paid his triumph of life. From the Galilee, the Pharisees sought to lose him and used the maneuver that was to succeed later in Jerusalem against him. They tried to interest their supporters of the new political order* who had been established. ... the ease that Jesus found in Galilee to escape and the weakness of the government of Antipas thwarted these attempts. He went to the danger himself. He saw that his action, if he remained confined to Galilee was necessarily limited. Judea attracted him as if by a charm, he wanted to try a last effort to win the rebellious city and seemed to be a stain to justify the proverb that a prophet must not die outside of Jerusalem. Luc XIII 33 -- let them save themselves. *Femin-ism, x thing

p174 Jésus was a stranger in Jerusalem. He felt that there was a wall of resistance there that he would not penetrate. Surrounded by traps and objections, he was constantly prosecuted by the bad will of the Pharisees.

-- p110 He was a stranger in Jerusalem, and he would have been a stranger in any city in any place in the world at any time durring ...

p174 Jesus spent 18 months without going to Jerusalem ... then to the fall equinox there, at the Tabernacle festivity ... he has no more than only 6 months to live ... to the south. True religion had to come out, not from the tumult of the cities but the peaceful serenity of the fields.

p174 ... Mansuetude (Word) with the simple .. no revolution is accomplished without a little harshness. Pharisees, nerves and strength of Judaism invincible obstacle. Anathema -(Word) P171

p175 ... raise the poor man who gave little, to lower the rich who gave a lot, Obole old lady .. having no idea of the world, accustomed to his kind Galilean communism. The priest's announcement made him the forecourt of the temple unpleasant.

-- p215 They love with their brain and they hate with their genitals. To be human in their presence is impossible. ... Their are horrid. Every living feeling is killed by their mere presence. They cannot cry and they cannot sob...

p175 ... the temple was however, the center of Jewish life, the point where it was necessary to overcome or die. On this ordeal or certainly Jesus suffered more

than in Golgotha, his days flowed into dispute and bitterness, in the midst of boring controversies of canon law and exegesis, for which his great moral elevation gave him little advantage, what am I saying, created a kind of inferiority to him.

-- p111 ... , straight thinking turns out to be a handicap ...

-- p120 Christ's humanity is his Godlike quality ... And this very love for his fellow man has led him into the ghastly trap.

P175 ... In this troubled life, the sensitive and good heart of Jesus succeeds in creating an asylum where he enjoys a lot of sweetness ... Mont des Oliviers, Gethsemane (Oil Exploitation) village of Bethany, meet a family of two sisters, Marthe and Marie and a third member whose friendship had a lot of charm.

-- p155 They too, learned to drink from the wells of a living God of Love, first fighters on the road toward the very origins of Man in God's infinities, the first to feel again in their bodies what paradiseⁱⁱ was like : ...

p175 ... excommunication led to the confiscation of all goods, theocratic

legislation of the most excruciating severity. His way had in Jerusalem little splendor, prejudices of race and sect was too rooted there...

p177 ... one day they thought they were embarrassing him by presenting him with an adulterous woman "let any one of you who is without sin cast the first stone at her.". Jesus pierced hypocrisy to the heart and at the same time signed his death warrant.

-- p92 he has forgiven the adulteress because he knew the sexual misery of man.
-- p1XX ... break the ban by attacking the carrier of the plague.

p103 ... a feeling of sadness poisoning for Jesus the spectacle which filled all the others Israelites with joy and pride. Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to you" (laying on the cross.. by Roman army from heretics to Jews. merchant sacrifices in the temple..)

-- p219 He will feel hurt, he will go through agony for having suffered hate for deeds of love ; and he himself will be tempted to hate for all this ugly performance. Distrust of people had need for revenge will threaten to poison his soul. Many will fall and be lost as leader in this manner...

p103 The fine raillery of the man of the world.

p179 «Render to Caesar what is Caesar's.» J.C. ... Pharisee trap; "Can we pay tribute to Caesar?" they ask under the air of disciples. Attract Jesus to the field of politics. (note; antedated because no effigy on the coins at this date)

-- p140 This is as it should be, and Ceasar should get what is coming to him.

p179 « On the Moses chair sit the scribes and Pharisees. Do what they say, not what they do, they say and don't do. They compose heavy loads, impossible to carry, and they put them on the shoulders of others, when to them, they would not want to move them with the tip of their finger.» J.C.-- do, change, sitting on the spot

+ poème Rimbaud; les assis

-- p45 THEY ARE COMPLETELY EMPTY.

-- p206 learn that people create their live Christs in order to submit to them, or, if the Christs refuse to become Barrabass, to kill them outright only to promote them to heaven for salvation's sake, without themselves moving a finger.

-- p208 But really, they would not move a finger, just talk and sit ...

-- p219 They will bind him down and render him impotent by criticizing every single one of his moves without moving a finger in practical action themselves.

p179 ... They walk around in long dresses. They do all their actions to be seen by men. They carry phylacteries (totafoth, tefillin; metal blade or piece of parchment containing passages of the Law that devout Jews wore on their foreheads and on their left arms.) (exodus passage)

-- p87 ... This would soil their dignity which they carry like gowns of silk in front of little people.

p180 « Woe to you scribes and Pharisees, hypocrites, who have taken the key of knowledge and use it only to close the kingdom of heaven to men! You do not enter it, and you prevent others from entering it. Woe to you who swallow up the houses of widows, feigning long prayers! Your judgment will be in proportion. Woe to you who travel the lands and the seas to win a proselyte and who only know how to make him a son of Gehenna! Woe to you because you are like the tombs which do not appear, and on which one walks without knowing it! » J.C. (contact with the tombs makes it impure, care was taken to carefully mark the periphery on the ground)

-- p191 ... this is the great tragedie : the obstruction of the penetration of the fog, not the fog itself ; the threat against the realization of religious beliefs and goals and morals, ...

-- ... he better to curse them , Obstruction, fog science summary

p180 ... His terrible dogma of the substitution of the Gentiles. This idea that the kingdom of God was going to be transferred to others, those for whom it was intended not having wanted it, came back as a bloody threat against the aristocracy, and his title of Son of God which he openly confessed in vivid parables, where his enemies played the role of murderer of heavenly envoys, was a challenge to legal Judaism.-- meurtrier resume

p103 ... the murder of Christ is at hand, not as the Kingdom of God, not as a dream, but as a crucial task ...

p181 ... the call hardy (word) which he addressed to the humble was even more seditious. He declared that he had come to enlighten the blind and to blind those who believe they see. John IX 39 One day his bad humor against the temple forced an imprudent word from him; "This temple built by human hands, I could, if I wanted to, destroy it, and, in three days, I would rebuild another not built by human hands" marc XIV 58

-- p139 ... It means that a temple is nothing compared to Life's force in the universe.

The Hanan family, official murderers and kaiapha

p177 (R.L. ed.) ... It is probable that without for the exasperation caused by so many bitter strokes, he might have been lost in the dreadful storm which was soon to overwhelm the entire Jewish nation

p221 ... Jesus, letting the storm pass ... (machination of the enemies of Jesus) at Ephraim, Ephron, side of Bethel. (the death of Jesus was resolved as early as February/March)

-- p89 He should retire, go away, hide until the storm is over. His sacrifice won't help a bit.

p217 ... much was murmured ... the gossip of an eastern city ... rumor spread in Jerusalem. ... the ulcers of Lazarus = Simon the leper (3rd member Bethany habitat) by the family of Bethany = over-zealousness = ardent recklessness = ardent desire to shut the mouths of those who outrageously denied the divine mission of Jesus ...

-- gossip, family resume

p216 ... Death would in a few days give him back his divine freedom and tear him from the fatal necessities of a role which was becoming more exacting every hour. More difficult to sustain. The contrast between his ever-increasing exaltation and the indifference of the Jews grew ever-increasing. At the same time the public authorities grew bitter against him.

-- p62 They try to persuade him to perform miracle to demonstrate ... The dead will rise from their graves, the greatest miracle of all will happen : The souls will return to their bodies, and they will walk around again just as ...

p218 "it is useful that a man die for all the people" (to prevent the ruin of peoples) "Better the death of a man than the ruin of a people" Kaiaphas - dj; all his question

-- p91 He must die « for them » ... this deep immorality - is it worth a single life like Christ's ?

p224 "hosanna to the son of David" by the Galileans

p225 oh father, save me from this hour! he moved a stone's throw away from his sleeping disciples. He prayed face to the ground ... (if this is true, John does not mention it) ... -- not equal; falls on his knees = moving fact

-- p122 He falls to the ground and prays, a child of the great heavenly Kingdom like other children of the heavens who fall to the ground and pray in many lands and at all times in all nation.

p223 ... the poor ... "You will always have poor people with you but you will not always have me" J.C..

-- p144 Out of his silence creeps pity for the wretches. Are they worth being saved ? Certainly not. Yet, he fully lives through what they do to him.

-- p20 Christ ... preaches the innate goodness of the poor and the wretched. The poor are like children.

P223 ... and getting excited he promised immortality to the woman who, at this critical moment, gave him a gage of love XXV 66

-- p32 Christ knew love in the body and women ... decent, beautiful, full-blooded women. ... Independant writers such as Renan, have clearly expressed this thought, and every clear-minded knower of Christ's way knows the secret.

p183 (C.F.L. ed.) clarity of conscience ... In this impure and heavy city of Jerusalem. his conscience, through the fault of men and not his own, had lost something of its primordial clarity. Desperate, pushed to the limit, he no longer belonged to himself. His mission imposed itself on him, and he obeyed the torrent. Death was in a few days...

-- p220 At any rate, the new leader will have to maintain a pure emotional system, and he will do everything to escape the filth of the soul which goes with sexual starvation. ... ravage of abstinence from gratifying bodily love.

p182 ... the friends of Jesus, it seems, sometimes desired a great miracle to (convince) Hierosolymite unbelief. A resurrection must have seemed to them the most striking thing ...

-- p62 They try to persuade him to perform miracle to demonstrate ... The dead will rise from their graves, the greatest miracle of all will happen: The souls will return to their bodies, and they will walk around again just as ...

p185 ... Legal murder ... The "party of order" has always been the same, thinking that the last word of the government is to prevent popular emotions, it believes that it is an act of patriotism by preventing the tumultuous bloodshed by legal murder. Unconcerned about the future ...

-- p133 Not because they had not been careful enough in the preparation of the judicial murder, but because of the bearing of Christ.

-- P123 ... they want your strenght, not your worries nor your thrust into things obscure and dangerous and laden with future fateful events...

p185 ... men of order, convinced that the essential for humanity is not to be agitated, had to prevent the movement of the new spirit from extending. The priestly party against popular seditions. He sought to arrest the religious enthusiasms foreseeing with good reason that by their exalted preaching they would bring the total ruin of the country. The priests saw as a final consequence of this agitation an aggravation of the Roman yoke and the overthrow of the temple, source of their wealth and their honors Jean XI In a general sense J.C. if he succeeded, really brought the ruin of the Jewish nation.

-- They would bring the total ruin of the country, must be k. necessary

p189 ... the agents of the priests probed the disciples hoping to get the information resolved not to seize him in the temple ...

--p133 ...instead of in the temple where he want every day...

p189 ... too great a cause for anxiety. All these internal troubles obviously remained a closed letter for his disciples. They understood nothing ...

-- P123 ... they want your strenght, not your worries nor your thrust into things obscure and dangerous and laden with future fateful events...

p189 ... resignation to the divine will A failure worse than death; doubt his œuvre. terror hesitation -all is vain - of dark for them in the great soul of

their master. He could still avoid death; he didn't want to. He agreed to drink the chalice to the dregs. Love for his work prevailed.
-- vital principle more important than individual life / reverse said , chalice: reverse, ask God to avoid drinking the last bitter sip)

victim of his greatness, did he weep for not having remained a simple craftsman of Nazareth? we don't know

p193 Cephas promised that he would go with him to prison and death. Jesus, with his usual subtlety expressed some doubts to him: All swore that they would not weaken.

-- p143 ... where are they?

in the Talmud the procedure prescribed against a "seducer" (mesith) is to form a trap, of two witnesses, in a room lighted by two candles and have him repeat and confirm the blasphemy; stoned court ... criminal matter... Judicial eyewitnesses, judicial ambush. Act immediately ... for an attack against the Mosaic religion. Sentenced to death then sentencing to be approved by Pilate. Interrogation by Hanan on his doctrine and his disciples Jesus refused with just pride to enter into long explanations; Peter three times denied knowing him in the Hanan court, concealed cowardice great indelicacy
-- you say it , R the same science not in tribunal, resume

E. Renan, Avenir de la science

p213 Discovery of America. The first navigators who discovered America were far from suspecting the exact forms and true relationships of the parts of this new world; likewise in science, the most important discoveries are often approached in a roundabout way, oblique, if I dare say so.
-- america columbus boat biography ether d and diab

psychology p211

science of nature p257

p2XX -- A thousand books written to escape.

E. Renan, Souvenir d'enfance et de jeunesse

p246 I was stoned so badly, a few years ago, for having, in this good country of France, spoken of love as something sacred, religious, mystical that I will impose on myself this time to be brief. Our country, indulgent for polisonery, hardly admits that we speak in a serious tone of the intimate secret of nature, of this distant voice of a world which wants to be. We do not realize that by leaving love in the state of nonsense, filth or giddiness, we argue the Eternal of ineptitude. What! the work par excellence, the continuation of life, would have been attached to a ridiculous or gross act!... For me, what seems demonstrative of the divine nature of love is its spontaneity. He is born like a flower of the field; it acts like a magnet; Newtonian attraction is no more subtle than him. Science demonstrates that two molecules, alone in the world, at whatever distance one imagines them, would set out to meet.

Emma's love...

-- p180 the church had to face the full realities of Life. renan's book on Christ had to be published , and ...

-- resume

E. Renan, other

... professor of Hebrew at the College de France where he succeeded Étienne Quatremère, he was suspended four days after his inaugural lesson for insulting the Christian faith and replaced in his chair of Hebrew on June 11, 1864 because of his Life of Jesus, book on Jesus of Nazareth judged sacrilege. The scholar Salomon Munk succeeded him in this chair. In 1864, the Minister of Public Instruction Victor Duruy suppressed his course. ... On June 13, 1878, he was elected to the French Academy, in chair 29, replacing Claude Bernard. In 1883, he became administrator of the College de France. In 1884, he was promoted to Commander of the Legion of Honor. In 1888, he was elevated to the dignity of Grand Officer of the Legion of Honor.

(https://fr.wikipedia.org/wiki/Ernest_Renan)

p154 Renan was excluded from the French Academy for coming closest to it. ... Renan writes from sources of the Talmud : ...

In Sens, Marseille, Montauban, Lyon, the bishops and archbishops condemn the book that the faithful must neither "read [nor] keep [nor] sell or lend". In some dioceses, the death knell is sounding. Prayers to which indulgences are attached are recited in reparation for outrages. Pope Pius IX congratulates the Archbishop of Reims who had the book banned. (<https://www.cairn.info/revue-mil-neuf-cent-2007-1-page-61.htm> , Du succès littéraire comme mode d'échec de la science (Literary success as a mode of failure for science), Perrine Simon-Nahum, Mil neuf cent. Revue d'histoire intellectuelle, 2007.

To pass censorship and continue to sell. Life of Jesus is rewritten one or more times by Renan. Passages are removed; those who shocked the orthodox or who would have «asked for too long explanations». Thus, several versions exist.

Lamennais

Félicité Lamennais. Priest, writer, philosopher, scientist. Following, among other things, the accusations of the Archbishop of Toulouse Paul Thérèse David d'Astros, and one or more trials in Rome directly at the Pope, Gregoire XVI, he is excluded from Catholics. PE Not recommended by Lamartine and two others friendly writers to publish Words of a Believer. José Cabanis - Pour Saint Beuve - speaks of Lamennais - his history and defends it.

1778-1854

1833 Words of a Believer & Translation of Dante Divine Comedy.

1838 The People's Own Book

1840 Esquisse d'une Philosophie. The first three volumes.

1841 Prison one year in Saint Pelagie, France, "for having attacked the royal government" in the book "The government and the people", dixit Wikipedia Fr), he published, as he had done for the trials of Rome, A book of this trial where he appeared as an accused with his publisher, Pagnerre.

1843 A Prison Voice

1846 Esquisse d'une philosophie. The fourth volume.

1973 G. Deleuze embodies it in a movieⁱⁱⁱ.

Lamennais, Words of a believer

p98 We cry to you lord O father! You have not abandoned your son, your Christ...
P123 ... you have not abandoned this people in their misery you have not ever delivered it to their oppressors ...

-- p129 But Life within has not abandoned him. His Life within kept acting as Life acts, up till the last breath. ... God did not abandon him at all, except as an image of misled men, corresponding to no reality.

-- p30 God has not forsaken his children. Man must have abandoned God.

P55 ... You are sitting on the edge of the ocean of beings, but you do not enter its depths ... what will I still compare to you?

-- p220 escape the filth of the soul which goes with sexual starvation ... he will be able to penetrate through the gossiping and tea-parting and socializing backslapping and badjocking and 4-lettering of the men and women in the street...

-- p112 ... hope of ever penetrating the tangle ...

p55 ... when the storm comes, we hear a deaf rustling on the shore and the waters seem to be agitated as themselves.

-- p91 He should retire, go away, hide, until the storm is over.

P20 ... there will always be poor, because man will never destroy the fishing in itself ... lust ...

-- p144 Out of his silence creeps pity for the wretches. Are they worth being saved? Certainly not. Yet, he fully lives through what they do to him.

P43 ... And many will die in this fight, and their name will remain on earth as a radius of the glory of God.

-- p136 ...

Oh, give me a friend

Who does not request

The endless safety of my name

...

P43 May the one who wants to be the greatest among you is your servant, and that one who wants to be the first is the servant of all. -- summary

-- p1 « Man is born free; and everywhere he is in chains. ... » Jean Jacques Rousseau asked ... the answer is found to this basic question... setting up new social contracts.

p59 ... When even by being mistaken in their faith, others will claim this sacred right of you, respect it in them as you ask that the pains respect it in you.

-- p174 ... let people live their own truths, not your truth.

P130 ... help of the others, we need it in childhood, in illness, in everything and for everything. The isolated man of the other men, then devoid of language and intelligence, and of love, would be within creation a kind of monster without origin, without link, without name, and I do not know what indefinable that we would look with dread. ... The instinct brings together, the duty coordinates ...

-- p60 lunacy. What it needs badly, what it cannot live without, is companionship, comradeship, friendship, closeness and intimacy, the warming understanding of another soul, the possibility to talk it out and to confide one's depth. There is nothing supernatural or extraordinary in this. It is an expression of true living, of natural sociality. No one wants or can live quite alone without risking lunacy. Now this deep urge to companionship is bound to turn sour, that is, to become a request, otherwise incompatible with living. Life, if the friends and companions remain bound to their families, their wives, their children, their professions.

p123 What are these grindstone that are constantly turning, and what are they briefing sons of Adam, these wheels are the laws of those who govern you and what they are grinding is you.

-- p108 From here onward the machinery of the organized emotional plague of all ages takes over like a robot grindstone, never to stop until the victime is squeezed to pulp.

P134 Exile everywhere is alone -- same destiny everywhere

p171 XLII And the homeland was shown to me.

I was swept over the shadows region, and I saw time taking them from an inexpressible speed through the void, as we see the breath from the South take away the light vapors that slide in the distance on the plain.

And I went up and I went up again: and the realities, invisible to the eye of flesh, appeared to me, and I heard sounds which have no echo in this world of ghosts.

And what I heard, what I saw was so alive, my soul grabbed it with such potency* that it seemed to me that before all that I thought to see and hear was just one vague dream of the night*. What would I say to children of the night, and what can they understand? And from the heights of the eternal game, did I not also fall back with them within the night, in the region of time and shadows?

I saw as an immobile, immense, infinite ocean; And in this ocean, three oceans: an ocean of force, an ocean of light, an ocean of life; And these three oceans, penetrating each other without confusing themselves, formed only the same indivisible, absolute, eternal unity. And this unit was the One who is; and, at the bottom of his being, an ineffable knot linked three people between them, who were named to me, and their names were the Father, the Son, the Spirit; And there was a mysterious generation, a mysterious breath, alive, fecund; and the Father, the Son, the Spirit, were the One who is.

And the Father appeared to me as a power which, inside of the infinite Being, one with it, has only one act, permanent, complete, unlimited, which is the infinite Being itself.

And the son appeared to me as a word*, permanent, complete, unlimited, which says what the power of the father*, what is*, what is infinite being*. And the Spirit appeared to me like love *, the effusion, the mutual aspiration of the Father and the Son, animating them with a common life, animating with a permanent, complete, unlimited life, the infinite Being.

And these three were one, and these three were God, and they kissed and united in the impenetrable sanctuary* of the substance one; And this union, this embracing, were within immensity, eternal joy*, eternal voluptuousness*. of the one who is. And in the depths of this infinite ocean of being*, swam* and floated and dilated creation; such as he is the island which incessantly expanded his shores in the middle of a limitless sea.

It flourished like a flower which throws its roots into the waters, and which extends its long nets and its corolles to the surface. And I saw the beings linked to beings, and happen and develop in their innumerable variety, drinking, feeding on a sap* that never exhausts, strength, light and life of the one who is. And everything that had been hidden for me until then was revealed to my eyes, which the material envelope of essences* no longer stopped.

Cleared from earthly obstacles, I went from world to world*, as here below the spirit goes from a thought to a thought; And after immersing myself, lost, in these wonders of the potency, wisdom and love, I immersed myself, I lost myself in the very source of love, of wisdom and of power. And I felt what the homeland is; And I entered into light, and my soul, swept away by waves of harmony, fell asleep on celestial waves*, in an ineffable ecstasy. And then I saw Christ to the right of his father, radiating with an immortal glory*. And I also saw as a mystical lamb immolated on an altar; myriads of angels and the men bought by his blood surrounded him, and, singing his praises, they gave him thanks in the language of the heavens*.

And a drop of the blood of the lamb fell on the languid and sick nature*, and I saw it transfigure; And all the creatures which she contains palpitated with a new life, and all raised her voice, and that voice said; Saint, saint, saint, is the one who destroyed evil and defeated death*. And the Son leaned over the breast of the Father, and the Spirit covered them with his shadow, and there was a divine mystery between them; and the heavens in silence shivered.

END

-

*potency (puissance, power)

-- p188 By far the most likely result of the principle of « orgastic potency » will be a pernicious philosophy of 4-lettering all over...

* Fils (gets into the plasma and explaining it. The Verb; love including genital. He went through the same path, Jésus, Reich scientists. Orgone=God sexual life, devil ether)

-- p87 ... he told his people where and what the ocean is... Christ dare to show them the ocean depth.

*sanctuary

-- p50 To get into paradise you must not only know ... you must also be able to get into its inner sanctuary.

* eternal joy, (-- ...see hope everytime...)

-- p116 ... till the catholic peace and brotherhood peddler has succeeded in shutting every single exit from the trap toward the domain of Christ, the kingdom of Love and eternal happiness

*voluptuousness -- exit of the scholasticism of the Middle Ages based on its refusal, etc.

*ocean -- vocabulary the same as from the Greeks,

*swam --allegory 'thrown over the edge of a boat in the sea ... survive' biography

4e part R.; Where is the True.

*sap

-- p155 In their hand is a rope with a knot at the end of the sling, or a gun ready to shoot Life drinking its sap from the well of Love.

*material envelope of essences -- membrane

*cosmic waves

*glory

-- p136 ... Oh, give me a friend Who does not request The endless safety of my name, ...

*language of the heavens

-- p117 ... and he began to develop the language of a prophet or Messiah and the way of a religious leader.

-- p125 To learn the language of heavenly life, ...

-- p138 His language is not their language since they have been confused at Babylon. Therefore he is silent ...

-- p26 ... his awfull language already betrays the emotional feel of 'taking her against her will by force of seduction.

-- p160 But finally you will start talking Christ's language and shiver in learning to live his way of Life.s

*sick nature -- sick humanity

*destroyed the evil defeated death -- knows he is mortal.

p55 Answer them that their God is Satan, the enemy of the human race, and that yours is the one who defeated Satan. After that they will unleash their satellites against you; They will make unnumbered prisons to sequestered you.

P47- Satan

Lamennais , Voix de prison

the damp dust which covered the light threads, the impalpable and mobile network extended over the meadows, the fields.

p182 father dies before birth. loses his miserable loving mother, instruction to smooth the paths he was going to have to take.

p183 Alas! she had exhausted her whole life in a few years. She layed in my arms. Her silent lips still smile at me. His dying gaze blessed me one last time. Now alone in this world. I was there as if I was not there. Feeding on my memories, of vagues daydreams and sad hopes.

-- mère, hélas élégie, souvenirs are not livable..

p183 ... Providence guided an orphan girl like me. Our eyes looked down and our silence alone spoke. I consumed myself in my desires, she wiser, repressed my ardor, saying, we must think of those who will come; Let us first do some savings.

--p26 so Life also lets its love relationships grow slowly from a first comprehensive glance to the fullest yielding during the quivering embrace. [...]life meets because it just meets.

p185 ... vulture ... twilight extended his veil above the prison.

-- p113 ... the moment freedom vulture starts its ugly, pernicious wings and dispatch his freedom pedlers to the farthest corner of the earth

then prison, proletarian (word) "They consult themselves to live; We throw them in prison "

Diaphanne vapor ocean

poetry

There is like an invisible breath that goes from you to me (brother, love), and from me in you. Let them grasp it if they can! They have chained the body (those who have betrayed the happy homeland) but the soul laughs at them, it is free!

The voice that says; Remember the dead (end)

May the sun were beautiful and laughing nature!

Does it remember you, my sister, our morning races on the grass bathed in dew, our games in the woods, and the nests to which almost in tears, you defend me from touching because of the poor mother? And the days and the years run, and, withdrawn in itself, moved with sadness and unknown joys, the Soul is extending its mysterious wings on a new life near hatching. --Fem

Justice (word)

p207 Freedom; forget of oneself, mutual dedication; that freedom is love -- w.r. Rights, Duties, Liberty, Responsibility

The divine plower soldier

indigence a crime, no house; Creal law prison

p19x ... Powerful and calm flight of free eagle in immensity ...

-- p120 Christ, the eagle, ... he would hatch some eagles to carry his message into the wide world. The shame of it is, the blind chicks had seduced him into hatching out their eggs...

inexhaustible tenderness (word) corolle (word)

p179 To the principle of domination of the government the free association, immediate Lamennais (du Passé et de l'Avenir du Peuple (of the past and the future of the people.)

p207 «Peoples wonder where are justice, providence. Let them wonder if they are ready for the good they call and I reserve them.» J.C.

-- p50 The true guardian is, of course, man himself ; HE IS GUARDING HIS VERY LIFE AGAINST DISASTER. DISASTER WOULD ENGULF HUMANITY IF MAN AS HE IS TODAY, WOULD FIND AND KNOW GOD. HE would make of God ... (as everything, amour de la connaissance, nouveaux nés, socialism, échange de biens à travers les ages.) a mess.

p20X Son of time, everything seems long to you: go and repeat to the peoples what you have just heard.

-- p211 The new leader will feel impatient but he will learn to wait endlessly. ... waiting patiently is only possible if you have no ambition to lead or to save people.

--p124 Do not write for people but about the essential of Life. ... let your words and thoughts stream out into the wide world ...

The beast shows the goal from a far, higher instincts, more intimate joys.

p194 Smile of evil, repulsive, from which surrounded all these human larvae. Lie, perjury, hypocrisy, corruption, suspicions, distrust. «... You will spread out everywhere the ... »

p197 The spirit of light said: «... probe your kidneys, count if you can, the iniquities piled up at the bottom of your conscience.» (Spirit of light -> Skinny elderly man <- Lemures) The Lemures said: «... It is good that some die for the salvation of all. Who resists to the established power is Guilty.»
-- satan kidneys

p201 ... beast without instinct; strikes her chest, it sounds hollow ...

--p45 THEY ARE COMPLETELY EMPTY.

The name of the homeland ... after the ardor, the tenderness ... The severe duties of man, the big one, the holy fight where to fall is to defeat, where to die is to relive.

And they had fallen, and they had overcome, those I saw struck by the ball, or pierced on the ground by the sword of the coward.

And they had fallen, and they had overcome, those still whispering the name of the homeland, expired after long tortures on the straw of the dungeons.

Glorious troop of the forts, you are there near me, and you tell me: do you hear, brother, the old martyrs who from above call us? Crowned with splendor, they go away, divine messengers, from sphere to sphere*, singing the canticle of the future. A virtue emanates from them, penetrates to the heart of the people, and its beats become more hasten, and the earth and the heavens shakes and the worlds, palpitating within the immensity, say to each other: one great justice will be done; Have you felt the breath of God?

The voice silenced again, as gone in the vague of space. Then suddenly vibrant with force:

They have chained the body, but the soul laughs at them, it is free.

*sphere

-- even our mechanist have begun to hear the music of the sphere.

It was a autumn evening; A lukewarm breeze came from the sunset, a mild breath of the dormant seas. The sun floated on the horizon in an ocean of diaphanous vapors. Dark blue clouds, aerial flowers, lay out on the edges of the corollas of a thousand shapes, tinted with numberless colors whose mingled nuances were lost in a gold fluid.

A few rays of sun, sliding through the vases of flowers posed that outside the narrow window, penetrate into the little attic, and, reflected by the paper of a

yellow shade which covered the walls, veloued into a red of gold , objects drowned in a mellow light.

There was, not sadness, but a kind of melancholic and vague reverie in her eyes that long black eyelashes veiled, and on her forehead a celestial purity. Sometimes she ceased her work for a moment, her virginal head got up like a lily on her flexible stem and her foreign looks from outside were withdrawn in herself and contemplated a whole world visible on her own.

Astray in the distance on indefinable perspectives, they were going to lose in horizons lost themselves in the undecided, glimmer of boundless space. A nature whose ours is only the shadow stalls and its rich colors and its delightful forms and its fecund breast exhales pure, suave, an halation of life that aspires with pleasure the innumerable multitude of beings.

And the air, animated by the voice of these beings palpitated: From seas, from lakes, from rocks, from woods, all came out together the thousand and thousand voices which this universal voice formed, and, uniting and penetrating, their divine harmony propagated in all directions in these ethereal plains, unrolled its immense waves!

And withdrawn in herself still further forward, the girl heard in the inside of her soul, in her secret depths, mysterious sounds and paroles that are not from the language of men. Then everything else was veiled; Her thought seized what has no apparent form, her love embraced an invisible beauty near which all the others efface oneself, and died and reborn by a flux and reflux of fire which consumes life and which renews it, which is life itself in its imperishable essence.

And time was fainted with the fugitives realities from which it measures the rapid duration, and, plunged into the One of whom everything comes out, to whom everything comes back, the soul was drinking in the calm elating of an ineffable ecstasy.

pEnd ... Talk to me Lord only you knows how to fill the immense vacuum that you made in me.

-- p64 ... the gap between the ability to hope and the ability to do will in any case force people to feel the new idea as a burden ...

Satan: Push them on the slope where we go down so quickly - Kingdom of Hell (blown in society) - Allison last mail (of our couple)

-- p160 drive the Hell of your miserable Little Men out of your paradise.

Lamennais, Livre du peuple

P136 ... ; And that your word is always true; May she never alarm the modest ear or hurt the respect that man must have to man.

--p184 But, truth is dynamite wich can kill Life in the hands of sick life.

P135 ... develop as the tree extends its branches leaned to other branches, towards the sky...

-- p222 It will be ITSELF, and it will have the power to develop, and to correct what will impede its development.

-- p43 ... but he will tightly shut all entrances to knowing it, handling it, developing it. This removal of ...

p155 Time uses the envelope of the divine principle but does not use the divine principle. When the body in which it was embodied dissolves and falls into dust, it is a new, more perfect, whose previous one contained the germ.

-- p91 The single accidental soul is still too important to him. He does not reach the conclusion of the unimportance of the single life, of the importance of the principe of Life itself, which will preserve billions of single lives.

p116 ... If he has no reason or will, if not master of himself ... he becomes a pure machine ... (automaton)

--p150 ... performance of Duty... or simply in insensitivity... they are just machine and no more...

p115 In the liquid atom where travels, like the whale* in ocean, the imperceptible insect, the Providence has deposited the necessary food for its subsistence, and it too draws from the inexhaustible udder of the common mother its droplet of milk that it distributes, depending on the measure of its needs, to each creature. ... it does not only live from bread, body... it lives from all the words which proceed from God that is to say of the truth* which nourishes its intelligence. --

*whale

-- p57 The point from which you view such event ... It loses its detailed greatness the moment you watch it from the standpoint of a whale.

P116 He says to the vapor; Do the oeuvre [...] blind force, prodigiously superior

... The knowledge of religious and moral law, and that of the universe, such is the life of the mind; And all have the right to this knowledge*, because all have the right to live, the right to keep and to develop*. However, to develop is to grow without obstacle*, it is freely applying its activity to everything that carries it to the internal impulse*, within the limits set by the universal order*; And the right, essentially inseparable from freedom, merges with it in its experience.

--

*All have the right to this knowledge

Title of biographie W.R. 4e part ; People right to know

* to develop

-- p75 ... they will want to get it but not let it live or develop from their total life.

-- p46 They are rigidly armored ... emotionally sterile, immobilized, devoid of development.

* obstacle

p176 it is not the learning to walk in the infant, but the rock and the precipice in its way that is to be watched. ... instead of removing the obstacle in the way of growing truth.

* internal impulse

-- p56 To move outward, man would first have to stir inside without outer excitation. The impulse to move on, to change things, ...

* universal order

-- p104 The « world Soul » was in everything ... integral part of the universal soul

P74 There are men of rapine who spy on the weak to deprive him of force or cunning, and who roam the night around the house of the widow and of the orphan.

-- p186 ... not around my garden with a knife ... letting murderers and thieves and men who are out to kill you sneak around your house at night,

P136 There are words that kill ... malicious talk, slander.

-- P126 it will pronounce innocuous details in a tone and a slant of intonation which is meant to kill the last vestige of love or esteem for the victim in the hearts of most devoted friends. When you hear the deadly, poisonous intonation of the prosecutor, you know a Murder Of Christ is going to happen again.

P185 And little by little air became like water that is disturbed, and the crepuscule spread its ever more obscure veil on the crest of Mount. A voice came out of the entrails of the wave and raised vague, immense, similar to the sighs of the Spirit of the abyss; And; From the heights of the lonely rock, another voice, merging with that voice, was going through the night dying on the desert beach.

-- p57 Nothing can disturb ... brooding like an ocean ... only ripples on the surface ... such waves ... revolution ...

p98 God addressed in the origin this command to all men; Grow and multiply, and fill the earth, and subjugate it; And you are told to you: renounce the family, the chaste sweets of marriage, the joys of paternity; Refrain, live alone. What could you multiply that your miseries? It is therefore certain, humanity is not what God wanted it to be; She diverted from its ways. How will it come in? Listen.

There was a Law from the beginning; This law was forgotten, raped.

... after forty centuries J.C. restored the Law ... -- Lawfull, surpop, resume -- p201 fonctions ... not touched for a period of some twenty-five hundred years of human dealing with nature.

p164 ... regeneration wanted by you and that God asks you.

-- p125 Their want is only consolation. What they need is regeneration. Not in heaven, on earth.

p151 When the rains come to fall into the country where the Nile has its source, the river grows and goes up, and covers from nearby to proximate the valley that it fecund. To make its fertile waters arrive at the most distant lands, shouldn't it be that he first sprinkle those who touch its shores.

--p39 sap a well ... once filled up to overflowing, it will start giving off water to the soil around it and to distant brooks which in turn will give the sap of Life back to life. In this manner Life reproduces, maintain itself and grows endlessly. Not so armored man. ...

p151 selfishness will always remain ...

No union without love. Because love is the very energy that fulfill union. Now to love God is to desire it, and prayer is the movement which carries it towards the object which it loves, which it aspires to own, which it calls to oneself.

p161 The lonely beaver lives in great pain in the first hole he meets on the bank of the river: associated with other beavers, he built in the current vast and convenient residences where they all live in abundance ... Base of association; Mutual confidence, probity, moral conduct of its members, wise economy.

-- p26 Life does not write a book in order to ... ; it does not write « for people » but about process and facts. Life builds a bridge safely in order to cross a stream and not in order to get a reward ...

-- p200 the deepest root of humanity, as the rock fondation upon which to build :To builds as an enginer build a bridge or an architect a house, anf not as the Red Fascist builds up his empire over man and his society ...slander denonciation ... destroyers of human hope ...

-- p55 ... imbridgable GAP between the dream of Life and the ability to live LIFE in man.

-- p104 ... no unbridgable contradiction between individualism and universalism.

p116 Like the tree which, on the mountain extends its strong branches far and draw up its elevated and proud head.

-- p100 The crooked trunk will hate and will have to murder the straight tree trunk until the tree trunks will start growing straight all around and will no longer cause terror in crooked tree trunks.

p145 ~seduction first woman by a snake, the most frightening " evil spirit fascinates straight souls;

All Chapter «Duties» (to unite) near of

-- All Chapter VI ; THE GREAT GAP MAN'S SITTING

Lamennais, Du Passé et de l'Avenir du Peuple

(Of the past and the future of the people)

The physical laws of the union of man and woman and the union of both with the child, combined with the intellectual and legal laws from from where emanate the duty and the right, are proper what we call marriage, family.

Hope and love, Hope softens everything, and love makes everything easy.

-- Faith - Not to avoid leeches. Against

There are currently men who suffer a lot because they loved you a lot; Me, their brother, I wrote the story of what they have done for you and what we did against them because of that; And when violence will have been worn out of itself, I will publish it, and you will read it with tears then less bitter, and you will also like these men who loved you so much. Now, if I tell you about their love and their suffering, I would be throwing me with them in the dungeons. I would descend there with great joy, if your misery could be a little lightened; But you would not withdraw any relief from this and that is why you have to wait and pray to God that it abridge the ordeal. Those we fight, what do they want? Their personal property linked to the evil of others. What do we want, what should we want? The good of all by sacrificing it, if necessary our personal property. They live in themselves only; We live out of us this is what separates us, what makes them and us like different races

-- fight, different races, with the Barest necessary of living, ltsavtself,

Chap V p241 Immersed within the universe, absorbed in him man is forced to react against its fatal forces to keep himself. Search for causes and laws that he had to know so as not to succumb in this gigantic struggle. Now the knowledge of the causes and laws which govern the universe implying that of the supreme cause* of which he found in himself* the notion, but vague and confused because of his very unity, he tried to conceive it to conceive of his operations, and, too weak first to scientifically separate it from what stems from it, he identified it with the secret energies producing the phenomenon which struck its looks. Hence the religions of the Nature true in their origin ... -> God

-- resume science orgasmic convulsion

p243 patriarchy. Oppression in the family, women delivered to the whims of the husband or of the strong one. Oppressed by polygamy, divorce. The child by the arbitrarily absolute authority of the father who became the type of social power, when he did not only depended of pure force. The property depends more and more on the same right of force; She reigned in fact sovereignly.

-- p53 The patriarchal structure of their societies

p254 ... the woman acquired some dignity ...

2021 guy galleme?

Long is the stain of humanity, and its work is tough; But, to soften it, God gave him two celestial companions; The faith that supports it and the hope that consoles it.

--About social iniquities

p264 substratum (word)

--same

Lamennais, Mélanges

p223 The Dead. The dead where are they, who will tell us? ... Happy the dead who die in the Lord.

Lamennais, De l'esclavage moderne

PEnd ... this cursed and rotten generation ...

-- p158 ... dried-up carcasses ... his whole life by a worthless, godless, forsaken, generation of vipers and vermin, ...

Lamennais, Esquisse d'une philosophie 1840-1846

Tome IV, Partie II-de l'homme Livre VII Chapitre VII p366 He quotes; Organogénie of Gaudichaud, botanist, Accademy of Sciences August 19, 1844. Gaudichaud; Recherche générale sur l'organographie, la physiologie et l'organogénie des végétaux, (General research on organography, physiology and organogeny of plants), 1841.(Wikipedia FR)

-- orgone

p102 streamling of Life in the organism during the embrace were subsumed under the term ORGONOTIC.

p104 ... Bruno had, in the sixteen century, by mere thought, anticipated the factual discovery of the cosmic orgone energy in the twentieth century. ... organometric equations ... organomic fonctionnalism.

Tome IV, Partie II, Livre XII, Chap IX p414 ... The development of the generation is functional ... Creation of the necessary environment at the evolution of the primitive germ ... (nutrition)

Tome II Livre VI, Chap VI ... In some species, in bees for example, the individual is even an organ appropriate for certain functions ...

-- fonction

p104 Bruno was basically a functionalist. He knew about the fonctionnal identity and antithesis, even in ...

Tome III, Livre Art, Chapter Art ; ... Admire God's work and seek to reproduce it in his works. This is the art.

-- worship resume

p87 ... having lost your FIRST sense of Life, you began to worship gold.

Tome IV, Livre X, chap V

... Potency of affinity ... (body attracting for love ...)

-- orgastic potency

Tome II, Livre IV, Chap IV, p204 ... Organic love is like the support of superior love. Under the influence of lower love and its effective, inorganic elements are brought back to organic or individual unity*; Thus superior love brings back organic being to social unity, the center of which is infinite being. ... Variable -relation with- contingent. ...

-- unity summary

Tome II, Livre IV, Chap IV, p204 ... man always advances and has no other terms than infinity...

-- stir move onward

TIV LIII Chap V P214 ... methode ... reach back from the complex to the simple ...

TIV LIII Chap II p202 ... Kant's method, isolate man from the universe ... Nothing positive nothing living, can only be dead science, absurd, negative, empty

-- methode, dead science

TIV LIII Chap V p212 Knowing is to see* ... The vision of ideas ... The light fluid ... effulgence^{iv} ... the one conceives very well that a being perceived this one and is unable to perceive that one.

*to see,

-- I was a visual type of man 4e bio R. Where is the True

*one conceives...

-- ... I do not give a damn if they see it or not ...

Alfred rebelliau, Lamennais Une amitié féminine

Female friendship is Madame de Lacan = Madame Cottu. Relationship begins in 1819. She is an admirer/fan and converts to Catholicism because she read him. He has been helping her since the beginning of the relationship. They maintain a correspondence until 1954, a month before the death of Lamennais. During this relationship, when her husband dies, he advises her not to remarry. He leaves her (no longer sees her, stops going to their usual meetings in a country house) following the recommendation of his confessor priest because of the rumors "of the world" about this relationship which could harm his reputation in his professional career. ... He has another fine artist friend ...

Louis de villefossee, Lamennais ou l'occasion manquée

(Although it was published in 1945, the author warns that he wrote this book before the Second World War, and "against the war" by talking again about the doctrines and history of Lamennais where he saw some proposals and solutions possible against it.)

Lamennais was already involved and interested in the social movements of France, (just as he would be a decade later in the workers' revolts, notably that of the Canuts of Lyon and the trials of the July 1934 insurrection and just as he would be fifteen years later towards the events of 1948.) when he undertook a trip to Italy in 1919 in order, among other things, to meet the Pope there, then continued in Germany. During the meeting with the Pope in 1819 in the Vatican, in addition to the Pope, there are three "mannered" people present in the room, Austrians and opponents of Lamennais. The latter will confide among his correspondence, that he was disappointed with the meeting, that the Pope was evasive, (looking out the window, presenting sacred objects of which he is the temporary owner ...) and that the whole of the discussions remained superficial.

The Pope, Gregory XVI (Cardinal Cappellari), applauded at the beginning and imprinted his proofs of the existence of God on the book Essay on Religious Indifference by Lamennais. But the Pope is under pressure from the Cabinets of Vienna. The pope publishes the Mirari vos (You will be surprise) in 1819, he will publish the Singularitatis nos (we are unique) in 1834. Both are condemnations and exclusions of the Pope against Lamennais and his oeuvres. In these "encyclicals", one can read in Latin proposals of Lamennais condemned, being to be the editorial line and the principles of freedom of the newspaper L'Avenir which he had founded, or the values present in Word of a believer. The Pope, prohibiting, among other things, their dissemination and reading, will say in the first encyclical that thus; "order and tranquility are restored". Lamennais is accused there of "speaking in public on the questions of the Holy-Chair". Freedom of conscience for all, which he promotes and defends, is attacked and denounced by the Pope as "absurd", ... or "erroneous delirium". He is there accused of presenting power as contrary to divine law, the Pope will say; "false, slanderous, reckless, impious, scandalous propositions, leading to anarchy..."

And also that "to spread revolt brings destruction, and breaks all bonds of fidelity and submission to princes. », that you must submit to power and that if you do, «your very powerful emperor will be very benevolent towards you».

In addition to his numerous press condemnations by this "detestable, execrable civil and religious society" Lamennais will discover that he was for years under complete police surveillance, his private letters were intercepted by, and given

to the police and then sent to Rome where they were read, and kept in the dark cabinet of the Pope.

"I must point out to him his responsibilities, which are heavy" said Fernand Hayward, historian, speaking of Gregory XVI.

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Iordanus Brunus

Latin ;

- Subprimere ; Lift , remove (sub - primere) (suppressum) make sink , drown at the bottom , pour down ships , to contain (to stop) in his movement , stop for oneself at the passage , hold back , divert .

De Magia et These de Magia .

p458 Sumitur etiam mundus improprie et proportionaliter seu similitudinarie, ut homo dicitur mundus, quia partibus eius partes universi repraesentat, sicut et modo suo singula animalium et plantarum.

p406 Sicut enim anima nostra ex toto, corpore totum opus vitae producit primo et universaliter, mox tamen quamvis tota est in toto et tota in qualibet parte, non tamen ideo totum facit ex toto et totum ex qualibet parte, sed facit videre in oculo, audire in aure, gustare in ore (quod si ubique esset oculus, ubique omnino sentirent), ita et anima mundi in toto mundo, ubicunque talem est adepta materiam, ibi tale producit subiectum et inde tales edit operationes [...] .

IB , interne/externe

p103 Let us learn more about it in one of the many ways the plague killed Christ again, many centuries after the Murder of Christ : this time in the form of a great natural philosophy which taught the totality, continuity and comprehensive aliveness of the universe. The originator of this natural philosophy, and thus the anticipator of some basic orgonomic thoughts, was Giordano Bruno.

P104 The murder of Christ in Giordano Bruno.

There are empty souls which thirst for excitement of some kind to fill their desert minds. They will, accordingly, hatch evil. Not all of them, true, but a few will do it, and their victims will most likely be a Giordano Bruno. And Giordano Bruno is chosen as a victim because he rediscovered Christ in the Universe, i.e., the love of God in terms of astrophysics. Bruno had, in the sixteenth century, by mere thought, anticipated the factual discovery of the cosmic orgone energy in the twentieth century. He had discovered and captured in a system of thought, the interrelations between the body and the mind, the single organism and its environment, the basic unity and multiplicity of the universe, an infinite universe embracing infinitely numerous worlds. Everything exists for itself, and yet it is an integral part of a whole. Therefore, the individual unit or soul exists for itself and, at the same time, is a part of the whole which is infinite, one and multiple at the same time. Bruno believed in a universal soul which animated the world ; this soul to him was identical with God. Bruno was basically a functionalist. He knew about the simultaneous

functional functional identity and antithesis, even if only in an abstract manner. He moved within the general stream that carried human thought to the concrete formulation of functional organometric equations four hundred years later. He described, according to his organotic sense, many qualities of the atmospheric orgone energy which the discoverer of the Life Energy in the twentieth century made visible, manageable and usable in a practical, bio-energetic way. To Bruno, the universe and all its parts had qualities identical with life. In his system there was no unbridgable contradiction between individualism and universalism, since the individual was an integral part of an all-encompassing whole, and not a mere number to a part in a sum of parts, as in mechanical mathematics. The "World Soul" was in everything, acting as an *individual* soul and, at the same time, as an integral part of the *universal* soul. These views are, in spite of astrophysical formulation in accord with modern organomic functionalism. Bruno has discovered the road that leads to knowing God [...]

p481 Quae potentiam cognoscitivam afficiunt, omnia oportet per ostium phantasiae animo se insinuare; nihil enim est in ratione quod aliquo pacto non fuerit in sensu, et nihil a sensu pertransit in rationem quod per phantasiam non deferatur; unde illa sententia « Nihil est in intellectu quod prius non fuerit in sensu » .

Inconscient

p199 [...] « structural » , i.e., frozen emotion [...] Thus, an emperor, basing his attempts to better the human lot on the making conscious of the unconscious and condemnation of the evil unconscious, would fail miserably. The unconscious mind is not the last word. It itself is an artificial result of much deeper processes, the suppression of Life in the newborn infant. [...] The organomic approach is neither political nor sociological alone ; it is not psychological ; it grew out of the criticism and correction of the psychological assumptions of psychoanalysis of an absolute unconscious, of the unconscious being the ultimate givenness in man, etc., and out of the introduction of the bio-psychiatry into socio-economic thinking. It is BIOLOGICAL and BIOSOCIAL resting on the discovery of the Cosmic Energy.

p450 XLIX Porro in hoc vinculo neque purum est materiale illud principium, quod crassima et importunissima pertinacia quorundam vulgarium medicorum opinatur, neque purum illud efficiens daemoniaci seu diaboici generis, quod pro sua parte tuentur quidam theologi; sed utrumque concurrit, materialiter quidem humor melancholicus, quem saturnalium daemoniorum popinam seu balneum appellamus, sed [...]

stale, fithy

p19 The exited bio-energy in the weak is capable of expanding the blood vessels, of including better blood supply to the tissues, of improving the healing of wounds, of counteracting the stale, degenerative effects of stagnant life energy.

P207 Our leader, thus doped into high fake spirits and a continuously highriding mood of saviourship, would begin to feel stale.

P116 He introduces for the first time the idea of filthy water in the desert being better than no water at all.

P223 [...] their ways of life gone stale ; [...]

p480 Non magis ea laedunt, quae magis sentiuntur vel sensum afficiunt; multa enim per sensus vel etiam iocunde et incaute ingeretur in spiritum letalia et obligant spiritum veluti universum animal, quorum alia secundum sensum affectio non praecedit; siquidem veluti per gustum multa sunt amara, acria, aspera, quae non laedunt, ea tamen vel sunt medicinae interdum et nutrimenta, pleraque etiam nullo sensu, ut aër pestifer et quaedam quae per os ingeruntur sunt venena sine sensu, usque ad hoc ut etiam sint dulcia et iocunda quae sunt venena, ita et multo magis per oculus.

~ compertus "try to learn"? , "plague " ? , dj.? ie porn? Clean air , cloud/fog ? ("hard to swallow" - biograph)

p219 Distrust of people [...] will threaten to poison his soul.
P31 To find an answer as to how protect them from the emotional plague resulting from this tragedy [...]
p45 But since they are shut like a tight shell, they feel him as mysterious, somehow dark, far away, not quite present, strange, so very much different, as through a fog or a haze. The fog and the haze are truly theirs and not his. But to realize this would inevitably mean to realize their living death. Therefore the fog seems around him, and not around themselves.
P124 [...] or kill your thought which you have born with pain and much sorrow, of which they know nothing [...] Do not speak *for* people in order to get acclaim, but do speak *about* people to clean the air from the pain of emptiness of emotion.
P216 [...] if a single pestilent character is present ; once you have learned to scent it, it is immediately recognizable by a definite emotional smell. [...] Is it not simpler to submit to dianetics which not only cures all ills in the whiffy breeze of a single breath but in addition enable the soul, purified so speedily, to do the same speedy thing to many other sick soul ?
P220 At any rate [...] have to maintain a *pure emotional system*, and he will do everything to escape the filth of the soul which goes with sexual starvation. His sens and his thoughts must stay clear of the ravage of abstinence from gratifying bodily love.
P221 But once dragged into the open fresh air and into the brilliant sunlight, the ugly, evil breeding of monstrous mischief and of pernicious thoughts [...] will slowly begin to melt away.

p466 Similiter et species pulchritudinis quaedam deferatur ab oculo usque ad intimas animae potentias, unde exurgit amor, voluptas, laetitia, et per contactum quem vulgus physicum appellat non profiscuntur, sine contactu tamen non sunt.

Physicists

p32 [...] the fact that no biologist has ever mentioned the wavi, organotic pulsation in living things, and that no mental hygienist has ever mentioned the ravage of genital frustration in puberty.
P76 But they will not permit this to happen. They will drag the discoverer to a hopeless bacteriology department and want to obtain confirmation of his findings. They will rush to the physicists who were busy all their lives with killing every trace of the existence of such a cosmic force, and ask them to "control" the discovery of Life.
P12 To the Christian commentator, the serpent [...] originally was "the most beautiful and subtle of creatures." [...] a symbol of Life itself and the male phallus.
P15 [...] and with them the great quacks and the medical "authorities", the thaumaturgists and the occultists.

p491 omnes affectus et vincula voluntatis reducuntur ad duo et referunt ipsa, nempe ad irascibilem et concupiscibilem, seu odium et amorem; odium tandem ad amorem reducitur; itaque vinculum unum voluntatis est amor. [...] unde fortasse amor a Platonicis daemon magnus est appellatus. FINIS.

char. an. inverse , dead pulsion (masochst) (reductio) , ~ " than we say it one for all [...]"

p41 Humanity does not

1. Distinguish between and separate primary and secondary human nature.
2. Comprehend the devilish Evil ("Emotional Plague" - "Sin") as the prime result of the frustrated GOOD - GOD - LIFE - LOVE (*including* THE GENITAL EMBRACE) .
3. Know, accordingly, how evil *could* come about when the creator is good. [...]
5. Arrive at laws protecting (*not* the moral laws *but*) the primary, godly, bodily love against the emotional plague, which is called "sin".

P477 Vox et cantus non solum audita vincire comperiuntur, sed etiam longue a vinciendis et a remotis non absque aliqua ratione, ab aliis tamen audita vel a

concitato incantantis spiritus virtutem accipiunt . EX 34° articulo, Numerus unius vocis alterius vocis numerum subprimit, confundit vel etiam tollit .
 Suppression , Chld fut poem ,

P406 Hic sensu quidam est in rebus omnibus animalem, ad animam particularem referendo, siquidem neque animalia istae partes possunt appellari, in ordine tamen universi, quem spiritus unus undique diffusus, atque sensus ubique et undique pro captu rei sensit tales effectus et passiones, in rebus omnibus licet contemplari.

MDC ~ "pseudopode like " , cosmology end fct org? anls charact?

p481 [...] opus interioris potentiar.
 p481 [...] quod per phantasiam non deferatur [...]
 p440 [...] ignes amoris torrent praecordia, urunt cor, pectore existente crudo atque frigido.
 p444 [...] asino ad lyram [...]
 p451 [...] simplex humorum purgatio [...]
 p453 [...] sola porta omnium affectum internorum [...]
 p478 Ex cura vero spiritus sequitur corporis cura [...]
 p481 « Nihil est in intellectu quod prius non fuerit in sensu . »
 p482 [...] sensum communem [...]
 p484 [...] vegetam mentis virtutem [...]
 p485 [...] sed a divino aliquo irradiante , illuminante et assistente regebatur.
 p487 [...] et anima bene libera et repurgata [...] hilaris et libera [...]
 p488 [...] noviter [...] theurgi
 p491 [...] deamon magnus [...]
 p497 [...] ad perpetuum ordinem inter se conspirent certisque rationibus opera sua producant.
 p501 [...] a superioribus corporibus inferiora continentur [...] .

def H/F

p440 – p441

<p>XXVIII Non ergo tantum inspiciendo est partium qualitas atque situs, sed etiam conditio formae totius; sunt enim quaedam passiones aptae natae recipi ad uno subiecto quae non recipiantur ab alio, sicut stupor a torpedine causatur in manu piscatoris, non in reticulis, et, ut ludere solebat comicus quidam, ignes amoris torrent praecordia, urunt cor, pectore existente crudo atque frigido.</p> <p>XXIX Item accidit in tonitruis, quae interdum liquefaciunt ensem seu chalybem vagina nihilo alterata; ita etiam accidit mirum Neapoli in quadam nobili puella et pulcherimae speciei, cuius tantummodo pilos circa vulvam combussit; ita referunt, combusto ligno dolii, vinum relinquere consistens seu congelatum forinsecus . [...]</p> <p>Quod attinet vero ad homines, quibus omnibus non item accidit quod illi puellae, stat ratio in eo quod non omnes sunt eiusdem complexionis, et temperamenti, et eandem spiritus qualitatem admittunt; ut etiam in quibusdam talis animus etiam existit, ut et pluvias impediunt, imperent ventis et aliis tempestatibus. Ita etiam ad complexionem quandam referenda sunt mira quae accidunt in corporibus, ubi quaedam sunt ex privilegio totius speciei, quaedam vero ex certa particularium praerogativa, propter differentias innumerabiles quae sunt in illis. In talibus ergo tum speciebus tum individuis contemplatur</p>	<p>XXVIII Ne sont pas tant observés les parties et lieux des qualités, mais la condition de la forme du tout; Ces passions sont en effet nées capables de recevoir d'un sujet ce qu'elles ne recoivent pas d'un autre. ainsi la stupefaction d'avoir en main un poisson, pas dans un filet, et, en riant du comique de la chose, un feu d'amour enflame le coeur et le sang froid figé de la poitrine.</p> <p>La même chose arrive en grand bruit, qui, quelquefois liquefis des glaives ou des vagins d'acier que rien n'altère; ainsi se voit arriver à Naples dans laquelle de nobles jeunes femmes de la plus belle sorte, à qui seulement les poils autour de la vulve s'enflament, ainsi comme la combustion du bois d'un tonneau, le vin reste consistant ou froid en dehors.</p> <p>Ce qui tien aux hommes, à qui tout arrive différemment que les jeunes femmes, il reste à raisonner de ce qu'ils ne sont pas tous de de mêmes complexion et tempérament et des qualités que leur esprits admettent, ou encore dans lesquels de telles âmes existent, ou encore des pluies empêchées, ou les comendements des vents et autres intempéries. Ainsi encore à la complexion de ces exemples sont vus celles qui arrivent dans les corps, où celles-ci sont le privilège de toutes les espèces, quelques-une vraiment de certaines particularités, à cause des inombrables différences qui sont en elles. Donc en telles</p>
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<i>magis et virtutum effectus [...]</i>	<i>espèces, en tels individus est contemplé la magie come l'effet ed la vertu [...]</i>
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def Peur

p445

XXXVI Huc etiam spectat de fidibus ex nervis ovium et nervis lupinis nunquam consonantibus. Vulgatum quoque est apud multos, quomadmodum duae citharae vel lyrae aequaliter temperator si fuerint, quarum altera propior alteri pulsetur, harmonia unius in alterius chordas non solum consonantes, sed et aequaliter motas commigrabit; et hoc valde rationabile est.

def Oration

p427

Tale genus illud quod appellat Marcus surdum et mutum, hoc est sine ratione, quod nullum cognoscit imperium, nullas minas, nullas preces exaudit et percipit; et ideo impotentes protestabantur, se ad eos eiiciendos, sed aiebant illud genus per ieiunium seu abstinentiam, et orationem seu mentis elevationem, et sensus energiam superari posse atque vinci, et hac est physicum, quandoquidem crassi illius generis, veluti pabulum et illecebrae, sunt humores crassioris et terrestrioris melancholiae, quae per inediam extenuanda vel per accomodata pharmaca prudentor depellenda medico committuntur.

def Stultum

p483

Duplex a theologis genus stultitiae non irrationabiliter (ut quod etiam philosophi debent agnoscere) adducitur, si stultum definiamus eum qui non sapit ut communiter seu ut vulgus. Hoc autem contingit dupliciter; uno pacto infra vulgi opinionem et deterius sentiendo, nempe sensu et cogitatione magis tenebris immersa; et supra vulgi sensum, utpote opinione altius emergante et ingenio animique obtutu. [...]

def phantasia

p481

Quae potentiam cognoscitivam afficiunt, omnia oportet per ostium phantasiae animo se insinuare; nihil enim est in ratione quod aliquo pacto non fuerit in sensu, et nihil a sensu pertransit in rationem quod per phantasia non deferatur; unde illa sententia «Nihil est in intellectu quod prius non fuerit in sensu » .

[...] Sensus non fallere neque falli; omnis enim falsitas est sub actu affirmationis et negationis, sensu vero non affirmat neque negat, sed solum species praesentatas excipit. [...]

(ut phantasia significat potentiam apprehensivam et retentivam specierum ; alioqui enim proprie non ipsius est definire, sed imaginationis) ; iudicare vero aurichalcum esse aurum vel esse aurichalcum ipsum secundum actum affirmationis, hoc est opus intimioris potentiae. Satis autem naturaliter sensus est verus et phantasia est vera, si vere sentiat, si vere apprehendat et teneat speciem obiectam.

p485

Hoc secundo modo dispositi etiamsi habeant ordine naturae cogitationis opus consequens post opus phantasiae, siquidem species cogitabiles a speciebus phantasiatis sunt abstractae (sicut timoris species et amoris ex speciebus phantasticis , inordinatis monstruosis et alienis a sympathiacum hac potentia; sicut species serpentis et leonis non bene afficit, sive sensu externo concepta sive phantasiae opere fabricata , praesentem sensum , quae cogitativa appellatur in homine et aestimativa in brutis) , tamen plus agunt in speciebus phantasiabilibus, quam a speciebus phantasiabilibus patientur. Anima enim vegetior et minus in corpore consopita habet potentem iudicii et operationis reflexionem super illas, distinguens vera ab apparentibus [...] et sensum ancipitem a definitio et cereto [...] ordinata seu inordinata phantasia .

Libri Physicorum Aristoteles Explanati .

p336 [...] animus in fine seu intentio, ultimo ut proprie locatum in loco seu contentum in continente, iuxta quem modum definimus locum. Hic vero duplex est; communis videlicet et proprius; primo modo, sicut caelum est locus telluris, lunae etc. , Tellus est locus plantarum, animalium; secundo [...] spatium quod occupat corpus [...] Platonice ... « Superficies corporis continentis » [...] Aristotelem [...].

IB interne/externe

p23 Christ does not miss the point because he has perfect contact with what is going on around him. He can see what they never see because he is not shut to seeing. He looks into a landscape and he sees the unitedness of it all. He does not see single trees and single mountains and single lakes as they do. He sees the trees and the lakes and the mountains as what they really are, integral parts of a total, unitary flow of cosmic events. He sees and hears and touches with his whole being, pouring his life force into everything he touches with his whole being, [...]

p116 It will take some three hundred years from the crucifixion of the prophet of total love to the transformation of his message into a political power that will kill love of the body wherever it will meet it.

p277 Tertia ratio sumitur ex dictis Melissi, qui negando durabilitatem ponit ipsam; cum quippe dicat illud unum esse infinitum, in hoc quod dicit unum subiectum, ponit substantiam, in hoc quod dicit infinitum, ponit quantitatem, cuius differentiae sunt infinitum et finitum, non autem substantiae neque qualitatis. Iam ergo substantia a quanta est, duo sunt, non unum; si vero substantia tantum est, non est infinitum neque quod habeat magnitudinem vel numerum.

quantité/qualité

p86 Depth is depth, no matter whether in a gram or a ton. It is a *quality*, and not a quantity. It is fully at work in a glowworm, as it is in an elephant. The tiny nerve in a butterfly does exactly the same thing, basically, as does the large nerve in a whale.

p288 Alioqui sequeretur aliquid fieri ex eo quod non est; non enim magis incongruit dicere bonum fieri ex malo, quam ex nihilo.

char. an. inverse , dead pulsion (masochist) (reductio) , ~ " than we say it one for all [...]"

P41 Think of "Evil" as man's tragic degeneration of the natural instincts. Keep steadily in your mind the entanglement of the primary, natural with the secondary, perverted, cruel drives. Keep clear the fact that "human nature" so-called, contains the "devilish" evil, i.e., cruelty born from frustration of the primary need for love and gratification of love in the mating embrace. Focus this "evil" as the dragon guarding the access to the Godlike love in man.

p429 In omni ordine spirituum sunt praesides et principes, pastores, duces, rectores, gradus, penes quos sapientiores et potentiores imbecillioribus et rudioribus dominantur et praecipiant; et haec imperia non sunt aeterna, neque ita brevis consistentiae sicut humana, quandoquidem vitae illorum sunt multis rationibus vitae nostrae incomparabiles, utpote facilius est animam conciliare sibi corpus simplex, quam ex contrariis compositum, quale nostrum; illorum corpora facillime possibilia esse facile defendunt, quemadmodum possibile est aër, aqua magis quam composita quaedam corpora.

~"It's like that" , ("other specie") , conclusion

p44 They can only take the image of it, but not its substance itself. They can only gulp down the pure fluid, but it does not stay with them, [...] They try to reproduce these words ; it does not really work. [...]

p61 Most men do not move because motion is painful to them. They have just enough Life energy to make the motions that feed them and their son and daughters.

P85 Had Christ not made the fatal mistake of yielding for a moment to the ways of the flies on the back of the huge elephants [...] Christ's truly the Son of Man and he is to be understood as the son of God. He is *both* [...] but there once be a prophet who realize this and not give a damn whether they believe him or not, whether they reach the kingdom of God or not, whether [...]

p87 And you KNOW God. You refuse to believe that there is such a thing as NOT knowing or even not daring to know God. It was sick, forsaken, dried-up men who created the tale of God's forbidding people to look at him, to know him, to feel him, to live him. It is they who caused miserable men to try to find the hard way – on mere hearsay, on mere belief and trust – what they have abandoned so easily. It is again, the people who caused [...]

p318 Proportionatur autem colens demonstrare naturam volenti demonstrare manifesta per immanifesta, ut facit caecus, qui de coloribus argumentatur, quorum non habet evidentiam; argumentabilur ergo propter defectum sensus, quem si haberet, in proposito quiesceret.

MDC grillon color , chld fut?

p309 Plato vero, qui magnum et parvum posuit contraria, haec veluti non entia existimabit, ens vero ipsum unum utpote formam seu ideam, cuius plus minusve secundum hanc illamque portionem participantibus speciebus seu compositis rerum diversitas in campo naturae propagaretur. In eius via minus videtur tacta esse natura subiecti; ideae enim duobus contrariis non proprie neque vere subiecti convenit, sed obiecti potius. Propterea modus ille trinitatis alius numero est, utpote quando seorsim accipit utrumque contrarium; item modus ille dyadis alius etiam est, quando illa duo contraria simul intelligit, sicut et nos, qui sub nomine formae utrumque complectimur, quando duo rerum naturalium principia definimus.

MDC Modo ratione 2 (eget forma apud R.) , odeur etc. & OEB

De generatione et corruptione. (32p.)

Quid sit generatio . [...]

De augmentatione .

p342 [...] aliquando Corpore intemescente propter resolutionem spissi in rarum vel propter condensationem earundem partium ("allowing to swell") sistentium motum seu fluxum humorum atque sanguinis, non facit membrum seu Corpus auctum, sed mutatum et alteratum. Auctum vero dicitur, quando iuxta naturalem similium appositionem circa similia, quatenus (vegeta everywhere) et nervi et caro etc. adolascunt per novarum partium adiectionem, opere animae Vegetativae convertentis nutrimentum in substantiam, nutriti animalis auctio est.

Elementaris vero, quando fonti vel fluvio accessio fit homogenearum partium, similiter et lapidi et plantae, sicut et metallo, sicut et animalibus. In horum quibusdam auctio fit secundum omnes partes certe, ut in animalibus et plantis. An vero idem accidat aliis corporibus in quibus munia animae non apparent, iuxta (PKJC) hoc genus philosophandi non facile definitur. In his omnibus illud est cavendum, ne transmutatum aliter auctum appellemus. Non enim auctus est sanguis, si quando igne, calore vel bile intumuit et in spiritus ferventes est resolutus. Item quando mixtio fit, nempe ubi vino quispiam aqua affundat vel argento aurum, in unius corporis formam transmutans, nimirum neque aurum augere videbitur neque argentum; esset nimirum auctio, quando partes argenti vel partes aquae non solum mixtae sed et alteratae et re ipsa speciem (norvège) sed alterate et re ipsa in speciem profundius vini et auri ita essent mutatae, sicut videmus chylum mutatum in sanguinem, et cibum in corporis nutriendi substantiam. (fctls) Sic autem natura facit mutationes ex una specie in aliam; ars vero non usque adeo profundat in materiam, cuius vix faciem attingat. Haec autem non tanquam impossibilia moliri se, quam sibi existimet impossibilia; potest enim facere ut occasionem naturae operanti tribuat et subministret illi, nempe approximatione seu compositione, quas ipsa natura perficiat, ars vero non ulterius. Utrum vero

augmentatio, horum subiectorum fiat conformis naturae vel naturaliter, non solum ex ipsis coloribus, pondoribus, sed ex aliis operationibus est examinandum similibus vel iisdem.

MDC "allowing to swell", vegeta everywhere, nourriture norvège begin, fonctionalism, motum, PKJC

p270 [...] universum animal vel historiam [...]

p288 [...] multitudinem specierum essent earum principia [...]

p291 Ubi quod dicit segregationem omnium nunquam factam futuram [...]

p300 [...] ex immusico fit musicus [...]

p301 [...] transmutation [...] transfiguratione [...] appositione [...]

p303 [...] quibus semper unum subiectum substerni intelligitur.

p304 [...] Tertium subiici [...]

p322 [...] ut sanitas est causa ambulationis.

p329 [...] vasorum monstra nascuntur.

p329 [...] tempore [...]

p331 [...] ratio duritiei est scindere posse, quod est finis.

p331 [...] forma ipsa non est finis [...]

p323 [...] et ad formam reducuntur omnes qualitatis rationes et species.

p33 [...] perfectio in motu consistit [...]

p337 [...] si nullus esset motus, nullum esset etiam tempus [...]

p340 [...] « generatio unius est corruptio alterius » et e contra [...]

p341 [...] quod alteratio, quae consistit in principiorum influxu et effluxu, congregatione et separatione [...]

p341 [...] unius cum alio et unius ab alio [...] (<- OEB & Canc biop)

p346 [...] omnia huiusmodi de primo motu movent omnino mutuo contactu, simul approximata hoc patiuntur.

p346 Qui sane contactus aliquando est secundum substantiam [...]

def H/F, corruptio, prolem

p310

Tribus ergo existentibus, utpote forma tanquam re bona et appetibili divina, et privatione nempe ipsi formae contraria, et subiecto id est materia, quae nata est bonum ipsum appetere et desiderare, id est ad quod habeat appulsum et potentiam - quibus standibus iuxta quorundam opinionem inter materiam et privationem non distinguuntur, accidit ut contrarium, id est privatio, appetat suam corruptionem, quia materia appetit formam; quod sane absurdum est: nobis vero distinguuntur alterum eorum ab altero, appetitum et appulsum tribuantibus materiae, contrario vero oppositionem illam seu negationem quandam cum sublatante contrarietate, hoc ipsum absurdum non contingit. Stat ergo materia quae non est contrarium, et contrarium quod non est indigens, et cuius potius esset corrumpere et impedire quam appetere vel suscipere; hoc vero materiae convenit, quae se habet ad formam sicut foemina ad masculum, nempe sicut susceptivum ad illud quod perfective suscipitur, sicut turpe neque pulchrum. Verum materia non est per se turpe neque pulchrum, sed per accidens, id est ratione privationis, quae turpitudine quaedam videtur mala et inappetibilis, cum opponatur divino bono et appetibili. Similiter non est per se foemina, quia appetitus non est propter se, scilicet quia aliquid ipsi adiacere possit aut debeat, sed propter prolem, quae compositum. Itaque per accidens illi huiusmodi et similia praedicata conveniunt nempe per aliud, contrarietatis scilicet ratione.

Illud ergo quod fit et corrumpuntur per se et proprie, est compositum; corruptio enim nihil aliud est praeterquam resolutio compositi in partes substantiales in materiam et formam, sicut generatio nihil aliud nisi ex partibus substantialibus compositio. Materia vero vel forma privatio non sunt corruptibilia. Item neque contrarium ipsum seu privatio est corruptibilis iuxta veram corruptibilitatis et generabilitatis rationem; Latius autem istis vocabulis utentes corruptionem dicimus privationem

quamlibet, qua de aliquid de esse procedit ad non esse, sicut illa privation contrarium corruptum dicitur, quia ablatum, sicut et accidentia etiam et qualitates dicuntur corrumpi.

def Methode

p265

[...] ad certum atque definitum numerum principiorum devenere, ut subinde indicantes atque docentes contrario progredierentur ordine. Similiter et aliam intentantibus methodum et cognoscendi modum, ex apprehensione sensibilium et particularium repetita et multiplicata adorta est memoria, experientia et habitus universalis, primo quidem specificus colligens infinita individua in unum, subinde genericus connectens plures species in unum, ut tandem iudicando et docendo progressio fieret in cognitione universali generica ad cognitionem specificam, per generis distinctionem iuxta proprias differentias. Nunc ergo non inquirentibus primo, sed post factam secundum doctrinam, inquisitionem intentantibus disciplinam, ab universalibus procedendum est ad particularia, utpote a generalibus ad specialia, de particularibus enim, quae individua sunt, non est scientia. [...]

def A

p323

Finis item alius est ut opus; medius, alius ut organum, nempe alius ultimus; est enim finis aliquid respectu unius, quod est ad finem respectu alterius.

def aures

p347

[...] apprehensa piscatorum [...] virtus quaedam per funiculos permeando manum attingat [...] Porro non est necessarium, ut omnia, quae cum contactu agunt, ab eodem reparantur vel eodem modo afficiantur a quo et quod agendo attingunt; quaedam enim non mota movent, ut verbum prolatum et verbum proferens iram concitans, quia attigit aures imaginationis, sensum et eousque efficacia sua prolapsus est ut bilem accederit, nimirum in se ipso passionem ullam vel affectum eiusmodi non recipit.

De Rerum Principiis, Elementis et Causis.

p512 Lux est (1) substantia spiritualis, (2) insensibilis per se, (3) sensibilis vero per substantiam humidam, (4) totam se communicans et diffundens, (5) in natura sicca latens, (6) in humido explicabilis et sensibilis, (7) vehiculum specierum seu imaginum, item qualitatum activarum, in quibus est principium alterativum et immutativum.

list synth, allowing to swell, fictionalism, fact cancel?

P175 there are basic functions in nature which are common to all truth.

p111 you can see life moving in a bit of heated coal, easily, and without difficulty. [...] you can see, easily, without effort, that deadly rot bacteria develop in deadened organs out of the tissue itself. [...] you tell the Talmudist that to cut the skin off little boys' penises hurts; that it hurts badly and that the screaming of the baby is a sign of utter agony. The scribe will tell the multitude that the child really does not feel anything at all since soon after birth no sheaths of the nerve fibers have yet developed, or similar nonsense; and "the people" will ask you whether your idea about the pain connected with the cutting off of preputia without anesthesia has been recognized by the scribes. [...] agony of circumcision [...] the fact [...] hurts horribly [...] many rituals of such a cruel nature [...] There are simple things in this world, clearly visible to everyone [...] the agony of genital frustration in adolescence is such a thing. Every single man and woman has gone through this agony [...] has struggled with its pain and hopelessness.

p523 Quaeram quidnam movet aërem seu spiritum, usque adeo quoad devenias ad illum motorem primum et impulsorem, quem spiritum alii dicunt qui se ipsum movendo alia movet, Plato vero animam dicit, quam definivit numerum se ipsum moventem in circulum; et sane ita necesse est, si consistere in primo et non procedere in infinitum. Neque est sensu neque ratio, qua me ad caelum deducas, dicendo motus aëris et atque esse a luna etc. ; qui enim fit ut a simplici motu lunae vel duplici, et ab uno motu caeli, qui rapere fingitur omnia, non sequatur unus spiritus, unus ventus, sicut iuxta innumerabiles differentias locorum et amplius differentiae huiusmodi appulsum et spiritum apparent ? Et in singulis animantibus et viventibus illud idem principium atque diversum secundum proprias differentias tum specificas tum numerales invenitur, ad quas nihil pertinere videtur vel conducere imaginarius ille caelestis motus, qui si est, universalis et unus; et ita spiratio illa, quae a tali motu esset, eiusdem esset conditionis. Nos vero de spiritu, qui est et facit in singulis singula, loquimur et inquirimus, et tandem definimus ipsum esse substantiam per se mobilem, et motu suo vitam, vegetationem et consistentiam rebus animatis communicare. Ipse est per se vivens et alia per ipsum, ipse est vehiculum omnium virtutum; et si caelum movetur vel tellus vel quodcunque aliud corpus, tanquam a principio extrinseco quodammodo et intrinseco per spiritum omni moventur seu exagitantur; et hic tum est unus universi, tum est pro individuorum innumerabilium multitudine multiplex, sicut in singulis proprius est motus [...]
(1 page)

Motus

p56 Every movie shows you this moving up to a secure place to remain sitting. It never shows you what happens *after* boy gets girl. Never, This would stir up a strong *emotion* and with it *motion*. [...] to move outward, man would first have to *stir inside* without outer exitation. The impulse to move on, to change things, to end the endless sitting, would have to be ingrained in his structure from the very beginning and skillfully developed as a basic characteristic of his being, as was the case of necessity, with the american pioneers or the old nomadic peoples.

p61 The vast majority of living men in any age or phase of history did not move out beyond their village district.

P168 There are certain truths which are *a priori* given by one's sense and movements. That Life, Living, is constant MOTION, is such a self-evident truth itself.

P169 Truth, as a manifestation of Life's fullest contact with itself and its environment, is inextricably bound up with Life's energy economy. Truth, accordingly, if lived fully, stir up the deepest emotions, and with the deepest emotions it stirs to high activity the urge for genital embrace.

P175 This must be so because all truth is a function of living Life, and living Life is basically the same in everything that moves by way of pulsation.

p203 [...] a mass movement on a «sex-POLITICAL» basis, one of the gravest disasters in the history of mankind would have been set into motion ;

P220 All this would be all right if it would not kill every move of a truly free mind. [...] he will find it more and more difficult to move freely with mates.

P222 To the same extent, Life will begin to move onward.

P12 Every movement of the serpent is graceful [...] a symbol of Life itself and the male phallus.

p550 Principium exaltationis est materiae depressio, et ultimum depressionis idem est exaltationis principium; idcirca cum nihil sit stabile et omnia incerta circulari vicissitudine consistant vel modo circulo simili, ut alibi declaravimus, summum malum non datur neque summum bonum, quod in quaedam notabili duratione consistat; hinc illud «peior est morte timore ipse mortis ». fct orga. . intratenderspirer?

p118 [...] This is true as far as it refers to the involuntary convulsive action in the life system in a great emotional upheaval, a function which is closely allied with the orgasmic convulsion which is the supreme, coordinated discharge of surplus Life Energy. [...]

p557 [...] neque enim sine ratione et veritate dictum est unum esse omnia, unum super omnia et totum, cui subsunt primo pauca principio et capita, quorum singulis subsunt multitudines et exercitus eorum qui adhuc singuli plurium sunt gubernatores et principes. Ita a monade descensus est ad multitudinem infinitam per finita et indeterminata. Ita a monade descensus est ad multitudinem infinitam per finita et indeterminata, et rursus infinitorum est ascensus ad monadem colligendo plura in unum; sic unum est universum, infinitum spacium, in quo innumerabilia astra seu mundi, in quorum singulis innumerabiles principes, si ad innumerabilia loca particularia, quae sunt tum in superficie cuiusque globi, ut huius telluris, tum in profundo eiusdem. Et qui hoc ignorat, nihil potest intelligere; qui secundum haec principia non practicat, nihil potest nisi casu operari.

~ "There is always some truth", (unum int/ext)

p203 [...] not because what was told in public at that time was not the truth, but because it was not the FULL truth, which always includes the *countertruth*. And the countertruth in this case was [...] This is truly « advocacy of the devil » The countertruth is more cruel at time that any truth could ever be ; [...] It is the fully genital character who truly fulfills the moral law of Christianity, and of every other true religious ethics.

p520 Quod si ita doctrina illa gradationum omnino vana est, praeterquam quae fuerit applicata et relata ad quantitatem et qualitatem eiusdem speciei, sicut sunt gradus in calore febris, in humiditate huius vel illius simplicis actione, huius vel illius corporis passiva, nempe cerebri, hepatis etc.

quantity/quality

p86 Depth is depth, no matter wheter in a gram or a ton. It is a *quality*, and not a quantity. It is fully at work in a glowworm, as it is in an elephant. The tiny nerve in a butterfly does exactly the same thing, basically, as does the large nerve in a whale.

p550 « Peior est morte timor ipse mortis »

p564 [...] correpondentiam & coordinationem .

p526 [...] chamaeleontis [...]

p546 [...] cosmimetricum

p551 [...] per portam corneam prodire de tenebris ad lucem [...] (sur le Léthé)

p550 Principium exaltationis est materiae depressio, et ultimum depressionis idem est exaltationis principium [...]

Lampas Triginta Statuarum .

p119 Virtutis et efficaciae Martem typum assumimus, potius per ordinem consideratis virtuosi accidentibus, quam oculis ad instrumenta vel partes aliquas conversis. Virtutis igitur conditiones examinantes circa aliquod subiectum.

p249 1. Ex parte viae seu medii. Anima non est medium et via qua corpus, sed corpus medium et via qua anima functiones perficit; ergo non ipsa corporis actus et per se forma, sed corpus eiusdem organum et instrumentum.

lik pilot , Body as an instrument +cops

p30 The fucking organism has to "rush" at it in order to "accomplish" it. It ends in "rubbing it off" or "making love". The loving organism lets himself submerge in the flow of feelings and drifts on the current as master of every move like an expert canoe rider is in perfect control of his boat on a wild mountain river. The expert rider of a full-blooded horse lets himself be carried away and still is fully master of the horse. [...]

p163 XX. Est illaquaetio, utpote effectus, qui est obligatio quaedam affectionis peritae et superatae, non sui amplius, sed alieni iuris.

p178 Dii sunt actu formae extra compositionem materialem.

p238 Homo est substantia composita ex intellectuali et materiali, media inter superiorem et inferiorem naturam , [...]

p249 [...] duo subjecta per spiritum unibila [...]

p140 « Qui studia mutal, genium mutat atque fortunam. »

p108 [...] unde bonum dicitur, quod non temere, frustra, ab re.

p60 XXIV Imaginandum est hunc esse primum motorem immobilem ; [...]

p56 [...] vero potius dicendum est corpus esse in anima, animam esse in intellectu, intellectum esse in mente [...] . (LAT. ; - Mentis , mente , mens ; faculté intellectuelle , intelligence , (2) esprit , pensée , reflexion , (3) disposition d'esprit , (5) adesse de la raison , du courage . (Skromatis) (ματος))

p257 [...] substantia simplex est et nuda [...]

p54 [...] veluti a luce fulgor; hic sane fulgor implet universa , in omnia in omnibus, ita iste affectat omnia in omnibus, operatur omnia in omnibus; unde anima mundi dicitur et spiritus universorum [...]

p48 [...] naturae spiritualis ubique integram [...] sicut et spiritus ubique animat, ubique vivificat, pro ratione proximae speciei; unde veluti non motu locali intellectus et anima his, quae intellectus et vitae sunt participia [...]

p44 [...] in fulgore ipsum spiritum pervadentem omnia et unificantem.

p41 [...] et ideo simul est libertas absolutissima et absolutissima necessitas, lux immensa et Deus absconditus, claritas infinita et abyssus profunda.

p17 [...] desiderium, cuius obiectum est finis sine fine, ideo ipsum est infinitum; infinitae enim vacuitati atque carentiae non succedit appetitus [...]

p66 [...] dummodo non prorsus imperitus [...]

p176 [...] simplicia est, nuda , pura et sola [...] rationes [...] mediis [...] media sunt [...] .

p180 IV Est substantia rationalis, quae per rationem mediat inter sensum et intellectum, et habet actus infra intelligentiam et supra imaginationem

p60 [...] imaginandum

p181 [...] volucres coeli et nubes .

p251 [...] ad abyssum vero lucis [...]

p51 [...] verbum [...]

p181 [...] igneos spiritus [...] Dei igneos [...] animalia divina [...]

p45 [...] omnia pulchra [...]

p53 [...] amor; mens super omnia sedet [...]

p112 [...] iudicis [...] innocentia [...] honestas [...]

p113 [...] ethicum [...] moraliter [...]

p115 [...] inter lapidem pondusque sensitivi appetitus haesitantem [...] (sed s/pondusque/produsque/g -i)

p116 [...] redactio [...] reductio

p120 [...] trepidens [...] tremens [...]

p121 [...] operosum [...] impedimenta [...]

def corruptio 2

p170

XXI Quod passionem non perfectivam imprimit. Passionum enim aliae sunt perfectivae, ut est formatio sensus a sensibilis, intellectus ab intelligibilibus et materiae a forma; aliae sunt corruptivae, ut est calidi a frigido, humidi a sicco, ignis ab aqua.

XXII Quod stuprat, adulterat, alterat; hoc enim sequitur passionem corruptivam, quod est alteratio; unde quae non sunt possibilia, minime sunt alterabilia et adulterabilia.

De progressu et lampade venatoria logicorum .

p6 Porro cum propter authoris asperitatem et illis impervios expositorum sensu neque frugaliter per Aristotelicas semitas iter arripere possint, proprii ingenii viribus innixi cum Oedipo tragico dicere videntur; huc omni duce spoliatus ibo.

Char. an. Oedipus , Mother

p68 Man as an evil hater.[...] too well disguised [...] Yet, this is true : The sticky love of the wife is true hatred ; she is full of longing for other men.

[...]

p149 The leader, the governor, the king, the fuehrer - is an expression and tool of people's way of life. *One* Ivan the Horrible cannot make into passive creatures two hundred million peasants, but the appropriate number of peasant mother can. And these two hundred million silent, enduring peasants CAN make the reign of Ivan the Horrible last.

P155 ONCE UPON A TIME

Mothers were sitting at water springs, dancing, singing, gently carressing their children, guiding them into the currents of Life... Ocean waves gently rushed at beaches of a peaceful world... Men and women drank the joy of Living from the movements of their limbs and their melodies into the eternities.

Childrens laughter sounded in exuberance of voices filled with gayety and delight. Joyful glances in young men's eyes, regleamed in smiling faces of maidens gay with love and drunk with outh in tender bodies. [...] (see ; William Blake ; ~ « Children were heard on the hill [...] And my heart was at peace with my chest [...] »

P223 [...] people whose lives must be changed basically in letting infants grow as Life's God has created them.

De imaginum, signorum et idearum compositione .

p199 [...] in buccam veniret non modo sine trepidatione, sed etiam cum emphatica quadam gravitate coram populo blateraret; Tantum loquere (inquit) et prophetabis, cuius ille mox resumptis verbis, rugata fronte velut attonitus et elato commotos supercilio; O magnum, inquiebat, oraculum, o admirandum divinae vocis mysterium. Subindeque versipellis idem archisycophanta universa ita ad res gestas et populi mores adcommoabat, ut nihil proprius quo mire inter reliquas sanguisugarum sectas populis pro sua parte irridendo diutius triumpharet.

"prophetes" + "confusion of words" + leaches

p138 « YOU SAY IT »

There is nothing whatsoever Christ can do but die a martyr's cruel death. He knows that whatever he will tell them, they won't undersand. His langage is not their langage since they have been confused at Babylon. Therefore, he is silent or, [...] Did Christ himself know why he said these words ? Nobody can tell. They mak sense only if [...] « *You* distorted the meaning of what I said *you* will squeeze it to fit *your* meaning and *your* kind of spirit. *You* say that *am* the of God. [...] »

p140 I have nothing to say to you. You will not grasp my meaning now, as you did not ever grasp it before and will not grasp it in the future. I do not wish to add to the confusion by further talking to you. I have learned my lesson.

p117 [...] in lucem sensibilem demigrat. Unde temere quidam non distinguunt inter lucem primogenitam atque solem, inter simplicem videlicet substantiam atque compositam illam, inter opus inquam primae atque quartae diei. Hac luce, quae substantia quaedam spiritualis est [...]

p118 [...] a seminibus quibusdam lucis non tantum acceptis, quantum innatis animalique spiritui insitis, emanare et esse. Stante etiam quod sole recedente et extrinseco omni illuminatore radios secum et radioeum efficaciam asportat et ab horizonte veluti contrahit, nec talia in hemisphaeria relinquit vestigia, [...]

Medicina Lulliana .

p576 [...] megacosmo [...]
p582 [...] microcosmi [...]
p592 [...] in memoriam est revocandum [...]
p614 [...] unus vero ictus praecedat alterum [...]
p615 [...] una littera [...]
p633 [...] ars sine scientia thesaurus pauperum vere est .

def morbo , corrumpo

p604

Morbus non facit totum contrarium illius quod facit natura. Unde in destructione subiecti qualitatum multiplicatur morbus, et ideo in duplici febre humores plus miscentur et dividuntur quam in simplici. Miscentur plus, ut possint esse melius contrarii; dividuntur plus, quatenus materia ipsorum magis corrumpitur et minus obtemperat propriae formae.

De l'infinito, universo e mondi .

Proemiale epistola, scritta all'illustrissimo signor Michel de Castelnovo. Signor di Mauvissiere, concressalto e di Ionvilla, Cavallier de l'ordine del re Christianissimo, Conseiglier del suo privato Conseiglio, Capitano di 50 uomini d'arme et Ambasciator alla Serenissima Regina d'Inghilterra.

Se io (O illustrissimo Cavalliero) contratasse l'aratro, pascesse un gregge, coltivasse un orto, rassetasse un vestimento: nessuno mi guarderebbe, pochi m'osservarebbono, da rari sarei ripreso, e facilmente potrei piacere a tutti. Ma per essere delineatore del campo de la natura, sollecito circa la pastura de l'alma, vago de la coltura de l'ingegno, e dedalo circa gli abiti de l'intelletto; ecco che chi adocchiato me minaccia, chi osservato m'assale, chi giunto mi morde, chi compreso mi vora; non est uno, non son pochi, son molti, son quasi tutti. Se volete intendere onde sia questo, vi dico che la caggione è l'universitate che mi dispiace, il volgo ch'odio, la multitudine che non mi contenta, una che m'innamora. Quella per son libero in suggezzione, contento in pena, ricco ne la necessitate, e vivo ne la morte; quella per cui non invidio a quei che con servi nella liberta, han pena ne i piaceri, son poveri ne le ricchezze et morti ne la vita: perché nel corpo han la catena che le stringe, nel spirto l'inferno che le deprime, ne l'alma l'errore che le ammalia, ne la mente il letargo che le uccide; non essendo magnanimita che le delibere, non longanimita che le inalze, non splendor che le illustre, non scienza che le avvive. Indi accade che non ritrao come lasso il piede de l'arduo camino, né come desidioso dismetto le braccia da l'opra che si presenta; né qual disperato volgo le spalli al nemico che mi contrasta, né come abbagliato diverto gli occhi dal divino oggeto; mentre per il più mi sento riputato sofista più studioso d'apparir sottile, che di confirmar l'antica e vera; ucellatore che va procacciando splendor di gloria, con porre avanti le tenebre d'errori; spirto inquieto che subverte gli edificii de buone discipline, e si fa fundator di machine di perversitate.

Cossi, signor, gli santi numi disperdano da me que tutti che ingiusta mente m'odiono; cossi mi sia propicio sempre il mio Dio; cossi favorevoli mi sieno tutti governatori del nostro mondo; cossi gli astri mi facciam tale il seme al campo et il campo al seme, ch'appaia al mondo utile e glorioso frutto del mio lavoro, con risvegliar il spirto et aprir il sentimento a quei che son privi di lume: come io certissimamente non fingo, e se erro non credo veramente errare, e parlando e scrivendo non disputo per amor de la vittoria per se stessa (perché ogni riputazione e vittoria stimo nemica a Dio, vilissima e senza punto di

onore, dove non è a verità) ; ma per amor della vera sapienza e studio della vera contemplazione, m'affatico, mi crucio, mi tormento. Questo manifesteranno gli argomenti dimostrativi che pendono da vivaci raggioni, che derivano da regolato senso, che viene informato da non false specie, che come veraci ambasciatrici si spiccano da gli suggeti de la natura; faccendosi presenti a quei che le cercano, aperte a quei che le rimirano, chiare a chi le apprende, certe a cho le comprende. Or ecco vi porgo la mia contemplazione circa l'infinito universo e mondi innumerabili.

[...]

MDC e.g.

Bible

Deuteronomie , 32

" [...] hatch some little eagles [...] "

-- p120 Christ, the eagle, ... he would hatch some eagles to carry his message into the wide world. The shame of it is, the blind chicks had seduced him into hatching out their eggs...

Papyrus de Derveni

Other coincidences are found in the Derveni manuscript, which allow a dating to some questions posed in the Murder of Christ. But the publication of this one is posterior to the Murder of Christ.

https://fr.wikipedia.org/wiki/Papyrus_de_Derveni , (The oldest manuscript found in Europe, in 1962), 266 fragments, middle of the 4th century BC.

MDC other specie ...

Rimbaud

A. Rimbaud, Les Assis, Poésies (Sept. 1871)

-- p56 You remain sitting as an office man, or
All Chapter; SITTING ON THE SPOT

Les Assis	The Sitting Ones
Noirs de loupes, grêlés, les yeux cerclés de bagues Vertes, leurs doigts boullus crispés à leurs fémurs, Le sinciput plaqué de hargnosités vagues Comme les floraisons lépreuses des vieux murs ;	Black with wens, pockmarked, eyes rimmed of rings Greens, their curved fingers clutches at their thighbone, The sinciput planted with vague spitefullities Like the leprosian blossomings of old walls;
Ils ont greffé dans des amours épileptiques	They have grafted, in epileptic loves,

<p>Leur fantasque ossature aux grands squelettes noirs De leurs chaises ; leurs pieds aux barreaux rachitiques S'entrelacent pour les matins et pour les soirs !</p> <p>Ces vieillards ont toujours fait tresse avec leurs sièges, Sentant les soleils vifs percaliser leur peau Ou, les yeux à la vitre où se fanent les neiges, Tremblant du tremblement douloureux du crapaud.</p> <p>Et les Sièges leur ont des bontés : culottée De brun, la paille cède aux angles de leurs reins ; L'âme des vieux soleils s'allume emmaillottée Dans ces tresses d'épis où fermentaient les grains.</p> <p>Et les Assis, genoux aux dents, verts pianistes, Les dix doigts sous leur siège aux rumeurs de tambour, S'écoutent clapoter des barcarolles tristes, Et leurs caboches vont dans des roulis d'amour.</p> <p>- Oh ! ne les faites pas lever ! C'est le naufrage... Ils surgissent, grondant comme des chats giflés, Ouvrant lentement leurs omoplates, ô rage ! Tout leur pantalon bouffe à leurs reins boursoufflés.</p> <p>Et vous les écoutez, cognant leurs têtes chauves Aux murs sombres, plaquant et plaquant leurs pieds tors, Et leurs boutons d'habit sont des prunelles fauves Qui vous accrochent l'œil du fond des corridors !</p> <p>Puis ils ont une main invisible qui tue : Au retour, leur regard filtre ce venin noir Qui charge l'œil souffrant de la chienne battue, Et vous suez pris dans un atroce entonnoir.</p> <p>Rassis, les poings noyés dans des manchettes sales, Ils songent à ceux-là qui les ont fait lever Et, de l'aurore au soir, des grappes d'amygdales Sous leurs mentons chétifs s'agitent à crever.</p> <p>Quand l'austère sommeil a baissé leurs visières, Ils rêvent sur leur bras de sièges fécondés, De vrais petits amours de chaises en lisière Par lesquelles de fiers bureaux seront bordés ;</p> <p>Des fleurs d'encre crachant des pollens en virgule Les bercent, le long des calices accroupis Tels qu'au fil des glaïeuls le vol des libellules - Et leur membre s'agace à des barbes d'épis.</p>	<p>Their whimsical skeletal structures with big black skeletons Of their chairs; their feet to the scrawny rungs Intertwines for the mornings and the evenings!</p> <p>Those old men always have braids with their seats, Feelings the vivacious suns percalise their skin, Where, eyes at the window where the snows wither, Shake of a painful shake of the toad.</p> <p>And the seats are very kind to them: mellowed With brown, the straw breaks at the angles of the small of their back The soul of the old suns lights up, wrapped up In those braids of ears where the grains were fermenting</p> <p>And the sitting ones, knees to the teeth, green pianists, The ten fingers under their seat with rumors of drum, Listen to themselves lapping some sad baracolles, And their heads are going in some love rolls.</p> <p>- Oh! Do not make them stand up! It's the wrecking... They spring up, rumbling like slapped cats, Opening their shoulderblades slowly, Oh rage! The whole of their pants puffs out at their bloated waist</p> <p>And you listen to them, banging their bald heads, To the dark walls, planting and planting their crooked feet, And the buttons of the outfit are fawn eyes Which catch your eyes from the back of the corridors!</p> <p>Then they have an invisible hand which kills: When they return, their gaze filter that black venom Which loads the suffering eye of the beaten bitch And you sweat, caught in an atrocious funnel.</p> <p>Seated back, fists drown in some dirty cuffs The think about those who made them stand up And, from dawn to the evening, clusters of tonsils Under their puny chin stir to the point of bursting.</p> <p>When the austere sleep has lowered their peaks, They dream on the arms of their fertilized seats, Real little loves of seats on the edge Through which proud offices will be lined with;</p> <p>Some ink flowers spitting pollen in commas Rocks them, along long squatted chalives Alike to the threads of gladioli the flight of the dragonflies - And their limbs excites themselves to beards of ears</p> <p>(https://lyricstranslate.com/en/les-assis-sitting-ones.html)</p>
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Schubert

Franz Schubert, Ave Maria

-- p145 The spirit can conquer the body ... it will swing to exhuberance and delight in such pure life expressions as the music of Bach or in the 'Ave Maria', or in the 'Song of Joy' in Beethoven ninth symphony.

Schubert is not cited. There are several composers who have made an Ave Maria. Mozart in 1788, Gounod on an extract from a prelude from Bach in 1859, Verdi in 1889... The best known is that of Schubert in 1826. The Ave Maria de Schubert was played at the burial of W. Reich as he wished in his last will.

[https://en.wikipedia.org/wiki/Ave_Maria_\(Schubert\)](https://en.wikipedia.org/wiki/Ave_Maria_(Schubert))
"Ellens dritter Gesang" ("Ellens Gesang III", D. 839, Op. 52, No. 6, 1825), in English: "Ellen's Third Song", was composed by Franz Schubert in 1825 as part of his Op. 52, a setting of seven songs from Walter Scott's 1810 popular narrative poem The Lady of the Lake, loosely translated into German.

It is one of Schubert's most popular works. Beyond the song as originally composed by Schubert, it is often performed and recorded by many singers under the title "Ave Maria" (the Latin name of the prayer Hail Mary, and also the opening words and refrain of Ellen's song, a song which is itself a prayer to the Virgin Mary), in musically simplified arrangements and with various lyrics that commonly differ from the original context of the poem. It was arranged in three versions for piano by Franz Liszt*. (note ;*Franz Liszt est un correspondant de Lamennais.)

Storck's translation used by Schubert	"Hymn to the Virgin" by Sir Walter Scott
Ave Maria! Jungfrau mild, Erhöre einer Jungfrau Flehen, Aus diesem Felsen starr und wild Soll mein Gebet zu dir hinwehen. Wir schlafen sicher bis zum Morgen, Ob Menschen noch so grausam sind. O Jungfrau, sieh der Jungfrau Sorgen, O Mutter, hör ein bittend Kind! Ave Maria!	Ave Maria! maiden mild! Listen to a maiden's prayer! Thou canst hear though from the wild; Thou canst save amid despair. Safe may we sleep beneath thy care, Though banish'd, outcast and reviled – Maiden! hear a maiden's prayer; Mother, hear a suppliant child! Ave Maria!
Ave Maria! Unbefleckt! Wenn wir auf diesen Fels hinsinken Zum Schlaf, und uns dein Schutz bedeckt, Wird weich der harte Fels uns dünken. Du lächelst, Rosendüfte wehen In dieser dumpfen Felsenkluft. O Mutter, höre Kindes Flehen, O Jungfrau, eine Jungfrau ruft! Ave Maria!	Ave Maria! undefiled! The flinty couch we now must share Shall seem with down of eider piled, If thy protection hover there. The murky cavern's heavy air Shall breathe of balm if thou hast smiled; Then, Maiden! hear a maiden's prayer, Mother, list a suppliant child! Ave Maria!

Ave Maria! Reine Magd! Der Erde und der Luft Dämonen, Von deines Auges Huld verjagt, Sie können hier nicht bei uns wohnen. Wir woll'n uns still dem Schicksal beugen, Da uns dein heil'ger Trost anweht; Der Jungfrau wolle hold dich neigen, Dem Kind, das für den Vater fleht. Ave Maria!	Ave Maria! stainless styled. Foul demons of the earth and air, From this their wonted haunt exiled, Shall flee before thy presence fair. We bow us to our lot of care, Beneath thy guidance reconciled; Hear for a maid a maiden's prayer, And for a father hear a child! Ave Maria! (wikipedia EN)
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Music of the accompanying, arpège originally for Scottish bard;
In ternary, three notes go up, three descend.

_ _ _ _ _ _ _ _ _ _
.
-- krw

resume

(Various passages which summarize the life, the work, the book of Reich.)

From Renan, Life of Jesus,

p1 ... like the instinct of love ... sometimes changes into perversion and ferocity ... that the wise men had to seek to delete.

p168 He only aspired to win the people; He kept for the simple means good for only themselves.

p189 ... celebrates at the gates of Jerusalem. The advent of their king Messiah finished exasperating the Pharisees and the temple aristocracy.

Jesus was popular, there was a feared a riot execution of the rebels in the priesthood; Autodafé intended to instill the people with religious terror. Judas the banker administrator will have killed Judas the apostle. Internal to the cash register above the very work to which it was intended

-- Reich had 2 Autodafé of books, one in Germany, one in America. One forbidding/banning in Russia. Others censorships almost everywhere, Danemark, Norvege, Suede, France

P221 The unintelligent hatred of his enemies decided to the success of his work and put the seal to his divinity. Leave free, Jesus would have been exhausted in a desperate struggle against the impossible.

p168 The antipathy which in such a passionate world had to burst first between Jesus and people of this character is easy to understand. He only wanted the religion of the heart. Pharisee consisted almost exclusively in observance. Jesus was looking for the humble and the rebuttals of all kinds. Ordinary tact. Pharisee weak man, certain to be right, a pedantic taking first place in the synagogue, praying in the streets making alms to the sound of trompe, looking at if he is greeting.

---For me.

p171 It was little that the bad religious direction represented by the Phariseism reigned without control. Jesus argued that everyone must wait for God's judgment with fear and tremor.

p180 "I tell you, it is at the present generation that all this blood will be asked" J.C.

p225 "Rabbi, silence them tell him the Pharisees - if they are silent, the stones will cry" Jesus

From Renan, Avenir de la Science,

p272 Experimentation. The most liberal of all the search for what Is. As Cuvier who said that each fact has a place.

From Lamennais, Words of a Believer,

And as the prophet threw these sinister lights on the future, a mysterious fear seized those who listened to him.

-- p175 Rules of Conduct Common to All Are Expected from Another Prophet.

-- P45 this is the first step toward the pedestal where he will finally be put for good, untouchable, impossible to equal. ...

From Lamennais, People own Book,

p121 ... A star of science rises above the horizon of darkness where we have rose to you.

p116 You only have a master God, and his will is that you are free, in order to be similar to him and to deserve by your efforts, that he will help from above, to be one day fully united to him. Praise, love to the one who created the man and made it so great that the innumerable worlds, sown in space, are only as many torches lit on his way, whose term, the only place of his rest, is the very source of all life, of all good and of all perfections.

p116 They will say that the domination of some and slavery of all the others is the established order of God. And to keep their tyranny they will not be afraid to blaspheme Providence.

p4 opposed to any political organization -

p106 Free association, to do without it

--p189... Work Democratic Interrelation...

Stir 100 years before, Lamennais, Enlightenment fr... 1951 - 100 =? and summary

-- p83 The ocean of human living had not begun to stir before some one hundred years ago. The stillness ... mistaken for no ocean at all ... has begun to stir this is certain, makes communist, fascists and other funny vermin.

-- p196 It is thinkable, theoretically possible, even of crucial importance for the church to return to Christ of 25 A.D. and for communism to return to the old dream of an international human brotherhood of 1848. It would save both movement from inevitable decay in a terrifying morass once Life start marching

...

P57 Faith is the daughter of the verb, she penetrates hearts with the Word, not with the dagger.

-- formula

sex

p102 The term GENITAL EMBRACE distinguished the clean from the dirty act and is here to stay. The word SEX abused and smutted into a horrible nightmare. The term sex was popularized by Lawrence. After him everyone uses it. From Latin sexus. With secus for variant, from seco ("cut"), 1; Sex, genre. 2; Sex, sexual intercourse. (Larousse dictionary.) Sex entered the language in medieval times from Latin sexus and first referred to the two genders. Woman was called the Fair and Men, the Better... In reference to Hanky-Panky, Sex has only been used the early part of the 20th century, with D.H. Lawrence being among the first to talk of «Having Sex». (Oxford Dictionary of Words Origins, Oxford University Press, Second Edition, 2009.)

PXX, W.R. biographie 3e part american odyssey. If I had to apply Murder of Christ in my life every day I would not get there.

in addition,

Thus, there would be a continuation in the ideas developed and published by E. Lamennais in Words of a Croyant in 1833 -> E. Renan Life of Jesus in 1880 -> Le Meurtre du Christ in 1952. For the French side, some commentators note that they were Bretons as well as Chateaubriand who published a similar book before them, F. Lamennais, E. Renan - (Bretons -> Celt - place of love in magic, like in Tristan and Iseult for example.)

The respective paths of Félicité de Lamennais and Wilhelm Reich are similar in many respects. They never exclude the social fact of injustice from their field of vision and arrive at the point of science which they develop in much the same way. For Lamennais, visible in Sketch of a Philosophy (of which there is no English translation) in particular in Volume IV. They arrive at the same results, the same observations, the same truths, face prison, success which becomes harmful to them. Call for the religious reform of Christianity, stare at patriarchy, sketch a portrait of the infinite Being, lay the foundations for understanding consciousness and life. Reich was able to go upstream of what Lamennais wanted but could not achieve; to measure energy, objectively - to handle it differently.

Miracles - Reich was a man who was killed. Like E. Renan: miracles do not exist as he said in his preface to the 13th edition of Life of Jesus. Reich remained honest by not telling men that they didn't have access to these great things which is incredible to them because they did not accept the laws of physics / Nature, but by finding the cause and staying on it; the refusal of love, of God: The Devil. He was a man, handsome and charming persecuted "the murder of Reich", because he will not fail to be raised above Christ. It is necessary to do the same job of humanization or else it is total oblivion.

If we can go to other spaces, terrestrial overpopulation is no longer a problem. It is a terrifying problem, concrete, matter, devoured murder transforms us into cannibals - or motionless worms, which is the same thing. Life doesn't like to make problems, there must be a solution to get out of it.

W.R. wanted and believed to have enabled intergalactic travel for subsequent generations. Here in France, an example. Source in some way of these thoughts, Lamennais, E. Renan, the age of enlightenment, In the city from where the accusation started, the country has put its space research centers.

Toulouse,

It is the city which prevented in the 19th century to know on a large scale the existence of the energy of life, by the calumnies and lawsuits of the archbishop David Thérèse d'Astros. It is also the city that erected a proud building on a proud hill, overlooking a proud alley, to store proud books and people, and named it after a proud author, José Cabanis, who defended Lamennais and «as if he had risen him from the grave».

It is also here that the premises of all the aerospace studies of the country are located.

A place therefore, where these studies are doomed to failure by this misknowledge^v of energy. Little Toulouse denouncer in Rome, perdition of humanity.

Either move these buildings elsewhere or spread the word about this story.

Horrid Archbishop, Giordano Bruno Bridge at Aerospace City.

Investment counter-investment.

City of counter-investment. Of travel, of aerospace, of knowledge, real buildings erected.

~"vast joke"

but serious

tertius temoignage

révolution 1848 Marx Lamennais, Blanqui -- E. Renan

sexuel -écrire commenter fil MDC

-rencontre =

exorcisme

formule p200

ancêtre Jésus; Gamaliel -Antigone de Soco, doux et le noble Hillel doctrines religieuse beaucoup plus élevées et déjà presque évangélique. Mais ces bonnes semences avaient été étouffées.

Il est bon que le peuple juif ait aimé sa Loi jusqu'à la folie, puisque cet amour frenetique en sauvant le mosaïsme sous antiochus epiphane et sous Hérode a gardé le levain nécessaire à la production du christianisme.

J. créateur de la religion éternelle. de l'humanité

Doute de Renan sur le christianisme, le sien, celui du peuple d'Europe dans voyage en Italie, diffusion seuil ~1870

J.C. liberté, F.L. liberté, E.R. liberté, W.R. liberté, J.S. A.J. ???

surpop

Jérusalem. 500000 personnes, ~120000 exagéré Hécatée. - surpop

Marcuse Debord Deleuze dans le vrai Deleuze Foucault évasion
chateaubriand -christianisme

Le royaume de dieu, le tue par peur de perdre sa mère/son père, se perdre, du châtiment, sans égard pour l'extérieur -le monde qui fait des lors peur, réalité

vertige. Si l'enfant ne s'isole pas, s'il n'est pas curieux, il obéit dans la haine et l'aveuglement, hypocrite, devient faux et tue à son tour. Dj

Albert Leprince les ondes de la pensée, manuel pratique de télépathie provoquée, dangle 1932 7e ed. 1973

p58 une sorte d'amibe capable d'envoyer un pseudopode à une distance prodigieuse 3 carrel d'autre s'étendraient sur des pays entiers, des continents, le monde entier... --may leadin a whole world

censure de cinquante six propositions extraites de divers écrits de mr. De la mennais et de ses disciples par plusieurs évêques de France et lettre de ces mêmes évêques au souverain pontife Grégoire XVI, chez Jean-Matthieu Douladoure libraire 41 rue saint Rome Toulouse, 213p, 1835

p207 pendant que nous étions dans **l'anxiété** et que cette affaire nous inspirait les plus vives inquiétudes ... s'efforçait de nous faire **sentir l'amertume la plus vive** par opposition obstinée à nos jugements encyc 15 août 1832 pape

leur nature incliné au mal **tombe dans un précipice** et nous pouvons dire que **le puit de l'abîme** est ouvert p149 qui peut mieux donner la mort à l'âme que la **liberté de l'erreur** ?

en effet tout frein étant ôté qui peut retenir les hommes dans le sentier de la vérité

que les états ont péri par ce seul mal, la liberté immodérée des opinions, la licence des discours et l'amour des **nouveautés**.

Mariage indissolubilité du lien conjugal lien ne peut être brisé infecté par la corruption de ses « habitudes » (pas sur) triomphe d'une méchanceté sans retenue, science sans pudeur, d'une **licence sans bornes**....

-culpability + why armor, angoisse etc. symptômes... (+ mariage sexualité qu'a rien à faire là, l. n'en paraît pas ou quand il en parle le revendique.)

+ lettre d'adrets,

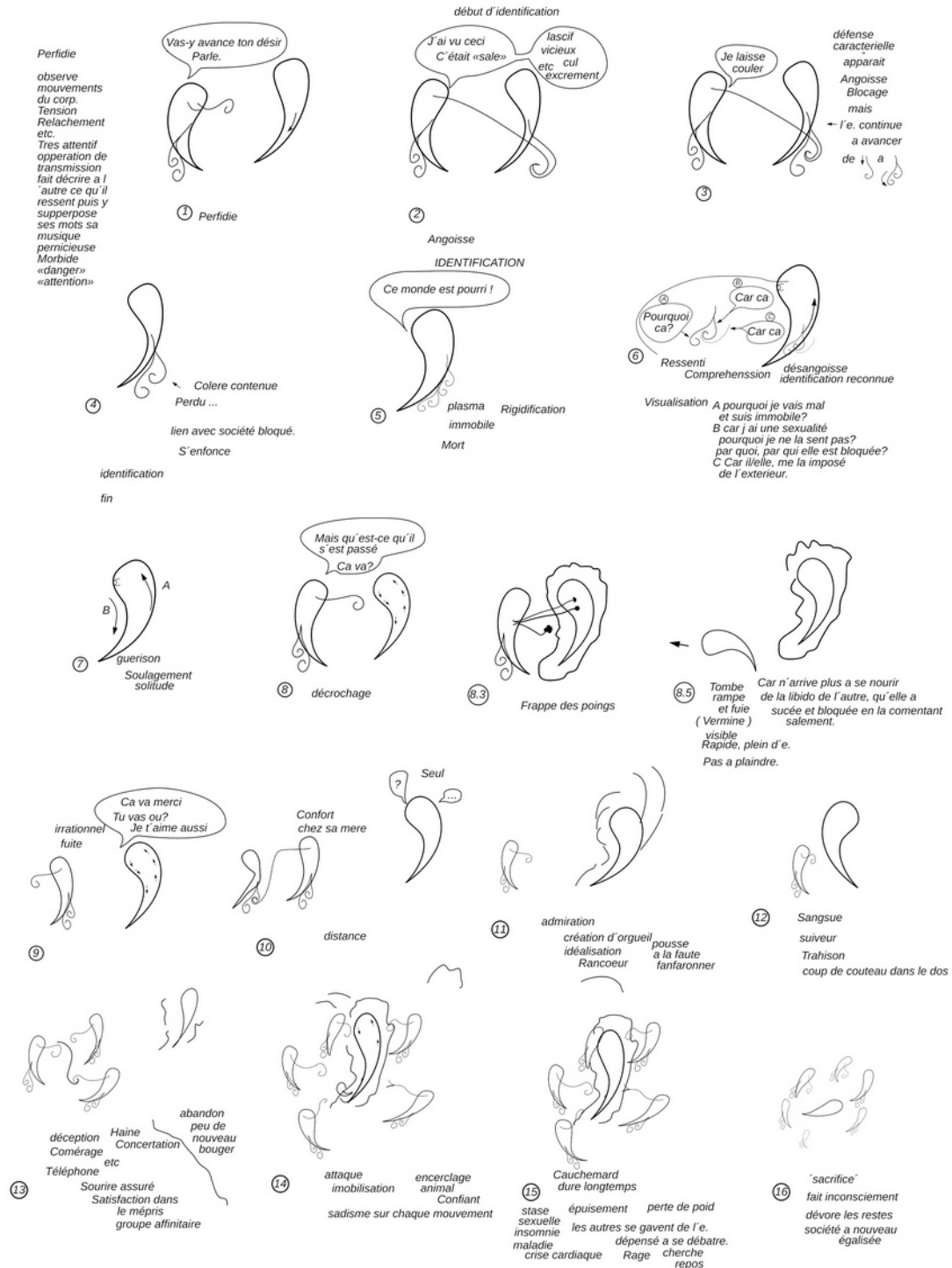
il l'envoie à tous les évêques et archevêques de France, promesses de donner les noms de ceux qui souscrivent à la censure au pape, 73 en tout, 60 acceptent, reste dix rien. cite un évêque qui félicite de flétrir les nouvelles idées

img BD culpabilité ;*

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- i ... even if Elegos can mean "Lament" and if Etymologicum Magnum gives the popular etymology to Legein, "to say alas! ». Elegy is a poem composed in ... (<https://www.larousse.fr/encyclopedie/litterature/%C3%A9l%C3%A9gie/173090>)
- ii Paradis ; de Hébreux issu du Perse ; ´ parc des rois Achéménides.´, E. Renan, Vie de Jésus.
- iii (George qui ?, Réalisatrice ; Rosier, Acteur jouant Lamennais ; G. Deleuze ; 48 ans, prob de respiration, 1973. Film s'ouvre sur masturbation dans un champ de George Sand, termine sur un personnage bleu cheveux violets, yeux verts.-- Moment prison, perquisition chez Lamennais « hier, six heures du matin » . Reçu lettre Chateaubriand de soutien. Si la liberté de conscience ne peut plus habiter dans votre grenier ma maison vous est ouverte. » elle dit que ca lui a fait plaisir. visité par George Sand (Aurore Dupin) lui donne à manger (cacahouettes ?). Froid, lucarne «ce n'est pas plus austère que la vie que j'ai toujours eut, mais, ca affaibli L'âme. On a du mal à respirer, on se sent ... comme à part. » « de tous temps les philosophes ont été persécutés. Ces hommes ne pensent qu'à eux-meme. Ils ont pour les institutions auxquels ils appartiennent un lien de (une sorte de?)... Fidélité. « ils ne peuvent pas étouffer la voix de l'homme honnête. » La poste, toutes ses lettres sont données à la police depuis des années, donc il refuse de recevoir des lettres en prison et a prévenu tout le monde de ne pas lui écrire. Chopin avant dit que « c'est très beau ce qu'il écrit. » (Une ligne extraite de ; Gouvernement contre people.) « ils ont barricadés l'océan... ». Scène suivante ; Chopin se promène avec George Sand.)
- iv Effulgence ; Lat. ; action de briller, luire, éclat, (Gaffiot, Latin-Francais, 2020.) (proche de effulgeo,ere, effulgente et effusio ; couler/répendre)
- v Misknowledge ; (Neologism dj.) ... this prefix is the latin minus, less shorted in mes ou mis. (<https://www.littre.org/definition/m%C3%A9->) french; Méconnaissance; prefix; mé- from més-, meaning; badly, wrongly (<https://en.wiktionary.org/wiki/m%C3%A9s->) « The French word méconnaissance means to "misconstrue" or "misrecognize," ...» (<https://www.english.hawaii.edu/criticalink/lacan/terms/mecon.html>) Misknowledge ; prefix ; mis- meaning ; incorrectly, badly (<https://dictionary.cambridge.org/grammar/british-grammar/prefixes>) . Title of a book of Katherine Eggert in witch she invent and define this word, 2015. «act of choosing one system, body or mode of knowledge over another, even if the one chosen is manifestly retrograde, ill informed, poorly supported, sloppily organized, or even simply wrong» p.40