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What are the 4 principles of taoism

Ancient Chinese religious beliefs were no different from other present in the world at that time. 1 The universe was considered to be ruled by omnipotence, Shang Di, which was anthropomorphic in nature. In fact, Shang Di was so similar to man that his paradise served as a model for the earthly imperial system. There was a hard hierarchical world, in which the serfs sacrificed labor and products to their lords, who in turn sacrificed the emperor, who finally made a nod through the offerings of Shang Di.2 The whole kingdom was seen as a family, being grounded in four basic social classes and five elementary relations.3 Thus, it is easy to understand the readiness with which all subsequent Chinese dynasties have adopted the Imperial Confucian system (with the imperial Confucian system (with the imperial Confucian system)., needless to say, regardless of the liberal distortions of the need for time). Shang Di, then, is the Chinese equivalent of the unreated. This early concept of ultimate power obviously finds its model in the human nuclear family; this was discussed at length by Freud in Totem and Taboo.4 The division of this cosmology was into three interacting parts: Heaven, Earth and Humanity. 5 Under Heaven was conceived the Earth, which, in turn, through a natural phenomenon, instructed humanity. The key points here are 1) the connection of the various parts, and 2) that it is through the mediation of the Earth that the will of Heaven is known. There is some similarity between this scheme and what is conceived in the religions of Mosaic (i.e. Judaism, Christianity, Islam), where the division into divine, earthly and human spheres is positioned. The absolutely important distinction, however, is that in the ancient Chinese view humanity is inherently not separated from or superior to the natural world. Rather, humanity is simply part of the natural system. In addition, nowhere in ancient Chinese legends is man given sovereign domination over the land of Shang Di; man should be in harmony with, not control and change, the world of which he is a part. Of course, this is a radically different concept than the concept supported by the Orthodox traditions of mosaic. Here man is seen as an existing external (in the metaphysical sense) natural environment (indeed, this faith is the cause of most of the anti-revolutionary movement) and is granted domination over the whole earth and its beings (Genesis, 1:26). This basic anthropomorphic idea of divinity, then, combined with the feudal ritual of judgment and folk superstition, is the earliest form of Chinese religion we knew.8 The origins of these beliefs stretch to at least 1500 BC (early BC Shan) and held a firm influence in China until about Bc. It was at this time that Tao De Jing was written.9 It is in this brief document that only about 5,000 ideograms contain the first major statement in Chinese thought regarding the non-intropomorphic creative power.10 In the philosophical history of any nation this stage of development is an important milestone, in the sense that it represents the beginning of an unimilistic view of the universe. In other words, he recognizes that humanity is not necessarily the final flower of creation, but only a part of it. Religious thinking up to this level can be described, in a psychological sense, as infantile. What does a newborn recognize to exist outside of itself? No problem. Indeed, child psychology tells us that a newborn cannot even distinguish between themselves and objects in the immediate environment, 11 taking the whole experience to be a part of themselves. Only after a few weeks of maturation is that situation self and other than I become known for. In the psychoanalytic scheme, this is seen as a transition from primary, undifferentially identifial-based experience to the nascent development of the ego, the basis of adulthood. At this stage it will be instructive to make some general observations on how this course of development has been viewed in the East, not since ancient times is considered, no major religious or philosophical thinker has given the idea of an anthropomorphic god serious consideration (n.b., I speak here of serious as clearly against folk);12 rather, the whole tradition speaks of impersonal forces. How the situation in the Western world has changed! From mosaic times up to the most superficial reflections, this ultimate humanization brings an irresistible array of challenges. Twists and twists to somehow make it all reasonable for the Western mind of the story itself. To a simple easterner however this dilemma represented but least of all difficulties. Cultures, languages and psychologys of the East seem to allow simultaneous entertainment of mutually opposing ideas. For example, a piece of paper can be white, black, and both, and neither.13 In short, everything is relative. The Western mind, general or superior, admits little such ambiguity as its analytical bias. From the time of Aristotle, until recently, Western theology, philosophy and psychology have used a rather limited view of reality; In short, what is objectively desableseable, mean and classifized. Period.14 Only two laborious problems that arose as a result of this severe, literal interpretation of Ultimate are 1) attempts to explain Yahva's radical shift of character from the Old Testament God of Wrath to the New Testament of God of Mercy, 15 and 2) the problem of Jesus' humanity, i.e. was Jesus as the son of mercy, 15 and 2) the problem of Jesus' humanity, i.e. was Jesus as the son of mercy, 15 and 2) the problem of Jesus' humanity, i.e. was Jesus as the son of mercy, 15 and 2) the problem of Jesus' humanity, i.e. was Jesus as the son of mercy, 15 and 2) the problem of Jesus' humanity, i.e. was Jesus as the son of mercy, 15 and 2) the problem of Jesus' humanity, i.e. was Jesus as the son of mercy, 15 and 2) the problem of Jesus' humanity, i.e. was Jesus as the son of mercy, 15 and 2) the problem of Jesus' humanity, i.e. was Jesus as the son of mercy, 15 and 2) the problem of Jesus' humanity in His assumption of humanity, i.e. was Jesus as the son of mercy, 15 and 2) the problem of Jesus' humanity, i.e. was Jesus as the son of mercy, 15 and 2) the problem of Jesus' humanity, i.e. was Jesus as the son of mercy, 15 and 2) the problem of Jesus' humanity, i.e. was Jesus as the son of mercy, 15 and 2) the problem of Jesus' humanity, i.e. was Jesus as the son of mercy, 15 and 2) the problem of Jesus' humanity, i.e. was Jesus as the son of mercy, 15 and 2) the problem of Jesus' humanity, i.e. was Jesus as the son of mercy, 15 and 2) the problem of Jesus as the son of mercy, 15 and 2) the problem of Jesus as the son of mercy, 15 and 2) the problem of Jesus as the son of mercy, 15 and 2) the problem of Jesus as the son of mercy, 15 and 2) the problem of Jesus as the son of mercy, 15 and 2) the problem of Jesus as the son of mercy, 15 and 2) the problem of Jesus as the son of mercy, 15 and 2) the problem of Jesus as the son of mercy, 15 and 2) the problem of Jesus as the son of mercy, 15 and 2) the problem of Jesus as the son of mercy, 15 and 2) the problem of Jesus as the son of mercy, 15 and 2) the problem of Jesus as the son of mercy, 15 and 2) the problem of Jesus as the son of mercy, 15 and 2) the problem of Jesus as the son of mercy, 15 and 2) the pro obvious to uneducated eyes, these questions, we are told, have implications for the Passion and Resurrection of Christ).16 Such themes are not analogous to Eastern religion or philosophy. My important point, then, is that the anthropomorphic concept of divine power philosophy. My important point, then, is that the anthropomorphic concept of divine power philosophy. My important point, then, is that the anthropomorphic concept of divine power philosophy. My important point, then, is that the anthropomorphic concept of divine power philosophy. Eastern world has, very early on, reached a level of spiritual maturity that the West has yet to achieve. Indeed, the great K.G. Jun has noticed that we often lack basic concepts from which to begin to study these philosophies.17 The number of people directly who have benefited from this progress should be small; for all mankind, this particular path is narrow, treacherous and long, thus excluding all but the most faithful. The West struck out in a completely different direction, striving not so much inside as outward. The undisputed fort of the West, the way the whole world is being forced to admit, is physical, looking not so much inside as outward. The undisputed fort of the West, the way the whole world is being forced to admit, is physics. The benefits are practical and specific; use, if not understanding, to be easily accessible to all. The impact of modern American and European technologies on the world as a whole is now beyond any form of dispute. This transformation certainly includes a few powerful evils (e.g. weapons of mass destruction, re-preparation, pollution), but most would agree that the net result was for the better (at least so far...). Then it is clear that both the East and the West were developing lopsidedly; one with a mature spiritual philosophy used by a few, the other with practical technology reaching for the masses. Over the past few decades, as a result of international trade and cultural exchange (again as a result of western science), both sides have realized their shortcomings and are now beginning to seek answers from the other side. II. Ignorance of Tao And so, in the early 6th century BC the ultimate creative force of a non-anthropomorphic character was a hint in Tao De Jing. This power, called Tao, is the fundamental foundation, the heart, of all Taoist thought. It is a difficult, high-level philosophical concept that can never really be achieved or understood through words, cognition, or any form of intellectualization - however, it can be tested. Words and such - such as temporary shifts can serve as pointers to Tao, but they can never express Tao. One does not learn to swim through the discussion - it is learned by going into the water. Studying a Chinese ideographer can help make this clearer. (I here would like to adopt a convention on the use of Tao, capitalized to indicate a philosophical concept, while tao, the bottom case, refer to the Chinese ideogram.) Dao De Jing18 opens with strings, Tao, which can be expressed not eternal Tao. A name you can name is not an eternal name. And so we must understand from the outset that any expression of Tao is an extremely bad copy of what it represents; the creature itself transcends human categories of time, space, and the ideas to which they refer, are not Dao, but simply beside Dao. Don't take my words or images for the real thing because they aren't, warns Laosi. I only use them to point out the Tao that you have to experience for yourself. The Chinese ideogram that reads Tao has only this value leading, directing or going to something. Dalu is the road, Dadao is the highway, and Didao is the verb tunnel. Aside from these specific customs this ideogram is also used in a large number of designs such as zhidao, which is a verb to know. Now that we have a general idea of the meaning of tao, let's continue by breaking the character down into its constituent parts for closer examination. Just as some English words may be divided into their constituent plements to clarify their meaning (e.g. inactive ones), so too few (but certainly not all) Chinese ideograms are subject to this separation process; Tao has three parts. The central part of the Tao character is the image of an open human eye; this should point to an informed person. The left side of the character is designed to depict travel or movement, here implying walking. In this regard, the upper part points to the horizon. Putting it all together, we have the idea of a famous person going to their destination. Philosophically, this means to mean the journey of man on the path of life. There are three important points to this. First, one person (i.e. not a member of the group). Since the first Taoist writer, Yang Ju, 19 emphasis of this philosophy has been on man, not society. This is certainly at odds with the more traditional Chinese (actually all Asian) culture; here the emphasis of this philosophy has been on man, not society. This is certainly at odds with the more traditional Chinese (actually all Asian) culture; here the emphasis has always been and remains on the family and social structure. Taoism, however, tends rather in the direction of the whole truth of being an individual nature. Second, the person is aware. Daist constantly remembers the dictates (past, present and future) of his position. This does not mean that he or she agrees with these circumstances or needs, but seeks to move with the fundamental principles that guide these events and thus be able to harmonize with the situation in the best possible way. Finally, and it is in connection with the second paragraph that both the goal and the this (i.e. sage and the Way of Tao) are an integral part of Taoist lifestyle. In Chapter 13 of the Doctrine of the goal, he turns around and looks for the reason for the failure in himself. But, really, who can say, really what is the purpose of life? And so we have led to the fact Dao is just a convenient way of denoting something that can't be labeled. In short, what is beyond expression, be available only (so that all mystical doctrines inform us) through direct individual understanding. All of this is, of course, difficult enough for the Western mind to accept, but these problems extend to a whole new depth of bewilderment when the immoral nature of Dao is introduced. What can this mean?, asks an incredulous reader. Of course, any notion of higher power, whatever that conception, must inherently contain the trappings of righteousness and mercy. But I'm asking you, why should it be? To assume that the universe in any case is particularly designed with the problems of humanity in mind, to taoist, nothing more than (further) demonstration of human vanity and stupidity. At this stage, we need to try, as far as possible, to get rid of our traditional Western nanosels, which put humanity at the center of a universe that is presided over by a loving god. Further, we must seriously ask ourselves what morality is and where we are getting this information from. Many clever Westerners have been able to shed the external rituals and dogmatic beliefs instilled in us by our Greco-Roman, mosaic and democratic traditions. However, in the vast majority of cases, this hacking is shaped in the form of a search for a substance of a largely intellectual nature, leaving the substructure of emotions intact. An interesting example of this is the belief of many Americans that their own personalities and relationships are the result of their own will; i.e. that their personalities are formed by autonomous, individual choice. In other words, they consider themselves essentially free-standing structures in the universe; unique in that they are greatly liberated from influences such as biology, locality, culture and family. Taken within the parameters of science, however the foregoing is naive beyond description. And so, despite the obvious fact that above faith flies in the face of the conventional principles of science (which, as mentioned, is one of its days of our culture), people persist with it. Now I ask why? Just because we were instilled in our culture to believe. Yes, they did - for make no mistake, this is the main function of culture. The individual must be molded (or shaped, to Skinnerian wax) to adapt to the society needs of his or her part Only as a result of this air-conditioning process do the team function as a successful unit. Taoism, and all branches of the group Multi-year philosophy, seeks to go beyond the cultural boundaries and experience the world in its takiness; i.e. without distortion, though often comforting, the displacement of the group Multi-year philosophy, seeks to go beyond the cultural boundaries and experience the world in its takiness; i.e. without distortion, though often comforting, the displacement of the group Multi-year philosophy, seeks to go beyond the cultural boundaries and experience the world in its takiness; i.e. without distortion, and all branches of the group Multi-year philosophy, seeks to go beyond the cultural boundaries and experience the world in its takiness; i.e. without distortion as a successful unit. further: Knowledge to go beyond it, and stupid not to approach it. (Doctrine of the Middle, Ch.3). The ancient Greek Heraclitist wrote, For God, everything is good, but people have accepted some things as unfair, others as simple.20 Chuangzi21 expressed essentially the same idea. These philosophers stood at the height of truth, the pinnacle from which the temporal and spatial manifestations of our experience lose their meaning, merge into One. III. Without starting and starting, we will now study the basic theoretical foundations of Taoism, Uji and Daiji. From this pair of relatively simple concepts springs every important position in Taoist thought; In short, these two ideas form the basis of this philosophy. Immanuel Kant's critique of Pure Reason22 is a milestone in Western philosophy in that it definitively demonstrates that the existence of God (if any) cannot be proven by any space-time means (although this essential fact and even the basic principles of this very important work are, for the most part, misunderstood, or quietly ignored, by many current philosophers and theologians). The ancient Taos, though not analytical, also adhered to this basic proposal. Thus, it is obvious to Taoists and Kant that human knowledge is based on our experience of space and time.23 The ultimate source of all creation, however, lies outside or outside the space of time conceived by man. In short, human understanding is limited, inherently and irretrievably, while the ultimate is infinite. Thus, there are three basic metaphysical questions: 1) Being limited, inherently and irretrievably, while the ultimate is infinite. Thus, there are three basic metaphysical questions: 1) Being limited, is it possible that we can have any notion of infinite at all?, 2) If possible, by what means can we expand or increase our knowledge of this kind?, and 3) What is the connection between infinite and finite? (i.e. how and why did the creation happen?). The first question is really a swamp: the definitions, assumptions and assumptions that one uses in any rational query (this is the case in general for the whole of science, but especially for philosophy) will greatly determine the direction and even possible results of the investigation. Here we have a living example of the limitations of human thought. Atheistic group will try to demonstrate the senseless, meaningless nature of existence itself. Further, we have agnostics who, without denying the possibility of ultimate creative power, will firmly deny our ability to know any thing Phenomenon. It would be arrogant to such an extent that it is reckless to simply reject from hand the deep thought that has entered various atheistic, nihilistic and agnostic systems. And so only with great care, perhaps even trepidation, we can even move on to the second question (provided, as it happens, not only the existence of almighty being or strength, but also our ability to understand something of that power). In connection with these points, the reader can explore the razor of Okham, as well as the presumption of Stratonic. With these qualifications in mind, then, we can change our two questions to the following: 1) how can we increase our awareness of the ultimate, and, 2) what is our connection to it? These requests, in general, represent what was, is, and will be about two ends of the problem for religions and metaphysical philosophy. Perhaps the apt metaphor of Excalibur: deep and heavily buried in a massive mound of rock, exposed to the blade dazzling and wickedly bright, and, in this case, absolutely lacks any handle on which to get a purchase. The answer that Taoism gives is Uji and Daiji (Genesis and Non-Existence); As has already been noted, the early Taoists have quite well recognized the futility of trying to reach the infinite within the finite boundaries of human cognition. Thus, our first concept, from which everything else arises, is simply called wuji and non-being. Again I must stress that this is just a handy name for what is essentially nameless.25 The use of the term is only a means of allowing the groping of the mind of the place to begin its efforts. Of course, the label applied (wuji) is arbitrary in that we designate it as the center of the circle, whereas, in fact, the circle is comprehensive and therefore has no circumference. And so, daiji (Being), the physical world is said to result in wuji (Non-being). How logical is that? And besides, what is Non-being? The answer is, naturally, that it cannot be logical, and so we can never know (i.e. know) exactly what wuji is. The individual should perceive it intuitively. This is evident (through the third eye) in the cycling nature, in the so-called reversal of Tao: all on reaching its zenith, then begins its decline. Extreme conditions of all types lead to their opposites - it is an absolutely unchanging law of nature.26 This creature is so, as far as a rational mind can risk, here it must stop. All further progress is completely blocked, anything more just a mirage in your sleep. It is time for a logical, conscious mind to abandon the team into a core full of the essence of personality and experience what wuji is. Laosi writes: How do I know the nature of things? Just through them. 27 It is important not to polarize the concepts of Uji and Daiji as if they were opposites, somehow competing with each other. One of the great truths of Taoism so-called opposites do not really work against each other at all, but interact, and are thus interdependent. Can you imagine without down? Does the notion of a man have any meaning without his analogue woman? As for the human psyche, all physical phenomena in their essence contain their opposites. Thus, uji is a Taoist name for something that goes beyond all categories (i.e. time, space, and causation). This time itself, completely independent of all limitations; In short, Kantian ding-en-sich. It is neither is-not, it is quite out of all existence. The interaction of wuji and daiji, to bring about all creation. From Nothing Comes and Returns to Non-Existence. This endless cycle, in a full career all about us all the time, awaits the outright apprehension of mind cloudless duality. This deep symbol, being archetypal in nature, has several levels of meaning; I would like to point out here just a few of the most basic ones. First, the symbol appears in a state of absolute equilibrium. It is, however, condescension on the part of the creators of the chart yin-yang up to 1) help in a superficial understanding (for, as we have seen, none of this can be known), and 2) to emphasize a certain point in regards to potentiality. Understanding hopefully helps by showing all aspects of the daiji on top at full stop, or is about to be a reversal where either yin or yang will start to climb. In the physical world, however, this moment of change is very difficult to detect. The onset of winter is just one example of the natural processes of time, which, while in themselves permanent and continuous, are subject to arbitrary human divisions. Nothing is there, everything becomes, Heraclit tells us 28 Everything is always in the process of change. This naturally liquid state of the universe has not been well received in the Western world. We prefer to divide and thus conquer reality. This way of working was a veil to us Aristotle. As an aid to understanding and means of mastering the physical environment it has served us supremely well, but as James Joyce points out in the last chapter of Ulysses it's not even the way our own minds function. The second important point to understand about daiji is that white, yang, half contains in it a small black, yin, section holds a white dot: it is potential. Thus, it has been demonstrated that each condition, however pure or extreme it may seem, contains the potential and future confidence to change into the opposite. It's a reversal of Dao. So shown in the perfect middle of the point, so subtle a moment to avoid any human fears, and moreover, motionless. Both of these conditions are impossible and thus serve again to emphasize the Middle Way. It is only the Middle Way, the central, not the extreme course that withstands, which allows you to complete the cycle. Everything that begins must end; all things that have life must experience death. This is a normal, unterilized situation of existence, but Taos tends, like the moon, to move through all stages of the process without dropping any, and thus achieving fulfillment. IV. Tao and De We have considered some of the common, or macro, phenomenon presented in Taoism. Now we draw our attention to how these forces find expression in a person.29 Our concern in this section will be to understand the connection, or connection, or connection, between wuji/daiji on the one hand, and individual cases of existence on the other. In short, we are looking for a way of metaphor for worldly clothing. The Germane to this consideration will sharply contrast the views found in mainstream Western traditions. As mentioned (p. 3), Western traditions emphasized the differences and hugging of God and humanity, while the East focused on the oneness of creator and creation. Now, to you the average Westerner this oneness, harmony and likeness, while having a pleasant sound to it, obviously rings falsely. What does it mean to say that the divine and the common are the same thing? This seems to worsen the first while over-estimating the latter. The resistance of the Western mind to accepting this notion is all the more curious when conventional and monumental self-centeredness is considered. Yet this resistance undoubtedly exists, focusing on the division and plurality of life. It is possible that all this cultural trend is ultimately traced in the Judeo-Christian-Islamic emphasis on the fall from paradise. What has led Western theology and philosophy to completely stray into this matter, once again, is the aristotelian emphasis on analysis and classification. Again, the Western mind stops at the manifestation of existence, while the eastern elements (namely Hinduism) in his metaphysical theory.30 Since his work is a leading philosophical example of a long-standing tradition in the West, it would be useful for us to compare some of his central ideas with the ideas of Taoism. According to Schopenhauer, the world is divided as far as human perception is concerned, on Will and the Representation.31 Will is a fundamental, non-anthropomorphic, non-ethical creative principle from which everything comes. This is not only the motive of force in the human and animal bodies, but also includes all natural phenomena such as wind and gravity. Representation, on the other hand, is an experience reason, or perception, lt will; our knowledge is not knowledge of the Will itself, but fragmentary and temporal forms expressing a certain level or degree of Will. Cognition is forced into this mode of work because of its very essence, the Principle of sufficient reason (i.e. time, space, and causation).32 Thus, it is easy to see that Schopenhauer has a close connection with the theory of Taoist wuji/daiji. Both Will and Uji/Daiji are outside the Principle of Sufficient Mind (called the Maya, or Veil of Delusion, in Hinduism and Buddhism), and are not immediately subject to anything and the source of diversity.33 Representation, however, falls under the Mayan kingdom, the mechanism of thought, and simply called existence, or ten thousand things34 in Taoism. Also, as every natural object and event in the Schopenhauer system is powered by will, so did the Taoist thought that all things come out of their inherent connection with Dao.35 Many reader will mollusc will follow this explanation, and yet here somehow go wrong headed to equate Will and wuji /daiji with the idea of an individual soul. This completely misses the point, but the assumption in traditional Western thought is a fairly natural mistake. All the systems of philosophy that are discussed here, and the whole long-standing tradition, deny the existence of an individual, separate and eternal soul. This is done for two reasons. First, the general concept of the individual soul is nothing more than a further function of the Maya. Secondly, the multitude of souls, being distinct, autonomous entities, gives pluralism rather than unity of Will36 As all this discussion depends on the understanding of the Maya, it would be useful to study this concept a little more carefully in its original Hindu and Buddhist form. One of the six main branches of Hindu philosophy is Sanhya (literally account or listing), the foundation of which is attributed to the ancient sage Kapila (c.600BC). As its name suggests, Sankhya, this deep Indian system seeks to distinguish between different layers of the human psychophysical organism. This separation, this exfoliation, understanding of the parts and their expression in general and, most importantly, seeks the experience of what constitutes the nucleus of the individual37 This subtle erudite system of psychophysical delimitation is not a simplified form of dualism, as, for example, proposed by Descartes. Instead, we can conduct the earliest, if not the best, complete analysis of all aspects of the human body. Sitting in meditation, attention turned inward, focusing on breathing (the connection between the rough physical matter of the body and the more refined psycho-spiritual layers), what is the first thing to notice? Of course, not bliss or even any form of silence, but the nagging of the body. Immediately his incessant complaints and demands begin: I am tired; I'm hungry; I don't like sitting here. Finally, though with great effort, the body can stilled -- Make no mistake, this minor feat alone can take months of concentrated effort. But it's not just the problems of newcomers. Um, all the while confused with the chicanery body, has its own version of these antics: Do I lock up the car? In time for my meeting tomorrow? I remember in the third grade... It's so stupid! It sounds like a simple task: clear your mind, count your breath; and yet it's so hard to execute! The upper or superficial layers of the human body are a complex mind and body, and they will fight with all their resources for you all the attention. Whether screaming like a petulant child, whispering like a lover, or lecturing like a schoolteacher, the message is always the same: Pay attention to me! Indeed, this is natural, because without due attention to them we would not have survived at all. But when these needs are met, the cry for notification does not stop! For the mind-body is never enough; The deeper layer should make this decision and then ensure his will on the body. Indeed, Odysseus returned home. These outer layers are divided by Sankhya into 24 different levels, called tattvas (literally such), each subsequent philosophy and more. And so, when these shells of consciousness were plumbed to their depths, what is it that can be found? What does mysterium tremendum face? Just... No problem. Silence. Self-identity with the body of the chipping, correspondence of the mind with the ego also disappeared. What then was this ego that separate me, which is being shed like a coat? What's left now? What was considered permanent, stable, perhaps even eternal, ego, cherished individual personality, was recognized as nothing more than a temporary and superficial coating! Thought makes the Western mind tremble in fear, for for it there is nothing more than a temporary and superficial coating! Thought makes the Western mind tremble in fear, for for it there is nothing more than a temporary and superficial coating! Thought makes the Western mind tremble in fear, for for it there is nothing more than a temporary and superficial coating! Thought makes the Western mind tremble in fear, for for it there is nothing more than a temporary and superficial coating! Thought makes the Western mind tremble in fear, for for it there is nothing more than a temporary and superficial coating! Thought makes the Western mind tremble in fear, for for it there is nothing more than a temporary and superficial coating!

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