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॥ पञ्चमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

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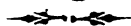
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រំលឹកអំពីការងារ ការងារដែលបានធ្វើ ការងារដែលបានធ្វើ ការងារដែលបានធ្វើ ការងារដែលបានធ្វើ

ပေါ်ဘက် ခြုံစုရရှိသော မိတ္တူဖော်ပြချက်များ

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ရက္ခပရိက္ခ မိမိ ငြိမ့်မိမိ

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అనుభవములు



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wani pedjah perang, punika djalaran gadah gege
an luhur anglabeti bangsa lan nagerinipun, uta
nglebeti agamanipun, utawi kabekta saking ngru
bi kuwadjiben ingkang sampun dipun sanggemi.

Pantjen inggih anèh! Nalika dèrèng gadah
pikiran, utawi dèrèng sampurna akal pikiranipu
tawi nalika pinudju kirang sampurna akal pikir
pun, boten adjrih pedjah. Sereng sampun sampu
kal pikiranipun, utawi pinudju sampurna akal p
anipun, teka aras-arasen pedjah. Sanadian anèh
nging boten anggunaken. Amargi ingkang koseb
ken sampurna akal pikiranipun punika wau sèjèk
pun "sampurna" miturut istilahipun prijantun d
ingkang tegesipun: absah kadadosaken saks. won
ing pangadilan, tembungipun mantja: n o' ma
Tijang ingkang boten sampurna akal pikiripun
wi a b n o r m a a l, boten saged kadaosake
si wonten ing pangadilan.

Déné tijang ingkang sampurna akal pikirani
aras-arasen pedjah punika, manawi wangsanipun
rès-barèsan sarta tjètèk-tjètèken kémawon, saba
makaten :

I. Sebab boten téga nilar donja, ingkang s
dipun tresnèni punika. Inggih surih la andje
rang, éman2 nilar kasugihan lan ndjenggarangip
Inggih mlarat lan andjeginggis, éman2 nilar k
raten lan ndjeginggisipun, kanti pangadeng-ad
bokmanewi wonten ing margi manggih lot lotré,
lalah angsal pris No 1. Inggih gadah smah, a
putu, kula-warga, éman2 nilar waris tuwi kula-
ganipun. Inggih gesang badan sepata, éman2 ni
tangga tepalih lan mitranipun, terkadang éman2
lar me sahipun. Awit pangadjabipun: sege
njumerapi mangsahipun wau sangsara utawi pedja
ngrumijini.

II. Sebab boten mangertos raosipun tijang
pedjah (sakaratil maot) punika kados pundi. A
kémawon punapa mawi bekenengan. Twari boten ma
tos raosipun sasampunipun pedjah punika kados
Sakétja punapa boten sakétja, punapa boten kra
raw2. Terkadang pijambakipun sampun naté ngal

Djilajalaka

meny m i j m
asy. X: 65.

Pangeran Surjonagoro
putra H.B. III

Dm: X: 96

Salah kang ora dibenerake 66.

g m m m — g m m m XII: 2

m m m — m m m IX: 35

m m — m m XVIII: 1

m m m — m m m X: 104

m m m — m m m X: 104

m m m — m m m XVI: 7

Dibenerake: ilang

dialecte:

m m m — m m m

(lihat m m m m m m).

Trine kang wis ora njenanani

XXI: 16-17-18 (2729 m m)

Indonesian (V.O.C) III : 52
 (Indonesian) XXI : 57
 III : 36

Bahasa Belanda

yanday IX : 55
 ginz ginzay IX : 54
 ayay IX : 54
 ay ginzay IX : 56
 ginzay XIX : 30
 ginzay XII : 8
 ginzay XIII : 2

Malasakah
baru.

ginzay : XI : 23
 ginzay (ginzay)
 XIII : 13
 ginzay IX : 112

Menak

ginzay ginzay IX : 19
 Tajju salaten -
 IX : 30 - IX : 55
 X : 113 - XIV : 19

Dialect Jogja

ginzay ginzay : VII : 67
 ginzay ginzay : IX : 1
 ginzay ginzay (nich ginzay ginzay)
 IX : 20

Bahasa Melajau

(ginzay ginzay - ginzay ginzay)
 IX : 43 - (ginzay ginzay)

Gatolotjo.

ginzay ginzay : XII : 47
 ginzay ginzay : XVIII : 1
 ginzay ginzay : IX : 55 - 56

bakiané itjip pati, isih bali urip, alijas durung mati temenan.

A. Ana kang sadjroning itjip pati kuwi djaréné wis bisa ngungkap bakal panggonané bésuk. Hla panggonané kuwi ana ing endi? Jèn disalin olèh pengalaman, rada ana èmpéré. Nanging apa wani mestakaké, jèn pengalaman kuwi dudu akibaté tjeteté déwé?

A: Jèn makaten punapa bapek njondongi pahamipun R.P.Natarata: "guruning pati: wong mati", ingkang suraosipun pedjah punika "bar"? (Mirsani katja 29).

B: Tetembungan "guruning pati: wong mati" kuwi aku rudjuk. Liwé: lelakon kang diarani "mati" kuwi ja mung bisa dialami sawisé mati. Jèn sadjroning isih urip bisa ngalami mati, kuwi mokal mungguhing akal; kaja déné mokalé wong obah sadjroning meneng. Awit urip-mati, obah-meneng, kuwi kahanan sing akosok balèn.

Déné paham: mati kuwi "bar", aku ora rudjuk, sebab miturut kira-kiraku, ora mengkono. Mengko tak terangaké alasané anggonku duwé kira2 durung mesti "bar" kuwi.

Aku pertjaja anané mabuh2 abadan alus, kalebu rohé wong mati ana ing alam kubur, sing kasebut ing Qur'an lan Hadists. Nanging jèn roh mau diundang ditatakoni, aku kuwatir jèn dipalsu déning bangsaning natuurgeesten.

Tuwan C.W.Leadbeater ngandika: Wong sing wis duwur kawruh, bisa ambédakaké sing palsu karo sing ora palsu kuwi. Hla upama kapratjajan kita kuwi gumantung ketrangané wong lija, rak lija kurangkepénak, ta? Mungguhing aku, sing djeneng "haqq" kuwi, jèn sepa wae bisa neksèni déwé.

A: Kula nuwun, ledjeng iktikadipun bapek bab pedjah punika: kedos pundi? Mugi kaparenga endawuhaken, ingkang kula ugi saged aneksèni.

B: Sapa wae, wong sing isih urip iki, jèn barès barèsan, ora gugon-gugonen "djaréné", bab lelakon sing djeneng "mati" kuwi amesti e m b u h. Tegesé: embuh "bar" embuh isih nemu lelakon.

Surgai Kjai H.Imam Bisri ing Surakarta, élingku jèn sesorah: barès-barèsan wae, surasané mangkéné :

Disamah tgl 18-1-52

Prokisiang

IX 105
267 - 80

XVI
XVII

