

I'm not robot!



అతన్ని కూడా అదే విధంగా అనుభవించనీ. అతణ్ణి ఒక ఆశ్రమానికి అధికారిని గావించండి” అన్నది.

ఆధ్యాత్మికత గురించి వినేవారెందరో ఉన్నారు. ఎందరో ఈ మార్గం గురించి ప్రసంగించేవారున్నారు. కాని ఇది సాధించడం కష్టమైనది. మన ప్రాథమిక తర్ఫీదు తరగతులు (హాపీనెస్ ప్రోగ్రాము) అటువంటివే. మీరు చూడండి. ఎందరో వినిఉంటారు. ఎందరో బోధించిఉంటారు కూడా. “అందర్నీ యదాతధంగా స్వీకరించండి. ఇతరుల అభిప్రాయాలకు కాలిబంతి కారాదు. ఇతరుల తప్పుల వెనక ఉద్దేశ్యాలను వెతకవద్దు. వర్తమాన క్షణంలో ఉండండి.” ఈ విషయాలను అభ్యసించి, సొంతం చేసుకోవడానికి ఒక జీవితకాలం సరిపోతుంది. బేసిక్‌కోర్సు ఒక్కసారి చేసేయగానే, మీకు జీవనకళ యొక్క విధానాలన్నీ అవగతమయ్యాయని భావించవద్దు. చాలామందికి ఈ కోర్సును బోధించాము కనుక ఈ జీవనకళ సొంతం చేసుకున్నాం అనుకోవద్దు. ఈ ఐదు అంశాలను మీ జీవితంలోనికి ఇముడ్చుకోవడం ఒక జీవితకాలానికి సరిపడేంత సవాలు.

మస్తిష్కం ఏవిధంగా దార్లువెతికి, తప్పించుకో చూస్తుందో మీకు తెలియదు. ప్రతిదానికీ ఒక కారణం వెతికి పట్టుకొని వస్తుంది. అందువలన, మీ ఆత్మగురించి, దాని స్వభావం గురించి సూచన లనిచ్చినప్పుడు కూడా, మనస్సు విముఖతలతో, వాంఛలతో, నిరాశతో, క్రోధంతో - ఇలాంటి ఎన్నో భావోద్వేగాలతో మబ్బు పట్టి ఉంటుంది. ఆ కారణంగా సూచనలు తలలోకి ఎక్కవు. వాటిని మస్తిష్కం గ్రహించదు. అది గంటకొట్టదు. అలా అంతా చక్కగా జరగాలంటే ప్రధానంగా మస్తిష్కం ఖాళీగా మరియు బోలుగా ఉండాలి.

యమధర్మరాజు “నీలాంటి సాధకులు ఎక్కువమంది ఉండాలి” అని అంటాడు. గొప్ప గురువు లభించినందుకు కేవలం శిష్యుడు మాత్రమే

52 | తపోవంశము

ప్రకాశవంశమపూర్వం. చూచివెళ్ళవచ్చు - మనం ఒకర్నికరం చేస్తున్నప్పుడు. మనం అందరం కలసి ఉండాలి. కలసి పెరుగుదల, కలసి తిండం, కలసి ఆనందిద్దాం. నేర్పుకోవడానికి ఈ శ్రేణి పురాది. రోజున చేసేముందర ఈ మంత్రాన్ని చెప్పాలి. భవశక్తి అంటే భవించడం అని అర్థం. కాని ఈ శ్రేణిలో కేవలం భవించడం అనే అర్థం మాత్రం కాదు. ఈ సమస్త ప్రపంచాన్ని అనుభవించడం అనే అర్థం ఇమిడి ఉంది. మన దృష్టికోణాలు కలవనప్పుడు, మన ప్రాచీనకాల కలవనప్పుడు, విరోధమైపోయి ఉంటుంది. సహనో భవశక్తి - మన దృష్టికోణాలు కలసిపోనీ. మనందరం ఒకే తీరుగా చూద్దాం. దాన్నే మనందరం అనుభవిద్దాం. ఒకరు ఒకరన్నీ అనుభవించగా, మరొకరు మరొకరన్నీ అనుభవిస్తే, అప్పుడు గౌరవ వస్తుంది. ఇద్దరూ కలసి ఒకరన్నీ అనుభవించినప్పుడు అక్కడ ప్రకాశక మరియు నెమ్మది నెలకొంటాయి. ఒక వ్యక్తి ఏదో సర్ది “అహో ఎంత అద్భుతంగా ఉంది” అన్నాడనుకుంటాం. కాని మరో వ్యక్తి “భయంకరంగా ఉందనీ” అంటే, ఇద్దరూ వారు దాన్ని అనందించలేరు. మీరు మీ లాభ్యో లేక భర్తలో విభేదయాత్రకు వెళ్ళినప్పుడు మీరు అనందించగా, అమ్మ లేక అతను అనందించలేకే అప్పుడు ఇద్దరూ లాభపడ్డారు. అలాకాకుండా, మీరుచూడగా అనందిస్తే, అప్పుడు ప్రకాశంగా మరియు పొందిగ్గా ఉంటుంది. సహనా వనశు - మనం కలసిఉండాలి. ఎలాగో మనం కలసి ఉన్నాం. ఈ భూమ్మీద ఏకకాలంలో మనందరం ఇన్నింటామంటేనే, దానికర్థం మనం కలసి ఉండాలి. అలా మనం కలసి ఉండొచ్చున్నట్లుగా

6 | తపోవంశము

By Ruwan M Jayatunge: Dr. Ruwan M Jayatunge MD ago several years ago, exchanged opinions about DSM (Diagnostic and Statatic Manual of Mental Disorders) and Jathaka's Buddhist stories with some psychiatrists / psychologists of the United States, the United Kingdom , Australia and Canada, Canada. . Only a few knew the existence of the Buddhist stories of Jathaka and how deeply the mental diseases based on DSM. What are Jathaka's stories? Jathaka's stories or Jathaka's stories are a voluminous folklore body concerned with the previous births of the Buddha, which is based as a collection of five hundred fifty stories. Originally comprising 547 poems, organized approximately by increasing the number of verses, according to the archeological and literary evidence, Jathaka's stories were compiled in the period, the third century BC. C. to the 5th century d. C. Khuddaka Nikāya already contains 550 stories that the Buddha showed about his previous lives as an aspiring Bodhisatta. According to Professor Rhys Davids, Jāta, stories are one of the oldest fabrics. The reverend Buddhaghosa, translated the majority of Jathaka's stories to Pāli around the 430 stories of Jathaka d. C. can be considered as case studies of Buddhist philosophy. The majority of the mental ailments based on the DSM (manual of diagnostic and statistical of mental disorders) can be seen in the stories of Jathaka. Discuss deep psychological issues and analyze the human mind. The psychiatrist Consultant Dr. D.V.J Harischandra in his famous book Psychiatric Aspects of Jathaka Stories Seā ± ala that Western psychologists should study the essences of mental analysis in Jathaka's stories, Jathaka Stories and the western world among Western Professor Rhys Davids Ph.D., Il. D., from London, secretary of the Asian society studied the historical context and from the stories of jathaka and translated a lot of stories in 1880. Professor e. b. cowell, professor of Sanskrit at the University of cambridge, got outcomplete edition of Jataka's stories between 1895 and 1907. The Diagnostic and Statistical Manual of Mental Disorders (DSM) The Diagnostic and Statistical Manual of Mental Disorders (DSM) is published by the APA or the American Psychiatric Association and offers a wide symptomatology and standard criteria for classification of mental disorders. The first version of the DSM was published in 1952. The current version of the Diagnostic and Statistical Manual of Mental Disorders is known as DSM-IV-TR (Text Revision) and published in 2000. DSM-IV-TR recognizes the impact of culture on psychological health within a biopsychosocial framework. Diagnostic criteria now reflect an approach to behavioral symptoms and suggest the importance of drug management in psychotherapy therapy (Shorter, 1997). The next edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM), DSM-5, is currently in consultation, planning and preparation. It is due to its publication in May 2013. Mental disorders and the influence of Jathaka Buddhist stories Generally speaking, a mental disorder is a psychological or behavioral pattern that is associated with subjective discomfort or disability that occurs in an individual and which are not part of normal development or culture. Mental disorder is characterized by impairment of the normal cognitive, emotional or behavioral functioning of an individual, and caused by social, psychological, biochemical, genetic or other factors, such as infection or cranial trauma. Buddhism is a religion that deeply discusses the human mental process. The human mind has a special place in Buddhist philosophy. There is no element that has gone in depth to analyze the human mind than Buddhism. Buddhist philosophy speaks about the human mind and its pathological and non-pathological portions. The Buddhist Stories of acefa acefa 'Ac y selatnem sonrotsart ed opit soirav nebircsed le rop onis duerF rop on odaicini euf sisil;Anaocisp le eug atemugra. tiL D ehgnisamarciW nitraM aknaL irS ed orirareti oneg osomat iE .sonretni sotciffnoc y sedadeisna. setneicnoci n sodimirper soslupmi rarolpxe arap nazilutu es aicnerfnsart al y aicnetsiser al ed sisil;Ana le y soz;Aeus sol ed n'Aicaterpretni al ,erbil n'Aicaicosa al eug le ne duerF dnumgiS eug le ne akahtaj ed sairotsih sal y sisil;Anaocisp le ojudortni duerF dnumgiS .soicil;Atem sonrotsart sol ed n'Aicazitamgitsesed al ne otcefe odnuforp nu odinet rebah nedeup akahtaj ed sairotsih saL .n'Aisapmoc noc socirt;Aiuqisp setneicap a noratart .aisA ne satsidub sedadeicos sal ,leniP eppilihP ed setna solgis sohcum .socirt;Aiuqisp setneicap sol arap larom otneimatart 'Aicini e /6281-5471 ( leniP eppilihP .rD le rop sadicudortni samrofer sal noc etnemlapicnirp aporuE ne 'Aznemoc selatnem setneicap ratart ed anamuh amrof aL )senoj mada :oidiconeg y oren;AGI .seribmoh nare otneic rop 52 a 02 selauc sal ed ,senoicuceje 000,05 y 000,04 ertne ogla noc .0571 y 0541 ertne soyasse 000,001 s;Aziuq nereiguc senoredom senoicamitse saL .alacse narg a nat sedadicorta arap sadacata etnemavitceles odis nah satluda saeporue serejum sal secnothe edsed in setna in eug esriced aArdoP .serejum nare samiteAv sal ed setrap setraic sert sal ed rodedeR;A samiteAv ed selim ed sanced ed n'Aicuceje al y arutrot al ,ociuq le odaltuser omoc noieid ,lartneC aporuE ne etnemalacepe .sajurb ed sajac sal. .... →d eA .ebircse .ediconeG dna edicredneG orbil osomat us ne acidni ocix;AM ed daduiC al ne JEDIC( adAmonocE ne azna;AensE y n'Aicagitsevni ed ortheC le ne selanoicamretni soiduteE sol ed senoj mada roseforp le omoc. n'Aicuceje y arutrot a soditemos y s;AnataS ed setnega omoc sodacata noreuf odunem a socirt;Aiuqisp setneicap sol ,laveidem aporuE al nE .ovisapmoc ojo nu noc selatnem sedademrefine noc sanosrep sal a rev a sanosrep sal a noraduya sairotsih satsse .solgis etnaruD .dadeicos al y souvidindi of the jāte of jāte taka. Martin Wicramasinghe da sā3līde a ĀĀĀe aganaS ecniP eHT .ruoivahab citoruen fo selpmaxe esac suoremun evig seirots akahtaj eHT. nemyal ni elbhitpcerp era taht serutae citoruen tnarbiv sebircsed msihdduB adavareHT fo nonaC ilaP eHT fo trap erutpircs tsihdduB a ĀĀĀe awawuTA agnabhiV Eht .Sredrosid Eht dna Sredrosid mfofatos Redsyh SehsugntsDidd- VI -MSD eHT. airetshy FO ydusts cissalc eht saw o ana . a morf derreffus ) miehneppa ahtreB eman laer( O annA fo yduts esac suomat sĀĀĀeAduerF .airetshy fo ygolottea lareneg sa erutan lauxes a fo ylmrofnu si taht doohdihc ni eceairepxe citamuar a was duerF dnumgiS .airetshy no etorw ylevisneherpmoc reuerB hpesoj DNA .Duerf .Tenaj Eereip ,Totrahc ntram naej .Sredrosid Conoumo Fo Notalumis Suoicnoctu Eht Ro ysp a sa airetshyH senifed yranoitcid sĀĀĀeretsbeW eHT seirots akahtaj eht ni debircsed noitcaeR fo sepyT airetshyH .anemoneph latnem fo erurtcurts daorb a tneserper seirotsĀ Ā akahtaj eHT .relletyrots akahtaj eht yb seirots fo mrof ni dedrocer erew sroivahab lamronba fo tuoma tsav A .detibihxe elpoeht taht roivahab fo epyt airetshy dna snoisserper .stciffnoc latnem lanretni eht wenk eH .snoitavahb diviv ni roivahab namuh eht debircsed eH .dnim namuh eht fo ytxelpmoc eht wenk relletyrots akahtaj eHT .ehcysp namuh eht fo scitsiretcarahc elbonji ot elbon eht dezylana dna delaever relletyrots akahtaj eHT .seirots akahtaj eht ni tnedive si taht sisylana dnm eht swohs ehgnisamarciW nitraM 8691 ni dehsilub ;seirotSĀ Ā akahtaj tsihdduB fo stcepsA yraretiL eHT( amusamiV ahtaK akataj dna )2591 ni dehsilub(levon naissuR eht dna seirotS akataj tsihdduB Eht Skoob sih ni .Seirots Akahtaj tsihdduB No EghnisamarciW .Noimipo Sih yfiliuq of described in chula phalobhana jathaka story suffers from gyanachophobia or an abnormal, irrational and persistent fear of women. fears women and anxiety increases in the presence of women. from birth to adulthood, he was in the company of men and never had the opportunity to associate women. asanaga and so fears, anxiety, sudden desire and acute emotional reaction. sexuality discussed by the jathaka storyteller many centuries before sigmund freud, richard freiherr von Kraftt-Ebing or D.H. laurence tantric Buddhist monks discussed the broader aspects of human sexuality. Tantric is often regarded as the third primary school of Buddhism, tantric philosophy has a complex and multifaceted system of Buddhist thought and practice that evolved over several centuries and encompasses much incoherence and a variety of opinions. (macmillan encyclopedia of Buddhism, 2004). Based on the general definition of human sexuality is how people experience erotic and express themselves as sexual beings; self-consciousness as men or women; the ability they have for erotic experiences and responses. sexuality varies greatly by culture, region and historical period, but in most societies and individuals have a great influence on human behavior. nalin jathakaya describes broad aspects of human sexuality. It is a story of a young hermit who

Lived in a jungle since birth and had never seen or heard of women. I hadn't heardof sexual relations between men and women and when the young Princess Nalini reaches her hermitage she could not recognize it. Recognize it. A member of the opposite sex. With an erroneous supposition, he thought Princess Nalini was a hermit like him. Princess cheated the hermitage and made him commit a sexual act. Then, the young hermitage finally experimented a physical relationship with a woman for the first time in his life. In this story, the narrator deeply explores the primary sexual reaction of a human man who was deprived of previous sexual education and sexual initiation by a woman. Sexual jealousy is another element that is deeply discussed in Jathaka's stories. In Chulla Darmapala Jathakaya, King Prathapa kills his son's son after sexual jealousy. Jealousy is a universal feeling. The feeling is normal until it acts and behavior or actions become irrational. Many psychologists believe that in human men, sexual jealousy is often marked by violence and consistent attempts to restrict women's sexual behavior. Jathaka's narrators narrator describes complex behavior components of a young man named Pinggthara who exhibits firm characteristics of the hearing sexual desire disorder. The hearing sexual desire disorder (HSDD), is considered a sexual dysfunction and appears under sexual identity disorders and the DSM-IV DSM-IV. It is characterized as a lack or absence of sexual fantasy and desire for sexual activity for some time of time. According to the story, Pinguthara was a young man (described in the Jatakaya Ummaga) who suffered from a hearing sexual desire disorder. He did not have interpreted in his beautiful wife married to him. He finds no erotic satisfaction in her and her wife becomes a burden for him. He left her and fled due to the lack of inter- in women. Sexual excitation is described increased in the Haritha Jathakaya. Seeing a naked female body, the He could not resist his feelings and finally commit adultery. His suppressed sexual desires come into action as a snakefrom a cage. In this story, the sexual excitement of the hermitage is widely described. Sexual excitement, or sexual emotion, is the excitement of sexual desire during or in anticipation of sexual activity. For the hermit was an unexpected event. Many years had practiced voluntary celibacy. Her erotic desires were suppressed, but when she saw the naked woman's body, her sexual response became overwhelming. Incest and Jathaka Stories Incest refers to any sexual activity between close relatives often within the immediate family, regardless of the ages of the participants and, regardless of their consent, which is illegal or socially taboo. The incest is considered the oldest crime. The Seggu Ja Takaya of the storybook Jathka tells about the incest. A father takes his little daughter to the jungle and tries to bother her to verify her purity. When the child cries out of fear and shame, she frees her. Personality Disorders described in Jathaka Stories Many personality disorders are described in Jathaka's stories and Kshanthivadi Jathaka represents a character that has psychological criteria that is similar to the antisocial personality disorder. APD is a generalized pattern of contempt and violation of the rights of others beginning in childhood or early adolescence and continues to adulthood. Lack of remorse, poor behavior control, the tendency to violate the limits and rights of others, aggressive violent behavior, are more common in antisocial personality disorder. The story of Kshanthivadi Jathaka narrates the negative features of an aggressive name King Kalabu. King Kalabu was angry when he saw Kshanthivadi Hermitaño was giving a sermon to his women. King Kalabu orders his men to torture him.With the orders of the king, the executioner cuts the hands and legs of the hermit. But the hermit doesn't show anger. The king's anger is still on fire, he commands to kill the hermit. thelt demonstrates swallowed emotions, a distorted sense of only, manipulation of others without remorse or empathy for the life, egocentrism, lack of responsibility, extroversion, excessive hedonism, high impulsivity, and the desire to experience sensations of control and power. It really fits the APD criteria. The lack of empathy of King Kalabu was very similar to that of Nazi that exterminated millions of women women and children. Psychoygy Gustave Gilbert interviewed several Nazi leaders (including Hermann Göring) in the Nuremberg trial after WW2. As Gustave Gilbert Nazi did not have empathy. Western psychology has limited responses to explain the reaction of the hermitage kshanthivadi. Although he was subjected to indescribable torture, he does not generate anger. The hermitage has a feeling of love towards his storm. Until the last breath of him, the hermitage does not hate the king. According to modern psychology it was an unusual human response. Modern Western Society was influenced by the movement of the movement of Mahatma Gandhi and the movement of the civil right launched by Martin Luther King Jr, but the emotional reaction of the hermitage of Kshanthivadi remains an extraordinary human reaction. Perhaps such emotional reactions could have explained by Victor Frankl that he practically showed that under the extreme physical and psychological pain, man can preserve the spiritual freedom of mental independence of him. Jathaka and stories conflict as Freud described in the Oedipus complex, ideas and feelings largely unconscious, which concentrate on the desire to possess the father of the opposite sex and eliminate the father of the same sex. Freud analyzed the history of Oedipus Rex, and describes the unconscious reasons for patricide he postulated that patricide was the great crime at the base of all social evolution. Thyao Darma Jathkaya is a story about him between a father and a son. Fatherof monkeys) destroys the genitals of male baby monkeys to liquidate any imminent future threat by a male monkey. One of the masculine baby monkeys could escape from the physical ileura and grows in a separate area of the jungle and then comes and challenges his father. In this conflict, the son kills the father. Conduce disorder to children with behavioral disorder repeatedly violate the personal or property rights of others and the social norms and standards appropriate for age. The associated characteristics of the behavioral disorder include the inability to appreciate the importance of the well-being of others and the small fault or remorse for damaging others. Children with behavioral disorder often see the world as a hostile and threatening place and have difficulties in maintaining friendships. They often have low self-esteem and low tolerance for frustration. The companions and members of the family become negative and irritated with their bad behavior, leading to a vicious circle. The Virochana Jatakaya of Jathaka's book of stories gives details of a prince who had positive features of behavioral disorder. The prince has aggressive impulsive behavior, destruction of property, lie, violation of rules, etc. The king sends the young prince to a hermit who has knowledge and wisdom. The hermit uses a form of behavior modification to treat the child. The hermit gives an idea to the child using a Kohomba (Azadirachtaindica) plant that carries the leaves with a bitter taste. The hermit says that children with aggressive behavior often harm others like these leaves and no one likes them. The child gains information and abstains from aggressive behavior. The pain of pathological pain is an intense sadness caused by the loss of a loved one (especially by death) something that causes a great nos nos oleud ed senoiaccaer sai secev A. adidr©Ap al ed azelarutan al rop sadaiacneulñi n'Átse y naÁrav rolod ed selaudivivini saicneirepxe saL. arodamurba n'Áicome anu se rolod IE .sacit©Kcaffitum satsoupsper eneit y n'Áicisopxe al ed s©Aupsed socitsÁretcarac samotnÁs ed ollorased le se ocit;Ámuartsop s©Ártse ed onrotsart led laicnese acitsÁretcarac aL .Asa omoc enifed es ocit;Ámuartsop s©Ártse ed onrotsart le o TPET RT-VI .MSD le noc odreuca eD .sodatlaserbos etnemic;Áf res o ,sodicemutne o sodarapes esritnes ,o±Áeus ed samelborp ratnemirepxe nedeuP .sadicemutne etnemlanoicome netneis e y aicneirepxe elbirret us ed setnetsisrep serodarreta sodreucer y soiteimasnep neneit TPET noc sanosrep saL .evarg ocisÁf o±Áaad noc odazanema o ³Áirruco euq le ne arodarreta aicneirepxe elbirret anu o oteve nu a n'Áicisopxe al ed s©Áupsed esrallorased edeup euq dageisna ed onrotsart nu se TPET IE ocit;Ámuartsop s©Ártse ed onrotsart .adagnolorp oleud ed n'Áiccaer us ecuder ,otnat ol rop y n'Áisiv al erdap us a ad el o±Áeueqep ojih IE .aicnetsixe al ed snevig sol noc oudividni ese ed n'Áicactornfloc al a ebed es anosrep anu ed ortmed onretni otcilfnoc le euq ed aicneerc al noc arepo euq aiparet ed odot©Ám nu se laicnetsixe aiparetocisp aL .o±Áeueqep ojih us ed laicnetsixe n'Áicnevretni ed odom nu odnazilitu ³Áruc es amitAv al ed ocig³Álotap oleud ed n'Áiccaer aL .odamurba etnemlanoicome abatsE .I©Á rop raroll aAlos y odidrep erdap led sodreucer sol rop adapucoerp abatsE etnem us euq ne saÁd sol ed aÁroyam aL .odoÁrep ogral nu ³Árud y opmeit le noc aruc on lanoicome rolod us .erdap us ed etreum al ed s©Áupsed anosrep anu rop adátemirepxe ocig³Álotap oleud ed n'Áiccaer anu acilpxe ayakahatj ahtajus IE .³3991 ztiworotH( acits³Ángaid arutalcnemom al ne ragul nu ecerem ocig³Álotap rolod IE .adidr©Ap al ratpeca edeup on adactefa anosrep al Y or violent, severe damage or death threat or lesion experienced by a family member or other close associate (criteria A1). The person's response to al .ojabart .elbamitseni ojabart ed azeip atse etnemasodadic raitutse ebed latnedicco odnum le ,otnat ol roP .selatnem sonem³Ánef ed arutcurtse ailpma anu natneserper akahatj ed sairotsih saL .sadiVÁv senoiacutis ne onamuh otneimatropmoc le ³Áibircs©D .anamuh etnem al ed dadjeljpmoc al aÁbas akahatj ed sairotsih ed rodarran IE .saicnatsmucric setnerofed ne etnom al anoiacu³Áom³Áac y selbarongi e selbon setrap sus odnalever anamuh etnem al nazilana akahatj ed sairotsih saL .akahatj satsidub sairotsih sal ed ocig³Áloicisp odacifingis le erbos latnedicco odnum le odalever aÁbah eidan etnemacin³Ári atsidub aÁfosolif al erbos etnemaduforp otrisce naAbah .cte tramS nainN kciredoR roseforp le .llessuR dnartreB ,nietsniE trebIA ,ecnarF elotanÁ omoc selatnedicco sotidure sol euqnuA n'Áaisulmc©C .DSTP ed MSD soiretir© sol ne ajacne ukkiB akurihB anaraM odamall ejnom IE .setmednerpros senoiaccaer y n'Áicative ,lasuoarepih ,skcabhsalf ,odeim ed sotneimittes aÁnet euq ¡ayakahatj attaKalabmmuD ne( ejnom nu ed acinÁlc negami al etnemetnagelce atarter akhtaJ rodarran IE .)F noiretir©( otneimanoicunf ed setnatropmi saerjÁ sarto u selanoicapuco ,selaiacos saerjÁ ne sovitiacifingis etnemacinÁlc obacsonem o ratselam rasuac ebed n'Áicabrutrep al y .)E n'Áiretir©C sem 1 ed sjÁm etnarud etneserp ratse ebed sotelpmoc samotnÁs ed ordauc IE .)D noiretir©C n'Áicaticxe al ed otnemua ed setnetsisrep samotnÁs sol y .)C noiretir©C( lareneg atseupser ed dadicacap al ed otneimicemroda le y amuart le noc sodaicosa solumÁtse ed etnetsisrep n'Áicative al .)B noiretir©( ocit;Ámuart oteve led etnetsisrep aicneirepxeer al neyulcni omertxe amuart la n'Áicisopxe al ed setnatluser socitsÁretcarac samotnÁs soL .)2A n'Áiretir©( )odatiga o odazinagrosed otneimatropmoc racilpmi ebed atseupser al ,so±Áin ne o( rorroh le o aicnetopmi al ,osnetni odeim le racilpmi ebed