

# PAUL NEAGU ESTATE

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Reference No.

**PNE 43.001**



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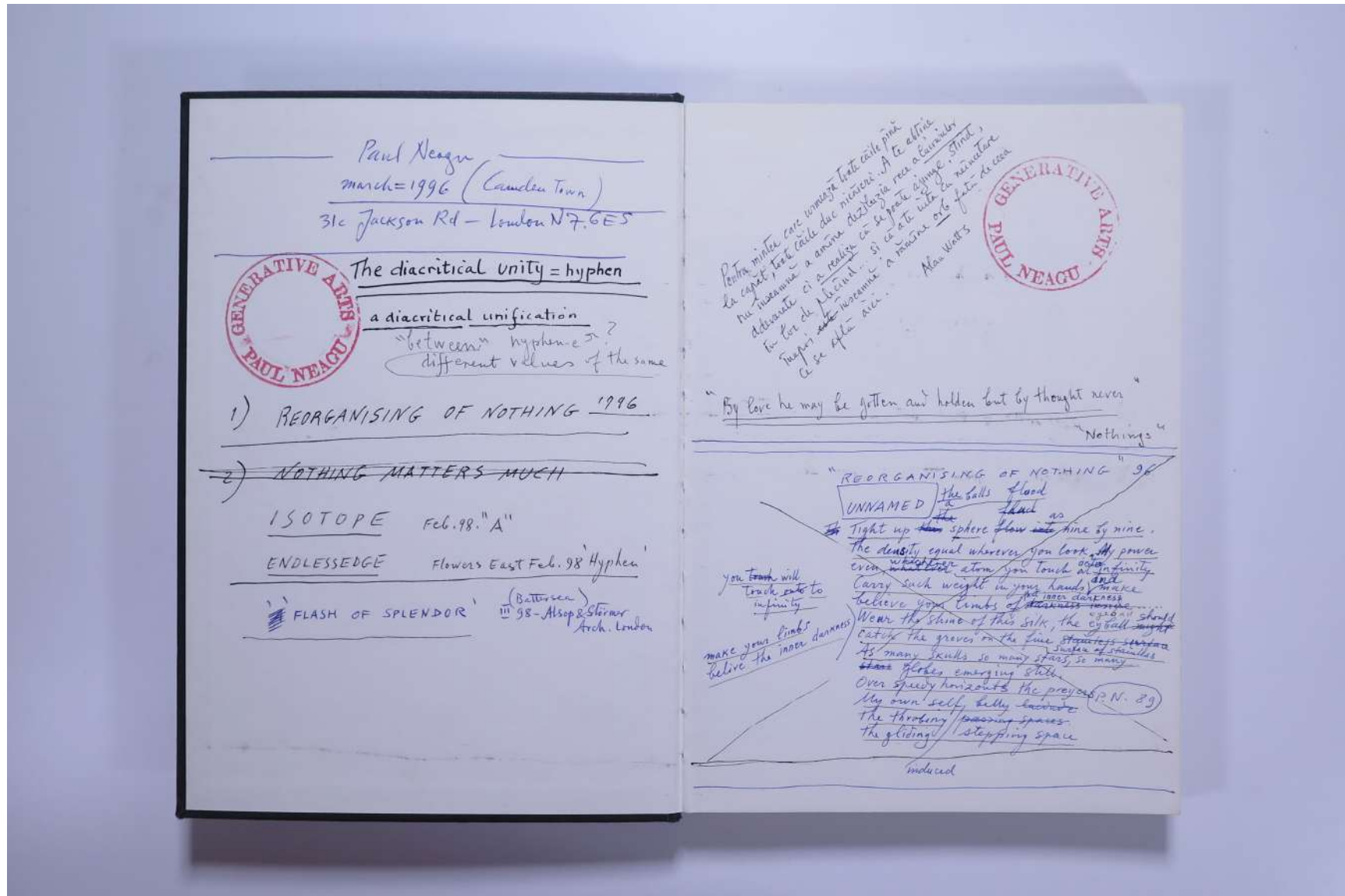
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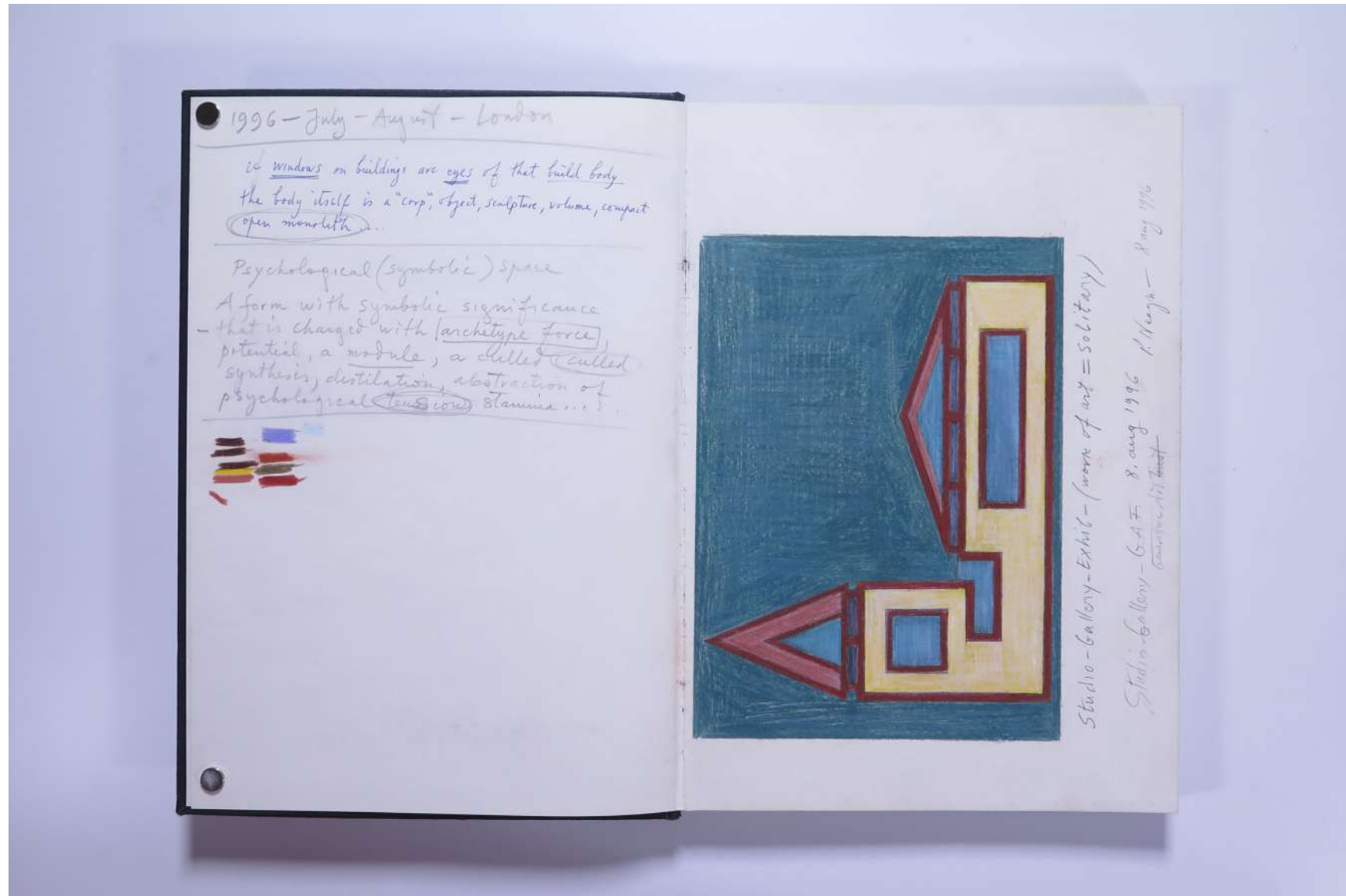
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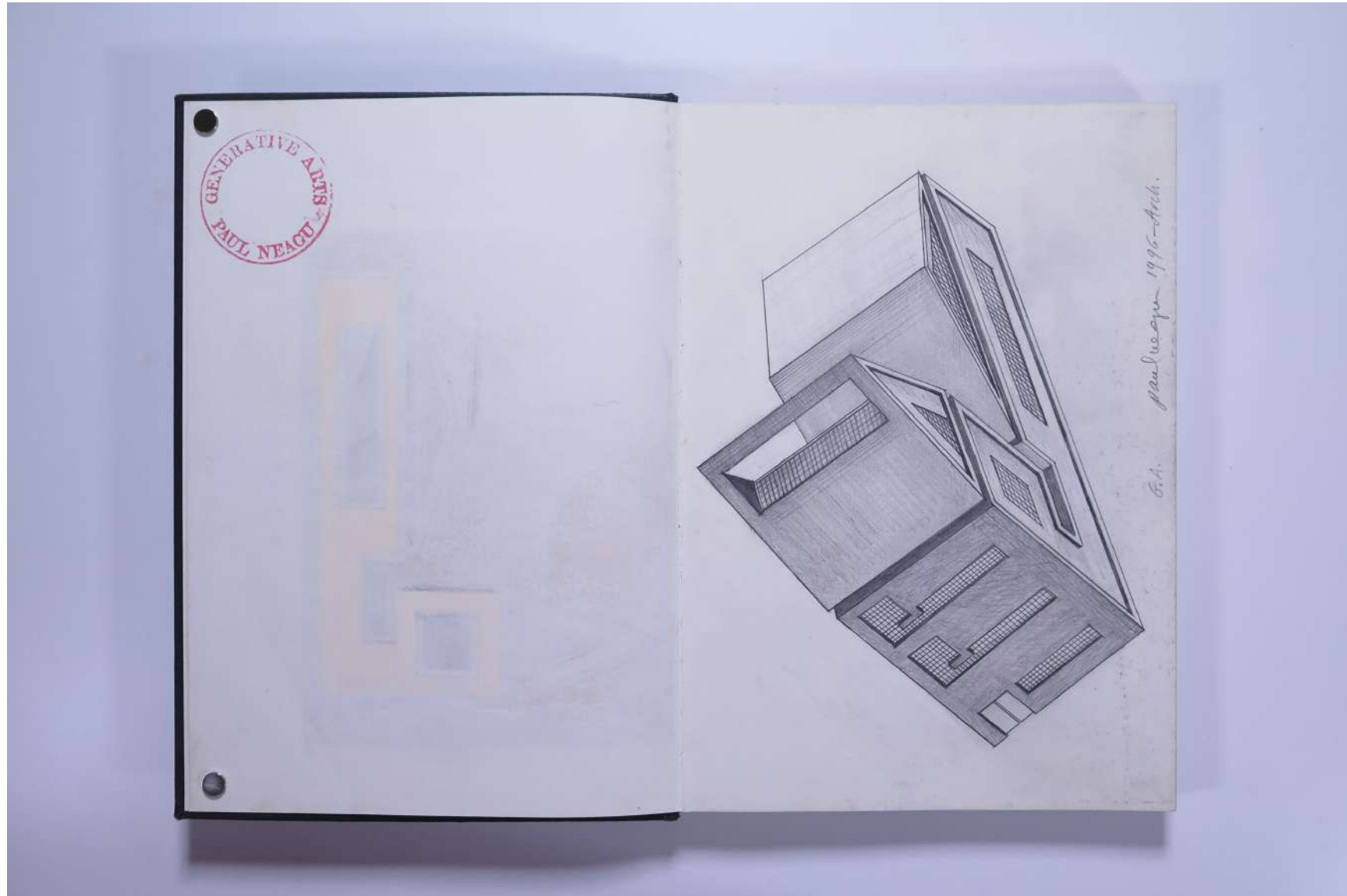
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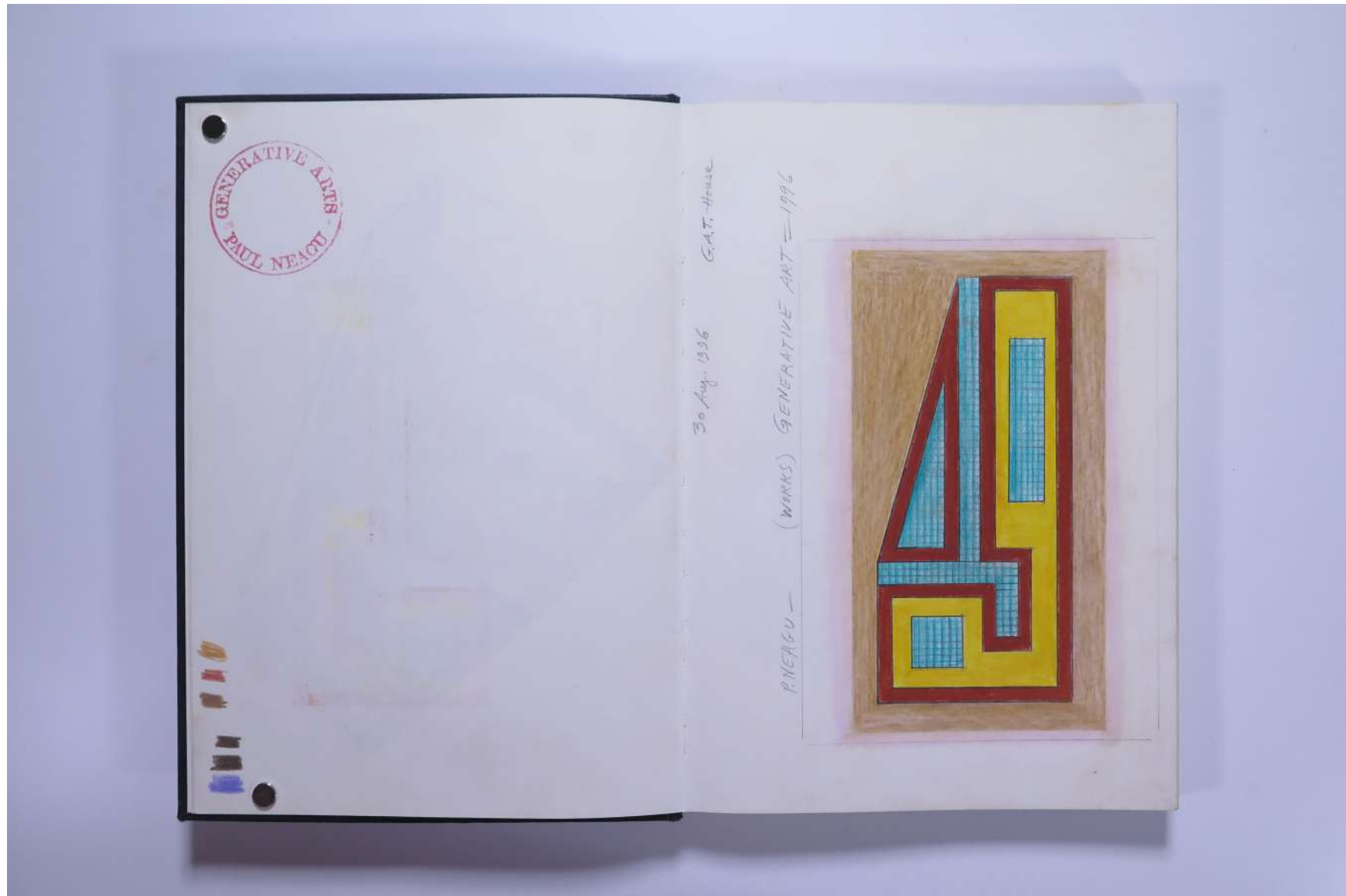
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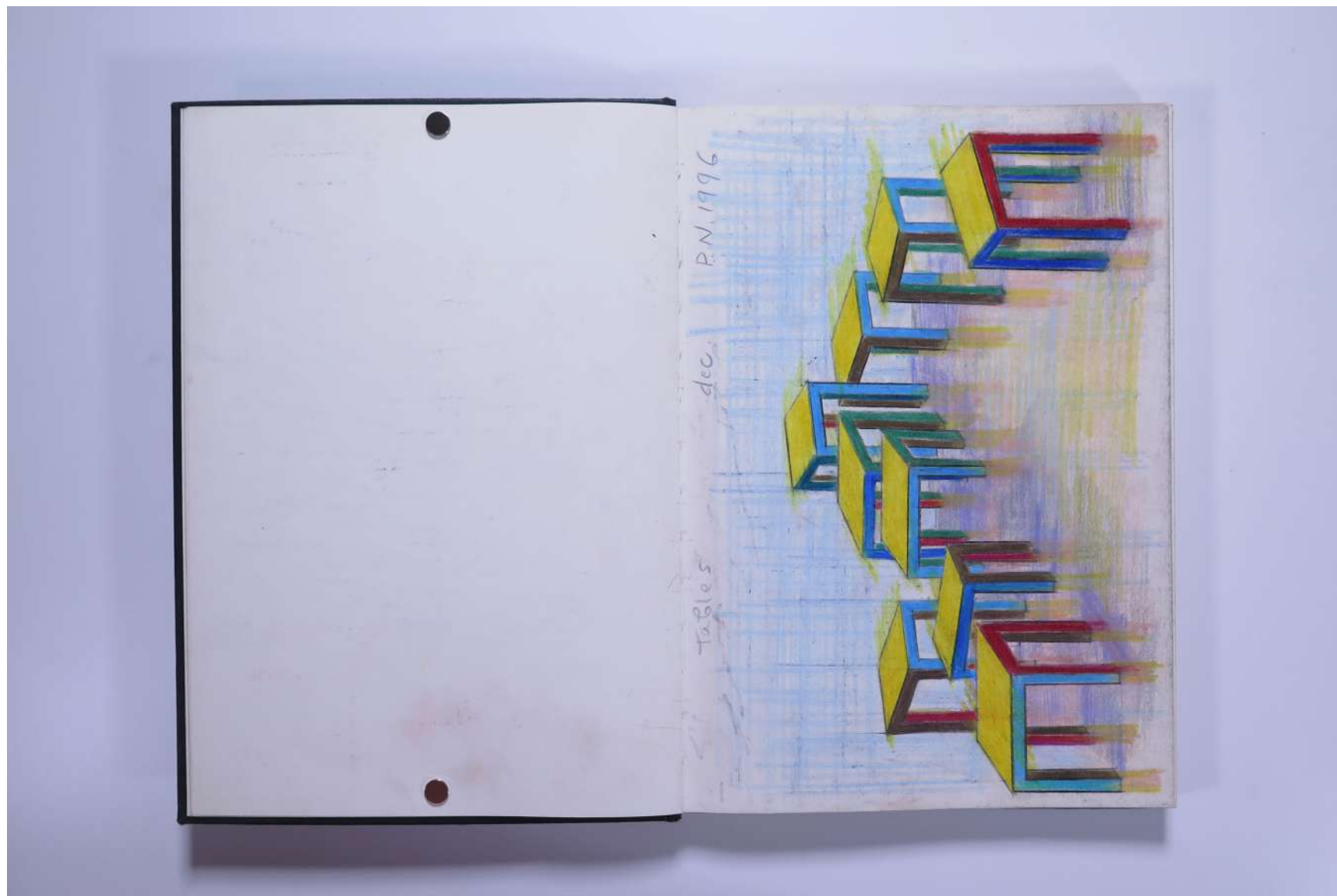
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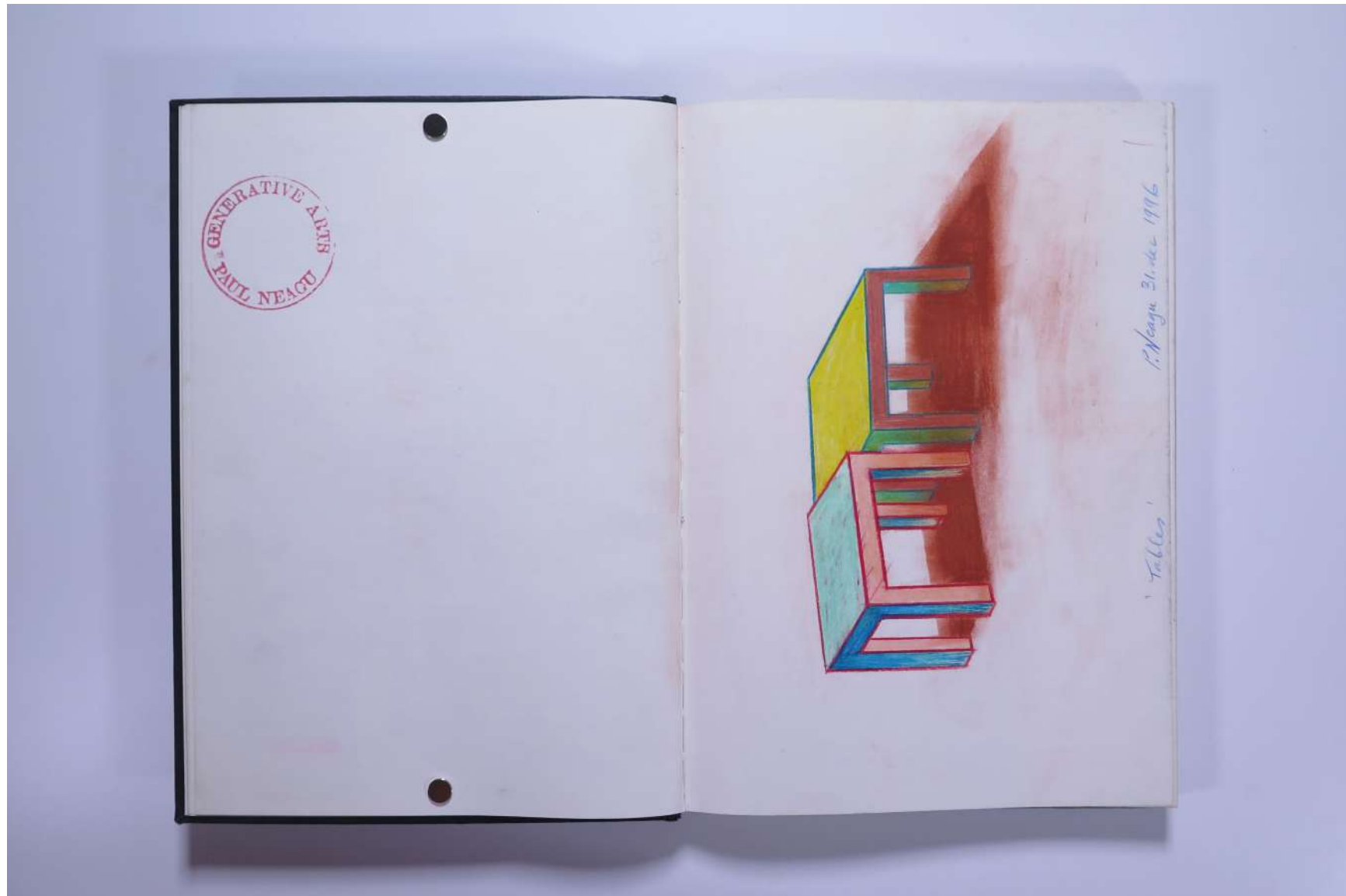


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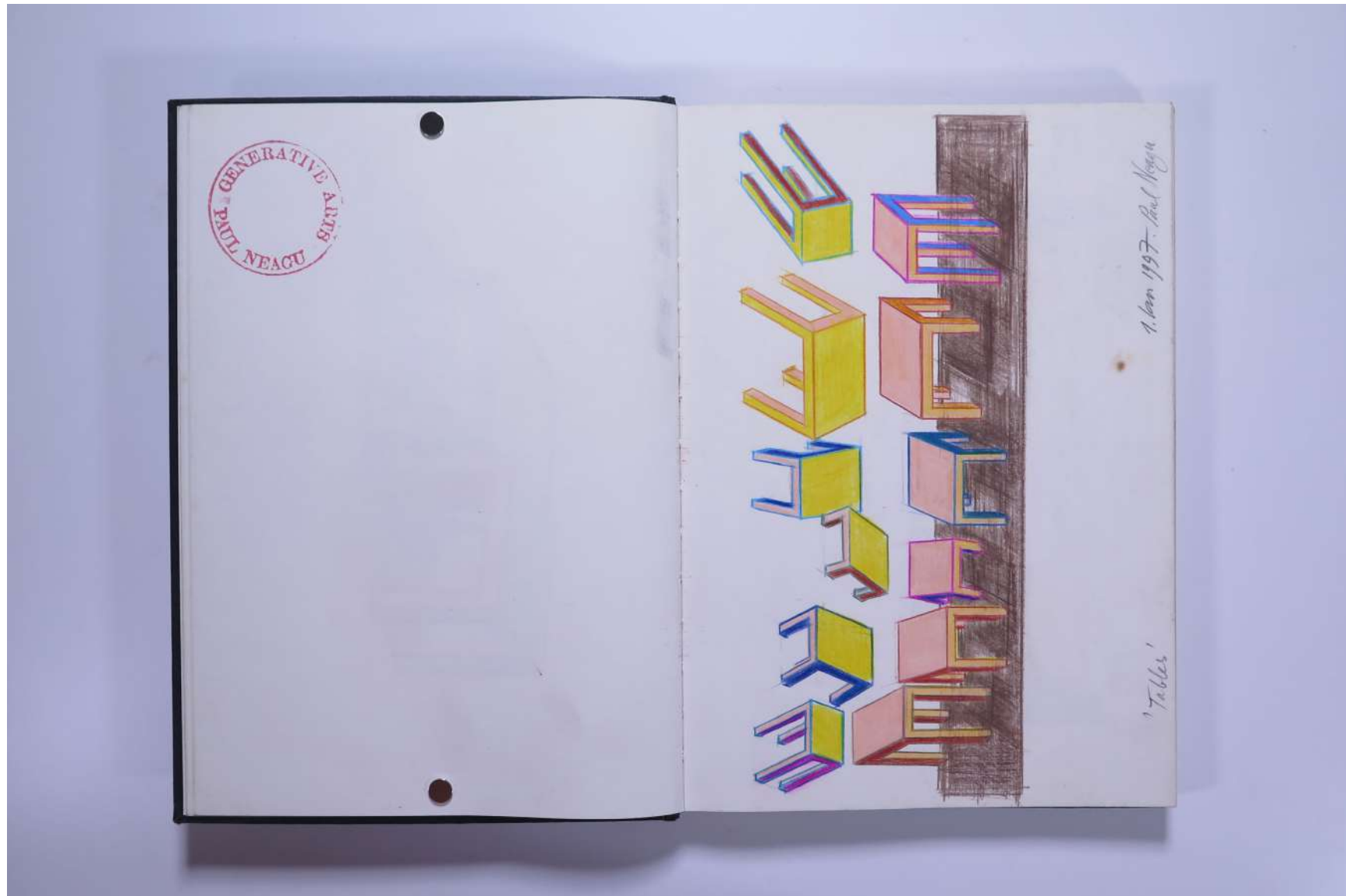
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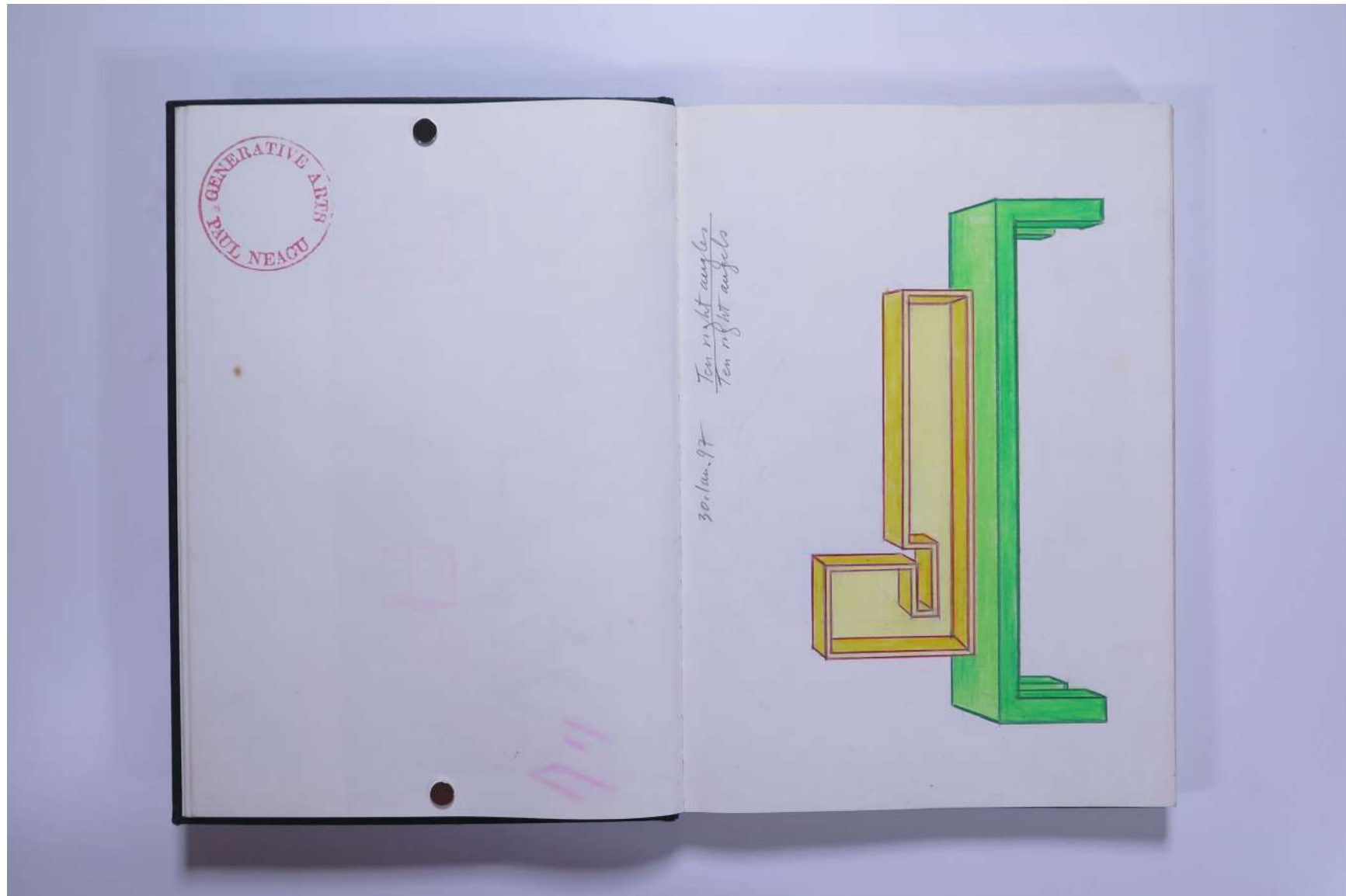
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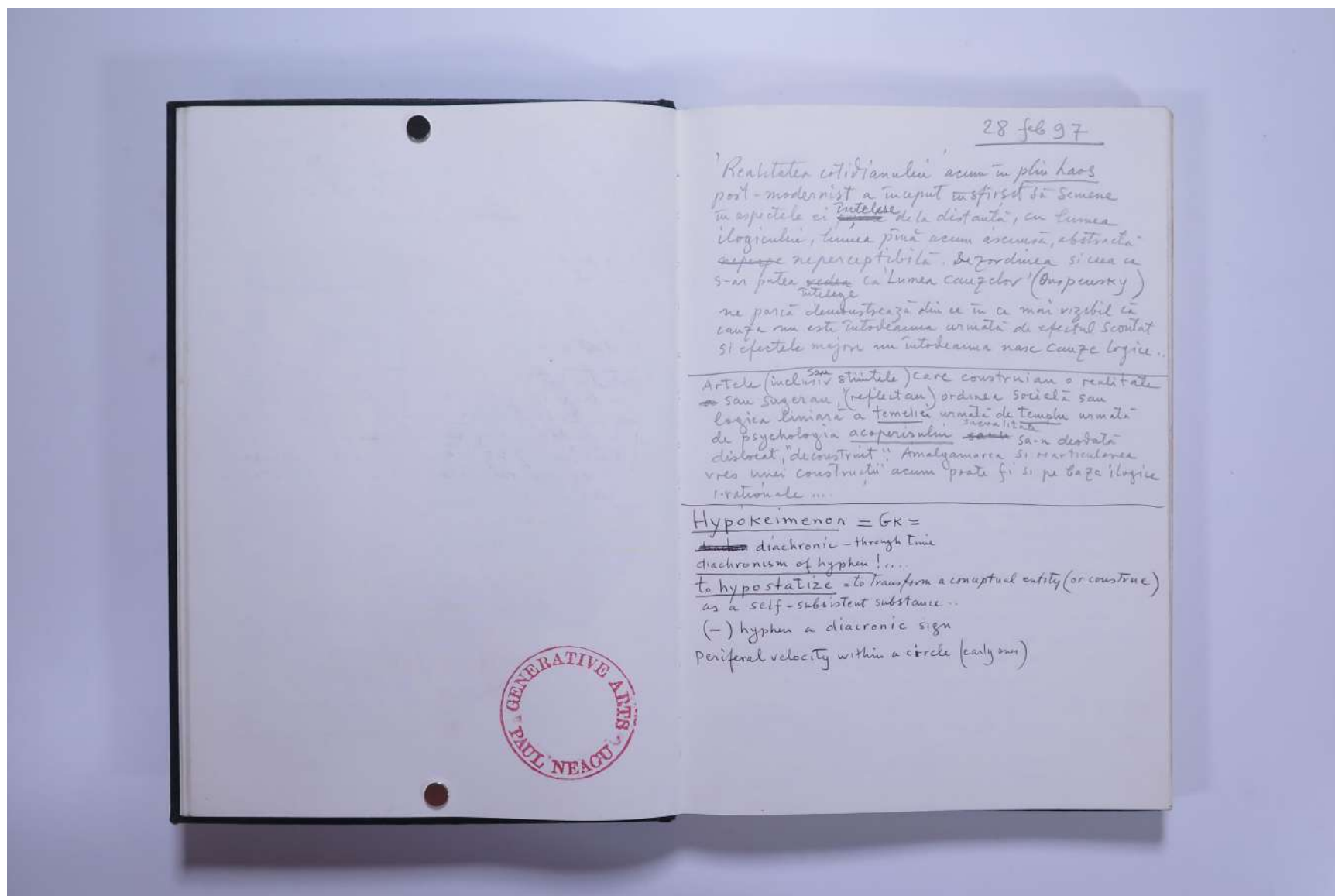
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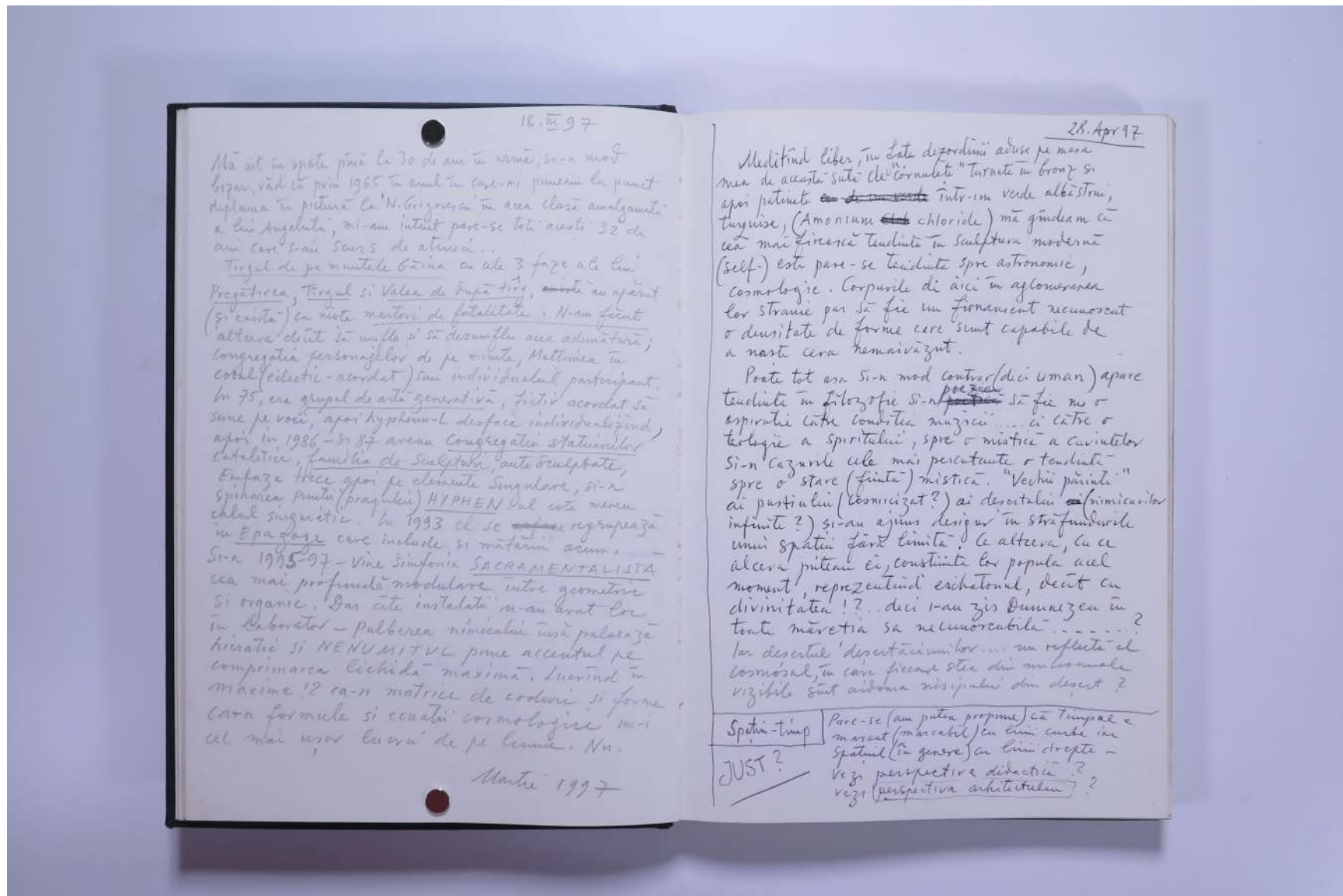
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18. III 97

Mă uit în spate până la 30 de ani în urmă, și-n mod  
bizar, văd că prin 1965 în anul în care mi pusesem la punct  
diploma în pictură la N. G. G. în cea clasa amalgamată  
& lui Angeluță, mi-am întins parcă-se totă această 32 de  
ani care s-au scurs de atunci...

Tingul de pe muntele Gama cu ale 3 faze ale lui  
Progrătirea, Tingul și Valea de după țig, ~~există~~ au apărut  
(și există) ca note mentori de fatalitate. N-am făcut  
altceva decât să umple și să dezamplu oca adunătură;  
Congregația personajelor de pe munte, Meltonia în  
cotil (electric-acordat) sau indivizibilul pantofant.  
În 75, era grupul de arte generative, țigiv acordat să  
sune pe voci, apoi hipnumul desface individualizind,  
apoi în 1986-87 aream Congregația Statuinelor  
catalitice, familia de Sculptori, auto-sculptate,  
Emfaze Hece apoi pe elemente singulare, și-n  
spinierea puncti (pragmă) HIPHEN dul cote nereu  
calul singuritic. În 1993 el se ~~regrupează~~ regrupează  
în Epigrafe care include și mătășii acum.

Și-n 1995-97 - vine simfonia SACRAMENTALISTA  
cea mai profundă modulare între geometrie  
și organic. Dar câte instalații s-au avut loc  
în Laborator - Pulberea nimoncală usă palaeozo  
hierații și NENUMITVL pime accentual pe  
comprimarea lichidă maximă. Luând în  
maxime 12 ca-n matrice de colorii și forme  
Carn formule și ecuații cosmologice mai  
ce mai usor lucru de pe lumea. Nu.

Marți 1997

28. April 97

Meditind liber, în data dezordinii aduse pe masa  
mea de această suta de "cornuleți" Turnate în bronz și  
apoi patinate ~~cu~~ într-un verde albastru,  
turquoise, (Amoniure ~~de~~ chloride) mă gândeam că  
cea mai feroce tendință în sculptura modernă  
(self-) este pare-se tendința spre astronomic,  
cosmologic. Corpurile de aici în aglomerația  
lor stranie par să fie un fenomen recunoscut  
o densitate de forme care sunt capabile de  
a naște ceva nemăvăzută.

Poate tot așa și-n mod contrar (deci uman) apare  
tendința în filozofie și-n ~~poezie~~ să fie nu o  
aspirație către combitea muzicii... ci către o  
terlogie a spiritului, spre o mistice a cuvintelor  
și-n cazurile cele mai periculate o tendință  
spre o stare (finită) mistică. "Vechi păvăli"  
de pustiu (comicitat?) ai desertului ~~(similicilor)~~  
infinit? și-au ajuns desigur în străfundurile  
unii spații fără limite. Ce altceva, cu ce  
alceva puteau ei, constințe lor popula avel  
moment, reprezentind eschatonul, decât cu  
divinitatea!?... deci s-au zis Dumnezeu în  
tote măreția sa nelucorabili...?  
Iar desertul 'desertăciunilor'... nu reflecte el  
cosmosul, în care fiecare stea din milioanele  
vizibile sunt aindna nisipului din desert?

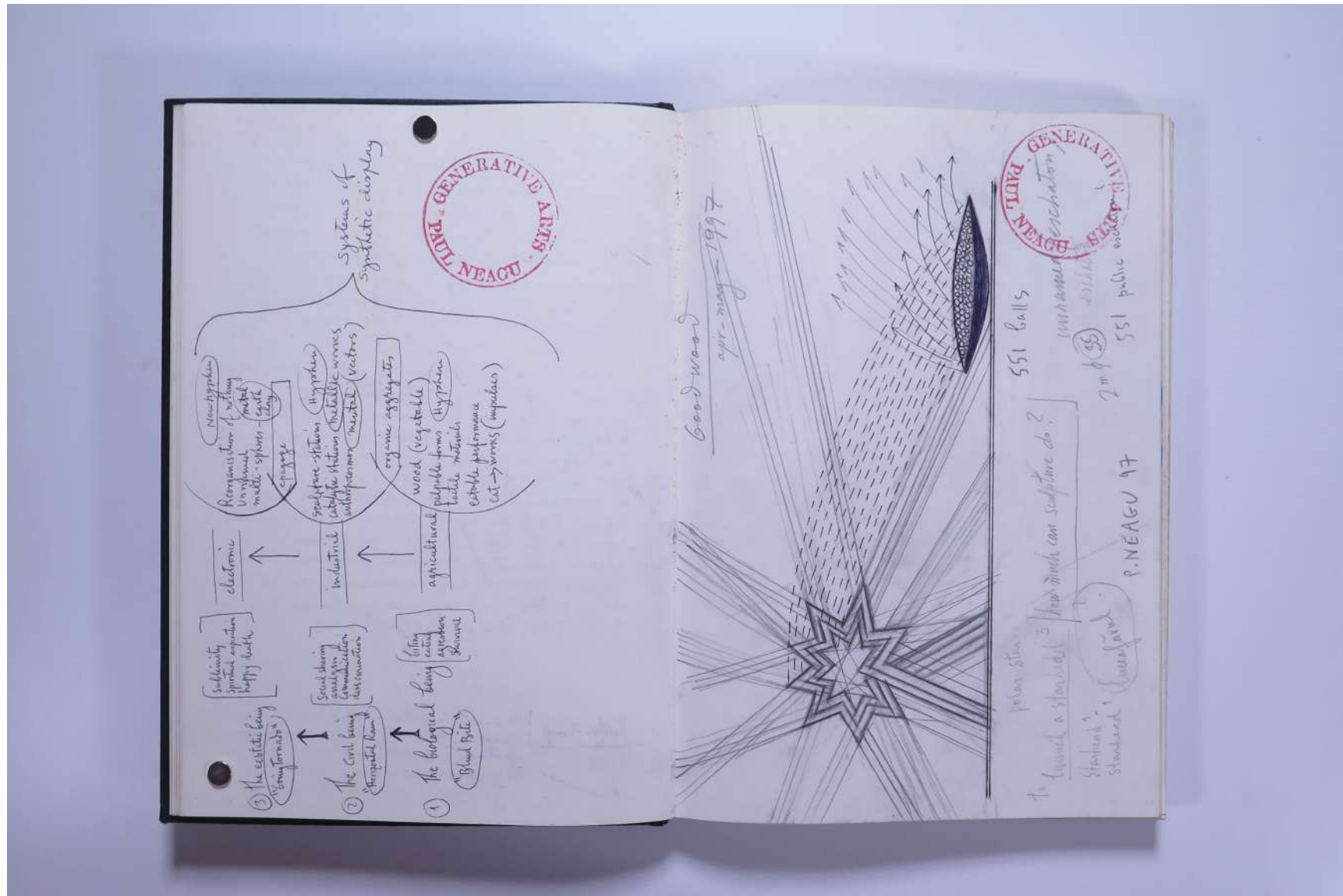
Spatiu-timp | Pare-se (sau putea propina) că timpul e  
marcat (marcabil) cu linii curbe iar  
JUST? | Spatiul (în genere) cu linii drepte -  
vezi perspectiva didactice? ?  
vezi perspectiva arhitecturală? ?

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PNE 43.015



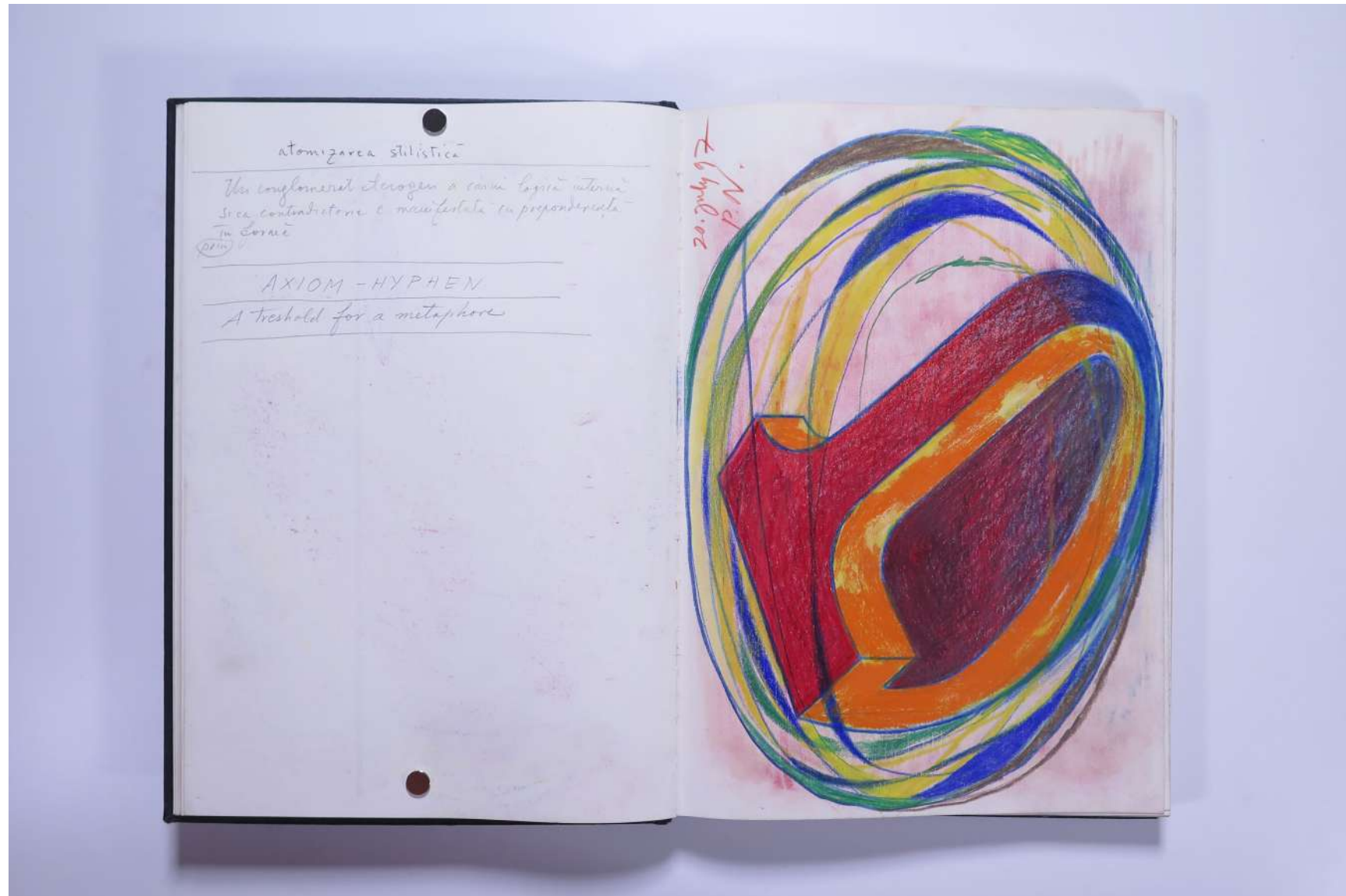
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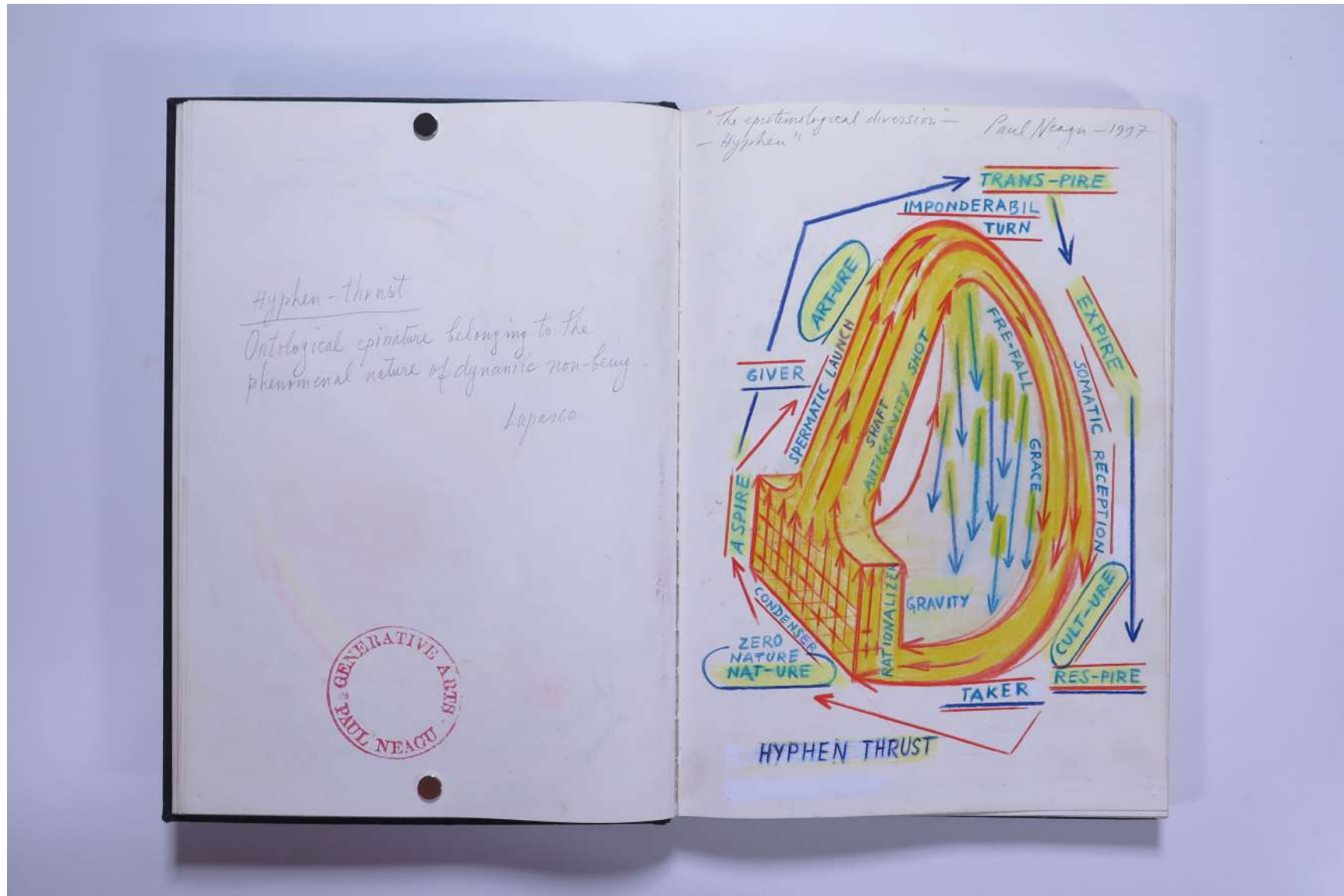


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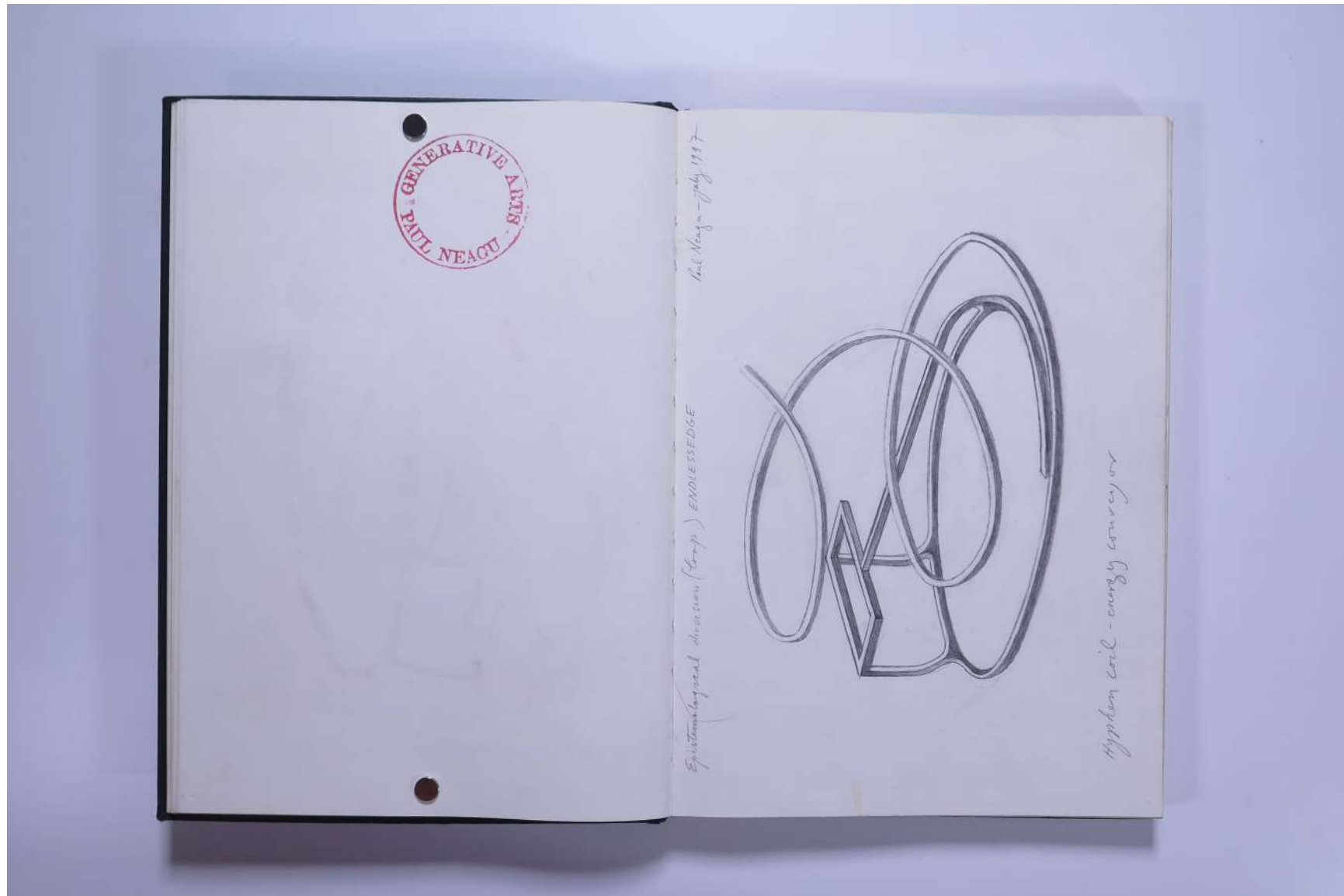


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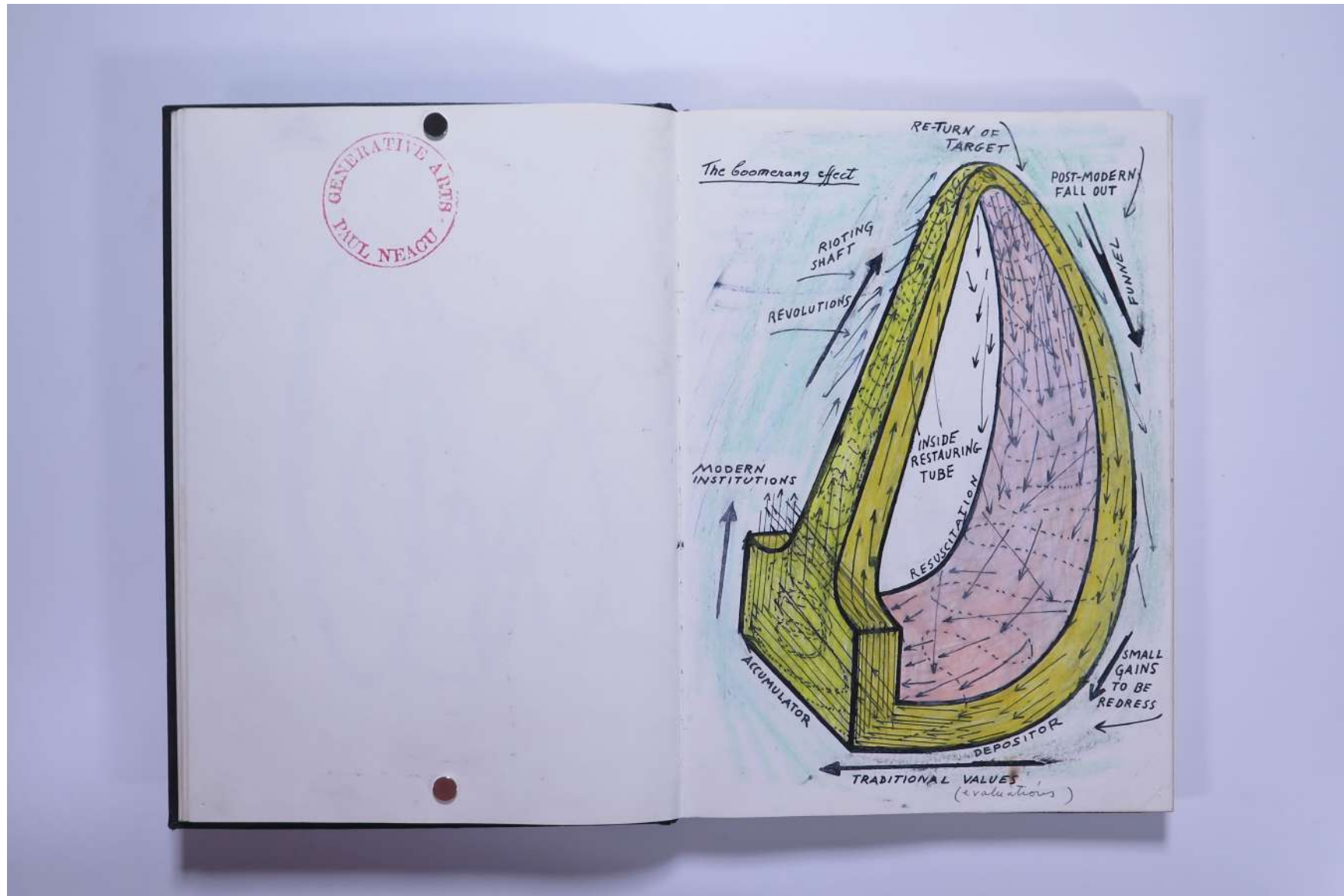
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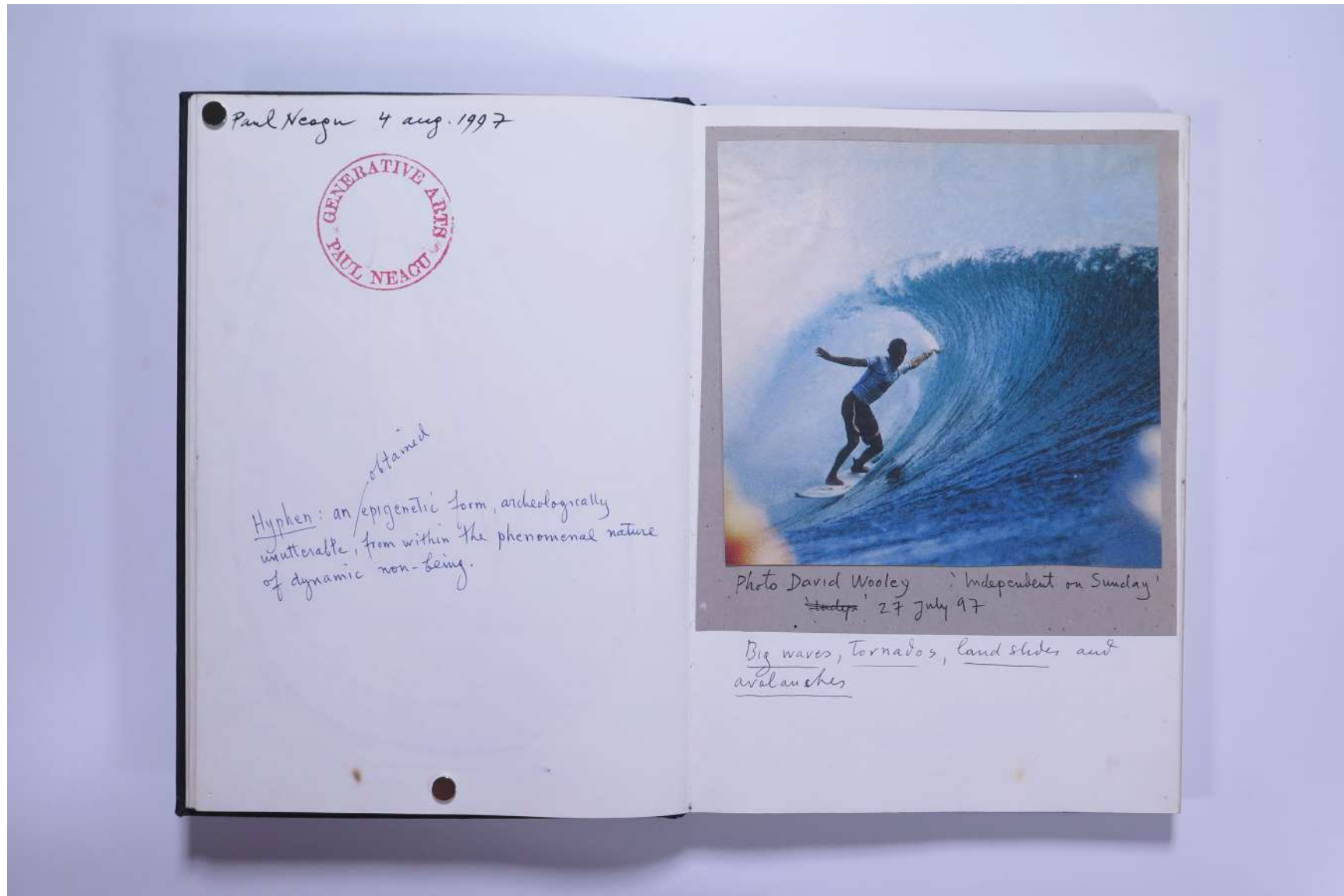
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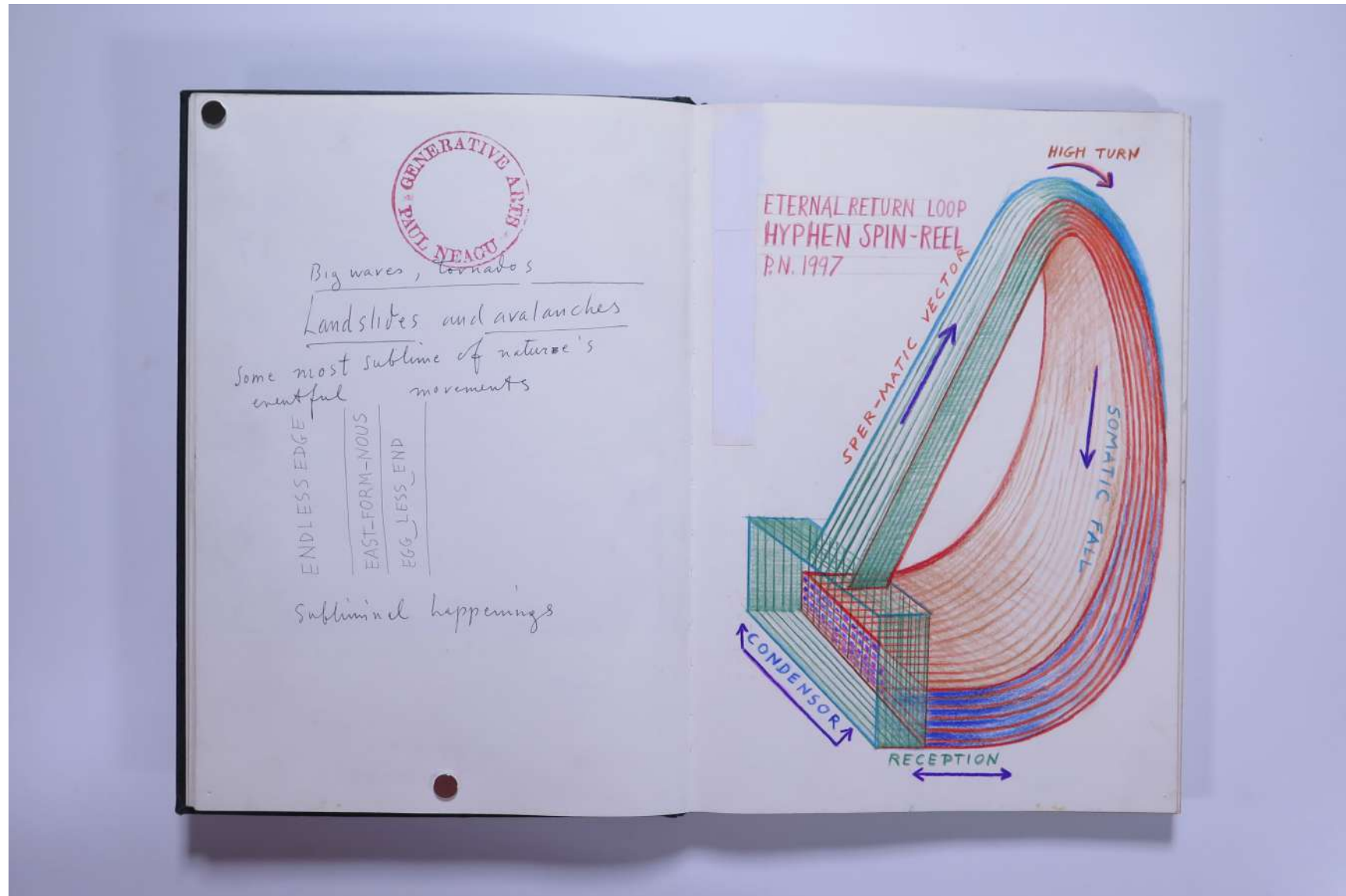
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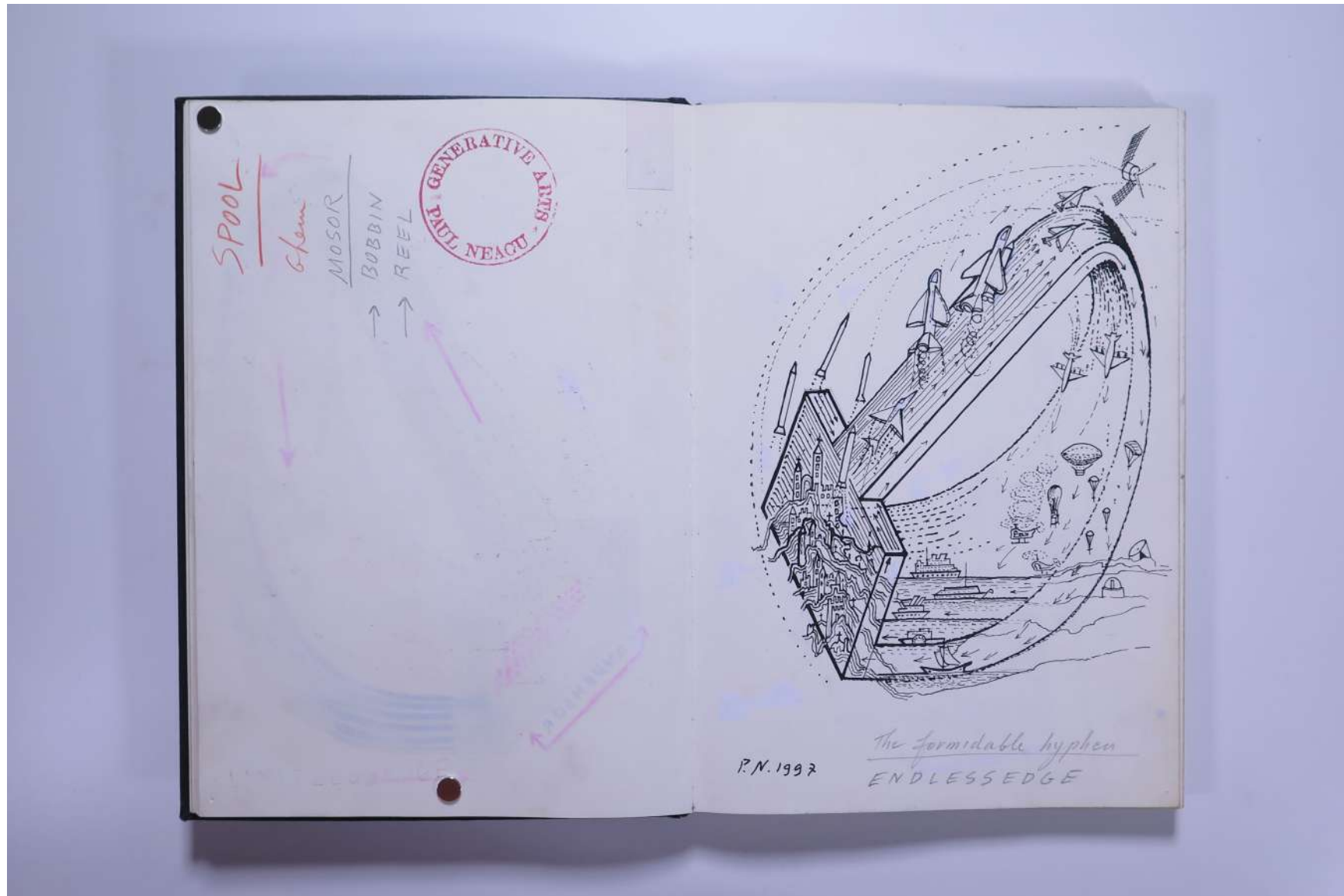
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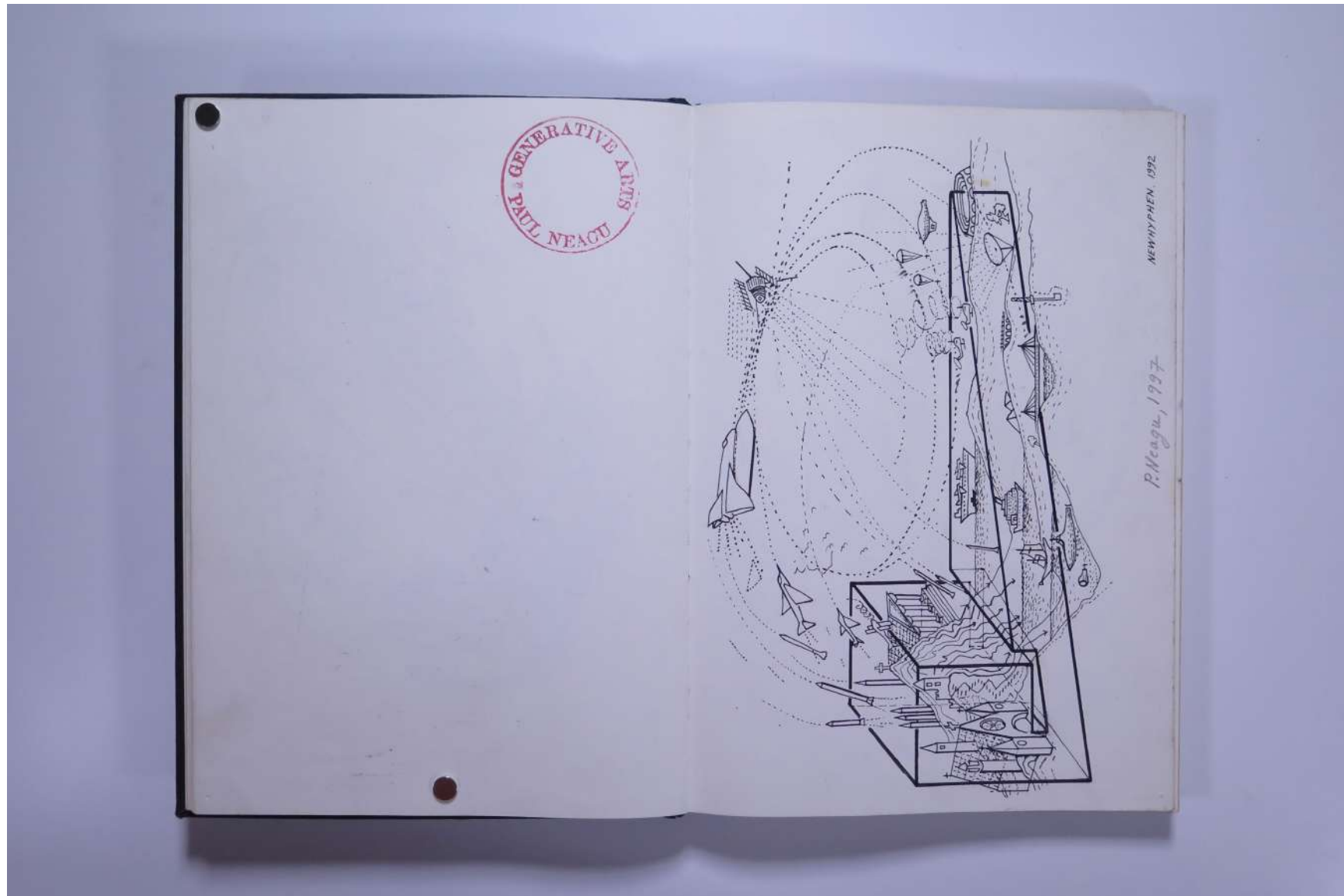
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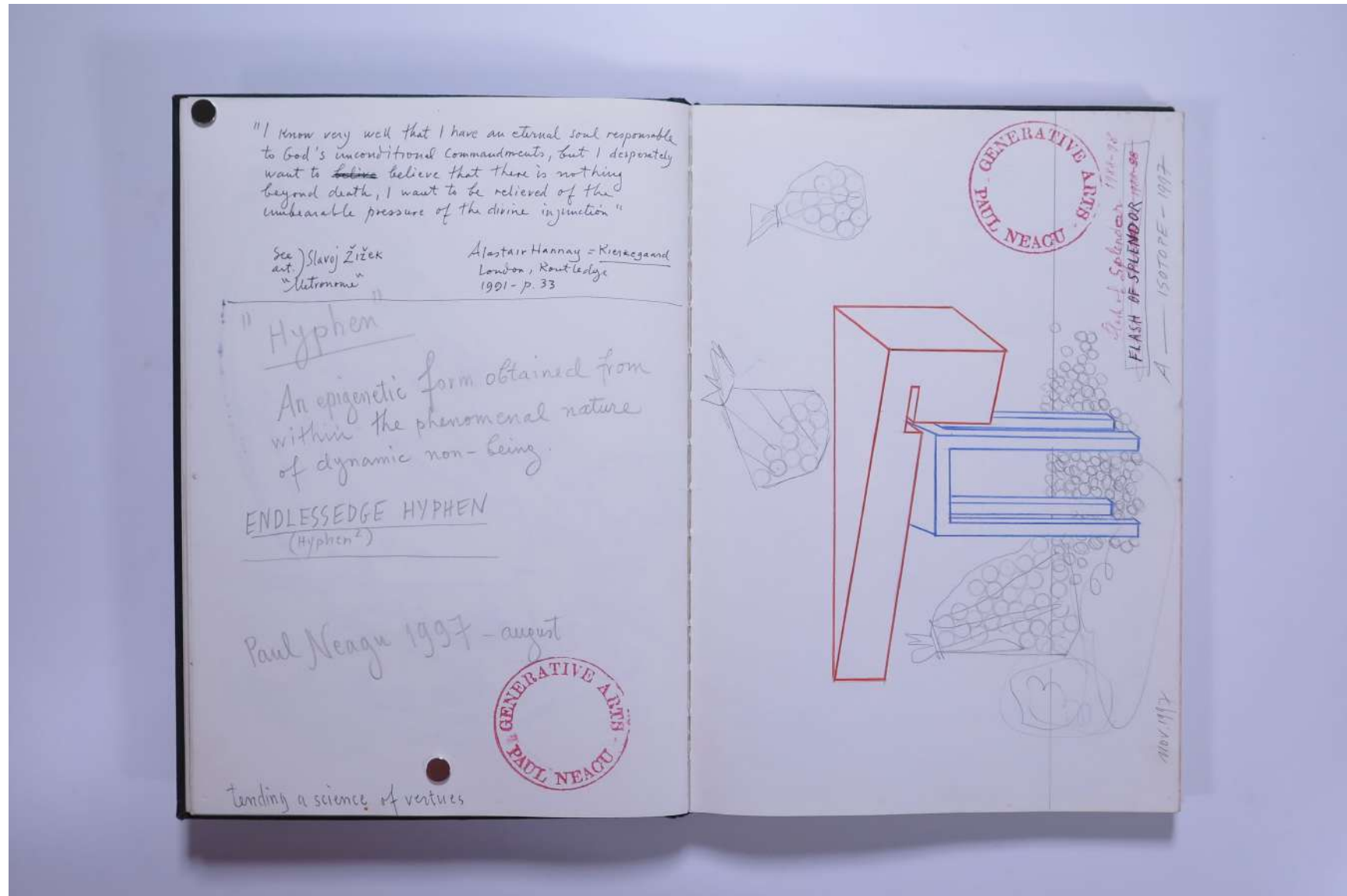


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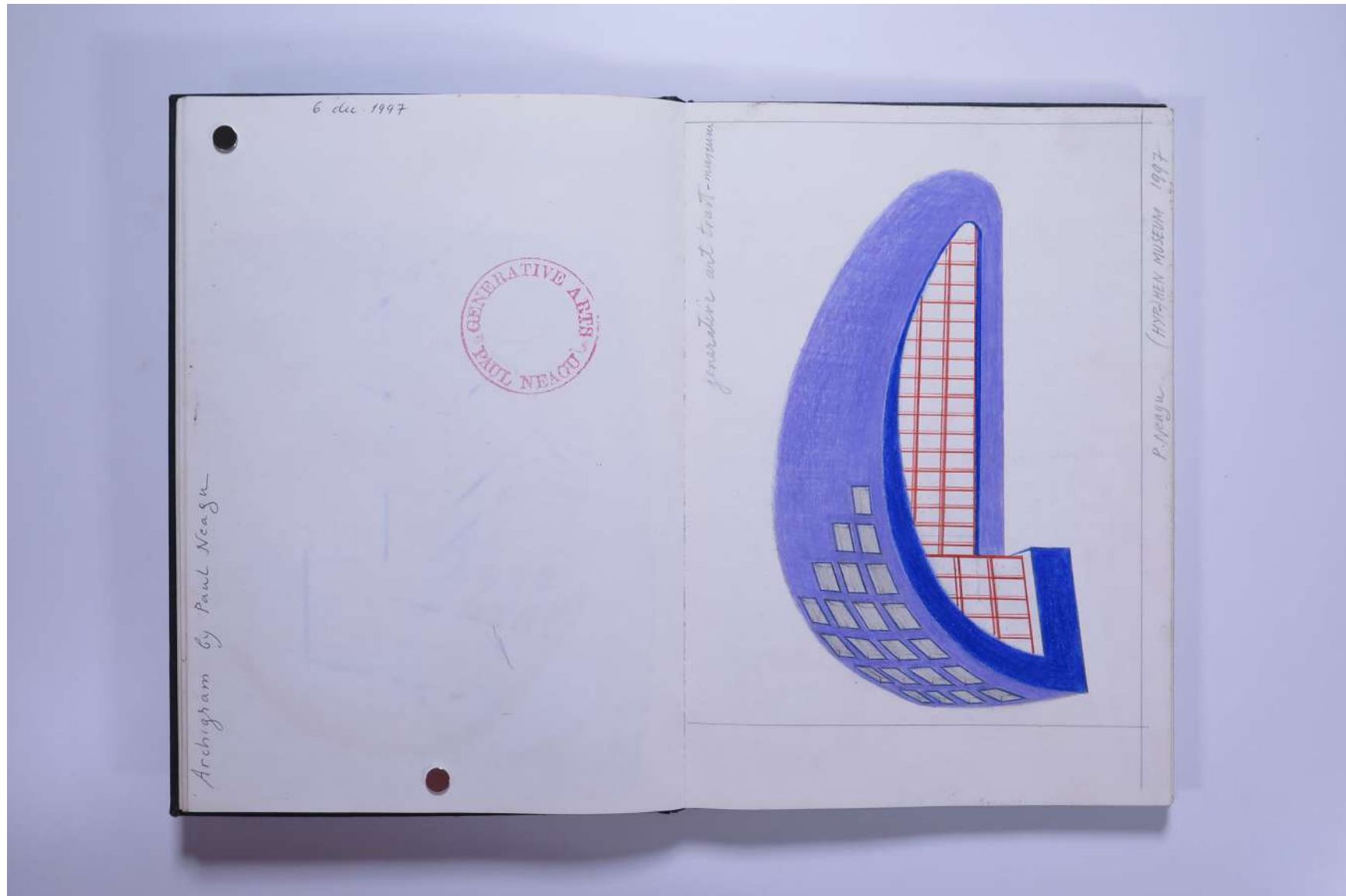
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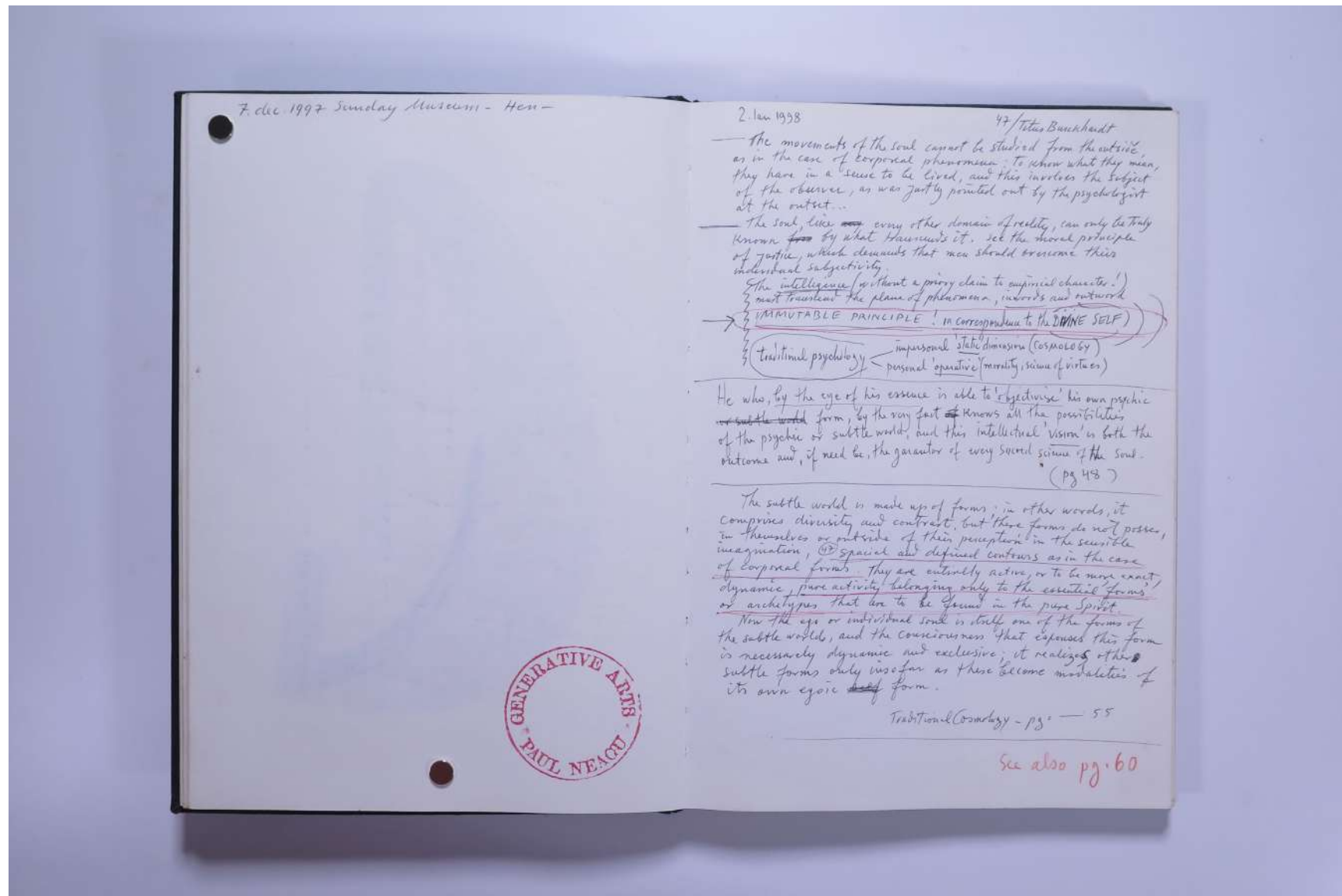
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7. dec. 1997 Sunday Museum - Heri -

2. Jan 1998

47 / Tetis Buchhardt

The movements of the soul cannot be studied from the outside, as in the case of corporeal phenomena. To know what they mean, they have in a sense to be lived, and this involves the subject of the observer, as was justly pointed out by the psychologist at the outset...

The soul, like every other domain of reality, can only be truly known ~~from~~ by what it ~~is~~ is. See the moral principle of justice, which demands that men should overcome their individual subjectivity.

The intelligence (without a priory claim to empirical character!) must transcend the plane of phenomena, inward and outward

→ IMMUTABLE PRINCIPLE! in correspondence to the DIVINE SELF

Traditional psychology  $\left\{ \begin{array}{l} \text{impersonal static dimension (Cosmology)} \\ \text{personal operative (morality, science of virtues)} \end{array} \right.$

He who, by the eye of his essence is able to 'objectivise' his own psychic ~~subtle world~~ form, by the very fact ~~of~~ knows all the possibilities of the psychic or subtle world, and this intellectual 'vision' is both the outcome and, if need be, the guarantor of every sacred science of the soul.

(pg 48)

The subtle world is made up of forms: in other words, it comprises diversity and contrast, but these forms do not possess, in themselves or outside of their perception in the sensible imagination, ~~or~~ spatial and defined contours as in the case of corporeal forms. They are essentially active, or to be more exact, dynamic, pure activity, belonging only to the essential forms or archetypes that are to be found in the pure Spirit.

Now the eye or individual soul is itself one of the forms of the subtle world, and the consciousness that experiences this form is necessarily dynamic and exclusive; it realises other subtle forms only insofar as these become modalities of its own egoic ~~self~~ form.

Traditional Cosmology - pg. - 55

See also pg. 60



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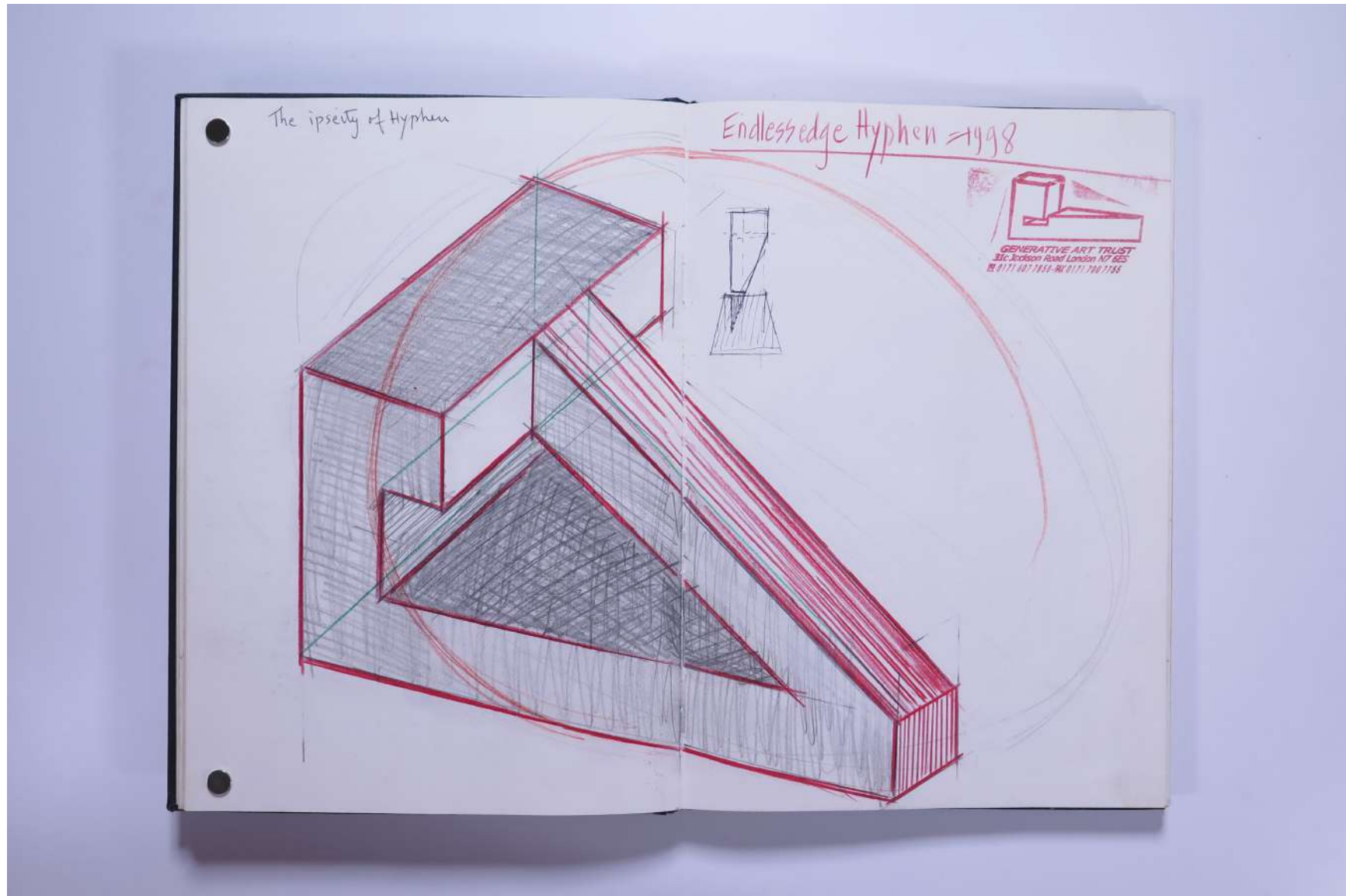
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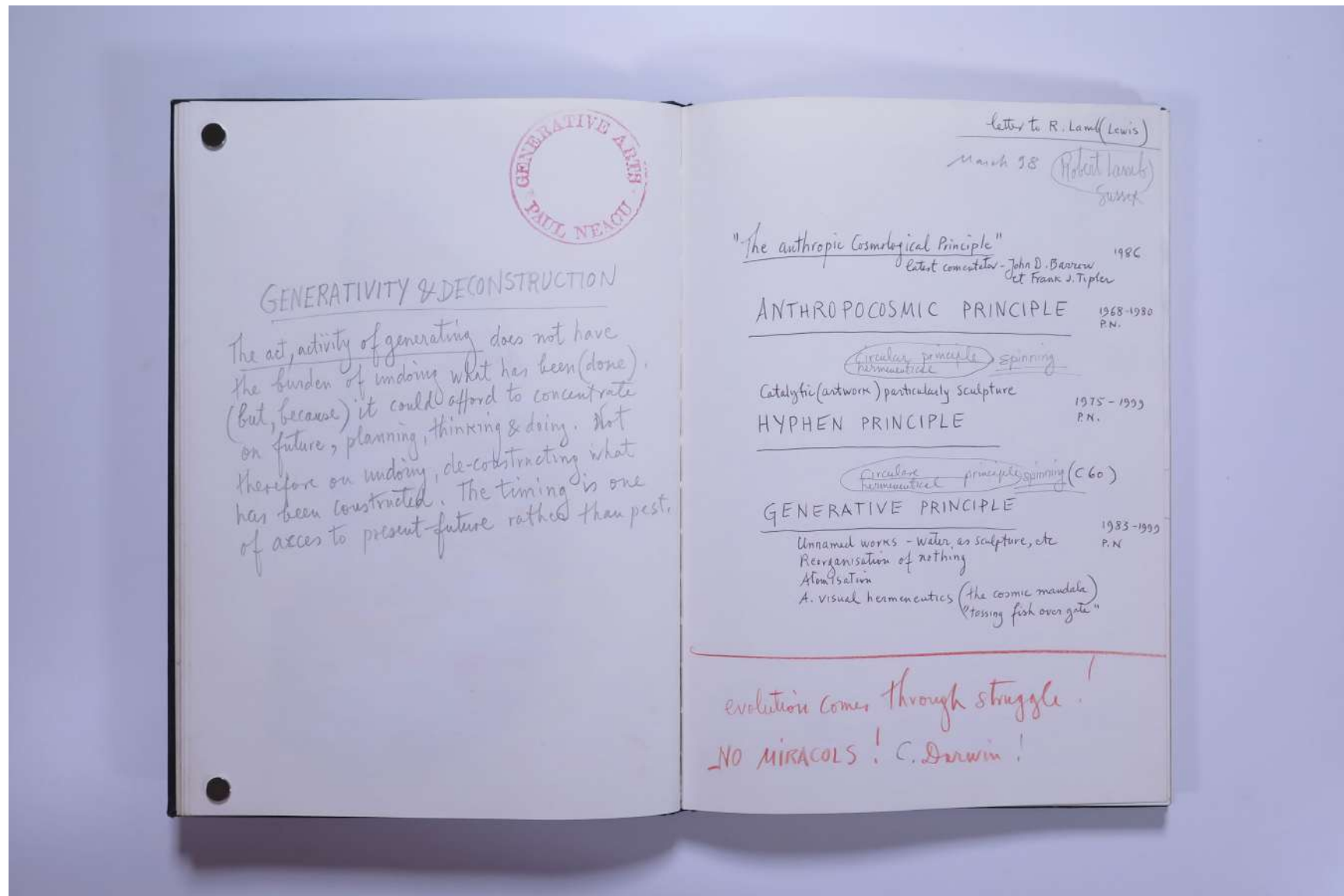


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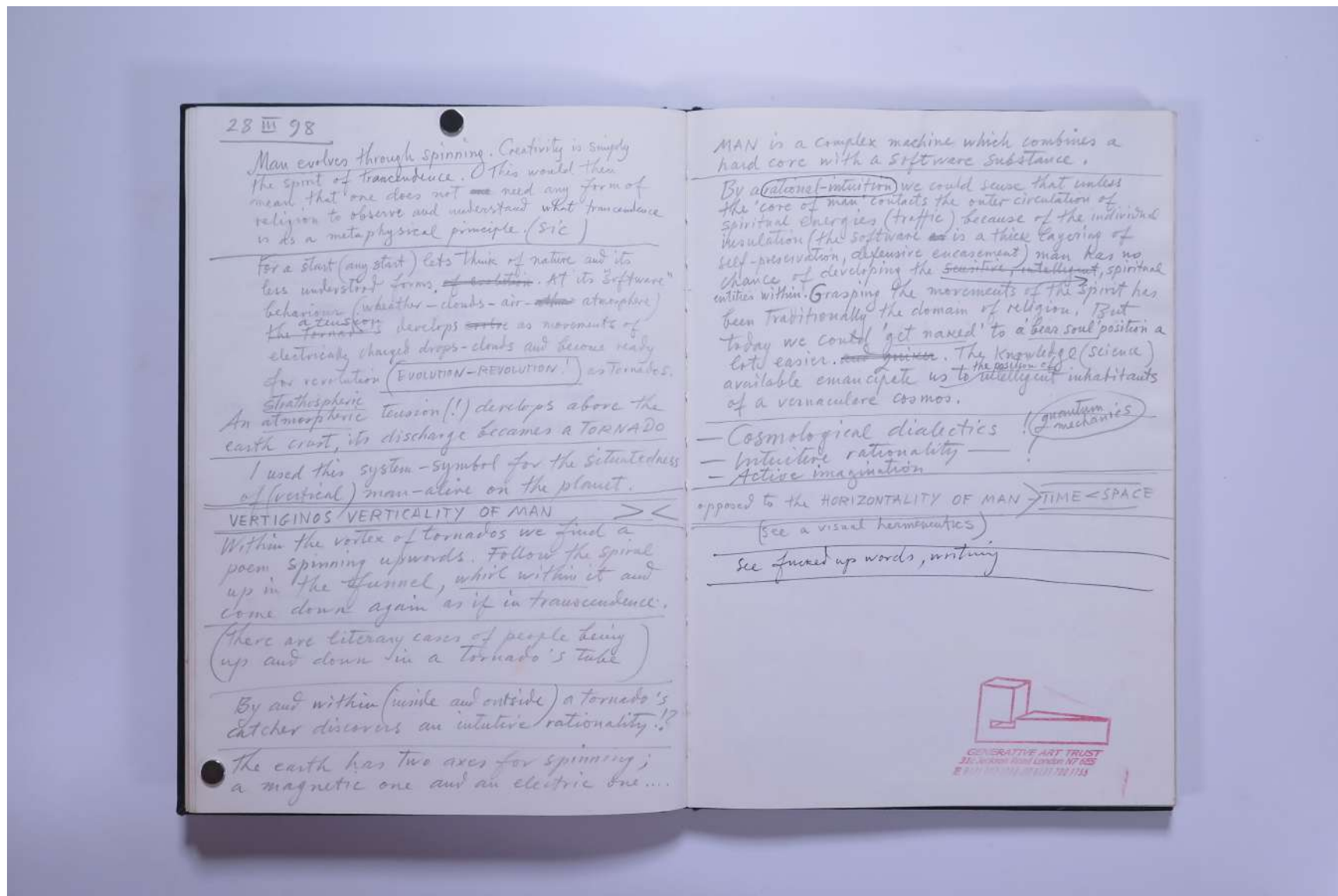
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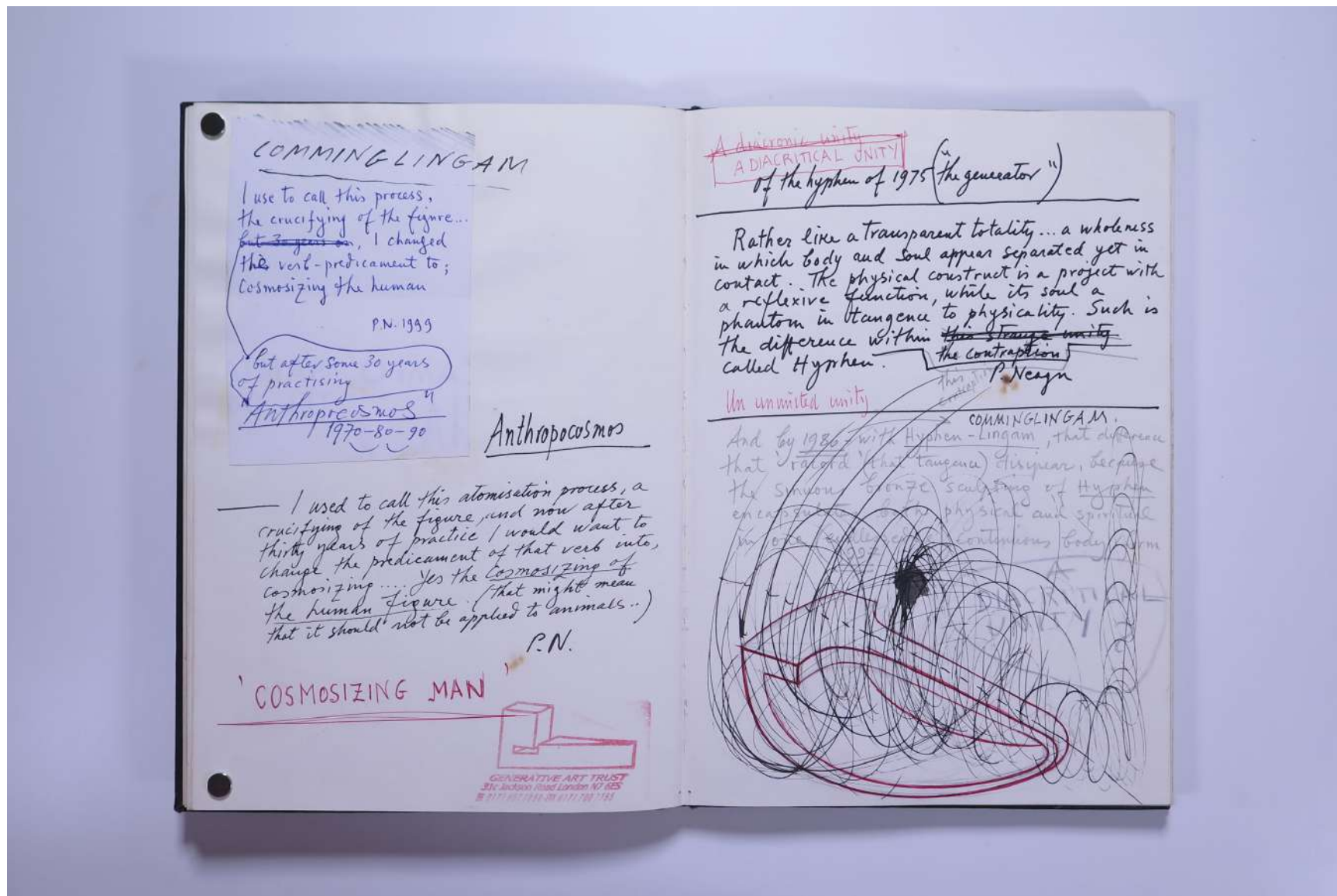
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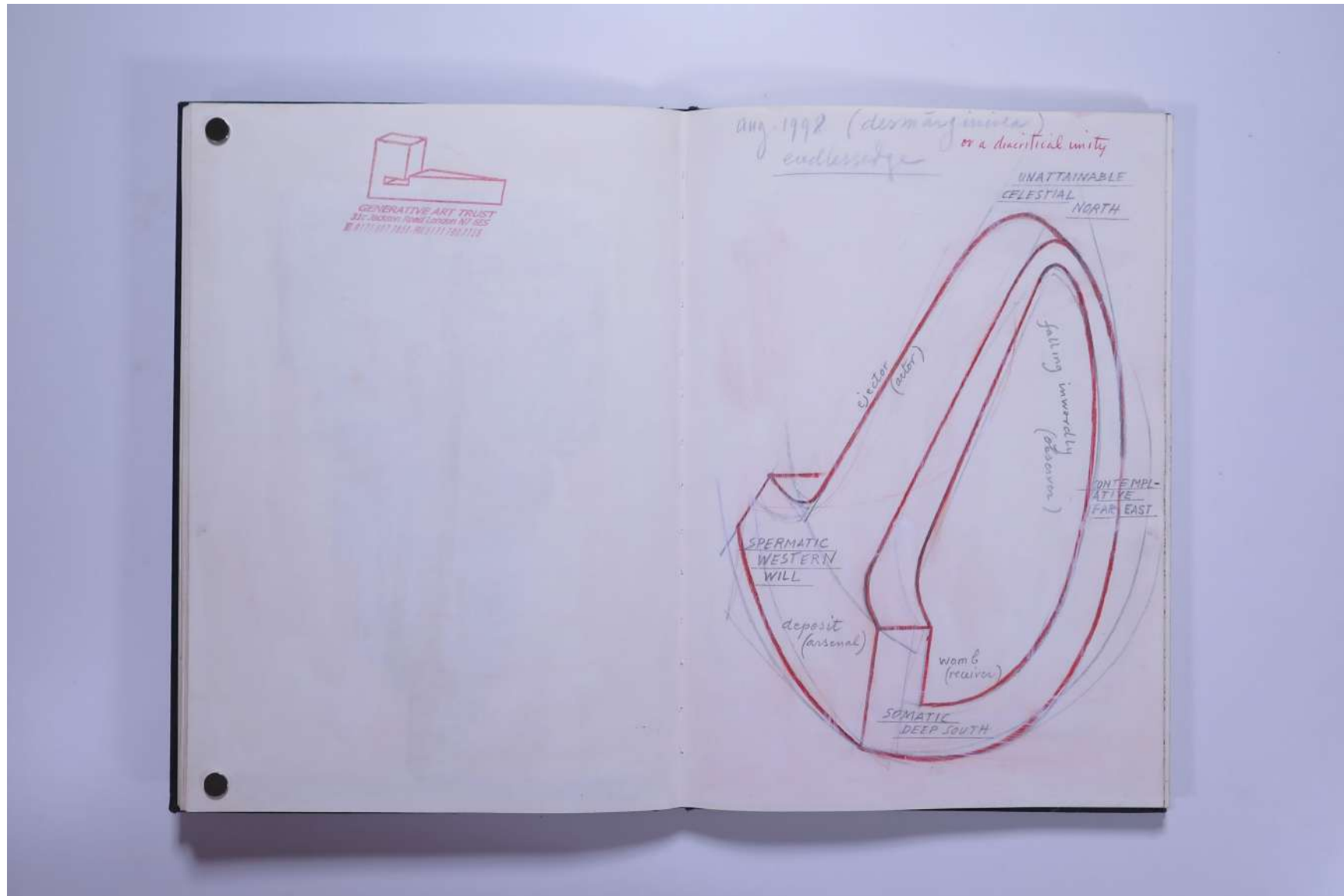
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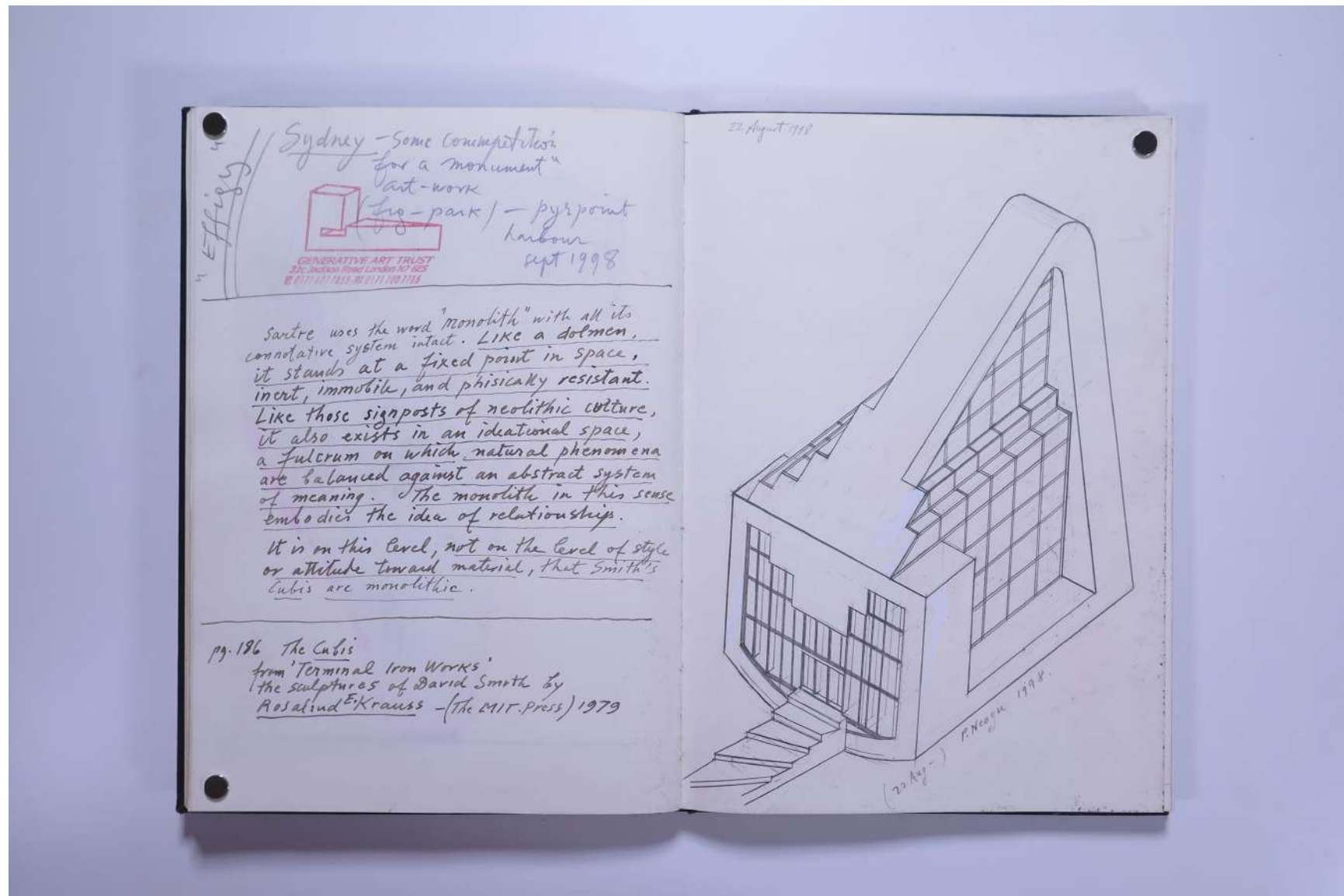
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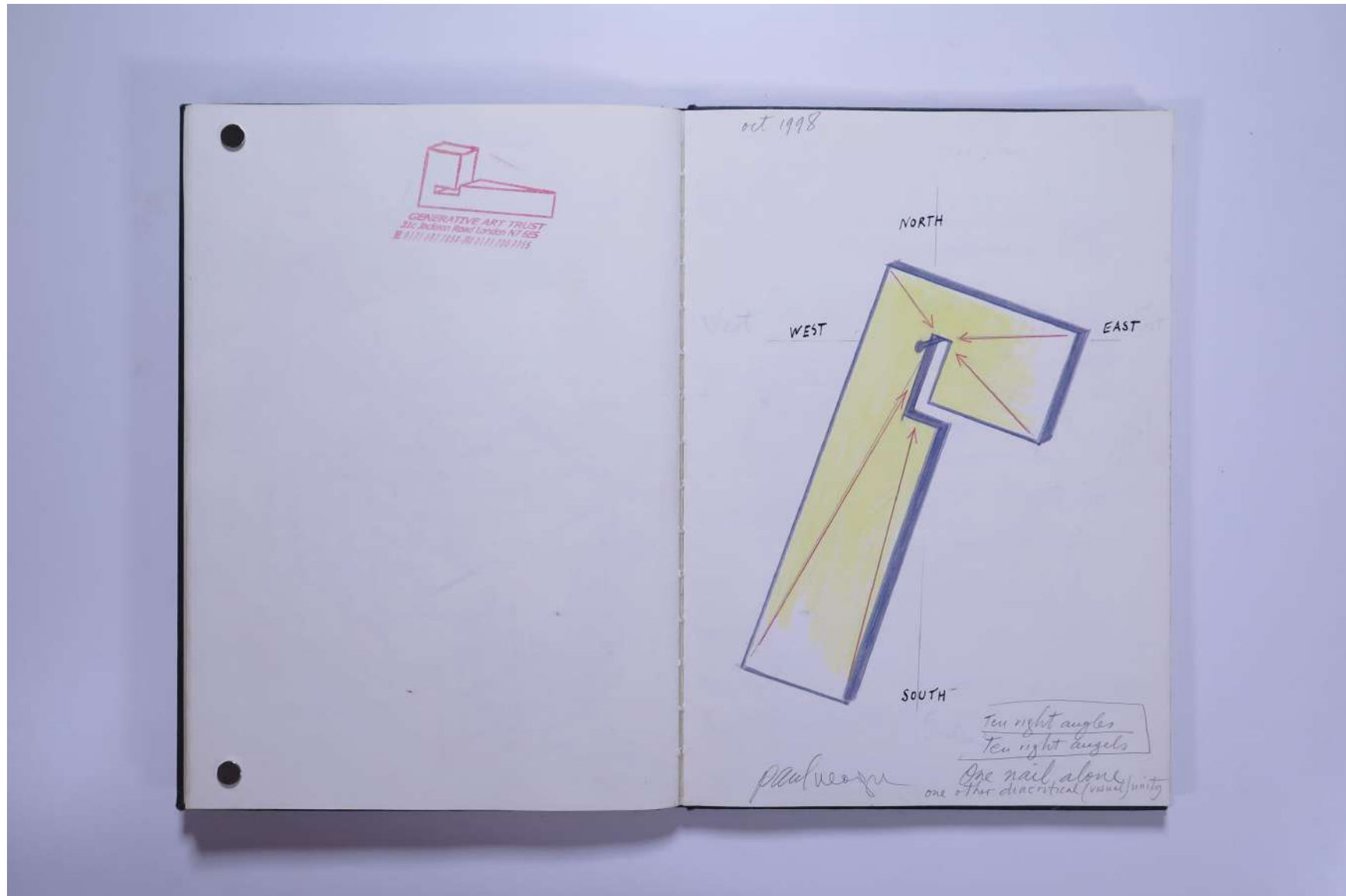


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Reference No.

# PNE 43.041



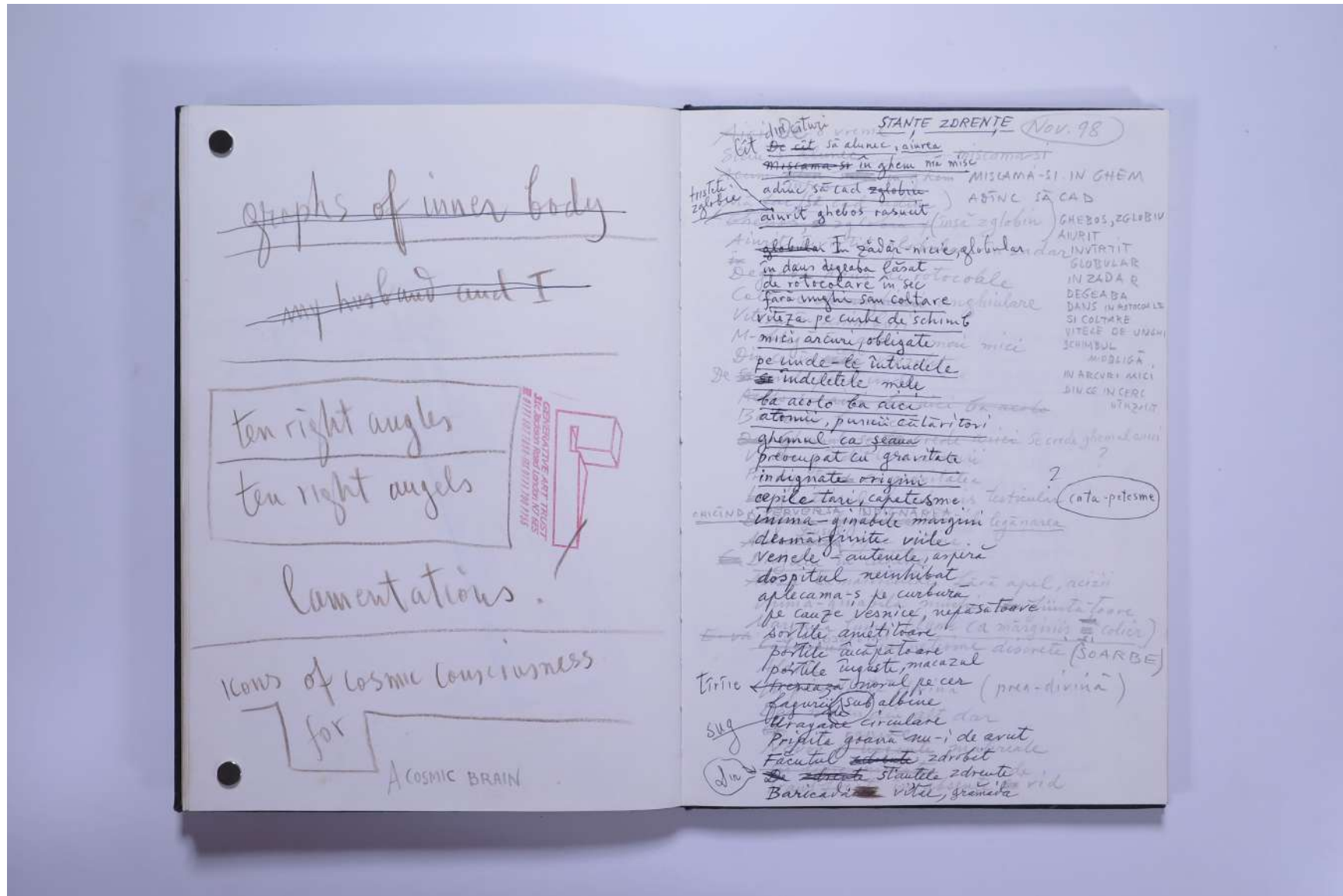
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# PNE 43.042



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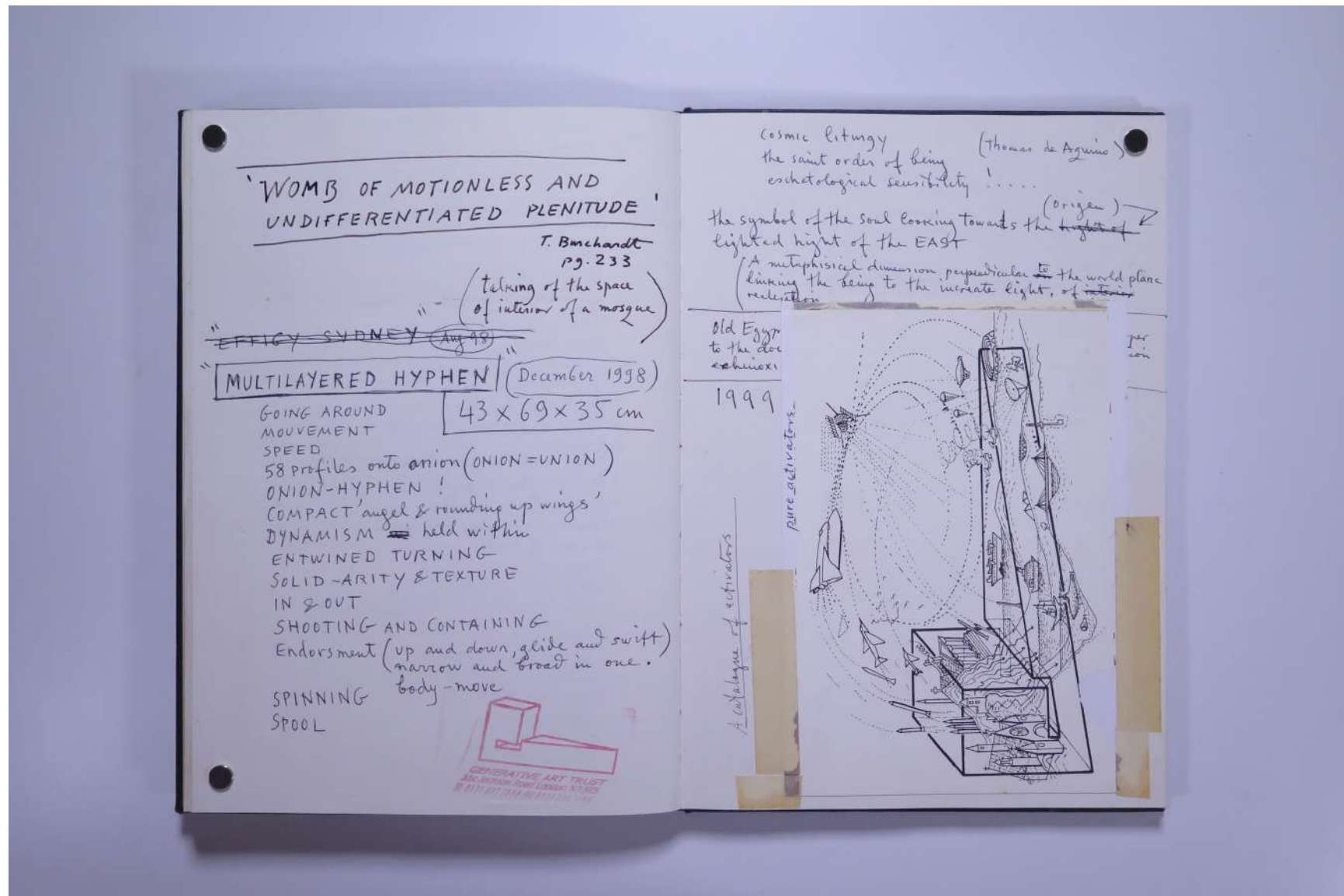
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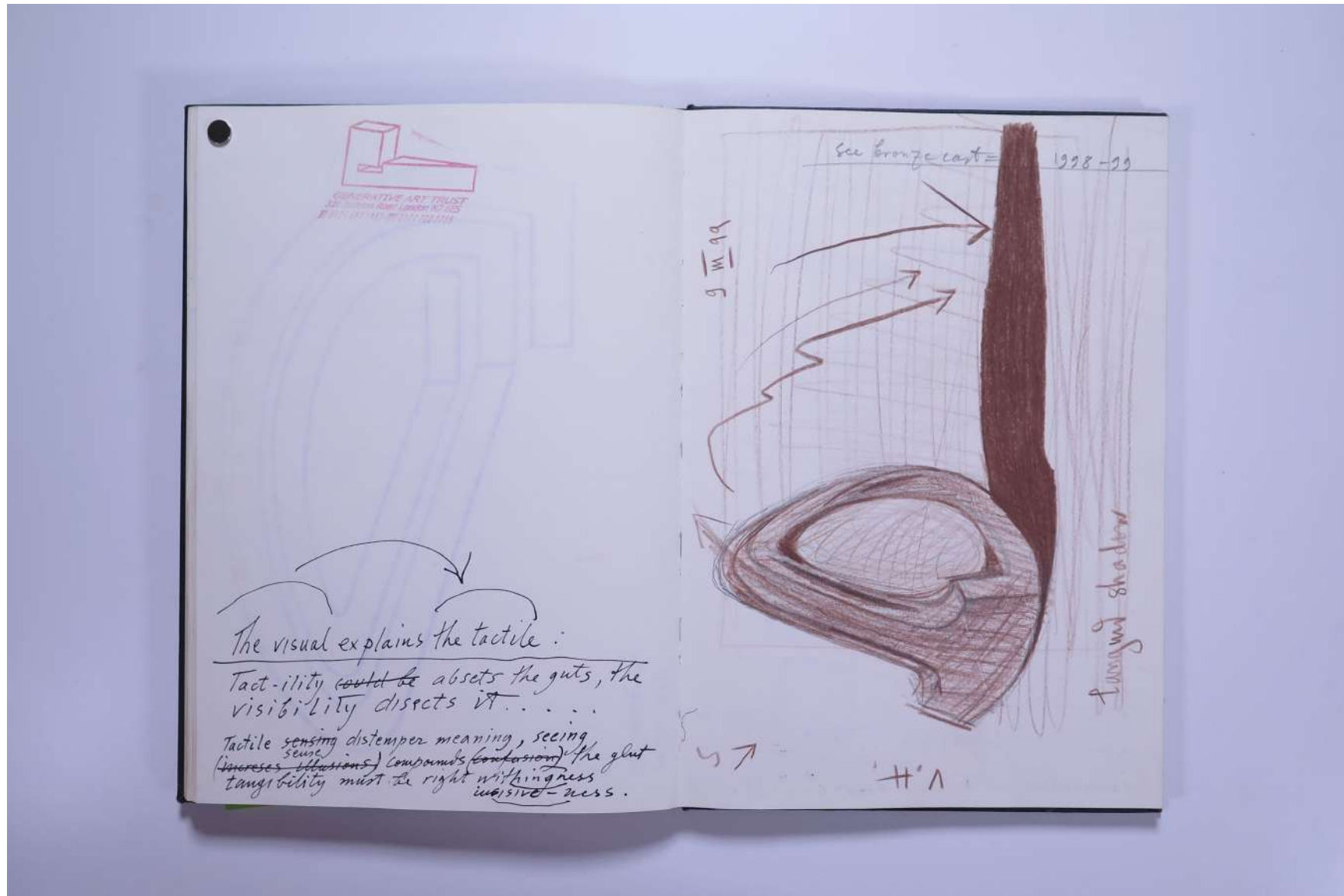
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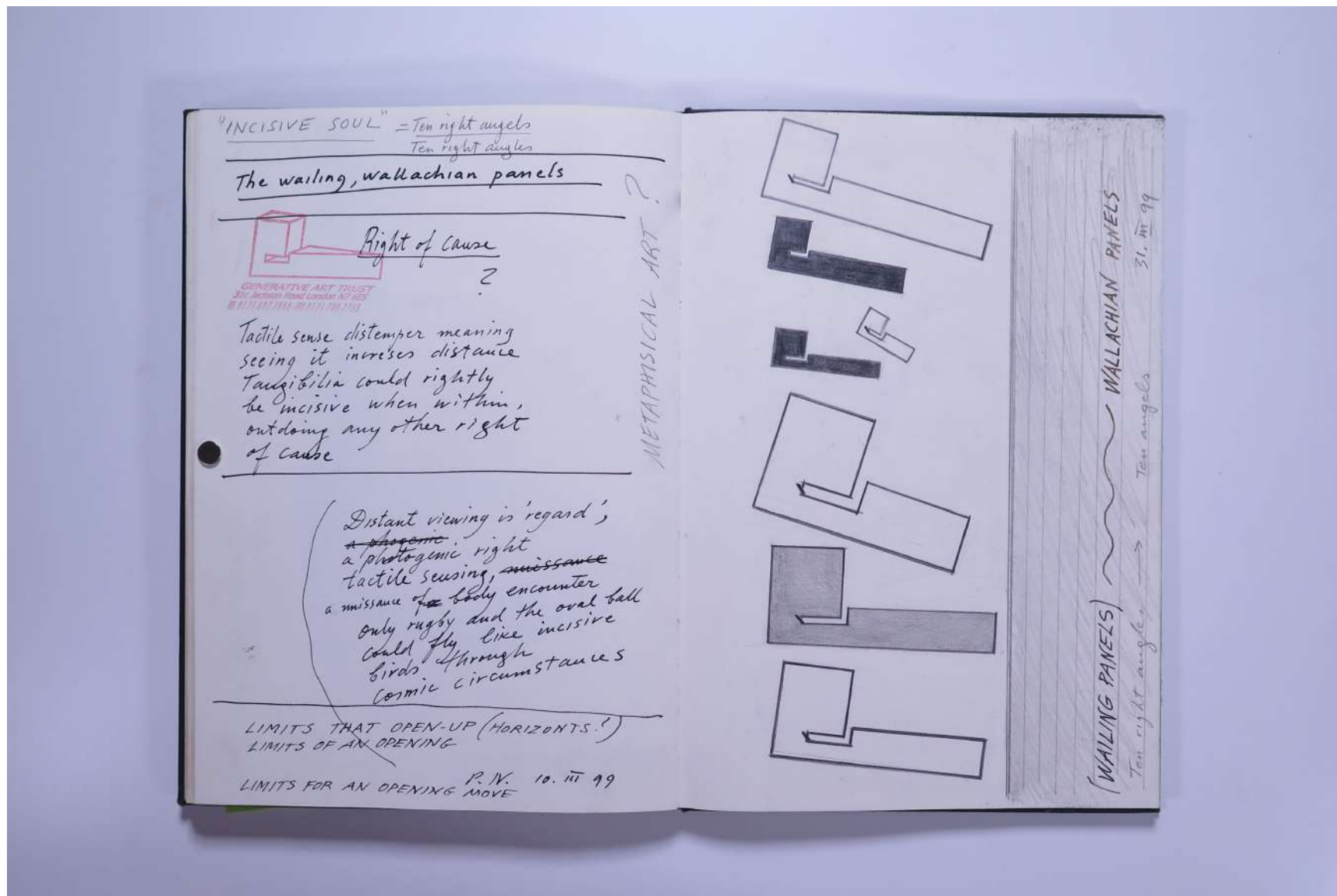
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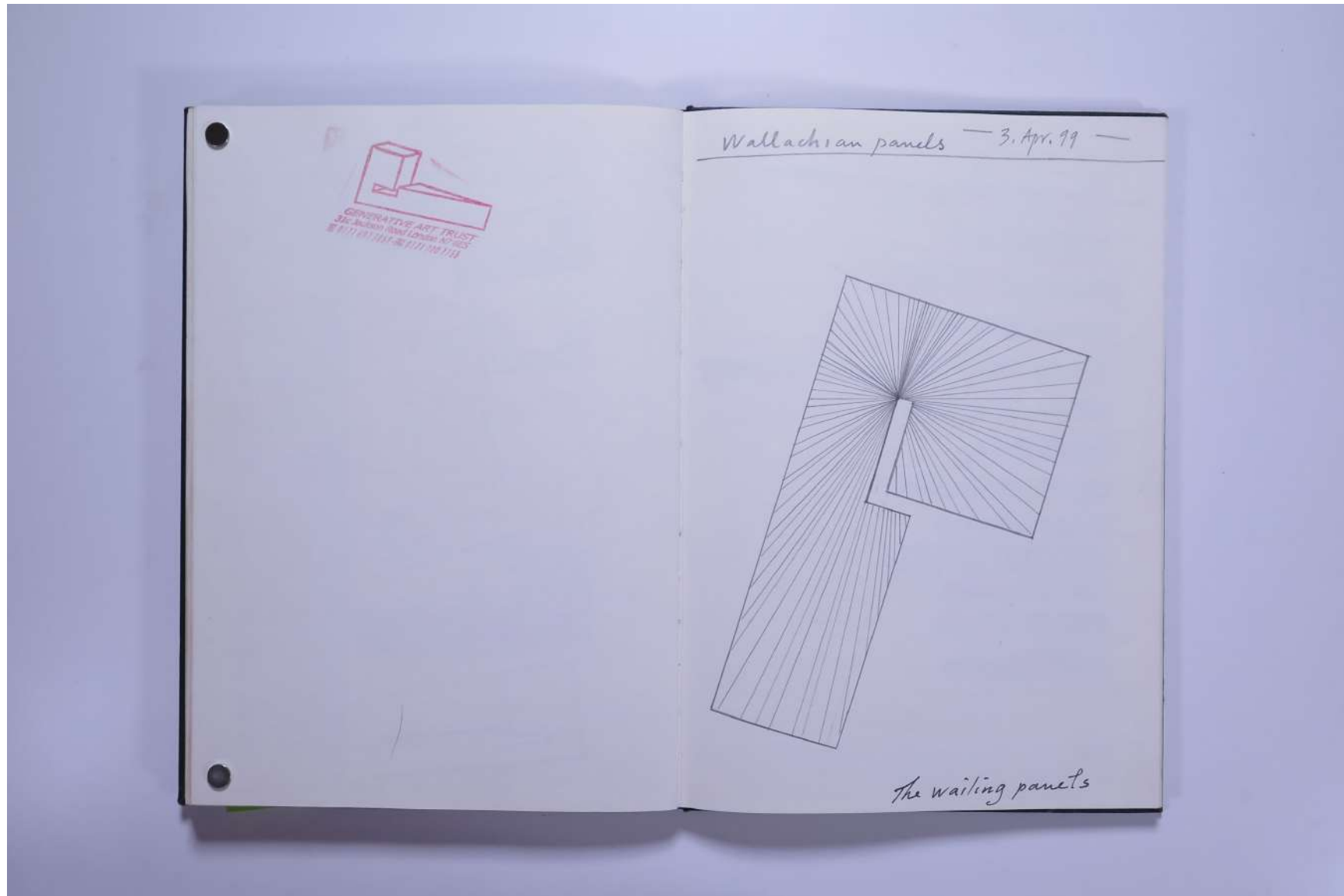
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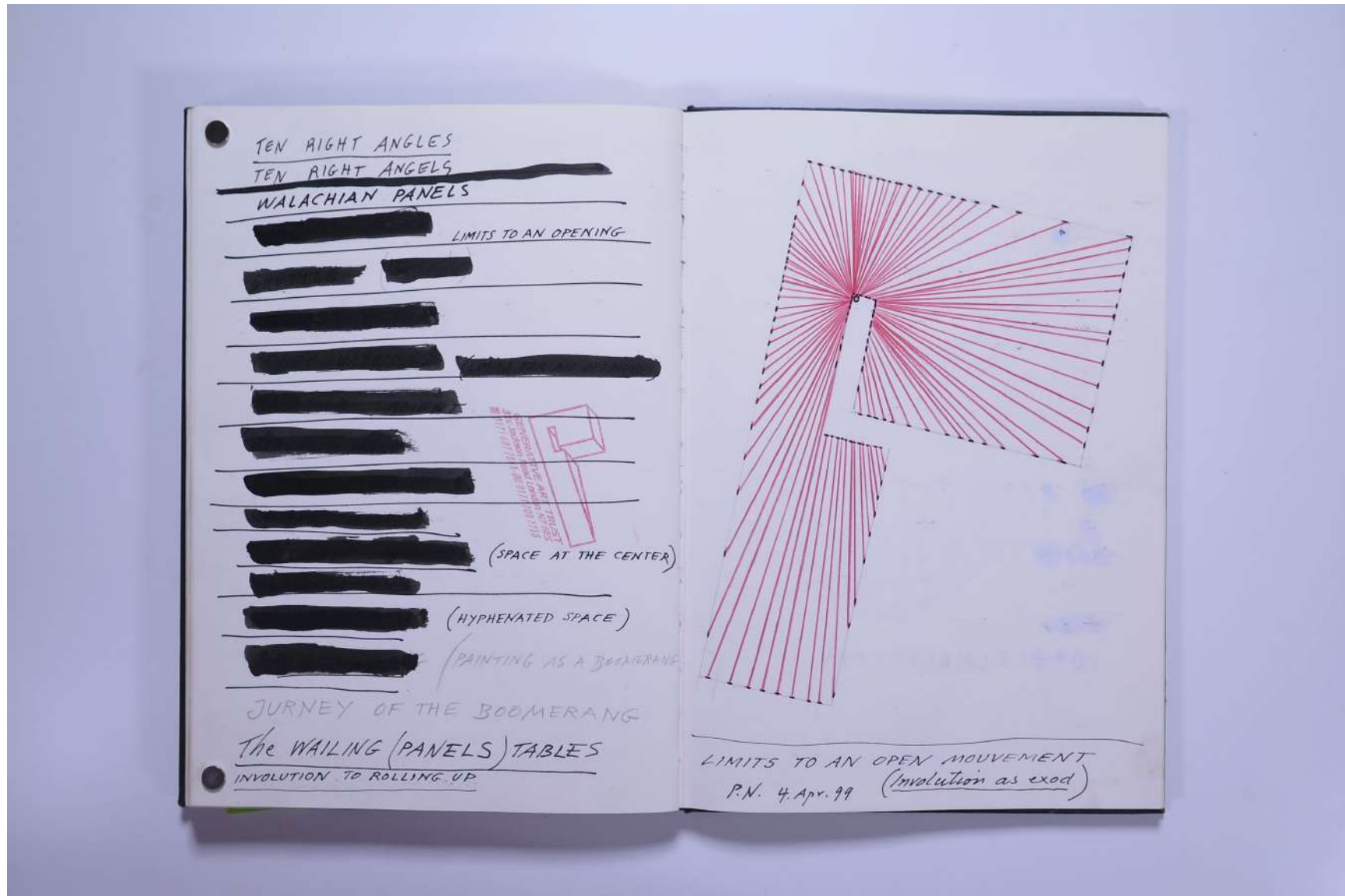
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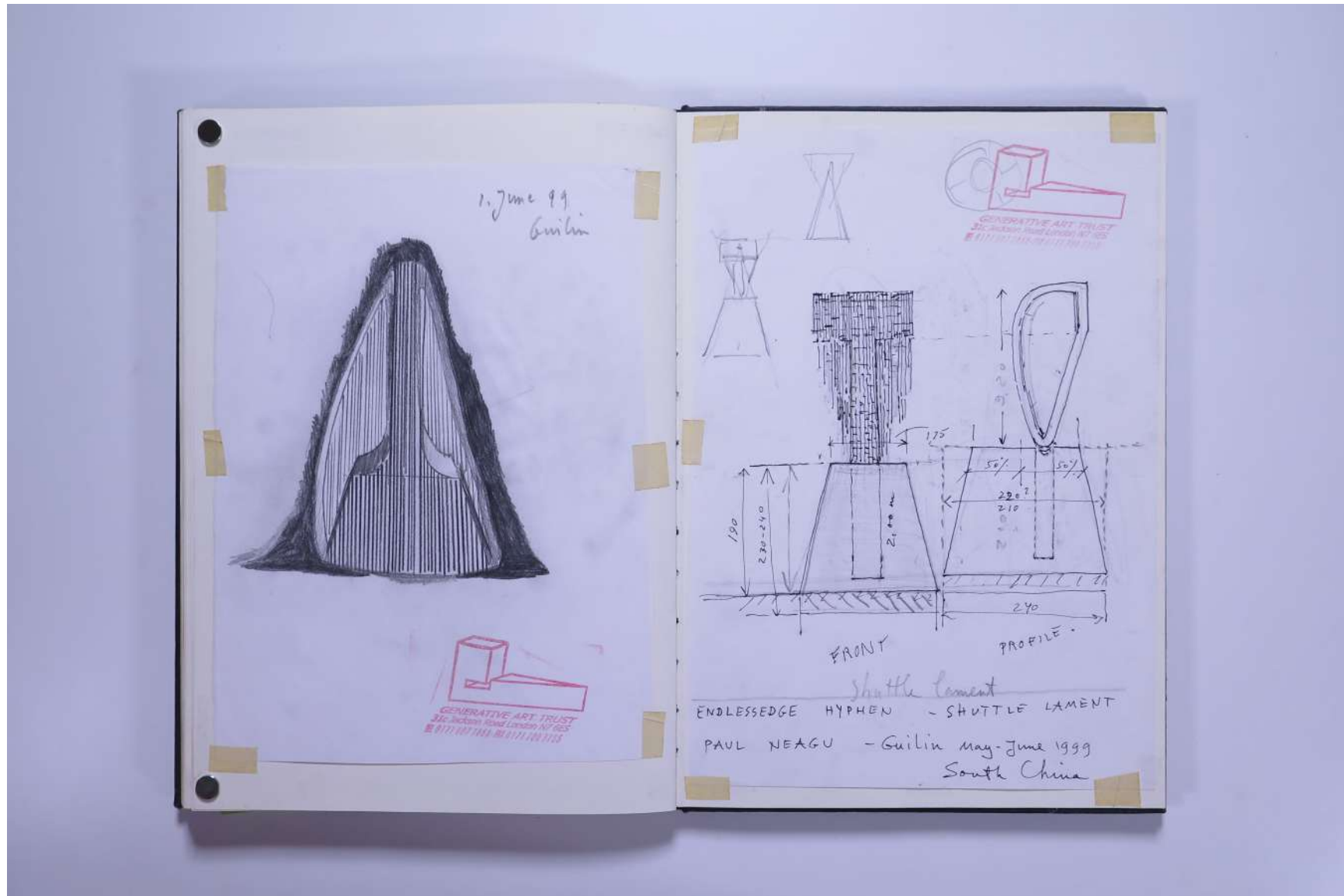
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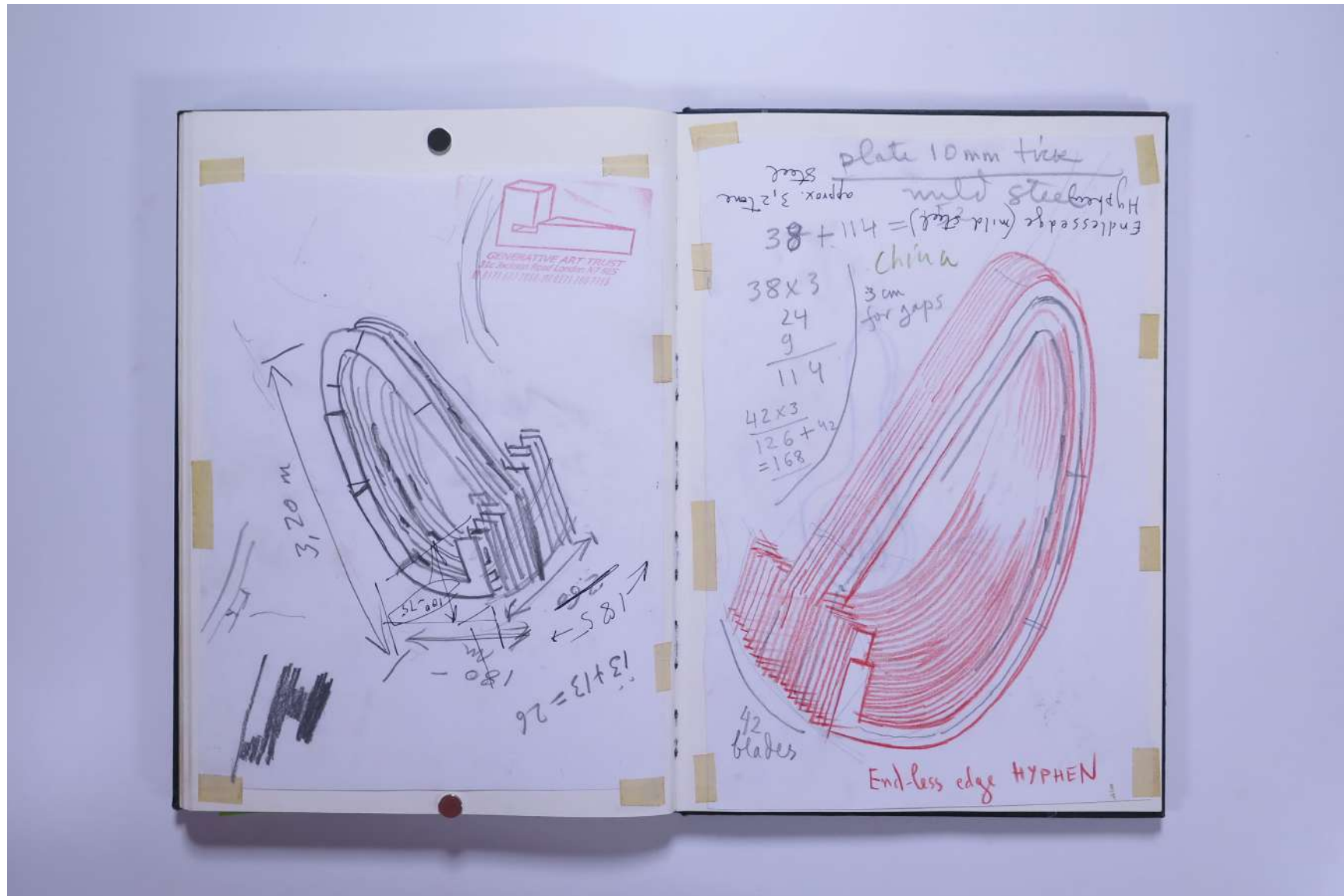
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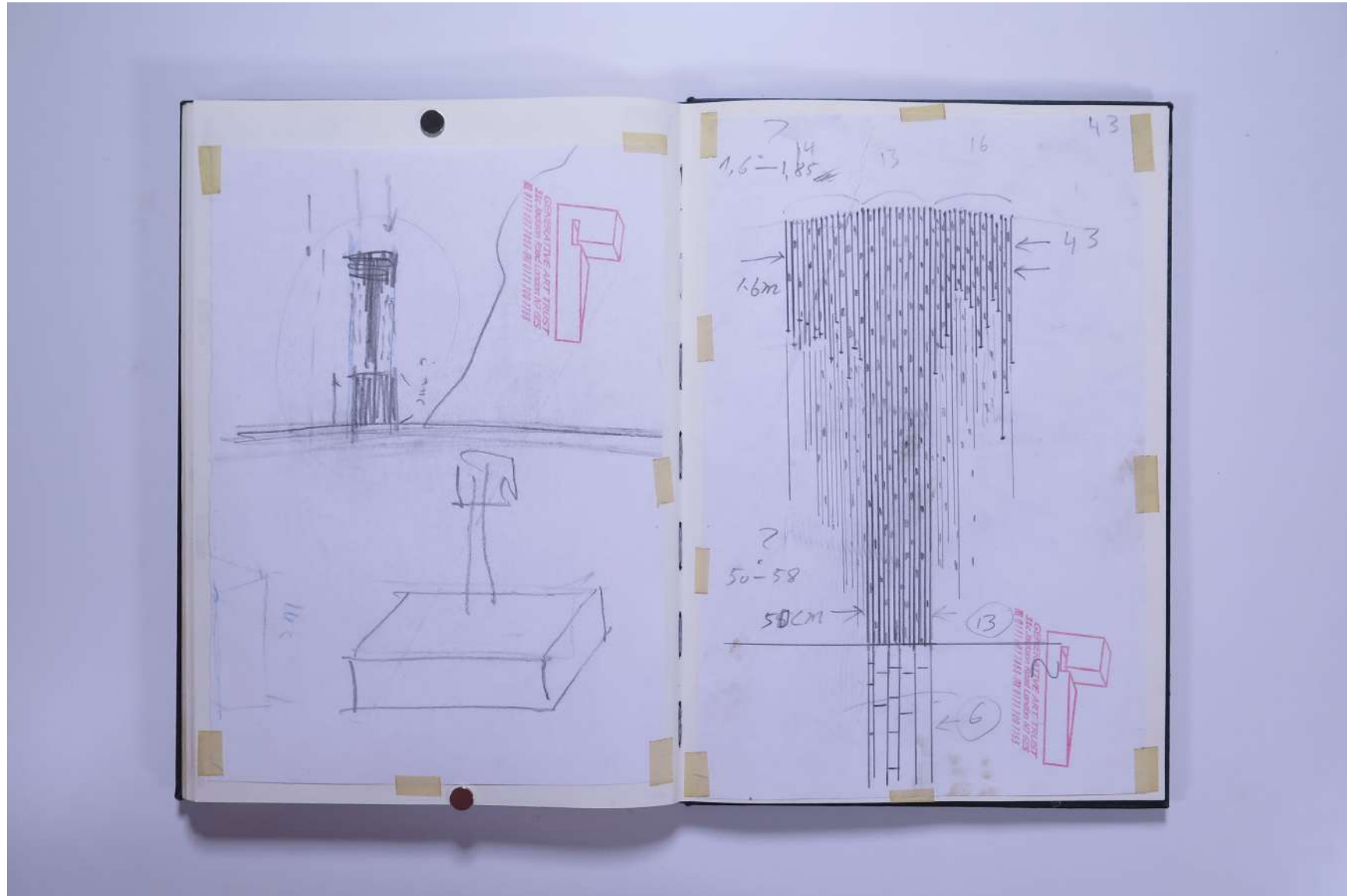


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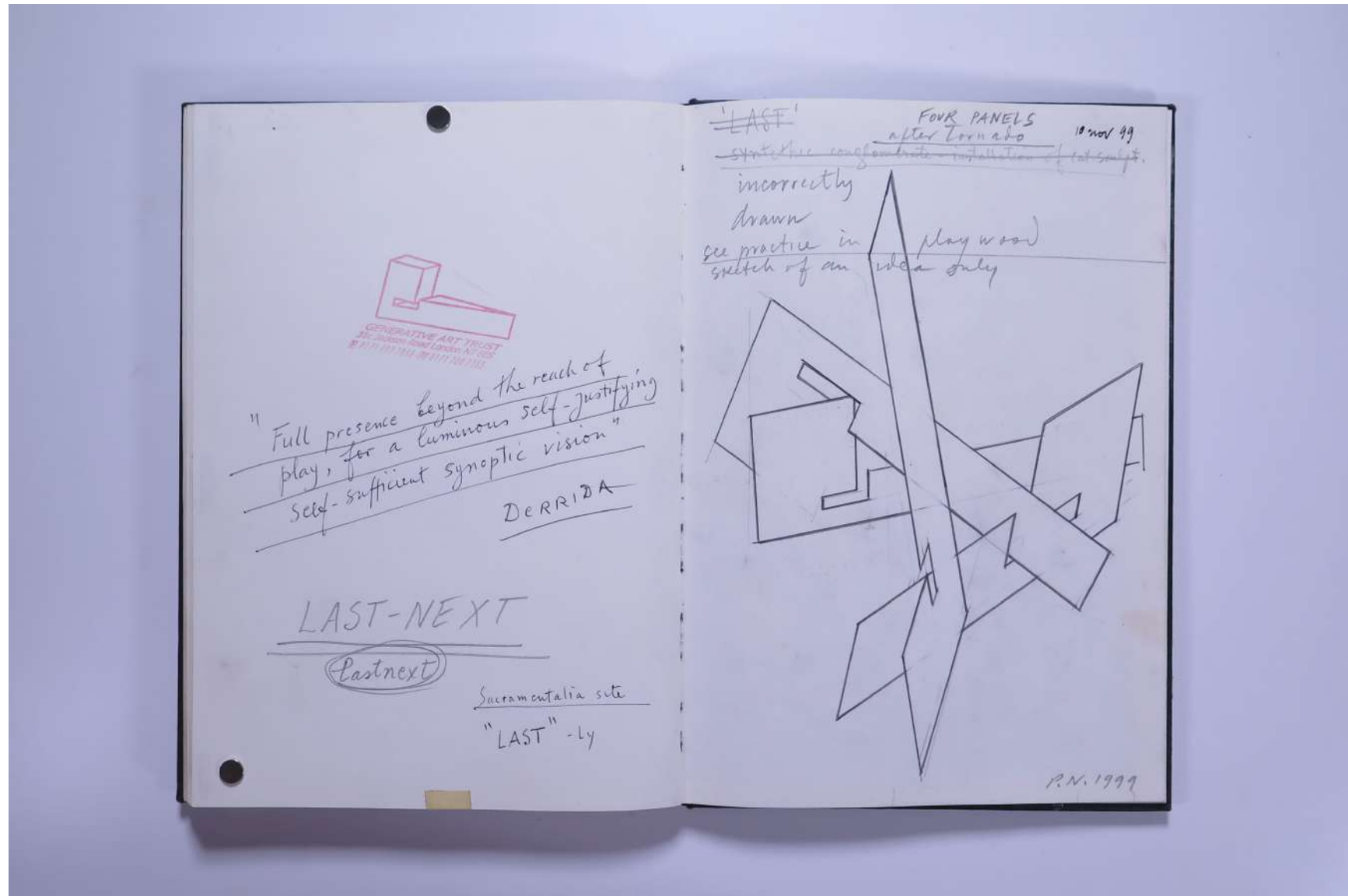
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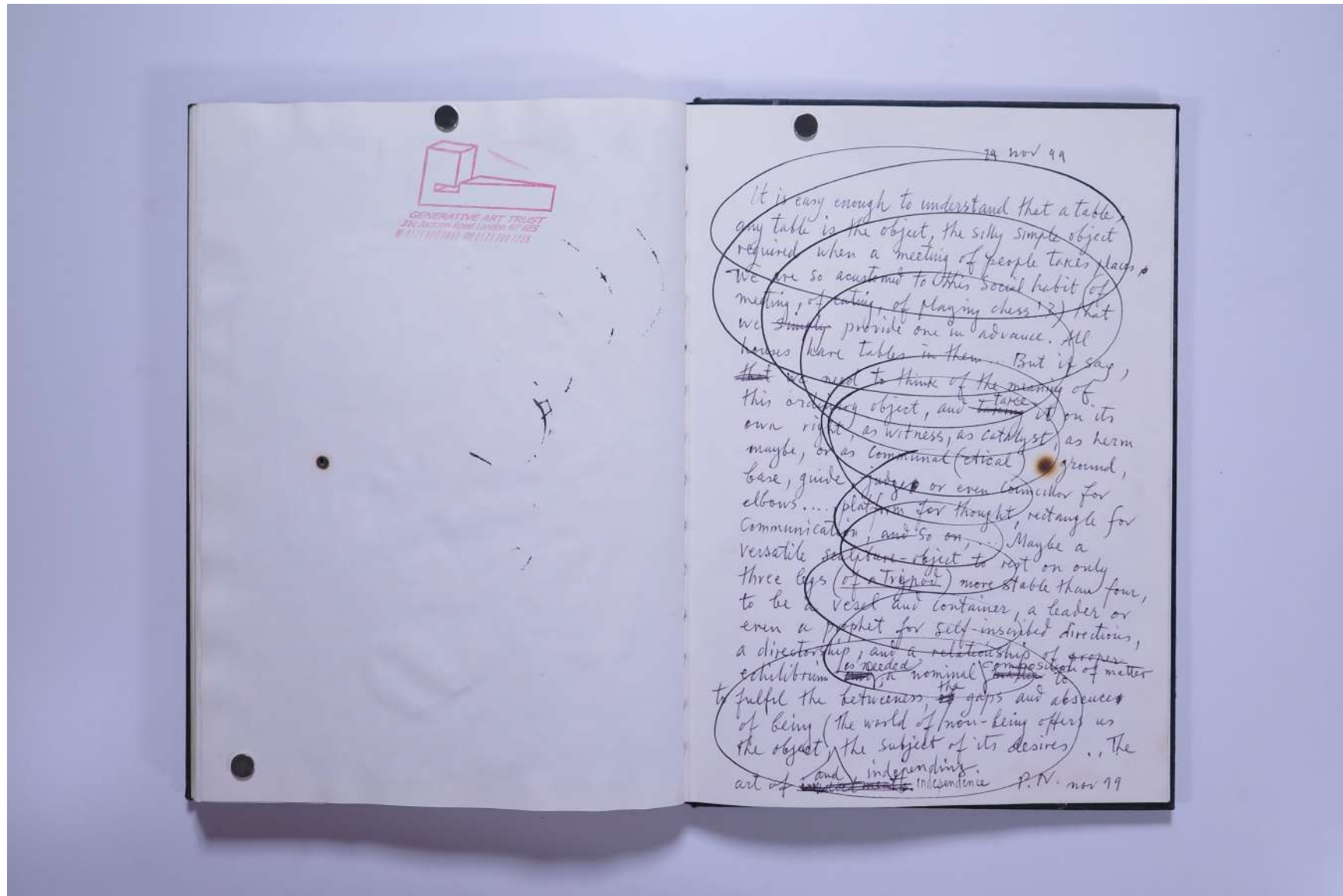
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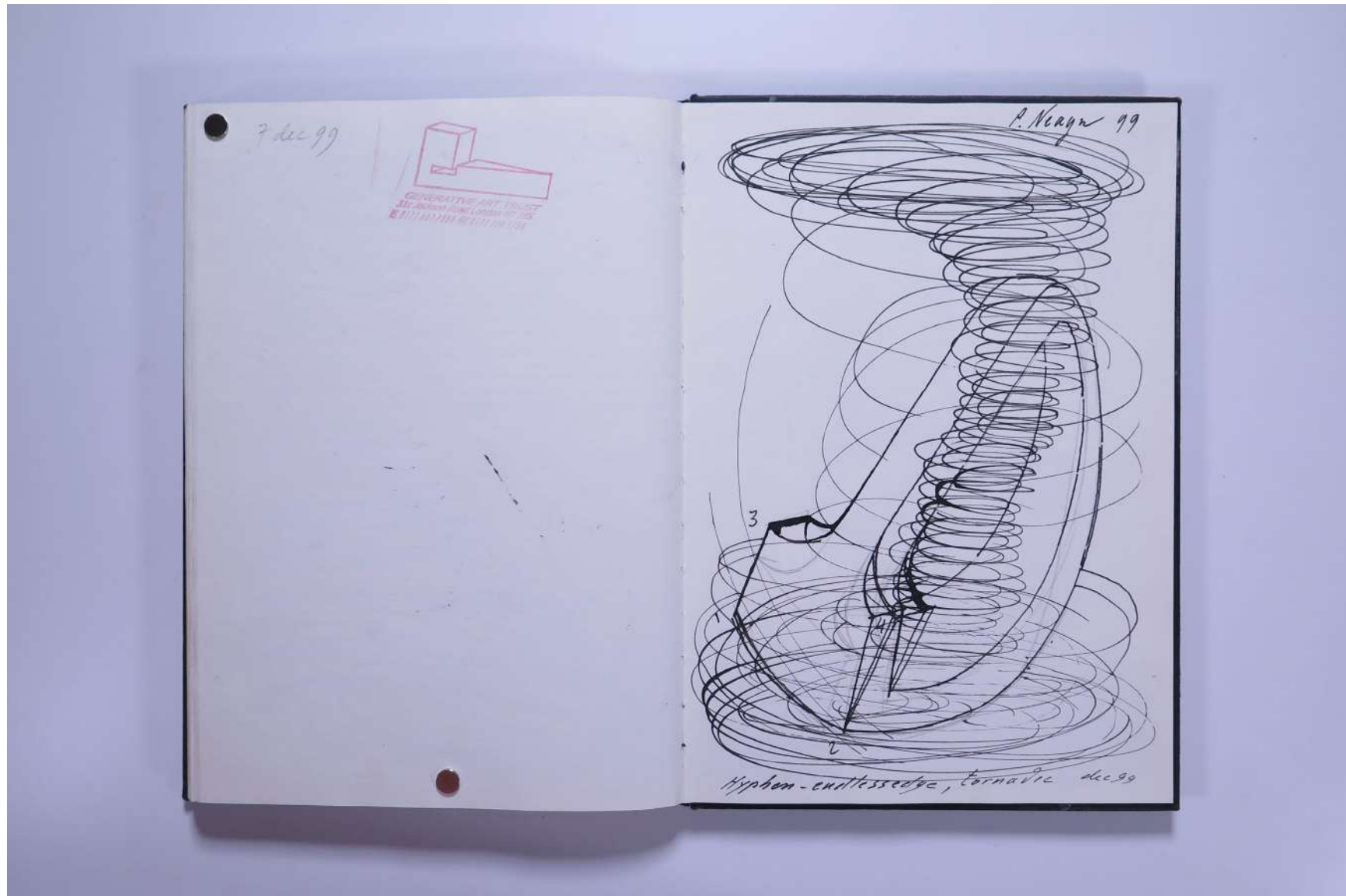
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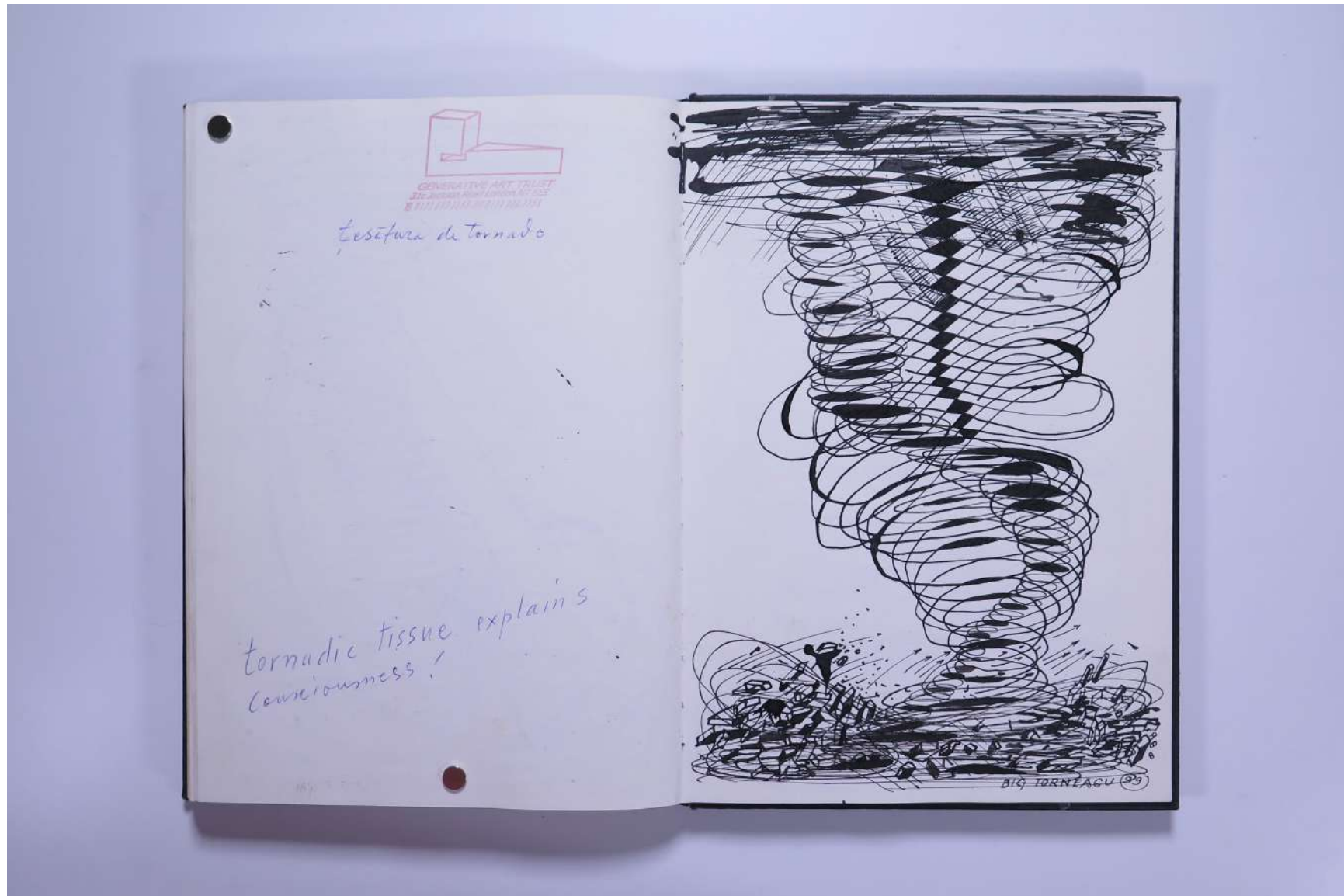
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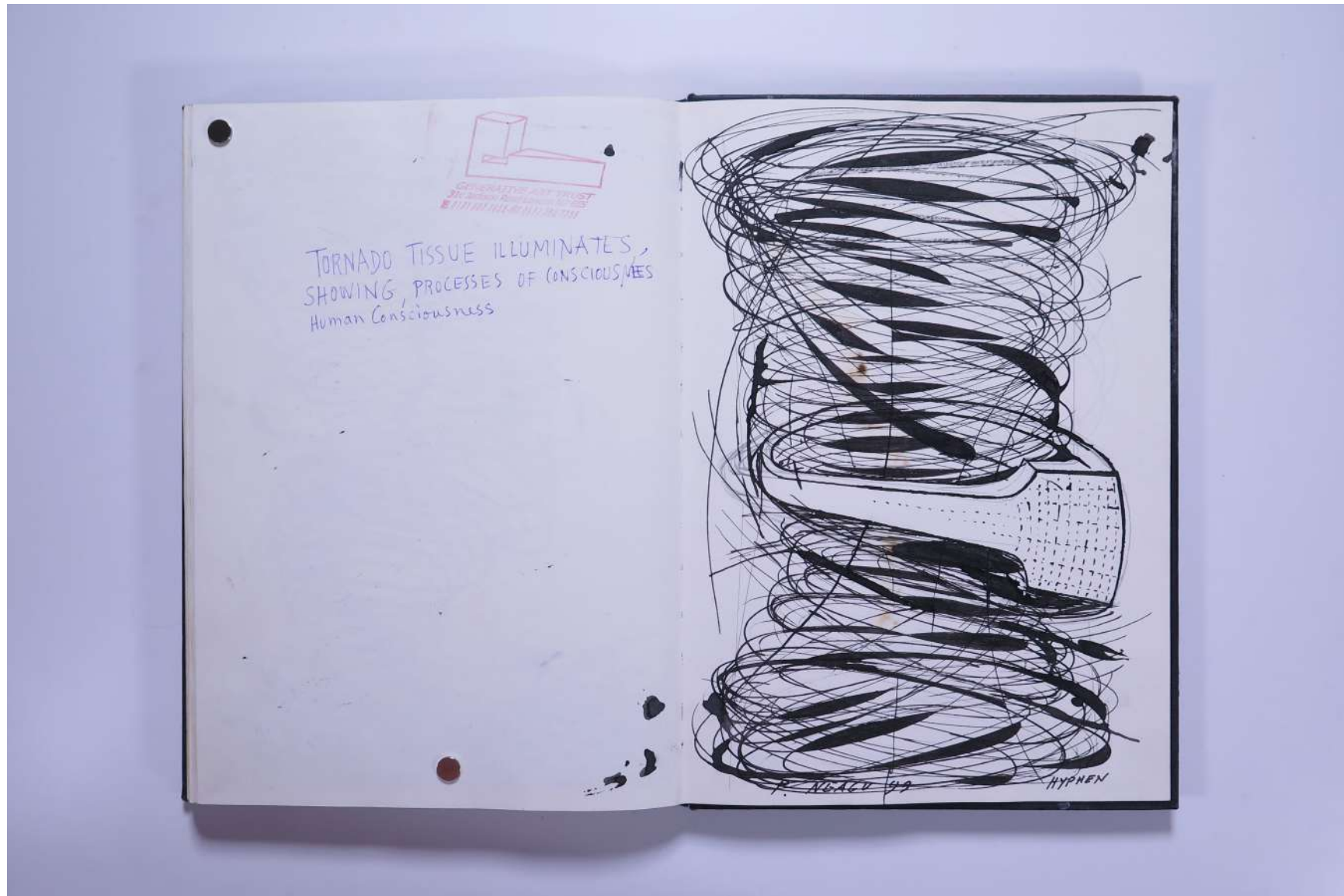
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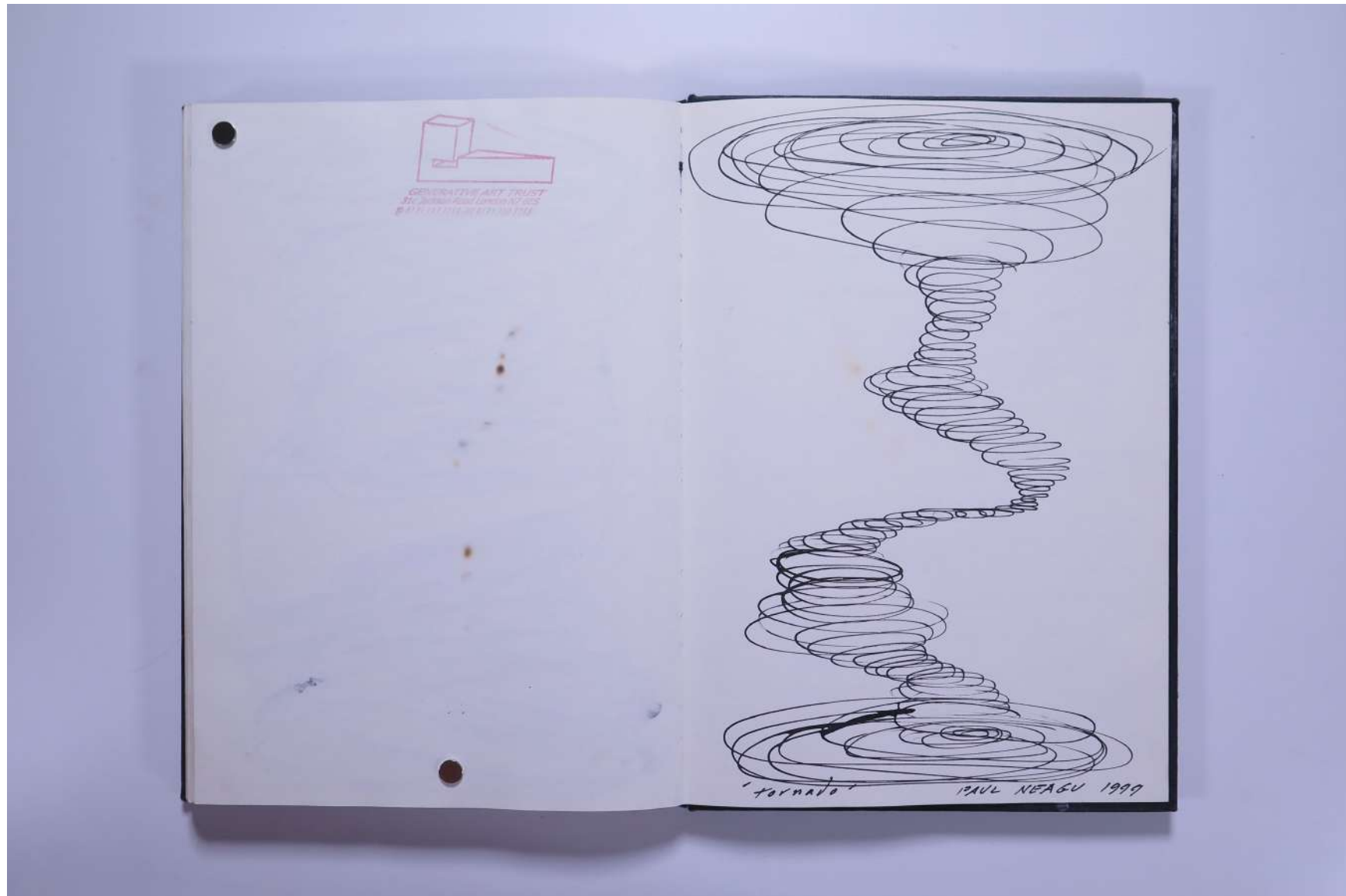
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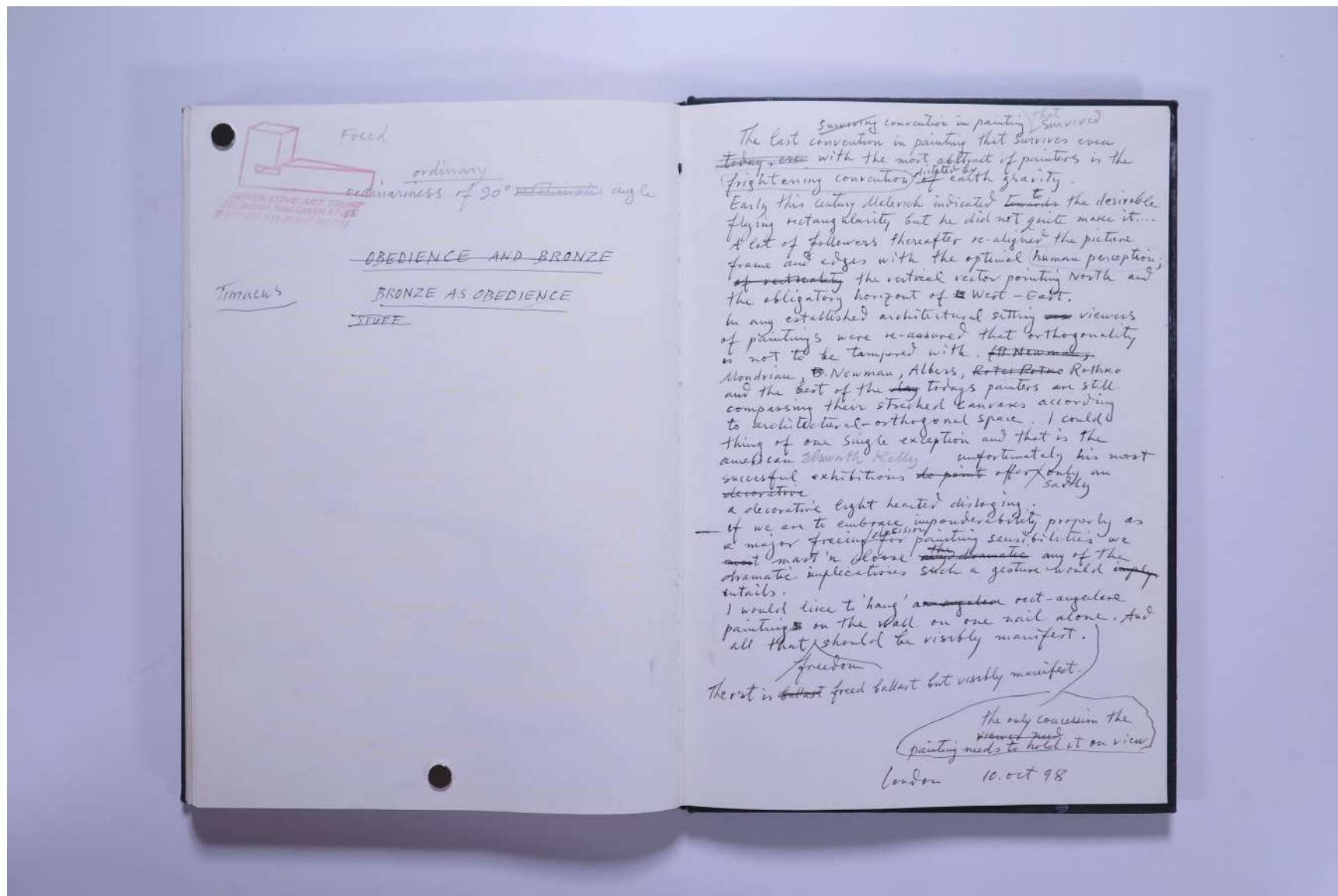
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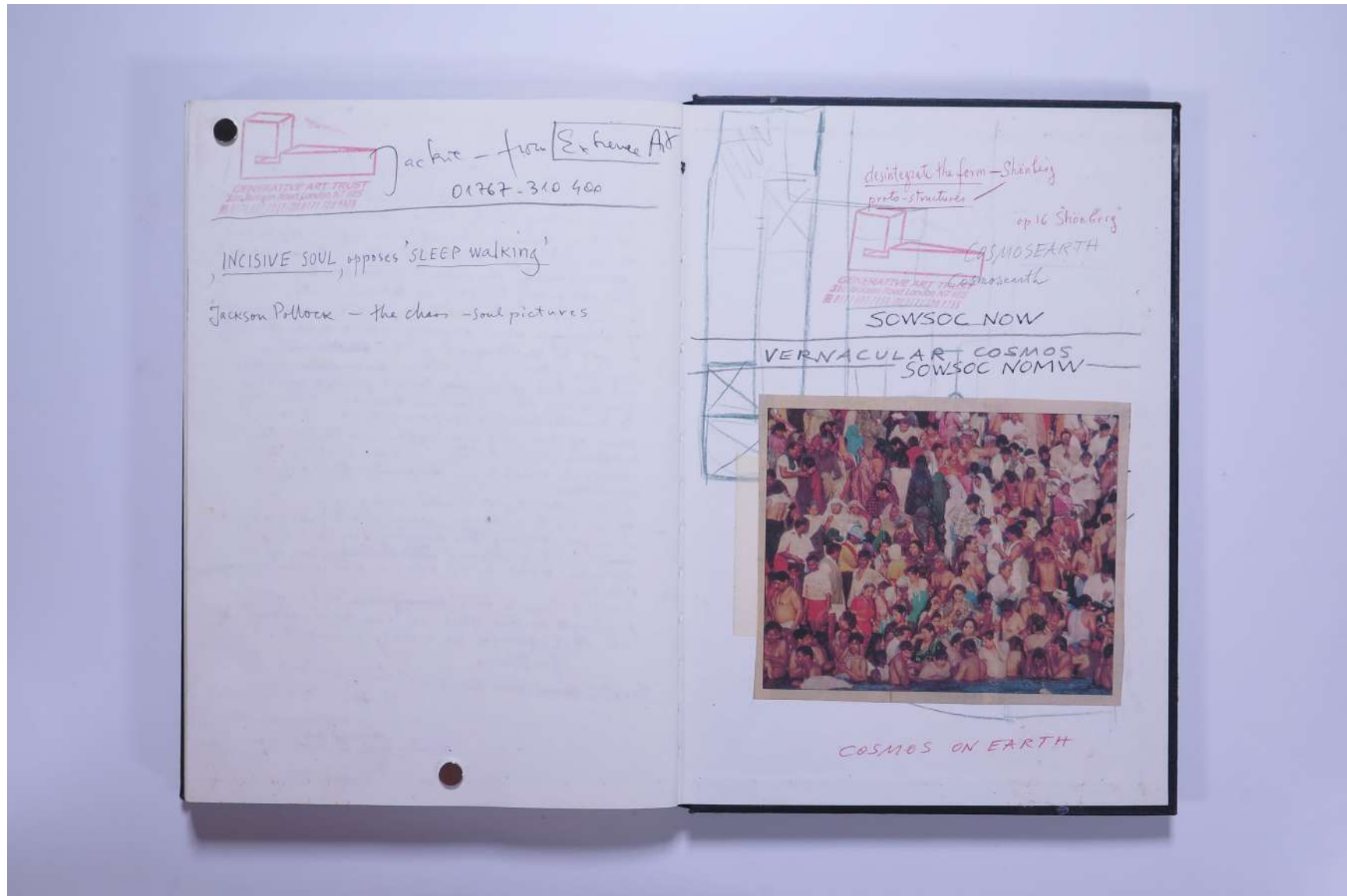
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